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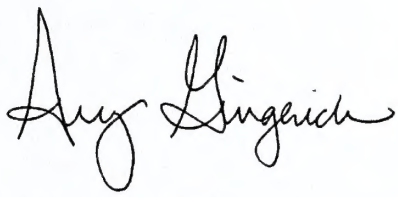
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Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

TUESDAY, JANUARY 4, 1955. VOLUME XLVIII. NUMBER 1

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The Person Who Walks with God

By Mrs. P. B. Swartzendruber

This subject reminds me of the song we used to sing, which is my testimony and I think that of every Christian who walks with God.

Oh, 'twas love, love,
Love that moved the mighty God,
Love, love, 'twas love found me.

It was love that prompted God to give His only begotten Son to come into the world that we may have eternal life.

It is only as I recognize that God loved me, in particular, and was willing to die for my sins that I make it a personal thing between me and God and appropriate Jesus' blood to myself. Then I can truly say from the heart, "We love him, because he first loved us" (I John 4:19). "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

If this has been our experience, then and then only are we in a Father-child relationship that makes it possible to call God our Father and to have fellowship and communion with Him.

As the little child put his entire confidence and trust in his earthly father, and the father is concerned for the child's welfare, so the heavenly Father is interested in every detail of our lives and guides and shapes the events in our lives so that they will all "work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The child of God now takes God as his partner in life and daily walks with Him, and in confidence and trust they walk side by side in fellowship and communion as they meet the obstacles and problems that come their way in this journey of life.

As the earthly child quietly plays in the father's presence without any words, yet with confidence that everything is well, so the Christian must sometimes sit quietly at the feet of Jesus. "In quietness and in confidence shall be your strength" (Isa. 30:15).

Some people seem to think that God is only a God of emergency, to come to only when things go wrong, when some calamity befalls them or when death is in their midst. Now God is able to help in emergencies, but I verily believe that He is also pleased when we come to Him when things go well and ask His guidance in the everyday things of life. Some people would even make fun of those who would ask God's help in the secular duties of life, in business affairs, or in a difficult task. They think we need not bother God with little things that we can do ourselves. But stop and think, can we do anything ourselves? Has not God given us the ability to think and to plan? Has not God given us life in the first place? "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:17, 18).

So recognizing our dependence on God, how can we walk best with Him? "We walk by faith, not by sight" (II Cor. 5:7). By faith Enoch walked with God.

We cannot walk with God unless we commune with Him in prayer.

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is, however, much more than merely asking God for something, important as that may be. It is talking *with* God, and not only *to* God. We get to know people by talking to and with them. We get to know God in like manner. We need a vision of God. Prayer is a sense of God's presence, and that is the practice of the presence of God. It is good to be conscious that we are always in the presence of God, but it is best of all to commune with Him as a friend.

In order that we may walk with Christ we must also abide in Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). To abide in Christ we renounce any independent life of our own, but constantly look to Him to think His thoughts through us, to form His purpose in us, to feel His emotions and affections in us. The book *In His Steps,* contains the thought through and through, "What would Christ do in this particular situation?"

So that we may know His will concerning us, His words must abide in us. We must study His words, fairly devour His words, so that we may know His will concerning us. For Christ says, "I am that bread of life" (John 6:48). "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:57). It is not by seasons of mystical meditation and rapturous experiences that we learn to abide in Christ. It is by feeding upon His Word as found in the Bible and looking to the Holy Spirit to implant these words in our hearts and to make them a living thing in our lives.

In Psalm 92:12 we have a portrait of the Christian as he walks with God: "The righteous shall flourish like the palm tree." Before God made man, He made the palm tree different from all trees in nature to show how different He wanted His children in grace to be. The palm tree flourishes in the desert where nothing else grows for lack of water. Because of the roots that reach down to considerable depth it has the God-given ability to find moisture. Also cutting off the top of the tree will kill it. The life is in its head, a picture of the believer drawing his strength from Christ the head. "He is the head of the body, the church" (Col. 1:18).

The palm tree brings forth delicious fruit, symbolic of the fruit of the Spirit which should be manifest in the person who walks with God, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The palm tree is not merely beautiful and ornamental, but is useful and furnishes many products for the good of mankind. When the Christian life is lived after the pattern of the palm tree we are well persuaded that it will prove itself to be the most useful thing on God's footstool.

I'll Go with Christ

By Lorie C. Gooding

I'll go with Christ. Along the way
He leads I'll follow still,
Perhaps to Cana's marriage feast,
Perhaps to Calvary's hill,
Perhaps to the high mountain where
His glory was displayed;
Or into valleys deep and dark,
I'll still go, unafraid.

I shall not be afraid to go
Where I have never been.
I'll not be fearful, for I know
On whom my soul doth lean;
And He is here, and He is there,
And all the way between.
Holmesville, Ohio.

As the palm tree flourishes in its desert surroundings, just so the Christian should flourish and grow in the evil surroundings of this atomic age, where sin and misery abound by drawing his strength from the never-failing Christ.

Wellman, Iowa.

At the Gate of Judgment

BY EDWIN RAYMOND ANDERSON

Someone has proposed a good spiritual measuring-line via the following rule: When we are in a healthy spiritual state, we will judge ourselves and think well of others; when the condition is reversed, the position is likewise reversed. When we think well of ourselves, we judge others, and thereby come short of the desires of divine holiness; we are spiritually sick and need the solvent of the Saviour.

The whole sum and scope of the Christian life may well be summed up as Paul measured it according to the word, "not I, but Christ." The "I" and "Christ" can never abide on the same level line; one or the other is in the ascendancy; in the very nature of the case it cannot be otherwise. One must take the place of the increase, and the other, in like, equal measure must decrease. Only one at a time can be in the "driver's seat," to adopt the modern parlance—and "which one," will determine the safety of the journey!

To say with Paul, "not I—not I—not I," is without doubt the hardest of all sayings, and many of us find ourselves murmuring, "This is a hard saying, who can receive it?" It is not a question of believing the saying; we know it to be true and can readily pile "chapter-and-verse" one atop the other in a neat doctrinal pile. The murmurers did not mutter, "who can believe it?" for there would have been no sting of conviction in that, and it would hardly have appeared a "hard" saying. But when touched by the Holy Spirit and transformed from believing into *receiving*—well that is always the other matter. A real receiving, a genuine coming to grips with that which is all too easily known and theologically admitted, is a hard thing indeed, and the flesh will flare up many a "distress signal." And so, in the final run of affairs we come more honestly to bear the motto, "Not Christ, but I. . . ."

A spiritually healthy state is one which continually brings heart and life to "Judgment Junction," as the most necessary of resting places along the pilgrim passageway. There is the eternal examination of self under the searchlight of the Spirit, the willingness of a flame from heaven to flash across the flesh with all its follies and fancies and fashions. It may take a long time to reach "Judgment Junction," at the beginning of this business, for the unholy trinity of the world, the flesh, and the devil, will become occupied with the erection of all manner of detours and sidetracks. It will take all the holiness of the heart, all the firm, loyal desire of the spirit to declare the absolute, positive, "*No!*" to all of this, and "come across the line" to this place of spiritual health and wealth. It will not be easy, nor will it be quick; but the hardness will bring honor to the holiness of heart, and the long process will issue forth into a glorious "nevertheless afterwards," which will more than make up for all which had transpired.

The past never returns; the future never arrives. Yesterday is a tomorrow in embryo; tomorrow is a yesterday on the rebound. Only the present moment counts; that alone is infinite, eternal, deathless.
—Treasure Chest.

We do so desperately need to judge ourselves! After all, everyone else is passing sentence upon us; we are forever being weighed and watched and "worked over" by this world; the balance in the hand of the Lord is never ceasing in its fine, shifting work. And tell me, why should we think well of ourselves? The world doesn't have that estimate of us; we are just a pawn in the eyes of Satan; the Lord God sees us through His Son; none whatever give us a position of personal prominence! We stand all alone in the foolish, little game of personal pride, and ghastly will be the spiritual fall thereof, sooner or later. Perhaps alas! some of us have proved that by the bitterest kind of personal experience.

As was written to the Corinthians, "If we would judge ourselves, we should not be judged" (I Cor. 11:31), and that is an impressive "if—if—" with all of the impact of heaven behind it. If—If—we would judge ourselves! that is the question, which also becomes its own answer where our spiritual state is properly measured. There is a daily judgment which is being daily required if the day-by-day Christian life will show that progress which meets with His pleasure. And let us remember that "Judgment Junction" has been set into the "itinerary," time after time, by the Lord Himself, and it can only be sidetracked at the high cost of spiritual danger. And why should the saints stumble about when they may just as well, "speed ahead," with blessing for the praise of Him who is *The Lord?*

Waterbury, Conn.

Our Readers Say—

I read with considerable interest the article "Divorce and Remarriage" by John R. Mumaw. It seems that today an increasing number of leaders and members are questioning whether the position taken by the Mennonite Church on this question the past half century is the historic position of the Mennonite Church. They question whether the extreme position stated by Bro. Mumaw is the true spirit and intent of the New Testament, and whether it is in harmony with the practices of the New Testament church. Would Christ and Paul endorse the position our church has taken since 1900, or would they deal more redemptively with this large cross-section of lost humanity? With the prevalence of these questions an article pointing out the arguments of this position is timely.

It is well for the church, I think, periodically to examine the applications and interpretations of former generations to determine whether or not they are fully Scriptural and the best for our day. Principles, of course, remain the same, but applications may differ. If our positions are Scriptural and sound they will be strengthened by fair investigation. Appropriate modifications will sometimes help keep them from becoming stale and stagnant. If there is a better interpretation or application all of us should be glad to find and accept it. Churches that accept all traditions and interpretations of the past without questioning them come to bad ends. Personally, I am glad for any research and study that sincerely aims to determine more intelligently what the Scriptures teach, and what the early church practiced.

It seems to me that it would be helpful at this time to have an article from the pen of one of our brethren who have studied diligently and prayerfully on dealing redemptively with those entangled in the divorce evil, according to the spirit of the Scriptures, and who have arrived at conclusions quite different from those expressed by Bro. Mumaw. I hope the columns of the GOSPEL HERALD would be open for such an article.—Milo Kauffman, Hesston, Kans.

It is impossible to mentally or socially enslave a Bible-reading people! The principles of the Bible are the groundwork of human freedom.—Horace Greeley.

GOSPEL HERALD

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EDITORIAL

Perhaps—Surely

As he writes these lines the editor is not sure that he will live to see 1955. But if you are reading them, you have been spared to begin another year.

Perhaps, in 1955, this troubled earth shall experience a greater degree of peace. Perhaps the several parts of the world which are trying to maintain a strained coexistence will be able to reconcile their most violent differences and bring more ease to international affairs. Perhaps the United Nations will be able to pour oil on troubled waters in China, Indo-China, eastern and western Europe, southern Asia, and the Near East.

Surely, however, whether that happens or not, those in whose hearts Christ is reigning will know a peace that world events cannot disturb. Having an inner tranquillity which the world did not give them, they are assured the world cannot rob them of it. Belonging to a heavenly kingdom which will stand after civilization has become rubble, they will follow the course of national and international affairs with a certain sense of detachment. So sure are they of the ultimate triumph of Christ that they will not be disturbed by the ragings of Antichrist.

Perhaps this year there shall come again upon the earth the scourge of a widespread war. The year's end finds a pretty general abeyance of hostilities. There is some shooting between communist China on the mainland and nationalist China in Formosa. There is sniping across the borders of Israel. But there is no really active war, for which we can be most grateful. At any time, however, may come the incident that will make somebody feel this is too much. Then may come, God help us, the rain of death and annihilating destruction which scientists and publicists have been warning us about. The next war, we are told, may be over in a few days.

Surely, even if this should come, we can maintain our trust in the Lord. The Psalmist said, "Therefore will not we fear, though the earth be removed." The Christian knows that death cannot be wholly bad, for it is a gateway to the presence of Christ, which is far better than what we know here. One naturally shrinks from the horrors of an atomic blast. We have no assurance that Christians will not be among the victims. But the God who made these trembling, fissionable elements knows what is going on and will be with us. Surely we can put our trust in Him.

Perhaps, this year, we shall be called by death. One of the obituaries in Volume XLVIII may give its brief account of the life of any one of us. In fact, it is statistically certain that some of the people reading this editorial will pass from this earth before the year is out. Some children, some young people, some middle-aged, and many old people will close their earthly walk in 1955.

Surely, if this should be our final year, we will lie down to pleasant dreams. If we do not have that assurance, there is still time to place a faith in Christ which will assure us of an eternity in the mansions He is preparing. The guarantee of eternal bliss and glory lies in the word of Him who cannot lie.

Perhaps this year shall bring continued prosperity to America, where most of our readers live. The economic forecast, we understand, is favorable.

Surely, if the Lord blesses us, we will not forget the needy of our own land and others. We will not assume that we have a right to a higher standard of living than others do, but will be ready to share. Surely we will give ten per cent or more of our income to the work of the Lord, so that the work of relief and missions may be expanded, rather than curtailed.

Perhaps this year may bring to some of us loss through unemployment or sickness. It may bring us sore grief or disappointment. It may be written in our diaries as the year of disaster.

Surely, however, if tragedy stalks our path, we will be given grace by our Lord to turn misfortune into blessing. Sore trials will be a means of bringing us to know our Lord better, to bring our lives into more complete conformity with His holy will.

Perhaps this will be the year of our Lord's return. We do not know the day or hour or year, but we do know that sometime He will come to complete the tasks begun in the Incarnation. His promise is sure, and for His own the prospect is blessed.

Surely, in view of the uncertainty as to the time, we will watch and be sober. We will not shirk our tasks, lest our Master find us unfaithful servants. In view of the certainty of the coming, we will lift up our heads, for our redemption draws nigh. We will live our present life in the light of the Day which is coming.

Perhaps! We begin the year face to face with many uncertainties.

Surely! We go forward with confidence, trusting Him whose Yea gives certainty and assurance.—E.

Tempus Fugit

Time has been personified and depicted in the almanacs as an old bearded man with a scythe and an hourglass. The idea apparently was to show that nothing can withstand the effects of the passing hours, days, and years. "Tempus fugit," or, "Time flies," expresses such a patent truth that no one is inclined to dispute it, even though we might like to stay its flight.

The end of the year and beginning of the new year impress us anew of this great truth. The closing of a volume of a periodical brings this out in sharp relief also. It seems but a short time ago that the GOSPEL HERALD began its forty-seventh volume, and now here we are writing for the first issue of Volume forty-eight.

The reason we are impressed with the flight of time is that it brings constant changes to us as individuals, as homes, as institutions, and as a church. A glance at the obituaries shows that great numbers of our friends and loved ones have answered the call to the great beyond. A glance at the birth column shows how many new lives have come into our homes to take the place of those who have passed on.

The flight of time puts a seal on the past that makes it irrevocable, but it also holds out hope for the future. We have not yet blotted the pages of the new year, and so we can go forward with a bright hope that with the help of the Lord we will make a better record this year than we did in the past. Let us try to make a better record in the Lord's service as individuals, let us aim to have better homes this new year, and let us go forth as a church with new loyalty

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and zeal. Pray for us too that with the flight of time we will do increasingly better work at the Publishing House.

—H.

The I-W Program—A Challenge

Alternate service must be reckoned with in the case of almost all our young men now reaching draft age. The situation allows for but few exceptions and thus has become a prominent factor in our church life.

As long as there were the usual deferments for agricultural and other reasons, we could take the matter less seriously. First we were somewhat aghast at the rather promiscuous calling of our men. Now we seem to have begun to regard it with a degree of complacency and to have somewhat modified our attitudes toward it. But in accepting it, have we really sensed its long-term implications for our home and church life?

This presents to us a challenge of no small magnitude. Almost overnight a whole generation of young men have been affected and have been thrust forth from their communities at a time when they would normally have been in school or getting settled in the home environment. Affecting, as it does, such a high proportion of our boys, we do well to ponder what it may mean for all of us.

It Is a Challenge to Our Homes

Few good parents find their work done with their children even at this age. While basic training should have been accomplished long ago, the steadying influence of parents is needed during this period of adjustment to environment apart from the parental home. It is apparent from the reaction of many young drafted men that they are ill prepared for the sudden change to a strange and often worldly environment.

The lesson for our homes seems to be that efforts must be redoubled in spiritual nurture and toward fortifications of character in our children. As was true in the home of Elkanah and Hannah, this must begin with prenatal influence and proceed with deepening power and conviction to the time when the child is turned over to his place of service in the world. Our time more than ever calls for a dedication of our children, and the child needs to know for what purpose he was brought to this hour.

Guidance needs to be given by parents and counselors in the choice of work and location. Certainly all superficial matters like rates of pay and convenient arrangements need be given secondary consideration. The first question should be: "Is the young man safe?" Is he going to a place where he can serve? Has a desire to witness for his Lord and godly principles been instilled into him? If secular modes of thought and living have predominated in our homes, there is little wonder if many of our young men fail the test of this experience.

It Is a Challenge to Our Young Men

Upon them depends the kind of history that may be written as coming from this experience. Much settles down into print at the present time which speaks in glowing terms of their place in the front ranks of the church. They carry the witness outside the borders of the home community; and in proportion as they do witness and carry a consistent testimony they are strengthened in their faith.

Rumors persist that many of the boys are taking advantage of the removal of the restraints of their home communities. Not being fortified well in Christian experience and lacking the restraint of social disapproval of the home community, some have begun to frequent places of sport and amusements, have mingled with worldly society, and by general conduct give a poor account of themselves and their profession.

Experience in CPS during World War II days seemed, in a general way, to affect our young men in one of two ways: It either strengthened them or caused them to lose ground. Then it depended largely upon the fiber and spiritual strength of the individual. It is not unlikely that the present arrangement will work in the same way. With many of our young men we can rejoice, as did the Apostle John (I John 2:14), that they are strong.

It Is a Challenge to Our Church

The ongoing work of the church is dependent upon a good supply of man power. "Faithful and able" men seem ever to be in short supply. With the I-W program the church needs to work for the conserving and strengthening of this generation of men.

Somewhere the sifting process must go on. Were the government to adopt a stringent attitude toward the CO we believe the number of such might be reduced at the beginning, but that it would work for the strengthening of spiritual life and conviction. Now, a lenient policy places the test upon our boys at perhaps a point of weaker defense. Only time will tell with what effect.

Meantime the duty of the church, along with the home, is to work for the making of spiritual stalwarts. Let our young men (and women) know what is expected of them, and why. Establish conviction through early and persistent training. Build appreciation for our church and her heritage. Have them sense that the service of God and His church is the highest calling. May we place secondary emphasis on business, culture, professions, and other things which attract worldward. May we endeavor to bring every young person to the I-W age with a full set of true convictions and a dedication of his life to the will of God, come what may.—J. Ward Shank, in *The Sword and Trumpet.*

75 Years Ago

(From Herald of Truth, January, 1880)

Meetinghouse Burned. A correspondent from Beatrice, Gage Co., Nebraska, informs us that on the 20th of December, just as they were about to commence services, fire broke out in the house and in a short time the beautiful new building, just completed in the Fall, was converted into a heap of ruins.

At Deep Run Mennonite Church, in Bucks County, Pa., recently forty-three persons, mostly young people, . . . were received into the church by baptism.

Minister Ordained. On Tuesday, December 9th, in the Sonnenberg Church, Wayne County, Ohio, a minister was chosen. Fifteen brethren were presented as candidates. . . . The lot fell on Jacob Nusbaum.

Bro. Noah Troyer, of Johnson Co., Iowa, the well-known "Trance Preacher," recently made a trip to Indiana and Michigan. . . . He was away some three or four weeks, during which time he spoke every night, and some nights to very large audiences. At one place it was estimated that one thousand persons were present.

Shattered Dreams

By Faye Aldene Nussbaum

Deep longings within my heart
Sent their cry to God.
God answered,
Caring enough to hear my plea.

The dream came true after prayer.
Happiness was mine.
But then, alas!
Happiness left me, desolate.

Sorrow had approached without comment.
She dwells with me.
God gave, but took away.
And left me, wondering—

Why must I know this sorrow?
What is God's plan?
A voice said to me,
"Sorrow is beautiful, clothed in the night."

Twin Falls, Idaho.

Ruth in the Field of Boaz

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

One of the quiet corners of history is the short Book of Ruth. It is one of the most lovely idylls in literature. It has enchanted every age. Ruth and her mother-in-law, Naomi, are among the best-loved women in history, for the fragrance of their devotion has shed itself down the centuries.

We will follow the story of Elimelech, his wife Naomi, and their two sons, whose home at Bethlehem is about to be broken up. The sheep are dying in the bare glens, the cattle in the fields. From the soil usually so fertile little corn has been reaped. Elimelech, seeing his possessions melt away, has decided to leave Judah for a time so as to save what remains to him till the famine is over. He chooses the nearest refuge, the watered "Field of Moab" beyond the Dead Sea. He could imagine himself and his family returning soon to resume the accustomed life in the old home. Doubtless they hoped that God would prosper them in Moab, and bring them back in good time.

In the Bible such journeys seem to be long and arduous. The "men who go into a far country," or who leave the hills of Judah for the "land of Moab," seem to those who have never seen the Holy Land to be great travelers! The Land of Moab, which sounds so remote, is the most prominent object visible from Bethlehem. So when this family decides to emigrate to Moab, they make one of those short Biblical journeys of seventy miles or so into a land that is remote not in mileage but in mind!

Already we have a picture of way-worn human lives, tried on one side by the rigor of nature, on the other by unsympathetic fellow creatures, and the picture becomes more pathetic as new touches are added to it. Yet the trouble which they sought to flee from follows them in a worse shape, for Naomi becomes a widow. Elimelech seems to have died soon after his arrival in Moab. But Naomi continues to live with her two sons, who marry two of the daughters of Moab, Orpah and Ruth. At the end of ten years we find the bridal chamber is hung with mourning, for the two wives are without husbands. Only the three widows remain. The narrative adds shadow to shadow.

Her two sons taken away, Naomi felt no tie binding her to Moab. She now hears that Jehovah has "visited his people in giving them bread" and sighs, in a strange land, for the familiar scenes and faces of her old happy life. In Judah the fields are green again and life is prosperous. She hopes to dispose of her land and realize something for her old age. It seems, therefore, her interest and duty to return to her own country.

The next picture shows Naomi and her daughters-in-law traveling along the highway towards the Ford of Jordan, she on her way home, they accompanying her. The two young widows are almost decided when they leave the desolate dwelling in Moab to go all the way to Bethlehem. Naomi's account of the life there, the purer faith and better customs attract them, and they love her well. But the matter is not settled; on the banks of the Jordan the final choice will be made.

That the two widows should return each to her mother's house and marry again in Moab is Naomi's urgent advice to them. The times are rude and wild. A woman could be safe and respected only under the protection of a husband!

We are living demonstrators of a little bit of heaven.—Harry C. Blough.

To Orpah the arguments of Naomi are persuasive. Her mother lives in Moab, and to her mother's house she can return. There the customs prevail which from childhood she has followed. She kisses Naomi and Ruth and takes the southward road alone, weeping as she goes, often turning for yet another sight of her friends, passing at every step into an existence that can never be the old life simply taken up again. Ruth goes where affection and duty lead her; but for Orpah too it may be claimed that in love and duty she goes back.

Ruth is unique in the history of women because her story is not primarily that of her love for a man, but of the devotion to a character which modern humor has claimed as its own—her mother-in-law! Naomi's love must have been wonderful to overcome the natural antagonism writers always assume to exist between mother-in-law and daughter-in-law! It is an axiom in modern life that a man's mother and his young wife do not always agree. We all know a few brilliant exceptions to this rule, but I cannot think of any literature, other than the Book of Ruth, in which this relationship is exalted!

* * *

Weary and footsore the two travelers reach Bethlehem at length, and "all the city was moved about them." Though ten years have elapsed many yet remember as if it had been yesterday the season of terrible famine and the departure of the emigrants. Now when the women, lingering at the well, see the strangers approach, they look into the face of the elder one and ask, "Is this Naomi?" What a change here! With husbands and sons, hoping for a new life across in Moab, she went away. Her return has about it no signs of success. She comes on foot, in the company of one who is evidently of an alien race, and the two have all the marks of poverty.

In Bethlehem Naomi finds the half-ruined cottage still belonging to her, and there she and Ruth take up their abode. But for a living what is to be done? The answer comes in the proposal of Ruth to go out into the fields where the barley harvest is proceeding and glean after the reapers. By great diligence she may gather enough day by day for the bare sustenance that contents a villager, and afterwards some other means of providing for herself and Naomi may be found. The work is not dignified. She will have to appear among waifs and wanderers of the country, with women whose behavior exposes them to the rude gibes of the laborers. No kinsman comes forward to help them. We may be sure that the cupboard is bare, and that Naomi and Ruth are hard pinched by hunger before either the one or the other can resolve that the risk should be run. And we must take it as a fresh instance of Ruth's love and fidelity that she will run even this risk rather than sit still while Naomi is in want! Loath as she is to expose Ruth to the trials of the harvest field, Naomi has to let her go. So it is Ruth, the stranger, who brings succor to Naomi, while her own people hold aloof and she herself knows not how to act!

* * *

When Ruth's story opens, the little valley below the houses of Bethlehem is yellow with ripe barley and rich with tall green wheat that will be golden before long! Let us pass out of Bethlehem and look at a scene which at a glance takes us back to the times of the Old Testament.

We descend by a steep bridle path to the olive groves which cluster round the base of the hills. Just beyond the groves eastward is a small plain for the most part cultivated and surrounded on three sides by low stony hillocks, on which pasturage is obtainable. There is no other plain of a like kind near Bethlehem. This narrow area is one of the most historic places in all the Holy Land, for upon the clear inference to be drawn from Scripture, here must have been the field of Boaz. There is nothing improbable about this tradition, for among the fields in the vicinity of Bethlehem, it is the one best suited for the cultivation of barley. Boaz being one of the richest inhabitants of the town might have possessed a piece of ground in the choicest land!

These fields are probably little changed since the days when the loyal-hearted

Ruth came out to glean. It was down this very slope that Boaz must have strolled to his lands in the cool of the afternoon. He would carry a staff and be followed by a servant. On reaching the cornfields he would greet the reapers in courtly fashion while they, lifting up their faces streaming with the sweat of toil, would reply heartily.

Of course in a place like Bethlehem people knew each other, and Boaz was probably acquainted with most whom he saw about. The great man's eyes would at once fall upon the figure of a solitary woman, gleaning, he would note that she was a stranger and that she was small and very graceful. "Who is she?" he asks. She is the daughter-in-law of his old friend Elimelech. Before the eyes of Boaz one of the romances of life, common and tragic too, is unfolding itself. Often had Boaz and Elimelech held counsel with each other, met at each other's houses, talked together of their fields. But Elimelech went away and lost all and died; and two widows, the wreck of the family, had returned to Bethlehem.

Keats describes Ruth as "in tears amid the corn." When we stand in Bethlehem it is easy to imagine how she would often gaze across the mountains of Moab where among their purple shadows lived all she had known of happiness.

Great was, therefore, the surprise of the lonely gleaner when the rich man comes to her side, and gives her a word of comfortable greeting. Nothing has been done to make Ruth feel at home in Bethlehem until Boaz addresses her. A gentle person in such circumstances is exceedingly grateful for a very small kindness, and it is not a slight favor that Boaz did to her. Such an honorable and good man is not to be met on every harvest field; on the contrary she may encounter one who is churlish and evil in his doings.

Hope comes to Naomi when Ruth returns with the ephah of barley and her story of the rich man's hearty greetings. So the weeks of barley harvest and of wheat harvest go by, Ruth busy in the fields of Boaz, gleaning behind his maidens, helped by their kindness—for they know better than to thwart their master—and cheered at home by the pleasure of Naomi.

One may ask why did Boaz, so well inclined to be generous, knowing these women to be deserving of help, leave them week after week without further notice and aid? Can he reckon his duty done when he allows Ruth to glean in his fields, gives her a share of the refreshment provided for the reapers and orders them to pull some ears from the bundles that she may the more easily fill her arms? His attitude is free from all suspicion of self-interest. He is not in love with the young stranger. It is true that he is to fall deeply in love with her, but at this moment his feelings are merely tender and protective.

We all know the story of Naomi's gratitude, shown in true womanly fashion, by the schemes to get Ruth a home. The old Jewish customs required the nearest relative of a dead husband to become his "legal substitute." Now this marriage custom is not ours, but at that time it was a sacred rule, and the nearest relative was morally bound by it. The relationship is disclosed with its claim on Boaz to marry Ruth, which he will be only too happy to honor if he can do so legally. But there is another kinsman nearer than he who must first be asked. Should that person decline, he himself will be husband to Ruth. Accordingly the next day he goes down to the gate of the city. The elders of Bethlehem are its local council, and they and all the men of the town, with the eager curiosity and utter indifference to the loss of time, characteristic of the East, gather round Boaz. He declares that he has fulfilled all the conditions ordained by law sanctioning his taking to wife the young widow.

We need the prayers of our congregations, not because we're preachers, but because we are men.—J. R. Mumaw.

The picture of Boaz in the Book of Ruth is a middle-aged bachelor, whom his fellow villagers are delighted to see marry! Amid the congratulations and blessings of his neighbors, Boaz takes Ruth as his wife. What modern matchmaker could be more skillful than Naomi! What maiden more modestly careful to do her best to attract than Ruth, as she washes and anoints herself, and puts on her best clothes, when she hopes to see Boaz!

And so the story closes, not simply leaving these two brave and noble women happy in each other, and in Boaz, and in Obed his son, but weaving for them an immortal crown of honor in that it marks their intimate connection with David, and with Him who was at once David's Son and Lord.

Thus did Almighty God set His seal on her devotion and dutifulness to her mother-in-law, and thus did He show in very early times that wherever there is love and truth and purity in the daily life, His blessing is sure.

In the soul of Jesus the wedding bells of Ruth and Boaz are rung once more. Here again Moab and Israel meet together. In the heart of the Son of man the Gentile stands side by side with the Jew as the recipient of common divine Fatherhood.

Old City, Jerusalem, Jordan.

♣

The destiny of Japan and the Orient will be dark for centuries to come unless we win for Christ the souls of the laborers.—Toyohiko Kagawa, Japan.

The Dynamic of Service

BY SHIRLEY E. GERIG

Why should we as Christians serve others? Because the love of Christ compels us to do so. Christ loved us enough to give His very life for us. But we must remember that He didn't die for us alone, but for the whole world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Can we then sit idly by and see the rest of the world perish in darkness? Can we complacently live in a land of plenty and let the rest of the world starve, or suffer from other physical and spiritual needs?

The dynamic of service suggests to me *power*. This power is the love of Christ in our lives. If we have been truly born again and are living a Spirit-filled life, we can't help but do service for Christ, as that is the result of Christ's love in our lives. Even natural love proves itself in doing things for others.

We have the object of Christian ministry to the world in II Cor. 5:14-21. We see in this passage that Christ died for us and that we who "live" because of His death are to live for Him and not to ourselves. We are a new creation and the power of the love of Christ is in us to serve others as Jesus Himself served while He was on earth. Because of our faith in Christ, we can apply this *love* which is given us by the Holy Spirit, thus making us servants and ambassadors for Christ. Our faith is a vital part of our service for Christ. "For without faith it is impossible to please him."

The obedience of faith is given in James 2:14-26. Our works prove our faith in Christ even in so small a thing as giving a cup of cold water if it is done in His name.

It is imperative that we as Christians serve Christ! Or else of what use is Christianity? If we tell people how to live, preach and teach to them with words, and never follow up that teaching with practical Christian living, how far will our testimony in words go? Our missionaries in foreign fields tell us that people whom they are trying to win watch their lives very closely. If the lives of the missionaries do not correspond with their teachings, the natives soon lose interest. The saying, "What you do talks so loud I can't hear what you say," should certainly be remembered by us as Christians.

The ultimate purpose of service to Christ is to glorify God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). In Christ's Sermon on the Mount, Matt. 5:16, He commanded the multitudes "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A PRAYER
FOR THIS WEEK

The I-W's Prayer

Father; Thanks tonight for the star that came and stood above this place—that still stands, brilliant, sure.

Thanks for abiding Light, brighter than the lighthouse over by the Lake Shoreway.

Thanks for the lit hearth at home and family prayers. Thanks for the lit church on prayer meeting night, and prayers for the I-W boys.

Thanks for the Light today: love Light for everyday work, silent Light when mean words struck, sweet Light when sick men feared the bitter pain of surgery, comforting Light for mothers when babies wouldn't eat, patient Light for anxious fathers, Light bright enough to pierce blue smoke in doctors' rooms!

Thanks for Light—on green corridors, in busy elevators, in dusty filing rooms, in hospital whiteness, in kind eyes.

Light Eternal, illumine the Word tonight. Shine brighter tomorrow in this place. Amen.

—*Jay B. Landis.*

Does your life, does my life, in every little thing we do, glorify God? Or do we secretly hope to receive glory to ourselves? Such an attitude surely cannot be blessed. Nor will it reap a rich reward.

This type of service—"in everything that we do"—certainly makes no exceptions as to who may serve Christ. We all are candidates for service to Him. We all have our varied opportunities. Perhaps the most prominent and probably the hardest to practice of all the opportunities which come to us is that of loving our neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39).

Stop for a moment and consider who door? Yes, but it goes farther than that. is your neighbor. Is it the person next It is that unlovely person you ride beside on the bus. It is that driver who provokes you in traffic. It is the person with whom you rub elbows every day. It is the news man on the street corner. The cripple? Yes, you pity him, but do you love him? I could go on, but you know what I mean. Do I love my neighbor as myself?

We will love our neighbor if we apply by faith the power of the love of Christ, for the glory of God. As we apply this love for service, the Holy Spirit will endue us with more power for service, allowing us to go deeper into the blessings of God. It is our motive to serve and the acceptance of our service to Christ that counts.

Portland, Oreg.

A Paraphrase

Luke 10:30-37

By J. John Allison

A certain man out on the "Journey of Life" from the "Town of Youth" to the "City of Age" was attacked by the Devil and Disease and left ready to die. (Sin is a disease. Ps. 116:3-5.)

A "Churchman" by the name of "Theory" came along, but he did not seem to notice the wounded man. A "Moralist" by the name of "All Talk" saw the bleeding (in heart and soul) man and expressed indignation at the outrage but did nothing to help. (Physicians of no value. Job 13:4.)

A common laborer by the name of Loving Kindness happened along and gave first aid to the dying man, then hurried him to the nearest "Place of Refuge" (Isa. 4:6), put him in a bed of Comfort (Ps. 41:3), then let down the bed (Mark 2:4) wherein the sick lay and called the Great Physician, who worked with the dying man until he was out of Danger (Danger of Dying, Disease, Drink, the Devil, and Damnation.) D stands also for Deliverer (Jesus) mighty to save.

Jefferson City, Mo.

There's No Pocket in a Shroud

Use your money while you're living;
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

Gold can help you on no farther
Than the graveyard where you lie;
And, though you're rich while living,
You're a pauper when you die.

Use it, then, some lives to brighten
As through life they weary plod.
Place your bank-account in heaven,
And grow richer toward your God.

Use it wisely; use it freely;
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

—*Anonymous.*

♣

If we could read the secret histories of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Selected.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that real spiritual help may come through the Girls' Camp which will be held in Tanganyika Jan. 3-12, the first attempt at such a camp for teenage girls.

Pray for the unity and guidance of the Spirit at the annual conference in Argentina, Jan. 27-30.

Pray that the Lord will work definitely in the heart of a one-time religious leader in Coamo, Puerto Rico, that he may truly surrender his life to God and use his talents in the work of the kingdom.

Please remember in your prayers the editors of our various publications, that they may be sensitive both to the reactions of the constituency and the leading of the Lord in their responsible tasks.

A Bright New Year Envisioned

It couldn't be said that the Abbie home was a happy one. The father was a good man, loyal to his church, but not so faithful to his God, since his self-centered wife had a strong influence over him. Mrs. Abbie grew up in a godless home, and while she attended church with the family, she was Christian in name only.

Two days after Christmas, at the persistence of her 10-year-old Mary, she went to call on the invalid mother of Mary's dear friend, Effie, in whose home she spent most of her leisure time. Mrs. Abbie was curious to know what could be the attraction there; it was soon evident. The invalid, crippled with arthritis, and able to walk only with difficulty, was radiant and happy. The home, though poorly furnished, was clean, comfortable, inviting. The very atmosphere was warm with hospitality and kindness. An hour in the presence of this Christ-filled life revealed to Mrs. Abbie her own emptiness, selfishness, pride.

She went home, and on her knees in her room confessed her sinfulness to her Maker and dedicated her life to one of service. On New Year's Eve she called a family council meeting and together they planned a new year of co-operation in the home, the community, the church. New Year's Day was one of rejoicing.—Clara and Carl.

OUR SCHOOLS

Expressing Our Thanks

BY LEONARD L. LICHTI

Prayer: Dear God, help us to find the means of expressing our thanks. Amen.

The postman delivers parcels to two women whose birthdays come on the same day. Each of them receives a vase from a friend. One of the women considers her gift too lovely to use, and carefully stores it in a chest in the attic along with other treasures. There it remains throughout the years, unbroken, but also unable to give pleasure and satisfaction to those who come and go in that house. The other woman puts her vase to use immediately, and though it eventually becomes chipped, it fulfills the purpose for which it was given by adding a touch of beauty to the home.

Have you cleaned out your attic recently? How about those cobwebs that have accumulated over the gifts the Lord has given you? How about the gifts the Lord has given you? How about the gifts others have never had an opportunity to see? Perhaps you scarcely remember that you received them or who gave them to you.

Several months ago I greatly appreciated the many students who testified to their thankfulness that others had sacrificed to make it possible for them to attend a Christian school. I say, several months ago I appreciated them. I still appreciate them, but sometimes I wonder if these people remember their gifts as clearly as they once did.

Are you now making good use of those opportunities given you through the sacrifices of others? Will generations to come benefit because of this gift to you? Will more people in this world know of God's great gift to man, His Son, because of your "thankful" use of these opportunities of preparation?

As you write your letters home do your parents and friends feel your thankfulness to them for their sacrifice? As you write home for more money, can your parents feel the gratitude in your heart for the last sum sent to you by your report of how you used it? As you jump toward the classroom door, when the bell rings at the close of the hour, does your teacher sense your thankfulness for the knowledge you were able to receive during the past hour?

As you close your eyes at night, does your mind turn to God with thanks for His many blessings during the day? In the early morning hours as God's grace shines down upon you, do your eyes clearly reflect back to Him your gratitude for His protection during the dark of the night?

If God would suddenly take from us all of those things we have never truly been thankful for, most of us would not even have remaining the bare essentials for life—we would have only the accessories. Yes, we are grateful for these accessories, but need we forget that even the bare essentials are provided by Him?

It is not enough to thank God for our food by saying grace three times a day. Nor is it sufficient to give our thanks in prayer at other times. To sing praises is a fine thing, but it rings hollow at times when there is an inadequate life as a sounding board. We must live our thanks by using each gift in the way that God intended for us to use it when He made it possible in our lives.

Hesston, Kans.

EASTERN MENNONITE COLLEGE

1955 European Tour

Plans are now being made for the ninth annual summer European Tour, sponsored by the Council of Mennonite and Affiliated Colleges. The group is scheduled to leave for Europe on June 10. In addition to sightseeing in England, Holland, France, Switzerland, Germany, and Italy the group will spend four weeks in International Work Camps under the supervision of Mennonite Voluntary Service. Any alumni of E.M.C. who may be interested in this educational tour should communicate with John R. Mumaw, President, at once.

Educational Tours

During the first week of December there were two major educational tours for college students. Ira E. Miller was in charge of one group who spent four days in New York City, while Daniel W. Lehman took another group on a three-day tour of the state of Virginia. This itinerary included such historic spots as Jamestown, Yorktown, and Williamsburg, Va. Paul Peachey and his Urban Sociology class spent an interesting and profitable day in Richmond, Va., on Dec. 14, contacting city officials and our Richmond missionaries.

Christmas Programs

Christmas is the time for music. A large portion of the Christmas Social on Saturday evening, Dec. 11, was devoted to the singing of Christmas songs by the Ladies' Chorus and student quartets. The annual Christmas Music Program was held on Thursday evening, Dec. 16 at which time the Vesper Chorus sang the cantata, "The Shepherds' Christmas," and the Ladies' Chorus and the Men's Chorus each rendered several Christmas numbers. On the following morning the faculty and employees and their wives sang the cantata "Bethlehem."

Christmas Tours

Two student groups were on tour during the Christmas holidays. The four foreign student boys (Horst Gerlach and Traugott Reiber of Germany, Issa Khalil of Jordan, and Jan Gleijsteen of Holland) together with Bro. and Sister Laban Peachey rendered seven programs in churches in Pennsylvania. The second team, consisting of six college men, rendered twelve programs in Pennsylvania, New York, Connecticut, and Delaware. Several of these appointments were with I-W units, while a number of others were in newly organized mission stations.

F-M Broadcast

The 10-watt F-M Broadcasting transmitter, which was a gift of the graduating classes of 1954, was recently installed in the college auditorium. As a part of the testing of equipment, prior to regular scheduling of programs three programs were broadcast during the Christmas season—the Chorus Program on Dec. 16, the singing of "Bethlehem" by the faculty and employees on Friday morning, Dec. 17, and the reading of Dickens's Christmas Carol by M. T. Brackbill on the evening of the same day. The company which furnished the broadcasting equipment had promised satisfactory reception within a radius of five to ten miles from the campus. On all three of these test programs, however, a number of persons as far as thirty miles from the campus had excellent reception. The college is very grateful to the classes which have made this broadcast possible by their class gift, and is thankful for this opportunity to render additional service to its local constituency.

Ministers' Week Program

The annual Ministers' Week Program will be held from Monday noon through Friday noon, Jan. 31 to Feb. 4. There will be a series of four messages on each of the following general topics: Sanctification, Nonconformity, The Pastor and His Congregation, Schisms in the Mennonite Church, Prayer, Bible Study, and Revival. There will also be four panel discussions on the themes: What Makes a Good Lay Member, a Good Deacon, a Good Minister, and a Good Bishop. Speakers, in addition to faculty members and local ministers, include Nelson E. Kauffman, Emmanuel Peachey, Omar Kurtz, M. J. Brunk, and Lloyd Weaver.

—Lester C. Shank.

HESSTON COLLEGE

The 1955 Ministers' Week at Hesston College is scheduled for Feb. 1-4. According to G. G. Yoder, head of the Bible Department, those attending will participate in the following discussions:

Church Architecture—Orus Eash
Biblical Miracles—Roy D. Roth
The Public Expression of the Minister—John P. Duerksen
The Implications of the Biblical Principle of Nonconformity for the Mennonite Church Today—George R. Brunk
Recent Archaeological Discoveries which Confirm the Scriptures—Maurice A. Yoder

Ministers' Week participants will also have the privilege of hearing the 1955 Conrad

(Continued on page 19)

CHURCH MUSIC

Ten Ways to Destroy Congregational Singing

J. Mark Stauffer

Father Time has clearly shown us that it is easy to lose congregational singing; the process is relatively simple and involves one of two (or both) courses of action: either do nothing about it or abuse it in some manner.

We, as a Mennonite Church, can only remain happy, safe, and productive in our church music to the extent to which we evaluate our contemporary situation and act intelligently and according to the will of God. In an attempt to face frankly and squarely the present issues in our congregational singing, I propose to think first in the negative and later on in, a future consideration, the positive approach.

If we want to give up congregational singing in our churches, here are a number of practiced ways in which to proceed:

First, become cold and careless in spiritual living. Materialism and worldliness will be the result. Any attempts at spiritual revival are to be resisted since true revival tends to restore the urge to sing praises to God.

Second, personal and group sophistication will help in giving up congregational singing. Become highly cultured and exclusive. An undiscerning and slavish patronage of the fine arts is to be recommended.

Third, don't insist that all Christians in the congregation sing; this is too idealistic. Allow for those who don't feel like singing or who prefer to listen to the others worship. There will always be those who don't sing well; these should not be allowed to participate.

Fourth, let people come into the service when the congregation is singing; they get tired standing in the back. Congregational singing covers the noise of their walking. It may also be used as an occasion for relaxation, a time to raise the windows, to pass programs, to process the children to the basement, to call the congregation together and for many other occasions besides worship.

Fifth, since song leading is a music job, select the best musician in the congregation, irrespective of his personal life and conduct. This may cause the worship service to degenerate to the level of a concert or a community sing, but at least you will have a good music leader.

Sixth, if your song leader needs help in his work, don't send him to the Laurelville Church Music Conference: he may drown in the swimming pool or, failing this, he may come back with too much inspiration or with too many new ideas.

Seventh, allow an organ or a piano to be put in the church; the price of one of these instruments may be secured by cutting back on the regular church budget or perchance some wealthy member may donate the amount. You may not want to use the instrument immediately with your singing, so specify that it shall only be used at special services such as weddings or funerals; or you may want to restrict its use to that of providing a processional and a recessional for the congregation.

Eighth, regarding the use of special music, choose one of two alternatives: either use it regularly in all of your services or else legislate against it entirely. The former policy is much like the typical Protestant choir, but the congregation will enjoy sitting back and listening. The second alternative does not allow for the normal desire of people to sing in a group training situation outside the church service, but maybe this music urge can be satisfied by having young people become pianists or learn to play the guitar.

There is one thing, and one thing only, that we can do; if we do it not, we were dead before we were born. Give, give, give; give of our best, give of our worthiest. Give to the present, the everlasting present, our energies, our skill, our devotions, our thoughts.—Treasure Chest.

Ninth, use the kind of music which the congregation likes, especially if their kind can be sung loud and if it has plenty of rhythm; rhythm keeps people together. Teach your children little catchy choruses and be sure to have them sing loud.

Tenth, don't try to teach your people to read notes; we are past that stage. Music classes are outmoded; there isn't time for a congregational song rehearsal and a church music conference is hardly possible since we have so many other special meetings.

Dear reader, the above directives are all stated negatively; these expressed attitudes and actions are contrary to the best interests of congregational singing. An affirmative statement is planned to follow, but in the meantime, may the Lord help us to look well to the condition of our congregational singing; He is interested in this part of our worship and He can help us.

Harrisonburg, Va.

The Glory of the Cross

When the Portuguese traders, following the trail of the great explorer, Vasco da Gama, settled on the south coast of China, they built a massive cathedral on a hill crest overlooking the harbor. But a violent typhoon proved too severe, and three centuries ago the great building fell—all except the front wall. That ponderous facade has stood as an enduring monument, while high on its triangular top, clean cut against the sky, defying rain, lightning and typhoon, is a great bronze cross. When Sir John Bowring, then governor of Hong Kong, visited Macao in 1825, he was so impressed by the scene that he wrote the famous hymn—

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

The builders of that ancient cathedral are forgotten, but the cross they reared in memory of the Crucified remains. China has seen stupendous changes; old institutions have crumbled and dynasties disappeared, but the cross still stands. "A great ruined wall on a misty hilltop; birds nesting on its hideous gargoyles; the sea and the mountains and the sky of China seen through its gaping doors and windows; and over all the cross, changing desolation to majesty." So it has been in all lands and all ages.

If the cross of Christ is anything to the mind, it is surely everything—the most profound reality and the sublimest mystery. One comes to realize that literally all the wealth and glory of the Gospel centers here. The cross is the pivot as well as the center of New Testament thought. It is the exclusive mark of the Christian faith, the symbol of Christianity and its cynosure.

The message of the cross has always been an outrage and a scandal, a superfluity or foolishness to the worldly-wise. Yet it is Christ on the cross who will finally draw all men to Himself. Under the shadow of the cross is rest and peace. The glory of the cross is as real as its shame; and to meditate on the shame is to see the glory.

The cross interprets sin and righteousness and love. It is the power of God and the wisdom of God. Its shadow is the longest shadow in the world, because it fell even on the Resurrection morning. "He shewed them his hands and his side." Did He ever show them to you? Then were the disciples glad when they saw the scars of the risen Lord. "Far be it from me to glory save in the cross of our Lord Jesus Christ through which the world has been crucified unto me and I unto the world."

—Samuel Zwemer.

FOR OUR SHUT-INS

Do You Find Life Too Hard?

A Radio Sermon

BY GLENN B. MARTIN

Are you greeting the New Year with a smile? Are you one of these folks who have enough money, plenty of friends, and splendid health? It seems at times we meet so few who are blessed with happy dispositions. There are so few who have a way of turning a blind eye to the ugly and disagreeable pictures of life around them. Life to many is a disagreeable pilgrimage. They must carry heavy burdens. Others can face life with zest and courage. They can meet unideal persons and things without bitterness. Cheerfulness bubbles over, and life at its worst is never too hard. If you would analyze your own personality today, what would you find? To which class do you belong?

The old year has passed with its hard and cruel endurance. The situations that have daunted the average of us may have been thoroughly disappointing, friends may have failed us, health slipped a bit; we may have laid away a loved one in death; and life is empty. When life meets us thus, there is a danger of becoming bitter, cross with our fellows, with life, and with God.

To you who find yourself down in spirits and down in health, these words sound like the customary soothing syrup. You respond in mind and say, "Oh, yes, Preacher, I've heard all that before. I know others have a hard lot, but nobody's is quite like mine. I realize that God cares, and I suppose I must pray to believe it. I have, Preacher, and God's ears are closed, His face is turned, He is too busy to answer me now. Go on and talk, Preacher; your words are cheap but unreal in the presence of my mass of thick, heavy pain."

Let me think directly with you this morning. Some of you are unsuitably married—you rushed into it when the blood was aflame, unthinking, delirious. You read romance—saw a pretty face, and romantic love tipped you. Such romance, such marriage cannot last over two years. Now you have to walk alone again, even though you are married. You have no one to confide in. Heaven help the person who is linked with a companion who has no mental and spiritual compatibility.

But listen—there are some of you suffering ill health. It is not your fault—you inherited a weakness, you say, or you've had to work so hard to keep the wolf from the door. Now with the hospital bill, the high costs for medicine and treatments, the heat of the wolf's breath is being felt on your face. Your head swims with weakness, you drag through the days, and the outlook is lowering and awful! Perhaps, with all your troubles, there are financial worries, and the children grow burdensome because of your anxiety about their future. You are like a bird with a broken wing; you feel like a bird trapped in a cage, a condemned criminal.

To you I say, listen—there are others who are socially short-changed, those who have no particular charm. Nobody asks them to help others, or to visit them, or to express themselves. If you are one of this class of suffering individuals, you cannot sing, you lack good looks, you cannot perform, you cannot write or speak. There is no front of the stage with you. You are lonely, just backwater of life socially.

"Togetherness" characterizes the church.—J. R. Mumaw.

Listen—we meet such people every day—cities are full of them. Not all of them are tucked away in little tar-paper shanties back along the railroad. There are some of you living in comfortable homes with all the comforts imaginable who are unhappily married, who have lost health, who are social deadbeats. Yes, the world is full of such lonely people who, like wounded animals, have withdrawn into some sequestered spot to lick their wounds and quietly die unbefriended. And when they die, no one will miss them, no one will weep. I wonder if I could be speaking to such?

I passed a church the other day and noticed one of these trivial wayside pulpit tags which read, "Don't worry. It may never happen." I said to myself, "But I'm not worrying about what may *never* happen; I'm worried about what *has* happened and assuredly *is* happening. I don't want a religion or a philosophy that will help me against the thing I shall not meet. I want a faith—a living faith—that will bear me through on wings of triumph and song when things turn out twice as bad as I ever dreamed possible."

I'm speaking to you who are down and trapped and caged. If you can get free of your limits, if by effort you can quit your prisons of self, then, in the name and strength of God, break your fetters, get up and go on, even though, like Abraham, you know not the end of your journeying. But if you cannot move, if loyalties bind you because of vows unwisely made; if health is gone and you are condemned to go winged and lamed; if burdens bear you down as the wages of your past sin; if you are to abide with and live in that hellhole with that pain, weakness, and loneliness—then *you can*, friend, *with the help of God.*

God's Word is truth, and we must believe it to find help. In divine wisdom it is recorded that "God is faithful. He will not allow you to be tempted above that which you are able to bear, but will with the temptation also provide a way of escape."

The Word says in another place, "God is at work in you, both to will and to work for His good pleasure." I'm not reading these Scriptures to you, friends out of speculation or theory. I bring you these promises because I've known them to be true out of my own experience and from witnessing their effect in the lives of friends. These many promises of *God* are not so much make-believe hilarity. They are not contagious exuberance, but they bring God to us when we most need Him and when we least deserve Him. God's promises give beauty for ashes, the oil of gladness for mourning, and the garment of praise for the spirit of heaviness. I try to forget the distance between us, and I try to believe I'm talking to you personally there in your own home; at the table, or standing with you in your kitchen, or sitting with you in your parlor. My advice to you this morning is—let God prove Himself to you.

The grace of God is the compassionate, forgiving reach down into your life just where you are. It is His turning everything, including our sins, to good and fruitful account; making our prisons of the soul and the buildings of selfishness and the forgings of crippled virtues all to become ministering spirits and agencies to teach sympathy, humility, and lowly trust.

This, friend, is the meaning of the cross. God took the sin and the suffering caused by sin and cast it upon His own Son, Christ Jesus. He willingly bore the vile slander, the infernal hate, the tragic misunderstanding, the cowardice, and the welter of wrongs—and with these, and only these, as materials, with the hands of His love in the energies of transforming redemptive energy and fruitful pain, He saved the world at the point where the world was the least worth saving.

One last word—take your experience—it may be a sense of limitation, of waste; it may be a massive lump of physical pain; it may be an utterly broken life—take it, my friend, and offer it up to God in prayer daily—hourly—if you feel its weight and destruction. When you can bear it no longer, God can. When you can do nothing else with it, offer it up to God in words like these—"O God, take this pain, this weakness, this sorrow or doubt, this fear, this thing that is bruising my soul, and let it be a part of Thy mercy that brought suffering to Christ, my Saviour. Let my pain unite with His pain as redemptive pain, that it may win my soul in trust and purity and perfection. Redeem me from the pits of self-pity and lift me to the pavements of peace. Amen."

Denver, Colo.

TO BE NEAR TO GOD

DISCIPLESHIP IN THE BOOK OF JOHN

Sunday, January 9

Read John 6:1-14.

When Jesus takes what the disciple gives Him, He does miracles with it. Paul says that He increases the gift and causes thanksgiving of many to God.

What goes through His hands is always blessed. We give Him our means, and He teaches men to use it. We give Him our services and He sanctifies every part. We give Him our wills and He shows us and others the glory of the Lamb. We give Him our lives and He makes us fruitful branches; we give Him our time and He fills it with loving labor.

Monday, January 10

Read John 6:15.

Today the disciple too must get away to be alone with the Master. Here are the rush and hurry of life's tasks; here the strife and the struggle; here the maze of man's preachments and philosophies; here the restlessness that responsibility brings.

How we need to get to a closed-door place! How we need to catch up with our souls! How we need to sit at the Master's feet and let Him show us what is the thing that is of value, let Him show us the pattern of discipleship, let the quiet of His life pervade our own.

Tuesday, January 11

Read John 6:16-21.

Jesus is continually teaching us as we meet life's situations in His program for us. He could not make us understand His, "It is I; be not afraid," if there were nothing to fear.

"It is I who gave you your work; don't be afraid to take it up.

"It is I who gave you that Sunday-school class; don't be fearful in teaching it.

"It is I who allowed a narrow margin of finances; don't be afraid of my forsaking you.

"It is I who is asking you to put your hand in mine, to look full into my face, to abide with a trusting heart, and then to proceed in my power to meet all life's days."

Wednesday, January 12

Read John 6:31-58.

The disciple's spiritual life depends on spiritual food. Jesus is his bread. His body gives life; His blood cleanses and strengthens. The disciple is a new creature. He is filled with a desire that can be satisfied only by Christ Himself. The Word made flesh feeds his mind and spirit with food from heaven.

A union with Christ is established: the disciple is indwelt by the Christ; the Christ is indwelt by the disciple. Matchless, amazing truth! The One who has gone to the lengths of giving Himself for the life of the disciple, goes further and unites Himself with that disciple.

Father, this disciple must walk softly today in the consciousness of such a reality.

Thursday, January 13

Read John 6:59-71.

The Master seeing the disciple's weakness and indifference needs sometimes to say, "Will you also go away?"

The disciple answers, "No, my Lord, no, I will stay. I want to learn more; I want to abide more; I want to adore more."

When the disciple believes, he learns. The action that is part of believing deepens his faith and motivates his life. He comes to say more and more deeply, "No, Jesus, I will not go away."

"You have the message that gives eternal life, and we have come to believe, yes more we know by experience, that you are the Holy One of God." Weymouth's translation.

Friday, January 14

Read John 7:1-24.

Discipleship is made rich because there is knowledge—we shall know if we will to know.

But light and revelation cease the moment the disciple's will does not harmonize with God's will. Refusing to do God's will shuts the door in God's face. It puts up the bars; it places shutters against the light. The disciple ceases to know; he dies to truth. Usefulness ceases. Glory is stripped away from God.

Saturday, January 15

Read John 7:24-53.

To the disciple Jesus speaks as no other one does. The listening ear is turned to the Master. Out of the din around a still small voice can be heard. It says, "This is the way; walk ye in it. This is my will for you." The disciple goes that way and does His will.

The voice says, "Not that, my child, that is not for one of mine"; and the disciple draws back in awe of the step he almost took.

The voice speaks with power, with loving authority, with divine compassion, with clear distinction. He speaks today; between now and that day long ago no other one has yet spoken as He spoke; no other one speaks as He speaks.

Father, give Thy children listening ears.

—Sadie Hartzler.

Christ, the Son of the Living God

Sunday School Lesson for January 16

(Matt. 16:13-17; John 1:1-14; 5:17, 18; 14:8-14; 17:1-5; Philippians 2:5-11; Colossians 1: 15-20; Hebrews 1:1-4)

"What do you believe about the Bible?" "What do you believe about God?" These are two good questions to put to your pupils as you begin another doctrine study. **Let them say** and say it in their own words. As teachers we should always keep in mind the very important goal for this quarter's lessons: to help the pupils to believe, really believe personally, in the fundamental doctrines of the Christian faith.

The aim of this lesson is to help your pupils to a deepened and heightened appreciation of the uniqueness of the person of Jesus Christ. Notice carefully that this is not a lesson on Jesus as Redeemer (see lesson 7) but of Jesus as the Son of the Living God. This belief is very basic to a true belief in Him as Saviour.

Perhaps you would want to begin as Jesus did and ask your pupils "Who do men, in general, say that Jesus is?" These answers may include "the best man that ever lived," and "a great teacher." Are these true? Yes, and we need both of these—a great example in conduct and good teaching. Let the pupils prove that He was both of these. After living in Judea and Galilee for three years, His worst enemies couldn't find a flaw in His character. And all people, both friend and enemy, thought He was a powerful teacher.

These attributes point to a more significant and important belief concerning Christ.

What was Jesus' question to His twelve? That is His question to us each one. And it is the most important examination question your pupils will ever face. Read Peter's answer and see if you can agree.

He is the way, the truth, and the life and the only way we can come to the Father.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

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Contributions to forty-seven Protestant and Eastern Orthodox communions reached a record total of $1,537,132,309.00 for all purposes in the past year, according to a report just issued by the joint Department of Stewardship and Benevolence of the National Council of Churches. The figure is a gain of $136,000,000 over the previous year. On a per capita basis, the Seventh-Day Adventists led all other denominations with an average annual contribution of $173.35 per member. Five other denominations reported annual per member contributions of more than $100.00 per member: the Wesleyan Methodists with $170.39, the Church of the Nazarene with $118.33, the Orthodox Presbyterians with $112.46, the Evangelical Mission Covenant Church of America with $109.03, and the Conference of the Evangelical Mennonite Church with $107.78. The average U.S. churchgoer increased his per capita contribution from $41.94 to $45.36—a new record.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The editor has received a letter from the Christian Medical College, Vellore, India, with 118 signatures. The signers are the students who received Testaments furnished by funds given by our readers. The note reads: "Thank you very much for your generous gift of New Testaments recently received. We shall make the best use of it in our daily life. Please thank the donors for us."

Bro. Harry A. Diener, Hutchinson, Kans., was with the congregation at Walker, Mo., on Dec. 19, at which time two people were baptized.

Committees of the Ohio Conference meeting at the Beech Church, Louisville, Ohio, last week were the following: Executive and Ministerial Committees, Tuesday, Dec. 28; Constitution Revision Committee, Wednesday and Thursday, Dec. 29, 30.

A Christian Life Conference was held at the South Union Church, West Liberty, Ohio, Dec. 31 and Jan. 2, with the brethren Paul M. Miller, Goshen, Ind., and J. Frederick Erb, Detroit, Mich., as speakers.

Brethren Andrew Stutzman and David Stutzman were ordained to the ministry at the Pleasant View Church, Berlin, Ohio, on Dec. 12. Services were in charge of Bro. Ivan J. Miller, Grantsville, Md. This was Bro. Andrew's second ordination, since he had earlier been ordained as deacon of the congregation.

Ordination services were held at the Fairview Church, Kalona, Iowa, on Dec. 12, at which time Bro. Moses Gingerich was ordained to the ministry to serve at the above place and Bro. Victor Kropf was ordained as minister to serve the Upper Deer Creek Church, Wellman, Iowa. Services were in charge of the home bishop, Bro. E. G. Swartzendruber, assisted by the brethren Ivan J. Miller, Grantsville, Md., and Andrew Gingerich, Mannsville, N.Y.

A two-week Bible school was recently held at the Fairview Church, Kalona, Iowa, with the following two brethren as instructors: Ivan J. Miller, Grantsville, Md.; Andrew Gingerich, Mannsville, N.Y.

The Young People's Fellowship at North Gulfport, Miss., brought cheer and comfort to six homes in the community by a singing ministry one Sunday afternoon. This organized group meets twice a week at the Christian community center sponsored by Camp Landon Voluntary Service.

The Belleville Mennonite School rendered a Christmas program at the Allensville, Pa., Church on Tuesday evening, Dec. 21.

A Bible Conference was held at the Shore Church, Shipshewana, Ind., Dec. 26 to Jan. 2. Instructors were John L. Stauffer, Harrisonburg, Va., William McGrath, New Paris, Ind.; Richard Martin, Elida, Ohio.

The Nurses' Chorus of the La Junta, Colo., Hospital, under the direction of Paul Yoder, gave a program at the Colorado Springs, Colo., Church on Jan. 2.

The faculty of the Canton, Ohio, Bible School, which began sessions on Jan. 3, is composed of Raymond L. Kramer, Meadville, Pa., principal; Harold E. Bauman, Orrville, Ohio; Gerald C. Studer, Smithville, Ohio; Ray Bair, Louisville, Ohio; and Allen B. Ebersole, Canton, Ohio.

At a special Christmas program given at the Pleasant Hill Church, Smithville, Ohio, on Sunday afternoon, Dec. 19, portions of Handel's "Messiah" were rendered.

Bro. Aaron Mast, Belleville, Pa., will receive his mail at Sarasota, Fla., Pinecraft Branch, for some time after Jan. 1.

The Floyd Sieber family, on furlough from the mission field in Argentina, spent their holiday vacation with Sister Sieber's parents, Bro. and Sister Aaron Mast, Belleville, Pa., returning to Goshen, Ind., where Bro. Sieber is attending the Seminary, at the beginning of the year.

The Christopher Dock Mennonite School, Lansdale, Pa., a new high school sponsored by the Franconia Mennonite Conference, was dedicated by appropriate services on Sunday afternoon, Dec. 19. Bro. Paul M. Lederach, Scottdale, Pa., gave the dedicatory address. Bro. Richard Detweiler, Perkasie, Pa., is the principal.

The Committee on Co-ordination of the Church Program of the General Council of General Conference met at Chicago, Ill., Dec. 29.

A telephone message informs us that Sister Eliza Ross, wife of Bro. I. Mark Ross, Hesston, Kans., was killed in a traffic accident on Wednesday morning, Dec. 29, while the Rosses were traveling from Ashland, Mo., to Hesston, Kans. The only details given are that the Ross car was sideswiped by another car and that no one else was hurt. Funeral was held Saturday afternoon, Jan. 1, at the East Union Church, Kalona, Iowa.

Announcements

William G. Detweiler and wife, and two sons, Robert and William, Orrville, Ohio, will present a week-end program at the Zion Mennonite Church, near Morgantown, Pa., Saturday evening, and Sunday morning and evening, Jan. 8, 9.

The Hess Young People's Bible Meeting, Lititz, Pa., for Sunday evening, Jan. 9, features the following topics and speakers: "High Lights of 1954," by Elton Moshier, of Lancaster Mennonite School; and "Opportunities for 1955," by Warren Good, Hinkletown, Pa.

Monthly meeting in the interest of Jewish Evangelism at Vine Street Church, Lancaster, Pa., Jan. 3, at 7:30 p.m., with Frank Enck, Willow Street, Pa., speaking on "The Local Congregation's Responsibility to the Jew." Prayer service begins at 1:00 p.m.

Discipleship Conference at Canton Bible School, Canton, Ohio, Jan. 7-9. Kenneth Good, Morton, Ill., speaker.

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LANCASTER MENNONITE SCHOOL

Six weeks' Bible Term will be held at Lancaster Mennonite School, Jan. 10 to Feb. 18, 1955. Instructors are J. Irvin Lehman, Director; Aaron M. Shank, Asst.; Lloy Kniss, Addona Nissley, Jesse Byler. There will be two ministers' courses running in the forenoon through the term. If you plan to attend write to **Special Bible Term, Lancaster Mennonite School, Lancaster, Route 4, Pa.**

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 27 to Jan. 7.
Annual meeting of Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, Mennonite Church, Jan. 1, 2.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church, Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan. 10-28.
Special Bible Term, Lancaster Mennonite School, Jan. 10 to Feb. 18.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Winter Bible Term, Hesston College, Hesston, Kans., Jan. 17 to Feb. 25, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Norton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

An elementary grade school teacher for grades 4-6 is urgently needed at the Bethel Springs School, Culp, Ark., for the second term of the present school year which begins on Jan. 21. Anyone eligible and able to serve in this rural mission school should contact the principal, Bro. Edwin Alderfer, at once. Interested persons should pass the word along to eligible teachers.

Two Pax men, Daniel Troyer and Isaac Slabaugh, gave two and a half weeks of much-appreciated service in replastering and repainting the Free Gospel Hall, Kentish Town, London, following the completion of their I-W service and before returning home. The John Coffmans are living at the London Centre with the Quintus Leathermans until sufficient rooms are ready so that they can move into Free Gospel Hall where they will be carrying on a mission program.

Because of an increasing interest on the part of students from our mission fields attending our church colleges in the U.S.A., the General Board Executive Committee is co-operating with the Collegiate Council of the Mennonite Board of Education in serving these students most effectively. Mission field representatives to serve as contact persons for the colleges and foreign students have been appointed as follows: Argentina, Nelson Litwiller; Puerto Rico, John Driver.

The Executive Committee of the Mennonite Church in India is looking for suitable worship facilities for the fellowship group in Rajnandgaon. Pray that God will lead definitely in this matter.

The theme of the annual Argentina Church Conference held at the Trenque Lauquen church camp grounds was "We Are All One Body." Pray for our Argentine brethren as they plan for the future witness of the church.

Bro. André Van der Mensbrugghe, young Belgian C.O. who was released from prison on Nov. 29, worshiped with the group at the Foyer Fraternal in Brussels on Dec. 3, but expected to return to prison to serve his sentence for refusing induction.

Bro. Milton Vogt, missionary on furlough from India, will be speaking in the Virginia Conference district following the missionary conference at Eastern Mennonite College, Jan. 15, 16, according to the following schedule: Jan. 18, Southern District; Jan. 19, Middle District; and Jan. 20, Northern District.

Bro. Albert Enns, German Mennonite student in the Bragado Bible School from Paraguay, who has served as pastor at Villegas, Argentina, for the past two years, has returned to Paraguay recently. His services will be greatly missed.

The Sunday evening service at the Ninth St. Mennonite Church, Saginaw, Mich., was given by the Midland, Mich., congregation on Dec. 5.

The Elmira, Ont., Mennonite Church is planning a farewell service for the Simeon Hursts, missionaries on furlough returning to Africa. They will sail from New York on Jan. 15, and plan to visit the missionaries in Ethiopia en route to East Africa.

The Mexican Mennonite Church, Chicago, Ill., recently received a letter of thanks from the Ramos Mejia congregation, Argentina, for the contribution which the Chicago folks had sent to Argentina for the new church building at Ramos Mejia.

A Gospel team from the Ninth St. Mennonite Church, Saginaw, Mich., accompanied by the pastor, Bro. LeRoy Bechler, gave the Sunday evening program at the Shore Mennonite Church, Shipshewana, Ind., on Dec. 12.

The Field Committee for Bihar, India, met on Dec. 5 and took action on a number of items including the continuation of the farm project for another year, a recommendation to the General Board for the establishing of a boys' and girls' hostel in Latehar, and the appointment of Miriam Beachy as publicity secretary.

The new officers of the Bihar, India, Field Committee for 1955 are John Beachy, chairman, and Henry Becker, recording secretary.

A number of congregations from Illinois and Indiana provided the food for the Christmas supper at the Mexican Mennonite Church, Chicago, Ill., and also the fruit and candy which served as a Christmas treat for the Sunday-school children. The Mexican Church was full for the Christmas program.

A Gospel Team from Eastern Mennonite College, Harrisonburg, Va., gave a program at the Glad Tidings Mennonite Church, Bronx, N.Y., on Sunday evening, Dec. 5.

The Warden Park Mission, Toronto, Ont., is looking for a pastor to direct the work there. Pray for the Lord's leading in this matter.

The brethren Simon Martin, Moses Roth, Emerson McDowell, and Alvin Roth served as speakers on the all-day program at the dedication of the new Ellesmere Mennonite Church, Toronto, Ont., scheduled for Dec. 12.

The building program at the East Side Mission, Saginaw, Mich., has temporarily ceased until more funds become available for materials. The roof is on and the partitions and insulation installed. Plumbing supplies, electrical supplies, paint and interior finish materials are needed to complete the building. Pray for this need.

Bro. B. Charles Hostetter, Harrisonburg, Va., served as guest speaker for the monthly meeting of the Radio Gospel Fellowship, Lancaster, Pa., which supports the **Luz y Verdad** broadcast over a Honduras station.

Bro. and Sister Norman Hockman, in language study in Costa Rica, accompanied Sister Jean Garber, who has completed her language study, to the mission field in Honduras during the Christmas vacation. The Hockmans will return to Costa Rica to complete their language study.

Sister Dora Taylor, missionary nurse whose service was interrupted by illness, will be returning to Honduras about Jan. 30 to continue her service in the Trujillo clinic.

The annual mission meeting at the Conestoga Church, Morgantown, Pa., was held on New Year's Day. There were morning, afternoon, and evening services.

Your Treasurer Reports

It is too soon to know the total results of contributions given during **Missions Week.** Several inquiries indicate general interest in knowing the results of this fund-raising effort and as soon as the total results can be known I will release the information through this report.

From reports already received there is indication, however, that contributions have been very good. Some congregations reporting have contributed more than the suggested amount of $7.00 per member. Others have contributed less but have come close to the total requested. Funds raised during **Missions Week** are being processed through the established channels of the congregational treasurer and the district mission board treasurer. For this reason we will not receive the total results of this program until the district reports are sent in for January. In the meantime, some individual funds have been sent direct to our office, some congregational offerings have been received here, and some funds have been received through December district mission board reports. Together these contributions are sufficient to meet our current needs and our financial situation is at present improving considerably.

In four district conferences a combined effort was made to raise funds for both the district mission board program and the General Board program. Preliminary results from these conferences indicate that congregations have responded to this combined appeal, and we believe this will prove to be a successful plan for obtaining contributions for the total mission program.

I would again like to express appreciation for the district mission board member in each congregation who assisted in handling material and collecting funds for this program. We also want to thank each one of you who has contributed at this time for the mission work of the church and we trust that the Lord may give us wisdom to use these funds in such a way that they will most effectively extend the work of His church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

We Enter Navaholand

BY STANLEY SHENK

The Navahos live in a vast and colorful land of desert and mountain, sunlit mesas, and deeply carved towers of rock. Most of them dwell on the Navaho reservation, an area about two-thirds the size of the state of Indiana. They are poor and for the most part illiterate; they are torn by the opposing forces of the old tribal customs and the white man's strange world; and yet they possess a quiet and simple dignity. In the spring of 1954, the Mennonite Church established its first basic mission station in Navaholand. The location of this mission is at Black Mountain, Ariz., Trading Post, in the very heart of the Navaho reservation. Canyon de Chelley, with its sheer rock walls, lies 25 miles northeast as the eagle flies; Cameron, Ariz., at the eastern entrance to the South Rim of the Grand Canyon, is 90 miles southwest; the Painted Desert, the nearest point on U.S. Route 66, lies 75 miles due south; and Monument Valley, on the Arizona-Utah border, is 85 miles north. The workers at Black Mountain are Stanley and Arlie Weaver, Elkhart, Ind., Lois Kauffman, Millersburg, Ohio, and Lita Tsosie, a young Navaho woman.

Behind the establishment of this mission lies a real story. It begins in May, 1951, when an MRSC migrant service unit began work at Grants, N. Mex. The work of this unit was with the Navaho migrants who work in the carrot fields at Grants in the summer, and in the irrigated district near Phoenix, Ariz., in the winter. Since the spring of 1951 this service unit has worked on a year-round basis with the migrants, moving with them from the one location to the other.

The work of this unit has been in the fields of religious teaching, nursing and health education, crafts, and recreation. It has exemplified the spirit of Christ and has served as the springboard for the new work at Black Mountain. Stanley and Arlie Weaver served as the first director and matron of this work. Those serving with them during the first year were Marion and Eloise Bontrager, Pauline Hostetler, Doris Gunden Metzler, and Carl Metzler. Others who have served or who are now serving in this unit are Bertha Alderfer, Doris Detweiler, Esther Hoover, Lois Kauffman, Cleo Gnagey, and Arlene Grieser.



The workers at Black Mountain Mission, Chinle, Ariz., and Grandma Manycows, a patient. Left to right: Stanley and Arlie Weaver, Lois Kauffman, Lita Tsosie, and the grandmother.

As the end of the first year of the unit's work drew near, serious concern was felt that there should not be a complete turnover in the personnel of this unit. The Navaho people are slow to "make up" to strangers and it was feared that the confidence that had been slowly and painfully built up by the first group would be largely lost if a completely new unit would step in for the second year's work. To avoid this unhappy prospect, the Weavers volunteered to stay on as director and matron for at least a second year. (During the third year, the Bontragers led the unit, and following a short absence in school this past summer, returned as leaders of the unit for its fourth year.)



Nurse Lois Kauffman gives a typhoid immunization to Jimmy Yazzie, who has recently accepted the Christian way.

When the Weavers were reappointed as service workers in 1952, it was with the understanding that they would also survey the field for a permanent location for doing mission work and lay the necessary groundwork for its beginning. It was a formidable undertaking. They not only had to find promising sites, but they also had to meet successfully the three rigorous requirements set up by the Navaho reservation authorities for all missionaries wishing to begin work on the reservation. First, a majority of the Navaho people living in the specific community where a mission work is to be started must approve the new work by signature. This signing must be done in the presence of the government supervisor. Second, the approval of at least three of the four local representatives of the Tribal Council must be secured. Third, the Advisory Council, which acts for the Tribal Council, must give its approval.



A part of a Wednesday service. Most of the people come on foot or by horse and wagon. In the background are two of the three prefabricated houses used for living quarters and clinic, as well as church house.

As Stanley and Arlie Weaver carried out their long search for the right location, they came into contact with a host of devoted Christian workers, both white and native, who were laboring in a completely sacrificial way for the spiritual welfare of the Navaho people. Their own hearts were touched, and by degrees each began to realize an individual call from God to this work. Yet neither spoke to the other about having a sense of call. Both were afraid that the other had not felt any such call and that a cleavage might develop in their marriage as a result. But God never works by halves where His people are devoted to His will, and at length, on a long night drive across desert country, they opened their hearts to each other and rejoiced together in the evident leading of the Lord.

In June of 1953, at Harrisonburg, Va., at the annual meeting of the Mennonite Board of Missions and Charities, they were appointed to the Navaho field, and on Jan. 31, 1954, were ordained to the ministry at Phoenix, Ariz. Meanwhile, after several disappointments in other locations, they had felt led to regard Black Mountain as their likely future area of work. The negotiations did not go smoothly at first. The first meeting with the local people (and all the signatures that were gained) came to naught because they had not realized that a government supervisor had to be present. A second meeting was called, and this time the supervisor was on hand, but by unhappy accident, three truckloads of local folks happened to be away on that particular day and nothing could be done. A third meeting was successful and the 45 Navahos who were present gave their unanimous approval. All else followed in its natural order and permission was finally received to begin work at Black Mountain.

On March 1, 1954, three prefabricated buildings were hauled up from Gallup, N. Mex., and placed on the hilltop overlooking the Trading Post. Two of the Mennonite congregations of the Southwest (Albuquerque, N. Mex., and Upland, Calif.) have donated a total of 130 hours of labor in setting up these buildings. The first services were held there on May 19, 1954, and the first Sunday service was held on July 4, 1954. A recent field note in the GOSPEL HERALD (Sept. 14, 1954) carries the information that the Weavers "are building a community ho-

gan . . . with the help of local Navaho men and contributions from several Methodist churches in Illinois who had workers in the area earlier. The hogan will be used for services and community meetings, as an overnight lodge for Indian families coming long distances by wagon to the trading post, and for recreation and hand work."

The Weavers are visiting in the Indian hogans and attempting to build up the all-important confidence of the people. For traveling the almost impassable roads and for going where there are no roads, they use a jeep station wagon with four-wheel drive, six speeds forward and two speeds in reverse. Navaho folks are beginning to stop in at the buildings to visit. Glownizini Tsosie, a Navaho medicine man, is showing an active interest. Stanley Weaver writes of him as follows: "I would say that we are having very happy response from him. We were to his hogan several days ago and took more records of the Gospel in Navaho, and he expressed himself very clearly as being Christian in heart. He told us that each day he gathers his children and grandchildren around him and he prays for them all."

Two new workers are making valuable contributions. Lois Kauffman, a registered nurse, arrived on July 1, and is now working in a clinic program. Lita Tsosie, a local Navaho young woman, is also helping out. Stanley Weaver writes: "She is doing a very wonderful job. The Lord has answered our prayer for a Navaho Christian worker in a very wonderful way . . . She has consented to join us on a 'permanent' basis, and this makes us very happy. Because of her consecrated, Spirit-filled efforts two girls, ages 12 and 15, have accepted Christ and will be baptized some time late in the month (Aug.)."

Last February we (Sister Shenk, our three children, and myself) had the happy privilege of spending several hours at Black Mountain. We turned off U.S. Route 66 at Gallup, N. Mex., and drove northwest to Ganado, Ariz. Here we left the hard road and headed out into the magnificent wilderness of mesa, mountain, and rock that characterize the great open spaces of Navaholand. Thirty-five miles northwest of Ganado we stopped at Salina Trading Post. Here, according to the map, the dirt and gravel road ends. However, a quite passable road wends its way ten miles on further north to Black Mountain.

The mission location is on a high hill and commands a great vista of superb scenery. To the northeast is a high, deeply-eroded peak known to the Navahos as "Lohali." To the south are the rocky Salina hills with their lovely coloring, and to the west there is a long line of mesas and a few tall slender spires of rock. Most eye-catching of all is Waterless Mesa, a high dark mesa. (A mesa is a flat-topped hill with one or more sharply sloping sides.) To the north are a mass of rugged mountains with no roads or trails at all.

The road from Ganado to Black Mountain is no superhighway, by any means, but neither is it dangerous to the careful driver. The workers at Black Mountain would be very happy to have more visitors. They are quite isolated from the outside world. From May until August only two carloads of visitors found their way to the mission. Pray for the workers there as they proclaim Christ by word and deed in the heart of Navaholand. The dark mountains and waterless mesas find an echoing symbolism in Navaho hearts that are still in darkness and that have never felt the early and latter rains of the salvation of our God.

West Liberty, Ohio.

The Importance of the Parent-Child Relationship

BY ORVAL SHOEMAKER

"That's too bad you don't have a home," someone said to a little girl whose parents were looking for a house to rent. She replied, "Oh yes, we do have a home; we just don't have a house to put it in." Obviously this little girl was aware of a family relationship which existed in spite of the lack of a structure called a house.

The book **Unraveling Juvenile Delinquency** by Sheldon and Eleanor Glueck, in which they compared delinquents and non-delinquents, reveals that the nature of the parent-child relationship is a very important factor in determining whether a child turns out to be a delinquent or not.

In **An Experiment in the Prevention of Delinquency** by Edwin Powers and Helen Widmer, they concluded that, "It is in the nature of the family relationship and the emotional atmosphere of the home that one has to look for the causes of delinquency."

How is this parent-child relationship set up? First perhaps we should think about what a relationship is and how it is set up. We trade with certain businessmen because they seem to like us, they understand us, they respect and appreciate us, and they always have time to help us. We may even stop in to visit this businessman sometimes when we don't need any supplies simply because we enjoy being in his company. Likewise, the child who feels happy at home will spend lots of time there rather than out on the street. It takes lots of love, time, and understanding to raise good children. Where the ideal parent-child relationship exists, the child will feel that he is wanted, loved, appreciated, and understood.

God made babies helpless and dependent for years so that parents would have time to establish this parent-child relationship. The child is dependent on the parent not only for physical needs, but also for moral and spiritual standards. You can hire someone to raise your livestock, but raising your children is a job that only you can do. They tell us that a child knows half of what he will ever know at about five years of age, which means that the parents have a big job to do and it must be done early.

The child's conscience is developed at a very early age. The child copies the standards of the parents and if the child sees a variation between what the parents teach and what they actually practice for themselves, the child will be confused. Deut. 6:6, 7 says, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Verse six says, "These words shall be in thine heart," meaning the parent must first believe and practice these things and then teach them.

If the parent demands perfection and the child can see that the parent is imperfect, the child will probably have conflicts. The child will quickly sense whether the parents feel that the family security is in God or in material possessions. Too many parents are teaching their children how to get ahead of others rather than how to get along with others and appreciate them.

A boy in one of our church schools made the remark, "My dad doesn't even know me." How well do you know your children? Do you know what they think and are interested in? Do you know what they like to do and where they go at night? Do they bring their problems to you? If mother has time to read poems and tell Bible stories to the child, to kiss the pinched fingers, to doctor the stubbed toe, and answer the child's questions at three years of age, the child will probably come to the mother with her problems at 16 also. Obviously the mother will miss a golden opportunity if she hires a baby sitter to be responsible for the care of the child.

Parents must keep contact with their children by doing things together in the home and on picnics and fishing trips. Someone asked a mother whose husband was away from home a lot how she raised such a nice family. She said that even though her husband was gone a lot of the time, yet, "When he's home, he's home," meaning that he gave liberally of himself to the children rather than spending his time reading the paper.

I recall an incident in which a 10-year-old girl refused to live with her own mother. The mother had neglected her responsibility in rearing the child and then later wanted to have the child come and live with her. The 10-year-old girl said, "My mother was away all week when I was small and when she came home Sundays she usually slept all day. She never had time to play with me, so I would rather stay with these other people because this is home to me."

This coincides with the statement of a 14-year-old boy in a foster home who said he wasn't interested in having his mother visit him. He said, "My mother was never concerned about me when I was small, why should she want to see me now?".

This does not mean that the small child should be pampered and left to do everything as he pleases. Small children want to be controlled and they will blame their parents when they grow older if they are not controlled. This is illustrated by the case of the boy who had scarlet fever when he was quite

small, and he did not stay in bed as much as he should have, with the result that he is totally blind today. Now he says to his parents, "If you would have loved me enough while I was small, you would have made me stay in bed while I had scarlet fever, and I wouldn't be blind today."

The time and love you as a Christian parent invest in your children while they are young will pay big dividends later on, not only in this life, but also in eternity.

North Newton, Kans.



The Mennonite Hour

ECHOES FROM BOX 22
"I am taken with your religion":

"Every Sunday evening for the past year I have been meaning to write you after your broadcast, but time goes by too fast. I like your program very much. I am taken with your religion! I am an organist and am very fond of music. Your choir thrills me. Every note is just perfect! . . . ."

Emporia, Kans.: "Listen to your broadcast and think it one of the best on the air. Would you please send me your booklet of sermons entitled **Sin, What Is It?"** (a minister).

Salunga, Pa.: "I have been a listener of your program for only four months. Since the first time I heard your broadcast I haven't missed one single broadcast. They have certainly been a great inspiration to me. They seem to help me in making many decisions during the week at high school."

Scottdale, Pa.: "I heard your sermon on 'Sin' last night and would like to have the four sermons you gave which you state are in booklet form. Please send me a copy of the **Informer** which you have advertised in the December issue of **Christian Living.** I belong to the ——— church but fellowship quite a lot with my Mennonite friends here in Scottdale. They first told me about your broadcasts and I have been enjoying them each week. May God bless you as you continue your work."

Indianapolis, Ind.: "It was a great joy to hear **The Mennonite Hour** again. In our apartment there are five of us fellows who are in I-W service at the Methodist Hospital here in Indianapolis."

Albany, N.Y.: "I listened for the first time to your radio broadcast the other night and enjoyed it very much. The Word of God and also the very fine singing came in clear and loud. I wish you much success in your good work. If you have a pamphlet or booklet that explains your beliefs, I would like very much to have one. Also, may I please have a copy of the Bible records by your very fine choir."

Berne, Ind.: "I personally want to thank you for **The Mennonite Hour.** Being here in my home with 15 patients day and night it seems to help lift my burdens away. We are glad for the change of the broadcast. It is now coming to us at 5:00 instead of 9:00 p.m. on WOWO. There are several here not saved but sure love to hear your broadcast."

Geneva, Nebr.: "Enclosed find a check for $150 for the support of your work which is a part of the proceeds of a farming project carried on by a group of interested brethren of our church, Salem Mennonite. The work and most of the expense is donated and the proceeds are given to mission and charitable work."

Washington, D.C.: "I am enclosing $1 as you were so kind to send me your book, **How God Leads Us.** I enjoy it very much. It is so true. He has led me for 66 years and I am now 81. So you see I am more interested than ever in the things of the Spirit."

Brookline, Mass.: "Just a note to say that I enjoy your radio program very much. It is so fine and Scriptural and orthodox and helpful. I get it over WBZ, Boston. I seldom write even to express appreciation of the many helpful broadcasts, for I would like to enclose a contribution to help in this important ministry. But after all, I know our unseen friends are glad to know that listeners are interested and that we pray for the work even when one's ability to give is limited."

Shreve, Ohio: (In response to an **Informer** appeal:) ". . . I say this as an outsider (Presbyterian) feeling that the bulk of your support must come from your fellow Mennonites—people upon whom a sense of responsibility should rest and in whom a sense of unity should exist. I am a pacifist and feel that though your messages do not antagonize resistant-minded people, yet they would not feel obligated to support a Mennonite program. Do not change your program name or apologize for your beliefs to meet a budget. . . ."

MISSIONS

The Lord Led Us

BY STANLEY AND ARLIE WEAVER

Shipshewana, Ind.
January, 1951

Dear Folks at Home,

Teaching school is even more enjoyable than we expected. My fourth graders are teaching me as much as I am teaching them, I do believe. Stan says the high school chorus is really polishing off and will be ready for contest entry. So it goes.

Just recently we've been considering going into voluntary service under MRC for possibly a year or eighteen months. We think this is the time for us to go before we get so tied into teaching we can't break loose. We plan to go to Elkhart on Saturday and talk with Bro. Levi C. Hartzler about it. We really haven't any particular choice, but maybe he can use someone like us anyway.

Shipshewana, Ind.
May, 1951

Well, school will be out the 8th and Bro. Hartzler says we should be ready to leave by the 16th.

He said he has been keeping this idea about starting work with the Navaho Indians in the back of his mind for some time now. It does seem strange our church has never done anything for the American Indians.

You know we have always wanted to try a dry climate and here even without asking we will get a good opportunity of trying it out. Starting this new work almost scares us out, but with the Lord and the rest of the service unit it can be a success. It will take us about a week to drive out to New Mexico with the jeep station wagon.

Grants, New Mexico
October, 1951

The work for the season at Grants is just closing up and we will be moving to Phoenix, Ariz., in a couple weeks. We can hardly tell whether or not our work has made a dent in the lives of these Navaho people. They did invite us to their big barbecue feed and made some speeches of appreciation, so I guess they did appreciate some of our help. At least the physical help was a boon to the workers. As to the religious impressions I suppose we'll know better a few years from now.

We have gotten quite well acquainted with a former missionary of the Christian Reformed Church this past summer. He has told us recently of a place, called Canoncito, between Albuquerque and Grants just eight miles off Highway 66, that wants a permanent missionary. Tomorrow afternoon he is going with us and we plan to look the place over and perhaps talk to some Navaho people to see if they are interested.

Phoenix, Ariz.
February, 1952

We have gotten acquainted with several teachers of the Cook Christian Training School here in Phoenix. It is an interdenominational Christian Training School for Indians of all tribes. They even have a few Navaho. One of these teachers has told us there are many needy areas on the Navaho reservation and it would be a good idea for us to look around a bit before deciding. He has helped us outline a tour with stops at various Navaho missions.

Phoenix, Ariz.
March, 1952

You probably thought we got lost up there in Northern Arizona. Well, we almost did, too! We would go for miles and miles before we'd even see a hint of any life. Then we'd come to a fork in the road and wonder which one we were supposed to take. We chose right except once, and that wasn't too far out of the way, in direction, at least.

The first day we got as far as Tuba City. That is where a small Presbyterian Mission is located. They have a very consecrated Navaho minister working with the white missionary. That day we didn't get to talk with them too much, but promised to stop on our way back after we had been to Kayenta, Keams Canyon, Chinle, Round Rock, Rock Point, and Ganado. Also, we stayed with the General Conference Mennonites who are working with the Hopi Indian tribe at New Oraibi.

It was really a thrill to talk to the missionaries at these different stations. Some arrived there only recently and we had lunch with a "young" couple who have been working for over 25 years with the Navaho! They really gave us a challenge and we are beginning to see what it takes to be a missionary to the Navaho. It doesn't take learning out of many books but faith and wisdom from one Great Book!

On our way back we did stop at Tuba City again and had a very personal chat with the Navaho minister in his own home. His own simple testimony and the warmness with which he encouraged us to pray for him and his people—the Navaho without Christ—just filled us to overflowing. He is very unassuming but is a "star witness" for Christ.

That evening as we traveled back toward Phoenix and the rush of life, God was still speaking to both of us until finally I said, "You know, the work among the Navaho is going to be difficult, but I for one would like to see this thing through!" I had hardly voiced my thoughts until Stan answered by saying, "It's a strange thing, but I feel the same way about it!"

We want you to keep this in mind and pray that the Lord will show us His will. We have decided that we will stay in VS for another year. The Lord needs workers here, and what reasons have we for saying "no"? We are weak, but He can make us strong.

It won't be long until we'll move back to Grants for the summer.

Grants, New Mexico
September, 1952

The Lord surely has been with us and we have a wonderful answer to prayer! William Jameson has decided to be a Christian! These are his own words. "I've tried and tried by

myself, but now I want to really be a Christian!" Before he always talked about the "good life," but this time he said, "Christian."

They plan to go to Phoenix, too, for this winter season, so we will be able to keep in contact with William. That is a big drawback to this migrant work—it is so "migrant" one can hardly keep up or make permanent holdings at any one place. Some of the families we know in the summer don't go to Phoenix. Those who go to both places do give our work good continuity which is sorely needed.

Phoenix, Ariz.
December, 1952

This time "the people" were expecting us to follow them to Phoenix, and as we drove into camps many came out of their houses to greet us. This was such a rewarding and heart-warming gesture, we hardly expected it. These people just don't express their feelings very much, but their actions do reveal hearts of gold.

The Christmas bundle project is receiving quite an ovation and we are having some of the biggest turnouts we've ever had.

Phoenix, Ariz.
January, 1953

We are starting the New Year with a bang. Stan and William Jamesons made a trip to Canoncito last week and were scheduled to appear at a council meeting of the Navaho people of that area. They were there and explained fully what we would like to do in establishing a mission for them, but there seemed to be a few outstanding leaders in their group who do not want a mission established. They verbally gave us the "brush off," even though William says he is sure there were people there who were in favor of our program. There are a number of families from that community whom we have gotten acquainted with working in the carrots at Grants during the summer. Even though the door seems to be tightly closed now, we have a feeling the Lord will open it eventually.

Since this is a definitely closed door for the present we are praying that the Lord will show us the next step. We are sure He has a plan, but we must find it.

Just recently the Lord has led me to visit in various homes in camp, and what a blessing! In both of the larger camps I am finding young women and several mothers interested in reading the Bible. Several don't have much schooling, so read rather poorly. There is one young woman, Betty Gruber, who is showing real interest and has a very good understanding of English. She always sets aside time for us to read when I come to visit her. You must pray for her. She asks really intelligent questions about the meaning of the Christian life.

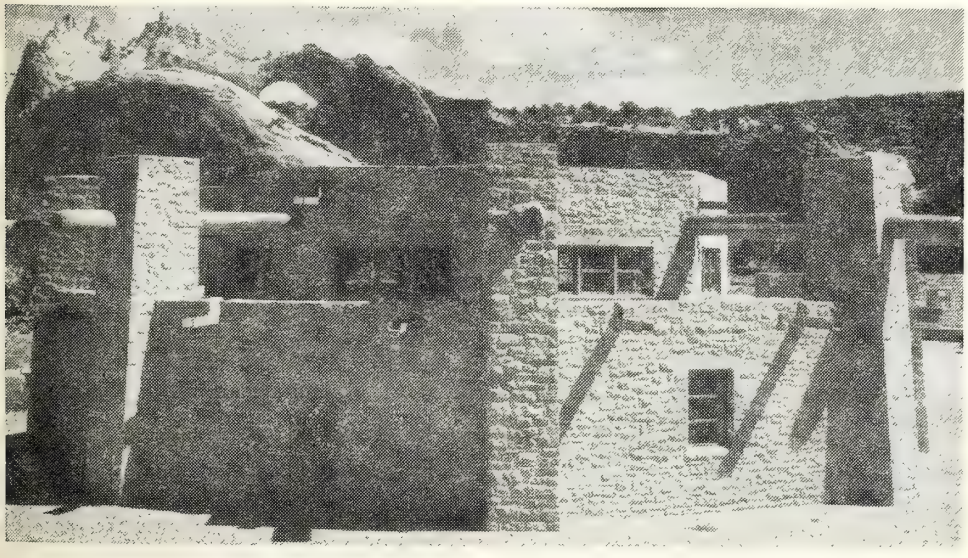
We are beginning to have some great concern for William Jameson. He seems to be getting lukewarm and sometimes almost unconcerned about spiritual things. Stan had a long talk with him the other evening and it seems some of his Navaho buddies are accusing him of acting like a white man! This is an accusation no Indian would relish. That, too, is the reason he has stopped coming with us to church in Sunnyslope. There is a very strong element of the Native American Church in camp. This church prays to God but believes a plant, called "peyote" (a drug), acts as the Holy Spirit for an Indian. William stated, "This is the Indian way for an Indian to find God." The devil is hard at work and we ask you to pray even more for William and his wife, Virginia. We still feel we have their full friendship but that they are losing out spiritually.

Phoenix, Ariz.
April, 1953

Stan and several interested brethren from the Upland, Calif., Mennonite Church made a hurried trip to several of the more accessible areas on the reservation to seek out any possibilities for location. They were advised by a Christian Reformed missionary that there was a needy and unworked area adjacent to his own territory in which he would appreciate help. He also advised our attendance at a meeting of all the Christian Reformed missionaries now working on the Navaho reservation to be held at Tohatchi, N. Mex.

We attended this meeting a few days ago with high hopes only to be wet-blanketed

(Continued on page 20)



The Council House, Window Rock, Ariz., where the formal Navaho government actions are carried on. This is where the Weavers took their petition to be acted upon.

MISSIONS

EDITORIAL

"Missions"—What Does it Mean to Me?

What do missions mean to you? Recently an effort was made to ask a number of individuals from several different communities this question during the course of personal conversations. The answers which were given were very interesting, for in ordinary conversation people usually say what really is on their hearts. Here are a few of the typical answers that were given: (1) It is a way to evangelize the world. (2) This is an organized program to give everybody a part in helping to win the lost. (3) Missions means missionaries serving in India and other places. (4) It is a program of local churches, district conferences, and the General Board to support missionaries and missions. (5) To me it is the life of the church. Without missions we would have a dead and formal church. (6) It is a way to get a lot of our money. (7) This is an opportunity for us as good stewards and disciples to follow Christ's commission to "Go . . . teach all nations." (8) It is a good way for me to give myself.

It is a good experience to think about these and similar expressions and ask ourselves seriously, "What do missions really mean to me?" Our answers will depend largely on the extent and nature of our personal interests and experience in mission efforts.

It is a temptation to think of missions as merely a responsibility of committees, boards, and duly appointed missionaries. But it is very important for each Christian to identify himself with witness efforts rather than to think only in terms of others being responsible for witnessing. Jesus does not say to His disciples that others should go, but He says, "Go ye."

We think of the consecration and call which are so necessary to foreign, city, and rural missionaries. We appreciate the response which they have given to the missionary call and the deep spiritual experience which must be theirs as they serve willingly and happily day by day through difficult situations. But "missions" is a personal matter to each Christian regardless of the exact nature of his call. Consecration and response to a call are also very essential as we give of our offerings, as sisters serve through sewing circle activities, as we pray for the cause, and as we seek for ways of witnessing through our daily contacts.

Christ expects all of His followers to really belong to His cause and experience the satisfaction of participating in His work willingly and happily in whatever way He leads. The factory worker must have been thinking in such terms when he said of missions, "It is a good way for me to give myself."

—D. J. Mishler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

The next VS Orientation School will be held Jan. 12-25. There are approximately 15 volunteers who will be attending this school.

The purpose of orientation for voluntary service personnel is to help each one to: rethink motives for desiring to serve Christ, gain a renewed concept for the vision of missions and service as a personal task for each Christian, become better acquainted with the beliefs and program of the church, become acquainted with each other and the headquarters staff, and gain a sense of belonging to the total program of missions and service.

The schedule for an orientation school includes classes in Bible study, Mennonite history, group living, nonresistance, explanation and interpretation of the mission and relief programs of the church, plus opportunities for service while at Elkhart.

Plans for another summer service program are now being made. Tentative plans indicate interesting and challenging opportunities for volunteers. Those who are interested in summer service should send inquiries to MRSC, 1711 Prairie St., Elkhart, Ind.

Opportunities for summer service include service in city and rural missions, child welfare, homes for the aged, and other general work.

I-W Service

Aldine Brenneman, Harrisonburg, Va., serving as field representative for MRSC in Virginia and also as a I-W pastor, recently called on I-W men located at Richmond, Holland, Denbigh, Williamsburg, Smithfield, Va., and Beltsville, Md.

Offerings given by the Indianapolis, Ind., I-W Unit during November were sent to the Mennonite Hour and Hesston College. The unit also sends the offering taken on the fourth Sunday of the month to MRSC.

A boys' club is being organized by the Indianapolis I-W men. The boys are very much interested and meetings are held regularly each Monday night.

Roy Burkholder, Blue Ball, Pa., serving as field representative for MRSC in Indiana and Michigan, visited units recently at East Lansing, Kalamazoo, Flint, and Plymouth, Mich.

Released December 24, 1954
Office for Relief and Service
Elkhart, Indiana

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Are we big enough Christians to appreciate the mission service rendered by members of other denominations or do we take the attitude expressed by a minister of one denomination to his friend in another, "Well, we are both doing the Lord's work; you in your way, and I in His."

MCC Weekly Notes

Bro. and Sister Ernest Lehman from the MCC staff, Akron, Pa., gave an illustrated message on relief work to the College Mennonite congregation, Goshen, Ind., on Sunday evening, Dec. 26.

Representatives Look Ahead on Voluntary Service

A group of Mennonite and Brethren in Christ representatives who constitute the MCC Voluntary Service Committee on Advice and Control met in Chicago Dec. 17 to review developments during the past year and to consider how VS can become a more effective service and mission outreach of the church.

A paper on "Voluntary Service as a Spearhead of Evangelism" was presented by Boyd Nelson, secretary of the Mennonite Relief and Service Committee, Elkhart, Ind. Suggested guides for the growth of the MCC-VS program were presented by Elmer Ediger, secretary of the General Conference Mennonite Board of Christian Service, Newton, Kans.

Ernest Lehman of the MCC Voluntary Service office reviewed the growth and development of the VS concept which had its beginning in the summer of 1944. Since the establishment of a year-round program in 1946, Voluntary Service has grown to the extent that each year several hundred young people seek to express the Christian Gospel through this program.

During the past year, for example, more than 350 young people participated in the year-round programs sponsored by MCC and the conference groups. And during the same period, nearly 500 young people served in short-term or summer service projects.

Five Peru PAX Men Arrive in Paraguay

Five of the 10 PAX men clearing jungle and building a roadway in Peru under the R. G. LeTourneau organization have arrived in Paraguay where they will assist in the construction of Mennonite colony roads: Bruce Boshart, Cucamonga, Calif.; Jake Funk, Ile des Chenes, Man.; Carl Hooley, Elkhart, Ind.; Ed Ratzlaff, Mountain Lake, Minn.; and Philip Roth, Orrtanna, Pa. MCC headquarters in Akron, Pa., received word of their safe arrival on Dec. 23 and it is likely they arrived around that date.

Their first assignment in Paraguay will be to assist in the construction of a graded road from Hoffnungsfeld, the freight terminal for the three Chaco colonies, to the rail head known as Kilometer 145 which is a distance of 40 kilometers or about 25 miles. Construction of this Hoffnungsfeld-Kilometer 145 road is already underway. Should the possibility of building a roadway between Asuncion and the Chaco become a reality, these PAX men will assist in that construction. The construction of such improved transportation facilities will do much to improve economic conditions in the Paraguayan colonies.

The five men remaining in Peru will continue their service with the LeTourneau organization. Mr. LeTourneau has expressed a great deal of satisfaction with the service of the 10 Mennonite PAX men and indicated possible interest in having several more such personnel. The names and addresses of the PAX men remaining in Peru are Harry Bert, Newberg, Pa.; Willard Ebersole, Warren, Ill.; Paul Fry, Manheim, Pa.; William Nofziger, Wauseon, Ohio; and Cloy Roth, Milford, Nebr.

Future of UMT Rests with 84th Congress

In recent weeks there have been queries from Mennonite church members regarding the future of military service in the United States.

These questions are occasioned by the expiration of the present Selective Service Act (the Universal Military Training and Service Act of 1951) on July 1, 1955, unless extended. It is expected that legislation will be introduced early in the 84th Congress to amend or replace present conscription laws.

While it is still too early to predict exactly what proposals will be made, Defense Secretary Charles E. Wilson has said he would ask for continuation of the 24-month Selective Service draft for another four years from June 30, 1955. He has also stated he intends to press for continuation of long-term voluntary enlistments and a modified form of universal military training. Under the Wilson plan young men would have the choice of being inducted into the Army for two years, enlisting in the Air Force or Navy for four years, or taking six months' basic training and then serving in a National Guard or organized reserve unit for at least 9½ more years.

Indications are that a principal feature of any new bill will be a proposal for a compulsory strong reserve. It is reported that strong differences of opinion exist as to the period of compulsory training and/or active service which should precede drafting into the reserves.

It seems likely that the present exemption, deferment, and civilian alternative service provisions will be recommended to Congress with possibly some tightening up on deferments. The MCC Peace Section is keeping alert to any of these developments.

Released December 24, 1954
MCC Information Service
Akron, Pa.

♠

Members of the First Methodist Church in St. Charles, Ill., voted unanimously to give their former church and parsonage to the neighboring Missouri Synod Lutheran congregation. The Methodist church worships in a new million-dollar edifice, the gift of a millionaire hotel owner. The Lutherans, hard pressed for space in an inadequate frame church, have been thankfully moving into the former Methodist edifice. According to **Religious News Service,** the gift of a church from one denomination to another is believed to have no precedent.

Women's Missionary and Service Auxiliary

We may attend the regular meetings of the Women's Missionary and Service Auxiliary and help with the work from a sense of duty. But love will add the extra stitches to make it beautiful. Will the refugee child, the guest in the rest home, the patient in the hospital, or the missionary catch the spirit of love with which the work was done? Do you remember to pray for those workers and institutions where your work is going? Our prayers are needed even more than our materials.

* * *

Did you know there are 95 students interested in nursing registered at Goshen College? Of these 20 are seniors, 20 are juniors, and 24 are sophomores; the others are classified as prenursing students.

Did you know there were 18 students who began their training at La Junta School of Nursing this fall, making a total of 51 students in the training school?

Has your circle contributed toward Nursing Education this year? With the co-operation of every WMSA group we can easily reach our quota of $3,600.00 each year. Send your contribution to your district WMSA treasurer.

* * *

Do you know that the women's World Day of Prayer meeting is the first Friday in Lent, February 25? Mrs. Samida, a member of our church in India, prepared the outline for our World Day of Prayer program. Plan now to observe in your circle, congregation, or community, this special time of prayer. The program Mrs. Samida has prepared will appear in the GOSPEL HERALD next week, and also in the January issue of the WMSA **Monthly.**

* * *

A News Note from Japan

"Adella Kanagy and the interested women of this community are meeting in Mrs. Fujitas' house to gather and mend old clothes for the poor in this community. This is the first women's sewing project for the fellowship here (Nakashibetsu). It is our prayer that this will be a beginning of greater Christian sharing for and in this community. Adella is kept quite busy helping along with the interest in sewing and collecting clothes for the needy in our area."

Shall we join with them in prayer, that as the garments are given out to the needy, there will also be an opportunity to witness to our Lord and Saviour. May we also remember the women who prepare these material things, that they may receive a blessing from this experience of sharing with those less fortunate.—Office of WMSA Secretary, Elkhart, Ind.

♣

"Less than half of those who start out with the idea of missionary service get there; less than a quarter of the missionary force serves a whole lifetime in the field."—**National Christian Council Review.**

From Our Churches

BRESLAU, ONTARIO
(Cressman Congregation)

Dear Christian friends:

"I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). This is the text which Bro. Oscar Burkholder used on Sunday, June 13, for his farewell message as pastor of our congregation. Plans for an Induction Service, which was to be held the following Sunday, had to be postponed because Bro. Burkholder became seriously ill and was hospitalized for many weeks. We praise the Lord that he is again able to worship with us and perform the duties of bishop. He also continues teaching at the Ontario Mennonite Bible Institute, of which he was formerly principal.

In the Induction Service on Sept. 12, Bro. Burkholder stated a few facts about the congregation since its organization in 1827, and spoke briefly of his own pastorate which began in 1913. Bro. Carl J. Rudy is now the sixth pastor of the congregation. Bro. Burkholder gave the charge to Bro. Rudy and presented him with the church records. In accepting the pastorate, Bro. Rudy promised to faithfully preach the Word, and asked for the prayers of the congregation for "we are labourers together with God."

Our revival meetings Nov. 7 to 14 were conducted by Bro. John Hess, Kitchener, Ont. We were challenged anew to be witnesses to the glorious Gospel of Christ in our daily living.

We appreciated the messages in word and song of Bro. B. Charles Hostetter and the Mennonite Hour Quartet on Friday evening, Nov. 26.

At the beginning of this new year we praise God for His rich blessings in the past and we continue to seek His will and guidance for the future. Norma Dettweiler.

MIDLAND MICHIGAN
(Midland Congregation)

Dear Readers of the HERALD:

We enjoyed a series of lectures on "Stewardship" by Milo Kauffman, Hesston, Kans., Aug. 8-11.

One Sunday evening in August, Bro. Norman Teague spoke to us on Christian and School Problems. On Aug. 29, we reorganized our Sunday School as follows: Esta Yoder, Chor.; Mrs. Willis Miller, Asst.; Russell Moore, Supt.; Menno Miller, Asst.; Kenneth Gusler, Primary Supt.

On the evening of Oct. 22 Bro. and Sister S. M. King told us about the work in India.

Willard Kauffman, Herman Kauffman, Homer Yoder, Duane Miller, Donald Steckley, and Oscar Kindy were released from their I-W service. Herman will work in East Lansing until spring. We are glad to have the boys back in our worship services and to have them help in the work of the church.

We very much enjoyed having Bro. and Sister Simeon Hurst and children with us Nov. 13, 14, to tell us about the work in Africa. On Nov. 13 they showed pictures of Africa in the Crane schoolhouse.

Since my last letter, 5 more were added to the church, 3 by baptism and 2 by letter.

What a wonderful promise is John 14:2! May each of us strive to live such lives that sometime we may occupy that mansion prepared for us. Correspondent.

SOUTH ENGLISH, IOWA
(Liberty Congregation)

"Be ye also ready: for in such an hour as ye think not the Son of man cometh." A baptismal service was held Sunday morning Oct. 10, followed by our communion service.

On Sunday, Oct. 24, Bro. Harvey Yoder, Wellman, Iowa, preached for us.

The young people worked together this year in raising pop corn and sweet potatoes.

Bro. Menno Troyer, Conway, Kans., was with us one evening in the interest of Hesston College. We also enjoyed a song service one Sunday evening, led by Bro. Jesse Hartzler, Wellman, Iowa. Bro. John Y. Swartzendruber, Kalona, Iowa, preached for us on Thanksgiving Day. Bro. and Sister Walter Schlabach were with us Dec. 7, telling of their work in Ethiopia.

Leda Grove.

STUARTS DRAFT, VIRGINIA
(Valley View Congregation)

Greetings in Jesus' name:

"Glory to God in the highest, and on earth peace, good will toward men." Bro. Paul Barnhart brought us a Spirit-filled message on "Putting Christ in Christmas."

The Lord has blessed us greatly, and our attendance is good in spite of the cold weather. We are thankful for a number of families who have recently started to attend our services regularly.

On July 25 Bro. Bert Hewill opened our Sunday school with favorite promises from God's Word, and Bro. Lewis Showalter, Broadway, Va., gave a searching message. In the afternoon a group from here held services at the Church of the Brethren, Monticello, Va.

On Aug. 22, Bro. William Martin, Menges Mills, Pa., preached on Romans 8:1. At this service 3 were received into church by water baptism and one by reconsecration. One has since been received upon his confession of faith. We were deeply grateful for the spiritual refreshment of our communion service on Sept. 13.

Our revival meetings were attended by large crowds. Bro. William Jennings, Knoxville, Tenn., brought the messages the week of Sept. 19. Though he is 80 years of age, his messages were as inspiring as when he preached here 25 years ago, when the work was first started.

Bro. and Sister Jason Weaver have gone to Florida, leaving early because of Sister Weaver's health. We pray that the Lord may restore her.

Bro. Ralph Weaver is our Sunday-school superintendent for this year and Merlin Burkholder his assistant. Will all who read this pray to God in behalf of the work here, that His will might be done more perfectly?

Kathryn Cullen.

OUR SCHOOLS (Continued)

Grebel lectures by Paul Erb, editor of the "Gospel Herald." The theme for this year's lecture series is "The Christian Hope."

Hesston's 1955 Winter Bible Term will be held Jan. 17 to Feb. 25. Guest instructors include George R. Brunk, Denbigh, Va., and Milton C. Vogt, Hesston, Kans.

Bro. Brunk, widely known evangelist, will also serve as speaker in the annual winter revival meetings, Jan. 21 to 30, and as one of the guest speakers during Ministers' Week, Feb. 1-4. Bro. Vogt, who served on the India mission field for 18 years, is an alumnus and former faculty member of Hesston College.

Other Winter Bible Term instructors include Pres. Roy D. Roth, Dean Justus G. Holsinger, Gideon G. Yoder, Ivan R. Lind, Gail Miller, Evan Oswald, John P. Duerksen, E. F. Schrock, Arnold Dietzel, Donald Heiser, and Milo Kauffman, director of Winter Bible Term.

In previous years Winter Bible term began immediately after Christmas vacation. This year, however, Winter Bible Term will begin January 17. Other important changes include a completely new application blank and an attractive new brochure showing pictures of all the Winter Bible Term faculty. Course offerings and all pertinent information are also included in this folder. The curriculum has been revised to include more functional courses, and an emphasis will be placed on evaluation of student accomplishment and on class attendance.

The fellows of the Introduction to Christianity class gave a presentation of "The Diet of Worms," during the Tuesday morning, Dec. 21, class period. It centered around the conversion of Martin Luther.

Mrs. Roth's Homemaking I class served a breakfast to their mothers on Saturday morning, Dec. 11. This is one of their regular classroom projects. The breakfast was served in the Home Economics Laboratory.

Pres. Roy D. Roth served as guest speaker in a music conference for the Ontario district

at the Erb Street Mennonite church in Waterloo, Ont., on Dec. 11. Dec. 12 he delivered the dedicatory address for the new school building at Rockway Mennonite School, Kitchener, Ont.

THE LORD LED (Continued)

very suddenly by some "eternally secure" believers. They told us very briefly that they felt the Navaho people were pretty well churched and told us they would refer our offer of assistance to their conference. In short, we were pigeonholed. Another door being slammed in our face doesn't really dampen our ardor but only makes us more determined. If the Lord be with us, who can be against us?

Phoenix, Ariz.
May, 1953

About sunup we left Phoenix and took with us William and Virginia Jameson and food for several days as well as plenty of bedding. William had a feeling we should go to the Salina Trading Post because there seemed to be no missionary in that area. He told us they have a missionary but the trading post ten miles across the mountains has no help of any kind and we should go there and inquire. This we did and found a warm reception. The Navaho people, who seemed to drop out of nearby mountains on foot, horseback, and wagon, eyed us curiously and stepped up to William inquiring of him who we were. Each inquirer became more interested and voiced his happiness that a missionary wanted to come and help them. We counseled with the white trader at Black Mountain Trading Post and he suggested we get a petition out for signatures of the Navaho people so we would have the people's voice to present to the Tribal Council at Window Rock, Ariz. The Tribal Council meets there as our lawmaking bodies meet in Washington. We decided, with the trader's advice, to call a meeting of the Navaho people at the trading post for May 23.

So last week we went for that meeting and there were about 30 signatures that first day and the trader advised us to leave our petition there so more can sign it as days go by. Since we are to leave to go back to Virginia for Mission Board Meeting week after next, we have decided to leave it there until we return.

(To be continued)

Wedel Settlement Dedicated

Another milestone in the resettlement of Mennonite refugee families in Germany has been marked by the dedication of the first five completed houses near Wedel.

A brief service, led by Otto Regier, leader of the Wedel Mennonite refugees settlement, included several short addresses, music by the Wedel PAX men, and coffee and **kuchen** (cake) in the new homes of the settlers. Those who spoke included Otto Schowalter, pastor of the Hamburg Mennonite Church; Peter Klassen, a Mennonite student from Brazil studying in Europe; Dwight Wiebe, Hillsboro, Kans., PAX director in Europe; and Richard Hertzler of Ludwigshafen.

The houses constructed at Wedel, a little industrial city on the Elbe River northwest of Hamburg, are two-story, four-family dwellings. Plans are to build seven more similar houses and possibly a church. Approximately 60 persons are living in the completed houses. The PAX men occupy half of one of the houses.

The music at the brief dedication on the afternoon of Sunday, Oct. 3, was presented by the nine PAX men at Wedel and their matron, Nettie Redekopp, of Gnadenthal, Man. This unit has been teaching Bible classes to boys and girls in the Wedel community on Wednesday evenings. The neighborhood has also been canvassed preparatory to beginning a Sunday-school class.

Other PAX service activities in Germany include a chorus which has been invited to sing at the annual meeting of the South Germany Mennonite conference this month. This PAX chorus is now under the direction of John Mark Yoder of West Liberty, Ohio, who assumed the work after Mahlon Amstutz, PAX man from Orrville, Ohio, returned to the United States.

Several of the Enkenbach PAX men have been aiding Mennonite refugees in that area. At Friedelsheim they dug a basement for a four-family house and in Kirchheimbolanden, they are helping a refugee lady build a house. The valuable contribution in these special projects is the personal contact and the opportunity to provide a Christian witness.—via MCC Information Service, Akron, Pa.



(Photograph by **Ernest Lehman**).

Here's My Christmas Present for an Orphan in Korea—or for a refugee child in Austria or a blind girl in Jordan perhaps. The distance between this American Mennonite child and the needy children pictured here is being bridged many times during this holiday season as Mennonite relief workers distribute Goodwill Christmas Bundles. There are many "ah's" and "oh's" as children inspect the contents of the bundles wrapped in brightly colored towels. There are smiles from faces with eyes that cannot see and there are parents with tears rolling down their cheeks because they are so glad their children have some Christmas. And there are boys and girls for whom these bundles are their first Christmas gifts. These are also joyous days for the relief workers who tell the recipients of the bundles that American boys and girls prepared them because of their love for the Christ of Christmas. This year boys and girls in Austria, England, Formosa, France, Germany, Holland, Hong Kong, Java, Jordan, and Korea heard or are hearing the story of Christ—thanks to the nearly 28,000 Christmas bundles prepared in His name.

Field Notes

CONTINUED

The ninth annual Summer European Tour, sponsored by the Council of Mennonite and Affiliated Colleges, is scheduled to begin on June 10. This is an invitation to all alumni of our colleges to participate. Write to the president of the college you attended and make application for admission to the tour group before Jan. 7.

Visiting Speakers

Dec. 5. **Maurice Lehman,** Lancaster, Pa., at Wesley Chapel, Newark, Del.

Dec. 12. **D. W. Miller,** Wooster, Ohio, at Bay Shore, Sarasota, Fla. **John V. Troyer,** Delavan, Ill., at Germantown Sunday School.

Dec. 19. **G. Irvin Lehman,** Harrisonburg, Va., at East Chestnut Street, Lancaster, Pa. **Nelson E. Kauffman,** Hannibal, Mo., at Arthur, Ill. **P. L. Frey,** Archbold, Ohio, at Orrville, Ohio. **C. K. Lehman,** Harrisonburg, Va., at Iowa City, Iowa. **Samuel E. Miller,** Harrisonburg, Va., at Leetonia, Ohio. **John V. Troyer,** Delavan, Ill., at Midway, Pekin, Ill.

Dec. 25. **Paul M. Lederach,** Scottdale, Pa., at Blooming Glen, Pa.

Dec. 26. **Edgar Metzler,** Washington, D.C., at Masontown, Pa. **Lawrence Brunk,** on furlough from Argentina, at North Scottdale, Pa. **C. Nevin Miller,** Harrisonburg, Va., at Scottdale, Pa. **Paul M. Lederach,** Scottdale, Pa., at Salford, Harleysville, Pa. **John V. Troyer,** Delavan, Ill., at Flanagan, Ill. **J. W. Birky,** Spartansburg, Pa., at Fairview Church, Albany, Oreg. **B. Charles Hostetter,** Harrisonburg, Va., at West Chester, Pa., Mission. **Eli E. Miller,** Elton, Pa., at Sharon, Plain City, Ohio. **Edward Stoltzfus,** West Liberty, Ohio, at Plain View, Aurora, Ohio, morning; **Daniel Hertzler,** Scottdale, Pa., Plain View, evening.

Evangelistic Meetings

Jacob Z. Rittenhouse, Lansdale, Pa., at Pinecraft Church, Sarasota, Fla., beginning Feb. 3. **Geo. R. Brunk,** Denbigh, Va., at Hesston College, Jan. 21-30.

Pacific Coast Conference Report

The conference met for its thirty-second annual session at Western Mennonite School, Salem, Oreg., June 2, 3, 1954.

Officers: Moderator, E. S. Garber; Asst. Moderator, Allen H. Erb; Secy., Paul W. Miller; Treas., Willard L. Stutzman; Additional members of Executive Committee, Daniel F. Shenk and Chester D. Kauffman.

Committees: Nominating, Max G. Yoder, N. M. Birky, Robert E. Garber, Sam R. Schrock, C. I. Kropf; **Resolution,** Omar G. Miller, A. J. Metzler, Claud M. Hostetler.

Recognitions: Ordinations—none. **Conference Letters**—E. E. Zuercher, minister, was received as a member of conference; Glen W. Whitaker, minister, was granted a conference letter. **Visitors**—A. J. Metzler, bishop of Allegheny Conference, representative of General Conference; Gordon Buschert, minister of Alberta-Saskatchewan Conference, delegate to conference; the ministry from the Harrisburg Church (Conservative Amish Mennonite) were granted the visitors' privilege of conference, soliciting their counsel and help.

Conference Sermon.—II Tim. 2:2 "Faithful Men . . . Able to Teach"—A. J. Metzler. Responses to conference sermon: G. D. Shenk, Claud M. Hostetler, John E. Gingerich, Floyd Emmert.

Theme: Unity of the Spirit (I Corinthians)—Subjects discussed: The Unity of the Spirit, a Command, Wilbur Kropf; The Source of Division, Louis C. Landis; The Source of Unity, Knowledge of Christ, Paul E. Yoder; The Source of Unity, The Illumination and Administration of the Spirit, A. J. Metzler; Unity Through the Word, Raymond Mishler; Unity when Consciences Differ, Archie Kauffman.

Actions of Conference

Recommendations Adopted:

By Bishop Study Committee to the Executive Committee with changes as made by the Executive Committee: (1) That in the choosing of bishop oversight, congregations that do not have resident bishops be encouraged to secure the services of a bishop who is near to them geographically. (2) That a two-thirds majority vote be required on the part of any congregation to change from one bishop to another. (3) That when a bishop serving a number of congregations becomes incapacitated by age or otherwise, that the congregations of his bishop oversight together be counseled, and that together they shall take up the problem of ordaining or otherwise assisting their senior bishop. (4) That there be careful ordinations of younger ordained brethren to the office of bishop from time to time as the need arises, thus giving our senior bishops a chance to work with the younger men to develop, train, and indoctrinate them, while the senior bishops are still with us and able to do this.

Motions Passed:

Retraction of Work of the Mission Board: That we accept the report (of this committee) as informational and by the grace of God do what we can in the congregations to meet the need.

Election of Mission Board Member: That the Mission Board member serve for a term of three years, his term of office beginning immediately after the first annual meeting of the General Mission Board after his election.

That the Executive Committee of Christian Workers' Conference be responsible to provide for their own nominating committee.

Resolutions Adopted:

(1) **Visiting Brethren:** Since we have had the presence and fellowship of visiting brethren whose willing help and service in the conference sessions has been helpful and encouraging, be it

Resolved, That we hereby express our appreciation to the General Conference for their representative, A. J. Metzler; to the Alberta-Saskatchewan Conference, for their delegate, Gordon Buschert; and to all visitors who have contributed to this session of conference by their presence and help.

(2) **Messages on Unity.** Since Christ died for the unity of the church, (Eph. 2:14-16), His intercessory work was and is for the unity of the church (John 17:11, 21-23); the unity of the church is necessary for her testimony to the unsaved (John 13:34, 35; 17:23), and furthermore, since the record within our denomination indicates frequent cases of the lack of unity, therefore be it

Resolved, That we acknowledge with shame our failures in this respect, and unitedly rededicate ourselves to the full use of God's provision for the unity (Ps. 133). This we know is possible through faith in His Word and provisions and our willingness to be fully obedient to the same.

(3) **Members in Service.** Whereas a number of our members are in various places of service, both in the district, other parts of this country, and in foreign fields, serving under Mission Boards, Selective Service, in I-W employment, and in Voluntary Christian Service,

We, hereby, extend greetings from this conference session, and we would assure each and every one of these members of our continued interest, prayers, and support, and we would also urge and encourage all such workers to be faithful in their witness and service, that the name of Christ may be exalted and God glorified.

(4) **Appreciation.**

Resolved, That we express our appreciation to the property committee of the Western Mennonite School Board, the several committees appointed by the District Mission Board for the Hammer Revival and General Mission Board Meeting, and the personnel of the Hammer Revival Campaign who have labored so willingly, faithfully, and efficiently in making preparation for and serving through this conference session. Also, we wish to extend our appreciation to the Christian Laymens Tent Evangelism, Inc., and Bro. James Bucher for the use of their tents and equipment.

Organization for the Coming Year

Moderator, Henry A. Wolfer; Asst. Mod., E. S. Garber; Secy., Paul W. Miller (1 year); Treas., Willard L. Stutzman; Additional Members of Executive Committee, Marcus Lind and Max G. Yoder; Member of Board of Missions and Charities, Oscar Wideman; Delegate to North Central Conference, Paul E. Yoder; Delegate to South Pacific Mennonite Conference, Claud M. Hostetler; Director of Relief Work, S. E. Eicher; Transportation Secy., Ernest J. Bontrager; Member of the Board of Education, M. S. Snyder (1 year); Member of the Publication Board, Samuel Honderich (1 year); Member of the General Council of the General Conference, Allen H. Erb (4 years).

Committees: Labor Union, Lyle King (3 yrs.); Urie Kenagy (2 yrs.); Chester Hartzler (1 yr.) **Summer Camp,** bishop, C. I. Kropf; Minister, Ivan Headings. **Custodian Committee for Loud-Speaker,** Dan Stutzman, Timothy Strubhar, N. A. Lind, Jr. **Landscaping,** Lloyd Larrew (5 yrs.) Marcus Lind (3 yrs.), Claud Buerge (1 yr.)

School Board: Filer, Jerry Gingerich; Indian Cove, Jacob Kauffman; Nampa, Robert Garber; Portland, Wayne Hooley; Bethel, Aaron Nofziger; Hopewell, Ralph Shenk; Zion, Edward Kenagy; Western, Lloyd Lind; Albany, M. R. Martin; Fairview, Albert Hershberger; Sweet Home, Melvin Wolfer; Tangent, Marvin Schrock; Sheridan, Max Yoder.

1955 Conference: June 7-10 at the Western Mennonite School.
Asst. Secretary: Ivan Headings
Secretary: Paul W. Miller

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Allison, Wayne and Vera (Long), Sterling, Ill., fourth child, second daughter, Carla Jean, Dec. 15, 1954.

Babcock, Wilbur and Deloris (Weaver), La Junta, Colo., second son, Bruce Loray, Dec. 16, 1954.

Black, R. Dilmon and Miriam W. (Miller), Millersburg, Ind., third child, second son, Richard Warren, Dec. 15, 1954.

Breneman, Paul and Verna (Metzler), Lititz, Pa., seventh child, fourth son, James Ray, Nov. 8, 1954.

Brenneman, Virgil and Helen (Good), Iowa City, Iowa, a son, John Michael, Dec. 18, 1954.

Bresco, Andrew and Betty (Brenneman), Delphos, Ohio, second son, Steven Wayne, Dec. 7, 1954.

Byler, Ernest and Sadie (Peachey), Belleville, Pa., first child, Kenneth Ray, Nov. 26, 1954.

Eberly, Homer and Marian (Horst), Orrville, Ohio, second child, Marcella Jean, Nov. 23, 1954.

Gingrich, Clinton and Leora (Hostetler), Nampa, Idaho, second son, Randall Ervin, Nov. 22, 1954.

Hofer, George and Elizabeth (Hofer), Raymond, Alta., sixth child, fourth daughter, Judith Ann, Dec. 6, 1954.

Holst, Clarence and Victoria Mae (Zehr), St. Agatha, Ont., third child, second son, Donell Clarence, Dec. 5, 1954.

Honsaker, Melvin and Parsilla (Inks), Masontown, Pa., second daughter, Judith Lynn, Nov. 16, 1954.

Hornberger, John David and Doris (Millhouse), Middletown, Conn., first child, Leonard Dale, Dec. 15, 1954.

Isler, Albert and Elizabeth (Conaway), Masontown, Pa., first child (by adoption), Deborah Diann, Nov. 10, 1954.

Kauffman, Ed W. and Dorothy (Bauer), La Junta, Colo., sixth child, second son, George Ervin, Dec. 10, 1954.

Landis, J. Omar and Irene (Bear), Cleveland, Ohio, a daughter, Diane Jean, Dec. 3, 1954.

Martin, Harvey and Gladys (Lauver), ———, third child, first son, Arnold William, Dec. 14, 1954.

Maust, Harry L. and Jean (Firestone) Scottdale, Pa., first child, Keith DeVon, Dec. 23, 1954.

Miller, John Y. and Martha (Miller), Beach City, Ohio, third daughter, Irene Kay, Nov. 7, 1954.

Noel, Duane and Frieda (Buller), Strang, Nebr., third daughter, Grace Eileen, Dec. 10, 1954.

Ralston, Francis J. and Shirley (Honsaker), Masontown, Pa., second child, first son, Vaughn Honsaker, Sept. 5, 1954.

Reed, Marvin and Grace (Martin), Elverson, Pa., first child, Jaunet Louise, Nov. 3, 1954.

Roth, Lyle and Annie (Friesen), Tofield, Alta., first child, Arthur Lyle, Nov. 23, 1954.

Shetler, Ralph and Margaret (Pursley), Hubbard, Oreg., sixth child, fifth son, Lawrence Carl, Dec. 8, 1954.

Showalter, Bernard and Miriam (Troyer), Salem, Oreg., second son, Roger Lynn, Dec. 9, 1954.

Stuckey, Ivan and Lula (Miller), Stryker, Ohio, third child, Rolland Dean, Dec. 16, 1954.

Swartzendruber, Bill and Thelma (Derstine), Goshen, Ind., first child, Pamela Jane, Dec. 1, 1954.

Swartzendruber, Dr. Frederick and Dolce (Bell), Detroit, Mich., fourth child, third son, Stephen John, Dec. 3, 1954.

Swartzendruber, John and Anita (Eichelberger), Mt. Pleasant, Iowa, first child, Jeffery Lee, Nov. 11, 1954.

Teague, Norman H. and Fannie (Troyer),

Bay Port, Mich., third child, second daughter, Carol Louise, Dec. 14, 1954.

Yoder, Harold and Sylvia (Wittmer), Hartville, Ohio, fourth child, third son, Carl Edward, Dec. 7, 1954.

Yoder, Kenneth J. and Lois (Miller), Meadville, Pa., second child, first daughter, Emma Deborah, Dec. 8, 1954.

Yoder, Norman D. and Sadie (Smoker), Paradise, Pa., third child, first daughter, Mary Louise, Dec. 10, 1954.

Yoder, Orris and Doris (Lahman), Shipshewana, Ind., second son, Paul James, Dec. 14, 1954.

Yoder, Wayne C. and Gladys (Selzer), Gary, Ind., first child, Carol Jean, Dec. 14, 1954.

Yutzy, Noah and Cyrina (Kinosian), Sarasota, Fla., second son, David Eugene, Dec. 8, 1954.

Yutzy, Reuben and Ada, Arthur, Ill., first children, twin daughters, Marilyn Kay and Carolyn Ann, Nov. 12, 1954.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bearinger—Martin.—Enos Bearinger, Wallenstein, Ont., Hawkesville cong., and Emma Martin, Zurich, Ont., cong., by Albert Martin, assisted by Paul Martin, at the Zurich Church, Dec. 18, 1954.

Bechtel—Martin.—James E. Bechtel and Suetta Martin, both of the Yellow Creek cong., Goshen, Ind., by William Ramer, uncle of the groom, at the home of the bride, Nov. 14, 1954.

Buller—Litwiller.—Eldo Buller, Cleo Springs, Okla., Saron Mennonite cong., and Nelda Litwiller, Tremont, Ill., Morton cong., by Robert Keller, assisted by Kenneth G. Good, at the Morton Church, Nov. 18, 1954.

Gehman—Miller. — David Gehman, Wadsworth, Ohio, Bethel cong., and Ellen Louise Miller, Hollsopple, Pa., Kaufman cong., by Paul M. Roth and Harry Y. Shetler at the Kaufman Church, Dec. 10, 1954.

Martin—Herr.—Aaron Luke Martin, Lititz, Pa., Hess cong., and Kathryn Herr, Millersville, Pa., cong., by Christian K. Lehman at the Millersville Church, Dec. 18, 1954.

Martin—Zimmerman.—Jonas R. Martin, Ephrata, Pa., Indiantown cong., and Dorothy M. Zimmerman, Lititz, Pa., Ephrata cong., by Mahlon Zimmerman at the Ephrata Mennonite Church, Dec. 18, 1954.

Martin—Roth.—Mervin B. Martin, Goodville, Pa., and Joy E. Roth, Elverson, Pa., both of the Monterey cong., by Glenn Esh at the Monterey Church, Bird in Hand, Pa., Sept. 12, 1954.

Miller—Neuhouser.—Albert Miller, Iowa City, Iowa, Conservative Amish Fairview cong., and Darlene Neuhouser, Oneco, Fla., Bay Shore cong., by T. H. Brenneman at the Bay Shore Church, Dec. 11, 1954.

Miller—Jantzi.—Howard Miller, Harrisonburg, Va., and Ruth Anna Jantzi, Lowville, N.Y., Lowville Conservative Mennonite cong., by Lloyd Boshart at the Lowville Church, Nov. 26, 1954.

Morris—Weaver.—Paul Morris, Franklin, Pa., Meadville cong., and Carrie Weaver, Columbiana, Ohio, Midway cong., by Paul Yoder at the Midway Church, Dec. 5, 1954.

Nice—Zook.—Byron Lloyd Nice, Denbigh, Va., Warwick River cong., and Nettie Rebekah Zook, Canby, Oreg., Bethel cong., by Jonathan C. Zook at the Warwick River Church, Oct. 15, 1954.

Sensenig—Lehman.—Kenneth V. Sensenig, Ephrata, Pa., cong., and Marian E. Lehman, Lancaster, Pa., Mountville cong., by Christian K. Lehman at the Mt. Joy Church, Dec. 19, 1954.

Stahl—Landis.—Jacob A. Stahl, Lebanon, Pa., College cong., Harrisonburg, Va., and Rachel M. Landis, Bareville, Pa., Landis Valley cong., by Amos S. Horst at the Landis Valley Church, Nov. 20, 1954.

Weaver—Burkholder.—Joseph Weaver, Gap, Pa., Weaverland cong., and Pauline Burkholder, Paradise, Pa., Kinzer cong., by G. Parke Book at the home of the bride, Dec. 1, 1954.

Widrick—Gingerich.—Kenneth Widrick, Croghan, N.Y., and Lila Gingerich, Lowville, N.Y., both of the Croghan Conservative Mennonite cong., by Lloyd Boshart at the Conservative Mennonite Church, Dec. 2, 1954.

Zehr—Wagler.—Lloyd Zehr, Millbank, Ont., and Lydia Wagler, Wellesley, Ont., both of the Maple View A.M. cong., by Samuel L. Schultz at the Wellesley Maple View A.M. Church, Dec. 4, 1954.

Anniversaries

Lauver, Emanuel and Barbara (Hertzler) celebrated their golden wedding anniversary on Dec. 1, 1904. They were married at the home of Mrs. Lauver's parents (Mr. and Mrs. Christian B. Hertzler). She is now 74 years of age, and Bro. Lauver, son of Mr. and Mrs. Solomon Lauver, is 76 years old. They have lived in Mechanicsburg for the last 33 years. For the past 50 years they have been members of the Mennonite Church at Slate Hill, Shiremanstown, Pa.

Longenecker, Harry L. and Irene G. (Zimmerman), Route 1, Middletown, Pa., will celebrate their golden wedding anniversary on Sunday, Jan. 16, 1955. They invite all their friends and relatives to open house from 1:30 to 5:00, and from 7:00 to 9:00 p.m. They will also appreciate getting cards from folks not able to visit them.

They were married Jan. 12, 1905, by Martin Rutt of Elizabethtown, Pa. This union was blessed with 5 sons, Alvin, died in infancy; Jonas, married to Esther Habaker, died March, 1947, leaving 2 daughters; Samuel, married to Elizabeth Mummau, died Dec., 1947, leaving one daughter. The living sons are Henry, married to Rachel Metzler, Middletown, Pa., who have 5 daughters, and Elmer, married to Ruth Kreider, Lancaster, Pa., who have 3 sons and one daughter. Bro. and Sister Longenecker are both 73 years old. They were ordained to the ministry in 1913 at Shope's Church near Middletown, Pa. They are well and enjoying good health at present.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Breeden, Matilda (Cassie), was born Dec. 9, 1862, near Elkton, Va.; passed away Nov. 28, 1954; aged 91 y. 11. m. 17 d. She lived in this area most of her life, and the past year had her home with Hubert Meadows. She had her third stroke about a week previous to her death. She was a regular attendant at services as long as her health permitted, and had been a Christian for many years. Since April, 1947, she was a member of the Beldor Mennonite Church at Swift Run, Va. The Word of God was the only reading material for her and the Lord helped her to learn to read it. She never tired of singing the old hymns and possessed a personality that displayed a constant fellowship with the Lord. Her husband and 7 children, 2 having grown to maturity, preceded her in death. One sister, 10 grandchildren, and 7 great-grandchildren survive her. Funeral services were held Dec. 1 at the Beldor Mennonite Church with Harold H. Lahman in charge, assisted by D. W. Lehman.

Geib, Anna H., daughter of the late Mary and Daniel Hause, was born Sept. 5, 1892; died at her home Nov. 27, 1954, after a lingering illness; aged 62 y. 2 m. 22 d. She was a member of the Mt. Joy, Pa., Mennonite Church. Surviving are her husband (Christ W. Geib), these children (Alverta—Mrs. Jacob L. Ebersole; Katie—Mrs. Martin R. Mummau, Elizabethtown, Pa.; Christ H., Mt. Joy, Pa.; Martha—Mrs. Austin Saylor, Florin, Pa.; Anna Mary—Mrs. Joseph Forry, at home), 10 grandchildren, and 3 sisters (Mrs. Harvey Barton and Mrs. Clayton Derstler, both of Columbia, Pa., and Mrs. Leonard Deckman of Wrightsville, Pa.). Funeral services were held Nov. 3 with Henry Lutz and Henry Frank in charge. Burial was made in the Kraybill cemetery.

Harter, Helen, daughter of Glen and Edna (Stout) Pletcher, was born Nov. 17, 1933, at Akron, Ind. At the age of 5 she went to live in the home of her grandparents, Mr. and Mrs. Walter Pletcher, Elkhart Co., Ind. As a young girl she gave her heart and life to the Lord, and was baptized and received into the fellowship of the Bethel United Missionary Church where her radiant Christian life was appreciated by all. Before her marriage in 1951, she transferred her membership to the Holdeman Mennonite Church. On June 1, 1951, she was married to Wayne Harter, and together they made a happy home on a farm south of Wakarusa. They became the parents of 2 children, Coleen Rae and Wanda Lynette.

Death came to Helen on Dec. 11, 1954, at the age of 21 y. 24 d., as the result of injuries suffered in an automobile accident near Nappanee, Ind. She leaves to mourn her passing her husband, 2 children, father, stepmother, brother (Richard, Dunlap, Ind.), grandparents (Mr. and Mrs. Walter Pletcher), grandmother (Mrs. Harriet Schmitt, Elkhart), and many other relatives and friends. The funeral was held Dec. 13 at the Olive Mennonite Church with services in charge of Lee J. Miller and Simon G. Gingerich, with burial in the Olive Cemetery.

Johnston, Uriah David, son of the late Lafayette and Anna (Detwiler) Johnston, was born Feb. 5, 1898, near Leonard, Mo.; went to his eternal reward Dec. 9, 1954; aged 56 y. 10 m. 4 d. Death was due to cancer of the stomach. On Dec. 7, 1921, he was married to Florence Zimmerman. He is survived by his wife, 10 children (Ardith, Nappanee, Ind.; Alvin, Moundridge, Kans.; Orvis, Leonard, Mo.; Luetta, Kalona, Iowa; Esther—Mrs. Donald Zehr, Roseburg, Oreg.; Dorothy, Nappanee, Ind.; Anna, Dean, Ronnie, and Donna at home), his aged mother, 3 grandchildren, 3 sisters (Lydia—Mrs. Fred Littleton, and Alma—Mrs. R. D. Harder, Leonard, Mo., and Orpha—Mrs. Lawrence Yoder, McPherson, Kans.) and 2 brothers (Noah, Bonners Ferry, Idaho, and John, Hesston, Kans.). He was preceded in death by his father, one brother Eran, and one sister Salome, the former Mrs. Marcus Lind. He united with the Mt. Pisgah Mennonite Church in his youth and remained a faithful and active member until his death. Funeral services were held Dec. 12 at the Mt. Pisgah Church with Daniel Kauffman, Nelson E. Kauffman, and John M. Yoder in charge. Burial was made in the Church of the Brethren-Mennonite Cemetery.

Lederman, Amos, son of Daniel and Katie (Neuhouser) Lederman, was born in Allen Co., Ind., Aug. 25, 1899; passed away unexpectedly at the Souders Hospital, Auburn, Ind., Dec. 10, 1954, after being a patient there only 12 hours; aged 55 y. 3 m. 15 d. He was failing in health for nearly two years from a heart ailment. He accepted Christ as his Saviour and was baptized April 7, 1918, and was a faithful member of the Leo Mennonite Church since then. On Feb. 28, 1924, he was united in marriage with Lillian Liechty. To this union were born 3 children (Kathryn Anna—Mrs. Herman Kauffman; Loveda May—Mrs. Wayne Liechty, both of Archbold, Ohio, and Leland Cornell, married and residing at the parents' home near Leo, Ind.). Besides his wife and 3 children, also surviving are his mother, (Mrs. Katie Lederman, Leo), 6 brothers and 4 sisters (Mrs. Emma Stucky, Leo; Mrs. Esther Beck, Pettisville, Ohio; Mrs. Amanda Rupp, Quincy, Mich., Alpheus, Cedarville, Ind.; David, Mendon, Mich.; Elmer, Paul, Glen, and Edgar, all near Leo, and Mrs. Evelyn Smucker, Stryker, Ohio), 5 grandchildren, and many relatives and friends. His father, 2 brothers, and one sister preceded him in death. Funeral services held Dec. 12 at the Leo Mennonite Church were in charge of S. J. Miller, assisted by E. B. Frey, Archbold, Ohio. Interment was made in the adjoining cemetery.

Lehman, Anna Speicher, daughter of the late William and Edith (Blackburn) Cuppet, was born in Bedford Co., Pa., Sept. 18, 1872; died in the Memorial Hospital, Johnstown, Pa., Oct. 29, 1954; aged 82 y. 1 m. 11 d. In her early years she was baptized and became a member of the United Brethren Church. She is survived by 2 children (Edward, Ogletown, Pa., and Mrs. Bessie Logo, Brighton, Mich.), and these stepchildren (Mrs. Joseph Fender, Hollsopple, Pa.; Mrs. Cloyd Speicher, Mrs. Cloyd Gindelsperger, both of Boswell, Pa.; Mrs. Lizzie Bukey, Johnstown, Pa.; Tobias and Hiram J. of Thomas Mills, Pa.). Many of her years were lived in or near Thomas Mills and she worshiped many times at the Thomas Mennonite Church. Funeral services were held at the Hay Funeral Home, Boswell, Pa., Nov. 1, in charge of Aldus J. Wingard. Burial was made in the Hopewell Cemetery.

Martin, Mary L., daughter of the late Joseph and Fanny (Lesher) Horst, was born Aug. 20, 1865, near Hagerstown, Md.; passed away peacefully at her home in Maugansville, Md., Dec. 8, 1954, after several weeks' illness; aged 89 y. 3 m. 18 d. On March 10, 1898, she was united in marriage to David H. Martin who preceded her in death June 3, 1905, leaving her a widow almost 50 years. To this union were born 5 children (Joseph P., Maugansville, Md.; Irvin L., Hagerstown, Md.; Timothy H., who died in infancy; Mary E.—Mrs. Howard F. Lehman, Willow Hill, Pa.; Martha N., Maugansville); also surviving are 5 stepchildren, (A. Clinton,

Hagerstown, Md.; Emma K. Reiff, Milledgeville, Ill.; Calvin A., Shippensburg, Pa.; Peter L. and Clara Shuck, Hagerstown,), 13 grandchildren, 18 great-grandchildren, stepgrandchildren and step-great-grandchildren, and great-great-grandchildren, and many nieces and nephews. Four stepchildren preceded her in death. She was the last of a family of 11 children. She accepted Christ in her youth and was a faithful member of Reiffs Mennonite Church. Funeral services were held at Miller's Church by Moses K. Horst, assisted by Samuel L. Martin. Burial was made in adjoining cemetery.

Rhodes, A. Newton, son of Henry and Elizabeth (Heatwole) Rhodes, was born Sept. 16, 1858, near Dayton, Va. He was preceded in death by his wife, Rebecca Ellen Lineweaver Rhodes, and a daughter who died in infancy. He is survived by one son (Oscar J., Hinton, Va.), 2 grandchildren, and one great-grandchild. Funeral services held at the Bank Mennonite Church, of which he was a member, were in charge of S. H. Rhodes and D. W. Lehman. Interment was made in the adjoining cemetery.

Shantz, Menno M., third son of Henry and Veronica (Martin) Shantz, was born in 1883; died at the Kitchener-Waterloo Hospital Nov. 22, 1954; aged 71 years. In Sept. 1907, he was married to Esther Wismer who preceded him in death in March, 1947. He is survived by 3 sons (John, Ervin, and Samuel, all farming near Ayr, Ont.), 4 daughters (Estelle of St. George, Ont.; Ella—Mrs. Burns of Galt, Ont.; Marion—Mrs. Linsman of Kitchener, Ont., and Doris—Mrs. Weicker of New Hamburg, Ont.), and 3 brothers (Levi and Noah of Braeside Home, Preston, Ont., and Amos of Ayr, Ont.). Four children also predeceased him (Menno, Peter, Willard, and Reta—Mrs. Horsfall). Services were held at the Roseville Mennonite Church, Roseville, Ont., where he was a member since youth. Moses S. Bowman and Moses Roth conducted the services. Burial was made in the adjoining cemetery.

Wolfer, Hugh A., son of Hugh and Ina (Hostetler) Wolfer, was born Dec. 15, 1924, near Hubbard, Oreg.; passed away Nov. 12, 1954, in the hospital in Eureka, Calif.; aged 29 y. 10 m. 27 d. He accepted Christ as his Saviour at the age of eleven and was a member of the Mennonite Church at Sweet Home, Oreg. On May 8, 1954, he was united in marriage to Betty Reynolds. He leaves his wife, parents, 5 brothers and 3 sisters (Clifford and Clayton, Sweet Home, Oreg.; Helen—Mrs. M. M. Miller, Portland, Oreg.; Blanche—Mrs. Paul Kilmer, Sheridan, Oreg.; Luella—Mrs. Howard Nice, and Lynn, Willamina, Oreg.; Roy, Milford, Nebr., and Leslie, who is in I-W service at Whitfield, Miss., but expects to be at home in Portland soon), a grandmother, Mrs. Minerva Hostetler, Hubbard, Oreg.; and many other relatives and friends.

Zimmerman, Susie S., daughter of the late Levi Z. and Susanna (Sauder) Good, was born near Weaverland, Pa., Aug. 30, 1896; died Sept. 4, 1954, in the St. Joseph's Hospital, Lancaster, Pa., after a few days' illness; aged 58 y. 5 d. She was a member of the Weaverland Mennonite Church for many years. On March 26, 1927, she was united in marriage to Charles H. Zimmerman, Blue Ball, Pa. She is survived by her husband, one foster son (Paul M. Weaver, Blue Ball, Pa.), and 2 foster grandchildren. Also surviving are (Mary—Mrs. Christian High, Bird in Hand, Pa.; Menno S., Lititz, Pa.; John J. and George S., New Holland, Pa.). Her parents and 2 brothers preceded her in death. Funeral services were held Sept. 8 at the Weaverland Church with David N. Weaver and Alvin G. Martin in charge, assisted by J. Paul Graybill, Aaron H. Weaver, Walter H. Martin, and Paul R. Weaver. Interment was made in the adjoining cemetery.

♣

American colleges are breeding grounds for secularism, according to D. Elton Trueblood, well-known Quaker author and Chief of Religious Policy for the United States Information Agency. "Some of the worst examples of secularism are in those colleges founded by religious organizations," he declared. "They seem a little ashamed of their origin, so they try to be just as worldly as some of the big state institutions."

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

John Woolman: Child of Light, by Catherine Owens Peare; the Vanguard Press; 1954; 254 pp.; $3.00.

To teach the great themes of nonresistance, Christian service, love, humility, simplicity, and nonconformity in an abstract or theoretical manner is not enough; they can be made more impressive and effective if wrought out in the living experience of a real person. It is the achievement of this biography of John Woolman to present realistically and concretely such a working out.

The life of John Woolman has significance for Christians in the United States and Canada today because of his consistent testimony against luxury, extravagance, materialism, and rich living. Prosperity in and of itself was one of his problems, as it should be of many Mennonites and Friends in our time. It was the conviction of this cross-bearing man that one should keep his needs to a minimum so that his spirit will be free from worldliness.

The extent of the author's research in preparing the biography is evident from her more than eighty bibliographical references. She collects background material in order to build up and enlarge the story Woolman recorded in his **Journal.** The literary product has historical value, for it reveals the activities and convictions of the Friends of eighteenth century America; it brings before us the situation regarding slavery in that early period and regarding the Indians in their relations to Europeans in the colonies. It shows the effectiveness of the labors of the conscientious Woolman in securing the liberation of oppressed peoples—particularly Negroes and and Indians.

Recently we reviewed **The Journal of John Woolman** as edited by Janet Whitney and published by Henry Regnery Company (price $2.75). With the perusal of that satisfactory edition it would be well to read the biography by Peare, for the biography illuminates and clarifies the journal. The biography gives the story of John Woolman and the Friends and is specifically written for young people. These two books merit a place in every Sunday-school library and in every Christian home.—Edwin L. Weaver.

Yielded Bodies, Robert G. Lee; Zondervan, 1954; 180 pp., $2.50.

In this volume the author has given evangelical Christendom a very fine study in the stewardship of the body. **Yielded Bodies** is written with the average reader in mind and is quite readable. Repetition of thought and 'wordiness' are annoying tendencies that make the style a bit cumbersome at times (pp. 24, 25, etc.). However, the book is well adapted to the needs of the average Christian reader.

The author takes the various organs of the human body and shows their marvelous physiological adaptation. Then he shows the potentialities for good and for evil in each of these organs. Finally, each chapter contains a powerful plea for full consecration of all of our bodily powers to God.

There is frequent and well directed use of Bible quotations to support the main argument of the book (pp. 78-80) as well as choice quotations from literature. The author effectively quotes Shakespeare (pp. 7, 16, etc.), Emerson (p. 41), Spenser (p. 41), and others. There are no footnotes to explain the origin of the quotations; while the author is identified, the work from which the quotations are taken often is not given.

I unhesitatingly recommend this book for all Chrsitians both young and old.—John D. Zehr.

Items and Comments

Plans for the construction of a new Mormon junior college in Honolulu have been announced. There are 15,000 Mormons in the Hawaiian Islands. The institution will be coeducational and open to students of all races and creeds.

* * *

On the grounds of separation of church and state, the Baptist General Convention of Texas has protested efforts to get Congress to declare Good Friday a legal holiday.

* * *

The Dutch Reformed Church in South Africa, which has rigidly upheld the principle of white supremacy in both church and state, called a conference this December, according to **Between the Lines,** between all leading white and Negro churchmen to discuss "an agreement among the races in the spirit of Christian truth." All denominations were represented at the conference. Negro pastors were fully accredited as delegates, along with whites. This was the first time in South African history that the whole body of both Negro and white churches had been brought together. This is a most encouraging development, for Africa is perhaps the chief spot of racial tension in the world today.

* * *

Fulton J. Sheen, well-known Catholic bishop, said recently that while Soviet Russia has the cross without Christ, the Western world has Christ without the cross. He said Western civilization, forgetting the virtue of sacrifice, had become interested in luxuries and worldly pleasures. Russian and Chinese youth, on the other hand, are willing to make great sacrifices for their ideological beliefs, but, he added, they sacrifice in a lost cause because they deny God.

* * *

The Mayor's Committee on Good Reading Habits in Canton, Ohio, offered one hardbound literary classic for each ten comic books turned in by young people of the area. The young people responded by bringing in

30,000 horror comic books. The supply of classics on hand was not sufficient, but the promise will be kept. One youth brought in 815 comics, and he will receive a set of the World Book Encyclopedia.

* * *

Charles F. Murphy of New York City, Code Administrator for the recently formed Comic Magazines Association of America, which includes twenty-four of the country's twenty-seven leading comic book publishers, has announced a code of ethics for the industry. Mr. Murphy says he will expose any publisher who defies his orders and prints a comic book without his seal of approval. The editorial code prohibits anything which might be an incentive to crime, or which exploits horror and terror. It regulates the dialogue of comic book characters and the costumes which they wear. A section on marriage and sex lays down rules for reverent treatment of these subjects. The code also provides that "ridicule or attack on any religious or racial group is never permissible." Of crimes, the code says, "They shall never be presented in such a way as to create sympathy for the criminal, promote distrust of the forces of law and justice, or inspire others with a desire to imitate criminals. In every instance, good shall triumph over evil and the criminal punished for his misdeeds." The words "horror" and "terror" are banned from comic magazine titles, and "all scenes of horror, excessive bloodshed, gory or gruesome crimes, depravity, lust, sadism, massochism shall not be permitted." Profanity, obscenity, smut, vulgarity, "or words or symbols which have acquired undesirable meanings" are forbidden. Nudity in any form is prohibited, and "suggestive and salacious illustrations or suggestive posture are unacceptable." Among the requirements for the treatment of marriage and sex in comic magazines are the following: "Divorce shall not be treated humorously nor represented as desirable; illicit sex relations are neither to be hinted at nor portrayed; violent love scenes as well as sexual abnormalities are unacceptable; respect for parents, the moral code, and honorable behavior shall be fostered. A sympathetic understanding of the problems of love is not a license for morbid distortion. The treatment of love-romance stories shall emphasize the value of the home and the sanctity of marriage." Advertisements of liquor, tobacco, sex instruction books, and gambling equipment are designated as unacceptable. Prohibited are ads to sell picture postcards, pin-ups, "art studies," or any other reproduction of nude or seminude figures. Also, ads of knives, fireworks, or realistic gun facsimiles are banned.

Let us hope that this code will be strictly adhered to, and that this great source of evil among the youth of our country will be eliminated.

* * *

The American Legion, in its recent convention, suppressed a favorable report on UNESCO, by a special committee headed by a former national commander. This is an illustration of how a careful investigation gets nowhere if it does not fit the autocratic ideas of those in control of an organization.

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Communion—Close or Open?

By Harold S. Bender

Close communion has been the historic practice of the Mennonite Church, but it is not a peculiar Mennonite doctrine. The large majority of Christendom, including such large groups as Catholic (Roman and Greek), Anglican (Episcopalian), some Lutheran bodies, and one of the very largest single denominations in the United States with over eight million members, the Southern Baptist Convention, not only preach but practice close communion. Recently in some quarters questions have been raised about the validity of this position, and Mennonites have been criticized for their supposed narrowness in the matter. Since there is evidence of considerable confusion on the subject, and since not a great deal has been written or said about it, a brief discussion of why we believe that close communion is right and Scriptural may be in order.

By close communion is meant restriction of admission to the communion table to members of the church administering the communion, and possibly closely related churches. In this discussion we wish to limit the question to the observance of communion in the regular order in the Mennonite Church at the appointed times. We leave outside of the discussion such rare and emergency situations as sometimes occur outside of or away from the organized life of the church, just as we consider emergency baptisms on a different basis from the regular baptismal service in the organized life of the local congregation.

The attitude toward close communion will be determined by the concept held of this ordinance. If the communion were to be regarded as a purely individual ceremony which each Christian administers to himself, then of course there could be no question of close communion. If, however, it is to be administered by and through the church and its regularly appointed officials, then every aspect of the administration of communion becomes a matter for the church or congregation as a whole to decide and not for the individual, and this is certainly the normal situation. The congregation agrees in its formal counsel meeting to hold communion. The ordained officials of the church administer the communion. Certainly the logical thing is for the congregation or the church at large also to exercise its prerogative in deciding who should come to the Lord's table.

Again, if the communion is to be considered an act of public worship only, then open communion might be in order. We invite everyone, Christian or non-Christian, to come to our worship services and to participate in the singing, to listen to the preaching and reading of the Scripture, and to join in prayer. On the same basis of communion as public worship we should admit everyone present at the service to the communion table. But it is evident from the teaching of Jesus and Paul, both in the Gospels and in I Corinthians, that the communion is not an act of general public worship. It is a symbolic act by those who have experienced the saving grace of the Lord Jesus Christ. This concept at once excludes non-Christians, for there would be no meaning in inviting an unbeliever to an observance which only redeemed people could honestly partake in. So restriction of participation becomes inevitable and essential. But once the principle of restriction is admitted, the only question that remains is how shall the restriction be carried through, and what shall be the limitations. Certainly only saved people would be at all considered; but should there be a further restriction beyond this point?

We believe there should be such a restriction. This should be, first, because even those who profess to be Christians and have been accepted as members of the true body of Christ are not admitted to the communion without examination. This is normally carried through in our counsel meeting or preparatory service. At such a service even regular members of the church who are not at peace with God and man are told that they cannot take part in the communion service proper. Hence we already restrict admission to the Lord's table within the regular membership of the church. How could we then admit to the Lord's table those who have not even been examined as to their Christian experience and concerning whom no testimony is available?

But there is another meaning of the Lord's Supper which is sometimes overlooked. The Lord's Supper is not only a communion with Christ, but a communion of Christians with one another. Christians commune with one another because they commune with Christ. The Apostle Paul says in I Cor. 10:17 that we who are many are one bread, one body, for we all partake of the one bread. The one loaf symbolizes the unity of the church. In I Cor. 11:18, and following, Paul criticizes the Christians at Corinth, and tells them that they cannot partake of the Lord's Supper worthily because of division and factions among them. He reproves them for their utter disregard of one another in the way that they observe the Supper. When we eat of the common loaf and drink of the common cup, we testify to each other, to the Lord, and to the world, that we are one in spirit and faith.

Even beyond this, the primary meaning of the Lord's Supper, namely, the remembrance of Christ as a crucified and living Saviour, means not only that we memorialize what He has done for us, but that we testify that His life is in us, and that accordingly we are committed to His teachings, His program, His kingdom. It would be an empty form and hypocritical act if we should profess by eating of the emblems that we have the life of Christ in us, and then do not manifest that life in our conduct, our service, our devotion, our character. If this be true, how can we admit to the Lord's table those who do not carry out His teachings? How could we possibly testify of a unity in spirit and faith with those who do not obey Christ?

A Call to Follow

By Lorie C. Gooding

Who will sit at Jesus' table?
Who will come and join the Lord?
Who will share the many blessings
That His mercy has outpoured?

Who will tread the narrow pathway
With the Saviour at his side?
Who would know the joy of walking
With the Saviour as his guide?

Who will follow to the Garden
When the fires of life grow dim?
In the darkness of the midnight
Who will watch and pray with Him?

Who will follow Christ the Saviour
Wheresoe'er His path may be?
Who will walk the flinty highway
All the way to Calvary?

Many feast at Jesus' table,
Many walk the shining way.
Few will follow to Golgotha,
Few are they who fast and pray.

Holmesville, Ohio.

It is sometimes said that we ought not to refuse the Lord's Supper to other earnest professing Christians because we eat the Supper with members of our own church who are unworthy. It is true that we cannot see into the hearts of those who profess to have peace with God and man and also profess to obey Christ, but we at least have that profession, and we do not knowingly admit to the Lord's table those who are disobedient to His Word. If we admit to our communion table members of other denominations, who by expressed creed or tolerated practice deny the commandments of the Lord and refuse to obey the plain teachings of the Word, we are knowingly having communion with those whose life we cannot approve or whose faith we cannot endorse. There is a vast difference between knowingly testifying to a unity of belief and faith which is not existent, and unknowingly sharing the Lord's Supper with one who is unworthy.

Fundamentally, we believe that any departure from New Testament principles in doctrine or life or church practice makes one ineligible to church membership in the body of Christ. But should not that which makes one ineligible to church membership, also *ipso facto* make him ineligible to the Lord's Supper? We cannot consistently admit a person to the Lord's table and then deny him the other privileges of membership in the body administering the communion ordinance.

This does not mean that Mennonites do not regard members of other denominations who do not accept our interpretation of the Gospel and its applications as Christians, or that we deny them salvation; but it does mean that we regard them as having departed from the right Christian faith and practice, and therefore could not admit them to church fellowship. We have no more reason to open the communion table to them than to admit them to baptism without the proper baptismal vows. Open communion in effect prevents church discipline. A member of another denomination cannot become a member of the Mennonite Church without accepting its confession of faith and promising to abide by its rules and regulations and to be a faithful member. How then can such a person commune with the Mennonite Church unless he has made a prior commitment to the faith and practice of the church?

Let us illustrate the point. We excommunicate members who enter military service. How can we then admit a soldier to the communion table who happens to belong to another denomination and believes in open communion? Our excommunicated member could join another denomination and return to our communion table claiming on the basis of the principle of open communion the right to commune with the church which has just expelled him.

We are told again that close communion is a discourteous act to other Christians, and discredits them. By no means. Why should they want to commune with another denomination when they have regular communion with their own body? What claim can an outsider have upon privileges of membership in another denomination? The discourtesy would rather exist when an outsider forces himself into the communion of a group of which he is not a member. Mutual respect and Christian courtesy can and must exist just as much between denominations which disagree on the doctrine and practice of close communion as between those who agree on open communion.

We do not believe that the fundamental principle of close communion means that we will never admit to the Lord's table in our own church a member of another denomination, or that we would deny the privilege of communion solely on the basis of denomination. The common practice in our church is for the bishop in charge to invite to the Lord's table all those who are of like faith and practice. There are a number of affiliated or related Mennonite denominations which all or most of us would admit to the Lord's table with us, provided they can honestly testify to a like faith and practice. And there can be members of other denominations who have a like faith with us though in the formal fellowship of another group, and who for good reasons have not yet formally joined us.

We insist again that before one decides about close communion, he should decide what the communion is to mean. If it is simply an act of worship or general fellowship, there is no ground for close communion. If it is to mean a profession of common faith and practice and obedience to Christ, then the communion must be closed to all who are not ready to make this profession and support it with their life.

We believe that if a careful and earnest consideration is given to the Scriptural teaching, close communion will commend itself as the only right and logical application of Scriptural principles. But to understand this and to wholeheartedly endorse it, will mean that much more adequate teaching is given on the meaning of the communion in our congregations than is now the case.

Goshen, Ind.

Our Readers Say—

Bro. Mumaw's article, "Divorce and Remarriage," which you reprinted from *The Sword and Trumpet* has raised an issue which is of very deep concern to many of us. I note with sincere appreciation his appeal to Scripture as our final authority in this matter. The conclusions which are drawn in the article are stringent, but if they are based upon a correct interpretation of Scripture, then we are bound by them. It is because I feel thus bound to the Scriptures that I am disturbed by the faulty exegesis and unwarranted assumptions made in the article. Let me point out a few of them.

He says that in the Deuteronomy 24 passage the words "because he hath found some *unseemly thing* in her" refers to premarital sex relations which she has had. However, if one compares Deuteronomy 22:13-21, it becomes quite clear that this "unseemly thing" and fornication are not to be equated. When it was discovered after marriage that a woman had committed fornication she was to be stoned to death. The woman who has found no favor in the eyes of her husband because of some unseemly thing is to be divorced and allowed to remarry. It can also be pointed out that the possibility of her being put away a second time for the same reason is considered. Does Bro. Mumaw mean to suggest that a second husband who knows that he is marrying a divorcee is also allowed to put her away because of sins committed before the first marriage? Clearly this is not the intent of the passage.

He uses his incorrect interpretation of Deuteronomy 24 to explain the exception clause in the Matthew passages. It should also be noted that the Jewish betrothal was of such consequence that an illicit sex relation during betrothal was considered adultery. The character of the betrothal is emphasized by the fact that a divorce was necessary to break it and that the couple was referred to as husband and wife.

On the basis of I Cor. 7:10, 11, he says that reconciliation is a "Scriptural solution to the problem" of divorce and remarriage. But a careful look at this passage shows that reconciliation is only given as an alternative to remaining single after separation or divorce. There is not a hint that there should be a reconciliation of the first partners after a second marriage has been consummated. On this same point the Old Testament says that they are not to remarry. But Bro. Mumaw objects to the use of this argument saying, "Apparently they overlooked the special condition in which this law applied." But again this objection is made on the basis of his misinterpretation of Deuteronomy 24. One should also note that in Jeremiah 3:1 the restriction is generalized.

He says, "The words of Jesus 'committeth adultery' may properly be understood to mean 'continues to commit adultery.'" This is precisely the question, and the validity of this interpretation of Jesus' words rests on a debatable statement made just prior to this in the article, ". . . the Scriptures teach the permanence of

(Continued on page 33)

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EDITORIAL

The Church a Divine Business Medium

Many figures of speech are used in describing the church. In the Scriptures it is called a body, a building, a nation, a household, and a family. It is the institution which Christ has established to carry on His work, and in this connection it has been called "a divine business in which there is an intimate partnership." This is another way of expressing the idea that in the work of God, even in the salvation of man, there must always be a co-operation between man and God. God offers salvation through Christ; man needs to accept it by faith. Similarly there needs to be "the co-operation of divine grace and human activity" in all the work of the church.

To carry on further the idea of the partnership of the church we would say that God is the source of the "inexhaustible resources" which are available in the business. Through the Holy Spirit He gives wisdom, direction, and power for the work. On the human side the church needs to supply the means, the talent, and the people to carry on the Lord's business. All of that is implied in the Great Commission of our Lord: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

One case of the varied business which the early church provided for is cited in Acts 6. A need arose among the widows of the Jerusalem Church which required attention beyond what the apostles could give and take care of their other work. And so they called the church together and proposed the following action: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this *business.*" The recommendation was acted upon and it resulted in what is usually referred to as the ordination of the first deacons of the Christian Church.

This was only one phase of the business of the church, but it showed that organization was required to take care of work that came up from time to time. In a similar manner all the other aspects of the church's work—evangelism, teaching, shepherding, and missionary outreach—needed adequate personnel and organization. Just so the church today needs proper organization for all the many tasks which she is called upon to perform in her ministry in building up the kingdom of God in a needy world.

The Bible gives no exact blueprint as to how all the needed organization of the church is to be effected, but it gives illustrations and principles. Illustrations are the calling of the Twelve, the ordination of the deacons referred to, the ordaining of elders in every church, and the sending forth of missionaries. Some of the principles are cited in the Acts and the Epistles where the qualifications for church officials are given and some of the methods of their selection and commission to their specific tasks.

On the general basis of these principles our church has established many organizations, such as General Conference, general boards, the Commission for Christian Education, and district church and Christian workers' conferences and mission boards.

Perhaps our greatest need now is adequate organization in our local congregations. As in our general organizations, in our local churches there are constantly expanding areas of service that need to be entered and new functions that need to be performed if the needs of our changing times are to be met. It is the task of the local church to keep pace with needs of the times as they come to us.

As the work expands it needs to be unified, co-ordinated, and given proper direction. Here is where church constitutions can be of great service and become almost a necessity. They can set up the principles by which all work should be carried on, provide directives as to how it should be conducted, and indicate the proper channels through which it can and should be done. Provisions should be made to meet every expanding function, whether temporary or permanent in character.

To meet the growing needs of our times calls for an awareness on the part of church-wide, district-wide, and local church organizations as to their duties and responsibilities in serving the present age. The church needs to gear itself for service in the constantly changing scenes in which we live and work so that the Gospel messages may be brought to as many people as possible and souls may be delivered from the power of darkness and "translated . . . into the kingdom of his dear Son" (Col. 1:13).

We see then the constant need of revising our constitutions so as to keep our church in readiness to meet the physical, social, and spiritual needs of our times. The church is a permanent body, eternal in its relationships to God and never changing in its responsibility to a needy world and toward the upbuilding of the kingdom of God on earth. Its scenes of action are temporary and therefore subject to constant change.

It deserves our most serious and prayerful efforts to set up organizations to perform the great business of the church with the same diligence and efficiency that secular business is conducted in our day. The work of God is of the utmost importance. It deals with eternal issues and eternal souls. Let us do it by the direction and empowerment of the Holy Spirit, on the one hand, and by the best talent, energy, and consecrated devotion on our part as human instruments, on the other hand.—H.

"Leanness of Soul"

The psalmist in referring to the experiences of the children of Israel in the wilderness tells how, after God had miraculously delivered them from the Egyptians, they forgot the great works which He had done in their behalf, tempted Him by their dissatisfaction and rebellion and the result was "leanness of soul" (Ps. 106:15).

To be lean of soul is a tragic thing, but it is not confined to Old Testament times and people. It is a malady which may come upon any one of us if we forget the great things which the Lord has done to provide for our salvation and spiritual growth and service.

He has given us His Word for our spiritual nourishment and to guide us on our way through life. But we tend

to neglect to read the Bible and to meditate on its great truths. He has given us His Spirit to comfort, guide, and teach us, but we tend to quench His voice and to grieve away His presence. He has given us His church, His household, where we can fellowship, worship, and serve together in His kingdom, but we tend to neglect her fellowship, her counsel, and her service.

Forgetfulness of God's goodness, negligence of His worship, murmuring against His provisions, disobedience to His commands, were some of the things which brought "leanness of soul" to the Israelites. Let us take heed that we be not overtaken in the same way.—H.

Giving, a Part of Worship

BY LEWIS SHOWALTER

There was a time when I wondered if it was right to give money at worship services. I knew some good Christian people who had definite convictions on the point, and could not participate in the Sunday offerings without doing hurt to their conscience. Others for different reasons were not settled in their convictions and for this reason could not look on the time of taking the offering as an experience of joy, associated with other worship experiences.

In trying to find the answer to the question we will look into the Scriptures. Old Testament worship was generally associated with sacrifices and offerings. The earliest worship recorded in Biblical history was the offerings of Cain and Abel. We have no commandment on record before this historical worship service where God had given any commandment about worship and what it should consist of.

We would suppose Adam and Eve worshiped God as they communed with Him in the garden, possibly as angels do in heaven. After the fall, realizing their sinful state and loss of fellowship with God, no doubt they brought offerings to God as a token of their faith in the promised Saviour.

Neither do offerings alone express true worship, else Cain's approach to God might have been acceptable. Abel's offering was not only "more excellent" (Heb. 11:4) but was offered in faith and with a life in accord with God. Cain, out of fellowship with God and envious of his brother, could not have worshiped God however large his offering would have been.

After the flood, Noah and his family built an altar and worshiped God. This token of gratitude was pleasing to the Lord and He made Noah promises that would reach to all future generations.

The patriarchs recognized this principle, that to worship God meant that it should be associated with a portion of their temporal blessings. Witness Abraham at that notable meeting or worship service with Melchizedek, priest of the Most High God, who was a type of Christ. He gave him tithes of all. Even Levi, who was to receive tithes in the future arrangement of the law, gave tithes to Abraham.

Jewish worship was expressed chiefly in offerings, yet God abhorred their worship if their hearts were far from Him. Isa. 1:10-20. When the worshipers worshiped in holiness of life, with praise and rejoicing for His mercies and abundant blessings, with offerings, God was pleased to accept them.

When the tabernacle was built as a place to worship God, He commanded the people to bring an offering. It was to be a willing offering with the heart in it. Ex. 35:5, 21, 29. Giving becomes a part of worship only when the heart is in it. "God loveth a cheerful giver" (II Cor. 9:7).

On three festive seasons all males in Israel were to appear before God for worship. Deut. 16:16, 17. None were to appear before Him empty. Theirs was to be a voluntary offering as the Lord had prospered them. (See I Cor. 16:1, 2. Again as the Lord had prospered, their offerings were to be brought on the first day of the week which is now the Christian Sabbath.) This practice in Israel made it almost impossible to worship and forget the gift.

When the Wise Men came into the presence of the child Jesus, they recognized His deity by worshiping Him and offering an oblation of frankincense and myrrh, His humanity in offering to Him gold for necessary uses. It would seem that their gifts had this significance.

It is true that Jesus said, "They that worship him must worship him in spirit and in truth." But worship in spirit has outward expression, and one of these is giving. The early church, in their seasons of fellowship and worship, opened their purse strings sufficiently that all needs were met, even to the extent of all some of them possessed. Acts 2:41-46. Jesus gave expression to this in Luke 21:1-4 when He said: "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." To give out of the abundance that we have is not enough. She with her two mites cast in evidence of her faith and dependence in God, which is an expression of worship.

When we recognize our dependence on God through worship such as is expressed in prayer, praise, adoration, song, and seeking His face in humility and godly fear, we become conscious of the manifold bounties bestowed upon us because He is a gracious Father. Our love too is aglow. This love makes us look toward mankind to help him in a physical way. See I John 3:16, 17; Jas. 2:15, 16. In Rom. 12:11-13 we are admonished to serve the Lord fervently and exercise hospitality.

Giving is needed for the furtherance of the Gospel. Titus was commanded to bring the brethren on their way by supplying their needs. Titus 3:13. Paul's missionary work was supported by the churches. Phil. 4:15-19. The needs of the poor were supplied. II Cor. 8:13, 14.

The all-important thing is to first consecrate ourselves to God and then our all is consecrated. II Cor. 8:1-5. On the first day of the week lay aside as the Lord has prospered was Paul's direction to the churches. Giving inspires worship as we read in II Cor. 9:6-15 and brings blessings from God as well as enriches our fellowship.

Thanks be unto God for His unspeakable gift. What greater gift has ever been given to mankind than the Son of God? May we truly worship Him in praise, appreciation, and gifts.—in *Pastoral Letter.*

50 Years Ago

(From Herald of Truth, Dec. 22, 1904)

Bro. John C. Springer was ordained to the ministry in the White Cloud congregation, Newaygo Co., Mich., by Bish. J. P. Miller, on Sunday, Nov. 27th. He was the youngest brother in the lot.

A Double Ordination. On Sunday, Dec. 11, both a minister and a deacon were chosen by lot and ordained in the Lancaster City (Pa.) congregation. The lot for minister fell upon Bro. John H. Mosemann, and for deacon, upon Aldus Brackbill. . . . There were seven in the lot for minister and seven for deacon. The congregation in the city has been steadily growing until now they number three hundred members, but up to this time they had no resident minister in the city.

The first service in the new meetinghouse built by the Amish Mennonite congregation at Bay Port, Huron Co., Mich., was held on Sunday, Nov. 27.

(From Herald of Truth, Jan. 5, 1905)

Pre. Frank Herr of near Lancaster, Pa., was hurt in a runaway on Dec. 15th. His horse became frightened while driving on Rockland Street, Lancaster. Bro. Herr had his shoulder dislocated.

Dea. Jacob Hershberger of Middlebury, Ind., who had his leg crushed by a heavy piece of timber falling on it last November, was able to visit his sister in Elkhart during the week before Christmas. He moves about on crutches.

Faith for Today

By Roy S. Burkholder

We are living in a world of fear and doubt. Fear is showing itself on the countenance, in the conversation, and in the life. Hearts of men are failing them. Are we as Christians altogether free from the fear and foreboding so prevalent today? I firmly believe that God's eternal Word is our foundation for faith to live in today's unsettled world. Let us turn to Mark 6:45-52. Christ is walking on the water. Here Christ, after feeding the five thousand, *constrains* His disciples to go to the other side of Galilee. Christ Himself goes into the mountain alone to pray. He needs fellowship and strength. With Christ on the mountain and the disciples on the water, night approaches and a wind arises. The cooling breezes sweep across the brow of Jesus as He toils in prayer. The disciples too are toiling but quite differently. The now-churning Sea of Galilee is threatening to engulf them. Does not Christ see their struggle? "Where is Christ?" they cry. "Why doesn't He help us?" Christ does see them, and finally, at the fourth watch, down from the mountain He comes and walks on the water to them. In the flitting darkness Jesus walks. The disciples, seeing Him, think it is a phantom and they cry out in alarm. But the Master, calm and serene, speaks, "Be of good cheer: it is I; be not afraid."

This narrative presents a beautiful picture of Christ and His relation to the church today. Why did the disciples fear? They lacked faith. We must have faith to live in today's upside-down world.

Faithlessness breeds fear, and fear is characteristic of this age. Robert Hutchins, educator and former professor at the University of Chicago, several years ago resigned his post there. Why? Robert Hutchins was afraid. He had no faith. He said, in effect, "What's the use of training young men and women any longer? This civilization is going to destroy itself before these men and women can be of service anyway. It's a waste of time and money to educate them." I don't know what Robert Hutchins is saying today, what with the hydrogen bomb, germ warfare, and other death-dealing weapons.

But let us examine ourselves. Is fear raising its ugly head in our hearts and souls? Fear of economic depression, fear of sickness, war, death? Fear of losing our homes and families? Fear of failure in business, or in schoolwork—are these fears disturbing our peace of soul and mind?

The disciples too had fears. Like us, they thought they had grounds for fear. It was dark. The blackness of night was about them. They could not see what lay ahead. The disciples were alone with no one to see their difficulty and struggling, no one to comfort or aid them. The disciples were in a storm. They had the fear of drowning, of death. The disciples were trying to get somewhere but could make no headway against the strong, beating waves. Their little boat was being tossed to and fro. The church today is being rocked by the waves of doubt and faithlessness. We seem to be making little headway. Yes, the church is growing numerically. Its program is expanding. But why the storms and rolling waves?

Before Christ went into the mountain to pray, He *constrained* His disciples to go to the other side of the Sea of Galilee. And the disciples obeyed their Master. They were carrying out Christ's commission when they ran into the storm. Why did Christ allow them to encounter the storm? Did He not know that a storm would arise? And yet He ordered them to go. He ordered them to sail through a stormy sea.

Our practices as a church are largely formed by our concept of the church.—J. R. Mumaw.

Faith is necessary for today's living, and the silence of God is testing that faith. For nearly two thousand years the voice from heaven has been silent. His hand has been stayed while martyrs perished, while wars raged. A suffering world cries out, "Where is God?" The war-weary, hungry people in Asia are crying out, "Where is God?" And we too as Christians who know God may sometimes call for God to step in and stop sin and suffering. For today millions of human beings are living on meager diets. Millions are yet suffering from the pangs of war.

A few years ago, Seoul, Korea, was a quiet, peaceful town, like any average American town today. The people were happy, peaceful, busy with their work and families. They went along day by day, working, toiling, playing, and rejoicing. Then one day the Communists came. Guns barked out. Children and loved ones fell. Trucks and tanks rolled through the streets. Exploding bombs wrecked homes and churches. Men came. Food and clothing were taken. Families were separated. Torture, pain, death—these were common, everyday experiences. The soul of man cries out in such experiences, "Where is God?" How can God, a loving God, permit these atrocities?

The silence of God remains a mystery to unregenerate people, but to a Christian, God's silence tests and strengthens faith. How does the mother eagle teach the little eaglets to fly? The fuzzy eaglets are happy in the big safe nest high up in the mountain. Each day food is brought to them. Life is wonderful, they say. Then suddenly one day, unexpectedly, the mother eagle rudely thrusts them from the nest. Why the utter cruelty of the mother? Doesn't she love them? "We'll be killed!" they cry. But you know the rest. They learn to fly.

The silence of God tested the disciples. When Christ was up in the mountain praying, He saw His disciples struggling and toiling down there. But He waited until the fourth watch to come to them. He allowed them to struggle for nine hours. He was silent but His eye was upon them.

God was silent to Job, too. Job was tried as no one had ever been tried. God had apparently forsaken Him. Even his wife urged him to curse God and die. But through the silence Job's faith held and grew stronger, and he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

When Christ came to His disciples, walking on the water, they cried out for fear, because they thought He was a ghost. They did not know Christ because He came to them in a different manner. Today when Christ comes to us in a different manner, perhaps through a cross or through some affliction, we don't recognize Him and we cry out for fear.

Let us rejoice when God tests our faith, for we know that faith is strengthened when it is tried. Let us climb the ladder of faith, and grow stronger in faith. Note the beautiful scale of experience passing from the Old Testament to the New. When God is silent, what is our cry? Ps. 77:9, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Or in Ps. 39:9, "I was dumb, I opened not my mouth, because thou didst it." Or in Phil. 4:11, "I have learned, in whatsoever state I am, therewith to be content," or II Cor. 12:9, 10, "Most gladly therefore will I rather glory in my infirmities . . . I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." What is the height of our experience? On what rung do we stand?

To keep our courage up through storm requires faith, a faith tried and not found wanting by the silence of God. And our source of faith is God's eternal Word. The disciples, struck with fear, were calmed and reassured by the words of Christ, "Be of good cheer: it is I; be not afraid." In the midst of a busy day, when everything seems to go wrong, when you are irked and irritated, stop, and listen to that still, small voice of the Spirit, "Be of good cheer: it is I; be not afraid." God Almighty, the "silent" God, speaks to us. "God, who at sundry

times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

God's silence, instead of weakening or wrecking our faith, should cheer us, for we notice that while the disciples were struggling on the Sea of Galilee, Christ was in the mountain praying to His Father. And I believe Christ was praying for the disciples. That is a beautiful picture of Christ, who is today sitting at the right hand of God, interceding for us. Hebrews 4:14-16.

This walk of faith is contrary to human nature. It is difficult to believe that which we do not see. Modern man must see things, feel and handle them, or he cannot believe. This philosophy has even permeated into the religious world. In the meditation room of Riverside Church in New York, there is a large picture of Christ with a beam of light focused on His face. Here to this room daily come many people who kneel down and gaze upon that picture of Christ. It helps them to worship, they say. I'm not discounting the spiritual significance of the occasion, but I wonder if this too is not an index to man's thirst for seeing and feeling, the very antithesis of faith. People want to see and feel what they worship.

Many Christians are like the little girl who was playing downstairs while the mother was working upstairs. Soon the little girl in her play called, "Mother, Mother!" The mother answered and asked what she wanted. "O Mother, I just wondered if you were here." A few minutes later, the little girl called again, "Mother, Mother!" and again the mother asked what she wanted. "Nothing, I wanted to be sure you were here." And so it went again and again. Just that reassurance, that's what she wanted. And thus we as big children have resource to prayer and to the Word of God for reassurance and faith. "Faith cometh by hearing, and hearing by the word of God."

And so when living becomes dry and monotonous, when things go wrong, when the news from Europe or Asia takes a turn for the worse, when faith becomes thin, do not despair, but look up. Lift up your eyes from the "weak and beggarly elements" of this world and fix your gaze on Jesus Christ, who is up there in the mountain interceding for you. Our attention must be focused on Jesus Christ, who is the Author and Finisher of our faith.

When sickness comes, do not despair. A man, crippled for life, was sitting in his wheel chair one day and a stranger came up and said to him, "Affliction does so color the life, doesn't it?" "Yes," said the cripple, "but I propose to choose the color." Ah, that's the spirit. Faith breeds hope and boldness. In *Pilgrim's Progress* as Hopeful was crossing the churning waters of death, he called back to Christian, "Be of good cheer, my brother, for I feel the bottom, and it is good." In the darkness and despair of any hour, Christ whispers to you, "Be of good cheer; it is I; be not afraid."

Blue Ball, Pa.

A Christmas Letter from Sicily

Dear Brethren and Sisters in the Lord, who have the same faith in God, you Mennonite who live in the far America:

The Church in Palermo greets you: "Grace be to you and peace from God our Father and from the Lord Jesus Christ" (II Cor. 1:2).

We are near at Christmas season and with the approach to this Holy date we want to be near you with our spirit and our thought. Our hearts rejoice to think the love of God when He sent on the earth our Saviour because each one repent of the sins and in new life was worthy of the heaven.

We seem to be so afraid of legalism that we fall off on the other side.—Paul M. Lederach.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:11-14).

We here are working for the Lord, the power of God protect us in this work in the hope that we see a real revival over the whole island of Sicily, in Italy, Europe, and America before the coming of our Lord. Every where we go we announce the word of the Gospel and we exhort you dearest brethren and sisters in the Lord to pray for us, because our words remain not vain unto the ears and unto the hearts of those that listen. We have an important mission to fulfil and it is that "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. Because God is Spirit, and they that worship him must worship him in spirit and in truth" (John 4:23, 24).

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). And so as a tender singing that echoes to our hearts we want to repeat: "Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore" (Ps. 16:11).

All children and all people of our Church thank you for the gifts for Christmas and this it is not for them only a material gift, but it is the love of God who guided your hand towards the brethren and sisters who live to a far country and they prostrate too their knee to praise the Lord. Well, we work all together for Him.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord . . . and to esteem them very highly in love for their work's sake . . . and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:12, 13, 23). May God bless you.

Yours in Christ,

Franca Ceraulo and all the church in Palermo.

Worship in the Church

BY ETHEL M. LEAMAN

The church doors are wide open. It is Sunday morning and soon time for services to begin. Some people are still going into the building. Almost everyone is carrying his Bible. It seems as if this would be a church where people truly worship God. Let's go inside and see just how these people do worship.

Who is this family coming so late? Why, of course, who else could it be but Mr. and Mrs. Late and their family? They just never seem to get to church on time. When the Scripture lesson is being read, this is the time the Lates will decide to come to church. Such a commotion there is when they go parading down the aisle! Heads turn to see how the Lates look this morning. How many people, do you think, know what was read from the Bible that morning?

Then as we kneel for prayer, Bess thinks this is a grand opportunity to tell Jane of the party she attended the previous evening. Both girls talk excitedly as Bess relates the event. How disappointed Jane was because she had to work and couldn't go! She then remembers the beautiful dish she broke while working for Mrs. Baker and tells Bess all about it. Now it is time for the girls to get up from their knees. Just how much praying do you think they did?

At the same time Bill and John must talk about the new car in the churchyard. Allan hears them talking about it and proudly tells them that car is his uncle's. This makes more talk. Before we realize it, there is a whispering sound of voices heard from different directions of the room.

We begin singing, "Jesus Saves." When Peg sees the word "saves," she immediately thinks of the little boy her brother saved from drowning. She wasn't thinking at all about the words of the song she was singing.

There we find Jake sleeping again. Can't he ever stay awake? It seems Jake thinks that during the sermon is the

A PRAYER

FOR THIS WEEK

O God, our God and Father of our Lord Jesus Christ, to Thee be glory now and forever. We humbly and reverently come into Thy august presence in our Saviour's name. We praise and thank Thee for the bounties of the fields, for the beauties of nature, but, above all, for the spiritual blessings in Christ. We thank Thee for Christian mothers, and may their number increase, for the great need of our land is more godly homes, where Christ is exalted and magnified as they gather around the family altar.

Now we beseech Thee for an outpouring of the Holy Spirit upon our homes and on our churches. We implore Thee to bless all her publishing, educational, and missionary activities. And, O God, we pray for the native churches behind the closed doors. Give them grace and power. May peace, love, and unity abound among us.

In His great name we pray. Amen.—*Harvey E. Shank.*

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time to take that longed-for rest. At the close of the service Bro. Brown asks the congregation to stand. There sits poor Jake, while amused glances turn in his direction.

Helen is walking out during the sermon again. Didn't she get a drink at home before she came? It would be much better if she would wait till the service is over. I wonder if she thinks the rest of us don't get thirsty.

Not everyone, of course, is accused of these habits. We can also find those in this church who have good habits. Let's see if we can't cultivate habits like the following.

Mr. and Mrs. Early arrived at church on time. They believe one can get more from a service if he comes before it starts. They were quietly worshiping until the first song was started.

Grandma Blake is singing heartily. She has a smile on her old wrinkled face as her clear silvery voice is ringing out the words of the song. She just loves to sing the old favorite songs! It gives us a joy in our hearts to look at her. How beautiful the singing would be if everyone would sing from his heart as she does.

"We will quietly kneel for prayer," says Bro. John. Nell Green is quiet and reverent as she kneels in prayer. She follows the one who is leading in prayer. She also remembers the morning service in prayer.

As the minister takes his place in the pulpit, Grace takes her pencil and notebook. She is all ready to take down notes from Bro. Brown's message. She realizes God has a message for her and she is attentively listening to get every word.

Many of us could improve in our worship habits. We should constantly remember that God is with us. Wouldn't we be ashamed if God would walk into one of our services, in person? Let's always remember that God is a Spirit and they that worship Him must worship Him in spirit and in truth.

Lancaster, Pa.

All Must Meet God

BY J. D. BURKHOLDER

We can meet God in His handiwork in the beautiful flowers of springtime; in the fruiting trees after the blossoms fall. We see Him in the waving fields of grain at harvesttime. We see Him in the snowflakes, raindrops, and sunbeams that paint the beautiful colors of the rainbow in the sky. We see Him in the glittering stars in the heavens that began to sparkle when He spoke the word in creation. His hand is in the darkness of night and in the storms that blow.

Though the natural world speaks of His wisdom, majesty, and power, yet in this we see but a little of the picture of God, for *God is love,* and He invites the people of the whole world to Himself. Someday every one of us will meet Him; we must meet Him. We may meet Him in the fortunes or misfortunes of life. Some of us He must chasten to bring us to Himself.

The path of life has many pitfalls, and many thorns—many places to help, and many places to hinder. Who has never met disappointment? The road is sometimes smooth, sometimes rough. Sometimes sleep is peaceful, sometimes restless. We may go along day after day for years, but sooner or later sickness will fall upon us with its watchings and anxiety. The time will come when the faces of friends, nurses, and doctors show prospects of recovery, or it may be otherwise. In the quiet of the sickroom, not only friends are there, but God is there. To the faithful He is speaking words of comfort—but to the sinner who is unprepared for eternity just ahead of Him, He speaks anything but comfort.

There is no brighter place than the sickroom of one of God's faithful children, because the Lord is there to give hope and comfort in a dark hour. But how dark and sad is the sickroom when the suffering one, an impenitent soul, meets an offended God! Voltaire in his last illness told his doctor he would give half of his fortune if he could have only six months to live.

If a man has turned God down at every opportunity offered him in life, can he sincerely repent on his deathbed? Maybe so, but perhaps the odds are against him. The dying thief was saved, but probably he had no other opportunity. An old minister who had witnessed nearly a thousand suffering people promise to live for the Lord if they would recover, said only two of them kept their promise. Evidently those who put repentance off may never have the slightest chance afterwards. The writer has in mind a man he pleaded with, who refused confession and repentance, and dropped dead while standing before a neighbor.

We will all meet God someday. Some day will be the end of the road. Someday the mountains will crumble. Someday the stars will fall. Someday the seas may boil dry, and the heavens will roll together like a scroll, and as the Apostle Peter said, the "elements shall melt with fervent heat" and "the heavens shall pass away with a great noise." Today is the time to meet God while He smiles with love and mercy, and then live for Him to the end. Then there will be no questionable deathbed vow to be broken. When the great day of the Lord comes, we can meet Him with a shout of victory.

Weyers Cave, Va.

PRAYER REQUESTS

(Requests for this column must be signed)

Please remember in your prayers the editors of our various publications, that they may be sensitive both to the reactions of the constituency and the leading of the Lord in their responsible tasks.

Pray that the Lord will work definitely in the heart of a one-time religious leader in Coamo, Puerto Rico, that he may truly surrender his life to God and use his talents in the work of the kingdom.

Pray for the unity and guidance of the Spirit at the annual conference in Argentina, Jan. 27-30.

Pray that real spiritual help may come through the Girls' Camp which will be held in Tanganyika Jan. 3-12, the first attempt at such a camp for teenage girls.

Our need today is not more Christian preaching but more Christian living. A reason for the watering-down process Christianity has undergone is that Christians have been trying to win over an increasingly materialistic society by making themselves a part of it.—Fridtjof Birkeli, Switzerland.

TEACHING THE WORD

Teachers' or Workers' Conferences

BY J. J. HOSTETLER

To teach the Word effectively in the Sunday school requires a co-operative program of planning and preparation. Sunday-school leaders have often stressed the importance of a workers' conference in every local school to achieve this purpose. Since there is no set pattern for this special conference, and since the success of it depends primarily upon the initiative and ingenuity of the superintendent, this type of conference has too often been neglected. One leader stated that the local Workers' Conference is to the local school what a Sunday-school convention is to a district or conference area. These special meetings are often designated as either a teachers' meeting or workers' conference. They should include all the Sunday-school officers, teachers, assistants and associates, and the Pastor.

Why Have Workers' Conferences?

1. To Worship Together. It is appropriate and beneficial for persons who have common concerns to worship together. We see it in family worship, in the ministerial meeting, the Women's Missionary and Service Auxiliary, the local congregation, and here we have it in the meeting of the workers. Usually these workers are worship leaders in the Sunday school and are always giving out, and now they need the experience of spiritual fellowship in receiving for themselves. People with common concerns can enter into similar worship experiences and receive the spiritual strength they need for their tasks.

2. To Fellowship Together. Being engaged in a common program of Christian teaching binds workers together. Persons engaged in similar occupations and pursuits find inspiration and encouragement by associating with others of like concerns. Without this fellowship workers often have a tendency to feel alone, can easily be discouraged, and are apt to consider themselves unable and defeated. Christian fellowship is essential to a vital Christian life.

3. To Unify Our Objectives. The successful Sunday school will have its aims and purposes clearly defined and understood. If each officer or teacher has only his own and they go in different directions, the program will disintegrate and end in failure. The workers need to discuss and agree together so that they will work for the common objectives. While these objectives may be many and varied, the following are suggestive in part: Increased attendance, enlarged enrollment, evangelism, Bible reading, memory work, better organization, better facilities, and training program.

4. To Plan Together. The individual plans of each worker in the Sunday school may, and often do, affect those of other workers. Some correlation of the program becomes a necessity in every school. Plans for procedure of the work, special activities or projects, and a hundred and one other items need to be considered together for a successful school. Those who help to formulate the plans will also help to execute them effectively.

5. To Help Understand Each Other. Workers and teachers usually have their own ways of doing things. Other workers are often affected by this and may not always understand nor appreciate the chosen procedure. Workers may have ample reasons for their methods, but they may not be known by others. In the workers' conference where they share ideas and methods a mutual understanding develops which leads to more happy relations. Teachers learn to appreciate officers in their work, and officers learn to appreciate the teachers.

To be totally nonresistant, we must serve man and not exploit him.—Roy Burkholder.

Other factors in the school are also clarified which helps to develop the team spirit and loyalty to the group.

6. To Strengthen the Organization. No organization is stronger than its weakest link. At these conferences the weaker members may be strengthened by an enlarged vision, a clearer understanding, and a challenge to a deeper and fuller consecration. The stronger the fellowship tie the stronger the organization becomes. A strong organization will be more effective in the promotion of its work and more dependable in its task.

7. To Share with Each Other. In order that we may bear one another's burdens we need to enter into a sympathetic relationship. This can only be possible by sharing common responsibilities and facing similar problems. In the workers' conference this becomes a regular experience. Workers then can contribute to each other's interests and needs. They may share prayer requests, convictions, and experiences that enrich the life of each. Someone once defined teaching as sharing one's life, experience, and knowledge with others. Then teachers and workers should share with each other that their teaching and work may be unified and blended together.

8. To Grow with Each Other. Through teacher training, guidance, and instruction, inspirational messages, and other special studies in these conferences the whole staff grows spiritually and in service. The important thing is not how qualified a worker may be, but how willing he is to learn and grow in the work.

When Have Workers' Conferences?

This should not be a difficult question. It depends more or less on local conditions. However, too often local conditions which seem to interfere are allowed to defeat the whole program. More earnestness and sincerity are needed in planning, with a willingness to sacrifice for the cause.

The least one can do is to have a workers' conference once a year. Then the year's work may be planned and special day observances and projects may be outlined. General policies of the school should be cleared with all new workers. Methods of operation need to be understood. The proper use of lesson materials should be presented. New officers and teachers have many questions that need answers for the best co-operation.

The next schedule would be to have a quarterly conference. This will increase the value fourfold. Quarterly aims and objectives may be considered. The past quarter's work could be reviewed and evaluated. Some progress can be charted during the year to help each worker to have a perspective on the over-all task. More definite plans can be made concerning special activities.

Perhaps the most ideal is to have a monthly conference, at least for nine months of the year. This is frequent enough to carry through plans without losing interest. It also allows for a more frequent checkup on progress. Weaknesses of the program can be discovered and corrected before too great a loss of momentum. Most organizations find a monthly meeting schedule essential to the best interests of the group.

A weekly conference has its advantages. In this type more study can be given and more projects may be developed. This schedule is not to be discouraged. The frequency may allow for more concentrated teacher training courses, and consideration to the weekly lesson.

Workers' conferences may be held on either week days or Sundays. The specific time needs to be determined locally according to the possibilities of the group. If everyone cannot come at the same time it is often advisable to change the date from month to month to accommodate others. However, care should be taken that the meeting is held regularly and at more or less a set time, even if a number cannot attend. Sunday meetings may be held in the morning before services, in the afternoon, or before and after services in the evening.

Sometimes it is helpful for the group to meet at a camp or on an outing. Working together, or fellowshiping around a meal, or in God's out of doors, contributes to the spiritual fellowship of

the group. Jesus often withdrew the disciples for fellowship and instruction. This may involve a day or part of a day, as well as an evening. Time taken in this way may greatly be rewarded in better results in the Sunday morning class.

How Have a Teachers' Conference?

1. The major responsibility in planning for the conference naturally rests upon the leader of the school, the superintendent. He should consult with his assistants and the pastor in formulating the plans. The Church Council or Sunday-school committee also ought to be considered in the original plans. The more persons consulted and sharing in the plans, the more successful the response to the program.

2. The program for each meeting should be clearly outlined in advance. Proper assignments need to be made and followed through. A special theme or monthly project may be chosen for each session. Some suggested themes might be: Our Worship, Our Organization, Grading, Promotions, Extension Work, Visitation, or Equipment. It is well to plan out the themes for a whole year in advance. Programs can be developed early, and special or guest speakers may be scheduled to advantage.

3. The sessions should perhaps have three periods or divisions. There should be a short period for worship. Since this is not the primary purpose of the conference it need not be extensive. A second period might be designated as inspirational. This is primarily a learning time for the workers. The third division would be the workshop where the discussions and actual plans are being made. This third period may also be divided into departments as the children's workers and adult workers. There is no limit to this except the size of your group.

4. The worship period could come either first, second, or last. In fact a varied arrangement is often helpful and more fitting. While singing and Scripture are associated with this, the primary factor may be a short meditation with a number of prayers. The superintendent and pastor need not always be responsible for this. Using others in the group is helpful.

5. The inspirational period also may be varied. Possibilities include a message by one of the workers, a guest, or a specialist in Sunday-school work. An appropriate subject on the theme of the conference may be helpful. A book report on Sunday-school work could be challenging. Many such books are available. A continued course of study, a series of special instructions, some demonstrations of teaching, lesson background presentations, preview of the future lessons, and any number of related items would serve as inspirational material. Often brief reports by various officers and departments with the interpretations of same prove very inspiring when properly presented. There is really an unlimited list of ideas that can be used effectively by the alert and aggressive superintendent.

6. The workshop period is the time for actual discussions and planning of the work. This period may be for the whole group together, or part of the time they may divide into departmental groups. Again, this varies according to the theme and problems for discussion. Here is where everyone shares in preparing objectives, in seeking the solutions to their problems, in devising ways and means for progress. The superintendent or department leader needs to plan very definitely for these discussion periods. Problems or related topics should be outlined and the discussion guided to achieve the best results. In this period is where the group is unified, where decisions are reached, and the definite program for the Sunday school is made the concern of each worker.

7. Reports of officers and special activites should be received from time to time. The various secretaries, treasurer, librarians, leaders of projects, and all who have special assignments should make periodic reports. Reports should be brief and include only pertinent facts. Too many detailed descriptions and unfamiliar items can soon destroy the value of reports. These reports ought to be considered and evaluated. Often graphs and pictures say more than the figures. A record of attendance should also be kept by the secretary.

Conclusions

The value of these workers' conferences depends upon the initiative and ingenuity of the leaders in their planning. The conferences will not run themselves; they are not automatic. They can easily be allowed to fall into a rut and become so stale and stereotyped that they become useless and die. The importance of planning out a year's themes and programs cannot be overemphasized. The idea of a teachers' meeting simply to discuss the lesson will rarely keep alive. While this can be a valuable feature to a weekly conference schedule, it should be limited to only a few summary teaching points. When a public schoolteachers' institute is held they do not study lessons, but rather consider methods and procedures. We will do well to consider possible means of improvement in our teaching and organization. When schools are near to each other, they may often combine their workers' conference. This adds to the inspiration and the ideas that can be shared. If your school has not enjoyed a live and active workers' conference it is largely due to a lack of vision and consecration. Every school can and should have a regular conference. Talk it over with your leaders and encourage them to begin at once. Watch the interest of your school grow under the blessing of God.

The Christian religion is an intellectual experience as well as an emotional experience.—Sanford G. Shetler.

Where Love and Sin Are Met

By Ruth B. Statler

Where love and sin are met, there is a cross;
There flow the bitter tears, there hangs the dross
Of wasted hours in dark debauchery,
Upon a hill of shame. There Calvary
Extends its outstretched arms to lift again.
And whispers low a voice in anguished pain,
"Father, forgive, they know not what they do."
There hangs the Son, God's love revealed anew.
Thus was decreed in the eternal plan
That love must suffer for the sins of man.

Somerset, Pa.

The importance of spiritual values as a beginning in dealing with juvenile delinquency was stressed by Oveta Culp Hobby, Secretary of Health, Education, and Welfare, in an address to the National Conference on Juvenile Delinquency. "Juvenile delinquency has grown with tremendous rapidity in the past five years," Mrs. Hobby said. "The number of delinquent youths appearing in courts has set an all-time high. There appears to be an increasing violence in the acts of some adolescents." In suggesting what can be done, she said, "I think we start by giving vastly more attention to the values we live by. In our society it is easy to forget that the whole course of life is determined not by material gains or losses but by our spiritual values."

OUR READERS SAY (Continued)

the first marriage as an indissoluble union." There is no doubt that the Bible teaches that the first marriage *should be* permanent. Jesus said, "What God hath joined together, *let not* man put asunder." But can we interpret this to mean *"can not"* put asunder? It should be noted in this connection that the words "shall become one flesh" are used in the New Testament reference to both adulterous and legitimate sex unions. While Bro. Mumaw is probably correct in suggesting that sex relations do not in themselves make or break a marriage bond, it does not follow on Biblical grounds that a marriage can not be broken because of such adulterous relations. Or, if it does, he has not adequately demonstrated the Biblical authority for his statement. If a marriage can be broken, and we know that it can at least by death, then "committeth adultery" may properly be understood to refer to the breaking of the first vows in the making of the second and not to the resultant union of man and wife.—*C. Norman Kraus*, Goshen, Ind.

FAMILY CIRCLE

Mothers

By Lorie C. Gooding

Mothers of little boys are always careful,
Putting the scissors on the highest shelf,
Hiding the knives and matches, ever fearful
An adventurous little lad may hurt himself.

Mothers of tall young men can shield no longer,
Gathering the child into a sheltering arm;
But they must learn to trust a Power stronger
And wiser than themselves, to keep from harm

Their man-grown sons. Mothers are women praying
Their God to keep their sons strong in the right,
To guard them that they may be kept from straying.
Mothers are women praying in the night.
Holmesville, Ohio.

Why Christian Married Women Work

BY OSCAR BURKHOLDER

In a very pointed editorial in the *Star Weekly* of Aug. 7, 1954, under the title, "Why Women Work," the following statements were made. "Thirty per cent of all workers in the United States are women, and more than 50 per cent of the women workers are married. These U.S. Department of Labor figures constitute a somewhat emphatic repudiation of the theory that two can live as cheaply as one. For the chief reason married women work, it seems, is that their husbands' incomes are inadequate to meet their needs. The number of married women in Canada who go out to work is not nearly so high as in the United States. But the trend is the same. Ten years ago only 85,600 married women were employed in Canadian business and industry. Today a total of 349,000, or one third of all working women, are married." So much for the statistical evaluation of this growing trend in the economic struggle in the best two countries in the world, where the standard of living is properly higher than anywhere else in the world. The editorial attempts to state the reason for this shift of the married women from the home to the place of business, and quotes a personnel officer of a Toronto insurance company who said: "One income for a newly married couple is not enough these days to allow them to set up their homes the way they want them."

It is not our purpose to discuss this trend from a purely economic standpoint. Our concern goes a great deal farther and deeper into the realm of human relations, and would search for the reasons why Christians are affected; and, especially, why Christian married women would leave their homes, and children, and husbands, and plunge into the highly competitive and very doubtful atmosphere, both socially and spiritually, of modern business, industry, and institutionalism.

There are two general reasons offered in the editorial. The first one is the high cost of living, and the second is the desire to acquire what we want to attain, and maintain—our high standard of living. Of course, these two reasons are purely economic, but in most cases they prove the condemning evidence of the prodding deeper desire to "keep up with the Joneses." But there are other reasons that one often hears from the lips of professing Christians. May I enumerate a few of them. "The husband shouldn't be required to carry the whole burden." "There are some things a woman can do better than a man." "Woman is man's equal." "It is a terrible thing to stifle and strangle a talented woman's initiative." "Woman desires to be independent as well as man," and many others.

Now it wouldn't be difficult to start a real tempest in almost any gathering, whether in the church or out of it, by taking either side of this line of thinking. It might be well, then, to consider at least one basic observation that ought to be obvious to both sexes, and should be especially clear to those Christians who are married according to the Scriptures. God made man for a specific place in the human race, and likewise created woman for her specific place. It is when either men or women get out of their God-created place that trouble comes to the realm known as human relations. Both sexes become dissatisfied and show their discontent in decided fashion. As one has very aptly said: "An effeminate man and a mannish woman are despised by both men and women alike."

It is quite clear why married women with no particular spiritual convictions would desire to leave their God-designated place and responsibilities, but why Christian married women, who make high profession of their spiritual loyalties, should do the same thing, is quite puzzling indeed. For of all women, the well educated, institutionally trained, Christian married woman ought not only to know her place better than all others, but her training ought to be a good fortification against the lures and lusts that lead her weaker untrained sisters astray. But is her training such a fortification? It may be that the answer to our quest is found in our educational institutions. A trained nurse, now married and working her regular shift in the Kitchener-Waterloo hospital, told me recently that she chose the nursing profession, not because it afforded her an opportunity to be useful to the human race, but because it gave her a sense of economic security after marriage if she should ever need it. And she evidently thought it was needed, even though her husband earned a good wage, and her two-year-old boy was being raised by her (old-fashioned, untrained) mother-in-law.

Surely every genuine believer in God's provisions for Christian marriage is familiar with them. A Lutheran pastor, at a funeral service, said, when commending a faithful mother, that the God-given place for the Christian woman is "Kirchen, Kichen, and Kinder." (The Church, the Home, and the Family). And what a noble, Biblical, and satisfying calling this is! But it doesn't seem to satisfy the modern, trained, professing Christian woman. Substituting social, economic, political, cultural, and other motives for God's provisions, she chooses to exercise her talents in a money-getting, or career life, rather than a domestic, next-generation-building life, as God purposed and provided. While it would be folly to say that all the woes of the present-day complex and confusing human conditions can be traced to the married woman invading man's sphere, it would be an interesting and, no doubt, revealing and profitable experiment, if all married women would suddenly stay at home, make their homes a desirable place for their husbands and children, and prove their willingness to keep their marriage vows according to the principles of marriage as God has designed them. Perhaps this is the real challenge that our Christian married women ought to accept to help to lead the church and the nation back to God, back to Christian experience in the Book, back to the peaceful and contented Christian home, back to disciplined and teachable children, so that the next generations might really be able to rise up and call them blessed. —In *Church and Mission News.*

EXPRESSIONS OF APPRECIATION

The family expresses their gratitude for the thoughtfulness of relatives, friends, and neighbors during the time of sudden bereavement for the loss of a husband and father. The many cards and letters were also deeply appreciated. —Mrs. David G. Shirk and son, Mohnton, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many friends and neighbors who remembered us following the sudden death of my husband and father of the family. We want to also thank those who sent cards, expressions of sympathy, and gifts, and for the prayers during the time of our bereavement.—Orpah Benner and family, Mechanicsburg, Pa.

* * *

We wish to thank all for your prayers, many cards and letters, and your kind expressions of sympathy in our bereavement. May God bless you all.—Charles H. Zimmerman and family, Blue Ball, Pa.

* * *

We wish to thank our friends who stood by us so nobly during sickness—by word, gifts, flowers, and prayers. May God richly bless sympathetic hearts.—Mrs. Aaron H. Weaver. East Earl, Pa.

TO BE NEAR TO GOD

DISCIPLESHIP IN THE BOOK OF JOHN

Sunday, January 16

Read John 8:1-20.

The disciple is always in the light since he walks with the Light. Paths are not obscure. The next step is not a human venture. Blind alleys are not in the plan.

Jesus is the Light. In that Light is fellowship. Unrighteousness is under the blood. The Light cleanses and fosters life. It is the position in which grow faithfulness, uprightness, loyalty, devotion, sacrifice, purity, and goodness.

Monday, January 17

Read John 8:21-32.

The disciple to be a disciple indeed must continue in the teachings of the Master—must hold fast to them, live in accordance with them.

Jesus does not today make the way any more simple, the requirement less rigid. This is not a soft, rosy, balmy way the disciple is asked to go—but it is a way of rest and peace and abundant joy which can be present regardless of requirements.

The disciple's continuing in the Word makes of the disciple a light to his generation and the salt to his part of the earth.

Tuesday, January 18

Read John 9:1-25.

Jesus used every opportunity to teach His followers. Here is a blind man. The occasion gives Jesus a teaching point—there is work to be done.

The disciple too is compelled by the urgency of his work. Life may soon end. At best it is short—short for Kingdom work; short in the light of the facts.

Jesus did the Father's work regardless of consequences. He knew what lay at the end of those active days. The disciple does not know except that he must fill his days with Spirit-directed work.

Lord, direct us so we do nothing needlessly. Be Thou our vitality, our energy, our strength in what Thou dost want done.

Wednesday, January 19

Read John 10:1-18.

Here is discipleship most simply stated. There is salvation for him who enters through the door. The passport is faith and repentance and dedication. How widely open the entrance is then! The door welcomes all such comers.

The person entering has not been brought in to be idle. He is to go in and out. Here he finds pasture for growth and activity. Here he does not stray. His ear and eye are toward the Shepherd. He it is that must lead other sheep to the door.

Thursday, January 20

Read John 10:19-42.

The sheep hear His voice. And what a voice!

There is need for compassion. It is revealed in His voice: "Dear child, lean hard on me."

There is need for guidance. The voice speaks: "Walk this way; I'll show you the path."

There is need for encouragement. The voice says: "Fear not; I am with thee."

There is need of faith. A whisper comes: "Look away unto me on Calvary."

There is need in a great temptation. The voice calls: "I was tempted. I am interceding."

There is need for rebuke. Then how gently it is given, "You grieve my heart, dear one."

Lord, make me a sheep with a listening heart.

Friday, January 21

Read John 11:1-16.

Like present-day disciples, they contradicted the Master. He wanted to go to Judea; the disciples feared flying stones. He talked of waking Lazarus; they said it is a good sign that he sleeps. Jesus purposed to go; Thomas suggested they go, but expected the worst.

Today Jesus says, "Go with me to this obscure, primitive place."

We answer: "I can't do it, Lord; you ask more than is really necessary."

Jesus demands: "Live more simply."

We respond, "But I must live up to the cultural standards in which I find myself."

Jesus requires: "Deny yourself, take up your cross, and follow me." We hesitate, demure, put off action until we have time to think it through.

The true disciple, however, puts aside his human response and gives his, "Yes, Lord, whatever you say. This is a glad service."

Saturday, January 22

Read John 11:17-46.

The disciple in perplexity, in trouble, in anxiety, in need, experiences what the sisters did—Jesus comes.

Our pilgrimage brings us up to difficult going, to obstacles, to making decisions, to weariness and discouragement. Then Jesus comes!

With Him no road is too long, no sorrow too grievous, no trial too bitter, no decision too hard to make, no obstacle too great. Weariness is turned to strength; discouragement to perseverance. And He always comes. Praise His name!

—Sadie Hartzler.

The Power of the Holy Spirit

Sunday School Lesson for January 23

(John 14:25, 26; 16:7-15; Acts 2:1-4; 4:8-12; Rom. 8:26, 27; I Cor. 2:9-16; Gal. 5:22, 23.)

What do your pupils believe about the Bible, about God, and about Christ as the Son of God? Let them answer in words that might convince an unbeliever. Now for another doctrine—this one concerning the third person of the Trinity. Who can name Him?

See the scene in the upper room at Jerusalem just before the sacrifice of the Lamb. The disciples did not know just what was going to happen, but from Jesus' talk they felt already their great loss if He was going to leave them. Jesus went to great lengths to assure them that He would leave them in body only. How did He explain this to them? This new Person, Jesus' Spirit, would be in closer fellowship with them because He would be in them and could go with them everywhere.

The disciples knew Jesus and had faith in Him, but we must remember this talk took place on the other side of the cross. After Jesus arose and talked to them again, they understood more and gladly waited ten days for Christ's promise to be fulfilled.

In the upper room Jesus told them what the Holy Spirit would do for sinners and for saints. Find there great promises and great facts concerning the present work of the Holy Spirit. To promote Christ's cause His Spirit convinces of unbelief in Him, points people to Christ as a standard of what true righteousness is, and shows sinners that they are doomed if they stay with Satan, for Christ overcame the evil one. He promises to the believers guidance and understanding in all the truth of Jesus. All the things they (the disciples) had seen and might forget He promised to bring to their remembrance. (This makes for accuracy in the Gospel stories.)

All this was in promise before it came to pass. Then on the Pentecost day, a dramatic day selected by God, all that was promised was fulfilled. The Holy Ghost came. He filled those who were waiting. He gave them power to speak in unknown languages for the spread of the Gospel in the present scene. He opened their minds to understand the truth. He gave them power to preach mightily, power to heal. When they were on trial, He taught them what to say. Let your pupils find these fulfilled promises and in doing so they will learn of the great work of this third person of the Trinity.

Is not this story of the Holy Spirit in the Book of Acts a great demonstration of the promise of Jesus—"Greater works than these (those works of Jesus) shall he do"? As He changed these disciples into such powerful apostles, so He can and will do for us. By His Spirit we come to spiritual discernment. We have rich resources of guidance, instruction, and power in Him. We are inspired and strengthened for all our task. We have great help in prayer.

A good close would be to read together some poems on the Holy Spirit. See **Church Hymnal**, nos. 152-159.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A bookkeeper is needed at Philhaven Hospital. Experience is desirable but not necessary. Interested persons may call Lebanon, 3-2491, or write to J. Horace Martin, administrator, Lebanon, Route 5, Pa.

Andrew Gih, founder and president of Evangelize China Fellowship, under which Sister Alta Housour is working in Formosa, spoke to the North Goshen congregation on Dec. 13, and to the East Goshen congregation on Dec. 14.

The Bethany Christian High School, Goshen, Ind., gave Christmas programs at the Emma and Nappanee churches on Dec. 19. The program was given at Bethany High School on Dec. 21.

Bro. J. N. Byler, director of relief at MCC, spoke on relief needs at the Griner Church, Middlebury, Ind., and at Nappanee, Ind., Dec. 27 and 28.

Dedication services were held, if plans carried, at Upland, Calif., on New Year's Day. An addition has been built to the church there.

Bro. Richard Detweiler, Perkasie, Pa., was one of the guest speakers at the Thanksgiving Christian Workers' Conference at Denbigh, Va. His name should have appeared along with that of Bro. Paul Roth.

Bro. J. Irvin Lehman is conducting Bible Study in the Book of Ezekiel each Monday evening at Landisville, Pa.

Bro. C. F. Derstine, Kitchener, Ont., was scheduled for the following speaking appointments: Martinsburg, Pa., Jan. 9; Interdenominational city-wide Bible Conference at the Mennonite Church, Altoona, Pa., Jan. 10, 11; Scottdale, Pa., Jan. 12.

The Kingview congregation, Scottdale, Pa., assumed separate congregational status under the Allegheny Conference on Sunday evening, Jan. 2. This has been an outreach of the Scottdale congregation. There are 49 charter members in the new group, most of whom have transferred from Scottdale. Bro. Eugene Herr is at present serving as pastor of the new congregation.

Guest speakers of the third annual meeting of the Christian Laymen's Tent Evangelism held at Orrville, Ohio, Jan. 1, 2, were Paul Shank, Fred Augsburger, Elmer Swartzendruber, Emanuel Peachey, Jacob Weirich, Martin Landis, Myron Augsburger, and James Bucher. The present evangelistic staff includes Myron Augsburger, evangelist; J. Mark Stauffer, song leader; Paul Neuenschwander, business manager, and Arthur Roth, assistant business manager.

Bro. Dean Shetler gave an illustrated talk on PAX service projects in Europe at the First Mennonite Church, Johnstown, Pa., on Dec. 26.

The initial meeting of the Men's Fellowship of the Zion congregation, Beckersville, Pa., was held on Jan. 6, with Bro. Aaron Denlinger, Paradise, Pa., as speaker.

Wanted: Church benches. Write to Jesse B. Zook, Austin, Ind.

The Christian Workers' Normal, held at Arthur, Ill., Dec. 29 to Jan. 1, reports a large attendance, splendid spirit, fine meetings, and wonderful fellowship. Bro. Richard Yordy served as director. Evening messages were by Kenneth Good and Ivan Kauffmann.

The St. Jacobs, Ontario, congregation has changed the name of the Church Board to Church Council.

Bro. Samuel Miller, Harrisonburg, Va., was the guest speaker at the Leetonia, Ohio, annual Christmas program on Dec. 18, 19.

Bro. G. G. Yoder, is temporarily serving as assistant pastor at the Pennsylvania Church, Hesston, Kans., because of Bro. O. O. Hershberger's illness and Bro. Earl Buckwalter's duties at Garden City, Mo.

Guest speakers for a three-day Bible Conference at Manson, Iowa, Dec. 26-28 were Milo Kauffman and Wilbert Nafziger. Bro. Kauffman spoke on "Christian Stewardship" and Bro. Nafziger on "Aspects of the Christian Life."

Four young people were received into church membership by baptism at Roselawn, Elkhart, Ind., on Dec. 26.

A feature article in the "Philadelphia Bulletin" describes the work of Bro. J. N. Weaver, who is in charge of the Philadelphia assembly plant of CARE.

Brethren from Albany, Oreg., have assisted in building a church eight miles south of Roseburg, Oreg. This is a result of Mission work by Roseburg I-W's.

A singing school sponsored by the Bay Shore, Tuttle Ave., and Palm Grove congregations is being conducted at Sarasota, Fla., by J. W. Yoder, Huntingdon, Pa. The school is at the Tuttle Avenue Church.

Bro. J. C. Wenger, Goshen, Ind., was the guest speaker at the Ministers' Normal held at the Johnstown, Pa., Bible School, Jan. 3-5.

Ohio MYF officers met at Kidron on Dec. 27. Speakers were Richard Detweiler, general sponsor, and Everett Metzler, general vice-president.

A Christian Life Conference was held at the South Union Church, West Liberty, Ohio, over the New Year week end with J. Frederick Erb, Detroit, and Paul M. Miller, Goshen, as speakers.

Bro. Robert Keller, Elkhart, Ind., is giving a series of talks on the Early Church to the MYF group of the Yellow Creek congregation near Goshen.

Six carloads of carolers from Mellinger's, Lancaster, Pa., participated in street singing in Baltimore on Christmas evening.

Bro. Stanley Shenk, West Liberty, Ohio, was the guest speaker at the quarterly Calvary Hour Dinner Fellowship held in Mt. Joy, Pa., on Jan. 4.

The thirty-first annual Ministers' Normal held in connection with the Johnstown Bible School was held this year Jan. 3-5. It was attended by 38 ministers, as well as a number of ministers' wives and interested laymen. The following conferences were represented: Allegheny, Ohio, Indiana-Michigan, Pacific Coast, and Argentina. Bro. J. C. Wenger, Goshen, Ind., was the guest speaker. The evening addresses by Bro. Wenger were also attended by people of the community.

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GOSHEN THREE-WEEKS SCHOOL FOR MINISTERS

The school will meet four days weekly, Tuesday through Friday, Feb. 1-18, 1955. The Goshen Seminary teachers will be assisted by Milton G. Brackbill, Paoli, Pa. Notify the undersigned that you will arrive by 9:00 a.m. Feb. 1. J. C. Wenger.

Calendar

Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 3-14.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 3 through Feb. 11, 1955.
Ontario Mennonite Bible School beginning Jan. 3, 1955.
Canton Bible School, First Mennonite Church, Canton, Ohio, Jan. 3 to Feb. 11, 1955.
Johnstown Bible School, Stahl Mennonite Church, Johnstown, Pa., Jan. 3 to Feb. 11.
Loman Winter Bible School, Loman, Minnesota, Jan. 10-28.
Special Bible Term, Lancaster Mennonite School, Jan. 10 to Feb. 18.
Special Bible Term opens, E.M.C., Harrisonburg, Va., Jan. 13, 1955.
Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 17-28, 1955.
Winter Bible Term, Hesston College, Hesston, Kans., Jan. 17 to Feb. 25, 1955.
Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
1955 Conrad Grebel Lectures, Hesston College, Feb. 1-4.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister Wilbur Nachtigall, missionaries on leave from Puerto Rico, are at home at 110 San Juan St., La Junta, Colo., where Bro. Nachtigall will be serving as pastor for the La Junta Mennonite Church for the coming year. Installation services were scheduled for Sunday, Jan. 2, in charge of Bro. Allen Erb.

The Mennonite congregations in Bihar, India, met for fellowship at Hisri on Dec. 4. Inspirational services were held morning and afternoon with a rice and curry meal served at noon with 130 persons present.

The Carl Becks arrived safely in Seattle, Wash., on Dec. 24. They made stops in Oregon, Idaho, Colorado, and Kansas en route to their furlough home, 230 Shoop St., Wauseon, Ohio, arriving there by Jan. 6.

Bro. and Sister T. K. Hershey, Goshen, Ind., missionaries on retirement from Argentina, are leaving for Mathis, Texas, on Jan. 11 to serve several months in the mission program there while Bro. and Sister J. Weldon Martin spend some time in Mexico in advanced Spanish language study.

The residents of Russian Mission, Alaska, asked the Mahlon Stoltzfuses to plan a Christmas program for them. Pray for the Stoltzfuses in their witness to the local people during the long winter night.

Bro. Tobe E. Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., and several new Christians from the mission gave the Sunday evening program at the Belmont Mennonite Church, Elkhart, Ind., on Jan. 2.

Bro. J. C. Wenger, Goshen, Ind., conducted a Christian Life Conference at the Detroit, Mich., Mennonite Church, Jan. 8, 9.

Bro. John Ventura, a student at Goshen College Biblical Seminary, Goshen, Ind., spoke in the Junior Church service at the Mennonite Spanish Church, Chicago, Ill., on Sunday morning, Jan. 2, and Bro. Pablo Rudko, a student in Chicago Medical College from Buenos Aires, Argentina, spoke in the adult service.

The Hope Rescue Mission, South Bend, Ind., has rented the quarters next door at 530 S. Michigan Ave., in order to get additional needed space. The first floor of this building will house the receiving office, the clothing distribution office, the superintendent's office, rooms for staff men, and sleeping quarters for transients. This releases the quarters at the rear of the chapel for women workers or a resident staff couple.

The Executive Committee of the Mennonite Church in India recommended to the recent annual conference the ordination of three more ministers to serve the M.P., India churches.

The Mennonite Hospital News, official organ of the Mennonite Hospital and Sanitarium, will change character beginning with the January, 1955, issue and become a news release for the hospitals and homes for the aged program of the General Mission Board. It will be edited in the Publicity Office at the Elkhart headquarters. The subscription price will continue at one dollar per year. Interested persons can secure their subscriptions through one of our institutions or send them direct to the Publicity Office at Elkhart.

Recent appointments by the Executive Committee of the Mennonite Church in India for missionaries returning from furlough are as follows: Goldie Hummel, Balodgahan; John Friesens, Shantipur.

Staff members, local board members and their families, and recent converts of the Hope Rescue Mission, South Bend, Ind., enjoyed a Christmas dinner together at the Mission on Christmas evening, Dec. 25. About 50 persons were present.

Bro. D. A. Sonwani was requested by the Executive Committee of the Mennonite Church in India to serve as conference recorder for the annual meeting the last week in December.

Pray that a suitable helper either from South America or the U.S.A. will be found to assist Sister Una Cressman in the Argentine Chaco while her sister Mabel and the Albert Buckwalters are absent on furlough.

Bro. J. D. Graber, Elkhart, Ind., spoke at the quarterly mission meeting held at the Jefferson St. Mennonite Church, Lima, Ohio, on Sunday, Jan. 2.

The annual meeting of the Association of Mennonite Hospitals and Homes will be held in Chicago in connection with the meeting of the Protestant Hospital Association on Feb. 9, 10. This association includes administrators of hospitals and homes for the aged from all Mennonite groups. This year superintendents of children's homes will also be invited to the meeting.

Sisters Anna Miller and Martha Wikerd arrived in the U.S.A. from Ethiopia for furlough on Dec. 26.

Pray for three urgently needed missionary couples to serve under the Eastern Mennonite Board of Missions and Charities: two in Italian Somalia and one in Ethiopia.

A new offering schedule has been set up in the Lancaster Mennonite Conference for the purpose of co-ordinating mission offerings and other conference appeals for funds. The missions offering is suggested for the first Sunday of the month. The January mission appeal is for the Tanganyika, Africa, mission program.

Bro. and Sister Milton Vogt, on furlough from Bihar, India, spoke at New Holland, Pa., on Jan. 5, and Mellinger's, Lancaster, Pa., Jan. 6.

The one hundred seventy-fourth Pacific Coast Quarterly Mission Meeting was held at Sheridan, Oreg., Jan. 1.

Your Treasurer Reports

This is the time of year when we become conscious that contributions which have been made to the work of the church represent deductions on income taxes. This also becomes a reminder that there is value in maintaining a systematic program of giving. More and more we are recognizing that a systematic program of administration is necessary in order to most efficiently make use of the funds which are contributed for the work of the church. Recognition is also being given by many of the need to have more systematic planning in the giving and receiving of contributions. Systematic giving not only helps in the planning of giving but also in keeping an adequate record of one's giving so that a clear and accurate report can be made of one's giving for tax purposes.

It is not too soon for each one of us to begin planning our contributions to the church during the coming year. To do this we must recognize that the program of our church in the many areas of activity can be carried on only as adequate support is given. This is true in the area of missions, education, publication work, and the local congregation. In a good many ways the information available from our major boards is better presenting the total financial need. This is helpful in giving direction to the amount of funds which will need to be contributed. We sincerely hope that each one will feel his responsibility to begin planning now so that in the year ahead the contributions which he can make to the work of the church can be made.

Testimonies received from those who have practiced the plan of tithing of all income to be used for the work of the church indicate that this is a fine basic plan upon which to plan one's financial contributions to the church. We believe that many are now tithing who have not done so in the past and we believe that many more will want to do this as they discover the values of tithing as a basic plan in giving. Since many have found this to be true, we would like to suggest this as one of the factors to consider as you are making plans to contribute systematically this year for the program of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

France is much smaller in area than the state of Texas. The population is 43 million. Probably 90 per cent of the people have been baptized into the Roman Catholic Church, but that church dare not claim them. They claim only seven million practicing Catholics. At one time 26 per cent of the people were registered, voting Communists. Christianity has never been offered to the masses. There are 36,000 cities and villages in France without one Protestant church.—Bob Evans, in **EFMA Missionary News Service.**

The Lord Led Us

BY STANLEY AND ARLIE WEAVER

Harrisonburg, Va.
June, 1953

Here, in one of the garden spots of America, we are finding wonderful fellowship and blessing. Yesterday we were commissioned by our Mission Board to serve God and man in Navaholand. Wish you could have been there. It surely blessed our hearts and we hope that the vision we gained at that meeting will never grow dim. Pray for us!

Grants, N. Mex.
July, 1953

We went to Black Mountain today and picked up our petition which now has 73 names on it, including thumb prints of those who can't sign their own names. We also stopped by at Window Rock, Ariz., and found that they will give Stan a hearing at the Tribal Council Advisory Committee meeting in August.

Grants, N. Mex.
August, 1953

This afternoon Stan went to appear at the meeting, but prior to it he had a consultation with a U.S. government official who very kindly informed him he doesn't have all the required information the Council desires when granting permission for a mission site. We are grateful he saved us that embarrassment. Along with other advice he gave, he told us we need a surveyor's plat showing the ground we need at Black Mountain, plus specially designed sheets showing what we plan to build, the cost, etc. To top it all off he also told us the petition with signatures we now hold is completely invalid because the U.S. government supervisor of the Black Mountain area was not a witness to that meeting or to the signatures given. This means we must start all over again.

We are kept so busy with the work of the service unit we hardly have time to make these extra trips to Black Mountain. We are praying that the Lord will send someone to take our place here so that we can take care of the necessary business at Black Mountain.



Arlie Weaver in front of the tent where they slept, cooked, and ate before their house arrived at Black Mountain. In the background are visible the government school trailers and an ageless landmark known as Toh 'adin da haska (Waterless Mountain.)

Grants, N. Mex.
September, 1953

We made arrangements with Mr. Maxwell, the U.S. government area supervisor of Black Mountain, to have a meeting there today. There were about 25 present, but that wasn't enough of a majority for a real representation of the community. To our chagrin they told us that three truck loads of community people left for Bluewater and Grants to work in the carrots this forenoon.

Mr. Maxwell advised us to wait now for another meeting just like this until the people return from Grants about the end of November. Can it be? How long must we wait? If that is God's plan we are willing. So we are waiting and will probably have it about the first or second week in December, as soon as Mr. Maxwell calls it. The Lord is answering prayers! MRSC wrote saying that Marion and Eloise Bontrager are coming to take over the leadership of the service unit. This is a real blessing! Now we will be able to take care of the Lord's business at Black Mountain.

Phoenix, Ariz.
December, 1953

We had the final community meeting at Black Mountain day before yesterday, with over forty residents, and also Mr. Maxwell in attendance. He witnessed each signature and every adult present signed, making it unanimous. He said he was surprised, but all we can say is "Praise the Lord!"

We drove all night last night going to Phoenix. We have so much to be happy about. For one thing, Betty Gruber will be baptized the day after Christmas. She has already dedicated her life to being a missionary to Black Mountain. There is only one more final step in obtaining the permission to go to Black Mountain. That will be to have a final hearing before the Tribal Advisory Committee which we sought last August. We expect they will call us about the second week in January.

Phoenix, Ariz.
January, 1954

This is it! It came a week sooner than we expected! They called us to appear before the Advisory Committee this morning to discuss the mission site at Black Mountain. These were shrewd Navaho businessmen and loyal tribesmen. They asked only a few simple, related questions and even encouraged our proposed program. There was no opposition and a unanimous vote of "yes" resulted! We were surprised! No, not really surprised at anything anymore. The Lord led in such a miraculous way we were sure He would carry it through.



Kind helpers come 700 miles from Upland, Calif., to help put insulation, wallboard, and finishing into the bare metal cabins.

Phoenix, Ariz.
January, 1954

We fellowshiped and worshiped with those at the Sunnyslope Church. During the evening service Stan was ordained to the Christian ministry. We felt the Holy Spirit's presence and blessing.

Grants, N. Mex.
February, 1954

We came back from Phoenix and found that we had a letter waiting from Bro. Bennett saying we should move ahead with building plans at Black Mt. At last we will really begin. Praise the Lord!

Black Mt. Mission
Chinle, Ariz.
February, 1954

This new address really looks good to us. The Lord is giving us beautiful weather and we got the foundation areas surveyed and marked out ready to begin digging tomorrow.

We have had our first visitors at the Black Mt. Mission site. Stanley Shenks, en route to Phoenix, stopped by. Stan and I really have been digging away so we could actually show them the place where each cabin will be.

We also took Stanley and his family for a little tour of our country. While driving we were stopped at a hogan and they asked for help for their sick baby. This was our first patient since living here. I say "living" because we are now living in a tent here on our acre.

Again the Lord has provided! Joe H. Yoder and Cletus Poper from Bethel congregation at Albuquerque have come to help do the cement floor work. The wind was quite strong but they also brought their tent and camped near ours. The morning temperatures serve as an alarm clock!

Another step forward! The men from the Butler Corp. are completing the assembling and setting up of the metal cabins. The temperatures and winds aren't co-operating, so we loaned our comforters to the working men and accepted the invitation from the government schoolteacher to sleep in a trailer.

We have word that four men are coming from Upland, Calif., to help put in the insulation and the finishing work on the hous-

es. They will be with us four days because they must go back those 700 miles before Sunday.

Betty Gruber will come on Monday to be with us as interpreter and helper. . . .

Just one week has passed and Betty has been so very homesick she has asked to go home. After many prayers and discussions with her we took her to her home. To say the least, our hearts are heavy.

Since the Navaho missionaries will be leaving from the Presbyterian Mission ten miles south of here, we will take the released-time Bible class in the government school this Tuesday. This will open a new door. Since Betty isn't here to help us, the school interpreter is co-operating with us on those days.

April, 1954

We started out this month by having a good number of community people visit us. It sort of served as a housewarming because we now have the asphalt tile on the floor and the curtains up. We now have a home to welcome the people into.

We have taken Navaho religious records and our record player into several homes and the people really appreciate them. We were able to do this in the home of Hosteen Nez Tsosie, who lives with his two daughters, Lita and Zonnie. Lita and her father seem to know some about the Christian life and responded to the Easter story on the records with much joy and enthusiasm. They also requested prayer and extended us an invitation for every Sunday.

May, 1954

The Lord has gone before and we got word today that Lois Kauffman will come to be our nurse by July 1.

June, 1954

We are considering and praying daily for guidance in choosing a Christian interpreter. Hosteen Nez Tsosie's daughter, Lita, seems able and willing. We have placed several record players and religious records in homes. She very willingly has gone with us to interpret directions for us. She also has helped us during the Wednesday services very ably. We feel the Lord can really use her here, so we plan to ask her to consider doing so.

July, 1954

Our family is now complete and our prayers of thanks are ascending! Lois has come to be the nurse and Lita Tsosie has come to be the interpreter and helper. The good Lord has provided for every need both great and small.

"O magnify the Lord with me [us], and let us exalt his name together."

August, 1954

Our attendance at Wednesday and Sunday meetings has increased steadily and we find that with 40 to 50 people present we are in dire need of more space. Last Wednesday was very special because two girls accepted Christ. The parents of these girls are happy and the one couple are more than passively interested in having had their daughter become Christian. They themselves said they would like to be Christians. We are praying that God's Spirit will be very near to them as a new way of life begins. The girls who are leaving for school have asked for baptism.



Lorraine Tsosie and Ethel Yazzie who were recently baptized. They both have gone to government boarding schools in Oklahoma and California.

September, 1954

We know the angels in heaven are rejoicing and we are treading softly lest we hinder the work of the Spirit. Six more souls have responded openly to Christ's invitation. Many prayers are being answered and we feel the need of many more being offered.

Four Navaho men are beginning construction on a large hogan to be used as a meeting place Sundays and other times. Even though one of the four men is a noted bootlegger, perhaps this daily contact will provide an avenue of approach. The Lord has a plan for each step forward in His work here and it is His will that none should perish.

Do continue to pray for His will to be accomplished.

Yours in His joyous service,
Stanley and Arlie Weaver

Chinle, Ariz.

We Must Go On

By Edna M. Mertz

We must go on though crops shall fail
And adverse times shall come,
Adversity dare not defeat
Nor make His watchmen dumb.

The price of blood for souls was paid,
The blood of God's own Son;
Dare we recall our watchmen then,
Until those souls are won?

God holds the earth, the mighty seas,
The sun and stars that shine;
The cattle on the thousand hills;
The wealth of every mine!

Our Missions program must go on.
Let's give that we may take
The Word of Life, for, friends, there are
Eternal souls at stake!

Ft. Wayne, Ind.

REVIVAL IN KUSHIRO

These recent months have been joyful ones as we have been receiving the Lord's abundant showers of blessing. Our own souls have been revived as the Spirit stirs and builds. You can imagine the rejoicing over the return of three of our beloved brothers and their growth in Christ. Then on top of that there are five whom the Lord is adding to the church . . . and now two more who also request baptism and who we feel are also prepared to make this step of faith. . . .

You will be interested to know a few statistics. After Dec. 12 (when the five were baptized), there will have been 28 baptisms in the church here since its beginning three years ago. Of this number three have backslidden and are in that condition now, although we haven't given them up. Four are unable to fellowship with us in Kushiro (Tanase-san at Hesston College, Tanaka-san in Tokyo, Sasaki-san in Sapporo, and now Sister Hatano in the sanitarium near Sapporo). This leaves us a nucleus of 21 in Kushiro.

This will help you to see what a terrific boost the Holy Spirit has given His work here by bringing back the three lost sheep and leading these seven "found sheep" into the fold. Brother Hatano says, "It seems like revival." And we cannot help but add, "This is revival: Christ saving and the Holy Spirit cleansing, filling, and using. Praise the Lord!"—Ralph Buckwalter letter from Kushiro, Japan.

A MIGHTY MAN OF PRAYER

Four, six, eight, or even ten hours a day John Hyde prayed for the souls of men with such earnestness that at the age of forty-seven he died as a direct result of this terrible burden of prayer. But, because of his prayer, revivals came which swept a hundred thousand souls into the kingdom of God.

Praying Hyde—for so he was called by his fellow missionaries—began this ministry of intercession in preparation for a great conference of missionaries and Indian pastors scheduled in 1904 at Sialkot, India.

The church life in the Punjab was far below the Bible standard. Few were being saved among the Christless millions. John Hyde and a friend decided that this would not be just "another conference," but that they would wait upon the Lord until torrents of blessings should fall.

Thirty days before the conference began, these two men set themselves apart for prayer. Day and night they prayed. After seven days a friend joined them, and for twenty-one days these three prayed day and night.

When at last the conference began, the power of God was there. As a result of that conference literally thousands were prayed into the Kingdom.—**The Holiness Era.**

The cure of fear is the companionship of Jesus.—Douglas.

The Mennonite Hour

Change of Time on WKAM, Goshen

THE MENNONITE HOUR is now heard at 2:00-2:30 every Sunday afternoon over WKAM, Goshen, located at 1460 on the dial. Formerly the broadcast was heard at 8:30 a.m. Please notify your friends about this change of time.

Keep Informed with the Informer

The Informer is published monthly to let interested friends know more about this evangelistic ministry. Featured in this monthly 8-page pictorial release are some of the following:

1. "It's On My Heart"—a meditation by B. Charles Hostetter.
2. Testimonies from listeners in United States and abroad.
3. Pictures relating to broadcasting activities.
4. Write-ups about MENNONITE HOUR developments.
5. Seasonal articles.

The Informer is sent free of charge to interested persons and supporters of the broadcast. If you would like to receive this monthly release, simply send your name and address to THE MENNONITE HOUR, Box 22, Harrisonburg, Virginia.

ECHOES FROM BOX 22

Recently an associate of the Arabian American Oil Company in Arabia wrote:

"How we have enjoyed your messages on 'The Road to Heathendom.' We receive the broadcast from Ceylon every Saturday night at 8:00 p.m. How we enjoy the Gospel of Jesus Christ. You will know and understand the Gospel is not very popular here. . . ."

The Oriental Missionary Society Bible Seminary in Seoul, Korea, is now operating in the capital city again. The buildings on this compound were partially damaged, but now have been entirely restored. There are 250 students enrolled, among whom are a number of POW's from the Communist camps. These men were converted through the efforts of missionaries and Korean pastors while they were prisoners in South Korea. They have volunteered to preach the Gospel, and hope to take the place of the martyred preachers in Korea.—**EFMA Missionary News Service.**

♣

Those are to become baptized, attested members of the church who are thoroughly committed to Christ.—J. H. Mosemann.

Women's Day of Prayer Program

February 25, 1955

Invocation:

Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline Thine ear to us,
And grant us Thy peace.

Song: "How Firm a Foundation"—**Church Hymnal,** No. 230.

Scripture Reading:
Luke 18:9-14; Matthew 6:5-15
(Could be assigned to two persons)

Prayer of Thanksgiving:
Thank God—

1. That Jesus is our Comforter
2. That He is an abiding presence
3. That we can ask whatsoever we will, and it shall be done unto us.
4. That we can get spiritual food and living waters from Him to nourish and strengthen our souls.
5. That we know the secret of true happiness, which is a consciousness of His divine love, and obedience and submission to His will.
6. For our physical and material blessings.

Song: "Under His Wings"—**Life Songs No. 2,** No. 206.

Talk: "Abide in Me and I in You"—John 15:5.

Song: "In Heavenly Love Abiding"—**Church Hymnal,** No. 384.

Prayer:

I. For the church leaders—bishops, ministers, and evangelists
   1. That they may be Good Shepherd-like.
   2. That they may feel the abiding presence of Christ by the Holy Spirit.
   3. That they may be in vital union with the Lord, so that His purposes might be accomplished through their lives.

II. For the youth of our church.
   1. Those who have newly joined the church membership.
   2. Those who are preparing to join the church through baptism.
   3. Those who are trying to make decisions regarding their choice of life's vocation or choice of a life companion.
   4. Pray that our youth may so abide in Christ that thereby they may have the very essence of Christianity—obedience to Him and submission to His will.

III. For the children
   1. That through the teaching of the homes, summer Bible schools, and Sunday schools they may learn to know Jesus as their Saviour.
   2. That they may be true Gospel heralds.

IV. For the excommunicated, weak and indifferent members, that the Lord may create spiritual hunger and thirst in their hearts.

V. For the missionaries at home and abroad.

Observe two minutes' silence as a mark of respect and appreciation in memory of the late missionaries.

1. Pray that by abiding in Christ our missionaries may derive strength, wisdom, holiness, and power for their work.
2. That they may bear much fruit so that the Father may be glorified.

Song: "Abide with Me, I Need Thee"—**Church Hymnal,** No. 446.

Prayer:

VI. For the various institutions—schools, colleges, hospitals, children's homes, old people's homes, and widows' homes. That through these, the Gospel of love, service, and salvation might be preached and practiced.

VII. For the members of the WMSA that through their little deeds of love and kindness and sacrifice many lives might be richly blessed and many precious souls might be conquered for the Lord's kingdom.

VIII. For the government at home and abroad.
   1. That the leaders may have true knowledge of God to rule their people wisely and justly.
   2. That they may preach and practice tolerance and respect for all religions.
   3. That God may bless and guide those organizations which are striving for peace.

IX. For the needy and suffering world.
   1. That timely aid could be reached to the flood victims.
   2. That God may give grace to those who are suffering persecution for the sake of Christ.
   3. That the Gospel of salvation might be preached to many millions who have not yet heard the name of Christ.

Song:

Offering: Read Deut. 16:16b, 17, before the offering.

"And they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee."

(It is suggested that offerings be given toward (1) the work of the American Bible Society, (2) for scholarships for young women studying at the Bible school at Bragado, Argentina.)

Prayer of Dedication

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

Song: "Blest Be the Tie That Binds"—**Church Hymnal,** No. 607. Benediction.

(This program has been prepared by Sister Alice Samida, Dhamtari, M.P., India. Sister Samida has served for many years as a teacher in the Garjan Memorial School at Balodgahan, and in the Christian Academy at Dhamtari. After her marriage to Bro. J. W. Samida, then Headmaster, now Principal, of the Academy, she has continued to serve the church particularly in the fields of Sunday-school literature and women's activities as her home and family duties have permitted. Mennonite women around the world will be glad to join in this service of prayer and devotion prepared by Sister Samida.)

Serving by Remote Control

BY ELLA MAY MILLER

Sometime ago, leafing through a popular magazine, I noticed the picture of a man working with the aid of television. On the screen before him he could see the position of loaded cars in a quite distant building, and at the precise moment he would throw a switch, push a button, or pull a lever in order to guide the cars onto their respective tracks, unload the cargo, and send them again on their way.

That is just the way God has allowed us to work in the Chaco during these past two years while living in the States—by remote control.

Our last year among the Toba Indians in the Chaco, Argentina, overflowed with blessings from God. He opened new doors into isolated and into hitherto uninterested colonies, and permitted my husband regularly to conduct services in a district where the chief only halfheartedly co-operated at times, and occasionally almost appeared antagonistic. But God kept the door open and Sam often remarked, "I'll go as long as I can get in. At each service I fill both barrels with the Word of God and let 'em have it. His Word will not return void." All in all, the challenging future lay wide open before us.

God also worked mightily in our hearts. He gave a new vision of Himself, a new evaluation of our own selves, our nothingness, and a new realization that mission efforts are futile unless directed momentarily by His Holy Spirit. He gave a song of praise and an increased love for everyone. He revealed the Chaco Indian's true need and the undergirding principles necessary to build an indigenous Indian church, Christ's church. He threw into our paths His great and exceeding precious promises and marvelously rewarded faith in them.

Various contributing factors hindered my going out occasionally and living in the larger colonies with the Indians. But the longed-for day was soon to arrive. Sam and the Indians worked many days under the scorching hot Chaco sun preparing the little room and cleaning the underbrush away from around the outside as a protection against snakes. It also would provide a playground for the children and a place to cook our meals outdoors. As soon as school closed we as a family would often live at the outstation. The Indians evidenced great happiness at this prospect. I was thrilled and joyful with eager anticipation.

Then one day I snapped. God snatched us from the Chaco with a helicopterlike swiftness. Satan, I'm sure, danced excitedly and said in glee, "Two more gone." Doubt and confusion piled high. Had God forsaken? Were prayers unheard? But God quickly brought peace and assurance. He continued to accompany us. He manifested His constant concern through multitudinous daily blessings and with His Spirit's abiding presence. He spoke; hope revived, courage strengthened; faith flamed high once more.

God outwitted Satan by placing a desire in our hearts to continue serving Him in the Chaco by remote control. He gave us many burdens for that work and daily intercessions ascended to His throne as we frankly talked to Him about them. In every possible way we have kept up our interests in that field. Many letters were literally spread out before the Lord on our knees as did Hezekiah of old. God added new burdens and new prayer requests. He gave faith to believe His promises. During this past year He has rewarded this thin thread of faith and answered many petitions. We are thrilled and humbled at the power of a never-changing God, and at the thought that He who rolled the worlds forth from nothing, who spoke and the starry heaven with its lights came into existence, who made man so fearfully and wonderfully out of dust—He stooped to hear and honor sincere and specific intercessory prayer. Not because of who we are; rather, because of who **He** is, because of His unchanging spoken Word.

Why don't you become a missionary by remote control? You've always wanted to do something special for God; yet up to now you feel your life has been isolated from such an opportunity. You've always wanted to be a foreign missionary; yet God in His all-wise wisdom has ordained otherwise. Perhaps you are a shut-in, or handicapped, and are groping about for something worth while to do. Oswald J. Smith says that every Christian is either a missionary or a mission field. The majority will never reach foreign soil, or slum areas, or isolated rural sections; but each one can be a missionary.

However, you can not instantly become the missionary you have decided to be. First, broaden your horizons, become interested in missions scattered world-wide. Then wait upon God in quietness and sincerity with an open mind until you hear His voice directing you to a specific mission field. Discern by circumstances and tests the field in which He wants you to serve.

After you have detected God's call for you, you will not narrow your interests to just one exclusive field, you will continue to be interested in others and pray for them; but to really get results from God you will need to concentrate in a special way on your chosen field. Read extensively about that country. Digest every article, religious or secular, pertaining to it. Learn about the climate, topography, people, customs, industries, products, hazards (if any), and government. Acquaint yourself so thoroughly that you can visualize yourself living there and even dream about it. Send to tourist agencies and to steamship lines for their free illustrated literature. In short, saturate yourself with any and all facts, news, and knowledge of the country.

Make a scrapbook in which you can keep right at your finger tips articles, stories, and pictures of your mission field. Hang or tape a large descriptive map on your wall. Clip or paste pictures of the natives, of the missionaries and their activities, on this map. Keep daily and constantly before you a mental picture of the work, needs, triumphs, and burdens.

(Continued on page 34)

MISSIONS

EDITORIAL

Releasing Living Water

Jesus promised His disciples that believing on Him would make them fountains of living water. By this He meant the service they would be able to render under the influence of the Holy Spirit reigning in their hearts. No doubt you have often longed for an experience with God which would make you such a fountain in your home, church, and community.

The New Year is young enough to remind us of our desire for a deeper experience, a more valuable service for 1955 than we had in 1954. We have learned by experience also that one cannot make a resolution at the beginning of the year and expect it to carry us through the year without further effort on our part. The Apostle Paul uses a number of verbs to indicate the need for constant striving against sin: reckon yourselves dead, mortify, and put off. He also emphasizes the positive approach to right living: seek, walk, put on, and do.

This must be a daily, hourly, minute by minute experience, because the moment you relax your positive Christian living, Satan presents his claims. And the moment he traps you, your witnessing potential diminishes. However, one never needs to break his continuous march of victory. When the Apostle Paul realized that truth he exclaimed: "But thanks to God, for He always leads me in His triumphal train, through union with Christ, and everywhere through me keeps spreading the perfume of the knowledge of Him" (II Cor. 2:14, Williams).

One can easily summarize the whole matter by saying, "Live like Christ." But we need also to be specific. The old motto, "Do nothing that you would not like to be doing when Jesus comes; say nothing that you would not like to be saying when Jesus comes; go to no place where you would not like to be found when Jesus comes," is an attempt at the specific and has helped many a believer to check himself.

Another way to motivate yourself to right living is to take a personal examination at the end of each day based on the following six questions: (1) Was I honest all day? (2) Was I truthful all day? (3) Was I pure all day? (4) Was I forgiving all day? (5) Was I loving all day? (6) Was I faithful to my task?

But why not claim this promise of Jesus for 1955? "If any one thirst, let him come to me and drink. He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water'" (John 7:37, 38 RSV). This is positive Christian living. Constant victory excludes sin from your life and gives you witnessing power.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

YOU may be the one the Lord wants to fill a certain VS position! There are now openings in many areas. In the states there are needs for maintenance men, two leadership couples, orderlies, nurse aides, kindergarten teachers, and recreation and crafts leaders. There are immediate openings for workers at hospitals in Elgin, Ill., and Kansas City, Mo. In Puerto Rico there are needs for medical personnel—doctors, nurses, and a laboratory technician. If you are interested particularly in any of the above mentioned positions, now is the time to inquire about them. If you are interested in VS but not especially in any of these jobs, we would be happy to hear from you also. Varied needs constantly present themselves. For further information write to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Katie B. Horning of Ephrata, Pa., left Dec. 31 for Puerto Rico where she will be working in the hospital.

The following persons have completed terms of service: James and AnnaBelle Boyts at Mathis, Texas; Marion and Eloise Bontrager, the leadership couple of the Navaho Migrant Unit in Phoenix, Ariz.; Orval Brenneman, Orrin Eichelberger, and Harold Zook at La Junta Mennonite Hospital, Colo.; and Lee Steiner at the Eureka Old People's Home in Ill.

With the temperature in the 80's the Christmas spirit reigned at the Mathis, Texas, Unit. Twenty-eight boxes which included ninety-two bundles and some groceries were packed for distribution. Some of the community people also joined in and contributed toys, chickens, eggs, and groceries to be given out. Bro. Lester Kropf writes, "The procedure at each home was a Scripture reading and prayer with a brief explanation of why we were giving these gifts. The experience was very inspiring to us as unit members and we trust that the gifts brought happiness to many hearts."

MCC Weekly Notes

Bro. Mervin L. Miller, Goshen, Ind., completed 3½ years of service at MCC headquarters, Akron, Pa., in December. Early in January he began work at the Mennonite Publishing House, Scottdale, Pa. His work for the coming year will be the establishment of a personnel office at Scottdale.

Bro. Miller has made many valuable contributions to the MCC headquarters offices and the operation of the MCC program in general. When he began service in June, 1951, his work was in the material aid division. Later he was appointed headquarters and office manager. In July, 1953, he assumed the responsibilities of director of the personnel department.

Annual MCC Meeting Held Dec. 29 and 30

During 1954 Mennonite and Brethren in Christ churches in the United States and Canada contributed $1,890,000 in cash and material aid for their united relief and service ministry "in the name of Christ." This far-flung witness of Christian love and peace during the past year was carried out by more than 475 representatives who served in 24 countries including the United States and Canada. This was the ministry reviewed in Chicago Dec. 29 and 30 by Mennonite and Brethren in Christ representatives who make up the Mennonite Central Committee. Following this review of relief, Mennonite aid, peace, I-W services, voluntary service, and mental health activities, these representatives planned the 1955 program.

The decision to decentralize the administration of the I-W services program and to establish a committee to co-ordinate a ministry to I-W men was perhaps the most significant development at this 1954 annual meeting. Under this setup all groups of I-W men will be attached to local congregations or conference institutions instead of being served directly by such central agencies as MCC or the Mennonite Relief and Service Committee, Elkhart, Ind.

This arrangement is being made so young men away from their home churches in government service can be tied as closely as possible to the service and witness of the churches and have ample opportunity for Christian growth and service. This setup is intended to give I-W's better opportunities for personal development and satisfactory educational, social and recreational activities.

The committee on co-ordination of I-W administration will consist of representatives selected by Mennonite and Brethren in Christ groups. This committee will receive plans of how conference groups minister to their men in government service and will be a clearinghouse for a co-ordinated ministry to I-W men.

This I-W ministry plan was presented by Albert M. Gaeddert of Inman, Kans., who assumed the position of director of MCC I-W services during the past year. In one of the messages during the Wednesday evening inspirational service, Bro. Gaeddert suggested that the I-W program reveals the weaknesses of Mennonite and Brethren in Christ churches, but offers excellent opportunities for sacrificial living, for systematic giving to the church, for "plus service," and for a mission outreach of the church.

"It seems to me that our churches have not done too good a job to help our young people face the world alone," Bro. Gaeddert said. He went on to say that "it almost seems as if we depend upon the government to spell out where we must make sacrifices."

Another Wednesday evening message was presented by Frank J. Wiens of Reedley, Calif., director of the South American MCC program during the past five years. "The basic object and concern of aid to our brethren in South America must be to strengthen the church," Bro. Wiens said. "It is most encouraging to note that Mennonites in Paraguay struck out on missionary activity soon after their arrival." Bro. Wiens outlined some of the educational and economic needs and developments essential to the Mennonite church community in Paraguay.

Harvey Toews of the Waterloo, Canada, office introduced the Ailsa Craig Boys' Farm, a new project which was approved by the annual meeting. This Christian home for delinquent boys is being established on a 135-acre farm donated by the Ailsa Craig Mennonite Church in Ontario. Bro. Toews outlined causes of juvenile delinquency, related developments leading to the establishment of this home and told of contributions that can be made to the lives of delinquents through a service "in the name of Christ."

The fourth presentation on Wednesday evening was made by Ed Peters, Mennonite potato, fruit, and beef producer of Wasco, Calif. Bro. Peters described the work of American Mennonite businessmen who have organized to strengthen Mennonite communities in Latin America through demonstration projects in industry and agriculture. This group, known as Mennonite Economic Development Associates, holds before it the vision of demonstrating American know-how and making the Christian Gospel known at the same time, Bro. Peters said.

MEDA members met following the annual meeting. Members of the Mennonite Aid and Peace Sections met before the annual meeting began Wednesday afternoon.

Mennonite Aid Section members and directors of Mennonite Resettlement Finance, Inc., had been called together to consider the continued organization and function of these two groups. This meeting passed on to the annual meeting a recommendation that MRF be liquidated and its assets transferred to MCC. The recommendation was approved by the annual meeting and the decision made to continue a study of the Aid Section organization and function.

Peace Section members, in addition to reviewing the past year's developments, heard a brief address by Orie O. Miller, MCC executive-secretary, on "New Peace Frontiers." Bro. Miller expressed the feeling that Mennonites today are respected for their Christian peace testimony as never before and have a God-given opportunity to make this position known to the world and to the church at large.

Bro. Miller told of the need for this witness in Japan, the readiness of persons at Evanston to listen, and the call for assistance by CO's in Belgium and Luxembourg which do not at the present time recognize such a position. He told how Mennonite PAX men in Enkenbach, Germany, are making a most significant peace witness. A vast number of American military personnel are located in the area around Enkenbach and many persons think it unbelievable that Americans are performing a constructive service in the midst of this military situation, he said.

The Mennonite Central Committee now consists of 22 members and two associate members. Most of the members attended this year's annual meeting. Two of them—

B. B. Janz and J. B. Martin—could not be present because of illness.

Reorganization resulted in the selection of the following executive committee members: C. N. Hostetter, Jr., Grantham, Pa., chairman, representing the Brethren in Christ; H. A. Fast, North Newton, Kans., vice-chairman, General Conference Mennonite; Orie O. Miller, Akron, Pa., executive-secretary, member-at-large; H. S. Bender, Goshen, Ind., assistant secretary, Mennonite; Waldo Hiebert, Hillsboro, Kans., Mennonite Brethren; William T. Snyder, Akron, assistant executive-secretary, member-at-large; and J. J. Thiessen, Saskatoon, Sask., Canadian Mennonite Board of Colonization. P. C. Hiebert of Hillsboro continues a member of the executive committee by virtue of being made a life member when he retired as MCC chairman.

Other committee members are Oscar Burkholder, Breslau, Ont., Non-Resistant Relief Organization; George L. Classen, Yale, S. Dak., Krimmer Mennonite Brethren; William M. Enns, Winkler, Man., Canadian Mennonite Relief Committee; Henry F. Garber, Mt. Joy, Pa., Lancaster Mennonite Conference; Kenneth Geiger, Elkhart, Ind., United Missionary Church; Andrew Gingerich, Mannsville, N.Y., Conservative Mennonite; B. B. Janz, Coaldale, Alta., Mennonite Central Relief Committee; Robert Kreider, Bluffton, Ohio, General Conference Mennonite; J. B. Martin, Waterloo, Ont., Conference of Historic Peace Churches in Ontario; Boyd Nelson, Elkhart, Ind., Mennonite; Sam J. Schmidt, Marion, S. Dak., Evangelical Mennonite Brethren; F. H. Wenger, Moundridge, Kans., Church of God in Christ Mennonite; Abe Yoder, Hartville, Ohio, Old Order Amish; and Merlo M. Zimmerman, Flanagan, Ill., Evangelical Mennonite.

The associate members are Jared F. Gerig, Ft. Wayne, Ind., Missionary Church Association, and George J. Rempel, Meade, Kans., Emmanuel Mennonite Church.

Released December 31, 1954
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Friday, Feb. 25 is the Women's World Day of Prayer. Women throughout the world join together in prayer on this day. The program which has been arranged by Sister Samida, Dhamtari, India, appears on a previous page and is suggested for your use.

In many communities all the churches meet together for this service. It is appropriate to join with other churches for prayer. This, however, is not always practical. Whenever possible it is nice to plan a meeting for all women of the congregation or all the women of several congregations in the community. The day or time of day should be that which is most convenient to all. If you cannot arrange a special meeting for all women, then you may be able to use some of the program in your regular meeting.

We offer two suggestions for the World Day of Prayer offering. Unless otherwise specified your offering will be divided equally between the two.

First, a contribution to support the work of the American Bible Society. The American Bible Society in the U.S.A. and the Upper Canada Bible Society in Canada are very important in our missionary program because they assist missionary organizations in the translation, printing, and distribution of the Word of God.

Last year the American Bible Society loaned a linguist to our missionaries in the Argentine Chaco to give assistance in the preparation of a Toba grammar. His work with the missionaries gave them new vision and new opportunities to work with the Indians.

The purpose of the American Bible Society is to encourage wider circulation of the Scriptures to every man on earth in whatever language he may require, without note or comment and without purpose of profit. The Bible Society translates the Scriptures, publishes them, distributes them, and promotes Bible reading. It also provides Scriptures for the blind, both in Braille and by means of talking book records. Since it does not make profit on the sale of Scriptures, concerned Christians must support the work by their gifts.

Secondly, trained national workers are needed on our Argentine mission field. The Bible school at Bragado is training young people to serve in the church. Three graduated at the annual commencement exercises on Oct. 28, two young men and one young woman. In the Nov. 16 GOSPEL HERALD Bro. Frank Byler writes about Mennonite churches being closed for want of workers. The Bragado Bible School provides opportunity for training in Bible evangelism and music which prepares young people for service in their home congregations. The church in Argentina is using lay workers more and more in the church program.

A scholarship fund which can be assigned to worthy women students by the Bible school staff will encourage young women to train for usefulness in the church and will also show our desire to help the Argentine Church develop leaders among its young people.

May we join in prayer intercession with Christian women throughout the world.
—Office of WMSA Secretary, Elkhart, Ind.

From Our Churches

GOSHEN, INDIANA
(Yellow Creek Congregation)

Greetings in Jesus' Precious Name:

We have had many blessings the past months. We had plenty of rain and the crops were good. May we not be selfish with our bounties but be willing to share with those in need.

Our spiritual blessings have also been increased by the following visiting speakers who ministered to us: On Sept. 5, Bro. John Steiner, principal of Bethany High School, brought the morning message; Sept. 8, we met in the cabin and Bro. John Friesen spoke and showed pictures on India; Oct. 1, Sister Friesen spoke at our Women's Fellowship Meeting; Oct. 10, Bro. LeRoy Bechler and a girls' chorus from Saginaw, Mich., were with us; Oct. 31, Bro. Chester Helmick, Pinto, Md., spoke at the evening service; Nov. 7, Bro. John Martin, a seminary student at Goshen College spoke in the evening service. He also helps at our mission station at Fish Lake. Our Missionary Day speakers were Bro. and Sister Wilbur Hostetler, and on Dec. 19 Bro. Ivan K. Weaver, Petoskey, Mich., brought the morning message.

Bro. T. K. Hershey ministered to us for six weeks in our midweek services as we studied his book on revivals. These meetings were held to prepare our hearts for the coming revival meetings to be held Feb. 20-27, by George R. Brunk. May your prayers ascend to the throne in behalf of these meetings that there may be a great revival in the church and community and that many will find peace with God.

The canner will again be in this community in the near future.

Mrs. Ada Hartman.

KITCHENER, ONTARIO
(First Mennonite Church)

Dear HERALD Readers:

Greetings of love in our dear Saviour's name. In September at the close of our Sunday-school year we had a special "Rally Day" service with Bro. J. D. Graber as our guest speaker.

The Ministerial Conference was held at the Preston Mennonite Church on Oct. 26-28. The theme was "The Gospel Effective in Our Day." The brethren Mark Fakkema, J. D. Graber, and John Coffman were the guest speakers.

On Nov. 9-11 a Jewish Evangelism Conference was held and the brethren Arnold Sidler, Ross Goodall, and J. B. Martin gave us messages concerning the work among the Jews.

Several missionaries, Ross Goodall, Yohan Masih, and Bro. and Sister Simeon Hurst, were with us during the Missionary Conference held Nov. 18-21. The messages were inspiring and challenging, and Bro. Hurst also showed slides concerning the work in Africa.

Bro. Roy Roth was with us during a Music Conference Dec. 11, 12. The subjects discussed were "Guideposts for Continued Improvement of Congregational Singing" and "Building Congregational Music with a Children's Music Program." A hymn sing was held after the last session, led by Bro. Roth. The dedication service for the Rockway School was held the afternoon of Dec. 12.

May we all with renewed zeal and courage continue to "Fight the good fight of faith" in this new year.

Erma Baer.

LANCASTER, PA.
North End Mennonite Church

Dear Readers:

We are constantly reminded that the Lord is leading us but not without difficulties, struggles, and problems.

Our pastor is very conscious of the close cooperation that he has with his congregation. With this in mind the members can be satisfied in the solution of problems. May we continue to seek more preachers who will work with their congregation. God has been very good to us in leading membership and ministry together.

Some of our problems have caused us to reexamine the purpose of our mission. Progress seems slow but we are reminded that good things take time. As a result, craft classes and library facilities are being considered.

During this past quarter we have had a number of visitors: Bro. Noah Good preached for us one Sunday morning when our pastor was absent. Bro. Melvin Lauver stopped in the same morning on his way home from the west.

While the Hammer Tent Revivals were going on Paul Neuenschwander and Arthur Roth took time to visit us.

Eugene Landis and Orie Miller were here at evening services. We appreciate these visits. You too are welcome to come and worship with us.

Elmer Z. Longenecker.

STRYKER, OHIO
(Lockport Congregation)

Dear Readers:

"And above all these things put on charity, which is the bond of perfectness" (Col. 3:14).

We have been privileged in the last few months to have the following guest speakers with us: Bro. S. M. King, returned missionary from India; Bro. and Sister Irvin Kennel, Eureka, Ill., who recently served as relief workers in Jordan; Bro. J. D. Graber, Elkhart, Ind.; Bro. A. D. Graber, missionary from Congo Belge, Africa; Bro. George R. Brunk, Bro. I. Mark Ross; Bro. Floyd Schmucker, Bro. and Sister Melvin Leidig; Bro. and Sister John Friesen and sons, missionaries on furlough from India, and a group of I-W boys from Cleveland.

We are very thankful for the testimonies and inspiring messages given by these brethren and many others during the past year, and we wish each one a happy new year in the Lord.

Correspondent.

WHITE CLOUD, MICHIGAN
(White Cloud Congregation)

Dear Readers:

On April 30 the Conference Evangelism group gave a program in which they stressed the fol-

lowing: "Are we playing church or do we mean business for Christ?" and "Do we as Sunday-school teachers take our task seriously?"

During the past months the following visiting speakers were with us: May 16, Albert Becker, representing the American Bible Society; May 18, Rev. Graves and his wife, speaking of their work at the Congo Inland Mission; June 11, Bro. and Sister Ralph Palmer, Denbigh, Va., told about tract distribution and about his conversion; Aug. 1, Bro. and Sister Melvin Leidig and 4 sisters told about their work in Bible school and visitation work; On Sept. 29, Bro. Leroy Snyder spoke concerning the work in Puerto Rico, and also showed slides; and on Oct. 10 we were privileged to listen to a Gospel chorus under the direction of Rollin Hostetler.

Bro. Nelson Waybill returned home Oct. 12, from Europe where he spent his two years of I-W service.

Our deacon, Lowell Burkholder, gave a short sermon, Bro. Nelson Waybill gave a brief sketch of his work in Europe, and our chorus of 21 voices gave a number of selections at the Mancelona Mennonite Church on Oct. 24.

On Sept. 19 we reorganized our Sunday school for another year.

Pray for our congregation here.

Ray and Artie Bontrager.

SERVING BY REMOTE CONTROL (Continued)

Correspond with the workers on the field; contact missionaries on furlough. In this way you will familiarize yourself with personal and mission needs and problems. And they will in turn count you as a co-worker and confide in you. They will share joys and sorrows, victories and defeats, and will relay to you prayer requests with the confidence that you will share them and will intercede with God about them in a definite and detailed manner. My firm conviction is that this type of praying is the only kind He does hear. Generalized prayers do not produce specific answers.

Do not rely on your excellent memory to record and maintain these prayer requests, burdens, and praise items. Each time you hear one, jot it down in your prayer notebook (a convenient, small size, preferably a loose-leaf one). Note down every fact which you think will be meat for prayer. Read it carefully on your knees in the presence of God to discern what He would have you pray for. Itemize and classify these facts. Pray daily with your open book before you. Then check off answered ones. Add new requests. Keep the book up to date.

Now you are in a position to talk intelligently and confidentially to God about pertinent, detailed, and specific needs. And only then can God reveal to you His plans for that work. You'll surprise yourself at the rewarding results of your wee bit of faith in the promises and power of an almighty, omnipotent, and omniscient God who is not confined to any one continent.

Why don't **you**, whether your age totals fifteen or fifty, decide to serve God as a foreign missionary by remote control?

Harrisonburg, Va.

♣

Brother is the name God gives us in our relationship to each other; saint is the name He gives us in our relationship with Him.—Aaron Mast.

Thomas E. Murray, Commissioner of the United States Atomic Energy Commission, recently delivered an address to the annual conference on the Spiritual Foundations of American Democracy. His subject was "The Predicament of Our Age." The following summarizes his point of view: "Scientific achievements in the field of atomic energy force man into the predicament of having to choose between an era of unprecedented material progress and widespread death and devastation. Absolute atomic weapons bring man to a realization that the basic human predicament lies deeper than the issues of life and death—it is to be found rather in man's eternal situation between good and evil. The universal moral law must remain in undisputed control of atomic weapons, just as it must rule supreme over all human actions. The spiritual demands of the predicament of our age require the rejection of the soft creed of materialism and the recapture of the noble Christian concept of sacrifice. The destinies of mankind are committed to a few men, not only in the field of atomic energy, but in other vital areas of human endeavor as well. The predicament of our age comes to a focus in the highly uncomfortable predicament of those few individuals on whom leadership depends. This requires that we give special attention to their education and development. There is no doubt about our strength in atomic weapons. It is doubtful, however, that we have corresponding strength on the higher intellectual and spiritual planes where the crisis is more urgent."

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One of the most sacred trusts that can be committed to any one is to shepherd a group of young people—G. Parke Book.

Field Notes

CONTINUED

Announcements

Music group from Iowa Mennonite School at Peoria, Ill., Jan. 16.

Bro. and Sister Ralph Palmer, Denbigh, Va., expect to spend several weeks in Florida and other Gulf states distributing tracts to multitudes of people vacationing there for the winter.

Annual Song Festival at Tiskilwa, Ill., Feb. 18-20. Dwight Weldy, Goshen, Ind., visiting director.

A second Winter Bible School for the Casselman Valley District, at the Casselman Church, Grantsville, Md., March 21 to April 8. Principal: I. Mark Ross, Hesston, Kans. Those interested in attending contact Roy Kinsinger, Grantsville, Md.

Bro. J. D. Graber, Secretary Mennonite Board of Missions and Charities, at Freeport, Ill., Feb. 20.

Orientation school for I-O men at Christopher Dock School near Lansdale, Pa., Jan. 20-22.

Chorus program for I-W men, with Hiram Hershey as director, at Christopher Dock School, Lansdale, Pa., Jan. 22. Rehearsal at 4:00 p.m.

Week-end Bible Conference, Jan. 21-23, and Workers' Week, Jan. 24-28, at Western Mennonite School. John C. Wenger and Milo Stutzman, speakers and instructors.

Special course for ministers, at E.M.C., Jan. 17 to Feb. 4, and Ministers' Week, Jan. 31 to Feb. 4. Out-of-district speakers, Emanuel Peachey and Nelson E. Kauffman.

The 1955 annual conference on Christian Community Relations sponsored by the Committee on Economic and Social Relations and the Mennonite Community Association will be held at Goshen College April 22-24. This year the theme of the conference will be Christian Race Relations.

The day sessions will be conducted as a study conference, with popular sessions of an inspirational nature in the evening and on Sunday afternoon. Participating in the conference will be well-known Mennonite leaders, besides the following non-Mennonite authorities on the race question: Garland K. Offutt, Negro Baptist minister of Louisville, Ky; Andrew Schulze, President, Lutheran Human Relations Association of America; Charles Ashe, Negro staff member of the St. Joseph County, Ind., Department of Public Welfare; and J. C. Rice, Superintendent of the city schools of Elkhart, Ind., a school system in which Negro and white pupils and teachers are fully integrated.

This promises to be a most significant meeting, which it is hoped will produce a formal Mennonite pronouncement on race relations. Now is the time to make plans to attend the conference. Interested persons should communicate with Guy F. Hershberger, Goshen, Ind., secretary of the conference.

Visiting Speakers

Dec. 26. **Floyd Sieber,** on furlough from Argentina, at Maple Grove, Belleville, Pa. **Daniel Kauffman,** Leonard, Mo., and **Wilbur Nachtigall,** La Junta, Colo., at Yoder, Kans. **Cleo Mann,** Indianapolis, Ind., at Hannibal, Mo. **Chester Helmick,** student at Goshen College from Pinto, Md., at North Goshen, Ind.

Jan. 2. **Willis Hallman,** Goshen, Ind., at Scottdale, Pa. **T. K. Hershey,** Goshen, Ind., at Zion, Beckersville, Pa. **Alvin Becker,** Northern Bible Society, at Hopedale, Ill. **Simeon Hurst and wife,** on furlough from Tanganyika, at Steelton, Pa. **Earl Hartman** Brutus, Mich., at Holdeman, Wakarusa, Ind. **Myron Augsburger,** Harrisonburg, Va., at Orrville, Ohio. **Otis Yoder,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Nelson E. Kauffman,** Hannibal, Mo., at East Chestnut Street, Lancaster, Pa.

Jan. 9. **Ray Sala,** field representative of Mennonite Mutual Aid, at Orrville, Ohio. **T. E. Schrock,** Clarksville, Mich., at Pigeon, Mich.

Evangelistic Meetings

George R. Brunk, Denbigh, Va., at Yellow Creek, Goshen, Ind., Feb. 13-20 (instead of date given in correspondence), **C. F. Derstine,** in forty-eighth series, at First Mennonite, Kitchener, Ont., with J. H. Hess as director of music, Jan. 16-23. **Kenneth Good,** Morton, Ill., at First Mennonite, Johnstown, Pa., March 1-10.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baer, Stuart K. and Lovina (Martin), Greencastle, Pa., second child, first son, David Lynn, Dec. 17, 1954.

Eby, Martin C. and Helen S. (Wenger), Mohnton, Pa., fifth child, fourth son, Michael Christian, Dec. 20, 1954.

Forry, Harold and Ruth (Stoner), Witmer, Pa., third child, second son, Timothy S., Nov. 15, 1954.

Glick, Christ F. and Hannah (Stoltzfus), Gap, Pa., fifth child, third daughter, Ester Ann, Dec. 20, 1954.

Good, James A. and Edna Mae (Mast), Fleetwood, Pa., fourth child, second son, Ethan Lamar, Dec. 19, 1954.

Grove, John R. and Melita (Friesen), Duchess, Alta., third son, Joseph Leo, Dec. 14, 1954.

Hofstetler, Leland and Mardell (Wyss), Kidron, Ohio, second child, first daughter, Hollie Diane, Sept. 26, 1954.

King, Dale and Lucille (Leichty), Stryker, Ohio, fourth child, third daughter, Cheryl Sue, Dec. 25, 1954.

Krabill, David C. and Mary (Gerig), Lebanon, Oreg., fifth child, fourth son, Arlen David, Dec. 20, 1954.

Kropf, Milo and Betty (Henderson), Sterling, Ill., twin daughters, third and fourth children, Sally Louise and Sandra Louise, Dec. 12, 1954.

Kuhns, D. Stanley and Viola (Steiner), Wichita, Kans., first son, Curtis Eugene, Dec. 8, 1954.

Lapp, Benj. F., Jr., and Mary E. (Yoder), Bird in Hand, Pa., fifth child, fourth daughter, Naomi Carol, Dec. 13, 1954.

Martin, Leonard and Fern (Bauman), Elmira, Ont., third child, second son, Delford Lee, Dec. 5, 1954.

Miller, John and Viola (Short), Fayette, Ohio, fifth child, third son, Robert Lynn, Dec. 23, 1954.

Miller, Kenneth O. and Mary Anna (Grieser), Hartstown, Pa., fourth child, third daughter, Gail Ann, Dec. 13, 1954.

Nolt, Milton W. and Margie (Gehman), Ephrata, Pa., thirteenth child, eighth daughter, Brenda Jean, Dec. 7, 1954.

Oswald, Evan and Martha (Duerksen), Hesston, Kans., first daughter, Sylvia Marie, Dec. 25, 1954.

Paul, John and Ruby (King), Scottdale, Pa., first child, Terry Bruce, Jan. 1, 1955.

Schantz, William C. and Alta (Johns), Hydro, Okla., second child, first daughter, Mary Kathryn, Dec. 11, 1954.

Shetler, Harley and Emma (Mast), Riverside, Iowa, second child, first son, Arnold Glen, Dec. 21, 1954.

Weaver, Luke L. and Miriam (Snyder), Ephrata, Pa., third son, Nelson Ray, Dec. 11, 1954.

Weaver, Ralph E. and Phyllis (Wengerd), Millersburg, Ohio, third daughter, Waneta Joy, Dec. 16, 1954.

Yoder, Leland and Lila Mae (Schrock), Evanston, Ill., first child, Gary Lynn, Nov. 28, 1954.

Yoder, LeRoy and Clara Mae (Yoder), Blackduck, Minn., second son, Mark Edward, Nov. 3, 1954.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baugher—Miller.—Grover C. Baugher, Jr., Harrisonburg, Va., Ridgeway cong., and Ruth Anna Miller, Canby, Oreg., Bethel cong., by Dan Smucker, Jr., at the Chicago Ave. Church, Harrisonburg, Va., Dec. 22, 1954.

Bohn—Miller.—Merlin Bohn, Manson, Iowa, cong., and Shirley Miller, Sarasota, Fla., Bay Shore Cong., by T. H. Brenneman at the Bay Shore Church, Dec. 28, 1954.

Buschert—Stutzman.—David Buschert, Preston, Ont., cong., and Joyce Stutzman, Milford, Nebr., East Fairview cong., by Wm. R. Eicher at the East Fairview Church, Dec. 28, 1954.

Godshall—Alderfer.—J. Arden Godshall, Quakertown, Pa., Rocky Ridge cong., and Evelyn D. Alderfer, Souderton, Pa., cong., by Russell B. Musselman at the Souderton Mennonite Church, Dec. 25, 1954.

Greaser—Moyer.—Frank Greaser, Souderton, Pa., cong., and Ruth Moyer, Telford, Pa., Towamencin cong., by Ellis L. Mack at the bridegroom's home, Dec. 18, 1954.

Lechlitner—Weaver.—William Lechlitner and Thelma Weaver, both of the Olive congregation, Elkhart, Ind., by J. C. Wenger in his home, Dec. 24, 1954.

Schrader—Graybill.—Ronald Lee Schrader and Marianna Graybill, both of Freeport, Ill., Freeport cong., by Richard J. Yordy at the Freeport Church, Dec. 17, 1954.

Schrock—Bowman.—Rollin Schrock, Howe, Ind., and Montey Bowman, Shipshewana, Ind., both of the Emma cong., by Amos O. Hostetler at the Emma Church, Dec. 11, 1954.

Stoll—Swartzentruber.—Robert Wayne Stoll, Montgomery, Ind., and Verda Swartzentruber, Loogootee, Ind., both of the Berea Mennonite cong., by Edd P. Shrock at the Berea Church, Dec. 18, 1954.

Stonecipher—Ritchie.—Carl N. Stonecipher, Jr., Elizabethtown, Pa., cong., and Grace E. Ritchie, Bethel, Pa., Meckville cong., by Simon G. Bucher at the Meckville Church, Dec. 25, 1954.

Stutzman—Hollis.—Nelson Stutzman and Mildred Hollis, both of the Sheridan, Oreg., cong., by G. D. Shenk at the Sheridan Mennonite Church, Dec. 3, 1954.

Weaver—Yoder.—Herman Weaver, Hartville, Ohio, Maple Grove Conservative Mennonite cong., and Rachel Yoder, Hadley, Pa., Maple Grove A.M. cong., by Roman H. Miller at the church, Dec. 19, 1954.

Zoss—Kennell.—Richard Zoss, Lowpoint, Ill., and Nellie Mae Kennell, Roanoke, Ill., both of the Linn A.M. Church, Roanoke, by D. M. Hostetler at the Linn A.M. Church, Dec. 21, 1954.

Anniversaries

Lapp, Benjamin F. and Malinda (Glick), Gap, Pa., celebrated their golden wedding anniversary on Sunday, Dec. 19, at their home. They were married Dec. 20, 1904, by the late Bishop Gideon Stoltzfus. This union was blessed with 12 children. They also have 42 grandchildren and 2 great-grandchildren. One daughter and two grandchildren died in infancy.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Benner, Abram Martin, son of Abram L. and Amelia (Martin) Benner, was born near Thompsontown, Pa., April 7, 1886; passed away suddenly at his home in Mechanicsburg, Pa.; aged 68 y. 7 m. 26 d. His passing was due to a heart condition from which he suffered for over 3 years, but was bedfast only 8 hours. His mother passed away when he was one week old, and he was taken into the home of an uncle and aunt, Joseph Weavers, where he was given a home with the 5 Weaver children. At the age of 16 this home was broken up by death. He then went to Cumberland Co., to the home of a foster sister, later drifting to Pittsburgh and Altoona, Pa., then returning to Cumberland Co., where on Dec. 16 he was united in marriage to Orpah L. Eshleman. His passing was the first to break the family circle after almost 46 years. He is survived by his wife, one daughter (Mable—Mrs. Elmer H. Hertzler), one foster daughter (Mary—Mrs. Leonard Hertzler), both of Mechanicsburg, Pa.; one foster son (Paul Simmons, Camp Hill, Pa.), 6 grandchildren, 2 great-grandchildren, 7 foster grandchildren, one brother (Clayton, Pittsburgh, Pa.), and other relatives and friends. On Nov. 20, 1938, he was called by lot to the office of deacon to serve the Slate Hill Church, Shiremanstown, Pa. Later he was asked to assume the duties of deacon for Churchtown, Cumberland Co., and Diller, Newville, but as duties increased and health decreased, two years ago he asked to be relieved of the Churchtown duties, retaining Diller, Slate Hill, and Harrisburg Colored Mission, sponsored by Slate Hill congregation. He enjoyed the Lord's work, never refusing day or night to go as called. Funeral services were held in Slate Hill Church Dec. 7, conducted by Simon G. Bucher and William M. Strong. Burial was made in adjoining cemetery.

Carr, Stanley M., eldest son of Wm. M. and Lydia Carr, was born Aug. 24, 1877, in Sunderland, England. At the age of four, with his parents and younger brother, he came to America, and lived the rest of his life in Shannon Co., Mo., until he retired to Mountain View, Mo., 9 years ago. He passed away Dec. 1, 1954, after 3 weeks of illness due to a heart ailment; aged 77 y. 3 m. 7 d. In 1906 he attended services at the Berea Mennonite Church, Birch Tree, Mo., and decided to cast his lot with this congregation. Through many years he was superintendent of a rural Sunday school and an interested leader of every good move in his community. On Feb. 17, 1924, he was united in marriage to Sadie Brubaker, who survives. Funeral services were in charge of J. R. Shank, Oney Hathaway, and Protus Brubaker.

Clemmer, John H., formerly of Schwenkville, Pa.; passed away July 27, 1954, at Eastern Mennonite Home, Souderton, Pa., where he had been a guest for four years; aged 84. He was married to Rosetta (Emery) Clemmer, who passed away in 1914. He was a member of the Worcester Mennonite Church. Surviving are two daughters (Mrs. Elizabeth Hohn, Schwenkville, Pa., and Rosetta—Mrs. Percival Dunlap, Phoenixville, Pa.), 11 grandchildren, and 28 great-grandchildren. Funeral services were held at Campbell Funeral Home, Phoenixville. Interment was made at the Souderton Mennonite Church.

Eicher, Daniel R., son of Martin and Barbara (Roth) Eicher, was born April 17, 1858, at Wayland, Iowa; passed away at the home of his daughter, Mrs. J. B. Stauffer, Milford, Nebr., Dec. 26, 1954; aged 96 y. 8 m. 9 d. Early in his life he accepted Christ as his Saviour and united with the Mennonite Church in which faith he died. He was one of the early settlers and homesteaded on a farm near Milford. On Sept. 24, 1882, he was united in marriage to Mattie Stutzman. To this union were born 9 children. Surviving are (Sophia—Mrs. J. B. Stauffer; Cora—Mrs. Joe Rediger, Mary—Mrs. Ira Schlegel, Warren and Stanley, all of Milford; Dan of Coolidge, Ariz., and Clayton, of Lincoln, Nebr.), one sister (Barbara Conrad, Smithville, Ohio), 29 grandchildren, 70 great-grandchildren, and 9 great-great-grandchildren, and many other relatives and friends. Preceding him in death were his companion, 2 sons (Lee and Henry), and 5 great-grandchildren. In 1938 he was married to Katie White, Brighton, Iowa, and made his home there for 6 years. She departed this life in 1944. Funeral services were held at the Milford Mennonite Church, Dec. 28, 1954, in charge of L. O. Schlegel, assisted by Oliver Roth and Milton Troyer. Interment was made in the Milford Mennonite Cemetery.

Fretts, Ellsworth L., son of the late Jacob and Rose Ann Hess Fretts, was born near Masontown, Pa., March 10, 1876; passed away Dec. 5, 1954; aged 78 y. 9 m. 26 d. His wife, Anna Cover Fretts, departed this life July 5, 1946. He was also predeceased by two sisters (Mrs. Mattie Prinkey of Scottdale, Pa., and Etta Fretts of Masontown). He is survived by a son (Walter of Masontown), and a daughter (Ruth, at home), and 3 sisters (Mrs. Anna B. Johnson, Elizabeth, Pa.; Mrs. Hettie Davis, Perryopolis, Pa.; and Mrs. Bessie Dove, Point Marion, Pa.). He was a member of the Masontown Mennonite Church for the past fifty years. Funeral services were conducted in the Fairview Church of the Brethren in charge of Paul M. Roth and Albert Haught. Burial was made in the adjoining cemetery.

Fulmer, Florence, wife of George W. Fulmer, Stump Hill Road, Worcester, Pa., died in the Montgomery Hospital, Norristown, Pa., Nov. 30, 1954; aged 75. Besides her husband she is survived by 4 children (Mrs. Hannah Smith, Edgertown, Ohio; Elva—Mrs. George Kinckiner, Plymouth Meeting, Pa.; Clarence E., Worcester, and Edna—Mrs. Almanza Perry, Worcester), one sister (Mrs. Susan Sturgis, West Chester, Pa.), 9 grandchildren, and 9 great-grandchildren. Funeral services were held at the Worcester Mennonite Church Dec. 4, with Paul R. Clemens in charge. Burial was made in the adjoining cemetery.

Gerber, Ira, son of David and Mary (Hostetler) Gerber, was born near Walnut Creek, Ohio, Dec. 23, 1873; departed this life at his home following a brief illness and heart attack on Dec. 18, 1954; aged 80 y. 11 m. 25 d. In his youth he became affiliated with the Walnut Creek Mennonite Church where he retained his membership until death. On March 10, 1901, he was married to Emma Crilow. Two sons and 2 daughters were born to this union. The 2 daughters (Florence and Mary), one grandchild, and one great-grandchild preceded him in death. Surviving are his invalid wife, 2 sons (Clement, Berlin, Ohio, and Floyd of the home), one foster daughter (Mrs. Grover Schrock, Shanesville, Ohio), 5 grandchildren, 4 great-grandchildren, 2 brothers (Alvin, Revenna, Ohio, and Urias, Dover, Ohio). Funeral services were held at the Walnut Creek Church, Dec. 21, 1954, with Paul R. Miller in charge. Burial was made in the church cemetery.

Haldeman, Fanny, daughter of the late Abel and Catherine Shirk, was born at Richfield, Pa., Feb. 22, 1872; passed away after an illness of one year at her former home, (where she lived with her daughter, Mrs. Milton Brackbill) on Nov. 14, 1954; aged 82 y. 8 m. 7 d. On Dec. 4, 1890, she was married to Cornelius R. Haldeman who preceded her on April 12, 1948. Surviving are the following daughters, (Grace—Mrs. George G. Malin; Myrtle—Mrs. Harry G. Brackbill; Ruth—Mrs. Milton Brackbill, all of Malvern, Pa.), 11 grandchildren, 37 great-grandchildren, one brother and one sister (Henry Shirk and Mrs. Mary Hornberger, both of Juniata County).

The early years of their married life were spent in Virginia and West Virginia, and the remainder of their life was spent on their farm near Malvern, which they purchased in 1906. She and her husband were two of the charter members of the Frazer congregation. "Aunt Fanny" or "Grandma" as she was known to all, lived for her Lord quietly, calmly, and consistently. Funeral services were held Nov. 18 at the Frazer Church in charge of Mark Swanenburg and John H. Shenk. Burial in the adjoining cemetery.

Hess, John C., son of the late William and Mattie Hess, was born in Morgantown, W. Va., Aug. 15, 1889; departed this life Nov. 15, 1954, aged 65 y. 3 m. He is survived by his wife, Lorena Clark Essig Hess, and 2 stepchildren (John A. Essig and Mrs. Paul (Effie Jane) Huddle), and 5 grandchildren. He made a profession of faith in Christ while on his sickbed and was received into fellowship with the Masontown Mennonite congregation. Funeral services were held in the Honsaker Funeral Home, Masontown. Burial in the Greendale Cemetery, with Paul M. Roth officiating.

Hostetler, Imo, daughter of James E. and Florence R. (Dorsey) Hoffman, was born Sept. 5, 1893; passed away after a five-day illness on Dec. 6, 1954; aged 61 y. 3 m. 1 d. On April 25, 1917, she was united in marriage to Marion H. Hostetler. Seven sons and 2 daughters blessed this home. One son (Millard Ray), one brother, 2 sisters, and her parents preceded her in death. Surviving are her companion, 2 daughters (Lois —Mrs. H. W. Pyle, and Clarabel—Mrs. Harley Plank), 6 sons (Roger, Robert, Joe, J. Russel, Charles, and Karl), one brother (Ernest), and 12 grandchildren. Early in life she became a member of the United Brethren Church at Rosewood, Ohio, and in 1940 transferred to the fellowship of the South Union Mennonite Church near West Liberty, Ohio, in which she faithfully served her Lord to the end. Services were held at the South Union Mennonite Church on Dec. 9, 1954, with Stanley C. Shenk and Robert Wearly, pastor of the West Liberty Congregational Christian Church, in charge. Interment was made in the South Union Cemetery.

Hunsberger, Abram Sherk, was born in Wilmot Twp., Waterloo, Co., Ont., on May 17, 1881, to Abraham and Elizabeth (Sherk) Hunsberger; died on Christmas Day, 1954, at the Kitchener-Waterloo Hospital; aged 73 y. 7 m. 8 d. He was one of a family of 12 of which 2 survive, Maryann of Preston and Noah of St. Jacobs. On Dec. 22, 1909, he was married to Mary Ida Wideman. Three sons were born to this union (Albert of Waterloo, Gordon of Conestoga, and Wilson of Waterloo). He was preceded by his wife on Feb. 12, 1944. On May 31, 1952, he married Vera Hallman, who survives him. He was a faithful member of the Erb Street Mennonite Church for his entire life and taught a Sunday-school class for many years. Funeral services were held in the Erb Street Mennonite Church, in charge of J. B. Martin, assisted by Moses Bowman.

Kaufman, Catherine, daughter of Emanuel and Elizabeth (Blough) Kaufman, was born Feb. 23, 1875, in Conemaugh Twp., Somerset Co., Pa.; departed this life at her home Dec. 19, 1954, aged 79 y. 9 m. 26 d. She was united in marriage to Daniel L. Kaufman April 30, 1893. She is survived by her husband and 2 daughters (Dora—Mrs. Cloyd Gindlesperger, and Nora—Mrs. Ira Stahl, both of Davidsville, Pa., 2 brothers (Josiah and Andrew, both of Tire Hill, Pa.), 12 grandchildren, and 21 great-grandchildren. She was preceded in death by a daughter (Mrs. Cora Weaver), a sister (Mrs. Lavina Croyle), and a brother (Edward). She was a member of the Kaufman Mennonite Church for many years. She served her church faithfully and frequently expressed a deep concern for the church. Funeral services were held at the Kaufman Mennonite Church on Dec. 22, 1954, in charge of Aldus J. Wingard and James Saylor. Burial was made in the Kaufman Cemetery.

Lantz, Adam S., son of Joseph and Rebecca (Hartzler) Lantz, was born May 23, 1869, near Topeka, Ind.; departed this life Dec. 15, 1954, at the Mennonite Home for the Aged, Rittman, Ohio; aged 85 y. 6 m. 22 d. In his youth he confessed Christ as Saviour and was received into the membership of the Maple Grove Mennonite Church, Topeka, Ind. Later he transferred his membership to the Oak Grove Mennonite Church, Smithville, Ohio, where he remained a faithful member until death. On Nov. 14, 1897, he was united in marriage to Emma Smucker, who survives him. Also surviving are one daughter (Zelta) and many other relatives and friends. Two brothers died in infancy, and 2 sisters (Emma and Mrs. Uriel Yoder) preceded him in death. Funeral services were held at the Oak Grove Mennonite Church Dec. 17, 1954, with V. M. Gerig officiating, assisted by J. Kore Zook. Interment was made in the adjoining cemetery.

Lehman, Effie, daughter of the late David and Selinda (Blosser) Lehman, was born near Columbiana, Ohio, July 7, 1890; died at her home Dec. 7, 1954; aged 64 y. 5 m. Her death came very suddenly from a heart attack. Except for two brief periods when she was in Indiana, her entire life was spent in the same home where she was born and passed away. She united with the Midway Mennonite Church, Oct. 9, 1904, and remained faithful until death. She leaves to mourn her departure her brother (Elmer) who shared the home with her, 12 nieces and nephews. Two brothers and 2 sisters preceded her in death. She lived a quiet and unassuming life and will be missed by her many friends. Funeral services were held at the Midway Church in charge of Paul Yoder and Ernest Martin. Burial was made in the adjoining cemetery.

McMillen, Walter E., was born at Bridgeville, Pa., April 15, 1881; died at his home in Masontown, Pa., Dec. 15, 1954, aged 73 y. 8 m. He is survived by his wife, Barbara Gunther McMillen, and 7 children. He made a profession of faith in Christ while a patient in the Uniontown Hospital. Funeral services were conducted by Paul M. Roth from the Honsaker Funeral Home. Burial in the Masontown Cemetery.

Neff, Emma, daughter of John S. and Magdalena Weaver, was born in Holmes Co., Ohio, Nov. 7, 1880; died at her home in Shanesville, Ohio, following a one-day illness, Dec. 20, 1954; aged 74 y. 1 m. 13 d. In her youth she confessed Christ as Saviour and became a member of the Walnut Creek Mennonite Church, to which she remained faithful until death. On Feb. 28, 1912, she was united in marriage to John Neff. Four children were born to this union. Two daughters, one son, and 2 sisters preceded her in death. Surviving are her husband, one son (Paul, Beach City, Ohio), one grandchild, one sister (Mrs. Amos Gerber, Sugarcreek, Ohio), and many friends and relatives. Funeral services were held at the Walnut Creek Church, Dec. 23, 1954, with Paul R. Miller in charge. Burial was made in the Union Hill Cemetery.

Shantz, Abram, son of the late Frank and Leah (Groff) Shantz, was born April 8, 1889; passed away at his home after a long illness; aged 65 y. 8 m. 16 d. Early in his youth he accepted Christ as his Saviour and became a member of the Erb Street Mennonite Church, where he remained a faithful member until death. In March, 1917, he married Ada Eby, who preceded him in Sept., 1918. On July 6, 1921, he married Beulah Eby. Surviving are his wife and 4 daughters (Doris—Mrs. Eden Good, Waterloo, Ont.; Audrey—Mrs. Orval Reist, June—Mrs. Morgan Feick, and Eileen—Mrs. Ronald Williamson, all of Kingsdale), 5 grandchildren, 3 sisters (Mrs. Ida Schlueter, Mrs. Ephraim Bearinger, both of Waterloo, and Mrs. Aaron Sauder, St. Jacobs, Ont.), and 2 brothers (Albert, Waterloo, and Mose, Lexington). Funeral services were held at Erb Street Mennonite Church, Waterloo, Ont., in charge of J. B. Martin, assisted by Clare Shantz and Leonard Haarer.

Swartzendruber, Glenora, daughter of Bertsel and Nancy (Missamore) Peden, was born April 28, 1900, near Findlay, Ohio; passed away at her home near New Carlisle, Ohio, Dec. 11, 1954; aged 54 y. 7 m. 6 d. She and her brother Stacy spent a year at the Mennonite Orphanage at West Liberty, Ohio, and later spent 6 years as a foster daughter in the home of John R. Wenger and family. At the age of 10 she accepted Christ as her Saviour. On June 29, 1918, she was married to Omar Swartzendruber. This union was blessed with 7 children (Paul M., Tustin, Calif.; Ruth—Mrs. Leonard Leichty, Mt. Pleasant, Iowa; Anna—Mrs. James Martin, Montevideo, Uruguay, S.A.; Ed, Degraff, Ohio; Earl L., Washington, D.C.; Elwood D., Goshen, Ind., and Ronald, at home). Also surviving are one brother (Stacy, Kansas City, Mo.), one half brother (Emmanuel Fachting, St. Louis, Mich.), one half sister (Mrs. Hazel Bridegaum, Findlay), and 17 grandchildren. She was a member of the Oak Grove Church and attended and served faithfully whenever her health permitted. She had been in failing health since 1930, becoming worse the last few years. Death was caused by cerebral hemorrhage. She passed away at home alone, seemingly without a struggle, and was found a few hours later.

Troyer, Abraham N., son of Noah D. and Elizabeth Troyer, was born Oct. 31, 1869, in Lagrange Co., Ind. He moved with his parents from Indiana to Kansas in 1877. They established a home near Inman, in the vicinity of the West Liberty Mennonite Church. Here he accepted Christ as his Saviour and began a life devoted to Christian service. On Nov. 14, 1897, he was united in marriage to Lizzie Zimmerman. To this union came 3 children (Stephen, who died at the age of 13; Gertrude, and Dessie). He engaged in farming until 1921 when he moved to Hesston so that his daughters might attend a church school. After establishing his home in Hesston, he engaged in the oil, grain, and coal business. For 2 years he served as business manager of Hesston College and Bible School, and he served his community as city counselor for many years. On May 15, 1932, he was ordained to serve as deacon to the Hesston Mennonite Church, and served in that capacity until his age caused him to relinquish his duties. He remained interested in the work of the church as long as his health permitted. His wife passed away on July 20, 1938, and he spent his remaining years with his children, taking much pleasure in his 4 grandchildren. On Aug. 24, 1953, he suffered a stroke which eventually caused his death. On Dec. 16, 1954, he quietly went to sleep at the Mercy Hospital, Moundridge, Kans., aged 85 y. 1 m. 16 d. Surviving are his 2 daughters (Gertrude—Mrs. Paul Roupp, and Dessie—Mrs. Murray Bandy, both of Hesston), 4 grandchildren, 4 sisters (Mrs. Anna Zimmerman, Hesston; Mrs. M. F. Boyts, Crystal Springs, Kans., Mrs. Mammie Comins, Mio, Mich., and Mrs. Harry Griffin, Grand Rapids, Mich.), 3 brothers (David, Attica, Kans., Sylvenous, Goshen, Ind., and Noah, Glen Carbon, Ill.). Funeral services were held in Hess Memorial Hall, Hesston Mennonite Church, where he held his membership, on Dec. 19, with Ivan R. Lind and Milo Kauffman officiating. Burial was made in the West Liberty Cemetery, near Windom, Kans.

Troyer, Floyd Wayne, was born Aug. 4, 1940; died Dec. 12, 1954; aged 14 y. 4 m. 8 d. Floyd accepted Christ and was received as a member of the Clinton Brick Church, Goshen, Ind., on Jan. 14, 1951. He leaves to mourn his early departure his parents (Mr. and Mrs. Edw. Troyer), 2 brothers (Cornelius, Goshen, Ind., Eugene, Fort Wayne), and 4 sisters (Myrtle—Mrs. Samuel Bontrager, Elkhart, Ind.; Fannie —Mrs. Howard Yoder, Hicksville, Ohio; Edna—Mrs. Ben Longacher, Spenserville, Ind., and Anna Mae at home), grandparents (Mr. and Mrs. Christian C. Bontrager, Topeka, Ind.), and a host of relatives and friends. Floyd was very regular in attending church services and was presnt in the morning service of Dec. 12. At 1:15 in the afternoon he died in an auto accident. He will be remembered as a happy, well-behaved, consistent young Christian. Funeral services held at the Clinton Brick Church were conducted by Amsa H. Kauffman assisted by John Troyer. Burial was made in the adjoining cemetery.

Wilson, Rena, daughter of the late Jacob and Elizabeth Endsley Barber, was born near Masontown, Pa. March 31, 1877; died in the Mercy Hospital, Pittsburgh, Pa., October 24, 1954; aged 77 y. 6 m. 21 d. She is survived by her husband, Joseph, of Masontown, Pa., 2 daughters, 3 sons; 27 grandchildren, 12 great-grandchildren; 4 sisters, and 2 brothers. Funeral services were conducted from the Kaprive Funeral Home, by Paul M. Roth. Burial was made in the Masontown Cemetery.

Wyse, Junior Chris, was born near Stryker, Ohio, April 22, 1921; died Oct. 7, 1954, in an auto accident near Monte Vista, Colo.; aged 33 y. 5 m. 15 d. At the age of 14 he gave his life to Christ and became a member of the Fulton Co., Ohio, congregation, and transferred his membership to the First Mennonite Church of Denver when they moved there in 1948. On Nov. 25, 1943, he was united in marriage to Donna Lugbill. God blessed their union with 3 children. He leaves us with a challenge for faithfulness to our Lord and a challenge to young men of his own age and responsibility to accept the opportunities of being a loving "daddy" to their own family and children. He leaves his wife, 3 children (Marcia, Karlin, and Candice), his parents (Mr. and Mrs. Joe Wyse), 3 brothers (Mahler, Warren, and Marion), and a host of relatives and friends. Funeral services were held Oct. 9 in the Denver Mortuary by Glenn Martin, and on Oct. 12 at the Central Church,

Archbold, Ohio, by Jesse Short, P. F. Frey, and E. M. Yost. Interment was made in the Pettisville Cemetery.

Zook, Solomon K., son of Chris and Nancy Zook, was born April 5, 1889, in Belleville, Pa.; passed peacefully away at Bethel Hospital, Newton, Kans., Dec. 18, 1954; aged 65 y. 8 m. 13 d. On Nov. 30, 1916, he was united in marriage to Barbara Yoder. To this union were born 2 sons and 2 daughters. He is survived by his wife, his four children (Esther—Mrs. Levi L. Yoder, Hutchinson, Kans.; Durbin, who is convalescing at a Minneapolis, Minn., hospital from a major operation, and who resides at Glenburn, N. Dak.; Ruby—Mrs. Gene Weaver, Hesston, Kans., and Lloyd, Denver, Colo.), 6 grandchildren, 2 sisters (Mrs. Isreal Yoder, Belleville, Pa., and Mrs. Mose Byler, Mechanicsville, Md.). Preceding him are his parents, 2 brothers, and 2 sisters. He became a Christian and united with the Mennonite Church when he was a young man, and was called to the office of deacon on June 30, 1943, to serve the Fairview Mennonite Church, Minot, N. Dak. Because of ill health he moved with his family to Hutchinson, Kans., in 1951, transferring his membership to the Hutchinson Mission Mennonite Church, where he served as deacon as much as his health permitted. He was in ill health a greater portion of his adult life, but was always patient in his suffering. His funeral was held at the Hutchinson Mission Mennonite Church on Dec. 21, 1954, with Glenn Martin, Floyd Kauffman, and Sanford E. King in charge. Burial was made in the Yoder Mennonite Cemetery, near Yoder, Kans.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

That the World May Know, by Charles W. Ranson; Friendship Press; 1953; 154 pp., Index; $2.00 cloth, $1.25 paper.

Charles W. Ranson, author of this book, is easily one of the foremost missionary leaders of our day. One reviewer has said, "Probably no man alive today is better qualified to understand and communicate the meaning of the world-wide mission of the Christian church than Charles W. Ranson." He was born in a Methodist manse in Ireland, entered the ministry in 1924, and in 1929 was called to India on missionary work, where he served for nearly two decades. In 1947 he was elected general secretary of the International Missionary Council, and has lived in New York since 1948.

The title of the book is taken from what Ranson considers the central task of the church: "That the World May Know." The author states his purpose by saying, "I pray that this book may help those who read it to see more clearly the meaning and relevance of Christ's mission in the world today, and, perchance, to hear Him say once more: **'As my Father hath sent me, even so send I you.'"**

The book is written in three parts: Part I describes the "Contemporary Perplexity," Part II attempts to give "Historical Perspective," and Part III seeks to stimulate faith in "The Christian Prospect." The book with its scant 150 pages is too brief to do more than point the way in all three of these time phases of Christian expansion. Yet the treatment does not give the impression of being mere sketch or outline, but brings many ideas and interpretations into clear focus.

After describing the national tensions and political conflicts of our day he speaks of the Church's "Unchanging Mission." The task of the church is in the midst of this era when so many things and institutions are being shaken, but the church's mission is unchanging because the purposes of God do not change.

Historical perspective is always sobering and instructive. Present movements can only be understood in terms of past historical development. There have been other missionary movements in the history of the church but the modern missionary movement is of fairly recent origin. Ranson makes the somewhat startling observation that the Reformation church was defective in its sense of world-wide mission. "The Reformation," he writes, "seen as a return to apostolic Christianity, was at this point (of universal missionary obligation) seriously incomplete." He gives historical sanction to a view, held in our own church circles scarcely half a century ago, that at the beginning of the Protestant era it was commonly accepted that Christ's Great Commission was given only to the original apostles and expired with them. Almost three centuries later the Pioneers of Expansion, such men as Carey, Ziegenbalg, Plütschau, and others, saw with new clarity and vision the command to preach the Gospel to every creature and became the forerunners of this our modern missionary movement. This movement has produced in the midst of a divided and warring world the universal church—the one bond, hope and unity among men otherwise divided.

In Part III the author calls the church back to a living hope as he deals with "Christian Prospect." It is hard to see one's way ahead in the present world situation. He admits that "little progress has been made in interpreting the tumultuous events of our time in the light of the sovereign purposes of God." But our hope lies in seeing God at work in history and perceiving the meaning of that history in the cross of Christ, and believing that in all history God is fulfilling and will fulfill His purposes. Our hope is not in ourselves nor in the automatic processes of history but in God.

The task is difficult but full of hope. It is moreover an urgent task that requires of all His children fidelity and devotion. The book thus closes on a high note of faith and consecration. For laymen and ministers—for all who have a normal interest in the task of the church in the world today, this book by Ranson will give information and challenge.—J. D. Graber.

Items and Comments

The cost of military engagements of the United States in the past forty years, not including year by year upkeep of the military establishments, is as follows: World War I —$66,592,966,000. World War II—$449,678,266,000. Korean action—$150,878,533,000. This is a total of $667,149,765,000.

* * *

There has been a great increase in drunkenness in Russia during the last few years. The government is attempting a temperance crusade. One of the chief arguments is that alcohol is an old "capitalistic" device to deaden the senses of workers and make them easy prey to exploitation. Billboards read: "Alcoholism—a Survival of the Past." Scientists and doctors write articles for the newspapers and magazines on the disintegrating effects of alcohol on the body. Many drinking places and sidewalk vodka stands have been closed. But still a great deal of drunkenness continues.

* * *

The Mennonite Brethren Church has moved toward a unified educational program by placing its liberal arts college at Hillsboro, Kans., and a junior Bible college at Fresno, Calif., under one board of directors. The new board was instructed to study the church's higher education program with the goal of determining a possible relocation of its liberal arts college and where its seminary should be established. The newly elected moderator of the Mennonite Brethren is H. H. Janzen, President of the Mennonite Brethren Bible College in Winnipeg. The Mennonite Brethren Conference has 178 missionaries serving in foreign fields. It has a total membership of 24,136. The conference has decided to send representatives to the Mennonite World Conference to meet in Karlsruhe, Germany, in 1957.

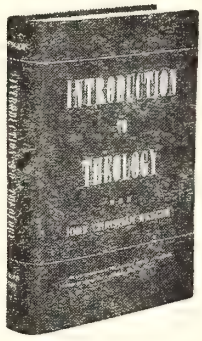
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This year 250,000 persons will be admitted to mental hospitals for the first time. At the present rate, one of every twelve children born each year will need to go to a mental hospital sometime in his life. Over one half of all of our hospital beds are occupied by mental patients. Mental illness costs us over $1,000,000,000 per year in tax funds. Balanced against these sobering facts are some encouraging, but less well-known facts about the progress that has been and is being made through research in attacking some of the problems of mental illness. Twenty-five years ago, for instance, involutional melancholia, an illness of the middle years, was hopeless in almost two thirds of all cases. Today two thirds of such patients are discharged within a year of admission to a mental hospital. The recovery rate for schizophrenia has tripled over the last forty years. Improved therapy has enabled the Topeka State Hospital in Kansas to discharge eighty per cent of its patients as improved or recovered within the first year.—**N. Y. Times.**

* * *

In New York City 18,000 pupils now attend all-day classes in Jewish schools. In addition, 75,000 children receive instruction in after-school hours or on week ends from one to three days per week. It is estimated that during the elementary school period, eighty to eighty-five per cent of the Jewish child population of New York City attends a Jewish school for at least two years, according to the **New York Times.**

INTRODUCTION TO THEOLOGY



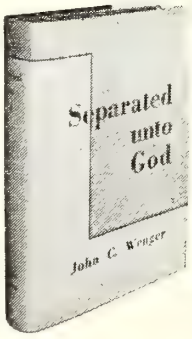
John C. Wenger

Men, since history has begun, have been concerned about God, future life, and the problems of morality, sin, and behavior.

Introduction to Theology is a summary of what Mennonites believe the Bible says about these things. Something of a classic for $4.00.

SEPARATED UNTO GOD

John C. Wenger



Separated unto God is a book of unusual nature in today's world. Because it vigorously states the specific characteristics of righteous living as we understand it to be. Divorce, entertainment, modesty, business practices—all these and more of the practical problems of today's modern world are discussed from the Christian standpoint in this remarkable book. $3.50

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During the first five months of 1954, Israel exported $50,000,000 worth of goods, which is sixty per cent more than the same period last year. This includes $30,000,000 worth of citrus fruits, a sixty-one per cent increase over a similar period the previous year.—**The Moody Monthly.**

* * *

The Heifer Project is inspiring other countries to do their bit, also. Korea needs ducks, which are hardier than chickens, lay edible eggs, and can find food in rice paddies and marshes. Holland has the world's greatest number of Khaki-Kampbell ducks. A Dutch committee of churchmen has agreed to take full responsibility for supplying 60,000 eggs for shipment next spring.

* * *

Declaring that Christians are under obligation to obey the injunction, "If thine enemy hunger, feed him," the Fellowship of Reconciliation has launched a campaign to urge President Eisenhower to make available "a generous portion" of America's surplus food to the victims of the record-breaking floods of last summer in China. There seem to be reliable reports that floods of the Yangtze and Huai rivers surpassed anything ever before recorded, inundating most of the vital "Rice Bowl" that provides the major part of China's food. In a similar but less destructive flood in 1931, 140,000 persons were drowned and 53,000,000 died in the resulting famine. Methods used by the campaign are: sending small bags of grain or cereal to the White House as a demonstration of concern, and seeking the signatures of 1,000,000 church women urging the president to send the food as a love gift to the hungry children of China. Officers of the Fellowship of Reconciliation are concerned that the campaign be kept free of all political overtones. Signature blanks and the small cotton bags may be secured from: Fellowship of Reconciliation, 21 Otterbein Avenue, New York 32, New York.

* * *

British members of the Baptist Church who have returned from Russia, where the Baptists are still an important denomination, report a renewal of antireligious activities in the Soviet Union. A new antireligious periodical is being launched, and the Russian press has been engaged for some months in a campaign against religions of every kind. The Russian teachers' professional paper has asked for the systematic denunciation of all teachers who show "a neutral or friendly attitude toward religion," and the Soviet trade unions have been instructed to put a stop to the growing practice of observing religious holidays. A writer in the **London Baptist Times** reports that there has been for some time an increase in support for the Baptist faith in Russian factories and mines, and he suggests that the recent official antireligious campaign is a sign that Christianity is far from being suppressed by forty years of Marxist rule, and is in fact so much on the increase that the government is concerned. —**WP.**

* * *

Utah's electorate, about two-thirds of whom are Mormons, turned down by a vote of nearly two to one a proposal to transfer three state-operated junior colleges to the Mormon Church. Another proposal for the closing down of a junior college at Price, Utah, was rejected by a three-to-one vote. The move to discontinue one junior college and to hand the other three schools back to the Mormon Church was made by the state legislature on account of financial difficulties of the state.

* * *

In a recent speech, President Eisenhower gave classic expression to an obvious fact: "We have arrived at that point where war does not present the possibility of victory or defeat. War would present to us only the alternative in degrees of destruction. There could be no truly successful outcome."

* * *

A party of ten persons representing evangelical groups in Paraguay called on President Stroessner to present him a Bible signed by missionaries in that country. The meeting was a cordial one, and the Paraguayan president greeted each member of the party before it left. Among the persons who were to meet President Stroessner was John R. Schmidt, of Mountain Lake, Minnesota, director of the Barrio Grande Leprosy Mission project. He was unable to be present. Frank J. Wiens, of Reedley, California, represented the leprosy mission at this meeting.

* * *

The Tobacco Industry's Research Committee has announced grants totaling $82,000 for research into the possible effect of the use of tobacco on health. The grants are going to various universities and medical schools. On the same day on which these grants were announced a book was published entitled, **Smoking and Cancer,** by Dr. Alton Ochsner. Dr. Ochsner has long been an outspoken critic of all tobacco habits. His book maintains that a cause-and-effect relationship between tobacco usage and cancer and heart disease has already been confirmed by studies made. He questions the value of the research program carried out by the tobacco industry, and charges that the industry is trying "to postpone a day of reckoning for the irresponsible advertising and sale of its products."

* * *

College graduates tend to give top priority to churches when making donations, with hospitals, national and community causes, youth agencies, and schools and colleges coming next, in that order, according to a survey conducted by Teachers' College, New York, among more than 45,000 of its graduates.

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Gospel Herald

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LIBRARY BIBLICAL SEMINARY

Is the Bible the Word of God?

By Cleva R. Hanna

Because the value of the Bible in human life depends upon its origin, and because influential skeptics would undermine our faith in it as divine, it is well for each Christian to face and settle the question, "Why do I believe the Bible is the Word of God?" As long as the question raises doubts in the mind there can be no intelligent or active faith in God Himself.

My reasons for believing the *Book* to be God's Word are:

1. *It contains more wisdom than man has ever been able to fathom completely.*

Through thousands of years men have studied it, and thousands of volumes have been written to explain it, yet the depth of its teachings has not been reached. George Müller read it through a hundred times only to confess that he found fresh truths each time he read it, and left others but partially understood. Finite mind cannot wholly grasp such infinite wisdom. Through the effort to do so man is ever reaching toward a fuller understanding and appreciation of God, the Author of the Book.

2. *Its teachings are superior to those of any or all other books.*

There are six other great books of religious faith in the world—the Vedas of the Brahmans, the Zend-Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Koran of the Moslems, the Five Kings of the Confucians, the Granth of the Sikhs—but not one of them presents a character like Jesus Christ; not one of them has a real remedy for sin. They contain only a part of the moral and spiritual truths found in the Holy Bible of the Christians. Someone has said that these books hold "jewels of thought, but jewels taken from the very book they ridicule."

3. *Its unity is a miracle beyond the power of man.*

Beginning with Genesis God's revelation progresses from the creation of the world and man until it culminates in the promise of the making for man of a new heaven and a new earth wherein righteousness shall flourish—and that unity in spite of the fact that the Book is a number of separate writings written over a period of 1500 years, by a number of men of different occupations, of different social status, and from many different countries. It is like a great crown made up of gems of various kinds, of various values, from various places, yet all making up one matchless whole of beauty and worth.

4. *Its fulfilled prophecies have proved true in every detail.*

There are predictions concerning individuals, heathen nations, the Jewish people, the Messiah, all of which seemed, at the time, impossible of fulfillment, but they proved true as to place, time, and manner.

There are also prophecies in type, in the tabernacle, ceremonies, sacrifices, and feasts of the Old Testament. These all pointed to the Messiah, His life, death, atonement, and resurrection, and to events in the history of the New Testament church. Men realize that these things were beyond conceiving by the mind of man.

5. *It has withstood every attack of its enemies.*

Through the ages efforts have been made to destroy it. Able men have used ridicule, reasoning, the findings of science, to refute its teachings but to no avail. Edicts have been issued by governments to have it burned, but today the Scriptures exert a greater influence on mankind than ever before. Given to us in Hebrew and Greek, the whole Bible has been translated into 197 languages, while some part of it has been published in 1,059 languages. William Tyndale gave his life that we might have it in printed form and today Bible societies are sending it to all corners of the globe.

6. *Jesus Christ testified that the Bible is the Word of God.*

Of the Old Testament He said, "The scripture cannot be broken" (John 10:35). Again, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms."

As to the New Testament, He said to His apostles, "The Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Since it was the Holy Spirit who brought to the minds of the apostles the things which they recorded, Christ was saying that the New Testament, as well as the Old, is from God.

7. *It influences the life and character of man for good as no other book has ever done.*

Surely it is God, through the person of His Son and His Holy Spirit, who controls the heart of the man surrendered to Him, but it is through the Bible that He speaks to bring man to a knowledge of Him and a desire to obey Him. Lew Wallace was an infidel until he read the Book through carefully, then he wrote Ben Hur, a book which has helped to win hundreds for Christ. Millions can joyfully say from experience, "The holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:15, 16).

8. *I, myself, have experienced what it can do for a life.*

In youth I was selfish, stubborn, and bitter against hard and seemingly unfair circumstances, but through the reading of the Bible I came to put my trust in One who gave me a different outlook on life. The more I have studied it, the more I have trusted and the happier I have been. What instruction it has given me for my daily walk, what comfort in sorrow, what peace through days of war and hardship, what hope for days ahead, what assurance of an eternity with the Lord of heaven and earth! Nowhere have I found greater encouragement for every circumstance than in the words, "All things work together for good to them that love God" (Rom. 8:28).

Unshakable

By Lorie C. Gooding

The tempests of a thousand years
Have flung themselves against this hill;
And still the mighty mountain stands
Unchanged, unmoved, unbeaten still.

This rock, in ages past and gone,
Repulsed the savage, surging seas;
And still unmoved the rock remains
Despite the storms of centuries.

So stands this Word. Through every storm
Of strife and hate it standeth sure.
And when the world shall pass away
The Word of God shall yet endure.

Someday the rock will melt away,
The hill will crumble into dust.
When all is gone, there shall remain
This Word of God in which I trust.

Holmesville, Ohio

The natural man cannot understand or love the Book, for the "natural man receiveth not the things of the Spirit of God." The Bible, the Word of God, "came not . . . by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

Nesmith, S.C.

Antidotes for Discouragement

BY GEO. H. CLEMENT

The fifth column of the Sunday school is discouragement. Ask any superintendent what his greatest problem is, and he will answer, "Discouraged teachers!" Inquire further as to why they are discouraged and probably you will get answers like this: "Miss Harvey has a class of young girls. She thinks they do not appreciate her presentation of the lessons. They do not always pay as good attention as she feels they should. She imagines she is wasting her time." Or "Mr. Caudill has a class of teen-age boys. He says he keeps their attention pretty well but that in his two years of teaching he has had only one of them accept the Saviour. He figures someone else could do a better job." And so the answers go.

We believe that if a teacher kept certain Bible facts in his heart and mind he would find these facts antidotes for discouragement. Better than that, they would prove deterrents to even the slightest sign of depression or despair. Let us consider these Scriptural factors.

The Sunday-school teacher is likened in the Bible to a husbandman. He is a sower of the Good Seed of the Word, and therefore qualifies for the above term. Note Matt. 21:33, 41; II Tim. 2:6; Jas. 5:7, 8. You likely have a vegetable garden. You plant the seed, and then you *wait* for life to appear. Sun and rain of many days have to combine their beneficent work before your faith and patience will be rewarded. James refers to this fact when he writes: "Behold, the husbandman *waiteth* for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain" (Jas. 5:7).

James repeatedly enjoins upon the servant of Christ to be *patient*. And to be patient one must have *faith* to believe that the Good Seed is working in the hidden life of the soil of the soul. What kind of garden would one have if after a few days the gardener impatiently dug beneath the soil to see how the seed was doing? Sunday-school teacher, you may wish you could probe beneath the apparent indifference of your scholars to see what the Seed of the Word is doing in their souls. But you cannot. With patience and faith you must believe God's Word is not returning unto Him void. Isa. 55:11. No farmer would remain on his farm one week if he did not have faith to believe that the seed sown would bring a harvest, and if he did not have long patience to wait for that harvest day. Waiting is not idleness, for while he waits he works. He cultivates and fertilizes the soil, and keeps the weeds from choking the seed. Teacher, prayerfully *wait* upon the Lord for your class. You will renew your own strength, as well as bring blessing upon your scholars' souls. By seizing every opportunity cultivate the souls of your class in weekday efforts of various kinds. By thus doing you will not have time to think about yourself, and before you know it, souls will be born in Christ.

Paul makes it very clear that the Sunday-school teacher may expect to reap an encouraging harvest *if he faint not*. He writes: "In due season [His time] we *shall* reap, if we faint not" (Gal. 6:9). Dear co-worker with Christ, believe God's Word! He says you shall reap! Why doubt that statement, just because the harvest does not appear in *your* time? "Your labour is not in vain in the Lord," the apostle writes to the Corinthians, and to *you*. I Cor. 15:58. Therefore cast aside all discouragement, be ye steadfast, unmoveable, always abounding in your Sunday-school teaching. The reaping time is bound to come!

Finally, there is another antidote for discouragement. The writer to the Hebrews exhorts the one who is apt to be "wearied and faint in your mind," to look unto Jesus, and consider Him. Look unto Him, who for the joy that was set before him *endured the cross*." He endured the contradiction of sinners against Himself, because He looked forward to the glory that awaited Him.

Sunday-school teacher, there is a great day up there ahead awaiting you! There are the rewards; there is the "Well done" of the Master. Christ endured unbelievable trials because He saw the joy that was set before Him. Just a few years of toiling and praying and hoping and waiting—then the great harvest day. The reaping day will see you entering heaven, bringing in your sheaves. Paul looked forward to that day with great anticipation. He wrote: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Discouraged Sunday-school teacher, "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet . . ." by fortifying your soul with these antidotes of Scriptural assurance. Walk firmly down the pathway of God's will. Go with faith, patience, courage, and hope to that class of yours. Great will your reward be now, for His presence will be with you, and great will be your eternal rejoicing.

Big Stone Gap, Va.

Our Readers Say—

Having read the article in last week's GOSPEL HERALD by Bro. John R. Mumaw on Divorce and Remarriage I would like to express my sincere appreciation of the clear, detailed, and Biblical way in which he has dealt with this question. I thank God for the fact that this article was available to our readers.

There has been much discussion on this question in many of our circles and we feel that often we have been led to compromise with error because of human sympathy without sufficient regard for the Word of God. In the words of our brother, our redemptive program cannot be redemptive unless it is governed by the Word of God.

There has been an insistent attitude that the church must give an answer to those involved in divorce and remarriage, with the idea that they can, if we find the proper method, continue to live together and care for their children. It is said it would be wrong for the church to break up the home. But let us never get the cart before the horse. Who broke up the first marriage? The church assumes no responsibility except that of dealing with all problems of sin in a Scriptural way.

May the Lord help us to return to and maintain Biblical standards regardless of what may be involved. . . .—*M. E. Bontreger, Calico Rock, Ark.*

* * *

I read with interest the article by Bro. Mumaw on the subject of "Divorce and Remarriage" and the "Our Readers Say" remarks by Bro. Milo Kauffman. Bro. Kauffman states in the last paragraph of his remarks ". . . with those entangled in the divorce evil." Here he admits, as I am sure most sound theological people do, that divorce is evil. If we then start with the fact that divorce is evil, I see no other way to deal with it than to deal with it as evil. We believe that stealing is wrong; we believe that drinking is wrong; and we believe that other things are wrong and that when one becomes converted he makes restitution for the *sins* or wrongs he has committed in order to become fully reconciled with his God. If one steals a horse from his neighbor, we all think it a serious matter. The law even brings the offender to court and metes out just punishment. Yes, we agree that the man who was a robber, the man who was a drunkard, should return the horse or quit drinking. So why should not the man or woman who robbed a wife or husband also not return what has been stolen. Ignorance and indifference will never excuse anyone. If they would, we would not need missionaries. When one turns from sin or evil, how can he continue therein? I feel we are setting a very dangerous precedent to even give it any favorable consideration whatsoever.—*J. James Brenneman, Belleville, Pa.*

GOSPEL HERALD

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EDITORIAL

Broken Beyond Healing

He who is often reproved, yet stiffens his neck will suddenly be broken beyond healing.—Prov. 29:1, RSV.

The grace of God is a great theme. It is central to the Christian faith. One who has experienced the grace of God can never cease to praise Him that "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:10). It is the essence of a doctrine of forgiveness that we need not suffer the consequences of our sins. Mercy and love have made a way whereby, when a man turns away from his sins, he is fully absolved and freed. This grace of God is for every man, and it applies to every situation. God never meets the truly repentant one with repulse. He never refuses His grace to one who sincerely asks for it.

But lest the doctrine of grace give us a careless and flippant attitude toward sin, it is good to look also at the teachings of the Bible which indicate the ineradicable consequences of sin. There is such a thing as being broken beyond healing, of going beyond the reach of grace. It is dangerous to trifle with God, with conscience, with sin, for there is a point of no return. There are deeds which cannot be undone. There are consequences that cannot be canceled.

Some people carry their idea of grace so far as to argue that somehow in the end God must contrive universal salvation. If finally righteousness is to prevail in the entire universe, with all things made subject unto Him, they say, then certainly all God's creation, including the men and the women whom He has brought into being, must be comprised in His universal kingdom, and enjoy the benefits of His love and mercy. But this is to argue against what God has revealed. He has clearly told us that those who reject His offer of salvation beyond a certain point shall be sent away to everlasting punishment. "Everlasting" is the same word as is used in the phrase "everlasting life." There is a place of refuse, a Gehenna of never-dying fire, where those are banished who have hardened themselves against His offer of grace. The great multitude who will spend eternity with Satan and his angels, in conscious and terrible separation from God, are certainly broken beyond healing, for there is no departure from that awful place.

We are given no promise of a place of repentance beyond the grave, nor beyond the coming of Christ. This is the time of grace, the day of salvation. One is not permitted to wait to see what things are like after death, or after the end of this present age, before one decides to accept God's offer of grace. The rich man in hell would gladly have gone to be with Lazarus, but there was no opportunity. We can only think of those who have died unsaved as being broken beyond healing.

But one might get to that place on this side of death. There is such a thing as hardening one's attitude into permanent rebellion. One can disbelieve to the point where faith becomes impossible. Many a man has made so firm his commitments against God and His Son and the Holy Spirit that it becomes a psychological impossibility for him to change. In fact, every day spent in sin increases the probability that the sinner will never turn from his sin to God. Old men can be saved, but not many are, especially those who have had long opportunity to know the truth.

There is another sense in which there may be a breaking beyond healing. Even people who repent and are forgiven may have to endure lifelong disadvantages. Cancer caused by smoking will not be cured by salvation. Homes broken by ill temper and immorality may not be restored by a changed attitude. One meets at every turn of life a reputation he has soiled. And what one has done to others cannot be undone by saying, "I'm sorry." Children reared in godlessness live on to condemn our neglect. The victims of war and murder and lust and greed will probably never hear of our repentance. In such cases there is healing beyond the judgment, but suffering and remorse here.

It is a serious thing to fight God. His grace is not a namby-pamby tolerance. His mercy and His truth dwell together. His loving-kindness and His holiness walk hand in hand.—E.

In Memoriam

How shall we express our sympathy with bereaved friends and our esteem for the departed? The conventional way is with floral tributes. The growing of flowers and the preparation of the wreaths, sprays, and bouquets which cover and surround caskets is a huge business. There is much to be said for the kindness and regard which these beautiful gifts represent. But soon the funeral is over and the flowers are wilted and faded. Would there be some better way?

Many Christians with a sense of stewardship have adopted the plan of memorial contributions to some Christian cause. On page 119 of the new Mennonite Publishing House catalog there is listed a suitable card which can be sent to the family. The paragraph introducing this item is as follows:

"In accord with growing concern that expressions of condolence at time of bereavement be in keeping with Christian standards of stewardship and publicity, we present for your consideration the card listed below. It is intended to be used to inform the family of the deceased that a contribution has been made to a designated cause or institution in memory of the departed. The contribution is sent to the treasurer of the cause or organization—the card is sent to the family. The amount of the contribution need not be stated on the card."

This editorial is not written in the interest of sales: the price of ten cents is not an item of importance in Publishing House business. We are interested in encouraging the practice of memorial giving because we believe it is in line with Christian stewardship practices.

There is no time to send for these cards when you need them. Churches would do well to get a supply and distribute them to all who are interested in this Christian way of expressing sympathy. Boards, institutions, and other organizations could well encourage this plan of donation.—E.

♣

There are still vast areas of the world where the name of Christ has never been heard and where there is still no hindrance to preaching of the Gospel save the lack of a messenger.—C. W. Ranson.

Funeral of a Japanese Fisherman

In American Samoa

BY FRED S. BRENNEMAN

Takeichi Hasegawa, a young Japanese fisherman, arrived in Pago Pago, American Samoa, on Wednesday, Dec. 1, 1954. He was born in Japan 22 years ago. He was one of the 24 young men that I met when they arrived, and they were a jolly group. When the health certificate for one of them was temporarily lost they all had some fun amongst themselves because they appeared to be telling him that he would be confined to the boat. Little did we think that one of them would soon meet with a fatal accident.

Two days later Hasegawa was suddenly struck down when a block fell from a cable of the unloading boom and struck him over the heart. He was rushed to the hospital but succumbed to the injury before arrival there. Upon my return from a visit to the dispensaries and the medical work on the Manua Islands, I was informed that the funeral was to be held soon.

There are some Japanese resident in Samoa who live in the nearby village of Fagaalu. The funeral was arranged by them to be held in the London Missionary Society Church with the Samoan pastor officiating. It was an impressive service.

The Samoan minister brought a message on the fact of the resurrection, and the early return of the Lord. The singing of familiar songs by the choir and congregation was very impressive. If someone would have asked me, "What mean those tears that you wiped away?" I would have said, "They are shed because this boy lost his life far from home, and because he was not a Christian." The Japanese manager with whom I had spoken a little informed me that he was not a Christian, but that they felt it was the best thing to have the funeral by the Christian Church since they had no other means.

The graveside service was also beautiful and impressive. Japanese and Samoans and one or two others dropped flowers on the lowered casket. The casket was placed in a newly constructed concrete vault, over which the slabs of concrete were laid and the joints were effectively sealed with fresh concrete. This was inexpensive and certainly a very good protection. It is the plan that someday in the future the body will be exhumed and returned to Japan.

But now began a part of their service that makes me wonder and a bit sad. The Samoan chiefs began to move about waving some small bunches of coconut branches, and occasionally giving out a shrill shout. They also prepared for a feast or Ava Ceremony. It did not seem to be appropriate for me to remain for this; so I left. But I asked one of the better-educated Samoans, "What does this mean?" He replied, "This is according to the highest dignity of the Samoan culture."

This is also the indication that when the Samoans were originally accepted into the Christian Church they were permitted to retain many of their former customs and beliefs. Consequently they have carried over into their practice in the church much that is not according to the Scriptures. But when one receives the answer, "This is according to Samoan culture," and especially if it is "according to the highest dignity of Samoan culture," there is no use to try to obtain a further explanation.

But let me pay tribute to the very fine spirit of kindness and sympathy of these people to the stranger in their midst in the hour of deep sorrow. May this inspire us to accept such opportunities, and at all times to be in earnest prayer for the people who do not know Him, "whom to know is life indeed."

Pago Pago, American Samoa.

Are We Growing as Christians?

BY RUTH JOHNS

Recently we had the lesson on "Growing in Love." We talked about God's love to us and our love to each other. We again said that the true Christian will love as Jesus loved. How did Jesus love? He went to the cross and gave His life for us, and we should give our lives for each other. Those are good words and we seem to know them well.

As to giving one's life for his brother, I haven't given mine, and you haven't given yours. Yet Jesus did, and so have many others given their natural life for the cause of Jesus Christ. But they weren't here to talk about it afterwards. So let's all step down off that high plane of Christian service. We have not attained unto that.

But giving our lives for Jesus may also mean living sacrificial lives for the good of others. Let's look at ourselves at this point.

Jesus wore His body; it was burdened; it became very tired and weary in teaching and showing people the way of salvation. His great love and compassion for them was that they might believe and be saved. How many souls have we brought to Jesus in this past year? Have we in any way helped someone spiritually? That wouldn't include merely bringing cheer. There are many ways to make people feel better for a while. Jesus didn't scatter much sunshine among sinners. He said, "I came not to send peace but a sword."

Perhaps you are thinking, I can't tell how many souls were saved by my Christian influence in this last year. Jesus knew when virtue went from Him, when the woman touched His garment in faith. I believe that everything the Spirit asks us to do will cause a conflict with our flesh. Have you ever had to say to yourself, "I'll do this for Jesus no matter what the outcome"? There are those who have attained such a degree of holiness that their lives inspire others to walk close by faith and trust, but the self-righteous have no such influence. Some of us will step down again; we have not brought souls to Jesus.

How else did Jesus love? The Scriptures say that He "went about doing good." He healed the sick, fed the hungry, gave sight to the blind, and brought back life to dead bodies. He helped their physical bodies. Now we are on more familiar ground. We have done some of these too. Yet how much time and energy from our bodies went for our brother's welfare last week? We worked hard; we were very busy. But how much went for other people? Our families won't count. "If ye love them which love you, what reward have ye? do not even the publicans the same?" We claim to have a different love. Let's examine ourselves. How much did we do for a

(Continued on page 56)

25 Years Ago

(From GOSPEL HERALD, *Jan. 2, 1930)*

Bro. D. J. Fisher of Kalona, Iowa, was ordained a bishop in the East Union congregation on Dec. 22, five bishops having a part in the ceremony.

(From GOSPEL HERALD, *Jan. 9, 1930)*

Bro. W. E. Haning is the newly ordained deacon in the Springs, Pa., congregation.

(From GOSPEL HERALD *Jan. 16, 1930)*

Word reaches us that Bro. John F. Funk of Elkhart, Ind., passed to his reward during the early hours of Wednesday morning, Jan. 8, at the ripe old age of 94. Bro. Funk was perhaps the most widely known and certainly one of the most influential men that has figured in the history of the Mennonite Church in America during the past century. . . . He is best known for his work as publisher. . . . He founded the Herald of Truth in 1864.

On Jan. 5 ordination services were held at the Kaufman Church (Davidsville, Pa.). . . . The lot fell on Bro. Irvin Holsopple, who was ordained by Bro. James Saylor.

Coatesville, Pa. A Sunday school has been organized at this place by the Millwood and Maple Grove churches. There is an enrollment of 66 children, 61 city children, most of whom do not attend Sunday school at all.

The Heart of a Sunday School Teacher

By Edna Beiler

Nov. 20—We had our opening service at the Pine Street Mission today. It isn't much of a place—a house tucked in a row of ramshackle houses, all facing the railroad tracks. Trains shake the walls and rattle the benches when they racket past. But—twenty-two children from the community turned out this morning.

I had six in my class, ranging in age from four to eight. Little Eddie (the youngest) cried and Irene almost did but kept on singing "Wonderful Words of Life" between gulps. Sophia likes Sunday school but Emanuel kept begging to go home; he's hungry! (Poor little chap. He probably was!) Dorothy and Benny could hardly keep out of each other's hair. I wonder about their background.

Nov. 27—Snow and cold. We had fewer little ones but more older children. The church was still closed when we got there and cold. Br-r-r! Bro. Martin promises he'll roast us out next Sunday!

I made a mistake and brought next Sunday's cards instead of today's. (The quarterly should have a special department for absent-minded teachers, giving advice for situations like that!) I finally decided to switch stories, but it flustered me a good deal. The children were restless, too. Benny's legs are so short for the big benches; so it's no wonder. Sophia overslept and didn't get here until it was half over, even if she lives next door.

Bro. Martin sang "Saviour, Like a Shepherd Lead Us" for a closing song. Half the group sang in one key and the other half in another! It didn't sound so good, but when I looked at the children's earnest faces I was sure God wouldn't mind a bit!

Dec. 4—Bro. Martin brought a small hand bell along. It makes a very satisfying clatter down Pine Street and through Gibson Alley, and the children come trooping in when they hear it.

Dorothy insisted she could learn "The Lord Is in His Holy Temple" by watching my lips move and imitating me! We've been working on "Away in a Manger" for the Christmas program, and I'm trying to teach them a few Bible verses, but it's uphill work. They love the stories, but don't pay much attention to anything else. Dorothy and Benny were rowdy again; they never look as if they really hear anything even when they're not fighting. I visited in their home last week. It's no wonder they are like that. What a mother!

Dec. 11—Our attendance was up to 36 today. Wonderful! (It sounded like 66, but they'll learn how to act in church after a bit.) I had one new pupil—Emma Mae. Irene came very late—just as we were about to dismiss. But it's not her fault. She ran all the way. Her heart is beating from it yet!

I'm working on a little poem with motions for Christmas:

So Christmas stars (point up)
In skies so blue
Are God's kind thoughts
For me (point to self)
For you (point to group).

Benny whispers, "Dorothy doesn't say anything," and Emanuel shouts, "I don't know how it's going to turn out!"

Dec. 18—Very blustery and half my class were absent. Joseph came for the first time. When Bro. Martin said, "Good morning, boys and girls," the response was, "Good morning, Mr. ——— [giggles]." So he told them his name. He thinks my little ones should call me *Sister* Hilda. I guess I will get used to it, but it doesn't sound right.

In the church we have a right to change methods, but the principles never change.—Harvey E. Shank.

Our Christmas practice went poorly. Sophia keeps saying Christmas *stairs* for stars! Emanuel hit Irene over the head with his quarterly; so she grabbed his hair and pulled. He yelled—and then refused to admit he'd started the whole thing himself! Irene was late again, but not as late as last Sunday.

Alice Weber has been appointed my helper now. Johnny came for the first time and Alice didn't know whether he was a girl or boy. Luckily, he is too young to mind the mistake!

Dec. 24—Alice and I went with Bro. and Sister Martin for street meetings along Pine Street. Children gathered, in spite of the cold, and ran with us from place to place. They stood around while we sang and helped hand out tracts with a possessive air. I overheard Eddie tell a friend, "The one in the blue coat with the nice face is *my* teacher!" (It made me search my heart to see whether my thoughts always matched my face in class!)

Dec. 25—Christmas Day. Everybody on hand with wide smiles! We practiced in class for a few minutes before we gathered in the church for the program. In spite of my fears, none of my class shouted or forgot. Grins widened even more when we handed out the treats!

Jan. 1—Bro. Martin explained about the awards for perfect attendance today. New high in attendance—49. Praise the Lord for every one of them. Emma Mae wanted her ears pulled because it's her birthday! She proudly showed me her birthday pennies. Alice couldn't be here; so I had my hands full. And then at the last minute, Bro. Martin asked me to tell the whole group a story. (He had asked Alice. I guess she forgot.) Well, I stuttered through it somehow, but I felt terrible. Then afterward Sophia said so earnestly, "That was a *good* story, Sister Hilda." And somehow, it made up for everything.

Jan. 8—Sophia and Eddie were both very late today. The rest were all on hand plus two new ones: Shirley and Jessie. They all acted like little Jack-in-the-boxes the whole time—except for Dorothy. After a bit she said, "If Jesus were here, I guess you'd behave!" It made the others think a bit. I couldn't have been more surprised if the roof had dropped on us. Dorothy, the irrepressible! She must be absorbing more than I thought.

Jan. 15—Attendance: 56 today. It keeps going up! Eddie and Benny got into a scrap, and did they fight! Benny cried loud and long. It was my fault, too. I wasn't prepared the way I should have been. Well, I'll try to do better next time.

Jan. 22—Cold and cloudy. My classroom was cold; so we combined Ruth Herr's class and mine in her classroom. We had thirteen altogether, and it was all we could do to keep order. (More than we could do, I should say, to be absolutely honest.) Each child was ready to say the memory verse because I gave them little picture cards for doing it. I had a new pupil—no less than Thomas Jefferson himself! Dorothy continues to improve. I'm amazed.

Jan. 29—Dorothy brought a Knox Gelatin recipe book and some old Christmas greetings along to Sunday school. She seemed to think she had quite a treasure. Thomas Jefferson can't sit still. He was even *under* the bench once today. Bro. Martin's comments on the lesson are good for grownups but much too lengthy for the children. They get very restless and noisy. Our attendance was down to 49 today.

Feb. 5—What a day! Everybody was so noisy and inattentive. Thomas Jefferson insisted on opening the window, then he dropped his cap out as an excuse to crawl out after it! He calls me *Misses* Hilda. Emanuel didn't seem at all interested in the story (about healing the lame man at the Gate Beautiful) until I got to the part where Peter and John were arrested. He sat down quickly then and said, "Oh, I want to hear this. Go on . . . go on!" Sophia was here on time, but Dorothy and Benny didn't show up at all. I must visit there this week. Emma Mae didn't come either. I'm sorry (even though my class was better without her in it) because I saw her out playing.

Feb. 12—Several newcomers again today. They must start at the bottom in learning to behave, of course, and it makes the rest worse. Sophia came in slacks and the other children made fun of her, so she ran home. I went over, but she wouldn't come back. Dorothy and Benny were on hand again. I guess

the visit in their home was more effective than I realized.

Feb. 19—Rain and more rain! Bro. Martin praised the children for coming even if it was wet. (We had 61.) There was a marked improvement in my class. I wonder—are they really beginning to learn how to behave; am I perhaps becoming more interesting, or was it just an "off" Sunday? Benny wanted to know what "guides" means; so I illustrated with Sophia who was making a disturbance just then anyway. (She came in a dress today!)

Feb. 26—Last Sunday must have been an "off" day, because today ran true to form again. I thought I could feel my hair slowly turning gray. Thomas and Emanuel were very naughty and disregarded everything I said. All of them were restless because I failed miserably in keeping attention, or rather in getting it in the first place. Finally, I let Tommy lead in several songs, and did he sing! He sang all over—swayed back and forth so far he almost lost his balance and had to side-step a little. But the minute he sat down he was as bad as ever. I am ashamed of my failure and discouraged too. They seem worse than ever; what can I do with them? I dread next Sunday.

March 5—Things went a little better today. The lesson picture was more interesting than usual—Peter knocking at the door after his release from prison. I had only five cards for seven pupils, a real tragedy among these children who have so little. I gave each one a picture of someone doing a kind deed (out of a magazine). Then we went over to Ruth's class and showed the pictures while we sang "Little Drops of Water." They liked it and Ruth's class did too. Thomas and Eddie were very angry with each other. I am at a loss to know how to make peace between them when I don't know what the quarrel is about. God, give me wisdom! Attendance: 59.

March 12—A lovely day—spring's in the air. Our attendance went up to 71, with 14 in my class. Dorothy came with a Band Aid on her knee and feeling very important about it. Sophia tried hard to pick a fight with Irene—and Irene rather liked the idea herself. So I very quickly asked them to hand out quarterlies and song sheets until they forgot their grievances. I had very good attention during the story period—the Good Shepherd. The children seem to be learning slowly but surely how to behave in Sunday school. I must be careful not to lose heart. Bro. Martin asked me to lead in singing, which I did—low, slow, and dragging. Perhaps he will know better next time!

March 26—Easter Sunday. Fourteen in my class again today. Sophia stayed in Ruth's class with her sister, and I let her go. My class behaved better because of it, but poor Ruth! Benny and Thomas must have had some kind of quarrel. Thomas was cowed and a little afraid of Benny, but his black eyes flashed the fire of revenge. He kept muttering, "If I ever catch you outside!" He was good in class though, and brightened up wonderfully when I told him he could hand out cards. It's pathetic how little it takes to make these youngsters happy. Attendance: 79!

April 2—Cool and blustery again. I had only ten today. Sophia was back in my class with bells on—very much out to make trouble. She tried to pick a fight with Emanuel, but it blew over. He is beginning to respond a little to my advances. Thomas and Benny could hardly be restrained, but were very willing to be Gentiles while the rest were Jews! They also outdid themselves being Peter and Cornelius. I am more and more convinced that these children must be loved and *lured* into the kingdom of God, but one must needs be as wise as a serpent in doing it! Dorothy very solemnly handed me a tract on purgatory!

April 9—We had a nice time in class, even if the whole fourteen showed up. Sophia stayed in Ruth's class until she saw the walnut shell boats I was giving out (to remind the little ones of Paul's journeys). Then she popped over to us. Ruth and I talked things over afterward, but didn't come to any conclusion. She is too young for the other class, but—Lord, give us wisdom!

There are mature members of our congregations who are qualified to give counsel to the leaders.
—L. S. Weber.

April 16—Several new children turned out as a result of the meetings last week. (Bro. Martin preached every evening.) Sophia and her mother walked past—to show us perhaps? (We told Sophia that she must stay in my class.) Irene wants to sit beside me all the time. Thomas seemed very subdued. I hope he isn't coming down with something! Attendance: 78.

April 23—A lovely day, and the fact that Sophia was back added an extra glow to it for me. She was in her usual mood, but I am determined to conquer her by love. She gets so little at home, she hardly knows what it is.

April 30—I took my class out to the farm with me for a visit after Sunday school. They had a wonderful time and I'm not sorry—even if I am all in! Dad took them home, and I had a chance to get into each home for a few minutes. I am certain that Sophia is over the worst; she seemed to be softening up, bit by bit, all day. Praise the Lord.

May 4—Bro. Martin called tonight to tell me that fire broke out next door to the church. I wonder so much if it was Sophia's home or the Gilberts'. He hadn't heard how much damage was done.

May 5—This morning's paper told the story—with pictures. My little Sophia (how can I write it?) burned to death! The fire started from an oil stove explosion. The mission property is pretty well burned out. None of it seems real or true.

June 4—We held services in our new quarters—another shabby house tucked between other shabby houses in a long ramshackle row. I had fifteen in my class, with Thomas and Benny very much present. Even with so many, Sophia's absence was a very real thing. My little Sophia—just when I could feel a change in her! Yet this has stirred me to renewed zeal. I am still sure that we must love these children into the kingdom, and more sure than ever that I am called to demonstrate the love of Christ to them.

Reading, Pa.

"One-Way Street"

BY ORRIE D. YODER

The way whence I shall not return.—Job 16:22

Some years ago a brother was driving his early model car of days gone by when suddenly he was rebuked in warning notes—"This is a one-way street!"

Quickly the brother replied—"I'm only going one way!" But far more profound than he thought was the solemn truth that he uttered. As that brother's life on earth is passed, he bears witness that not only his auto, but also his course of living, is going only "one way." His reply echoes the single direction that both he and all fellow travelers have been moving since God divinely ordered time and made man a subject of the same.

As we bid adieu to another year, and embrace a new one, we are again solemnly reminded that each year finds us all farther on as we are divinely called to move onward in the frail stream of humanity with never, for a single second, the privilege to return to any of our life in the past. Not willingly, but truthfully, must we learn the fact expressed in the refrain that we sometimes sing:

I am on a one-way track,
No changing trains, or coming back.

Time, the divinely ordered master of all our life and circumstances, and even of our future and eternity, would remind us that those happy days and scenes which we thought made up life in the past were but dots which colored the "moving picture" upon which we shall never again gaze. The scenes now recalled, either of joy or sorrow, were after all, only overnight c a m p i n g grounds where we were allowed to stop briefly along our onward journey of life.

How often we wished to camp longer, and just spend time at those happy stops of life, but like the salesman replied, when asked to remain for dinner, "No, I cannot! I must go on." Thus how often *time* solemnly rebuked us, saying to us

A PRAYER

FOR THIS WEEK

Eternal Father, we give to Thee the worship of our hearts, knowing that Thou alone art worthy to receive our praise. We thank Thee for redeeming us through the death of Thy Son, and we thank Thee for Thy Holy Spirit who empowers us to live in Thy fellowship. Daily our hearts are raised to Thee in abounding praise.

We pray that our rejoicing may not be void of a deep awareness of our responsibility to others around the world who do not know Thy love. Open our eyes, we pray Thee, to the great darkness which has settled over our world. Burden our hearts for the millions who are dying daily without Christ. Give us willing hearts and consecrated bodies that we, in Thy hands, may bring lost souls to Christ. Give us liberal hearts that we may share our material wealth to make Christ known to the lost. In the name of our blessed Lord Jesus Christ. Amen.

—J. E. Gingrich.

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over and over again—"No! we cannot stop. We must go on."

Time would remind us that the precious treasures of life are not the castles that we build, nor the gold that we hoard, but the wise opportunities that we embrace, and the costly investments that we make out of the present minutes, hours, days, and years that our God of love is so graciously giving to all of us, rich and poor alike.

Again *time* is joining the Word of God (Heb. 6:1) and is calling to us perhaps louder than ever before, "Let us go on!" But let us be careful that we are not going the wrong direction on our God-chosen way of life. Let us not park along the way where we are divinely forbidden to stop. Time would tell us that life is not to be spent on the "parking lots" of this sinful world, but in humbly and watchfully traveling onward and forward on our God-planned "one-way" street of life. Let us go on! And let us drive carefully and hopefully.

And, if swifter, fleeter, and faster
We must leave behind the irrevocable past,
Then verily, if faithful, joyful, and hopeful,
We shall reach our eternal home at last.

Del Paso Heights, Calif.

♣

The Bible is the one Book to which any thoughtful man may go with any honest question of life or destiny and find the answer of God by honest searching.—Ruskin.

"Holding Fast the Faithful Word"

By Titus Martin

Recently I asked a teen-age boy what he thought of a minister he had heard for the first time. He replied, "He did not preach; he just talked." I almost headed this article with the title, "A Growing Evil," but decided to use the positive term—what man should do, rather than what he is prone to do at times. Possibly one reason man is tempted to talk about other things rather than the Word is that people have "itching ears" and "will not endure sound doctrine." One preacher who has a weakness along this line, when talked to about it, said he does it to draw the people so that he can preach the Gospel to them. I feel this is a very poor way to prepare the soil for the good seed (the Word of God) to become fruitful. This speaking about other things than the Word may vary, in many ways, from downright entertainment to speaking about other religious groups. A businessman who has to tear down his competitor's product to sell his own has much to learn to be a successful businessman. I believe the same applies to spiritual things in the church.

"Holding fast the faithful word" is one of the qualifications of a bishop, as Paul wrote to Titus, and I think I am doing no violence to Scripture to apply it to every teacher and preacher. The very wording "holding fast" suggests that there is a tendency to let this slip and speak those things that please men, rather than what they need—the Word of God. The primary purpose of teaching and preaching is to lead souls to Christ and to build them up in Him. There is nothing like the Word to do this, and the devil, knowing this, does all in his power to get men of God to talk rather than preach the Word as the boy said to me.

Let us note a few things the Word does. "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). It produces faith: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It cleanses: "Now ye are clean through the word which I have spoken unto you" (John 15:3). It illuminates life's pathway: "The entrance of thy words giveth light" (Ps. 119:130). It gives hope: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "The sword of the Spirit, which is the word of God," is our only aggressive weapon in our spiritual warfare, as given in Eph. 6. These are but a few of the many things the Word does, but to keep this article brief, let this suffice.

We of ourselves can do nothing—we need the Holy Spirit to work through us. When David went against the giant, he chose his own weapon, a slingstone, above the armor of Saul, and won a great victory. In our spiritual warfare I believe the Spirit also would use His own sword, which is the Word of God. Since the Word has the solution for every problem and need of man, and has been tested and proved reliable, why should we stoop to that which is questionable at its best, and neglect that which we know the Spirit can use and delights to use to lead men to Christ, and build them up in Him—the Word of God? I ask again, *Why?*

In writing this I am not throwing stones at anyone. I must confess I could not consistently throw stones, as I am not free from this great evil. I want to do better in the future. I would say, as the departed brother, I. B. Good, once said to a man who, referring to a certain thing Bro. Good had said, asked if he meant him. He replied, "If the shoe fits you, wear it." In closing I would like to give this thought: We cannot hold fast that which we do not have; hence the need of reading the Word and hiding it in our hearts, "for out of the abundance of the heart the mouth speaketh." Since the Word is often neglected in our teaching and preaching, may it be possible that we are filled with the wrong thing? Let each of us examine ourselves, and in our teaching and preaching may our motto be at all times, *"holding fast the faithful word"* (Titus 1:9).

New Holland, Pa.

♣

Whoever seeks happiness in applause will infallibly be disappointed, and will find, upon the whole of the account, abundantly more pain than pleasure.—John Wesley.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for Bro. and Sister Ralph Palmer in their tract ministry in the southern states.

Our new missionaries in Uruguay request prayers for guidance, that they may know how to approach the people of that country who do not know the Lord.

Pray for the unity and guidance of the Spirit at the annual conference in Argentina, Jan. 27-30.

Please remember in your prayers the editors of our various publications, that they may be sensitive both to the reactions of the constituency and the leading of the Lord in their responsible tasks.

ARE WE GROWING (Continued)

neighbor, a stranger, or our enemy last week? Perhaps some of us will need to step down again. After all, aren't we pretty selfish; in fact, we live mostly for ourselves.

As we confess our unworthiness before God the Father, we weep before Him, in shame, for our self-righteousness; we hate our own selfishness; we hate our own pride. At last I believe the Lord is pleased, in that at least we are honest.

We long for more holiness; we long for closer communion with Him; we long to obey His command. We want to do some work for Him. Now we are growing. Now the Spirit can speak to us. Likely, He won't ask us to die for Him this week, but He may give us the opportunity to feed a hungry transient. With a song in our heart we will quickly prepare for him of the best that we have in our house. We will be so grateful that he stopped at our house instead of at the neighbors. We feed the transient because we know that Jesus loves us. If I can do only one deed during my whole lifetime at the Spirit's direction, it will be better than a thousand I may do because of my own goodness.

Brother Lawrence lived in France during the seventeenth century. He was converted at the age of eighteen. He lived such a consecrated life and practiced the presence of God so that his letters and conversations, translated from the French and compiled, have been a blessing to many souls. It is said that they contain very much of that wisdom which only lips the Lord has touched can express, and which only hearts He has made teachable can receive. Near the close of his eighty years Brother Lawrence wrote: "I consider myself as the most wretched of men, full of sores and corruption, and who has committed all sorts of crimes against his King. Touched with a sensible regret, I confess to Him all my wickedness. I ask His forgiveness, I abandon myself in His hands that He may do what He pleases with me. The King, full of mercy and goodness, very far from chastising me, embraces me with love, . . . and treats me in all respects as His favorite." These are the words of a soul which had grown large.

May we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

Conneaut Lake, Pa.

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I believe that . . . everywhere in the world where there are Christians, the churches ought to voice independence . . . of all social systems.—John Peter, Hungary.

"I KNEW HIM— I DIDN'T BELIEVE THE REPORT"

This man was a preacher. He was one of the gentlest and kindest men I ever met. He was as nearly an ideal Christian as I have ever known. I came to this conclusion after being very closely associated with him for a time. Others who knew him better than I did also respected and loved him. He was not a compromiser; he had convictions, but even those who disagreed with him on some matters had a high regard for his Christian character.

Our paths separated and we saw each other only a few times across the years. He had some difficulty in a certain situation. I do not know the details to this day. However, one report that I received was that he acted in a very selfish and unchristian way. I didn't believe it —I knew that man. My knowledge of him was not based on hearsay or theoretical reasoning, but on experience. He and I had worked together and were well acquainted with each other.

My confidence in this man was later substantiated. I was given a different report as to my friend and his difficulty, and I had every reason to believe that it more nearly represented the facts than the first one.

Snap judgments as to people have little value, and even brief interviews by experts may often lead one astray. But if you really want to know people, live or work with them over a period of time—the longer the better. Your experience with them in this way will give you an understanding as to who and what they are. Knowledge by experience is the safest and surest kind of knowledge. Once you have this type of knowledge of a person, you do not quickly believe any and every report you may hear about him.

It is easy for someone to defame or blackmail a man's good name by exaggerated or careless statements about him. However, if this man has an established character with you—one based on actual dealings with him—the report will not be readily accepted, much less passed on. Until what has been told you has been proved beyond any reasonable doubt, your attitude will be, "I knew him, I don't believe the report."

—From *Herald of Holiness*

My Plea

BY OPAL BRAMMANN

"Oh, for a thousand tongues to sing
My great Redeemer's praise"—
So did the great hymn writer
Wish to spend his earthly days.

I, too, Lord, have a deep desire,
O God, I now implore—
Just guard the one tongue that I have,
And I'll not ask for more.

Park Rapids, Minn.

CUTTING OFF EARS!

Peter cut off an ear. On the spur of the moment and with only one stroke he severed the ear of Malchus. He was skilled in the art of cutting off ears.

There are people today who are gifted in using the sword. Here's a layman who is very capable. He can do almost anything which needs to be done in the church and do it well. However, he never gets very far in his activities for the church without cutting off an ear. He is not an expert at getting along with people.

This layman may be the Sunday-school superintendent, . . . the caretaker, or the chairman of one of the church boards—trustees, stewards, or church school. He would be one of the best in his type of work if he didn't use his sword. He seldom finishes any task without having trouble with someone. He can't avoid cutting off ears.

Ministers are not all free from this weakness. In fact, Peter was a preacher. There are the called of the Lord who are superior in their particular field of labor, but they don't seem to be able to avoid using the sword. Every little while they are guilty of cutting off somebody's ear.

Jesus rebuked Peter for cutting off the servant's ear. He also undid what Peter had done—putting the ear back in its place. Still, Jesus cannot in every instance overrule the ill effects of our lack of judgment, impetuousness, willfulness, or undisciplined temper. What havoc is sometimes wrought by those who persist in cutting off ears! No miracle of Jesus can undo the damage which has been done to the kingdom of God!

Stephen S. White, in *Herald of Holiness.*

♣

From the psychiatrist's point of view, what has the Bible to offer along his line? Dr. James Fisher, one of the country's foremost psychiatrists, says, "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene, you would have an awkward and incomplete summary of the Sermon on the Mount." Dr. T. E. Murphy, another noted psychiatrist, says, "The Sermon on the Mount teaches not only the deepest spiritual truths, but also practical technique by which one may find health, peace of mind, and peace of soul."

Dr. Sadler, another psychiatrist, says, "I regard prayer as a mind cure, and personal religious experience as the highest and truest form of psychotherapy. The religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders."—D. Carl Yoder.

PEACE AND WAR

The Hydrogen Bomb and Our Peace Testimony

BY SANFORD G. SHETLER

Considerable sentiment has been aroused in various circles, both among nonchurch and church groups, in recent months against the frightful hydrogen bomb. Every thinking person agrees that, in this new devastating device of war, we have a horrible weapon of mass destruction with fearful possibilities. It seems that history is repeating itself in the spread of violence on the earth and the imaginations of man seem to be "only evil continually."

Yet it is necessary to keep our peace testimony clear even as it relates to this awful weapon. Many of the church groups, especially the peace church groups, have made declarations that the hydrogen bomb should be outlawed. It is denounced as being contrary to the spirit of Christ, which of course it truly is.

But let us be clear in our thinking. Biblical pacifists are not opposed to *some* wars but to *all* wars, and just so they are not opposed to *some* weapons but *all* weapons of war. "The weapons of our warfare are not carnal [none of them], " says the Scripture. It is becoming almost popular to raise a cry against the atom and hydrogen bombs, not only among church groups, but also amongst nonchurch groups. Even the Communists share this view! But why not cry out against the fast-shooting machine guns recently developed, the bazookas, and flame throwers, atomic submarines, and jet-propulsion bombers which are able to strafe at the low altitude of fifty feet with a tremendously devastating effect? During the late war there was probably no means of combat any more dreaded than the flame throwers which were used by the marines and infantry. The gruesome picture of those charred bodies of Japs, shown in one of our leading pictorial magazines, still lingers in our minds. Some "Christian" American soldiers, you see, had annihilated with flame throwers some Japanese soldiers who, in their way of thinking, had taken their last courageous stand.

There is nothing about this business of war that is lovely or artistic. Even though the cause may be supposedly good, the tools to do the job are diabolic. There is no Christian way of killing a person, soldier or civilian, and the mighty blockbusters of World War II were in no sense more Christian than today's H-bomb simply because they were not as totally destructive. An innocent person caught in the path of a T.N.T. bomb or blockbuster was just as helplessly and brutally slain as the poor inhabitant of Hiroshima. In both cases the Spirit of Christ has been abrogated with the result of misery, despair, and death.

We must raise our voices against *sin* which causes men to invent such brutal tools of destruction, and which causes them to *participate* in the destruction. Let our witness be heard against all war, and all weapons, and all participation, and in fact against *all evil,* even against those flattering and deceptive and subtle forms of evil which outwardly give no evidence of destruction, but which nonetheless lead to the grosser sins (so-called) of brutality and debauchery and physical and spiritual destruction of body and soul. Let the world know that we are fighting a spiritual warfare "against the rulers of the darkness of this world," and against "every high thing that exalteth itself against the knowledge of God," and not particularly against the war lords and makers of munitions.

To do this is not popular with the world or with many church groups and pacifist action groups, but it is the correct way to present a Scriptural witness that will lead men beyond the passive position of nonviolence to the positive position of Christian love through an experience of salvation through Jesus Christ. This will bring an abiding peace which will lie deeper than any fleeting humane attitudes developed by sentimental pacifist propaganda against such mighty weapons of physical destruction as the H-bomb.

Hollsopple, Pa.

Courage Comes in Many Forms

It may be too early in the eyes of time to be searching out a Homer to sing the song of courage being written at Fitzsimons Army Hospital.

We heard the overture recently in our newspaper when Dave Stolberg wrote about the courageous twelve conscientious objectors who have offered their lives on the altar of the new science plumbing the depths of the awesome age of atoms.

It would have been a familiar score had someone of the prowess of an Audie Murphy, a Colin Kelly, a Father Duffy, or a Sergeant York answered the roll call to volunteer for the guinea pig assignment of sitting down to a daily repast of food contaminated with atomic radiation.

The men society traditionally pictures as lambs were standing with the hearts of lions. Their legion, set down as men not wont to answer the call to patriotic duty, could be proud.

And in that moment of glory, the world could reconsider and weigh the imponderables that make some men honestly object to taking the battlefield for reasons beyond the wide scope of fear or the narrow confines of selfishness.

* * *

The courageous twelve took up the gauntlet and hurled it into the teeth of those who misunderstood or refused to consider the case of the honest conchie.

Theirs is a singular brand of courage. The same kind that led Columbus out into strange seas, the courage of martyrs, the courage of people who offer their lives not to save their necks but to save other lives. This is the greatest courage.

It can be said the daring dozen who sit down to their "hot" meals are more courageous than Horatio at the bridge, because Horatio knew the enemy he faced, he knew their numbers and the odds against him and the potential of his fine body and the edge of his short sword.

* * *

But the twelve are venturing out on a bridge that leads into the fog of scientific improbables. They know not the odds, the enemy, nor the capabilities of their bodies to withstand whatever the unseen, the unknown enemy can throw at them. In true conchie spirit, they turn the other cheek.

Like the millions who piloted the planes, slogged the mud, waded the beaches, sailed the ships, and drove the tanks in other wars, the twelve are offering their lives for the betterment of their country and of the world.

* * *

A slight, bespectacled boy of 18 from an Ohio farm. A rugged man of 21 from a Kansas farmtown. A handsome Nebraskan of 19. A smiling, quiet Oregonian. A burr-headed teen-ager from Oklahoma.

These are the amazing heroes of the atomic era. Young men who carry their own foxholes deep in their consciences. Young men who will not feel the sharp pain of a shrapnel fragment.

The wide realm of experience can't tell what they will feel. The survivors of Hiroshima and Nagasaki could begin to tell, but they would stop short. That's why their act of courage is so brilliant. They are knocking on the door of the unknown and asking to be let in.

Thank them in advance for their heroic courage. Ask God to watch over them and to mark the Great Ledger with their names.—Pasquale Marranzino, in *Rocky Mountain News.* Reprinted by permission.

♣

For one man who rejects Christianity because he misunderstands it, ten reject it because they understand it too well—because they know it is a call to the selfless and sacrificial life.—E. Herman.

FAMILY CIRCLE

I'd Rather

I'd rather have a little rose
From the garden of my friend,
Than to have the choicest flowers
When my stay on earth must end.

I'd rather have the kindest words
Which may now be said to me,
Than to have the choicest flowers
When life has ceased to be.

I'd rather have a loving smile
From the friends I know are true,
Than tears shed round my casket
When I bid this world adieu.

Bring me all your flowers today,
Whether pink, or white, or red,
I'd rather have one blossom now
Than a truckload when I'm dead.

—Selected.

Flowers for the Living

By Ruth G. Erb

She had followed me to the car as I was leaving from a brief call. We were having sweet Christian fellowship. Precious converse it was about the Lord, His goodness, and His work. It was hard to leave.

Then came a little interruption. She went quickly to a big old-fashioned rosebush. Carefully she chose some lovely buds for me to take along.

Their spicy fragrance brought back trains of childhood memories not only then but as long as their perfume filled the house. Those few rosebuds gave me a million times more pleasure than a truckload of roses could after I am gone. Not only did I enjoy the flowers, but the spirit that prompted their giving. Love-light was beaming from those sparkling blue eyes. A warm smile of cheer accompanied the gift. My! I thought, God did know that Sallye would make a good minister's wife. She gives her flowers to the living!

Let us tell our friends sometimes why we appreciate them. Let us give heartening cheer, a word of praise while we have a chance. As a church group we say we believe in giving our flowers to the living but are we faithful in doing it? Maybe a word of praise, a rosebud, or a kindly pat on the shoulder would straighten many a drooping shoulder and strengthen weakening knees.

A lovely young girl who seemed to be a faithful Christian left home one day. She went to live with a divorced man. Later a Christian lady felt prompted to write her a letter. That letter opened the young woman's heart. She said how terribly she had suffered in her childhood home at the hands of a supposedly Christian father. She confided, "If only one family would have shown an interest in me I do not think I would have gone with Edward."

Often that quiet Voice within prompts us to do a kind deed, speak a cheery word of praise, or give a flower of some sort. Let us really practice our belief of giving our flowers to the living.

The sweet red rose she brought to me
With childhood's true devotion;
The buttercups and Queen Anne's lace
All glowed with adoration.
White hyacinths he sent last spring
Had set my heart to singing,
That melody awakened then is
Joy to others bringing.
The other day a child was ill:
Some flowers with a ribbon
Spoke to his heart the love I felt,
The love the Saviour's given.
Why wait 'til death's heart-chilling dew
Your thoughtless heart has broken?
Give flowers to your loved ones now,
Of love and life a token.

E. C. H.

Sheridan, Pa.

Juvenile Delinquency

Or Is It Parent Failure?

John Wesley Lee

If I am my "brother's keeper," how much more am I my child's keeper? What great responsibility is thrust upon the parents when a child is born into the family! A child born to live or to exist forever, somewhere!

We are exhorted to "train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). But what if you fail to train him, let him come to manhood, without Scriptural training? When he makes the awful discovery that you willfully neglected his soul, down deep in his heart he may never forgive you! Away with the wicked, nonsensical statement that you should "let him choose for himself." No good parent will put this false theory into practice. Suppose a mother would say, "I will not send my child to school; let him choose and go when he wants to go. I will not wake him up in the morning; let him choose the time of rising. I will not choose his food for him; let him select his own food." These last suppositions are only suppositions; because you are a father, a mother, a matured person, you choose for the little child; you know that the child will profit by your practical knowledge. One greater than all parents said, "What is a man profited, if he shall gain the whole world, and lose his own soul" (Matt. 16:26)? Schooling, early rising, good food are, at best, only temporal benefits; but the salvation of the soul is an eternal benefit!

"Take this child away, and nurse it for me, and I will give thee thy wages," said the daughter of Pharaoh to the mother of Moses. Mother, the Lord gave you your child; will you train him for God and heaven? If you will train him Scripturally, the Father in heaven will bestow great riches upon you, unlimited wealth upon your son. You shall have the joys of a soul winner, the wages of eternal pleasures, a family circle unbroken in heaven, the everlasting satisfaction of knowing that you did not live in vain! Then upon your redeemed son, heaven will heap riches, honor, and glory; trusting God to forgive him, receiving Christ as his personal Saviour, your son will be adopted into the family of heaven. All the honors that you ever desired, or thought would be wonderful for him to have, will be his, and a thousandfold more! Being born again he will be made an heir with Christ, and that will make him richer than the richest worldling who ever lived.

Let us make our appointment with God, and then daily meet Him around the family altar. Take fifteen minutes from the less important things of earth, read the Bible to the family, thank the heavenly Father for His many blessings, and petition Him to continue His bountiful mercies. The Bible contains the mind of God relative to our earthly life. Make God known to your children. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).—*Tract.*

EXPRESSIONS OF APPRECIATION

I want to express my thanks and appreciation to the many friends who remembered me with cards, flowers, food, and many other gifts, and also for the visits and prayers while I was in the hospital and since I am at home. Words cannot express how much these mean. May the Lord bless and reward each one of you.—Eli Kanagy, Orrville, Ohio.

* * *

We sincerely thank every one who participated in helping us to enjoy the Christmas season by sending us cards, letters, gifts, and in various other ways, such as the carol singing by the junior Sunday-school classes and their teachers. Pray for us. We wish every one the rich blessings of the Lord Jesus Christ.—Harry and Alma Lehman, Chambersburg, Pa.

* * *

I wish in this way to send a thank you greeting to all my friends for the Christmas gifts and cards I received over the Christmas season, and to the carolers who sang for me. It was very nice to hear the singing and I enjoy it. I wish everybody a very happy new year and God's blessing to all.—Mrs. Peter G. Martin.

* * *

We wish to express our sincere thanks and appreciation to all neighbors, friends, and relatives who so kindly remembered us with prayers, cards, flowers, and visits during the recent illness of husband and father in the hospital and since he is at home. May the Lord richly reward each of you as you continue to serve Him.—John and Lettie Hostetter and family, Lancaster, Pa.

TO BE NEAR TO GOD

DISCIPLESHIP IN THE BOOK OF JOHN

Sunday, January 23

Read John 12:20-36.

Jesus gives the same answer today as He did to the Greeks who said, "Sirs, we would see Jesus."

The disciple must honestly ask himself, "When did I die? Am I dead? Am I dying daily? Is the old self life still raising its ugly head? Do I excuse myself? Am I crucified with Christ? Am I dead indeed unto self and sin?

"Am I still so alive in self that there is no fruit? Does my self hide God from others? Does my self-spirit manifest so much flesh that God is shut out?"

O Father, I would be dead unto self indeed and alive unto Thee.

Monday, January 24

Read John 13:1-17.

Do we disciples really know what Jesus did? We have much to learn: The Master and Lord stooped to do a menial thing to teach them what service means, to teach them that no one in the brotherhood is above another. Since He put Himself on a plane with us, who are we to think highly of ourselves? What work is too lowly if He directs it to be done? What service too insignificant if He says we are to see it through?

Lord, keep us in the place of usability. May every contact we make be saturated with Jesus Christ.

Tuesday, January 25

Read John 13:31-35.

It was a new commandment the disciples needed, so that they would be able to carry on after Jesus left. It was a commandment for a love that could be demonstrated. Jesus would soon do it supremely. As He loved them they were to love one another.

Men can know God only as they see His love demonstrated in the disciple. The essence of God is love. Anything contrary to that deflects from other people indentifying us with Jesus.

We dare not have anything in us that says, "I was so provoked and irritated" or "I gave him a piece of my mind" or "I can never forgive." If it does happen, the today's disciple like Peter is stricken with remorse.

Fill us, Father, with victorious love.

Wednesday, January 26

Read John 14.

Let not your heart be troubled:
Believe in God and Christ.
Jesus is coming again to take you to heaven.
Jesus is the Way—you will not go astray.
Jesus is the Truth—you will not grope in error.
Jesus is the Life—you will not die.
Jesus hears your prayers.
Let not your heart be troubled:
The Spirit is here in you.
The Father loves you.
The Father and Son make their abode with you.
Jesus gives you His peace.

Thursday, January 27

Read John 15.

Discipleship means a close-knit relationship with the Lord Jesus—as close as the vine and branch relationship; separate the two and there is nothing.

The purpose of the union is fruit bearing. The eternal truth Jesus was teaching is that men joined to and belonging to Him bear fruit. And Jesus speaks not only of fruit, but of more fruit and of much fruit.

Dear Father, this truth searches the disciple's heart. Make of us fruitful branches for Thine own purposes and glory.

Friday, January 28

Read John 16:12-15.

What privileges come to the disciple! The Son has all the Father has. There is common knowledge, common possession, and common purpose. The Spirit takes of all that vastness and will show us what it is!

And so we have fellowship with the Father of all creation. Here we come into intimate relationship with the Lord of glory and the Lord of our salvation. And we have the presence of the Spirit as He guides us into all truth.

Saturday, January 29

Read John 17.

Jesus prayed for the disciples gathered around Him that evening and He prayed for the disciples who would be living in 1955. Blessed inclusion!

That prayer has not yet had its Amen. In heaven that prayer of intercession goes on for us. For our being kept, for our unity, for our making known that the Father sent the Son—for these the Christ is still concerned. The disciple is here for a high purpose.

Dear Lord Jesus, we thank Thee we are Thy disciples.

—Sadie Hartzler.

Man's Nature and Need

Sunday School Lesson for January 30

(Gen. 1:26-31; 6:5, 6; Mark 7:21-23; Rom. 3:23; Heb. 2:6-9)

Your pupils must not think of themselves more highly than they ought to think, and yet they must think rightly on the doctrine of man. A false conception of man has led and is leading many people astray.

What distinguishes man from the animals? How is this distinction told in the Scripture? Let your pupils relate the differences and then read together the story of the creation of man to see what they find. Remember your pupils do have minds (given by God in creation). Let them do some thinking on their own. Too many teachers think that teaching is telling. Teaching is helping people to learn, but each learner does so by his own activity, not that of another. And if our pupils don't learn, we are not teaching.

The creation story reveals that man was made last. The creation sequence advanced to the most perfect, to the highest. All the rest was made to serve man. Man was the crown of creation.

In the creation of man we feel an approach of love and affection: "Let us make man." The other acts happened upon the speaking of an authoritative word.

Man was not made in the likeness of any created creature, but in the likeness of the Creator. He is connected with God, not with the lower animals. He is above and over them. Man's soul bears God's image in respect to his intelligence, his moral nature, his dominion, his immortality. The body does not carry God's image.

See the wonderful plan God had in the total creation. It would be profitable to consider the plants, the animals, the minerals, the heavens, all as the gift of God to man. "I have given you." What honor was betowed on man!

If the physical body God created, "fearfully and wonderfully made," is considered in class it will be most profitable to give the attention to the mind and spirit and soul of man. Be sure your pupils appreciate how wonderfully God has made them.

The next fact in the doctrine of man is that man fell into sin. Let your pupils give evidence upon evidence that this is true. Man comes far short of the glory of God. The man who over the radio deplored the holiday week-end car accidents and in the next breath encouraged men to drink beer is pretty far from the intelligence and wisdom God would give man.

But God still thought man worthy of reremption and provided a marvelous plan to quicken us together with Christ and bring us by His grace to be to the praise of His glory. For this purpose He made us. With deep feeling we must wonder how God can be so mindful of man. Redeemed man is in a far higher position than was the innocent man. We can but praise God for our privileges in Christ Jesus and give ourselves to help restore others to their original purpose.

The Grace of God is the lesson for next Sunday.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Nothing that is taught in the Word of God is nonessential.—J. L. Stauffer.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Kenneth Good, Morton, Ill., was guest speaker at the Discipleship Conference held at the Canton, Ohio, Bible School during the week end of Jan. 9.

The Lancaster Conference material aid committee made a valuable food contribution for foreign relief when it collected 190 bushels of apples. When dried, the fruit weighed 900 pounds.

The speaker at the West Liberty (Ohio) Youth Rally on Jan. 15 was Sam Wolgemuth, of the Brethren in Christ Church, who has been serving as Director of Youth for Christ in Japan.

The Mennonite Revival Singers, a chorus from the Maple Grove Conservative congregation at Hartville, Ohio, gave Christmas programs in Ohio, Indiana, Tennessee, Florida, and Virginia. The director is Joseph Overholt.

Bro. Mervin Miller and wife have moved to Scottdale from Akron, Pa., where he has been serving as personnel director. He is on a one-year assignment at Scottdale to set up a personnel office at the Publishing House.

Bro. Howard Snider, who is helping to produce our educational materials at Scottdale, is assisting in the North Scottdale mission work, where he teaches an adult class.

Bro. and Sister John P. Oyer, parents and grandparents of a number of our church workers, celebrated their 75th wedding anniversary at St. Johns, Mich., on Jan. 15.

The I-W Quartet, sponsored by the Denver I-W Unit, gave a program at the Pleasant Valley congregation, Jan. 14 and at Yoder, Kans., on Jan. 18. This quartet is traveling in the interest of the MCC Unit, and the total Peace Witness of the Mennonite Church.

Bro. Milo Kauffman, Hesston, Kans., gave lectures on Christian Stewardship at the Crystal Springs, Kans., Church the week end of Jan. 9.

Thirty-two persons were admitted into church fellowship, thirty-one by baptism and one by letter, at the Central Church, Archbold, Ohio, on Jan. 9. Bro. O. N. Johns, Louisville, Ohio, officiated.

Bro. J. W. Birky, Spartansburg, Pa., is spending the winter in the Albany, Oreg., community. His address for the present is Tangent, Oreg., c/o Glen Kuhns.

Dedication services at the Oak Grove, West Liberty, Ohio, Church were held Jan. 9, with George R. Brunk preaching the dedication sermon. The church has been remodeled and Sunday-school facilities added.

Christian brethren who experienced conversion in Grateford Penitentiary prepared a program given at the Rocky Ridge Church, Quakertown, Pa., Jan. 9.

Don Augsburger, Philadelphia, Pa., was guest speaker at the Youth Meeting held at the Rockhill Church, Telford, Pa., on Jan. 15.

The Souderton Mennonite Church furnished the program for the young people's meeting at Perkasie, Pa., on Jan. 9.

A group from the Tedrow Mennonite Church gave a program at the Pinegrove Church, Stryker, Ohio, on Jan. 2.

Junior teachers who were puzzled by the (unintentional) omission of reference to the Words of Cheer honor roll in last quarter's Junior Teacher may still get their reports in if they are sent immediately.

Ontario Mennonite Bible School, Kitchener, Ont., began its forty-eighth annual winter term on Jan. 3 with 68 registered and more expected. Six states and two Canadian provinces are represented. J. H. Hess and Osiah Horst are assisting the Institute faculty as teaching staff.

Bro. E. M. Yost, area bishop supervisor for Colorado, met with all Colorado pastors at Pueblo on Jan. 6.

The Yearbook of the Goshen College congregation shows a total membership of 536 as of September, 1954. Average attendance in the Sunday school for the year was 546.

Relatives and friends from Illinois, Indiana, Ohio, Virginia, Nebraska, Idaho, Kansas, and various churches in Iowa attended the funeral of Sister Eliza Ross at Kalona, Iowa. Obituary next week.

A chorus from the Holdeman, Nappanee, and Olive congregations, under the direction of Bro. Merrill Swartley, gave a program at the Nappanee, Ind., Church on Jan. 2.

The new congregation sponsored by the Conservative Mennonite Conference near Blountstown, Fla., has chosen the name of Bethel Mennonite Church. The present membership is 46 from the following states: Ohio —15; Florida—13; Delaware—7; Iowa—5; Kansas—2; Indiana—2; Michigan—2. A special project for the first quarter of 1955 is reading the New Testament through in 13 weeks. The pastor is Raymond Byler.

Bro. Tilman Smith, Eureka, Ill., was scheduled to give lectures of special interest to Sunday-school teachers at the Morton, Ill., church each evening from Jan. 16-19.

Bro. and Sister Harry L. Longenecker, parents of Bro. Henry Longenecker, minister at the Strickler congregation, Middletown, Pa., celebrated their golden wedding anniversary Jan. 16.

The Iowa Mennonite School Chorus gave a program at the Iowa City Mennonite Church on Jan. 2.

The Parish Messenger is a monthly publication of the Goshen College congregation prepared especially for nonresident members.

Numerous reports are heard of congregations which exceeded their quota in the Missions Week campaign. Is yours among these?

Bro. J. P. Oyer was licensed for the ministry at Leetonia, Ohio, on Jan. 2. He is serving as associate pastor of the Leetonia congregation.

One member was added to the Holdeman congregation, Wakarusa, Ind., on Jan. 9, with Bro. Lee J. Miller, Shipshewana, Ind., officiating.

The Executive Committee of Mennonite Publication Board met at Scottdale on Jan. 8.

Mennonite and Amish families living in the vicinity began on Nov. 14 to hold Sunday school and other services at Christ Church, a seldom-used Episcopal Church at Werton, Md., on the eastern shore of Chesapeake Bay. Maurice W. Landis, Paul Huddle, and John Rudy have filled appointments there. The highest attendance has been forty-eight. The Lord bless this new work.

Announcements

Sharon Mennonite Christian Day School, Ybor City, Tampa, Fla., will render a program at Pinecraft, Sarasota, Fla., Sunday evening, Jan. 23.

Ministers' Study Week at Canton, Ohio, Bible School, Jan. 25-28, with Howard Charles, Goshen, Ind., and Gideon Yoder, Hesston, Kans., as instructors. The studies are also adapted for Christian workers.

Bro. Amos Sauder will speak at Miner's Village, Pa., YPM, on Jan. 23.

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Calendar

Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Annual Ministers' Bible Study and Fellowship meeting of Conservative Mennonite Conference at Cuba congregation, Grabill, Ind., Feb. 15-25.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The Carl Becks, missionaries to Japan, were met at the boat in Seattle, Wash., when they arrived for furlough on Dec. 23 by several carloads of friends from Oregon and Winton, Calif. The Becks kept the following appointments in Oregon before starting east: Albany, Christmas morning; Rescue Mission, Portland, Christmas evening; Fairview, Albany, Dec. 26, morning; Bethel, Canby, Dec. 26, evening; Old People's Home, Albany, Dec. 27, afternoon; and Sheridan, Dec. 27, evening.

Bro. Oscar Wideman, McMinnville, Oreg., General Mission Board member from the Pacific Coast conference district, is attending school at Eastern Mennonite College. During his absence Bro. S. E. Eicher, Albany, Oreg., will serve for him as district representative.

The Workers in Tanganyika, Africa, report that 325 patients are now receiving medicine at the Shirati Leper Colony. This is the absolute maximum that they can accept because of limited facilities, and so from now on they will need to deny medicine to any other folks who desire it. The leper ministry is proving to be a very effective witness to the people who come there for treatment.

Bro. Clyde Mosemann, Montevideo, Uruguay, reports that just as they were ready to sign the contract for renting a house in the area of Montevideo where they plan to begin their witnessing program, the owner decided to sell the building. Pray that God will show the missionaries His will for their work.

Bro. and Sister J. Weldon Martin, Mathis, Texas, are spending several months in Mexico in language study and Bro. Martin will also be taking some seminary classes. Their address until further notice will be Seminario Teologico Bautista Mexicano, Torreon, Coah., Mexico.

The Eastern Mennonite Board of Missions and Charities is scheduling its Annual Meeting sessions for March 8-10 at New Holland, Pa.

A ground-breaking service for the Sunday-school wing of the new Mathis, Texas, church building was scheduled for Jan. 16.

Address change: Bro. and Sister T. K. Hershey, Goshen, Ind., to Box H, Mathis, Texas.

Bro. J. Frederick Erb, Detroit, Mich., served as special speaker on a Christian Life Conference at West Liberty, Ohio, over the week end of Jan. 2. Bro. Willard Bontrager, Mancelona, Mich., preached for the Detroit Mennonite Church on that Sunday morning.

The Mennonite mission in Tanganyika, Africa, sponsored a three-week special language school at Nyabasi during December. New missionaries in the mission took advantage of this course, which supplemented their regular language study.

Progress continues on the East Side Mission building, Saginaw, Mich. About $1,000.00 is needed to complete the structure. Bro. and Sister Melvin Leidig will be using the building for living quarters and mission work. MYF groups or Sunday-school classes might be interested in providing the church hymnals or folding chairs for the fellowship center as a special project. The address is 1803 N. 23rd St., Saginaw, Mich.

Bro. Clifford Strubhar, Culp, Ark., mission worker, who became seriously ill recently, has been taken to the Little Rock, Ark., hospital for observation and treatment. Surgery may be necessary. Pray that God will restore him to his field of service.

Bro. Milton Vogt, missionary on furlough from Bihar, India, spoke at the Monterey Mennonite Church, Bird in Hand, Pa., on Sunday, Jan. 9, and at the Oley, Pa., Mennonite Church on Jan. 11. He will be speaking in the Virginia conference district according to the following schedule: Jan. 18, Northern bishop district; Jan. 19, Middle bishop district; and Jan. 20, Southern bishop district.

The Hospitals and Homes Committee of the General Mission Board will meet in the Palmer House, Chicago, at 9:00 a.m., Feb. 9, just preceding the meeting of the Protestant Hospital Association.

Froh Bros. Homestead, Sturgis, Mich., needs personnel replacements in the kitchen, laundry, and for the late night shift due to several I-W men completing their terms of service. Interested persons should contact the superintendent, Ben J. Yoder, or the Personnel Director, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. Omar B. Stahl has resigned as secretary of the Allegheny Mission Board and Bro. John L. Horst has been appointed to fill the unexpired term.

Farewell services for Sister Dora Taylor, who is returning to missionary service in Honduras, will be held at Frazer, Pa., on Jan. 30.

Bro. Norman Shenk, who has just completed a term of I-W service, will assist Bro. Ira Buckwalter in the treasurer's work for the Eastern Board of Missions and Charities.

A congregational fellowship, followed by farewell service for the Simeon Hurst family, was held by the Elmira, Ont., congregation on Jan. 12. The Hursts were due to sail from New York, Jan. 15.

Word has been received that the Howard Hammer family has arrived safely in the city of Belem, Brazil. They have rented an apartment and are making further plans to take up language study there. They report that they are all well. Their correct address is Caixa 469, Belem, Para- Brazil.

Bro. Paul G. Burkholder was ordained as deacon on Jan. 2, at the Glad Tidings Church, Bronx, N.Y. There were three in the lot from which he was called. Bro. William Strong brought the message and Elmer G. Martin officiated in the ordination.

The Maple Grove Gospel Mission west of Millersburg, Ohio, has an average attendance of about 25. Bro. Andrew A. Miller is the superintendent and Bro. Harry Stutzman has bishop oversight.

Sister Alta Housour, if plans carried, has now sailed from Formosa to Indonesia, where she will be engaged in mission work.

Bro. and Sister M. C. Lehman are working with refugees from behind the Iron Curtain at Hanau, Germany. They report great physical and spiritual destitution.

Bro. Wilbur Nachtigall, former missionary to Puerto Rico, was installed as pastor of the La Junta, Colo., congregation on Jan. 2. Bro. Wesley Jantz, the former pastor, has accepted a position as administrator of a Mennonite hospital at Mountain Lake, Minn.

Your Treasurer Reports

The Relief and Service Committee continues to carry on several major programs for our church. Through its support of the MCC program, the relief and service budget of the General Board attempts to carry our responsibilities as a Mennonite Church for the outreach through the witness which is given in the foreign relief and refugee program. The long-term voluntary service program and summer service units are a responsibility of this committee. In addition to these, the program of services to I-W men including PAX Service are directed and supported.

The budget adopted to carry on these programs has been kept at a minimum, and we believe at present represents what we should do as a church in these several areas. At the present time a total monthly budget amounting to about 50¢ per member is needed. It has been suggested that this amount be met through regular monthly offerings in each congregation. Through these regular offerings we believe that the above quota of 50¢ per member per month can be met.

Due to the urgency of maintaining the various programs being sponsored by the Relief and Service Committee, we would like to again encourage each one to contribute liberally to the relief and service offerings taken in your congregation. We appreciate very much the special contributions which are received for this fund and also the special projects which are sponsored in connection with the relief and service program. However, we need to recognize that the basic program for the relief and refugee program must be carried on if such special projects are to be possible and to be effective. In light of this fact, it is of major importance that we first contribute the funds which are needed for the relief and service program, and when this need is met we can then carry on the special projects which make the program more vital and effective.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Lessons from Ethiopia

BY ROBERT H. GARBER

There is a Bible scene recorded in Genesis 18 that could just as well have taken place in Ethiopia yesterday. It is the story of Abraham entertaining the three men who stood by his tent on the plains of Mamre. Visualize if you can a traveler who is crossing a gently rolling plain covered with grass and thorn trees, and marked only occasionally by a terebinth tree which gives welcome shade to a travel-worn man. Then imagine the semitropical sun which during the middle of the day beats down unmercifully on those who have not been fortunate enough to find the shelter of a tree or a roof. This is the picture Abraham saw as he was sitting in the door of his tent that day.

Abraham's response was immediate and adequate, and was typical of the oriental hospitality one finds in places in Ethiopia today. Notice what he did. First, "he ran to meet them from the tent door." He was not satisfied to let them greet him and make their wishes known, but he made the first move, going out of his way to meet them with an undisguised eagerness. He also showed them a sign of respect which is practiced commonly here: he "bowed himself toward the ground." One may well notice the station of a visitor by the bowing of those who know him when they greet him. The more pronounced bow indicates a man whose rank is above that of ordinary men, and with strangers it is an essential part of the greeting. Such was the greeting of Abraham to these three men.

Since he was sure that these men had become weary while traveling, Abraham offered them a place to rest, water to wash themselves, and food. I suppose if this same situation would present itself to some of us we would hesitate to offer such hospitality because we have nothing prepared, and in our twentieth century pace of living, travelers would not have time to wait until food was prepared. But this did not faze Abraham. As soon as the strangers gave assurance that they would accept such hospitality, he instructed Sarah to make cakes quickly from meal that was on hand, and he took from his flock one of his best young calves and had it dressed. Then when everything was ready, he set before the strangers the food he had prepared and he stood by them while they ate, ready to minister further to their needs.

The first time when we along with the doctor were invited to eat at a house where a patient had been treated, we accepted to show our response to their gratitude for the treatment. While the coffee beans were put over the fire to roast, and later put into a wooden mortar and crushed with a pestle, we heard a sound of sizzling outside the house where a few of the people had gone after we accepted the invitation. The sound of sizzling continued outside while the crushed coffee beans were put into a pot of water and boiled, and finally we were served with freshly made coffee and freshly roasted meat, served with the native "injara," a pancakelike bread. The outstanding part of it all was that all the preparations were made after we had accepted their invitation about ten-thirty at night. We appreciated their kindness immensely and had to feel that the kind of hospitality we were used to showing to some strangers hardly would count beside that which we had enjoyed.

It is tremendously helpful sometimes to meet with those of a different cultural background than ours and to see just what was in the thinking of the New Testament writers when they wrote such things as "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well" (III John 5, 6). Also in Hebrews 13:2 we read, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." It seems to me that the keynote of this last verse is found in the verse just before, "Let brotherly love continue." Although to us some of these customs may seem strange, yet the underlying motive which caused Abraham's hospitality to be so spontaneously generous will make ours gracious also and cause it to be called "charity" or love as John called that of Gaius.

When one receives from the hands of friends and strangers alike little tokens of respect and friendliness, it makes him wonder if this is the least of the lessons the Lord wanted to teach him in this land. Certainly the Lord would have His love to penetrate each phase of our living and would have it be the thing which strangers experience at our hands and which they talk about long afterwards.

Another outstanding practice among Ethiopians is that of using certain people to be their spokesmen when asking for favors or help. It reminds one of the Old Testament story of king Balak sending for Balaam to come and curse the children of Israel. After Balaam refused Balak's first invitation to come, the king sent other "princes, more, and more honourable than" the first to present his request. The king knew the value of importunity and he also knew the value of sending more honorable princes to bear his messages. He knew that these two things would appeal to Balaam's desire for self-esteem if any of it could be found in his heart, and they did.

Among these people this practice is often an indication of a feeling of humility, showing how unworthy one feels even to ask this thing. Then, too, it may become a means of enhancing one's influence with others. It is the commonly accepted method of asking for a lady's hand in marriage and of requesting considerations which are out of the ordinary. It may also be carried into the realm of one's attitudes while seeking God and His grace. How refreshing it is to understand that the "daysman," the "one [who] might plead for a man with God, as a man pleadeth for his neighbor" (Job 9:32, 33; 16:21), has been found and he has opened the way for a man to come directly to God with his requests.

As Paul said in Ephesians 2:13, "Ye who sometimes were far off are made nigh by the blood of Christ." Now the believer needs none other to approach the Almighty for him and to present his cause, for the way has been opened for direct access to our God and He will hear the cry of even the lowliest.

These differences and others in our cultures compel changes in our thinking and approach to these people as we minister the Word of God to them. But again and again they prove to us that the eternal principles of God's Revelation are not limited by cultural changes and national and racial boundaries, but they strike directly at the needs of mankind the world over and if applied to one's life, they tend to produce in him a gracious, helpful, Spirit-filled character no matter who he is or where he lives. Praise God for His great wisdom and His wonderful works to the children of men!

Deder, Ethiopia.

MISSIONS

Evangelism in Trenque Lauquen

BY B. FRANK BYLER

For twelve days everybody in Trenque Lauquen, Argentina was talking about the activities of the Protestant churches. Most of them were commenting on the artist, Phil Saint. "What talent he has! He illustrates Gospel truths so quickly and so clearly with his chalk drawings. The lighting system that he has is so impressive as he changes the colors and varies the hues on the master drawing of the evening."

Others were commenting on the singer from Mexico, Juan M. Isais. He left popularity in radio when he was converted and now he sings the Gospel. People were moved by the message as he sang so clearly while the lights on the drawing were bringing out the beauty and the message worked into it. It might seem that the meetings were based upon entertainment and human genius to win souls, but every stroke of the chalk, every chorus, hymn, and solo sung, were backed by a prayer meeting at five o'clock in the afternoon. Evangelism was the purpose without doubt, and the aim was to win souls by the power of the Spirit.

Mrs. Daniel Palomeque, one of the converts, gives another aspect of the meetings. After her decision she remarked about the beauty of the drawings and of the singing, but she testifies that she anxiously awaited the sermon. Israel Garcia from Puerto Rico spoke the message of salvation so clearly and so convincingly that many remarked about its value. While it is true that some left when the drawing was over and the singing had ceased, others came just to hear the sermon. Thus between the art, the singing, and the



Puerto Rican evangelist Israel Garcia preaching to a full auditorium on the last evening of the evangelistic campaign in Trenque Lauquen.

preaching, all who came found a soul-satisfying message.

The meetings were sponsored by the Mennonite and Baptist congregations in Trenque Lauquen, the first co-operative effort in the history of the two congregations. The evangelistic team was sent by the Latin-American Mission with headquarters in San José, Costa Rica. There were six in the team; all of them played important parts in the effective program of evangelism and of caring for those who responded.

In spite of the services being very interesting and in spite of almost universal comments favoring the meetings on the part of professional men on down to and including a tribe of gypsies that were visiting in our town, it was not necessarily easy to go to the meetings. The auditorium was an ideal place, a neutral place where prejudices could not keep people away. But the Catholic Church on the day after the beginning of our twelve-day campaign published the following:

"**Absolutely Prohibited** to Catholics to attend the Cultural-Religious spectacles sponsored and financed by the Evangelical Societies. This warning is founded upon the dispositions of the Catholic Church that positively prohibit **any** participation in the activities of the heretical societies."

In a town where probably 99 per cent of the people are at least nominal Catholics, and in a town small enough so that almost everybody is known by most of the rest, it had to have its effect. In spite of the prohibition, however, an average of some 300 persons came each night to hear the Gospel and many others heard from the loud-speaker on the street. The largest attendance was probably about 450. When one considers that the believers in the city number only about 120 or so, we feel that we did reach a large number of people.

The experience was very good for the congregations. Three months of study on personal work, prayer meetings, and practice in personal contacts with unbelievers were in themselves a blessing. Many participated in the publicity program. On a couple nights the young men went out and pasted some 350 or 400 posters on walls, gates, and posts. From eight to ten people, mostly young folks, went out several afternoons to give tracts and invitations, calling at each door systematically. Many of those who thus participated testified to the blessing they received in this personal witness. About every other night a car went out with loud-speakers announcing the meetings in the streets. Several nights the members received tracts to distribute the following day as they gave personal invitations to neighbors and friends. Prayer meetings during the campaign were a blessing to those who took part.

Some fifteen to twenty members helped to deal personally with each of the 140 persons who responded to the invitation. More than once I had to stop singing the invitation hymn because of emotion as we saw persons respond for whom we had been praying. I saw others going through the same experience. Neither you nor we must interpret this large number of persons as converted. Many do not know what it means even if they did respond sincerely. Others do not relate this response with an identification with Christ and His church. Some have only thus expressed their loyalty to the evangelistic team that was with us and by now it has become only a pleasant memory and not a present reality. We see the four types of soil prophesied by Christ. Time will tell how many will bring forth fruit of repentance and faith.

Many of our brethren have prayed for this campaign as we requested. Your prayers have been answered. We asked you to pray for a suitable room, and the Lord gave us a perfect place right on the most strategic corner of our city. We asked you to pray for the spiritual preparation of the congregation, and many testify to the blessings received. A couple days after the meetings closed one of the girls was playing some choruses that were sung so frequently and before she finished playing more than a couple, she and two others broke down crying as they remembered the soul-satisfying experiences just past. We asked you to pray that Catholic opposition might not hinder, and it is the general feeling that the opposition was rather healthy for us, resulting in making the people see the error of prohibiting participation in such an obviously Christian activity. We thank you for your intercession and we praise the Lord for showing Himself strong on our behalf. Now we ask you to continue to pray for us as we try to lead these souls to new life in Christ and to a full identification with the Saviour and His church.

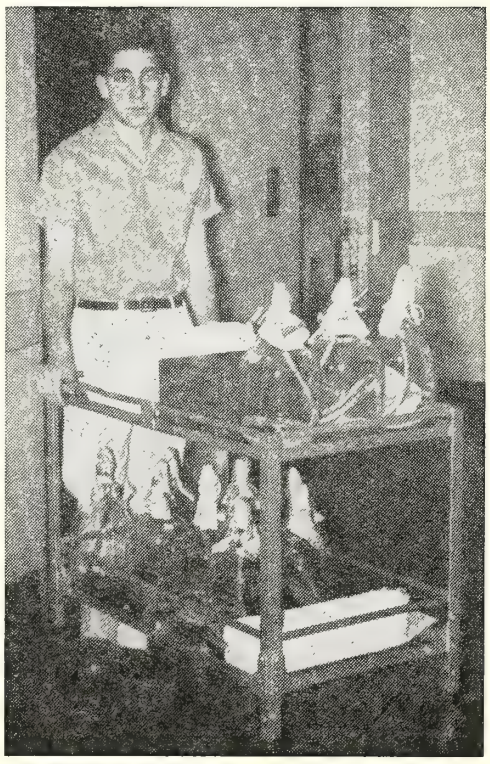
Trenque Lauquen, Argentina.

The New Look in I-W Service

BY HENRY WEAVER, JR.

Many I-W men are now returning to their homes after having completed two years of service. From a peak number of around 1,500 men from our church, the number is expected to drop to around 700 soon after July, according to Selective Service predictions. This means that we as a church are now better acquainted with this service than ever before. It means that there are now, or soon will be, men in most congregations who can answer questions about I-W service.

It also appears that we will have a draft law of some type with us for a good many years to come. At present, plans are being made by the government to have Congress re-enact the present law for four more years. To spend two years away from home will, therefore, likely continue to be the normal experience of every young man of our church. It is important that we help make that experience the most meaningful and worth while for every man. Through this period each man should not only broaden his experience and understanding of the world, but he should also come to appreciate and understand his church better.



James Miller, a I-W man, at work in the central supply room of a general hospital.

To help accomplish this end the I-W Services Office of the Mennonite Relief and Service Committee is gearing its services to a decentralized administration. In short, that means that wherever possible a local church or conference near a group of I-W men will be encouraged to accept the men into their fellowship and activities. This has already been done with good success in a number of places. Williamsburg, Va., men have worked with the Denbigh Church; the Trevose Heights Church has been a home for the Philadelphia men; and the Franconia Conference has used I-W men at Brattleboro, Vt., and North Port, L.I., in their mission programs near these units. There are many other examples that could be cited.

This approach to I-W services is a reasonable one. Each I-W group is different. Each place has its own problems and assets. The split shifts on the job may limit activities at one place; at another, studies at a nearby college may occupy the time of a good many fellows; in another the hospital may provide enough excellent recreational equipment to keep the men occupied in their spare time. Some groups of men are large and others are small. Some are near a mission in which they can work and others are close to established congregations. There are no two I-W units completely alike. It is important that the activities in which the I-W men participate are suitable to their particular needs. With this being worked out on the local level, many more satisfactory activities should be found for I-W men.

We as a church have relied on local initiative for our programs. It is important that we continue to do so. If we ever allow ourselves to become so entangled in general administrative organizations that we regiment every portion of our church life, we will have lost the essential nugget of personal initiative, freedom, and responsibility that is vital to Christian growth. The I-W program is another area of church life in which we can and should continue to depend on local resources for our activities.

Another important feature of decentralized administration is that it becomes less expensive for the church. In a program that uses local people for planning and operating a program, the cost of personnel and travel is reduced and the funds that would otherwise be used for that purpose can be channeled into missions and to other important needs.

The number of I-W units that are near to congregations and missions of our church are more than enough to take care of all the men who will be serving at any one time. We should encourage our men to go to these places and make a contribution to the church near them. As congregations we need to be ready to welcome I-W men into our church life and youth organizations. MRSC will be helping men to learn of the openings near churches and informing churches of I-W men near them. Let us all work together to make the I-W program a source of power for the church of Christ.

Elkhart, Ind.

MISSIONS

A Blueprint for the Ideal Mission Hospital

BY JOHN GRASSE, JR.

"And into whatsoever city ye enter . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:8, 9). These are the words of Christ as He sent the seventy forth. Christ Himself did the same. He met physical need, curing the sick, opening the eyes of the blind, cleansing the lepers, and making the lame to walk. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

Jesus used His ministry to physical need as a means to an end, a means of winning men to Himself. Meeting human need was not enough in itself—it served as a way to introduce men to the real problem behind their physical needs, a need for a new life, a life in Christ.



Mennonite General Hospital, La Plata, Puerto Rico. Mrs. Robert Yoder, Superintendent of Nurses, instructs a class of nurse aids.

We must then copy our mission hospitals after this established blueprint. Christ has no longer given us power to heal in the same sense as in the New Testament times. He now has an established church reaching out into all parts of the world carrying on His mission; He expects that we will meet the needs according to our present abilities. We must meet physical need to gain the confidence of others and to show to them the Christlike love of our new way of life. Thus our church's need of medical missions with mission hospitals is a real one. The problem now resolves itself into establishing the best type medical witness possible.

It is imperative that we must as Christ's representatives always give our best; thus we must offer the best in medical care. We cannot afford to set up a medical witness second to those about us. Our nursing care, our medical aid, our administration, must all be the best. Certainly where possible this means hospitals that are fully manned by well-trained Christians, each an expert in his field of service.

A second need is to help people to help themselves. Much better than curing the sick is to prevent the sickness in the first place. Thus teaching people to be healthy becomes a primary job of our hospital. We must show others how to be healthful through our living in the same manner that we let our lights shine for God and draw others to Him through our living. It has often been said that cleanliness is next to godliness. This must be our example. We can go a long way in helping others by teaching this simple principle which has come to be a part of our Mennonite heritage.

Helping people to help themselves requires that they have a part in it. Our medical work must eventually become self-supporting. Many may not be able to pay for what they need, but they should pay something. Our new churches should eventually take over the institutions in their countries. Often this will be a difficult problem, especially in backward countries, and yet it must eventually take place.

Finally, if we are helping people to help themselves they must come to the point where they will assume responsibility for their own problems. The constant goal of medical missions is to become indigenous. Although a foreigner can help, he will always be a foreigner. One is often poorly accepted in his home community, and yet a native can always best understand and help those closest to him. This is even more true in these times of growing nationalism.

In summary, then, medical missions are needed as an essential part of meeting all the needs of man. They must offer their best. They must serve to help people to help themselves and this eventually means indigenous medical work. A strong health educational program can go a long way in lessening the burdens of hospital work and hastening the day of a fully indigenous program.

La Plata, Puerto Rico.

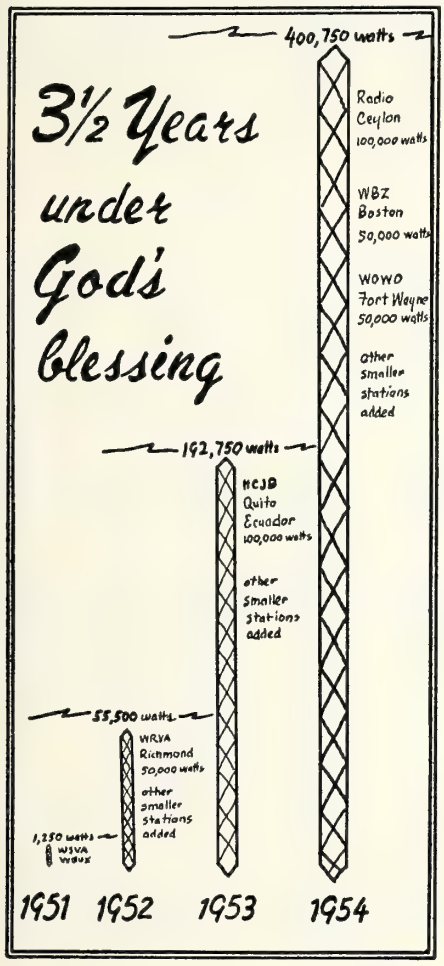
♣

In Seville, Spain, two Spaniards have been sentenced to six months and a day in prison and fined 6000 pesetas ($150) for attacking and burning a Protestant chapel in 1952. They were convicted of forcing their way into the chapel while the pastor was holding choir rehearsal. They ordered the participants to leave, then poured gasoline on the floor and set fire to it. This is the first time that anybody has been convicted or even brought to trial for attacking Protestants. It happened in the archdiocese of Pedro Cardinal Segura, fiery opponent of Protestants.—**EFMA Missionary News Service.**

The Mennonite Hour

Three and a Half Years Under God's Blessing

Only a few short years ago the broadcast began on one station under the name "Crusaders for Christ." Since that time much has happened and we praise Him for it.



Perhaps you would like to take a bird's-eye view of the past. Here are a few outstanding dates:

In March 1951, a student quartet from Eastern Mennonite College started broadcasting over WSVA, Harrisonburg, Va.

June, 1951. The Mennonite Crusaders was organized to give direction to the broadcast.

January, 1952. B. Charles Hostetter was invited to serve as regular pastor of the broadcast.

January, 1953. Eleven stations releasing **The Mennonite Hour** including the powerful short-wave station HCJB, Quito, Ecuador. (HCJB covers North and South America by short-wave broadcasts.)

June, 1953. The Mennonite Hour begins producing the broadcast under the auspices of the Mennonite Board of Missions and Charities.

January, 1954. Broadcast now released on 35 stations.

January, 1955. Coverage in past year greatly enlarged by the addition of two 50,000-watt stations, WBZ, Boston, and WOWO, Fort Wayne. Radio Ceylon, world's largest short-wave station, also added covering Africa, Asia, and parts of Europe.

It might also be of interest to you that a few weeks ago an offer was given by ABC to go on their nation-wide hookup. Due to the cost this was not possible but we should praise God for the open doors which are available to preach the Gospel.

London Centre Serves Foreign Students

One of the purposes of our witness in London is to reach students from other parts of the British Empire who come to London to study. In a recent letter Bro. Quintus Leatherman writes briefly about the present situation.

"With our house rather full, we are not able to accommodate students, only Irvin Horst. Likely with the new term beginning in February and the Coffmans at the Mission, we will again house a few of these colonials. Our contact thus far has been temporary, but most enlightening and interesting.

"One man from Kenya was with us for four weeks prior to going to a university in Staffordshire. He is in England for four years preparing to teach in a mission school. His father is a native pastor. He appreciated the family atmosphere around the table and in the common room, and the fellowship service. Mr. Ashibendi was a real challenge to us. He has convinced us that it is so important that Christian colonial students get into Christian circles and activity when they arrive in London. Many of them come here with high hopes and become quite discouraged when they face the color bar and so much spiritual dearth in the churches here. Also the temptations of city life are something which they don't know how to meet.

"Later we housed an Arab family from Jordan until they found a complete flat for themselves. Mr. Dajani is an archaeologist here with a government scholarship. He knew Mennonites in Jordan: PAX units and their work. We got some new side lights on the situation in Palestine from the Arab viewpoint. He spoke to the Menno Travel group going to the Holy Land when they stopped with us. I am quite sure it was a different picture altogether from what some had expected to hear. Mr. Dajani feels that the Arabs cannot afford the propaganda which the Jews can afford, and therefore the Jews get help and sympathy from the U.S.A. which they do not deserve."—Publicity Office, Elkhart, Ind.

82.5% of Mennonite I-W's in Hospital Work

A graph indicating the number of Mennonite and Brethren in Christ I-W's in each type of work agency was printed in the July 28, 1954, issue of the **I-W Mirror** published by the Mennonite Central Committee. The figures are as follows: mental hospitals, 43.4%; general hospitals, 39.2%; and foreign service, homes for children, schools, old people's homes, and dairy herd testing, each between 3.9% and 1.3%.—**The Reporter.**

MISSIONS

EDITORIAL

Church Money Raising

Roger W. Babson used the above title for an article in the public press recently in which he pointed out the change in attitude toward fund raising for religious purposes. He was surprised to find an advertisement for a church money-raising organization in the Oct. 11, 1954, **Time** magazine. This he took to indicate that a spiritual revolution is afoot.

Admitting that members of certain churches habitually give one tenth of their income to their church, Mr. Babson observes on the other hand that members of most churches are "in plain English stingy. They try to get by with giving as little money as possible to the Lord's work. Too many will not give until personally asked. This requires organized campaigns and personal calls. Then, when solicited, they give as little as possible and still retain their social standing."

Babson goes on to say that the new attitude toward giving makes it a part of prayer, meditation, and worship. We observe that giving has been a part of worship from the time of Cain and Abel. Before Christ came, worshipers brought of the increase of their fields as well as their offerings of money to the temple. The firstlings of the flock and the tithe were considered a part of the Israelite's worship experience. Babson is optimistic because many of the religious fund-raising campaigns today are spearheaded by businessmen who make their business a part of their spiritual worship.

How anyone can attend church services today without giving regularly to the work of the Lord is beyond comprehension. Certainly such a person does not have the joy of the Lord in his heart. He is not aware of what the Lord has done for him. He has forgotten that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein"; and that Jesus said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

The Apostle Paul, recognizing the faith, witnessing power, knowledge, earnestness, and love of the Corinthians, encourages them to excel in the grace of giving also. He warns against penurious giving and assures them of abundance for every good work if they give cheerfully. If we all gave in this way, special money-raising campaigns for missions and other church activities would become unnecessary. —L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Henry Weaver, Jr., and Boyd Nelson of the Elkhart staff attended the annual meeting of the Mennonite Central Committee in Chicago, Dec. 29 and 30. The breadth of our world-wide outreach through this channel has been reported on these pages in the Jan. 11 MCC News Notes.

The contacts with our brethren in Europe, our growing together in our Mennonite faith and practice, and the ways in which we hold up their hands in their church life have all been blessed and continue to be used by the Lord.

The refugees in Jordan continue in their extreme poverty, and needs are being effectively served by a 20-worker team there.

In Indo-China the work is just beginning as our relief team is one of the first to enter that tragic situation where there are thousands displaced from their homes by the recent conflict.

In Korea our 20-worker team continues its services to communities and especially the children as they struggle in the aftermath of war.

In South America the primitive life of the colonist brethren is giving way under the impact of united efforts of colonists, interested brethren, and MCC.

Add to this the mental health services, peace and I-W services in Selective Service contacts and program co-ordination, and the variety of service opportunities becomes impressive.

All of this is made possible through your monthly contribution in your relief and service offering or special gifts sent to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. The continued offerings will carry these programs, plus PAX, VS, and MRSC I-W services even if they average only 50¢ per member per month throughout the church. Larger gifts will make possible a larger program.

Voluntary Service

There is an urgent need for a maintenance man at the Braeside Home for the Aged, Preston, Ont. (Not I-W).

Theron and Evelyn Weldy, Wakarusa, Ind., have transferred from the Eureka Home for the Aged in Illinois to the Indian Migrant Unit, Phoenix, Ariz.

I-W Services

A Gospel Team from Eastern Mennonite College in charge of Kenneth Seitz gave a program at the Newtown, Conn., Unit.

The Men's Chorus of the Newtown, Conn., Unit sang Christmas carols at the city hospital and convalescent home in Danbury on Dec. 22. On Dec. 24 the whole group went caroling.

The Middletown, Conn., Unit gave a program at Newtown. The theme was **The Word,** tying in with universal Bible Sunday.

Several new leaders have been elected for I-W units recently. They are John Lapp at the Cleveland Unit, Levi Hershberger at the Columbus Unit, and Leland Bender at the Middletown Unit.

A Christmas film, The Greatest Gift, was arranged by the Volunteers of America in Indianapolis. The I-W group there had charge of the introductory service including music and an evangelistic appeal.

Ann Arbor I-W Male Octet Gives Programs. Pastors and other individuals responsible for arranging services in local churches within a radius of 200 miles around Ann Arbor may make an appointment with this octet for a program of song by contacting Ronald Snyder, 814 E. University, Ann Arbor, Mich.

Gordon Schrag, McPherson, Kans., has been chosen as unit leader at Kalamazoo, Mich. He is replacing Lloyd Troyer, Middlebury, Ind., who has received his I-W release.

A I-W orientation program will be given at the Christopher Dock School, Lansdale, Pa., Jan. 20-22.

Annuals are the latest thing among some of the I-W units. **The Mile HI I-W** is the title of the annual put out by the Denver I-W unit. It contains pictures of all the I-W's in Denver during the initial two-year period from August, 1952, to August, 1954, plus a story of the work done by these fellows. These sell for $3.00 per copy. The I-W men at Alexian Bros. Hospital, Chicago, Ill., also put out an annual. Many of these fellows are from Iowa.

Released January 7, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Mary Ellen Yoder, Elverson, Pa., a member of the Zion Mennonite congregation, completed a term of service at MCC headquarters, Akron, Pa., on Jan. 6. She had served as secretary in the Voluntary Service office since June, 1953. Sister Yoder has been succeeded by Joan Krause, Yarrow, B.C.

Patricia Nafziger, Delavan, Ill., a member of the Hopedale Mennonite congregation, has begun a one-year term of voluntary service as secretary and receptionist at Brook Lane Farm, MCC mental hospital near Hagerstown, Md.

Korean Orphans Would Like Musical Instruments

The old violin, forgotten clarinet, or trombone stored away in some out-of-the-way corner of your attic or garage would be a valuable and useful possession for an orphan boy in Korea. Some of the boys at the Mennonite Vocational School for Orphan Boys, Kyong San, Korea, have been asking about the possibility of obtaining musical instruments for a small band or orchestra. Since it's quite impossible for MCC personnel in Korea to purchase such instruments, it is thought there are many good used instruments which persons in American Mennonite communities would like to contribute.

Verne Kohls, principal of the school, says they can use any kind of instrument made provided they're in good working order and can be easily packed and shipped. Instruments should be shipped to the Mennonite Central Committee, Akron, Pa.

This Kyong San Vocational School is the home of approximately 200 orphan boys. They are taught regular school subjects, agriculture, and crafts and receive the benefits of a Christian home.

New West Coast MCC Office and Center Completed

A new building to house the West Coast MCC regional office and material aid processing center has been completed at Reedley, Calif., and will be dedicated in an afternoon service Sunday, Jan. 23. This 30 by 70 foot building of corrugated aluminum exterior and sheet rock interior was constructed with considerable volunteer labor from local churches in the area. The new building replaces the leased facilities in Reedley which have been used for the center and offices for a number of years.

This Reedley center is the point to which West Coast Mennonite and Brethren in Christ churches bring their contributions of food and clothing and where these materials are processed and stored for overseas shipment. The regional office interprets MCC activities to West Coast churches.

Allen Linscheid, Freeman, S. Dak., who has been serving in the regional office since January, 1952, is terminating his services. Wesley Pauls, Dallas, Oreg., is now working in the regional office as secretary-bookkeeper. Personnel serving in the center are Ada King of Reedley and Abner Smoker, Paradise, Pa.

73½ Tons of Meat Canned This Season

A total of 73½ tons of meat, most of it beef, valued at approximately $73,500 has been canned by Mennonite communities in New York, Virginia, Pennsylvania, and Ohio during the first half of the 1954-55 canning season.

A total of 73,647 cans each containing two pounds of meat were processed by these communities with the use of the MCC portable canner from mid-October until Christmas. This canned food will be shipped to feed the hungry in such countries as Indo-China, Korea, Austria, and Jordan.

Here are the communities and the number of cans of meat they processed: Clarence, N.Y., 4,672; Denbigh, Va., 10,464; Harrisonburg, Va., 15,608; Belleville, Pa., 13,885; and the following Ohio communities: Middlefield, 4,001; Hartville, 6,157; Springfield, 4,824; West Liberty, 5,856; Archbold, 8,180.

During 1954 a total of 125 tons of canned food was shipped to Indo-China, Korea, Austria, and Jordan. The value of this food contributed by the MCC constituency was nearly $135,000.

131½ Tons of Food and Clothing to Greece

A shipment of 86½ tons of clothing, beef, flour, and canned fruit is en route to Greece where it will be distributed to earthquake victims in the area of Thessaly which is south of Salonika.

Forty-five tons of powdered milk and shortening available free to MCC from government surplus food stocks will also be shipped to Greece soon for the same distribution. This material aid will be distributed by European Mennonite Voluntary Service personnel under the direction of LaMarr Kopp, Ephrata, Pa.

Released January 7, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A recent news note of another denomination said, "An end to suppers and bazaars as fund-raising devices, and increased use of tithing is promised by the denomination's organization of women."

We should recognize what has happened in these other denominations. Many women's groups are trying various ways of making money for the support of the church. We see some denominations supported by this method of fund-raising.

Before we try these methods—suppers, sales, and other money-raising devices—let us try God's method. Let us lay aside, on the first day of the week, "as God hath prospered" us. If we follow His plan He can bless us, and His work will prosper. At the beginning of this new year, let us decide, first to give ourselves, and our means unto the Lord. II Cor. 8:5, 7. May the work of our Lord go forward as we give ourselves to Him.

An Ohio circle planned to sew for the local city hospital. They made sheets for baby beds and hemmed towels. They also contributed baked goods for a bake sale, which the hospital auxiliary sponsored. Service of this kind is much appreciated. It is also giving a witness in the community which could not be given otherwise.

Many local hospitals would be very glad for the help of the local Women's Missionary and Service Auxiliary. Usually the hospital supplies the materials and the women contribute their time to do the sewing. This is one of the ways in which we as an organization can give a Christian witness in our community.

How do you promote interest in missions in your local circle? Do you read missionary books? One circle meeting at the church opens the Sunday-school library at each meeting and encourages the members to check out books each day. Do you provide the "Prayer Guide" for each member of the circle, or for each member of the congregation away from home, at school, in I-W or voluntary service? One district supplies "Prayer Guides" for all students and young people in service away from home. The "Prayer Guide," as its name implies, is a daily guide to prayer for the work of the church at home and abroad.

The Ontario District mimeographs letters from the missionaries and distributes them to the local circles. More missionary information stimulates more definite praying, and precedes better stewardship and support of the missionary work.

Each member of an Ohio circle draws the name of a missionary sister. She prays during the year for the missionary sister; she writes letters to her, and shares those she receives with the other circle members.

What method are you using to create and promote a greater interest in the missionary work of our church?

Office of the Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

AILSA CRAIG, ONTARIO
(Nairn Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. Our annual summer Bible school was again conducted with an increased attendance, due largely to the bus service given by Reuben Gingerich, who owns a fleet of school buses.

Our anniversary services were held in June with Bro. E. J. Swalm of Duntroon, Ont., as guest speaker. At the same time our pastor, Wilfred Schlegel, accompanied Roger Smith, a convert from the London Rescue Mission, on a trip to the Canadian East Coast, which was Bro. Smith's former home. They preached at a number of places and made appointments on the way out, which were filled by Bro. Smith on his way back. Bro. Schlegel came home earlier. They found the people responsive, especially the people of Bro. Smith's former home.

Among others who stopped here this past year were Bro. and Sister Ralph Palmer, who gave an interesting account of their work. Bro. Mark Peachey, Grantsville, Md., was here for our fall revival services, and we were blessed by his ministry. Bro. and Sister Wayne Good, Vineland, Ont., moved into our midst this summer. Bro. Good is superintendent of "Craigholme," the ladies' rest home owned and operated by our church.

The mission farm which our church operated has been turned over to the MCC, who are starting a boys' farm. We welcome into our midst Bro. and Sister Jack Wall, from St. Catherines, who are workers at the farm. Bro. and Sister Simon Bender, who occupied the farm while the church owned it, have purchased a farm for themselves. We trust the Lord will bless this effort of ministering to boys from delinquent parents.

Our winter Bible school was again held between Christmas and New Year with classes morning, afternoon, and evening, with Ephraim Gingerich and Albert Martin, both of Zurich, Ont., as instructors.

May we enter the new year in the fear of the Lord, trusting Him for guidance, and He will surely direct our paths.

Melvin W. Bender.

ALBUQUERQUE, NEW MEXICO
(Bethel Congregation)

Dear HERALD Readers:

Greetings of love in Christ Jesus. Now that the holidays are past and the new year ushered in, we want to express in this way some of the special blessings which have been ours.

We had our Christmas program on Dec. 10. The Navaho, Mexican, and other children who are regular attendants did their parts well and enjoyed it. Afterward they were all given a treat.

These children are looking forward to meeting in our new church building. They often ask, "When will **our** church house be done?" We hope it will not be long now.

A small reunion took place here on Christmas Day. Bro. and Sister G. D. Shenk, Sheridan, Oreg., arrived here on Dec. 17. Mrs. Mary Berkey, Harrisonburg, Va., came on Dec. 21, and on Dec. 24 Levi and Martha Weaver came from Saguache, Colo. They met with their sister, Rhoda Yoder. It was their first meeting together in many years, and was a time of glad reunion and Christian fellowship. The Weavers and Sister Berkey left again Sunday but Bro. and Sister Shenk may spend several months here.

At this writing Bro. and Sister Gene Crisenbery, Elida, Ohio, are here and plan to stay a month or more. Also Bro. Miller from Delaware is visiting his son and two daughters here. Sister Phoebe Yoder was home from school for the holidays. How we enjoy and appreciate these visitors and home-comings only those know who are isolated and few in number. Bro. and Sister Cletus Poper and family went to Black Mountain Mission in Arizona to spend the week end with Stanley Weavers. We missed them here but were glad to share one family with someone still more isolated.

Pray for us that we may hold the standards of truth and righteousness high in this city.

Rhoda Yoder.

BEEMER, NEBRASKA
(Plum Creek Congregation)

Greetings in Jesus' name:

One evening during July we had the pleasure of having a quartet from Hesston here to sing for us. Merle Bender was speaker.

Many from here attended the Brunk revival meetings at Milford in September. On Sept. 26 Bro. Brunk gave a message on Ps. 103:1-5 here at this place.

The Sunday-school superintendents for this year are Gideon Miller and Emil Dykast.

D. D. Miller, Berlin, Ohio, was the speaker for our Bible conference held Oct. 5-10. His wife accompanied him. His son Paul, who is an instructor at the Wayne Teachers' College, Wayne, Nebr., and Paul's wife also attended these meetings.

On Oct. 16 J. W. Birky, Spartansburg, Pa., had the morning sermon and an inspirational and children's meeting in the evening.

The Christmas program on Dec. 26 by the young people and children was enjoyed by all. How we rejoice when our young folk take an interest in the work of the church!

Some of our people helped serve a Christmas dinner at the Rescue Mission in Sioux City, Iowa.

As we look back over the past year and see our many failures and mistakes, we almost lose heart. But when we look up and see how God has brought us through the past year, and we remember what He has done for us in the past, then we know He can and will do for us in the year to come, and we are glad and take courage.

We do owe praise to the Lord for His goodness and His wonderful works to the children of men.

Martha Schantz.

CASTORLAND, NEW YORK
(Lewis County Congregation)

Dear HERALD Readers:

We have been blessed with the following visiting speakers this fall: Bro. Richard Bender, Williamsville, N.Y., worshiped with us late in October, and Bro. Ralph Palmer, Denbigh, Va., gave us an insight into his work of distributing tracts. Our revival meetings were conducted by Bro. George R. Brunk the second week of November. The following week Bro. Emanuel Swartzendruber, Pigeon, Mich., visited friends and relatives in this community and conducted worship services for us. Bro. Lloyd Hartzler, Ft. Seybert, W. Va., who was here for a wedding, spoke at our church at Thanksgiving time. A Gospel team from E.M.C. rendered a Christmas message on the evening of Dec. 25.

The young people of our church have experienced a rich blessing from the Lord upon their work in a financial way this year. The four junior sewing circles had a combined amount of $450 received through their regular offerings. Most of this money was turned back into creative efforts of the girls and used for needy projects at home and in other mission districts. The young men's projects consisting of growing oats and beans amounted to $527.

A Thanksgiving supper was sponsored by the young people, who had as their guests all of those 65 years of age or older from our church. It was unanimously appreciated by all.

The young people are also publishing a monthly newsletter entitled "Home-Lites" which is mailed to all nonresidents of our church.

Christian Lyndaker, who was seriously injured in a motorcycle accident on Aug. 29, is able to be at home after spending three months in the hospital.

Our congregation experienced a tragedy near the Christmas season when Glenn Wagler, 6-year-old son of Mr. and Mrs. Jacob Wagler, was instantly killed while sledding in front of his home on Dec. 10. We are reminded again that God's ways are not the ways of men.

Bro. Leon Martin has been temporarily released from his home congregation for the work at Pine Grove Mission. There is a great need for visitation and Bible instruction in that area.

May God continue to give us wisdom to fulfill His will as a church in this community.

Katherine S. Martin.

LANCASTER, PENNSYLVANIA

(Rossmere Mennonite Church)

"Praying . . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:18, 19).

The past year has seen some changes in our group. We are happy to have the fellowship of our brethren and sisters who are serving at the General Hospital as nurses and in I-W work. They are making a real contribution to our fellowship. Many enjoyable evenings were spent playing softball with a team of I-W men. The Christian Street Mission also gave us some friendly competition.

The reorganization of the Sunday school resulted in the election of Bro. Ira Landis as superintendent and Bro. Lester Beachy as assistant. Bro. John Fisher continues as secretary.

In November we enjoyed a day of rich blessing with the brethren John Eby and Melvin Lauver as speakers in our annual all-day meeting. The messages were based on the main theme, "Running the race of life."

On Dec. 11 the church building was damaged by a fire believed to have been caused by defective wiring. It took many hours of hard work to remove the smoke stains from the walls but everyone was happy to be able to worship together again on Dec. 26. The young people gave a Christmas program in the evening service.

Our young people's meeting is held the first and third Sunday of each month. We welcome you to worship with us at any time.

Rosie Beachy.

RITTMAN, OHIO

(Crown Hill Congregation)

Greetings to you in Jesus' name:

Since our last writing we go back again to August when the MYF was host to the entire congregation. There were beans to shell while ice cream was made. The evening of fellowship was enjoyed by all. It turned out to be a silver shower for our deacon and wife, Bro. and Sister Elmer Hilty, for their silver anniversary.

In November we had a week-end missionary conference with Bro. J. L. Hostetler, Meadville Pa., as guest speaker.

Our most recent visiting ministers were A. L. Brenner, Spartansburg, Pa., and Millard Shoup, Narvon, Pa. These brethren were both former workers at Crown Hill and their presence was much appreciated.

Our students, both from Goshen College and E.M.C., and all I-W men were home over Christmas. The evening of Dec. 26 was then observed as family night. The topic for discussion was "Worship in the Home." One family demonstrated their family devotions and told of the blessings and problems in conducting the same. A junior girl testified to the blessings derived from family devotions and how they follow her into the schoolroom. A college youth related experiences of earlier life in family worship in his home and the lingering blessings received.

A number of Christmas boxes were packed for needy families. Sharing makes our joys fuller.

The MYF and Bro. John Drescher have charge of chapel services at the Wayne County Home this month. They had a brief service and sermon, and then sang carols in the halls. This service is much appreciated by the director as well as the inmates. The inmates said, "We look forward to this Sunday." The blessing of ministering to others cannot be evaluated in this life.

Another MYF Christmas project was to draw names of the inmates of the Mennonite Old People's Home and then give them gifts.

Since our last writing Bro. and Sister Noah Hilty have moved from their Marshallville location to residency on R.D., Sterling, Ohio.

Our midweek Bible study and prayer service continues a blessing to those attending. We have just finished a very interesting study in the Book of Luke, led by Bro. John Drescher. We are looking forward to a series of doctrinal studies and to the Moody Teacher Training film strips as soon as available. The children enjoy their own separate service of story, Bible quizzes, and prayer service in charge of the primary teachers.

May we approach 1955 with a renewed faith in Jesus, who will give us strength for the day as we need it; He will make our lives all beautiful within.

Luella Shoup.

SCHELLSBURG, PENNSYLVANIA

(Pleasant View Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. The Lord is good and His mercy endures forever.

On Nov. 12 our group gave a young people's program in the Brethren in Christ Church.

Bro. and Sister Eli Miller and family from Elton were with us on Nov. 24 and Bro. Miller brought the evening message. On Nov. 29 a group from the Thomas congregation gave a very much appreciated program here.

Bro. and Sister Harry Blough were with us in the absence of Bro. Charles Shetler on Dec. 5. Bro. Shetler had services at Newport News, Va.

Our Christmas program was held on Dec. 24, after which the young people went caroling.

A group from Springs, Pa., were with us for the meeting on Dec. 26.

On Dec. 31 the Brethren in Christ group joined us in a program for a watch-night service. Visitors from a distance were Bro. and Sister Glen Thomas and daughter, and Bro. and Sister Eli Miller and family.

Pray for the work at this place.

Ruth Weyant.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Readers:

The children of our Christian day school gave a program on the evening of Dec. 22; their vacation began the following day. Vacation will be over Jan. 4.

Thursday evening the young people's prayer group went caroling, and they delivered most of the 22 baskets that had been prepared. On Christmas Eve, the literary divided into two groups and caroled at about 40 homes of older people, crippled, or sick, and then met to sing at the Waynesboro Hospital.

Christmas morning services were held at Springdale only; workers from the other four congregations met with us to enjoy the message given by Bro. Frank Hatter, pastor of the Mountain View congregation.

Within the last year efforts have been made to have a pastor responsible for each congregation. Bro. Paul Wenger is pastor here, with Bro. Charles Grove as assistant.

Bro. John Martin, a trustee here for a number of years, asked to be relieved of this duty since he is pastor at East Bethel Mission. This request was granted and it was also decided to increase the number of trustees from three to five. The brethren Galen Heatwole, Merlin Burkholder, and Clinton Martin were elected. The two previous trustees still serving are A. F. Weaver and Elmer Heatwole.

The latter part of November beef which had been purchased or donated was canned for relief at our local cannery. A total of 1,972 cans were processed. Brethren Roy Martin and A. F. Burkholder were responsible for this work which was entered into with enthusiasm by the Amish congregation, East Bethel Mission, Mountain View, Valley View, Lynside, Hildebrands, and Springdale.

The last evening of 1954 we gathered for our sixteenth annual business meeting and listened to reports from the different congregations on such activities as Sunday school, summer Bible school, sewing circles, Christian day school, and library. We were made to feel that the blessings of God had been poured out upon us and we give Him honor and praise. We look forward to another year to serve our Maker.

May your prayers be mingled with ours as we remember the large place we as children of God are expected to fill in this world.

Anna Mary Burkholder.

Field Notes

CONTINUED

Christian Readers Service, the postal lending library for Christians, announces reopening for 1955. Books of all types are mailed to anyone in the U.S.A. and Canada. For further information write to Christian Readers Service, Fountain City 18, Tenn. R. 13.

An all-day meeting is planned for the Pond Bank Church, Chambersburg, Pa., on Jan. 29, 30, with Daniel Smucker, Walter Lehman, Irvin Shank, and Mahlon Horst as speakers.

Christian Life Conference, Beech Church, Louisville, Ohio, Jan. 28-30. Gideon Yoder, Hesston, Kans., and Wm. G. Detweiler, Orrville, Ohio, as speakers.

Home Missions Meeting at Hammercreek Church, Lititz, Pa., Saturday evening, Jan. 29, and all day Sunday, Jan. 30. Speakers: Elias Kulp, Bally, Pa., and Menno Sell, Laytonsville, Md.

Fifteenth annual Christian Day School Meeting, Millersville, Pa., meetinghouse, Feb. 12. Noah Hershey, Parkesburg, Pa.; J. L. Stauffer, Harrisonburg, Va.; J. Irvin Lehman, Marion, Pa., and Nevin Bender, Greenwood, Del., as speakers.

The General Education Council of the Mennonite Board of Education will meet at Orrville, Ohio, March 26.

Ministers' Bible Study and Fellowship meeting of the Conservative Mennonite Conference at Cuba Church, Grabill, Ind., Feb. 15-25. Speakers include Sim Stoltzfus, Andrew Gingerich, Andrew Jantzi, David Showalter, E. B. Peachey, Roman Miller, J. R. Mumaw, Willard Mayer, and Nelson E. Kauffman.

Song leaders' clinic, Monterey congregation, Bird in Hand, Pa., 7:45 p.m., Jan. 24. Warren Leatherman and David Landis in charge. All song leaders in the entire area are urged to come. Song leading techniques as well as basic music theory will be discussed.

Appearing on program of annual meeting of Association of Mennonite Hospitals and Homes, Palmer House, Chicago, Feb. 9, 10, are H. Ernest Bennett, Verna Zimmerman, Allen H. Erb, and Orpah Mosemann.

Visiting Speakers

Dec. 19. **Ivan K. Weaver,** Petoskey, Mich., at Yellow Creek, Goshen, Ind. **LeRoy Kennel,** Goshen, Ind., at Shickley, Nebr. **Luke Weaver,** Winton, Calif., at Portland, Oreg.

Dec. 26. **I. E. Burkhart,** Goshen, Ind., at East Chestnut Street, Lancaster, Pa. **I. Mark Ross,** Hesston, Kans., at Oak Grove, West Liberty, Ohio.

Jan. 2. **Raymond Yoder,** Congerville, Ill., at Morton, Ill.

Jan. 9. **David Showalter,** Gays Creek, Ky., at Maple Glen, Grantsville, Md. **Eli Yutzy,** Kalona, Iowa, at Pinecraft, Sarasota, Fla. **Edwin Souder,** Telford, Pa., at Elizabethtown, Pa. **Stanford Mumaw,** Dalton, Ohio, at Central Church, Archbold, Ohio, morning; **Clarence Horst,** Mountain Home, Ark., evening.

Jan. 16. **Alvin G. Becker** of The Northern Bible Society at Morton, Ill.

Evangelistic Meetings

J. W. Birky, Spartansburg, Pa., at Sheridan, Oreg., beginning Jan. 9. **C. F. Derstine,** Kitchener, Ont., at E.U.B. Church, Lemoyne, Pa. (across the river from Harrisburg), Jan. 30 to Feb. 13. **Raymond L. Kramer,** Meadville, Pa., at Zion, Beckersville, Pa., March 3-13.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beiler—Glick.—Leroy S. Beiler, Lancaster, Pa., Stumptown cong., and Edna Mae Glick, Smoketown, Pa., Bart Chapel cong., by Nevin Bender at the Stumptown Church, Oct. 2, 1954.

Bontrager—Yoder.—Edward Bontrager, Goshen, Ind., and Josephine Yoder, Millersburg, Ind., both of Pleasant Grove C.M. cong., by Clarence A. Yoder at the Pleasant Grove C.M. Church, Oct. 23, 1954.

Gehman—Shafer.—Arthur Gehman, Lancaster, Pa., Martindale cong., and Helen Shafer, Port Trevorton, Pa., Susquehanna cong., by Donald E. Lauver at his home, Jan. 1, 1955.

Graybill—Apple.—Lloyd Graybill, McAlisterville, Pa., Lost Creek cong., and Hazel Apple, Richfield, Pa., Cross Roads cong., by Donald E. Lauver at his home, Dec. 8, 1954.

Hershey—Harnish.—Floyd L. Hershey, Kirkwood, Pa., Mechanics Grove cong., and Rachel M. Harnish, Lancaster, Pa., Willow Street cong., by Jacob T. Harnish at the Willow Street Church, Jan. 1, 1955.

Krahmer—Kortemeier.—La Verne Krahmer, Scales Mound, Ill., Lutheran cong., and Shirley A. Kortemeier, Freeport, Ill., cong., by Richard Yordy at the home of the bride, Dec. 26, 1954.

Martin—Nussbaum.—Allen Martin and Ruth E. Nussbaum, both of the La Plata cong., La Plata, Puerto Rico, by Paul Lauver, assisted by Lester T. Hershey, at the La Plata Mennonite Church, Jan. 4, 1955.

Metzler—Benner.—John Robert Metzler, Christiana, Pa., Kinzer cong., and Minnie Bernetha Benner, Bareville, Pa., Groffdale cong., by Mahlon Witmer in the Groffdale Church, Jan. 1, 1955.

Miller—Lambright.—Lester Miller, Nappanee, Ind., and Mary Lambright, Topeka, Ind., both of the Pleasant Grove C.M. cong., by Clarence A. Yoder at the Pleasant Grove C.M. Church, March 8, 1954.

Richie—Caudill.—Arnold Richie and Hazel Caudill, both of North Judson, Ind., Toto Mennonite Mission, by Jency L. Hershberger at the Toto Mission, Dec. 24, 1954.

Saner—Zook.—Elroy Saner, Thompsontown, Pa., Lost Creek cong., and Mary C. Zook, Oakland Mills, Pa., Delaware cong., by Donald E. Lauver at the Delaware Church, Jan. 1, 1955.

Strite—Showalter.—Nathan L. Strite, Hagerstown, Md., Reiff cong., and Esther Mae Showalter, Maugansville, Md., Miller cong., by Moses K. Horst at the home of the bride's brother, Dec. 30, 1954.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bachman, Allan and Doris (Schrock), Putnam, Ill., third child, first daughter, Marlene Kay, Nov. 27, 1954.

Birky, Jacob and Mary (Detwiler), Columbia Falls, Mont., first child, Wanda Kay, Dec. 31, 1954.

Boettger, Orvin W. and Elsie (Stauffer), Kingman, Alta., first child, Donald Orvin, Dec. 30, 1954.

Bucher, Dr. Samuel J. and Margaret (Mininger), Mountain Clinic, Harman, W. Va., fourth child, second son, Joseph Daniel, Dec. 18, 1954.

Byler, Albin and Martha (Yoder), Blountstown, Fla., first child, John Frederick, Dec. 6, 1954.

Dick, Ray and Amanda (Grove), Mercersburg, Pa., first child, Keith Wayne, Dec. 22, 1954.

Ebersole, Herbert S. and Edna (Stoltzfus), Pensacola, Fla., third child, first son, Herbert Stephen, Dec. 29, 1954.

Forry, Alvan D. and Fannie (Kuhns), Hanover, Pa., fifth child, third daughter, Ruth Anna, Nov. 29, 1954.

Halteman, Willis and Gladys (Wadel), Carlisle, Pa., sixth child, fourth daughter, Leah Faye, Dec. 29, 1954.

Harnish, Paul K. and Anna Elizabeth (Landis), Washington Boro, Pa., third child, first daughter, Jean Louise, Dec. 21, 1954.

Kaufman, Tilmar and Evelyn (Schrock), Moundridge, Kans., first child, Peter Alan, Nov. 22, 1954.

Litwiller, Floyd and Lona (Deter), Delavan, Ill., second son, Kenneth Eugene, Dec. 23, 1954.

Martin, Glen and Betty (Hamsher), Cleveland, Ohio, twins, first daughter and first son, Doris Kay and David Ray, Dec. 26, 1954.

Martin, Leroy L. and Edna E. (Hege), Hagerstown, Md., second child, Verna Elaine, Dec. 3, 1954.

Mellinger, Erwin and Alta (Roth), Brook Lane Farm, Hagerstown, Md., first child, Gregory Erwin, Nov. 15, 1954.

Miller, Clifford and Ellen (Schrock), Middlebury, Ind., first child, James Eugene, Dec. 25, 1954.

Miller, Glenn Z. and Esther (Zook), Greenwood, Del., third child, first daughter, Esther Marlane, Dec. 14, 1954.

Plank, John and Estella (King), Harper, Kans., fourth child, first daughter, Nov. 18, 1954.

Rhodes, Leland and Evelyn (Reynolds), La Junta, Colo., first child, Susan Kay, July 19, 1954.

Shantz, Ralph E. and Marjorie (Witmer), Alma, Ont., second child, first son, Murray Ralph, Dec. 3, 1954.

Smoker, Levi and Lena (Stoltzfus), Parkesburg, Pa., third son, Larry Lee, Nov. 28, 1954.

Stoltzfus, Herman and Sara (Smoker), Cochranville, Pa., first child, Linford Dean, Dec. 14, 1954.

Strite, Leonard and Betty (Davis), Williamsport, Md., first child, Darlene Jane, Dec. 25, 1954.

Weaver, Henry M. and Esther (Stauffer), Wernersville, Pa., first child, Sylvia Jean, Dec. 26, 1954.

Wenger, L. Roy and Glendola (Bentch), Versailles, Mo., fifth child, first son, Phillip Roy, Dec. 30, 1954.

Witmer, Daniel and Maxine (Landis), Orrville, Ohio, third child, second daughter, Donna Lynette, Dec. 1, 1954.

Yoder, Raymond S. and Amelia S. (Milkie), Harrisburg, Pa., first daughter, Catherine Ann, Dec. 18, 1954.

Yoder, Roy O. and Orpha (Sommers), Sugarcreek, Ohio, third child, first daughter, Lillian Maxine, Nov. 26, 1954.

Yutzy, Ernest and Marilyn (Brenneman), Wellman, Iowa, second child, first daughter, Geneva Diane, Dec. 21, 1954.

Anniversaries

Hartzler, Isaiah and Amanda (Fett), celebrated their fiftieth wedding anniversary at their home in West Liberty, Ohio, Sunday, Dec. 12, 1954, by open house for relatives and friends. They are the parents of two daughters, Mrs. Abram Kaufman, Plain City, Ohio, and Mrs. Raymond Troyer, West Liberty, Ohio. They have 9 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blum, Mary, daughter of Jacob and Lena Zimmerman, was born Feb. 25, 1872, in Regensburg, Bavaria, Germany; passed away at her home near Hydro, Okla., Dec. 29, 1954; aged 82 y. 10 m. 4 d. In 1881 she moved with her parents to Flanagan, Ill. At an early age she accepted Christ as her Saviour and united with the Mennonite Church of which she was a faithful member until death. In November, 1895, she was married to Conrad Blum and they made their home near Manson, Iowa. To this union were born 7 children, all of whom are living except one daughter who died in infancy. Surviving are Anna Switzer, Thomas, Okla.; Frieda Miller and Lena Blum, Hydro; Minnie and John Blum, Weatherford, Okla., and Esther Crawford, Clinton, Okla. She leaves to mourn her passing the 6 children, 8 grandchildren, one great-grandchild, and one brother (Jacob Zimmerman, Lawton, Okla.). Her husband preceded her in death Sept. 25, 1933. Also preceding her were her parents, one sister (Anna Schantz), and 3 brothers (Joseph, Andrew, and Chris). Funeral services held at the Pleasant View Church near Hydro, Okla., on Dec. 31, were conducted by John Slagell and Alva Swartzendruber. Interment was made in the cemetery nearby.

Brunk, Ada M., wife of Harry A. Brunk, Harrisonburg, Va., and daughter of Noah B. and Sarah (Martin) Zimmerman, was born in East Cocalico Twp., Lancaster Co., Pa., Sept. 6, 1908; died Dec. 7, 1954; aged 46 y. 3 m. 1 d. She had not been well for the past five years, but was able to lead a fairly active life until the last few months before her death. She taught school in Lancaster Co., Pa., and Pendleton Co., W. Va., and served on the faculty of Eastern Mennonite College, Harrisonburg, Va., from 1939 to 1949. On June 8, 1949, she was married to Harry A. Brunk, of the Eastern Mennonite College faculty. She was coauthor of the book, "Africa Calls," and also produced an unpublished manuscript, "Christian Nurture of Youth."

Besides her husband she is survived by four stepsons (Dr. James R. Brunk, Charlottesville, Va.; David C. Brunk, Sandy Hook, Conn.; S. Fred Brunk and Harry A. Brunk, Jr., at home). She also leaves 3 sisters (Lydia Ann—Mrs. Aaron W. Weaver, Ephrata, Pa.; Emma—Mrs. John L. Horst, Scottdale, Pa., and Verna M. Zimmerman, Goshen College, Goshen, Ind.) and 2 brothers (Mahlon M. and Stephen, both of Ephrata, Pa.).

She united with the Mennonite Church in her youth and was active in Christian work along many lines. She possessed a cheerful personality and her Christian optimism and courage continued throughout the years of her illness. Funeral services were held at her late home and at the Eastern Mennonite College Chapel, Dec. 10, with the following ministers taking part in the services: J. L. Stauffer, John R. Mumaw, B. Charles Hostetter, D. W. Lehman, C. K. Lehman, and Russell Cline. Interment was made in the Weaver Church Cemetery, near Harrisonburg, Va.

Hoover, Albert, son of Joseph and Annie (Barkey) Hoover, was born Sept. 16, 1894; suddenly departed this life Dec. 25, 1954; aged 60 y. 3 m. 9 d. He spent all his days in the vicinity in which he was born. On July 5, 1916, he was united in marriage to Lena Hoover, who lives to mourn his departure. One brother (Harmon) is deceased. Surviving are 2 brothers (Tilman and Jacob), 3 sisters (Mary—Mrs. Abe Smith; Rena—Mrs. Jacob Wideman, and Ada—Mrs. John Grove), and many other relatives and friends. In early manhood he accepted Christ as his Saviour and became a member of the Almira, Ont., Mennonite congregation, in which faith he remained true to death. The services were in charge of Floyd Schmucker, assisted by Lorne Burkholder and Aaron Grove.

Keim, Lucretia, daughter of Daniel and Catherine Swartzendruber, was born July 24, 1885, in Johnson Co., Iowa; passed away at the Scheurer Hospital, Pigeon, Mich., Dec. 28, 1954; aged 69 y. 5 m. 4 d. Death was due to complications after a 4-month illness. She accepted Christ at the age of 16 and remained true to her Lord till the end. On Nov. 19, 1907, she was united in marriage to Joseph Keim in Miami Co., Ind. Later they moved to Iowa Co., Iowa. After two years they moved to Pigeon, Mich., where she was a member of the Pigeon River Conservative Mennonite Church. They had 4 children (Mary—Mrs. Elmer Ropp, Pigeon; George, Bay Port, Mich.; Erma—Mrs. Orie Kauffman, White Pigeon, Mich., and Dorothy, at home). Surviving are her husband, 4 children, 17 grandchildren, 6 stepchildren (Abe, Alvin, and Katie—Mrs. Jesse Schrock, Kokomo, Ind.; Noah and Jonas, Sugarcreek, Ohio, and Lena—Mrs. George Swartzendruber, Pigeon), 19 stepgrandchildren, 35 stepgreat-grandchildren, 3 brothers (George, Jake, and Dan, Pigeon), and a host of other relatives and friends. One brother and one sister (Mahlon and Mary) preceded her in death. Funeral services were held at the Pigeon River Conservative Church, Dec. 31, in charge of Emanuel Swartzendruber and Earl Maust. Burial was made in the church cemetery.

Kreider, Emma L., daughter of Samuel M. and Emma (Denlinger) Herr, was born Nov. 10, 1890; died Oct. 24, 1954, at her home near Ronks, Pa.; aged 63 y. 11 m. 14 d. Surviving are her husband, Morris S., one son (Marvin H.), 2 daughters (Anna and Emma), and 2 sisters (Anna and Mary). An infant son predeceased her. Funeral services were conducted by Jacob Harnish, Emory Herr, and John Brenneman, at the Strasburg Mennonite Church of which she was a member.

McDowell, Martha (Housser), was born May 5, 1889, at South Cayuga. Due to a paralytic stroke she was a partial invalid for 7 years. After illness of one week, she departed this life on Nov. 25, 1954; aged 65 y. 6 m. 20 d. In her early years she accepted Christ as her Saviour and was received into the fellowship of the Wideman Mennonite Church, Markham, Ont., where she lived a faithful and consistent Christian life. She was united in marriage to Allen McDowell on **April 4, 1916.** He preceded her

by six months. To this union were born 5 children (Emerson, Toronto, Ont.; Lillian—Mrs. Asa Steckley, Zurich; Harold, Lorne, and Arletta, all of Markham). Also surviving are 12 grandchildren and a large number of other relatives and friends. The services were in charge of Aaron Grove, assisted by Albert Martin and Floyd Schmucker.

Rychener, Rose, daughter of William and Kathryn Kline, was born Jan. 15, 1875, in Pettisville, Ohio, where she passed away Dec. 22, 1954; aged 79 y. 11 m. 7 d. On May 13, 1897, she was united in marriage to Charles Rychener with whom she shared life's joys and sorrows for over 57 years. To this union were born 2 sons and one daughter. She was the last one of a family of 4 sons and 3 daughters to answer the call of death. Her husband preceded her about 4 months ago. Surviving are 2 sons (Vern, Wauseon, Ohio, and Carl, Harlingen, Texas), one daughter (Mabel—Mrs. Henry Meyers, Pettisville, Ohio), 6 grandchildren, 5 great-grandchildren, and other relatives and friends. In 1910 she accepted Christ as her Saviour and united with the Central Mennonite Church, later transferring her membership to the West Clinton congregation where she remained true to her faith. Nearly 12 years ago she suffered a general breakdown in health which left her more or less an invalid. Funeral services were held at the West Clinton Mennonite Church, Dec. 25, in charge of Henry Wyse and P. L. Frey. Burial was made in the Pettisville Cemetery.

Schmucker, Lydia, daughter of the late Joseph D. and Anna (Conrad) Miller, was born near Canton, Ohio, April 20, 1884; died at her home near Louisville, Ohio, June 6, 1954, after a prolonged illness; aged 70 y. 1 m. 17 d. She accepted Christ as her Saviour in her youth and was received into the fellowship of the Beech Mennonite Church, where she remained faithful to the end. On Dec. 23, 1909, she was united in marriage to Aaron Schmucker. To this union were born 3 sons (Carl of the home, Lester and Wilbur of Louisville, Ohio). Her husband preceded her Jan. 18, 1954. Three brothers and 5 sisters also preceded her. She is survived by 3 sons, 6 grandchildren, and one sister (Clara—Mrs. Christian King, Centerville, Pa.). Funeral services were held at the Beech Mennonite Church near Louisville, Ohio, in charge of Ray Bair and O. N. Johns. Interment was made in the church cemetery.

Stutzman, Glen Wilbur, son of the late Aaron and Lena (Sutter) Stutzman, was born in Milford, Nebr., Oct. 22, 1914; passed away at the Lincoln Hospital Dec. 11, 1954; aged 40 y. 1 m. 20 d. In his youth he accepted Christ as his Saviour and united with the East Fairview Mennonite Church. On June 10, 1934, he was united in marriage to Viola Burkey. To this union were born 6 children. He leaves to mourn his departure his wife, 5 children (Merna—Mrs. Wilbur Schweitzer, Gail, Cheryl, Carol, and Robert), his mother (Mrs. Lena Stutzman), one granddaughter, 5 brothers (Merton, Long Beach, Calif.; Ervin, Chester, Virgil, and Calvin, all of Milford), and many other relatives and friends. His father preceded him in 1928. He had been ill for some time and expressed himself as being ready and eager to meet his Maker. Funeral services were in charge of Ammon Miller, Oliver Roth, and Sterling U. Stauffer. Burial was made in the East Fairview Church cemetery.

Troyer, Addie E., daughter of Moses P. and Eva (Hostetler) Miller, was born March 28, 1881, in Lagrange Co., Ind.; passed away at the Lagrange County Hospital Dec. 22, 1954; aged 73 y. 8 m. 24 d. She became ill on Oct. 18 and was taken to the hospital on Nov. 8, where she underwent surgery a week later. She seemed to be getting along well and was at home for about two weeks, when on Dec. 16 she had a stroke and was in a coma until her death. On July 12, 1902, she was united in marriage to Urvan Troyer. Surviving are her husband, 3 daughters and one son (Marie—Mrs. Perry Hostetler, Sturgis, Mich.; Wavia—Mrs. Clarence Troyer, Engadine, Mich.; Berneice—Mrs. Ora Schrock, Burr Oak, Mich., and Glen S. Troyer, Lagrange, Ind.), a foster daughter (Mrs. Mahlon Neff, Lagrange, Ind.), one brother (Uriah Miller, Goshen, Ind.), 32 grandchildren, 22 great-grandchildren, and many other relatives and friends. She united with the Mennonite Church when a young girl and remained a faithful member until death. Services at the Shore Mennonite Church on Dec. 26 were in charge of Percy Miller and Lee Miller.

Yoder, Alfred Foster, son of John R. and Frances (Kauffman) Yoder, was born near West Liberty, Ohio, Aug. 10, 1879; departed this life Dec. 25, 1954; aged 75 y. 4 m. 15 d. His death followed a ten-month illness of heart disease. During this time he was hospitalized twice and cared for by his children in his own home and lastly in the home of his daughter, Frances. He accepted Christ as his personal Saviour in young manhood and became a member of the Oak Grove Church, West Liberty, Ohio. He was united in marriage to Katie E. Lapp, Feb. 12, 1905. She preceded him in death June 10, 1942. He is survived by 3 sons (Elbert, West Liberty; Emery, Sarasota, Fla., and Herbert, Bellefontaine), 2 daughters (Frances—Mrs. Wilfred Kanagy, Cable; Zella—Mrs. J. Emmett King, West Liberty), 16 grandchildren, 2 great-grandchildren, one brother (Emmett W., West Liberty), one sister (Emma—Mrs. Milo V. King, Garden City, Mo.), and many other relatives and friends. One son (Carl), one granddaughter, one great-grandson, one brother, and 4 sisters preceded him in death. Funeral services were held at the Oak Grove Mennonite Church on Dec. 28 with Stanley Shenk in charge, assisted by Virgil Hair, pastor of the West Liberty Methodist Church. Interment was made in the Oak Grove Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Unfaithful, by Ewald Mand; Muhlenberg Press; 1954; 292 pp.; $3.75.

In words attractive and beautiful, full of color and appealing to the senses, the author builds his story. Using the few Biblical facts of the life of Hosea, he constructs the story by the addition of imaginary materials. We are told of his father and mother and five brothers, his childhood years in the native village, and his youth and training as a shepherd, his schooling for the priesthood at Bethel, and then his difficult career as a suffering and persecuted prophet. The prophet Amos and some of his associations with Hosea are brought into the picture. Hosea's married life with the charming but unfaithful harlot Gomer is vividly related, but the central figure throughout is Hosea himself.

In a general way the story is in harmony with historical and geographical facts of the Bible. The customs and manners of the Palestine of the seventh century before Christ are reproduced, and we have pictured the social, economic, political, and religious conditions of the time. By telling the Biblical story in the form of modern fiction the sins of Israel—their corruption, immorality, rich and selfish living, political affiliations, and disregard for God—are made more real. Furthermore, the role of a prophet in Israel is more vividly presented than in the brief Bible account, and we are impressed in a new way with the courage required in the prophetic office.

The portion portraying Hosea's career as a prophet may not do full justice to his actual ministry, for Hosea was a prophet through a longer period of years than the novel intimates. The Biblical book stresses love and mercy more than does Mand's account. The book makes helpful supplementary reading for members of Bible classes studying Hosea, but may not be completely understandable if read by itself.—Edwin L. Weaver.

Items and Comments

A number of organizations have protested the appointment of a liquor industry executive as administrative assistant to Vice-president Richard Nixon. The appointment is that of Robert L. King, vice-president and general manager of the Southern Comfort Distillery, St. Louis, Missouri.

* * *

Mt. Olivet, the largest Lutheran congregation in the United States, received 520 new members on one Sunday recently, bringing the total baptized membership of this Minneapolis congregation to 8,000.

* * *

The United States Supreme Court has declined to review a New Jersey Supreme Court's ruling last September that distribution of Gideon New Testaments to Rutherford, New Jersey, public school children is unconstitutional.—**United Evangelical Action.**

* * *

Although Israel has moved its capital from Tel Aviv to Jerusalem, the United States has never recognized Jerusalem as the capital and the American ambassador has always insisted on presenting his credentials at Tel Aviv. The reason for this is the United Nations' recommendation that Jerusalem shall be an international city. Now our Secretary of State has agreed that the ambassador may present his credentials at Jerusalem. This action has been protested by the Arab States. Its effect probably will be closer relations between the United States and Israel, and further impaired relations between the United States and the Arab countries.

* * *

Hanson W. Baldwin, of the **New York Times,** a well-recognized expert on matters military, has written concerning the far-reaching effects of radioactive "fall out." Prevailing winds carry radioactive particles for long distances. He quotes a current issue of the **Bulletin of the Atomic Scientists** to the effect that a fifteen-megaton bomb would, in addition to its blast, heat, and instantaneous radioactive effects, produce a slightly delayed radioactive "fall out" over an elliptical-shaped zone of danger of about 4,000 square miles. One hour after the explosion a person anywhere within an inner 250 square mile area of this ellipse would accumulate a fatal dose of radioactivity within twelve minutes. Even in the outer edges of the 4,000 square mile ellipse, residents might have to be evacuated. By way of illustration, he says that such a bomb detonated above Grand Central Station in New York would mean the destruction of most of New York and most of the people in it.

* * *

The Executive Board of the Public Health Cancer Association at its annual meeting in Buffalo adopted a resolution which stated: "There is sufficient evidence available of a relationship between cigarette smoking and lung cancer to justify advising the public to stop smoking cigarettes as a means, eventually, of lowering the incidence, and to advise

the youth of America to ponder well the question whether the risk entailed is worth the pleasure derived." Adoption of this resolution is believed to be the first formal action between lung cancer and smoking. The action came after a panel discussion in which six public health specialists unanimously agreed that smokers risk lung cancer.—**Christian Century.**

* * *

More than 800,000 people have poured into Israel since 1949. There has been an increase of 120 per cent in the Jewish population since the state was created. There are almost one and one-half million Jews and almost 200,000 Arabs living in a country about the size of New Jersey. About 80 per cent of the newcomers are under fifty.—**N.Y. Times Magazine.**

* * *

Out of 300,000 registered nurses in active practice, less than one per cent work in mental hospitals, and yet these mental hospitals have more than 50 per cent of the hospital beds in this country.

* * *

A total of 366,500 persons attended the twenty-eight meetings of Dr. Billy Graham's month-long evangelistic crusade in New Orleans. Officials reported that 4,923 persons made decisions for Christ during the campaign. Some 61,500 persons jammed the Sugar Bowl Stadium for the final meeting of the crusade. A special offering was taken for the work of the Billy Graham team in Europe next year. It was announced that $75,000 already has been raised for the European crusade, passing the $74,000 goal which had been sought.

* * *

The Pocket Testament League is planning evangelistic campaigns in three territories of Central Africa: Kenya, Belgian Congo, and Tanganyika. Scripture portions will be printed and will be distributed in the six main languages of this area. Evangelistic parties will travel by Gospel sound trucks, preaching over public-address systems. Missionaries and native Christians will serve as interpreters. Where there are no roads the parties plan to travel by canoe, on animals, or on their feet.

* * *

Burma's government maintains Buddhist teaching in all state schools, but permits instruction in other faiths in separate buildings wherever there is "a sufficient number of non-Buddhist students of a particular religion." The Prime Minister says his government is determined to maintain the Union of Burma as "a secular state with a firm policy of religious tolerance." Recently, in laying the cornerstone of a Student Christian Foundation building at the University of Rangoon, he cited both the teachings of Christ and of Buddha as evidence that forbearance is the most potent weapon for combating hostility. About 600,000 of Burma's nearly 19,000,000 people are Christians.

* * *

Religious publications are available to only 305,000 of the 18,000,000 Christians in the Soviet Zone of Germany, because of severe newsprint restrictions imposed by Soviet authorities on church papers. In sharp contrast, the religious press in West Germany has 13,000,000 readers, almost 25 per cent of the entire population. Church papers in the Western zone have increased nearly sixfold in the last seven years. There are 263 Protestant publications with a circulation of 4,300,000; 198 Roman Catholic papers with 77,400,000 readers; and 63 of other denominations with over 1,000,000 subscribers.

* * *

Dr. Albert Schweitzer, noted medical missionary and winner of the 1952 Nobel Peace Prize, was given a good-will offering of $40,000 by the people of Oslo, Norway, to help him build a leprosarium at his jungle hospital in French Equatorial Africa. Dr. Schweitzer reports that the Peace Prize money of nearly $33,000 has already been spent in operating and expanding the facilities of his jungle hospital.

* * *

A resolution calling upon the State Baptist Convention to implement the U.S. Supreme Court decision outlawing segregation in public schools was adopted by the North Carolina Baptist Students' Union in its annual convention. Some 500 delegates attending the meeting joined in endorsing the court ruling as an expression of "the principle of brotherhood," and urging the parent Baptist body to put it into effect "with all haste, commensurate with sound judgment and Christian love."

* * *

A campaign to combat spiritualism will be waged during the coming year in Argentina, it has been announced by the Roman Catholic hierarchy in a pastoral letter to churches throughout the country. Spiritualism, according to this letter, "not only teaches grave errors in the matter of faith, but even denies such fundamental truths as the divinity of Christ and the redemption of mankind by the Son of God."

* * *

Christmas cards from "heaven" were not available to Germans this year. The post office at Himmel, Germany, was closed by authorities, who said churchmen had objected to commercialization of the Himmel postmark. In past years thousands of Germans sent all of their Christmas cards in bundles to the post office at Himmel for mailing so that they would bear that postmark.

* * *

Evangelist Billy Graham told a Baylor University convocation in Texas that America has become a nation of "full heads but empty souls." He said this offense "at a time when America is like a fish bowl and all the world is looking in" is aggravated by the development of "a Frankenstein monster" called the hydrogen bomb that could destroy much of mankind. And to make matters worse, Dr. Graham added, America lacks the "moral courage" to control the strength it has found.

* * *

Drafted conscientious objectors from England, Holland, and the United States are serving together in a Mennonite Voluntary Service flood cleanup work camp at Dreischor, Holland. This may be the first time in the history of conscientious objection to war that such draftees from three countries have performed their alternative service together. Before the English CO's were assigned to this camp, it was thought this was the first case of drafted CO's from two countries serving together. This, however, was proved incorrect by a report that drafted CO's from England and the United States work together in a unit in Korea. The four English CO's placed in the work camp by the Friends Ambulance Unit consists of two Quakers, a Methodist and a Congregationalist. The CO from Holland is a Dutch Mennonite and the CO's from the United States are Mennonite I-W's serving under the Mennonite Central Committee's PAX (peace) program. At one time this work camp had CO's from five countries although not all of them were draftees. A CO from Brussels, Belgium, is now serving a prison term because that country does not recognize religious objection to war. A German Mennonite in the camp held similar convictions as well as an English lad who had been in the reserves and then became a CO. To make life still more heterogeneous this camp included the wife of an American air force lieutenant stationed in England and representatives from Pakistan, Australia, New Zealand, and South Africa. Mennonite CO's from the United States have been in this work camp since shortly after the destructive 1953 flood. The Dutch CO was assigned this past May when the government adopted a more liberal policy in the placement of CO's.

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A resolution calling upon the General Assembly of the Presbyterian Church in the U.S. (Southern) to reconsider its recommendation that segregation be abolished in all church institutions was adopted by the Mississippi Presbyterian Synod, at its recent meeting.

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Lutheran doctors throughout the United States have been urged to offer their services to local pastors "to help adjust the domestic problems which may arise in the families of members."

* * *

In the November elections Georgia and Louisiana passed amendments which would permit the substitution of private schools for public schools if necessary to avoid conforming with the order for desegregation in public schools.

* * *

Approximately every seventh human being is one of the faithful of Islam, the majority of whom live on the land bridge of three continents—Asia, Africa, and Europe. With the discovery of oil and the rediscovery of nationalism, this area has gained added importance.—**Land Reborn.**

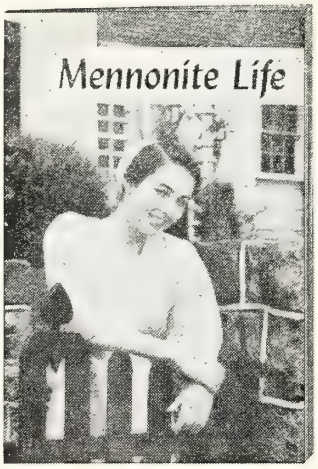
* * *

An Indonesian visitor to America has referred to this country as the "overdeveloped part of the world."

* * *

Premier Mendes-France of France, who has rather suddenly become one of the world's chief leaders, is giving attention to the problem of alcoholism in his country. France's per capita consumption of alcohol, according to the **New York Times,** is three times that

Mennonite Life



NEWLY REVISED

John A. Hostetler, noted author (*Amish Life, Sociology of Mennonite Evangelism,* and shorter works), has just finished the revision of his latest, *Mennonite Life.* Objective, brilliantly written, and attractively printed for all the world to read, this booklet contains *the facts* about the Mennonites. All who ever heard of us should own this book. Write today for your copies. Two for a dollar.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

Mennonite Life has been favorably commented on by the following men:

Harold S. Bender
Paul Erb
H. Richard Niebuhr
Theodore O. Wedel
Laban Peachey
Melvin Gingerich
Roland Bainton
together with the MYF council and a host of newspapers across the nation.

What is your opinion?

of the United States and Britain and twice that of the Italians. Consumption of hard liquor is rising steadily. The premier is not a teetotaler, but he does drink milk with his meals, which is rather unusual in France. He is trying to get his countrymen to follow his example, for three reasons: (1) To cut down alcoholism, (2) To aid the depressed dairy industry, (3) To reduce government subsidies to beet growers for beet sugar, which is used in making alcohol. The wine growers of France, of course, are not enthusiastic about his program.

* * *

Dr. Albert Schweitzer has declared that victors in two world wars have failed to create a just order. The present order, he said, contains the "germ for a new war" in its denial to hundreds of thousands of persons of the right to the soil where they live. He said nationalism in its worst form was the greatest impediment to peace today, and this nationalism can be subdued only by the rebirth of a new human ideal. The solution to the problem of peace, he added, is that "we abstain from war for ethical reasons because war makes us guilty of crime against humanity."

* * *

Albert Einstein, one of the great scientists of the world, is pessimistic because of the restrictions being laid upon scientists and teachers. Recently he wrote to the editor of **The Reporter** that if he were a young man again deciding how to make his living he would not try to become a scientist or scholar or teacher. He would choose rather to be a plumber or a peddler, "in the hope to find that modest degree of independence still available under present circumstances." A plumbers' union in Chicago has sent Dr. Einstein a plumbers' working card and has told him it is not too late for him to begin.

* * *

The first two buildings of a new Episcopal seminary at Austin, Texas, have been dedicated.

* * *

A new sixty-bed Mennonite hospital is to be erected at Beatrice, Nebraska. The present hospital is a thirty-two-bed institution.

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Protesting the policy of not selling homes to Negroes in Levittown and Fairless Hills, residence communities serving the new steel center in Eastern Pennsylvania, a group of Quakers have financed the Concord Park Project, which calls for 140 new homes, not less than half of which are to be reserved for Negroes.

* * *

The Central Committee of the Soviet Communist Party has ordered Russian antireligious workers to stop interfering with church activities and insulting the feelings of clergymen and churchgoers. A decree calling for a halt to such persecution was published in **Pravda,** official party organ. Its publication came unexpectedly after more than three months of intensified antireligious propaganda in the Soviet press and radio. The wording of the decree made it clear that although acts of interference with the churches were to cease, the regime intended no change in its policy of trying to educate Russians to the "evils" of religion.

* * *

Evangelist Billy Graham is planning a preaching trip around the world in 1956. He is considering invitations from Singapore, Hong Kong, Formosa, the Philippines, Australia, New Zealand, and South Africa. He declared that he believes the spiritual resurgence in the world today has helped ease international tensions and feels he may make a further contribution by campaigns. Under present plans Graham would conduct a week of meetings in each of the cities he would visit on his globe-circling tour. Next March he returns to Great Britain for a campaign beginning March 21 in Glasgow, Scotland. Referring to the large number of magazine articles which have featured him recently, Dr. Graham said they have given him an increased sense of responsibility. "I am very humbly aware that all the glory must go to God," he said.

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More Than a System of Ethics

By John E. Gingrich

John the Baptist introduced his hearers to the Lord Jesus Christ with the theme, "Repent, for the kingdom of heaven is at hand" (Matt. 3:2). Jesus likewise introduced His ministry with the same theme, according to Matt. 4:17. The original purpose of God for His people is a high purpose. Jesus made mention of this high purpose in His high priestly prayer in the words, "I in them, and thou in me, that they may be made perfect in one; . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17:23, 24). The Apostle John in his vision on the isle of Patmos saw the fulfillment of this purpose and wrote the words, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

Satan's invasion into the kingdom of God brought upon mankind a blight which has greatly changed the situation for mankind so far as God's purposes are concerned. To some this change is temporary and to others it is eternal, depending upon the response of the human heart to the invitation of God. All humans find themselves under the judgment of a righteous law of God, in the midst of a battle between God and Satan for the hearts of men. It is well for us to trust in the grace of God in order that we may experience God's forgiveness and the victory over sin. Thus we will be in line to experience the ultimate completion of our redemption, "the redemption of our body" (Rom. 8:23), which God had originally intended. The implications of the Sermon on the Mount force one to the conclusion that Christ was concerned with something much deeper than ethical conduct for this life. One of the most striking statements He made in this sermon was, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). To strengthen the implication of this statement we also call attention to two other New Testament references. One from the pen of the Apostle Paul, ". . . [God] hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power [kingdom] of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:12-14). And from the writer of the Hebrew letter, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:8).

The positive teaching in the Sermon on the Mount is stated in principle in the Beatitudes. Matt. 5:1-12. One may call this the introduction to the sermon which continues to the end of chapter 7. These Beatitudes are more, yes, much more than ethical ideas. The Jewish system was based upon ethical rules. They had many traditions and laws by which to govern their lives. These were an attempt to attain a righteousness by which, perchance, they might be able to invoke the favor of God. Their claim to be God's chosen people was based upon human attainment, their ability to live up to a meticulously defined system of behavior. Jesus' indictment was, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8). Not only the Beatitudes, but all the teachings that follow in the Sermon on the Mount, have their roots in basic spiritual attitudes, either positively or negatively. In fact these basic principles which Jesus taught are supported throughout both Old Testament and New Testament. We will attempt to take a brief look at the Beatitudes to see how they so relate themselves.

1. *"Blessed are the poor in spirit."* The first of the Beatitudes, according to this method of approach, is not so much a first step in the Christian life (though this may seem permissible) as it is the first mentioned here of a group of attitudes. You will notice that each begins "Blessed are" (a certain kind of individuals), individuals who are in possession of a certain basic attitude, or have a certain characteristic. "Blessed are the poor in spirit." God requires on the part of everyone an attitude of humility and contrition. Anything short of this cannot be acceptable with God. Be assured also that one never graduates beyond this point. This is not simply a step leading to another, but a basic attitude without which one cannot approach God at any time. Jesus spoke in chapter 6 concerning our approach to God in prayer. "Be not as the hypocrite," "Be not as the heathen." "When you pray, enter into your closet." He encourages a humble searching of our hearts and a secret approach to God. On the other hand He severely condemned an attempt of approach to God with a show of arrogant pride as though we feel we have a right to stand before a holy God. Those of whom He spoke were easily identified by their long robes, long prayers, and long faces. David said, "A broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

2. *"Blessed are they that mourn."* is the second of the Beatitudes. Here you have stated what could perhaps be best described by the attitude or spirit of penitence. Repentance is not a single act. It is a heart attitude. A heart attitude cannot be brought out one day and returned to a closet the next. An attitude is something we live with daily. Penance is a system of works, an attempt to pay our way to favor with God. Penitence is an inner attitude of the soul. In Matt. 5:27-32 Jesus poses problems of hatred and immorality. These He implies need to be dealt with at the root. Committing adultery in the heart must be dealt with in the heart. Offenses which cause one to fall must be dealt with at the source. Paul wrote some very severe rebukes to certain ones in his first letter to the Church at Corinth. Later, in his second letter, he commended them for the work of penitence in their hearts, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repent-

Transfiguration

By Lorie C. Gooding

This morn the world is new again,
All clothed in gleaming white,
Made bright and clean and beautiful,
Transformed in one still night.

The bleakness of the stubbled fields
Is hidden, covered, gone.
The thin, despairing, leafless trees
Are silver in the dawn,

I think this loveliness must be
Somehow akin to heaven—
The world restored to purity,
Its drabness all forgiven.

Holmesville, Ohio.

ance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (II Cor. 7:9-11). What a clear portrayal of the inclusiveness of repentance. If we would experience God's blessing our relation to Him must be one of deep contrition, a complete break with all that is not pleasing to our heavenly Father.

3. *Blessed are the meek."* Meekness is not weakness. Moses was anything but a weakling. Perhaps no leader in history has manifested the courage and strength which one sees in Moses, yet Moses is also said to be the meek man of history. His meekness can perhaps be best seen by calling attention to several attitudes he expressed, which the Lord has seen fit to record. The first of these attitudes was manifested at a time of great sin in Israel. At the command of God Moses returned from Mount Sinai to find Israel worshiping idols. In a great command of courage he withstood the whole camp of Israel, possibly more than two million of them, because the great name of Jehovah was being challenged. On this occasion the whole camp of the multitude was made to tremble when Moses spoke. This is one side of meekness. The other side has to do with a later incident. Because of jealousy, Aaron and Miriam challenged the leadership of Moses. For this Moses did not assert himself but was quite noncommittal. (However, God did not pass over this lightly.) The meekness of Moses becomes quite clear in these two incidents. Moses was not quick to protect himself but very courageous to protect the name of God. We do well to receive from the Lord this divine attribute. Negatively, may we see what Jesus had to say concerning those who claimed the right of leadership and were ready to fight for it, "Beware of false prophets, which come to you in *sheep's* clothing, but inwardly they are ravening *wolves* . . . . Do men gather grapes of thorns, or figs of thistles" (Matt. 7:15, 16)? Jesus had many pronouncements of judgment to speak against the leaders of His day. The evident lack of meekness He did not overlook.

4. *"Blessed are they which do hunger and thirst after righteousness."* A natural desire of the child of God is to enjoy the fellowship of feasting around the Lord's table. No doubt this was given as a direct rebuke concerning the self-satisfied attitude of the Jewish leaders. They did not enjoy the true fellowship of the Lord, but were more concerned about their own political positions. With their traditions they had made void the law of God. To them Jesus had this to say, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:18, 19). Peter wrote, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious" (I Pet. 2:2, 3). Churchgoing habits, Bible-reading habits, devotional habits, Christian living habits, in fact the whole tenor of the Christian's life and testimony is an index to his hunger (enjoyment) of the things of God, or lack of it.

If the Lord gets you, He will get yours.—Harvey E. Shank.

5. *"Blessed are the merciful."* Mercy is quite frequently passed over. It is almost a lost art in our day. Not only is it true in our evil world system, but likewise among the people of God. In bringing to the surface this attitude of criticism and intolerance from the religious leaders of His day, we hear Jesus' words, "Judge not. . . . For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye" (Matt. 7:1-3)? James also has something to say to the would-be judges, whereas we are to be doers of the law. "Never pull each other to pieces, my brothers. If you do you are judging your brother and setting yourself up in the place of God's Law; you have become in fact a critic of the Law. Yet if you start to criticize the Law instead of obeying it, you are setting yourself up as Judge, and there is only One Judge, the One Who gave the Law, to Whom belongs absolute power

(Continued on page 81)

Our Readers Say—

The GOSPEL HERALD is to be commended for discussing openly a very thorny and bothersome question in its lead article of December 14. Bro. Mumaw's article itself also has much for which one can be thankful; its concern for discipleship and for evangelistic outreach, its desire to do full justice to the teaching of Scripture, and its insistence on what God wants marriage to be. Likewise the proposed interpretation of the modifying clause in Matt. 5:32 has much in its favor.

The argument, however, becomes much less convincing when, going beyond what Scripture says plainly, Bro. Mumaw turns to the difficult question of application which arises when, in the course of evangelistic activity, persons who previously had been married and divorced and are now happily remarried are brought by the Holy Spirit to repentance and conversion. We should first of all remember that this problem never arose during the centuries when Mennonites had little interest in evangelizing; that we face the problem is thus a sign of the church's coming to life, and should not be regretted, but welcomed as a challenge to apply the love of God to one of the world's wounds. At the same time we should consciously try to avoid applying immediately and without further question a disciplinary position carried over from times of less evangelistic concern.

The argument begins to falter when we read, "Is it possible for such persons to meet the conditions of salvation?" as if salvation were a matter of works. The conditions for salvation are repentance and faith, nothing else. Repentance and faith will result in a changed life, but it is approaching the problem backwards to speak of the changed life as a condition of salvation when it is really an expression thereof. This term occurs twice in the article, and involves a conception of the relationship of faith, works, and church discipline which is open to some criticism.

Nor is the matter helped by the dependence on argument from analogy—from the situation of the illegitimate child or of the wife of an imprisoned criminal. The idea seems to be that, since life is tough in other situations, it is all right for it to be tough here too. Argument from analogy is always dubious, and all the more so here when the comparisons chosen are not from the realm of redemption, or even of reality. No one has ever argued that people who have children out of wedlock should remain unmarried for the sake of the children; what can such an imaginary parallel prove?

The word "discipleship" is used in the article in a questionable sense, when we find it coupled with expressions like "We have to maintain a position . . . ." Discipleship means following Christ, not following rules, and when rules, going farther than Scripture, are elaborated by those of us who have the privilege of being happily married in the Lord for application to people whose situation we do not know, both "discipleship" and "reconciliation" sound like dubious euphemisms for something else. We must not be afraid to face the fact that for generations our churches lived largely on a level of legalism with regard to certain questions of ethical application, and that discipleship is not the same thing.

Twice the article states that a first marriage, even if contracted outside of Christ, has divine sanction. This is of course a crucial point in

(Continued on page 93)

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EDITORIAL

"Our Readers Say—"

A few years ago we started the feature on the opposite page entitled "Our Readers Say—." Our purpose was to provide something of an open forum of discussion on matters appearing in our pages. Freedom of expression belongs not only to democracy, but also to Christian brotherhood. Respect for the personality of my brother requires that I listen to what he has to say, even if he disagrees with me. Confidence in the truth makes me willing to have various opinions expressed, believing that truth will triumph in the end.

We believe many readers have appreciated this column, whether they have made use of its opportunity or not. There is evidence that it is widely read. We should like to continue it, but we know that we must reappraise its value from time to time.

A brother writes: "I'm not quite happy about the appearance of dissenting material. . . . It can give an impression . . . of personal antagonism or accusation . . . . We need an opening for such discussion, and on as broad a basis as possible. It might, however, be confusing to some for the forum of such discussion to be at the same time the official organ of the Mennonite Church. For that reason it might be desirable to find some means of distinguishing between contributions whose purpose is strengthening and edification along lines in which the entire fellowship is united, and other articles which deal with uncertain questions on which unanimity is lacking or a final solution has not been formulated. At any rate, may I cast my vote for the existence of an arena of free and fraternal exchange?"

We recognize the dangers of emphasizing our differences, and becoming involved in extended controversy. But we also recognize the dangers of a dead uniformity of thought which may indicate that we are not on guard against error. If we are to have that constant searching of heart and mind which truth requires of us, then we must be ready to challenge anything that seems to us to be contrary to the Gospel.

All this, of course, must be in the true spirit of brotherhood and love. Love will keep us from personalities and name-calling. Our discussions must be on ideas, not on motives and persons. Christian disputation is an art which many of us must learn. It is possible decidedly to disagree with a person whom one thoroughly loves and respects. One who can't keep his temperature normal should withdraw from the discussion.

We have tried to make "Our Readers Say—" a forum of that kind of discussion. We should hate to see it become only a column of dissent. It should have also expressions of approval and support. We find it necessary to use discernment concerning the letters to be published. Because of limitation of space we prefer short letters. There must be no evidence of harsh judgment or ill-temper. On controversial questions there must be something of a balance between the two sides, in the interests of fairness. And there must be a limit on how long a discussion should continue.

The question of what to do about people who in their days of sin became involved in divorce and remarriage, and now wish to become Christians, is a live one in many sections, and an article we published on the subject has brought a number of letters for our column. In this issue we print the fifth of those selected from among the first we received. We feel that there is something of a balance given now to the different points of view, and the discussion of this subject should go no further at the present time. It will be good now for us to think of what we have read, to search the Scriptures for God's will, and to give ourselves to prayer that we may be His faithful evangelists and teachers in an evil world. Perhaps out of this prayerful searching will come something further that should be published on the subject at some future time.

A word about the GOSPEL HERALD as the official organ of the Mennonite Church. That means that the church uses this magazine for official releases of any kind. Here appear announcements, reports, and official pronouncements and statements. It means that the total impression a reader receives from the magazine should be true to the thought and life of the church. It does not mean, however, that everything which appears on our pages is the official position of the church. No individual—neither the editor nor any other person—is authorized to speak for the entire body. Articles, editorials, comments represent personal viewpoints. These may or may not find general approval. They may call for an expression of different points of view. We are all agreed that the Bible is our standard for thought and life. Here God has spoken. But church history in general and our denominational history teach us that in the interpretation and application of the Word of God there have been honest differences of opinion. One reason for having a church paper is that here we may help one another in finding the will of God for ourselves and for others in the age in which we live. Your editors are devoted to the work of securing and selecting those materials which will best serve to that end. We appreciate the help and the prayers of all our readers.

—E.

A Time Tax

Some months ago the National Security Training Commission, in approving the principle of alternative service for conscientious objectors, spoke of the civilian service to be rendered as a "time tax." One can see how it may be helpful for government officials to think of it in that way, and it may help some of our young men to see a parallel between the "time tax" and the money tax which we all pay.

But as Christians it is our privilege to consider our service to humanity as something more than an obligation. The many types of service which are permitted us by the liberal provisions of the draft law are a great opportunity. We are paying a time tax to the Lord as well as to the government. As we serve men, we serve Him. Our people in Voluntary Service, even though they may be fulfilling Selective Service requirements, are giving a needed human service in a spirit of Christian love and helpfulness. Our men in Alternative Service, likewise, have a unique opportunity to give a Christian testimony by the way in which they do their work and witness for their Lord both on and off the job. News frequently reaches us of the effectiveness of this testimony. These men, and women too, are not merely "doing

two years" or paying a bill. They are speaking with heart and hand as well as by tongue for the Lord who commended giving a cup of cold water in the name of a disciple.—E.

Temptations and the Christian Life

BY PAULINE WEAVER

When you became a Christian, did you expect to live a life free from all temptation? If you did, you were probably sadly mistaken, for a Christian is the most tempted person in the world. What could tempt a sinner? He is already participating in all that this world has to offer so he can hardly be tempted by the things of this world. He *is* a part of the world. What is temptation anyhow? The dictionary defines the word temptation as the act of being led or persuaded into evil. This also suggests that the Christian is the most tempted of all people for the sinner does not have to be led or persuaded into evil for he is right in the midst of evil and he needs no one to tempt him.

We cannot expect to escape temptation for several Biblical reasons. First, even the angels in heaven were tempted. "For . . . God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). Second, Eve also was tempted. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). Third, even Jesus in the wilderness was tempted. "And immediately the spirit driveth him into the wilderness, and he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him" (Mark 1:12, 13).

Who is the real author of temptation? Turn to John 13:2 and you will find these words: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Here we find the devil as being the author of temptation in the life of Judas Iscariot. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). Here again we find, as we will in every case, that the real author of temptation is the devil.

Let us see some of the ways in which men are tempted. Many, many people are tempted by their lusts and desires of the flesh. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin" (James 1:13-15). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:17-21). The cares of riches and the love of money are other sources of much temptation. "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19). "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9, 10). Poverty is still another form of temptation. "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:8, 9).

The Holy Spirit speaks through the church as a corporate body as well as through individuals.—Sanford G. Shetler.

Although the ways in which we may be tempted are many, we also have encouragement to help us overcome temptation. We are never tempted beyond our strength. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Jesus is a living helper to overcome temptation. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

God can keep us from falling. "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:24).

Another encouragement for overcoming temptation is the fact that Jesus prays for us. "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32).

With these encouragements for overcoming temptation in mind, we should be well prepared to meet the tempter, but there is one other way also in which we may be sure of overcoming temptation. That way is to watch and pray. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). "And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt. 6:13).

As we realize the power and perseverance of the tempter in the life of a Christian, it behooves the Christian to follow more closely in the steps of his Saviour and use Him and His Word as a weapon for overcoming temptation.

Lititz, Pa.

50 Years Ago

Bro. Irvin R. Detweiler, who recently returned with his wife from our mission station at Dhamtari, India, was ordained to the ministry at Topeka, Ind., on Jan. 1, 1905.

Pre. Jacob K. Bixler of Wakarusa, Ind., and Sister Susie Bailey were united in the holy bond of matrimony at the bride's home near Cullom, Ill., by Peter Unziker on Dec. 22, 1904.

Bro. John Blosser, president of the Mennonite Book and Tract Society, asks us to announce . . . that the main office of the Society has been moved to Scottdale, Pa., and Bro. A. D. Martin of that place appointed secretary and treasurer.

On Jan. 1, lots were cast for a minister and two deacons in the lower District, Rockingham Co., Va. Bro. Joseph Shank was called to the ministry and the brethren David Geil and John Wenger were called to the office of deacon.

Bro. John F. Bressler, superintendent of the Fort Wayne (Ind.) Mission, was ordained to the ministry by Bish. David Burkholder on Dec. 4, 1904.

The following self-explanatory telegram was received just as the paper was going to press: "Berlin [Kitchener], Ont., Jan. 16, 1905. . . . Ninety-seven confessions at Berlin. Thirty-one last night.—E. S. Hallman." Praise the Lord. Bro. A. D. Wenger is conducting the meetings.

It was the ideal of the Anabaptists to build up an organic fellowship, the congregation, which would consist of redeemed, obedient believers.—Samuel Geiser.

The Vision That Changed Paul's Life

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

After centuries of wars and revolutions, Damascus had become a Roman city. But it was temporarily held by a rebel prince, Aretas of Arabia. It was a time of national disturbance, for the empire had been suddenly left without a head. It was a time, too, of grave anxiety among the numbers of the little Christian church in the city. All the Christians of Jerusalem who could, fled for their lives to this or that place of safety, many to Damascus where Jews abounded!

Saul of Tarsus, having dipped his hands in the blood of Stephen, the first Christian martyr, and having well-nigh extinguished the church in the Holy City was on his way to Damascus.

No journey was ever taken on which so much interest was concentrated as this of Saul, from Jerusalem to Damascus. It was a critical passage in the history of God's dealings with man, and we feel it was closely bound up with all our best knowledge and best happiness in this life.

Attendants, sufficient to guard and lead back expected prisoners, having been assigned him, Saul lost no time in setting off on his odious mission. That journey would probably be performed by those villagers who have much leisure time, with horses and mules indispensable to the traveler along these roads, and up and down those steep and fatiguing hills. Saul, it must be remembered, was traveling in a manner very different from that of our Lord and His humble followers. They who, in preaching the Gospel to the poor, assumed no higher earthly dignity than that of the carpenter of Nazareth and the fishermen at Galilee, would go on foot with staff and scrip from village to village, like the other "people of the land" whom long-robed scribes despised. At the slow rate of journeys, the one hundred and fifty miles between Jerusalem and Damascus would take about ten days, for Saul would not stir on the Sabbath. A considerable portion of the way lay through a desert, the solitude of which was well calculated to induce in the mind of Saul the most solemn reflection.

Christ and Saul were boys at the same time in different villages. Saul was a graduate of a most famous school in which the celebrated Gamaliel had been a professor. He was a logician, he was a metaphysician, he was an all-conquering orator, he was a poet of the highest type. But Saul hated everything about Christ. Here was Saul on horseback. He was going down with government documents in his pocket to have Christ's disciples and followers arrested. He was not going to arrest a man against whom he had no spite. But Saul was going to arrest those people because he was glad to arrest them. He wanted them captured and he wanted them butchered.

Let us picture the scene. A group of horsemen are advancing upon the city of Damascus. Let the Christians of the place hide, for that cavalcade coming over the hills is made up of persecutors. Their leader is small and unattractive in some respects, but there is something very intent in the eye of Saul, and the horse he rides is lathered with the foam of a long and quick travel of one hundred and fifty miles! We know, from his temperament, that his horse is ahead of the other horses! He is impatient at the time it takes to feed the horses at the inn. He does not pull at the snaffle, but rides with loose rein, faster and faster. He cries "Go along" to his steed, for these Christians must be captured and silenced, and the religion of the cross must be annihilated! We almost hear the click and clack and clatter of the hoofs of the galloping steeds. Suddenly the horses shy off and plunge, and the riders are thrown. Freed from their riders, the horses bound snorting away. A new sun has been kindled in the heavens, putting out the glare of the ordinary sun. Christ, with the glories of heaven wrapped about Him, looks out from a cloud, and the splendor is insufferable, and no wonder the horse springs and the rider drops! Without any consideration for his dignity, he is tumbled into the dust.

The height of Christian experience here is only a foretaste of heaven hereafter.—J. R. Mumaw.

There is a voice from heaven like a thunderclap uttering two words, the second word the same as the first; but uttered with more emphasis, so that the proud rider may have no doubt as to who is meant. "Saul! Saul!" Dust-covered and bruised, Saul attempts to get up, shading his eyes with his hand from the severe luster of heavens, but unsuccessfully, for he is struck stone-blind as he cries out, "Who art thou, Lord?" And Jesus answers him, "I am the *One* you have been persecuting."

And with the light comes to those who journey with Saul an awful but unintelligible sound. They are conscious that something awful has happened. Had we been able to ask them what it was, it is more than doubtful whether they could have answered. Had it been suggested to them that it is some overwhelming sudden burst of thunder, some inexpressibly vivid gleam of electric flame, some blinding, suffocating, maddening breath of east wind, some rare phenomenon unexperienced before or since—they might not have known. The vision is not for them. They see the light above the noonday. They hear, and hear with terror the unknown sound which shatters the dead hush of noon!

That which happens is not meant for those who journey with Saul. It is meant for him. Of that which he sees and which he hears he confessedly can be the only witness. He hears what they do not hear. He sees what they do not see. To them the awful sound is without a meaning. He hears the voice of the Son of God!

Saul's companions can only say that a light shone from heaven. But to the persecutor it is a light from Him who is the Light of the city of God, a ray from the light which no man can approach unto.

In one moment his career is arrested by the heavenly vision which ended in the great act which we call his "conversion." He thought that he was doing God service by trampling down a "noxious and heretical sect." That voice from heaven tells him that in those poor Christians he is trampling down and persecuting the great Friend and Deliverer of the world!

It is enough. He meekly asks what he must do, what the new and rightful Master of his life will have him do. And in answer, he is told to take the next step, which lies just before him, and suffer himself to be led into Damascus.

* * *

Out of that violent fall Saul arises into the illustrious apostleship. Do we not think that the religion which could capture such a man as Saul must have some power in it?

It was particularly outrageous that Soul should have gone to Damascus on that errand. Jesus Christ had been dead only three years, and the story of His kindness and His generosity and His love filled the air. It was not an old story as is now! It was a new story. Jesus had only three summers ago been in these very places, and Saul every day in Jerusalem must have met people who knew and were healed by Christ. He heard that story of Christ's resurrection recited every day by people who were acquainted with all the circumstances. Yet, in the fresh memory of that scene, he goes to persecute Christ's disciples.

Is it not a wonder that when Saul fell from the horse he did not break his neck: that his feet did not catch somehow in the trappings of the saddle, and he was not dragged and kicked to death? He deserved to die miserably, wretchedly. Yet the grace of God saved him, and so it will save you.

From that wild, exciting, and overwhelming scene there rises up the great-

est preacher of all the ages—Paul in whose behalf prisons were rocked down; before whom rulers turned pale; into whose hand sea-captains put the control of their wrecking ship. That man was saved and he was a persecutor. So God can, by His grace, overcome any persecutor. The days of sword and fire for Christians seems to have gone by. But has the day of persecution ceased? And the Lord Jesus Christ is willing to look out from heaven upon the derisive opponent of the Christian religion, and addressing him by his name ask, "Why persecutest thou me?"

It is an instance, such as we find still occurring, but very rarely, of a sudden conversion. Yet a "conversion," that is, a turning round from bad to good, is still necessary for us all! We are sometimes inclined to think that our characters once formed can never be changed. This is not true! Paul approached Damascus, a furious persecutor, he entered it a humble penitent; he left it a great apostle. So it is in general with us. We are all on the road not to Damascus only, but to some end or object of our pursuit.

It seems to us as if we can see Paul today rising up from the highway to Damascus, and brushing off the dust from his cloak, and wiping the sweat of excitement from his brow, as he turns to us and to all ages saying, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."

* * *

Tradition has localized every event in Paul's story. A tradition as old as the time of the Crusades locates the "Place of Paul's Conversion" about ten miles southwest of Damascus, near a village called Kawkab—The Star! I well remember the charming car drive to Damascus in spring. It was a sunny day and all nature looked bright and beautiful.

If Saul took the road I followed, he would go straight north, starting from the Damascus Gate in Jerusalem. Under ordinary circumstances he might have felt an interest in the towns and scenes through which our way lies, in Bethel and Shiloh, in the soft green fields that lie around the base of Mount Gerizim, in Joseph's Tomb and Jacob's Well, in Beth-shean, with memories of the miserable end of that old king of his tribe whose name he bore, in the blue glimpses of the Lake of Galilee with its numberless memorials of the Saviour of Nazareth, whose followers he was trying to destroy.

Leaving the Lake of Galilee, deep among its hills as a sanctuary of the holiest thoughts, and imagining the Jordan to be crossed, we follow the road leading to Syria. All around us are stony hills and thirsty plains, through which the withered stems of the scanty vegetation hardly penetrate. From this lovely spot, the way lies over gentle, undulating, happy, and strangely serene-looking country.

We pass slow-stepping camels, laden with willow-wood, going through a grove of glorious old olives. We then drive over an old bridge, which to the student of the Bible has a great interest. It stands on the ancient highway between the Holy Land and Damascus. Perhaps those early Christians, who were driven out of Jerusalem by the fierce, young persecutor, on their way to Damascus walked over this very bridge! It is more than likely that Saul himself crossed this bridge on that memorable journey. If that ardent young Israelite had stumbled and fallen from this unguarded bridge into the swelling stream, how different earth's history might have been written!

From a somber olive grove we emerge on the open plain and soon find the line of the ancient road, the road along which Saul must have come. On the top of the ridge is the "Scene of the Conversion." There appears to me to be much probability in the tradition. At this point the traveler obtains his first view of Damascus. That refreshing view of surpassing beauty is anxiously looked for—Damascus seen from afar within the desert circumference, resting like an island of paradise in the green enclosure of its beautiful gardens.

It is not to be wondered at that that view of Damascus, when the dim outline of the gardens has become distinct and the city is seen gleaming white in the midst of them, should be universally famous. All travelers in all ages have paused to feast their eyes on the prospect, and the prospect is always the same! It is true that in the apostle's age there were no cupolas and no minarets. But the white buildings of the city gleamed then as they do now in the center of a verdant paradise.

To that land of streams, to that city of fountains, to that "paradise of God," Saul was hastening, not with messages of mercy, not to add to the happiness and beauty of the world, but to scourge and to slay and to imprison, those perhaps of all the inhabitants who were the meekest, the gentlest, the most pure of heart.

Old City, Jerusalem, Jordan.

Evidence

By Dorcas S. Miller

Yes, I could tell the weak: "Be strong!"
Could shout to doubters: "Life's a song!"
Could shame the careless: "Work with care."
Could chide the wayward: "Do beware!"
But, when the Tempter pressed my load,
Or scattered fears along my road
And hindered me with matters trite
That led my mind from ways of right—
My faith lacked life. Then I could see
That surely no good dwelt in me.

Greenwood, Del.

"This Do"

BY MENNO BRUBACHER

When Christ was about to leave this world He instituted the ordinance of communion and told His disciples to observe it in remembrance of Him. Many denominations do observe it regularly, and some also observe the ordinance of feetwashing, and why should they not, when Christ tells them to do so?

He had wisdom enough to plan a universe, and power enough to speak it into existence out of nothing. Countless hosts of stars and planets are spread out in limitless space, some fixed and others traveling at great speed, and yet He has kept them in order for thousands of years.

No less amazing is the greatness of His love that prompted Him to create us in His own image, and after man's fall to give Himself to buy us back to God.

Surely, one with such amazing wisdom and love would never ask of us anything that was not for our good, and those of us who have observed the ordinance of feetwashing twice a year for many years and have been blessed for it will want to observe it as long as we are physically able.

Since Christ is the author of this ordinance, it ill becomes us to question the wisdom of it. He honors those who honor Him, and if we refuse to obey His commands we dishonor Him and deprive ourselves of His promised blessing. Should we ever be tempted to be careless about this, then one prayerful look at the verses just before John 13 should settle it forever that we want to be obedient.

In verse 44 we read, "Jesus *cried* and said . . ." which means that He had something important to say. He then goes on to say that He is come a light into the world, and that the words He speaks will be our judge in the last day, and that the Father gave Him a commandment as to what He should say and what He should speak.

The German translation says, "*Do* and speak" (which includes more than say and speak.) Verse 50 says, "I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." Then immediately follows an account of what He said and did, and the promise He gave to those who obey Him.

When He says we ought to do a certain thing, it is safe to obey, and extremely dangerous to talk lightly about it. In nearly 80 years of life we have heard some very disrespectful statements about feetwashing and the devotional covering, and have seen the bitter harvest that followed.

"Woe unto him that striveth with his Maker" (Isa. 45:9). "Who art thou that repliest against God" (Rom. 9:20)? "If ye love me, keep my commandments"

A PRAYER

FOR THIS WEEK

Lord, make of us spiritually mature men and women. Help us to know the truth. Help us to live the truth. Make us willing to give in and to give up. Show us that the other person could be right and that we may be wrong. Give us convictions against anything questionable. Make us afraid to fool with sin. May we see that our business first of all is to make Him known, that making a living is secondary. Give us full assurance of sins forgiven and a clear vision of work to do. Make us conscious of Thy abiding presence in our lives. May we be afraid to do wrong but fearless to do right. Forgive us for our neglect of prayer and keep us in Thy love until Thou dost call us home and we can praise Thee as we ought. In His name. Amen.

Raymond Wenger.

(John 14:15). "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Our heart's desire and prayer is that both saint and sinner may have more reverence for God and His unchanging and eternal Word. See Lev. 18:5; Neh. 9:29; Ezek. 20:11, 13, 21; Deut. 8:3; Jer. 38:20.

Waterloo, Ont.

From the Archives of the Mennonite Church

By Walter E. Oswald, Archivist

A careful recheck of the files of our church bulletins reveals that there are now 106 Mennonite churches that are sending the Archives their bulletins either weekly, monthly, semi-annually, or annually. We are indeed grateful for this response to the appeals for the church bulletins in previous issues of the Gospel Herald. At the time of the second appeal on Dec. 4, 1951, we listed thirty-seven congregations from which we received files of bulletins. Since then the list has been gradually growing up to the present number. We appreciate this growing interest. Again we want to say thank you to all those who are assisting us in this phase of archival work and invite the co-operation of the other congregations which are using the church bulletins. Bulletins are excellent source material for those who are writing congregational histories, and who are studying church practices and trends. We hope the list will continue the steady growth experienced since 1950.

The list of congregations which have sent us files of bulletins or have placed us on their mailing lists now includes the following:

California—Upland, Seventh Street.
Colorado—First Mennonite, Denver; La Junta; Pueblo.
Florida—Sarasota.
Illinois—Arthur; Cullom; Dillon; Fisher; Hopedale; Chicago Home Mission; Chicago Mexican Mission; Metamora; Midway; Morton; Peoria; Pleasant Hill, East Peoria; Roanoke; Science Ridge, Sterling; Flanagan; Willow Springs, Tiskilwa.
Indiana—Belmont, Elkhart; Benton; Clinton Brick; Clinton Frame; East Goshen; First Mennonite, Indianapolis; Goshen College; Holdeman; Howard-Miami; Locust Grove; Maple Grove; North Goshen; North Main Street, Nappanee; Olive; Prairie Street, Elkhart; Roselawn; Sunnyside, Elkhart; Yellow Creek.
Iowa—Iowa City Mission; Lower Deer Creek; Manson; Wellman; West Union.
Kansas—Catlin; Crystal Springs; Hesston; Pennsylvania; Protection; West Liberty; Yoder.
Maryland—Pinto.
Michigan—Detroit Mission; Ninth Street, Saginaw; Pigeon.
Missouri—Mennonite Mission, Hannibal.
Montana—Red Top.
New York—Clarence Center, New Bremen.
Ohio—Beech; Berlin; Bethel; First Mennonite, Canton; Flat Ridge; Hartville; Tedrow.
Ontario—Elmira; First Mennonite, Kitchener; St. Jacob's; Morningside, Toronto.
Oregon—Albany; Zion.
Pennsylvania—Bethel; Blooming Glen; Doylestown; East Chestnut Street, Lancaster; First Mennonite, Meadville; First Mennonite, Norristown; Hershey; Landisville; Scottdale; Line Lexington; Perkasie; Plain; Rocky Ridge; Salunga; Souderton; Stahl; Strasburg; Trevose Heights; Zion, near Beakersville.
Virginia—Chicago Avenue, Harrisonburg; Eastern Mennonite College, Harrisonburg; Zion, Broadway.

Any questions concerning church bulletins for the Archives should be addressed to Archives of the Mennonite Church, Goshen, Ind.

Goshen, Ind.

Pass It On

By Walter L. Eberly

If a kind word has been spoken,
Take it as a friendship token;
Pass it on.
'Twas not meant for only you;
Pass it on to others too;
It will win new friends for you,
Faithful, loving, kind, and true.
Pass it on.
If someone on kindness bent
A cheery smile to you has sent,
Pass it on.
If someone has done his best
To be helpful to the rest,
To bring joy where there was pain,
To encourage, not complain,
Pass it on.
If you've been a kindness shown,
Keep it not your very own;
Pass it on.
Pass each kindness with a smile;
It is surely worth your while.
Pass it all along the way
Everywhere and every day.

—Good Will Messenger.

PRAYER REQUESTS

(Requests for this column must be signed)

A sister requests prayer that she may be healed.

Pray for the salvation of a family of unsaved and backslidden children.

Pray for the healing of three persons who have heart trouble.

Pray for a Mennonite family in Ohio to whom trouble has come.

Pray for a father and mother who are having trouble because of a lack of devotion and faithfulness to each other.

(It has been requested that we publish reports of how prayer requests are answered. We will be glad to do so. Sign all replies, please.)

"A Great Way Off"

By Orrie D. Yoder

When he was yet a great way off, his father saw him. —Luke 15:20.

The story of the father waiting to bless the prodigal son upon his return is perhaps one of the most familiar of all parables in the Bible, yet it does seem that we know so little of our Father in heaven who waits to bless us and to have compassion upon us, even long before we ever recognize and confess our needs.

What a tragedy that a starving son was so unfortunately isolated from the rich bounties of his loving father, and that this father was ever waiting to welcome and bless his prodigal son, even before he himself knew his great needs!

But are we any better today? Does not our heavenly Father look toward us and down upon us long before we come to be in want and before we turn our faces to Him in prayer? Have we revival needs today? Are there crises facing us in our homes, churches, missions, and nations? Have we thought about this, that long before we ever became conscious of our great moral, financial, or spiritual needs, our heavenly Father has been ready for all such events and is waiting to bless and relieve us far beyond what we are able to think or ask? Yea, when our tragic problems of today loom up boldly before us, let us remember that our heavenly Father long ago has known them and is ready to undertake for us, if we but look humbly to Him.

Del Paso Heights, Calif.

Ministers need to learn not to believe everything they hear.—J. L. Stauffer.

OUR SCHOOLS

GOSHEN COLLEGE NEWS

Peace Emphasis Week at Goshen College

Peace Emphasis Week will be observed at Goshen College, Feb. 7 to 10, according to an announcement by Hans Wiehler, president of the campus Peace Society.

Guest speakers will be Don E. Smucker, associate professor of Biblical theology and ethics at Mennonite Biblical Seminary, Chicago; and Dan West, director of leadership training of the Brethren Service Commission.

Professor Smucker will open the program during the Monday chapel period with an address, "God Is Love." In the evening he will discuss "Peace Strategies of Our Times" with the Peace Society. "Love One Another!" is the title of Mr. West's chapel meditation scheduled for Wednesday.

Mary Oyer, assistant professor of music, will answer the question "Lovest Thou Me?" on Tuesday. The concluding message Thursday morning will be delivered by C. Norman Kraus, assistant professor of Bible.

Two peace films, **Not by Might** and **Time for Greatness,** will be shown during the week.

Seminary Sponsors Three-Week Course

Nine courses will be offered during the fourth annual School for Ministers, Jan. 31 to Feb. 18, according to an announcement by John C. Wenger, acting director for 1955. Milton G. Brackbill, Paoli, Pa., will assist the Biblical Seminary faculty.

Classes include Personal Evangelism, Vital Preaching and Gospel of John, by Brackbill; The Inner Devotional Life by Wenger; Epistle to the Galatians, by Howard H. Charles; Lessons from the Patriarchs, by John W. Miller; Work of the Church, by Paul E. Mininger; Amos, by Sanford C. Yoder; and Modern Religious Movements, by C. Norman Kraus.

Hostetter Speaks

B. Charles Hostetter, radio pastor of the Mennonite Hour, addressed several college groups including two chapel appearances while he was on campus holding spiritual life meetings for the College congregation Jan. 9-15.

* * *

Second semester registration for new students is scheduled for Jan. 29, with classes beginning Jan. 31. Three new part-time instructors will teach Tuesday classes during second semester. Robert Weaver, superintendent of Goshen Public Schools, will teach Secondary Education, and Mrs. John Fisher will instruct Teaching English on Tuesday evenings. Dr. Henry Weaver, on leave of absence from Eastern Mennonite College, Harrisonburg, Va., and currently director of I-W Services at Elkhart, Ind., will offer a course in radio on Tuesday afternoons and evenings.

Ogle Wins Contest

Miss Regina Ogle, Goshen, ranked first in the 1955 Freshman Woman's speech contest. Miss Ogle's address, "Smart Kids," suggested a solution for the problem of educating the superior student. Miss Betty Jean Leatherman, Staunton, Va., placed second with "Let's Talk." "An Available Power" was the title of Miss Marion Donohue's speech which rated third. Miss Donohue is from Plymouth, Mich.

Other participants included Miss Mildred Sherk, Akron, Pa., Miss Carol Teuscher, Pigeon, Mich., and Miss Anne Krabill, Louisville, Ohio. Cash prizes were awarded to the three winners by Mrs. Emma Sommers Richards of the class of 1949.

Beechy on Leave

Atlee Beechy, dean of men and assistant professor of education, has enrolled at Ohio State University for second semester study in the department of psychology. Russel Liechty, former assistant dean of men, is acting dean during Beechy's leave of absence.

Miss Viola Good has resumed her duties as dean of women after a six-week sick leave. Mrs. Guy Hershberger acted as dean in Miss Good's absence.

Two Biblical Seminary faculty members attended meetings in New York City. Dean H. S. Bender participated in the American Society of Church History and John W. Miller, instructor in Old Testament, attended the society of Biblical Literature.

Pres. Paul E. Mininger attended a meeting of the presidents of Mennonite and Affiliated Colleges in Washington, D.C., Jan. 11-13.

Willard E. Roth.

IOWA MENNONITE SCHOOL

Herman Ropp, teacher of History and Bible, gave the chapel talks during "Nonresistance Week." One whole week was centered on the "way of love." It is the way of life for all of us.

The last chapel before Thanksgiving vacation was given by Ada Schrock's English classes. We were thrilled by choral readings, poems, a short history of Thanksgiving, and singing.

A Thanksgiving meeting of songs and testimonies was held at I.M.S. auditorium on Nov. 23. Stanley Swartzendruber led in congregational singing. The VS unit of Iowa City presented a choral reading of one of the Psalms. They also used the same Psalm set to music. Local quartets and other groups gave testimonies in song. Six people were chosen to give three-minute testimonies. A short "inspirational" was given by Willard Leichty of Wayland.

A Gospel Team, composed of Phyllis Yoder, Norma Ropp, Clayton Wenger, and Lynn Troyer, accompanied Myrtle Hamilton to her home in Mountain Home, Ark., during the Thanksgiving holidays. Dorothy Lehman also accompanied them.

We were happy to have Paul Landis, Crockett, Ky., as our speaker during "Spiritual Emphasis Week." We had extended chapel periods with no evening meetings. However, he did speak several evenings in different churches of the community. The last night there was a meeting at the school for all the patrons. We felt God speaking through Bro. Landis.

The Mixed and Ladies' Choruses gave their first full program Dec. 17 at the Sugar Creek Church, Wayland. It was a Christmas program. They also gave one at East Union and at I.M.S. auditorium before the holidays.

Barbara Detweiler.

THE BIBLE

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere.

It has learned to speak in hundreds of languages to the heart of man.

It comes into the palace, to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life.

It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness.

Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely.

The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice.

The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages.

It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

Above the cradle and beside the grave its great words come to us uncalled.

They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons, which have been forgotten.

They return to us swiftly and quietly, like birds flying from far away.

They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path.

No man is poor or desolate who has this treasure for his own.—Henry van Dyke.

♣

There is enough in the religion of Jesus Christ to challenge the brainiest of the brainy and the brawniest of the brawny.—J. A. Huffman.

MORE THAN ETHICS (Continued)

of life and death. How can you then be so silly as to imagine that you are your neighbour's Judge" (James 4:11, 12, Phillips)? The implication of Jesus' appeal for mercy here is that the child of God overcomes these base tendencies of the lower nature. In their place, by the indwelling of the Lord Jesus Christ, the divine nature (attitude) of the mercy of God will manifest itself in the child of God and will thus be displayed toward our fellow men. An awareness of the grace and mercy of God should certainly manifest a humble mercy within. A practical example of this work of mercy is found in Jesus' ministry, on the occasion when the Jews brought the adulterous woman to Jesus. Following their heartless and merciless request to Jesus to pass judgment upon this sinful woman, Jesus said, "He that is without sin among you, let him first cast a stone at her." And, "Neither do I condemn thee: go, and sin no more" (John 8:7, 11). Jesus came into this world, not "to condemn the world; but that the world through him might be saved" (John 3:17). We too, who are the saved and in union with Christ, are the manifestation of His mercy in the earth. The only true mercy seen in our world is seen through the children of God. May we know that God expects of us the depicting of His mercy in this needy world.

6. *"Blessed are the pure in heart."* The nature of the human heart is sinful. It is so declared by Jeremiah, "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Jesus said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21, 22). This is the *nature* of the human heart, but Jesus, in the Sermon on the Mount, makes an appeal for a proper heart *attitude*. One who is regenerated and enjoying the fellowship of his union with Christ has a changed heart attitude. His heart attitude has been made pure and Godlike. Because of his relation with Christ, his motive rises above his sinful nature. Man does not stand in his own righteous (?) character but in the righteousness of Christ. His motive and attitude have taken on a new direction. Jesus' statement here concerning the pure in heart was perhaps the most severe and most involving, spoken in this sermon, against the religious shepherds of his day. Under the cloak of their religion they were carrying on some of the greatest deceit and treachery imaginable. Fleecing the lambs with the sheep, penalizing the poor widows and helpless of the land, they were amassing great wealth for the temple coffers and for themselves. Leslie Weatherhead points out that on their lush salaries, some of the temple priests served in the temple not more than two or three times in an entire year. No wonder their hearts were pricked at the teaching of the Lord Jesus. No wonder they rebelled at His uncovering of their sin and baring of their hearts. Blessed are those whose hearts are given to God in purity and honesty.

7. *"Blessed are the peacemakers."* As one's mind goes back to national Israel, one cannot help thinking that the name Israel was almost synonymous with both internal and external conflict. At the time of Jesus, Rome held an iron hand over all Jewish activity. The Jews were constantly cringing under Roman authority. This was, in part at least, the reason for asking Jesus the question, "Is it lawful to give tribute unto Caesar, or not" (Matt. 22:17)? On the several occasions when the Jews were ready to hail Jesus as their national leader, it was for the hope of thrusting off the Roman power. Neither of these incidents was aimed at peacemaking. Indeed they had all the necessary ammunition for troublemaking and revolution. Jesus came as a Prince of peace, not a prince of trouble. The human answer to conflict is to fight it. Jesus' answer is to use the spiritual weapon of a change of heart, to have our hearts united with God and to trust God for the outcome of our petty conflicts. The greatest enemies, in Jesus' day and in our day, are not the armies of unfriendly nations of the world, but those spiritual foes which strike at our souls. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). One who has peace with God is able to resolve those spiritual conflicts by a complete trust in the eternal Christ. The peace of God is a desired experience of every child of God. The resolving of the inner conflicts of the soul will bring peace and harmony in the life of the believer, without which one can never contribute to the making of peace in society. Blessed is the person who will contribute to the resolving of local conflicts, between husband and wife, parents and children, neighbors, employers and employees. These can be largely resolved when we are willing to pay the price. Paul said, "As much as lieth in you, live peaceably with all men" (Rom. 12:18). Whether we be peacemakers or troublemakers is a result of our own heart attitude. Jesus said, "Blessed are the peacemakers."

8. *"Blessed are they which are persecuted for righteousness' sake."* The final test of our relationship with Christ is revealed by our attitude in the time of persecution. How we react when we are under fire is the real test of our metal. If the devil is unsuccessful in scoring a hit against us with regard to any of the principles of divine life mentioned above, let us not be surprised if we are encountered by persecution. When we do not experience persecution, it may be that we have already failed and the devil is lulling us to sleep in our deceits. "For righteousness sake," "Men shall revile you," "Persecute you," "Shall say all manner of evil against you falsely," "For my sake." The source and the method of persecution are recorded here. We should have no difficulty in determining whether our hardships or rebukes come upon us for our own failures or because of Christ. May we not mistake a reaction of others against our own attitudes when they are not Christlike for being persecuted for righteousness' sake. The experience of the Jews who were looking for a way out from under Roman power, and used means not approved of God, does not fit this persecution Jesus spoke about, nor does the Jewish persecution throughout the world these many generations. Only such persecution which has come upon people for their godliness can come under this pattern taught by Jesus. Significantly, however, the persecution experienced by Christ's followers at the hands of the Jews does come under the pattern of this text, though it is by no means confined to this Jewish persecution. It seems clear, however, that this teaching is primarily directed against these Jewish people who Jesus knew would persecute those who espoused Christ. The blind man Jesus healed, in John 9, is a case in point. This man was cast out of the synagogue. Stephen later came under the hand of the Jewish persecutors and was stoned to death. The Jews were also responsible for the martyrdom of James and many others. It was this attitude which led them to carry out, or to cause to be carried out, persecutions against the early Christians, which Jesus condemned, and in the same breath brought comfort to the saints. There have been similar persecutions from many sources in almost every age since that time. To the persecuted Jesus spoke these words of comfort.

In the Sermon on the Mount, and throughout all His teachings, Jesus draws a sharp contrast between those who have right motives and those who do not; between attitudes having their source in a sinful nature and attitudes having their source in the indwelling Holy Spirit. We are accustomed to speaking of them as "Beatitudes" without realizing that they are attitudes of the divine nature, attitudes of Christ. We do not work up to such attitudes by a continuous assertion of our own native powers. These attitudes are the outliving of the indwelling Christ. When Christ is granted Lordship in our lives and we humbly submit to His will, not only is Christ formed in us but He will be lived

(Continued on page 93)

With God, over the ocean; without God, not over the threshold.—Written on a card carried always by John R. Mott.

FAMILY CIRCLE

A Home Song

I read within a poet's book
A word that starred the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, this is true, and something more:
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where love abides,
And friendship is a guest,
Is surely home, and home-sweet-home,
For there the heart can rest.

—Henry van Dyke.

On Keeping House

BY MARGARET HORST

I like to keep house. Even here on East Eighth Street in Harper, I enjoy doing a little housekeeping in a big way. I should explain why I say, even here in Harper, on East Eighth Street. Our street isn't paved and we haven't had a good rain for months. Closed doors do not keep Kansas winds from bringing dust into houses. Well, I waited two weeks to tell you that, in spite of this unfavorable setting, I like to keep house. You see, I wanted to be sure it was the truth. Now that other parts of Kansas have been snowed under, even my apartment doesn't seem quite as dusty.

I am not one of those "crazy clean" housekeepers that I heard about in Reading, but I do like comfortable order. We had an expression at the Girls' Home that may not mean much to you. When a house had that neglected look that called for supervision, we said, "This place needs a mamma."

Years ago I visited my oldest brother's family in western Kansas. While helping my two nieces wash the dishes, Mildred, who was six years old, said, "Now, we are nearly through if Mamma doesn't come." God knew why He planned for every family to have a homemaker.

I mentioned dishwashing. Can you tell me why many housekeepers dislike washing dishes? I admit I don't like to wash dishes that have stood until it requires much soaking before one can start. Why not run hot water into the pots and kettles when the food is taken up to put on the table? A cluttered cabinet or work table is no asset either. I have never been able to figure out why even good cooks have better results when they have two or three cupboard doors and at least one drawer standing open. Might this follow because of a late start in preparing the meal? I lived with a capable grandmother who used the expression, "a 'leven-thirty cook."

I can't keep house without waste baskets. In fact, I need a waste basket in each room. I have worked in homes where it seemed necessary to indicate the way to waste baskets with arrows. While I don't get to go to meetings very often where sewing is done, I have observed this, that those who stay and straighten the room after the other women go home, could have an earlier supper if all members of the circle had been careful to put trash where it belonged.

There is another kind of housekeeping that has nothing to do with immaculate drawers, closets, and cupboards. In II Kings 20:1 the Lord sent this word to Hezekiah, "Set thine house in order; for thou shalt die, and not live." It is far more important that our hearts have been cleansed than that our porches have no tracks. It may be (who knows?) that the woman whose house it a bit disorderly has been more careful how she started the day's activities than some of us who would call her a careless housekeeper. Maybe she took time to pray for her minister, and because of her prayers, he is doing better housekeeping in the church.

Harper, Kans.

Leaving

BY TWILA SWARTZENTRUBER

Her mother was washing dishes. She was drying them. Or, at least, she appeared to be doing so. One could see she was deep in thought. Suddenly the silence was broken.

"How about having prayer together before I leave," she suggested.

Soon the dishes were all in place and they walked together into the living room. She was a young girl of seventeen, just ready to leave for college after Christmas vacation. Her mother, though fifty-nine, was only slightly gray. One could see a love and understanding between them that was binding.

The mother took her well-worn precious Bible and opened to Psalm 91. "This is 24-hour protection," she said. ". . . He shall call upon me, and I will answer him . . . and shew him my salvation." She finished reading. As they knelt for prayer the daughter led out first in a none-too-steady voice. After she closed the mother led out. As she prayed the daughter shook with sobs. The way she pleaded with God for the protection of her daughter was more than enough to make one realize that she knew the God personally that she was talking to.

They arose from prayer. The daughter soon left.

Yes, she left her home, but that scene and her mother's prayers went with her and gave her courage to face the days ahead.

Greenwood, Del.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation for the prayers, cards, letters, and other expressions of love and sympathy during the illness and passing of our dear husband and father. May God bless you everyone.—Mrs. S. K. Zook and family, Hutchinson, Kans.

* * *

We wish to express our sincere thanks to the many friends who remembered me during my prolonged stay in the hospital. Special thanks to the youth groups, sewing circles, and Sunday-school classes for their prayers, gifts, and cards. Will you pray for the Lord's continued blessing during my further stay here at the Children's Hospital at Elizabethtown, and if it be His will, to bring to me full recovery?—Naomi Denlinger and family, Willow Street, Pa.

* * *

I wish to thank my kind friends for remembering me in prayer, and for the flowers, cards, and money given me while I was in the hospital and since I am at home. God bless you all as you continue to serve others.—Emma S. Stoltzfus, Bird in Hand, Pa.

* * *

I want to express my thanks and appreciation to my relatives and many friends who remembered me with cards and many other gifts; also for their visits and prayers while I was in the hospital and since I am at home. I cannot express in words how much your prayers mean to me. May the Lord bless and reward each one of you and may His blessing be with you all.—Mrs. Reuben S. Bair, York, Pa.

* * *

We are truly grateful to each one who helped in so many ways after the sudden death of little Rose Ellen and during the serious illness of baby Mark. Many were the labors of love during those days. We are also grateful to you who have faithfully prayed for us. We know now that God's grace is sufficient. May God bless you all.—Arthur and Virgie Torkelson, Damascus, Md.

* * *

I want to thank all my good friends, neighbors, and relatives far and wide for the gift shower on my birthday, and also for remembering me at Christmas with cards, gifts, and for the fruit baskets from the different Sunday schools. I wish you all God's blessing.—Mrs. James L. Whitcraft, Lititz, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many friends who so kindly remembered us with prayers, cards, and letters of sympathy, and especially for the basket of fruit that Sister Hostetler and her class of dear thoughtful little children donated during our recent bereavement in the loss of our dear husband and father. May the Lord bless and reward you all is our prayer.—Mrs. John B. Hershey and family, Lancaster, Pa.

* * *

We wish to express our appreciation and gratitude to all our neighbors, friends, and relatives for the many expressions of sympathy and encouragement and also their kind assistance since the homegoing of our baby daughter, Mary Louise. May God bless each one of you is our prayer.—Richard and Barbara Ann Hershey, Manheim, Pa.

* * *

I would like to express my thanks and appreciation to the kind friends who remembered me with cards, flowers, and other gifts; also for the visits and prayers while I was in the hospital and since I am at home. One cannot express in words how much these meant. May the Lord bless and reward each one of you.—Mr. Harlan L. Nolt, Bareville, Pa.

* * *

I want to thank my many friends and neighbors for remembering me so kindly with cards, flowers, and prayers; also for the gifts received while in the hospital and since my return home. May the good Lord's blessing rest upon each one of you.—Mrs. George S. Good, New Holland, Pa.

TO BE NEAR TO GOD

THEME FOR THE WEEK—RUNNING

Sunday, January 30

Read Habakkuk 2:1, 2.

Today, may it please God, you will receive a prophecy. You will receive it in the assembly of the brotherhood where Jesus has promised to be. And that prophecy will be so plain that you may read it while running, figuratively speaking, provided, of course, that you are looking for a prophecy. At the end of it, as at the end of Habakkuk's chapter, you will know that "the Lord is in his holy temple: let all the earth keep silence before him."

Monday, January 31

Read I Corinthians 9:24.

Monday morning and you are ready to run the race of life. You too can be a winner; all Christians can come in winners in the Christian race. No need for the "also-rans" in this track meet; everyone who persists to the end is crowned. And the crown does not fade, praise God; it is "incorruptible" or non-withering. Simply keep the body in subjection to the spiritual aims and keep going. You are a prize winner.

Tuesday, February 1

Read Proverbs 1:16.

Today some sinners will plot the overthrow of their betters. Some saints will be overthrown if they are not wary. It will be true today that somewhere, and maybe where you are or near you, there will be some people who will hasten to do evil. The devil's children are like their father, always on the lookout for victims whom they may devour. God grant it may not be you or me or our brethren. What is the warning sign? The warning will be ours if an unholy person appears to attract us. "Entice" is the word of the writer of the Proverbs. If enticement appears then you'd better be busy elsewhere, no time even to give any attention to the proposition of the sinner.

Wednesday, February 2

Read John 20:1, 2.

Have you any good news for other Christians? When Mary Magdalene had such news she went a-running. Know any dejected Christians, sore beset with failure to believe what's true? And you know some truth which will relieve the situation? Then go a-running like Mary and may the Lord speed you there and back again in time for midweek prayer meeting. Better yet, bring your fearful one along to the meeting.

Thursday, February 3

Read Daniel 2:3, 4.

How men run to and fro in the earth! I remember the days when I was a half-time delivery man and so traveled 25,000 miles per annum and on top of that went 130 miles round trip to church each Sunday! And there's knowledge enough afloat and readily available to make the head swim. But wisdom? "Ah, there's the rub," as Shakespeare said. Let earthlings run without purpose; the wise, in motion or out of motion, are those who turn many to righteousness. To what avails your running around this Thursday? Or, if you are a stay-at-home, hadn't you better run to somebody's rescue? Be wise.

Friday, February 4

Read I Peter 4:3, 4.

If all your happiness must come from the outside in then it isn't real happiness. Note that all these false sorts of satisfaction or attempts at satisfaction are the strivings to generate happiness with sensual helps. So long as one is thus self-deceived or devil-deceived, true happiness is a wild pigeon. Good old Peter—how I love him—says that we saints got enough of that stuff before conversion. Now we don't run after that stuff, not only because it's bad but chiefly because it offers us no opportunity to minister to the needs of others. Now we find our happiness from the inside out and not from the outside in. Why run after "Gentiles" when you can walk with Christ?

Saturday, February 5

Read II Chronicles 16:9a.

Does light travel around corners? Scientists rightly say "No" to that question. But the Lord's eyes are different. He is not contrary to nature but above it; "supernatural" is the word. What are your intentions? Do you mean well? Do you want God's objectives to succeed even though you yourself may fall short? Is your "heart" perfect; are you grieved when you fail? Then for you is this verse true and the Lord wants to show Himself strong in your behalf. All day and night His eye is running up and down the earth, spotting such as have a perfect intent to do His will. Somehow He will be strong for you. Can you then be weak? I ask you; please answer me.

—J. Paul Sauder.

The Grace of God

Sunday School Lesson for February 6

(Ephesians 2:1-10; Titus 2:11-14; I John 4:10)

The book, **The Power of Positive Thinking,** by Peale, has been on the best-seller list for over two years. The great sale of this book tells us that many people are not satisfied with themselves and are seeking help. Also these figures tell us that many souls are trying in their own strength to change their lives and that they will be sorely disappointed. It is not in man to get back to his original image. Man is a sinner and there is only one way out.

"Herein," John tells us, is the story. Man, which includes you and me, does not love God when he is in sin, but He loves sinful man. He has provided for a way back to his original state.

What love of God to man was manifested in that first position God gave man! Too bad he couldn't appreciate the goodness of God. However, the story is the same today. The gift to us for our propitiation is not accepted.

We are saved by grace, not by works. Yes, but what is this grace that saves us? Let the pupils find the answer from Ephesians 2:1-10. Our death in trespasses and sins and our walking in lust and disobedience are a very definite part of the picture. One girl said, "Why, sure God loves me. Who wouldn't?" She did not recognize her need for a quickening. Does God love such a person? Yes, but she was not saved, because she didn't accept the propitiation. She felt no need of help.

God's mercy is rich, exceeding rich. His love is great. We are amazed at His grace. Frank Meade says, "Here is a world filled with quarreling, disputing, contentions, sin-soiled humanity—every one of whom is loved by a common Father, who loves them even when they do not know that He exists! Others of them become at times a global pack of ungrateful, almost disgusting children, who know their Father and who enjoy His love—and still refuse to honor or respect Him—and He still goes the whole distance in loving them!"

God's grace is shown "in his kindness toward us through Christ Jesus." Our salvation is a gift. We can't earn it any way that we might try. Consider to what position man is lifted when he believes in Jesus Christ, God's gracious gift.

This grace is for "all men." None are too bad. Every one of us was lost in sin. Any sin is sin and separates from God. Make sure there is no one in your class who feels that he or she is beyond the grace of God; also that your pupils do not feel that any class, race, or nation of people cannot be saved.

When grace operates in one's life, then that individual lives in purity and righteousness again. He is "zealous of good works." The works appear **after** man gets back to his original image. The works are evidence that God's plan which His grace originated has been accepted.

After man fell, then his works were evil and not acceptable to God, no matter how pleasant and seemingly wonderful they may have been. "Not of works" is God's Word. Our righteousness is like filthy rags. But God has a plan. There is only one way which can be had for the taking. This is the great offer of grace in Christ Jesus.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Luke S. Weaver, a member of the Martindale, Pa., congregation, was ordained as minister for the congregation's outpost at Tamaqua, Pa., Dec. 23, 1954. The ordination took place at Martindale.

The Wayside Gospel Crusaders from Mellinger's congregation, Lancaster, Pa., gave a program for the Souderton Tract Society at the Vincent Mennonite Church near Spring City, Pa., Jan. 17.

Volunteer workers at Mellinger's congregation began taking out pews and tearing off paper on Jan. 17, to begin renovations in the church auditorium. It is expected to take about three weeks for this work and the first service after the renovation will be held Feb. 4.

A Song Leader's Workshop, in charge of J. Mark Stauffer, Harrisonburg, Va., is being held on Monday evenings at the Lindale Church, Linville, Va.

The Christian Education Cabinet of the Illinois Conference planned to hold a meeting on Jan. 24 at the Roanoke Church.

A Tract Holder has been placed at the church entrance of the Yellow Creek Mennonite Church, Goshen, Ind.

Eight members were received into the Zion Church, Beckersville, Pa., by baptism on the evening of Jan. 23.

The annual winter Bible school of the churches in Franklin Co., Pa., is being held at the Chambersburg Church each Tuesday evening throughout Jan., Feb., and Mar. All ages attend. Classes are arranged for 8 different age groups. Harold Hunsecker is principal, assisted by a number of local people who serve as teachers. The attendance each evening has exceeded 500; the highest was 571.

Church Music, past, present, and future, was the topic of discussion at the Wellman, Iowa, Church on Jan. 11 and 18, with J. D. Hartzler in charge.

Bro. Homer Rosenberry was ordained to the office of deacon from a lot of four at the Strasburg Church, Franklin Co., Pa., on Jan. 11.

The Canton, Ohio, Bible school young people were guests of the Pleasant View MYF, North Lawrence, Ohio, on Jan. 20.

Dr. Walter E. Schlabach's address now is Philippi, West Va., where he is taking further training in surgery.

The Ministerial and Christian Workers' Course at the Christopher Dock Mennonite School, Jan. 3-14, was well attended with 140-180 present each evening. Instructors included Elmer B. Moyer, Paul M. Lederach, Milton Brackbill, and Mary Lederach, besides a number who spoke at one session.

Bro. Hiram R. Hershey is conducting a music study class in Fundamentals, Techniques, Song Leading, and Directing. The class meets at his home near Harleysville, Pa., each Tuesday night.

The Pleasant Valley congregation, Harper, Kans., has elected a Church Council.

Timothy Dzao, missionary from Djakarta, Indonesia, spoke at Johnstown Mennonite School on Jan. 12 and at the First Mennonite Church, Johnstown, on Jan. 16.

Bro. Ralph Palmer, Denbigh, Va., spoke at the Tuttle Ave. Mennonite Church, Sarasota, Fla., on Jan. 4.

Bro. Ira Eigsti is conducting a limited religious book store service at his home, 1073 Colleton Drive, Sarasota, Fla.

Families living at Arcade, N.Y., are organizing a Sunday school in their community.

A Men's Chorus has been organized at St. Jacobs, Ont., under the direction of Bro. Abner Martin.

Recent visiting speakers at the Providence Church, Oyster Point, Va., included Bro. and Sister Weldon Martin, Mathis, Texas; Marie Troyer, Nigeria, Africa; Aaron F. Stoltzfus, Quarryville, Pa., and Ralph Fisher, Newport News, Va.

The Waldo congregation, Flanagan, Ill., has purchased a wheel chair for the use of members who are ill.

Western Mennonite School is offering on twelve Monday evenings nine different courses, taught by regular members of the faculty.

Bro. John C. Wenger, Goshen, Ind., was at Western Mennonite School for three weekend meetings, Jan. 21-23; Friday night was Youth Night, Saturday was Doctrine Day, and Sunday was Family Day.

Bro. Ammon Shetler, Hollsopple, Pa., was ordained as deacon for the Walsall congregation, Johnstown, Pa., on Jan. 16, with Sanford G. Shetler and Aldus Wingard officiating.

Four Mennonite churches in Conemaugh Township, Somerset Co., Pa., are participating in a religious census of the township.

Initial steps are being taken toward the organization of a separate congregation at Barrville, an outpost of the Maple Grove congregation at Belleville, Pa.

The Junior Class of Bethany High School, Goshen, Ind., has secured 48 new subscriptions for the GOSPEL HERALD and 82 for **Christian Living.** Good work! Thanks.

In the Ministers' Study Week at Canton, Ohio, Bible School, Jan. 25-28, **G. G. Yoder** is scheduled to discuss Child Evangelism and Knowing Your Congregation; Howard Charles is discussing I Corinthians and Marriage and Divorce.

Bro. Ervin N. Hershberger has succeeded Bro. Evan J. Miller as editor of the English part of the **Herold der Wahrheit.** This paper is now sponsored by the Beachy and Old Order Amish churches. The Conservative Mennonite Conference has withdrawn its sponsorship. As one of the conferences eligible for membership in Mennonite General Conference, we cordially invite and urge the Conservative Conference to make the GOSPEL HERALD its organ, and we solicit news, contributions, and articles.

The La Junta, Colo., congregation is giving a month's trial to the plan of having the church service before Sunday school.

Notice is hereby given that efforts have been made by Virginia Mennonite Conference to have Bro. Lawrence B. Brunk bring his activities under church sanction and supervision. In view of his unwillingness to do this we feel that the church should be informed that his recent activities in the ministry, in his private publication, and in several other respects, are unauthorized.

Signed—

Truman H. Brunk
Lewis P. Showalter
J. Ward Shank
Daniel W. Lehman
Joseph R. Driver
—Executive Committee.

(Continued on page 92)

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Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Annual Ministers' Bible Study and Fellowship meeting of Conservative Mennonite Conference at Cuba congregation, Grabill, Ind., Feb. 15-25.
Annual midwinter Ministers' Meeting of Iowa-Nebraska Conference, Shickley, Nebr., Feb. 24, 25.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Sister Naomi Smoker, missionary-bookkeeper on furlough from Tanganyika, Africa, arrived in the U.S. on Saturday, Jan. 8.

Bro. Leroy Shirk, Jr., Lebanon, Pa., sailed from New York on Jan. 10 en route to Italian Somaliland, where he will serve as a missionary-builder in connection with the Eastern Mission Board program.

The correct address for Bro. and Sister John Beachy, missionaries to Bihar, India, is Chandwa P.O., Tori, E. I. Ry., Palamau Dist., Bihar, India.

The Detroit, Mich., Mennonite Church is planning its annual youth conference for March 12, 13, with Bro. Peter Wiebe, Goshen, Ind., as special speaker.

Sister Helen Kaltenbach and **Bro. Maynard Headings,** short-term missionaries under the Eastern Board at Tocoa, Honduras, were married at Trujillo on Dec. 28. Both of these persons are from Oregon. Sister Kaltenbach went to Honduras about a year ago to serve as a helper in the Eldon Hamilton home. Bro. Headings arrived Dec. 20, 1954, to serve as missionary-builder.

An octet from Iowa Mennonite School, Kalona, Iowa, participated in the morning service at the Ann St. Mennonite Church, Peoria, Ill., on Jan. 16 and assisted with the jail service in the afternoon.

Members and friends of the Guavate Mennonite Church, Puerto Rico, are planning for a new church and a new road in from the pavement so that their church, situated in an isolated rural area, will be more accessible. You will remember that the people at Guavate built their first church of poles and palm branches at a cash cost of $30.68. Pray for this group of believers and their spiritual leaders, Bro. and Sister Paul Lauver.

Bro. and Sister Ross Goldfus, missionaries under appointment to Argentina now in language school in Puerto Rico, plan to terminate their language study there about May 1, and make preparations for leaving for Argentina the latter part of May after returning to their home in Pennsylvania.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, spoke at the following churches in the Archbold, Ohio, community recently: Jan. 16, morning, Springfield Twp. Chapel, Holland; evening, West Clinton Mennonite Church, Pettisville; Jan. 23 Central Mennonite Church, Archbold.

Bro. and Sister Anson Horner, Kokomo, Ind., accompanied Bro. and Sister George Troyer back to Puerto Rico early in January for a visit to the Island.

Sister Jean Garber, missionary-nurse appointee to Honduras, arrived in Honduras to begin her service on December 23 following nine months in language study in Costa Rica.

Sister Rafaela Ortiz, Coamo, Puerto Rico, who can neither read nor write, observes a special prayer period every day at twelve o'clock noon. When her grandchildren are visiting her and hear the twelve o'clock church bell, they exclaim, "There goes the bell," and also kneel in prayer with her. Such experiences bring joy and encouragement to the local missionary, Sister Gladys Widmer.

Sister Ruth Nussbaum, teacher in the Betania Mennonite School, Pulguillas, Aibonito, Puerto Rico, was married to Bro. Allen Martin, I-W man serving in the La Plata Mennonite Project, at the La Plata Church on Jan. 4. Bro. and Sister Martin will be residing in La Plata.

A deputation consisting of the brethren Orie O. Miller, Ira Buckwalter, and Frank Enck, sponsored by the Eastern Mennonite Board, is due to visit the Honduras mission field, Feb. 1-9.

Pray for the annual conference of the Argentine Mennonite Church which will be in session at Trenque Lauquen, Jan. 26-30.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters on Feb. 18.

Sister Mary Swihart, Howe, Ind., mother of Sister Lois Lauver, Cayey, Puerto Rico, is spending the winter with her daughter and son-in-law. She recently sustained major surgery in the Mennonite General Hospital, La Plata, but is recovering satisfactorily.

Bro. Laurence Horst and a group from the Mennonite Home Mission, Chicago, gave the program at the Pacific Garden Mission on Sunday afternoon, Jan. 9. Eight souls came forward to accept Christ following Bro. Horst's message.

The Annual Young People's Institute for the Argentine Mennonite Church will be held at the Trenque Lauquen Camp, Feb. 17-25. Bro. Ernesto Suarez, editor of **La Voz Menonita,** will be giving several messages on voluntary service.

The brethren B. Frank Byler and John Koppenhaver, Argentine missionaries, participated in a Young People's Institute conducted by the Church of the Brethren at Cordoba, Argentina, the middle of January.

Total admissions for the first four months of the Rocky Ford, Colo., hospital were 465. The average daily patient census was 16.4, which exceeded expectations. During that time 93 babies were born in the hospital.

Four persons responded to the invitation to accept Christ at the Mennonite Home Mission, Chicago, on Sunday morning, Jan. 16. Eighteen persons are now under instruction for baptism at the Home Mission.

The Bethel Springs Church building, Culp, Ark., is too small for the local congregation. A building fund was established six years ago and the congregation has recently appointed a building committee to make plans for enlarging the present building.

Bro. John Duerksen, Hesston, Kans., will conduct a music conference at the Mennonite Home Mission, Chicago, on March 6, following a meeting of district music secretaries of the Mennonite Commission for Christian Education and representatives of the music departments of our church colleges at the Home Mission on March 4, 5.

Your Treasurer Reports

From time to time questions have been raised by individuals or Sunday-school groups regarding the advisability of sending gift parcels to missionaries. Although it is difficult to make a complete statement about this, I would like to quote from an article written by a missionary which appeared in the **Sunday School Times** on this matter. I trust that this information will be helpful to those considering the sending of parcels to missionaries.

"Friends at home like to pick out personal gifts such as clothing, but it is well to learn from the missionary first how high the duty is on clothing. One young mother received several articles of baby clothing sent separately and each one greatly appreciated. The young father, however, had to make several long trips to customs office, and when the last package had been accounted for, the total tax on them was more than the garments were worth.

"Candy and perishables are usually disappointing gifts, no matter where they are sent. A young couple in South America spent two days going around to the customs offices to claim a package. After reluctantly paying a duty amounting to more than $3.00, they broke open the wrappings to find a mass of pulverized homemade cookies. They felt too bad about it to tell the friend who had tried to give them this touch of home.

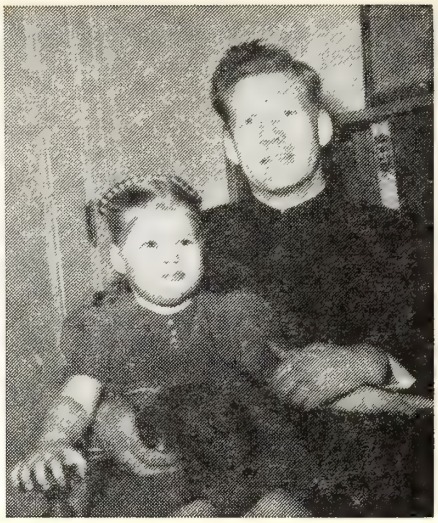
"There are a few articles which are seldom if ever taxed. These are books, magazine subscriptions, and new phonograph records. While they may lack the very personal touch, they do have the advantage of durability and can be passed around among a group of missionaries.

"In mailing packages to certain countries, be sure that they are clearly marked with the word 'gift.' Light-weight nylons and cottons can be sent. There is a special rate for sending light-weight merchandise (8 ounces or less) by air mail to certain countries. Information may be obtained from one's local post office.

"Some mission boards discourage the practice of asking returning missionaries to take along with their baggage boxes sent to missionaries on the field This practice is discouraged because travelers are often limited as to weight and number of pieces of baggage; and additional baggage may mean not only excess charges, but even the purchase of another trunk to hold the overflow. It is also a financial burden for the home office to forward packages to the field which might have been sent there directly."

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.





Dorothy, Michael, Julia, and Don McCammon live in the Mennonite Center in Tokyo and direct a Gospel witness in the Japanese capital in addition to handling the business affairs of the mission.

Japanese and International Political Developments

BY DON MCCAMMON

(Bro. McCammon gave this message to his fellow missionaries last August at the meeting of the Hokkaido Mennonite Fellowship. It has significance for each of us.—Ed.)

In contemplating this subject, let us not think automatically along lines of political emphasis, but rather of the deeper and more personal aspect of the church's position and action in today's world-wide scope of hatreds and godlessness. We need not dwell on the intricacies of international diplomacy and the struggles involved in cold war and hemispheric influence maneuverings. We are all generally surrounded by the propaganda that makes our side "all right" and the other side all wrong and evil. And yet we cannot merely wave our hand at the follies of men and deplore the wayward path of the nations, because nations and governments are people, and we are people within those frameworks —being in the world, but not of the world.

Though it is true that we are set apart from the people of the world, yet it is also true, in Peter's words, "You are a people of God's own possession . . . **that you may show forth the excellencies of Him** who called you out of darkness into his marvelous light." We are not set in a garden of Eden merely to tend that which cannot but grow in goodly form, and only needs pruning. Rather, we are set in the midst of an often violent, rocky desert where the good may be choked out and overcome, except for the care of diligent, active gardeners. In other words, we are here for a purpose, equipped with the tools to tend the garden of God, but these tools must be used constantly to push back the borders of that which is undesirable because it is anti-God and couched in Satanic darkness.

I make no apology for referring to the experiences God has given me with the evil forces that struggle against His very name. All of us came to Japan from somewhere; we have experiences to which we refer and from which we have learned. My experience was in Communist China. Such experiences may not qualify one as a prophet or sage, yet they may increase one's responsibility to speak out in warning against the sinister darkness of the ungodly works of Satan through men. Experience does give knowledge, and knowledge calls for a voice of truth and understanding.

While I was on furlough in America, and until this day, I have felt a far greater sense of urgency than ever before to preach a message, the essence of which is stated in Christ's own words: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4, 5).

Although every age has its crises and men tend to think their times are the most serious in history, we cannot overlook the fact that the development of communications over the past half century has suddenly brought the ideas of men into complete world-wide acquaintance. And they are such divergent ideas that we live within an explosive atmosphere of world-wide self-interest and clashing ideas. I submit to you that the basic issues confronting the world's peace today are not issues between countries and their governments as such, but rather whether atheism or theism is to dominate the world.

We need not enumerate the forces and elements of darkness that combat God's truth today as they, by divisive deception and subtle lies, draw men to follow leaders who take them to eternal death. The black pall of sin and death that hung over Paul's world is the same today as then, except that men have devised newer and more terrible methods of promulgating evil and hatred to a far larger world of people than in Paul's time. In these times our attention has been so completely drawn to a struggle between what is called the free world and the communist world that we almost fail to recognize the other insidious evils lurking about, gnawing at the Church of God and its influence. While we focus our attention on the freedoms of democracy and the spiritual shackles imposed by communism, we sometimes are rudely shocked to find that the free world is also hindering, restricting, and gradually in some places choking out the very Christian Church it supposedly fosters. I speak of the tremendous upsurge of the nationalistic spirit throughout the world, perhaps more intensive and extensive than ever before in the history of man. This brings us back to the title of our subject and the awareness of our own situation here in Japan.

The imposed ways of a conqueror are here being quickly brushed aside—as one would expect in this day of nationalistic spirit. In their places are springing up, once again, those elements that were responsible for keeping this nation in spiritual darkness. They reappear mildly, for the present, but their new growth and hardiness doubtless will soon startle even those who have feared the consequences of their re-introduction from the outset. The revival of Shintoism by zealous schoolteachers is again touching the lives of the youth. Through the rebuilding of the military arm, a drive once more begins for a national consciousness and eminence that invariably tends to diminish the people's dependency upon God and their faith in His Sovereignty, as they rely upon their own right and might.

Students, disillusioned by the country's defeat and the unmasking of Shintoism, now lie in a spiritual vacuum of unbelief. But while that dormant condition may exist at present, the vacuum **must** be filled, and they will without fail gravitate toward any movement that strikes a responsive chord within their souls. It may be Christianity, or communism, or a revived nationalism—all three are bidding desperately for the souls of men today.

Sorry to say it **seems** that in many nations today leaders of nationalism and communism are infinitely more zealous for their causes than Christians are for the Gospel's sake. And yet those leaders are working only in their own strength, while Christians have all the resources of Christ's power and strength at their disposal! Perhaps this point alone is the crux of our problem—the relative expenditure of energy and zeal, and the fact that we Christians utterly fail to begin to tap our available resources. At any rate, be it in Asia, the Americas, Europe, or Africa, nationalistic movements are gaining adherents and momentum at the expense of a God relationship, which relationship, in many cases, is being ridiculed or played down or forthrightly forbidden. These undeniable facts of common knowledge today ought to call for some very austere thinking on the part of every person who seriously considers himself a Christian and is thereby under a standing obligation to preach the Gospel of

salvation. It is patently obvious that Christians **are not** imbued with a vision of the real needs of mankind or zealous to hold forth that light and life that answers man's need through the merits of the Lord Jesus Christ, the Saviour of the men of this world!

As this nationalistic momentum gains force, are we to clasp our hands, sigh in resignation, and once again fleetingly regret that in some parts of God's world, little islands of Christianity must again submerge until a more propitious moment in history? **Not if the church of Jesus Christ will be true to its Lord!** Does revolution seem a 20th-century development? Let us not forget that the revolution of 19 centuries ago rocked the whole world, **and it still does!** Our Christian revolution must never cease, nor need it ever fail—unless we are no longer willing to sacrifice, to go, to teach, as the modern time revolutionists do. We go in our Lord's strength; they go in their own.

Yes, Christ brings peace, but in the paradoxes of His cause, He brings peace with a sword—a sword that divides us from the cares, loves, and lusts of this world, and prepares us to untiringly and unselfishly bring the peace of His love. So today, our missionaries in Argentina hang on by a slender thread which the political power can sever at a moment's notice. Our missionaries in India are feeling a sure pressure that may force them out of that land by the simple means of denying admission or re-admission. One could go from country to country and find the program of the church being hindered—perhaps as much by nationalism as by communism, though the latter is the prominent word in the news today.

Why is the Christian movement so weak in many places, after such a long, active history? We needn't go back over the centuries for the answer, but simply look to a generation or two before us. I have personally known some missionaries who did not believe in the deity of Christ, in the atonement, in eternal punishment. Many missionaries have also gone abroad with assignments other than direct evangelism. Some of them, of course, have made their work evangelistic, but unfortunately others have had no outside contact with or interest in the people they have served as teachers or doctors. There have been great social organizations set up by the church, and they have been allowed to precede the work of the church, becoming master rather than servant. Highly trained personnel whose spiritual life was negligible have been sent out as missionaries. Can one dare to believe that in many cases this has not done irreparable damage to the Christian witness? I have seen the damage!

Another great weakness of missions has been that the missionaries remained in the established churches. Pastors did not set up church bodies and then move on to new frontiers, allowing the indigenous church to take over the work. Through mistaken self-importance, unconscious pride, and minimizing of the Holy Spirit's ability to guide, pastors have felt themselves indispensable. Missionaries, their programs, and mission institutions **most certainly are expendable,** and legitimately belong in a place only long enough for the local church to get its roots into the soil and dependent on Christ!

Another vivid weakness I have observed is that policy to stress quantity and not quality in church membership. Christ had hundreds of followers, but He concentrated upon teaching thoroughly only a few who then went out to the larger task. The thorough training of a nucleus will soon see a larger church of real strength and life growing and spreading as nationals work in closer harmony and spirit with their countrymen than we as foreigners can ever hope to begin to do.

From these points, we can well learn the following lessons to help the church withstand national movements that threaten it today.

1. Christians must be well-grounded in theology; that is, they must know what they believe and why they believe it. Communist indoctrination for its cause, for example, puts our "I believe it, but I don't know why" Christians to shame.

2. Christianity must be shown to be realistic, not merely idealistic. If it cannot be shown to be a practical way of meeting life situations, it will be quickly abandoned by the worldling seeking something secure on which to base his life.

3. For us here, we must see that the Christian faces the fact of sin. That fact is something that the Japanese mind and the communist doctrine chooses to ignore.

4. There **must** be a fellowship among Christians, transcending race and class.

5. The church must be self-governing, self-supporting, and self-propagating. This truth has been made embarrassingly obvious when foreign-supported or foreign-managed churches have suddenly been confronted with communism or nationalism.

6. Greater effort must be put forth to train dedicated Christian leaders and help them grow in experience. We need more such personnel in our cities and villages.

7. The church should not be deluded by any false sense of security. It is good to remember the familiar song: "My hope is built on nothing less than Jesus' blood and righteousness."

8. The Christian cannot be neutral in today's complex life. Christ said, "He who is not with me is against me, and he who does not gather with me scatters" (Matt. 12:30, RSV).

It seems more evident today that a Christian cannot hope to survive to honor Christ unless, with God's help, he lives a life with convictions so strong that nothing can shake them. It is our task, under God and by His Spirit's wisdom and guidance, to train new Christians here with such a faith. The Asian church today is in a position very similar to the churches of Apostolic times. It is a rather tiny minority set in the midst of a vast continent embroiled in great revolutionary flux. It is forced to stand now in many places without foreign aid—and it is stronger for it all! Witness the Korean church, for absolute evidence.

Now if what has been said sounds discouraging it need not be so. We need only to be awakened to our responsibilities, our resources, our possibilities. Christ said, "I have conquered the world." Therefore, despite all of its rage, the world **cannot** prevail! Christ's victory is secure and sure and everlasting. The ruler of this world is already judged. Christ's victory is for His disciples, too, for they are in Him and He in them. Thus faith in Christ is sure victory over the world. How foolish to be afraid of a crushed and conquered foe! Let us resolve anew to go forward in the light and victory of His power and show men the true way of life which alone can bring peace and well-being to their souls.

In our relationship as a church to developments in this world, let us remember that if we compromise, we have only the smoke of ineffectiveness as in fire by friction. But if we stand for God's principles boldly and unashamedly, we have the cutting edge of a vital, living Christianity. It is our task to overcome evil with good, to the glory of God and the upbuilding of the church of Jesus Christ. To Him be glory for ever and ever, amen!

Tokyo, Japan.

Eleven from Mennonite Church Enter VS

Eleven young people from the Mennonite Church attended the Nov. 29 to Dec. 17 orientation school in preparation for entering MCC Voluntary Service. With the assignment of the 26 volunteers attending this thirty-first orientation school, there are now approximately 150 young people making Christ known through 21 year-round service projects sponsored by MCC. The large enrollment in this school evidences an increasing interest in Voluntary Service as an outreach of the church.

The names, addresses, and assignments of the 11 young people follow: Marie Benner, Sellersville, Pa., Kings View Homes, Reedley, Calif.; Weldon Berkey, Goshen, Ind., Maine General Hospital, Portland; Virgil Bohlen, Bradford, Ill., MCC headquarters, Akron, Pa.; Richard Gautsche, Archbold, Ohio, National Institutes of Health, Bethesda, Md., and MCC portable canner; Glen King, Belleville, Pa., Junior Village, Washington, D.C.; Nathan E. Layman, Denbigh, Va., Boys Village, Smithville, Ohio; Elsie Martin, R.N., Rohrerstown, Pa., Prairie View Hospital, Newton, Kans.; Ada Nafziger, Archbold, Junior Village; Doris Waidelich, Archbold, Junior Village; David J. Yoder, Waynesboro, Va., MCC headquarters; and William Yoder, Meadville, Pa., National Institutes of Health.

Other persons attending the school included Tilman Steiner, Dalton, Ohio, Old Order Mennonite, Brook Lane Farm, Hagerstown, Md.; Leo Yoder, Stuarts Draft, Va., Amish Mennonite, Junior Village; and Elmer Roggie, Lowville, N.Y., Conservative Mennonite, National Institutes of Health.

MCC Information Service, Akron, Pa.

As one man tells another, by life and lip, Christian disciples are made.—J. H. Mosemann.

Slavic Refugees Need the Word

BY CHARLES GRIKMAN

In September I had the opportunity to revisit Holland after 15 years. It is a land of canals, dams, windmills, and flower fields. The Dutch are hard-working people who are carrying on a strenuous effort to enlarge their territory at the expense of the sea. Sometimes the sea gets the upper hand in this struggle as during that terrible February night when one part of their territory was flooded and many people lost their lives. Yet, on the whole, they are successful in their efforts.

The immediate reason of my visit was to assist at the meeting of a committee for the publishing of Christian literature for Slavic refugees at Utrecht. We had a very profitable time together with these Dutch friends who have the needs of the refugees on their hearts.

In Holland there are about 3,000 Russian and Ukrainian ladies married to Dutchmen. . . . Quite a few of them have been listening to my radio messages in the Russian language. They wrote asking for Scriptures, Gospel literature, and for advice on spiritual problems.

It was a real joy to visit some of these families, to read the word of God, to pray, to sing Gospel hymns together, and to explain to them God's way of salvation. In some cases they invited their neighbors and we had group meetings for the study of the foundation truths of the Bible.

I was able also to visit a couple of old people's homes and Baltic and Slavic refugees, where the Word of God was read and proclaimed. In all, ten different towns were visited during this trip.

As heretofore, Scriptures are being sent out to refugees in different lands. To illustrate the need let me quote an extract from a letter:

"In our Heim Alpenruhe in Switzerland have arrived from Shanghai five old, hard-core refugees. They are in need of the Word of God. If possible please be so kind and send for each one of them a copy of this Holy Book, namely three copies in Russian, one in Polish, and one in Czech. I myself received from you a copy in 1949, for which I am very grateful. My age is 76. Here we are with my wife and sick daughter. We do appreciate very much indeed the kind hospitality of the Swiss people. Above all we do praise God for His deliverance. There are in all 40 refugees in this home. Shall be very grateful for further reading material. J. R."

I have to travel a great deal in order to visit the scattered refugees in the old people's homes, in hospitals and sanatoriums. Besides that, there is a heavy volume of correspondence and sending out of literature.

In Belgium we are in touch with refugees in ten old people's homes to whom we have sent Bibles. Wherever possible we supply their libraries with all the books which are at our disposal. This service is being extended also to Germany, Austria, Italy, the Scandinavian countries, Holland, and France. In the measure as funds permit we are getting hold of all good, sound books which are available in their respective languages.

At one of the evangelistic services two came forward—a man and a woman. They are a married couple. I did not know that for some time they had lived separately one from another. It just happened that both of them were present at this meeting. The Word of God touched their hearts and they decided to follow Christ. Later on I learned that that very evening they met and were reconciled one with another.

We are endeavoring to reach the 150,000 Italians in Belgium with the Gospel. The second edition of **L'Unica Via** by Dr. Oswald J. Smith is exhausted and a third edition of this valuable booklet will appear before long. Over 200 Italian Bibles and 200 New Testaments have been sold or distributed besides other books and tracts. There is an urgent need of a consecrated worker in their midst who could fluently speak their language. Gramophone records with hymns and short messages are being used in Russian, Ukrainian, Italian, German, Latvian, French, Polish, Czech, and other languages. We are very grateful to the Gospel Recordings, Inc., for their help along this line. It is a very important way of reaching hearts with the Good News.

In one of my previous newsletters I mentioned a missionary circle in Montreal composed of former "Belgians" who are printing tracts and distributing them to 30,000 Slavic immigrants in that city. Now they report that their activities have been extended to Ottawa, the capital of Canada, where they have visited the ex-refugees from house to house. Over 2,000 addresses have been gathered and a new Gospel center opened with 20 regular visitors. Some remarkable conversions have taken place. Pray for these missionary enthusiasts.

On November 1 we had another conference of our scattered church; this time in Liege. Some 200 came together for the whole day. Two choirs sang. Ten preachers addressed the morning and afternoon gatherings in five different languages. Four recent converts were baptized. One of them testified that he had been a heavy drinker, and Christ liberated him from this slavery. Several souls responded to the appeal to decide for Christ.

Please continue to remember this work in your prayers.

Brussels, Belgium.

DO YOU UNFIT YOUR CHILDREN FOR MISSIONS?

"Lord, I'd like to serve you—out in California, the weather is so nice!" If our adult thinking and our ability to make adjustments are largely influenced by the way we are brought up, what then is the younger generation, pampered by every convenience and luxury, going to do when it gets to the mission field? How shall tomorrow's missionaries practice rigorous New Testament discipleship if all their previous training prepares them for a life of comfort and ease? Logically we can expect them to seek the easy positions the church offers or just refuse to serve.—Martha B. Nafziger.

Goodwill Rescue Mission Newsletter

London, Ontario
December, 1954

Dear Christian Friends:

Again we thank you for your prayers and gifts of this past month.

During November the mission supplied 889 free meals; 570 beds. Unemployment seems to be greater this year than last—thus casting upon us more opportunities to show forth the love of God toward the distressed and unfortunates. "For if ye love them which love you, what thank have ye? for sinners also love those that love them" (Luke 6:32).

Anne Donaldson, a Christian lady of our little group, was out late one night looking for her drinking husband when a car with three men occupants pulled up beside the curb. One man jumped out and attempted to force Anne into the back seat of the car. The Lord intervened and saved her from the merciless hands of these vile men. Police took her to the hospital where she regained consciousness, having been treated for bruises and injuries received in the struggle. We praise the Lord for His protection and intervention. Pray for Anne that she might continue to be faithful to the Lord.

Recently on a Saturday evening while coming home from visiting the hospital at 11:00 p.m., I saw, in front of the Grigg House, two drunken men fighting. The one getting the worst of it fell on his back, the other drunk kicked him twice with his hard boot right in the face. Blood flowed freely and policemen came running to help.

We say we want no part in Seagram's Distillery, Labatt's Brewery, or London Winery, for by their infamous industry men and women are brought to a horrible, pathetic, miserable state. But Christian, let me challenge you. Are you doing all you can to reach these poor, unsaved, wretched beings abounding in sin, slaves to alcohol? Our Gospel is not a negative gospel. Our Gospel is alive unto salvation and deliverance from sin.

We would like to move our Rescue Mission into the heart of the Skid Row region. One reason for the move as laid upon my mind by the Lord is that while the Rescue Mission is like the arm of the church reaching a class of people which are known as down-and-outs, still we feel we could reach more who are always to be found in the hotels, poolrooms, gambling joints, dives, and hellholes in the downtown center if our mission were right in their midst.

To make this move possible we must have real prayer warriors. One brother suggested we pray for the conversion of a hotelkeeper so that both the man and the building may be used by the Lord for the rescuing of souls rather than ruining souls. We are persuaded in our own mind that it is the Lord's will to move the Rescue Mission into the Skid Row district. It is easy for the Lord to give us a building at the right location if we can get you to pray. Prayer moves the hand of God. . . .

We would like to have all the names of those who are willing to be intercessors on behalf of asking God that He may provide a suitable place for the Rescue Mission in the midst of Skid Row. We will give further reasons for wanting the move in later Newsletters.

If you have friends who would like a copy of the **Newsletter** each month, kindly send in their names and addresses for our mailing list. God bless you.

Yours on behalf of poor, lost souls on Skid Row.

Alvin and Madeline Roth.

The Mennonite Hour

Echoes from Box 22

Man from India desires your prayers:

"Please send me a free printed copy of the sermon 'Why Do the Wicked Prosper' offered over Radio Ceylon. If you can spare some more series of sermons and booklets kindly send them. I shall be very grateful for the same. Please pray for my spiritual growth and welfare and temporal blessings. May God bless the radio mission is my daily prayer. I am regular in hearing the radio sermons. . . . I am getting much inspiration and instructions for my spiritual growth and faith."

Seminary student wants our position on war:

"Your program just went off the air. We enjoy your music and the fine preaching by Bro. Hostetter. I would like a copy of the series of sermons on sin. Also, I am writing a paper on 'Jesus' Teaching about War,' and, appreciating your position on the Christian and war, I wonder if you have available or could send me some pamphlets, booklets, or guide me to books written on the subject. I would appreciate any help you could give me along this line.

"I have more than intellectual interest in this subject. It has been a personal problem with me for a number of years. That is one of my reasons for writing the paper."

Indiana man wants information on Mennonites:

"I would be pleased very much if you will give me some information about the Mennonite people. I have heard of them, but somehow I never was in touch with any of them until now. Since I heard your messages over the radio the past three weeks, I am very much interested in the way you teach the Scriptures for that is the way I understand them. . . ."

Massachusetts woman says: "You have been a great help."

"I am glad to enclose a money order for $10 to help in your radio ministry. A friend, this past summer, told me about your program and what a help it was to her in her everyday Christian experience, and since then I listen quite regularly as circumstances permit. You have been a great help to me. . . ."

Schoolteacher in Manitoba, Canada, hears broadcast from WOWO, Fort Wayne: (Approximately 1000 miles)

"I had heard of your broadcast through the papers but had never listened to it till last Sunday when I got it while dialing for a program. This Sunday it came in very clearly again, all the way from Ft. Wayne, WOWO. I think your present series of sermons on sin really fills a need. I am teaching in a Metis settlement up here. . . . One sees so much sin here too. It brings them so much unhappiness even in this life, yet so few out here realize that Christ is the answer."

Minnesota listener writes:

"I just got through listening to your Mennonite Hour on the radio and enjoyed it very much. I would like your booklet on the theme of sin. I am interested in learning more about your religion and would appreciate any information you could give me."

Ohio woman appreciates Mennonite singing:

"I happened to turn the radio on to hear the 5:00 p.m. program Sunday. I sure love to hear the singing, as no other singing is so inspiring as that by the Mennonite people, and the sermons, too."

The number of registered foreign missionaries in India on Dec. 31, 1953, was 5,783, which was an increase of 245 over the same number in that nation the year before, according to **Indiagram,** official publication of the India Embassy in Washington, D.C.



Spanish Gospel Broadcast

From Spain we receive various and sundry reactions to our broadcast. In every program we identify ourselves as being under the auspices of "The Evangelical Mennonite Church," and think that our remarks are Biblical and not Catholic. Nevertheless, on repeated occasions our Spanish listeners think we are a Catholic priest, and address us as such. When they receive the literature we send them, some have returned it, while others have accepted it. On one occasion the envelope arrived without the literature the letter claimed it contained. Here are a few excerpts from letters received from Catholics in Spain:

Barcelona: "I heard your broadcast. It makes my soul happy. Could you send me several New Testaments?" M.M.L. (They were sent.)

Arenys de Mar: "While testing my radio, made by myself, I found your program. I would appreciate your writing me to tell me if I am correct on what I heard you say!" (and quoted my saying.) S.P. (answered.)

Sevilla: "Having listened to your broadcast, for sure I listen each Wednesday, I thought I heard you offered a booklet (paper, rather). Please send it to me. . . . and please tell me whether this is a Catholic or Protestant broadcast . . . s.a.q.b.s.m." M.R. (letters mean "Your friend who kisses your hand.")

Merida: ". . . was given to me an envelope. In its interior there was nothing. I can't understand why it was empty, unless what you sent was removed. I consulted the postmaster, but he didn't help me any. So, please send me the tracts again. Let's see if this time they arrive in my power. Hope I'm no bother." B.M.T.

El Caromil: "Reverend Father: Listening to your conferences and hearing the opportunity you are giving any person who writes to you sending name and address, I am doing so. Hope to get your offer which I hope will be my guide and serve me as teacher in my life. . . . So you may know who is writing you, I am a girl of 15 years old and am studying in high school." I.M.S.

Sevilla: "Please do not send me any more of your Protestant literature. It was all a mistake. I thought you were Catholic, but by your writings I know you are a heretic." M.I.R.

Dos Hermanas: "In this moment I have ended listening to the explanation of the Gospel of which I am an enthusiast. I like to listen to the explanations the Father makes. I ignore his name, since he speaks to everyone and everyone can understand him clearly, at least those who have the intelligence (?) awakened. I for one am rather ignorant and need these messages." R.G.C.

DID YOU KNOW?

That India is engaged in a gigantic program of rural uplift which is bringing about sweeping changes in the economic and social life of her 350,000,000 people?

That her first Five Year Plan calls for the direct application of modern methods of agriculture in her 500,000 villages?

That great new demands for young men and women trained in agriculture and home economics must be met **now** if India is to see her plans for the future fulfilled?

That the Allahabad Agricultural Institute is the largest Christian center for agricultural research, teaching, and extension training, and whose students go into every Indian province, as well as to Assam, Nepal, Burma, Ceylon, Malaya, Africa, and the Fiji Islands? —**Allahabad News.**

MISSIONS

EDITORIAL

Causes of Confused Thinking in Japan

The **Asahi Evening News,** an English language newspaper in Japan, recently carried an article with the above title by Hisaakira Kano, Chairman of the Hakodate Docks, Ltd. Mr. Kano points out in clear language why the Japanese people cannot help but be confused by the experiences of the last nine years.

The situations which have confused the Japanese people according to Mr. Kano can be briefly summed up as follows. First of all, the Japanese people had been told by their leaders that Japan was strong and could not lose the war. Secondly, the Japanese expected harsh treatment from the Americans and were surprised by the lenient Occupation policies and economic aid received. In the third place, the Japanese thought that the U.S. and Russia were allies against Japan; therefore, they have studied socialism and capitalism carefully, since both exist in both countries, but now the animosity between the two countries puts the Japanese on the spot about which to choose.

Then again, the U.S. said it would restore Japan to its pre-Sino-Japanese war state, make it the Switzerland of the Orient, disarm Japan completely, and make it a peaceful country; but now the U.S. is pressuring Japan to rearm, and for very selfish reasons, according to the Japanese viewpoint. In the fifth place, the U.S. has maneuvered Japan into a position in which she must not only be a member of the Security Agreement but also a party to the Southeast Asia Treaty Organization (SEATO), and the Japanese people have barely begun to feel that rearmament is necessary for self-defense, let alone assuming the responsibility of sending troops overseas. And finally, Japan's Asiatic neighbors do not welcome Japan's rearming, and since Japan needs friendly relations with all her neighbors for trade purposes in order to grow strong economically, the Japanese are hesitant to join the joint defense system.

In the light of these situations is it any wonder that the Japanese are returning to strong nationalism? On the same page with Mr. Kano's article appeared a four-column picture of a crowd of 70,000 people attending the traditional rites marking the completion of the framework of a $260,000.00 shrine. Shintoism is noticeably coming back, to be feared more than Communism.

(Continued on page 92)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

"The harvest truly is plenteous, but the labourers are few."

Opportunities are here. At the present time there are several possibilities for beginning new voluntary service units. Can we realize the impact we can make under God's leading if our outreach can be enlarged? Your 50¢ which goes into the monthly relief and service offering is supporting a program which is blessing many lives. Whether or not the program's growth might be stunted depends on the future financial situation. Do you believe God can increase blessings as you can increase offerings?

Have you and your wife carefully considered the possibilities of serving your Lord? Are you mature and capable of leadership responsibilities? Then **you are needed** in VS. Will you pray about it?

Have you had training in any special field? Are you a teacher? Are you a nurse or doctor? Are you an electrician? Then **you are needed** in VS. Will you pray about it?

Can you get along with different kinds of people? Can you adjust to new situations? Are you willing to work? Do you believe in the Great Commission which Jesus gave His disciples? Then **you are needed** in VS. Will you pray about it? "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Fifteen young people participated in the VS orientation school held at Elkhart Jan. 12 to 25. They are Norma Jean Berkey, Goshen, Ind.; Albert Bole, Goshen, Ind.; Susie Hostetler, Westover, Md.; Helen Kaufman, Plain City, Ohio; Alice Lepley, Reedsville, Pa.; Darlene Miller, Kalona, Iowa; John J. Reimer, Washington, Ill.; Virgil Rocke, Tiskilwa, Ill.; Jean Snyder, R.N., Lititz, Pa.; Barbara Troyer, Elida, Ohio; Peter Ventura, Chicago, Ill.; Mr. and Mrs. Mahlon Cender, Dewey, Ill.; Mr. and Mrs. Duane Sears, Eureka, Ill.

Individuals from this school will be assigned to Camp Rehoboth, St. Anne, Ill.; Mathis, Tex.; **The Mennonite Hour** Headquarters Office; Puerto Rico; Elgin, Ill.; Iowa City, Iowa; and Kansas City, Mo. Bro. and Sister Cender and Bro. and Sister Sears have been assigned by the Ulrich Foundation to their project in Puerto Rico.

The Hesston College Gospel Team visited the La Junta, Colo., unit and also the unit at Kansas City, Mo., during their Christmas vacation tour.

The VS'ers and I-W's at Kansas City, Mo., had the opportunity of entertaining the Mennonite Kansas University Fellowship at the unit center on Jan. 9.

I-W Services

Evangelistic meetings are being held at Indianapolis, Ind., with Milton Brackbill of Paoli, Pa., as the evangelist. They are scheduled for Jan. 24 to 30.

A I-W's Men's Chorus gave a program the evening of Jan. 22 in connection with the week-end orientation program given at the Christopher Dock School. Any interested I-W was invited to participate in this chorus. It was directed by Hiram Hershey, who is a teacher there.

The eastern half of the Small Fry, a I-W unit paper which was recently split in two, is now known as the **Coastal Compass.**

Burton Yost from eastern Pennsylvania spoke at the Middletown, Conn., unit at their regular Thursday evening worship service.

Released January 14, 1955
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

MCC Distribution of Government Surplus Food

This statement is prompted by further queries about the conditions under which government surplus food is available and the financial arrangements whereby MCC distributes such commodities in its foreign relief program.

Last summer the United States government made $300 million worth of surplus food available without cost to voluntary relief agencies. These commodities are to be distributed overseas within a three-year period. The availability of this free food to voluntary relief agencies is one of the government's efforts to decrease large stocks of commodities which have accumulated because of its subsidies to farmers.

As a government-licensed voluntary relief agency, MCC is entitled to surplus foods in the same way as are other agencies such as Church World Service (CWS), Brethren Service Commission (BSC), War Relief Services-National Catholic Welfare Committee (WRS-NCWC), and American Friends Service Committee (AFSC). When the availability of surplus food was announced, MCC decided to accept such quantities as could be distributed by its staff on principles of good stewardship. In other words, MCC is claiming all the US government surplus food which its relief workers can effectively distribute to the needy overseas.

Certain areas of the MCC constituency have been puzzled by statements that $1 contributions will make $20 worth of surplus food available. The meaning of such "$1 to $20" slogans by other agencies is that $1 will pay the overhead required to ship $20 worth of surplus food to needy persons overseas. Surplus foods are free and are not purchased.

The use of government surplus food, like material aid contributed by the constituency, can be a significant Christian witness. Relief personnel distributing surplus commodities can make an explanation about the Christian motivation for their services in the same way as when they disperse other relief supplies. Relief workers need the prayerful support of their supporting churches so that this food distributed "in the name of Christ" can be an effective and impressive Christian testimony.

The distribution of government surplus food such as that made available by the 1954 Agricultural Trade Development and Assistance Act is not new to MCC. Mennonite relief workers have been dispatching such materials during the past approximate two years. In 1949 powdered milk and eggs were made available to relief agencies.

During the past year MCC shipped approximately 320 tons of surplus commodity food valued at $183,239.35. Proposed shipping for the first quarter of 1955 is 80 tons valued at $43,500. Foodstuffs allotted to MCC are dispensed to Germany, France, Austria, Jordan, Korea, Formosa, Japan, and Indo-China. Available foodstuffs are powdered milk, butter, cheese, cottonseed oil, and shortening. These commodities are available only in railway carload lots. At present wheat is not available from government surplus stocks.

Another way in which the government distributed surplus food was through the Christmas food packages in a project known as "operation reindeer" and "operation poinsettia." MCC received a total of 43,372 of these gift packages containing between 13 and 15 pounds. These parcels were disbursed to Austria, France, Germany, Jordan, Formosa, Japan, Indo-China, and Korea and were intended for distribution around Christmas.

PAX Men Save Enkenbach Settlers $19,000

Since May, 1953, when PAX men began construction of refugee housing in Enkenbach, Germany, they have worked a total of 42,875 hours which represents a saving of approximately $19,093 for those Mennonite settlers. Had these American Mennonite I-W men not contributed their labor, the cost of the eight houses built thus far would have been approximately 80,000 DM to the settlers. Six of these houses are completed and two are under roof. During the winter months the Enkenbach PAX men will dig five cellars, do some street grading and build "stalls" for the dwellings to house poultry, garden equipment, and vehicles.

Leonard Gross to Europe

Leonard Gross, son of Mr. and Mrs. T. L. Gross, Doylestown, Pa., sailed from New York City on Jan. 15 for a two-year term of service in Europe. His assignment will be determined after arrival. He is a Goshen College graduate and has attended the Goshen College Biblical Seminary and the Mennonite Biblical Seminary in Chicago.

Released January 14, 1955
MCC Information Service
Akron, Pa.

To insist on a call to some one specific mission field is to seek to escape the demands of the Great Commission.—J. H. Mosemann.

WMSA Weekly Notes

From the secretary of the South Pacific Conference WMSA we receive the following information of change of officers. You will want to make these changes in your copy of "Know your WMSA."

President—Mrs. George Beare, 377 So. Campus Ave., Upland, Calif.

Vice-President—Mrs. John Hershberger, 710 W. Arrow, Upland, Calif.

Sec-Treas.—Mrs. Daniel Horst, R. 1, Box 116, Atwater, Calif.

Sec. of Lit.—Myrna Kremer, 509 N. Las Palmas, Los Angeles 4, Calif.

Sec. of Girls' Work—Mrs. Jacob Shetler, R. 2, Box 71, Ontario, Calif.

* * *

From the Treasurer—

Only three months remain in our fiscal year. We still need almost three fourths of the $250.00 for the Pediatrics Ward in Puerto Rico Hospital—the Girls' Project for this year; two thirds of the $1,866.50 goal for furnishings for Gospel Center Mission, London, England—Adult Project; and nearly half of the $3,600 yearly for Nursing Education. II Samuel 24:24, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."

Mrs. Paul Graybill, Treasurer,
R. 3. Freeport, Ill.

* * *

What does the pastor of your congregation know about the work of the women's groups in the congregation? Have you ever thought of inviting him to be present at your annual meeting? Have you sought his co-operation in publicizing the work done by the sisters? Is your work given publicity in the church bulletin? Do you give a report at the annual meeting of the congregation?

In one Ontario congregation, the pastor is present each year at the annual re-organization of each circle. He often presides for the election of officers. It is an opportunity for him to hear in detail what has been done during the year, and lend his encouragement to the work.

The executive secretary will be glad to receive your annual circle report. If you have had some special project, do tell us about it.

Sponsors of Girls' Circles

Does your devotional period follow the same pattern from meeting to meeting? It takes a great deal of time to prepare materials for the work period. It requires much thought and effort to have interesting, worth-while work for each girl according to her ability and interest. This is an important part of the meeting. But let us not have the devotional part of the meeting become the neglected part. It is important to prepare for this part of the meeting, when each girl drops her work for the moment and pauses for worship.

May we urge each sponsor to pause for a moment to consider the devotional period of the past few meetings. At the beginning of this new year, as we take stock of many phases of life, let us plan to make our devotional periods more meaningful. Let us try to find the subjects of interest to the girls.

One sponsor spoke of the interest her group of girls has in the nursing profession. She plans to have a nurse who trained in one of our nursing schools speak to them. There will be an opportunity to tell of the advantages and blessings of training in one of our schools for service as a Christian nurse, and also a booster for the support of our Nursing Education Fund.

Office of the Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

ALPHA, MINNESOTA

(Alpha Congregation)

Dear GOSPEL HERALD Readers:

Greetings. On Sunday morning, Nov. 14, Bro. John F. Garber, Alma, Ont., began our fall revival meetings. They closed Nov. 21. Both the study of Romans and his messages were an inspiration to all. Several young souls accepted Christ.

Our pastor, Bro. Noah Landis, spent two weeks, Dec. 5-17, at Lone Tree holding meetings at two different churches, Gladwin and Santown. He worked with Henry Yoder.

The Peter Nickles family from Auk Bay, Alaska, gave an interesting program the evening of Dec. 12. They work in a children's home there. Pictures were shown of their work and also of the beautiful country.

On Dec. 28 a Gospel Team from Hesston College, Hesston, Kans., consisting of D. A. Raber and a quartet, brought us a program.

Bro. C. J. Garber and wife were privileged to have all six of their children with them for Christmas: Lewis from Hubbard, Oreg.; Mrs. Noah Landis, Frank, and Mrs. Truman Johnson of Alpha; Charles from Owatonna, Minn., and Mrs. Harold Ely, Conway, Kans.

On Jan. 9 the Wesley Jantz family from Mt. Lake, Minn., worshiped with us. He brought us the morning message.

Christina Garber.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear HERALD Readers:

"Praise God from whom all blessings flow." Bro. and Sister Earl Hartman and family from the Olive congregation, Elkhart, Ind., moved into this community in June, and Bro. Hartman is assisting in the work of the ministry.

Our summer Bible school was held in June. H. N. Yoder, from the Olive congregation, acted as superintendent.

In August we had our youth camp for Brutus, Petoskey, and Mancelona churches at the Twin Lakes 4-H campground near Traverse City, Mich. Our guest speakers were Dr. Earl Leinbach, Hamlet, Ind., Bro. Wm. Miller, Crumstown, Ind., Bro. Ed Jones, White Cloud, Mich., and our music director was Bro. Emerson Bontrager, Grand Marais, Mich.

On the evening of Sept. 26 a group of young people from the Wildwood, Mich., church gave a program here. Other visiting speakers we have had since June were Bro. and Sister Melvin Leidig, and the brethren Neal Buskirk, Lloyd Miller, Ira and Daniel Johns.

Our church, with the Petoskey church, recently had music classes with Bro. Paul Weaver, Gulliver, Mich., in charge.

Visitors are always welcome and we ask an interest in your prayers. Correspondent.

LYNDHURST, VIRGINIA

(Mt. View Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. The Lord is very abundantly bestowing blessings upon us for which we are very grateful.

Bro. Otis Snead, South Boston, Va., held a week's revival meeting for us last fall beginning Sept. 19 and closing Sept. 26, with a lunch in the basement in the afternoon. Bro. Snead gave very inspiring messages each evening.

Bro. John Martin, East Bethel, Va., preached the last sermon for us in the old year on Dec. 26. The first Sunday of the New Year we had the brethren Joe Driver, Franklin Weaver, Charles Grove, and Frank Hatter worship with us. Bro. Grove brought the message.

Our Sunday school has been reorganized for the new year with Bro. Hershel Brydge and Malcom Coffey, supts.; Mattie Demasters, secy., and Naomi Brydge and Jessie Brydge, chors.

Bro. Levi Yoder, Stuarts Draft, Va., preached for us on the evening of Jan. 2.

The Mt. View sewing circle meets in the church basement every second Thursday of the month with Daisy Fitzgerald, pres.; Lonie Brydge, vice-pres.; and Aldena Fleming, secy.-treas. The sewing circle also has a fellowship meeting every second Saturday night of the month. They met in the home of Mr. and Mrs. E. J. Patterson on Jan. 8, with 14 present. We welcome visitors any time.

Pray for us that we may be faithful workers in the Lord's vineyard. B. H. S.

LYNDHURST, VIRGINIA

(Lynside Mennonite Church)

Dear Readers:

Lynside Mennonite Church, located on east-side highway at Lyndhurst, Va., was dedicated Sunday, Dec. 5, with an all-day program, beginning with Sunday school in the morning. There were 215 present.

The devotion was led by B. Charles Hostetter, and the sermon was given by Truman Brunk, bishop of the congregation. A lunch was served in the basement.

The afternoon program began with devotions by John Martin. Paul Brydge gave a report from the building committee and Vance R. Brydge on the cost of the church. This was $23,116.62.

The dedication sermon was delivered by John R. Mumaw, Harrisonburg, Va., and the dedication by Truman Brunk. Closing prayer, Hubert Pellman. Supper was also served in the basement.



Lynside Mennonite Church, Lyndhurst, Va.; dedicated Dec. 5, 1954.

The evening service included a sermon by Truman Brunk, followed by communion services. The moderator for the all-day meeting was Silas W. Brydge, pastor of the congregation. Chorister was Vance R. Brydge.

We were happy to have Bro. B. Charles Hostetter and Bro. Hubert Pellman worship with us at this all-day meeting. In the afternoon there were 350 people present.

The foundation for this church was dug on Aug. 18, 1954, and the first service held Nov. 14, 1954, with 179 present for Sunday school. Members of the building committee included Paul Brydge, Vance Brydge, Ralph Martin, David Tisdale, and E. J. Hunt. Trustees for the church are Paul Brydge, Vance Brydge, and David Tisdale.

The church building is made of cinder block and brick, has a full basement and Sunday-school rooms, and is equipped with loud-speaker.

The Lord has certainly blessed this congregation in allowing this building to be completed in such a short time. We have nine Sunday-school classes. This school was started June 20, 1954, and we have averaged 118 each Sunday.

Visiting speakers we have had were Bro. and Sister Lloyd Weaver, Newport News, Va., Nov. 28, when Bro. Weaver brought the morning message, and on Nov. 14 Bro. and Sister King and family from Chicago Ave. Church, Harrisonburg, Va.

On Dec. 5 two persons transferred their church fellowship from another denomination to the fellowship of this congregation.

Pray with us that this church may be a lighthouse to this community and that many souls may find Christ as their Saviour. Everyone is invited to worship with us at the meet-

ings Sunday morning and evening and prayer meetings on Wednesday night.

Anyone desiring to help pay for this building may be sure their donations will be appreciated. Viola B. Tisdale.

MARKHAM, ONTARIO
(Wideman Congregation)

Greetings:

We have had a number of visiting speakers with us during the last few months—Bro. and Sister John Coffman, Bro. Ralph Palmer, Dr. Walter Schlabach, and Leonard Haarer. We were especially glad to have Dr. Schlabach, who had just arrived from Ethiopia, as one of our number, Bro. Jos. Burkholder, had relieved him on the field.

We have also been blest by having a resident bishop ordained in York Co., Bro. Emerson McDowell, Toronto, who was with us for communion in October.

On Saturday evening, Nov. 13, and Sunday, Nov. 14, we had a Sunday-school meeting with Sister Salome Bauman, Rockway Mennonite School, Kitchener, and Bro. Paul M. Lederach, Scottdale, Pa., as guest speakers.

Our Bible conference the last of November was also a spiritual feast with Bro. Rufus Jutzi, Floradale, Ont., and Bro. E. J. Swalm, Duntroon, Ont., as our instructors.

As we begin the year 1955, "let us go on unto perfection," and to greater heights with Him.

Mrs. Russel Grove.

MILLER, SOUTH DAKOTA
(Miller Mennonite Congregation)

Dear Readers:

"Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:2, 3).

We enjoyed the meetings held here last September with Bro. D. D. Miller, Berlin, Ohio, in charge.

We had our communion services this fall with Bro. Sam Oswald, Beemer, Nebr., officiating.

We are now having services in the basement of our new church. Our building has been stopped temporarily until more funds are available. We want to thank all of those who have helped so far with funds and prayers, and we want to thank the brethren from Nebraska who helped with the building.

The Paul Glanzer baby is home from the hospital and is improving.

Most of our members attended the Brunk evangelistic meetings held at Freeman, S. Dak.

Mary Miller.

PHILADELPHIA, MISSOURI
(Pea Ridge Congregation)

Dear Friends:

We send greetings to all, and especially to those who have lived or visited with us in our small church. We are a small country church located about 30 miles northwest of Hannibal, with a membership of about 25 and a Sunday-school attendance of 35-40. We are busy with the usual church and Sunday-school activities.

Bro. Henry Tregle was with us in September for a week of soul searching and inspiring meetings. We enjoyed the fellowship with our brother from Louisiana.

On Sept. 12 our church was host for the quarterly all-day Sunday-school meeting with the Hannibal, Palmyra, and Cherry Box congregations. We had a day of enriching fellowship and worship.

The first of October our Sunday school reorganized with 3 children's classes, one intermediate, and 2 adult classes, and a cradle roll. The officers are Walter Fenton, supt.; Virgil Duff, asst.; Mrs. Oliver Hathaway, chor.; Mrs. Virgil Duff, secy.; Florence Hathaway, treas.; Mrs. David Hathaway, children's meetings; Mrs. Walter Fenton, correspondent. Mrs. Leslie Hathaway is church chorister and Oliver Hathaway, usher.

The Palmyra Church met with us on Oct. 17 for communion. Our bishop, Daniel Kauffman, Cherry Box, was with us. That evening we worshiped together in a song service. We felt spiritually enriched that day.

Our sewing circle meets monthly with the women from Palmyra. Mrs. Harry Buckwalter, Palmyra, and our president, Mrs. David Hathaway, were the delegates to the annual sewing circle meeting of the South Central District Conference.

After another summer of drouth we have much for which to be thankful. Crops were fair in spite of little rainfall. However, some were lessened by grasshoppers. We are all farmers and realize our dependence on our Maker for our material needs to be supplied.

Our group has grown by the addition of one by marriage, five babies, and three children of a family recently moved into the neighborhood. We miss one child taken by death.

Our church membership increased during the past year by three: one by letter and two by baptism.

We are looking forward to a new year of service and growth, asking for the prayers of the brotherhood as we try to do more for our neighbors, the sick, the aged, our missions, and our brethren.

We pray for and wish you, our fellow Christians, the blessings of God, peace and grace to all them that love our Lord Jesus Christ.

Mrs. Walter Fenton.

MISSIONS EDITORIAL (Continued)

Although the door continues open in Japan for preaching the Gospel, this is no time for complacency. Let us give our missionaries all the prayer and financial support we can muster.—L. C. Hartzler.

Field Notes
CONTINUED

Reports from Argentina indicate that the corn crop has been practically ruined due to heat and drouth.

Bro. and Sister Lawrence Brunk, on furlough from Argentina, have filled appointments as follows in the Allegheny Conference: Scottdale, Dec. 19; Kingview, Dec. 26; Glade, Jan. 7; Masontown, Jan. 9; Pinto, Jan. 12; Martinsburg, Jan. 16.

Bro. J. D. Graber, Elkhart, Ind., secretary of the General Mission Board, will keep the following appointments during the next six weeks: Feb. 5, missionary message, Mennonite Biblical Seminary, Chicago; Feb. 6, vesper service, Mennonite Home Mission, Chicago; Feb. 20, Freeport, Ill.; Feb. 27 to March 6, evangelistic meetings, Albany, Oreg., Mennonite Church.

Bro. J. N. Byler, Akron, Pa., has been elected to the executive committee of the Heifer Project, Inc., which has set goals for the overseas shipment this year of 1200 cattle, 500 goats, 400 pigs, 100,000 chicks, and 400 packages of honey bees.

A Farewell Fellowship for Floyd Siebers was held at the Christian Day School, Goshen, Ind., on Jan. 16.

The Springer-Birkey Quartet gave a program at the Midway Mennonite Church, Pekin, Ill., on Jan. 16.

The Senior Mixed Octet of the Iowa Mennonite School conducted the evening service at the Lower Deer Creek Church, Kalona, Iowa, on Jan. 9.

The annual Ministers' Meeting for the churches of southeast Iowa was held on Jan. 13 at the Lower Deer Creek Church.

Dr. Paul E. Hooley, who has opened a medical practice at De Graff, Ohio, has been welcomed as a member of the West Liberty, Ohio, Mennonite community.

Both old and new readers of the GOSPEL HERALD will receive a blessing by remembering William McPherson, who many years ago lost both hands and eyes in an accident. He loves the Lord and intercedes for his many friends in prayer. Mr. McPherson's birthday is Feb. 5, and his address is 1918 71st St., Terrace, Kansas City, Mo.

Announcements

Milton Brackbill, Paoli, Pa., and **Robert Keller,** Elkhart, Ind., at Yellow Creek, Goshen, Ind., Feb. 6.

Raymond L. Kramer, Meadville, Pa., at second Zion Men's Fellowship, Beckersville, Pa., March 3.

D. D. Miller, Berlin, Ohio, at Bible Conference, Neffsville, Pa., Jan. 29, 30.

Special two-weeks Bible Study Program at Western Mennonite School with Milo Kauffman and Raymond Mishler as guest instructors, Jan. 31 to Feb. 11.

Church Music Conference at Sandy Hill, three miles north of Sadsburyville, Pa., evening of Jan. 29 and all day Jan. 30. Guest speaker, J. Mark Stauffer, Harrisonburg, Va.

Baptismal services on Jan. 30 at Cedar Street, Chambersburg, Pa., on Feb. 13 at Marion, and on Feb. 20 at Eshleman, Greencastle, Pa.

Abner Stoltzfus guest speaker for Radio Gospel Fellowship meeting at Rossmere Mission, Lancaster, Pa., Jan. 31, 7:30 p.m.

Visiting Speakers

Jan. 2. **Floyd and Alyce Sieber,** on furlough from Argentina, at Sandy Hill, Sadsburyville, Pa.

Jan. 9. **Samuel Strong,** Harrisonburg, Va., at East Chestnut St., Lancaster, Pa., **Vern Miller,** Cleveland, Ohio, at Pleasant Valley, Harper, Kans. **Sam R. Schrock,** Molalla, Oreg., and **J. W. Hess,** Akron, Pa., at Phoenix, Ariz.

Jan. 16. **Harvey Birky,** Birmingham, Ala., at Pigeon, Mich. **Nelson Kauffman,** Hannibal, Mo., at Sharon, Plain City, Ohio. **Edward Diener,** Clarence, N.Y., at Harding Ave. Mennonite, Williamsville, N.Y. **Alvin G. Becker,** Northern Bible Society, at Pleasant Hill, East Peoria, Ill. **Milo Kauffman,** Hesston, Kans., at Harper, Kans. **Warren Holloway,** Charlottesville, Va., at North Lima, Ohio.

Jan. 23. **Frank C. Peters,** Hillsboro, Kans., at First Mennonite, Kitchener, Ont.

Evangelistic Meetings

J. D. Graber, Elkhart, Ind., at Albany, Oreg., Feb. 20-27. **J. D. Zehr,** Los Angeles, Calif., at Phoenix, Ariz., Jan. 23-30. **Myron Augsburger,** Harrisonburg, Va., at Youngstown, Ohio, Feb. 18-25.

WHAT I-W SERVICE HAS MEANT TO ME

I certainly have enjoyed my I-W service, knowing that I have rendered what service I could to those who are much less fortunate than I. It has also caused me to appreciate much more the blessing of having good mental health, for which I can thank only my Lord. My experience has given me a broader view of the results of sin and also a greater concern to bring to the unsaved the Gospel of salvation. My time spent in I-W service has been time very well spent, and I feel it has strengthened my witness for Christ.—Daniel Glick, in **The Cleveland Chimes.**

out through us. The point is not that we should endeavor to be poor in spirit and to mourn, but, Blessed is the person who *is* poor in spirit, who *possesses* the attitude of humility, and of mourning or penitence, and meekness, and a hunger and thirst after the things of God, and of mercy and of purity of heart and of peace or holy calm in persecution.

It was on the background of these positive statements of Jesus that He declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Johnstown, Pa.

OUR READERS SAY (Continued)

the argument, because only if the defunct first marriage can be claimed to have such sanction can one conclude that the existing second union is a continuous relationship of adultery. Yet the Scriptural grounds for this affirmation are not brought forward, and repeating the statement twice does not make it any stronger. The question as to the sense and degree in which Christian ethical standards apply to non-Christians is too complex to be resolved by the simple statement that any former "marriage" is the marriage which God sanctions. It would be just as possible to argue that what God calls marriage is the permanent, self-giving, faithful union of two Christians for the joint service of God; and that therefore the "Hollywood-style" marriage, in which permanence, self-giving, faithfulness, and the service of God are not intended, is simply a kind of legalized fornication, for which divorce is the best solution. Thus such a "marriage" could in no way be used to prove that the second union is a permanent state of adultery. The error here comes from being too ready to codify God's "sanction" of the behavior of non-Christians.

And lastly, the article passes by the early church's attitude to such problems, which seem to be presupposed by I Tim. 3:2. Whether the statement that a bishop should be the "husband of one wife" aims at excluding from leadership bigamists or remarried people is of no account for our present concern; in either case it gives us a clue to the balance with which the early missionary church, like many modern missionary churches, faced this problem. People who brought with them from before their conversion an irregular marital situation were not given leadership responsibilities, in order to keep clear before the world the church's witness to what God wants of marriage, but they were not excluded from Christian fellowship because of their past errors (the fact that this is given as a condition for the office of bishop demonstrates that it was not a condition for church membership). In some cases, which will be up to the convert and the pastoral counselors within the new-found Christian fellowship to work out, conversion will be followed by efforts at restitution and reconciliation; but it would be a sad story if before accepting into fellowship the new convert the church felt itself authorized or even required to rake through his past life in order to find whether in all respects he lives up to the requirements for ordination as a bishop. Here again, it seems that we must grasp more clearly the difference between discipleship and legalism if we would do justice to the depth of the paradox in which the New Testament sees the victory over sin in relation to the conditions of Christian fellowship. If full realization of all the ideals of discipleship were to be made a condition for membership (or even more, for salvation, as the article says), then it would be hard to understand to whom the apostles were addressing all the exhortations in their epistles.

This entire problem has arisen out of a practical situation, that of the evangelist whose converts are divorced and remarried. The practical solution would be not to raise any question. Bro. Mumaw is right in insisting that pragmatic arguments have no weight as over against God's revealed intention. But it is just as important to remember that the concern for a feasible way of "holding the line," of "maintaining a radical discipleship in a complex world," is also a pragmatic argument. The real question is deeper than both; it is how the evangelizing church, led by the Spirit who illuminates Scripture, can deal redemptively with borderline problems of marital morality. The problem is no simple one, and Bro. Mumaw will pardon my feeling that the last word has not been said.—*John H. Yoder, Basel, Switzerland.*

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Eli and Katie (Farmwald), Plain City, Ohio, second child, first son, Clifford Lamar, Dec. 15, 1954.

Birky, Paul and Evelyn (Lais), Kalispell, Mont., fourth child, second son, Franklin Wayne, Nov. 12, 1954.

Clark, Marion and Mary (Fenton), Philadelphia, Mo., fourth child, second daughter, Mary Sue, Oct. 13, 1954.

Fenton, Lewis and Ruth (Abrahams), Philadelphia, Mo., fifth child, fourth daughter, Maxine Marie, Feb. 3, 1954.

Fenton, Walter and Lois (Kanagy), Philadelphia, Mo., first child, Curtis Mark, Sept. 29, 1954.

Frank, Richard and Naomi (Burkholder), Lititz, Pa., first child, Karen Sue, Dec. 12, 1954.

Gangler, Charles and Glydus (Reinard), Port Trevorton, Pa., fourth child, third daughter, Linda Kay, Oct. 28, 1954.

Geissinger, Isaac and Edna (Landes), Quakertown, Pa., fifth child, fourth son, Jay Isaac, Jan. 3, 1955.

Hathaway, Leslie and Nora (King), Philadelphia, Mo., fifth child, fourth son, Philip Eugene, May 20, 1954.

Hathaway, Oliver and Ruby (Greaser), Palmyra, Mo., second child, first daughter, Janice Irene, Aug. 16, 1954. (Two half brothers.)

Hershberger, Abram and Thelma (Martin), Harrisonburg, Va., second child, first daughter, Evelyn Joyce, Jan. 3, 1955.

Hoover, Carson and Roxanna (Brubaker), Selinsgrove, Pa., first son, Carson Clair, Jr., Dec. 19, 1954.

Huber, George and Erlene (Gingrich), Alma, Ont., first child, Sharon Grace, Jan. 4, 1955.

Kauffman, Robert and Arliss (Emmert), Sweet Home, Oreg., a son, Richard Lee, Dec. 23, 1954.

Kennel, Vernon and Shirley (Noel), Bruning, Nebr., third child, second daughter, Lisa Joy, Dec. 25, 1954.

Kooker, Abram, Jr., and Florence (Mitman), Souderton, Pa., fourth child, first daughter, Karen, Dec. 8, 1954.

Martin, Aaron and Martha (Beyler), Vicksburg, Pa., second child, first son, Wayne Edward, Nov. 17, 1954.

Miller, Eli D. and Elsie (Lambright), Middlebury, Ind., fifth child, fourth daughter, Lois Esther, Dec. 11, 1954.

Moyer, Stanley A. and Gloria (Keller), Telford, Pa., second child, first daughter, Carol Ann, Dec. 26, 1954.

Peachey, Irvin J. and Mary C. (Zook), Belleville, Pa., first child, Ray Allen, Jan. 3, 1955.

Reesor, Lorne and Ruth (Baker), Maple, Ont., first child, James Michael, Nov. 13, 1954.

Rishel, Carl and Dorothy (Zook), Kendall, Kans., fourth child, second son, Thomas Carl, Jan. 10, 1955.

Rohrer, Layton and Alma (Ranck), Strasburg, Pa., fifth child, third daughter, Janet Louise, Dec. 14, 1954.

Schlabach, Daniel and Retha (Miller), Millersburg, Ohio, third child, second son, Bradley Lee, Jan. 4, 1955.

Schol, Emory and Sarah (Brubaker), Winfield, Pa., sixteenth child, ninth son, James Leroy, Nov. 11, 1954.

Shaffer, Murray and Nina (Reinard), Port Trevorton, Pa., sixth child, fourth son, Ronald William, Dec. 5, 1954.

Shoemaker, Milton and Naomi (Cressman), Elora, Ont., third child, second daughter, Judith Elaine, Dec. 1, 1954.

Snyder, Allen and Norma (Shenk), La Junta, Colo., third child, second son, Jerald Alan, Dec. 31, 1954.

Stauffer, H. Wilmer and Corena (Yoder), Lancaster, Pa., third child, second daughter, Carol Joyce, Dec. 27, 1954.

Steckley, Edwin and Olivia (White), Bay Port, Mich., fourth child, second son, William Robert, Dec. 26, 1954.

Stoltzfus, Raymond K. and Loretta Jane (Lehman), Parkesburg, Pa., fourth child, second daughter, Lorraine Carol, Dec. 31, 1954.

Swartley, Kenneth and Miriam (Anders), Gardenville, Pa., second child, Philip Wayne, Nov. 22, 1954.

Swartley, William D. and Valeria (Landes), Souderton, Pa., fourth child, third daughter, Elizabeth, Dec. 27, 1954.

Swartzentruber, Earl and Delilah (Kauffman), Wellsville, Pa., fourth child, second son, Glenn Roy, Jan. 3, 1955.

Weiler, J. Mervin and Edith V. (Martin), Elverson, Pa., first child, Dale Lee, Nov. 25, 1954.

Wenger, Daryl L. and Alice (Sutter), Goshen, Ind., third daughter, Marcia Ann, Dec. 23, 1954.

White, Kenneth H. and Thelma (Hershey), Lancaster, Pa., fourth child, third son, James Hershey, Jan. 4, 1955.

Correction: In the Jan. 11 issue of the **Gospel Herald,** the announcement for **Weaver,** Ralph E. and Phyllis, should read **third child, first daughter,** Waneta Joy.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Day—Rhodes.—Verlin E. Day, Tucson, Ariz., Haviland, Kans., cong., and Jimmie LaVaughn Rhodes, Greensburg, Kans., Calvary Mennonite cong., by Alden Pitts at Greensburg, Dec. 28, 1954.

Headrick—Welty.—Lloyd Headrick, Hesston, Kans., East Holbrook cong., Cheraw, Colo., and Wanda Welty, Hesston College cong., by Merle L. Bender at the Hesston College Chapel, Dec. 27, 1954.

Kempf—Hostetler.—Eldon Kempf, Tampico, Ill., and Rachel M. Hostetler, Prophetstown, Ill., both of Fairfield A.M. Church, by Herman Hostetler at the Fairfield A.M. Church, Oct. 21, 1954.

Miller—Yoder.—William E. Miller, Iowa City, Iowa, Eureka Gardens, Wichita, Kans., cong., and Doreen M. Yoder, Hesston, Kans., cong., by Maurice A. Yoder, father of the bride, at the Hesston College Chapel, Dec. 26, 1954.

Moyer—Godshall.—Laverne H. Moyer, Telford, Pa., Towamencin cong., and Gloria E. Godshall, Harleysville, Pa., Blooming Glen cong., by David Derstine, Jr., at the Blooming Glen Church, Jan. 1, 1955.

Oesch—Gingerich.—Carl Joseph Oesch, London, Ont., and Miriam Mae Gingerich, Baden, Ont., by C. F. Derstine at the home of the bride, Jan. 1, 1955.

Rudolph—Horst.—Nathan S. Rudolph, Hagerstown, Md., Stouffer cong., and Lydia R. Horst, Hagerstown, Miller cong., by Moses K. Horst at the home of the bride, Jan. 12, 1955.

Sensenig—Martin.—Richard Eugene Sensenig, Ephrata, Pa., cong., and Lois Jeannette Martin, Waynesboro, Pa., Eshleman cong., by Harvey E. Shank at the bride's home, Jan. 1, 1955.

Snider—Wismer.—John Snider, Kitchener, Ontario, Shantz cong., and Vera Wismer, Kitchener, Strasburg cong., by Simon B. Martin at his home, Dec. 17, 1954.

Weaver—Hostetler.—Walter W. Weaver, Hartville, Ohio, and Elizabeth Hostetler, Hadley, Pa., both of the Hartville Conservative Mennonite Church, by Harry Stutzman at the church, Jan. 9, 1955.

Weldy—Yoder.—Max Keith Weldy and Rhoda Eileen Yoder, both of the Pleasant View Church, Goshen, Ind., by John Yoder, Aug. 22, 1954.

Wengerd—Stutzman.—Henry Wayne Wengerd, Uniontown, Ohio, Conservative A.M. cong., and Nancy Marie Stutzman, Hartville, Ohio, Hartville Mennonite cong., by Lester Wyse at the Hartville Church, Dec. 31, 1954.

Yoder—Miller.—Wilferd Kenneth Yoder, Albany, Oreg., East Fairview con., Milford, Nebr., and Ruth Elaine Miller, Albany, Oreg., Fairview cong., by N. M. Birky at the Fairview Mennonite Church, Dec. 17, 1954.

Zimmerman—Stoltzfus.—Melvin Zimmerman, Blue Ball, Pa., Weaverland cong., and Mabel Stoltzfus, Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga church, Jan. 8, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Hannah, daughter of the late John and Sarah Swartz, was born in Bedminster Twp., Pa., July 31, 1873; died Sept. 17, 1954; aged 81 y. 1 m. 16 d. She was united in marriage to Harvey Alderfer. To this union were born 2 sons and 2 daughters who preceded her in death in infancy. Her husband died in 1938. She was a member of the Deep Run, Pa., congregation where she remained faithful until death. She had been in failing health for some years, and for some time she made her home with her nephew, Stanley Swartz, whom they had raised. Later she became ill and was taken to the Sellersville Hospital. After she was discharged from the hospital, she made her home in the Old People's Home, Souderton, Pa., but a few weeks later the Lord called her Home. She is survived by 2 sisters and nephews and nieces. Funeral services were held Sept. 21, 1954, at the Deep Run Mennonite Church in charge of Wilson Overholt and Erwin Nace. Interment was made in the adjoining cemetery.

Barnhart, Sadie, wife of William Barnhart, daughter of John and Josephine (Bishop) Graham, was born Oct. 7, 1896; died Dec. 14, 1954, at her home near Hancock, Md., of a heart attack; aged 58 y. 2 m. 7 d. She is survived by her husband, the following children (Mrs. Vada Cubbage, Mrs. Ethel Bowers, Mrs. Daisy Powers, Mrs. Mary Mellott, and Rosalie, all of Hancock; William, Harry E., and Herbert, at home), 2 sisters, and one brother. Funeral services were held Dec. 18, at the Black Oak Ridge Church of which she was a member, in charge of Michael M. Horst. Burial was made in the cemetery adjoining the church.

Beiler, Angelena, stillborn babe of Melvin and Ruth (Beachy), Grantsville, Md., Jan. 5, 1955. Graveside services were conducted by Bro. Paul Bender and Roy Kinsinger, Jan. 6. "The Lord hath given, and the Lord hath taken away. Blessed be the name of the Lord." She was the sixth child, fifth daughter, to be born in this home.

Brubaker, Christian M., was born Dec. 7, 1878; died Dec. 18, 1954; aged 80 y. 11 d. He was married Nov. 13, 1906, to Ursula Lauver, who preceded him in death May 25, 1917. Surviving him are 2 brothers, 3 sons, 2 daughters, 31 grandchildren, and one great-grandchild. He was the oldest member of the Susquehanna congregation. W. W. Graybill, Donald Lauver, Harry Longnecker, and John H. Reinard officiated at the funeral services. Interment was made in the church cemetery.

Good, Leroy, son of Joseph and Anna (Brenneman) Good, was born near Oronogo, Mo., June 15, 1882; passed away suddenly as the result of a heart condition at his home near Sheridan, Oreg., Dec. 24, 1954; aged 72 y. 6 m. 9 d. On Oct. 20, 1921, he was united in marriage to Mary Nunemaker, who survives. To this union was born one daughter, (Frances—Mrs. Loyd Berkey), who also survives. Also surviving are 3 grandchildren, 4 brothers (Jay, Doniphan, Mo.; Oliver and Mark, Webb City, Mo.; Amos, Ventura, Calif.), and 2 sisters (Mrs. Sarah Dorons, De Ridder, La., and Mrs. Esther Fox, Denver, Colo.). In the fall of 1950 they moved to Sheridan, Oreg. In early life he accepted Christ and united with the Mennonite Church at Oronogo. He spent many years in active church work and had a great burden for the young people. Funeral services were held at the Sheridan Mennonite Church on Dec. 28 in charge of Henry Wolfer and Max Yoder. Burial was made in the Mennonite Church Cemetery.

Hershey, John B., son of the late Levi E. and Cathrine (Buckwalter) Hershey, was born near Manheim, Pa., on Jan. 6, 1875; passed away after an illness of 5 weeks on Dec. 13, 1954; aged 79 y. 11 m. 7 d. Death was due to a stroke and hardening of the arteries. He was united in marriage to Adeline Reist on Sept. 22, 1898. To this union were born 8 children. He is survived by his wife and these children (Kathryn R. Hershey, Tampa, Fla.; Mary—Mrs. Noah W. Kreider, Manheim, Pa.; Florence—Mrs. Floyd G. Risser, Hershey, Pa.; Cora—Mrs. Harold K. Book, Ronks, Pa.; Jacob, Lancaster, Pa., and Mildred—Mrs. B. Clayton Shaub, Hershey, Pa.), 25 grandchildren, and 4 great-grandchildren. He was preceded in death by 2 sons and one great-grandson. He was a member of the Rohrerstown Mennonite Church where funeral services were held on Dec. 17. Officiating ministers were Christ Lehman, Jacob Hess, and Herbert Fisher. Interment was made in Erb's Mennonite Cemetery.

Hershey, Mary Louise, daughter of H. Richard and Barbara Ann (Hess) Hershey, Manheim, Pa., was born Nov. 11, 1954; fell asleep Dec. 20, 1954, at her parent's home; aged 1 m. 9 d. She was the victim of a congenital heart disease. She is survived by her parents, a sister (Shirley Ann), and a brother (Henry Hess), her grandparents (John G. Hess, Lancaster, Pa., and D. Paul and Sue Hershey, Lititz, Pa.), a great-grandmother (Emma B. Snyder, Landisville, Pa.) and a great-grandfather (Henry H. Hershey, Lititz). Services were held at the Lititz Mennonite Church with Melvin Lauver in charge. Interment was made in the Hess Mennonite Cemetery.

Lambright, Gary James, son of Melvin and Nancy (Miller) Lambright, Topeka, Ind., was born Dec. 21, 1954; died of virus pneumonia at the Lagrange Co., Hospital on Jan. 1, 1955; aged 11 d. He was admitted to the hospital Friday noon and died Saturday evening. He spent only one joyous week at home with the family. He is survived by his parents, 3 sisters (ZoAnne, Theda, Judy), and one brother (Merlin), and the grandparents (Jacob J. C. and Ada Miller, Middlebury, Ind., and Mrs. Fannie Lambright, Topeka, Ind.). Funeral services were held at the Townline Conservative Mennonite Church in charge of Clarence Yoder. Interment was made in the Yoder Cemetery.

Ross, Eliza Etta, eldest daughter of Joseph C. and Alice V. (Swartzendruber) Brenneman, was born near Kalona, Iowa, on Nov. 8, 1904; departed this life on Dec. 29, 1954; aged 50 y. 1 m. 21 d. Her death was due to injuries received in a car accident near Lawrence, Kans. She quietly slipped away a few minutes after the crash. In her early youth she confessed Christ as her Saviour and became a member of the East Union Mennonite Church, Kalona, Iowa. In this faith she faithfully and joyously served her Lord until the end. On June 23, 1929, she was united in marriage to I. Mark Ross. They made their home in Elida, Ohio, for the first six years of their married life. They adopted a child (Beulah Ferne) when she was but a few months old. She was preceded in death by her parents. She leaves to mourn her departure her husband, her daughter (Beulah Ferne—Mrs. LeRoy Guengerich, Gashland, Mo.), her six-weeks-old grandson (Mark Leon), one brother (Maynard M. Brenneman, Kalona, Iowa), 3 sisters (Mary Ellen Brenneman, living with Ruth—Mrs. Norman Earnest, and Mildred—Mrs. Virgil Hochstetler, all of Nampa, Idaho), and many other relatives and friends. In 1930 she and her companion moved to the home place near Kalona where they farmed through 1937. On Jan. 1, 1938, they moved to Hesston, Kans. From 1939 until 1945 they were given pastoral charge of the Woodland Mennonite Church, Wichita, Kans., and for 3 years they were residents of Wichita. In Nov., 1942, they returned to Hesston, where they were living at the time of her passing. She was always busy in service for others. The last summer of her life was spent with the Brunk Evangelistic Party. Funeral services were held at the East Union Mennonite Church, Kalona, Iowa, with John Y. Swartzendruber, A. Lloyd Swartzendruber, and Milo Kauffman participating. Burial was made in the East Union Cemetery.

Ryder, John F., Port Trevorton, Pa., passed away Dec. 31, 1954, at the Danville Hospital where he had been a patient for the last 12 years. He was born Oct. 17, 1878. His only survivor is his wife, Nora Ryder, Port Trevorton, Pa. Funeral services were held Jan. 5 at the Flanders Funeral Home, with burial in the Susquehanna Church Cemetery. Services were in charge of John H. Reinard.

Schrock, Wilbert Sylvester, was born near Kokomo, Ind., March 28, 1895; departed this life Dec. 23, 1954, at Jansen Beech, Fla.; aged 59 y. 8 m. 26 d. He suffered a heart attack while visiting his brother, Willis, at his home in Florida. On June 6, 1936, he was united in marriage to Violet Marie Lewis. He was a member and regular attendant at the Emanuel Baptist Church of Akron while living in that city. After moving to Aurora his interests had been with the Plainview Mennonite Church where his support in the Sunday school and church will be greatly missed. His last project for the congregation was repapering the interior of the church just before leaving for Florida with his mother. Surviving are his wife, one son (Melvin E., Aurora), 3 brothers, (Willis, Herbert, Westover, Md., and Noah, Sheetsboro, Ohio), one sister (Mrs. Delsie Leisert, Garretsville), and 2 grandchildren. Funeral services were conducted at the Mennonite Church near Aurora in charge of the home ministers with burial in the Plainview Cemetery.

Stutzman, Elmer E., son of Abner and Lydia (Hershberger) Stutzman, was born Feb. 12, 1890, at Beaver Crossing, Nebr.; died at his home near Aurora, Ohio, Nov. 5, 1954; aged 64 y. 8 m. 24 d. As a youth he accepted Christ as his Saviour and became a member of the Mennonite Church. When a young man he went to Aurora, Ohio, where he spent the remainder of his life. On Feb. 1913, he was united in marriage to Marybelle Neff. To this union were born 6 sons and 3 daughters (Lucile—Mrs. Roger Gartner, Cleveland, Ohio; Kenneth, Oakland, Calif.; Ray Allen, Wellston, Ohio; Aleda—Mrs. Glen Wise, Kent, Ohio; Grace—Mrs. Charles Hopkins, Mantua, Ohio; Mahlon and Robert, Aurora, Ohio, and Ralph, Kent), 23 grandchildren, 7 brothers (Sanford, Eustis, Fla.; Perle, Lincoln, Nebr.; John and Lloyd, Kent; Abner and Ralph, Aurora; and Orville, Corry, Pa.), 4 sisters (Mrs. Sarah Raber, Aurora; Mrs. Cora Detwiler, Columbiana, Ohio; Mrs. Mattie Conrad, Louisville, Ohio; Mrs. Beulah Amstutz, Washington, D.C.), and many other relatives and friends. Preceding him in death were his wife, December, 1949, and his son (Donald), in September, 1953, also his parents and one brother and one sister. Funeral services at the Plainview Mennonite Church, Aurora, were in charge of the home ministers. Burial was made in the church cemetery.

Torkelson, Rose Ellen, daughter of Arthur R. and Virgie (Vance) Torkelson, was born Aug. 9, 1952, near Cottage City, Md.; was taken to heaven on Dec. 8, 1954; aged 2 y. 3 m. 29 d. After an illness of only 36 hours, she passed away in her mother's arms en route to Children's Hospital, Washington, D.C. Death was due to pneumonia and complications. She is survived by her parents and a brother (Mark) of Damascus, Md. Also surviving are her grandparents (Mr. and Mrs. Jason Vance, Mouth of Seneca, W. Va.; and S. Emil Torkelson, Duchess, Alta.), and a large number of relatives and friends. She had endeared herself to many and her sudden death came as a shock that touched the hearts of all. Funeral services in charge of Menno Sell and Wilmer Hunsecker were held at the Goshen Mennonite Church, Laytonsville, Md., Dec. 11. On Dec. 12 a service was conducted by Earl Hartzler in the E.U.B. Church near Mouth of Seneca, W. Va., and interment was made in the Boggs' Cemetery nearby.

Wagler, Glenn A., son of Jacob and Anna (Roggie) Wagler, was born at Lowville, N.Y., Aug. 13, 1948; passed away Dec. 10, 1954; aged 6 y. 3 m. 27 d. He had returned home from school and decided to take a few slides down the driveway while waiting for his parents to return home from shopping. He slid into the road in the path of a car and because of icy conditions, neither one could stop. He was struck by the car and instantly killed. He was playing alone at the time and no one witnessed the accident although some of the family were at home. He is survived by one brother (Edward), three sisters (Mary Ellen, Lois, and Carol), 2 grandmothers (Mrs. Jacob Wagler, Millbank, Ont., and Mrs. Andrew Roggie, Lowville), and many friends and relatives. Services at the Croghan Conservative Mennonite Church by Leon Martin and Lloyd Boshart. Interment was made in the adjoining cemetery.

Zimmerman, Jacob J., son of John and Catherine Zimmerman, was born near Kalona, Iowa, Sept. 23, 1865; departed this life at his late home in Harper, Kans. At the age of 12 he went with his parents to Kansas, locating in McPherson Co., near Inman. On Dec. 22, 1891, he was united in marriage to Lizzie A. Troyer, who preceded him in death 18 years ago. From this union 8 children survive to mourn his passing (Dorothy—Mrs. Dana Hartzler, Topeka, Ind.; Bertha—Mrs. Roy Miller, Howe, Ind.; Myrtle, and Alta—Mrs. Chancy Hostetler, both of Harper; Ferne—Mrs. Glen Whitaker, La Junta, Colo.; Orpha, Harper; Milo, Akron, Pa., and J. Milton, Harper). Also surviving are 18 grandchildren, 2 stepgrandchildren, 4 great-grandchildren, and 11 step-great-grandchildren, one brother and 3 sisters (Sam, Harper; Mrs. Lydia Brenneman, Iowa City, Iowa; Mrs. M. A. Troyer, Crystal Springs, Kans., and Mrs. Will Hershberger, Elkhart, Ind.). When a young man he became a Christian, uniting with the Mennonite Church near Inman, Kans. On July 15, 1894, he answered the call to the Christian ministry and served his church as a spiritual leader. In the spring

of 1904 he, with his family, moved to Harper Co., locating on the farm where he lived until his decease. The move to Harper Co., was also a move for his congregation. The church house in McPherson Co., was dismantled and moved with wagons by members and re-erected on the site of the present house of worship near Crystal Springs. With the help of others he faithfully served as shepherd of the flock until his retirement from the active ministry in 1941. Funeral services were conducted Dec. 5, at the Crystal Springs Church. Interment was in the Crystal Springs cemetery. Brethren participating in the services were Harry A. Diener, Wilbert Nafziger, Gideon G. Yoder, and D. Lowell Nissley.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Star of Light, Patricia M. St. John; Christian Literature Crusade; 1953; 190 pages; $1.15. (Also by Moody Press, 256 pp., paper, 59¢; cloth $1.50).

As her purpose in writing **Star of Light,** Patricia M. St. John, a missionary to Morocco, says: "The story has been written to give you a true picture of what can, and does, happen to children who live in a land where Jesus Christ is unknown." She does this vividly.

The story opens after a young mother had become the second wife of an older man because she had no way to support her three fatherless children. The cruel stepfather did not care that Kinza, the baby, was blind. He would get cash by selling her to the filthy old beggar. Kinza would be a valuable asset in the beggar's nefarious trade.

Hamid, undernourished and small for his age, determined that never would his baby sister live a beggar's life. Mother told him about a lady far across the mountains who "for the sake of the Man in the picture never turned any away." He must find her!

From the night Hamid steals away from home on his long trek, with two-and-one-half-year-old Kinza tied to his back, in search of the lady who would surely shelter Kinza—from that moment you will not want to lay down the book until you have read to the end. You will want to know what happened to this brave boy and his sister. Did the stepfather follow them? Did they find the lady?

We feel the missionary's love and concern for all children as "Auntie Rosemary" patiently, repeatedly, and very simply tells the way of salvation through faith in Christ to the ragged, dirty street urchins and to Jenny, a little English friend. Did any of this teaching ever reach Hamid's heart?

Although this story is especially adapted for juniors and intermediates, adults, too, will welcome this book as a valuable addition to our missionary literature.—Ella S. Bauman.

♠

The Fellowship of Faith for the Moslems reminds us that Islam is a greater and more zealous missionary force than Christianity! The records show that Moslems in Africa are winning 100 converts to Christianity's one! Islam is advancing in North America, with mosques being built in Canada and the United States of America!—**Evangelical Mission News Service.**

Items and Comments

This year's conference of historic peace churches and the International Fellowship of Reconciliation in Europe was held Nov. 10 and 11 and attended by representatives from Austria, Denmark, England, France, Germany, Holland, Sweden, and Switzerland.

Of particular interest to this meeting was the consideration the peace-war issue received at the World Council of Churches Assembly in Evanston last August. The conference heard reports of the Brethren-Mennonite peace caravan visit to Friends' meetings in England last spring and decided that a team of about eight British Friends and two Mennonites or Brethren should visit Germany and Holland this spring.

This annual meeting at the international Mennonite conference center at Heerewegen in Holland is called by a Continuation Committee consisting of representatives of the three historic peace churches and IFOR. John Howard Yoder of Wooster, Ohio, has been the Mennonite representative. Following his completion of MCC service, he has been succeeded by Milton Harder of Butterfield, Minn., and Dominie Bremer of the Dutch Mennonite Peace Group.

The American Mennonites attending this year's conference, all MCC personnel in Europe, included: Walter Dintaman of Edmore, Mich.; Milton Harder; Elizabeth Hostetter of Harrisonburg, Va.; W. LaMarr Kopp of Ephrata, Pa.; Esko Loewen of Topeka, Ind.; Albert J. Meyer of Sterling, Ohio; Donald Schierling of Henderson, Nebr.; and John Howard Yoder.

* * *

Another in the flood of religious articles in secular magazines appeared in a current issue of **McCall's.** The article argues from the increasing church membership and the great boom in church building that religion is showing the greatest revival in our country's history. There can be no doubt that both in the number and the quality of the church buildings being erected there has been nothing like it since perhaps the building of Solomon's temple. The National Association of Manufacturers estimates that by 1975 at least 100,000 more churches will need to be built. We can only hope and pray that the building of real Christian character and truthful adherence to the New Testament concept of the church will go along with the growth of the outward structure.

* * *

A half million dollars was turned over to the church in the last four years out of profits of the publishing houses of the Evangelical United Brethren Church. This money is to be used for the care of aged ministers, wives, and orphaned children of ministers.

* * *

The Southern Baptist Convention is reaching out in greater world mission undertakings. More young people are committing themselves to missionary service, and financial support for mission work is increasing. Recently the Foreign Mission Board of the denomination appropriated money for the purchase of land for missionary residences in the Philippines, appropriated money for the publication of Baptist literature in the Indonesian language, and authorized the newly elected secretary to make a survey of Latin America.

* * *

Seven Negroes and seven whites were recently accepted as members of the St. James Methodist Church in Kenwood, Chicago. This church has long been known as a "white island" in a neighborhood of increasing colored population. The seven Negroes were the first formally accepted into membership of the congregation. "We think it's the Christian thing to do," said the pastor. "The move had been put off with the very human argument, 'We're not ready.'" He says the church aims to assimilate every Negro admitted, not to create dominant and passive groups within the congregation.

* * *

The Church of the Brethren through its Service Commission plans to send a team of four relief workers to Korea in the near future. They will be engaged in rehabilitation work.

* * *

The Departments of Commerce and Labor in Washington forecast that nearly $2,000,000 a day will be spent next year in the building of parochial and other private schools.

* * *

"The history of the rise of communism in Europe and Asia also has been the history of Christianity's lost opportunities, and it may prove to be so in Africa if we do not learn some of the lessons of history," says Michael Scott, a former missionary in South Africa.

* * *

James Joshua Thomas has been installed as minister of Mott Haven Reformed Church in New York. He is the first Negro to head a congregation in the denomination's 326-year history, and the first to be installed as full pastor of any church tracing its origin to the early Dutch settlers of New York. The Reformed Church in America belongs to the same family of denominations that in South Africa so vigorously supports racial segregation. The congregation which Mr. Thomas will minister to is a predominantly white church.

* * *

In 1900 the average age of marriage for men in the United States was 26; for women 23. Now it is 23 and 20 respectively.

* * *

The world's refugee situation has been characterized as "trying to empty a bathtub with a cup and being unable to turn off the taps," by Elfan Rees, Advisor on Refugee Affairs to the World Council of Churches. "The total of refugees is mounting at the rate of 18,000 a month," he asserted. "What was once considered a European problem is now a world problem," he said, referring to growing numbers of White Russian refugees in Red China and Arabs in Palestine. Scott McLeod, Administrator of the State Department's Refugee Relief program, has appealed

to the churches to help in the job of relocation. He said the government has no way of persuading citizens to sign assurances that refugees won't become public charges, and that is where the church's most important role lies.

* * *

Any doctor who "lacks faith in the supreme being" has no right to practice, said Dr. Elmer Hess of Erie, Pa., President-elect of the American Medical Association in an address to the Southern Medical Association. "A physician who walks into a sickroom is not alone," he said. "He can only minister to the ailing person with the material tools of scientific medicine. His faith in a higher power does the rest. Our medical schools do a magnificent job of teaching the fundamentals of scientific medicine, but I am afraid the concentration on basic science is so great that the teaching of spiritual values is almost neglected."

* * *

A new way for solving the Amish school problem has been found in Oklahoma. Four members of the Amish community near Chickasha, who refused to send their teen-age children to high school, have agreed that the youngsters shall take correspondence courses from the University of Oklahoma and Oklahoma A. and M. College.

* * *

Paul Verghese, young Christian from South India who attended Goshen College, and who became acquainted with many Mennonites throughout our country, has returned to his native land and is engaged in service at the Fellowship House at Union Christian College. He meets with students at this and other colleges and has many opportunities to conduct conversations with Communists and atheists. He also writes Bible study notes for a church paper. He will assist in the training of lay workers and teachers in a brief summer course.

* * *

Queen Elizabeth, the Queen Mother, visited the headquarters of the American Bible Society in New York when she was in that city, and was presented with one of the regular editions of the Bible as published by that society. She said, "It gives me the greatest pleasure to accept this Bible as a gift from the American Bible Society. The work you are doing in collaboration with the British and Foreign Bible Society in London is an inspiration to Christian people everywhere. I can truly say that the king and I found great comfort and strength from the reading of the Bible."

* * *

Congregations of the Church of the Brethren were called upon to help eliminate racial segregation in a statement by the denomination's General Brotherhood Board. The statement asserted that the goal should be nothing less than "an integrated public school and church in an integrated community."

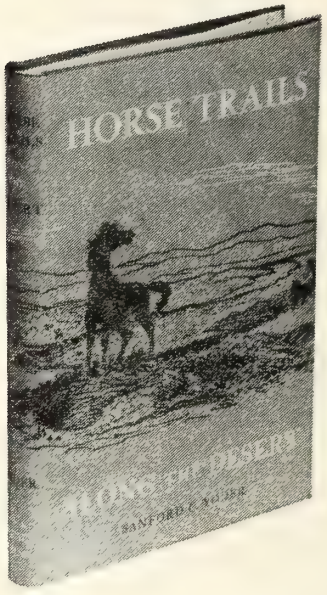
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According to Dr. Nathan M. Pusey, President of Harvard University, there will be 4,500,000 students going to college in America in 1970. There are 2,500,000 enrolled now.

HORSE TRAILS

Along the Desert

by S. C. Yoder



was a delightful gift at Christmas time!

IF you're looking now for a gift to please someone who enjoys a good book (yourself included!) we heartily recommend *Horse Trails Along the Desert.* A multitude of people have already found the lure of the West in its pages! They have learned that it was not all "cowboys and Indians" on the far side of the Rockies in 1900; that rain on the desert can be a hauntingly beautiful thing to watch, but that thirst and a parched throat will make a man die hard. Readers have discovered that camels don't work so well in cowtowns! In short, they have discovered the superb storytelling style of Sanford Yoder. To give yourself, or your friends a delightful reading experience, order *Horse Trails Along the Desert,* today! Only $2.50



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The Two Kingdoms

By Roy D. Roth

The "kingdom" is basically an Old Testament idea, later figuring largely in the teachings of Jesus. While it is mentioned only infrequently by the New Testament writers who addressed primarily Gentile readers (an exception is Luke, due perhaps to his sources), it has its counterpart in the many "Lord" and "Lord Jesus Christ" expressions in Paul's writings. In fact, the concept of authority, rule, and dominion which is closely bound up in these latter terms lies precisely at the heart of the "kingdom" idea.

According to the letter of the New Testament, the rule or sphere of domination of the antagonist, the devil, is not even accorded the dignity of the "kingdom" designation. Whatever else this fact may imply, it at least points up clearly and unmistakably the superior power, and underscores the principle in I John 4:4b: ". . . greater is he that is in you, than he that is in the world."

The frequent association of the "kingdom" term with the qualifying expressions, "of God" and "of heaven," serves to describe its spiritual and unworldly nature. As much is plainly written in John 18:36: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

The evidence to warrant a practical distinction between the expressions "of God" and "of heaven" is probably not very weighty. In the latter, Jesus was simply making Himself understandable to Jewish readers whose rather squeamish emphasis upon the unapproachable majesty of God dictated a substitution of the word "heaven" for "God." In so doing, however, Jesus drew their thoughts upward to the place where God reveals His glory in perfection. And furthermore, He thereby brought to clearer focus the spiritual and supernatural character of His kingdom.

The Kingdom of God

In the kingdom about which Jesus spoke, and of which Christians are the subjects or members, God is the supreme and controlling factor, just as a ruler is the supreme and controlling factor in a human kingdom. Jesus' concept of the kingdom was founded on such a profound and broad conviction of the absolute supremacy (kingship) of God in all things, that He thought of every realm and activity in this life as a possible component of God's kingdom. This possibility, as we all well know, is still in the process of fulfillment.

The supernatural and heavenly character of the kingdom presupposes a divine dynamic. It is not man's striving and achieving which will eventually establish the kingdom. Rather, when Satan's rule in the human heart ceases, and man has been overpowered by the reign of Christ within, then man becomes a worker with Him.

Gradually this divine sphere of existence, this rule of God in human hearts, this kingdom of God, is expanded. A number of Jesus' parables aptly illustrate this aspect of the kingdom. However, the ultimate goal of this dynamic process of expansion will be reached only when the kingdom comprehends the entire universe: ". . . when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28).

The Kingdom of This World

And in the meantime? Yes, in the meantime, a fight, a struggle, a vying for man's allegiance and devotion. Because, for all practical purposes of discussion, there really are two "kingdoms." And the divine intervention which moves a man from Satan's camp to God's kingdom is truly a deliverance and a translation: "Who [God] hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). And throughout this investigation, one cannot escape the realization that both the persevering and expansive qualities of the kingdom of necessity presuppose its resolutely militant character.

James was inspired to write very clearly on the reality of the two "kingdoms": "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). In this connection, the very familiar words of Jesus, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6), should probably be read in the light of a larger context of antagonism, rivalry, and competition. One such passage with a strangely similar figure is this: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Might not the reference to "few there be that find it" imply that suffering and persecution are in store for the members of God's kingdom?

The Present Kingdom

In the kingdom of God, the power of His forgiveness is introduced into human experience, thus putting an end to the natural law of humanity that evil must always generate evil. In this kingdom, evil is overcome by the power of Christ within the individual Christian. He experiences, through Christ's atoning death, a rebirth from a natural to a spiritual life: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

The life which exists in the kingdom finds its expression today in the organism of the visible church. In His body,

---

Jesus Is Greater

By Rose Magines

A frown upon his childish face,
His eyes so very sad,
"Is Satan bigger than I am?"
Small David asked his dad.
The father with a sincere prayer
For this small son of his,
Gave the sad but true reply:
"Yes, Son, he surely is."

The fear within his heart did mount
As David came again:
"Is he bigger than you are?
Is he bigger than a man?"
The look of worry and of fear
Increased in David's eyes;
The answer, "Yes, my son, he is,"
Came as a great surprise.

With trembling lips and tear-dimmed eyes:
"Bigger than Jesus, Dad?"
"No, Son, of that we can be sure,
Jesus is greater, Lad."
"Then I will be afraid no more,
When Satan comes to me.
I'll just let Jesus handle him
Since Jesus is bigger'n he."

La Junta, Colo.

the church, the work of Christ is continued in the world. Whereas the unregenerated man finds that sin is irresistible in his life because he has no strength to withstand it, the regenerated man has received through Christ and His Holy Spirit all the resources to overcome its power. And should the Christian fall into temptation at a given point in his experience (not a habitual practice of sin), the ministry of the Advocate is readily available to him who confesses such sins: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

The Future Kingdom

The present kingdom is characterized by struggle and conquest, and it precedes the final kingdom, which will be a settled and permanent state. The second coming of Christ will not usher in the kingdom but will consummate it. "For, behold, the kingdom of God is within you" (Luke 17:21b). "Within you" might better be translated, "among you or in your midst." Surely the Pharisees, to whom Jesus was speaking, did not have the kingdom *within* them. In any case it is plain that the kingdom is a present reality. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). The tense here denotes completed action, and the force of the phrase is that the kingdom *has come*. Just as the growing of the grain is an invisible process, so the inner working of the present kingdom is invisible; but just as surely as harvest is a visible process, so will the future aspect or consummation of the kingdom be visible.

Hesston, Kans.

Religionist or Christian?

BY MARIE A. YODER

Religion is dead. Christianity is alive. Religion demands that its followers live up to a form or ritual or rule. Christianity is expressed in loving living because its followers honor and adore its founder, Christ.

The followers of a religion close their eyes to new truth. To them radiant Christians are "fanatic"; humble Christians are "holier-than-thou" people; trusting Christians are derelicts who have lost all their common sense.

Religionists harp on outward things—with whom they eat; how they eat, and when they eat; how they dress; what color they paint the church; whether the scarf on the communion table is too fancy; how to get the carpeting out of the church (which some Sunday-school class generously put down). Religionists concentrate on often imaginary "faults" of the church building. The house is too hot; the house is too cold; the lights glare too much; the furnace makes too much noise; the clock isn't placed at the right place; there ought to be, or there ought not to be, a religious painting in the front of the church.

Religionists conscientiously strive to "line up" other members of the church. Christians believe just as firmly that "in unity there is strength." Religionists throw monkey wrenches into the machinery of the body of Christ. Christians are quick to run to and fro with the oil of Peace in an attempt to keep every part running smoothly.

The Christian brings things into right relation.—Paul Erb.

Religionists throng Jesus—to be sure that His followers toe the line perfectly. Christians see so much need in their own hearts that they concentrate on touching Him to receive His healing in their own lives.

Christians carry the firm conviction that outward things dare never bring division in a group of Christ's followers. Religionists don't even understand that the world begins to doubt the deity of Christ when division breaks out within His body.

Religionists worry and fight overmuch about their reputation. Christians allow slander and false accusations to work in them greater humility, using such attacks to obey the injunction of God, "Humble *yourselves* . . . ."

Religionists quickly justify their acts and mistakes. Christians are just as quick to admit their error or wrong or simplest mistakes. Religionists hold their heads high while pointing an accusing finger at another. Christians bow their heads and frankly confess their faults one to another.

Religionists are clever with words. They know what the law says, but they do not do what it says. Christians are doers and not hearers only. Religionists call the many pointed commands of the Word "advice" and apply it to "the brother who walks in error." Christians allow the Spirit to reveal self to them by giving special heed to the pertinent, practical, and homey maxims of the Word of God.

Religionists do not always hate; they merely let some people go their own sweet way. Christians are not satisfied until they can honestly say that they *love*, even their enemies.

Religionists are unstable in all their ways, because they are double-minded (two-faced). Christians are stablished and strengthened and settled, because they are not divided against themselves. Religionists covet the approval of man. Christians covet the approval of God.

Religionists look on men from the viewpoint of man; Christians allow Christ to look at men through human eyes. Religionists are "busybodies in

(Continued on page 99)

Our Readers Say—

. . . the new format . . . I like it a lot and have heard others express appreciation also. General readability as well as appearance are definitely improved because of it. I was especially impressed by superior "billing" for MISSIONS and a lesser position or heading for *Field Notes*. Both still in their usual and familiar spot, the comparison is better than formerly.—*Raymond L. Kramer, Meadville, Pa.*

* * *

I had always considered the HERALD as the church organ, as more or less a conservative paper, not subject to fads or stylish fantasies. Therefore I am much disappointed at the use the HERALD has made of the lower case alphabet. Especially for the title of the periodical. . . . I believe you will find that, although this is a modern whim, it is very poor layout. . . .—*Richard Keim, Scottdale, Pa.*

* * *

In the same issue of the GOSPEL HERALD which published the report of the Findings Committee for the Child Evangelism Conference held in September, I was pleased to see the editorial by Bro. Erb with emphasis on the fact that this whole subject is in need of much further study.

In our study should we keep in mind that many of us who were baptized into the church at the age of 12 or 14 even 35 or 40 years ago had a most unhappy period preceding our public confession of Christ as Saviour, due to the fact we were considered too young to deal with the sin problem? How much happier our experience could have been if it had been made easier for us to receive Christ when we heard His first call! Our Lord said, "Suffer the *little* children to come unto me, and forbid them not" (Mark 10:14).

We are living in a day when children are lawbreakers and criminals at a very early age. Our countries of U.S.A. and Canada are full of children who have no Christian parents to nurture them. Surely this subject requires study from the missionary aspect—that of reaching the unchurched children round about us. We have been commissioned to "Preach the gospel to *every* creature" beginning in our own community. Would this include the children in our own neighborhood?—*Ella M. Cressman, Kitchener, Ont.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Christian Nonconformity

"Christian Nonconformity" is the special emphasis this year in all our teaching agencies, according to plans of the Commission for Christian Education. Our periodicals are glad to contribute their part in making this emphasis. The leading article in this issue of the GOSPEL HERALD is the first of a series of eight articles which relate to this theme of Christian nonconformity. We hope to publish one each month until after the nonconformity conferences which will be held throughout the church the third week end of September, if the Lord wills.

The theme of the two kingdoms is basic to the entire subject of nonconformity. For we need to see that ultimately we are loyal to one of only two sovereignties—God and Satan. Our lives are oriented toward one of two ages—this present evil age, or the age which is to come. Our ethics have their basis, either in the God-inspired Scriptures or in the Satan-inspired deeds of this sinful world.

There are some norms of behavior which have no moral significance, and so do not belong to either kingdom. Which side of the road we drive on, whether we knock or clap our hands to gain entrance into another's home, eating with hands or with a fork or with chopsticks, shaking hands or bowing low—these things are morally indifferent, and one does whatever is socially acceptable. But it is easy for such things to acquire a religious significance, whenever they become associated with some attitude of ours. Seemingly innocent practices become morally objectionable when they wrongly affect others, or when they lead us into deeds that are clearly immoral.

Therefore we need to keep on constant guard against an encroaching sinful world. We cannot at any one moment give a final definition of what is sinful and worldly, because changing customs and habits make us study how God would have us do in a new situation. More important than our decision about any one thing—whether it is right to hunt deer, for instance—is the willingness to face the full implications of what we do or do not approve. We must consider the relation to clearly spoken Bible principles, the probable effect on others and on ourselves, whether the expenditures of time and money are justified, whether we can do this to the glory of God. The gradation from the innocent to the reprehensible is often so gradual that it is not easy to see where we begin to give ourselves to the kingdom of this world. The issues of the two kingdoms are far apart—as far apart as heaven and hell. But in their beginnings the ways of God and the ways of the world are not so easily distinguished. Sometimes we get a little way down the broad road before we see where we are. Then it takes a good deal of moral courage to make the break and come back to the narrow way. Some people get more involved in worldly ways than they intended simply because they did not realize where the road they chose would lead them.

It is a good deal of a safeguard simply to realize that there are two kingdoms, and that the ways of life which belong to each have little in common. The Christian as an individual and the Christian Church as a group must be constantly watchful lest the ways of the world kingdom infiltrate the kingdom of God, or at least those who profess to belong to that kingdom. The teaching in our churches this year is needed in order to sharpen our awareness, to warn us against those customs and manners which clearly lead away from God, and to encourage in those ways of thought and life which lead us in the way of God and of His Word. God bless the effort.—E.

One Way of Conformity

The following sentences are reported to us from a non-Mennonite I-W working in a hospital: "And all the others are Mennonite, mostly from ———. The Mennonites all have cars, some have wives, and one has a car, a wife, and an airplane."

We are not in position to judge the truth of what this young man says. Nor are we in a position to judge whether these young Mennonites need cars, whether they did wisely in marrying before their alternative service was done, and whether an airplane is justifiable equipment for one doing service which is to be thought of as roughly equivalent to military service. But it does seem likely that the young Mennonites above described were throwing themselves open to criticism for not making enough sacrifice in their service. The non-Mennonite who was working with them seemed to feel that the Mennonites had it pretty soft.

We repeat, we are not judging. Every case must be judged on its own merits. Only the men themselves know whether they are making the sacrifice they ought in order to give the best service and the best testimony. We are glad to know of numerous cases where our I-W men and their wives, where they are married, are giving an excellent account of themselves. Many are giving liberally to the various causes of the church. Many are active in the outreach of their unit or of some neighboring congregation. Many are really making the sacrifices which theoretically belong to their two-year period of service.

But evidently our light does not shine undimmed. And our young people are not wholly responsible. Our sons have not changed their attitudes appreciably since they were classified I-W. They are a pretty good reflection of the homes, communities, and churches from which they come. We all need to search our hearts and our attitudes to see if we are really living the simple life which nonconformed people profess.—E.

RELIGIONIST OR CHRISTIAN? (Cont.)

other men's matters." Christians "know no man after the flesh." Religionists never check regarding the truth of the tales they carry. Christians are peacemakers.

Christians guard jealously their love-life to rid their heart of that subtle sin of "contrariness." Religionists are always "against" something. Religionists are ruled by a desire for power and prestige. Christians are ruled by the Spirit of Christ which "seeketh not its own" way.

Christians read the Word to discover their own personal needs. Religionists try to keep their needs hidden. When Christians meet to worship God, they seek to have their own needs met. Religionists listen to the Word—and apply it to someone else.

A religionist is easily offended. He stays away from church, or worse yet, from the communion table, because of things which other people do—things which neither add to, nor subtract from his own personal relation with God. A Christian is forgiving and understanding, remembering that he, too, is created "after the flesh."

Religionists oppose outward changes and new ideas. A Christian realizes that opposition to outward change carries with it resistance to inward change. Religionists consider "changes" as being worldly. A Christian accepts them as natural steps of progress and growth.

A religionist wraps his own selfish ideas and attitudes in the cloak of "conviction." A Christian will deny himself the right to his legitimate ideas and views if it will help to unify the body of believers.

Religionists strain at a gnat, but swallow a camel. They criticize words and their usage. Christians *think no evil.*

Religionists worry. Christians trust. Religionists are often pessimistic. Christians rejoice in the omnipotent power of God, in the face of the very work of the devil. Religionists talk much. Christians pray much. Religionists are "religious." Christians are "spiritual."

And the list is only begun! How quietly Satan hovers about us all, trying to unconsciously lure us from the trail of the Christian Way to the wider road of the Religionist's Avenue. It is always embarrassing and humiliating to discover that somewhere we have slipped into the wrong highway. The dividing line is sharp enough when we watch and pray much. But the hurry and rush of our age propels us there quickly enough unless we stop running and dashing about and *walk* circumspectly.

The two roads run so close together for such a long way. Only at death will the road of the Christian Way turn sharply upward, and the Religionist's Avenue will suddenly drop its deceived followers into—hell!

And in the meantime, no one is kidding anyone else. The family and friends, the church and the world, and God, too, are fully aware of the hypocrisy of the Religionist. And the family and friends, the church and the world are poignantly persuaded by the holy life of the Christian. And God sees and is glad, too.

Am I a religionist, or a Christian?

Nappanee, Ind.

♣

If a community is in trouble, a man must not say, "I will go to my house, and eat and drink, and peace shall be with my soul." But a man must share in the trouble of the community. He who shares in its trouble is worthy to see its consolation.—Talmud.

When Is Long Hair Long?

BY SANFORD G. SHETLER

In I Cor. 11:6 the Apostle Paul, under the inspiration of the Holy Spirit, declares it to be a *shame* for a woman to be *shorn* or *shaven.* The question causing some contention in our day is, When does the shame begin, or how short must hair be to fall under the condemnation of I Cor. 11:6?

In the same chapter, verse 14, the apostle also states that it is a *shame* for a man to have *long hair.* The question might be raised then, concerning the man, When does his shame begin? Does it begin after several weeks' or months' neglect to visit a barber, or does it begin with the wearing of long flowing tresses similar to the customary long hair of women? It is quite obvious that it would mean the latter.

When then is a woman's hair no longer long? Is it when she attempts to remove a little hair to thin out a heavy head of hair, or when she trims off some straggled edges, or is it when she cuts off a few inches or a foot or more of her locks? Or does it begin with the cropping of it closely to the head or shaving the head similar to the way a nun does?

It is quite clear to any sincere student of the Word that I Cor. 11 is not especially a study on coiffures or on haircutting. But it is just as obvious that the strong inference is that men and women, in God's order, are to maintain a distinction in the matter of the wearing of hair. Even nature, Paul says, teaches us which is becoming and which is not. The one wears his hair short as becomes his masculinity, the other long as becomes her femininity. To cross lines in regard to these principles or to approach similarity is a *shame.*

It is apparent then from the context that the exact length of either the man's or the woman's hair is not the particular question in the passage. Yet the matter of cutting the hair *is* involved, and the matter of wearing or not wearing the veil. There is a certain note of brazenness and vulgarity struck in the thought that any woman would dare to enter God's presence unveiled, when the custom of the street even demanded some sort of covering for modesty's sake. There is a certain social bearing here that is often overlooked by Bible students. "Any woman who offers prayer or explains the will of God bareheaded disgraces her head, for it is just as though she had her head shaved. For if a woman will not wear a veil, let her cut her hair off too" (I Cor. 11:5, 6, Goodspeed). To depart from this historic practice of appearing in *public* veiled simply because of the new-found equality of sexes in Christ was an erroneous line of reasoning which the Corinthian women needed to have corrected. Paul had no desire to see the Christian women classified with the harlots of the street by their unseemliness just because they were now Christians. Rather he enjoins the continuing "retiring modesty in public which becomes them" (Jamieson, Fausset, and Brown) not only as *Christians* through *salvation,* but as *women* by *creation.*

With the "emancipation of womanhood" which began in the days of World War I has come almost every kind of evil and this still continues, with women doing about everything that men can do. There seems to be no limit. Man today, tampering with hormones, even attempts to change the sex at his will! The bobbed hair of the French harlots became in the early twenties the custom of the American women in general. It was no longer the sign of loudness and brusqueness and vulgarity, which had been the social pattern of the centuries, to appear in public unveiled, with cut hair. The readiness with which even Christian women (so-called) followed suit in those days, though church men and even news editors and men of thought denounced the practice at first, shows the tremendous way in which even the most respectable people can be influenced by the evil practices of the world. The matter of cutting hair then is definitely tied in with the motive and purpose behind it. If it is done out of physical expediency under physicians' orders or for some other serious reason, that is one thing; but if it is, as men-

(Continued on page 117)

50 Years Ago

(From Herald of Truth, Jan. 26, 1905)

Communion services were held at Dhamtari in December and 404 members partook of the sacred emblems. The Mennonite Church is certainly having a phenomenal growth in India.

Bro. N. H. Mack closed a series of meetings at Nappanee, Ind., on Jan. 17th and left the following day for Bluffton, O., where he will labor for a season with the Zion congregation.

We have our new meeting house [Crystal Springs, Kans.] nearly completed and expect, if the Lord will, to open it for services on the 29th of January.

Bro. A. D. Wenger of Millersville, Pa., conducted meetings at . . . [Berlin, Ont.] for two weeks. . . . One hundred and one souls confessed Christ, mostly young people from fifteen to twenty years of age—a few below fifteen and a few over forty years of age.

Bishop Samuel Leatherman of the Line Lexington . . . congregation in Bucks Co., Pa. . . . in the ministry sixty-one years . . . died on . . . Dec. 24, 1904.

From the Top of Mount Hermon

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

In the land of the Druses, lying southeast of Damascus about halfway between the city and the Mediterranean, rises majestic, snow-capped Mount Hermon, the highest mountain in the Lebanons, whose praises were sung by the prophets of old, and which many believe to be the Mount of Transfiguration. It is the great landmark of the Holy Land and Lebanon, but seldom visited and climbed, as it lies somewhat off the beaten track. It is impossible to make an ascent of the mountain before May and a guide is essential, for the climb is a fatiguing one. Then one must be prepared to spend a night on the mountain, for the climb cannot be carried out in a single day.

The little village of Hasbaya, which serves as the base for our expedition to the summit of Hermon, gives little inkling of the miles of natural beauty which await us. The village is situated on both sides of a deep glen which descends from a side ridge of Hermon. The head of the ravine being but a little east of the town, the latter is enclosed on three sides by high hills, which are regularly terraced and planted with vineyards, olive groves, and fig orchards. Of the five thousand inhabitants, four thousand are Christians and the remainder Druses.

Soon after our arrival others came to make plans for the ascent of Hermon, which we were anxious to do early in the morning. We were a party of fifteen in all, and as we were to sleep at the summit, it was necessary to take plenty of warm wraps.

At 1:30 in the morning we rise, pack our belongings, and partake of breakfast by lantern light. At two o'clock we scramble down from our "hotel a la roof" to start out on our long ascent to the summit of the mountain. In the courtyard, in the dim but increasing light, guides argue and shout, donkeys are loaded, horses and mules are sorted out, selected, and mounted. While the majority of the party chooses to make the "climb" on the backs of asses, mules, and horses, the more sportive members who reject such means of transport are rewarded by more full and detailed views of the mountainside and the surrounding country. Starting in full moon and climbing until sunset, we are able to see the country in a variety of moods and color.

The path from Hasbaya commences among pretty woods and tangled vineyards, until it becomes very steep and has to be ascended in zigzag, the horses slipping continually and the saddles occasionally coming off. Reaching the end of the path the ascent is really difficult and very bad, a long, steep slope of loose, small shingle.

While Hasbaya is not at the foot of the mountain, it is the nearest village which is able to afford accommodation. Therefore, four hours are spent in walking up and down hill to the actual starting point of the climb, which is the most beautiful and fertile little valley I have seen in this part of the world. Wherever we look there is water. Brooks of delightful sound run down the hillsides. Clumps of myrtle are not infrequent and at some places terraces have been built along the sides to retain the soil. The country abounds in high green poplar trees, cultivated fields, and delightful paths of cool shade.

We should be careful never to offend folks and others should be careful not to be so easily offended.—Harvey E. Shank.

A few hours' ride, somewhat steep and hot but cheered by lovely views, bring us to a spring where we water our horses, quench our thirst, and fill our bottles. For the first thirteen hours we can do nothing but have implicit faith that there is a hill in front of us. When we reach the top of it, we see the next hill. If Hermon disappears behind a peak, it is to stand up in renewal of majesty when the road turns again. The valleys contain gentle springs and good pasturage for flocks. The springs consist of just a basin of cold, clear water, which percolate quietly out of the ground.

Hermon does not look high as we are ascending it, and the snow, which at a distance has appeared an unbroken mantle, is now seen only to fill the hollows of the summit, with bare ribs of the mountain between. The vast mountain mass, which has risen so grandly to the heavens, is in fact only a long, awful slope of rock. There is no peak, but simply a great ridge, bare and terrible, rising a little higher at one part than another, with villages far up the valleys.

Mount Hermon is by far the most conspicuous mountain in the Holy Land. It is visible from nearly every part, both east and west of the Jordan. Snowy Hermon dominates all vision. Hermon's height, a mere nine thousand fifty feet, rises superbly from flat plain, seven thousand feet below. I have seen Hermon from the Jericho depressions, its austere aloofness almost maddening by contrast with that dust-tormented desert. I have seen it many times from Damascus. But for full grandeur it must be seen from Syria, and better still from the nearer slopes of Lebanon. To one sailing along the "coast toward Tyre" during the winter months, the entire range of Hermon, covered with snow in winter and streaked with it even in summer, its exceptional isolation and its snowcap, makes up for the absence of characteristic peaks and points. Wonderful at dusk and sunset, Hermon is beyond words wonderful at dawn, a shining giant shadowing the vale and towering into the clear heavens.

By its elevation as well as by its snow, Mount Hermon condenses the almost tropical moisture arising from the well-watered slopes and the swamps in the basin of the upper Jordan at its western foot, so that it becomes a great collector of clouds and depositor of dew. Perpetual winter reigns upon the summit. The snow never disappears. All through the springtime to early summer white domes stand out against the purple skies. In midsummer and autumn the intense heat melts the snow from the top of the ridges, but owing to the greater depth, does not affect that portion which fills the ravines. Thus Hermon appears alternately streaked with lighter and darker lines, till hoary winter comes again to weave his mantle of white and cover therewith three majestic summits, the symbols of a purer world. The summit snows, condensing the vapors which during summer float around it in the higher regions of the atmosphere, produce abundant dew, which is a source of unfailing moisture to the adjacent country, while other portions of the land remain dry and parched. The melting of its snows makes Jordan to overflow its banks in spring, and generally the mountains seem to be associated in the Bible with the dew and streams so precious in waterless Palestine.

The dews of the mists that rise from its watery ravines, or of the clouds that rest on its summit, are perpetual witnesses of freshness, the sources as it seems of all the moisture which is to the Holy Land what the frequent oil is to the garments of the high priests, what the refreshing influence of brotherly love is to the whole community.

So long as the snowy top of Hermon was seen, there was never wanting to Hebrew poetry the image of unearthly grandeur which nothing else but perpetual snow can give, especially as seen in the summer, when the firmament round it seems to be on fire. And not grandeur only but fertility and beauty are held up as it were on its heights, as a model for the less fortunate regions which look upon it.

Now in August, the kingly mountain carries only streaks of snow, but it does not need winter to enhance a magnificence already enrapturing. Suddenly the sun grows golden-faced, hastening to its setting on the Mediterranean. The mountain, not to be outdone, changes to a dim red, while the sky behind it

softens with green. The horizon becomes all colors! To the north Lebanon lies between the rival splendors of sea and Hermon, with deep purple beneath a yellow heaven. Hermon reddens altogether, the sun sinks, the clouds along the sea burst into an incredible conflagration, a fury of red and gold.

Stiffness and weariness are forgotten in the satisfaction of having reached the goal and in the thrill of discovering Damascus lying in the distance below. Refreshing drinks, the welcome news of plentiful snow near at hand, and a much-needed rest completely restore us.

We watch the shadow of Hermon growing and lengthening till it reaches into the sky itself. Then comes sunset, a wonderful one, never to be forgotten, more especially the marvelous great blue shadow of the mountain, lying first on the ground, and then towering up on the mist to the east of us as the sun goes down till it is lost in the dusk of the evening. We watch the moon rise, nearly at the full, and so we are never in darkness.

As night comes upon us we are forced to forget the splendor of the scenery and turn our minds to the mundane business of keeping warm! The summit is cold—our meteorologist reports the temperature to be one degree below freezing! It is bitterly cold and a stiff wind is blowing. Though we have selected a fairly sheltered spot for the night, we have difficulty in keeping warm, in spite of the blankets and wraps we have brought with us.

We retire early to our sleeping places, in the same little hollow where we had supper just beneath the rocky cairn at the summit. Sheepskin sleeping bags, rugs, and pillows are in great demand and we need all we have brought! The ground is decidedly hard and stony, but after the wind goes down we are able to pass a fairly snug night.

* * *

Sunrise gives us again the glorious rainbow colors so that we are able to carry away with us an indelible picture of Mount Hermon. Our first half-hour is spent in enjoying the view. It is a marvelous panorama, from that eyrie of nearly ten thousand feet above sea level.

Beside me in a hollowed rock the fire of Baal had often burnt in bygone ages and around me are the great stones of Baal's altar and the shattered ruins of a later temple. There I am enabled to prove how accurate is the name given to this mountain by the sacred writers. A noble spot that was for the worship of the great fire-god! His priests could see the sun rising from the eastern desert long before his beams lighted up the plains below. They could see him sinking slowly in the western sea long after he had set on the shores of Phoenicia. Then at night on that commanding peak they could kindle a flame whose light would flash far and wide.

Wishing to realize something of the grandeur of those days, we collect the dry prickly shrubs that cover the mountainside, pile them up on the rock where the fire used to burn, and apply a match. The air is perfectly still, and the flame seems to shoot up into the very heavens, while Hermon's icy crown gleams and glitters in the ruddy light.

Old City, Jerusalem, Jordan.

Our Opportunities

By Laverne Sensenig

"Opportunity knocks but once." This is a quotation which is true to life and worthy of our consideration. The story is told of a Jewish battle in which a general gave his trustworthy servant command of a most important prisoner. The general warned the servant to keep close vigil on this man and told him if he would become negligent and allow the prisoner to escape it would mean his life. The servant grasped the prisoner tightly and tightened the cords binding his arms and his feet. He guarded the prisoner closely for a period of time but became increasingly sleepy. Before he realized what had happened he had fallen asleep. He awakened suddenly to hear the snap of a twig and saw his prisoner faintly in the distance. His opportunity had gone and gone forever. What had been done could not be undone. He suffered by his foolish mistake with his own life.

Opportunity knocks in youth. Opportunity knocks in middle age. Opportunity knocks in old age. But most loudly is the knock heard at the door of the heart of a youth facing a new life. Youth is happy, carefree, and joyous. He is eagerly anticipating some new and different task to accomplish. The world is bubbling over with new experiences and rich with happiness in one form or another. This is the time to begin his life's work. What could be a better service than laboring for the Master! How rich and full of meaning our life will become when this service is rendered unto Him who has given all for us!

The Christian has many opportunities to serve Him. He has that marvelous opportunity to speak to souls about their salvation. But how many times we as Christians lose these precious chances by just letting them pass by. We realize that we are placed in this world solely to tell others the precious story of God's redemptive grace. Frequently we forget this reason for our being here while we are so busy with the many cares of this sin-cursed world. Let us not neglect this blessed privilege we have of adding more souls to the Master's kingdom.

How many times we miss the opportunity to commune with God! We accept the fact that He knows and answers prayers, but we do not always give Him the chance to fulfill this promise. We sometimes spend such short and infrequent periods of fellowship with God that He doesn't have time to work in us. Here again opportunity knocks and knocks loudly. Do we heed the call?

We live in a land of plenty. God has blessed us by giving us bountifully from His liberal hand. Here again we feel the call to give of our much to those who have scarcely enough on which to live. Are we willing to share with others these natural blessings bestowed so graciously upon us? It is a splendid opportunity to leave our witness with the world. But how often we miss our opportunity to be of service to the King!

The disciples once had a great opportunity which they missed. It took place in the Garden of Gethsemane. Jesus was praying but they were sleeping. Jesus sweat drops of blood that night praying to His Father in heaven, but they slept on. After Jesus had prayed long, He heard the sound of soldiers approaching which told Him His time on this earth was nearly fulfilled. When the disciples awoke, their opportunity had passed. They had been of no help to Him in those bitter dark hours of agony—Jesus had to bear it all alone. How ashamed those disciples must have felt when they thought of leaving Him alone that bitter night! But their opportunity had passed. The hour was over and Jesus was snatched from them. Sometimes we look down on the disciples and think they were negligent of this opportunity that confronted them. Let us remember that we are all human. But how wonderful it is to know that we have a gracious God who is willing to forgive these shortcomings! Let us strive day by day to show our loving Father that we are willing to follow Him and be of service to Him.

Akron, Pa.

"The Worst Enemy of the Workingman"

By Stanley C. Shenk

A minister who was about to speak to a mass meeting of Chicago stockyard workers was scathingly introduced by the chairman of the meeting with the following bitter words: "The church has always been the worst enemy of the workingman. It has sided with the rich, done nothing for social justice or improvement of the lot of the workers—parsons have promised bliss in heaven, but done nothing about hell on earth."

This was not true of the prophets of the Old Testament. Moses, Amos, Isaiah, Micah all blasted away at the need for justice in economic relations. So did Jesus, James, and Paul.

However, the indictment of the Chicago chairman is just too true of large portions of *present-day Protestantism.* Most big, comfortable congregations *do* tend to side with the rich. They have

A PRAYER

FOR THIS WEEK

Father, today through Christ I will abide in Thee. I believe that on this day with Thee my life will be fruitful, my prayers will be powerful, and my joy will be full. Help me to do my work with the restfulness of complete trust in Thee. Direct my thoughts to Thee when I pause in my work. Whether I work or rest, give me a strong sense of Thy presence. Today I would cultivate Thy friendship and know more fully the satisfaction of conscious fellowship with Thee.

—Contributed.

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many of the well-to-do or rich in their membership and on their church boards. They have a natural hesitation to ever expose an economic injustice when as likely as not they have "good people" within their midst who are profiting from that very injustice. Many ministers are actually afraid to condemn the sins of the rich, lest the rich and influential within their congregations rise up and dismiss them. So they just take comfort in the half-truth that "anyway, the only business of the ministry is to preach the Gospel." Moreover, it is also terribly true that our own Mennonite people have failed to carry a full-Gospel witness on this point of economic justice. We have tended to side against the labor movement and with the employers—"who represent what we call capital"—because of the violence that so often goes hand-in-hand with labor. What we forget is that capital is at least as guilty of violence as labor. We cannot justify a preference for one as compared to the other on the basis of the assumption that the one is full of fight while the other is filled with the fruits of peace.

Furthermore, we usually fail to realize that our lack of sympathy for the labor movement is based somewhat upon our own economic self-interest. More of our people are farmers than anything else. Thus we are basically a *producing group*. Along with the capitalists, the factory owners, the rich, we have something to *sell*. The laboring classes, on the other hand, are the *consuming* group. They have nothing to sell. They just have pay checks with which to *buy* goods for consumption. The consumers want low prices. The producers want high prices. Thus, we Mennonites are largely on the opposite side of the economic fence from labor. Have we allowed our economic self-interest to sway our sympathies against the labor movement and toward capital? This is natural, but it is not necessarily right. (Incidentally, the above analysis helps explain why most of our people have tended to have Republican sympathies, for the Republican party has tended to pull for high prices for the producers—the farmers and factory owners—while the Democratic party has tended to pull for low prices for the consumers—the laboring men.)

—*Youth Bible Studies,* Nov. 1953.

"I-W Men Give Plus Service"

Philadelphia, Pennsylvania
. . . serve in the capacity of superintendent, secretary, and teachers in nearby Mennonite Church
. . . serve in cottage meetings and Wednesday evening services in a nearby church
. . . assist in making a community religious survey

Indianapolis, Indiana
. . . organize peace teams to give programs in Mennonite churches
. . . monthly song service at an old people's home
. . . conduct summer Bible schools

Hanover, New Hampshire
. . . erect Gospel signs on streets and on taxicabs
. . . supply tract racks in hospitals, college library, and filling stations
. . . engage in personal evangelism by making house-to-house contacts

Cleveland, Ohio
. . . assist in the construction of Gladstone Mission building
. . . assist in the construction of Mennonite Church at Louis Road Chapel
. . . present chorus programs in churches

—The Lantern.

Gratitude

By Don Augsburger

O giver of eternal life
That issues from on high,
Be Thou the pattern of our love,
And keep us always nigh.

Enclose our hearts with passion's flame
For those who love Thee not;
May each be led unerringly
To seek the Master's lot.

Revive our souls with bread from heaven,
While feebly here we wait;
May we go forth untiringly,
Ere time shall be too late.

Then, when before Thy throne we stand,
Grant, Lord, Thy great "Well done";
May we with joy and gratitude
Revere Thine only Son.

Philadelphia, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the salvation of a family of unsaved and backslidden children.

Pray for the healing of three persons who have heart trouble.

Pray for a Mennonite family in Ohio to whom trouble has come.

Pray for a father and mother who are having trouble because of a lack of devotion and faithfulness to each other.

Pray for the annual meeting of the Mennonite Publication Board to be held March 9, 10, that divine direction and blessing may be upon the production and distribution of Christian literature.

Pray for the Lord's direction in the ordination of a minister at Good's Church near Elizabethtown, Pa., on Feb. 9.

(It has been requested that we publish reports of how prayer requests are answered. We will be glad to do so. Sign all replies, please.)

The Anglican bishop of Johannesburg, South Africa, has ordered all of the church's twenty-three mission schools in Southern Transvaal closed down by next April. The schools serve some 10,000 Negro pupils. The action was taken, he said, because under the new Bantu Education Act the schools could be kept open after that date only if they relegated the students "to a status of permanent inferiority." "The decision to close the schools rather than to co-operate with the government in the terms of the law is dictated by conscience," said the bishop. "No education at all is better than the wrong kind of education."



Bro. and Sister Ralph Palmer, Denbigh, Va., with the "pickup coach" they are using for traveling in their work of tract distribution. The coach provides cooking and sleeping accommodations.

OUR SCHOOLS

HESSTON COLLEGE NEWS

Discussion Techniques will be offered during the second semester at Hesston.

Principles and methods of group discussion will be presented. Proficiency in reflective thinking, thought communication, and in cooperation will be developed in numerous guided discussion experiences, such as the panel, the symposium, and the forum. The class will meet each Monday, from 8:00 to 10:00 p.m. Anyone interested in enrolling in this course may contact Dean Holsinger, or J. P. Duerksen, instructor for the course.

S. M. King, Director of Public Relations at Goshen College, visited the campus Jan. 7 and 8, and interviewed students planning to attend Goshen next year.

Registration for the Winter Bible Term was held on Monday, Jan. 17, at 8:00 a.m. in the student lounge. Orientation for these students extended throughout the day.

President Roy D. Roth and the faculty quartet rendered programs in Kansas City on Sunday, Jan. 9. "Keep the Spirit's Fire Burning" was the subject of President Roth's sermon at the Mennonite Gospel Center, Sunday morning. In the afternoon they gave a program for the Kansas University Mennonite Fellowship. President Roth spoke on, "Christ, the Touchstone of Character."

The Agriculture I class and their instructor, Clifford Amstutz, went to the Willard Vogt farm on Thursday, Jan. 13, to make a farm safety check. This field trip follows their study of farm safety.

The Mennonite Disaster Service held a training school for area foremen at Hesston College, Jan. 10 and 11. One hundred and twenty-nine persons, representing five states, were in attendance. Speakers included Elmer Ediger, John Diller, Lawrence Becker, Galen Rudiger, Raymond Wiebe, Boyd Nelson, Marvin Hostetler, Ray Frey, Simon Wiens, H. B. Schmidt, Peter J. Dyck, and W. F. Unruh.

The aims of Mennonite Disaster Service were discussed. Other questions discussed were the relation to the Red Cross and similar organizations, relation of Kansas area to other areas, Civil Defense, place of women in disaster service, how hard shall we work, working on Sunday, and rehabilitation. The importance of a spiritual ministry, as well as material assistance, was emphasized throughout the conference.

The National High School Poetry Association announced this week (Jan. 14) that nine high-school students from Hesston College had submitted poems which have been selected for publication. These students include: Margaret Burkey, Sharon King, Joy Kauffman, Cecil Miller, and P. Nelson Kreider. Their instructor is Miss Gail Miller. Senior English students whose poems were selected are: Irene Rhodes, Mabel Hershberger, Beatrice Brenneman, and Melvin Schmidt, whose instructor is Miss Mary Miller. The poems will be published in "High School Poetry Anthology," an annual publication of the National High School Poetry Association.

Merle L. Bender.

GOSHEN COLLEGE

Guy F. Hershberger, professor of history and sociology at Goshen College, will deliver his Conrad Grebel Lectures, "The Way of the Cross in Human Relations" at the college, Jan. 31 to Feb. 6.

Hershberger's extensive research, his experience while living in Mennonite communities plus observations as a European traveler provide a rich background to speak on the "social implications of the Gospel."

A special interest in Christian social ethics developed early in Hershberger's career. His doctoral dissertation is a study of Quaker Pacifism and the Provincial Government of Pennsylvania. Hershberger's books include **Can Christians Fight? The Mennonite Church in the Second World War,** and **War, Peace, and Nonresistance.**

Since 1939 he has been the executive secretary of the Committee on Economic and Social Relations of the Mennonite General Conference.

The first lecture, "The Divine Order in Human Relations," lays the foundation for subsequent applications. "The Way of the Cross" is considered in reconciliation, historic Christendom, and Anabaptism.

A practical application of "the way of the cross" in economic life and race relations completes the series.

The Conrad Grebel Lectures are an annual study of some problems pertinent to the Mennonite Church. The lectureship committee, responsible to the General Educational Council, sponsors the lectures with financial aid from individual contributors.

Because Conrad Grebel, a leader in the Swiss Anabaptist movement, gave much direction to the founding of the Mennonite Church, the lectureship has been named for him.

Goshen College 1894-1954, a history of the institution's first 60 years, has just been released, according to an announcement by Business Manager Leland Bachman.

The 316-page volume, written by John Umble, professor emeritus of English and speech, narrates (as the subtitle suggests) the story behind "A Venture in Christian Higher Education." Sixty-eight photographs help depict certain phases of Goshen College's life.

Opening with the founding of the Elkhart Institute in August, 1894, the account unfolds the institution's progress through the conclusion of the eighth president's administration exactly six decades later.

Dr. Henry A. Mumaw opened the Elkhart Institute of Science, Industry and the Arts in the G. A. R. Hall on South Main Street in Elkhart in August, 1894. The real history of this school, the predecessor of Goshen College, actually began in 1895 when the founder shared his interests with a board of trustees elected by the Elkhart Institute Association. The board erected a two-story brick building on Prairie Street and elected John S. Coffman president of the Association.

A new era began with the election of N. E. Byers as principal in 1898. He organized an accredited high school which became Goshen College in 1903. By the time of his resignation in 1913 he had added an accredited four-year college course.

During the past thirty years the institution has weathered a major financial depression and a second world war. It has won the confidence of its constituency, has more than trebled its student body and physical plant, and has attracted and retained a well-prepared faculty.

The college has played a leading part in the transition of the Mennonite Church from a policy of isolationism to acceptance of an obligation for world-wide Christian evangelism and service. Its faculty members have served the church in strategic areas.

From its meager beginnings 60 years ago, Goshen College now holds a respectable position among church-related colleges in America. The College of Liberal Arts, Collegiate School of Nursing, Biblical Seminary, and Department of Teacher Education, each accredited by regional and national accrediting agencies, is offering high-caliber work to the young people it serves.

As student, alumnus, and instructor Author Umble has been associated with the school for more than 56 years. His marriage to a daughter of the late A. S. Landis of Goshen in 1906 furnished another tie to the city of Goshen and to the college community.

Five of Mrs. Umble's brothers and sisters reside in Goshen. The two sons of Professor and Mrs. Umble, Frank and Roy, and their families also have moved back to Goshen. Roy is now a professor of speech at Goshen College.

Prof. Umble was born of Amish parents in Union County, Pa., in 1881. He attended elementary schools in central Kansas and western Ohio. Because of his mother's plea (as he learned years later) to "let Johnnie go to high school," he became the first Amish Mennonite child to attend high school in Logan and Champaign counties, Ohio.

Graduating from high school at the head of his class, he entered (again as a result of his mother's plea) the Elkhart Institute in the fall of 1899 and was a member of the first class of six to graduate from the Latin-Scientific course.

In 1904, after attending the University of Wooster, (now Wooster College) and teaching in the rural schools of his home community for several years, he returned to Goshen College to complete the junior college course. After graduating from Northwestern University in 1906 he was elected head of the German department and football and basketball coach at Mt. Vernon (Indiana) High School.

Mr. Umble transferred to South High School in Akron, Ohio, in 1909 but left there in 1913 to return to his former home at West

(Continued on next page)

CHURCH MUSIC

Let's Have Special Singing

BY J. MARK STAUFFER

I'm in favor of having special singing in our churches—I mean, especially good singing by the entire congregation. The world can never hear better church music than that produced by a spiritual, musical congregation singing four-part hymns in the a cappella style.

Choral, congregational music as we enjoy it today, finds its basis in Christ, the early Christian Church, the Protestant Reformation, and the practice of our denomination for more than four centuries. Don't ever tell anyone that congregational singing is a Mennonite custom or tradition; it has its vigorous roots deep in the soil of pure, primitive Christianity.

I love to ponder on the tremendous significance of Matt. 26:30 and Mark 14:26, identical twin references involving Christ and congregational singing. "And when they had sung an hymn, they went out into the mount of Olives." I believe that all twelve men in the congregation sang. Christ, you will recall, was in charge of this service and there is nothing in the Scripture to suggest that He, even so near His passion, did not sing.

Listen to Paul's teaching to the Ephesian Church: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). And again to the Colossian Church: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

These two references, more than any other, set forth the certain nature of individual and collective worship in singing. I ask myself, Was Paul, who exhorted the Ephesian and Colossian churches so plainly, a singing preacher? Did he practice what he preached?

Hear this brief record from Acts 16: 25: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Here, in this unusual incident, is a wonderful testimony to the power and effectiveness of congregational singing. Maybe you have never thought that two men could produce congregational music. I submit that congregational music obtains whenever, wherever God's true children unanimously and unitedly sing to Him. If Christ and Paul sang at such difficult and unseasonal occasions, we may be sure that they enjoyed the blessings of sacred song throughout their busy lives.

H. Augustine Smith begins the foreword of his book, *Lyric Religion,* thus: "Hymn singing is vital to Protestant worship. Luther wrote hymns for his people, that God might speak directly to them in His Word and that they might directly answer Him through their hymns." This working philosophy of Luther's was an attempt to recapture the theory and practice of early Christian Church singing. Congregational music gave a good account of itself in the Protestant movement, since the congregation, in the medieval church, had been deprived of the opportunity to sing for about a thousand years.

John Wesley, one of the great founders of Methodism, was vitally interested in improving congregational singing in his churches. I quote again from *Lyric Religion* John Wesley's singing rules for Methodists everywhere:

"1. Learn the tune.

"2. Sing them as they are printed.

"3. Sing all. If it is a cross to you, take it up and you will find a blessing.

"4. Sing lustily and with a good courage.

"5. Sing modestly. Do not bawl.

"6. Sing in time. Do not run before or stay behind.

"7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually."

These seven rules, though written over two hundred years ago, have value and place for us today. They indicate that the basic problems of congregational singing have not changed; like the poor, they remain with us alway. Rule Seven is of course the most important; without it, our singing levels out to a "mere social sing on a physical or intellectual plane."

In concluding, I want to write briefly on the present-day issue of special singing. A sincere, Christian girl from Pennsylvania has written to me regarding special music. She speaks of a growing tendency to have special singers at church weddings; she asks if a church wedding is a worship occasion; she strikes at the heart of her concern by stating that she feels special singing groups in the church are contributing to the practice of having choirs.

Surely we think that a church wedding is a sacred worship service; if it is not, it doesn't belong in the house of God. On the other hand, a church wedding is not a regular worship service; from this standpoint, our insistence on congregational singing may not apply. I have heard some very common, ordinary special singing at weddings; in such cases, I would greatly have preferred good congregational singing.

People will argue that the congregation doesn't feel like singing at a wedding or a funeral. I concede the reality of human emotion, but if Christ could sing before He went to the Garden, and if Paul could sing in prison with a bleeding back, why cannot Mennonite people sing when two young Christians are wedded for life or when we lay a saint to rest?

Now, the larger issue, Is our special music tending toward a choir in the church? God alone knows the complete answer. Permit me to make a few personal, uninspired specifications designed to promote safety in this area. Special music groups (1) need to be primarily spiritual, and secondarily, musical; (2) should not become an integral part of the regular church worship services; (3) ought to sing hymns and other good sacred music forms consistent with our church music; (4) need to remain unpaid and unprofessional; (5) are not to be used for personal or group display;

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OUR SCHOOLS (Continued)

Liberty, Ohio, in order to retain active connection with the Mennonite Church. During the next few years he participated in local and state-wide Sunday-school activities and was elected historian of the Ohio State Sunday School Conference.

In 1925 he was elected professor of English language and literature at Goshen College. From the beginning of his service as an instructor, Prof. Umble took a deep interest in the history and traditions of the College. He frequently assigned some phase of the past history of the institution as a project for his English composition classes.

From 1930 to 1952 he served as editor of the **Alumni News-Letter,** the official publication of the Alumni Association.

In 1938 he was relieved of his duties in the English department to organize the new department of speech and to devote more time to alumni relations and College publicity. For a number of years he was responsible for the College news in the local daily.

At the suggestion of Pres. Ernest E. Miller, Prof. Umble was authorized to write a history of Goshen College. He devoted the major portion of two years to the task of collecting material and writing, revising and condensing his manuscript. In its early form the manuscript was submitted, in whole or in part, to nearly all former presidents and deans for criticisms and suggestions.

Prof. Umble is the author of two other books: **Mennonite Pioneers** (1940) and **Ohio Mennonite Sunday Schools** (1941). As one of the associate editors of **The Mennonite Quarterly Review** he has written numerous articles on Amish life, history and customs, and on Mennonite history, life and culture.

His latest book, **Goshen College 1894-1954,** is now available at local Mennonite bookstores throughout the church.

FOR OUR SHUT-INS

Prayer

For a sick friend

By Dorothy McCammon

Lord, give him faith, today, tomorrow,
A perfect faith that knows no fear,
Faith to reach forth and grasp Thy hand,
To hold it fast, to know Thou'rt near.

Give him such living faith that he
Can pray with joy, "Thy will be done."
Then, Lord, reward his faith, I pray,
With Thy deep peace, through Thy dear Son.

Tokyo, Japan.

Sallie Benson

By Priscilla Delp

Sallie Benson lay helpless on her bed. For two years now she had been there dependent entirely upon others. Often she wondered why this had happened to her. All her life she had been restricted, never able to do the things she wanted because there were so many things that just had to be done. Her mother had died when she was in her teens; so she had helped her father raise the younger children. Then she had married; and after three children of her own were born, her husband took ill and had to be institutionalized. In order to meet expenses she had to give up her home, place the children with friends, and take up nursing. There was never any time left for herself. Someone always needed her. If the Benson's were not having another baby, it was the Deans or the Orrbachs. And if it wasn't a baby case, then somebody had pneumonia or rheumatism. Then there were the epidemics of scarlet fever, diphtheria, and flu. Oh, Sallie enjoyed her work, for she knew that the doctors depended on her in serious cases, and her friends needed her. She didn't even mind the cooking and baking and the incidental cleaning that went with nursing in her time. It always seemed whenever she got on a good job with good pay, some poor family would need her. And Sallie could not say no!

For thirty years she had practically lived out of a suitcase. Wherever she was working, that was her home. She had always hoped for a cure, but her husband had died and the children had grown up. Then it seemed useless to set up housekeeping again. So piece by piece, as the children started homes of their own, her furniture was divided among them. They had all done well. The two boys were successful in business, and the girl had married. No, she had no regrets as far as they were concerned. But here she lay at fifty-five, needing constant nursing care; and the small savings which she had acquired through the years had dwindled dangerously low. Then her father died, leaving her a considerable sum.

For two more years Sallie lay on her bed, being shifted from hospital to convalescent home as her condition required more care. With the added nursing care her inheritance from her father was used up. And then just as she felt it would be necessary to ask for help, her brother died suddenly. Not being married, he had willed his inheritance to her. This was a pleasant surprise; and Sallie was able to have the nursing care that she needed, for the rest of her life.

It was during World War II when the church launched the CPS program that Sallie became disturbed. There she lay helpless, not able to do anything. There was no balance from her monthly income, and she was grieved because she could not donate her share. That Christmas many of Sallie's old patients and friends enclosed gifts of money in their Christmas greetings. Sallie was surprised and delighted. Then it dawned on her as she counted through the amount that it was exactly enough for her share in the church's program. She was so happy when her deacon visited her, to hand him her amount in cash. At first he was hesitant about accepting it until she explained her desire and how the Lord had blessed her. And after that it seemed the Lord continued to bless her with friends; and she was able through their gifts to also donate to missions and pay for treatments which enabled her to be more comfortable.

When Sallie's money got down to one thousand dollars, the Lord took her home. There was enough to pay for her funeral expenses, a marker, and the two-hundred-dollar donation for the graveyard fund. There was no money left for her children, but neither did they have to pay her expenses. Each one had inherited from her the gift of sociability and willingness to work, which surely helped to make them the successes they were. Truly Sallie's life is a modern example of David's observation, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Souderton, Pa.

Be as careful of the books you read, as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.
—Hood.

A House of Shadows

By Edwin Raymond Anderson

Atop the crest of a high sweeping hill overlooking a wide expanse of rippling blue water, there stands a mansion of beauty. People have come from near and far to view this architectural masterpiece, erected for one who had been richly blessed of this world's material goods.

At one time there had been the sound of laughter, of merriment, of the many seasons of good times, echoing through the rooms and corridors of this house. But that was "at one time"—a time now long since vanished.

The house is silent and empty, save for one lone resident, who no longer has room for laughter, for merriment, in his heart. He is the master of the mansion, the only remaining member of the family which had dwelt therein.

The family had gone on a yachting cruise upon the breast of those blue waters—a sudden summer squall blew up to crush against the craft—and he was the only member of the family brought alive and safe to shore.

This will explain one thing which has puzzled many. Should you chance to see this mansion, viewing it only from the exterior, you might question the strange identification sign which stands at the entrance way. It had only recently been erected, and it reads, "The House of Shadows."

There are many shadows in this sin-stricken sphere. A world lying in the lap of its cruel master (II Cor. 4:4) can know little else save tears and despair and the long driftings to hopeless dead ends. For without the Lord Jesus, there is no drying of the tears, no lifting of the load, no way out when He who is "the way" (John 14:6) is not acknowledged nor accepted. And there shall always be the shadows until—until!—He whose right it is, shall come again to rule and to reign in righteousness, with mercy and equity.

But here is a blessing for the believer! There is a blessed shadow in the midst of these other shadows, and which serves as the supreme satisfaction of the soul. See how it is described for us in beautiful testimony in the Song of loves—"I sat down under his shadow with great delight, and his fruit was sweet to my taste" (S. of Sol. 2:3). Note some of these expressions, applied alone to those who are in Christ—

"I sat down"—not restlessness (Isa. 57:20, 21), but a rich rest, and with complete contentment! "With great delight"—not blind groping after "this-and-that," hoping without hope for a morsel of meaning, but such a joy to suffuse the soul as can only be supplied by the Saviour. "His fruit was sweet to my taste"—ah! but what a contrast to the bitter temptations offered by the enemy,

(Continued on page 117)

TO BE NEAR TO GOD

THEME FOR WEEK—STANDING

Sunday, February 6

Read Gen. 19:27, 28

Are we not always in the presence of God? Yes, indeed, we are, but we are not always in the "place of request" before God. Abraham was in such a state and in such a place. Standing is a mark of respect. Abraham had such respect for God, his familiar Friend. God respected Abraham in return. Abraham's gaze toward Sodom was deeply intercessory; Mrs. Lot's gaze was regretful desire. The first standing was all of life, the second all of death.

Monday, February 7

Read Psalm 117

I wonder how routine this job of thanking the Lord became after years of it. Did the sons of Levi memorize the words of a "thank you" prayer and race through the words to see who could make the record for speed? That is how a lengthy Latin "grace" is said before meals in a college in England today, with hand-clapping if the former speed record is broken. So formal can the regular thing become. Better not memorize the wording of your thanks to men or to God, but speak your thanks freely when you receive.

Tuesday, February 8

Read Psalm 78:12, 13

I have never seen waters standing back while I walked between walls of water held back only by an outstretched rod. Water stood, as if at attention while the Commander of the Universe cried, "Halt," to His law of gravitation. Here operated an even greater law, holding that one in abeyance. Lazarus coming from his tomb, 5,000 people eating one lunch, a world coming into being, the birth of Jesus, His resurrection and ascension, these events and many others stand back the waters of natural law on the right and left while the child of faith passes through between on his way to Canaan. And I, a child of faith, stay not to get explanation but press on toward that glad day when all will be plain, the supernatural with the now understandable natural.

Wednesday, February 9

Read I Kings 17:1 and 18:15

Politicians stand in awe of the people. They say, in effect, "I'll vote for the thing which the people want and change my views tomorrow if I'm sure the people want it so." Occasionally we have men brave enough to say to the people, "In matters of principle, I'll do the right as I see it, regardless of your likes; elect me if you choose." Such men are rare. Elijah stood before God alone, was responsible to God alone, spoke for God alone, and sought to please God alone. He didn't even know of the 7,000 quiet, conscientious objectors to idol worship. In a time of spiritual decadence, approaching rottenness, he stood before God and pleased his Master. Thus he earned for himself a place among that hardy breed of immortals who are the true lighthouses for storm-tossed sailors on this tempestuous sea of life. Points of reference they are by which all men may interpret their charts and make safe landfall. On their Mount of Transfiguration they speak of the eternal plan of the ages.

Thursday, February 10

Read Psalm 38:11

Men like to be identified with success, so why bother with the poor, the needy, and those with loathsome diseases? Or why bother with the man who is now revealed to be a sinner, who has fallen from that enviable position in which we thought him to be? Why indeed? Are we not as David's professed "lovers," "friends," and kinsmen? This latter class couldn't disavow their relationship, but how they did stand away off and point out the very distant connection!

Christians like to be identified with need. Where need is there Christians are, and if there is known need and nobody comes to the rescue, then— Maybe you'd better finish that sentence. I may not word it rightly.

Friday, February 11

Read Matt. 20:6

According to Eastern custom they had to wait at the Employment Bureau, which was nothing other than the market place. "All the day idle" would be a severe pill for the industrious Europeans who, transplanted to America, have been the world's restless go-getters. If they cannot work and produce they consume at a great rate. But, hold, is not even this great activity often as unproductive of heaven's aims as mere idleness would be? Why bustle ye here all day in unproductivity in your Western market place?

Saturday, February 12

Read Gen. 24:12-14

Weary travelers sit down; Abraham's servant would stand; it would be a test, the unusual. The unusual girl would say, "Drink, and I will give thy camels drink also." Unusual because of the boldness of hospitality, hospitality to an obvious foreigner. Stand, honored servant, treasurer of all your master's wealth, that you may be an object of regard for her who shall be mother of the faithful, along with Sarah, Rahab, Ruth, and Mary. Stand, modern servant of your Lord, so that you may be marked out by those who will also come to the faith, if invited, those who wait for all the jewels which your Lord has sent along with you to be bestowed on the bride of His only Son. Stand, servant of the Lord, so that the true may see in you an object of love and then travel with you to Canaan where the bride will join her Groom, the Father's only Son, in the Marriage Supper of the Lamb.

—J. Paul Sauder.

New Life in Christ

Sunday School Lesson for February 13

(John 3:1-21; 10:7-16; Acts 16:19-34; II Cor. 5:17)

When man was created, God breathed into him the breath of life. Now why would he need "new" life? Man fell into sin and as a result we are all sinners. To get back to God we need a new birth, a new life. The most evident fact in the world of men today is the need of new creatures.

Nicodemus was one who sought this new life. What kind of life was he living? No doubt he was moral, religious (a spiritual teacher of his day), brilliant, highly educated, and respected. But he was not alive and he knew it. What birth had he not experienced? His self-righteousness did not satisfy his soul.

What did Jesus ask of Nicodemus? It was not a second physical birth. It was a change, a transforming experience. This new life that he needed is not natural to man. It must be imparted to him. Nicodemus saw that it was not observing religious ceremonies or obeying laws. A birth that is not of blood nor of the will of the flesh nor of the will of man must be from above, from God. What words of Jesus tell us that this birth from above is the only way into the kingdom? Recall the good shepherd teaching of Jesus too.

Do your pupils understand that there is only one way to get new life, and that is to have a new birth from God? Every life begins with a birth, and spiritual life must begin with a spiritual birth. We cannot grow into the new life nor can we be baptized into it with water.

We have many illustrations in the Bible and since Bible times of the newness of life one can get when he truly believes in Jesus Christ. The story of the jailer is a good one. Not all transformations may be so quick. Let one pupil tell this story. How do we know that the jailer was saved?

The Apostle Paul himself is a most striking example of a man to whom all things became new. The rich young ruler is a case of one who remained dead. He wouldn't pay the price for the new mind.

Discuss with your pupils what are the "old things that have passed away" and how "all things" became "new." At the center of life of the sinner is self. In Christ He is at the center. All our desires and purposes are directed to honor Him, to serve Him, to serve others in His stead. Sometimes people try to turn over a new leaf. They make good resolutions. They sign a pledge. This new life in Christ is not a reformation, however. It is a regeneration. The one who gets this birth is a new creature, not a reformed one.

Only Christ can truly and permanently change a life. He invites all men to "come unto me." He came to give life and to give it more abundantly. —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Leonard Brown was ordained as minister at the Danforth Mennonite Church Toronto, Ont., on Jan. 30, to serve at the Ellesmere Mission Church.

Bro. Earl Lehman, Croghan, N.Y., was the speaker at the Men's Fellowship Meeting, at St. Jacobs, Ont., on Jan. 27.

The Mennonite Historical Library, Goshen College, Goshen, Ind., is very eager to complete its file of the **Mennonite Missionary Messenger,** published at Elkhart, Ind. At present it has only the first two issues (April and May, 1901). Anyone who has other issues he would be willing to give to the library is urged to write to Nelson Springer, who is in charge of the collection, stating which issues he can supply.

Bro. C. Norman Kraus was speaker at an Ind.-Mich. MYF Youth Rally held at Goshen College on Jan. 29, 30.

Bro. Andreas Balzar, who fled from Russia to Paraguay with his family and who is now a student at Goshen College, was speaker at Prairie Street Church, Elkhart, Ind., on Jan. 2.

The Conservative Mennonite Revival Singers gave a program at the Salem Mennonite Church, Foraker, Ind., the afternoon of Jan. 16.

Bro. John S. Sensenig, formerly of Lancaster County, Pa., has moved to Miami, Fla., to carry a Gospel witness to the Jews there.

Bro. Paul E. Yoder, pastor at Albany, Oreg., in a recent bulletin recommended several GOSPEL HERALD articles through brief quotes, and then said, "If you are not regularly receiving and reading the GOSPEL HERALD, it is certainly difficult for you, a Mennonite by choice, to intelligently and understandingly pray for and support the witness and Biblicism of your church."

Sister Rose Marie Freeney, of the Bethel Church in Chicago, spoke to the Women's Fellowship of the Yellow Creek congregation, Goshen, Ind., on Jan. 21.

Bro. Nathan Nussbaum is serving as assistant pastor at the Maple Grove Church, New Wilmington, Pa.

Mrs. Walter Hodel spoke concerning refugee work in Egypt and Europe at Lombard, Ill., on Jan. 23.

Bro. and Sister Richard Kissell, Johnstown, Pa., are studying language at the Kennedy School of Missions, Hartford, Conn., in preparation for missionary service.

Six members of the Rockhill congregation, Telford, Pa., have provided the finances for the purchase of a 35-room building nearby which will become the Rockhill Mennonite Home, a home for the aged. So far as we know this is the first case of a single Mennonite congregation establishing and sponsoring a home of this type.

A Discipleship Conference was held at the Morton, Ill., Church on Saturday evening, Jan. 29 and Sunday, Jan. 30, with Bro. William McGrath, pastor of the Salem Mennonite Church, Foraker, Ind., as speaker.

A Teachers' Training Class, including present Sunday-school teachers, potential teachers, and summer Bible school teachers, at Crystal Springs, Kans., was started Feb. 2, in charge of Bro. Herman Diener.

A group from the Elizabethtown, Pa., congregation sang at the Harrisburg State Hospital the evening of Jan. 24.

A bookkeeper is needed at Philhaven Hospital. Experience is desirable but not necessary. Interested persons may call Lebanon 3-2491 or write to J. Horace Martin, Adm., Lebanon, R.D. #5, Pa.

Bro. Jacob Weirich, Belleville, Pa., and a ladies' quartet, gave a program at the Otelia Chapel, Mt. Union, Pa., on Jan. 23.

Fifty-three students registered for Winter Bible School, Hesston, Kans., represent the following states: Arkansas, Illinois, Indiana, Missouri, Nebraska, Ohio, Oklahoma, and Oregon.

Bro. G. G. Yoder and family have been received by letter as members of the Pennsylvania congregation, Hesston, Kans.

A Lutheran bookstore in a suburb of San Juan, Puerto Rico, has a display of the Spanish edition of the Herald Summer Bible School series.

A second printing of **Horse Trails Along the Desert,** by S. C. Yoder, has been ordered. The first printing of 2,023 copies is all sold.

El Heraldo Evangelico, our Spanish monthly, enjoyed a 20 per cent increase in circulation in 1954.

A fifth printing of **Personal Work,** by Milo Kauffman will soon be off the press.

The textbooks for the class in Missions and Evangelism at Western Mennonite School are the GOSPEL HERALD, **Mennonite Yearbook,** and **Prayer Guide.** They also distribute **The Way.**

Bro. Roy Smucker, who has been serving as assistant manager of our Scottdale retail store, becomes manager on Feb. 1.

Bro. Omar Stahl, who has been serving as office manager at the Publishing House, underwent surgery at the Lancaster General Hospital on Jan. 28, if plans carried.

Bro. Elam Hernley, chairman of the ushering committee at the Scottdale Church, is giving an eight-weeks course, one evening a week, in ushering to all who are interested.

The Zion congregation, Broadway, Va., did not have a program for the evening of Jan. 30, suggesting that the families spend the evening at home in some kind of family activity.

The Canton Bible School has a day enrollment of 19, and evening of 26.

Bro. John S. Hess, Lititz, Pa., spoke at the Diamond St., Philadelphia, Mission on Jan. 16; at Harlem Mission, N.Y. City, on Jan. 30, and in the evening at the Glad Tidings Mission, N.Y. City. On Feb. 6 he will be at Stony Brook in the morning, and at a new field in York Co., Pa., in the evening, and on Feb. 13 at Tamaqua, Pa., mission.

The Forks Mennonite Chorus, Middlebury, Ind., under the direction of Mrs. Willis Bontrager, gave a program at the North Goshen Church, Goshen, Ind., on Jan. 2.

Junior or Intermediate teachers using the **Words of Cheer** Honor Roll are asked to read the explanation on page 116.

Sunday School Secretary J. J. Hostetler reports that we more than reached our goal of a Sunday-school enrollment of 100,000 in 1954. The total figure is 102,172, a gain of 5030. There are 715 schools, a gain of 32 over the previous year.

Eight members were received by baptism and five by letter at Zion Church, Beckersville, Pa., on the evening of Jan. 25.

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Calendar

Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Ministers' Week Feb. 1-4; Rural Life Conference, Feb. 5, 6; Conrad Grebel Lectures, Feb. 1-3, Hesston College.
Annual Ministers' Bible Study and Fellowship meeting of Conservative Mennonite Conference at Cuba congregation, Graybill, Ind., Feb. 15-25.
Annual midwinter Ministers' Meeting of Iowa-Nebraska Conference, Shickley, Nebr., Feb. 24, 25.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

A meeting of the Puerto Rico Missionary Council is being called for the afternoon and evening of Feb. 17. Pray for our workers in Puerto Rico as they plan for the future of the work there.

The Puerto Rico Executive Committee will hold its next meeting in Aibonito on Feb. 3.

Bro. Allen Ebersole, Canton, Ohio, reports that on Jan. 9 he baptized Mr. and Mrs. Harry Shaffer, parents of three children, who were saved from a life of drunkenness and child neglect recently after they had served a prison sentence for those causes. Since their conversion they have again been granted the custody of their children and now have a happy home. Praise God for His power to save, and pray for this home.

Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina who are now in Puerto Rico, plan to stay in Puerto Rico for several months yet for health reasons. They can be addressed at Box 1018, Aibonito.

Sister Paula Santos, Puerto Rican mission worker at La Plata, left San Juan on Jan. 15 for Goshen, Ind., where she will continue her studies toward becoming a medical social worker in the Puerto Rico medical mission program. Sister Paula was a member of the first baptism class at the La Plata Church.

Bro. Isaac Kulp, La Junta, Colo., father of Sister Esther Vogt, missionary on furlough from Bihar, India, passed away on Jan. 22. Pray for the bereaved family.

Bro. Melquiades Santiago, La Plata, Puerto Rico, has accepted the call of the Calvary Mennonite Church, La Plata, to serve as co-pastor. Bro. Santiago is a son of the La Plata Valley and has been associated with the local church from the beginning, having been received into church fellowship in the first baptism class. He is the father of four children, three sons and a daughter, and has built his home on one of the beautiful hillsides of the valley. Bro. Santiago will be taking some preparatory Bible studies with the local pastor, Bro. Lester T. Hershey, and will be giving practically full time to the church.

Dr. William Reyburn, who helped our missionaries in the Argentine Chaco reduce the Toba Indian language to writing last year, has written a rather complete report of his findings and suggestions for the benefit of the missionaries, the General Mission Board, and students of linguistics.

Bro. Fidel Santiago, La Plata, Puerto Rico, who has served his period of I-W service at the Mennonite Hospital in La Plata, is planning to enter the University of Puerto Rico to train as an X-ray technician. Pray for Bro. Santiago as he prepares himself for further service. He has been an active worker in the local church, both in young people's activities and in helping with the outstations.

A Bible conference is being planned at the La Plata, Puerto Rico, Mennonite Church, Feb. 4-6. Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina, will be the speakers.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters on Friday, Feb. 18.

Five persons accepted Christ at Usabon, Puerto Rico, during special evangelistic meetings, Jan. 3-9. One young man, a strong Catholic, was brought to a new life in Christ through reading the Bible and through the witness of one of the local church members. He faces strong opposition at home. Pray for him.

The first Sunday morning service was held at Usabon, Puerto Rico, on Jan. 16. Previously only midweek services were held there and local members came to the Betania Church at Pulguillas. Bro. Juan Berdecia, a member of the Betania Church who lives at Usabon, and Sister Doris Snyder will have charge of the Sunday morning services for the Usabon believers.

The members of the General Mission Board and the headquarters staff at the Elkhart Office extend sincere sympathy to the family of our late Bro. D. D. Miller, who passed away on Jan. 19. Bro. Miller served as president of the General Board from 1920 to 1936 and treasurer of the Board from 1934 to 1939. He was among the leaders of the church who helped formulate the policies of the Board at the beginning of the century. The minutes of the Oct. 10, 1894, meeting of the Mennonite Evangelizing and Benevolent Board held at the Yellow Creek Church, Goshen, Ind., carry the following item: "There being no further business, Bro. D. D. Miller, Middlebury, Ind., preached a sermon on evangelizing work from Matt. 9:37, 38."

Bro. J. D. Graber, secretary of the General Mission Board, preached the funeral sermon for Bro. D. D. Miller at the Forks Mennonite Church, Middlebury, Ind., on Sunday afternoon, and Bro. S. C. Yoder, who served as secretary of the Board from 1921 to 1944 and as president from 1944 to 1949, read the Scripture and made some remarks regarding Bro. Miller's service to the church. Bro. Daniel Miller, a grandson, and a missionary on furlough from Argentina, spoke words of appreciation in behalf of the grandchildren. Sister Thelma Groff, Yeotmal, India, another grandchild and a missionary under the Board, could not be present for the funeral.

Bro. William Hallman, America, Argentina, writes that they face certain problems in carrying on their mission work and in their family life. For example, there is no high school in the town where they are living so that their daughter Elinor is taking her high school course by correspondence from Indiana University. They had earlier planned to locate in Villegas, but could not find housing there. They cannot afford a car because cars cost from $8,000 to $10,000 in U.S. money. They must therefore rely on three times a week train and bus service to get them to the various outstations for which they are responsible. In spite of these things the Hallmans express joy in their missionary service.

Bro. Lawrence Brunk, on furlough from Argentina, will be the guest speaker at the Christian Life Conference of the Johnstown, Pa., Bible School, Feb. 5, 6.

Bro. Samuel Janzen, Greensburg, Kans., has been appointed as administrator of the new hospital at Glenwood Springs, Colo.

Bro. Truman H. Brunk and **Bro. L. S. Martin** are in Sicily at the present time in the interests of the mission work there.

The VS unit from Iowa City gave the program at Parnell, Iowa, on Jan. 16.

Bro. and Sister Wilbur Nachtigall, La Junta, Colo., took part in missionary conference at the Central Kansas Bible Academy, Hutchinson, Kans., Jan. 28, 29.

Bro. Earl Stover showed pictures of his work in Puerto Rico at the Christopher Dock Mennonite School in a midweek service of the Perkasie, Pa., congregation.

A recorded message on personal evangelism by Bro. Kenneth Good was enjoyed in the midweek fellowship at Indianapolis, Ind., on Jan. 19.

Your Treasurer Reports

The Executive Committee of the India Mennonite Church has recently requested that we make available to them an amount of 4,000 rupees which is to be used for the purchasing of projectors and filmstrips. This equipment is to be used in the evangelistic work carried on in the villages. In American dollars this amounts to about $575.00. On the basis of current exchange rate we estimate that one projector and one set of filmstrip costs about $105.00. To date we have received contributions which will purchase two projectors. The above request represents sufficient funds to purchase five projectors and accompanying filmstrips.

Since we still need funds for an additional three projectors I thought there may be other individuals or groups who may want to contribute for this special project. Anyone interested in this particular need may assume responsibility for the purchase of one projector and filmstrip. A contribution of $105.00 will take care of such a purchase. Since this equipment is needed as soon as it can be made available we would be glad to hear soon from any individual or group who may want to contribute to this special appeal.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

A PAX Man Looks Back

BY MARION WENGER

The purpose of this paper is to present in written form an expression of my personal thanks for the financial and spiritual support extended by the members of my own church conference during my period of PAX service in Europe. As a partial repayment for the confidence shown in me and others, I would like to register some of the impressions and reactions which are the result of a two-year term of I-W service. The paper, then, is written in the interest of promoting a better understanding of the PAX program in Europe.

Nature of the Work

My work like that of the typical PAX worker in Europe was related to the refugee housing program. Since I spent two years working on the building projects at Backnang and Enkenbach in South Germany, I can only describe that type of work, although a description of the other kinds of service now being undertaken by PAX would necessarily be longer and probably more interesting. The main job, the construction of housing units for homeless refugees, was largely mason work and therefore heavy manual labor—a man's job.

Through negotiations between MCC and individuals responsible for the organization of the project, the direction of the work was turned over to a German architect who was to design the houses and take care of the arrangements for buying and building materials and subcontracting finishing work to local craftsmen. On the building site, the boss was a German **meister,** or master mason, who was responsible for seeing to it that the work got done and that it was done correctly. Since most of the fellows in PAX did not speak German when they arrived and many had no experience in mason work, each project also had a PAX man appointed as project foreman to help in job assignments and interpretation of orders from the **meister.** The project foreman also divided the help available into teams to try to meet changing work on the project as efficiently as possible.

The biggest group was assigned to doing the actual laying of blocks and bricks with a second group of tenders busy mixing mortar, carrying blocks, and getting scaffolding ready. Others were given odd jobs, either loaned to craftsmen to help with painting, paper hanging, tile laying, or to help in building steps or in pouring reinforced concrete window headers while the house was in construction. On special jobs such as pouring a concrete floor or digging cellars, the whole group needed to work together.

This flexibility and willingness to do whatever needed to be done was the object of wonder by some Germans who were not used to thinking in terms of farmers, students, and factory workers being, in the course of a day, masons, painters, tenders, and ditch diggers in turn as needed. It should be said that although good weather seasons were stretched to their extreme limits to get all the concrete work done, there were winter months when full time was spent digging cellars and water main ditches. This work was healthy and made to order for the winter days which seemed much longer and much less encouraging because the work produced less visible results than construction.

Cultural Adjustments

Although we came to recognize how very much our culture has drawn from Germany after learning to know Germany and the Germans, our first reactions were based on some of the few but outstanding cultural differences to be found in Germany. First and ever present was the different language. The helpless feeling of not understanding what people are talking about and of being regarded as a foreigner is inescapable. Some knowledge of German was needed on the project to understand the **meister** and other craftsmen. The German spoken by a PAX man on the building site may actually have been very little, but church attendance, shopping, and visiting with friends or neighbors also presented opportunities to try German.

Because of these influences, almost everyone made an effort to learn some German and almost everyone was able to pick up a basic group of phrases and words to replace hand motions. This desire to learn the language was retarded by the fact that we spoke English almost exclusively among ourselves, read English-language newspapers, and listened to English-language radio programs and were satisfied to live in a small "American Island" type of atmosphere. Some fellows did make an attempt to overcome these disadvantages by doing some serious private study. Again, crowded living conditions and constant activity in such a group made concentration on studies difficult and there was little material available and no qualified help with such studies. These conditions will probably be changed in the future in answer to interest in organized classes in language. It would be wrong to assume that our program fails because of this language barrier, but it is reasonable to think that closer contact with the local people will be a direct result of organized study.

As mentioned before, one of the things in learning to know Germany is the realization that our culture is parallel to that of the German people which makes it easier to appreciate their ways and thinking. As the most outstanding contribution toward better understanding of the German way of life, I would point out the opportunity PAX men have during the Christmas holidays. For the past two years the Mennonites of Southern Germany have invited all the PAX men to visit in their homes as special holiday guests. Here the PAX man gets a liberal helping of the renowned German hospitality. It is more than that. It is perhaps the only chance during a two-year term of service to experience the homelike atmosphere which most of us abruptly left for the first time on going to Europe. It is, of course, the best chance to speak German and to think German. The food, the games, the singing, the holiday church services add up to the biggest one event for the promotion of better understanding between our peoples.

Because I personally was expecting to see the difference in the "speed of living" so often noted by Americans in Europe, I was pleasantly surprised to find instead a colorful variety which ranged from the medieval-like sleepiness of a farm village to the bustle of a fully modern big city. Germany's contrasts are refreshing fare for one who is tired of the overbearing American idea that we are all rushing to our destiny at a monotonous and uniformly high rate of speed. I do join with most Americans in admiring the spirit of the German people which has made possible the phenomenal rise of Germany from ashes in ten years and which spirit is evidence of a high culture regardless of the present standard of living.

Our closest contacts were with the refugees, who prefer to keep most of their old ways and are thus accepted by West Germans as refugees and intruders into their own old way of living. They appeared to us to be homesick people who had already suffered more than their share of this world's troubles and still retained their faith in God. Those of us who could visit with them always met a warm, friendly reception and gained some new ideas on absolute values of this life that are not destroyed by thieves, moths, or rust. It is wrong to assess the possessions of these people by the small, pitiful suitcase or cardboard box containing their personal effects. Just as we appreciated them as friends, they were eager to show their appreciation for us. Some PAX fellows, seeing the potential in the large number of young people in the community, helped to work in Sunday school and Bible school activities and many also sang in the church chorus. Although the refugees didn't always understand our ways, they were deeply interested in such an experiment in everyday idealism.

Another side of our contact with German Mennonites was with the farm people who have lived in South Germany for some centuries already. Their attitude was naturally different because of the higher degree of financial security and the well-organized system of church and daily secular life which they enjoy. It is encouraging to see how these people who have also experienced reversals due to the past war have proved themselves ready to help their refugee brethren from the east. The youth of the church have taken to the service idea and given considerable support to the Mennonite Voluntary Service program. The best chance to observe these young people in natural habitat is the **Jugendtreffen,** or youth meeting. They gather to these summer week-end meetings for church services and discussions with time out for games and singing together. The comparative isolation of some Mennonite communities makes these meetings that much more important in unifying the local congregations. One of the weak points of the young church is the rather small number of young men now preparing for the ministry. Postwar conditions have prevented some capable

young men from training to serve their churches, but this situation is also being gradually ameliorated.

Witness Factors

As concerns the questions of the PAX witness, again two sides appear. Even the small country town of Enkenbach has a large group of American families, a part of the overflow from a nearby Air Force base. Several of these families live in apartments rented from German families in Enkenbach and we are able to contact them first by helping occasionally with the language. Seeing such a group of fellows aroused their curiosity and we then had an opportunity to explain our position and work.

Several such contacts led to the suggestion that we get together to play ball evenings or Saturday afternoons. A ball field is a good place to judge character and to make friends and for several months we played a weekly game and enjoyed the friendship of a group of ten to twelve men who turned out to play. Since several of these men were Christians and almost all were married, they were not representative of the U.S. soldier as the German sees him. For some time after our arrival the townspeople compared us to the Americans they knew. As nonsmoking, nondrinking Americans who led a rather calm, dull life, we were oddities at the very least. The typical German retort was, "No wonder you can work without pay. You don't spend any money for cigarettes and beer."

Whatever the values of such habits which may mark a Christian but certainly don't make him a Christian, there was something more important. In the critical objective eye of the neighbor or villager, there was more witness delivered in a good day's work. Punctuality in starting to work and business during the day resulting in a finished job of which we did not "need to be ashamed" were things for which we were closely watched. In a short time we were accepted and "taken in" by the townsfolk.

On several occasions families went out of their way to be friendly in inviting us into their homes, even offering the use of pianos or songbooks. Many people who were not so closely contacted showed their interest by frequent visits to the building site or by inquiring how we were progressing. In one instance a farewell party was arranged for PAX men returning to the U.S. with several townsfolk publicly acknowledging our work.

The life together which resulted in the group behavior and witness was a new experience for many of us. The life in such a camp is very important to the home church because it is directly projected on the side which the world sees. Thus, the various factors which add up to the life in a PAX camp are also of importance. Here are several. First, the feeling of responsibility of representing our faith in a foreign country. Here is the testing board for the practicality of our idealism. Hard physical labor day after day is in itself straining. Living, eating, playing, working, and doing **everything** together 24 hours a day can produce some strange results. Add to these the lack of maturity and the instability of young men between the ages of 19 and 25 and you may expect problems to arise. The important part here is to meet and resolve these problems in a Christian way.

Doors on rooms are a wonderful help in a close community like a PAX camp. Sports facilities and hobbies are valuable in "letting off steam" as are vacations and week-end trips. . . . The informal bull sessions and the Bible studies brought out the varied backgrounds of the men, and surprisingly we found that we got along very well in spite of differences. Indecision, though, may also be weakened by constant buffeting, and the need of spiritual counsel is not to be overlooked. This side of the program has been partially met by MCC, but the spiritual growth is still at times weak or unsteady. The total attitude of the group on this problem is worthy of our confidence and support.

Accomplishments

In a country which worships results, we, too, must ask, "What is the effect? Is it worth it?" The key to the quality of the workmanship may be taken from the words of one German architect who publicly stated that he considered our work on a par with that of the German craftsmen. In the matter of promoting relations with Mennonites in various European countries, the Mennonite churches of America should be able to realize a certain degree of progress already and increasingly so in the future.

But what kind of young man does the local church receive in return for the investment? In most cases, the two-year period of service is a time of development and clarification of ideas, the settling of a definite set of standards and ideals, and development of certain skills. This maturing process along with the realization of the real meaning of service will result in the preparation of good leaders and good followers for the church of the next generation. It is worth it.

Elkhart, Ind.

PAX Men Distribute Christmas Bundles

BY ROBERT SCHRAG

PAX men in Germany distributed more than 2,000 Christmas bundles during the holiday season. Contributed by American Mennonite and Brethren in Christ churches, these personalized gifts brought much joy to the hearts of boys and girls ranging in age from three to sixteen. The bundles were distributed in the refugee settlements near Wedel, Enkenbach, and Backnang where the drafted American Mennonite youths are building houses.

Christmas programs by the PAX men provided a Christian atmosphere at every place distributions were made. Designed especially to appeal to children, presentations featured dramatization of the Christmas story and carols sung by unit choruses and quartets. Since most of the immigrants had not yet become members of a church and would probably not have attended any other Christmas observance, programs of this type were a vital witness.

Nearby large concentrations of refugees were focal points for Wedel and Backnang distributions while Enkenbach efforts generally served widely spread locations.

While dispensing more than 500 parcels to some of the 3,000 children (the entire settlement has 9,000 persons) of the immense "Ventdorp" camp near Hamburg, Wedel PAX men were so well received that plans are now under way to give an Easter program there. The government welfare office at Wedel assisted the unit in reaching an additional 200 children in the area.

The "Seminary" building where 1,000 people share crowded quarters was the center of bundle disbursement by Backnang personnel as nearly 600 children in the large former school received packages. PAX men also reached occupants of smaller barrack-type structures in other parts of the city.



Backnang PAX men Richard Graber, Goshen, Ind., and Marcus Smoker, Bird in Hand, Pa., unload Christmas bundles from the unit's Volkswagen (a German-made car).

Enkenbach men served approximately 700 immigrant children at scattered locations in the Kaiserslautern and Worms districts. At this unit the boys gave special remembrances, sent directly from their families and friends in the U.S., to resettled Mennonites living at the project site.

Handing a bundle to each child individually helped to make distributions a personal and meaningful experience for recipients. Given with each parcel, a pocket-size New Testament and seasonal Christian message in small attractive folder further emphasized the spirit of the occasion.

In the interest of more effective distributions, PAX men previously investigated the need for bundles in refugee camps near the units. Several weeks before Christmas, men visited families with whom they had contact and rechecked those who received packages

last year. Welfare agencies co-operated by supplying names of persons in need.

PAX men in Germany are interested in the Christmas bundle distributions because it eases an immediate physical need and opens the door for a continuing contact with the forgotten refugee. Revisitation of these families every few months will give an unbroken witness and facilitate further assistance.

MCC Information Service, Akron, Pa.

Fellow Heirs

BY ORRIE D. YODER

"The Gentiles should be fellowheirs, and of the same body" (Eph. 3:6).

Long ago God chose Abraham and his posterity as channels of His revelation and salvation to a lost world. They were sole heirs to His kingdom on earth, and others became heirs only as they blessed Israel, while all who cursed these people were cursed of God.

When Christ came through Israel for all the world, His church was formed out of both Jews and Gentiles. When Christ called His church to evangelize the whole world, He gave priority to the Jews, for evangelism was to begin at Jerusalem, not in Galilee where these apostles lived. Luke 24:47; Acts 1:7. Although Paul was called to be an apostle to the Gentiles, his repeated watchword and practice was always "to the Jew first, and also to the Gentile." Though national Israel was rejected, the mystery of the church pattern revealed to Paul was that the church was to be made of Jews and Gentiles as "fellowheirs," not "sole heirs" to the rights of God.

Coming down the ages of church history to our day, may we who loudly profess Biblicism as against traditionalism survey our present attitude toward the Jew and toward the Word of God. Why are we today wont to follow the traditions of apostate Christianity and steal from the Jew his divine rights to the church and Christianity? If we would yet be Biblical, dare we try to build a Gentile church when we are told in Scripture that it is to be a body of Jews and Gentiles?

Since the early church acknowledged the true rights of the Jews and was soon followed by a "state-churchism" that endeavored to steal from the Jews their rights almost totally ever since, why should we follow the traditions of apostate churchianity rather than the way of early Christianity?

Tragic and ever to be regretted was the day when a professed Christian church, so void of the Spirit of Christ, gave birth to an age-long hatred and intolerance toward the Jew. This intolerance has had its poisoning effects upon evangelism until this day, and words cannot be found to describe the unethical and blood-colored history of such a churchianity. Surely curse after curse has followed a church program which has obliterated the rights of the Jew to hear the Gospel. Nations, too, aligned with such a church system, have borne curse after curse until this day.

Perhaps the greatest curse that the church, Israel, and the world has endured is the religious world power known as Islam, born out of such an apostate churchianity, out of Judaism without God, and out of paganized religion. This anti-Christian system claiming, we are told, one out of every ten people of the world, has been a unique barrier to the progress of the Christian church and missions. Out of the thousands of missionaries gone out into a lost world, how few embrace a faith and love strong enough to overcome the barriers of Islam.

Cursed and driven out by a militant Islam, the world center of Christianity shifted from Jerusalem to Europe, and Jews, too, were driven out, only to follow the path that Christianity naturally made for them in pagan Europe. But again we find in Europe a churchianity militant and intolerant against the Gospel rights of the Jew, although a wandering Jewish philosopher named Spinoza found a haven among people called "Mennonites."

However, very few Christians with such love and character were found among the masses of professed Christianity, and even they were hated by a church that was more often a murder society rather than a missionary brotherhood of Christ. What a challenge the masses of Jews that lived and multiplied in Europe were to the growing Christianity of Europe in that time, but shame colors the history of a mighty church which discriminated against "the brethren of our Lord" according to the flesh, and against many other innocent souls.

Has blessing or curse followed the once strong Christianity of Europe? Would we who live happily in America desire to exchange our lot with distracted Christianity in Europe today? Then perhaps we must do differently and give to the Jew his rights to the Gospel and not steal them as did Christianity in the past.

Worthy be the honor we give to our forefathers for originating our Land of Liberty where the Jew has had his civil and material rights, perhaps as he has never had since he lived happily in Canaan. However, the Holy Spirit has called us today to recognize not first the civil, but the spiritual and Gospel rights of needy souls. Vain is our honor to those giving the Jew civil rights, if we, so blessed with the Gospel of Christ for all men and its call to evangelize all the world beginning with the Jews, fail to bring to lost Israel the glorious Gospel of our Christ. Sad will be the day for America, too, if we send missionaries to the ends of the earth but ignore the rights of the Gospel to the millions of Jews in our midst!

Surely we must come back to the Bible, if we would yet be blessed and continue to rejoice in the liberty of the Gospel. We dare not follow the path of traditional churchianity of the past and be cursed for either neglecting or disowning the rights of the Gospel to the Jew.

Did not our Christ die on Calvary for the Jews, as well as for the Gentiles? Can the Jew be saved without Christ? Can he believe on our Christ if he has never known or heard of a Christ except the Christ of apostate churchianity in which name he has been hated and persecuted for many centuries? (Cf. Rom. 10.)

How can it be that hungering Jews, dissatisfied with Judaism today, are welcomed by the thousands to embrace Christian Science, while those who have the true light shun and neglect them? Unbelieving Jews, we are told, accuse Christian Jews of being "Hitlerites." How can this be except that the church must sadly have failed to show to the Jew the difference between true Christians and characters like Hitler?

Del Paso Heights, Calif.

He Electrifies Missions

"My purpose is to be busy and helpful in the Lord's service," A. E. Harris will tell you with a twinkle in his eye. "And of course, I don't mind that I also get to see the world. It's just one of the extra joys of the work! Anyone could do the same thing."

Whether "anyone" could do it or not, the service which Harris renders has made him a godsend to missionaries in both Africa and Central America. He recently returned to his home in Erin, Canada, after three months in Costa Rica. And as soon as he earns enough money to buy another plane ticket, he'll be off for some other mission field.

What special talent makes him so welcome to missionaries? Surprisingly enough, Harris is just an ordinary electrician!

It all started two years ago when he met a doctor building a hospital in Angola, Africa. The doctor needed help in collecting electrical supplies. Electrician Harris, eager to do his part for the cause of missions, pitched in. And before long the doctor suggested that it would be a wonderful idea for Harris to install the equipment personally. The trip would cost less than $3.000 and he could probably be a big help to other missions along the way.

Harris prayed, considered his life savings and the needs of his wife (his two sons are grown), and decided that he could go. Between June, 1952, and June, 1953, he traveled 25,000 miles by plane, boat, bus, train, and foot. He visited 40 different mission stations in Africa and did electrical work at 12 of them. He shot 2,000 feet of colored movies along the way.

Back home in Canada, he realized that he had hit upon a wonderful idea. When he offered his electrical service to the Latin America Mission in San Jose, Costa Rica, for three months, they welcomed him with open arms. And so in January he took off again —this time on a jaunt that cost only about $300 round trip.

In Costa Rica, the mission first sent him on an emergency trip into a rural province. Then he went up into the mountains to look over the electrical installations of the mission orphanage. As a result of a few changes in wiring, he about doubled the effective power there. "I can make toast now—and the light is enough to read by at night!" marveled one missionary. Harris will go down in history as the miracle man of the orphanage.

In the Bible seminary, radio station TIFC, and the hospital, he did extensive re-wiring and helped with new installations. The work badly needed to be done and definitely contributed to mission work. And even if he ended up in the hospital with an attack of amoebic dysentery, it was all part of "sharing" with the missionaries!

"It's fun to work with natives who don't know your language," Harris recalls. "And, of course, it's a pleasure to meet so many missionaries. For me, these trips have been a blessing and an education. I've learned geography in a way that would be impossible from any other source. And the Lord has even permitted me the joy of preaching through interpretation."

According to Harris, plenty of other people could do the same thing. After hearing his story, perhaps they will!—Elisabeth Fletcher in **Christian Life.** Reprinted by permission from **Christian Life** Magazine. Copyright October, 1954, **Sunday Magazine,** Inc., 434 South Wabash Avenue, Chicago 5, Illinois.

THE WORK IN RICHMOND, VIRGINIA

One of the more recent outreaches with the Gospel by the Mennonite Church is in the Virginia State Capital—Richmond. The work started there as the outgrowth of tent meetings and summer Bible school sponsored by the Virginia Mission Board. At first the work was carried on as an outpost of the Warwick River congregation. In 1951 a public park building was rented and regular Sunday morning services begun. In 1952 Bro. and Sister Ralph Ziegler were appointed by the Virginia Mission Board as regular workers.

Since that time the work has been growing, attendance increasing and members being added to the church. Several Mennonite medical students and I-W men also attend the services and assist in the work. The park building is available only for the Sunday morning service and is altogether inadequate for the large attendance; several Sunday-school classes have been meeting in automobiles. Other meetings such as YPBM must be held in worker's homes.

Because of the urgent need for a church building, the Virginia Mission Board has authorized the erection of a simple but attractive church house, construction of which is now well under way. However, additional funds are needed to complete the building. Contributions toward this work will be received with deep gratitude; they should be sent to the Mission Board Treasurer, Mahlon Blosser, Star Route, Harrisonburg, Va.

♣

CIM has reported that the "state of the church in Shanghai is very healthy. One large church has prayer meetings from 8:00 a.m. to 6:00 p.m. Monday through Saturday each week. Sixty members have pledged themselves to pray, six for each hour of the day." In one southwest town of China, 150 Christians walked long distances for services on the Lord's day.—**IFMA News Bulletin.**

REVIVAL IN ARGENTINA

We have just finished a nineteen-day soul-winning campaign with a team of six evangelists from the Latin-American Mission. At the last meeting our building overflowed.

One convert, Hector Piacenza, like Saul of old towers head and shoulders above the rest of the people. For ten years his devout Christian wife has witnessed to him and prayed for his conversion. Rarely have I seen so moving a sight as the mother and two daughters weeping for joy while that giant of a man sought to dry his wife's tears. He has asked me to baptize him Sunday.

Another notable conversion is that of a music teacher and organist in the local Catholic church. She first heard the Gospel nine months ago in one of our street meetings. In this campaign she finally surrendered to Jesus Christ. She asked to sing a solo in one of the meetings to openly declare her faith in Christ. It was a bold and convincing act. She also is to be baptized on Sunday.

An alert, 18-year-old student, Juan Bautista Pistone, trusted the Saviour and received in the act, as he says, "a definite call to preach the Gospel of Christ." He is included in the group to be baptized. Can any joy in this world equal the joy of winning souls? Wonderful, wonderful, God-given privilege!—Norman Lewis letter, Rosaria, Argentina.

The Mennonite Hour

Information Needed

February is Mail Month for THE MENNONITE HOUR broadcast. This means that all listeners to the broadcast are requested to drop a card or letter telling on what station or stations they can hear THE MENNONITE HOUR program.

It would be greatly appreciated if you would address a card or letter to THE MENNONITE HOUR and answer the following questions:

1. On what station or stations do you hear the broadcast?
2. Is the reception good, fair, or poor?
3. Do you like the time the broadcast is released in your community? If not, what better time would you suggest?

This information is valuable to help the organization in future planning. Therefore, your response will be gratefully received.

You will receive the pocket-size sermon booklet of the month, "The Unpardonable Sin," in appreciation for your response.

Good Response on January Series

January's sermons, "How to Live Victoriously" have met very good response from radio listeners. Pastors from various denominations have written expressing appreciation for the clear, Biblical teachings on holy living.

Extra copies of this pocket-size booklet are available. First copy is free. Extra copies for distribution are 15¢ each or 8 for $1.00.

Write: The Mennonite Hour
Box 22
Harrisonburg, Virginia

MISSIONS

EDITORIAL

The Figures Speak

God punished Israel when David numbered his people. It can be argued today that figures are not important as long as we all exert all our efforts to win men for Christ. However, some sense of the size of our task in world evangelism can serve to motivate us to greater activity.

The Missionary Research Library, New York, has recently released a study on "World Religious Communities" based on the best figures available, most of them 1952 and 1953 statistics. Although these can not be quoted as completely accurate, they speak volumes regarding the witnessing job before us.

The world totals according to this survey are as follows: population, 2,419,659,009; Protestants, 215,600,439; Roman Catholics, 379,936,020; Orthodox and/or other Christian groups, 46,893,650; number of Christians per 100 population, 27. We must recognize that we are talking here about church affiliation and not vital Christianity.

East Asia—China, Japan, Korea, Formosa, Hong Kong—contains the fewest Christians per 100 population, one. Southern Asia—India, Pakistan, Ceylon—is second with two Christians per 100 population. These figures become even more meaningful when we realize that these are the two most populous areas of the world. The Near East and North Africa, the cradle of Christianity, rank third on the scale with four Christians per 100 population.

At the top of the scale, Australia and New Zealand have 99 Christians per 100 population, the Pacific Isles 86, Mexico, Central and South America 82, and North America 70. The Mexico, Central and South America figure must be interpreted, however, by noting that out of a population of 117,223,506 in South America, 93,866,400 are listed as Roman Catholics and 2,498,862 as Protestants. A similar ratio obtains in Mexico and Central America.

North America ranks fourth from the top with 70 Christians per 100 population, and Europe fifth with 52 Christians per hundred population. The European figures cannot be accurate because of the absence of complete statistics on Russia, its largest country. France and the United Kingdom are both below the average for Europe, while the Scandinavian and Central European countries are above. In North America, Canada has 22 more Christians per 100 population than the U.S.A.

Ponder these figures on your knees before God. Ask Him what you are to do about them. But when you do, be ready to speak to your unsaved neighbor at the next opportunity.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

VS Motivation

"This movement is rooted in the belief that the true confession of the Christian faith issues in Christian discipleship, in a way of life dedicated to active love and service, which negatively implies a rejection of coercion and war in human relationships." This statement, which is quoted in a letter by Dorothy Swartzentruber in **European Relief Notes** from an early publicity folder, seems to represent very well our thinking concerning I-W and VS or perhaps even more correctly, I-W in VS.

Notice

The summer service slide set has just been revised. If you would like to obtain this set to show to an MYF or church group, write to the Publicity Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Voluntary Service

Let us reread the quotation which was given at the beginning of this section and consider the urgent need that exists at the present time at Iowa City, Iowa; Kansas City, Mo.; Elgin, Ill.; and Froh Brothers Homestead, Sturgis, Mich. There are openings for nurse aides, orderlies, farm workers, and workers in children's programs. If you are interested, write immediately for further information.

Among the Maples is the title of the unit paper the group at Froh Brothers Homestead has recently begun. The editor is Mose Miller of Kalona, Iowa.

Juanita Detweiler, Dakota, Ill., has completed her two-year term at the La Plata Mennonite Hospital in Puerto Rico.

Fannie Mae Stutzman, Sheridan, Oreg., who recently completed her term of service at Iowa City, is attending short term Bible school at Eastern Mennonite College, Harrisonburg, Va.

The following is taken from a letter written by Arlene Greiser, an R.N. who is serving among the Navaho migrants at Phoenix, Ariz.: "**Yaateeh** from the land of the Navaho. The work at John Jacob's camp goes on much as usual. We have been having good crowds for the Bible story, but our Sunday-school classes have not been as large. Before Marion Bontrager left, he had an adult class started. Will you pray for this class and our witness among the adults?

"Cleo Gnagey has been making regular visits to some of the homes. The people enjoy listening to records so very much. Some of the records are almost worn out and ought to be replaced. I thought perhaps some Sunday-school class or young people's group might be interested in this project.

"In two weeks we plan to conduct an immunization program at John Jacob's camp. One of the public health doctors will be there. In connection with this we will have a well-baby clinic. I am especially happy for this because we have a few malnourished babies at that camp. Fred Blue Eyes is very much in favor of this program and will push it in camp, so I am quite optimistic about it."

I-W Services

A business meeting was held at the beginning of the year by the Philadelphia I-W unit. New officers were elected and also members to the Religious Life and Recreation-Social Committees.

Velma Frey is now conducting a crafts workshop at Denver, Colo. She will be completing her work there Feb. 4.

Area Field Representative Paul Swarr recently visited I-W units at Philadelphia, Pa.; Vineland and Marlboro, N.J.; Staten Island and New York City, N.Y.; and Hanover, N.H.

Released January 21, 1955
Office of Relief and Service
Elkhart, Indiana

MCC Weekly Notes

An Invitation to Summer Voluntary Service

Now is the time for interested young people to make arrangements to participate in the 1955 summer Voluntary Service program. Summer service like the long-term VS program is an opportunity for young people to express the love of God experienced in Christ and an opportunity to do something for Christ. This short-term program is a convenient length of time for young people who wish to give such an expression but are unable to serve longer. Summer service is also geared for college students who wish to supplement their training with such experience.

Opportunities for summer service will be available in projects set up by MCC and Mennonite and Brethren in Christ conference groups. Young people may obtain information about these possibilities by writing to the MCC or MRSC headquarters.

Folders describing MCC summer service and listing the projects will be available early in February and interested persons may obtain these folders and other information by writing to MCC or their conference headquarters. Persons in the United States should write to Voluntary Service, Mennonite Central Committee, Akron, Pa. Canadian young people should write to Voluntary Service, Mennonite Central Committee, 10 Union Street East, Waterloo, Ont.

The complete scope of summer service possibilities will be presented to most Mennonite and Brethren in Christ college students in February and March by MCC and conference representatives. Students should look for presentations at their schools on the following dates: Bethel College, Feb. 14 and 15; Hesston College, Feb. 16 and 17; Tabor College, Feb. 18 and 19; Grace Bible Institute, Feb. 21; Freeman Junior College, Feb. 21 and 22; Goshen College, Feb. 23 to 25; Bluffton College, Feb. 28 and March 1; Eastern Mennonite College, sometime during the week of March 21 to 25; and Messiah College, sometime in March.

A total of 100 volunteers are needed to fill the openings in the MCC summer service projects in the United States. An equal number are needed in the MCC summer service projects in Canada. A new feature of MCC summer service is a $15 monthly allowance in nonearning projects. It is felt this small allowance will provide certain transportation costs and enable some persons to participate who otherwise would not find it possible.

These projects range in length from 6 to 16 weeks. Volunteers will be working with migrant laborers, crippled and handicapped children, the mentally ill, underprivileged children, and in sanatoria.

New MCC projects this summer include the National Institutes of Health, Bethesda, Md.; a child-care center to be arranged in a metropolitan city; a community service camp in Mexico; and a youth caravan in the central states. More information about these projects is available in the summer service folder.

Information Regarding Status of Draft and Military Training

Information from congressional sources at the time of this reporting indicates that the Eisenhower administration proposals for the extension of the draft and the establishment of a reserve program with a modified version of universal military training will be introduced separately in Congress.

President Eisenhower has proposed to Congress a four-year extension of the regular draft, a two-year extension of the doctors' draft, an active reserve program, active basic training for National Guardsmen, and six months' basic training for teen-agers who would avoid the draft and accept 9½ years in the reserves.

It is thought that the reason for the separate introduction of these proposals is to assure the extension of the regular draft. To include the reserve and universal military training features in the same bill could jeopardize this extension.

The introduction of separate measures makes it much more difficult to defeat all peacetime conscription. This situation also means that efforts to present the position of the peace churches must be made over a longer period of time. All of these developments are being closely observed by the MCC Peace Section with the intention of presenting testimony at the appropriate time.

Also available from congressional sources is word that the Eisenhower administration proposals will likely be introduced as bills in Congress very shortly. This information also indicates that these proposals contain recommendations that provisions for conscientious objectors remain unchanged. There are, of course, efforts to change some of these provisions.

Released January 21, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Reorganization

Many local WMSA officers are preparing for the annual reorganization of the local circle. In some circles, by constitution or tradition, the officers continue to hold office year after year. In other communities, the officers are permitted to hold office for but one term.

The circles which change officers annually say this method provides opportunities for many members to become familiar with the work and take an active part in the promotion of the program. On the other hand, this plan does not allow for a continuity of program planning. A longer term of office allows the president and other officers to form long-range plans and gives them time to carry out the program. The longer term of office provides for more stability of program.

But we need to be careful that when we think of longer terms for officers, we do not consider any officer indispensable and continue to re-elect her year after year.

We need to consider the welfare of the local circle. When we decide how long an officer shall serve, we should know how much work is involved in the job and how long it takes to become familiar with the work. Should the treasurer serve only one year, when it has taken half of the year to become acquainted with the books? Should the secretary who is responsible for the minutes and records of the circle and receives the mail from the district secretary hold office for only one term?

Too short a term of office may be just as detrimental to an efficient progressive program in the local circle as too long terms of office. We need to consider the best interests of the organization in the local situation.

* * *

Sponsors of Girls' Circles

Do you sometimes become discouraged as you spend days preparing materials so that the girls can work for a few hours at their meeting? Do you have difficulty finding time to finish the articles, doing what the little girls cannot do?

In one local situation the older girls, teenage and older, finished the quilts and other things for the little girls. In another circle older girls, before the meeting, cut and sewed together the toy animals for stuffing. They marked the lines for embroidering the faces. The little girls were then able to stuff the animals (with nylons or rubber shreddies) and embroider the faces.

Such co-operation before and after the meeting is a real help to the sponsor and enables her to undertake more varied work with the girls.

* * *

Circles from several Ohio congregations joined together for an evening missionary meeting. They invited Sister Dora Taylor, missionary from Honduras, to speak to them. The offering of the evening was given to the General Fund of the Women's Missionary and Service Auxiliary, a project of interest to all the participating groups. Sister Taylor was in the community for Missionary Day services at the Midway Church.

Our missionaries do not have time to visit each local circle, but when the women of several congregations unite for such a missionary service, many more women will enjoy the fellowship and inspiration. As local groups work together we can make it easier for our missionaries home on furlough, and we can share the information and challenge with several groups of women.

Office of the Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

BAYSHORE, FLORIDA

(Bayshore Congregation)

Dear Readers:

Our new Sunday school started the first of October. Consecration and installation of officers and teachers was in charge of Bro. Henry Crossgrove. Our pastor, Bro. T. H. Brenneman, was in Puerto Rico at this time, holding services in different sections. During his absence, D. Parke Lantz preached several Sundays, and also George Brunk.

The first week in December Bro. Milton Brackbill, Paoli, Pa., held revival meetings. Several young souls were saved. Let us remember them in prayer.

The children from Bayshore gave a Christmas program at the church on Dec. 19 and on Christmas Eve they gave the same program at the old people's home in Sarasota. The day after Christmas we had a potluck dinner at the church in the youth building. There was a good attendance and Christian fellowship was enjoyed. We had our services at 3:30 p.m. so that all who wished could attend the evening meeting at the Tuttle Avenue Church where Myron Augsburger was holding revival meetings.

We have been having wonderful weather and many of our northern friends are coming down for the winter. On Jan. 2 we began having two services. Preaching starts at 9:00, Sunday school at 10:00, and another sermon at 11:00.

The MYF again sponsored a "moonlight cruise" Friday evening, Jan. 8, for the Christian young people.

We still have our Sunday morning radio broadcast, a 15-minute program with song by the chorus and a talk by Bro. Brenneman.

We ask for your prayers that we may be true witnesses for the Lord.

Marjorie Schrock.

CLARE, MICHIGAN

(Herrick Church)

Christian Greetings:

The beginning of the new year brings the responsibility of filing national, personal, and church reports!

The Lord's work here continues to go forward. Our average attendance for 1954 was 36. Children and adult attendance is about the same. The financial report at the close of the year shows a cash balance of $594.99. We appreciate the interest and attitude in this community toward the work done for the Lord and the people.

We are located in a very favorable farming community which covers a large area in this part of the state. Farms are for sale. Many old people have spent most of their lives here and are not able to operate their farms. Others prefer to work in town or city and so farm ownership changes. We welcome individuals and families who are interested in helping to establish a witness for the Lord to move here.

The following ministers brought us Sunday morning messages recently: Clarence Yoder and Erie Kindy, Midland, Mich.; Kenneth Starr, Rosebush, Mich. On Dec. 19 eight I-W brethren from Ann Arbor, Mich., gave a program. Three of them brought their wives along, and they also had a part in the program. We appreciate visitors and helpers. About 30 young people from Midland helped us sing carols at Christmas.

Last spring 17 Mission Savings Banks were given out and the returns last fall were $96.00. Remember the work here in your prayers. We consider it a privilege to be counted worthy to teach and preach the Gospel in our church house which was built in 1890 by the Methodist people. Come to Herrick and help keep the "Lamp" burning. Bring your "Oil."

Floyd and Alma Bontrager.

ELKHART, INDIANA

(Olive Congregation)

Officers in the Sunday-school department for the year beginning Oct. 1 are Jacob W. Shank, supt. of the adult dept.; Dean Hartman, asst. supt.; Everett Eby, supt. junior dept.; and Berniece Martin, primary supt.

On Saturday evening, Oct. 9, we enjoyed a musical program by a group of girls from the Saginaw Mission, and a message by the pastor, Bro. LeRoy Bechler.

Nov. 11, 12 we were host to the midwinter session of the Indiana-Michigan Mission Board.

We were privileged to have Bro. C. F. Derstine of Kitchener, Ont., with us Nov. 21-28 for evangelistic meetings. His object lessons for the children, talks, and sermons were greatly appreciated by the many who attended these meetings. He also gave the sermon on Thanksgiving morning for the conjoint service of the Olive and Holdeman congregations which was held here. The conjoint Christmas service of the two churches was held at the Holdeman Church on Christmas Eve. Bro. J. C. Wenger brought a message on "God's Unspeakable Gift."

Bro. Wenger also preached at our mission outpost, at Hudson Lake, Dec. 26, both morning and evening and received three young girls into the church by baptism. There was a good attendance at the evening service when the Sunday-school children gave their Christmas program. The pastor, Bro. Daniel Stoltzfus, and the other workers at Hudson Lake need your prayers for an effective witness in this needy area, and also for the evangelistic meetings scheduled for Feb. 13-20, with Bro. William Miller of the Crumstown Church to serve as evangelist.

Bro. and Sister Merrill Yoder, who have been active in Sunday-school and church work at Olive, are now helping in the work of the Locust Grove Mission at Elkhart.

Bro. Ross Bender of Kitchener, Ont., and now a seminary student at Goshen College, has just concluded a Christian Workers' Course at our Wednesday evening meetings, which was especially valuable to Sunday-school teachers. We are now beginning studies from the book, "Separated unto God," which will be led by the author, J. C. Wenger.

We are looking forward to having Bro. John E. Lapp, Lansdale, Pa., with us for Passion Week services April 4-10. Beulah Shank.

FISHER, ILLINOIS

(East Bend Congregation)

We have been greatly rewarded by attending the recent evangelistic meetings conducted by Bro. Richard Martin of Elida, Ohio.

Sunday evening, Dec. 12, Bro. H. J. King, Arthur, Ill., was guest speaker, and the following Sunday the children's classes gave their annual Christmas program.

The church completed the meat-canning project Dec. 15-17.

Bro. Harvey Birkey, Birmingham, Ala., recently participated in the midweek prayer service.

Bro. and Sister Elmer Springer, Aibonito, Puerto Rico, former residents of this vicinity, celebrated their silver wedding anniversary on Dec. 26.

Bro. and Sister Theodore Springer gave a reception in the church basement for their son, Myron, and his new bride, the former Jean Ross, who were married in Florida.

Bro. and Sister Dan P. Zehr, Fisher, Ill., held open house on Jan. 2 in observance of their golden wedding anniversary.

Bro. Alvin Becker of the Northern Bible Society spoke here on Sunday evening, Jan. 2, and on Jan. 9, Bro. Ivan Kauffmann, Hopedale, Ill., was guest speaker.

The "Gospel for Today" (pastor and quartet) gave a radio rally at Roanoke, Ill., on the evening of Jan. 9.

We wish you God's richest blessings throughout the new year. Betty Deer.

HARTVILLE, OHIO

(Hartville Congregation)

Dear GOSPEL HERALD Readers:

Greetings in the name of our blessed Redeemer. The Lord has blessed the work abundantly in this congregation the past year. Forty-three members were added to the church.

We were privileged to have Bro. Jacob Weirich, Belleville, Pa., with us for pre-Easter services.

Bro. Kenneth Good held revival meetings May 15-21.

Last month, Dec. 13-19, Bro. Galen Johns and Bro. D. A. Yoder were our guests for a Music and Bible Conference. Bro. Johns conducted a music school each evening before Bro. Yoder brought the message. These messages were much appreciated, especially the messages on courtship, marriage, and home.

Each month we hold a hymn sing with special groups participating. Many people from the community attend these singings.

May the Lord bless all of you with a happy new year. Floy Zook.

WADSWORTH, OHIO

(Bethel Congregation)

Dear HERALD Readers:

We had our annual business meeting Friday evening, Sept. 10, with results as follows: Sunday-school officers: Adult Supt., Ralph Kilmer; Asst., John Gehman; Primary Supt., Hilda Newcomer; Asst., Pauline Kreider; Chor., Milo Stalter; Asst., Carl Newcomer; Secy., Carolyn Morrison; Asst., Verna Rohrer; Adult Librarian, Lois Stalter; Junior Librarian, Virginia Kreider.

On Sept. 26 four souls were brought into church fellowship by water baptism. One married couple and three sisters have also united with our church recently.

We have a number of aged folks in our church. Sister Mary Leatherman, who is 87 years old, has been attending church quite frequently. One of our aged sisters, Ella Markley, passed away very suddenly Aug. 25.

We praise the Lord for the special interest that has been manifested in our midweek meeting. Bro. Hiram Wengerd conducted an interesting discussion on the Book of Ephesians for several months, after which our pastor, Bro. J. Robert Kreider, led in a profitable study of the "Acts of the Apostles." In a few weeks we expect to begin a study of the Old Testament Tabernacle in charge of Bro. Ralph Kilmer. The young people have studied the book, "Faiths That Compete for My Loyalty," led by Elban Newcomer and Milo Stalter. Bro. Lloyd and Alma Newcomer have had charge of the children 8-12 years, using the book, "The Bible as Our Guide."

Two of our young men, Paul Devoe and Vernon Landis, left for I-W work recently. May God bless them as they endeavor to witness for Him in Kansas City and Indianapolis. Bro. David Gehman completed two years of VS at Kansas City. We are also expecting Bro. Glen Hollopeter to return soon from Mathis, Texas, where he served two years.

On Nov. 21 (Missionary Day) Bro. Daniel Leaman brought the morning message. In the evening Bro. Dale Nofziger and family gave an interesting program.

Two groups went caroling on Dec. 23. Many homes were contacted and the aged and shut-ins were presented with baskets of food.

We wish to praise the Lord for His rich blessings in the past year, and we prayerfully seek God's will and guidance for the coming year. Myrle Kreider.

WICHITA, KANSAS

(Eureka Gardens Mission)

Dear Readers:

Here we are writing about last summer's Bible school as plans are being made for our Bible school next summer! Our record attendance was 149 with an average attendance of 125. Boys and girls with perfect attendance numbered 71. We had daytime classes except for the teen-age group which met at night because many of them were working.

On Aug. 29 we had baptismal services when Wanda Heritage was taken into church fellowship. Communion services followed, conducted by our pastor, Leo Miller, and our bishop, Earl Buckwalter.

In order to help raise funds for our depleted MYF treasury, we accepted the plan to sell Christmas cards. We had two sample kits which we took turns using to show our friends and relatives. We had a net profit of approximately $35.

Our faithful McElmurry family moved to Hesston this year so that the children could attend Hesston College and Bible School. We are happy that they continue to fill their places in our Sunday school and church every Sunday, Argie as Sunday-school superintendent, Mrs. McElmurry as teacher, and Leon as usher.

On New Year's Eve a good "houseful" gathered in the home of the pastor. After refreshments a watch service was held to usher the old year out and to start the new year under the power and guidance of the Holy Spirit.

We ask our readers to pray for our mission Sunday school and church, that it might fill the spiritual need of the community, and pray that we, as members of the mission, might truly be the salt of our community in this city.

Bonnie Byler.

Field Notes

CONTINUED

The annual report of the West Union congregation, Parnell, Iowa, shows a total membership of 397. This includes, however, 50 who attend regularly at Parnell.

The Gehman—Gayman family history compiled by Mrs. Anna M. Gehman, Route 1, Mohnton, Pa., may be ordered from the author. Price, $2.00.

Bro. and Sister Mervin Swartzentruber have taken up residence at Scottdale. Bro. Swartzentruber will continue working on a Visual Aids Service for the Publishing House and the Commission for Christian Education.

Summer Bible schools for 1954 numbered 722, a gain of 59 over 1953, according to the secretary, Bro. C. F. Yake, who will give a complete report in an early issue of the GOSPEL HERALD.

The Elementary School Council of the Mennonite Board of Education met at Weavers Bookstore, Lancaster, Pa., on Saturday, Jan. 22. Consideration was given to the various phases of elementary school work, including the suggestion of a minimum graduated wage scale for teachers for the guidance of local board members. This will be explained in a coming issue of the **Christian School.**

Bro. C. F. Yake, of Scottdale, spoke to the combined adult section of the Sunday school at Lititz, Pa., Sunday, Jan. 23, in a discussion of the Sunday-school lesson.

The passing of Bro. D. D. Miller, Middlebury, Ind., on Jan. 19, removes from us another of that valued group of men who guided the Mennonite Church in the important transition period at the beginning of this century. See more details in the mission news. We will publish his obituary later and hope also to present a detailed life story and summary of his work.

The initial meeting of the Zion MYF, Beckersville, Pa., was held at the home of Ford Berg on Jan. 21 with an attendance of 13.

Announcements

Sister Juanita Detwiler will show pictures and describe her VS service at Puerto Rico at the Freeport, Ill., Church on the evening of Feb. 13.

Bro. John W. Miller, Goshen, Ind., is scheduled to give a series of lectures from Genesis at Prairie Street Church, Elkhart, Ind., on Feb. 6, 13, 20, 27.

A group from the Gladstone Mission, Cleveland, Ohio, will give a program at the Sharon Church, Plain City, Ohio, on Feb. 12.

Bro. Richard Martin, Elida, Ohio, is scheduled for a series of meetings at the Wooster, Ohio, Church the week end of Feb. 11-13.

Bro. Abner Stoltzfus will report on his recent visit to Israel at the monthly meeting in the interests of Jewish Evangelism at the Vine Street Church, Lancaster, Pa., on Feb. 7.

Special services at Hopedale, Ill., on Feb. 13. The occasion is the fiftieth wedding anniversaries of Bishop Simon and Katie (Ehrisman) Litwiller, and minister Ben and Clara (Heiser) Springer. Guests are invited to attend the reception in the church basement from 2:00 to 5:00 p.m. Regular church services will be held in the morning with Bro. A. C. Good, Sterling, Ill., speaking. A men's quartet will provide special music.

A minister will be ordained, the Lord willing, at Good's Church, Elizabethtown, Pa., at 9:30 a.m., Feb. 9.

Bro. Don Augsburger, Philadelphia, Pa., at Paradise, Pa., on Feb. 6.

Bro. Ira D. Landis, Bareville, Pa., on "Our Mennonite Background," at YPM, Hess's, Lititz, Pa., Feb. 6.

Visiting Speakers

Jan. 16. **Alvin Kauffman,** student at Hesston College, and **Albert Weaver,** Hesston, Kans., at Garden City, Mo. **Ray Sala,** Goshen, Ind., at Pleasant Hill, Sterling, Ohio. **Vern Miller,** Cleveland, Ohio, at Protection, Kans.

Jan. 23. **Oscar Wideman,** Portland, Oreg., at Zion, Broadway, Va. **J. M. Nissley,** Sarasota, Fla., at Meadow Mountain, Swanton, Md. **Dr. Kenneth L. Pike,** Ann Arbor, Mich, at Goshen College. **J. C. Wenger,** Goshen, Ind., at Fairview, Albany, Oreg.

Jan. 30. **David Hostetler,** Apple Creek, Ohio, at Dillonvale, Ohio. **Paul Erb,** Scottdale, Pa., at Lombard, Ill.

Evangelistic Meetings

J. W. Birky, Spartansburg, Pa., at Tangent, Oreg., Jan. 26 to Feb. 6. **John Steiner,** Goshen, Ind., at Holdeman, Wakarusa, Ind., April 3-10. **Myron Augsburger,** Harrisonburg, Va., with the staff of Christian Laymen's Tent Evangelism, at Bethany Christian High School grounds, Goshen, Ind., June 23 to July 10. **C. F. Derstine,** Kitchener, Ont., at Sharon, Plain City, Ohio, March 29 to April 5.

Words of Cheer Honor Roll

for Juniors and Intermediates

Unintentionally, directions for scoring pupil's work was omitted from the quarterlies for the fall and winter quarters.

Teachers, or teachers with the class, may plan for the 100 additional points. These do not necessarily need to be the same for each pupil. This is an opportunity to make allowance for individual differences and talents.

Another possibility is to use the 100 extra points to encourage improvement needed in your situation, as punctuality.

Points are computed as follows: a possible 100 points for each of the 13 lessons (1300); 100 points for memory work; 100 additional points for work. Pupils making 1350 points or more are eligible for the honor roll.

CHURCH MUSIC (Continued)

(6) should not substitute for a regular hymn by the congregation; (7) must contribute to the building and development of good congregational singing.

The last point is, I feel, the guiding principle in places where special music is used. Our big job is the improvement and preservation of congregational music, the world's most beautiful form of church music. We need every voice in the congregation; theoretically, our congregational singing becomes a form of special music unless every member participates. May we allow the Lord to direct the daily and future course of our church music; we can't go wrong when He leads.

Harrisonburg, Va.

SHUT-INS (Continued)

with his poisonous pleasure but "for a season" (Heb. 11:25)!

Such privileges were purchased for us at so supreme a price as could never be measured by man. We can sit under His shadow, because of that dreadful shadow of *Calvary* which He suffered under. The shadow of suffering, the shadow of rejection, even unto "the shadow of the last mile," when the Father's face was withdrawn in deepest darkness, "made . . . to be sin for us" (II Cor. 5:21). Long ago did Isaiah trace the lines of that shadow in the marvelous fifty-third chapter of his "old-time Gospel." Let us read and reread and reread that chapter prayerfully, upon our knees, with the most solemn hush of holy quietness laid upon our hearts. 'Twas all for us, each and every trace, line, furrow, and depth of those shadows.

Now it is all for us personally to enter into the blessed experience of enjoying His presence "as the shadow of a great rock in a weary land" (Isa. 32:2). We would yet be in the shadow of sin had not that Blessed One willingly entered the shadow of sin-bearing. I Pet. 2:24. Let us ever praise, worship, and adore Him for the wonderful whole of it; too, let us watch prayerfully, lest the shadow of neglect come between our soul and the Saviour.

Waterbury, Conn.

EXPRESSIONS OF APPRECIATION

Words cannot express our gratitude to you who remembered us with your prayers, visits, flowers, gifts, cards, and letters during my recent illness. May God richly bless you all for your love.—Mrs. Russell Martin, Hagerstown, Md.

* * *

We wish to thank our many friends and relatives for the prayers, cards, gifts, and good wishes received for our golden wedding anniversary. All these remembrances helped to make it a very happy occasion for us. God bless each one of you.—Harry L. and Irene G. Longenecker, Middletown, Pa.

* * *

I wish to thank my many friends and neighbors who stood by me so nobly after my recent accident when I was in the hospital and since my return home, and for their visits, prayers, gifts, cards, flowers, and baskets of fruit, and the many deeds of kindness done for me. May God richly bless each one.—Kenneth Forrey, Lancaster, Pa.

* * *

I wish to express my sincere thanks to my many friends and neighbors for their kindness in remembering me during my sickness. I did appreciate very much the visitors, and the cards sent to me, and also the cards on my 80th birthday, which I surely did enjoy and appreciate. May God richly bless you for your kindness is my wish and prayer.—Fannie C. Parmer, Maugansville, Md.

WHEN IS LONG HAIR LONG?

(Continued)

tioned, following the fleeting fashions of the world, then that is another matter, and there are numerous Scriptures that condemn that.

The *short bob* and the *long bob* both represent cut hair to accommodate to a worldly pattern and should find no place in the Christian Church. Some hair styles demand cutting of the hair to roll it or otherwise to set it. That again means being conformed to the world pattern. Paul said, in Rom. 12, "Be not conformed to this world." "Do not adopt the customs of this world" (Goodspeed). The sin of worldliness militates against the Christian's life of holiness and sanctification, and eventually destroys the soul.

A strange combination on many a modern Mennonite sister's head is a covering *and* cut hair. Paul said, "If she be *not covered,* let her *also* be shorn." It was either one or the other. But to attempt to cut the hair and still carry out the teaching of I Corinthians is not only a paradox, but a mark of Pharisaic hypocrisy. *Broadened phylacteries* and wide borders on garments as well as *shortened* devotional coverings religiously worn as ceremonial externals, without having the true Spirit of Christ within, mark one as a hypocrite.

This whole matter should be a problem of concern today in Mennonite circles. It is a lamentable fact that one may see within the church almost all kinds of fashionable coiffures on so-called sisters, many of which represent deliberate cutting of hair to conform to a worldly fashion. And though it appears as uncut, it still violates the plain teachings of the Scriptures. Are we not going to be held responsible as a church for such sham Pharisaism? Surely it should bring us all down on our knees in deep humility for the way in which we have departed from the simple teachings that a generation ago we declared to be correct. How leaders today can be so indifferent to the church's worldliness is a matter of no small concern. We are truly in the last days, and if we are not careful our candlestick will be removed.

Hollsopple, Pa.

We have twice as much time as our forefathers but accomplish only half as much.—Fred Beck.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Aeschliman, Galen and Lois (Nofziger), Wauseon, Ohio, fourth daughter, Linda Sue, Jan. 3, 1955.

Bauman, Gordon and Erma (Martin), Waterloo, Ont., third child, first son, Paul Gordon, Jan. 17, 1955.

Bender, Clarence and Freida (Lehman), Iowa City, Iowa, fourth child, third daughter, Marie Luanne, Jan. 5, 1955.

Bontrager, Alvin and Mary (Yoder), Millersburg, Ind., third daughter, Joyce Yvonne, Dec. 10, 1954.

Book, Merlyn and Joyce (Dettman), Elgin, Ill., second son, Dean Micheal, Jan. 7, 1955.

Bowman, Leonard and Dorothy (Gingerich), St. Jacobs, Ont., first child, Kevin Michael, Jan. 14, 1955.

Brenneman, Deward and Phoebe (Branner), Kalona, Iowa, first child, Anthony Deward, Jan. 1, 1955.

Brenneman, Gaylord and Mary Kathryn (Hostetler), Kalona, Iowa, third child, second son, James Edwin, Nov. 27, 1954.

Burkholder, Lawrence and Harriet (Lapp), Princeton, N.J., a son, Gerald Paul, Jan. 17, 1955.

Earnest, Norman and Ruth (Brenneman), Nampa, Idaho, sixth child, fourth son, Everett Dean, Jan. 6, 1955.

Farnsworth, Richard and Lilly (Lichti), Lincoln, Nebr., first child, Susan Kay, Jan. 4, 1955.

Graber, Russell and Mary Jeanne (Amstutz), Creston, Ohio, second daughter, Deborah Ellen, Jan. 6, 1955.

Harnish, C. Lloyd and Florence (Stehman), Lancaster, Pa., second daughter, Nancy Ann, Jan. 10, 1955.

Heavener, Mr. and Mrs. Duane, Harleysville, Pa., second son, Keith, Dec. 21, 1954.

Hoover, Willis and Joan (Reesor), Markham, Ont., first child, Kenneth Peter, Dec. 6, 1954.

Hostetler, Elmer and Virginia (Baker), Yoncalla, Oreg., eighteenth child, eleventh daughter, Patty Louise, Dec. 8, 1954.

Hurst, Noah S. and Mary (Graybill), Lititz, Pa., second son, Kenneth Lee, Dec. 31, 1954.

Jones, Paul and Mabel (Christophel), Schwenksville, Pa., Linda Sue, Dec. 20, 1954.

Kauffman, Delphos and Clara (Brenneman), Degraff, Ohio, fourth daughter, Kathy Louise, Nov. 29, 1954.

Kauffman, Herman E. and Kathryn (Lederman), Archbold, Ohio, fourth child, second son, Steven Herman, Dec. 30, 1954.

Kautz, Donald L. and Lois (Buchen), Lancaster, Pa., first child, Donald Lynn, Jan. 4, 1955.

King, Howard and Jane (Stutzman), Sweet Home, Oreg., fourth daughter, Joan Irene, Jan. 7, 1955.

Kropf, Lorne and Ruth (Schlegel), Shakespeare, Ont., second child, first daughter, Gloria Fern, Dec. 26, 1954.

Landis, Ira B. and Ruth (Weaver), Lancaster, Pa., second daughter, Janet Louise, Dec. 16, 1954.

Martin, Ezra and Edith (Witmer), Ephrata, Pa., seventh child, fifth son, Gilbert Neil, Dec. 31, 1954.

Martin, Samuel and Beulah (Good), Duchess, Alta., fourth son, Richard Lowell, Nov. 28, 1954.

Mast, Isaac S. and Emily (Brunk), Parkesburg, Pa., first daughter, Mary Pat, Jan. 10, 1955.

Mast, Levi and Miriam (Stoltzfus), Oley, Pa., thirteenth child, Nevin Eli, Jan. 11, 1955.

Maust, Glenn and Erma (Gingerich), Bay Port, Mich., second son, Duane Earl, Jan. 11, 1955.

Miller, Wilbur and Ena (Sommers), Kokomo, Ind., third child, second son, David Leon, Jan. 5, 1955.

Mishler, Merrill and Helen (Miller), Lagrange, Ind., fifth child, second son, James Lynn, Dec. 31, 1954.

Mumaw, Lowell E. and Mildred (Bontrager), Goshen, Ind., first child, Marcia Irene, Dec. 20, 1954.

Nauman, Mr. and Mrs. Benjamin, Elizabethtown, Pa., second child, first daughter, Dolores Arlene, Jan. 5, 1955.

Sauder, Roy E. and Frances (Buckwalter), Lebanon, Pa., first child, Nancy Louise, Dec. 27, 1954.

Schloneger, John and Amy (Wengerd), Louisville, Ohio, seventh child, second daughter, Charlene Joy, Jan. 1, 1955.

Schwartzentruber, Glenn and Fannie Mae (Schumm), Tavistock, Ont., a son, Brian David, Dec. 14, 1954.

Sollenberger, John B. and Doris Jean (Wadel), Chambersburg, Pa., third child, second son, James Eldon, Dec. 26, 1954. (One son deceased.)

Steul, Henry W. and Clara V. (Eichorn), Clarence, N.Y., third child, second daughter, Sally, Jan. 1, 1955.

Stoltzfus, Roy M. and Lois (Ehst), Snow Hill, Md., fourth child, third son, Jay Mark, Jan. 15, 1955.

Stutzman, Dan and Rachel (Roth), Albany, Oreg., fourth child, second son, Ellis James, Jan. 5, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager—Miller.—Delbert Willis Bontrager, White Pigeon, Mich., North Goshen cong., and Vera Louise Miller, Shipshewana, Ind., Shore cong., by Russell Krabill at the home of the groom, Jan. 13, 1955.

Carlisle—Harris.—Stanley Carlisle, Pueblo, Colo., Cheraw, Colo., cong., and Imogene Harris, Pueblo, Colo., cong., by Marcus Bishop at the Pueblo Mennonite Church, Dec. 31, 1954.

Brenneman—Krejci.—Stanley E. Brenneman, Kalona, Iowa, East Union cong., and Mary Ann Krejci, Eldora, Iowa, by Glenn L. Utterback at the Little Brown Church, Nashua, Iowa, Oct. 24, 1954.

Dionna—Benjiman.—Elick Dionna and Leretta Benjiman, both of the Rockway Gospel Chapel Mission, Minot, N. Dak., by John Stoll, Jan. 16, 1955.

Guengerich—Swartzentruber.—Owen Guengerich, Farmington, Del., and Twila Swartzentruber, Greenwood, Del., both of the Greenwood Conservative Church, by Nevin V. Bender at the church, Dec. 28, 1954.

Kauffman—Mast.—Herman Kauffman, East Lansing, Mich., Midland Mennonite cong., and Irene Mast, Hartley, Del., Greenwood Conservative cong., by Nevin V. Bender at the Conservative Church, Dec. 4, 1954.

Lantz—King.—Phares O. Lantz and Emma S. King, both of the Maple Grove cong., Atglen, Pa., by Aaron F. Stoltzfus, assisted by Calvin S. Kennel, at the Maple Grove Church, Jan. 15, 1955.

Martin—Snader.—Earl W. Martin and A. Fay Snader, both of the Weaverland cong., East Earl, Pa., by J. Paul Graybill at his home, Jan. 1, 1955.

Metzler — Leaman. — John Jacob Metzler, Brewton, Ala., cong., and Alta Jean Leaman, Lancaster, Pa., Columbia Mennonite Mission, by C. K. Lehman at the Mission, Jan. 1, 1955.

Peggar—Martin.—Vuriel Peggar, Owen, Wis., Loman, Minn., cong., and Martha Martin, Sheldon, Wis., cong., by D. L. Martin at the church, Dec. 24, 1954.

Raber—Yoder.—Ben Raber and Betty Yoder, both of the Martins Creek cong., Millersburg, Ohio, by Paul Hummel and D. D. Miller at the Martins Creek Church, Nov. 25, 1954.

Raber—Esch.—Merrill F. Raber, Kansas City, Kans., Argentine cong., and Beulah Esch, Phoenix, Ariz., Sunnyslope cong., by Frank B. Raber, assisted by Melvin Ruth, at the Sunnyslope Church, Dec. 31, 1954.

Sommers—Birky.—Earl Sommers, Louisville, Ohio, and Phyllis Birky, Kouts, Ind., Hopewell cong., by Samuel S. Miller at the Hopewell Church, Jan. 8, 1955.

Anniversaries

Brenneman, John M. and Anna (Good), Elida, Ohio, celebrated their golden wedding anniversary on Sunday, Dec. 26, at their home. They were married on Dec. 25, 1904, at the home of her parents, the late Simon P. and Barbara Good, by Bishop J. M. Shenk. Bro. Brenneman is the son of the late Moses and Mary Brenneman. They had 11 children, 7 sons and 4 daughters. One is deceased. They also have 22 grandchildren and three great-grandchildren. Bro. and Sister Brenneman wish to thank their friends and relatives for the many cards, gifts, and good wishes they received on this happy occasion.

Hartzler, Bro. and Sister Ira Hartzler were married Jan. 1, 1905, near Garden City, Mo., by the late Bishop J. J. Hartzler, father of Bro. Hartzler. They have 3 daughters all living in the home community, and one son died in infancy. They also have 7 grandchildren. Bro. and Sister Hartzler are 74 and 75 years old respectively and are enjoying good health. They have been lifelong members of the Sycamore Grove congregation, having been baptized at the same time by the bishop who married them. Open house was held the afternoon of Jan. 2.

Hershey, Silas N. and Lillie (Denlinger), Gap, Pa., celebrated their golden wedding anniversary on Jan. 12, 1955. They were married at the home of Mrs. Hershey's parents near Gap by the late Bishop Isaac Eby. They have 2 sons, 5 daughters, and 17 grandchildren. They are members of the Hershey Mennonite Church.

Zimmerman, Bro. and Sister B. B. Zimmerman, Columbia Mennonite Mission, celebrated their 40th wedding anniversary at their home January 9, 1955, from 1:00 to 5:00 p.m. They want to thank their many friends who came, and for the beautiful flowers and many other beautiful and useful gifts they received from their many friends, and also for the beautiful cards.

Zimmerman, Bro. and Sister Edd Zimmerman, Garden City, Mo., were married Nov. 10, 1893, with Bro. L. J. Heatwole officiating. Their ages are 86 and 79 respectively, and they are enjoying fairly good health. They have 5 children, 4 grandchildren, and one great-grandchild. Open house was held on Oct. 17 so that all the family could be present to help celebrate their 61st anniversary. They are faithful members of the Sycamore Grove Mennonite congregation.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byler, Nannie L., of McVeytown, Pa., daughter of the late Joshua and Elizabeth (Shearer) Harshbarger, widow of John Byler, was born at Mattawana, Pa., Aug. 26, 1869; died Nov. 18, 1954, after an illness of several months; aged 85 y. 2 m. 22 d. She is survived by 4 sons and 3 daughters (Jesse Byler, Emma J. Byler, both of Mattawana; Esther—Mrs. Chauncy Zook, Mill Creek, Pa.; Harvey E. Conneaut Lake, Pa.; Mary—Mrs. Benjamin Hertzler, Mechanicsburg, Pa.; Benjamin, Belleville, Pa.; and Wilber J., Hummelstown, Pa.), a brother and a sister (Francis Harshbarger and Mrs. Arthur Grassmyer), and 32 grandchildren. She united with the Mattawana Church in her girlhood and remained a faithful attendant and helper as long as she was able to do so. Funeral services were held Nov. 21, conducted by Ross Metzler, assisted by Raymond Peachey and Milo Yoder. Interment was made in the Pleasant View Cemetery.

Gehman, Israel B., son of the late Israel and Susanna B. Gehman, was born Sept. 19, 1877; passed away unexpectedly at his home in Adamstown, Pa., Jan. 7, 1955; aged 77 y. 3 m. 19 d. He was a member of Gehman's Mennonite Church, having been baptized Jan. 18, 1904, by Benj. Weaver. He was the last of his immediate family and is survived by his wife, Clara Hoffman Gehman, and one stepgrandson. Funeral services were held at Mellinger's Funeral Home, Denver, Pa., by Moses Gehman and David J. W. Noll of the Reformed Church. Interment was made in the Fairview Cemetery, Denver, Pa.

Gingrich, Emma Susanne, was born March 14, 1880, near Richfield, Pa.; passed away at Albany, Oreg., Mennonite Home for Aged, Dec. 9, 1954; aged 74 y. 8 m. 25 d. The family moved from Pennsylvania to Roseland, Nebr., when she was a child. There she grew up and in her youth accepted her Lord as Saviour and was baptized at Roseland Mennonite Church in which faith she remained faithful. In 1921 she went to Albany, Oreg., where she has since lived. She never married but spent her time in helping others. She leaves to mourn her passing one sister (Ida Snyder, Denver, Colo.), one brother (Marshall Gingrich, Albany, Oreg.), and many nieces, nephews and friends.

Mayer, Margaret Jean, daughter of Clarence E. and Mabel (Widrick) Mayer, was born Oct. 1, 1942, near Lowville, N.Y.; passed away Dec. 17, 1954, in a hospital at Rome, N.Y.; aged 12 y. 2 m. 16 d. She had been ill since birth. She is survived by her parents, 2 sisters and 2 brothers (Arletha, Pauline, Aaron Joseph, and Wilfred, all at home), and her grandmothers (Mrs. Rachel Mayer, Kitchener, Ont., and Mrs. Katie Widrick, Lowville, N.Y.). Two sisters and one brother preceded her in death. Funeral services were held Dec. 20 at the Croghan Conservative Church with Leon Martin and Elias Zehr in charge. Interment was made in the adjoining cemetery.

Messner, Emma, daughter of the late Simon and Sarah W. Hess, and widow of John J. Messner, died Dec. 26, 1954, at the home of her son-in-law and daughter, Mr. and Mrs. Howard Erb, Lititz, Pa., after a few years' illness; aged 75 years. She was a member of the Strasburg Mennonite Church. She had been a Sunday-school teacher for 25 years before becoming ill. Surviving are these sons and daughters (Harold, Lancaster, Pa.; Clarence, Minersville, Pa.; Robert, Harrisonburg, Va.; Albert, Strasburg, Pa.; Marian—Mrs. Laurence Horst, Chicago, Ill.; Dorothy—Mrs. Roy Witmer, New Holland, Pa.; Sara—Mrs. Mervin Denlinger, Ronks, Pa.; and Arlene—Mrs. Howard Erb, with whom she resided). Also surviving are 14 grandchildren, and these brothers and sisters (Ada—Mrs. Jacob Keener, Lititz; John and Edwin Hess, both of Akron, Pa.; Eva—Mrs. Roy Hess, Ephrata; Irene—Mrs. Jason Mellinger, Ronks, Pa.; and Helen—Mrs. Reid Oberholtzer, Norristown, Pa.). Funeral services were held Dec. 29 at the Strasburg Church in charge of Emory Herr and Jacob Harnish. Interment was made in the adjoining cemetery.

Neff, Joseph, second son of David and Elizabeth E. Neff, was born on Aug. 25, 1874. In early life he chose agriculture as his vocation, and he was always ready to adopt the latest and best methods of farming. In the spring of 1951 he was hospitalized for some time, and he never completely recovered his health. However, he remained active on the farm until June, 1954, when his strength failed so that he was compelled to cease working. He gradually became weaker until Nov. 27, when he quietly and peacefully departed this life; aged 80 y. 3 m. 2 d. Surviving are 3 brothers (John, David, and Henry), several nieces and nephews, and a large number of other relatives and friends. On Oct. 7, 1954, he accepted the Lord Jesus Christ as his personal Saviour, and with a longing desire, he later received Christian baptism and communion. Funeral services were held Nov. 30 at the home with Eli Nissley in charge. Burial was made in Midway, Ohio, Cemetery.

Stutzman, Joseph B., son of Joseph and Barbara (Troyer) Stutzman, was born Oct. 25, 1889, near Lincoln, Nebr.; passed away Dec. 23, 1954, at his home near Harrisonburg, Va.; aged 65 y. 2 m. 28 d. Death was due to a heart attack. As a boy he moved with his parents to Portage Co., Ohio. Here he accepted Christ as his Saviour and began a life devoted to his Lord. On Sept. 23, 1913, he married Minerva Selzer, who preceded him in death on May 15, 1948. To this union 3 children were born. In 1928 he with his family moved near Harrisonburg, Va. He was active in the work of the Sunday school, and gave over ten years of his time to the work of the Blue Ridge mission field, and in return won the love and respect of the people. He is survived by his children (Doris—Mrs. Oliver Keener, Harrisonburg, Va.; Joseph E., Drumore, Pa.; Barbara—Mrs. Durward Bowman, Harrisonburg), 11 grandchildren, 2 sisters and 2 brothers (Mrs. William Howitt, Union City, Pa.; Mrs. Eldon Miller, Hudson, Ohio; Lloyd J., Mantua, Ohio; and James, Schwenksville, Pa.), and many other relatives and friends. Services were held Dec. 26, at Weavers Church by Chester K. Lehman, assisted by Daniel Lehman and John E. Kurtz. Interment was made in Weaver's Church Cemetery.

Ulrich, Clayton N., son of the late Henry and Lizzie (Nauman) Ulrich, was born Nov. 9, 1880, near Manheim, Pa.; passed away at the Lancaster General Hospital, Lancaster, Pa., Jan. 13, 1955, after an illness of 2 weeks resulting from a stroke; aged 74 y. 2 m. 4 d. He was united in marriage to Lizzie Hammer who preceded him in 1923. To this union was born one son (Herman, Hanover, Pa.). He then married Katie (Snavely) Nauman in January, 1925. To this union were born 5 children (Roy, Manheim; Mae—Mrs. Paul Kline, Lititz; Martin, Manheim; Esther and Grace, at home). Also surviving are a stepson (Clarence Nauman, Manheim), 11 grandchildren, one great-grandchild, 2 sisters (Mrs. Annie Christ and Amanda—Mrs. Elmer Weidman), one brother (John Ulrich), and many other relatives and friends. He was also preceded in death by his second wife on Oct. 7, 1950, and one sister who was

killed in a train accident. In his youth he united with the Fairview Church of the Brethren, and in the last years he transferred his membership to the Manheim Mennonite Church where he was a faithful member and in his regular place every Sunday morning. Funeral services were held at the Manheim Church, Jan. 16, in charge of Ira Huber and Homer Bomberger, with burial in the East Fairview Cemetery.

Yoder, Mary Malinda, daughter of the late Jacob and Leah (Hooley) Kauffman, was born Aug. 8, 1865, in Noble Co., Ind.; departed this life after a lingering illness Jan. 15, 1955, at her home in Belleville, Pa.; aged 89 y. 5 m. 7 d. In her youth she became a member of the Mennonite Church, in which church she remained faithful until death. On Feb. 16, 1888, she was married to Ezra M. Yoder, who died 11 years ago. To this union were born 9 children, 6 of whom survive (John C., Mrs. Elsie Byler, Cora —Mrs. Harry Smucker, Mrs. Anna Grassmyer, Miss Charity Yoder, all of Belleville, Pa., and Frances—Mrs. Edward L. Smith, Winona Lake, Ind.). She was predeceased by an infant son, a son (Ezra), and a daughter (Eva—Mrs. McNitt). She is also survived by 8 grandchildren and 5 great-grandchildren. Funeral services were held in her home in charge of Emanuel Peachey. Burial was made in the Locust Grove Cemetery.

ADDRESSES WANTED

The list below is of persons whose marriage notices we have published but who may not be getting their free subscription to the GOSPEL HERALD because we have no addresses. In some cases the address was merely omitted by the minister reporting. In others the minister said the address would be sent later. But such things are easily overlooked. If these persons are now ready to receive their magazine, we would be glad to get the address from anyone who knows it. Address Gospel Herald, Scottdale, Pa.

—Editor.

Max Keith Weldy	Weaver W. Martin
Jonas R. Martin	Mahlon R. Diller
Roland Landes	Robert C. Lehman
Allen S. Weaver	Jay Harold Stoltzfus
Willard Ropp	Henry D. Miller
Floyd Kropf	Ivan Gehman
Paul F. Detweiler	Frank Dale Miller
Norman Lyndaker	Glen Burmeister
Paul Howard Miller	Mark J. Bontrager
Melvin Martin	Wilbur H. Stauffer
E. Richard Good	Ira Livengood
Walter Petersheim	Jay Pierce
Gerald L. Brenneman	Richard H. Frank
Amos Samuel Gish	J. Nevin Weiler
John Harlan Burkhart	Loren J. Eby
Darrell M. Hostettler	Warren Fuller
Clarence D. Helmuth	

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Red-Headed, Rash and Religious, by Don McClure; Board of Christian Education of the United Presbyterian Church of N.A.; 1954; 142 pp.; $2.50.

This book is composed of excerpts which the author, a missionary in the Anglo-Egyptian Sudan (between Egypt and Ethiopia), wrote "back home" in letters to his folks, without any intention of eventual publication. Given are interesting incidents of tribal life, customs, missionary work, and adventures, and especially McClure's experiences in hunting (including plenty of narrow escapes).

Here the missionary to the Sudan is shown to be preacher, teacher, doctor, labor supervisor, and big game hunter. Missionary life is shown to be hard but pleasant when filled with the urgency of the Gospel.

This is a clean story, full of adventure for Christ. It is easy to read and reminds one of Dorothy McCammon's **We Tried to Stay** of casual offhand reports of experiences in China. Boys and girls, parents, and especially men with hunting fervor, will enjoy this message. Give a copy to junior or to Dad, and then watch the whole family eagerly await their turn to read it.—Ford Berg.

Items and Comments

Some of us who were fearful when a military man was elected president of the United States can thank God for the generally peaceful attitude of President Eisenhower. He has at this writing refused to be excited by the militaristic hotheads who want to take military action against China. It is reported that on two occasions within recent months he has vetoed plans for the use of small atomic bombs against Communist forces, and it is further authoritatively reported that there is real progress toward international atomic disarmament. Let us pray for our President and for our Congress that in the present delicate situation militant attitudes may not plunge the world into irretrievable disaster.

* * *

John Marshall Harlan, who was recently appointed to the Supreme Court by President Eisenhower, is the grandson of the John Marshall Harlan, also a member of the Supreme Court, who in 1896 dissented from the Court's majority decision providing "separate but equal" facilities for colored people. Justice Harlan at that time said, "Our constitution is color blind." Now that the whole Court has agreed with that early dissent, it is significant that the younger Justice Harlan will participate in deciding how to implement the decision of last May outlawing segregation in public schools.

* * *

The long-promised Navaho New Testament is now in the hands of the printer, according to an announcement by the American Bible Society. The complete manuscript of this Testament was brought to the Society by Mrs. Etta Dalton, a Navaho Indian. The Navaho language is exceptionally difficult and the recording of it has been complicated by several different orthographies. There are almost 75,000 Navaho Indians living in Arizona and New Mexico, so the need for the New Testament is very great.

* * *

The pastor of the First Baptist Church in Spartanburg, South Carolina, has had what he describes as "electrifying results" with a "book-of-the-month" club in his church. He picks a book of the Bible for each month and asks his congregation to read it all during the month. For one evening service he preaches on the book-of-the-month. Attendance at this service always exceeds that of other evening services.

* * *

There have been widespread warnings of the probable dire effects of atom bomb explosions on children born. The first figures on this that we have seen have been issued by the National Congress of Japanese Midwives, regarding births in Hiroshima since the bomb explosion there. Of the 30,000 children born in Hiroshima since that time one in seven were abnormal, 471 stillborn, and 181 pregnancies had to be prematurely terminated. We quote from the **Christian Century:** "Of the abnormalities, 1046 children were born with degenerate bone structure, muscle, skin, or nervous systems; 429 with deformed noses or ears; 254 with deformed lips or tongues; 59 with split palates; 243 with deformed inner organs; 47 with deformed brains; 25 without brains; 8 without eyes and eye sockets. Pre-bomb Hiroshima experienced a comparatively small rate of abnormal births." One must remember, too, that the bomb exploded at Hiroshima was a very small one compared with those now available.

* * *

The Post Office Department at Washington has rejected a suggestion that a special stamp be issued in connection with the 100th anniversary of the founding of the Young Women's Christian Association. A spokesman for the Department said it had made a firm decision as a policy matter not to single out any religious organization for special honor regardless of its nondenominational character.

* * *

A "spiritual advisor" will be provided for every primary and secondary school in Argentina starting in the 1955 school year, the Ministry of Education in Buenos Aires has announced. The advisers will be charged with the duty of inculcating morality in the school children. Separate advisers will be furnished for boys and girls. The ministry said the co-operation of the Eva Peron Foundation and similar organizations would be sought in selecting the advisers.—**RNS.**

* * *

The Foreign Missions Board of the Presbyterian Church in the United States of America has adopted a budget for 1955 of almost six and one half million dollars, a quarter million increase over the 1954 budget, according to the **Associated Press.**

* * *

Religious News Service reports from Buenos Aires that the Argentine news vendors' union in a pledge of loyalty said: "God is present on earth in the august person of Peron. God only existed for the rich and powerful until you performed the miracle of opening the gates of heaven for the benefit of those who never had any religion."

* * *

The first Coptic monk ever to study in the Western Hemisphere is in the United States. He reports that his church is experiencing a period of revival after nearly a century of neglect, ignorance, and submissiveness to Moslem domination. He paid tribute to the work of United States' and other foreign missionaries, and credited them with laying the

groundwork for the revival. The Copts represent the church which broke away from Rome at the Council of Chalcedon in the year 451. It has an estimated membership of 10,000,000.

* * *

An evangelical hospital in Buenos Aires is about to become a reality. The Evangelical Hospitalization Plan Organization has bought a large sanatorium in the geographical center of the city. Within the next few months an interdenomination committee hopes to raise a half million pesos (about $35,000) from local Protestants to cover the purchase price. Doctors, nurses, and other personnel will be Protestant.—Christian Century.

* * *

The radio voice of Christian Korea, the second evangelical radio station in the Far East, began operation on December 1. The radio station was built by the Korean National Christian Council and various missionary groups. This radio voice of evangelical Christianity will cross the Iron Curtain barrier. This is the first privately operated station to be granted a permit by the Korean government.

* * *

The nation's 2,699,327 church school teachers volunteer "somewhere between 5,000,000 and 8,000,000 hours a week," according to an estimate in the current issue by the editors of the **International Journal of Religious Education.**

* * *

The American Bible Society is sending supplies of paper to Hungary for the manufacture of 30,000 Bibles. In addition, scholarly editions in Greek and Hebrew for pastors and theological students, as well as limited supplies of illustrated Gospels in six languages are being shipped to Hungary and Czechoslovakia. Bibles and Testaments with Psalms have been sent to Yugoslavia and 150 tons of paper and funds for distribution work have gone to East Germany. Thus the Bible is going behind the Iron Curtain. Russia and some Soviet-controlled areas are still closed to work of the society. However, Scriptures are on hand for shipment to Russia "as soon as doors for which we are constantly seeking are opened." Steps are being taken to supply Scriptures for the millions of Chinese who live outside of the China mainland in southeast Asia. For these and other areas of expansion the Bible Society is seeking additional funds.

* * *

Plans to establish a full-time training school for colporters in Latin America have been announced by the American Bible Society. It is planned to offer a one-year course of intensive training to men who will then assist agency secretaries of the Bible Society in the distribution and use of the Scriptures. During the past year more than 3,000,000 volumes of Scripture were distributed in Latin America. This is 65 per cent of the Bible Society's foreign circulation.

* * *

White women in South Africa are complaining that if the government's scheme to remove Africans to special preserves is carried through, they will have to do their own work.

CAESAR

WASHINGTON



NAPOLEON

These men were probably great and they won many victories!
But they didn't have an

ANSWER to WAR

Great men have tangled with the ethics of war since history began. Always behind the drums, and flags, and bugles, and medals, and parades, there have been the dissenters; those not quite ready to kill for glory, or to justify war in self-defense. The chances are that you and your children are also facing the problem. What answers have you found?



For your renewed thinking we recommend two books. *Answer to War,* by Millard Lind, $1.75, is an understandable yet surprisingly profound discussion of nonresistance. Youth and adults will find it stimulating. For a more extensive survey of the issues, we refer you to the book, *War, Peace, and Nonresistance,* by Guy F. Hershberger, $3.50. Send your order today!

Mennonite Publishing House, Scottdale, Pa.



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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

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MENNONITE BIBLICAL SEMINARY

The New Testament View of the Ministry

By John H. Yoder

Several recent articles, letters, and editorials in the GOSPEL HERALD have drawn our attention to the problem of the Christian ministry and the changing attitudes of some of our churches with respect to the meaning of the responsibilities of bishop, pastor, and minister. We have been reminded that in a changing world there is no virtue in remaining static, and that new situations challenge the church to find new answers to the problems which surround her in her task of proclaiming to the world the Gospel of salvation and edifying herself to become a "living temple."

But not everyone remembers with sufficient clarity that change for change's sake is no more valid than conservatism for conservatism's sake. The real question is not *whether* change is necessary; it is *whither* and *when* and *how* that change should be brought forward, so that we cannot be sure whether what is going on is a wise solution to a problem clearly seen, or a half-unconscious imitation of someone else's way of doing things. Especially since the concept of the Christian ministry varies so greatly between the various denominational traditions, we must be clear that we know what is meant when we use the terms "pastor," "minister," and "layman."

There is room for disagreement as to whether the New Testament can answer *all* our questions in this whole area. Many who would not want us to doubt their acceptance of Biblical authority feel simply that the Bible does not solve twentieth-century problems and that any appeal to its authority is a too-simple solution. Be that as it may, the fact remains that the New Testament view of the ministry, even if it is inadequate (which the writer does not believe) to guide us today, must be the starting point for any discussion. Even if inadequate, the example of the early church must have at least as much to teach us as the example of the Anabaptists or the Presbyterians or Methodists of our day.

The Apostolic Ministry

In order to see in what way the church of the New Testament can be an example for us, we must first deal with the one way in which it clearly cannot be directly imitated. The church of the New Testament was built by the apostles. This term does not signify only the Twelve plus Paul, for in I Cor. 15 Paul distinguishes between the Twelve and "all the apostles." But though we cannot know in detail who were the apostles, we can tell that the office was clearly defined; it belonged to someone who had seen Christ risen (I Cor. 9:1; Acts 1:21) and could therefore be a "witness of the resurrection," and who had received from Him the commission to bear to the ends of the world that testimony.

That the office of apostle was of the greatest authority is clear from the vigor with which Paul defends it at various times (especially Gal. 1; I Cor. 9 and II Cor. 1–5; Rom. 1:1, 5, 6) as well as from the way in which he reprimands and exhorts his spiritual children. That it is an office which is unrepeatable and untransmissible is clear from the fact that its foundation is the commission of the risen Christ, and from the fact that though the apostles had helpers and delegates (Timothy, Titus, Mark), we have no indication that they had successors. On the contrary, we can see Paul's conscious effort to bring his churches to the point where they can function with no more need of an apostle.

Thus we shall not attempt to reproduce within our churches the office of apostle, and some of the acts of Paul cannot be taken as examples for us. The nearest thing to an exception to this statement is the case of the evangelist in a pagan environment, whose authority for the young church will in some ways be similar to that of the apostle. The true evangelist will also follow Paul's example in preparing the young congregation as rapidly as possible to get along without him.

But if we do not have among us a continuing series of apostles, we have a source of authority which the early church did not. Scripture is the form apostolic authority takes for our age. Even Catholicism, which later was to claim that apostolic authority can be transmitted from one pope to the next, recognized that fact when it began to use the concept of the *canon*, i.e., of the list of writings which, since they have apostolic authority, are not on the same level as other Christian literature. The fixing of the canon did not mean the establishment of a doctrine of inspiration, but a judgment that these 27 books rested authentically on apostolic authority. The New Testament thus replaces the apostles for us as witness to the resurrection of Christ and thereby as foundation and guide of faith and life.

The Pastoral Ministry

The word "pastor" is foreign to the traditional Mennonite vocabulary. Where we find it used we may be rather sure that the user has let his vocabulary, and perhaps his thought, be influenced by the usage of other traditions. This is not necessarily a bad thing, but it is worthy of note that the term carries with it connotations coming from the time of the state church and the church in which a sharp distinction is made between "the cloth" and "the laity."

The idea, however, in its root sense, "shepherd," is a Biblical one and is used in the Confession of Schleitheim. It gives figurative expression to the responsibility of guidance, nurture, and loving care which the Good Shepherd turned over to the apostles (John 21:15-17) and the apostles in turn to others (Acts 20:28 ff.). In contrast to the office of apostle proper, the function of pastor is therefore transmissible; it is truly the primary office in the church after the apostle's departure. It involves responsibilities for leading the congregation in worship, in service, in seeking God's will, in discipline if necessary, in counseling, in the admission and training of new members; in short, the pastoral ministry is the primary human leadership of the church.

Yet having said this, we must hasten to add that this pastoral ministry is not all that it has been made by the churches

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"We Would See Jesus"

BY AUDREY SHANK

We speak the words with eagerness the same
As they so keenly felt who sought Him then.
Our hearts are longing, and the burning flame
Of our desire is bright. We know that when
The multitude of cares ("They could not see
Him for the press . . . ") will leave our souls
and let
Us be in perfect peace, we shall be free
To see Him face to face as those who met
Him then. And as we in our longing kneel
To pray, the burdens somehow grow obscure,
FOR WE SEE JESUS, and on seeing, feel
A joy complete to know we are secure
In Him, the Glorified, the perfect Son
Of God, the altogether lovely One.

Broadway, Va.

which have in past centuries had "pastors." This is why the word must be used with extreme care. Before going on to elaborate on this caution, we should, however, first examine two other terms which the New Testament uses more frequently to designate the same office. One, "elder," goes back to Jewish usage. Already in the accounts of the Exodus we read that the elders were the holders of authority in Israel. The same term continued to be used in the synagogue worship of Judaism at the time of Christ. It refers of course both to physical age and to the wisdom of experience.

The other term, "bishop," comes from the Greek rather than the Jewish tradition, and refers to the function of *overseer* or supervisor. It thus refers more to the nature of the responsibility, whereas "elder" refers more to the qualifications. The important thing to hold fast is that all three terms refer to different aspects of *the same office*. The three terms do not refer to three different sets of responsibilities, in which case we would have the very difficult task of telling them apart, but all three serve to describe the same function. This is clear in Acts 20; I Pet. 5, and Titus 1, where the various terms are clearly used as synonyms.

One strong difference between this and the common understanding of the "pastoral ministry" is that there were generally several elders-pastors-bishops in one congregation. New Testament usage is uniform on this point. Thus instead of a single pastor per church we must think of a council of pastors, sharing the responsibilities of leadership in all the areas mentioned above as belonging to the pastoral ministry.

Of the three terms, "elder" is probably preferable, because both the other terms have acquired undesirable meaning through the history of their use. "Bishop" in the Catholic, Anglican, and Methodist churches refers to an office held by one man over not just one church but several; the like of which does not exist in the New Testament except for the apostles and evangelists. "Pastor" likewise has come to signify a post held by one man alone, as can be seen from the tendency in Mennonite circles to begin using it when a church employs for the first time a full-time supported minister. This narrowing of the religious responsibility to one person who makes it his profession has led in turn to the term "layman," which is meaningful only in contrast to the idea that religion is somehow the domain of professionals. It is a term which is not at home in the New Testament nor in Mennonite tradition.

It is thus clear that, since the New Testament church entrusted the pastoral ministry to a council of elders, the movement toward a one-pastor system is not a movement in the direction of the New Testament example. That does not necessarily condemn it; but the burden of proof would seem to lie with those who feel that the Biblical example is not to be followed. The articles and editorials in the GOSPEL HERALD thus far have not attempted to supply this proof.

If, on the other hand, the New Testament example does have authority for us, we should want our churches to move in the direction of the form of organization which is led by a council of elders. Many congregations already have such councils or boards of trustees, but with a business function and usually as rotating elective offices. Our interest should be that such a council should become more and more the real organ of congregational leadership, bearing responsibility for worship, for discipline, for exhortation, for pastoral care.

Other Ministries

The New Testament church had a wealth of other ministries; healing, prophecy, speaking in tongues, and still others, which are grouped under the name "gifts." Except for the function of the prophet, we cannot tell to what degree these gifts were permanent or were officially recognized by the church. The New Testament gives us no reason to suppose that their presence is not normal, even for our time, but at present we need not answer the question whether their absence in our time is to be regretted. At any rate this question is not essential for our present study.

We already mentioned the ministry of the evangelist, which is the nearest to that of the apostle, but which ends when a church is founded. This calling is not dependent upon some higher churchly authority, such as a conference or a mission board; sending out evangelists is part of the responsibility of the local congregation. The mission board is needed to organize and facilitate the evangelist's work, but his commission and his authority come from the sending church. Without this functioning as a base for evangelization the church has not fulfilled its commission.

The ministry which is least discussed in connection with this problem is that of the "teacher." Yet this is the point at which we are likely to be helped to answer the question with which we are dealing. The teacher's purpose is to give to the members of the church, especially the new members, an understanding of the meaning and background of their faith. In New Testament times this teaching was based upon the Old Testament and information, passed on by memory, about Jesus' ministry, passion, and resurrection. We may think of these reports as the basic elements of the Gospel story which was later put on paper, and some parts also found their way into Paul's writings (such as I Cor. 15:3-7). In our time this teaching becomes still more necessary, and its basis is the Bible. Contrary to what is the case for the other offices, this one requires a certain degree of intellectual preparation; it is also important to note that it is a dan-

(Continued on page 124)

Our Readers Say—

Among other evangelical church papers the GOSPEL HERALD is one that we just haven't been able to get along without these fourteen years of our married life. This is not only because some of those responsible for its production are among our friends in the Lord, but because of its content.

The size of the paper makes it possible to present a very wide range of subjects. . . . I would appreciate more articles with a definite challenge to the reader concerning the power of God in their lives . . . such issues as the outpouring and baptism with the Holy Spirit for service, the healing of the body in answer to prayer and faith, and the proper use of spiritual gifts. . . .

We welcome the slight change in format. . . . High points of interest for us are . . . the editorials, the front-page article, the poetry of Lorie Gooding, the field notes of events among the "plain people," and the more personal "Our Readers Say—" column where opinions meet in a friendly way.—*Andrew A. Miller, Holmesville, Ohio.*

We all realize that ministers are key persons in planning the local and total program of the church. We have committees to help our churches and co-ordinating agencies to work for efficiency. I want to make one small suggestion to every minister, one that I believe will be appreciated by all if taken seriously.

I believe that unnecessary delay, inefficiency, and embarrassment as well as expense is evident to all promoters of congregational and conference programs because a number of us are very slow in answering church correspondence. Many costly telephone calls would be unnecessary if all of us could be counted on to answer letters. I believe I am only one of many who attempt to plan the church program and am counting upon other brethren to help me as speakers. May we hear from you promptly?

A suggestion: have a separate letter box for correspondence that should have attention. Aim to be able to see that box empty before the next day's mailman calls. Procrastinating in this responsibility will not help. You are very busy, but the busiest men in our church are those who could be trusted with small responsibilities (such as answering correspondence) and thereby became the conscientious men in the church to whom our denomination looks for faithful guidance.—*Peter B. Wiebe, Goshen, Ind.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Beyond Ourselves

Self-discipline is something we all must learn. An important part of the process of growing up is learning independence and self-control. There is something wrong with the youth who still has to be controlled at every turn, who needs someone to answer all his questions and solve all his problems. One should learn to make his own purchases, to choose between good and bad courses, to say "no" to unworthy impulses. Maturity involves making one's self behave.

But while we are learning to manage ourselves, we also learn how hard we are to manage. Paul said long ago that the things he really wants to do he doesn't do, and the things he really doesn't want to do, those he does. He discovered in his sinful nature a law that is contrary to the law of God. He learned that only the power of God could give him deliverance from his own sinful self. His spiritual maturity, then, consisted not only in learning to manage himself, but in learning to do this through a power beyond himself.

There are people who have grown up in years and in physical maturity, but who are still very immature in self-discipline. They are the slaves of passions and impulses and conditions. They rage and lust and strike and fume. They pout when they can't have their way. They demand and grasp for their selfish satisfaction. Their days are a compound of gloating and regretting. They try to manage other people and other things, while they themselves are running wild.

Then there are people who practically make a cult of self-discipline. They hold their thoughts and tongues with bit and bridle. They march their desires in ordered columns. They make it a matter of pride never to be caught off guard. They get as much satisfaction from making themselves behave as our young men used to get in managing a fractious horse. But the trouble is, their selfish pride in accomplishment is about as far from true godliness as is the uncontrolled course of those whom they despise as weaklings.

Those whose true moral sensitivity is derived from the Holy Word and the Holy Spirit soon learn that in themselves there is neither good nor power to be good. They rejoice, not in self-mastery, but in being mastered by the power of God. The farther they advance in holiness, the more they are aware of their own inability to please God. Their self-discipline is expressed in an acceptance of the divine code and a yieldedness to the Spirit which alone can work righteousness. They progressively judge those things which God reveals to them as unholy, and open up the channels of their being to the free flow of a righteousness which comes from above. Life thus achieves a quality that is beyond themselves. They impress people, not by their rigid self-control, but by their evident Spirit-control.

Such doctrine as this, no matter how well someone might be able to write it, will probably never make the best-seller lists. For people love self-flattery; they want to be told that they can manage without God. The carnal man is pleased if he can achieve morality and maturity and poise within his own resources. There is offense in any insistence that we ourselves must be conquered by a Cross, and must be dependent on something beyond ourselves. But only those who get to the end of self and are filled with the power of God through Christ and the Holy Spirit will have achieved a true and effective self-discipline.—E.

A Good Inheritance

"Progress in the field of human thought is never attained by discarding the valuable elements in the thought of one's predecessors." These words of a current writer remind us to look backward as well as forward as we are searching for the right ways. The present is built upon the past and will be hanging in mid-air if it kicks its foundation away. There have been many generations of wise men who have met problems at least similar to ours, and what they thought and did is of great value to us. We are foolish indeed to discard the inheritance of example and counsel which is ours for the taking.

That does not mean that we must be bound by precedent. Our fathers made improvements as they went along, and we should follow their good example in that. New situations may require new solutions. New knowledge and new perspectives must be made use of. It is folly to live today as if it were still yesterday.

But it is just as foolish to live today as if there had been no yesterday. Our fathers had their ways of thinking and doing. What were their reasons? Why did they adopt what they did? Why did they discard certain ideas and methods and hold to others? If we can find the answers to these questions, they should help us immensely in the understanding of the problems which we have to solve. We may find a wisdom in the decisions of our fathers which we cannot surpass. There may be some permanent principles involved which we may not have seen at first.

We sometimes become impatient when changes come slowly. But the resistance to change may often be our salvation. Our upstart notions need the ripening and the modifications which they receive as we are waiting for others to become convinced. In the process our new ideas become oriented into the past and are enriched as they bring along something of the wisdom of yesterday. Let us be grateful that we cannot rid ourselves of antecedents.—E.

Mennonite Automobile Aid, Inc.

BY JOHN D. BURKHOLDER, JR.

For a number of years there has been a growing consciousness on the part of the leadership of the church that some provision should be made for the brotherhood whereby there could be a mutual sharing of losses due to accidental damage to vehicles owned by our people. This feeling crystallized in a directive by General Conference in 1953 as follows:

"That General Conference request Mennonite Mutual Aid to continue its study of a plan, under its auspices, for co-operative aid in case of automobile accidents to cover those losses commonly covered under collision insurance, and which will be designed to serve the entire brotherhood, and to put this plan in operation as soon as possible" (Mennonite General Conference Report, 1953, p. 79).

In accordance with these instructions, Mennonite Automobile Aid, Inc., was chartered Dec. 3, 1954, as a nonprofit corporation under the laws of the State

(Continued on page 127)

THE NEW TESTAMENT VIEW OF THE MINISTRY (Continued)

gerous assignment which if unfaithfully fulfilled can be exceptionally damaging. Jas. 3:1, II Tim. 4:3.

In Mennonite tradition this charge corresponded to the office of *Diener am Wort;* the Dutch Mennonites, in fact, used the term *Leerar,* teacher. In translating this "preacher" or simply "minister" we lost the reference to the teaching function. Yet this function, in contrast to the pastoral ministry, is the one which needs a changing emphasis in our day. The responsibility to explain to Christians, new and old, the meaning of their faith in relation both to Christ and to today's problems is constantly growing in difficulty. It requires more and more study; not only intellectual capacities, but also technical training and the accumulation of information become more and more indispensable. It thus is fully justified, and in line with the New Testament understanding of this office, for those whom the church calls (in confirmation of God's call) to be teachers to obtain the technical education which will enable them to do their job properly. Yet no amount of training justifies giving to the teacher the pastoral responsibilities. Sometimes some of the elders may also be teachers (I Tim. 5:17), but the teacher is not automatically an elder (as, for instance, when he is young) and in any case not the only elder, nor the only person with anything to contribute in the worship service.

Next we may turn to the question of material support for the minister. Again we must draw the distinction, not always kept clear, between the various ministries. The task of evangelist is by its nature a full-time occupation and is worthy of support (I Cor. 9), but the evangelist would sometimes do well to follow Paul's example and make as little use as possible of that right. Since the teacher's responsibility can also be a full-time obligation, support is also normal, as for elders who are at the same time teachers. I Tim. 5:17. For elders who are not also teachers or evangelists the matter is different. They might have a certain claim to support, but they are urged not to think of their service in that way. Acts 20:32-35; I Pet. 5:2.

What then are we to think of the trend in our churches toward the one-minister pattern? Clearly, if either the minister or the congregation expects his assignment to be taking over single-handed the entire pastoral responsibility for preaching, discipline, visiting, and all the work of the church, we must conclude that this is a serious deviation from the Biblical pattern. Especially is this the case if the new minister is young and comes from outside the congregation, so that he does not meet the requirements for an elder.

But, on the other hand, it would be possible for this trend, if carefully guided, to bring our churches closer to the New Testament example than before. The conditions under which this would be the case grow out of the preceding study: (1) The minister who is thus called and supported must have the technical capacity and the spiritual gifts and calling to be a teacher; (2) His responsibilities will be clearly limited to teaching, to evangelism (which deals with the non-Christian environment), or to technical services like secretarial work and music directing for the congregation; (3) The pastoral responsibility proper will be borne by a council of several elders-bishops-pastors.

Basel, Switzerland

75 Years Ago

(From *Herald of Truth,* February, 1880)

Bro. Johannes H. Van Steen, of the Prussian Mennonite Church, Beatrice, Nebraska, recently visited Elkhart and accompanied J. F. Funk to Haw Patch. . . . The Brethren in the vicinity of Beatrice sustained a severe loss in the burning of their new church.

The Amish brethren on Haw Patch, La Grange county, Indiana, have just completed their new Meetinghouse and permanently opened it for services on . . . January 25th. The building is . . . 38 x 52, built of brick. . . . Services were conducted mostly in the English language, by J. F. Funk. . . . Another interesting meeting was held in German on Monday forenoon. The house cost $2000. . . .

"Our churches [Lancaster County] are in a growing condition. During the year three new churches were built in the places of old ones . . . and two were built in new localities, one of them in the city of Lancaster."

. . . concerning the Martyr's Mirror . . . I . . . hope that if you publish the work in English you will give it to us entire . . . an abridgement is necessarily unreliable. . . . After two Dutch editions and five in German, four of which were printed in America and all without curtailment, surely we can afford one complete edition in English.—Samuel W. Pennepacker.

Two-Way Sermon

I saw two hundred lepers near Taipei today.
They sat before me in a church, down there away
From elevated pulpit chair where I surveyed
The crippled congregation ere we prayed.

Then I, the clean, with two interpreters between,
Did speak the words of life to them who were unclean.
Mainland Chinese and Taiwanese in turn did hear
The English words transferred to sounds that fit their ear.

It took three times as long as usual to speak.
Between the rounds of lingual thought-transfer there streaked
Into my soul such moving meditations rare
As made me silent breathe a simultaneous prayer:

"What is it, Lord, that I have done or have not done
That I deserve to stand up here with every one
Of body members whole, while they to whom I speak
Down there do have such ghastly, painful-scarred physique?"

"You don't! You don't deserve," methought I heard God say,
"Your health." As though you think my blessings are for pay!
Your lungs and legs and ears and eyes are gifts from me;
I should be thanked when you can breathe and run and hear and see!

"And as for these to whom you now do speak, they're mine;
You can not see the details of my wise design.
Be grateful, son, for uncontaminated health,
But, too, trust me to bless this leper commonwealth."

Of th' all-sufficiency of Christ I spoke today.
And while I preached, the congregation seemed to say
A meaningful amen; in fact, preached back to me
Impressive proof of what a Christian life can be.

And then it seemed to me that with an X-ray view
I saw through th' unclean bodies sitting in the pew
To cleansed hearts that shone as pure as flesh showed vile,
And knew the reason why they worshiped with a smile.

—Norman A. Wingert, in **Osaka Mail-Sack.**

(The Chinese Nationalist Government in Formosa operates a large leprosarium fifteen miles out of Taipei. Of the seven hundred lepers there, two hundred are Christians. The two-way sermon was preached at their regular Sunday morning worship service.)

MISPLACED VALUES

By Royal Abe

Several weeks ago we had "A Study of Values" as our Sunday-school lesson subject. It was a timely and practical subject, with several verses from various chapters of the Proverbs for the text.

We are often made to wonder why so many people are absent from the Sunday morning, Sunday evening, and midweek services. I believe we can safely say it is because of "misplaced values." We value other things ahead of God's business; we visit friends or relatives or new places, or perhaps some (in itself) harmless recreational center. Many just stay at home; some are too sleepy on Sunday morning to get up after, possibly, a misspent Saturday night; others may be working or getting ready for next week's work. We have placed earthly values above spiritual; we are missing the mark in valuation because we are aiming too low. We have forgotten to seek "first the kingdom of God, and his righteousness" (Matt. 6:33). We comment on the increasing trend toward worldliness, but we forget how much we could help slacken the pace if each one of us would center our thoughts more completely in Him who said, "I will never leave thee, nor forsake thee" (Heb. 13:5).

The time has come when Christians, and others as well, should be concerned as to *what* values are placed *where*. However, I also believe this lack of concern has been in existence even from the beginning of the human family, possibly to a lesser degree. Remember how Eve regarded the shallow promise of Satan of more value than the promises of God, and how Cain considered the carrying out of his own stubborn will more valuable than obedience to God. Someone may say, "They didn't know better." Why not? God talked with them face to face. Gen. 4:3-8.

Just think how the children of Israel looked back toward Egypt with yearning hearts, craving for the leeks and onions, preferring the bondage of slavery in Egypt to pressing forward to a land flowing with milk and honey, even after God so graciously and miraculously relieved them of that bondage and removed all obstacles for them. Let us look at Nebuchadnezzar and Belshazzar, his son, after him. How greedy they were for worldly power and prestige, how deep into sin they went to achieve their aims, even to using the golden and silver vessels from out of the temple! They were not concerned that they one day would be called to give account to God. Saul of Tarsus placed great value on his education, and looked with great eagerness toward leadership in Jewish circles. He was striving hard for that goal, even having men's lives taken who dared oppose him.

One could go on listing names of men and women, even right down to our day, whose thoughts and ideas of values have been much off center. But even though this side of the ledger is dark, thank God, when we turn the other side there is written a different story, and we see men and women who have viewed values in their proper perspective.

After the old man, Saul of Tarsus, was crucified and Paul, the new creature in Christ, was born, we see all things become new. Paul looked in a new direction for values, and even to his dying day he never tired of reaching for greater heights in values. He counted all his earthly gain as nothing, compared to the bliss which awaited him in the glory world—a reward for faithful service to the Lord whom he had so sternly opposed.

The Apostle Paul went to Damascus as a proud Pharisee and left humbly in a basket.—Harvey E. Shank.

Let us consider Stephen, who knew that he must serve God regardless of cost, and the giving of whose life was instrumental, through the power of the Holy Ghost, in bringing, not only Paul to Christ, but also many others who heard Paul's testimony after conversion. Stephen, like John the Baptist, knew that his decreasing would mean increase for Christ's kingdom here. He didn't just aim to "get by"; he placed God's business of value above everything else.

See Mary as she breaks the box of precious ointment, the perfume of which fills the house, as she bathes and anoints the tired, weary feet of her Saviour. Look with me as she sits at Jesus' feet, eagerly drinking into her thirsty soul the wonderful message from the lips of her loving Master. She has recognized the importance of His doctrine, His teaching being, not to be overburdened with earthly cares, and that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

John the Baptist was willing to stand firm for the truth of the doctrine of Christ; he was willing that he himself should decrease that Christ might increase.

In the Old Testament times there was Job who was able and willing, through the grace of God, to suffer the loss of all earthly, material things, and endure bodily affliction and dare to say, "Though he slay me, yet will I trust in him" (Job 13:15). He preferred to suffer this affliction for a short period of time, and continue on in God's favor, rather than to curse God and die, as was suggested that he do, and deliberately cast his own soul into hell.

Daniel chose to be true to his God, the living God, and accept the consequence of a wicked king's decree. Even the hungry lions or the white-hot furnace held no fear for him. He believed that though the lions might tear his body to shreds and devour it, his soul would live on with God.

Ruth chose rather to live in a strange land of strange customs, and serve the true God (Naomi's God) than return to her old friends and the sin and drudgery of idol worship.

One could go on and on naming men such as Moses, Abraham, Isaac, Jacob, Joseph, and many others, and women also, but beloved, let us consider for a time the day in which we live, our day. Where are we placing values today?

I read just recently of a young physical education instructor in the high school of one of our eastern cities who was dismissed by the board of education for refusing to teach dancing to teen-age girls. That man realized the terrible end of the sinful pleasures of dancing. I also read once of a churchgoing mother who gave her girls dancing lessons so that they would become more graceful in figure. Listen, Satan cares nothing about graceful figures. His eternal habitation will be overcrowded, I fear, unless we as Sunday-school teachers, leaders, pastors, and parents entreat God for and cling to the Holy Ghost for guidance in teaching and interpreting God's Word, rather than our own ideas and human likes.

Again, just recently I read in one church periodical this article entitled, "Atomic-age Guinea Pigs."

"Ten young men (religious objectors to military service) will serve as Atomic-age guinea pigs at the Army hospital in Denver. In February the ten volunteers, civilians who could not bring themselves to take a life, will put up their own instead if necessary, in order to save others in the future. They will be the first human beings to eat foods contaminated with cobalt radiation over a long period of time, but doctors feel sure the supreme sacrifice will not be necessary."

I read another article that states the toy manufacturers of U.S.A. estimate toy sales this year will pass the billion-dollar mark. This is more than the Protestant people of America have given to missions in any ten-year period, says the article.

In the recent Missions Week fund program you no doubt heard such remarks as these, "Oh, so near Christmas," or "Oh, my! right here at Christmas time," or others. Remember, God gave the most valuable gift at Christmas time. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)? It makes one wonder, and it would be profitable to ponder the question—Where are we placing values today? What is my sense of values?

We have often read of late how the people of Iron Curtain countries value the gathering together to worship God today—church buildings and meeting-houses are filled to capacity. They are mostly older folk and children. Possibly the older can look back on the privileges once theirs but now gone, only hoping it is still not too late. Many possibly value this privilege above the value of their own life.

Only God knows what the future holds for all people, and especially the halfhearted Christian people of America. He has given us a glimpse of the terrible judgments in His Word.

May we allow the Holy Spirit to enlighten us, and may we tell others the Gospel story by word and deed. May we place first values first while time is ours.

Pinto, Md.

The Anointing of Jesus

BY FREDERIC HOWELL

When Jesus came to Bethany a few days before the Passover, He stayed at the house of Simon, called the leper. Simon was a follower of the Lord and had likely been cured of his disease by Him. It was only natural, then, that when he learned that the Master was coming to his tiny village near Bethabara where Jesus had been baptized (John 1:28), Simon was overjoyed, and immediately he sent forth a messenger with an invitation and Jesus and all His disciples came and dwelt with him for a time.

A supper was prepared and when Jesus had blessed the food He sat down in the place of honor; and Mary, the sister of Lazarus whom Jesus had brought back from the dead, came and smoothed ointment upon the Lord's head.

Now the anointing of the head or feet was an anointing of hospitality and honor and was a common enough custom in that land. But Mary of Bethany used an ointment known as spikenard, which was worth three hundred pence or forty-eight dollars in our money. This caused the disciples to murmur amongst themselves and they reasoned that the ointment should have been sold and the money used to buy food for the poor. They were amazed at such apparent waste and they sided with Judas Iscariot, the most indignant, and protesting to to Jesus, they asked of Him, "To what purpose is this waste" (Matt. 26:8)?

But Jesus understood the real reason why Mary had anointed Him and He reproved His disciples, saying, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always" (Matt. 26:10, 11).

Now Jesus loved the poor and healed all those who came to Him in faith, but the time was nearing when He was to be crucified. And Mary knew this, as did also the disciples, because Jesus had three times told them of His coming death and glorious resurrection. However, the disciples did not fully comprehend the Lord's words. Not so Mary of Bethany. For Mary, in her love, understood; and that was why Jesus gently reprimanded His disciples, because He knew Mary was really anointing Him to prepare His body for burial.

Mary performed, on that day, a service to the Lord that could not have been done later. For when Mary Magdalene and Mary, the mother of James and Joses, carrying spices for His body, came to the sepulcher where He had been laid, they found that they were too late, as they were met by an empty tomb and an angel, who said, "He is not here: for he is risen, as he said" (Matt. 28:6).

Yet the body of Jesus had not gone unanointed. Mary of Bethany had seen to that.

Our Lord is always grateful to those who serve Him and He thanked Mary and showed He appreciated the honor and devotion she gave Him, by saying: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 26:13).

And since that time millions of people have read this story and remembered the love shown by Mary of Bethany, whose memorial is an everlasting reminder that above all, even above helping others, we owe Jesus our love and devotion; for, in so doing, we bestow it upon God.

Peoria, Ill.

HOLY GROUND

BY LORIE C. GOODING

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Ex. 3:5.

Did Moses perhaps think that the God of his fathers had been left in that far-off, long-lost, almost forgotten land? Or did he think that the God of Abraham, the Fear of Isaac, the Shield of Jacob was back in Egypt with the children of Israel? It is certain he had not come to the realization that Jehovah the Almighty is adequate for all times, in every place, in any circumstances. We haven't yet realized it either. Did you leave God in the home of your childhood, the land of your youth? Or did you leave Him only last Sunday in church, where you expect to find Him again next Sunday? God is certainly in the heavens; He is just as surely in His temple. He is not—where? In your home, on your farm, in your office, your shop, the factory where you work, the street where you walk? If not, why not? Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "If any man hear my voice, and open the door, I will come in to him." "Lo, I am with you alway." "I will never leave thee, nor forsake thee."

Where shall we seek God? "Neither in this mountain, nor yet at Jerusalem," for "The kingdom of God is within you." God is wherever you are. The place whereon *thou* standest is holy ground.

Holmesville, Ohio.

A Letter

To a Convert

Dear Alice,

I've been wanting to write to you ever since I'm at home. I didn't get a chance to talk to you at the meetings, although I saw you at a distance two or three times, but I want you to know my prayers were for you night after night. What a thrill it was when someone told me just before I left that you had responded! May God richly bless you each day.

I know you will be tempted severely. The devil doesn't give up easily. But isn't it wonderful that we have a Saviour who saves not only from the results of sin but also from the power of sin? I like I Cor. 10:13 and I'm sure you will too. The Lord allows us to be tempted because it makes us stronger Christians, but how wonderful that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Isn't that a wonderful promise? In one place I read that He gives strength for the day—not for tomorrow. Sometimes we look ahead and think we'll never be able to hold out week after week and month after month, but He doesn't ask us to. He only gives us enough grace for one day at a time. When night comes we thank Him for keeping us that day and the next morning ask Him again for His keeping power for the day. That is one answer to victorious Christian living. That saves a lot of worry, doesn't it?

Of course when we do fall we don't lose our salvation just by a mistake. It was so long until I understood that. I once thought that every time I did something wrong without thinking or if I had yielded to sin, I immediately was lost and should I die—too bad. Now I know that the only way to lose our salvation is to deliberately turn our backs on the Lord and say, "I'm through." As long as we really desire to be Christians and seek the Lord's will to do it, we really are saved. Isn't that wonderful?

Read the whole book of I John often. The Lord can do wonders with your life if you will only let Him. The power of the cleansing blood is wonderful. God will help you and hold you up. Don't become discouraged. Read your Bible every day. Get colored pencils. Mark the promises you find, blue; the warnings, red. Read the Psalms, the four

A PRAYER

FOR THIS WEEK

Dear Lord—That in America and in most parts of this world we may still freely worship Thee,

That our parents and grandparents have known Thee and have taught us Thy love by their living,

That Thy Spirit daily finds tabernacle in hearts "wooing" little wills to Sovereign will,

That in the midst of global tensions, love surpasses hatred and kindness responds to crying needs,

We Thank Thee.

For youthful American faith tempered with Oriental patience and grace,

For the understanding love of Calvary to resolve our human relations,

For miraculous new birth and daily renewal of our lives in modern crises,

For happiness springing from the willingness to give and not to get,

We Petition Thee!

A. J. Dietzel.

Gospels, Philippians, and Colossians. Read whole chapters or books at a time. Use another color for the verses of praise to God, such as in Psalms 100—103. Look through your home for things that may discourage your Christian growth, such as comic books, and magazines that you know shouldn't be there. Use your own judgment. Guard your radio programs and if you have TV, you'll never be sorry if you get rid of it. Go all the way, else your temptations will be harder. If you really have a desire, and I know you do, it is possible to live a sweet Christian life. If you have problems, write, and I'll help you; or if you'd like to talk to someone go to Frances, my sister. Tell her I sent you. I know she can help you. Yes, people will watch you, every step you take for a while. Even church people. There are always those that say, "She'll never do it." Don't pay any attention to them. You can and will do it. The Lord is strong. Lean on Him. Don't become discouraged. That's the devil's chief tool. When you feel that way, just know that you must be making progress, else he would not be working so hard. Read your pledge often. Make it your goal.

Again may God bless you day after day in His most wonderful way. That is my prayer.

Your cousin and friend,
Helen.

This generation of time-wasters needs to return to the clock which ticks and strikes.—Fred Beck.

MENNONITE AUTOMOBILE AID
(Continued)

of Pennsylvania. The corporation is subject to the Mennonite General Conference through Mennonite Mutual Aid, Inc.

The members of the first Board of Directors, selected by Mennonite Mutual Aid, Inc., are as follows: Orie O. Miller, Akron, Pa.; J. Robert Kreider, Wadsworth, Ohio; Samuel S. Wenger, Lancaster, Pa.; Wayne W. Martin, Goodville, Pa.; Harold L. Swartzendruber, Goshen, Ind.; and John D. Burkholder, Jr., Harrisonburg, Va. Provision is made for additional representation from the membership and from district conferences.

The general working plan of the new corporation is similar to the Virginia Mennonite Automobile Aid Plan. Their Plan, under the guidance of Virginia Conference, is in its twenty-first year of successfully serving the Virginia brethren.

When you and I pass out into the great eternity our Judge will ask of us one momentous question. Our answer to that question will fix our eternal habitation. "How much of love to God and man did you put into the passing moment while you were still a part of it?"—Treasure Chest.

The new corporation has been formed with the object of providing an orderly method of burden sharing for church-wide use which will not have the objectionable features of insurance companies of the world. Since the membership is limited to members of the Mennonite Church, the problems of trusting in the world and of the unequal yoke should be solved. Also, our members as a whole have fewer accidents than drivers who use intoxicating beverages, and who do not have respect for the laws of God and the State. (Insurance officials marvel at the low accident rate of the members of the Virginia Plan.) This being true, if we stand together, mutually sharing the burdens of our losses, it is the firm belief of the writer the assessments the members will be asked to contribute will be but a fraction of the cost of insurance in commercial companies. (The Virginia brethren have consistently found their assessments less than half the premiums charged by worldly companies.)

Parenthetically speaking, assessments should not be regarded as a "cost" to us, be they in automobile, fire, health, and accident, or any other plan administered by our people for our people. Rather, assessments of these various plans ought to be looked upon as representing our share in bearing the losses that have befallen our brethren, which we gladly pay in the spirit of love, rejoicing that we have the opportunity of helping those among us who have been unfortunate. As we help each other, from time to time, we will display to the world the spirit of suffering loss rather than going to law to collect damages, for occasionally there will be an accident which will be the other person's fault, but who will refuse to pay. Our testimony can be very clear in cases of this type.

Mennonite Automobile Aid, Inc., with these thoughts in mind, offers our brotherhood a systematic way of sharing the financial burdens of such vehicle losses, if they are more than $35.00, as may be sustained through collision, fire, theft, or by other accidental means. (Note: the corporation does not provide assistance in connection with public liability, property damage, or medical payments.)

Having been closely associated with the Virginia organization for a number of years, the writer is glad to see a similar plan made available for the entire brotherhood through the new corporation, Mennonite Automobile Aid, Inc.

Automobiles, pickups, and local trucks not for hire have been eligible for registration since Jan. 1, 1955. There is a $5.00 fee for each vehicle listed. (Assessments for losses will be made twice a year.) A description of your car, giving the make, year model, body type, and motor or serial number, together with the $5.00 registration fee, will place your vehicle in line for registration. Or, if you prefer further details before deciding, you may write for the informative booklet, "Memo of Understanding." In either case, address your letter as follows:

H. L. Swartzendruber, Secy.-Treas.
Mennonite Mutual Aid, Inc.
1202 South Eighth Street
Goshen, Indiana.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the annual meeting of the Mennonite Publication Board to be held March 9, 10, that divine direction and blessing may be upon the production and distribution of Christian literature.

Pray for the Lord's direction in the ordination of a minister at Good's Church near Elizabethtown, Pa., on Feb. 9.

Pray for the revival meetings at Eastern Mennonite College this week, and the special counseling effort next week. Pray for the evangelist, John R. Mumaw.

Pray for Bro. and Sister Ralph Palmer as they distribute tracts in the cities of the Gulf states.

OUR SCHOOLS

Objectives in Christian Education

By Royal H. Bauer

The idea of Christian education is being brought increasingly into our consciousness. The question, "Who shall determine the curriculum and subject matter to be taught in our school systems?" is being faced by Christian adherents all over our land. Especially is this true in our Mennonite churches. In addition to a seminary, two colleges and a junior college, we have secondary and elementary schools popping up like mushrooms all over our constituency.

These schools have been started with the idea that the church as a whole, or men designated by individual congregations or conferences, will determine the curriculum and the standards to be used. All of the schools have, as a prime factor, the basic concept that the Christian school must be Christ-centered and that all education and learning should have its central unity around the person of Christ.

In addition to this basic concept, it is the author's firm conviction, that in order to be an effective tool of the church in the furthering of the cause of Christ upon earth, each school must formulate aims and objectives to insure reaching the desired goals. These aims and objectives must not only be brought into the consciousness of our constituency when the school is first begun, but must be constantly kept in the consciousness of the students, the faculty, the patrons, and those church members who do not have children in school.

These general objectives for Christian education should include the following:

1. *Spiritual guidance.* The Christian school must never come to the place where it has only a negative approach to the world. It must never exist for the sole purpose of sheltering our young people. Its approach must be positive. There must be a conscious effort to develop in each pupil a rich and vivid personal relationship with God. This guidance cannot be left to be merely a by-product of Christian education. Conscious effort must be made to contact pupils individually and privately in order to direct each student in his private devotions and personal dependence upon God.

2. *Vocational guidance.* Our high school young people are serious-minded. Many are thinking in terms of a life of Christian service. Yet many problems arise in their minds. They need spiritual help in determining how God leads, how He calls, and what He expects of His followers. The school must provide some means whereby the student can be helped to find God's will for his life in the present and how he can best serve God in the future. He must be made to see that there is opportunity for Christian service in all respectable vocations and in all stages of life if one is submitted to God and consciously seeking to do His will.

3. *Development and understanding of the physical body.* God has given each of us the use of a physical body which He has created beautiful. He expects us to understand how to care for that body and keep it clean and useful to Him. The student must be taught to be aware that his body is the temple of the living God and that by applying good health rules and habits, he can be a useful steward.

Great minds discuss ideas.
Average minds discuss events.
Small minds discuss people.
—Selected.

4. *Social adjustment.* The world teaches that to be socially adjusted one must "get along in the home and society." In the Christian school, the pupil must be taught a more positive approach than merely "getting along." That approach is basically self-centered. The pupil must be taught to have a personal responsibility to aid in the physical and spiritual well-being of those about him. The emphasis must be on love as a prime factor in all social relationships.

5. *Training to meet life's problems.* While the scientific method of approach to personal problems is good and should be taught to pupils, it should be clearly taught that when conclusions are reached, the solution to the problem is not in one's self, as modern psychology would have us to believe, but comes from a knowledge of the Scriptures and a submission of that problem to One who is able to solve it more satisfactorily. The pupil must be taught to realize that when he has done all in his power, there still remains a gap between what he is and what he feels he ought to be, with an accompanying feeling of guilt which can only be removed by God Himself. He must be made to realize that he is finite, but God is infinite.

6. *Training for a constructive and profitable use of leisure time.* Many of our young people begin a life of sin because of a failure to use their free time wisely and constructively. In order for the Christian school to be of the greatest usefulness, it must give guidance in this area also. The Christian faculty member must teach that not only our work time, but also our free time belongs to God and should be used in restoring and building up bodily reserve and in the service of others for Christ's sake.

7. *Gaining knowledge and techniques.* Surely one aim of every school is that the pupils may gain knowledge. In the Christian school especially, we must be certain that that knowledge is purposeful. The Christian teacher must be constantly striving to enable the student who has gained the knowledge of facts in school, to use these facts in the development of a meaningful life at home, in the church, and in a democratic society.

8. *To develop good study habits.* Every school, and especially the Christian school, should endeavor to teach good methods of studying. In the Christian school, this would include methods of studying the Bible as well as secular subjects. Knowing how to study will enable the student to effectively continue his education after his formal schooling is finished and will thus enrich his life and make him more useful to Christ and the church.

We must constantly keep before us the idea that Christianity is a superior way of life and therefore we should strive to at least match the public school educational standards and excel them in our personal relationships with each other, with the community in which we live, and with our God. We must not seek to teach knowledge for its own sake. Our whole educational system must be geared to the one basic principle: "To know Christ, and to make Him known."

Goshen, Ind.

EASTERN MENNONITE COLLEGE

Christmas Work Program

For the seventh consecutive year, school was dismissed several days early for the Christmas holidays, in order to give students, employees, and faculty an opportunity to work and to solicit funds for the college. The money received from the work projects in 1948 through 1952 was used for the Women's Dormitory. Last year the money was divided equally between the Women's Dormitory Fund and the Gymnasium Fund. This year, with the exception of a few contributions, the receipts of the drive were placed into the Gymnasium Building Fund. The total returns of this year's project was $18,617.11. The receipts this year are higher than in any previous year, and bring the total for the seven years to $102,963.45. We take this opportunity to thank all of you who have so kindly assisted in this Christmas Work Program during these seven years.

Special Bible Term

Special Bible Term opened on Jan. 13 with Norman H. Derstine serving as Director. Guest instructors include Elmer Kolb for the six weeks, and Nelson E. Kauffman for the first three weeks. The enrollment for the regular course is 59, and for the three-week Ministers' course is 11, making a total enrollment of 70.

(Continued on page 141)

TEACHING THE WORD

Sunday School Lesson

By Dorothy McCammon

"Except ye become as a little child
Ye shall not enter in."
Simple, these words of our Lord to His own,
Yet deep—do you know what they mean?

Do you know the incomparable heart-warming thrill
Of seeing a child meet his Lord?
Of watching him place a small hand in Christ's own,
Of helping him grow in God's Word?

If you don't, go this day! Find a child by the way.
Introduce this new Friend, loving, mild;
See new faith, true, complete; then lay doubt at His feet
And go back, to become as a child.

Tokyo, Japan.

When the Builders Didn't Come

BY HELEN GOOD BRENNEMAN

It was the eleventh hour. And still the *Program Builders* had not come. Finally, in desperation, we on the current program committee met and planned a fill-in program for the following Sunday. We made it up ourselves. What was of current interest? Why, our newly reorganized Sunday school, of course!

Thus the following program appeared in the bulletin next Sunday:

Theme:

Beginning a New Sunday-School Year

Topics:

(1) "How I Can Be a Better Pupil."
(2) "So Early Sunday Morning"—an article by Edna K. Wenger in the October issue of *Christian Living*.
(3) "Preparing to Teach the Lesson"—discussed by our Sunday-school superintendent.
(4) "Making the Lesson Live"—discussed by a schoolteacher who worships with us.

There was a good turnout that Sunday evening, and interest ran high. Beginning with the leader, the new assistant Sunday-school superintendent, a number of those on the program smilingly pointed out that in vain they had searched the *Program Builder* (which had finally arrived), but found no help on their topics. Then they proceeded to give their own original and well-thought-through discussions.

The first speaker brought out the need for thorough preparation by the Sunday-school pupils themselves and the value of praying for one another. The stimulating article by Edna Wenger was read to give us inspiration on the importance of planning *ahead* to arrive at Sunday school and worship services on time. Our Sunday-school superintendent, who has served in that post for a number of years, urged teachers to begin preparation in the *beginning* of the week, to pray throughout the week, to be posted on current events which relate themselves to the lesson, to read church papers, to study the entire lesson scope and comments prepared for teachers of one's particular age group, and to use the daily prayer guide during the week. He also pointed out that the busiest people make the best teachers and that as the farmer (the superintendent himself is a farmer) cultivates his best soil each year,

Satan multiplies his malicious assaults against those in whom God has multiplied His graces.—General Gordon.

so it is the persons who teach well and who are faithful who are called upon year after year to be teachers in the Sunday school.

The last speaker, a teacher in the Iowa public schools, said that the week before when she had attended a teachers' institute, one of the speakers stated that many times the pupil does not realize that the assignment given him by his teacher will help make him the type of individual he wants to be. She added that if everyone realized this, we as teachers would not need to spend as much time trying to make the lesson live. But since this thought does not remain in our pupils' minds, the teacher needs to make the lesson real and vital to each pupil.

This schoolteacher then proceeded to give some helpful hints to Sunday-school teachers which I thought were worth preserving. Basic, of course, is preparation. Know your subject, have your objectives clearly in mind; otherwise you cannot possibly make the lesson live.

The word "interesting" implies a lot, she pointed out. The first thing to do is to get the pupils' attention, either with a good illustrative story, a pertinent question, or even some audio-visual material, such as a picture, map, chart, or object. Of course, the teacher must enjoy teaching the lesson and must not show it if he feels tense and anxious on the inside, for pupils learn better in a pleasant and relaxed atmosphere. Applying the lesson to the level and needs of the pupils will involve knowing the pupils in a personal way, visiting them in their homes, showing a personal interest in them and in their special interests. To lead a stimulating discussion, one must encourage participation by everyone, permit intervals of silence to encourage thinking, ask thorough questions instead of the short-answer type, commend especially helpful contributions, ask questions to assist someone in making his contribution more helpful or complete, and summarize occasionally or request the group to summarize.

But most important of all, our last speaker reminded us, we as Christian teachers must not forget to take Jesus Christ as our example. He was the Master Teacher. We must remember the kindness, consideration, understanding, and the simplicity with which He taught. He was truly a teacher come from God, as Nicodemus said. And we have the same God to guide and strengthen us as we stand before our classes each Sunday morning.

No, the *Program Builders* did not come—in time. And much as we need those *Builders* to plan our monthly programs, I know the editors are not offended when occasionally committees deviate and vary the programs which are offered through the *Builder*. It takes thought to keep Sunday evening services from falling into a rut. It takes creative presence of mind to freshen up the YPBM meetings with choice pieces of special music or new Christian personalities as occasional guest speakers. It takes consideration before the committee meets, and persistent "staying-on-the-subject" during the committee meeting, to plan a well-rounded month of Sunday evenings with opportunities for all to participate. But it is well worth the effort!

Iowa City, Iowa.

TO BE NEAR TO GOD (Continued)

hold on to the little she yet had and to repent. But even if that was a view of the church in the aggregate, still there were individuals whose walk was undefiled, even in dirty Sardis. To those who cared for whiteness of garment there was reserved a pure white righteousness, robes washed in the blood of the Lamb. They should be on exhibition in heaven as a work of grace, for their names would not be blotted out of God's book. It hurts the saint to see a Christian's walk defiled. God keeps His records, and such saints will be transplanted to a garden in which defilement cannot enter. Their pure walk here, in the presence of sin, will be metamorphosed into tireless companionable jaunts with the Stranger of the Emmaus Road. The change will be greater than when the crawling, leaf-chewing larva metamorphoses into the gorgeous, free-flying butterfly whose food is nectar and whose pathways through the sky are limitless. Loved ones of Sardis, we too look up.

—J. Paul Sauder.

FAMILY CIRCLE

Two-Year's Music

By Dorcas S. Miller

I think that I shall never hear
A sound more lovely to my ear
Than pitter-patter of the feet
Of baby's steps who runs to meet
The glad new morning, full of joy.
(I hear him now, my two-year boy.)
Oh, true enough, these dancing feet
May track in mud from out the street,
Or mar the varnish of a chair
And climb to dizzy heights to scare
My heart. But where such music sweet
As pitter-patter of bare feet?

Greenwood, Del.

Homes and Other Homes

By Laura Showalter

The boy was absent from school again today as usual. Not that the law considers him old enough to quit; but considering his health—his nervousness—the doctor excused him. An important question is, "What is he doing when not in school?" He smokes cigarettes, which is not surprising, since both his parents do the same. He says he likes the television programs that are shown very late in the night. And after such nights one can not expect him to be up in time for school.

More than thirty years ago there was another youth who explained his quitting school by saying he wanted to be one of the dumb ones for the smart neighbors to laugh at. A visit in that man's home recently convinced me that although he did not go on to school he took some practical courses with his father, mother, and older brothers and sisters as capable teachers. He did not take formal courses in home living, farm management, farm shop, animal raising, building, citizenship, Christian doctrine, music, and psychology, but though the courses were not formal, he seems to have been a good pupil. He has a good wife, and their large family is today an asset to the church and community. Some of the children are now in homes of their own, some are serving in I-W assignments, and the younger ones are at home. The family is large, but not so large that Grandpa is crowded out of the family circle. If all youth who quit school today were learning the things that this man learned, the government would not need to put fathers into jail for keeping the boys at home.

Lest anyone get the idea that I oppose schools, let me hasten to say that good schools are a fine thing. They are of value to supplement the training of good homes and they are needed so much the more where homes resemble the first one I described.

Scottdale, Pa.

Plan for Next Christmas

By Anna May Garber

"Do you want some Christmas cards?" the agent at my door asked.

"Well," I demurred. "I do not generally send so many. I *try* to write Christmas letters sometimes. It seems so much money is spent for cards. That money could be used for the Lord's work or for relief."

"Oh, we send our old cards to a missionary friend of ours. They are not wasted," he hastily informed me.

Some do that, I am glad to say. But I am afraid many of the cards do not reach the missionaries and many of them do not help the missionary effort if they do.

Just why do we send Christmas cards anyway? Of course, we wish our friends joy and peace in the Lord and we want to add another touch to our friendships with them. Some might even answer it is the conventional thing to do and they would hate to be different, so are roped into the whirlwind of Christmas card sending.

But if we are really following the Lord step by step, we find ourselves doing something different from the crowd sometimes. If we want to follow as the Lord leads and are willing to be led by the Holy Spirit, we are led into new ways of showing our love for the Lord and the spreading of the Gospel.

Think of the millions of people who spend dollars and dollars for Christmas cards. Think of the thousands and thousands of dollars from our own Mennonite families going into these cards we hurriedly look at and— If that money could be sent directly to our mission board, quite a number of new missionaries could be sent to the mission field. Perhaps we could be talking of expanding instead of hinting about bringing some missionaries home because of lack of funds.

We can direct most of this money to missions if we *will* to—if our love for the Lord is strong enough to compel or constrain us to. "The love of Christ constraineth us." Here is how. We could devise a stamp two by one and one-half inches with a few choice words and a bit of color to sell for five cents, or a sheet of twenty for one dollar, the proceeds of which to go for missions. At Christmas time these can be pasted on government postals, leaving plenty of room for Christmas wishes or remarks, and the signatures of the senders. We can show our individualities in the remarks instead of the choice of scenes and verses on our cards.

Suitable words for printing on the stamp we hope our Publishing House will make might be, "Glory to God. Peace to men. To give these, give to missions," or, "To give glory to God and to bring peace to men—Give to missions." There could be a variation in stamps too. The message of the angels at Christ's birth is our message to the world today. How our hearts yearn to bring peace to souls reconciling them to God to give glory to His name! May we not fall short in any area, of the purpose of our creation—to give glory to God with every fiber of our being. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

As we follow step by step God will lead us on to further ways of honoring His name and spreading the "glad tidings of great joy." But we must take the next step if we want to be shown the steps farther on.

"Whose birthday is Christmas?" a father asks.

"The Lord Jesus Christ's," the answer comes.

"Then I want to give my gifts to Him whose birthday it is." So he hands his check to his young daughter to drop in the offering for the Lord. This father gives his children gifts on their birthdays and he teaches them to expect to give to Christ on His birthday, and not to be receiving according to the pattern of the world.

God grant that we may be willing, yes, eager and zealous to follow as the Lord leads into new ways of serving and honoring Him. He *so* loved us. May we *so* love Him.

Alma, Ont.

EXPRESSIONS OF APPRECIATION

We want to thank our kind brethren and sisters, both in Lancaster County and in the deep southland, for lifting us to the throne of grace in prayer that gave me strength to undergo without fear an operation, and gave me speedy recovery. We also thank you all for the cards received, and the flowers, visits, and various other gifts. May God richly reward you all.—Harry R. Lichty, East Earl, Pa.

* * *

We wish to express our sincere appreciation for prayers, visits, cards, gifts, and other expressions of love and sympathy during the illness and passing of our dear husband and father. May the Lord bless each one of you is our prayer.—Mrs. Noah O. Landis and family, Lititz, Pa.

* * *

I want to say thank you to my relatives and friends (far and near), and to my pastor and minister in my church who so kindly remembered me in their prayers and by visits, letters, cards, flowers, and money while in the hospital and also after I returned home. May the good Lord bless each of you real good is my prayer.—Lloyd Martin, Waynesboro, Pa.

* * *

We wish to express our appreciation and gratitude to all our neighbors, friends, and relatives for the prayers, cards, letters, and other expressions of love and sympathy during the illness and passing of our dear husband and father. May the Lord bless you is our prayer.—Mrs. Lizzie Kulp, Amos, Elizabeth, Margaret, and Mr. and Mrs. Milton Vogt, La Junta, Colo.

TO BE NEAR TO GOD

THEME FOR WEEK—WALKING

Sunday, February 13

Read Mic. 6:8

How about going for a walk this nice Sunday morning? Of course you will need a companion; so the prophet's formula, "walk humbly with thy God," would be a good idea. And just how do you walk humbly with Him this morning?

"To do justice, say I, is justice to three,
Thyself, thy fellow man, and me."

And then when justice is granted self and fellow man that same justice must be compounded with mercy to both the fellow man and oneself. Intolerant people are often primarily intolerant of themselves and their position in the world.

Monday, February 14

Read Gen. 13:17, 18

The relative, nephew Lot, had been sent away and now God could deal with Abram face to face. "Look your possessions over," said God in effect, "and see your grand inheritance. You haven't earned it; I, Jehovah, am giving it to you because it will be a cradle for faith. Look it over, see its possibilities, live in it, keep flocks in it, prosper in it. It is yours, as my tenant."

And now, dear reader, from Anywhere in Anyland, the week is yours, the part of the earth before you is yours, as tenant. Lift up your eyes and see it, for God has promised it to you, as co-tenant with Abram, for the cradling of faith. Abram has gone the way of all flesh: so you are surviving tenant. Walk you as he did?

Tuesday, February 15

Read II Chron. 17:3, 4

Quite a few generations after **Abraham** one of his sons is seated on a throne, ruling over some of the territory on which **Abraham's** feet have trod. In days which were certainly different than **Abram's** day and perhaps much more difficult this young king "walked" with David and his father Asa as patterns, rejecting the influence of the idolatrous Israel to the north. When the neighbors are richer, more powerful, more numerous, and just as religious, then comes the real test of faith. But Jehoshaphat kept putting one foot after the other in the right direction and the result was blessing for all concerned. It is not a very lonely walk when you walk the walk of faith with the saints of all ages, for you are in the best of company.

Wednesday, February 16

Read Rom. 14:14, 15

The type of meat I eat matters little to me. I conducted a poll among the students of our Christian day school and found, to my surprise, that a majority of the young Christians could not conscientiously eat "meat offered to idols" as it was sold in Paul's day. They were rather sure that Paul's practice of eating it would have offended them also. And so I, a modern Paul, would be compelled to refrain from meat if it had been hung up before an idol. Certainly I would not want to make young modern Christians "sad" (offend) and thus cause them to lose their way in Christian practice. Day by day you and I must strengthen the young and the weak as we put one foot ahead of the other; as we "walk."

Thursday, February 17

Read Judg. 5:6, 7

I suppose we can hardly imagine a day when the roads were unoccupied because of brigands, and honest men had to sneak around the back way by the hedgerows. That is exactly what happens when every man does that which is right in his own eyes. That is exactly what happens internationally when each nation has for its motto, "What can we get away with?"

Thank God that such a condition ceases when a "Mother in Israel" arises. And a "Father in Israel" would do just as well. It is amazing what good fearless people can do when they are strong for the right and expect to be on the winning side. Who walks the highway fearlessly in your neighborhood, those who love the Lord Jehovah or the emissaries of the Antichrist?

Friday, February 18

Read Psalm 81:11-13

There are two four-letter words which deal with the "heart," the seat of the emotions. Both start with the letter "l," but how different are their connotations! "Love" is legitimate heart hunger, God-created, God-centered, and God-honoring. With it I love her whom God has joined to me in holy matrimony and with it the mother loves her helpless babe. The other word is "lust," and its object may also be like or similar to that which is loved. Lust is a perversion, a magnification of the created thing rather than the Creator and His will. Israel should have loved God, but she lusted. What her flesh desired that God allowed her to have until she was surfeited with it and was carried away into physical captivity in Babylon. Then she learned, the hard way. Love walks with God in His creative capacity. Lust walks with the devil in his potentialities for destruction. In respect of persons, appetites, and things material, which way do we walk? According to "heart's lust," as Israel did, or according to "heart's love," as did Christ and His imitators?

Saturday, February 19

Read Rev. 3:4, 5

Sorry to say it, but Sardis was a shell of a church; the creature within was well-nigh dead and knew it not. She was urged to

(Continued on page 129)

The Church and Its Ordinances

Sunday School Lesson for February 20

(Matt. 26:26-28; 28:19, 20; Acts 2:38-41; I Cor. 11:23-29)

Let your pupils tell what they really believe about the Bible, about God, about Christ as to who He is, about the Holy Spirit, about man's nature, about the grace of God, and about the new life in Christ. Call on individual pupils. After all, they should be able to give expression to their beliefs on these fundamental doctrines.

How is one's belief relative to these basic doctrines related to the doctrine of the church, today's study?

In the lesson text from Acts the pupils can find what kind of people make up the church. If one has not keenly known and felt that he was a lost sinner, is he eligible to join the church? Peter said, "Repent." Why did Peter say, Be baptized "in the name of Jesus Christ"? Because God has made it possible for a man who is a sinner by nature to become a saint in Christ. In the new birth one's sins are remitted, put far away. Should anyone be in the church who has not received the Holy Spirit?

What are some other reasons for which some people do join church?

Give good teaching on what it means to belong to the church of Jesus Christ, in view of the increasing lower age of church membership among our churches. The doctrines that we have studied which are all relative to eligibility to enter the church can hardly be understood by small children. God has given a child many years to grow up. One too should permit him this period of maturing spiritually. The church may be "my church" for any child during the years that his sins are under the blood. But this is different from the church of the redeemed which he can someday enter when the Holy Spirit leads him to salvation.

The church we see in the New Testament was a fellowship of believers in Christ. These believers were an empowered fellowship, a worshiping fellowship, and a witnessing fellowship. In the great commission (the memory selection) we have the emphasis on the discipleship of believers. Those who belong to Christ will live or practice the commands of Christ. A true member of Christ's church is a disciple of His.

Christ left two ordinances for the church: baptism and the Lord's Supper. These are symbolic in character. What great spiritual reality in Christian experience does each stand for? These like any symbols may be mistaken for having saving value. What are some false values that we put in these acts? Your pupils might tell what baptism meant to them and what communion does to them each time they observe it. Both of these should be true worship experiences. If they are, the Lord is present and the believer accepts the symbol in faith.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Earl Stuckey, West Unity, Ohio, was ordained to the ministry at the Lockport Church, Stryker, Ohio, on Sunday evening, Jan. 16.

Bro. Glen R. Yoder, Jr., was ordained by lot as deacon for the Blough Church, near Hollsopple, Pa., on Sunday evening, Jan. 30. Bro. John L. Horst, Scottdale, Pa., had charge of the service, assisted in the ordination by the brethren Harry C. Blough, Aldus Wingard, and L. S. Weber. Bro. Blough, the home bishop, gave the charge to the congregation.

Five applicants were received by baptism and confession of faith at the Clarence Center, N.Y., congregation on Sunday, Jan. 30.

Bro. Howard Zehr, Fisher, Ill., along with a mixed quartet, gave a Radio Rally Day program at the Roanoke Church, Eureka, Ill., on Jan. 9.

Bro. John C. Wenger, Goshen, Ind., recently returned from a trip to the Pacific Coast. He participated in a Bible conference at Western Mennonite School and spoke in all about thirty times.

Bro. and Sister Noah D. Miller, Middlefield, Ohio, are spending the winter in Oregon and California.

Bro. and Sister Andy Schlabach have moved from Geauga Co., Ohio, to Berne, Ind., to help in the "Christian Mission" there, where the Stutzman family is already laboring. They request our prayers.

The Executive Committee of the Allegheny Conference met at the Johnstown Mennonite School on Friday, Jan. 28. Brethren Paul Mininger and H. S. Bender, of Goshen College, were present to present the interests of the Goshen College Biblical Seminary.

Bro. Paul Kraybill, Intercourse, Pa., editor of the "Missionary Messenger" and assistant secretary of the Eastern Mennonite Board of Missions and Charities, spoke at the regular chapel period at the Publishing House on Tuesday afternoon, Feb. 1.

The brethren A. J. Metzler and Paul Erb, moderator and secretary of Mennonite General Conference, met with a local committee at Hesston, Kans., on Feb. 5, to discuss arrangements for General Conference to be held there next August. On Monday, Feb. 7, they presented the interests of our publication work to the student body at Hesston College.

Bro. Paul Erb, of this office, gave the Conrad Grebel lectures at Hesston College Feb. 1-4. The subject for this year's lectures is "The Alpha and the Omega."

Bro. and Sister Carl Beck, missionaries on furlough from Japan, spoke and showed slides concerning the work in that field at the Beech Church, Louisville, Ohio, on Tuesday evening, Feb. 1.

The brethren John R. Mumaw, Harrisonburg, Va., and Nelson Kauffman, Hannibal, Mo., spent a short time at Scottdale last week conferring with the Publishing Agent concerning Commission and Publishing House interrelated interests.

The Heart to Heart radio program of Christian inspiration for women, directed by Sister Ruth Stoltzfus, Newport News, Va., is now on thirteen stations in Pennsylvania, Virginia, Ohio, Kansas, Mississippi, Iowa, and Oregon. The latest station to release this fifteen-minute weekly broadcast is KXIC, Iowa City, Iowa, under the sponsorship of the midweek prayer group at East Union Church, Kalona, Iowa. Time, 10:45 a.m., Friday; 800 on the dial.

Baptismal services were held at the Dillon Church, Tremont, Ill., on Sunday, Jan. 30. One person was received into church fellowship, Bro. Simon Litwiller officiating.

Enrollment at the evening classes of the Ontario Mennonite Bible School and Institute is about 40. Teachers are: Roy S. Koch, Osiah Horst, and John F. Garber. Subjects are: Personal Work, Book Study, and Missions. The evening school meets Thursday night of each week.

The quarterly Bible instruction meeting was held at the Rocky Ridge Church, Sellersville, Pa., Jan. 30, with Bro. Sanford G. Shetler, Hollsopple, Pa., as guest speaker.

Bro. John E. Lapp, Lansdale, Pa., recently spent two weeks at the Michigan Mennonite Bible School, Fairview, Mich., as one of the instructors at the ministers' session. **Bro. Peter B. Wiebe,** Goshen, Ind., was the other instructor.

Brethren B. Charles Hostetter and Eugene Souder, representing the Mennonite Hour, and Levi Hartzler, representing the General Mission Board, met with the Christian Education department of the Publishing House two days last week in making plans for a Bible correspondence course in both English and Spanish to be offered on the Mennonite Hour and Spanish radio programs.

Bro. Marion Good, of the Pike congregation, Elida, Ohio, was licensed to the ministry at the Turkey Run Church, Bremen, Ohio, on Sunday, Jan. 30, with Bro. Abram Kaufman, Plain City, Ohio, in charge.

The Christian School Patrons' Association held a meeting at the Pleasant Hill Church, Sterling, Ohio, on Tuesday evening, Feb. 1.

The Sharon Christian Day School, Tampa, Fla., presented a program at the Bay Shore Church, Sarasota, Fla., on Sunday afternoon, Jan. 3. In the evening Bro. and Sister Harvey Birky spoke and showed pictures of the work at Mennonite Youth Village last summer.

A group from the Blooming Glen, Pa., congregation conducted the services at the Bowery Mission, New York City, Saturday evening, Jan. 22.

The annual Christian Life and Missionary Conference, under the auspices of the Johnstown Bible School, was held at the Stahl Church Saturday evening, Feb. 5, and all day Sunday following. Guest speaker was Bro. Lawrence Brunk, on furlough from the mission field in Argentina.

The closing program of the Kishacoquillas Valley Bible School was held at the Allensville, Pa., Church on Thursday evening, Feb. 3. Instructors for the school were: Ross Metzler, Mattawana, Pa.; Charles Shetler, Schellsburg, Pa.; Orie Kauffman, White Pigeon, Mich., and Elam Glick, Belleville, Pa. The enrollment was 80.

Bro. S. C. Yoder, Goshen, Ind., is spending most of February in Florida.

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A CORRECTION

We are sorry for the errors in the list of churches, published in the Jan. 25 issue of the GOSPEL HERALD, which are sending bulletins to the Archives. The following should have been included:

Indiana—Hudson Lake; Pleasant View.

Minnesota—Rainy River.

Ohio—Kidron; Leetonia; Midway; North Lima; Oak Grove; Orrville; Pleasant Hill; South Union; Wooster.

Pennsylvania—Calvary Mennonite Church.

We appreciate the support of these and the other churches. The failure to include them was unintentional.—Walter E. Oswald.

Calendar

Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.

Annual Ministers' Bible Study and Fellowship meeting of Conservative Mennonite Conference at Cuba congregation, Graybill, Ind., Feb. 15-25.

Annual midwinter Ministers' Meeting of Iowa-Nebraska Conference, Shickley, Nebr., Feb. 24, 25.

Publication Board Meeting at Scottdale, Pa., March 9, 10.

Meeting of General Council of General Conference, Chicago, March 28-30.

Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.

Conference on Race Relations, Goshen College, April 22-24, 1955.

Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.

Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.

Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.

Biennial Mennonite General Conference, Hesston, Kans., week of Aug. 22, 1955.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

A farewell fellowship for the John Friesens is being planned by missionary friends at the College Mennonite Church cabin for Thursday evening, Feb. 17. A tape recording will be prepared for the brotherhood in India for the Friesens to take back with them to Dhamtari.

Bro. Clifford Strubhar, Culp, Ark., who sustained major spinal surgery recently, is recovering but will probably need four weeks to four months for complete recovery.

Two missionary couples now on furlough have secured passage back to the field: the John Friesen family from New York returning to India on March 8, sailing for England on the S.S. **United States;** the Floyd Sieber family from New York on March 10, sailing for Argentina on the S.S. **Brazil** of the Argentine State Lines.

Bro. and Sister Mark Lehman, formerly of Harrisonburg, Va., who have given approximately two years of service at the General Mission Board headquarters, left for Camp Rehoboth, Hopkins Park, R. 1, St. Anne, Ill., on Jan. 24 where they will direct a rural mission-service program. Bro. Lehman has been serving his term of I-W service in the Relief and Service Office at Elkhart and Sister Lehman worked in the Publicity Office.

The three Mennonite mission churches in Chicago are planning a Youth Conference and MYF Rally for Feb. 18-20 with Bro. Ray Bair, Louisville, Ohio, as special speaker.

Bro. John Friesen, missionary on furlough from India, kept the following appointments recently: Jan. 30, Christian Workers' Band, Goshen College, Goshen, Ind.; Feb. 2, illustrated missionary message, Clinton Brick Church, Goshen, Ind.; Feb. 6, evening, East Goshen Mennonite Church, Goshen, Ind.

The annual meeting of the Iowa-Nebraska District Mission Board will be held at Shickley, Nebr., Feb. 22, 23.

The Mennonite Spanish Church, Chicago, Ill., announces a Stewardship Conference for Feb. 26, 27, with Bro. Lawrence Brunk, missionary on furlough from Argentina, bringing the messages.

The Ann Street Mennonite Church, Peoria, Ill., has collected 159,000 pennies toward its "One Million Pennies" campaign to raise funds for their necessary church building enlargement. People from over 30 states have already contributed toward this fund.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, kept the following appointments recently in Ohio: Feb. 4, afternoon, Canton Bible School; evening, Beech Mennonite Church, Louisville; Feb. 5, Hartville; Feb. 6, Walnut Creek. Bro. Beck preached at Goshen College, Goshen, Ind., on Jan. 30.

Four persons were received into the fellowship of the Bethel Mennonite Church, Chicago, on Sunday morning, Jan. 23: three by baptism and one upon confession of faith. In the evening Bro. Chris Graber, Eureka, Ill., field worker for the Illinois Mennonite Mission Board, displayed a list of books available through the Mennonite Publishing House, and Bro. Ezra Yordy, Eureka, Ill., brought the evening message.

The February mission offering designated by the Eastern Mennonite Board of Missions and Charities for its constituency will be allocated to city missions. The Eastern Board is now supporting 39 city missions.

The Henry Becker family, Bihar, India, are spending several weeks at Dhamtari, M.P., while Sister Becker, a missionary nurse, observes the diagnosis and treatment of cases at the Dhamtari hospital. The Bihar missionaries feel the need for dispensaries at Latehar and Bathet with Indian nurses giving out medicines.

The youth chorus of the Bethel Mennonite Church, Chicago, accompanied by Bro. James Lark, will give a program at the Woodlawn Mennonite Church, Chicago, on Sunday evening, Feb. 13.

The program for the City Missions Round Table, March 22-24, to be held at the Canton, Ohio, Mennonite Church, 1939 Third St., S.E., has recently been released. Special emphases include indigenous church building, recruiting workers, Jewish evangelism, race relations, building churches in a fluctuating population, and child and adult evangelism. This program is sponsored by the Urban Evangelism Committee of the General Mission Board.

Persons planning to attend the City Missions Round Table at Canton, Ohio, March 22-24, should write Bro. Allen Ebersole, 1939 Third St., S.E., for housing. Additional programs are available from Bro. Ebersole or from the General Mission Board headquarters at Elkhart, Ind.

The Church Council of the Mennonite Home Mission, Chicago, Ill., recently authorized a $100 contribution toward a church building for the new Lombard, Ill., Mennonite congregation and also a monthly contribution of $15 toward operating expenses for the coming year. A number of the Lombard members were formerly members at the Mennonite Home Mission.

The Metamora, Ill., MYF distributed **The Way** in the Ann Street Mennonite Church, Peoria, Ill., area on Sunday afternoon, Jan. 23. The Metamora MYF increased the number of **Ways** to be distributed from 500 to 1,500.

Bro. M. C. Vogt, missionary on furlough from Bihar, India, is teaching a course in Mennonite Foreign Missions in the Winter Bible Term at Hesston College, Hesston, Kans. Fifty-two are enrolled in the course.

The Counseling Committee of the Hokkaido Mennonite Fellowship, Japan, in their January 14 meeting favored the securing of a helper for Bro. Don Reber, missionary at Hombetsu, for a six- to twelve-month period. Also, Wakabayashi san, a Japanese Christian, is to help Bro. and Sister Lee Kanagy in Nakashibetsu for a three-month trial period.

The members of the Kushiro Mennonite Church, Japan, spent Sunday, Jan. 23, from 11:30 a.m. to 4:00 p.m., in study, discussion, and prayer. Bro. Hatano, a lay member, brought the morning message, "Growth Through Test," which included his personal testimony. The church in Kushiro is making definite plans to organize on a strictly indigenous basis. A five-member church council was set up for the next six months.

(Continued on page 140)

Your Treasurer Reports

This past Saturday the Relief Committee met at Elkhart and again reviewed the opportunities and challenges before us in the fields of relief, refugee, voluntary service, and I-W service programs. In reviewing these programs we have again been made conscious of the vital need that exists to continue the witness which the church can give through these various services. However, the committee continued to face a financial problem in carrying out the program. The financial report as of Jan. 27 indicated that the contributions to date have not been sufficient to meet the needs of the program. Every effort will be made during the months ahead to decrease total costs where possible, but the committee is hopeful that our constituency will respond to the request that contributions be equal to 50 cents per member per month. This quota suggestion is the basis upon which the current budget is being planned with anticipation that we can during the months ahead make some adjustments which will make it possible to make up for the gap between contributions and disbursements during the past months.

For this reason I would again like to take this opportunity to encourage each member of our church to respond with his share of this total need. In most congregations this will mean that some will need to contribute generously to the regular relief and service offerings. I would also like to encourage each pastor and church treasurer to continue encouraging a regular offering for relief and service with the suggested amount per member to be used as a goal for these offerings. I feel quite certain that an established regular monthly offering in each congregation will help us to receive a regular income for the Relief and Service Committee upon which future planning can be done. When this basic amount is received both individuals and congregations can then more intelligently plan for special projects which they may want to sponsor in the relief and service area.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Uruguay: An Open Door

BY CLYDE R. MOSEMANN

Uruguay, the smallest of the South American republics, is the home of almost two and one-half million people. The inhabitants of this little country, unlike those of most other South American republics, are mostly all of European descent. Montevideo, the capital, is the center of activity and the home of one third of the total population.

In 1911, after nearly a century of disorder and war, Uruguay began to earn a reputation for being the most democratic and progressive of all the South American countries. The transformation from disorder to prosperity was due largely to the efforts of a statesman named José Batlle. This man was able to unite the people and introduce many advanced social reforms. He championed the cause of the common man, establishing laws to protect him from exploitation by the rich. To accomplish his objective he brought about the state-ownership of the public services and of certain important industries, operating them on a nonprofit basis so that the people might receive the benefit instead of private capitalists. When he had completed his objective Batlle had converted Uruguay into a Welfare State.

While Uruguay enjoys freedom and prosperity, her spiritual needs are almost completely neglected. In 1919 the Roman Catholic Church was disestablished. The calendar was purged of church festivals; December 25 became "Family Day" and Holy Week became an official seven-day holiday and was subsequently renamed "Tourist Week." One author comments: "Uruguay is a Catholic country, but the Uruguayans are not a religious people." The rejection of Romanism and a growing secularism has left a spiritual vacuum in the country.

Although there is a general indifference to religion, Uruguay has never been intolerant in religious matters. When the Roman Church was disestablished, it was allowed all its property together with liberty of teaching and worship. All religions have complete freedom. The Constitution states that equality of treatment is assured to all religions.

In the towns the women are generally practicing Catholics and the men agnostics. There are Anglican missionaries and several other Protestant groups in and around Montevideo. There are few churches of any kind in the interior of the country, and none in the more distant villages. Religion is not taught in the schools.

Communism has made little progress in the nation. There is a Communist newspaper and some of the leaders in the labor unions are Communists, but the people are generally happy and well cared for by the government regulations protecting the workingman. The security which the common people enjoy eliminates any incentive to adopt Communism.

There is no military conscription in Uruguay and the people have little respect for their army. There are no armament industries, no military secrets, and no need for wasting its resources in maintaining a large number of men under arms.

How applicable are the words of our Lord concerning the little country of Uruguay when He said: "Behold I have set before you an open door." Certainly the privilege is ours, yea, the responsibility, to take the Gospel to this land enriched with material things but spiritually wretched, miserable, poor, blind, and naked.

(Our first missionaries, the H. James Martins and Clyde Mosemanns, are now in Uruguay seeking locations in Montevideo to begin their witnessing program. Pray for the Lord's leading in their selection of locations.—Ed.)

Montevideo, Uruguay.

♣

The early church considered the primary responsibility of each believer the winning of others to Christ.—J. H. Mosemann.

Revival, Toba Style

BY ALBERT BUCKWALTER

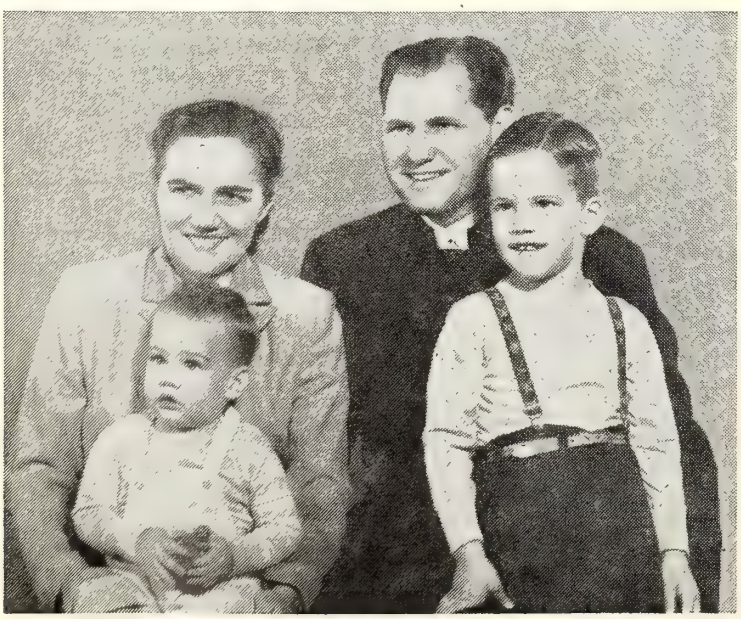
Recently I went up north to visit the Indians who live in the region of the old Espinillo mission. I invited four of our local church leaders to go along with me. It is a rather rugged trip; so we took along enough noodles, rice, bread, canned meat, and mate to last us for two weeks. We were prepared to be rained in, since the trip included about 50 miles of pure forest trail. Well, a light rain did hold us up there for two days, giving us that much more time to sit and sing. "Sit and sing" are words which adequately describe one great feature of Toba Christianity.

Our close companionship for the five days we were gone gave one of the group an idea —an indigenous idea. Mariano, who is both chief and spiritual leader of the Indian families to whom we gave the south farm, invited the other three men to come for a visit for the next week end. Thus a completely indigenous series of revival meetings was born.

Before the week end arrived there were rumors that others were coming too, especially near relatives. So the family fathers prepared themselves with two gunny sacks of bread, two pounds of mate, and two pounds of sugar. The day before the event I felt led to donate a dozen watermelons, since it was the slack season for stomachs.

Saturday evening the visitors arrived—one man from League 15, a whole wagonload from League 17, and several who had to walk from the latter place, a distance of 17 miles. I was not able to be present until the Sunday afternoon meeting. Mariano was the moderator. The meeting began with a number of songs. After the songs everybody knelt on the ground and all prayed aloud. Following prayer, Mariano called on me to preach. Then all the Indian preachers present took their turns in exhortation—four of them in all. After more singing and prayer the meeting closed.

As the sun was sinking in the west we all ate the evening meal together which con-



The Mosemann family—Anna, Clyde, Barry, and Richard.



The Martin family—Ann, Barbara, H. James, J. David, Judith, and Janet.

sisted of one of the bags of bread and about five gallons of mate. I am sure that no one ate too much.

Knowing that the visitors were planning to go home during the night to escape the heat of the day, I hesitatingly asked them if they would like to see colored slides of some parables of Jesus. They said they did not want to go home without seeing them. That lasted until about 9:00 p.m. Then I thought surely these folks would start home so that they would at least get a little sleep before morning. But a testimony meeting broke out in speeches interspersed with a lot of singing, everybody standing around informally. After about an hour of that I thought again they were going to start home. No, they wanted to talk with each other some more, and sing some more. Well, that intermittent singing, praying, and talking went on until it began to get light in the east. Then they started back home again—only 17 miles, remember.

Mariano said he invited those people because he wanted to revive his own brothers who are frequently quite cold. One of them broke down before the group and confessed his sins. Was Mariano ever happy about this!

Chaco, Argentina.

GIVE THE BIBLE

Recently the pastor at the Mennonite Home Mission in Chicago received a visitor who was seeking more light on the Christian life. This man had purchased a Bible in the secondhand store for 40¢ and had found the Lord through reading it. Now he wanted to be taught.

Let us not underestimate the power of the Word of God. The American Bible Society publishes each of the Gospels and the Book of Acts in illustrated form with many pictures from Bible lands. These could be used to get God's Word into Bibleless homes. For more information write the American Bible Society, 450 Park Ave., New York City, or the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

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A new day may be dawning in Spain with the replacing of, or at least curtailing the power of Cardinal Segura, bitter foe of all Protestants and the man largely responsible for the reintroduction of the Dark Ages in Spain. Pray that God will soon open the door to the Gospel to these 27 million people. The Spanish Christian Mission reports that apparently there is a movement toward evangelical faith among clerical ranks in Spain, alarming the Roman Catholic hierarchy. The Spanish Christian Mission also reports that a Pastors' Conference was held in Spain on September 15 with resultant rich blessing. This is one of the few mediums that can be used for Bible teaching to help the pastors.—**IFMA News Bulletin.**

Strangers or Brethren

By H. James Martin

(Bro. and Sister H. James Martin served among the Puerto Rican migrants in Lancaster Co., Pa., last summer while awaiting their residence visas for Uruguay.—Ed.)

In Lancaster County, Pa., there has developed what is at times called a foreign mission project on our home soil. Here can be found many of the aspects of foreign mission work —a people of a different tongue and culture suspicious of the objectives of the American, and constantly struggling to rise in the economic world.

We say a foreign mission on home soil! Yes! More, much more! From hearing foreign missionaries talk, we become conscious of some of their problems when they first enter into the new work. They tell of becoming accustomed to the culture of a strange land; they tell of having to adapt to strange food, and of the strain of the climatic conditions. Then most interesting of all is the story of how they have been led by the Spirit to present the simple story of salvation which brings a change of heart and life. Finally, how often we have felt the heart cry of our fellow missionaries as they told of the struggle of these new Christians as they grow into the knowledge of their Lord and Saviour Jesus Christ.

The work in Lancaster County among the Puerto Ricans is similar in all these ways to the foreign mission field even to the getting accustomed to strange food, for it is quite obvious that until we do answer the invitation to dine with these dear people we really are not in a position to help them.

I hear someone saying that here at home one does not need to become accustomed to a new culture because it is in America that we are working. But wait a minute! These people want to become Americanized. To them that means owning a car, a house, and eventually becoming absorbed into the social life of the community. But these people do not consider the church; most of them will go nowhere to church service. Even if in Puerto Rico the church did play an important part in their life, here they think of other things in life and forget the church.

It is our object to help them become Americanized, but in doing this we readily acknowledge the need of first developing a spiritual life. Because of this we need to help these people find God as their own. Jesus raises a few questions in Mark 8:36, 37, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" These Spanish folk are exchanging their soul, like many of us here in America, for things of this world. Jesus' counsel is, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If these dear Spanish people are allowed to wait till they have financial prosperity to think about God, they will have lost all interest in spiritual things and we will not be able to reach them. To be able to help them means that we need to understand them, their culture and manner of life, and the best way to do this is to live as it were with them on their level.

We must also remember a few differences between the work here and that of a foreign mission field. On the foreign field the church is established on native soil, with native people as well as money. It is the missionary's hope to have it become a native church as soon as possible. Here, however, we want to absorb the foreigner into our culture and church, making him a brother with us. On the foreign field the missionary is the one who needs to become accustomed to the culture and to develop a clear understanding of the people. Here all those who desire to be brethren need to have an understanding, both culturally and economically, if we hope to understand them spiritually, for how can there be brethren in the same church who do not understand and appreciate each other?

It was the Old Testament prophet Ezekiel who realized that although he was an Israelite, he had to understand somehow the problems of the people to whom he was to witness before he had a message which would meet their needs. He says, "And I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying . . . ." It seems that Ezekiel was not able to understand and apply the Word of God to the needs of those people without first having the experience of sitting with those people and learning to know them.

My prayer is that this meditation may help all our readers to try to understand better those in your midst who might be classified as foreigners, and in understanding them help in a real way to lead them to Christ and absorb them into your local Mennonite churches.

Now to describe the extent of the program in Lancaster County among the Spanish migrants who have the past few years turned their desire to the American way of life. In reviewing the program we must understand that there are still many possibilities to expand.

Let us begin with what is called the Bridgeport Mission. This was begun by several interested persons as a small mission project. They meet in the home of several Mexican families, the home being an old mill fixed up as living quarters. In the process of several years the attendance has grown to forty or fifty making the accommodations very inadequate. In addition to the Mexican families, there are also a few Puerto Ricans who attend.

At the New Holland Mennonite Church, while the regular preaching service is in session, a Spanish service is carried on in another room. During the winter months the attendance varies from fifteen to twenty-five. This is made up of families and young men who have found work in one of the industries in New Holland. The Sunday-school class is taught by one of the Spanish boys. This then is followed by a preaching service.

On Sunday afternoons we visited a camp of about eighty Puerto Ricans near West

Grove. Also in this vicinity we found one family in whose home we had a cottage meeting the same afternoon. At the camp we reached with the aid of loud-speakers many boys who never go to church. This makes it possible for them to hear in their own rooms.

Our program during the week was somewhat different. Cottage meetings were held in Lancaster and over a period of weeks four or five different families were contacted. Our cottage meetings always took the form of a Bible study. On another night we visited a Spanish family at Lititz who are members of the Erb Mennonite Church. One night a week we met with a group of boys at New Holland for a Bible study class among those who are definitely interested in the Gospel. At Rawlinsville we also met an interesting group of people. Three families were visited there. This also is a Bible study and testimony meeting. In all of these weekly meetings we get much closer to the people and feel a great challenge as we sense the keen interest these people have in the study of God's Word. The process is slow but we know that the seed "will grow."

Now I would like to explain to you some of our other interesting experiences. Our first contact was meeting with the group of Spanish at the New Holland Mennonite Church. We were very conscious of being strangers and were greeted as such. As we went home we prayed, "Dear Lord, somehow open the door of these people's hearts to us that we might be able to help them understand Thy Word." In the following paragraphs I would like to show how God did answer our prayer.

We visited their homes realizing that we must get acquainted. We felt welcome enough but at first had that unexplainable feeling which constantly kept us aware of the fact that we were strangers. By constant contact and visiting we soon felt more at home, we could understand them better, and no doubt they could understand us better. Then the second week when we visited in their homes we felt much more at ease and in a short time we felt that God had definitely answered our prayers.

On one occasion, we recall with vivid memory, a particular couple was working under the strain of misunderstanding. The accompanying feeling of mistrust had grown to such proportions as to make it almost impossible for them to work any more. After talking things over with their employer and then making an explanation to the couple, we could see marked signs of relief and happiness. We were also able to help the employer understand them better and thus put him in a position to avoid future difficulties. As we went on our way, we remembered hearing of other Spanish folks who had packed their belongings and left. Could we have helped them, too, had we been next to them and their problems?

These Spanish Christians have a faith that at times far outreaches ours. The church must be ready to learn lessons of simple faith and trust in God from them. The average Mennonite does not call himself wealthy in earthly possessions. But as the church here at home faces the task of absorbing these folks from another country into their fellowship, the sharp contrast between the economical status of the American Mennonites and their newly converted Spanish brethren is going to be a real problem and will be a definite hindrance unless somehow we allow that contrast to be lessened in the brotherhood.

One morning a Spanish brother came to our home wanting me to help him borrow a sum of money to make a down payment on a cheap house so that he could bring his family of seven children and his wife over from Puerto Rico. The amount was thirteen hundred dollars. His plan was to first contact his employer by phone and make an appointment with him; I as interpreter was to explain to the employer his situation. After about five fruitless efforts to contact the employer, I said to my wife, "I guess it is no use today." However, as I walked silently into the room to try to explain to my Spanish brother, I found him there on his knees—praying to God. I silently returned to the phone; this time the employer had just come in and I made the contact.

No! he did not receive the loan! This failing, he suggested we get into my car and start visiting the Mennonite farmers (his brethren) and try to get just one hundred dollar loans from each one assuring them that he will pay it back little by little. I sat by him and tried to explain some of the principles of business, that one cannot borrow money unless he has some kind of security to offer. Should we have visited you on your farm? We didn't! But our Spanish brother doesn't understand; all he sees is the big house, the huge barn, the tractors rushing madly around, and the big car parked in the garage. Yes! We had the chance, a good chance to absorb a family of nine people into our fellowship, but that chance is slipping away. Are you content and happy to let it go?

Then there is another couple. The wife one evening was the victim of the accidental discharge of a deer rifle leaving the one leg badly shattered. They carried her to the hospital near death, where she recovered after much medical care. We had our first contact with this couple in the hospital. They had been interested in joining the church and were on the verge of committing themselves when something came between them and their God. Through this accident we were able to show them again some of the ways by which God works. It was our privilege then to hear this man make a new commitment to God realizing that the Lord had lessons for him in this experience.

Yes, he had made promises! But will he keep them? That depends on the example and encouragement he received from you—his fellow brother! Just now I remember with shame some promises I made to God under the pressure of circumstances which have never been kept, mainly because they looked so very different after the pressure was removed. Well, these Spanish brethren are just as human as you and I. But we know that the grace of God reaches to all people and makes all things possible to them who believe.

Do you have those in your community who can be classified as a foreign group? Is there a possibility to help them find the Lord Jesus Christ as their Saviour? If so, you have a foreign mission field right in your own back yard waiting for you. You are the one who will need to say whether they are strangers or brethren.

Montevideo, Uruguay.

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The Bible, more than anything else, brings man to a decision. It seems to be able to do what private conversation, preaching, and personal counseling often fail to do. It supplies something that pierces through a man's defenses and gets right home to his heart and conscience, something that is "quick and powerful and sharper than a two-edged sword." The role of the Bible is to provide evangelism with its cutting edge.—**Bulletin of the United Bible Societies.**



An informal get-together of Spanish folks.



A Spanish service at the New Holland Mennonite Church.

Luz Y Verdad

Spanish Gospel Broadcast

A Paralytic Listens from His Bed

Barcelona, Spain: "I am a young man 21 years of age, without father, and am sick from my youth with paralysis. I am either in bed or sitting on a chair every day. I cannot help myself; others have to help me. But I have been listening to your broadcast and find it to be a wonderful help to my mind and heart. Will you please send me a subscription to **El Heraldo Evangélico** for which I thank you beforehand?"—M. G.

Student in Teachers' Training College

Huesca, Spain: "It is now more than a month that I first heard your religious program which can be heard clearly from here. I hope that you will continue uninterruptedly your broadcasts in the mother tongue and that they will be heard by more and more of my brethren in this peninsula and other places where they speak Spanish. Please send me your paper you have offered."—A. V. V.

Husband in Mourning Is Helped by Message

Irurzum, Spain: "Today for the second time I have heard over my radio your broadcast **Luz y Verdad.** I want to inform you that it is heard clearly and wonderfully as no other station intercepts. . . . The broadcast of this day brought your message on 'Affliction,' which moved me considerably since only one month ago I lost my wife in childbearing. I am left with five children, the eldest being 14 years old and have found myself in much distress over it all. But I want to be resigned to our Creator's will. Don't they say that not even a leaf of the trees moves in the breeze without God's will? I only ask God that He will give me strength to undertake this sorrow and if it is His will that He will give me the solution and consolation. I promise to listen to your broadcast every time I can as I am helped by those good messages and the excellent quartet that sings."
—L. S. F.

From the Isles of the Sea They Listen

La Palma, Canary Islands: "Reverend Father: After having your fine attention I pass on to tell you that I listen each week to your broadcast over Tangiers station. Please send me your offer and also to the other name and address I am enclosing with the confidence you will attend to it also. This lady is a friend of mine and a member of Catholic Action in this city."—P. F. P.

Aruba, Oranjstead (off Venezuelan Coast): "In the name of the Almighty I am directing this letter to you to wish you a very happy New Year and may it be prosperous for you in 1955. I listen to your broadcast . . . with attention . . . please send me your 1955 calendar which you are offering. Thank you."—B. M. Z.

From the Venezuelan Mainland

Maracay, Venezuela: "Beloved: . . . I listen to your broadcast **Luz y Verdad** weekly, and as you said you would send me a 1955 calendar and something else, I'm not sure if a study or something, I am asking for whatever you are offering. Anything at all if it is the Gospel. The hymns sung are very beautiful and inspiring each morning. God bless you."—V. A.

A Christian's Prayer for Us

Salamanca, Spain: "After listening to your broadcast, formerly **The Calvary Hour** and now **Luz y Verdad,** we have decided to write a few lines to you thinking that it would be to your encouragement to know that from this place in Spain we are listening. We are always eager to listen to the spiritual messages, the more spiritual, the better for us. I pray that more and more Spaniards will listen to the Gospel through your broadcasts, and are trying to do our best to spread the word around. Please send me several of your radio logs so we can send them around."—B. G. H.

A Tract Distributor Asks for Literature

San José, Costa Rica: "According to the programs which I have listened to, you are offering tracts or something which I can distribute. It is my desire to receive some from you so that I can distribute them. I like to spend my Sunday afternoons and spare time in helping to get God's message out to people. Also I would appreciate receiving more than one calendar if you can spare them."—J. D. B.

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The Far East Broadcasting Company, Philippines, is rejoicing that the total enrollment in their Bible School of the Air is close to 40,000. They are desperately in need of housing for increased staff to handle the gigantic task of 30 program hours broadcasting a day in 36 languages. A radio, pretuned exclusively to DZAS, was presented to the provincial prison on the island of Sulu to enable the prisoners to hear regularly the Word of God.—**I.F.M.A. News Bulletin.**

The Mennonite Hour

New Missionary Challenges The Orient

The Far East Broadcasting Company has a group of eight stations (both short and long wave) located in the Philippines but covering the Orient. These stations are broadcasting 20 hours daily in a total of 34 languages and dialects.

William A. Hulet of the Far East Broadcasting Company writes:

"We have read with interest of your broadcast over the Ceylon radio station. Inasmuch as we are in the missionary radio work as it relates to the Orient this letter is being sent as inquiry to you.

"A thirty-minute program would be released over all eight stations for the low cost of thirty dollars ($30.00). This is so far below a commerical rate that there is actually no comparison. However, even this low rate does not only help to carry the cost of your actual broadcast but it enables us to continue to release to the missionaries on the field and the Nationals in their areas time that is absolutely free to them for the broadcasting of the Gospel in the languages and dialects with which they are familiar for the nations in which they are working."

Your prayers are needed. Before **The Mennonite Hour** can broadcast on these stations the Far East Broadcasting Company must approve two sample tapes. If they are approved it will be necessary for **The Mennonite Hour** to decide if we will accept this new missionary broadcasting opportunity.

The Virgin Islands

Another missionary challenge comes to us from a Baptist group which is planning to operate a radio station to cover 19 islands east of Puerto Rico. The director writes:

"We are planning in the near future to open a missionary radio station to reach 19 small islands east of Puerto Rico. Since most of the islands are English-speaking, we are anxious to have good radio broadcasts from the States to use on the station.

"Your program has been recommended to us highly, for use on the station. Time on our station will cost approximately $2.50 per half hour. We will have one million (1,000,000) people within a local listening distance and most of this is virgin missionary territory."

Is your Sunday-school class, church group, or youth organization interested in promoting one of these missionary projects? In a world so much in need of the Gospel, dare we refuse such opportunities? Individual gifts are also solicited for these new stations and for the continuation of the present missionary stations, HCJB, Quito, Ecuador, and Radio Ceylon.

Address all correspondence to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

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In Travancore, South India, newspaper evangelism is proving very successful. The newspaper that has the biggest circulation in that language has given a high concession for publishing Christian messages. The newspaper goes to 30,000 homes and at least three times that number are reading the messages. Recently it was observed that one of the evangelical "advertisements" was posted on the bulletin board of the high school.

Each ad carries an invitation to write in for further information and many are responding to this. Three correspondence courses are being used as follow-up with those who write in.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Race Problem Unnecessary

For the past one hundred years our nation has faced a significant race problem in relation to the American Negro which has also affected our attitude toward other racial minorities among us such as the American Indian and the Chinese and Japanese Americans.

Some progress has been made toward greater equality of races in keeping with the spirit of our constitution as evidenced by the Supreme Court decision on May 17, 1954, holding segregation of races in our schools as illegal. But the Massachusetts Supreme Court ruled in favor of segregation in the schools in 1849 when it turned down the complaint of Sarah Roberts that she was barred from attending the public school near her home and was required to attend a Negro school farther away. However, several years later, Charles Sumner, noted abolitionist, and his friends successfully sponsored a nonsegregation law in Massachusetts.

If it has taken one hundred years to ban segregation from our schools by law, how many more years will it take to ban it from all of our hearts? I speak now of opportunity to men of all races and recognizing achievement on the basis of its value to mankind. Every American whether he is black, red, or white should have equal opportunity for the development and exercise of his God-given talents.

God made all nations of one blood, which includes all races as well. The redemption provided by Jesus Christ was effected through the shedding of blood, which is alike for all races. God was careful not to get caught in artificial man-made barriers when He provided a redemption adequate to meet the needs of all men, rich and poor, black and white, educated and uneducated.

It would be foolish, however, not to take into account racial and national differences. The classic example, of course, is the marriage relationship, which according to the Scriptures brings two personalities into a union recognized by God for the purpose of continuing men on the earth. Language, cultural, religious, and racial differences all increase the adjustments necessary for consummating a successful marriage and providing a happy environment in which to rear children.

(Continued on page 140)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Summer Service

It's not too early to make your plans for this coming summer. In approximately three and a half months young people from various states will be leaving for places of service for six weeks to three months. Will you be one of them? You can make this summer worth while in terms of service for Christ with abundant blessing to yourself as a result.

There are a number of possibilities in summer service. The majority of volunteers give their time in teaching summer Bible school. Other opportunities are serving in homes for the aged or in children's homes, counseling in camps for city children, and serving on the MYF youth team.

College students will be interested in the student-in-industry program administered by the Committee on Economic and Social Relations. In case you are not acquainted with this program, here is a description of it given in the 1954 summer service folder: "Unit will experience routine factory work; evaluate in light of Christian principles the social and spiritual conditions of workers, labor management relations, and what the church can contribute in this area."

For the first time there will be a summer migrant unit serving in Central U.S. The duties of this unit will include teaching in a two-week Bible school, taking part in club work, storytelling, teaching crafts, playground supervision, and home visitation.

MRSC representatives will visit the following colleges to present the program and its needs: Hesston College and Bible School—Feb. 14-18; Goshen College—Feb. 23-25; and Eastern Mennonite College—March 21-25.

A summer service folder for 1955 will be completed by Feb. 15. These folders will be mailed to the churches. However, if you do not receive one or if you would like an extra copy, write to Relief and Service Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Voluntary Service

The following volunteers who attended the January orientation school have been assigned to these places:

Camp Rehoboth, St. Anne, Ill.: Susie Hostetler, Westover, Md., and Barbara Troyer, Elida, Ohio.

Elgin State Hospital Unit, Elgin, Ill.: John I. Reimer, Washington, Ill., and Norma Jean Berkey, Goshen, Ind.

Kansas City Hospital Unit, Kansas City, Mo.: Alice Lepley, Reedsville, Pa., and Helen Kauffman, Plain City, Ohio.

La Plata Mennonite Project, Puerto Rico: Virgil Rocke, Tiskilwa, Ill.

Mathis, Tex.: Jean Snyder, R.N., Lititz, Pa.

Mennonite Hour, Harrisonburg, Va.: Darlene Miller, Kalona, Iowa.

Allen Kanagy, Manitou Springs, Colo., a I-W worker at the La Plata project, will take up residence at Palo Hincado, Puerto Rico, to be in charge of the recreation program there in co-operation with John Driver, mission pastor.

Released January 28, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

J. N. Byler, MCC relief director, Akron, Pa., attended a ceremony at the Smithsonian Institute, Washington, D.C., Jan. 25, in which the ambassador of the federal republic of Germany presented a statue to the United States. The sculpture, entitled "Laboring Youth," was accepted by President Eisenhower. The statue was given by the German people as a token of their gratitude for the assistance the American people have given them since the end of World War II.

PAX men in Wedel, Germany, have started a Sunday school for children from the Mennonite settlement and the neighboring community. Attendance is between 16 and 20 with prospects for an increased enrollment. "We hope the Sunday school will grow and prosper as we try to teach the children about Christ and salvation," one of the men writes. "May your prayers be to this end."

Rainfall Brings Relief in Paraguayan Chaco

Several good rains in January have brought relief to the Mennonite Chaco colonies in Paraguay following a hot, dry December. Immediately after the rainfalls farmers began seeding crops, some of which should have been planted much sooner but which were delayed by lack of moisture. In spite of the rainfall the peanut and cotton crops will not be average ones because of their late planting, according to a report by an MCC representative in the Chaco.

While December is hot in the Chaco, it is usually not as consistently hot and dry as it was this year. There were very few days when the temperature was below 115 in the shade and many days it was higher. The highest was 122 degrees.

Food Distributed to German Flood Victims

PAX men from Enkenbach, Germany, distributed emergency MCC food packages on Jan. 22 to 132 homeless German flood victims temporarily lodged at Germersheim on the menacing Rhine River. Unseasonal thaws and heavy rains in the Swiss Alps caused the current disaster which took at least 20 lives and inflicted enormous property damage at numerous points along the banks of West Germany's largest river.

D. C. Kauffman, European MCC director; John Mark Yoder, material aid director; and Richard Hertzler, head of the German Mennonite relief organization, investigated conditions in the flooded area and made arrangements for distribution of relief food. The dispensing of emergency supplies by PAX men was a stop-gap measure to give immediate aid until more relief could be sent to the district.

Eighty-seven boxes of food went to families housed in the Germersheim jail and 45 reached other flood-stricken persons who have secured momentary quarters in the town after being evacuated from the Rhine lowlands. Rev. Kohlmann, a Protestant bishop, gave the PAX personnel valuable assistance by helping to organize the relief disbursement and providing a room at the Protestant center for part of the distribution. Allotted to each person was one 15-pound package containing butter, shortening, beef, rice, beans, and wheat flour.

With their homes and land inundated, the future looks bleak for these small farmers. When the flood peril ends, they face the laborious task of rebuilding with their very scanty resources. In the meantime, living conditions in the cramped cells of the old jail and other crowded quarters are very distressing. One woman said that her family could not have satisfied current needs without the emergency food packs, since she had been able to buy only limited supplies on credit.

Taking part in the distribution were: European PAX leader Dwight Wiebe of Hillsboro, Kans.; Harold Kroeker of Henderson, Nebr.; Doyle Basinger of Dalton, Ohio; Carl Smeltzer of Elkhart, Ind.; LaMoine Epp of Henderson; and Robert Schrag of Newton, Kans.

With the threat of floods continued, and perhaps more serious flooding in the Rhine valley during spring months, about 14 men of the Enkenbach unit have volunteered to be on 24-hour call to do sandbagging or give other immediate assistance, in the event of new floods.

Released January 28, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A Balanced Program

As we come to the end of our WMSA year, we prepare our reports for the annual meeting of the local circle and for the district secretary. Have you compared this report with the one from last year? Look at the number of members. Is every sister of the congregation a member of one of the local circles? What percentage of the members, or those who could be members, attend regularly? (One sister reported one hundred per cent attendance at almost every meeting.)

Have you had a balanced work program this past year? Are you doing some sewing for relief, some work for the district and general mission projects; have you served some one person or institution in the local community? The total amount of work done by our local circle is so small in comparison with the total need about us. Even so we can keep a balance and serve in the various areas—near at home, and abroad in relief and in missions. The work of our hands and our contributions can serve in many needy areas of the world.

As we look at our reports may we see not only what we have done but let us also see

what we could be doing. Jesus commanded His disciples to witness at Jerusalem, Judea, Samaria, and the uttermost parts. However you wish to interpret these places today, how has your local circle witnessed in these areas this year?

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The balance in the local circle treasury could be working for you. Have you sent a contribution to the General Fund? The project for furnishings for the London Gospel Centre has not reached the quota, $1,866.50. The girls' project for this year is not large, $250.00 for the Pediatrics Ward in the new Puerto Rico Hospital. If every girls' circle contributes to this and to the general projects, we shall be able to reach the quota we have set. Our annual project, $3,600.00, for Nursing Education we hope this year will reach the top before the close of the year, March 31. Remember your district mission support projects.

* * *

Remember Friday, Feb. 25, is the World Day of Prayer. Have you planned a service, using the program prepared by Mrs. Samida? Perhaps you can join the women of the community in the local community service. If the community service is held during the day, when many of the sisters cannot attend, maybe you want to arrange an evening service and invite the community women to join with you. Some may be able to attend an afternoon service and others an evening meeting. Let us join in prayer with the women throughout the world on this day.

Prayer is still the strongest power, and it is available to every believer. Notice the subjects for praise and intercession—for church leaders, for the youth of our church, for the children, for weak members, for missionaries, for institutions, for members of WMSA, for governments, for the needy and suffering world.

"Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline Thine ear to us,
And grant us Thy peace."

Note—The World Day of Prayer Program was printed in January **WMSA Monthly** and Jan. 11 GOSPEL HERALD.

Office of the Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana.

From Our Churches

CLARKSVILLE, MICHIGAN
(Bowne Congregation)

Dear HERALD Readers:

Greetings in Jesus' worthy name. In August Bro. Milo Kauffman was with us and brought a series of lectures on "Stewardship." These are heart-searching lectures for everyone who hears them.

We were privileged to have the White Cloud Chorus with us Nov. 14, and enjoyed the messages they brought us in word and song.

We had our revival meetings Oct. 15-24, with J. F. Garber, Alma, Ont., as evangelist. Visible results were two converts.

Our joint Thanksgiving meeting was held with the Vestaburg congregation.

Nelson Waybill, White Cloud, told us of his PAX work in Europe on the evening of Dec. 5. We also had our annual business meeting in December.

Several of the mission workers who have left here to serve the Lord elsewhere were home for Christmas. A number of our young people are attending Fairview Bible School. Our bishop, T. E. Schrock, is teaching there again this year, making it his tenth year.

We are happy to have back with us the two I-W boys who left two years ago, and are also happy that they brought wives home with them. Another of our I-W boys will return in February.

Lee and Vera (Kauffman) Steiner, who were in voluntary service at the Eureka Home for the Aged, are making their home here. Vera was formerly from this place.

We do thank and praise the Lord for His goodness and mercy toward us in the past year.

Joan Sutter.

GLEN FLORA, WISCONSIN
(South Laurence Congregation)

Christian Greetings:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Bro. Eli Hochstetler, Wolford, N. Dak., and Bro. Jonas Beachy, Staples, Minn., worshiped with us on the evening of Aug. 15. Bro. Jonas brought the evening message.

On Sept. 3, Bro. and Sister Llewellyn Groff and daughter, from Loman, Minn., and Bro. Harold Fly and son, Steel City, Pa., stopped in on their way to Pennsylvania. Bro. Fly brought the message. On Sept. 26 we held our communion services, when Bro. Eli Hochstetler preached the sermon, and our bishop, E. D. Hershberger, conducted the communion.

Our revival meetings, with Bro. J. W. Birky, Spartansburg, Pa., as evangelist, were held Oct. 21-31. There were several confessions and a great number rededicated their lives for fuller service. Bro. Herman Schrock from Kansas was chorister for these meetings.

On the evening of Nov. 21, Bro. and Sister Joe Graber worshiped with us. Bro. Joe conducted children's meeting, and Bro. Dan Martin, Sheldon, Wis., preached the sermon. Bro. and Sister Orin Yoder and children worshiped with us also.

On Dec. 12 a group from Iowa sang several numbers for us and Bro. Paul Yoder preached the sermon.

Sister S. E. Schrock and daughter Doris have been visiting Leroy and family. We want to thank them for helping in our worship services, and also the many others who have stopped in and took part in our meetings. We invite others to worship with us.

Our church reorganization was held on Dec. 30. Pray for this work.

M. K.

LEETONIA, OHIO
(Leetonia Congregation)

Greetings:

In September our Sunday school was reorganized and the new officers took charge the first Sunday in October.

Since the Hammer revival meetings in Youngstown, some of our number help with the street meetings there once a week.

A group from here held a service at the county home on Oct. 31. The inmates expressed themselves as appreciating the service very much.

Our revival meetings conducted by J. Otis Yoder, Harrisonburg, Va., Nov. 21-28, were well attended. Many were inspired to give testimonies and we could feel the Spirit was leading many of us to a higher plane of living. At this time we have some under instruction for church membership.

The alternate Christmas program for Midway, North Lima, and Leetonia was held at Leetonia Dec. 18, 19. Bro. Samuel E. Miller was guest speaker.

Bro. John Paul Oyer was licensed at the regular Sunday morning service Jan. 2, 1955, by Bishop S. A. Yoder. We are very grateful for Bro. and Sister Oyer who have been with us since August.

In our midweek service we have completed the study of the twelve lessons in the book, "Personal Work." We are now going to begin the study of Acts.

Let us continue to pray for each other.

L. C.

MANSON, IOWA
(Manson Congregation)

Dear Christian Friends:

In looking back over the past several months, we find we have much to be thankful for. We especially thank our visiting brethren who have brought to us many Spirit-filled messages. Among those who worshiped with us were Bro. George Brunk, on Dec. 31, and Bro. Peter Wiebe, who conducted our revival meetings Nov. 23-31. Our annual Bible Conference was held Dec. 26-28 with the brethren Milo Kauffman and Wilbert Nafziger in charge. Bro. J. D. Graber and family spent the Christmas holidays in our community and he brought the message at our midweek meeting on Dec. 23.

Our congregation began a mission outpost known as the East Lawn Acres Sunday School in Fort Dodge, about twenty miles east of Manson. This Sunday school was started in the fall of 1953 following a summer Bible school in that area. It has grown from an attendance of four pupils the first Sunday to an average attendance of about 40, which includes a staff of 8 workers. Several attempts were made to start an adult class, but it seems difficult to keep up the interest where they have not been accustomed to regular Sunday-school and church attendance. We feel that this is a very worthwhile work in an area where there are no churches. Remember this work as a mission endeavor of the church, that we might be faithful in witnessing to those who need Christ.

Marcille Davidhizar.

MARION, PENNSYLVANIA
(Marion Congregation)

Greetings in Jesus' name:

Many new blessings have come our way this past year. On Oct. 10 we held our fall communion service. That evening we also enjoyed a singing at Cedar Street. The work there is growing and there are several under instruction. There are about 10 in an instruction class here at Marion too. Remember them in your prayers. There are mothers of unsaved families in these groups that especially need to be lifted to the throne of grace.

We enjoyed having Bro. and Sister George Smoker with us for the evening of Oct. 28, when we received a new picture of Africa and its need.

On the evenings of Nov. 4-6, and all day Nov. 7, we held our annual Bible Conference with the brethren Eugene Landis and Lloyd Eby as visiting speakers.

We reorganized our Sunday school for a new year on Dec. 6. We have been blessed as a group this past year, and as we study Christian Doctrine this next quarter, we are looking forward to many more blessings.

Bro. Merle Cordell brought us an inspiring Christmas message.

Beginning this year, we are having Sunday school and preaching every Sunday morning. We feel this will be a great blessing to us. May we all continue in the things we have learned and have been assured of, knowing that the Holy Scriptures will make us wise unto salvation.

Martha J. Bauman.

NAMPA, IDAHO
(Nampa Congregation)

Greetings in our Saviour's name:

Bro. Marcus Lind and family were with us during the Christmas holidays and both Bro. and Sister Lind gave Bible lessons in the afternoons. In the evening Sister Lind spoke to the children and Bro. Lind brought the message. One stood for Christ and there were a number of reconsecrations.

Our annual business meeting was postponed until Jan. 8. Harold Miller is again our Mission Board Member; Virgil Hochstetler, Secy.-Treas.; Viola Wenger, Publishing House Representative; Robert Garber, member W.M.S. Board; Ella Miller, Correspondent.

Bro. and Sister Virgil Hochstetler and Sister Mary Ellen Brenneman returned from Iowa where they attended the funeral services for their sister, Mrs. I. Mark Ross. The Tobias Bender and Harold Hochstetler families have also returned from Hesston, Kans., where they attended the Hershberger-Garber wedding.

Bro. and Sister Norman Earnest have a new son since Jan. 6.

Our students who were home from Hesston and W.M.S. have again returned to their studies.

Mrs. Guy Shank is somewhat improved at this writing.

Mrs. Sam D. Miller.

PHOENIX, ARIZONA
(Sunnyslope Congregation)

Dear Friends:

Greetings in His name. The sewing circle, which meets the first Thursday of each month, was happy for the toys received from the Weavertown Sewing Circle. These were distributed at the Buckeye Camp which consists mostly of Indian, Negro, and Mexican children.

Children under five years of age received the 58 stuffed toys; the circle made 110 clean-up kits for the Sunday-school age, and a bag of fruit and nuts was given to each family. A group from Sunnyslope worships there regularly.

As we have a large number of winter visitors, the attendance at our congregation is about double in comparison with the summer attendance. The ministers who came are Bro. Fred Gingerich, Canby, Oreg.; Bro. J. C. Gingerich, Coalridge, Mont.; Bro. John W. Hess, Akron, Pa.; Bro. Sam Schrock, Molalla, Oreg. Deacon Joe E. Slatter, Filer, Idaho.

Bro. Frank B. Raber, Kansas City, Kans., gave us an inspiring new year's message on Jan. 2. Bro. and Sister Raber came here for the wedding of their son Merrill, to Beulah Esch, daughter of Dr. and Mrs. Henry Esch, Phoenix, Ariz.

We had a week of rainy weather (for Arizona) and soon the desert will burst forth in its array of beauty, although most vegetation can grow only by irrigation, for soon there will be weeks and weeks of only sunshine.

Mrs. J. Edwin Mast.

PORT TREVORTON, PENNSYLVANIA

(Susquehanna Congregation)

Greetings of Christian Fellowship:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing" (Ps. 100:1, 2).

On Aug. 28 was the Harvest Meeting and we received much inspiration from the meeting and from the song service. The following Sunday Bro. Wilson Overholt preached for us.

On June 27 our aged minister passed away. We pray that his Christian influence may live on with us.

On Oct. 3 we observed our communion with our younger bishop, Donald Lauver, in charge, and on Oct. 16-24 we had our revival meetings with Bro. Sidney Gingerich as evangelist.

Bro. C. M. Brubaker passed away on Dec. 18 after an illness for a year with cancer.

Over the Christmas season the young ladies' Sunday-school class baked cookies, made candy, and bought gifts for the Children's Home at Millersville. Some of the young folks took these gifts to the Home. They always enjoy meeting with the children. Sara Hinkle.

RUSTBURG, VIRGINIA

(Bethel Congregation)

Dear HERALD Readers:

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ" (Gal. 1:3).

We have been holding our regular services in the new church building for nearly a year now, although it is still not quite completed. We hope it may be ready for the dedication service soon.

We praise the Lord for answering our prayers for an evangelist during the week of Thanksgiving by sending Bro. Melville Nafziger, who has charge of the mission in Wilmington, Del. One soul confessed his desire to follow the Lord. We pray that more seed may have fallen on fertile ground and may yet bear fruit.

Officers for the Sunday-school year are: Supt., Titus Schlabach; Treas., Willis Glick; Secy-Treas., Lena Glick. A short dedication service was held for the teachers who are Ernest Yoder, Marian Hostetler, and Alice Schrock.

Bro. Milton Hostetler has been holding services once a month at a colored work camp near Rustburg. A group also sings at a rest home once a month.

Sister Marian Hostetler is president of our sewing circle and Rosalie Glick secretary-treasurer. One evening before Christmas we met at the Hostetler home to pack Christmas baskets.

May we all strive to so completely yield ourselves to the will of the Lord that He may use us to bring others to Him.

Lovina Yoder.

SARASOTA, FLORIDA

(Tuttle Avenue Church)

Dear HERALD Readers:

Greetings in Jesus' name. We are glad to have Bro. and Sister D. Parke Lantz, retired missionaries from Argentina, make their home in Sarasota. Bro. Lantz had charge of the morning service in the absence of our pastor, Paul Martin.

The sewing circle has been meeting regularly each month with increased attendance as the tourists are again returning for the winter. Some recent projects for the sewing circle have been tablets and pencils for the Kentucky school, special offerings to the General Mission Board, and offerings for liquidating the church debt. At our sewing circle meeting just before Thanksgiving Mrs. Paul Martin gave an interesting reading and there were several duets by Mrs. Martin and Mrs. Michael Shenk, and Mrs. John Schrock and daughter.

In October we bade a sad farewell to Bro. and Sister Levi Hostettler who left to spend their latter days with their children. Soon after reaching their home, Sister Hostettler answered the call home.

Bro. Paul Peachey left for his I-W service in Assuit, Egypt.

Our pastor, Paul Martin, assisted in a two-day Bible Conference at the Tampa Mission.

We were happy to have Bro. and Sister Myron Augsburger back for a short while and to have Bro. Augsburger conduct revival meetings Dec. 19-26. We have all been strengthened and encouraged. On the evening of Dec. 30 Bro. Augsburger had charge of the communion services.

On the evening of Jan. 9 Bro. Merlin Good, Wild Cat, Ky., gave a mission talk and sermon which was much appreciated.

As we enter the new year we look forward in faith to a closer fellowship with the Lord, and an increasing effort to win souls for the kingdom. Mary C. Barbe.

MISSIONS EDITORIAL (Continued)

Since nations and races are a part of the divine plan for mankind, it would be unwise to try to eliminate them. But since God made them all of one blood, it is equally unwise to aggravate the differences by artificial social and economic barriers God never intended.

Next Sunday, February 13, is Race Relations Sunday. May God grant us the grace necessary in the years ahead to completely eliminate from our nation the reasons for having such a Sunday.—L. C. Hartzler.

Mission News

CONTINUED

A dedication service for the new officers and the whole congregation at Kushiro was held on Jan. 30. One new member was received. This 23-year-old young man has been helping with church activities for over two years.

Field Notes

CONTINUED

Bro. John W. Snyder, manager of the Golden Rule Bookstore, Kitchener, Ont., spent a few days at the Publishing House last week in the interests of the work.

Announcements

Ordination of a deacon at the Slate Hill Church, Shiremanstown, Pa., 2:00 p.m., Sunday afternoon, Feb. 20.

Guest speakers at the mid-term Christian Life Conference at Ontario Mennonite Bible School and Institute, Feb. 15-17, are Brethren L. S. Weber, Scottdale, Pa., and Gerald Studer, Smithville, Ohio.

Illinois Ministers' Fellowship at Lombard, Ill., Feb. 21, 22.

Ernest and Mary Lehman, relief workers from Jericho, Jordan, speaking at Beech Church, Louisville, Ohio, Feb. 12, 13.

Dedication services at the Dewey, Ill., Church 2:00 p.m., Sunday afternoon, Feb. 13. Guest speaker, Wm. G. Detweiler, Orrville, Ohio. Preaching services will continue each evening through Thursday.

Sanford G. Shetler, Hollsopple, Pa., at Twelfth and Windsor Sts., Reading, Pa., for special talk to young people, Feb. 13, 7:15 p.m.

Bible conference at Hannibal, Mo., over the week end of Feb. 13. Speakers, Wallace Kauffman, Exeland, Wis., and Nelson Kauffman, Hannibal.

Christian Workers' Normal in connection with the Johnstown Bible School, at the Stahl Church, near Hollsopple, Pa., Feb. 9, 10.

The Twenty-second Annual Ministerial Meeting of Lancaster Conference will be held at the Hess Church, near Lititz, Pa., Feb. 23, 24, with three sessions each day. An interesting and practical program has been prepared. Speakers from outside the district are John L. Stauffer, Harrisonburg, Va., and Eli G. Hochstetler, Wolford, N. Dak.

Wm. Nagenda, minister from East Africa, who is spending a few months in this country, has the following appointments in eastern churches: Scottdale, Sunday, Feb. 13; Publishing House chapel service, 1:00 p.m. Tuesday, Feb. 15; E.M.C. chapel service, morning, conjoint prayer circle, evening, Thursday, Feb. 17; Strasburg, Pa., Mennonite Church, 2:00 p.m. and 7:30 p.m., Sunday, Feb. 20.

Bro. and Sister Wm. G. Detweiler and the Amstutz Sisters Trio, of the Calvary Hour, Orrville, Ohio, are scheduled to give programs at the following Pennsylvania churches: Cedar Grove, Greencastle, Pa., Saturday evening, Feb. 19; Deep Run, Pa., Sunday morning, Feb. 20; Blooming Glen, Pa., Sunday evening, Feb. 20.

Visiting Speakers

Jan. 26. **Elmer Gingerich,** Uniontown, Ohio, at Maple View, Burton, Ohio. **John H. Shenk,** Denbigh, Va., at Rocky Ridge, Sellersville, Pa. **Harold Eshleman** and **C. C. Stutzman,** Harrisonburg, Va., at Lynside, Lynchurst, Va. **Milo Kauffman,** Hesston, Kans., at Protection, Kans. **Glen Yoder,** Kansas City, Kans., at Sycamore Grove, Garden City, Mo. **Newton Weber,** West Liberty, Ohio, at Detroit, Mich.

Jan. 30. **Orie Kauffman,** White Pigeon, Mich., at Maple Grove, Belleville, Pa. **J. Kore Zook,** St. Johns, Mich., at Martins Church, Orrville, Ohio. **J. M. Nissley,** Sarasota, Fla., at Cumberland, Md.

Feb. 6. **Paul Erb,** Scottdale, Pa., at Pennsylvania Church, Hesston, Kans. **Milton Brackbill,** Paoli, Pa., at Yellow Creek, Goshen, Ind.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Congerville, Ill., Feb. 23 to March 2. Mail in care of Raymond Yoder, Congerville. **J. W. Birky,** Spartansburg, Pa., at Hopewell Church, Hubbard, Oreg., Feb. 8-20. **Milton Brackbill,** Paoli, Pa., at Indianapolis, Ind., Jan. 24-30.

In the revival at Hesston College, conducted by Bro. Geo. R. Brunk Jan. 21-30, there was a remarkable demonstration of the Spirit in the chapel service on Jan. 27. The service started at 9:50 with a testimony meeting and continued until 12:30. There was no need for Bro. Brunk to preach, and the meeting would probably have continued some time longer had not the dinner hour interrupted.

OUR SCHOOLS (Continued)

Changes in Personnel

Mary Emma Showalter has been granted a sabbatical leave for the second semester, and is enrolled at Pennsylvania State University for graduate training in Home Economics education. Doris Good of Lancaster, Pa., will teach the college home economics courses during this semester.

Lester C. Shank is also on sabbatical leave for the second semester and is enrolled in the School of Public Relations at Boston University. Daniel B. Suter has been appointed Acting Director of Public Relations, and Nancy Wert of Manheim, Pa., is serving as Secretary to the President.

Public Programs

The Public Literary program on Friday evening, Jan. 7, was in charge of the Merle W. Eshleman family, and consisted of slides depicting the work of the Mennonite Mission in Tanganyika and tape recordings which illustrated native singing and heathen wailing.

On Friday evening, Jan. 21, J. Lawrence Burkholder of Princeton, N.J., lectured on "The Struggle for Life in Indo-China."

The annual midyear Missionary Conference was held on the week end of Jan. 15 and 16, with Milton Vogt and Bro. and Sister Chester Wenger as guest speakers. The theme for the meeting was "Applying New Testament Principles to Modern Missions." The Collegiate Chorus gave a program on Sunday afternoon of that week end.

The week of Jan. 17 was designated as "Nonresistance Week." On Monday morning the Bible Memory Club was in charge of the chapel period and recited Scripture portions dealing with nonresistance. Tuesday morning the Mennonite Historical Fellowship brought to our attention "Voices from Our Past," while on Thursday morning the Bible School Fellowship spoke on "Voices of Today." During the Assembly Period on Wednesday two former CPS men and two former I-W men conducted a panel discussion on the theme, "CPS and I-W Look at Each Other." J. Lawrence Burkholder spoke on Thursday evening and Friday morning on "Nonresistance in Contemporary Protestant Thought" and "The Inner Life of the Peacemaker."

Coming Events

The winter revivals will open on Sunday, Feb. 6, and continue with two services a day (except Saturday) until Feb. 13. John R. Mumaw, president of the college, will serve as the evangelist. The annual Christian Life Conference program, scheduled for Feb. 19 and 20, lists John C. Wenger of Goshen, Indiana, and David Derstine of Blooming Glen, Pa., as speakers.

—Lester C. Shank.

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We are all sinful; therefore whatever we blame in another we shall find in our bosoms.—Seneca.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baer, Alvey S. and Elizabeth H. (Kuhns), Maugansville, Md., fifth child, second son, David Earl, Dec. 22, 1954.

Bender, Richard E. and Jean E. (Bontrager), Williamsville, N.Y., second child, first son, Arden Devon, Jan. 16, 1955.

Benner, Dan R. and Florence (Zurcher), Blacksburg, Va., first child, Prudence Elaine, Jan. 21, 1955.

Bergey, Richard and Lila (Kauffman), Rocky Ford, Colo., second son, Rick Alan, Jan. 11, 1955.

Detweiler, Allan N. and Emma (Yoder), Burton, Ohio, fourth child, third daughter, Sheryl Joy, Dec. 14, 1954.

Gingerich, Moses, Jr., and Dorothy (Kurtz), Hartville, Ohio, third child, Karen Ann, Jan. 15, 1955.

Glick, Samuel E. and Edith (Heath), Belleville, Pa., second child, first daughter, Karan Elaine, Jan. 11, 1955.

Grieser, Dale E. and Dorothy (Burkholder), Archbold, Ohio, third daughter, Barbara Joy, Dec. 20, 1954.

Halteman, Russell and Kathryn (Moyer), Souderton, Pa., first child, Donna Lynne, Jan. 12, 1955.

Horst, Orvie and Adeline (Eby), Kitchener, Ont., first child, Barbara Marie, Dec. 28, 1954.

Hostetter, J. Paul and Viola (Graver), Quarryville, Pa., second child, first son, Gary Alan, Jan. 19, 1955.

Johnston, Orvis and Florence (Moyer), Leonard, Mo., second child, first daughter, Carol Elaine, Jan. 15, 1955.

Kolb, Donald C. and Betty (Hostetler), Springs, Pa., second daughter, Debra Ann, Jan. 14, 1955.

Kuhns, Verlin and Alma (Miller), Protection, Kans., first child, Julie Diane, by adoption, Dec. 29, 1954.

Kurtz, Mahlon and Martha (Weaver), Huntsburg, Ohio, second son, David Lee, Aug. 2, 1954.

Lehman, Leo C. and Ethel (Horst), Chambersburg, Pa., second daughter, Julia Fay, Jan. 15, 1955.

Martin, Harry B. and Dorothy (Good), Lancaster, Pa., first child, Clifford, Dec. 15, 1954.

Maust, Ivan J. and Hilda (Beachy), Bridgeport, Pa., first child, Daniel Conrad, Dec. 24, 1954.

Miller, Francis, Jr., and Jane (Miller), Norfolk, Va., first child, Micheal Lynwood, Jan. 1, 1955.

Miller, Dan P. and Martha (Miller), Huntsburg, Ohio, second son, Joseph, Nov. 5, 1954.

Miller, Eli E. and Amanda (Byler), Burton, Ohio, sixth child, third son, David Ray, Sept. 10, 1954.

Miller, Eli J. A. and Ida (Mullett), Chardon, Ohio, sixth child, fourth son, Robert Paul, Oct. 28, 1954.

Miller, Paul D. and Grace (Miller), Kalona, Iowa, third child, first son, Merlin Devon, Jan. 1, 1955.

Miller, Vernon and Marjorie (Wagler), Cleveland, Ohio, first child, Rhoda Joy, Jan. 3, 1955.

Oberholtzer, John Jacob and Rebecca (Stoner), Bird in Hand, Pa., second child, first daughter, Ruth Ann, Feb. 15, 1953. (Both children by adoption.)

Schmucker, Menno and Jemima (Weaver), Huntsburg, Ohio, fifth child, fourth daughter, Marcia Susan, Jan. 3, 1955.

Shenk, Harold and Barbara (Keener), Refton, Pa., third child, second son, David Lee, Jan. 20, 1955.

Shue, Paul and Mary Idell (Weaver), Harper, Kans., second child, first son, Bradley Paul, Jan. 11, 1955.

Slabaugh, Clarence and Velma (Royer), Hartville, Ohio, third child, Jo Allen, Jan. 10, 1955.

Snyder, Cleason and Myrtle (Weber), Waterloo, Ont., ninth child, fifth daughter, Gloria Esther, Jan. 1, 1955.

Snyder, Harry and Dorothy (Kipfer), Waterloo, Ont., third child, first son, Noah Stewart, Dec. 6, 1954.

Umble, Vernon R. and Mildred (Landes), Parkesburg, Pa., first child, Vernon Dale.

Weber, John and Arlene (Miller), Newtown, Conn., second daughter, Joyce Luanne, Jan. 10, 1955.

Yocum, Frederick and Mary (Zimmerman), Philadelphia, Pa., twins, second daughter and first son, Fern Diana and Frederick Don, Jan. 14, 1955.

Yoder, Wilbur and Louella (Miller), Midland, Mich., a son, Doyle Vaugham, Jan. 21, 1955.

Zimmerman, D. Martin and Leila (Sauder), East Earl, Pa., fifth child, fourth daughter, La Verne Marie, Jan. 20, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Boll—Longenecker.—J. Richard Boll, Lititz, Pa., Erb's cong., and Esther L. Longenecker, Elizabethtown, Pa., Good cong., by Clarence E. Lutz at Good's Mennonite Church, Jan. 15, 1955.

Gimbel—Brubacker.—Harold Gimbel, Preston, Ont., Hagey cong., and Annie Brubacker, Preston, Elmira cong., by Oliver D. Snider at his home, Jan. 12, 1955.

Huber—Huber.—Abram L. Huber, Willow Street, Pa., Ida Street cong., Fla., and Anna Huber, Lancaster, Pa., Willow Street cong., by Jacob T. Harnish at his home, Jan. 12, 1955.

Nofziger—Rupp.—Merrill Nofziger and Marcile Rupp, both of the Wauseon, Ohio, West Clinton cong., by E. B. Frey at the Clinton Church, Jan. 16, 1955.

Shipley—Steiner.—Ralph Shipley, Mt. Airy, Md., and Arlene Frances Steiner, Sterling, Ill., by A. C. Good and Paul A. Friesen at the Science Ridge Mennonite Church, Sterling, Jan. 16, 1955.

Swartzentruber—Stutzman.—Mervin Swartzentruber, Middlebury, Ind., cong., and Marilyn Stutzman, Goshen, Ind., Clinton Frame cong., by Ira S. Johns, grandfather of the bride, assisted by Galen Johns, uncle of the bride, at the Clinton Frame Church, Dec. 31, 1954.

Anniversaries

Bohn, Carl and Anna (Egli), Manson, Iowa, celebrated their fiftieth wedding anniversary Jan. 5, 1955. Open house was celebrated Jan. 9 at their home in Manson for their many relatives and friends. They are the parents of five sons and one daughter (Albert, Ben, Carl, Jr., Joe, and Louie of Manson, and Mrs. Raymond Oswald, West Point, Nebr.). They have 26 grandchildren and 5 great-grandchildren.

Winey, Bro. and Sister Samuel G. Winey, Goshen, Ind., observed their fiftieth wedding anniversary on Jan. 26. They were married in 1905 at Peabody, Kans. From Kansas they moved to Colorado, living at La Junta and Colorado Springs for many years. For more than ten years they have lived at Goshen, where Bro. Winey served the College on its maintenance staff, and where their daughter Lois teaches Commerce. Another daughter, Mrs. Mabel Irene Drinnon, lives in Colorado Springs. Bro. Winey long served as a deacon in the church.

Nissley, Phares R. and Elmira B., Landisville, Pa., celebrated their fifty-sixth wedding anniversary on Jan. 19, 1955, with a dinner at Hostetter's Dining Hall. Bro. Nissley is a son of the late Samuel B. and Emma R. Nissley, and was born March 1, 1875. Sister Nissley is a daughter of the late Andrew G. and Barbara B. Nissley, and was born Aug. 12, 1877. They were married at the home of Sister Nissley's parents in Rapho Twp., near Mt. Joy, Pa., by Bishop Jacob N. Brubaker, Jan. 19, 1899. They are the parents of 2 children, Barbara—Mrs. Henry N. Miller, Mt. Joy, Pa., who has 2 daughters and 2 sons. Their son, Phares married to Grace Snyder, died Nov. 27, 1950, leaving 2 daughters. They are members of the Chestnut Hill congregation.

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The Far East Broadcasting Co., Inc., has an amazing opportunity to procure time on a radio station which provides broadcasting facilities for the Nationalist Chinese government. 510 hours a month on five transmitters is available for $390! FEBC would appreciate earnest prayer for this new endeavor. . . .—IFMA News Bulletin.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkhart, Noah H., son of the late John Z. and Barbara (Hurst) Burkhart, was born in Lancaster Co., Pa., April 28, 1873; passed away at the home of a daughter near Mechanicsburg, Pa., after a few weeks' illness, Nov. 18, 1954; aged 81 y. 7 m. 10 d. In youth he accepted Christ as his Saviour and united with the Mennonite Church. On Jan. 14, 1897, he was united in marriage to Emma L. Rohrer, who preceded him Feb. 5, 1947. To this union were born 8 children. They lived in Lancaster County, till the spring of 1912, when they moved to York County. In 1923 he was ordained to the office of deacon for the Middle York County District. He was seldom absent from services as long as health permitted him to go. Surviving are 3 daughters and 3 sons (Mrs. Alta Hertzler, Mechanicsburg, Pa.; Benjamin, Spring Grove, Pa.; Eva, York, Pa.; Aaron, Mechanicsburg; Jason, Mt. Wolf, Pa.; and Mrs. Ada Seitz, Dillsburg, Pa.), 34 grandchildren, 24 great-grandchildren, and one sister (Mrs. Annie Musselman, New Holland, Pa.). Funeral services were held at Landis Valley Church, Lancaster, Pa., Nov. 22, in charge of Wm. Martin and Wm. Strong. Burial was made in the adjoining cemetery.

Cooprider, Charles William, son of Mathias and Susan (Heatwole) Cooprider, was born near Groveland, McPherson Co., Kans., Feb. 6, 1883; departed this life Jan. 13, 1955; aged 71 y. 11 m. 7 d. On Aug. 10, 1905, he was united in marriage to Mary Frances Winey, Peabody, Kans. They established their family home in Hayes Township, where they lived until three years ago, when they moved to McPherson. To this union were born 2 daughters. He accepted Christ as his Saviour early in life and united with the Mennonite Church. He was always interested in the program of the church and took an active part in the work of the church. Surviving are his wife, their daughters (Susan—Mrs. Ernest Zimmerman, and Pauline —Mrs. Leonard Lundberg), his sisters (Mrs. Lucy Ely and Mrs. Nettie Hostetler), 5 grandchildren, and many other relatives and friends. Funeral services were in charge of J. G. Hartzler, M. M. Troyer, and Kenneth Smoker, at the West Liberty Mennonite Church where he was a member. Interment was made in the church cemetery.

Frey, Annie L., daughter of the late Samuel and Barbara (Leib) Hoffman, was born Feb. 1, 1875; died Jan. 15, 1955, at the home of her daughter, Mrs. Harvey Cobaugh, near Elizabethtown, Pa.; aged 79 y. 11 m. 15 d. She had been ill three years. She was a member of the Elizabethtown Mennonite Church. Her husband, Andrew N. Frey, died twenty-two years ago. Besides her daughter she is survived by a son (Martin, Dayton, Ohio) and a sister (Mrs. Fannie Brandt, Middletown, Pa.). Funeral services were held Jan. 19 at the Boyer Funeral Home, Elizabethtown, with Clarence E. Lutz officiating. Burial was made in Risser's Mennonite Cemetery, near Elizabethtown.

Gingerich, Jess, son of John C. and Elizabeth (Mishler) Gingerich, was born Dec. 21, 1887, near Kalona, Iowa; died Jan. 21, 1955, at his home in Coralville, Iowa; aged 67 y. 1 m. On Dec. 8, 1908, he was married to Lydia M. Plank. To this union were born 5 children (Edith Heisner, Iowa City; Vernon J., Sault Sainte Marie, Mich.; Irma Briskey, Coralville; Ned, Riverside, Iowa; and Harlan, Cedar Rapids, Iowa). He leaves to mourn his departure his wife, his 5 children, 8 grandchildren, and many other relatives and friends. In his youth he accepted Christ as his Saviour and united with the Old Order Amish Church, later transferring to the East Union Mennonite, Kalona, Iowa, of which he was a member at the time of his death. His health was normally good until April, 1954, when his heart began to fail and he gradually became weaker until he peacefully fell asleep. During his illness he felt his need of renewing his covenant with God. This he did, and was given communion at his request. He expressed peace with God through the Lord Jesus Christ. The service was in charge of Virgil Brenneman and A. Lloyd Swartzendruber, at the East Union Church, Jan. 24.

Hossler, Esther May, daughter of the late John J. and Mary (Landis) Ebersole, was born Jan. 3, 1895; died Jan. 13, 1955, at her home near Elizabethtown, Pa.; aged 60 y. 10 d. Death was due to complications following a cerebral hemorrhage. She was married to Witmer W. Hossler. They had 3 children (Mary Elizabeth, Esther Ruth, and Paul Eugene). Her husband, 3 children, and a brother (Reuben Ebersole, Bainbridge, Pa.) survive her. She was a faithful member of the Elizabethtown Mennonite Church and attended services when her health permitted. She was afflicted with palsy for many years. Funeral services were held Jan. 16, at the Elizabethtown Mennonite Church, with Walter L. Keener, Jr., and Clarence E. Lutz taking part in the services. Interment was made in Good's Cemetery near Elizabethtown.

Hostetler, Mary, daughter of Abe and Fannie Weaver, was born April 24, 1918, in Geauga Co., Ohio; passed away Dec. 20, 1954, at Corey Hospital, Chardon, Ohio; aged 36 y. 7 m. 26 d. On Dec. 28, 1939, she was married to Neil J. Hostetler. To this union 7 children were born (Edna, Fannie, Roman, Linda, Carol Ann, Martha, and an infant son Paul, who preceded her in death by 5 hours). She also leaves father, mother, and 15 brothers and sisters. One brother (Ervin) and one sister (Barbara) died in infancy. Surviving are: Martha Kurtz, Huntsburg, Ohio; Sara Byler, Chardon, Ohio; Lydia Tills and John, Painesville, Ohio; Dan, Burton Station; Jemima Schmucker, Huntsburg; Saloma Misterka, Cleveland, Ohio; Rebecca Mast, Parkman, Ohio; Fannie Weaver, Middlefield, Ohio; Katie, Andy, Joe, Ella, Emma, and Abe, at home. Seven years ago she accepted Christ as her Saviour and remained a faithful witness for Jesus until the end. She was a member of the Maple View Conservative Church where she had been a Sunday-school teacher of young mothers. Her son Paul was buried with her. Death was due to a kidney infection and hemorrhages. Services were held at the Maple View Church Dec. 22, with Roman Miller, Mahlon Miller, and Shem Peachey taking part. Interment was made in the adjoining cemetery.

Kaufman, David E., son of Josiah and the late Nancy (Livingston) Kaufman, was born Dec. 30, 1890, in Conemaugh Twp., Somerset Co., Pa.; died Dec. 2, 1954; aged 63 y. 11 m. 2 d. He is survived by his father, his widow (Hattie), daughter (Nancy—Mrs. Boyd Thomas), and 3 grandchildren. Funeral services were held at the Stahl Church, Dec. 4, in charge of Sanford G. Shetler and David Alwine. Burial was made in the nearby cemetery.

Keffer, Jeremiah, son of the late Walter and Catherine (Stumpf) Keffer, was born near Breslau, Ont., Oct. 9, 1888; passed away Dec. 24, 1954, at the Kitchener-Waterloo Hospital following a brief illness; aged 66 y. 2 m. 15 d. On Jan. 27, 1915, he was united in marriage to Hannah Catherine Schiedel, who preceded him in death Feb. 14, 1942. He leaves to mourn his departure his mother (Mrs. Catherine Keffer, Elmira, Ont.). 2 sons and 2 daughters (Walter, New Dundee; Carl, Hespeler; Edith, Kitchener; and Mary—Mrs. Stephen Kaczmarek, Sudbury), and 4 grandchildren. One son and one daughter died in infancy. He was a faithful member of Snyder Mennonite Church at Bloomingdale for the past 13 years. Prior to that he held his membership with the Cressman Mennonite Church in Breslau, in which vicinity he resided for many years. Funeral services were held at the Bloomingdale Mennonite Church in charge of John W. Snyder, assisted by Oscar Burkholder. Interment was made in the Breslau Cemetery.

Kulp, Isaac B., son of Isaac L. and Catherine (Bergey) Kulp, was born Nov. 5, 1876, at Danboro, Pa.; passed away at his home near La Junta, Colo., Jan. 22, 1955, after 10 months of illness; aged 78 y. 2 m. 17 d. On June 18, 1902, he was married to Lizzie Bergey near Doylestown, Pa. They resided in Philadelphia where they had a meat shop for five years. In 1907 they moved to Colorado. He accepted the Lord at the age of 15 through the influence of his older sister, Hettie Mininger. He gladly served as primary Sunday-school superintendent, as District Mission Board Member, and a daily witness among his neighbors and friends, and in a special way among his Spanish friends. During a serious illness 10 years ago he had chosen as his funeral text Job 19:25, "For I know that my redeemer liveth." The Lord answered his prayers in permitting him to see his children and grandchildren from India and also that some of them could be with him on his 78th birthday. He was cheerful and conscious to the end and as he grew weaker he said, "They are coming." With a smile on his face he was gone into the presence of his Lord where there is fullness of joy and pleasures forevermore.

Surviving are his companion and 4 children (Amos, at home; Esther—Mrs. Milton Vogt, of India; Elizabeth Kulp, R.N., who cared for him to the end; and Margaret, teacher at Cheraw). Two sons died in infancy. He also leaves 5 grandchildren and 4 sisters (Lizzie—Mrs. Aaron Leatherman, La Junta, Colo.; Hettie—Mrs. J. D. Mininger, Goshen, Ind.; Sallie—Mrs. Timothy Thut, Doylestown, Pa.; and Catherine Kulp, Los Angeles, Calif.). Funeral services were held at the East Holbrook Church in charge of Richard Birky and Glen Whitaker. Committal service was in charge of Joe C. Driver.

Landis, Noah O., son of John and Anna Mary (Oberholtzer) Landis, was born Jan. 4, 1902, near Oregon, Pa.; passed away at his home near Landis Valley, Pa.; Dec. 15, 1954; aged 52 y. 11 m. 11 d. He had not been well for the past 12 years and was bedfast for the last 16 weeks. In his early life he accepted Christ as his Saviour, and united with the Landis Valley congregation. In this faith he faithfully served until death. On Feb. 18, 1926, he was united in marriage to Katie K. Newcomer who survives. Also surviving are the following children (Elvin N., Lititz; Esther N., Mary Kathryn, and Anna Mae, all at home), 2 grandchildren, his parents, and the following brothers and sisters (Edna O., Bareville; Walter O., Lititz; Elam O., Manheim; and Anna Mary—Mrs. Earl Charles, Bareville). He was preceded in death by 2 infant children. Funeral services were held Dec. 18 at the Landis Valley Mennonite Church in charge of Amos Horst and Levi Weaver. Interment was made in the Landis Valley Cemetery.

Lee, Sarah Elizabeth, daughter of the late Richard and Clara (Barre) Randolph, was born near Uniontown, Pa., May 3, 1875; departed this life in the Uniontown Hospital, Dec. 26, 1954; aged 79 y. 7 m. 3 d. She was a member of the Pleasant View Presbyterian Church. She was predeceased by her husband, A. C. Lee, in December, 1951. She is survived by the following children (Mrs. E. H. Durr, Albany, Oreg.; Thomas, Mrs. Clyde Sechler, and Mrs. Clayton Crowe, of Masontown), also 3 brothers, 3 sisters, 22 grandchildren, and 13 great-grandchildren. Funeral services were held in the Honsaker Funeral Home, Masontown, Pa., Dec. 30, in charge of Paul M. Roth. Burial was made in the Sylvian Heights Cemetery.

Miller, Daniel D., was born Nov. 10, 1864, in Lagrange Co., Ind. He married Jeanette Hostetler, May 26, 1889. To this union were born 7 daughters and 6 sons. An infant son and daughter died soon after birth. Bertha, the fifth daughter, died at the age of 21 in 1923, and Truman, the fourth son, died in 1952. His wife preceded him in death by 17 years and 3 days. Members of the immediate family living are 5 daughters (Ida Schertz, Clara Augsburger, Kathryn Yoder, Alice Oesch, Mable Ann Jennings) and 4 sons (Orie, Ernest, Wilbur, and Samuel). Also surviving are 32 grandchildren, 44 great-grandchildren, 2 sisters (Mrs. Lizzie Kropf and Mrs. Almon Hostetler), and 2 brothers (Abraham and Henry).

Bro. Miller accepted Christ as his Saviour and joined the Mennonite Church in Missouri. He was ordained a deacon of the Forks Church, Middlebury, Ind., in 1890 and a minister a year later, and a bishop in the same church in 1906. He made a large contribution to the church-wide program of the Mennonite Church as evangelist, Bible teacher, conference and board officer, and writer. A most significant service was in the Mennonite Board of Missions and Charities, of which he was president from 1920 to 1936, and treasurer from 1934 to 1939. He served one term as moderator of Mennonite General Conference.

He remained active in church work until about 11 years ago when he suffered a heart attack. Since that time his health has not permitted as active participation as he would have enjoyed. He passed away peacefully on Jan. 19, 1955, at the age of 90 y. 2 m. 9 d. The funeral services were held Jan. 23, with a short service at the Augsburger home and at the Forks Church. J. D. Graber preached the sermon. Others participating were Sanford C. Yoder, David A. Yoder, Daniel W. Miller, Donald E. Yoder, and Earley C. Bontrager. Burial was made in the Forrest Grove Cemetery.

Neff, Barbara, daughter of the late John B. and Lizzie (Martin) Keener, was born near Strasburg, Pa., Aug. 27, 1872; died Dec. 20, 1954, at the home of her daughter; aged 82 y. 3 m. 23 d. She was united in marriage to John Neff who preceded her in death on March 11, 1952. She is survived by 4 children (Ada—Mrs. Frank Buckwalter, Harry K. Neff, and Mrs. Mabel Horst, all of Lancaster or vicinity; and Grace—Mrs. Harry Miller, Manheim, Pa.), 14 grandchildren, 21 great-grandchildren, 2 sisters, and 3 brothers. One daughter (Cora), 3 grandsons, and one granddaughter preceded her in death. She was a regular attendant at services as long as her health permitted. Funeral services were held Dec. 22 with Harry Lefever

and David Landis in charge. Burial was made in Strasburg Cemetery.

Yoder, Annie C., daughter of Christian and Catherine (Miller) Gingerich, was born July 8, 1888, at Arthur, Ill.; died at her home on Dec. 27, 1954; aged 66 y. 5 m. 19 d. She had been sick since September with hardening of the arteries. She was a member of the Conservative Mennonite Church at Arthur, Ill. She was anointed by her request at the beginning of her illness. She was married on Nov. 13, 1910, to Edward J. Yoder. Surviving are her companion, 10 children (Alta—Mrs. Jerry Yoder; Omer, Tuscola, Ill.; Irma—Mrs. Reuben Yoder; Chris, on the home place; Fannie—Mrs. Harvey Stutzman; Katie, at home; Susan—Mrs. Linus Eash; Cora—Mrs. Raymond Schrock; Mary—Mrs. Raymond Kauffman; Martha, attending E.M.C., Harrisonburg, Va., 31 grandchildren, 3 sisters and 3 brothers (Fannie—Mrs. Servin Kauffman, Hope, Mich.; Dan, Greentown, Ind.; Ben, and Mary—Mrs. Ezra Miller, Hicksville, Ohio), and many other relatives and friends. She was preceded in death by 3 grandchildren and 2 sisters. Funeral services were conducted by John F. Miller and Elmer Swartzendruber at the Arthur Mennonite Church, on Dec. 30. Burial was made in the Arthur Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Break Down these Walls, by John Bartlow Martin; Ballantine Books; 1954; 310 pp.; cloth, $3.50, paper, 50¢.

Many of us have wondered why there have been so many prison riots in the past few years. Especially have our Mennonite people been concerned during the past few months because of the riots at Jefferson City and the effect they have had on our brethren there.

John B. Martin has been a student of prisons, their administration, architecture, the effect the penal program has on men, and of conditions that exist in the state and federal prisons. He reviews in this unabridged volume the conditions that existed at Jackson, Mich., before the riot there several years ago, which led to the uprising. He described the lack of classification of prisoners, the involvement of politics in prison administration, and the reluctance of legislatures to approve funds for adequate care of the country's growing prison population because, while it costs $10,000 per bed to build a hospital, it takes $30,000 per cell to build a prison.

The author describes the penal program of our nation and indicates how antiquated it is. He also suggests reforms that ought to be studied and developed. There should be a way to deal with the sex perversion and sodomy that exists in all prisons. Three of the greatest causes of unrest are poor parole precedures and practices, poor food, and idleness. The author points out why prisons cannot under the present conditions rehabilitate men, although this is what the authorities profess to endeavor to do. The life within the walls of a prison is too abnormal to accomplish such a program.

After reading such a book and having firsthand acquaintance with men in prison, I am faced anew with the responsibility of the church in this area of human need. There is no power like the Gospel to change man. There is no love that motivates to serve like God's love in the hearts of men. There is no one who realizes better what sin is and has power to do than the one who has experienced being saved from it. Instead, then, of forgetting about these men as most of the rest of society does, the church should become more active and aggressive in helping the men and obeying the command in Heb. 13:3 (RSV), "Remember those who are in prison, as though in prison with them."

—Nelson E. Kauffman

Items and Comments

Bishop Otto Dibelius, head of the Evangelical Church in Germany, has sent a circular letter to all East German pastors in his diocese instructing them to refuse confirmation to children who had taken part in Communist initiation ceremonies. "Parents must know," he said, "that professing the Evangelical faith is incompatible with participation in such initiations."

* * *

A total of 1400 students are currently enrolled in 36 Protestant theological schools in India, according to figures released by the National Christian Council of India. In addition to these theological institutions there are numerous Bible schools for which statistics are not available.

* * *

A five-man delegation of British pacifists recently made a tour to Moscow. They report that while there is freedom of religious worship there, there is also vigorous anti-religious propaganda. Churches are able to get paper for their publications, but since these publications are not to be of the propagandist type they are not able to do a positive job of promoting religion. Church leaders are speaking outside cathedral and churches, but what they are saying is completely in harmony with the Soviet regime's program. The delegation found churches crowded on every possible occasion, but the number of churches in operation now is considerably smaller than before the revolution. Although there had been a relaxing of tensions after Stalin's death, the latest policy is more aggressively hostile to religion. They report substantial increases in the number of christenings and marriages taking place in the churches. There are about half a million Baptists in Russia, they report.

* * *

Planning a new H-Bomb test three times as big as the last, the attitude of the atomizers seems to be "What is God that man should be mindful of Him?"—**Worldover Press.**

* * *

California's alcoholics cost the state twelve times the total revenue derived from liquor taxes. The cost of alcoholism to the state is $300,000,000 annually, including hospital, police, and treatment costs, plus loss of income. Liquor revenues provide only $25,000,000.

* * *

Jacob J. Hershberger, Beachy Amish bishop, in an article in **The Budget,** calls upon members of Amish communities to obey compulsory school laws, draft regulations, and other laws of the land. "We should thank God for a nation that still respects the conscience of a minority," Hershberger declared. "Christian people, regardless of sect or denomination, should be known as law-abiding people. Officers of the law should be able to point out Christians as examples to unbelievers." He counseled that should any law conflict with the Word of God, "the true Christian will in a humble manner request to be excused from following that particular law. When the Christian has in this manner respected the law of his country, he will nearly always find that his wishes are respected when and where his conscience forbids him from taking part in that which he believes is contrary to God's Word."

* * *

There are 176 American daily newspapers serving a population area of about 34,000,000 which refuse liquor advertising as a sound public relations policy. Most weeklies and monthlies accept liquor advertising. However, the **Ladies' Home Journal** does not, and although nearly $1,000,000 worth of liquor ads are turned down each year, the magazine still leads in total advertising revenue. **The Reader's Digest,** which is just beginning to admit advertising into the domestic issue, is reported to have refused to advertise liquor.

* * *

The newly elected president of the National Council of Churches is Eugene Carson Blake, stated clerk of the Presbyterian Church, U.S.A.

Sophisticates should read this

Eugenia Price was a **very** smart sophisticate, smooth, and poised. Something of a snob, she loved to parade her beloved Spunky along the Gold Coast on the North side. She didn't stay that way! Don't let your sophisticated friends miss **The Burden Is Light!** They'll understand. $2.50

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Only 30 per cent of university students in Canada have any church connections, the Canadian Council of Churches was told at its annual meeting.

* * *

Katherine Dyck, MCC nurse serving in a clinic in Pusan, Korea, reports that South Korea is plagued by rats. President Syngman Rhee has called for a giant nation-wide rat-killing drive. He appealed to each South Korean family to feed a cat or two to stop the ravages caused by the enormous number of rats. President Rhee says there is a shortage of cats in his country and that his government plans to import cats from friendly nations. Miss Dyck writes of visiting a Korean home and seeing rats run around in broad daylight.

* * *

The Argentine hierarchy, in a pastoral letter reported by **Religious News Service,** reminded Roman Catholics that it is their duty to be good citizens, but that their first obligation is "not to compromise the sacred interests of the church." A church-state controversy was touched off in Argentina by a speech by President Peron on November 10, in which he declared that certain priests and Catholic organizations were trying to undermine his regime.

* * *

Challenges confronting the church today, the Third General Assembly of the National Council of Churches was told, include the following: Dangerous moral conditions, including juvenile delinquency; racketeering and violence; alcoholism; narcotic addiction; corruption in public affairs; disruption of traditional patterns of family life, as illustrated by the national ratio of one divorce to every four new marriages; materialistic secularism, particularly in many of the nation's universities and colleges; and the impact of Communism, especially in foreign missions areas.

* * *

David G. Moses, Principal of Hislop College, Nagpur, India, reports that the young churches of India and Southern Asia wish to send missionaries as well as receive them. In this new day in foreign missions, the Indian church leader emphasized, there is special opportunity for Christian nationals from younger churches to serve in areas which, due to the disturbed international situation, Christian missionaries from other countries are no longer welcome.

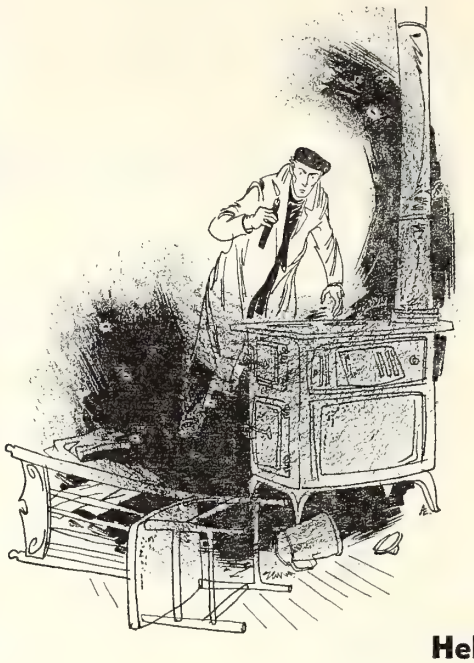
* * *

The Peron government has acted to tighten its control over religious education in the schools, according to a **Religious News Service** report from Buenos Aires. A new decree abolished the National Department of Religious Teaching, the Inspectorate General of Religious Education, and the National Committee of Culture. Their services will be taken over by the Ministry of Education. The aim of the government move apparently was to weaken Roman Catholic Church control over the appointment of religious teachers in public schools and to revise the educational program. The decree said that provisions of the law governing the appointment of teaching personnel had curtailed the government's exclusive appointive authority by subjecting it to prior approval by ecclesiastical authorities. It also said it was "imperative to revise" educational programs, "adapting them to the principles of national doctrine."

Let us pray that developments in Buenos Aires will work for the furtherance of the true Gospel.

* * *

Plans are being made for an evangelistic campaign in New York City by Billy Graham in the fall of 1957.



But Not Forsaken

Helen Good Brenneman

They left Russia by foot, and on horseback, in wagons, and carts. Death was their constant companion. And beneath the hunger, the cold, and the disease was the fear.

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LIBRARY

The Place of Prayer in Soul-Winning

By John F. Garber

"God does nothing but in answer to prayer," said John Wesley. At first thought this statement may seem rather extreme. But we need also to be reminded that "more things are wrought by prayer than this world dreams" and perhaps than God's people even suspect. If it is true that "Prayer changes things," it is also true that "prayer changes people."

It is by prayer that we understand ourselves. Prayer and knowledge of the Word give us understanding of God. We come to know God. His character is displayed to us. We understand His holy compassion, mercy, and long-suffering. We share His love for sinners. We weep with Jesus over unbelief. We agonize with Jesus and Stephen, "Father, forgive" (Luke 23:34). "Lay not this sin to their charge" (Acts 7:60).

Prayer Is All-inclusive

There is no activity of the individual Christian or church outside the range of prayer. "It is our privilege to pray about everything. What concerns God should concern us, and what concerns us does most certainly concern God. Out of this mutual concern springs commonality of desire. And out of commonality of desire arises commonality of thought and expression. God is interested in all that His children are interested in, provided they are living in fellowship with Him; and hence, He would have them bring their heart concerns to Him whatever they are. Hudson Taylor prayed that the fast-closed doors of China might be opened, and they were opened. He also prayed, on one occasion, for a lost and needed pin, and he found it. We may pray, therefore, for everything which makes for the glory of God.[1] Prayer is needed at all times, under every circumstance. It is our privilege to pray continually. Paul enjoins us, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Again he urges us to "pray without ceasing" (I Thess. 5:17). Jesus said we "ought always to pray, and not to faint" (Luke 18:1). The promise of Luke 11:9, 10 applies also to prayer for the salvation of souls, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Our Lord Jesus Christ commanded us to go and preach, teach, and baptize, making disciples among all nations. Matt. 28:18-20; Luke 24:47. This is soul winning. It is the great business of the church. Why should we not pray as we go and go as we pray? The church at Antioch prayed and fasted. Paul and Barnabas were sent forth as soul winners. Did they pray? There were never more insistent and powerful pray-ers than the Apostle Paul and his companions in labor.

The Early Church and Prayer

And so we find the first century disciples literally applying themselves to the business and high privilege of prayer. Said the apostles, "We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:4). They knew full well that if the evil spirit of unbelief were to be cast out of their generation it would take prayer and fasting. The whole company of the disciples prayed effectually for bold preaching and the result was that the number of the disciples was multiplied. Acts 6:1. The early church conquered an empire by prayer, witnessing, and bold preaching. Why should it be thought a thing incredible for our generation? We pray as Christ commanded us, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). Above all this prayer is concerned with enlargement of the kingdom of Christ here and now through soul-winning. It manifests God's consuming passion for lost souls. We enter into this purpose through prayer and witnessing. "Other sheep, I have, . . . them also I must bring" (John 10:16). Jesus' concern was for those for whom He died. You and I must also take up that concern through prayer and witnessing.

In Luke 10:2 our Lord said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest." Are we praying for more laborers as we ought? Are we praying that souls may be saved through the witnessing of the laborers?

Prayer and Soul-Winning

Specifically, the Bible exhorts, commands, and exemplifies prayer for soul-winning. "I exhort therefore, that, . . . supplications, prayers, intercessions, and giving of thanks, be made for all men. . . . For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (I Tim. 2:1-6). Notice, please, that this Scripture directs us to pray for all men—any one man—to the end they might be saved. He "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). If we have the mind of Christ we will intercede for the salvation of souls.

This concern and passion for souls is exemplified by holy men of God of all ages. Moses stood in the breach often between God and sinners. At Sinai he plead in agony, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou

Just Prayer

By Weyburn Groff

Dear Father, I've come from the street;
The busy street with lots of noise;
Buses and trains,
Traffic-jams and horn-blasts,
Screeching brakes and trucks,
Cars and curses,
And Thy name in vain.
Yes, the name of Jesus too;
That Name, that only Name,
That Name above every name,
On cursing vulgar lips,
That Name at which every knee shall bow,
That Name.

Dear Father, I've come from the street;
That wicked street with lots of sin;
Pride and excess,
Arrogance and lust.
No, no regard for God.
Bread and eggs and fruit and milk,
And clothes, and work, and freedom, and money to buy.
Yet no thought of God.
But right and left on casual thoughtless lips,
The Name,
That blessed Name.
Dear Father, do I hear Him say,
"Forgive them for they know not what they do"?
Do they not know Gethsemane?
Do they not know Calvary?
O God, I pray for them
In Jesus' Name.

Yeotmal, Berar, India.

hast written" (Ex. 32:32). Abraham interceded with the Lord for Lot. God answered his wonderful prayer. Gen. 19:29 states, "When God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." The Apostle Paul records his intense passion for the unbelieving Jews in Rom. 9:1-3 and 10:1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. . . . Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Again in Gal. 4:19, Paul indicates that the second time he would travail in birth, until Christ be formed in individuals, for their salvation. Here it is—prayer for the unsaved—that they might be saved. Whether the persons prayed for are our kinsmen or not, it is our Christian responsibility to pray for their salvation. God has honored the prayers of His servants. Israel was saved from judgment at Sinai, Lot was saved from Sodom, and Jews have been saved in every generation of the Christian centuries.

In modern times witness such men of prayer as Brainerd, Praying Hyde, George Müller, Finney, Moody, J. S. Coffman, and many others. Brainerd testifies, "I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally, in many distant places. I was in such agony from sun half an hour high till near dark that I was all over wet with sweat, . . . Oh, my dear Saviour did sweat blood for poor souls! I longed for more compassion toward them." Not only in word and doctrine, in public and in private, but in prayers by day and night, wrestling with God in secret and travailing in birth with unutterable groans, and agonies, until Christ was formed in the hearts of the people to whom He was sent."[2] Praise God he was rewarded with the salvation of very many Indians.

Praying Hyde realized in answer to his passionate prayers the salvation of hundreds of men and women. Actually, he died prematurely, having worn out his life in prayer labors for souls.

It is safe to say that every great revival and evangelistic effort has been undergirded by prayer. Every evangelist and soul winner knows the futility of work without prayer, fervent prayer. When Zion travails she brings forth children. Prayer is the labor of the church in birth experience of souls. The recent Billy Graham meetings in London are another evidence of the potency of prayer for the winning of souls. There was a mighty avalanche of prayer from the Christian world for these meetings. God honored these prayers and efforts in the multitudes that were saved.

A Holy Spirit born passion for souls will be the proper incentive for prayer. Without a passion for lost souls there will not be a prayer concern. Why would George Müller pray for the conversion of a friend for over forty years until the prayer was answered? The love of Christ constrains (II Cor. 5:14) to pray, to plead and compel for salvation. Paul says he prays in Christ's stead that men be reconciled to God. Yes, you and I are ambassadors for Christ. We take up the cause of Christ here in the world. He loved men, seeking to save the lost. He died for them on the cross. There too He prayed for the transgressors. Is not this the order of our ambassadorial responsibility? Love, but love is in action toward the object of its desire. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). And in this activity toward the lost we must give ourselves for them, to them. Because the hand of the Lord is upon us we will go in the heat of our spirit and sit where lost souls sit, prayerfully seeking to understand and lift them to the Saviour. The love of Christ in us will cause us to cry with Paul, "My heart's desire and prayer to God for . . . [this soul] is, that . . . [he] might be saved" (Rom. 10:1). We will want to die for them as Christ did. It is "in Christ's stead," you see. And so also, as Christ, will we pray for the transgressors.

Prayer and Witnessing

There must always be the prayer-seasoned approach in witnessing. James 5:16-20 states the condition for the conversion of a sinner is mighty prevailing prayer, earnest prayer, effectual fervent prayer. I John 5:14-16 suggests that we may ask for the reclamation of the sinner in confident assurance. No effort at winning souls should be undertaken without prayer. "It is far better to begin with God—to see His face first, to get my soul near Him before it is near another."[3] Prayer, therefore, gives us the God inspired viewpoint without which we simply drive souls away from Christ. God forbid we should take up the sacred task without Holy Spirit inspired prayer. Prayer fits us for the company of the unsaved.

No Christian is exempt from the responsibility of praying for lost souls. It is not only a task, it is a privilege. Christ counted it a joy to do the Father's will. For the joy that was set before Him, He voluntarily took up the cross and died. Shall we not eagerly give ourselves to this great mission for which the Creator laid down His life? To pray for souls is to co-operate with God. We identify ourselves with Christ on the cross in the great cosmic struggle of the kingdom of God against the powers of darkness.

"Lead me to some soul today,
Oh, teach me, Lord, just what to say;
Friends of mine are lost in sin
And cannot find their way;
Few there are who seem to care,
And few there are who pray;
Melt my heart and fill my life,
Give me some soul today."

The Problem of Unanswered Prayer

The problem of unanswered prayer is a concern of some individuals. They pray for souls but do not see them saved. First, we should be reminded that praying for souls is not the only area in which unanswered prayer is experienced. Someone has said God always answers prayer. He answers as an earthly father does. He may say yes. Or the answer may be wait. It may also be no. In either case there is an answer. But someone may object that there is no answer if the affirmative is not realized. From this point let us think why some prayers are not answered.

We must pray according to the will of God. But to know His will we need the wisdom of the spiritual mind. We must know and appreciate the mind of God. The Holy Spirit's teaching and energy must be yielded to. We arrive at these through the new birth, plus the study of the Word and fellowship with God. "If we have daily companionship with the heavenly Father, we shall come to know Him. Through the Word, we shall hear Him speak to us, and through constant and familiar intercourse with Him we shall increasingly appreciate what He desires and does not desire. All this will lead to an ever enlarging accuracy in praying; early ignorance gives place to later wisdom. Thus when we pray like this, be it noted with thankfulness, we immediately have the petitions we desired of Him."[4]

Sometimes we do not pray sincerely and with real desire. "One thing have I desired of the Lord, that will I seek

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GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Is the Bible True?

Is the Bible truly, and wholly, the word of God? We are happy to be among those Christian believers who hold to the inspiration of the Scriptures and therefore accept the Bible as being indeed and altogether the Word and will of God for us. Having said this, however, it is necessary to make certain definitions.

A sister writes to express her fears about comments that certain words or phrases or other portions of the Bible are not found in some copies of the Scriptures. "If we can't take the Bible just as it is," she says, "how are we going to feel that *'all* scripture is given by inspiration'? "

Her concern is a proper one. Knowing that there are many scholars who do not believe that the Bible is inspired, we are properly suspicious of any beginning of a process of whittling it away. But we will save ourselves many worries if we clarify for ourselves what the text of the Bible is, and wherein it is inspired.

We have never heard any competent Bible student define inspiration in any other way than as applying to its original writing. God inspired David and Luke and John so that they wrote entirely without error. But we do not have the original documents which they penned. Their books were copied over and over down through the centuries, and nobody has ever claimed that these copyists were supernaturally kept from making mistakes. As a matter of fact, there are many small differences in the multitude of different handwritten manuscripts which have been preserved. But what Ira M. Price wrote many years ago is still true:

"The mere existence of such an enormous number of variations in the readings of the text of the New Testament has rather startled some Christians. They fear that such a colossal list of variants throws the whole question of the discovery of the true text of the New Testament into hopeless confusion. On the other hand, these witnesses simply point out that the tremendous importance of the New Testament in the early centuries caused the production of this treasure-house of manuscripts, which certainly does not impair, but rather guarantees, the integrity of the text. Only about 400 of the almost 150,000 variations materially affect the sense. Of these 400 only about fifty are of real significance for one reason or another. And still, again, not one of these fifty 'affects an article of faith or a precept of duty, which is not abundantly sustained by other and undoubted passages, or by the whole tenor of scripture teaching' (Schaff). Richard Bentley, the ablest of the classical critics of England, affirmed that even the worst of manuscripts does not pervert or set aside one article of faith or moral precept" *(The Ancestry of Our English Bible,* p. 200).

Similarly no competent Bible scholar has ever argued the inspiration of the translation of the Bible into the more than one thousand languages in which it may now be read. A translation is simply some scholar's, or group of scholars', best effort to turn the Hebrew or Greek of the original into some other language. Most of these translations are good enough that any reader may be confident that he is getting the essential meaning of God's original revelation to the various authors. From time to time there are attempts to improve these translations, so that we read of a new Japanese, or Hindi, or Dutch version. We should only be thankful for any new light which helps us to read more exactly what God has given.

There are liberal Bible scholars who by their interpretations explain away the evident meaning of the Scriptures. But their unbelief is expressed in these interpretations, rather than in a manipulation of the text itself. There are so many competent textual scholars checking on the work of each other that there is very little danger of dishonest tampering with the text itself. A scholar, for instance, who does not believe that Christ is coming again in person will not try to take references to the Appearing out of the New Testament text. He will simply try in some manner to explain away its literal meaning. But for the one who believes in the inspired truth, there it stands in the text, unaffected by the doubts of the skeptics.

So we can believe that *all* Scripture is inspired of God, and be thankful for the work of scholars which helps us to get as close as possible to the meaning of the original inspired documents. When we see in the Bible margin, or in a footnote, or in a commentary that certain ancient authorities say it some other way, we can simply know we have here an honest scholar's report that this is a place where there are some variant readings in the manuscripts, and can rejoice that God has so overruled that not a single major article of faith is in doubt because of manuscript or translation variations.—E.

Race Relations

For a number of years Tuskegee Institute issued an annual report of the number of Negro lynchings. The gradual decrease of lynchings was considered as something of a measure of the betterment of race relations in the United States. For several years now there have been no lynchings, and it has been announced that the annual report will be discontinued.

This is only one of the signs that the people of the United States are gradually achieving healthier attitudes on race relations. New doors of opportunity are constantly opening to colored people, laws are more and more recognizing the essential equality of all men, and tolerance is increasing. The integration of the races in our public schools is one of the more significant steps now in progress. There is every reason to believe that race relations will continue to improve, both in the United States and in other parts of the world.

This change may be attributed to various causes. The raising of the educational level has brought better understanding of the fact that there is no inherent racial inferiority. The accomplishments of colored persons in many fields have demonstrated their abilities and have created real appreciation for them. Growing interrelations of people in our complex modern world have made segregation increasingly difficult. The rise of national consciousness among the nations of Asia and Africa and the breakdown of political colonialism have brought tremendous pressure upon the white race to abdicate its racial throne. We would like to think that Christian principles of love and brotherhood have had their influence. The

shameful fact that the church is one of the last institutions to take down its racial bars would seem to argue against that. But we still believe that the power of the Christian ideal has had a great part in battering down prejudice and intolerance. It is true that when two Christian men meet they recognize a uniting bond which transcends any barriers of color, race, or social class.

It is not easy for Christians to recognize all the expressions of prejudice and intolerance which have been absorbed from unchristian social standards. In this, as in other matters, the conscience needs to be instructed. We need to think through all the implications of the Christian doctrines of man, of salvation, of holy living. We need to have pointed out to us where we have violated an ethic of love, where we have denied the truth of Christian brotherhood. Certainly one of the important things for the church in America to do is to catch up with what is happening on social and political fronts. What we refused to learn from the Bible we might be willing to learn from a Supreme Court decision.

The Mennonite Church may have done a little better than some in Christianizing race relations. There are some bright spots, at least, on our record. But there is much yet to be done. Very timely, therefore, it seems to us, was the decision of the Committee on Social and Economic Relations and the Mennonite Community Association to make the annual Conference on Christian Community Relations a study conference on race relations. The conference will enjoy the hospitality of Goshen College on April 22-24. Speakers and discussion leaders have been secured who can speak with deep insights and from experience. A committee on conference statement will draw up a statement of position which may be an advance upon any position yet formulated in our church. All sessions will be open to all who wish to attend. Sponsors of the conference hope that company will be a large one. Plan to devote those days to a study of one of the important issues facing the church.—E.

♠

I ever understood an impartial liberty of conscience to be the natural right of all men. Liberty of conscience is the first step to having a religion.

—William Penn.

Our Worship Attitude

BY MARY ELLEN EBY

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Each Sunday morning and likely more frequently we attend a worship service. What is our motive in doing so? Is it to truly worship God and bring honor and glory to His name? Or is our purpose merely one of displaying clothes or meeting to discuss the latest bit of social news with our friends? Perhaps—could it be—that we attend the house of God just because it is a habitual practice?

In the light of these questions, let us analyze our worship attitude. God rejoices when He observes those who come "hungering and thirsting after righteousness" and seek to be filled, but how it must grieve His heart when He sees in the lives of individuals a careless, indifferent attitude toward spiritual things.

The place of primary holiness is not where men worship, but where men work.—George MacLeod.

Go with me to one of our Sunday morning church services and let us observe this group of worshipers. About one fourth of the congregation has arrived at the hour that the service is to begin. A large percentage of the congregation gathers while the opening hymns are being sung. How much more encouraging it would be to the chorister to see the church filled when he announces the opening selection! We notice a few other folks, either thoughtlessly or because they lack the true understanding of reverence, walking down the aisle while devotions are being conducted.

During the Sunday-school period we find those pupils who are attentive and eagerly grasping the truths of God's Word while others are enjoying a gab session.

The chorister announces his next selection of song. In a noisy manner, which is not at all characteristic of reverence, the hymnals are removed from the racks. I feel that most of the people do this unthinkingly, and perhaps a little reminder would remedy the situation. Now watch closely while they sing. Some appear to be really singing from their hearts; others seem to sing only from their lips; and there are a few who apparently do not feel in the mood for singing. Is not singing one of the greatest ways in which we can express praise and thanksgiving to God? What a blessing they who do not participate are missing!

As the servant of God arises and announces his text, many once more bow their hearts in prayer in his behalf. The intent expression on their faces and their apparent desire to be fed with spiritual food thrills one's soul. But by the looks on the faces of some people, we can easily note that their minds are elsewhere and that they aren't meditating on God, who should be the center of every worship service. Others, among the younger members, are whispering or reading their Sunday-school papers.

From this illustration we see that many folks are participants of a great blessing from their worship services, but we need to realize that everyone—not just some—should desire God's divine approval and blessing in his life.

Often those who come to the house of God seeking to know Him and His Word better go away disappointed because some thoughtless person's actions have distracted their minds from the spirit of worship.

And sometimes there is an unsaved soul in the audience. He may be seeking God, and the Holy Spirit may be striving with him. And there are times—sad to relate—when some professed Christian has hindered the working of the Holy Spirit and caused the unsaved soul to remain in his lost condition just because of his irreverent worship attitude. Therefore, we recognize our vast opportunity for improvement in our worship services.

All of us, I believe, desire to be of use in service for our Master. But let us remember that we must perform well the seemingly smaller tasks if we wish to be of greater use in life. Can this not be

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50 Years Ago

(from Herald of Truth, Feb. 9, 1905)

At Pea Ridge, Mo., . . . twenty-three souls recently made a public profession of faith in Christ. Bro. J. M. Kreider . . . conducted the meetings. . . . The Mennonite people and their doctrine are practically unknown in this community.

Bish. Jacob N. Brubacher of Mt. Joy, Pa., who is nearing his "three score years and ten," . . . had occasion to go from East Petersburg to Lancaster and, as the street cars did not run on account of the storm, he walked the distance of five miles through drifted roads and a terrific blizzard.

We have a membership now of thirty-four [La Junta, Colo.].

It is estimated that in the mining valleys of South Wales alone there have been ten thousand conversions, and the great religious movement has penetrated into the remotest corners of the principality.

Thronging Him? or Touching Him?

By Marie A. Yoder

In a recent radio message, Billy Graham made this statement: "Multitudes today are thronging Jesus; few people are really touching Him."

The story of the little sick woman who pressed through the throng to touch the hem of Jesus' garment challenged my own heart. And how about your life? Are you following close to the crowd that mobs Him, even catching the way He says His words and imitating perfectly His phraseology?

Or has the very fact that you have been following Him made you conscious of your need of Him? And have you pressed on through the throng until you have touched Him?

It seems almost like a tragedy that a woman would spend a lifetime of energy and money trying to help herself, when all she needed to do to solve her problems was to touch Jesus.

Just what she thought when she saw that no one else was making any effort to touch Him we do not know. The fact is that what the majority thought or did finally became the least of her worries. She was somehow convinced that Jesus was the answer to her desperate need. And in all her weakness and poverty, she set out to touch Him.

And when her thin, trembling finger touched ever so lightly the border of His garment, she was healed! She received what she wanted and what she needed. Her daring faith was a thing so rare that Jesus made a public spectacle of her act. He didn't mean to embarrass her, nor was He scolding her. He merely wanted to bring such faith into the foreground so the multitude could understand the marvelous secret she had somehow grasped: *He was the answer to the most hopeless needs of their hearts.*

Not only to help people physically, as was her case, but in a much broader sense, He wanted to teach that stumbling multitude that He was greater than any of their needs.

Are you more apt at learning that lesson than that blind multitude of yesteryear? Have you been deceived into thinking that surely if you are in the throng that hails Him with many words, you are safe? Have you felt that what God does for one person, He does not necessarily have to do for you? Have you even excused your pitiful lack of desire to touch Him by saying, "Well, He made me as I am; so I'll just have to stay this way"?

Seriously now, where are you? In the throng only? That isn't close enough. The needs of your life demand that you *touch* Him daily.

When I was converted I was too young to understand that I needed to make a fresh contact with Jesus daily. I knew that I needed to pray and somehow I knew Bible reading was necessary. But actually, I thought these things were necessary so I would remain a Christian —which to me meant, remaining in the throng.

The fact of my union with Christ, the marvel of His abiding in my heart, had not burst on my immature mind.

Today Jesus is nearer to us than He was to the little sick lady years ago. He is nearer than hands or feet. He is closer to us than the friend who walks by our side. He indwells us. Yet it is possible for adults to be out of touch with their Lord, even while His Spirit indwells them. How the heart of Jesus must be grieved when He sees Himself held captive in a tiny room of the heart, while Self actually rules that life. Instead of consulting Him about every detail of living, men and women move ahead at the slightest whim of Self. Jesus is there, but they live as though He did not exist.

Happy the generation where the great listen to the small, for it follows that in such a generation the small will listen to the great.—Rosh Hashanah, 25b.

Yes, the needs of our harassed lives demand that we *touch* Him daily. Too often old things have not passed away for us simply because we are still trying, unconsciously trying, to manage our own lives. And Jesus stands, waiting patiently, eager to calm our messed up lives by His powerful touch.

How can you touch Him?

Always, before Jesus can help anyone, and even before a person will reach out for His help and touch, he must be willing to admit that he is sick. He must know that he needs Jesus.

The poor sick woman in Mark 5 would never have gone to Jesus had she not known that she was sick. And perhaps she was like many of us: it is hard for some of us to admit that we are sick even when we know it. Not until the woman had spent all her living, trying to solve her problem in her own way, and by her own ideas, did she finally give up and meekly turn to touch Jesus.

And you, too, must come to feel your need of Him. You must believe that His wisdom exceeds your own good common sense. You must believe that His way of doing things is better than yours. You must know that you *need* His touch.

Secondly, a person who knows he is sick will not go to a doctor unless he believes that that doctor can help him. Nor will your healing of soul come quickly if you somehow doubt that Jesus *can* heal you. It is easy to tell others that Jesus *can do anything.* But to pin it down and say, "I believe that Jesus can cure *my* awful temper," or "I believe that Jesus can fill *my* heart with such love for my brother that I won't want to talk against him"—that is quite a different matter, isn't it? Yet you must see your need, and then you must know that He longs to change *you.*

How can you touch Him? You must go where He is.

There is a twofold sense in which you must go where He is. Quite often individuals must literally take themselves away from their environment to make this fresh contact with Him. Jesus is met only when the heart is still. Mary met Jesus right in her home. It is possible to meet Him there. This sick woman met Him in the midst of a noisy, hurried throng. But Nicodemus had to slip away by night to find the quietness that is necessary to contact Jesus. The shepherds had to leave their fields and they went "even unto Bethlehem" to find Him.

If Satan can keep you from going *even unto* the place where you must go to touch Him, he has won a great victory. But when you feel needy enough, and sure enough that Jesus wants to help you, then no expense, no difficulty, will keep you from withdrawing yourself to a place where you can become quiet and where you can concentrate on touching Him.

There is another sense in which you must go where He is. You must go to the very corner of your heart where you have thrust Him. This is the hardest of all to do—to go to Jesus and say, "I tried; I failed!"

You may have to go past many precious convictions—which sometimes are only white garments thrown over your selfish desires. You'll have to go right through your touchy attitudes. You'll have to push aside your ideas that Jesus isn't interested in your way of running your business.

You'll have to wade through the silly resentments and prejudices that you have held against others. And part of the way back to Him may lack sufficient oxygen to make your breathing easy: so full will that part be of words your tongue sent out—words that stirred up strife where they fell instead of making peace. But you'll have to go through it to get to Jesus. By the time you reach Jesus, you'll understand how much you need Jesus to *master* your life—Jesus, who suffered for you, leaving you an example, that you should follow in His steps *who did no sin, neither was guile found in His mouth.*

You know, of course, that this business of touching Jesus is a step of faith. The very fact that you admit that you need to touch Him will lead to confession of your past failure. It is a faith-step, and it is a progressive step too. You may have to withdraw yourself apart from your usual surroundings to touch Him. But this fresh contact with Him is just the beginning. After you have pulled

yourself out of the throng to touch Him, you must be so loosed from your self, your desires, your tasks, that you will be able to go at a moment's notice to keep that contact unbroken.

Perhaps in the quiet of your heart, right at your work, you will need to seek His touch to remove the slightest trace of anything that is not of love, not of peace, or not of joy from your heart. If your thoughts and attitudes of others are not of pure love, if your mood is not continually joyful, and if your relations with your fellow men are not peaceful, and if your spirit is depressed, *it is not of Him.*

True, you'll find duties more pressing, people more irritating, and life in general more depressing when you once determine to keep the contact fresh daily. But it is just a trick of Satan to keep you from touching Jesus. He knows there is power in that touch! It is the testimony of "touched" saints that Satan does not want!

What will happen when you touch Him?

First of all, II Cor. 5:17 will become a reality to you. You will not only say with your lips that old things have passed away, but you will know it in your heart. The spiritual duties mentioned in the Word, that you passed by as nonobligatory, will not only become true convictions, but you'll find yourself becoming willing to let go of all your former religiosity so that God can conform you into the image of Jesus.

More specifically, you will find a new love for your neighbor clamoring for expression in your heart. You will be willing to humble yourself and will readily confess your own faults to one another. When Jesus touches you, you will find it easy to forgive your brother. All murmuring and grumbling and disputings will drop off. You will not covet the things you don't need. You'll covet the approval of God instead of the approval of man.

You'll be content where you are. You'll be glad when your brother is put forward, even if you are not. Your lips will be loosed and you'll find new power in witnessing for Jesus. You'll be willing to give up your rights to what is perhaps your legitimate right, if necessary, so there can be unity in your group. Your lust for prominence in the church will leave. You'll be willing to serve unseen and unsung.

Your tongue, marvel of marvels, will stop wagging because you will cease to know your Christian brother "after the flesh." You'll see him as Jesus sees you—with too many faults.

Oh, when you really touch Him, He'll put shoes of peace on your feet that will scatter peace wherever you go. He'll do that because His love is in your heart, and His love does not even *think* evil. His love is kind and forbearing. It keeps you from thinking more highly of yourself than you ought to think. It is never provoked. His love just never fails!

It doesn't make sense—nothing in this whole article does. It doesn't seem right that Christians who profess to have crowned Christ as Lord of their lives should be so utterly lacking in His attributes. But people of the world have seen this kind of "Christianity" over and over in every denomination and every congregation.

I don't doubt your salvation, if you are one of this group. But I dare say you have been blindly thronging Him and, somewhere along the line, you ceased to touch Him. Bring Him out of His seclusion. Let Him clean up your whole house. He wants to be Lord, not of the things you do and of the money you possess only, but of *You.*

Every soul-need you may have can be placed in one of these three classes: Is it of Love? Is it of Joy? Is it of Peace? When His love, His joy, and His peace fill our lives, the world will begin to listen to our testimonies. But His Love, His Peace, and His Joy come to us only as we constantly keep in *touch* with HIM.

Nappanee, Ind.

The New Draft Census

During World War II, the Peace Problems Committee conducted a census of all Mennonite men of draft age. The statistics gathered in this census proved to be most valuable in studying trends having to do with the conscientious objector position of our young men. How much has this picture changed in the last ten years? Are more or fewer of our young men taking the CO position now than was the case a decade ago? To answer these questions, as well as many related ones which the Elkhart I-W office needs to have answered, the Peace Problems Committee began a new draft census in February 1954, asking the Mennonite Research Foundation to gather the information for them.

A year has now passed and study is still not completed. A majority of the pastors responded promptly to the call for the necessary information. By this late date most of the congregations have furnished us the required facts. Recently letters have been sent to all pastors who have not yet furnished us the names of the men of draft age in their congregations, asking them to supply this information. This article is to serve as another reminder that it is highly *urgent* that these names be sent to the address below immediately.

We need the names and present addresses of all Mennonite men of your congregation (including those who are no longer Mennonites) of the age group 17-27, including those aged 17 and 27 and all ages between these figures. As soon as you have sent us the list of names, we shall send a draft census questionnaire card to every person for whom we do not have a filled-out card.

It is apparent that unless we have an almost 100 per cent coverage in this study, the statistics obtained will be unreliable and of little value and much of the effort of those who responded promptly will have been wasted. We therefore urge all pastors who have not yet responded to mail their lists immediately, and we urge all of the men of draft age who have not done so to fill out their cards promptly upon receiving them and to mail them to the address below:

Mennonite Research Foundation
1613 South Eighth St.
Goshen, Indiana.

Naturally Selfish

By Lorie C. Gooding

"Employers are just naturally selfish." That's what I heard a young man say the other day. Why, of course they are. And all the rest of us are "just naturally" selfish, too. We "just naturally" want the best of everything, and as much of it as we can get. We have a living to make, a family to support, and we "just naturally" can't do much more. Of course we do have things that we don't really need, but then everybody in our crowd drives a new car and has a television set, and we "just naturally" have to have them, too.

That is "just natural" for the whole human race. But there is something above the "natural" for man. "God so loved . . . that he gave." That is the measure of love. But I have all I can do to provide for my own. I can't be held responsible for every unfortunate. Or—can I? "God so loved . . . that he gave." "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

I know, but I can't help everyone. Besides, if they weren't so improvident, or shiftless, or spendthrift, or even downright lazy, maybe they wouldn't be in that situation.

Wait a minute. How am I to decide who deserves help? God doesn't help only the deserving. His first care is for the undeserving. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). "He maketh his sun to rise on the evil and on the good" (Matt. 5:45).

It's "just natural" that I should want to get what I can and keep what I have. It's "just natural" that I shouldn't want to give my time, or my effort, or my money to someone else. "But the natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). And "God so loved . . . that he gave."

I don't have much. But no one is ever left without some means of service. Every day there is something I can do. It may be a small thing, only a word, a helping hand, a friendly smile; perhaps only a cup of water "in his name." Jesus

A PRAYER

FOR THIS WEEK

We thank Thee for love, mercy, and power. May our voices honor Thee. Forgive us, O Lord, when we fail. In every way help us to obey. May our every thought rest on Thee. We want our acts to glorify our Saviour, our Master, our Lord.

—*Elizabeth Spicher.*

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said, "I am among you as he that serveth." Jesus said, "Follow me."

Sometimes I pass up an opportunity to help, to serve, to give. I see it, but I am too busy, or too tired, or "just naturally" selfish. And in the night, in a dream (or is it a dream?) I seem to hear the words over and over again: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

"Inasmuch as ye did it not to one of the least of these . . . . "

"Inasmuch as ye did it not . . . . "

"Inasmuch . . . . "

Lord Jesus Christ, forgive me!

Holmesville, Ohio.

Why Some Lack Assurance

By Frances Hooley

God would have all His children enjoy assurance of salvation, but many do not. Satan is just as busy in making Christians unhappy as he is in keeping sinners from accepting Christ. We need to recognize that doubt and lack of assurance are from Satan and not from God. Many believe that we can't know if we are saved until the judgment time. This is a real victory for Satan, because one can't give a very convincing testimony or live true to something he is not sure of himself. It hampers our Christian life very much if we lack assurance. If we are living in semi-defeat and confusion in regard to our salvation, how can we hope to be victorious over Satan in other temptations?

There are many reasons for lack of assurance. We shall mention a few. Some lack assurance of salvation because they do not have salvation. Yes, they may have joined the church and made promises and confessions to God with their mouths, but they have not believed from the heart. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

Some fail to take God at His Word. They have believed from the heart, they have confessed their sin, but they can't believe that God has saved them. Does God lie? Is the Bible not true? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Some lack assurance because they don't feel saved. Where does the Bible say that you are saved if you feel saved? Do you have more faith in your feelings than in the Bible? We are saved by faith and not by feeling. Place your faith in Jesus Christ and what the Bible says and forget about your feelings. Your feelings will soon be different too.

Some get discouraged when circumstances go against them and therefore decide that God doesn't love them. Did God love Elijah any less when he sat under the juniper tree than when he was on Mount Carmel? No, but Elijah had allowed Satan to discourage him. We need to go on in faith as God told Elijah to do. We can't expect mountain-top experiences all the time with never a valley. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Perhaps some are caused to doubt because their experience of spiritual birth was not very dramatic. They believed in their heart, confessed with their mouth, God saved them, but there was no flash from heaven or any thunder. The Bible does not say things have to be like that. Paul was converted in that way, but can you name someone else who was? If God called, and you answered, "Lord, be merciful to me a sinner, and save me," surely God has saved you.

Some are hiding sin in their hearts and therefore do not have joy. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

Some are fearful of making full surrender to God and therefore are just making themselves miserable and helping no one else.

Some come to doubt their salvation in times of sickness, either mental or physical. This is accounted for by mental or physical weakness. Satan is always ready to take advantage of such conditions and ever seeks to make us forget the clear, definite promises of God on which we have rested when well and strong. In a way it seems God should not allow such strong temptations when one is weak and sick, but many have come out of sickbeds stronger in faith because of spiritual victories won. His grace is sufficient.

Some doubt their salvation just because they are tempted to doubt. They reason that surely God would not allow them so much confusion and temptation to doubt if they are truly saved. Some of the most saintly people I have known have confessed to this temptation. It is not because they are not saved, but because Satan is so clever and strong. If he can get a strong Christian to succumb to doubt, what a great victory that is for him!

I think there are many people who lack assurance because they refuse, through carelessness, to grow in their spiritual life. How can you tell that a newborn baby is alive? He breathes, he moves, he cries, he eats, and he sleeps. Do you breathe the heavenly oxygen of prayer? Do you move in doing something for God? Do you cry out to others what the Lord has done for you? Do you feed on the heavenly manna, the Bible? Do you rest in His promises given for your assurance?

There was a time in my life when I had much confusion in regard to my personal salvation. I met the requirements for salvation anew; then I took God at His Word that He had saved me. I thanked Him every day for saving me and asked Him to give me that joy of salvation and assurance I so much wanted and needed. He answered my prayer and He will answer yours.

Middlebury, Ind.

Regard not much who is for thee or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall be able to hurt. — Thomas a Kempis.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the work of the meeting of the General Council of General Conference and its associated conferences on Nonconformity and Study of Church Organization and Administration to be held in Chicago, Ill., March 28-30.

Pray for the program of the City Missions Round Table to be held at Canton, Ohio, on March 22-24.

Pray for Bro. and Sister Ralph Palmer as they distribute tracts in the cities of the Gulf states.

Pray for the annual meeting of the Mennonite Publication Board to be held March 9, 10, that divine direction and blessing may be upon the production and distribution of Christian literature.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.

—Romaine.

THE PLACE OF PRAYER IN SOUL-WINNING (Continued)

after . . ." (Ps. 27:4). Ask, seek, knock, and keep it up. "Sir Walter Raleigh once made a new and large request of Queen Elizabeth. The Queen petulantly answered, 'O Raleigh, when will you leave off begging?' Sir Walter immediately replied, 'When Your Majesty leaves off giving,' and he got his request. But the God of all grace never grows weary of our asking and He never rebukes us for coming. On the contrary, the more we come and the more we ask, the better pleased He is.

"It is our privilege to have every prayer answered. This seems startlingly untrue. But it is not; it is startlingly true. In the first place Christ said that prayer should be universally answered: 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you' (John 15:7). 'Whatsoever ye shall ask the Father in my name, he will give it you' (John 16:23). And in the second place, not a few saints, beginning with Paul, have found universal answering on the part of God a fact. However, we must be careful to remember what true prayer is. If prayer is only what is expressed on our lips, then we may not have every prayer answered. But if prayer is what is expressed upon our lips plus what is unexpressed within our hearts, then we may have every prayer answered. Christ prayed that the cup might pass from Him, but then added to this His 'Nevertheless,' and it was the lip-prayer plus the heart-prayer which God answered. Paul prayed three times that the thorn in the flesh might be removed; but he never prayed the fourth time, for the reason that all of the time he supremely desired the divine will and was really seeking this, and it was his lip-prayer plus his heart-prayer which God finally answered."[5]

Being ignorant of God's will, we sometimes lip the wrong words while the wisdom from above may be dwelling within our hearts. The "fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. 111:10). If we have this devotion to God and His commandments it is a matter of secondary importance what may be upon our lips. When the will of God is within our hearts we will secure that will always.

If God sees in His wisdom that the thing we ask for is harmful, He rightly denies us. When our prayers are denied we need to search ourselves. We should always from the heart say, "Thy will be done," instead of frowning, pouting, and insistently pleading and uttering distrustful complaints. Such action surely grieves our best friend. When prayer is unanswered, we are not to judge God too quickly. And when prayer remains unanswered we are not to judge God at all. We may always depend upon His love and wisdom, in spite of our misunderstanding. Wait upon God. He will reveal His will either in granting or withholding. Wait patiently and in full confidence.

Prayer and Praise

It is our privilege to praise God as we pray. David said, "I will bless the Lord at all times; his praise shall continually be in my mouth" (Ps. 34:1). Paul enjoins us to give thanks in everything by prayer and supplication making our requests known unto God. Phil. 4:6. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

Prayer and Man's Free Will

Prayer in soul winning must give due recognition to the free will of man. There can be no clash between the freedom of man's will and the sovereignty of God. We may not be able to reconcile the two, but God in His providence does. If our praying for souls is Spirit directed we will recognize this problem and pray accordingly. Let us remember that God can in His dealings with individuals bring them into circumstances where their wills are changed. In fact, this is what happens whenever a sinner repents and turns to God. He changes his mind and wills to turn to God for salvation.

Triumph over Evil

Finally, we must realize the evil power back of the sinner, keeping him in darkness and bondage. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, . . . should shine unto them" (II Cor. 4:4). The sinner has the "understanding darkened, being alienated from the life of God through . . . ignorance" (Eph. 4:18). It is the specific purpose of witnessing to and praying for souls "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18). This is made possible only because our Lord Jesus Christ has bound the "strong man armed" "and overcome" and is now, in this age of grace, spoiling his goods through the release of captive souls. Matt. 12:24-30; Luke 11:15-23. The glorious result of Calvary was the judgment, the casting out of Satan (John 12:31), the spoiling of "principalities and powers," making a show of them openly, "triumphing over them" in the cross. Col. 2:14, 15. Therefore by the authority of Christ and the triumph of the cross we command and overcome the enemy. "The way to move the visible is to remove the invisible obstacles."[6] We too, as Christ did, must first bind Satan and then can his goods be spoiled. We overcome Satan by the blood of the Lamb and by the word of our testimony (Rev. 12:11)—testimony to and claiming the victory of Christ at Calvary. From our position of being seated with Christ in the heavenlies (Eph. 1:3; 2:6) we clear the ground through prayer for winning souls. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Putting on the whole armor of God we can successfully wrestle and overcome the principalities and powers, the rulers of the darkness of this world, the spiritual wickedness in high places. Eph. 6:10-13. We can stand on the field of battle and witness the defeat of the foe. The "gates of hades" (Matt. 16:18) can be smashed and the enemies' captives released. In a word it is the "command of faith." But this power is only for those who are crucified with Christ, risen with Him, and daily reckoning themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Alma, Ont.

References:
1. Frost, **Effective Praying,** pp. 136, 137.
2. Bounds, **Power Through Prayer,** p. 72.
3. Robert McCheyne, **Power Through Prayer** by Bounds, p. 58.
4. Frost, **op. cit.,** p. 140.
5. Frost, **op. cit.,** pp. 141, 142.
6. Huegel, **The Enthroned Christian,** p. 45.

OUR WORSHIP ATTITUDE (Continued)

well applied to our worship services? If our worship attitude is not one of love and reverence toward God for what He has done for us and if we do not possess a deeper desire to learn more of Him and His Word, how can we expect to become vessels meet for His use?

Before we can anticipate an improvement in our worship attitude, we must have the right heart attitude. Let each of us ask God to send His searchlight into our hearts and to show us our individual need. And then as He reveals this to us, may we seek His guidance in living a life more conformed to His will. Herein lies the secret of a worshipful life. If we are in the right relationship with God, we will naturally love Him and seek to glorify Him in *all* phases of life.

May this be true in the life of every church member. Then will we be able to say, "God is a Spirit: . . . [we have worshiped Him] in spirit and in truth."

Ronks, Pa.

♣

Life must be lived on the installment plan. God gives and requires just so much at a time, no more, no less. Life is made up of so many successive installments of opportunity, of duty, and of grace. It is impossible, therefore, to live life in the future tense. All that men have and all that they are asked to attend to is the present. And the present in its demands is vigorous enough. Take care of the now and the future will take care of itself.—*Herald and Presbyter.*

PEACE AND WAR

The Way of Peace

BY MARTIN NIEMOELLER

The Pope, in an Easter address, spoke a good deal about the H-bomb, and of its nature and consequences, and of how Christians ought to think about it anew, and of how Christians were duty-bound to do something about it, that the use of such a weapon should be prevented.

The question arose in the Protestant churches in Germany, whether or not we also should express ourselves about the H-bomb, and in this connection someone asked whether the Pope had not gone too far and had not presented things as certain or very probable that were not certain or very probable.

The question suggested to me the possibility of having a talk on the subject with Germany's three leading nuclear physicists, Professor Otto Hahn, who split the atom in the Kaiser Wilhelm Institute in 1937, Professor Heisenberg, and Professor von Weiszacker.

I found the three physicists very much inclined to have such a talk, and so it was arranged. In the course of the resulting conversation, we raised the question of whether or not the Pope had exaggerated in his Easter address. Professor Hahn's answer was simple and to the point.

"He has not exaggerated. It is no real problem today to build a bomb which on going off will make the whole surface of our planet uninhabitable for any human being."

"Banning" the Bomb

It may be possible to have a full-fledged world war fought with "classic" or conventional weapons, and use no poison gas, refrain from the bombing of cities, use no atom bombs and no hydrogen bombs, and no warfare of "mass destruction" of any kind such as the big powers have at their command by now. Yet in the end, when one of the two great opponents is cornered and called to unconditional surrender—and unconditional surrender is the objective in modern war—then rather than accept what it regards as "ultimate" evil and betrayal, this nation will resort to the weapon that can obliterate all life. That cannot but mean the end of mankind on the surface of our planet!

So it is no longer possible for any power, by resorting to warfare, to overcome the adversary and so enter into the enemy's heritage. The conqueror will not be the heir, but in the last minute of that war he will perish with his opponent who was the defeated one.

Madness

That means we can no longer debate the question whether war is good or bad, whether there is such a thing as a just war or an unjust war. War—at least between powers that are able to build this bomb as their last resort—has ceased to be a means at all. War is no longer good or bad, just or unjust. However you look at it, war under these circumstances is madness. Madness cannot be characterized by "good" or "bad" or "just" or "unjust." There is no "just madness" and no "unjust madness," no "good madness" and no "bad madness." Madness is simply madness.

War is no longer a means of settling any disputes. War is heading for destruction and heading headlong for destruction. Reason, therefore, says there must not be any war. Unfortunately, while man is a reasoning creature, he is not always a reasonable one, and so war can happen by itself, if we don't watch out.

If you say "Tomorrow" three hundred and sixty-five times, the devil will have the whole new year.—Fred Beck.

I do not see in the New Testament an encouragement for the use of force. But that seems to be forgotten in the Christian community all over the world and there are only small groups that have tried to live up to what our Lord is expecting from those who bear His name. Their efforts never have been widely successful, though a little more so in this part of the world than in the old countries of Europe. There being a pacifist meant at the same time to be a bad Christian. To be called a fellow traveler was the mildest of the bad words used of Christian pacifists.

You must not say that you want or demand peace from everybody, for the way of Christ is not to demand but to offer peace. I think that is also the way of His church—it has to be the way of His church—to offer peace. If God had waited with His reconciliation and His reconciliatory action until we were prepared to become reconciled we would still be waiting today and we would wait till Judgment Day. He offered His peace in Christ Jesus, and the way to put into action the love of Christ is to love our enemies. That is not just a sentimental matter but that is the way God brings about good things in His world and development for the better among the human beings on this globe. Certainly that is a difficult thing, and certainly it is not according to our natural inclinations.

Unholy Bernard

There is no such thing as a holy war. The Crusades of the medieval times were not Christian actions at all. They were answering the attack of Islam in Europe with the same means with which Islam tried to expand. The era of the Crusades was the era of the Moslemization of Christianity—nothing but this. I think very highly of Saint Bernard, but his cry, "God wills it," calling men to war on Moslems, was anything but Christian. At that moment he was the most unholy "Holy Bernard." A crusade is unholy even if you put a cross on the banner and put a cross on your breast and put on your belts the words, "God with us," as was done in the time of Adolf Hitler, as well as in the time of the Prussian kings.

Today we are getting a second lesson on this point and I pray that we really learn this lesson once for all. There is only one "crusade," and that is the way of Jesus from Gethsemane to the palace of Pilate and Herod and to the court of the high priest, and from there to Calvary, carrying His cross. That is the crusade. We Christians are called upon to follow in this crusade and in no other, because every other crusade is not of Him but is from a different source. We may think we do good in making these "crusades," but we do not.

Only Hope

There is no Christian hope in a crusade. There is no Christian hope in retaliation or in inflicting force on other people. There is no promise of God for doing this, there is no hope in doing this, but there is a hope in following Christ. That means in offering peace even by means of your own suffering.

The Christian hope is in following Christ on this way of offering peace even where you have to suffer for this offering. It is better to endure bad things and bad treatment than to impose bad things and bad treatment on anybody else. That is the way of Christ. "Whoever will follow me and take up his cross and really follow me." Not as we have been accustomed—taking the cross only when we can't avoid it—but deliberately following: this is the way of hope. To follow Christ really means to meet Christ when He comes. We will not meet Him, we shall miss Him, if we are not willing to follow Him.

That is the only message I have—a conviction I learned not so early in my life. I have been blamed for changing my convictions so often in my life. I was a professional officer in the First World War. Even when I quit the service in 1920 and went into the ministry I did not become a pacifist and speak out against war. I confess that I thought it was one of the very few good deeds of Hitler that he gave the German nation an army again in 1935—as late as that even! But I have learned better in later years, and I think I have learned better even in the last two years, and now I am nearly 63 and I think it will be the case that God will go on teaching me lessons. It is not a sign of bad character when

(Continued on page 165)

FAMILY CIRCLE

Mennonite Vital Statistics

BY AMMON KAUFMAN

Births

In the fourth quarter of 1954, the GOSPEL HERALD reported 468 births, 265 males and 203 females, of whom 102 were "first child." Two adoptions of sons, also ten pairs of twins (3 sons, 2 daughters, and 5 sons and daughters) or one for 47 single births. There were two sets of triplets (one of 2 sons and one daughter and one of sons). Largest family was 18 children.

For the year 1954, 1,871 births, 165 more than last year, (988 males and 883 females) an average of 5 plus per day. American average is 11,000 per day (makes us appear small). 454 were "first child." 25 pairs of twins or one for 73 single births, 12 sons and 5 daughters, and 8 of sons and daughters. One pair of twins not born on the same day. Three sets of triplets and one of quadruplets (the first quads in our records). Eight adoptions. One child born posthumously. Largest families were 18, 16, 15, 11, and 10 children. Days with highest number of births were July 19—14; April 25—13; March 13, July 11, October 15, November 14, and December 20—each 12. Fifteen days reported only one birth each, and 29 reported 2 each. March 7 was the only birthless day.

Names: Five males and 2 females, names not given. Given names (males) 344 with 133 used once. Some names with occurrences: Lee, 74; David, 61; Eugene, 56; James, 52; Ray, 49; Lynn, 44; John, 41; Dean, 39; Abraham, 2; Amos 3; Moses, 1; and Jonathan, 3; (females) 317 names with 146 used only once: Ann, 86; Marie, 61; Elaine, 58; Jean, 55; Kay, 52; Sue, 47; Louise, 43; Ruth, 42; Joy, 38; Anna, 5; Naomi, 5; Rebecca, 6; Robin, 1; Sarah, 4; Starla, 1; Windy, 1.

Family names 613 (about 3 children per name) with 348 used once. Miller, 83; Martin, 64; Yoder, 63; Weaver, 45; Kauff-fman, 30; Horst, 30; Hos-Hochstetler, 25; Ha-Hershberger and Lehman, 22. Old Mennonite family names such as Blough, Brenneman, Borntrager, Beachy, Eash, Garber, Gingerich, Hartzler, Landis, Mast, Swartzendruber, Wenger, Zook, and many others are far down the line in number of births.

Marriages

Marriages 193, with 138 in church, with 126 different ministers and bishops officiating. One failed to give official's name.

For the year: 640 weddings (16 more than last year) with 453 in church, with 306 officials in charge; 172 officials one wedding each. Four failed to give official's name. Three were double weddings. One wedding in German. Bride and groom were from different states in 113 weddings.

One wedding date not given. 158 days had no wedding. Highest number were June 26 with 16; June 5—15; September 11—14; June 19—13; June 27 and October 16 each 12; June 20, August 21, September 4 each 11; August 14— 10; 3 days each 9; 3 each 8; 10 each 7; 5 each 6; and 12 each 5.

Officials: J. Paul Graybill, 19; Moses K. Horst, 11; G. Parke Book, Lloyd Boshart, and Elmer G. Martin, each 10; D. J. Fisher, A. S. Horst, each 9; Henry E. Lutz, Moses H. Roth, and Samuel L. Schultz, each 8.

Deaths

Deaths 138, with 83 beyond 70 years, plus 3 stillborns, 2 being twin daughters. Eight deaths by accident. One bishop, 4 ministers, one deacon, 3 ministers' wives, and 3 ministers' widows. These 137 people (age of one not given) lived a total of 9,042 years, 2 months, 14 days, or an average of 66 years, 1 day.

For the year 544 deaths (18 less than last year). Average age 62 years, 9 months, 5 days. 298 or 54 per cent lived beyond 70 years and 147 or 26.6 per cent beyond 80 years. Twelve stillborns. thirty-eight deaths or 7 per cent (10 more than last year) were by accident; 12 of them were less than 10 years of age, 26 in accidents caused by gasoline-powered vehicles.

Church lost 7 bishops, 10 ministers, and 3 deacons (last year 7, 7, 7).

Death by Ages

	4th qu.	Yr.
Age not given	1	3
Under one year	3	39
1-9	7	21
10-19	0	8
20-29	1	8
30-39	3	12
40-49	4	18
50-59	10	51
60-69	26	86
70-79	50	151
80-89	28	123
90-	5	24
	138	544

Note: With what medical science, hospitalization, penicillin, etc., have done for us, why should we as Mennonites bury 60 children (20 more than last year) under 10 years of age when 54 per cent of our deaths were beyond the allotted time?

	Births		Marriages		Deaths	
	4th qu.	yr.	4th qu.	yr.	4th qu.	yr.
No Dates	2	8	0	1	2	2
Jan.	0	153	0	35	0	39
Feb.	0	134	0	20	0	45
Mar.	0	150	0	43	0	47
Apr.	0	153	0	38	0	50
May	0	112	7	54	1	36
June	7	142	8	118	2	51
July	8	173	6	38	6	45
Aug.	34	173	22	60	14	45
Sept.	123	150	55	70	38	44
Oct.	150	171	58	71	42	46
Nov.	125	179	36	55	30	40
Dec.	19	173	1	37	3	54
	468	1871	193	640	138	544

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
For the year			
Place not given	16	8	13
Ariz.	1	1	1
Ark.	7	0	3
Calif.	8	2	1
Conn.	7	0	0
Colo.	20	8	3
Del.	15	3	2
Fla.	13	1	2
Ga.	1	0	0
Idaho	9	3	2
Ill.	85	24	25
Ind.	128	48	52
Iowa	82	37	23
Kans.	48	15	14
Ky.	4	0	0
La.	0	0	1
Md.	53	20	13
Mich.	65	22	23
Minn.	12	2	3
Miss.	4	0	0
Mo.	14	0	9
Mont.	13	4	2
Nebr.	38	10	8
N.C.	2	0	0
N.J.	1	0	0
N.Y.	42	19	8
N. Dak.	9	2	3
Ohio	218	85	68
Okla.	7	1	4
Oreg.	42	15	8
Pa.	692	219	176
Tenn.	3	0	0
Texas	6	0	0
Va.	94	13	21
Vt.	5	0	1
Wash.	1	0	0
W. Va.	2	0	2
Wis.	2	1	0
Alta.	16	7	5
Ont.	59	65	46
Sask.	3	1	0
Man.	0	1	0
E. Africa	2	0	0
Ethiopia	2	0	0
Tanganyika	1	0	0
Somaliland	1	0	0
Paraguay	0	1	0
Argentina	2	0	0
France	2	0	0
Japan	2	1	0
India	1	0	0
Honduras	4	0	1
Bermuda	1	0	0
Marshall Islands	1	0	0
Puerto Rico	3	1	1
	1871	640	544

Mennonite testimony is known in 37 states and 4 Canadian provinces and 13 foreign areas, according to these reports. *Mennonite Life* by Hostetler says Pennsylvania contains 41 per cent of the Mennonite Church members. These reports show Pennsylvania reporting 37 per cent of births, 34.2 per cent of marriages, and 32.3 per cent of deaths, with Ohio following with 11.1 percent of births, 13.4 per cent of marriages, and 12.3 per cent of deaths.

Summary

Year	Births	Marriages	Deaths
1947	801	601	545
1948	1146	648	547
1949	1277	599	543
1950	1400	641	588
1951	1595	712	546
1952	1879	674	591
1953	1706	624	562
1954	1871	640	544
	10875	5139	4466

These years report 162 twin births, or one to every 65 single births (National average, 86), 5 sets of triplets or one to 2,110 single births (*Encyclopedia Britannica* average 7,396) and one of quadruplets (The only one ever reported in our records).

Davidsville, Pa.

EXPRESSIONS OF APPRECIATION

Our deepest appreciation is expressed to all of our friends whose cards, flowers, prayers, and visits meant very much during the days at the hospital and while convalescing at home. May He richly bless you in your labors of love for Him.—Alice M. Hershey, Gap, Pa.

* * *

I wish to thank my many relatives and friends for prayers, greetings, and visits I received while at the hospital and since I am at home. May the Lord's blessing be with each one of you.—Mrs. Amos F. Lehman, 540 Broad St., Chambersburg, Pa.

TO BE NEAR TO GOD

THEME FOR WEEK—SITTING

Sunday, February 20

Read Isaiah 30:7, 15.

Some times call for action **now** and some times call for action **later.** It is a matter of spiritual discernment to know when to do either. Sometimes the times are not ripe for action; folks are not yet at the end of **their** resources and ready to acknowledge their own insufficiency. Israel was scurrying about with the matter of political alliances. Jehovah maintained, through His prophet, that the position of strength was to sit still, in confidence, for the moment. But no, "We must do something. Anything would be better than waiting; action is called for; let's put it in the hands of a committee," (or an equivalent speech). Once upon a time, and this is not a fairy tale, someone said, "We didn't know what to do, so this is what we did. We . . . ." A brother's comment was, "If you don't know what to do in July, better wait on the Lord till August." Good advice!

"In quietness and confidence shall be your strength," while the apparently impossible takes shape at Jehovah's direction. "And ye would not," said God, speaking about Judah. Can **we** learn from history? Only time will tell.

Monday, February 21

Read Micah 4:4.

In the days when people "flow to the house of the Lord" righteous men will take their share of nature's bounty and none shall make them afraid. The sweet fig and juicy grape doubtless stand here for that satisfaction of life when men unafraid have time to sit and enjoy. Just today the writer's household enjoyed the hospitality of a Christian home. We had fellowshiped earlier in the Lord's house and had broken for our spiritual bread Daniel's remarkable prayer in chapter 9. At the dinner table the simple fruits of the earth were ours in bountiful supply. Through the long afternoon not one word was spoken by anybody about anybody else that such absent person would have heard with discomfort, had the absent one been there. It was rest and peace and enjoyment. And none shall make us afraid lest any of our words shall get to the wrong ears, for there were no such words. Here and now we have today been taught the ways of the God of Jacob and we testify to the joy that is ours at nightfall.

Tuesday, February 22

Read Ruth 3:17, 18.

Ruth, you have wended your way homeward at daybreak, laden with all the barley a sturdy young woman might be expected to carry. More eloquent than any voice, that barley speaks the very Providence of God and says, "There is enough, my daughter, for you have confessed My name and for your mother **Sweet.** (Naomi means "sweet.") No wonder that spiritually minded Naomi simply says, "Sit still, my daughter, until . . . ."

Is today your day to recognize the load of bounty which has recently been yours, and to trust while the remainder of God's arrangements are made? Will God be "in rest, until he have finished the thing"?

Wednesday, February 23

Read Ezekiel 3:15.

"I sat where they sat." For one whole day Ezekiel sat, "stunned," as he put it, by their captivity as they sat by the river Chebar, far, far from home. The second day he sat there, "stunned" again. And the third day likewise. After seven days of stunned silence with them, the Lord gave him a message for these people. Does any saint or chastened sinner sit by his own Chebar within your horizon today? In time the Lord may have a message for him but can you today enter into his stunned silence? It happens more frequently than you know in this sometimes heartless world.

Thursday, February 24

Read Luke 10:38-42.

I wonder what I would have done. It is not often that such an honored guest comes to our house. We'd better make a splurge commensurate with His importance. What will the neighbors think if we cannot recount the bother we went to while He was with us? And anyway, He's worthy of bother. So bother it is, and enough bother for two women it should be; and so, "Maaary, pleeease come help."

No, Martha; did not Samuel say, "Obedience is better than sacrifice"? And how can you or Mary know how to obey if you busy yourself with fussiness and hear not His words? How indeed shall we, who profess to do many deeds in His name, obey Him if we do not take the time to listen to Him? Why, bless your busy soul, Martha, it isn't He who needs the entertaining. It's you. There'll be bread; didn't you ever hear of the "five thousand"?

And somehow I feel that Martha then and there decided to do with simpler stuff, dropped everything, and sat down with Mary. At least I hope so.

Friday, February 25

Read Acts 2:3.

This was the "baptism with fire, not many days hence," of which Jesus had spoken. I, for one, cannot be sure of the symbolism of it all. But of this I am sure, their natural tongues were put to better use from that day when tongues of fire sat on them. Peter changed from his excessive use of the singular pronoun "I" to "we," and that's quite a sanctified change. He quotes the Scriptures,

(Continued on page 165)

The Church Proclaims the Gospel

Sunday School Lesson for February 27

(Mark 16:15; Acts 2:14-41; Romans 10:8-15; I Cor. 1:18-25; 2:1-5; Col. 1:24-29)

A good beginning question might be, "What is the work of the church?" After the answers given are considered, they will undoubtedly head up to one—to proclaim the Gospel. The church is not just another organization but **the** organization with **the** special task, that of witnessing to salvation through Christ.

Did Jesus give this job to the church? Yes. Get His commands from Matt. 28:19, 20; Luke 24:45-49; Acts 1:6-8. If Jesus is accepted as Lord, then the disciple is under obligation to obey this command. The directions were given in detail: wait until you get power, then begin to witness in Jerusalem.

Peter was very obedient and did just as Jesus said. To the large crowd on Pentecost Day he preached Jesus Christ and three thousand souls were added to the church.

What message did Peter and the early church preachers proclaim? From Acts 2:22-24, 36-40, and Rom. 10:8-10 we see that "the Word" was the good news of salvation through belief in Jesus Christ who lived, died, and rose from the dead for man. To be a Christian it is necessary to confess before men and to believe in the heart that Jesus is Lord. And this is the message that every Christian in the church of Jesus Christ gives to the world. Should every **sermon** preached in the church be concerning the life, death, and resurrection of Jesus? Every **talk** given?

Who may believe this Gospel of Jesus Christ? All have sinned and therefore **all** need salvation. "Whosoever" includes all the men that God created. Christians can't keep the Gospel from anyone. We have Christ's command to tell the story, and the salvation we have received constrains us to tell others about it.

But how is everyone, everywhere, to hear? The central task of the church is to send out preachers. What is your church doing? Let pupils list all the specific preachers from their church who are bringing the Gospel to some men, women, young people, children, derelicts, shut-ins, etc. What are the members of your class doing?

What if someone makes fun of your story? We learn that Paul, the great preacher, often had fears, felt weak and troubled. But God empowered him and many did believe. Paul depended on his message, not on himself. He knew that God could save the worst of sinners. He had saved the chief of sinners.

This lesson should encourage you and your pupils to give yourselves anew to carrying the good news to those whom you see in need. Who around you needs the "Word"?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Albert C. Schlabach and a men's quartet from the Farmerstown Mennonite Church, Baltic, Ohio, gave a program at the Longenecker Church, Winesburg, Ohio, the evening of Feb. 6.

Bro. and Sister Carl Beck, recently returned missionaries from Japan, gave a program at the Walnut Creek, Ohio, Church the afternoon of Feb. 6.

Bro. J. L. Stauffer and Bro. J. Irvin Lehman were speakers at the Christian Day School Meeting held at the Millersville, Pa., Church on Feb. 12.

Bro. Roy S. Koch gave the chapel address at the Toronto Bible College on Feb. 1, at their annual day of prayer.

Eighty-five ordained men and their wives, from 11 states, registered for Ministers' Week at Hesston College and Bible School, Feb. 1-4. The subjects discussed during the week were: "Biblical Miracles," Roy D. Roth; "The Public Expression of the Minister," J. P. Duerksen; "The Implications of the Biblical Principle of Nonconformity for the Mennonite Church Today," George R. Brunk; "Church Architecture," Orus Eash; "Recent Archaeological Discoveries Which Confirm the Scriptures," M. A. Yoder.

Bro. Merle L. Bender and Bro. Daniel Kauffman, Director of Public Relations and Business Manager of Hesston College, began a five-weeks tour of western states on Feb. 8. They will solicit funds for the three-year development program and assist in forming alumni chapters in California, Oregon, and Idaho.

Bro. Sanford G. Shetler is teaching a college course in General Psychology each Friday evening at Johnstown Mennonite School. The course earns credit at Eastern Mennonite College.

The congregation at Crystal Springs, Kans., conducted the service at the Union Rescue Mission at Wichita on Feb. 9.

A church sign will be erected in the church yard by the Millersville, Pa., congregation.

A good used sewing machine is needed for a family in New York. Please address Anna Frey, Glad Tidings Mennonite Church, 344 Brook Ave., Bronx 54, N.Y. City.

Bro. Virgil J. Brenneman, Iowa City, Iowa, gave three talks on the home at Hesston College, Feb. 5, 6.

Bro. Paul L. Yoder, La Junta, Colo., directed a city-wide hymn sing in the high school auditorium on Jan. 30. The Mennonite Student Nurses' Chorus gave one of the special numbers. The main emphasis, however, was on congregational singing.

Bro. J. B. Shenk, Elkhart, Ind., was one of the speakers in a Youth Workshop conducted at Fairview, Mich., Jan. 21-23.

Donald R., six years old, has been adopted by Bro. and Sister Earl Bixler, Kidron, Ohio.

Six members were received by baptism and three by letter at the Sandy Hill Church, Sadsburyville, Pa., on Jan. 16.

Change of address: Bro. E. M. Yost to 901 South Vallejou, Denver, Colo.; Paul Holdeman to 860 Elati St., Denver 4, Colo.

The name of the Mission Church, Hutchinson, Kans., has been changed to Pershing Street Mennonite Church.

The Ambassadors for Christ, Paradise, Pa., in charge of Bro. Clair Eby, gave a program at East Petersburg, Pa., on Feb. 6.

Bro. Simon Birkey, Hopedale, Ill., is conducting a series of lessons in singing at Midway, Ill.

The Hopedale, Ill., MYF conducted a worship service at the Eureka Home for the Aged on Feb. 9.

The Lancaster Conference has decided that a person must have at least three votes to become eligible for the lot for ministers and deacons. For bishop one must have five votes.

Bro. D. D. Miller, Berlin, Ohio, gave the commencement address for the Canton Bible School on Feb. 11.

Canton Bible School students gave a program at Farmerstown, Ohio, Jan. 16, and at Midway, Columbiana, Ohio, on Jan. 23.

Enrollment for the Ministers' Study Week at Canton Bible School was 89.

Bro. Wallace Kauffman, Exeland, Wis., was speaker at the Hannibal, Mo., Bible Conference on Feb. 13-15, and is continuing at Pea Ridge Feb. 16, 17 and at Cherry Box Feb. 18-20.

Bro. J. I.. Stauffer, Harrisonburg, Va., held week-end meetings at Huntington Avenue, Newport News, Va., Jan. 28-30.

A. J. Metzler and Earl Buckwalter gave chapel messages at Hesston College during Christian Conformity Week, Feb. 7-11.

Four members were received at the Clinton Frame Church, Goshen, Ind., on Jan. 30. The evening program there that day was given by the Clinton Brick congregation.

A Bible Conference was held at the Lockport Church near Archbold, Ohio, in charge of I. Mark Ross and D. A. Yoder, Feb. 10-13.

Announcements

A deacon will be ordained, the Lord willing, at the Slate Hill congregation, Shiremanstown, Pa., on Feb. 20.

Quarterly Sunday-school Meeting at Slate Hill Church, Shiremanstown, Pa., with Lloy Kniss and Silas Brydge as speakers, Feb. 27.

Bible Conference at Tedrow, Ohio, with S. J. Miller, Grabill, Ind., and Harry Y. Shetler, Davidsville, Pa., as instructors, Mar. 20-27.

Christian Home Conference at Columbia, Pa., with Kenneth G. Good, Morton, Ill., and B. Charles Hostetter, Harrisonburg, Va., as instructors, Feb. 26, 27.

Program by Congregational Mennonite Church, Marietta, Pa., at Zion Church, Beckersville, Pa., Sunday evening, Feb. 20.

Lester Shirk as guest speaker at YPM, Miners Village, Cornwall, Pa., Feb. 20.

Daniel D. Wert, Manheim, Pa., speaker at Lititz, Pa., YPM, Feb. 20.

Ordination of LeRoy Kennel to the ministry at Lombard, Ill., Sunday afternoon, March 27.

The European Student Tour has space for additional tour members. The tour leaves approximately June 9, and returns Aug. 31. It is sponsored at low rates by the Council of Mennonite and Affiliated Colleges. Write to J. R. Mumaw, Eastern Mennonite College, Harrisonburg, Va., for additional information if interested.

Bro. Carl Beck, on furlough from Japan, at Tedrow, Ohio, on Feb. 20.

A Church Music Study Conference is scheduled for March 4, 5, at the Home Mission in Chicago, Ill. It is sponsored by the Mennonite Commission for Christian Education under the direction of John P. Duerksen, Hesston, Kans., Secretary of Church Music. Every conference district should be represented at this meeting. For further details, write the director.

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Calendar

Three Weeks School for Ministers, Goshen College Biblical Seminary, Jan. 31 to Feb. 18, 1955.
Annual Ministers' Bible Study and Fellowship meeting of Conservative Mennonite Conference at Cuba congregation, Grabill, Ind., Feb. 15-25.
District Mission Board Conference, Shickley, Nebr., Feb. 22, 23.
Annual midwinter Ministers' Meeting of Iowa-Nebraska Conference, Shickley, Nebr., Feb. 24, 25.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

New addresses for our missionaries in Uruguay are as follows: H. James Martins, 2433 Porvenir, Montevideo, Uruguay; Clyde Mosemanns, Feliciano Rodriguez 2918, Montevideo, Uruguay.

Our Spanish radio broadcast, Luz y Verdad, was broadcast for the first time over station KCCT, Corpus Christi, Texas, on Sunday, Jan. 30, at 1:30 p.m. Reports indicate that it was heard very clearly at Mathis and that our workers and the Spanish-speaking folks there are very happy about the broadcast and expect to use it as a means of further contacts for Christ and the church.

The negotiations for the purchase of a site for a second station location in Somalia have been halted because of opposition from certain elements in that country. It seems apparent that the government and the Somali people at large are in favor of our mission's program and are eager for it to continue. Pray that God may open the door for plans to continue with this purchase so that building can begin on that site. Bro. Leroy Shirk, I-W assignee, is en route to Somalia to serve as builder for this project.

Bro. Lawrence Brunk, missionary on furlough from Argentina, participated in the Christian Life and Missionary conference held at the Johnstown, Pa., Bible School, Feb. 5, 6. On Jan. 23 he spoke at the Central Church, Elida, Ohio, in the morning and at the Mt. Pleasant Church, Cloverdale, Ohio, in the evening.

Bro. H. James Martin, Montevideo, Uruguay, indicates that the area in which they are locating is a residential area for working class people and contains many merchants. A new apartment building for some 60 families has recently been erected around the corner from their house. Pray for the Martins as they begin their witness in this area.

Bro. and Sister Joe Richards, now in language study in Tokyo, write as follows about their experience: "Language here is rough. But with each new word we learn to use we see a glimpse of progress. We have learned to laugh with the Japanese instead of being laughed at when we try practicing our lessons. We do have hope of coming through victorious . . . in time."

The Stumptown congregation near Lancaster, Pa., is planning to finance a church building for the Beaver Run outpost in Northumberland County, Pa. This outpost was opened in 1953 as a follow-up of an outpost summer Bible school. Almost a dozen adults from the community have already been received into fellowship there.

The Simeon Hurst family arrived in Tanganyika, Africa, following furlough on Sunday, Jan. 30, for their third term of service on that field.

A Gospel Team from the Ontario Mennonite Bible Institute, Kitchener, Ont., conducted the services at the Ninth St. Mennonite Church, Saginaw, Mich., on Jan. 30.

Bro. Daniel Sensenig, director of the Eastern Board Mission in Ethiopia, has gone to Tanganyika for a month's rest leave.

The brethren John Mosemann, Goshen, Ind., and J. D. Graber, Elkhart, Ind., officers of the General Mission Board, will serve on the program of the Illinois Mennonite Ministers' Fellowship to be held at the Mennonite Home Mission, 1907 S. Union Ave., Chicago, Ill., Feb. 21, 22. Pastors of our Chicago mission churches will also appear on the program which is centered around church building and home missions.

The Jan. 30 church bulletin of the Bethel Mennonite Church, Chicago, carried the following notice to members: "The record attendance now has reached 138 which was two weeks ago. If you will bring one person with you we will soon reach 150. Don't forget the boy or girl that lives next to you or that you pass on your way to church. Bring them with you next Sunday."

Bro. Mario Snyder, pastor of the Mennonite Spanish Church, Chicago, is using the quarterly, **Youth and Nonresistance,** for a midweek study with men of draft age from his church. He is also providing his youth with information regarding VS and I-W service opportunities.

Special speakers for the Sunday evening services at the Glad Tidings Mennonite Church, Bronx, New York, recently were the following: Jan. 23, a group from the Centereach, L.I., Mennonite Church; Jan. 30, Bro. John S. Hess, Lititz, Pa.

Students of Ontario Mennonite Bible Institute, Kitchener, Ont., are securing funds for their annual mission drive by working one Saturday and giving their wages for the missions drive.

Bro. J. J. Hostetler, pastor of the Ann St. Mennonite Church, Peoria, Ill., spoke at the Pleasant Hill Mennonite Church, East Peoria, on Sunday evening, Jan. 30, on the subject of city missions.

The Fairpoint, Ohio, Mennonite Church, a mission outreach of the Ohio Mission Board, is announcing evangelistic meetings for the week following Easter, April 10-17, with Bro. Jesse Short, Archbold, Ohio, as evangelist.

The Executive Committee of the General Mission Board will meet at the Elkhart, Ind., headquarters on Friday, Feb. 18. Pray for those charged with directing the mission program.

The jailer of the jail where the Ann St. Mennonite Church, Peoria, Ill., holds regular services was recently converted. He earlier considered jail services a waste of time, but when he was confronted with heart trouble and with the witness of a Christian doctor and the prayers of a faithful, Christian wife, he became troubled at heart and sought the Lord.

The Franconia Mennonite Mission Board has recently purchased a jeep four-wheel-drive station wagon for the mission program in Cuba.

The Israel Evangelism Committee will meet in Lancaster, Pa., on Saturday, March 19. Pray for the future of the work in Israel and for God's leading in opening doors to a continued witness there.

Speakers at the annual Illinois Mission Meeting to be held at Freeport, April 20, 21, include Carl Beck from Japan, and Frederick Erb from Detroit.

(Continued on page 164)

Your Treasurer Reports

We appreciate the many contributions received at the Elkhart office sent in by individuals who wish to support the mission, relief, and service outreaches of the church. Many times we also receive contributions sent in by congregations or Sunday-school groups designated for particular projects, support of missionaries, or to be forwarded to other church agencies. Due to the numerous contributions received, it is very difficult for our office staff to keep all projects in mind and particularly individuals or groups who have expressed a desire to contribute to these projects or to the support of a missionary. We do attempt in all cases to make sure that the contribution is credited to the proper account so that it will be used in line with the wish of the contributor. We are particularly concerned that this be done and find that it would be very helpful if every contribution sent to our office would be clearly designated by the sender.

In some cases contributions are sent in to be used wherever needed. If a contributor wishes to send a contribution in this way we suggest that a note be written with the check or a designation shown on the check indicating that the Treasurer is to allocate the contribution for the contributor. All contributions not to be allocated by the Treasurer should be clearly marked. Any detailed information which can be given regarding addresses of individuals when the contribution is to be forwarded will also facilitate the handling of contributions quickly and in line with the contributor's interest.

Both general and designated contributions are appreciated and helpful. We do want to continue to handle all contributions as efficiently as possible and we make the above suggestions since they will facilitate the processing of the contributions when received. Particularly we would like to encourage that all contributions sent in for the support of individual missionaries be clearly designated to make sure that the proper support account is credited. Co-operation in the above matter will be much appreciated.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

A Call from the Lost at Camp 29

BY LYDIA M. BEILER

Fall flaunts her greening fields as we speed southwestward at 8:30 on a lovely, mellow, Sunday morning in Arizona. We glide past fields of lettuce and carrots and a little later acre after acre of cotton which is white to harvest. In the distance are the ever-present mountains shining purple in the morning sun. They come ever closer and we are almost upon them as we reach the end of our 50-mile drive at Hodge's Camp No. 29 near Buckeye, Ariz.

There are about 60 cabins lined up neatly in three rows, some painted white, some unpainted. Outside of the manager's house, which has a velvety lawn (yes, even in the fall), there is not a blade of grass or a flowerlet blooming anywhere; only white, dusty sand spread over the whole area.

Fortified with copies of the **Words of Cheer** occasionally supplemented by **The Way** and appropriate tracts, the workers start out to contact each home in the camp. One worker sets up the loud-speaker and soon the message of salvation is rolling into camp on sound waves. Later the sermon is broadcast to the camp also.

Come with us on a typical Sunday morning and step inside these homes and learn at first hand the burdens, sorrows, and sins of a people often despised and long mistreated. Many doors facing east are now open because the sun has warmed the chill air and fuel is scarce.

About one third of the houses have two rooms. All the rest have only one room about 16 by 16 feet. They are poorly constructed with only one wall. Many of them have cement floors poured level with the ground.

First let's visit Mrs. Turner. Here is a cheery Negro lady who keeps her meager furnishings very neat and clean. She often give money to the church and hopes that she will not put off accepting Christ too long. (Pray that she won't.)

At the Andrews' cabin a cheery, "Come in. Come in," answers our knock. Mr. Andrews has been incapacitated for many months with a leg wound which refuses to heal. Sometimes we find him at home, but this morning he is back at the hospital and the family is alone again. Some of the older children are married and gone, but we meet Albert, Maetta, Gertrude, Prince (Princie) Mae, and Early Fay. All living in two rooms! Gertrude is a junior and an earnest seeker who has given her heart to the Lord and joined the church.

"Have some breakfast," Mrs. Andrews invites and a plate is hastily washed. One of the children is chased off one of the two chairs and the rest stand around the table while I am served delicious fried chicken, spare ribs, hot biscuits, and a piece of cake.

We talk as we eat and Mrs. Andrews pours out many of her problems encountered in raising a family almost single-handed. She picks, strips, and chops cotton whenever work is available.



The kindergarten class.

As we hasten on many delicious food odors assail us. These mothers leave for work about daybreak during the week and are too tired to cook when they drag in at the end of a long day. Sunday mornings they spend their time cooking, and meals such as the one just described are not unusual. They are served any time during the morning and one need not wait till noon to eat dinner.

Several houses down a door stands open and we see a pathetic sight. Here a young man lives alone. He sleeps on his coat on an old bed spring placed on the floor. His two-burner oil stove and his few cooking utensils and food also stand on the cement floor. The sight makes one wince, but the greatest pain we have is the knowledge that in all probability his soul is leaner than his cabin.

Let's pause a minute at Grandmother Blackman's spotless cabin. After raising her own children, Mrs. Blackman is raising two for her son who has the cabin next to her. Young Mrs. Blackman is in the state hospital for the insane. Four-year-old George comes to Sunday school, but the grandmother uses one-year-old Lillie as an excuse not to come, although she claims to be a Christian. Many Sunday mornings we have seen wieners on the breakfast table, but some time ago we were invited to share delicious steak smothered in onions.



The new church building at Camp 29 near Buckeye, Arizona.



Three of the four members at Camp 29.

The last four cabins in this row are the private property of Mrs. Sanders. Although they are poorly constructed they are filled with furniture. One is the living room and has a couch and overstuffed chairs which are covered with tidies. A coffee table is made gay with tin foil. Two more of these cabins serve as bedrooms, and one as the kitchen. Here we have also eaten savory fried chicken, short ribs, and as always in any of these homes, superb biscuits.

The last cabin we have time for is the young Sanders' cabin. He is a son of the woman just mentioned. Instead of using his money for drink as so many do, he provides well for his family. They are one of the few who have a nice new refrigerator, a good electric range, and a washing machine. Their oldest child, Geraldine, is a church member. Jeanette, Jesse, and Henry T. also come to Sunday school while Baby Robert Lee stays at home. The children are always dressed up and shining and have won their way deep into our hearts.

How we covet this whole family for the Lord! They could wield a mighty influence for good in this drinking, cursing, and fighting environment if they only stepped out for the Lord. One whole family converted and shining for Christ could change the whole camp atmosphere. We have learned to love all these dear souls regardless of appearance or disposition.

There are many we didn't have time to visit, some with husbands serving long jail sentences. There are disinterested white people, and very much interested Indians. The adult class is largely composed of these native Americans. About five come regularly and several more come occasionally. Many of these folks have lived here for a number of years.

It is now almost 10:15 and we must hasten back to the new church building to which many of you folks contributed. I wish those of you who so generously made this building possible could see how we enjoy spreading out in it.

Join us as we sing out of **Life Songs.** If we ask for selections we are almost certain to get "When the Roll Is Called up Yonder," "Leaning on the Everlasting Arms," and "Joys Are Flowing Like a River." The singing may not be the most musical you have heard, but I challenge you to find a group that sings with more enthusiasm!

After a period of singing the offering is lifted and then the dozen or more kindergarten children go with their teacher to the 16 by 16 building next door. This was at one time a cabin, but the owner of the camp donated it for church use. It was all we had before we got the new building. Since Bro. Johnwilliam Boyer also preaches at Camp 25 five miles away, he proceeds with the preaching services and the other classes have Sunday school at eleven. The kindergarten class was removed from the church services after several years of experimentation. There just weren't enough workers to keep these tots out of mischief and they disturbed the whole group. Their teacher does not keep them all morning, but walks them home as soon as they begin tiring of the activities and start to get out of hand.

The rest of the group meet again after classes for a period of singing, and at twelve the group is dismissed and the workers start the long trek back to Phoenix. Weary, yes, but hoping that the seed sown will bear harvest and knowing that this is the devil's own territory and that he is not giving over without a struggle.

Stop and meditate for a while on the contrast between your position and the inhabitants of Camp 29. Why were we born into such different surroundings? That only God in His infinite wisdom knows, but it certainly puts a heavy debt upon us— a debt that calls for action in such areas all over the globe. Join us at Camp 29 by becoming a daily prayer warrior. Pray for Spirit guidance for the workers: Bro. and Sister Henry Esch, Bro. and Sister Frank Brunk, and Sister Lydia Beiler. Pray much for the dear people whose environment is so hard to combat. We know that humanly speaking things look hard, but we also know that nothing is too hard for the LORD!

Phoenix, Ariz.

(This work is carried on by the Sunnyslope congregation, Phoenix, Ariz., as a result of earlier contacts made by the MRSC Navaho Indian Migrant Unit. Perhaps you should be serving in a migrant labor camp near your church.—Ed.)

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Even though the National Council of Churches has selected New York City as the permanent headquarters of that organization, plans are going forward for the erection of a multimillion dollar temple of good will in Columbus, Ohio. Construction will start within three years, it is reported. The temple site embraces a large downtown block. The planned structure will include an auditorium with a seating capacity for 3,000, a banquet hall, a smaller chapel, various conference rooms, lounges, office space for denominations wishing to maintain headquarters in Columbus.

Personal Work Among the American Indians

BY IRWIN SCHANTZ

On Thursday, December 9, the small plane first dared try the strength of the recently frozen Red Lake, Ont. As it dropped onto the ice, barely decreasing its speed, breaths of relief escaped as it soared up once more, circling to try it again, this time landing and taxiing to shore. We praise the Lord that we will soon reach our missionaries again after six weeks of complete isolation.

On Monday afternoon, December 12, we were able to fly to Poplar Hill. We have much to praise God for. He has again blessed the missionaries with health and protection. We want to share with you how God has blessed our united efforts and answered prayer. Bro. Orie Schrock, who has been helping with the building for six weeks, returned and in a letter to Bro. Schantz, who is convalescing from an operation, writes:

"George Strong (the young man of about 23 who accepted the Lord several weeks ago) has a testimony so ringingly clear, it is amazing. He is very bold before his people. He testifies, 'I used to think this wasn't the true way. Why believe it?' But then he goes on to tell what Jesus means to him. George led two people from Deer Lake to Jesus. We do not know just how deep their experience is, but we do know George really impressed them with Jesus and they want Him too. He made plans to visit the Indians at Deer Lake on December 18, 19, and 20, to tell them about Jesus. He asked Johnny to go along.

"George has the simple faith which is so pleasing to God. His brother had been suffering with a very sore arm for about seven days. George believed God could heal it; so he prayed and the arm was healed. George obeys the game laws and prays that God will bless his traps, and he has been wonderfully blessed with beavers and furs.

"One day several of us went to hold services at Stout Lake, approximately 20 miles away. Two young Indian men were leading the way and somehow they got mixed up and went 'way north. It was 22 below zero and for a while it looked as if we would have to spend the night in the woods. We would just run and run and run, or walk real fast to keep up with the dog teams, often chopping our way through brush so that the dog teams could get through. We must have gone eight miles out of the way, traveling about five miles in the dark. Our grub was gone; so the Indians gave us two generous servings of beaver. It was greasy, but it sure helped out. When we returned, George asked Johnny, 'How many became Christians?' Johnny said, 'None.' George replied, 'I must go there.'

"I could write a lot about Alex. He is 17 years old and a genuine personal worker. One night an old grandmother was very sick and they thought she would die. The girls were sent for and when they arrived, the old woman was stretched out in one corner on the floor, and the room was full of people squatting. When the girls entered, the people made room by the sick woman. They were glad His representatives had come. As soon as the girls started praying, she quieted down, but when they tried to make her understand the way of salvation, they could not. Just then they heard Alex coming down the trail singing. He had walked 16 miles from his trap line. The girls ran to meet him and asked for help. He came in and although there were young Indian girls there and others, he dropped on his knees beside the grandmother and started talking to her. He knows how, although he is only 17. He talked a little and perceived the devil had her understanding bound. He bowed his head and prayed. Immediately she began to breathe more freely. The Indians know God did it. Although she was not saved as far as we know, she was raised up again. We boys came later with a songbook. We expected victory, for we are serving Jesus who is the same yesterday, today, and forever. We sang for her.

"The Sunday before two boys accepted Christ in the services at Old Shoes. As we were trying to make them understand in their log cabin, Alex grabbed one of the workers, dropped to his knees, leading out in prayer. The rest of us followed. Alex knows the place to go. He regularly goes before the God of all, and King of kings, his own personal Saviour. Later Johnny asked the boys their standing with Christ. One said, 'I'm HAPPY.' Both their faces showed it. Being happy and free from fear is new to them.

"Maggie, the woman who used to beat the drums, is also saved. She was very depressed for several weeks. Now her face is also changed. The girls sang, 'There's a new name written down in glory, and it's Maggie's.' Two of the three backsliders came back. I wish you could have heard them pray. I wish you could hear the Indian men sing as they skate, 'Oh, I want to see Him, look upon His face.' I think that is the Christians' favorite song.

"David is copying little parts of the Bible into their Cree symbols. They are so eager for these. They are still coming over every night, over 20 sometimes. They are so friendly and easy to love. They are hungry for the Gospel. Let's give it to them. Unless they are converted they will go to that bottomless pit of fire forever and ever. . . . As I look at their graves, some short, some long, I think, 'They died without knowing.'

"I was impressed with your workers. They spend much time in prayer and fasting. They want to keep the revival going deeper and faster. They expect every soul at Poplar Hill to be saved. They want to teach sound doctrine. May God bless you with recovery of health and send you out with new vision. Let God plan for you in this large work. May the Lord of harvest have many sheep. Let no man be lost. Thank you for the privilege of going north and helping a little."

This is a glimpse of the Lord's blessings. We bow before Him in humility as He has given us this task. We give Him the honor and glory, for we know He is doing the work. As each one of us shares in this work,

we need constantly to seek His help in being clean, empty vessels that He can use. The missionaries have many great trials and often face dangers and hardships. Satan would disrupt, spoil, and hinder the work.

We call upon the children of God to uphold us and the work daily to the throne of grace. We could not have carried on without your concern, gifts, and prayers. We know you have the reward of joy in your hearts and lives for the souls saved and we know God will reward you above that which we ask or think. Let us never forget the value of a soul. God may ask you to help win your loved one, your neighbor, the Indians in the north, the Negroes in the south, or other souls in heathen lands to Christ, either by prayer, giving, or personal witnessing. Then, as we are faithful, what rejoicing when we shall look upon His face and reign with Him eternally in the glories of heaven!

Loman, Minn.

Judaism in Modern Israel

BY ROY KREIDER

The creation of the State of Israel has become the great historic achievement of modern Jewish history. Jews wherever they live have gained stature because Israel exists. There are in America six million Jews, the greatest Jewish community in history—the most fertile minds, the proudest spirits, the most politically powerful and wealthy Jewish community that has ever existed. Israel is stable because this community exists; perhaps this community is more stable because of the existence of Israel.

Has the emergency of this new State caused Judaism to revive or decline?

Up to 1880 the Jews in Palestine were strictly Orthodox, partly out of sincere conviction and partly due to the fact that the rabbis threatened any progressive-minded person with excommunication. Most of them lived on charitable gifts sent by devout Jews from all parts of the world to enable them to dedicate their lives to the study of the Torah and other religious works. However, those in exile were exposed to the "enlightenment" which spread through Europe leading them from Orthodoxy to laxness, and finally from mere relegation of religion to Sabbath and Feast Days to elimination of religion from daily life, remembering only the High Holidays. These steps covered three generations with the likelihood of conversions to Christianity in the fourth. Modern Judaism became something outside the sphere of daily life, no longer the center nor permeating the whole.

The new settlers in Israel had already departed from traditional Judaism and were progressive and not uniform in their attitude toward religion. They represented all degrees of progressive Judaism. The "Mizrachi" laid stress on the national character of Jewish life and were desirous of combining it with religious tradition. The "Zionists" were dedicated to the task of creating a national home for a dispersed nation, rather than passively awaiting the coming of Messiah to erect a Jewish State, only to face the vicious opposition of the "Orthodox" against the State for its political rather than religious origin and character.

Judaism has passed through many phases as it retreated from Orthodoxy to Liberal Judaism. Along the way it raised up ramparts repeatedly against the destructive influences of the European civilization. But it had to undergo a reformation. In Poland the Hassidic movement turned against the excessive ritual rules and sought religion's essence in the spiritual relationship of man to God. They developed beliefs in the efficacy of prayer and the miracle-working rabbi as mediator between God and man. Faith, they taught, springs from an inner joy and through joy one aspires to divinity.

The Orthodox Jew with his religious fervor soon found that an immense distance separated him and the third or fourth generation Jew who was exposed to the enlightenment. The latter looked upon religion as a superfluous remnant from former days and treated it with indifference or even distaste. This distance resulted in separate Judaistic groups, a weakening of religious ties among themselves, and the lessening of consciousness of national community. It was disastrous, for it was formerly religion in its traditional form which had kept the Jews together. For the past 4000 years religion had distinguished them from their Gentile neighbors. But now there was a weakening of the consciousness of a common descent and fate. These various groups tended to close themselves against each other, thus destroying the feeling of unity. Efforts of unification are being studied in Israel today, and revival of the Hebrew language is an effective one.

The influence of Jewish religion on the life of the Jews, as one observer concluded, "is now incomparably weaker than in former times." However, the basic inherent belief of the Jews remains strong, the belief that the world created by God has a purpose—to produce the kingdom of God on earth, a humanity that serves God and realizes God's moral character. With greater emphasis than ever before the Jew today is taught to exert his efforts in co-operation with God to rebuild the divine kingdom on earth. Charity, the characteristic feature of Judaism, continues in all its vitality. Charity, they are told, is an imitation of God, and to be charitable is to perform in God's stead God's work of love. When all else in Judaism has lost its appeal for many, philanthropy continues strong. Redemption by deed, not by creed, is a statement prominent in Judaism. When faith declined, works continued and arose to take its place.

A powerful movement in Israel today in shaping the thinking of the people and in binding them together is the youth movement. These youth organizations have stimulated Jewish interests, Jewish consciousness, and have molded and shaped individual attitudes towards Judaism. These resultant attitudes, however, only intensify and magnify the demands of an alert and thinking people that Judaism to survive must undergo a change. Leading men in Israel's nation of intellectuals see Judaism standing at a crisis. Professor Bergman of the Hebrew University at Jerusalem, with many others observes: "We are standing at the point of a great meeting with God. Our present task, to find again God whom we have not."

Jerusalem, Israel.

How I Became a Christian

BY LIBRADA RODRIGUEZ DE COLON

(Sister Librada, Coamo, Puerto Rico, was recently baptized and has a clear testimony for Christ in this city. Sister Gladys Widmer, single missionary now resident in Coamo, finds her a great help in their visitation program. On January 11, 1955, a hall was rented for preaching services and an apartment for Sister Gladys for the present arrangement. This hall is located in a housing project at one end of the city. Most of the families interested in the Gospel live in this housing project. Present plans are to form a nucleus with this group first and then move into other areas of the city as opportunities arise.—Ed.)

Very briefly I wish to explain about my conversion. For a great part of my life I lived without knowing anything about religion. I said that I was Catholic because that was the religion I had heard about most, and I knew that I needed to know something about God. I never went to church, however; yet I had learned to respect prayers in the Catholic way, especially in times of difficulties and stress. At such times I visited the Catholic church and sought advice from the priest. I also confessed to him quite frequently. But notwithstanding all this I still felt dissatisfied. The faithful Catholics whom I knew and saw confessing their sins to the priest, I saw at other times in a drunken state. Besides this, those who so devotedly knelt before the image of Jesus, I afterwards saw in sin of various kinds. Finally, there occurred an interesting incident in the life and conduct of the priest that hurt my soul and caused me to leave the church.

This resolution, however, produced a strong reaction in me, making me restless and fearful; so much so that I continued praying to God asking Him to show me the true way of salvation.

I had a certain habit. It was smoking cigars. If I was without a cigar, I felt incapable of doing anything. One day while ironing, I found myself in possession of only one cigar. A thought came to me and I decided to make a firm resolution. When I lighted the last cigar, I said to myself: "This is the last one that I am going to smoke." At that moment a neighbor lady presented herself at my door. Finding her smoker-friend without money to buy her a cigar treat, she scorned me for it. Whereupon I suggested that she smoke my last cigar since I had resolved not to smoke any longer. She did. Now that I am a Christian, I see where God was leading me away from this evil habit into a cleaner life which as yet was new to me.

A year passed by without smoking. One day a Christian worker called at the door. I asked her to come in. She began telling me about the Bible, but it interested me very little. Her visits to my house became quite frequent. Then my husband became interested and began attending the Gospel services. He was converted and continued going to church. Every time there was a public

service my husband would invite me to attend. I went, not wishing to offend him. He knew that I was a great reader, so he bought me a Bible. Immediately I dedicated all the time I could to reading it. Little by little the Gospel message penetrated into my mind. Then I began to have a desire to attend a religious service.

But this became quite conspicuous, for my friends had seen me attend the Catholic services on previous occasions. Yet I was resolved to continue in attendance. I resisted the invitation to accept Christ as my Saviour on several occasions. But finally I could resist no longer. At last I gave my heart to the Lord and asked Him to be my Saviour. My Bible reading was so complete that I also accepted baptism as soon as possible. Today I am a Christian, even though the rest of the family remains unsaved. I am happy in the Lord and praise Him constantly for His salvation.

Coamo, Puerto Rico.

The Mennonite Hour

ECHOES FROM BOX 22

Bethesda, Maryland:

"I do hope and pray that your new series of messages on 'Victorious Christian Living' is reaching the hungry multitude. They are so inspiring and needed in these crisis days.

"Before Christ's precious blood cleansed me from all sin I used to avoid all radio and television programs plus books which pertained to God and His way of salvation. Now I am thrilled whenever I hear the Gospel and am praying for you and your co-workers. Do pray for me that I may grow spiritually."

Ft. Vermilion, Alberta (650 miles north of U.S.-Canadian border):

"We are so thankful for the witness of the Mennonite Hour from the Peace River station in our area. It is a joy to recommend it to our neighbors who live in isolation as we also do and who do not have church worship privileges. . . ."

Toledo, Ohio:

"I listened to your program last Sunday afternoon. I'm studying for the Christian ministry in the Evangelical United Brethren Church. I am engaged in considerable preaching, and I think your booklet of sermons would be a valuable asset to me. . . ."

Macy, Indiana:

"Have just listened to your broadcast, and the message was such a help and encouragement to me. I would like to have it that I might reread it and further be helped.

"The songs were so very uplifting, and all in all the broadcast was a real blessing to my heart. I am very much isolated out in the country and do not get to church only as friends come by for me, and I love God's Word and am so thankful for the place of refuge and security that is in Christ Jesus.

"May God bless and help you to reach many needy hearts with your timely and helpful messages."

Waynesboro, Georgia:

"I heard your program and sermon on the radio Sunday night and can't express how much I enjoyed the beautiful music and the encouraging message and I would like very much to have your message on victorious living as you invited those who would like to have it to write in. . . ."

Calvin, Kentucky:

"I heard your broadcast for the first time on Sunday the 8th on the subject of Christian living. I thought it was good. I wonder if you could send me a copy of that sermon? I have been studying some history about the Mennonites and the Waldenses and would like to know if you could send me a tract or something setting forth the Articles of Faith of the Mennonite Church? . . ."

Washington, D.C.:

"Will you be kind enough to furnish me a copy of the booklet, when it is ready, containing that very enlightening series of radio addresses being broadcast this month under the title of 'Victorious Living.' I would be most grateful for a copy of the booklet containing the December messages.

"Your splendid program reaches me most clearly over Radio Station WMAL, and always leaves me uplifted and fortified in spirit. Blessings and prayerful good wishes."

Richland Center, Wisconsin:

"Thank God you teach pure living. It does not make any difference by what name it is called if we have it in our hearts. I was one of them more ready to teach holiness than to live it. . . . I got your program nearly every Sunday over WOWO. God bless your speaker. I am not a Mennonite but by the grace of God I want to live so you would be willing to call me a brother in the Lord. . . ."

Ceylon:

"Dear Friends-in-Christ-Jesus: It was with pleasure that I have been listening to your program through Radio Ceylon. Your talks are most inspiring and I am sure you will win many more souls to Christ. . . . I always think of your work in my prayers and wish you all blessings of the Almighty God during this and the coming years."

India:

"Your parcel of eight books brought a new era in the career of my life. Joy unspeakable filled my soul through and through to receive such priceless books free of charge and your kind letter full of Christian greetings, love, good wishes in the following day have bound me with a tie of eternal Christian fellowship for which I find inadequate words to thank you, dear Pastor. It reminds me of the free love and salvation which is in Christ Jesus."

"I hear your voice every week over my radio and feel your very presence near me and thank God for such a blessed opportunity. I've already finished **How to Know You Are Saved** and **How to Live a Holy Life** within these four days and you'll be glad to hear that I have been able, as a result of your first book, to give up my tobacco habit of twenty-five years. Thank God and thank you, Pastor, for it. . . . Pray for me so that I may not backslide into it again. Pray so that God may fill me with His Spirit so that I may understand your books for His glory."

Printed Rain

Students of the missionary union of the Bible Institute of Los Angeles agreed that their project for 1951 was to be the purchasing of a modern printing press and other essential equipment for the Word of Life Press in Japan, the total cost to be $4,000.

This appeared to be an impossible goal for Bible school students, yet prayer, promotion, and interest, brought this into reality. The press was installed and the miracle continued in Japan.

In three years more than twelve million Gospel tracts and upwards of 200,000 Christian books were printed by the Word of Life Press in Japan. Speaking of the challenge of Christian literature in Japan, Word of Life Press director, Ken McVety, likened it to "Printed Rain." "Millions of raindrops are needed for a bountiful harvest of souls in Japan. The Word of Life Press, viewing the challenge of this vital tract ministry, plans to print and distribute an additional twenty million true-to-the-Bible leaflets in Japan. They are for all Japan and will be used by all evangelical missionaries and pastors. These tracts, these printed raindrops, bathed in prayer and blessed by the Holy Spirit, can be a mighty force for God in Japan."

It is reported that at present Japan has 722 different religious bodies. Eighty-eight million literate people and over 87,500,000 do not embrace Christianity in any form. Here is a field, ripe unto harvest.—**Gospel Herald,** (Cleveland, Ohio)

Officials Laud Missionary Literacy Teachers

Educational leaders in India say that in the adult literacy field those taught by mission workers are better taught than others, and remain literate. One government official credited this to the fact that to missionaries this is a "dedicated service." . . . Beautifully bound copies of the life of Stalin and publications by false cults are sold cheaply in India. Christian literature for the masses is one of the greatest needs.—**The Alliance Weekly.**

MISSIONS

EDITORIAL

To the Jew First

An elderly Jew working in the same office with me in Chicago some years ago said during a conversation one day: "You Christians claim to be followers of Jesus. But He was one of our boys."

Yes, the founder of Christianity was a Jew. The first leaders of the Christian Church were Jews. The man who did more than anyone else to make clear and to spread the Gospel of Christ during the first century of Christianity, the writer of much of the New Testament, the Apostle Paul, was a Jew. God chose the descendants of Abraham, Isaac, and Jacob as the people through whom to reveal Himself to the world.

One would think that Jews today would gladly accept their role as the people through whom God reveals Himself to the world. Only they have rejected God's only Son and one of their own boys. Therefore they are in darkness like all other peoples of our day until they accept Christ as their Saviour.

Christians have despised and persecuted the Jews for centuries until the possibility of a Christian giving an effective witness to the Jew has become ever smaller. The re-establishment of an independent Israel gives occasion again for the Jews to re-examine their faith in God. Just what do they believe and why.

Very evidently thousands are returning to Israel for political, economic, and social reasons, and not for religious purposes—not because they want to worship the true God. They have denied Him in denying Christ, although they do not recognize that fact.

Christian missionaries are not welcome in Israel for obvious reasons. But this does not excuse the Christian Church from its responsibility to preach the Gospel to the Jew. The Apostle Paul indicated that he was not ashamed of the Gospel of Christ; "It is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1:16, RSV).

The Jewish population of the United States and Canada is more than four times that of Israel. Therefore our greatest responsibility to the Jew is right here at home. May we accept the challenge at home and thus be better prepared to carry the message to Israel itself. Let us also pray that God will keep the door open to send more witnesses to Israel.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Notice

An enlarged VS unit to work with potential delinquent children in Chicago is being planned for this spring. The program will be tied to the city mission program and will include club work, child care, Bible Hour, and general community service. Persons interested in this type of work should contact the Mennonite Board of Missions and Charities, Relief and Service Office, 1711 Prairie St., Elkhart, Ind.

Another VS orientation school is scheduled for the first two weeks in March. Approximately 15 volunteers will participate in this school. There are a large number of opportunities open for both men and women, and there is especially an urgent need for additional R.N.'s in Puerto Rico. Who will respond to these needs with the words of Isaiah, "Here am I; send me"?

Dorsa Mishler, MRSC personnel director, will be at Hesston College and Bible School Feb. 14-18 in the interests of MRSC summer and long-term voluntary service.

Voluntary Service

Plans are moving forward for a VS unit to be established in the Peace River District of Alberta, Canada. This unit will carry on a community program for the Indians in the bush country. The work will be tied to the mission program of the Alberta-Saskatchewan Conference.

Jean Gregory, Brutus, Mich., has transferred from the I-W center at East Lansing, Mich., to Saginaw where she will be in charge of the child care center in place of Dorothy Beachy, Salisbury, Pa., who has completed her term of service.

Earl Ulrich, Roanoke, Ill., has also transferred from the unit at Mathis, Texas, to La Junta Mennonite Hospital. He is replacing Wilbur Babcock, Goshen, Ind., who recently completed his VS work there.

Each month the VS workers at Froh Brothers Homestead, Sturgis, Mich., co-operate with the MYF group of the Shore Mennonite Church in distributing "The Way" in the city of Sturgis.

John Mark Yoder, Nappanee, Ind., is helping plan for an MYF Youth Rally to be held in Chicago Feb. 9-11. Ray Bair, Louisville, Ohio, will be the speaker at this rally.

I-W Services

The Lantern which has been published the past year by the Peace Problems Committee and MRSC is being discontinued with the February issue. By arrangement with the publishing house staff at Scottdale, a monthly page released by MRSC will be included in the YCC for I-W men.

Byron Hertzler is replacing Elvin Weber as unit leader at Newtown, Conn., and Paul Gamber is replacing Jacob Ness at Philadelphia, Pa.

Paul Yoder, the unit leader at Ft. Wayne, Ind., who recently completed his term of I-W service, has decided to stay in the city to work with the Ft. Wayne Mission.

The male quartet at Middletown, Conn., sang at the Hilltop Manor Convalescent Home on Feb. 3.

MRSC Meeting

The Mennonite Relief and Service Committee met at Elkhart on January 29 with Bro. Paul Erb, Chairman, presiding.

Treasurer H. Ernest Bennett's report indicated an increase in giving which follows the normal trend for this time of year. Although the deficit in the general fund had decreased from $47,000 to $33,000, the months of higher expenditure and lower income are just before us. Conclusion: if contributed funds do not cover current expenditures, field budgets will be reduced proportionately.

I-W Services as reported by Henry Weaver, Jr., emphasized the planning and initiation of the "new look" in tying I-W groups to congregation sponsors close by and planning conjointly with conference I-W committees to cover the total range of I-W services. Thus far the Elkhart staff has met with Franconia, Virginia, Lancaster, Iowa-Nebraska, and South Central Conference I-W planning groups to initiate plans.

A plan for providing orientation literature for I-O men was approved and the staff asked to work with the Peace Problems Committee on production arrangements. Approval was also given to a proposed plan to share I-W Services staff with the national MYF organization.

Ray Horst's voluntary service report reflected recent groups going through orientation, the new unit at Elgin where some AS men transferred to VS continuing in their present I-W jobs, plans for the Chicago voluntary service unit, completion of the unit home in Grants, N. Mex., and plans for Camp Rehoboth, Hopkins Park, St. Anne, Ill., under Mark and Pauline Lehman, who began their service there on Jan. 24. The Committee approved the Hopkins Park Voluntary Service unit.

On recommendation by Dorsa J. Mishler, Personnel Director, 28 workers were appointed to voluntary service assignments of one to two years.

The staff was encouraged to work on plans for a youth newspaper.

PAX support requests have been made for a number of applicants. Since the financial situation has not improved sufficiently to carry more PAX support, the committee sought other ways to expand the PAX program. It was decided that each prospective PAX man and his parents should be approached to give what they can to his $75 monthly support. Parents and men now in PAX will also be informed and given opportunity to contribute also.

This is to be distinguished from the monthly relief and service offerings by local congregations. An average monthly offering of 50¢ per member would carry the total relief, refugee aid, voluntary service, and I-W services work for our constituency, including PAX supports.

Released February 5, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Mennonite Churches in Lancaster County, Pa., have made valuable contributions to foreign relief by drying apples. Among the churches which have recently dried apples and the number of pounds delivered to MCC for shipment overseas are the following: Monterey, 249; Neffsville, 210; Weavertown, 289; New Holland, 239; Hammercreek, 238; Hernley and Gantz, 220; and New Danville, 291. Some of these apples have already been shipped to Korea. Others will go to Jordan and Austria.

PAX men in Enkenbach, Germany, are conducting Sunday school for refugee children in the vicinity. According to a report by Vernice Bixler, a member of the Kidron, Ohio, Mennonite congregation, three classes are attended by about 25 children, many of whom attend regularly. Sunday schools are unknown to many German churches, but a local minister has encouraged the PAX men in this work and hopes teachers can be trained before the PAX men leave. "We have also been very much encouraged in this work by the interest of the children," Vernice writes. "We welcome the prayers of all interested in the Christian instruction and training of children."

MCC Presents Testimony Opposing Draft Extension

A statement of concern expressing opposition to the extension of the draft was presented by the Mennonite Central Committee to the Armed Services Committee of the U.S. House of Representatives at a public hearing Feb. 2. The testimony was presented by C. N. Hostetter, Jr., MCC chairman. The Peace Section, which made arrangements for Mennonite and Brethren in Christ Church testimony to be represented, recognized that such a statement would not necessarily prevent extension of the draft but felt it necessary to express the concern of nonresistant people regarding this principle.

Hearings on this bill which would extend the draft for four years were held by the House Armed Services Committee Feb. 1 and 2. Opposition testimony was presented on the afternoon of Feb. 2. Other groups presenting testimony opposing the principle of the draft extension included the Brethren, Friends, the National Council Against Conscription, and the Woman's Christian Temperance Union.

Testimony presented by government officials favoring extension of the draft brought out an interpretation of the universal features of the present draft law. It was pointed out that the intention of the law is to require service of every physically able man.

Following the hearings, the House Armed Services Committee approved the amendment to extend the draft for four years and sent the bill (H. R. 3005) to the House. A

roll call vote on the bill was expected on Tuesday, Feb. 8.

Hearings on the reserves and UMT bill (H. R. 2967) were scheduled to begin Thursday, Feb. 10. This bill proposes a series of amendments to the present draft act and contains the Eisenhower Administration proposal for a six months' basic training program for young men between 18½ and 19.

The Peace Section is making arrangements to present testimony objecting to the passage of this measure. Plans are for H. S. Bender, chairman of the Peace Section, to present this testimony.

Persons concerned about the passage of H. R. 2967 are urged to express their views to their Congressmen as soon as possible. It appears that this bill will be moved through the House rapidly. It should also be pointed out that the most effective opposition to this reserves and UMT bill must be made in the House where there is more opposition to this measure than in the Senate.

Neither the House draft extension or reserves and UMT bill offer any amendment to the present provisions for conscientious objectors.

At the time of this reporting no action had been taken by the Senate Armed Services Committee. There were indications, however, that hearings would soon begin and that they would possibly be based on an American Legion bill containing UMT proposals introduced in the past. This bill proposes that conscientious objectors be required to perform civilian training or work in lieu of basic training. Information from reliable sources indicates that this latter proposal does not have the Eisenhower administration support nor is it likely to have support in Congress. This bill contains no proposal to change the present provision for conscientious objectors who come under the 24-month draft.

The Peace Section is also planning to present testimony to the Senate Armed Services Committee when this group considers the draft extension and reserves and UMT bills. At this reporting bills containing the Eisenhower proposals for these two matters had not been introduced in the Senate.

Released February 4, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

World Day of Prayer—Friday, February 25

In many communities all the evangelical churches join together for the World Day of Prayer Service. Often we can join in prayer with the Women of the community. Where it is impossible to participate in this service, we may be able to arrange a service at a time and place suitable to our own sisters, using the program prepared by Mrs. Samida. Many women employed away from their homes would enjoy sharing in an evening service of prayer. Let us all join in this intercession. As we remember the needs of the world in the uttermost parts may we not neglect those of our own family and congregation.

If you are joining in the community service, you may want to send a part of the regular monthly offering for the Prayer Day projects.

1. American Bible Society.
2. Scholarship for woman Bible student at Bragado Bible School, Argentina.

When you send your offering to the District Treasurer designate it World Day of Prayer Offering, and it will be divided between these two projects.

Let us join with Christian women in this ministry of intercession.

From the Mail Bag

From our missionaries in Japan comes a report of another form of witnessing. "In the late summer of 1954, Japanese women in each of the four mission communities of eastern Hokkaido saw for the first time fruits and vegetables processed for winter use by canning in glass jars. The canning project was made possible through the co-operation of the MCC in Japan, who made available the time of two workers, Alice Fast who served as canning demonstrator and a young lady from Osaka who served as interpreter. Since MCC also provided transportation for the workers to the Hokkaido field, we as a mission had only to make local contacts, arrange for places of meeting, and publicize the program.

"Having sensed the need and now having the helpers available, we moved forward with joy to meet this need related to the daily life of the Japanese people among whom we serve. Beyond the immediate results, how the women would use this new method in their homes, we also hoped to use this opportunity to distribute Christian literature and to make contacts for the future expansion of our Christian witness to the communities around us.

"Naturally while we were working together preparing the food, many questions were asked. Higashikawa San, a Christian, was a real testimony where she went. She answered questions that no doubt they would never have asked us.

"We had invitations to go into other surrounding villages next summer to teach them canning. Some are the same places where we have been hoping also to begin Sunday school, so we feel that this is certainly opening doors for us that might not have been opened. We feel that this beginning in meeting their need for a better diet is opening doors for more direct evangelistic work in the future.

"As the learners returned to their various homes, we knew that the words and the Word had been scattered on new fields in this twofold service in the name of Christ. . . . Our hope for the future is that a girl trained in dietetics can come to the field specifically to help meet this need. Join us in prayer for wisdom in planning for the future work as we with the help of God attempt to meet the spiritual and physical needs."

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

Unless our message is ratified by a life which is convincing, then we are engaged in a useless endeavor.—J. H. Mosemann.

From Our Churches

BALTIC, OHIO

(Farmerstown Congregation)

Dear Readers of the GOSPEL HERALD:

Greetings this snowy white day in January from the hills of Holmes Co., Ohio. We do trust this new year will be more prosperous concerning the work of the Lord. Let us give ourselves wholly over to Christ and the Holy Spirit to serve Him in readiness where He calls.

In September we were strengthened and blessed through the services rendered by Bro. and Sister Detweiler. The Amstutz trio was with us the last evening of the meetings.

On Missionary Day Bro. Melvin Leili from Michigan presented the activities and needs of the General Mission Board, and in the evening Bro. Wyse from Hartville, Ohio, gave a message on Singing, after the Hartville Chorus presented us with several songs. We felt this day was a real day of blessings.

We have been having a "Song Fest" approximately twice a quarter. The people enjoy giving expression of praise and adoration to God in song.

Once a quarter we have "Family Night" when each family is responsible for their part in the program. We usually run over time on "Family Night." This program brings forth hidden talent.

On Jan. 16 the Canton Bible School gave a program, and Bro. Ray Bair preached a sermon. On Feb. 20 (the Lord willing) the Pleasant View congregation of North Lawrence, Ohio, will give a program here.

J. D. Graber is to be with us as mission speaker on March 20.

We trust this will find all the readers of the GOSPEL HERALD following in the steps of the Master, and striving for a closer walk with Him. Mrs. Marion Brubaker.

ELORA, ONTARIO

(Bethel Congregation)

Dear Readers:

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Ps. 46:10). We have received many blessings which have revived and refreshed us and given us a greater desire to follow Him. We pray that before the end of another year many who have heard and have shut Him out of their lives will find Christ and follow Him also.

We were blessed by having Bro. and Sister Ralph Palmer, Denbigh, Va., with us this summer. He gave us his life history, and also told us of the tract work he is now doing in the city streets. May God richly bless his work that many may find Christ through this ministry.

In October we had our revival meetings with Bro. Milton Brackbill, Paoli, Pa., as evangelist. We received showers of blessing inside as well as out, for we had much rain that week which we are sure Bro. Brackbill will never forget. He gave very inspiring messages which refreshed our souls and gave us a greater desire to follow Him. There were no converts but that does not say his preaching was in vain. The seed will bring forth fruit. There are two ways for us to follow and it is up to us to choose which way to go, the way of life or the way of death. Let us choose the right way and follow Him.

"Choose you this day whom ye will serve" (Josh. 24:15). Mrs. W. Shoemaker.

HUBBARD, OREGON

(Zion Congregation)

Dear HERALD Readers:

We enjoyed and appreciated having visitors the past few months from far and near. Those who took active part in our services were Sister Alta Mae Erb, Scottdale, Pa.; Bro. Henry King, Arthur, Ill.; Bro. E. S. Garber, Nampa, Idaho; Bro. and Sister Marcus Lind, Salem, Oreg.

The results of our Sunday-school elections for 1955 are as follows: Supt. John Garber; Asst., Morley King; Prim. Supt., Charles Kauffman; Secy.-Treas., Kenneth Birky; Chors., Leslie Hostetler and Bernice Kauffman.

The primary department gave their annual Christmas program the evening of Dec. 19. On Christmas evening the fiftieth anniversary program was given by the Zion Chorus directed by Edward Kenagy. The same program was given at both our outstations, Meadowbrook and

Silver Falls, at the Savier St. Mission Church, Portland, and at the Fairview Church, Albany.

The Fairview Chorus, directed by Leo Kropf, gave their Christmas message at Zion on the evening of Dec. 26. On Jan. 2 Richard Fahndrich from the Fairview congregation spoke to us of Puerto Rico where he has served the past two years. The evening of Jan. 4, forty-five students from Western, with their director, Clayton Swartzentruber, gave their Christmas program. We have 11 young people attending Western this year from our congregation.

On Jan. 9 Bro. and Sister N. A. Lind, Sweet Home, Oreg., worshiped with us and Bro. Lind brought the morning message. That evening Bro. and Sister Claud Hostetler and family, Sisters Mary Jo Hargraves and Verna Johnston from the Savier St. Mission, Portland, took part in our service. We thank God for each visitor and for their willingness to serve.

Evening Bible classes with Edward Kenagy as instructor are now in progress, meeting twice each week.

Bro. Maynard Headings left us in December for his new field of service in Honduras. We pray God's blessing upon him.

We are glad to have two of our young brethren and their wives Dale and Karen Kropf, Wallace and Bonnie Burck, with us again after having served in I-W work at Pendleton, Oreg., for the past two years.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33)! Bernice Kauffman.

ST. JOHNS, MICHIGAN

(Bethel Congregation)

Dear Readers of the GOSPEL HERALD:

We are conscious that the Lord has been very good to us as a church in many ways during this past year. We praise and thank Him for His faithfulness.

On Monday, Dec. 27, Bro. George Swartzendruber experienced a car accident which resulted in head and chest injuries as well as a fractured arm, hand, and leg. It has been the divine touch of God that has enabled him to live, and after four weeks of much suffering, he is making good progress. We know God has answered prayer and will answer again. Bro. George is a patient in the Sparrow Hospital, Lansing, Mich.

Mrs. Sam Slagell was released last week from the St. Johns Hospital after having major surgery. She is getting along very well.

We are happy to have Bro. Joe and Sister Katie Zook back again after a two-weeks' visit in Shipshewana and Goshen.

Our business meeting on New Year's Day was very well attended. A vote of confidence was taken, resulting in an almost unanimous vote for Bro. John Landis to continue as pastor of our church. The following were elected to positions in our church: Trustee, Milo Summers; Chor., Ottis Bontrager; Corr. Secy., Anna Conrad; Usher, Scott Radford; Asst. Usher, Charles Yordy; Director of Mennonite Aid, Vernon Snyder.

On Jan. 15 it was 75 years that Bro. John P. and Sister Mary Oyer were married. On Sunday the entire church program was in keeping with this event. Their son, E. H. Oyer, brought the morning message. Bro. Erie Bontrager, Vestaburg, Mich., brought a short message in the evening. Open house was observed at the Oyer home from 3:00 to 6:00 p.m., when many of their friends came to greet them. May the Lord add many more days of pleasant experiences with their family, the church, their neighbors and friends. They have been an inspiration and challenge to the church and in the community, and are one of just a few couples in our nation who have had the privilege of celebrating their diamond anniversary.

May we wholly follow our Lord, who is the way, the truth, and the life, and He will do us good all our days.

Correspondent.

SPRINGS, PENNSYLVANIA

(Springs Congregation)

A large crowd attended the afternoon and evening services on Nov. 7, for the Howard Hammer family and their four co-workers. Many who attended were from nearby communities, states, and from Canada.

A special feature for our YPBM on Nov. 14 was a Community Singing.

We were indeed happy to have Bro. Jacob Weirich, Belleville, Pa., with us Nov. 28. He brought an impressive message on "Neglect not the gift that is in thee" (I Tim. 4:14).

Our Sunday school gave a Christmas program the evening of Dec. 23. Candlelight services were held at the church on Christmas morning.

Many folks from other localities, having come to spend the holiday with friends or relatives, worshiped with us Dec. 26. Among them were I-W boys, VS workers, college students, and schoolteachers. Some of them were here for Thanksgiving also.

A profitable study on the Holy Spirit was held at our weekly prayer meeting, extending over a period of several weeks. The discussion was led by our pastor, Walter Otto.

On Jan. 14, 1955, we had our first biannual business meeting in our new church building.

Nancy Jane Swartzentruber.

WATERLOO, ONTARIO

(Erb Street Mennonite Church)

As we take stock at the beginning of the year in business, so we ought to take an inventory of our spiritual progress.

A number of changes have taken place in our congregation during the year. Bro. and Sister J. B. Martin returned home in the summer from their special assignment in Israel. Bro. Leonard Haarer, who served our congregation during Bro. Martin's absence, now has charge of a mission in Hamilton.

Some of our young people were in summer service. Quite a number are now away at school, preparing for service. A few joined the teaching profession this fall, and the other graduates are working in offices near at home.

In December we had special services to commemorate the twenty-fifth anniversary of Bro. Martin's call to the Waterloo congregation. We have appreciated hearing from a number of missionaries and visiting ministers in the past months.

The Rockway School Chorus presented a program in song and word in December. Several of our young people are members of the chorus.

One of the features of the annual program given by the Sunday school is the presentation to each child from cradle roll to juniors of a book. Each Sunday-school child receives a Bible before he leaves the junior department. This is one way the Sunday school distributes and promotes the reading of good books.

For the next few weeks the Teacher Training Class, under the sponsorship of the Sunday school, will be meeting on Wednesday evening.

Florence Shantz.

Mission News

CONTINUED

The Franconia Mission Board at its January meeting authorized the executive committee to proceed with plans for opening mission work in Providence, R.I., to provide the necessary personnel, and to endeavor to obtain support for the program from I-W workers there.

Following the regular church service at Black Mt. Mission, Chinle, Ariz., Sunday morning, Jan. 30, Bro. Stanley Weaver gave opportunity for others to speak. Bro. Joe Tsosie, a recent convert formerly addicted to alcohol, rose to his feet and spoke with such conviction and urgency that he brought tears to the eyes of the missionaries. Pray that a number of his former companions present may have been convicted by his testimony and seek salvation in Christ.

The address of the missionaries in Cuba, Bro. and Sister Henry Paul Yoder and Sister Esther Detweiler, is Rancho Veloz, L.U., Cuba.

Thirty-nine city missions are listed in the Mission directory of "The Missionary Messenger," the organ of the Eastern Board of Missions and Charities.

The Rock of Ages Rescue Mission, Sacramento, Calif., during 1954 ministered the Gospel and served meals to 29,205 men, an average of 112 men at each service. Visitors, workers and their families, and additional persons who attended the services are not included in these figures. Friends traveling through Sacramento are always welcome to visit the mission. Services each night except Monday and Friday at 1021 Second St.

Field Notes

CONTINUED

Bro. and Sister William Detweiler and the Amstutz Trio, at Cedar Grove, Greencastle, Pa., Feb. 19.

Program by staff of Old People's Home, Rittman, Ohio, at Orrville, Ohio, Sunday evening, Feb. 20.

All-day Bible meeting, Manchester Mission, Yorktown, Pa., with E. W. Kulp, Bally, Pa., instructor, Feb. 27.

Lawrence Burkholder, Princeton, N.J., speaking on Home Life and Social Problems, at annual Bible Conference, Messiah College, Grantham, Pa., Feb. 17-20.

Visiting Speakers

Jan. 23. **Fred Augsburger,** Youngstown, Ohio, at Manheim, Pa. **George Smoker** and **Naomi Smoker** on furlough from Tanganyika, at Upland, Calif.

Jan. 30. **Sanford G. Shetler,** Hollsopple, Pa., at Rocky Ridge, Quakertown, Pa.

Feb. 6. **J. M. Nissley,** Sarasota, Fla., at Casselman, Grantsville, Md. **Oney L. Hathaway,** Birch Tree, Mo., and **Paul Erb,** Scottdale, Pa., at Yoder, Kans. Daniel Johns, Conneaut Lake, Pa., at Clinton Frame, Goshen, Ind.

Feb. 13. **Richard Martin,** Elida, Ohio, at Wooster, Ohio. **Walter E. Schlabach,** on furlough from Ethiopia, at Frazer, Pa.

Evangelistic Meetings

Raymond Charles, Lancaster, Pa., at Mount Joy, Pa., Feb. 13-19. **John C. Wenger,** Goshen, Ind., at Prairie St., Elkhart, Ind., March 31 to April 10. **John S. Martin,** New Holland, Pa., at Millwood, Gap, Pa., Feb. 27 to Mar. 6. **John J. Yoder,** Millersburg, Ohio, at Warneke Chapel, Pedro, Ohio, Feb. 20 to Mar. 1. **Stanley C. Shenk,** West Liberty, Ohio, at Garden City, Mo., Feb. 20 to Mar. 4. **Kenneth Good,** Morton, Ill., at Orrville, Ohio, Mar. 29 to April 5. **C. F. Derstine,** Kitchener, Ont., at Canton, Ohio, Mar. 13-20. **Milo Stutzman,** Kingman, Alta., at Fairview Mission, Albany, Oreg., beginning Feb. 3.

♣

Preliminary reports indicate that the 1954 divorce rate in the United States dropped four per cent from comparable 1953 figures. This represents a total reduction of about forty per cent from the postwar peak reached in 1946, and continues a trend which has been in progress since that year. The marriage rate also has been dropping as a result of fewer young people coming of marriageable age, because of the low birth rate of depression years. The birth rate in 1954, however, was the second highest in the history of the United States. An increase in the birth of third, fourth, and fifth children in American families was responsible for the increase of new babies.

TO BE NEAR TO GOD (Continued)

not the Lord's name, taken in vain. He blesses, not curses. He stands in Jerusalem, in broad daylight, talking of his Christ in contrast with his shameful midnight flight down Olivet's long slope fifty short days before. No cowards they who received those tongues of fire which sat on them while they were in united prayer. The Spirit and heaven-sent fire makes bold humble men for their Lord. As their tongues, so their boldness.

Saturday, February 26

Read John 4:6.

It is Saturday. Perhaps you are tired. Perhaps it is noon when you read this. If it is noon you are reading it at the same time Jesus sat down, wearied. I take it that you too may be tired. Don't blame yourself overmuch for being tired. If He who was not burdened with frustrations without nor sin within was wearied, how much more are you inclined to be weary? A once-wearied Master remembers how it felt. So rest, and, for sweet memory of Him, sip some cool water thoughtfully.

But hold. Perhaps there will come to you or your remembrance some "woman of Samaria," figuratively speaking, who needs help. Then too you will be a "prophet," literally, "one who boils or bubbles over." And you will be rested, for you will have some nourishment that some well-intentioned inexperienced ones know not of. So sit down, sip some cool water thoughtfully, take your ease, and await developments.

J. Paul Sauder.

PEACE AND WAR (Continued)

you change your mind, but it is a sign of good character if you change your conviction when you are convinced that you are wrong. That is the lesson that as Christians and Christian churches we have to learn today, that we shall have to change our minds in many, many things.

Second Conversion

I recall the time when I knew that something had happened to me. Usually I call it my second conversion. In the concentration camp one of those black-uniformed men came into my cell every day to put my meal before me. Usually I did not look at this man, and I felt relief when he was out of the cell again, and I thought, "He is a son of the devil. I have nothing to do with him, and I have no responsibility for him. Nobody can help him."

It took God a very long time to teach me a lesson. It was only after more than four years of imprisonment that it dawned upon me that this black-uniformed man coming into my cell with which I did not want to have any relations, nevertheless was one for whom Christ had died, and that I really could not firmly believe and rely upon the fact that Christ had died for me if I refused to acknowledge that Christ had died for him also. Ever since I came to know this, I have learned a good deal and you understand that if you are convinced of such a truth you have to change your mind, even if, like Nicodemus, you have in the meantime become quite an old man.

You have to learn your lesson and you have to be re-born. It is, after all, not too much that you have changed your conviction. No, your conviction, your newly given conviction, it has changed and will change you. The Lord will change you and in this being changed by the Lord in the direction of his teaching and of His action is our real hope. This possibility of being changed in the direction of Christ's will for us is the hope not only for the individual but this is the hope for mankind.

"Blessed are the peacemakers." They are really blessed here and now, in this world. We have to strive for peace and to do so we have to follow Christ and His counsel and His example. And we may rely upon Him. He never has disappointed anybody who has really and with conviction put his trust in Him.

—Condensed, from *Fellowship*.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Combs, John and Ruth (Stalter), Oak Lawn, Ill., third son, Bruce Alan, Jan. 28, 1955.

Ebersole, Myron and Geraldine (Hartman), North Newton, Kans., first child, Susan Elaine, Jan. 31, 1955.

Enck, Daniel T. and Mary Lois (Rutt), Willow Street, Pa., second child, first son, Daniel Lynn, Jan. 1, 1955.

Gingerich, Nevin and Wanda (Gingrich), New Hamburg, Ont., second son, Larry Roger, Nov. 21, 1954.

Good, Nolan and Mildred (Detwiler), New Castle, Del., first child, Kenneth Vernon, Jan. 16, 1955.

Gotwals, Mr. and Mrs. Robert S., Souderton, Pa., second child, first son, Robert Brent, Dec. 20, 1954.

Graybill, Paul K. and Grace (Herr), Lititz, Pa., second child, first son, David H., Jan. 27, 1955.

Gunden, Elton and Marjorie (Nafziger), Goshen, Ind., fourth child, third daughter, Carol Elaine, Dec. 25, 1954.

Herr, Glenn G. and Mary Jane (Rutt), Lancaster, Pa., third child, first son, Daniel Lee, Jan. 28, 1955.

Hershberger, Levi and Mary (Schlabach), Fredericksburg, Ohio, first child, Linda Mae, Dec. 8, 1954.

Hooley, Clarence D. and Nettie (Classen), North Lawrence, Ohio, second son, Donald Eugene, Jan. 19, 1955.

Keener, A. Lincoln and Edith (Weinhold), Elizabethtown, Pa., second child, first daughter, Phyllis Ann, Oct. 5, 1955.

Kline, Jerry and Emma (Kauffman), Fredericksburg, Ohio, second child, first son, Paul David, Oct. 30, 1954.

Knechel, Ernest A. and Mildred M. (Moyer), Alburtis, Pa., second daughter, June Kay, Jan. 5, 1955.

Mast, Albert and Marilyn (Hackman), Oley, Pa., second daughter, Louise, Jan. 27, 1955.

Mast, Elmer and Barbara (Stoltzfus), Cochranville, Pa., fourth child, third daughter, Dorothy Ellen, Jan. 19, 1955.

Martin, Paul and Charlotte (Ramer), Duchess, Alta., third child, second daughter, Carolyn Faye, Jan. 15, 1955.

Miller, Daniel M. and Alice E. (Martin), Waynesboro, Pa., third child, second son, Richard Daniel, Dec. 30, 1954.

Miller, Junior W. and Esther (Gingerich), Harrisburg, Oreg., third child, second daughter, Marlene Marie, Jan. 18, 1955.

Miller, Warren D. and Mercie (Conrad), Canton, Ohio, fourth child, second daughter, Connie Sue, Jan. 29, 1955.

Nolt, Harry M. and Luella (Hershey), Bareville, Pa., fourth child, third daughter, Charlotte Ann, Jan. 9, 1955.

Rohrer, Raymond and Elizabeth (King), Smoketown, Pa., first child, Susan Elizabeth, Nov. 30, 1954.

Rush, Wilmer and Sallie (Ruth), Perkasie, Pa., fifth child, third son, Donald, Jan. 20, 1955.

Stoll, Ivan and Doris (King), Sheldon, Wis., fourth child, second daughter, Karen Kay, Jan. 25, 1955.

Stoltzfus, Daniel and Rosalie (Garber), New Carlisle, Ind., fourth daughter, Danile Rose, Jan. 25, 1955.

Stoner, Roy and Ruth (Bauman), Paradise, Pa., sixth child, fourth son, Nelson Roy, Jan. 28, 1955.

Torkelson, Norman and Edna (Weber), Duchess, Alta., fourth child, third daughter, Elaine Mary. (Two girls deceased.)

Townsend, George D. and Harriet (Payne), Harrisburg, Pa., first child, James Darrell.

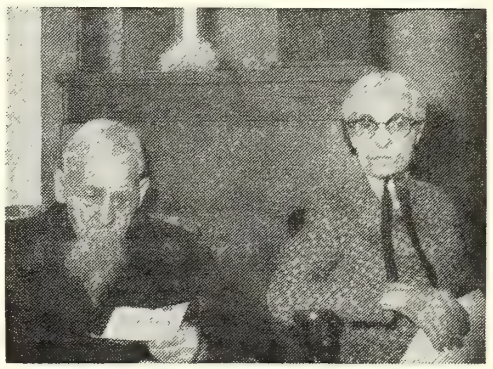
Weaver, Elmer P., Jr., and Martha (Groff), Pequea, Pa., fourth child, third son, Daniel Hershey, Jan. 22, 1955.

Yoder, Abe and Fanny (Kauffman), Millersburg, Ohio, second daughter, Betty Ann, Oct. 26, 1954.

Yoder.—Creed and Miriam Irene (Bender), Meyersdale, Pa., first child, Joy Maria, Jan. 18, 1955.

Yoder, Jefferson and Reba (Stoltzfus), Elverson, Pa., first child, Carl Jeffrey, Jan. 12, 1955.

Anniversaries



John P. Oyer, who will be 97 on Feb. 27, 1955, and his wife, Mary Oyer, who was 93 on Dec. 31, 1954, celebrated their 75th wedding anniversary on Jan. 15, 1955.

Seventy-five years ago on January 15, 1880, near Gridley, Ill., John P. Oyer and Mary Smith united as husband and wife, began a long, eventful, and happy life together. They remained in Illinois for many years, working together at the important task of providing a home for the eleven children which were born to them. Not everything has been easy, and there were sorrows mingled with the joys, for five sons and two daughters were taken from the family circle. However, through the years of varied experiences, a firm faith in the love and goodness of God fortified and encouraged this couple. They also trained their sons and daughters in the ways of Christian living.

In March, 1921, they decided to make Michigan their home, and located on the present homesite. Nearly thirty-four years have passed since that event, and now at 96 and 93 years of age, respectively, Bro. John and Sister Mary can spend their days quietly in their big, cheerful home, lovingly cared for by Lydia, Edna, also Esther and her husband, Cyril Smith. The two sons, Edward and Elmer, have their homes in Illinois, but come to visit their parents whenever possible.

The three who were deceased after having grown to adulthood were Noah, then Dean of Goshen College; Emma, who spent almost her entire life at the Chicago Mennonite Home Mission; and recently, Daniel, who had served as bishop of the Bethel Mennonite Church near Ashley, Mich., until retired because of ill health.

The five children, eight grandchildren, two great-grandchildren, also Sister Oyer's brother, C. H. Smith, of Eureka, Ill., were privileged to join with other relatives and friends to celebrate this diamond anniversary on January 15 and 16.

Kenagy, Bro. and Sister Urven Kenagy, Garden City, Mo., celebrated their fiftieth wedding anniversary with open house on Dec. 26, 1954. They were married Dec. 29, 1904, in Muskogee, Okla., by J. K. Thompson, a Presbyterian minister. They are 71 years old. Sister Kenagy's health has been failing but she was happy to live to see this anniversary day. They have 8 children, 34 living grandchildren, 6 great-grandchildren. They are faithful members of the Sycamore Grove congregation, Garden City, Mo.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Aeschliman—Rufenacht.—Merle Aeschliman, Wauseon, Ohio, West Clinton cong., and Virginia Rufenacht, Archbold, Ohio, Central cong., by Jesse J. Short at the Central Church, Jan. 7, 1955.

Schlabach—Kauffman.—Theron Schlabach and Sara Kauffman, both of Goshen, Ind., Benton cong., by Galen Johns at the Benton Mennonite Church, Jan. 8, 1955.

Schott—Warner.—Donald Wayne Schott, Kitchener, Ont., First Mennonite cong., and Darlene Velma Warner, Kitchener, Missionary Tabernacle cong., Kitchener, by C. W. Sorley at the Missionary Tabernacle Church, Jan. 21, 1955.

Yoder—Edgin.—John W. Yoder, Belleville, Pa., Allensville cong., and Edna Ruth Edgin, Mount Union, Pa., by R. R. Peachey at the Otelia Mennonite Chapel, Mount Union, Dec. 18, 1954.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Camp, Phoebe, daughter of John and Catherine (Gingerich) Nafziger, was born near Washington, Ill., July 26, 1869, lived in this community all her life; passed away quietly at her home in Washington on Jan. 23, 1955, after a month's illness; aged 85 y. 5 m. 27 d. At an early age she united with the Mennonite Church and was a faithful member all her days. On Feb. 22, 1894, she was united in marriage with Joseph E. Camp. They set up housekeeping not far from her father's homestead until 1938 when they moved to their residence in Washington. Though not active in leadership, she was among the first to lend a helping hand to relatives and neighbors when unfortunate circumstances arose. Surviving are 4 children (Dina—Mrs. Harvey Sears, Clifford and Cathryn, of Washington, and Naomi—Mrs. Raymond Smucker, Eureka, Ill.), 8 grandchildren, 2 great-grandchildren, 3 brothers (Sam and Ben of Washington, and Jesse of Austin, Texas). Preceding her in death were her husband, who died in 1922; her daughter (Evelyn), 4 sisters, and 2 brothers. Funeral services were held at the Metamora Mennonite Church in charge of Howard J. Zehr.

Detweiler, Amos Z., was born May 5, 1862, near Lancaster, Fairfield Co., Ohio, a son of Joseph and Nancy (Zook) Detweiler; passed away after a brief illness at the Home for the Aged, Rittman, Ohio; aged 92 y. 8 m. 14 d. At the age of 9, his family moved to Knox Co., Tenn., where they lived for 24 years. After most of the Mennonite families moved to the vicinity of West Liberty, and the Huntsville meetinghouse was closed, he and his mother also moved there. He resided in West Liberty until after the death of his wife, after which he entered the Rittman Home. As a young man, he went to Champaign Co., Ohio, for the summer and while there he was baptized and received into the Oak Grove Mennonite Church, where he retained his membership as long as he lived. After moving to West Liberty he attended the South Union Mennonite Church, at times serving as Sunday-school superintendent and also as a teacher. In later years his eyesight failed, but he had a remarkable memory, and enjoyed telling of his experiences of days gone by. On Feb. 12, 1913, he was united in marriage to Barbara Anna Kauffman, who passed away April 14, 1952. He is survived by 3 sisters-in-law, one nephew, 4 nieces, and many other relatives and friends. Funeral services were held at the Troyer-Lynn Funeral Home in West Liberty, Ohio, on Jan. 22, in charge of Stanley Shenk. Interment was made in the cemetery of the South Union Mennonite Church.

Graber, Eli J., son of Joseph and Rachel (Ferris) Graber, was born in Fulton Co., Ohio, near Archbold, Sept. 7, 1874; departed this life Jan. 3, 1955; aged 80 y. 3 m. 26 d. On Aug. 5, 1909, he was united in marriage with Nancy Emaline Goldsmith, with whom he shared life's joys and sorrows for over 36 years. This union was blessed with 2 sons (Raymond J., Archbold; Vernon F., Wauseon, Ohio), 2 daughters (Anna Marie—Mrs. Clarence Stuckey, and Dorothy Mae—Mrs. Dewitt Hartman, both of Archbold). Surviving are his 4 children, and 9 grandchildren, besides many relatives and friends. Preceding him in death are his companion, one grandchild, parents, and one sister. He lost his mother at the age of 4 and his father when only 20 years of age. He made his home with his grandparents, Mr. and Mrs. Jacob Graber, and with neighbors and friends. After the death of his wife, he made his home with his daughter, Mrs. Dewitt Hartman. He enjoyed good health until about 2½ years ago, when he was injured in an auto accident, from which he never fully recovered. During this time he was taken care of by his daughter, Mrs. Stuckey. He accepted Christ as his Saviour and united with the Central Mennonite Church in 1908, where he remained a member until the Lord took him home. Funeral services were held at the Central Church in charge of Jesse Short and Simon Stuckey.

Kemp, Violet, daughter of David and Mary Margaret (Gingerich) Kemp, was born July 14, 1954; died at the home of her parents Nov. 4, 1954; aged 3 m. 21 d. She is survived by her parents, her grandmothers (Mary Gingerich and Lena Graber), stepgrandfather (Jackson Graber), and many other relatives. Her earthly pilgrimage was short and filled with much suffering. Surely "To die is gain."

Kuhns, Ervin Jay, son of Henry and Maggie (Ernst) Kuhns, was born in Julesburg, Colo., March 31, 1910; passed away suddenly at his home in Albany, Oreg., aged 44 y. 10 m. 16 d. Death was due to heart failure. On April 12, 1933, he was united in marriage to Ardis Carol Birky, and to this union 4 sons were born. One son, Owen Glenn, preceded him in death. He is survived by his wife, 3 sons, (Gerald Ervin, Denver, Colo.; Donald Lavoy, and Larry Neil, at home; his father and stepmother (Mr. and Mrs. Henry Kuhns, Wellman, Iowa), 3 brothers (Glenn, Tangent, Oreg.; John, Gardenia, Calif.; Laurence, Wellman, Iowa; 4 sisters (Velma—Mrs. Joe Hoffman, Frazee, Minn.; Mary—Mrs. John Hoffman, Thurman, Colo.; Lucille—Mrs. Ervin Kempf, Parnell, Iowa, and Laura—Mrs. Alvin Miller, Wellman, Iowa), and many other relatives and friends. His mother, one brother, and one sister preceded him. In his early youth he accepted Jesus Christ as his Saviour, which faith he retained until called home. Funeral services were held at the Fairview Mennonite Church near Albany, Oreg., of which congregation he was a member. Services were conducted by Verle Nofziger and Henry Gerig. Interment was made in the Willamette Memorial Park.

Kurtz, Gertrude, daughter of Adam and Anna Felix, was born at Burton City, Ohio, May 19, 1883; departed this life at her home near Smithville, Ohio, on Jan. 25, 1955; aged 71 y. 8 m. 6 d. On Nov. 10, 1904, she was united in marriage to John B. Kurtz at Marshallville, Ohio. Bro. and Sister Kurtz celebrated their golden wedding anniversary last November. She is survived by her husband, 5 children (Clarence, Wadsworth, Ohio; Doris—Mrs. T. M. Hahn, and Marjorie—Mrs. Earl Smucker, both of Smithville; Ruth—Mrs. Raymond Hahn, Sterling, Ohio; and Wade, Smithville), 8 grandchildren, 3 great-grandchildren, 2 brothers (Peter, Orrville, Ohio, and William, Smithville), and many other relatives and friends. One brother (Frank) and one sister (Elizabeth—Mrs. John Musser) preceded her in death. She was baptized and received into the membership of the Oak Grove Mennonite Church, Smithville, on May 20, 1906. Throughout the years she lived a consistent Christian life. For many years she assisted her husband in caring for the church building, thus performing a special service to the worshipers at Oak Grove. Funeral services were held at the Oak Grove Church, Smithville, on Jan. 28, with V. M. Gerig officiating. Burial was made in the adjoining cemetery.

Lehman, Samuel H., former pastor of the Manheim Mennonite Church, died Monday, Jan. 3, 1955; at his home in Manheim, Pa., after a lingering illness; aged 83 y. 7 m. 12 d. He was a lifelong resident of Manheim and was ordained pastor in 1927. He also was a retired carpenter for the Reading Railroad. He was the son of the late Samuel F. and Margaret (Hull) Lehman, and the husband of the late Elizabeth (Koser) Lehman. He is survived by 3 daughters (Mrs. Emma Rohrer and Kathryn, at home, and Esther—Mrs. Leo Schmidt, Harrisburg, Pa.), 3 grandchildren, and 2 great-grandchildren. Funeral services were held on Jan. 6 in the Manheim Mennonite Church with Ira Huber and B. Charles Hostetter in charge. Interment was made in Hernley's Mennonite Cemetery.

Marner, Martha S., daughter of Simeon and Susan Miller, was born July 22, 1898, at Arthur, Ill.; departed this life at her home Jan. 25, 1955; aged 56 y. 6 m. 3 d. Her death was due to cerebral hemorrhage. She had been ill for over 4 years and was helpless for a number of weeks. She went with her parents to Kokomo, Ind., in her youth, accepted Christ as her Saviour, and was a devoted member of the Howard-Miami Mennonite Church. On Feb. 3, 1918, she was married to Emanuel Marner, Kokomo, Ind. To this union were born 2 daughters and 5 sons. Preceding her in death were her parents, one daughter (Miriam), and 2 brothers. Surviving are her husband, a daughter (Mrs. Paul Hullinger), and sons (Sylvester James, William Ervin, and Simeon Lewis, all of Kokomo; Albert Lee, Indianapolis; Alvin Ray, Greentown, Ind.), 10 grandchildren, one sister (Mrs. Lee Bontrager, Kokomo), and brothers (Lee, Eau Gallie, Fla.; Jonas, Kalona, Iowa, and Menno, Kokomo), and a host of relatives and friends. Funeral services were held at the Howard-Miami Church, Jan. 28, in charge of E. J. Hochstedler and Clayton Sommers. Burial was made in the Christian Cemetery.

Nafziger, Joel C., son of Christian and Barbara (Rupp) Nafziger, was born near Archbold, Ohio, June 2, 1866; departed this life in his home in Archbold, Jan. 2, 1955; aged 88 y. 7 m. On Aug. 4, 1889, he was united in marriage with Magdalena Roth, who departed this life May 13, 1916. This union was blessed with 3 children (Alfred, Pettisville, Ohio; Elmer, Archbold, and Verna at home, who from youth assumed the responsibility of her mother, tenderly caring for her aged father in his declining years). Surviving are his 3 children, 9 grandchildren, and 18 great-grandchildren, besides a host of relatives and friends. His companion and one grandchild preceded him in death. He was the last one to close the book of a family of 6. In his youth he accepted Christ as Saviour, united with the Central Mennonite Church, where he was the oldest member, faithfully filling his place until a few months ago when he became too weak. Funeral services were held at the Central Church in charge of Jesse Short and Henry Wyse.

Stoll, Paul, son of Mary (Stoll) Graber, born May 12, 1940; died Dec. 4, 1954; aged 14 y. 6 m. 22 d. He met death accidentally from a gun wound. He was received into the Berea Mennonite Church by water baptism on March 11, 1954. He leaves his stepfather (Jacob Graber, Jr.), and his grandmother (Amanda Stoll), and many relatives and friends.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Narcissa and Marcus Whitman, Martyrs on the Oregon Trail, by Ann West Williams; Association Press; 1954; 151 pp.; price, $2.00.

This historic, missionary biography, chockfull of sacrificial adventures and heroic deeds, begins with the marriage of Narcissa Prentiss, an eastern socialite, to Marcus Whitman, a "commoner" and doctor who had given his life to serve God among the Indians of Oregon. They soon started on their honeymoon bumping over the wagon trail (horse trail part of the way) to the Oregon territory and the story relates several of their mission activities among the Cayuse Indians.

Narcissa, the first white woman to enter this land, and Marcus brave the hardships and dangers of the land, nature's rigors, and the hostility of the Indians whom they endeavored to bring to Christ and to teach them better methods of living and farming.

In 1843 Marcus initiated and supervised the great migration of whites to Oregon which assured the settlers admittance to the United States. From then on more settlers poured into this territory, much to the resentment of the Indians. Hatred fomented among them and led to the massacres of 1847. Narcissa and Marcus fell victims of their hatred.

But they faced the danger bravely. "Are you afraid, my dear?" he asked.

"Of course I am," his wife replied. "I would be lying if I said I were not. But if we must die now, we shall die together. And we shall die knowing that we have given our lives for our faith in God" (p. 138).

Teen-agers, youths, and adults will receive fresh stimulation and determination to "pioneer" somewhere in the advancement and spread of Christ's kingdom after reading this biography of such a courageous, pioneer missionary couple.—Ella May Miller.

Items and Comments

Convictions for drunkenness in Great Britain have risen from 20,000 in 1946 to 51,000 in 1953. The total national expenditure for liquor in 1953 was $2,607,000,000. Twenty-five million barrels of beer were consumed, equal to 72 minutes of the flow of Niagara Falls. Drinking among young people is said to be on the increase. It is estimated that there are 350,000 alcoholics in Britain, and 86,000 chronic alcoholics, many of whom must be cared for at public expense.—From the **Christian Century.**

* * *

The National Council for Prevention of War, which during 33 years of existence has failed to bring the peace that another day seemed to promise, is suspending most of its activities on Dec. 31 following the resignation-retirement of its director, Dr. Frederick J. Libby. Dr. Libby will devote his time to writing a history of the peace movement in this country. Dr. Libby founded the NCPW in 1921. At its peak in 1936, the organization had five offices and 60 paid workers, but has dwindled in supporters and in funds collected ever since the beginning of World War II. It always enjoyed support from noted churchmen and for a long time was quite important in the eyes of former President Herbert Hoover and the late Senator Robert A. Taft. The NCPW, which helped accentuate the then-popular U.S. demand for peace in the mid-1930's, became the largest unendowed peace organization in American history.

* * *

White and Negro leaders of South Africa's Protestant churches recently held in Johannesburg the first multi-racial interdenominational church conference held in South Africa in more than thirty years. Of 172 delegates representing 42 churches, mission societies, and religious organizations, 56 were Negroes. They sat in segregated blocks of seats within the meeting hall, but the mere fact that white and Negro churchmen met together was hailed as a triumph by those who are concerned by the race relations. The conference was sponsored by the Dutch Reformed Church, which has generally supported segregation. C. B. Brink, Moderator of the Dutch Reformed Church, declared that four of every ten South African Negroes are untouched by the Gospel. The churches have not kept pace with the growth of the country's non-European population and there are now more non-Christians proportionately than there were 100 years ago. Another clergyman suggested that the failure of the churches to win over the entire Negro community stemmed from their failure to produce a Christianity "sufficiently vital to be stronger to unite than the divergencies of race, background, and habit are to divide." Another speaker urged the churches not to preach a social gospel and thus raise false hopes and expectations. "Christ came neither to ease tensions nor to remove the causes of friction and misunderstanding," he said. "He is the Saviour of man's eternal soul. He does not deliver from social, economic, and political slavery, but from the slavery of sin."

* * *

"When a man makes a decision governed by Christian ethics rather than fang-and-claw completely selfish materialism, his decision will be sounder," says Justice Will Wilson of the Texas Supreme Court.

* * *

As a means of spurring church attendance, the Pittsburgh Railways Company, which operates trolley cars, has reduced Sunday fares one-half for children up to eighteen. Children six or under will ride free if accompanied by a fare-paying adult.

* * *

As individuals and through their churches, schools, and organizations, Americans have voluntarily sent 15,000,000 CARE packages containing $165,000,000 worth of needed supplies to the people of 60 foreign countries during the past nine years. These packages contained, among other things, almost 32,000.000 pounds of meat, 75,000,000 quarts of milk, 220,000 new books, $2,000,000 in hospital equipment, and $135,000 worth of new tools—agricultural and hand tools.

* * *

Merger of the monthly **Presbyterian Tribune,** last remaining independent publication of the Presbyterian Church (northern) with the weekly **Presbyterian Outlook,** independent publication of the Presbyterian Church (southern) has been effected. The merger is regarded as a step toward Presbyterian merging.

* * *

The Israeli Supreme Court has ruled that municipal authorities may not ban the sale of pork. The government "bought out" a butcher selling pork near the Parliament Building.

At the South Africa inter-racial conference one speaker, looking at the separate sections for whites and Negroes, asked, "If Christ walked into this hall now, where would He sit?"

* * *

Enrollment in Southern Baptist Sunday schools increased in 1954 at a rate double that averaged in the 1944-53 decade.

* * *

Good authorities report that, in spite of the principle of religious freedom, some officials of Pakistan regard conversion away from Mohammedanism as treason, since Muslim is the state religion.—A. S. Curry.

* * *

Warning Christians not to think of racial prejudice as "merely bad, unfortunate, or unrighteous," the National Council of Churches has asserted that "racial prejudice in any and all forms is contrary to the will and design of God. It is sin. . . . He who wrongs his brother sins against God."

* * *

A government investigating committee in Madhya Bharat, India, has found that 446 Christian missionaries in that area had during a six-year period converted 1,200 persons to Christianity. This figure, of course, would include only those who had changed from a non-Christian religion to Christianity. It would not include children of Christians. The committee in Madhya Pradesh hopes to complete its report at an early date.

* * *

One out of five Americans makes at least one move during the course of a year, according to the U.S. Census Bureau. During recent years an average of 30 million Americans moved every year. Twenty million went to new places within the same counties, but ten million migrated across county boundaries, and of the latter group one-half settled in other states. It is easy each year for a large section of our church membership to get out of touch with their church.

the Ambitious should read this

Mennonite Publishing House
Scottdale, Pennsylvania

Eugenia Price was ambitious. She was looking for success—or something. She became successful in a worldly world, only to discover that she wasn't looking for success after all, but for something more satisfying than exotic foods, aged liquors, and fame. *The Burden Is Light* tells all about the irony of ambition, and the search for peace! $2.50

Billy Graham has been given the Annual Citation by the Salvation Army Association of New York. It described him as a "minister, leader, evangelist, who through his boundless spirit, unfailing faith, and absolute dedication to Christ has led untold thousands into a new and deeper understanding of God."

* * *

A number of Catholic colleges, among them Fordham University, have dropped intercollegiate football. Catholic educators have been increasingly critical of the large portion of the physical education budget necessary to maintain football teams.

* * *

The Roman Catholic daily newspaper, **El Pueblo,** denounced as "not for the good of the country" a divorce law hurriedly passed by the Argentine Congress, according to **Religious News Service.** The new measure legalizes divorces and remarriage for the first time in this predominantly Catholic country. It provides for the issuance of decrees of absolute divorce after a year of legal separation, leaving each party free to remarry.

* * *

More than 200 Methodist clergymen and laymen from five Southern states met in Birmingham and formed an organization to fight any breakdown of segregation within the church.

* * *

The Protestant community is probably growing more rapidly in Latin America than in any other major area of the world, according to C. Foster Stockwell, president of Union Theological Seminary in Buenos Aires.—**Religious News Service.**

* * *

Howard E. Butt, Jr., vice-president of a Texas supermarket chain, who, because of his extensive evangelistic work, has become known as "God's groceryman," will join the Billy Graham team for the Scottish campaign in 1955.

* * *

The differences between American ecumenicity and world ecumenicity is seen in the fact that the message of the recent Assembly of the National Council says not one word about the main theme of the Evanston Assembly of the World Council—The Christian Hope. It speaks of a "great new hope," whatever that is, but nothing of the age-old hope of the return of Christ.

* * *

The increase of church membership in the United States in 1954 was less than the unprecedented figure of 1953. Religious bodies have 94,842,845 members, or 57.5 per cent of the total population. The year's rate of increase, 2.8 per cent, is slightly more than the rate of population increase.—**Religious News Service.**

* * *

In the last four years Sunday-school enrollment in America has increased from 35 to 41 million. This includes only those five to nineteen years of age.

* * *

During the first half of 1954, according to J. Edgar Hoover, a major crime was committed every 13.8 seconds. During the same brief moment the church gained 6.4 members and lost by death or removal 5.3 members.

* * *

The present enrollment of all American colleges and universities is 2,533,000. Approximately 188,000 of these students are in the 471 institutions of Protestant and Orthodox church origin.

* * *

There were 814 religious books published in 1953: 382 by religious publishing houses and 432 by commercial publishers. Two of the best selling books on the fiction list, and six of the ten which led the nonfiction list, were books with religious themes. Today one book purchased in ten is some kind of religious book.

* * *

A Communist organizer approached a chief in Tonga with his propaganda. The chief, whose grandfather had been a cannibal, told the organizer, "We are Christians. If this were not so, you would now be in my soup pot."

* * *

We seem to be moving toward an American culture where the only major segregated institution left will be the church. About seven and one-half millions of eight million Negro Protestants belong to all-Negro denominations, and the vast majority of the remaining half million worship in all-Negro congregations of mixed denominations. The racially mixed congregation is still rare enough to merit a special article.—**State of the Churches.**

* * *

A collection of Dead Sea Scrolls, including a portion of Isaiah, have been published by the Hebrew University in Jerusalem. The Scrolls acquired by the Syrian Orthodox Metropolitan, known as the St. Mark's Monastery Scrolls, were published by the American School of Oriental Research.

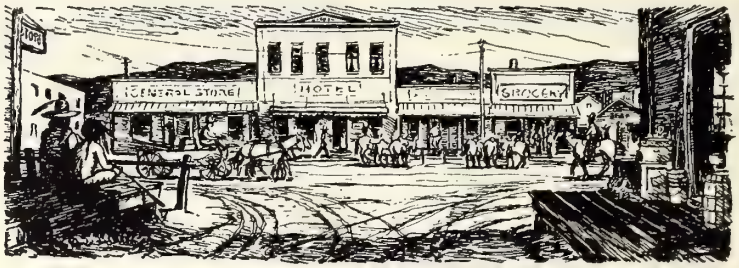
* * *

Oklahoma Baptists operate eight hospitals in that state. A recent one added is at Pryor, where a forty-bed hospital is operated under lease.

* * *

The Bible Society Record, house organ of the American Bible Society, has sent out the first issue of volume 100. Actually the periodical is 137 years old, but the present system of numbering was adopted 100 years ago.

HORSE TRAILS Along the Desert



NOW IN ITS SECOND PRINTING

When S. C. Yoder lived and worked in the wilds of eastern Washington he probably never dreamed of writing about his experiences. Today a great number of people are delighted that he did! His description of moods, places, and incidents is vivid, almost to the point of reality. You can practically *see* the smoke from a campfire curling heavenward, practically *hear* the thunder of stampeding horses racing down a canyon. Incidentally, have you ordered your copy yet? Do it today. $2.50

Mennonite Publishing House, Scottdale, Pa.

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Gospel Herald

TUESDAY, FEBRUARY 22, 1955. VOLUME XLVIII. NUMBER 8

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Five Stones

"He gave us the five stones which will bring down any giant—God is, God has, God can, God will, God does."
(Charles Fox in a talk on "David's Victory over Goliath.")

By Edna Beiler

Divine Proof

(God is)

"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God" (I Kings 18:39).

Their faces tense, they watched him build the altar,
And, (in dead silence) saw him stack the wood.
Like winds that rustle reeds beside the river
One question quivered through that multitude—
"Baal or Elijah's God—which is *the* God?"

They had no eyes for Baal's defeated priesthood
Whose sullen faces spoke of grim despair.
With eagerness, with burning hearts they listened
To this forgotten prophet's quiet prayer
And wondered breathlessly—"Will this God hear?"

The sun descended to the far horizon.
Perhaps a raven croaked—then all was still
Except for radiant words from one quiet prayer,
"God, come and prove Thyself to Israel."
And then—Jehovah's fire quickly fell!

Ah, proof divine! Ah, blessed confirmation!
A benediction on them as they stood.
For this neglected God of all the ages
A passion moved that mighty multitude
To cry—and cry again—"He is *the* God!"

Dark Journey

(God has)

"For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10).

We journeyed miles, Moriahward,
(And empty miles they were, to see.)
My only son—light of my heart!—
Traveled that bitter way with me.
So lithe and strong! So young—so young!
Dearest of all I had was he.

For God had spoken—oh, such words!
So harsh and hard to understand.
This gallant boy—*my* son—to whom
He promised this whole fruitful land
Slain (at His will) upon some hill!
Oh, strange command—oh, strange command.

Yet I obeyed. So, once before,
I walked in darkness at His word
Leaving my life itself behind
Because *He* spoke—because *I* heard.
A journey through the darkness, too,
Yet strangely brightened by the Lord.

Each step I took Moriahward
Confirmed my faith—each climb but proved
The fullness of my sacrifice.
I gave to Him my best beloved.
My son, my son—heart longed for one
Bound to an altar—then God moved.

From cattle on a thousand hills
He brought one to this mountainside.
Jehovah-jireh, God of gods!
The One who always will provide.
Journeying home that day, my son
(Back from the dead) walked by my side.

Now doubly mine by gift divine.
My son—and God's. God's son—and mine!

Triumph

(God can)

"The things which are impossible with men are possible with God" (Luke 18:27)

Christ speaks (as never man spake):
O faithless generation,
how long shall I be with you?
how long shall I suffer you?
This kind can come forth by nothing
but prayer and fasting.

The disciples speak:
We could not cast him out!
The shout
of multitudes confused us so.
He called us slow.
O bitter word!
Humbled, we heard
an undertone of sadness and of pain,
a hint of loss.
Yet, He triumphed again.
Hush—and ignore that echo of a cross.

Christ speaks His gracious word:
If thou canst believe,
all things are possible to him that believeth.

The father of the child speaks:
Lord, I believe.
Or do I?
Why
this sudden tightening in my breast,
this strange unrest?
Do I believe?
Is it enough—
this flimsy stuff
from which come dreams and visions? O my son,
dear demon-haunted one—
all, all now rests on me
so frighteningly!
With tears of grief
(abandoning my frail belief)
I cry,
"Lord,
I believe—help Thou mine unbelief!"

The heart speaks:
So, too—I know the heartbreak
and let fall that saddened cry
till I discover
that firm faith that conquers all!

Lord, If—!

(God will)

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean" (Matt. 8:2).

Lord, *if* Thou wilt . . . Yea, what a cry!
Heartbreak it holds, and sorrowing,
Dark syllables that (sobbing) sing
A harsh appeal hurled to the sky.

Lord, *if* Thou wilt . . . Words, lonely, lost,
Unsoftened by the aching years,
Defiant or aslant with tears?
Who knows—but One who loved him most?
Lord, *if* Thou wilt . . . Such ill, such ill!
Death before death, slow daily dying—
All life itself cries in that crying
Until Love-in-the-flesh replying,
Silences all by His—"I will!"

Out of the Whirlwind

(God does)

"Then the Lord answered Job out of the whirlwind. . . . Job answered the Lord, and said, I know that thou canst do every thing" (Job 38:1 and 42:1, 2).

Out of the whirlwind a word was spoken—
Assuring token that God was there.
Out of the hurricane—sudden splendor,
Breath-taking wonder,
(Heart-shaking) under the tumult that drifted the forests bare.
Thus, to the desolate, light was showing
And sweetness growing where doubt had been.
Thus was the bereft, the bitter-hearted,
(Long unregarded)
At last rewarded with laughter and light and peace within.

And here lies hope for the tempest driven,
A signal given to break despair—
The first faint sign of maples greening—
An inward yearning
For God's returning with holy quickening for us once more.

SBS Reaches Out

722 Schools in 1954

Summer Bible school has again reached out into unoccupied territory to teach the Word of God where it may never before have been heard. Year after year this outreach has continued, and 1954 reached the high-water mark of 722 schools. Last year we had 663 schools, which was a substantial gain over the previous year. Our aim has been to have an increase of at least fifty schools each year. However, we have for some reason or other not been able to reach this goal since 1949 when the gain was 83 schools and the total 556. In 1950 the gain was 22; in 1951, 21; in 1952, 32; in 1953 the gain was 20; and in 1954 we had gone over the top with a gain of 59. There is always the possibility that some schools were not reported; but we can greatly rejoice in the fact that summer Bible school work has expanded gradually from year to year, with a normal growth rather than a mushroom upshoot one year and then a drop back the next. We are deeply grateful for this evidence.

What does this indicate? In the first place it reveals the fact that our church is conscious of the importance of summer Bible school as a missionary agency. Through the summer Bible school areas can be touched with the Word of God which ordinarily can hardly be reached. Summer Bible school opens doors which are closed to other teaching agencies. With summer Bible schools to spearhead the way, the church can go where it otherwise would not be able to go.

The increase in summer Bible schools is also an evidence that the church realizes the potentiality for teaching the Word of God. In a great many ways, summer Bible school surpasses any other teaching agency for bringing the Word of God to children and the young people. The fact that the Bible is taught for a solid half-day for five days a week over a two-week period provides a marvelous opportunity for getting Bible truths across effectively to the learners. Much more can be done in this way than through a half hour of Bible teaching from Sunday to Sunday. Furthermore, associated activities and integrated instruction of spiritual truth through memory work, hymns and Gospel songs, missionary projects, et cetera, make summer Bible school a very effective agency in teaching the Word.

The increase of the number of Bible schools is also evidence of the growth of the church in more ways than one, for which we praise the Lord. While we have increased in numbers, we have also increased our interests in Christian education, which makes possible the training of more young people for service. This growth in an increased number of young people interested in investing their lives in the work of the church is very encouraging. Summer Bible school is using more young people for teaching the Word of God and for other activities associated with it than any other agency. Summer Bible school provides opportunities for young people to serve, and thus has been a help to the growth of our summer Bible school work. We may be deeply grateful to the Lord for giving us these rich blessings through the summer Bible school.

Now let us see how this increase in the number of schools has effected increases in other areas. Let me summarize these briefly by listing them as *gains*:

Number of schools gained	59
Number of teachers gained	620
Enrollment gained	6750
Average attendance gained (If the report was correct)	9278

The total enrollment was 84,157; the average attendance was 73,771. The number of teachers was 7,703. The per cent of attendance was 87.6.

A look at the expenses is also very revealing. This year's schools show an investment of $78,534.56. That amount of money was spent to bring the Word of God to 84,157 pupils. How much did that actually cost per pupil enrolled? .093¢ per day. On the average attendance, the cost per pupil was 10.6 cents per day. Think of giving a child a feast of spiritual things for at least two and one-half hours for approximately ten cents! What a door of opportunity is at our hands to bring the Word of God to untold numbers of boys and girls at ten cents apiece.

A look at the missionary work accomplished through 722 summer Bible schools and 7,703 Christian teachers, reveals something magnificently great. The missionary offerings reported were $27,439.17. This is exactly 34.9 per cent of the total expenses of the schools. Approximately thirty-five per cent of the cost of operating the summer Bible schools came back into the missionary work of the church—a task done by the children. Just think of it! The children of the summer Bible schools, with their teachers, contributed more than $27,000 to the missionary enterprise of the church.

Another interesting detail is the number of non-Mennonites in attendance—59,169 approximately. The number from Mennonite homes was approximately 27,788. This means that there were more than two non-Mennonites to one Mennonite in summer Bible school. Here, too, we have evidence of the extensive missionary outreach of the summer Bible school.

One reason for this magnificent work done through the summer Bible schools is the Herald Summer Bible School curriculum. These materials for teaching the Word of God are unsurpassed by any other materials on the market, because these provide a continuous Bible-teaching program. By the use of the Herald Summer Bible School materials a child can begin at nursery and go through to and including Grade X thus getting thirteen years of Bible instruction. Always use the Herald Summer Bible School materials to be able to have the best summer Bible school.

Yours for More Summer Bible Schools for More Children in 1955.

C. F. Yake, Secretary,
Summer Bible Schools.

Our Readers Say—

Someday I hope to meet Eileen Coffman in person. Already I feel like I've had a very real introduction to her through Margery Coffman's recent article (Dec. 28—Eileen Coffman, London, England). Many thanks to Mrs. Coffman and the HERALD for this fine, warm sketch of our British sister.

It seems to me we should all benefit by more thumbnail biographies of persons at work throughout the church. Next to personally knowing our missionaries, relief workers, and church officials, nothing could be finer than to learn of them from others who know them intimately. Pictures help too. We need to know our fellow workers now in order to appreciate them and intelligently pray for them. Why wait until their lifework is done and then pay our tributes in eloquent language?

It takes just a few minutes to write a note of appreciation to writers whose articles, editorials, or poems have especially helped us. It takes even less time to tell our minister that a certain sermon has blessed our hearts, so little time to express our interest in the problems of a new Christian. And what of the tired, forgotten widows who struggle along so bravely, so alone—or that Christian worker countries away to whom we promised our prayer support and frequent letters? (And not one letter this past year and so few prayers! God forgive us!)

The GOSPEL HERALD adds much to our spiritual interests. We appreciate its many features from the timely editorials to the "Birth" column. Articles and news on missions are especially challenging.—*Iona S. Weaver, Collegeville, Pa.*

GOSPEL HERALD

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EDITORIAL

Others Help

A little boy, who was told by his mother that it was God who made people good, quickly said, "Yes, I know it is God, but mothers help a lot."

A young man wrote from prison, "I tried hard to make good, but what help did I have? I needed Christian friends, but they were never there. Only the wrong kind of friends came."

We do well in placing our reliance upon God rather than man. And we should encourage those whom we are helping to attain a spiritual maturity in which they are not dependent upon other people, but only upon God.

And yet it is true that people help. God works through them. It is one way in which God makes us good—by sending someone around to give us a boost. And it may be just too bad if the person God wanted to send doesn't come, or doesn't come soon enough.

Fathers and mothers help by example, by furnishing a favorable home atmosphere, by discipline, by showing that they care.

Brothers and sisters help by confidence, by understanding, by co-operation.

Sons and daughters help by showing appreciation, by living the godly principles they have been taught, by going out into the world and giving a worthwhile service.

Co-laborers help by giving guidance, by honest but loving criticism, by being thankful and appreciative.

Friends help by encouragement, sympathy, and wise counsel.

Pastors and teachers help by presenting clearly and boldly the eternal truth by which we must direct our steps, by relating earth to heaven and time to eternity.

Administrators and employers help by fair treatment, clear direction, and Christian ethics in all relations.

Those of the church fellowship help by making brotherhood a thing of deeds as well as words, with a warmth of love that covers faults and gives a helping hand at every turn.

We need the help of others when temptations press hard upon us, when disappointment or bereavement has laid us low, when we are elated by success, when we are deflated by failure. We always need God, and we always need the help of others. But sometimes we need that help more than at other times. God send that mothers and friends and other human help may not fail when He is expecting them to do their part.—E.

A Good Deacon

The office of deacon was recognized as an important one both by the early church and by the Mennonite Church from its very beginning. For example, Paul addressed his Philippian letter: "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Then again in the Dordrecht Confession of Faith, adopted in 1632, we have the statement that the church should be provided with almoners, who in addition to caring for the poor, "may also aid in relief of the bishops, exhort the church, . . . and thus assist in word and doctrine; so that . . . the body of Christ may be edified, and the Lord's vineyard and church be preserved in growth and structure. II Tim. 2:2."

When a definite need arose the Jerusalem Church chose and ordained seven deacons to relieve the apostles from the task of caring for the poor. Of these Stephen is a striking example of what a good deacon should be. He met the original spiritual requirements of being "of honest report, full of the Holy Ghost and wisdom," and then he is described as a man "full of faith and of the Holy Ghost." With the others he went through the ceremony of ordination, or the laying on of hands by the apostles.

The blessed results of the ministry of the Seven, which gave the apostles more time for "prayer, and the ministry of the word," are described as follows: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." This is one of the fine New Testament tributes to the value and benefits of proper and adequate church organization.

There seems to be some tendency in the thinking and practice of our church today to look upon the office of the deacon as being somewhat outmoded. Consequently we find some congregations who do not have, nor particularly desire to have, a deacon in the organizational setup.

We believe much can be said, however, both Scripturally and practically, as to the value of the work of a deacon in the congregation. The office of the deacon not only provides a person to perform certain tasks to lighten the work of the ministry, but also makes possible a larger counseling body among the officials of the church. A good deacon is a great help in the ministry in helping to solve problems and in caring for the work of the church in general. "In the multitude of counsellors there is safety."

This brings us to the thought of what are the characteristics of a good deacon. Let us return, then, to the life of Stephen as an example of such a person. We noticed that he was "full of faith and the Holy Ghost," and we are told further that he was "full of grace and power" (Acts 6:8, ARV). He had implicit faith in the Gospel of Christ and the promises of God, he had the grace to appropriate these things to himself, and the power of the Holy Spirit was manifested in his life even to the performance of apostolic "wonders and miracles."

He was an active witness for Christ and gave his testimony to his fellow Greek-speaking Jews who were in Jerusalem. When they could not withstand the "wisdom and spirit" by which he spoke they brought false charges against him as they arraigned him before the Jewish council. All through the trial his face glowed like that of an angel, as an attestation of his innocence and his close touch with God. At the close of his testimony he was granted the glorious privilege of seeing the glory of God and Jesus standing at the right hand of God. And when in their anger they stoned him to death as the first martyr to the Christian faith, he, like Jesus, prayed that the Lord should not lay their sin "to their charge."

From the account in the Acts we gather that some of the characteristics of a good deacon are honesty of character, faith and grace, Holy Spirit wisdom and power, a ready testimony for Christ, close fellowship with Christ, and a forgiving spirit.

These are high ideals we will all admit. Whether we serve the Lord as deacons or in some other capacity, we may well strive to emulate the character of Stephen. And they point out the large service which a deacon can render to a congregation.—H.

Audio-Visual Aids

Audio-visual aids may be described as the use of the eye as well as the ear in teaching. This is very helpful to both pupil and teacher and has been long employed in the teaching process. The Old and New Testaments are full of illustrations of visual aids in teaching. A graphic one was used by the prophet, Agabus, as recorded in Acts 21, "He took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost . . . ."

The more common uses of visual aids in our church have been charts, maps, blackboards, objects for children's meetings, and even the minister's gestures with his hands. In the Sunday school and the summer Bible school the four-colored picture rolls, cards and leaflets, as well as other means of expressional work for the child, have been almost a must.

Later developments have further enhanced the use of visual aids for the teacher by projecting the picture or image on a screen. This has great advantages in many types of teaching situations. Our own brotherhood has not used this latter means as extensively as other groups. However, there is more and more use being made of projected audio-visual aids and guidance has been sought from numerous quarters. Accordingly, there have been studies and conferences in an attempt to determine what help is needed and how it might be best given. The following are some of the steps in these studies:

1. December 15, 1949, meeting of representatives from the church schools and Publishing House.
2. May 13, 1950, a full day conference at Scottdale attended by about 100 representatives from nine conferences.
3. September 14, 1950, a committee meeting.
4. 1951, appointment of special study committee by General Council of General Conference.
5. February, 1952, church-wide survey conducted by Mennonite Research Foundation.
6. November, 1952, report of the study committee to General Conference, to General Council, and the decision by General Council to have the Publishing House and the Commission for Christian Education serve the church in the area of visual aids.
7. During 1953, several conferences by representatives of the Commission and Publishing House.
8. April 8, 1954, conference by representatives of various church agencies interested in the use of audio-visual aids.
9. July, 1954, the establishment of a temporary Audio-Visual Aids office at Scottdale.
10. January, 1955, the establishment of a more permanent Audio-Visual Aids office at the Publishing House.

Mervin Swartzentruber of Middlebury, Indiana, was appointed to serve as Audio-Visual Aids Director for the Commission and the Publishing House and other church agencies interested in cooperating in this service. This is to be under the direction of the Christian Educational Department of the Publishing House's Editorial Division.

This office is not established to promote the use of projected audio-visual aids, but to give counsel, guidance, and other help to congregations and organizations desiring such assistance so that this effective means of teaching might be properly safeguarded and used to the best advantage.

A further explanation of the services of this office will appear in the GOSPEL HERALD. For further information on the service of preview and evaluation of audio-visual aids for church use, write to the Audio-Visual Aids office, Mennonite Publishing House, Scottdale, Pennsylvania.

J. R. Mumaw,
A. J. Metzler,
For the Commission for Christian Education and the Publishing House.

Be Ready

BY CLARA MAE YODER

At midnight there was a cry, "Behold the bridegroom cometh; go ye out to meet him." Then all the virgins arose, but the five foolish virgins had not taken enough oil along and their lamps had gone out. While they went out to buy oil, the bridegroom came and they that were ready went into the marriage feast with him—and the door was closed. When the foolish virgins returned and found the door closed, they said, "Lord, Lord, open to us." But he said to them, "I know you not."

The story of the wise and foolish virgins is a picture of Christ's coming for His bride—the church. The professing church may be divided into two classes—the true and false followers of Christ. Both the foolish and wise virgins regarded themselves as friends of the bridegroom, but only the wise were ready to enter with him to the marriage feast. The foolish virgins were not considered as such when they started out. They had their lamps filled and with the rest went out to meet the bridegroom. But they were not prepared for his delayed coming and did not have sufficient oil to last till the bridegroom came. His coming found them unprepared and they were condemned.

Mere outward profession is not enough. Preparation for the coming of Christ demands inward grace and such an influence of the Holy Spirit as will be manifested in a life which will be a light shining in a dark world. One can be ever so pious, or religious, and manifest good works, but unless Christ is hidden in our lives all our efforts will be in vain.

I heard the question asked in a meeting, "Do you believe in Jesus?" You say that everyone believes in Jesus, but—have you accepted Christ as your Saviour? Have you been washed in His blood? And are you ready for His return? Believing in Jesus without any commitment to Him will not save anyone.

A light can be polished ever so bright, the wick trimmed, and the globe cleaned, but unless it is filled with oil and lit, it is of no use on a dark night. Just so you can live a good life, but unless you have confessed Christ as your Saviour, unless you have been born again and have your heart filled with the Spirit of God, and have been put on fire for Him, He will say, "I never knew you"—and the door will be shut.

Both the wise and foolish were asleep, and suddenly at midnight the cry went out, "Go ye out to meet him." It is then that the real difference appeared between the foolish and wise. The foolish had no oil in their lamps. Their lamps had gone out and they were not prepared to join the joyful procession and to enter with the bridegroom into the feast.

The coming of Christ will be sudden. When He is about to appear, it is then

(Continued on page 187)

25 Years Ago

(from GOSPEL HERALD, *January 23, 1930)*

. . . a series of meetings at Scottdale . . . with Bro. J. K. Bixler of Elkhart, Ind., in charge.

An oppression almost inconceivable to Americans is being wreaked upon Mennonites in Russia.

On January 9, 1930, Bro. Willard Leichty and Sister Ruth Augsburger, . . . Wayland, Iowa, were united in marriage. . . .

(from GOSPEL HERALD, *January 30, 1930)*

John F. Funk . . . passed away peacefully in his sleep at the age of 94 years, 9 months, and 2 days.

(from GOSPEL HERALD, *February 6, 1930)*

The Pike Church building [Elida, Ohio] was totally destroyed by fire. . . .

In connection with the work undertaken by the Mennonite Central Committee for the moving of 100 families from Germany to Paraguay, Bro. H. S. Bender . . . has consented to go to Germany. . . .

Sister Ruth's Diary

One warm summer evening Jane and her friend Ruth, once schoolmates, were sitting together on the porch. Jane was a busy farm wife and mother, while Ruth had just come from the city mission. She was back in her old neighborhood for a short vacation. All at once Jane recognized that she perhaps had been burdening Ruth with her many problems. "Sometimes I think a mother has more problems than anyone else. Now, do you have any troubles in your work, Ruth?"

"Jane, our problems are many. God brings souls out of darkness into the light, but so many turn back into the darkness again. The children are attracted to God when very small, and then the world gets very attractive as they grow older. But I must leave for my supper appointment. I have here in my handbag a little diary that I have been keeping for several years. If you wish, you may read some of it while I am gone. You will see our problems."

Let us look over Jane's shoulder as she reads from Ruth's record.

October 5—I started out to visit the homes of my Sunday-school pupils, particularly to invite them to our evangelistic meetings. Visited Mrs. D., who is a mother of a large family. She told me about her little girl who has been in the hospital several months recovering from severe burns. The accident was the result of a fight between her husband and another man. While under the influence of drink, they upset a pot of hot coffee over the little girl. How the innocent must suffer! I promised to visit her child.

Next stop at Mrs. E. Five children. She is separated from her husband and living a sinful life. She sends her children to Sunday school regularly with the exception of little Nancy, who is a cripple. She leaves little Nancy alone when she wants to go to some sinful place. I read the Word at each home.

Nearby lives Mrs. A, the mother of Ann. I invited her to church. She says she is a Christian from childhood and loves the Lord. Yet she lives in sin. How Satan blinds folks!

Next to Emma's home. Her mother is a real Christian and enjoys hearing the Word. Sweet fellowship there.

This evening we had a cottage meeting in the home of Mrs. F who is blind, but happy in the Lord.

October 14—Started for service early. Stopped for Mrs. D. She had a cold and had already gone to bed with a headache. I hope she is not making excuses.

Drove out into the country for Mrs. F, who promised to go with me tonight. The house was dark and no one at home.

Next stop at Mrs. D's, who promised to go. She wasn't ready, but I waited. By the time we arrived, prayer service was over. The preacher had a very practical sermon. Though Mrs. D wasn't willing to accept the Lord, she is now responsible for hearing the Word.

October 15—Service again tonight. Praise the Lord, Mrs. T accepted the Lord. She has been counting the cost for a long time. Her sister passed away recently. She was a sweet Christian girl and her life was a testimony to Mrs. T. I believe there is joy in heaven tonight over a soul that has been saved. We workers are encouraged.

November 20—Visited Mrs. W. Her health is failing, but she is hungry for the Word and always asks me to pray with her. She and her husband were saved a few years ago. He passed away with a bright hope. Mrs. W expressed concern for her unsaved daughter.

Visited Grandma H. Very feeble, but very happy in the Lord. One hardly sees how she can be so happy in her environment, living with a daughter-in-law who gives her very little care or attention.

Faith is the Christian's foundation, and hope is his anchor, and death is his harbor, and Christ is his pilot, and heaven is his country.—Jeremy Taylor.

Visited Mrs. S again today. Seemed to appreciate the reading of the Word. I believe she is under conviction.

November 25—Busy washing and working about the house. Picked up the morning paper and read that Mrs. S was badly burned yesterday when her clothing caught fire. Her husband, who had been drinking, kicked over an oil stove and she attempted to carry it outside. Visited her at the hospital.

November 27—Visited Mrs. S again. She was ready to accept the Lord. She seemed very attentive. The nurse asked me if I would go to the house and take care of the children's clothing. It had been badly damaged by smoke and water. I drove out and piled the car full of water-soaked and smoke-stained clothing.

November 28—Washed all day today, children's clothing and bed clothes. The clothes were hard to get clean. The day was damp and foggy. The ironing will be a big job, but I am doing it "in His name."

December 12—Saw Mrs. S again. She has a baby girl. She is getting along fine and is happy. Took the clothing to her home. Her husband seemed to appreciate the help.

January 20—Called on Mrs. K, who didn't seem too friendly before. Today she was glad for a visit. Two of her grandchildren are Sunday-school pupils and are in the hospital. Mrs. K is a fine housekeeper and lives a good moral life. She doesn't seem to realize the need of salvation. I think she depends on her good works.

Found Sister R, one of our members who had been ill, feeling better today. She has a ready testimony, even though living in such a sinful home.

Sewing school this evening. Had discipline problems. Ann and Mary were not there. They accepted the Lord at camp last summer and seemed to be growing spiritually. Are they losing interest? Poor girls—they get no encouragement at home.

March 16—Visited Mrs. J, whom I contacted in religious survey. She invited me in and listened to the Word. She said she wasn't a Christian and had no time for church and God's Word so long as she was living a sinful life. She said when she is ready she will stop her sinful habits and then she will listen to the Word. I called several times and one day when she was sick, her nurse invited me in. She hears the Word now. I do pray that it will bring conviction. She would like to have a cottage meeting, but her husband won't consent.

We had our monthly women's Bible meeting at the home of Mrs. D. Sister R, who is home on furlough from the African field, had the lesson. Mrs. D is not saved. She invited several of her unsaved friends. So glad.

April 25—At monthly sewing circle made a dress for Sister B. We missed Sister T at our meeting. She has been ill in the hospital for six weeks, but gives a real testimony for the Lord there.

May 10—Visited Betty and Ruth at the home for girls. They are always glad for a visit. Their mother seldom visits them. I took Betty some yarn for her knitting and gave Ruth a book.

Visited Sister F at the hospital. She is improving. Spoke to other folks on her ward.

June 30—Our Bible school closed last evening. Had an average attendance of almost 200. Taught a class of 17 first-grade girls. It really kept me busy, but I had a wonderful opportunity.

July 8—I started for Sunday school early. Stopped at the home of Sister G. She is a Christian but is not well enough to go to church. Made nine stops this morning. How nice it would be if the children were all ready to go, but there were many excuses and at some places, no response.

August 6—Called on Mrs. E. I have been teaching her the Sunday-school lesson every few weeks. The last time two of her neighbors came in. They all took turns reading the verses. Praise the Lord for this opportunity.

I then called on Mrs. B, who makes a home for three of her nieces. She said she would like to be baptized. I tried to show her that baptism won't save her. She must experience the new birth.

Called at Miss S's home, but no one answered. She is a Jewish lady. I met her while taking religious survey. The last visit I made during Passover season

and as we talked about that she allowed me to read the Passover lesson from Exodus. She is like most of the older Jewish women. She has a meager understanding of their religion and of the Old Testament.

I then decided to work on religious survey for a few hours. That work I enjoy. There are many Jewish people on this street and some of the older folks are really suspicious. Had a very interesting conversation with an elderly Jewish lady and her son and daughter.

It makes me sad to think of all the folks on this street who are not Christians, and I suppose some of those who are church members are not saved.

Home for supper and then to cottage meeting at the home of a beautiful mother and grandmother who is much concerned for her unsaved children.

The end of another busy day and time to retire. "Lord, speak to these folks by Thy spirit and save them before it is too late."

* * *

[Yes, city missionaries are busy people. But, oh, for more such contact people in the city churches and in all our churches. There are many people in every community who can say truly, perhaps, "No one cares for my soul." Yet they do need some interested Christian servant to come unto them.—Ed.]

God writes with a pen that never blots,
Speaks with a tongue that never slips,
And acts with a hand that never fails.
—Selected.

Spiritual Blessings

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead."—I Peter 1:3, R.V.

How Jesus must have loved us to come to this sin-cursed earth to save us from our sins! What joy it is to know that we have eternal life, and to realize the peace of mind, heart, and soul because Jesus set us free! What a satisfaction, what a fullness of joy is ours when we have eaten the bread Christ has given to us and have drunk of the living waters! "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:35-51).

What a blessing it is to have fellowship with God through Christ! It is a wonderful privilege to be His sons, daughters, and heirs with Christ, our Saviour. Let us think of all Christ did for us, He who from the very beginning had His home in heaven and left that to be servant to us who are such lowly beings. He did all this so that we may become equal with Him! It makes us marvel at His tender mercies and His wonderful goodness to us. There was no goodness about us that we should merit such an inheritance.

The promise of the constant closeness of Jesus is indeed a blessing. We know that He will be with us in the person of His Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Surely the Holy Spirit is one of the most wonderful blessings God can give. His power can inspire deeper love in our hearts. He meets the believer's need in fellowship and in help as he goes through the world surrounded by infirmities and sins and perplexities.

God wondrously gave us His Word. He had His Holy Spirit reveal to men what they were to record. How wonderful it is that God's Word has been preserved through the centuries that we may have it in our possession! How blessed we are that we have the Bible printed in our language and that we are able to secure it, to read it, and to understand it! The contents of this Book reveal God's will for us. To read it and to live it will cause us to appreciate more fully what God wants us to do, in praying and giving (and perhaps in going), to make God's Word available to those for whom Christ gave His life.

Surely after all that God has done for us, we want to prove our love to Him. We can best show our love: (1) By loving obedience. "If ye love me, keep my commandments" (John 14:15). (2) By witnessing. Because we have found Christ, it is a joy to point others to the saving knowledge of the truth.

I Corinthians 13

An Interpretation

By Lorie C. Gooding

If I learn all the languages of men
and have communication with the angels,
my words are as empty as the ringing of bells,
as meaningless as the beating of drums,
if I have not love.

And if I learn prophecy,
and have insight into all the mysteries of knowledge,
and if my faith is complete
so that by it I can move a mountain,
all this is useless
if I have not love.

And if I give all my possessions to the unfortunate,
and if I endure torture for the sake of my principles,
it is done in the pride of self-righteousness,
and it is all worthless to me
if I have not love.

Love is always kind, and is never impatient.
Love is neither jealous nor proud.
Love is very gentle.
Love is not selfish nor intolerant.
Love does not grow angry and sin
because love is not happy in wrongdoing,
but is happy and content in doing right.
Love is very enduring, and is filled with faith and hope.
Love cannot fail.

Speech and knowledge shall pass away,
and prophesying shall have an end;
for all of our knowledge is imperfect,
and therefore our prophecies must be imperfect.

So when we have found perfection,
we will discard those things which are less than perfect,
as children, when they become mature,
discard their former immaturity.

And though we see, our vision is distorted,
and though we know, our knowledge is incomplete.
But when our love shall become perfect,
both our vision and our knowledge shall be perfect.

For love is the cornerstone of faith,
and faith is the pillar of hope,
And so throughout the ages, even forever,
these three remain, love and faith and hope;
but the foundation of all things is love.

Holmesville, Ohio.

A PRAYER

FOR THIS WEEK

Almighty God, our Father, we come to Thee knowing that Thou art a great and eternal God. We thank Thee that Thou hast extended Thy love and mercy to us, that we may be Thy children. Forgive our sins, our failure to honor Thee by all that we do.

We pray, our Father, that Thy Spirit may lead us into closer fellowship with Thee. By Thy Spirit reveal Thy will to us and grant us the grace and strength to do Thy will. May we thus be used to bring others into Thy family.

We pray especially for each young Christian who is attending a Bible school, seeking to learn more of Thee and Thy Word. Fill each one with a knowledge of Thy Word and help him to find his place of service to Thee.

We ask these things in the name of Christ, Thy Son. Amen.

—Lois Yoder.

"Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). (3) By service—doing good, sharing, giving, bearing one another's burdens.

We that are born again are set apart for the purpose of serving God. When we have become children of God and truly love Him because He first loved us, that loving nature within us goes out in love to our brother. The kindling of our compassions toward the need of our fellow man prompts us to bring relief to their sufferings and needs. It has been said—

Serving God keeps us busy and out of mischief.

Obeying God keeps us happy and helpful to others.

Living for God keeps us chaste in mind and clean in body.

Loving God looses us from the worldly snares and the devil's attractions.

"Men ought always to pray, and not to faint." Spiritual energy, strength, and power are maintained through this avenue. Prayer is as necessary to the Christian as breathing is to the physical body. Prayer is essential for carrying on God's work. When we pray for others, in some way or other powers and influences are brought to bear upon those for whom we pray that would not be brought if we did not pray. Through intercession we may reach the world—touch places and persons we have never seen. There are places where we never can go, but we can reach such places with our prayers, and God will send a blessing there because we have prayed. Perhaps there are souls lost because we have failed to pray for them. May we be more diligent in our prayer life. We are privileged people to be able to come before God.

Do we make burdens out of what should be blessings?

A New England man says that one night during the winter when the thermometer fell below zero, his wife said to the Swedish maid, "Elza, it is going to be very cold tonight; you'd better take a flatiron to bed with you."

"Yes, Ma'am," said Elza, with expressionless assent.

In the morning she was asked how she passed the night. With a sigh she replied, "Well, Ma'am, I got that iron 'most warm before morning."

Pray that we may appreciate more fully all the blessings we receive from God.

Pray that—We may know the joy of sharing the heavenly gift.

Pray that—God may show us in what ways we can use our lives for more effective service to Him.

Pray that—We may carry inspiration, cheer, and hopes so that those we meet will be encouraged to walk with Christ.

Pray for—Those that have refused to accept God's plan for salvation.

[We are sorry we lost the name and address of the author of this article.—Ed.]

God Blessed His Red Children

BY H. H. SMITH

James B. Finley was one of the ablest of the pioneer preachers. Born in 1781—the year that Cornwallis surrendered at Yorktown—he spent most of his ministry in Kentucky and Ohio, which was then the western frontier. For several years he was a missionary to the Wyandotte Indians. In the Preface to his book, *Life Among the Indians,* he says: "No living man, probably, has seen and known more of the Indians in the northwest than myself. During almost seventy years I have been among them—have been acquainted with their principal men, studied their history, character, and manner of life. . . . I have hunted and fished with them, have eaten and lodged in their wigwams, and been subjected to all their labors, excitements, perils, and privations of life among them."

Won by Kindness

Not all the Indians were hostile, in fact, some were quite friendly. Finley treated them kindly and received kindness from them in return. He thought there were no people on earth more capable of appreciating a friend, or kind treatment. "The man who expects to do anything with an Indian, must do it by kindness," says Finley. "Kindness works on their feelings and unstrings the fierce passions of the soul. . . . Friendship will never be forgotten. Kindness has often disarmed the savage and made him lay down his instruments of death, when the blow was ready to be struck."

"By Their Fruits . . ."

That a great work of grace was wrought among the Indians during those pioneer days is evidenced by the marked change in their lives. We have but to hear their testimony to see how God blessed His red children of the forest. Between-the-Logs, one of the converted chiefs, at a Quarterly Meeting, spoke as follows: "My dear brethren, I am happy that we who have been so long time apart (meaning the Indians and whites) are come together as brothers, at which our heavenly Father is well pleased. I have been a very wicked man, and have committed many great sins against the Good Spirit. I used to drink the white man's fire-water, which led me to many evils. But, thanks to the Great Spirit, I am yet alive, and He has opened my blind eyes to see these great crimes, by means of His ministers and the good Book, and has given me strength to forsake these sins and to turn away from them. I now feel peace in my heart toward God and all men. But I feel just like a little child beginning to walk. Sometimes I am very weak, and almost give up. Then I pray and my Great Father in heaven hears His poor child, and gives me a blessing, and then I feel strong and happy. I want you all to pray for me, that I may never any more fall, but always live happy and die happy,

(Continued on page 188)

PRAYER REQUESTS

(Requests for this column must be signed)

A PAX man in Germany writes: "PAX service is very challenging to me. I need strength and honesty with myself. Please pray for me and the other men here." Let us not fail them.

Pray for the conversion of a husband.

Pray for the annual meeting of the Mennonite Publication Board to be held March 9, 10, that divine direction and blessing may be upon the production and distribution of Christian literature.

Pray for Bro. and Sister Ralph Palmer as they distribute tracts in the cities of the Gulf states.

Pray for the program of the City Missions Round Table to be held at Canton, Ohio, on March 22-24.

Pray for the work of the meeting of the General Council of General Conference and its associated conferences on Nonconformity and Study of Church Organization and Administration to be held in Chicago, Ill., March 28-30.

OUR SCHOOLS

HESSTON COLLEGE NEWS

Hesston College has enlarged its high school correspondence curriculum to include General Agriculture, General Livestock Farming, Swine Management, Farm Tractors, Cartooning, Advertising, Practical Salesmanship, Typewriting, Advanced Typewriting, Elementary Shorthand, Bookkeeping, Commercial Law, English, Journalism, American History, Economics, Public Speaking, Homemaking, Beginning German, Beginning French, First-year Spanish, Latin, Algebra, Geometry, Business Arithmetic, Beginning Piano, Photography, Mechanical Drawing, Science, Biology, World Geography, World History, and Sociology. Dorothea M. Eigsti is Director of Correspondence at Hesston College.

Pres. Roy D. Roth recently announced the appointment of an Admissions Committee for the 1955-56 school year. They are Director of Public Relations, chairman; Dean of Instruction, and the Dean of Men.

Seventy ministers and deacons attended sessions of the 1955 Ministers' Week at Hesston College, Feb. 1-4. Fifteen wives of ordained men were also in attendance. Eleven states were represented by these ordained men and their wives.

GOSHEN COLLEGE

Bishop A. J. Metzler, Scottdale, Pa., moderator of Mennonite General Conference; Evangelist George R. Brunk, Denbigh, Va.; Milton Brackbill, minister of the Frazer congregation, Paoli, Pa., and Russel Krabill, pastor of the North Goshen Mennonite Church, Goshen, Ind., were guest speakers for the annual Christian Life Conference, Feb. 11-13.

The Holy Spirit in the Life of the Believer was the theme of the week-end meeting which began with John W. Miller, instructor in Old Testament, discussing "The Holy Spirit in the Old Testament" during the Friday chapel.

C. Norman Kraus, assistant professor of Bible, and Krabill spoke Friday evening on "The Significance of Pentecost" and "The Role of the Holy Spirit in Conversion." Saturday evening's topics, "The Spirit Versus the Flesh in the Believer" and "Conditions for Fullness of Holy Spirit Blessing," were presented by Metzler and Brunk. Harold S. Bender, dean of the Biblical Seminary, preached Sunday morning on "The Meaning and Nature of True Spirituality."

A panel directed by Moderator Roy Umble, professor of speech, discussed "How to Discover Spirit Guidance" Sunday afternoon. Discussion participants were Kathryn Aschliman, Anna Mae Charles, instructor in nursing, Willard Roth, Howard Charles, assistant professor of New Testament, and Metzler.

Sunday evening speakers were Brackbill, "The Holy Spirit in Triumphant Living" and Metzler, "The Holy Spirit and Christian Service."

Six students read Scripture for the sessions: Mary Alice Nofziger, Richard W. Yoder, John W. Martin, Kodwo Ankra, and Lester Graybill. The college choral groups furnished special music for the evening sessions.

Enrollment Drops Slightly

Full-time second semester enrollment stands at 584—a drop of 12 from semester one—with 171 students currently registered for part-time study. Eight bachelor's degrees were conferred at the conclusion of the first semester.

* * *

Work Drive proceeds totaling $4,402.33 have been turned in from 380 students, faculty and staff members with an average earning of $11.50, according to Wilbert Shenk, chairman of the Y Service Committee. Last year's drive netted $5,695.42. Returns from the '54-'55 Work Days, which were incorporated into winter vacation, are being used to redecorate and refurnish Administration Building classrooms.

* * *

Candlelighting Ceremony

Twenty-three sophomore nurses were presented the traditional light of the Christian nurse Feb. 8. Participation in the ceremony indicated that the student has satisfactorily completed preliminary study and is accepted for the nursing program.

"Co-workers and Lights" was the title of Dr. H. Clair Amstutz's address to the class of '57. He stated that as co-workers of God it is the work of those in the medical field to cure sometimes, to relieve pain often, and to comfort always.

New Testaments were presented to the class by Mrs. Ancel Whittle of the Gideons Auxiliary. Orpah Mosemann, director of the School of Nursing, gave each girl a light which was accepted as a symbol of dedication to the nursing profession.

After President Mininger's dedicatory prayer, the class repeated the Nurses' Pledge and sang together "O Jesus, I Have Promised."

Student nurses taking part in the services included: Elaine Bender, Ailsa Craig, Ont.; Willeane Beyler, Orrville, Ohio; Mary Jane Breneman, Willow Street, Pa.; Juanita Breneman, Moundridge, Kans.; Joyce Burkhart, Goshen, Ind.; Nadine Byler, Goshen, Ind.; Wilda Cender, Dewey, Ill.; Betty Lou Delegrange, Harlan, Ind.; Rita Frey, Kalona, Iowa; Eleanor Mast, Machias, N.Y.; Theodosia Hartzler, Goshen, Ind.; and Betty Hostetler, Harper, Kans.

Other participants were Anna Martin, East Earl, Pa.; Melba Schlatter, Spencerville, Ind.; Elizabeth Snyder, Alice, Texas; Donnabel Spicher, Kalona, Iowa; Jane Strauss, Nappanee, Ind.; Doris Stutzman, Goshen, Grace Weaver, Goshen, Phyllis Yoder, Goshen, Hazel Zehr, Roanoke, Ill.; Irene Zimmerly, Orrville, Ohio; and Irene Zook, St. Johns, Mich.

Twenty-nine ordained brethren representing congregations in Indiana, Ohio, Pennsylvania, Ontario, Michigan, Illinois, North Dakota, and Iowa, participated in part or all of the three-week School for Ministers sponsored by the Biblical Seminary, Feb. 1-18. John C. Wenger acted as director of the school.

In addition to **Milton G. Brackbill,** Paoli, Pa., who served as guest instructor, attendants included **Neil Beachy,** Beaver, Ohio; **LeRoy Bechler,** Saginaw, Mich.; **Fred S. Bontrager,** Goshen, Ind.; **Earley C. Bontrager,** Shipshewana, Ind.; and **Rudy Borntrager, Ft. Wayne,** Ind.

Also participating were **Vernon S. Gerig,** Wayland, Iowa; **David S. Graber,** Montgomery, Ind.; **Emanuel J. Hochstedler,** Kokomo, Ind.; **Verle Hoffman,** Elkhart, Ind.; **A. G. Horner,** Kokomo, Ind.; **John W. Horner,** Greentown, Ind.; **Daniel Johns,** Conneaut Lake, Pa.; **Abram Kaufman,** Plain City, Ohio; **Louis D. Kauffman,** Middlebury, Ind.; **G. Maurice Long,** Osceola, Ind.; **Cleo A. Mann,** Indianapolis, Ind.; and **Lester L. Mann,** Goshen, Ind.

Other men attending were **Vernon U. Miller,** Goshen, Ind.; **David Schwartzentruber,** Tavistock, Ont.; Tobias Slaubaugh, Montgomery, Ind.; **T. E. Schrock,** Clarksville, Mich.; **Clayton Sommers,** Kokomo, Ind.; **Ralph Stahly,** Wakarusa, Ind.; **Abraham J. Stoll,** Wheatland, N. Dak.; **Raymond Swartz,** Mt. Morris, Mich.; **Paul A. Wittrig,** Imlay City, Mich.; **Henry Yantzi,** Shakespeare, Ont.; and **Ezra B. Yordy,** Eureka, Ill.

TO BE NEAR TO GOD (Continued)

Saturday, March 5

Read Col. 3:12-17.

"O Almighty God, give to Thy servant a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and constant heart, that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous, and easy to be entreated; let me never fall into a peevish or contentious spirit, but follow peace with all men; offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or accident, no employment or weariness, make me angry or ungentle and discontented, or unthankful, or uneasy to them that minister to me; but in all things make me like unto the holy Jesus. Amen."—Jeremy Taylor (1613-67).

Sing "Dear Lord and Father of Mankind."

Selected by Mary Royer.

Worldover Press, in reporting pacifist sentiment in West Germany, says that as rearmament nears the young men who will be most affected by it are strongly against it. After a public debate between a government official and a pacifist leader, 20 out of 22 youth speakers opposed rearmament, and a resolution against it was supported by 90 per cent of those present. Most West German families have relatives in East Germany, and the prospect of a war between cousins is most unpalatable.

CHURCH HISTORY

History of the Mount Joy and Kraybill Mennonite Congregations

BY RICHARD KRALL

The history of the Mount Joy and Kraybill congregations is a very interesting one. It is said by Ira Landis that the records of the Kraybill congregation are more complete than the records of most congregations in the Lancaster area.

Not too much is known of worship in this area before 1790. It is known that the people worshiped in homes and that the ministers rode from place to place to preach much in the fashion of a circuit rider. Their worship was probably much like that of the Amish today.

In 1810 Peter Kraybill donated a plot of land five by fifteen rods, consisting of sixty-seven perches, to the "Old Mennonite congregation of Donegal" to be used to erect a meetinghouse thereon. This plot of land is located about four miles southwest of Mount Joy.

In the summer of 1812, a long meetinghouse was erected on stone foundations. The church, thirty by thirty-two feet, had no cellar. Soon afterward it was weather boarded. It had only one door for an entrance. It was in the rear of the building and directly in front of it at the front of the building was a fireplace, which was used to heat the building. In the middle stood a long table—the singers' table. (The minister used to line a hymn—that is, he would read a line or perhaps two and then the congregation would sing what he had read. About ten or twelve singers seated around this table were responsible for leading the singing. The singers' table in the first Kraybill Church is still in use in the women's anteroom of the Mount Joy Church and is still in good condition.) Benches for the congregation were on each side of the singers' table. The walls of this first church were lined with oak pegs upon which the members hung their coats, hats, and bonnets. The cost of this church was $569.48.

In 1840, the church was considered too small and a frame addition, twelve feet in length, was added to it. This addition contained two anterooms, one for the women and one for the men. The anterooms were also used for counsel meetings. This structure had a door to each anteroom from the outside and one in each anteroom for entrance to the audience room. At this time the fireplace was removed and two stoves, one in the women's anteroom and one in the audience room, were used to heat the building. A preacher's bench was placed where the fireplace had been and the singers' table was moved forward toward the preacher's bench. The preacher stood at the end of the table to preach.

Still the church was too small and in 1869, the congregation decided to tear down the old church and erect a new church. This church was built of brick and was forty by sixty-nine feet. It had no cellar. This church was divided into two portions, the anterooms and the audience room. At the front there was a double door with a hall through the center. From this hall a door led into each anteroom. A door led from each anteroom into the audience room. There were two additional doors for entrance to the audience room. One was located at the back of the church and the other was on the east side, which was the women's side. The preacher's bench was placed on a one-step platform, nine inches high. The building cost $3,132.83.

In prayer it is better to have a heart without words than to have words without a heart.—John Bunyan.

Again the congregation decided the building was too small, but this time the members were undecided on what to do about it. Many wanted to tear down the present church and build a new one. There was considerable opposition to this, however. Some thought it was foolish to tear down a perfectly good house. They thought that a new one should be erected along the Harrisburg Pike between Mount Joy and Florin and thus have two congregations. Also the cost of building was thought to be too high. Finally at a congregational meeting the members volunteered to clean the mortar from the old bricks and help in the construction. Many other ways were though of to economize. At the same meeting the brethren, heeding the counsel of their minister, Ephraim Nissley, decided to tear down the old church and construct a larger one.

The old church was removed in the summer of 1898 and a new one was built, forty feet west of the former's foundation. This structure was fifty-four feet wide and eighty feet long. It had a basement under the whole of it. The church was opened Aug. 28, 1898. This structure cost $4,500.00.

Just ten years later, the congregation decided to build a church in Mount Joy for members of Kraybills and other Mennonite congregations who had moved into the borough. This edifice was erected during summer of 1908. It was built, of bricks, was fifty-four feet wide by eighty-eight feet long, and had a well-lighted basement for special occasions. The first service was held Saturday afternoon, Feb. 13, 1909.

This congregation continued working together with the Kraybill congregation by having joint services alternately at each house every two weeks.

In 1918 and 1919 the first two Sunday-school rooms were built in the basement of the Mount Joy Church. In 1930, four more rooms for Sunday-school purposes were built along the right side. In 1938, a fire broke out in the basement of the church and did extensive damage in the basement but did not damage the upstairs. However, the whole church had to be cleaned and repainted as a result of the fire. Work began on the basement Apr. 5, 1938, and the carpenter work was finished June 4 of the same year. After this the church had to be cleaned and painted. A new heating system was also installed at this time. The cost of the repairs, including the new heating system, was between five and six thousand dollars. During these repairs all services were held at the Kraybill Church.

Although few realized it, the fate of the Kraybill Church began to take a new turn in the spring of 1947. On Apr. 1 of that year, Henry Lutz, bishop of the district, called a meeting at his home to discuss the possibility of having a Christian day school in the locality. The first building considered was an unused, one-room schoolhouse, about two miles southwest of Mount Joy. The committee couldn't come to terms with the owners concerning a price and on Mar. 22, 1948, Bishop Lutz suggested that the committee forget this plan and consider using the Kraybill Church as a school. Counsel was taken of the two congregations and it was agreed to merge them and turn the Kraybill Church into a schoolhouse. The last regular meeting held in the Kraybill Church was on the morning of Oct. 31, 1948. That afternoon a closing service for the church was held there.

The interior of the structure was then changed completely and the exterior to a much less degree. The Kraybill Church building is now an up-to-date school. It has accommodations for eight grades of elementary school and two years of high school. During the school year of 1949-50, the first year of school there, the enrollment was forty-two; twenty-eight students in the grades and fourteen in high school. The following year the enrollment almost doubled. The enrollment for the school year 1952-53 was eighty-six, fifty-seven in the grades and twenty-nine in high school. The high school has a working agreement with Lancaster Mennonite School. The school is called Kraybill's Mennonite School.

After the Kraybill building was closed as a church, the two congregations merged and became the Mount Joy Mennonite congregation. In the early summer of 1952, a small addition was made

(Continued on page 189)

FAMILY CIRCLE

Family Worship

BY JOHN C. WENGER

Family Worship Materials

One of the most wholesome means of Christian nurture is family worship. Once each day the Christian family ought to gather together for worship in the home. The father should take charge of this service. If the children are small he will begin by reading from *Marian's Book of Bible Stories.* After that has been read through, one small chapter each day, he will perhaps make use of the *Child's Story Bible* by Catherine F. Vos. The children will by this time be old enough for *Egermeier's Bible Story Book.* Finally comes the biggest one of them all, and the most complete perhaps, *Hurlbut's Story of the Bible.* It will be time to use daily *The Bible in Basic Speech.* This version translates the Bible using only 1,000 words instead of the 6,000 words of the King James Version. If the children are still too young to understand an ordinary version of the Bible perhaps one could go back and read a story of the Bible again. In any case, the next Bible to read is *The Revised Standard Version* with its beautiful style and its unusual clarity. This can then be followed by the old standard *King James Version. A family altar in every home!*

Let's Sing Together

After the reading from God's Word—regardless of what form it is in—there will be a time of singing. It is not necessary to sing parts if the children are too small. In fact, it will help them to sing melody with them. Again our Publishing House comes to our side with a real help at this point: *Selections from the Church Hymnal,* a collection of 130 splendid hymns. (And the book costs only 25¢ apiece!)

Now We Pray

Following a happy time of singing the praises of our Lord and Saviour, father or mother looks in the *Daily Prayer Guide* (distributed by the local sewing circle annually) to see what the church is suggesting that we support in prayer that day. Perhaps it is the Lima, Ohio, mission today. Opportunity is given for any special request that any member of the family may wish to make. Perhaps the parents will have given thought in advance to a special petition that each child might be asked to make. The tiniest children can well pray brief memorized prayers. Father or mother or both will close the prayer period. Sometimes the group will kneel, sometimes not. Sometimes only one member will pray, sometimes all. On special occasion the family may wish mostly to sing, rather than read much. And so on. We must beware of monotony.

From time to time, perhaps between reading different stories of the Bible, the family will work on memorizing choice verses and sections of the Bible. A helpful and economical booklet here is J. B. Smith: 1,000 *Best Bible Verses.* They are printed in a form which makes memorizing easier.

Private Devotions

Do you know that the Bible can be read through in 60 hours, or 120 half-hours, or 250 periods of 15 minutes? Why not try it. The Bible can be read through in less than a year by reading three chapters daily, and five on Sundays.—The Olive Visitor. Goshen, Indiana.

A Letter on a Lesson

Dear Elaine:

It surely had been a shock! I had been so very sure that Sister —— had deep-seated convictions about long hair, and that at her age would surely never recant. In conversation with her pastor husband, he had spoken his conviction on the same, and somehow it had not seemed possible that she should change her mind now. But there was the evidence. Her hair was short. And it had broken my heart. I was weeping, and praying, and fighting an inner rebellion to the action, and trying to love and understand, all in one stream of confused thinking.

You remember how it all happened. You were home from school. We had gone to town, and had stopped in at the restaurant for a sandwich. That was where we saw Sister ——. You had glanced across the table to me, and I had met your troubled, questioning eyes with the same type of glance. When we got home we had read I Cor. 11 for our evening devotion and prayed for her, and for ourselves.

Since then I have prayed often about it, and twice I had made up my mind to call on Sister —— and ask "why?" in a Christian manner, considering myself, lest I also be tempted. But I was afraid she might not understand my motive and think I was critical; so I never went.

That was almost six months ago, or longer, I'm not sure. Last week we attended their revivals, and as we left, I invited Bro. and Sister —— and the evangelist and his wife to dinner. Well, today they came.

Yesterday, while I was mentally shaping my menu and plans for their visit, this whole event retraced itself, and I had wondered if the course of conversation would bring out the answer to my "Why?" So I breathed a commitment of the whole matter to the heavenly Father, asking that His will be done.

Well, today while we were chatting around the table, after dessert, Sister —— mentioned her operation.

"Operation?" That was news to us.

"Oh, yes," she said, "that was when I lost my hair."

"It was?" I thought. "You didn't cut it just because you wanted to?"

I listened intensely. "Oh, you didn't cut it? The doctor had ordered the nurse to do it. What? You had a serious head operation that had almost cost you your life? You have been embarrassed many times because of your short hair? Your children are sorry it is cut? What was that? It's almost long enough to roll the ends up now? You aren't going to keep it cut? So you haven't changed your mind, nor lost your conviction in I Cor. 11? It still means what it says?

"Oh, praise the Lord! Thank God!" I sighed within myself. And when she was through I said, "Now, Sister ——, I must tell you something." And I related to her how I had felt. She cried. And I cried. They were tears of joy! For in this world with its trend to disregard and disobey this portion of God's Word, there were still those who held dear the value of Paul's teaching that a woman's hair, worn long, was her glory, and God's order.

But, listen, Elaine, another lesson I have learned, that I must never, never, be critical of the actions of another, for perhaps the unpreventable has taken place.

Mother.

THE CONVENIENT SEASON

According to statistics gathered by the National Evangelistic Association, nineteen-twentieths of those who ever get converted do so before they reach the age of twenty-five.

If you have reached this age, you have one chance in 10,000 of getting saved. After reaching thirty-five, one chance in 50,000. After forty-five, one in 200,000. After fifty-five, one in 300,000. After sixty-five, one in 500,000. After seventy-five, one in 700,000.

Whatever your age, now is the easiest, most convenient time you will ever have to find the Lord.—Selected.

EXPRESSIONS OF APPRECIATION

We wish to thank all who have so kindly remembered us during our recent observance of our parents' seventy-fifth wedding anniversary. The appropriate special programs for our morning and evening services were sponsored by our pastor and local church group.

The sisters assumed responsibility for the reception of guests at our house, especially "open house" Sunday afternoon.

We have not been able to acknowledge personally all the congratulations received. We hereby express our appreciation to all readers of the GOSPEL HERALD who may have in any way helped to make this occasion a joyous one.—The John P. Oyer Family.

TO BE NEAR TO GOD

Sunday, February 27

Read Eph. 3:1-13. (The Scripture selections this week include the daily readings for the Sunday-school lessons.)

Dallman says that Andrew "sought his brother and taught his brother and brought his brother. . . . Every Christian is a member of the St. Andrew's Society—to bring his brother to Jesus."

"A brother's heart had Andrew. Joy beyond
All joy to him the promised Christ to find.
But heavenly joy may not to duty blind;
He cannot rest, his bliss is incomplete,
Till Simon sits with him at Jesus' feet—
His brother then by more than natural bond."

—G. T. Coster.

Prayer and Hymn, "I Am Praying for You."

Monday, February 28

Read Luke 5:1-11 and John 13:34-38.

When Peter, "the world's most famous fisherman," was called by Jesus to be a fisher of men, Jesus performed a miracle which has strengthened the faith of many a Christian worker in later days to "launch out into the deep and let down his net for a draught" "at His word." Faith and obedience were two lessons Peter needed to learn. The results were so amazing that Peter was left humbled and aware of his sinfulness in Jesus' presence. When we too see the Lord in His holiness and might, we see ourselves in all our weakness—but He sees in us fishers of men whom He can use if we "trust and obey."

"Once from His boat He taught the curious throng,
Then bade me let down nets into the sea.
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat,
And His the skill,
And His the catch,
And His my will."

—Jos. Richards.

Prayer and first stanza of "Trust and Obey."

Tuesday, March 1

Read I John 2:1-17.

"One can only be grateful for the patience of Jesus with us all as well as the wonder of His mercy and grace in putting us into the ministry, as Paul, the greatest of all ministers of Christ, felt to the very end. I Tim. 1:12-17. It is all of God and for God's glory. II Cor. 4:7. So the outcome with the versatile and volatile Simon, when he does become a **Petros,** is not so much to his credit as it is proof of the power of Jesus to make a mighty engine of power out of frail material. It will pay us all to watch the steps of Simon and the dealings of Jesus with him after this noble prophecy of his future." — From "Epochs in the Life of Simon Peter," by A. T. Robertson.

Prayer and Hymn "Just as I Am."

Wednesday, March 2

Read Eph. 2:11-22.

"Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." J. Parker in commenting on this Scripture says: "This must have been a most instructive experience to John. (See Luke 9:52-56.) The apostle who would have prayed for destructive fire is himself sent down to Samaria to invoke the falling of another flame that burns but does not consume! We cannot tell what we may yet do in life. Amongst our old enmities we may yet find our sweetest friendships. Do not seek to destroy any man, however much he may reject you or misunderstand you. A time may come when you render him the service of prayer."

* * *

"The church wants no other means of increase than those by which it was founded—(1) the fire of the Holy Ghost, and (2) the testimony of anointed witness in sound speech that cannot be gainsaid, testifying to Jesus the Saviour, that He is the Christ of Israel, and the Lord of all."—D. Fraser.

Prayer and Hymn "The Church's One Foundation."

Thursday, March 3

Read I Thess. 3:6-13.

"Grant unto us, Almighty God, of Thy good Spirit, that quiet heart, and that patient lowliness to which Thy comforting Spirit comes; that we, being humble toward Thee, and loving toward one another, may have our hearts prepared for that peace of Thine which passeth understanding; which, if we have, the storms of life can hurt us but little, and the cares of life vex us not at all; in presence of which death shall lose its sting, and the grave its terror; and we, in calm joy, walk all the days of our appointed time, until our great change shall come—Amen."

—George Dawson.

Sing the four stanzas of "I Owe the Lord a Morning Song."

Friday, March 4

Read I John 4:4-11.

"O God of love, who hast given a new commandment, through Thine only-begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wondering, and gavest Thy beloved Son for our life and salvation; we pray Thee, Lord, give to us Thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren. Amen." —Coptic Liturgy of St. Cyril.

Sing "Come, We That Love the Lord."

(Continued on page 176)

The Fellowship of Christian Love

Sunday School Lesson for March 6

(Acts 2:42-47; Eph. 2:11-22; 3:14-19; Col. 3:12-17; I Thess. 3:11-13; I John 4:7-11)

In today's lesson we have a picture of the Christian Church. Paint it as beautifully as you can (it is a grand sight), so that your pupils may desire this ideal, may promote it, and strive to achieve it.

This is the third lesson on the church. Let your pupils tell of their beliefs concerning the church.

On the morning of Pentecost Day there were 120 believers and by night 3,000 more had accepted Christ by faith in Him for their salvation. Imagine this number of newborn souls in one city, and that a Jewish stronghold. They were in the midst of those who killed Jesus. Perhaps the 3,000 included "wicked hands" that had crucified and slain Jesus of Nazareth. Peter's sermon had pricked many in their hearts. Already the disciples were doing greater things through Jesus' Spirit than Jesus did when here.

Now see this beautiful fellowship of saints, in all of whom Christ was abiding. They **continued** in. . . . Certainly one sermon did not fully indoctrinate these believers. And they were not saved by baptism. They needed much feeding from milk to meat. No doubt the persecution of the unbelieving Jews was fierce from the first. But these members of the church and their leaders gave themselves "steadfastly" to understand the doctrine of Jesus Christ. True doctrine is at the foundation of the church.

But this church was more than a school of learners. "They continued steadfastly in . . . fellowship" and "in breaking of bread" and "in prayers." Here was a community of lovers of Christ and therefore lovers of one another. Here was a community of feeling. They worshiped together in the homes of the Jerusalem Christians and in the temple. They were in "one accord." Their one purpose was to praise God for their great deliverance and help others to be delivered. Gladness was evident.

God demonstrated His presence and power and love by many wonders and signs done by the apostles. This was a great privilege granted to the apostles in the beginning of the church.

The fellowship of love led the believers to identify themselves with the needs and sufferings of their brethren and they voluntarily had all their possessions in common. This was not a compulsory "collective property" but a sharing caused by the bond of love. In the church we are "every one members one of another" because we are one body in Christ. What a fellowship divine!

The apostle Paul urged his newly converted Christians, and urges us, to strive for that humility of mind which would make one kind to all men in the church and out of it. This is the Christian's opportunity to attract men to Christ. How can we achieve this "bond of perfectness"? Put on mercy, forbear, forgive, let the peace of God rule, be thankful, be wise through the Word of Christ, admonish one another, and sing and pray together. This blessed fellowship needs promotion.

Any one member who finds himself out of fellowship with the saints of God can be restored through the love of God in his heart. It is possible for the bond to be perfect.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ben Detweiler was ordained to the office of deacon in the Mt. Pisgah congregation near Leonard, Mo., on Monday night, Feb. 7. The services were in charge of Bro Daniel Kauffman, assisted by the brethren Alva Swartzendruber and Nelson E. Kauffman.

Bro. Jay M. Bechtold, R. 1, Elizabethtown, Pa., was ordained as minister for the Goods Mennonite Church on Feb. 9.

A Mennonite Disaster Service Conference for Indiana, Michigan, Ohio, and Illinois was held at Goshen College, Monday, Feb. 14.

Youth and Nonconformity, by John C. Wenger, a study course and companion volume to **Youth and Nonresistance,** by Stanley C. Shenk, is available. Youth Sunday-school classes or other study groups may desire to begin this thirteen-lesson study in the April-June quarter. The course is recommended, however, for the July-September quarter as background studies for the simultaneous Nonconformity Conferences throughout the church, Sept. 17, 18, 1955. **Youth and Nonconformity** may be ordered from the Mennonite Publishing House, 30¢ each or 25¢ in quantities of five or more.

Mary Swartzentruber, Salisbury, Pa., a member of the Springs Mennonite Church, has returned to MCC headquarters, Akron, Pa., for a several-month period of service. She is a member of the housekeeping staff on which she served for several months in late 1954.

Bro. John Miller, instructor in Old Testament at Goshen College Biblical Seminary, is conducting a series of four Sunday evening messages at the Prairie St. Mennonite Church, Elkhart, Ind., on "The Suffering Servant Songs" from Isaiah.

Bro. Joseph Smith, 83 years of age, was received into church fellowship by baptism at the Elizabethtown Mennonite Church on Feb. 6.

Sixteen Gospel teams were sent out from the Conservative Mennonite Bible School over the week end of Feb. 6, rendering programs at 26 different churches and missions as follows: Ky.: Bowling Creek, Gays Creek; Mich.: Flint, Mt. Morris, Fairhaven, Vassar; N.Y.: Alden, Williamsville; Pa.: Crenshaw; Ind.: Austin; Ohio: Plain City, Mt. Gilead, Bluecreek, Seaman, Youngstown, Middlefield, Akron, Hartville, Coshocton, Maysville, Martins Creek, Walnut Creek, Ragersville, East Union, Maple Grove, and Pleasant View. Each team consisted of 6 students. Total enrollment of the school is 171.

The John Friesen family, on furlough from India, gave the entire evening program at the East Goshen Mennonite Church on Feb. 6.

A Youth Meeting was held at the Doylestown Mennonite Church, Feb. 19, with Raymond Kramer, Meadville, Pa., as guest speaker. The Girls' Chorus under the direction of Hiram Hershey also had a part on the program.

The Church: Its Purpose, Life, and Mission is the subject to be discussed at the next 13 Wednesday evenings at the Kaufman Church, Hollsopple, Pa. Lessons in Christian Doctrine, III, by Edward Yoder is the text, and the teaching duties are divided among the ministers and laymen.

Nelson Yoder, Davidsville, Pa., has completed his two years of alternative service at MCC headquarters, Akron, Pa., where he served as secretary in the Peace Section office. He has been succeeded by Elizabeth Penner, Inman, Kans., who worked in the General Conference Mennonite headquarters office in Newton, Kans., before coming to Akron.

Wm. Nagenda, an Anglican from Uganda, and a friend of our missionaries in East Africa, came to this country to attend the Fourth International Student Missionary Convention at Urbana, Ill., just before Christmas. After filling appointments at Scottdale on Feb. 13, and speaking at the Publishing House on Feb. 14, he spoke at Rockville, near Belleville, Pa., on Feb. 15.

Two persons were baptized in the Somerset County, Pa., jail by Bro. Roy Otto.

Speakers at the annual Christian Workers' Normal held at the Johnstown Bible School, Feb. 9, 10, were Harry Y. Shetler, John E. Gingrich, Urie A. Bender, C. F. Yake, Clayton Hartzler, LeRoy Zook, Sanford G. Shetler, E. C. Bender, and Charles Shetler. Eugene Herr served as moderator.

Bro. Ford Berg and a group of workers from the Zion Church, Beckersville, Pa., gave programs at the Palo Alto Chapel, Pottsville, Pa., Schuylkill Co., Old People's Home, and County Prison, on Feb. 6.

Bro. Paul Roth gave the commencement address for Johnstown Bible School on Feb. 10. There were 3 graduates.

Sister Minnie Graber, president of the WMSA, will speak in the World Day of Prayer Meeting in Johnstown, Pa., on Feb. 25.

Bro. Erie Sauder, Archbold, Ohio, treasurer of the Ohio Mennonite Mission Board, spoke to the Men's Fellowship at Wooster, Ohio, on Feb. 18.

Eleven persons were received into fellowship of the Leo congregation, Leo, Ind., on Feb. 6, nine by baptism and two by letter.

The Neffsville, Pa., congregation has purchased a plot of ground on the southern edge of Neffsville, on Route 501, 3 miles north of Lancaster, and is planning to begin the construction of a substantial brick church building about June 1. The congregation solicits the prayers and interests of fellow Christians.

A group of young people from the Gladstone Mission, Cleveland, Ohio, gave a program at the Sharon Church, Plain City, Ohio, on Feb. 12. There were songs by the Crusaders for Christ quartet and a talk by Bro. Alexander Lark.

Bro. Marner Miller, Goshen, Ind., spoke on the work of the Mennonite Service Organization at Pigeon, Mich., on Feb. 6.

A survey has been conducted at Ann Arbor, Mich., where a number of our I-W families are located, with a view to the possible development of a center or a church there.

Bro. Abner Stoltzfus spoke at the monthly Jewish meeting at Vine Street, Lancaster, Pa., on Feb. 7, concerning his recent trip to Israel.

Bro. William McGrath, who has served most of the past year as a licensed pastor of the Salem Church, New Paris, Ind., is now attending school at Eastern Mennonite College, Harrisonburg, Va.

Speakers at the Christian Life Conference, Goshen College, Feb. 11-13, were Russell Krabill, Norman Kraus, A. J. Metzler, George R. Brunk, and H. S. Bender.

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Calendar

Annual Ministers' Bible Study and Fellowship meeting of Conservative Mennonite Conference at Cuba congregation, Grabill, Ind., Feb. 15-25.
District Mission Board Conference, Shickley, Nebr., Feb. 22, 23.
Annual midwinter Ministers' Meeting of Iowa-Nebraska Conference, Shickley, Nebr., Feb. 24, 25.
Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

An anniversary and dedication service is being planned by the Board of Directors of the Hope Rescue Mission, South Bend, Ind., Feb. 25-27. The dedication service for the additional quarters at 530 S. Michigan will be held at 7:30 p.m., Feb. 25, at the Grace Methodist Church, 760 S. Michigan, just two blocks south of the Mission. Open House at the Mission is planned for Saturday afternoon and evening, Feb. 26, including a buffet supper followed by a service at 8:00 p.m. The anniversary service will be held at 2:30 p.m. on Sunday, Feb. 27, at the Grace Methodist Church. Clifford Hartzell, Philadelphia, Pa., President of the International Union of Gospel Missions, will be the main speaker on Friday evening and Sunday afternoon, giving his testimony at the Sunday afternoon meeting of how God saved him from Skid Row.

Bro. and Sister John Friesen and family, missionaries on furlough from India, will be leaving New York on March 8 on the S.S. **United States** to return to India via England.

Bro. and Sister Floyd Sieber, missionaries on furlough from Argentina, will be returning to the field early in March, leaving New York on March 10 on the S.S. **Brazil** of the Argentine State Lines.

Bro. Lawrence Brunk, missionary on furlough from Argentina, will be giving an illustrated message to the Young Married People's Fellowship of the Central, Salem, and Pike Mennonite Churches, Elida, Ohio, on Tuesday evening, March 1.

A women's retreat for evangelists' wives and Bible women was held in the Bihar, India, area, Feb. 14-18, with an emphasis on fellowship. The Bible study centered on I John.

Thank God that a new place for worship has been found in Coamo, Puerto Rico. The first service was held on Jan. 14. Pray that the Lord will work mightily in the hearts of the people in this section of the city.

Bro. Rohrer Eshleman, missionary doctor under the Eastern Board at Nazareth, Ethiopia, and Sister Mabel Horst, missionary nurse, also serving under the Eastern Board in Ethiopia, were married on Feb. 2 at the Nazareth mission home. Bro. Clayton Keener performed the ceremony. The Eshlemans went to Eritrea to the SIM Mission Home to spend a few weeks before resuming their service at the Nazareth Hospital.

Pray for Livia Sanchez, Coamo, Puerto Rico, a 16-year-old girl, who accepted Christ in Sunday school on Jan. 30. She is the first one to take this step in the new community where services are now held.

Bro. Gerald Studer, Smithville, Ohio, served as special speaker for the district missionary meeting held at the Cressman Mennonite Church, Breslau, Ont., on Sunday afternoon and evening, Feb. 13. The afternoon emphasis was on voluntary service with Sister Dorothy Swartzentruber, former MCC relief worker in Europe, appearing on the program with Bro. Studer and speaking on "Experiences in Voluntary Service."

Bro. John Lehman, La Plata, Puerto Rico, spent Feb. 12-16 at the Elkhart headquarters on administrative matters concerning the mission-service program in Puerto Rico. Bro. Lehman attended the meeting of the Association of Mennonite Hospitals and Homes in Chicago on Feb. 9, 10.

The Argentine Mennonite Conference at its recent meeting voted to strive for a 25 per cent increase in membership during the coming year. Total membership at the end of 1954 was 648. The second aim of the conference during the coming year is to send at least one student from each congregation to the Bragado Bible School.

An activity class for preschool-age children is held each Wednesday forenoon in Coamo, Puerto Rico. These include mostly children of believers. Pray that the Lord may guide as other Bible study classes are being planned for each age group—school-age children, intermediates, and young people. Pray also for Sister Gladys Widmer, the local missionary serving there.

Our Bihar, India, missionaries request the prayers of the brotherhood as they attempt to establish a self-governing, self-supporting, and self-propagating church.

Your Treasurer Reports

Based on district mission board reports received during January and the first part of February plus contributions which have been sent direct to the General Board office during the past several months, I would like to give a preliminary report of the response given by the church from the **Missions Week** program. We have found it difficult to clearly allocate all contributions received since they were not all designated as contributions given in connection with the **Missions Week** appeal. However, an attempt has been made to pick out all contributions which seem to be a response to this appeal covering both contributions sent direct to the Elkhart office and those which were sent through the district treasurers' offices. It can be recognized that figures which we have accumulated may not be completely accurate nor inclusive. However, I believe that we do have together a report which gives some idea of the response given across the church.

As of February 12, total contributions amounting to $191,716.10 have been received. In addition to this amount we have information regarding contributions amounting to at least $15,000.00 which have not yet been transferred to the Elkhart office. Adding these funds to the above total, it would seem that the total contributions will amount to at least $207,000.00. On the basis of experience, I would anticipate that there are yet other contributions which have not yet been received that will come to the Elkhart office as a result of the **Missions Week** program. We also have received a number of pledges indicating intention of contributing at some future date. Although it would be very difficult to project a total result at this time, I would anticipate that we might yet reach a total contribution of $225,000.00 from the **Missions Week** program.

From the above figures it would appear that the per member contribution will amount to about $5.00. This is a bit lower than the total goal which had been set, but represents a very substantial and fine response to this appeal. We will continue to accumulate statistics during the next month or so and at some point will attempt to get a more accurate report regarding this program.

I should also like to report that on the basis of contributions received from the **Missions Week** program plus large year-end contributions which were not specifically designated as a part of this program, the total contributions to the Mission Board have been sufficient to meet all disbursements to date. As of January 31 the financial statement of the Board indicates that all outstanding deficit accounts can be met and there is an approximate credit of $70,000.00 remaining in the General Mission Fund. We want to take this opportunity to express our sincere gratitude for this fine response to the needs of the General Mission Board. With continuing contributions during the rest of the year we should be able to close this year's activities without further financial difficulty.

It should be pointed out, however, that the above information applies only to the mission funds and does not reflect the present situation of the relief and service program. As reported previously, the relief and service funds continue to show an operating deficit and additional and continual contributions will be needed for the relief and service program if current budgets and program are to be continued.

In closing this report, I would again like to express our sincere appreciation to each one who has responded to recent financial appeals, and we are grateful that we can continue with the mission program with confidence that the financial needs will be met by the church. We also ask your continued prayer support that each missionary and each one responsible for administrative tasks may be given the wisdom and understanding which is needed to efficiently and effectively administer the mission work being carried on through the General Mission Board.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

CRUMBLING WALLS

BY FANNIE MILLER

Walls, high walls, surround our Moslem sisters. They have been kept in ignorance and seclusion for many generations and accept this as their inescapable fate.

Moslem womanhood endures much physical suffering because of child marriages and because of the unrestrained power of the men of the family to beat and abuse. In all this the woman is powerless to escape or plead her cause.

Mentally she has a sense of inferiority and degradation because of her ignorance. The Koran allows a morally easy-going religion in which a man can have four wives plus slave concubines and is free to divorce any of these at his will. A man may admire and marry a beautiful young girl, but in her heart she always has to fear that later she may become less attractive, and he will divorce her. What can she do if her husband sends her away? She cannot read. She has no profession. Thus she gives absolute obedience to her husband in return for a place to live. He is the master, she is a slave.

Neither can she find comfort in God whose injustice she unconsciously resents. To her He is a hard master who doesn't love her, but has given her a very low state in life.

Although the women still are the ones who carry the water from the wells, milk the cows or goats, and even build the tiny huts, yet the walls are becoming weak. They are beginning to crumble!

Very few Somali women wear the veil or are in seclusion. They are emerging from an animal existence into individuals who are seeking education, working toward professions, and who want to have better homes, be better dressed, and know better hygiene. Shall we allow them to obtain their knowledge through ungodly sources? This is a real challenge to godly women to come and help the Moslem women.

As I am sitting at my desk thinking about the beginnings of our classes for the women, my thoughts go back several months to the time when they came begging to have English classes, too. Because of government regulations, we are allowed only ten in each class, but this gives one more opportunity to gain their personal confidence. In light of the new freedom dawning for these girls and women I am deeply challenged to direct them to the One who can make them "free indeed."

"If the Son therefore shall make you free, ye shall be free indeed," Jesus said.

A gentle knock at my office window, Somali talking and laughing bring my thoughts back to the swiftly passing time. It is only a quarter to six, but the girls are beginning to arrive. As I unhook the screen door, several girls greet me with "Good afternoon, Teacher," "Ma nabad ba?" "Iis ka waran?" (Is it peace? How are you?) Soon the benches are filled with the ten lively girls, and the room is filled with chattering and laughing. I proceed with the roll call, "Halema, Kahabo, Khadijia, Sa'adeea, Mariam," et cetera. Then I say, "Let us pray to God." They bow their heads with a few giggles; after all, what a strange way to pray! No special procedures to follow! Simply talking to God as to a friend! They do not understand Him as a loving Father, but as one to be feared.

It is easy to see that they are much more ignorant of Islamic practices and stories than the men are. Since they do not attend services at the mosques, they learn only basic essentials of their religion in their homes. However, knowing nothing else, they hold strongly to these.



Somalia girls who attend English classes conducted by the missionaries.

My one class of girls consists of mostly teen-agers, and only three are married. Their parents are of a better class of Somalis and want them to become educated before getting married, which accounts for the unmarried girls above the ages of thirteen and fifteen.

In this class the girls have a good grammatical background, having studied in Italian schools. They're very alert and learn very quickly. After three months of study, they are able to do some reading in my **Standard Bible Story Readers** and love to have me tell them Old Testament stories, after which they ask questions. To explain these stories I must use very simple language because of their limited English and my limited Somali vocabulary. Sometimes we use children's Sunday-school papers with good character-building stories to supplement the regular lessons.

These girls seem to realize to some extent their ignorance not only in secular matters, but also in spiritual things. They have high dreams for the future, not wanting to live as their parents lived. When I tell them that it is possible to raise all their children instead of only two or three out of ten, they say with wonder in their eyes, "That's what we want!" They are an aggressive group of girls who will set standards and be leaders among Somali women. Pray for them and for me in gaining their confidence and leading them to the Lord. This is my most earnest desire for them.

My second class of Somali women meets in the morning and consists mostly of married women and widows. These have not gone to Italian schools, don't know the Latin alphabet, and can't write. So I began by teaching them to write ABC's along with simple sentences. Every day we review previous vocabulary and add new words. As yet it is difficult for them to grasp the full meaning of a very simple story, but at the end of each class period I try to take about ten minutes for a story, explaining it in Somali as I read or tell it in English. After telling the same story several times, they seem to understand it quite well and can answer simple questions about it. Thus as they learn English they are also absorbing truths from the Word.

I hope to begin a third class soon for women since many more are asking to attend. We are also considering beginning a Bible class for them each Friday morning since they may not attend the regular Friday meetings at the mosques. They would enjoy this as an extra English class.

We hope that sometime in the future we may have a school for girls with a full curriculum. But is education the remedy for the injustice to Moslem women? No, education alone can only open the way to more unrest in their hearts. It cannot bring them the joy and peace which they seek. To save these for Christ we need an army of women doctors, nurses, teachers, and personal workers who are willing to dedicate themselves to the task so long neglected of educating and raising living standards while presenting the Gospel of Christ to them.

May there be those who will answer this call that they "may know him, and the power of his resurrection."

Mogadiscio, Somalia.

Eastern Mission Board

Plans Salunga Headquarters

BY PAUL N. KRAYBILL

The plans for the proposed Eastern Mission Board Headquarters at Salunga, Lancaster County, Pa., are now beginning to take definite form. Some time ago the Salunga church building and property was donated to the Eastern Mission Board. The group worshiping there now worships with the nearby Landisville congregation. Salunga is located about eight miles northwest of Lancaster.

Present plans for the proposed center call for three basic units. First, the office building where the board officers and their helpers will be located. Here will be centered the administrative work, bookkeeping, and clerical work that is necessary to a program that extends into many foreign countries and whose budget reaches almost half a million dollars. These offices will be located in a new building to be built for that purpose on the church grounds.

The second unit will be the present church building. It was agreed that it would not be wise to remodel this building for office purposes but that it should be retained in its present form. It was generally felt that the church building alone would not provide adequate space and that the cost of remodeling would not be justified. A special building will be a much better investment since it will be designed for the purpose for which it will be used, and will separate the offices from the meeting rooms. Such a building will always lend itself to expansion if that becomes necessary.

It is also obvious that in such a developing center there will be frequent needs for the assembly and committee room space which this church building will provide. This will become the meeting place for the Bishop and Mission Boards, orientation classes for missionaries and VS workers, various conference and Mission Board committees, and possibly the place for a conference office.

The third unit will be a library which will consist mainly of the large collection of books being offered by Christian E. Charles as well as other historical and reference materials which will undoubtedly be placed there. This library will be open to the church at large as a place for study and research.

The growing mission program of the Eastern Mission Board demands the best administration and careful planning that can be brought to it. That in turn requires adequate facilities where those responsible for that program can carry on their activities in an efficient and effective way.

It is not clear as yet when this headquarters will be ready for occupancy. Several months will elapse before building operations will get under way and, of course, it will be considerable time after that until the Mission Board offices can be moved into this center.

Intercourse, Pa.

Kisaka

Tanganyika's Sixth Mission Station

By J. Clyde Shenk

Perhaps you would like to move with us to Kisaka where our sixth Tanganyika mission station is now being opened. Bumangi Station is our starting point. Our belongings were packed into about four different classes: Things we would need at Kisaka from the beginning; things we would want a little later; things we won't want until a mission dwelling house is built; and things we don't know what to do with.

We had planned for some days what we would take to Kisaka when we moved. Besides personal necessities there were several doors and door frames and also several window frames for the initial two-room house which was to be completed, if possible, before the light rains. Lumber and some corrugated iron roofing material were also loaded on the mission's four-wheel drive, ex-military lorry. Then there were picks and shovels, carpenter tools, two barrels of gasoline, two tents, cots, cooking utensils, food, and, quite important, several tins of water. Of course, we can't go into too much detail.

Finally, seeing that it was a little later than we had hoped, we stayed at Bumangi for an early dinner. Then our journey began. A Christian brother, Jehoshaphat Kuguru, with Hobu, an accompanying lad, drove the truck. Alta, Daniel, John, and I followed in one of the mission's Internationals. The road was rough at places, but interesting. We drove slowly to try to avoid the stones and to save the springs when the bumps were bad. The clumsy lorry was something to watch. Sometimes it looked as though it was intending to stand on its head, sometimes as though it would stand on its rear wheels. Then the road got a bit better. Several grass fires were burning close to the road, but after taking counsel we decided to go past. Closer to Kisaka the road again got rougher. There were "drifts" made of big, loose stones, and steep descents.

As we drove along our hearts turned to the Lord in prayer for a church which would be a glory to Him in the place where we were being sent. The day wore on and at about 4:00 p.m. we came to the mission plot. We drove down to the west, just off the compound, to a huge, wild fig tree. Here we had previously decided to set up our temporary quarters.

Since there was tall grass everywhere, Jehoshaphat, Hobu, and ourselves began to clear off a place to set up the tents. Two tents were erected, and bedding put in order by about 5:30 p.m. Then the African helpers left for the outschool, which is about two miles from the mission plot. When they departed we turned to preparing the evening meal and discovered that one of the things we forgot was the one-burner pressure stove! But we did have matches, and the Lord had stones and firewood close by all ready. So the meal was prepared on an open fire with the aid of a three-stone tripod arrangement. It was a delightful experience—the pleasant refreshing evening breeze, the dancing of the flames, the beautiful sky toward the west, and the big majestic tree stretching its great limbs above us. And above all, the Lord was very precious to our hearts. It was our privilege to cook in this fashion for some days.

In two days (not including Sunday) our temporary shack was built with a flat corrugated iron roof and weather boarding of kaffir corn stalks. These, it seems, soon helped to provide an invitation to the rats. Our shack consisted of a bedroom and office in one, a kitchen and dining room, and a lumber, tool, and cement storage department. The entire shack was scarcely 24 by 16 feet in size. We still used one of the tents. Certain things such as water barrels usually "slept" outside.

The morning after we arrived several men came seeking work. The Lord has provided a group of willing and likable workmen. Each morning we take time to read a portion from the Word and make comments. At present we are going through the Sermon on the Mount. We consider the close contact with the workmen a fine opportunity to witness. Pray for them. To date none have actually accepted the Lord.

During the first weeks we had quite a few women visitors. They would make daily trips past here to pull grass for thatching. Sister Shenk would take time to chat with them, give them water and, on a few occasions, they were treated to tea or sweet potatoes. This provided an excellent opportunity to tell them the good news of the Saviour, though language was, to some extent, a barrier.

Building work was begun from the first on a garage and on a two-room house which is to be a guest house later on. These two buildings are completed now and a carpenter shop and store room is also completed. The two-room house is our sleeping and living quarters and half of the garage serves as a kitchen and dining room. We hope to begin laying bricks to our dwelling house in about a week, providing the weather permits. When the dwelling is completed we plan, of course, to move into it and then we hope to use the garage for Sunday services. To date the services are held at the out-school.

In the midst of many duties we often think of Martha who was "careful and troubled about many things" and of Mary also who chose "that good part," which would not be taken away from her. We do trust that this initial building program may soon be over so that we may devote more time to ministering the Word. Or perhaps the Lord will send the heavy rains to make it clear that we should stop work for the present and build the dwelling house at a later date.

May these lines serve to give you a bit of an idea as to things as they are at this place now. We hope you will pray that the Lord Jesus may be received by many souls in the fertile Mara valley to the north and west of us.

Kisaka, Tanganyika, East Africa.

A PAX Chorus in Germany

By Robert Schrag

A 24-member chorus of American PAX men in Backnang and Enkenbach, Germany, has been organized for the purpose of extending their peace testimony and establishing greater fellowship with European Mennonites.

The chorus, organized by Mahlon Amstutz of Orrville, Ohio, who has since returned to the United States, has made numerous significant contacts in German Mennonite circles during the past few months. The combined chorus has been augmented in its ministry by unit quartets and choruses from Backnang and Enkenbach.

At the annual conference of South German Mennonites held in Ludwigshafen, the chorus under the direction of John Mark Yoder of West Liberty, Ohio, sang two selections—"Heilig, Heilig, Heilig" ("Holy, Holy, Holy") and "O Master, Let Me Walk with Thee." Expressions of appreciation for the singing of the PAX men by conference chairman Abraham Braun, both during the meeting and in a letter, showed how cordially the group was received. "It was evident the singing came from the heart and inner life,"

Pastor Braun wrote. He encouraged the chorus to "sing on courageously."

A youth planning conference at Thomashof sponsored by the South German youth organization provided an opportunity for the PAX chorus to present choral music and fellowship with Mennonite young people. The chorus made its first appearance at the annual European MCC workers' conference last September when it sang five hymns.

In an evangelistic meeting conducted by Henry Warkentin, an American Mennonite, the Backnang quartet sang and John Eyer of Elizabethtown, Pa., gave a trumpet solo and personal testimony.

In view of the genial way German Mennonite groups have accepted the PAX chorus, plans for an Easter tour are being considered. The itinerary would include communities PAX has previously served—Espelkamp and Neuwied—and Mennonite churches in the Wedel area.

Wedel, because of its extreme distance from other units, has been unable to participate in the combined chorus. However, at the dedication of PAX-built houses there, songs presented by the unit members were a worth-while contribution to the occasion. Continuing interest on the part of Wedel PAX men in choral work is shown by their singing musical selections at refugee Christmas programs.

Members of the combined chorus are:

First tenor—Robert Weaver, Alvin Zehr, Vernice Bixler, Charles Miller, Lester Yoder. Second tenor—John Eyer, Truman Hertzler, Eldon Wingert, Richard Graber, Charles Yoder, Loyal Klassen. First bass—Carl Conrad, Leonard Kennel, Harold Kroeker, Luke Martin, Doyle Basinger, Donald Schierling. Second bass—Loren Deckert, Robert Stauffer, Cal Graber, LeRoy Hiebert, LaMar Stauffer, Nevin Beachy, Wilbur Bender.

Formerly playing a minor role in European PAX, music was usually limited to devotional periods and Sunday school. To aid the growth of spiritual life through inspired singing, Mahlon Amstutz was appointed to direct a PAX music program and began periodic visits to the units, stimulating interest in the new venture and organizing vocal groups.

Singing and studying German and English hymns was the principal activity of the general unit groups as directed by Amstutz. Occasional singing of folk songs from several countries helped to maintain group spirit.

John Mark Yoder of Frankfurt MCC headquarters is presently in charge of PAX music. Yoder conducts practices for the combined chorus every two or three weeks and coordinates the activities of unit quartets and choruses which usually rehearse independently.

Promotion of music appreciation is accomplished by keeping the units aware of cultural opportunities in their vicinities. Information about concerts, lectures, and music festivals has been secured through the local American Houses and concert societies. Because of the type of service PAX is performing, Radio Stuttgart gave the Backnang unit 42 recordings of some of the finest symphonies, overtures and piano works by well-known masters.—via MCC Information Service, Akron, Pa.

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According to **Religious News Service** releases from Chile, government banks in Argentina now have received instructions to make no loans to Catholic institutions. Six Catholic prison chaplains have been dismissed from their posts. Inmates of a women's jail in Buenos Aires have been forbidden by prison authorities to attend mass or go to confession. A priest walking on a Buenos Aires street was accosted by a man who drew his finger across his throat, "This is what Peron is going to do to you." When the priest complained, the man was arrested and sentenced to thirty days in jail—for implying that the president was an assassin.



A PLUS SERVICE—is performed by PAX men in Germany through a singing chorus to which they give their energies after working hours on construction projects. Here chorus members gather in front of the modern building in downtown Ludwigshafen where they sang two hymns at the annual conference of South German Mennonites. PAX men find this chorus an excellent means of expressing their witness of Christian love and peace.

What's Happened to the German Refugee?

By Dwight Wiebe, European PAX Director

1945—Germany in Ashes

The recovery of Germany is considered the miracle of the 20th century. Less than 10 years ago the German people were forced to accept unconditional surrender. Every major city was 50 to 80 per cent destroyed before the end of the war brought to a close this mass destruction. Night raids by Allied bombers often demolished an entire city in one night. History has recorded the terrible price of war which time and politics is now trying to erase. Statistics fail to evaluate the cost of war. Already we have forgotten that the bombing of Dresden on Feb. 13, 1945, cost the lives of 250,000 men, women, and children. We have failed to realize that more than 3,000,000 German soldiers were killed during the war. This is approximately one out of every three men between the ages of 18 and 30 years old. Among the German survivors of the war were 1,300,000 orphans, 1,000,000 widows and widowers, and 1,500,000 disabled persons. This was the defeat of Germany in 1945.

1954—Germany Revived

Today, nine years after V-E Day, Germany boasts of factories which are producing 1½ times as much as before the war in 1936, business districts with skyscrapers twice as tall as those which were bombed out, universities which turn away 10 times as many students as they can accommodate. Through its unification program Germany has reunited its people into a nation which is once again being accepted as a major power in the field of economics and international affairs. No other nation in the world has fallen as low and climbed as high within a period of ten years.

In this era of miracle recovery the German nation has placed its greatest emphasis upon prosperity and progress. Free from the tremendous burden of financing a war machine, the German people have focused their attention upon the possibility of restoring their former international prestige and respect. The German people's willingness to work, their ingenuity and their deep-seated desire to recover that which was lost through the war has blended itself into the spirit of the new Germany.

The Forgotten Refugee

Into this world of grinding cogs of industry and political confusion steps the forgotten, poverty-stricken refugee. Before Germany was divided in August, 1945, 4,500,000 refugees abandoned their homes in eastern Europe to flee in advance of the retreating Nazi armies to seek refuge in Germany. Since that time an additional 9,500,000 have left everything behind them in the hope of finding refuge in the West Zone of Germany. Today more than 9,000,000 German refugees are trying to find new homes in Western

Germany. The Western Zone now has a population of 49,843,000. This means that an area smaller in size than the state of California must find work, food, and homes for the same number of people that are now living in the states of Indiana, Iowa, Kansas, Illinois, Michigan, Minnesota, Missouri, Nebraska, Ohio, Oklahoma, Pennsylvania, South Dakota, North Dakota, Colorado, and Wyoming.

During the war more than 5,000,000 dwellings were either totally destroyed or damaged to the extent that they were uninhabitable. On top of this great shortage of housing caused by destruction through the war came the demand for additional housing for 10,200,000 refugees who sought refuge in West Germany. Housing for refugees has created a need for an additional 2,500,000 dwellings. A recent report from the German government states that since June, 1952, nearly 20,000 persons each month have sought refuge in Western Germany. This means that each month Germany must provide additional shelter for approximately 5,000 new families.

Recovery Without Homes

In light of this staggering need for 8,000,000 dwellings since the end of the war, it is not too surprising to learn that a vacuum has occurred in the building phase of the recovery program. Today there are three major barriers to adequate housing for refugees. The first barrier is the priority of materials used in the economic and industrial recovery of the nation. Secondly, the priority of residents of Germany to secure material to rebuild the partially destroyed houses which are now overcrowded. Thirdly, the refugee's lack of funds necessary to make a down payment on a government-financed house.

Approximately 2,000,000 new homes have been built in Germany since the war. During the past six months new dwellings have become available for occupation at the rate of one every minute. However, 1,200,000 more dwellings must be built to accommodate 4,800,000 homeless refugees.

Mennonites Without Homes

There are approximately 12,000 Mennonite refugees in Western Germany today. Of this number several thousand have been able to secure satisfactory permanent dwelling quarters. One hundred forty families have received permanent dwellings through the direct assistance of the PAX program. All of these families securing PAX help were unable to pay the down payment on a government-financed house. In most instances the houses have been occupied by widows with young children or people too old to be able to get work. Through the work of the PAX men the refugees are able to reduce the costs of building a new house by 10 per cent. This 10 per cent saving is equivalent to the down payment on their house.

Today approximately 6,000 Mennonite refugees are still in need of satisfactory living quarters because they are now living in inadequate, crowded temporary dwellings.

Who Will Remember?

Ten years ago the German refugee was looked upon as a persecuted martyr who left all in search of freedom, but today he is often considered an intruder and excess baggage in Germany's industrial and economic spiral to recovery. Time has not eased the plight of the refugees. Many refugees still need our assistance. Many who were at one time wealthy, secure Mennonite farmers are today unwanted refugees.

Leading magazines and newspapers have printed descriptions about the recovery of Germany. Tourists are impressed by shop-laden store windows downtown. Only the refugee's story remains untold. Christian compassion has made the PAX program possible. Christian love has helped us to serve the spiritual as well as the physical needs of the refugees. One church in a Mennonite settlement is already begun; two others will soon be needed. If the Mennonite refugees in Germany today are to receive a new home and a new place of worship, they will have to depend upon the open hearts of those who remember the forgotten refugee.—via MCC Information Service, Akron, Pa.

The Mennonite Hour

Radio Ceylon Challenge Continues

Dutch Mennonite hears broadcast while on board ship in the Red Sea. He writes:

While on a ship in the Red Sea I heard this morning your church service on the commercial service of Radio Ceylon.

"Being a Dutch Mennonite myself I cannot tell you what a thrill it was to hear the voice of a Mennonite preacher and the singing of familiar Mennonite hymns. I want to thank you for the wonderful work you are doing and can assure you that I really appreciated it.

"As I wrote you I am a Dutch Mennonite and a member of the Mennonite Church in Amsterdam, Holland. When I was still at home I used to attend the Sunday evening meetings of the M.C.C.

"Now I am a mechanical engineer on board a Dutch freighter and going from Holland to Indonesia and back. . . ."

Today an airmail letter came from Australia with this message:

"Greetings from Australia. I have listened to your messages through the Mennonite Hour over Radio Ceylon for some time and am very interested in your good work.

"I should be very grateful if you could send me some literature and information regarding your church in America and the full tenets of your beliefs and if you have any churches outside America. If you have any representative in Australia, are you interested in establishing your church in Australia and could I be of any assistance to you in this regard? I have been in Interdenominational mission work for many years and am State President of the "United Evangelical Mission" which has headquarters in Sydney and Hong Kong. . . .

"I shall await your reply prayerfully and with interest, in the meantime I can assure you of our fervent prayers on your behalf. . . ."

Unsaved Request Your Prayers

From central Pennsylvania comes this urgent request:

"Just a few lines to let you know we listen to your services every Sunday. We enjoy it

(Continued on page 187)

MISSIONS

EDITORIAL

Follow-up for Broadcasting

The radio has become a means for Bible teaching. Several large religious broadcasts have developed Bible correspondence courses which are used for listeners who want to study the Bible in their homes. This gives the radio pastor an opportunity to follow up his radio messages with organized Bible teaching.

That this type of witnessing to the Gospel is effective can be attested to by the experience of one religious broadcast which is heard today from 1050 different stations around the world and in ten different languages. However, Bible correspondence courses are offered in 55 different languages.

Over a period of 12 years 153,500 students have graduated. Of these, 51,700 completed the Junior Bible Course. During 1953, 326,529 students were enrolled. In that same year 11,850 students made definite decisions for Christ and 9,678 were baptized as a direct result of the combined radio broadcasts and Bible correspondence courses. The broadcasts and Bible correspondence courses are known to be the direct means of establishing new churches in a number of locations.

Plans are now under way to develop radio Bible correspondence courses for use by our Mennonite broadcasts. **The Mennonite Hour,** the Spanish Broadcast Committee, and the editorial staff at the Mennonite Publishing House are working together on this project in preparing courses in both English and Spanish. The initial course of 12 lessons will deal with the plan of salvation, showing first of all man's need and then God's plan to meet that need and how the plan of salvation operates in the individual life.

This teaching opportunity underscores again the many ways open to the Christian church today to preach and teach the Gospel. Your help will make such a teaching program effective. First of all, your fervent prayers are needed that acceptable materials setting forth the full Gospel will be prepared. They must be prepared in such a way so that they will not be cast aside after the first or second lesson. Pray for those who write these lessons.

Funds will also be needed to make this missionary service operate. To assure the widest possible coverage and encourage participation in Bible study, the courses will be offered free to those who write in and ask for them. Lessons will be returned for grading and further comments by the one directing the course. May God lead us into an effective ministry of Bible correspondence courses for radio listeners.—L .C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

J. N. Byler, MCC relief director, appeared before the U.S. House of Representatives Committee on Foreign Affairs on Feb. 8 in his position as vice-chairman of the American Council of Voluntary Agencies for Foreign Service.

Five More PAX Men to Peru

Plans are to make five more PAX men available to the R. G. LeTourneau industrial-missionary project in Peru.

These five I-W men are being supplied by the Mennonite Central Committee to the LeTourneau Foundation which has been well pleased with the services and Christian contribution of the first 10 Mennonite and Brethren in Christ PAX men in Peru. Five of these men are continuing land-clearing and road-building in Peru while the other five were transferred to Paraguay in December to assist in the construction of Mennonite colony roadways.

The group of five going to Peru is currently being selected and processed. Before going to LeTourneau Technical Institute in Longview, Texas, for approximately two months of training, they will spend a week in orientation in Akron, Pa.

The first 10 PAX men arrived in Tournavista, Peru, around Aug. 1. The men continuing to serve in Peru are Harry Bert, Newberg, Pa.; Willard Ebersole, Warren, Ill.; Paul Fry, Manheim, Pa.; William Nofziger, Wauseon, Ohio; and Cloy Roth, Milford, Nebr. In addition to project construction work, these men have actively participated in the church and service activities of local Christian groups.

Released February 11, 1955
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

Voluntary Service

The need for doctors and nurses in Puerto Rico at the present time is very pressing. During the month of January thirty-three babies were born in the La Plata Hospital. Consider also the other patients who must be cared for, the urgent need for conducting a nurse aide training school which would call for additional personnel, and the fact that some of the nurses have almost completed their terms of service. Here certainly exists a "Macedonia call" to consecrated doctors and nurses of our day.

The VS'ers at Mathis, Texas, are helping with the new church building being erected there. They will make the blocks for it in a block plant operated by the unit and also do the actual construction of the building under the direction of Lester Kropf, the unit leader.

Recent releases from service include Herbert Yordy, Gridley, Ill., from Kansas City, Mo.; Glen Hollopeter, Medina, Ohio, and Don Yoder, West Liberty, Ohio, from Mathis, Texas.

Several persons from the Navaho Indian Camps are invited into the homes of the VS workers Sunday evenings for lunch and fellowship, after which they attend church with the workers.

A meeting was held in Chicago on Feb. 11 by administrative personnel from the Elkhart headquarters and from our church hospitals, homes for the aged, and children's homes concerning voluntary service in church institutions.

Bulletins listing openings in MRSC and MCC voluntary service programs have been mailed to pastors. If you are considering VS and would like to see these lists, contact your pastor.

I-W Services

J. C. Wenger, Goshen, Ind., spoke on Church History at Indianapolis, Ind., Feb. 12 and 13.

Galen C. Swope, the unit leader at Williamsburg, Va., will be completing his term of service very shortly. The new leader there is Irvin J. Coffman.

A Gospel team of I-W's and wives from Cleveland, Ohio, gave a program at the Pine Grove Church, Stryker, Ohio, on Feb. 15.

The I-W unit at Cleveland, Ohio, is now holding a regular Sunday evening meeting once a month.

Velma Frey, MRSC crafts instructor, will be visiting units in Connecticut, New Jersey, and Rhode Island from Feb. 15 to March 5.

Released February 11, 1955
Office for Relief and Service
Elkhart, Indiana

WMSA Weekly Notes

Missionary Societies, Homemakers' groups, Sunday-school classes or other organized groups of sisters who have not been reporting to the district WMSA secretary are invited to report on the new report blanks which have been prepared especially for them. These report blanks have been sent to the district secretaries for distribution. Write to your district WMSA secretary for a report blank. She will be glad to place your name on the mailing list, so that you will receive future releases, reports, etc.

Projects for Girls is the subject of the release recently mailed to the district WMSA secretaries for distribution to the local circles. It has been prepared especially to help the sponsors of girls' circles. The information has been gathered by the district secretaries of girls' activities. We wanted it to be a source of help to the circles which are organized and also the means of encouraging others to begin a work with the girls. Each release being mailed to your circle is punched so that it can be filed in a standard three-ring binder. This can be a ready reference for you. The many suggestions given here have been tried in the local circles in some districts. If you have not received these releases write to the district WMSA secretary.

As you plan for your annual meeting, have you thought of inviting the women who do not attend regularly? The annual reports give a comprehensive picture of the work done through the year. There are many in our congregations who are unaware of the variety of work done, and the scope of service of the local Women's missionary and Service Auxiliary. Perhaps there are some sisters who are waiting for a personal invitation from you, or would attend if you offered to take them along when you drive past their home.

From Here and There

Black Mountain Mission knitting class was begun by Nurse Lois Kauffman for the women and girls. The yarn was donated by girls' circles in Ohio.

Prairie St., Elkhart, Ind., WMSA gave the new constitution its final reading prior to its adoption at a recent meeting.

Middletown, Conn., has a group of about 20 wives in the I-W unit there. They have been knitting baby blankets for Korean relief since they organized.

Kokomo, Ind., Friendship Circle features a devotion giving information from some mission station. Mrs. George Troyer, home from Puerto Rico, spoke at a recent meeting.

Walnut Creek, Ohio, girls cut out nice pictures from magazines and pasted them into a scrapbook. Underneath the picture suitable Bible verses were printed. They planned to put the scrapbooks in the local doctor's office for people to look at.

Beacon Mission Circle, Waterloo, Ont., at the December meeting, while making cancer dressings, sang together the song the Sunday-school kindergarten children were learning for the Christmas program.

Kansas City VS Center has between 15 and 20 in the VS family most of the time. Besides the regular family, there are often guests, so the supper table, more often than not, has 20-24 around it. The young people are making 100 summer Bible school attendance posters for Puerto Rico, besides carrying on three weekly club programs at the Center. "Although in VS we don't have much money we have a lot of willing service to offer to our Lord."

Office of Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

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"Religion and education are not more properly separable than geography and education are," says Dr. Edward McCrady, President of the University of the South. He calls it unfortunate that the result of most college education in the middle of the twentieth century "has been to produce graduates who are either apathetic to religion or positively antagonistic, or in any case completely uninformed." Because of the threat of non-Christian forces in the world, he says, "The education of our future citizens in the Christian way of life cannot be looked upon as anything less than a compelling necessity."

From Our Churches

BIRCH TREE, MO.

(Berea Congregation)

Greetings to HERALD Readers:

"I will sing unto the Lord, because he hath dealt bountifully with me" (Ps. 13:6). This bountiful dealing of our Lord has truly been manifest to our small congregation always; but more especially in the recent months.

In the last correspondence from this place a statement was made of the need for a new church building. For quite some time prayers have been burdened with this need. In the month of October a businessman of our town donated machinery and workmen to dig out the basement. November and December found workmen from Iowa, Kansas, North Missouri, and from the local community working and fellowshiping in the work of wrecking the old building and building on the new. The basement was finished and the framework of the building well started. We were without a church building for only two Sunday services. These services were held in the local school building.

The New Year opened with brethren from Iowa and a brother from North Missouri, roofing the building and starting interior work. A furnace, donated by a congregation in Iowa, was installed so the basement can be used for all services. The Women's Missionary and Service group met at the church February 2. We feel that this is a definite part of the work of the church.

We thank God for the many prayer helpers, and for the liberal givers of money and provisions of foodstuff, corn, and hay, as well as other gifts. Praise God for the bond that unites us in the one purpose of bringing glory to God in our giving and receiving.

The church building isn't nearly completed but weather conditions for the past few weeks have been unfavorable for outside working.

The yearly Sunday-school reorganization was held in September, and the church business meeting on Jan. 15.

An aged sister, Cora Hines, and a brother, Stanley Carr, were taken from us by death. We can realize through their home-going that "blessed are the dead which die in the Lord."

The Bill Rosenburg family are moving from our community. We will miss them but trust they can continue to meet and worship with us.

Bro. Oney Hathaway, our pastor, attended the Ministers' meeting at Hesston, Kans., the first week in February.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). Correspondent.

CENTEREACH, LONG ISLAND, N.Y.

(Centereach Mission)

Greetings in the name of Christ, who has lifted us up out of an horrible pit and has put a new song in our mouth. Our prayer is that all the people in Long Island might be saved.

We as I-W's are worshiping at the Centereach Mission. While serving our government, we felt the need of exercising ourselves in church activities. Here we had the opportunity to do so. Some of us are teachers, choristers, secretary, or treasurer.

However, even though we are participating in the work, there is a real need for other workers. Our complete Sunday-school teaching staff consists of I-W families. Our first responsibility is to fulfill our duty at the hospital. Some of us quite frequently get shifted around and are obligated to work on Sunday, which is confusing to our Sunday-school superintendent.

Long Island is increasing in population very rapidly. Statistics show that Suffolk Co., where we are located, has next to the largest building project. If the Lord calls you, will you bring the Gospel to them? The harvest is great but the laborers are few.

We do appreciate your support in prayers and various other ways. Pray that Christ might be exalted. Paul M. Hackman.

LEO, INDIANA

(Leo Congregation)

Dear friends:

"Set your affection on things above, not on things on the earth." In the past few months our hearts and minds have been drawn heavenward in many different ways. On Thanksgiving Day the Mennonite churches in the Fort Wayne area met with us for an all-day meeting at Leo. A basket dinner and evening lunch were served and a time of fellowship was enjoyed. Our guest speaker was Bro. J. C. Wenger of Goshen College. He ministered to us each evening of the following week, and those who attended received many blessings. Several persons made known their desire to follow the Lord and are now under instruction. Our congregation entertained the Indiana-Michigan ministers' conference the first of December. One public evening meeting was held.

We are happy to have a number of the I-W boys back home again, serving the Lord in the local congregation. Some of their home-comings haven't been as happy as they had hoped they would be. One brother was at home only a week and a half when his father, Amos Lederman, suddenly passed away on Dec. 10. A cousin, another I-W, was at home only a week when his father, Peter Liechty, was instantly killed on a railroad crossing on Jan. 22. It is hard to understand, but may we be comforted in the fact that God knows the answers and He makes no mistakes.

Our evening sewing group has been named "The Shining Light Sisters," and the intermediates who meet the same evening are called "The Jolly Sunbeams." May we continue to serve along with the adult daytime sewing to the blessing of others, and the honor and glory of God.

Bro. LeRoy Bechler of Saginaw, Mich., was the evangelist serving at our mission, Fair Haven, on Taylor St., Fort Wayne, Ind., the last few days in January. May the Lord convict many souls to serve Him daily.

May we meet each opportunity to serve in 1955, to neighbors, to sick and aged people, to missions, and to all needy brethren. Will you pray that as long as there is an open door, we may enter and witness for Christ?

Mrs. Clifford Liechty.

MONTGOMERY, INDIANA

(Berea Mennonite Church)

Dear HERALD Readers:

Grace be unto you and peace from God our Father and from the Lord Jesus Christ. May we as Christians let our light so shine before men that they may see our good works and glorify our Father which is in heaven, for He says if we are ashamed of Him, He also will be ashamed of us.

We had a wonderful revival here. Many came out and confessed they were not living as the Lord wanted them to live. Twelve stood for the first time. We as a church rejoiced to see that souls were finding Christ. Pray for us that we might stand the test of times. Bro. James Bucher was our evangelist.

Every Sunday a group from here goes to Morgantown, Ky., for services. Pray that the way may open for some to move down there. These people need more Christian fellowship with believers in Christ.

At present a group from here are enjoying Bible school in Michigan, a wonderful opportunity for our young people to hide God's Word in their hearts. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Be thankful unto Him and bless His name.

M. M. Knepp.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in our Saviour's name:

Ministers Robert Garber and Harold Hochstetler returned Jan. 29 from Salem, Oreg., where they attended Minister's week at W.M.S.

Bro. and Sister Abram Good left Feb. 1, for Goshen, Ind., and points farther east for an indefinite stay. Bro. and Sister Wilbur Troyer are living in their home while they are away.

Bro. E. S. Garber and Sam Christensen are leaving this week for Oregon. Bro. Garber will attend a meeting of the executive board concerning work at Sacramento, Calif., and also a possible ordination in the Oregon field.

Bro. Christensen will spend several weeks at Western Mennonite School, helping with the building program.

Our aged Bro. F. H. Hostetler remains about the same. Mrs. Sam D. Miller.

No amount of preaching can make up for a deficiency in the character of our Christian living.—**J. H. Mosemann.**

THE MENNONITE HOUR (Continued)

very much. We would sure appreciate it if you would remember us in your prayers. We are not saved but we sure do want to get right with God. We would be very thankful if you would remember us in prayer. . . ."

Important

THE MENNONITE HOUR is at present making a survey of our listening audience. Some of you have written us this month telling on which station you hear the broadcast.

If you have not written us this month please drop a card or letter answering these questions:

1. What station or stations do you hear the broadcast?
2. Is the reception good, fair, or poor?
3. Do you like the time the broadcast is released in your community? If not, what time would you prefer?

Please write **today** if you have not already done so. This information will help THE MENNONITE HOUR to be better stewards of the gifts you are giving to make this world-wide ministry possible. It is very important we receive this information. Send all correspondence to **THE MENNONITE HOUR, Box 22, Harrisonburg, Virginia.**

Thank you. In response we will send you the sermon booklet of the month, "The Unpardonable Sin."

BE READY (Continued)

too late to get ready for His coming. The refusal of the wise to share their oil is not a suggestion of selfishness but a statement of the serious truth that moral life and spiritual graces cannot be divided and shared in a time of testing and of need. When Christ will appear, He will come in a moment—in the twinkling of an eye—and it will be too late to turn to friends and associates for help. And then will come the awful sense of being rejected and the door being shut. They will cry for rocks and mountains, but rocks and mountains will not hide them.

Jesus is now willing to receive anyone who will come to Him, but at the hour of His return it will be too late for the foolish who wasted their time of grace and the reckless who made no provision for their spiritual life to cry out for mercy and pardon and to ask for entrance into the kingdom of heaven.

Jesus taught His followers to be ready for His return. No man knows when He will return. Matt. 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

A certain minister before he was saved had his confession memorized so when Christ comes he could repeat his confession and rise up to meet Him with the saints. The Lord said, "My spirit shall not always strive with man," and "Behold, *now* is the accepted time." "It is appointed unto men once to die, but after this the judgment." "The rich man . . . in hell he lifted up his eyes." But

it was too late—He cried in anguish for a drop of water to cool his scorching tongue, but there was no relief for his tortured body. The door had been shut, and no man can open the door. Jesus said in His revelation to John, "I am he that liveth . . . and have the keys of hell and of death."

It doesn't make so much difference what we understand about His second coming or how much we think we know about it, but the question is, Are we ready when He does come?

We dare not depend on good works, clean living, and church attendance for our salvation. Our hearts must be cleansed or we are not prepared for the coming of Christ. Perhaps there are those who were once saved but who have backslid. Perhaps if the bridegroom would have arrived earlier their lamps would not have gone out, but He will come in His own appointed time and He has warned us to "be ready, for we know not the day nor the hour when He will come.

We may not understand everything about His coming, but one thing is sure, *"He is coming."*

It is more important that we be found ready for Christ's coming than it is for us to know the exact time of His coming, or the exact program of blessings and judgments when He does come.

The Saviour's instructions in regards to His coming were, "Be ready." What good will it do, though we have studied a lifetime about the manner and purpose of His coming and the exact order of events after He does come, if we then, after His coming, find ourselves like the foolish virgins — unprepared — and the door shut?

"Be ye therefore ready. . . ."

Knoxville, Tenn.

GOD BLESSED HIS RED CHILDREN (Continued)

and then I shall meet you all in our Great Father's house above, and be happy forever."

Christianized Homes

At a Quarterly Conference, Bishop McKendree asked an Indian chief to tell what Christianity had done for his people. After speaking of the happy change from war to peace, and the habit of prayer among the people, the chief said: "Religion has done much for us in another way. It has made us more industrious. In old times our women had to do all the hard work; raise our corn, cut our wood and carry it, dress our furs, make and mend our moccasins and leggings, cook our victuals, and wash our clothes. The men did nothing but hunt and drink, and feast and dance. But now men have seen that it was their duty not to make pack-horses of their wives and children, but to work themselves. So you see, since you first came among us, how our houses have changed. Instead of the wigwam, we have hewed log-houses, shingled roofs, and good brick chimneys. We have beds to sleep on at night, and chairs and tables, and these are kept clean by our wives. They now work in the house and we work in the field. Now religion has done all this for us. . . . We used to change our wives whenever we chose so to do, sometimes for the slightest offense, and often to gratify our evil passions. Some men and women changed their wives and husbands oftener than they did their dirty clothes. This we did ignorantly, for then we did not know it was any harm. But it was a great evil and brought great distress sometimes on our women and children, and often great quarrels among men. Now this practice is almost entirely done away with, and our people get lawfully married and are happy."

Ashland, Va.

Field Notes

CONTINUED

Publishing House workers planning to attend the annual meeting of the Protestant Church-owned Publishers' Association at Williamsburg, Va., Feb. 22-24, are A. J. Metzler, Mervin Miller, Joseph Buzzard, Paul W. Shank, Ralph Hernley, and Lois Yake.

Bro. Gerald Hoffer was ordained to the ministry to serve at the Little White Chapel, West Glendive, Mont., on Feb. 11. F. E. Kauffman, E. G. Hochstetler, and E. D. Hershberger were the officiating bishops. Bro. Hoffer's address is c/o L. A. Kauffman, 621 N. Nolan Ave., Glendive.

The Rockway Gospel Chapel, East Minot, N. Dak., is in need of some used church benches. If anyone has some available, please contact John Stoll, Keys Addition, East Minot, R. 4, Minot, N. Dak.

Bro. J. Robert Kreider, treasurer of Mennonite General Conference, was at Scottdale on Feb. 15 meeting with the moderator and the executive secretary on General Conference business.

Bro. C. B. Shoemaker and wife of Scottdale are spending a number of weeks in Florida.

Bro. J. C. Wenger, Goshen, Ind., preached the sermon at the formal opening service of the new Bethel Conservative Mennonite Church north of Nappanee, Ind., on Feb. 13.

Bro. Clayton Sutter, Eureka, Ill., has been appointed to serve as Secretary of Adult Activities in the Illinois Christian Education Cabinet, succeeding Bro. Robert Keller, who is no longer resident in the state. This secretaryship also includes Home and Family interests.

Announcements

Monthly meeting of Radio Gospel Fellowship at Rossmere, Lancaster, Pa., Feb. 28. Special report from Honduras Mission Field. Guest speaker, John Grove, Waynesboro, Pa.

Adult Activities Workshop, sponsored by Illinois Christian Education Cabinet, at Metamora, March 18, 19. Out-of-the-district speakers N. E. Kauffman, Hannibal, Mo.; Amos Bauman, Goshen, Ind.; Boyd Nelson, Elkhart, Ind.; Ray Horst, Elkhart, Ind.

Philhaven Hospital is planning a Voluntary Service unit for three months this summer. Four to six workers could be used in patients' activities, gardening, and preserving foods. Those interested contact J. Horace Martin, Philhaven Hospital, R. 5, Lebanon, Pa., or call Lebanon 3-2491.

Twenty-second annual ministerial meeting of Lancaster Conference at Hess Church, Lititz, Pa., Feb. 23, 24.

Don Augsburger and a group from Student Fellowship Center, Philadelphia, at Neffsville, Pa., evening of Feb. 27.

B. Charles Hostetter, Harrisonburg, Va., in Bible Conference at Greensburg, Kans., March 11-15.

Wm. Detweiler and wife, and the Amstutz trio of the Calvary Hour, at Berlin, Ohio, evening of Feb. 27.

Dr. Jonathan Yoder and family at North Goshen, Ind., for Missionary Day, March 20.

Dr. Norman L. Loux, commencement speaker at La Junta School of Nursing, April 11.

Youth Meeting at Hershey's, Kinzers, Pa., Feb. 26, 27, with G. Parke Book, David Thomas, and Myron Augsburger as speakers.

Irene Bishop and Mrs. Ernest Lehman, on World Day of Prayer program, Souderton, Pa., Feb. 26.

A Christian Workers' Training Course will be conducted at the Greenwood, Del., Conservative Mennonite Church, in co-operation with the Tressler Church nearby, with Bro. Paul Roth, Masontown, Pa., as instructor, Feb. 28 through March 4. On Saturday evening, March 5, and on Sunday, March 6, a Christian Workers' Conference will follow under the same arrangement. Bro. Roth will speak at the Tressler Church on Sunday forenoon.

Visiting Speakers

Feb. 6. **Emil Shetler,** Staunton, Va., at Pigeon, Mich. **Raymond Sala,** Mennonite Aid, Inc., Goshen, Ind., at Sharon, Plain City, Ohio. **B. B. King,** Scottdale, Pa., at Wellman, Iowa. **A. J. Metzler,** Scottdale, Pa., and **Clarence Horst,** Mt. Home, Ark., at Harper, Kans. **Ivan Miller,** Grantsville, Md., at Maple View Church, Burton, Ohio. **S. C. Yoder,** Goshen, Ind., and **Amos Mast,** Wauseon, Ohio, at Bayshore, Sarasota, Fla.

Feb. 13. **Chester Helmick,** Pinto, Md., at Leo, Ind., **S. J. Miller,** Grabill, Ind., at Central, Archbold, Ohio. **George Smoker,** Tanganyika, at Los Angeles, Calif. **Fred Booker,** Cleveland, Ohio, at Sharon, Plain City, Ohio. **Raymond Yoder,** Congerville, Ill., at Morton, Ill.

Feb. 20. **S. M. King,** Goshen, Ind., at Central, Elida, Ohio. **Paul M. Lederach,** Scottdale, Pa., at Tressler, Greenwood, Del.

Evangelistic Meetings

Lloy Kniss, Baltimore, Md., at Churchtown, Carlisle, Pa., Feb. 20 to March 2. **Milton Brackbill,** Paoli, Pa., at Yoder, Kans., beginning Feb. 27. **Charles Shetler,** Schellsburg, Pa., at Black Oak Ridge, Hancock, Md., Feb. 20-27, **Harold Horst,** Altoona, Pa., participating in all-day service on Feb. 27. **Roy S. Koch,** St. Jacobs, Ont., at Blooming Glen, Pa., March 27 to April 3. **William Miller,** Crumstown, Ind., at Hudson Lake, New Carlisle, Ind., Feb. 13-20.

CHURCH HISTORY (Continued)

to the south end of the building. This addition houses steps from the outside to the basement and other improved facilities.

The burying ground used since the organization of the first church is a very beautiful plot opposite the Kraybill building. It originally was a private burying ground belonging to the Mumma family. Its size has been increased many times until today it is a large cemetery.

The Ministry

Undoubtedly ministers served this district before 1790, but there is no knowledge of them. The names of several bishops before that time are known but they will be discussed later in this chapter.

Ministers

In 1790, Jacob Hershey was ordained to the ministry by a group of scattered Mennonites who were worshiping in homes. Jacob Hershey was born in 1747 and died Oct. 12, 1819. According to Harry Nissley, local Mount Joy historian, Jacob Hershey was a very heavy man, weighing 300 pounds, perhaps more at his death. He was so heavy it was very difficult for him to ride a horse. He was 71 years old when he died and he had served the Donegal congregation and several others thirty-one years.

In 1803 Christian Nissley, born Mar. 11, 1777, was ordained to the ministry. In 1820 he was ordained as assistant to the bishop. He served in that capacity for eleven years until his death on Dec. 13, 1831. He served as a minister for twenty-eight years.

Martin Nissley was ordained as a minister in 1832. He was born May 15, 1784. He served only two years as a minister and died Mar. 19, 1834.

There are several preachers about this time about whom little is known. John Nissley is one of them. He served many years in this district as minister for several congregations.

Peter Nissley, born July 15, 1802, was ordained to the ministry Oct. 20, 1836. He was the son of Christian Nissley, a former minister in the same congregation. Peter Nissley had much influence outside his home congregation. He traveled quite a bit and preached many places in the middle west and Canada. He served his district well and died at the age of 87 on Jan. 16, 1890.

Another preacher supposed to have been at Kraybill's is David F. Brubaker. Very little is known about him. He moved into the locality from York County, Pa. It is not known if he moved before or after his ordination to the ministry in 1848. He is named many times in the church records at Kraybill's as being present at services, but they do not make reference to his ordination or his death. He died at the age of 79 on Oct. 15, 1893.

Jacob N. Brubacher was ordained to the ministry to serve the Mount Joy-Landisville district. He was ordained June 15, 1865. He was made assistant bishop on Dec. 26, 1867. He will be more fully discussed with the bishops.

Ephraim Nissley, ordained to the ministry at Kraybill's Feb. 6, 1879, was a very good minister. Ira Hess of Mount Joy says, "He was a staunch Mennonite and threw his whole life into the work of the church." He was interested very much in evangelism. He died at his home in Mount Joy on Mar. 9, 1907, at the age of 66. He served the church well for twenty-eight years.

On June 16, 1904, at the Kraybill Church Peter R. Nissley, grandson of Peter Nissley, former preacher at Kraybill's, was ordained to the ministry. He was ordained as assistant bishop Dec. 26, 1911. He was well liked and will be discussed more fully with the bishops. B. Lehman Kraybill was ordained at the church which bears his name on Jan. 30, 1913. He entered the work with great zeal. He served the church for thirteen years and died Mar. 6, 1926, at the age of 33.

Henry E. Lutz was ordained as a minister for several congregations in the Mount Joy area. He was ordained at the Mount Joy Church Mar. 16, 1922. He was chosen by lot, Mar. 6, 1930, to be assistant bishop. He will be discussed more fully with the bishops.

Amos S. Hess was ordained to fill Bro. Lehman Kraybill's place on Aug, 26, 1926. Bro. Hess is still serving his people ably and well as a minister and servant of God.

On Jan. 7, 1932, Henry F. Garber was ordained to the ministry at Mount Joy. Bro. Garber has become very much interested in mission work and all three of his children (two daughters and a son) are serving the Lord on the mission field. He himself is president of the Eastern Mennonite Board of Missions and Charities. He has traveled extensively during his work in this capacity.

The last minister to be ordained as such is Henry Frank, who was ordained in 1949. In his short period of service he has been mightily used of the Lord as a minister and evangelist.

Deacons

John Nissley was born in 1750. He was ordained in 1790 and died at the age of 69 years on Oct. 27, 1819. He served his people almost thirty years.

Michael Horst was ordained deacon in 1820. He was born July 2, 1751, and died Nov. 23, 1830, at the age of 79 years. He served the church ten years.

In 1832 Christian Hostetter was ordained deacon at Kraybill's. He served for 15 years until his death at 82 years on Nov. 18, 1847.

John Nissley was made deacon a few years before his predecessor's death. He was ordained in 1843 and served in his office forty-two years. He died Oct. 22, 1885, at the age of 84.

Henry S. Nissley was ordained to his office Apr. 16, 1879. He was the first officer to keep a record book. This book has become almost invaluable. He copied as much as he could get from his predecessors' notebooks and requested that all the deacons following him would keep records. He died Feb. 6, 1907, at the age of 79. He served his congregation twenty-eight years.

Abraham B. Lutz was ordained as deacon, Sept. 24, 1904. He was much interested in Sunday-school work. He served 18 years and died at the age of 59.

Daniel E. Miller was ordained for several congregations at Mount Joy, Aug. 3, 1922. He died in the year 1937 and was succeeded by his son, Norman S. Miller. Bro. Norman was ordained Dec. 28, 1937, at Mount Joy and is serving the Lord well.

Bishops

Benjamin Hershey was the first bishop of the church west and north of Lancaster. This was sometime around or before 1750.

About the middle of the eighteenth century this district was divided into two districts. This district would now contain the Erisman, Erb, Hershey, Kauffman, Landisville, Chestnut Hill, Bossler, Mount Joy, and Kraybill congregations. Of course this district has been divided several times since then.

John Lehman, a minister in the Hershey congregation, was the first bishop of this district. He died in the spring of 1790 and was succeeded by Samuel Nissley who was ordained in the same year. He died in May of 1838 at the age of 77. He was the great-grandfather of two other bishops of this district, Jacob N. Brubacher and Isaac Brubaker.

Christian Nissley, a minister of Kraybill's, was chosen as assistant bishop in 1820 and served in that office until his death in 1831.

He was followed by a minister of the Manheim section, Jacob Hostetter, who had been a preacher since 1807. In 1838 when the senior bishop, Samuel Nissley, died he was made bishop of the district. He was made moderator of the conference in 1843. He died after fifty-eight years of service April 6, 1865, at the age of 90 years.

John Brubaker, also from the Manheim community, was made assistant bishop in 1861 and was made senior bishop upon the death of Bro. Hostetter. His ministry meant much to the nonresistant people during the Civil War. He died Aug. 1, 1870, at the age of 75.

Jacob N. Brubacher was from the Landisville-Mount Joy section and was made assistant bishop Dec. 26, 1867. He became bishop upon the death of his senior partner. He was greatly used of the Lord in many areas. He was the first to use English for communion services. He was very much interested in Sunday schools and helped in the adoption of official literature for them. He was a preacher for forty-eight years and a bishop for forty-six years. He died at the age of 75 on Oct. 9, 1913.

Peter R. Nissley was ordained as preacher in 1904 and as assistant bishop, Dec. 26, 1911. He assumed full responsibility after the death of Bro. Brubacher in 1913. He died May 17, 1921, at the age of 58 years. He was a preacher for seventeen years.

Isaac H. Brubaker was ordained for the Erisman Church in 1907. After the death of Peter R. Nissley he was ordained bishop. The ordination took place at Landisville, Aug. 25, 1921. In 1929 his eyesight failed and he asked for an assistant.

Henry E. Lutz was chosen by lot to be the assistant to Bro. Brubaker. He was ordained at Landisville, Mar. 6, 1930, and assumed full charge when Bro. Brubaker died. He has been moderator of the conference for the past several years and is serving the Lord well.

This is the history of the Mount Joy and Kraybill congregations. There are many interesting facts which have been lost in the past or have not yet been discovered. It is an interesting story, however. A congregation that once could worship in a house now numbers around four hundred. It would be interesting to study also how the customs of the people changed from the early years of the congregation until now. But this would require too much space and time so the facts must suffice for the present. All in all, this seems to be typical of the growth of the congregations throughout Lancaster Conference.—in *Reflections of the Mount Joy Mennonite Church.*

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, John and Naomi (Hertzler), Norristown, Pa., first child, Linda Gail, Feb. 7, 1955.

Birky, Wilbert and Viola (Zehr), Foosland, Ill., seventh child, fourth daughter, Becky Lyn, Jan. 20, 1955.

Burkhart, James H. and Loretta (Fox), East Earl, Pa., fourth child, third son, Kenneth James, Feb. 5, 1955.

Cosco, Francesco and Ethel (Reeser), Salem, Oreg., second daughter, Lara Rhonda, Feb. 1, 1955.

Cullar, Harold and Louise (Thomas), Aibonito, Puerto Rico, second daughter, Janice Louise, Dec. 8, 1954.

Deter, Clayton and Dorrine (Bos), Morrison, Ill., second son, Rodney Kent, Jan. 7, 1955.

Fisher, Joseph L. and Malinda (Stoltzfus), Ronks, Pa., first child, Esther Marie, Jan. 27, 1955.

Garber, Leonard W. and Doris E. (Reesor), Markham, Ont., first child, Anne Elizabeth, Feb. 8, 1955.

Herr, J. Donald and Dorcas (Weaver), Langhorne, Pa., first child, Eunice Anne, Dec. 12, 1954.

High, Luke H. and Mary Elizabeth (Musser), East Earl, Pa., first child, Rachel, Jan. 24, 1955.

Hottenstein, Wayne B. and Vera (Stauffer), Lancaster, Pa., third child, first daughter, Leanna, Jan. 21, 1955.

Jones, D. Stanley and M. Jane (Waters), Harrisburg, Pa., first child, Karen Ann, Jan. 29, 1955.

Klingelsmith, Glendon and Doris (Murray), Akron, N.Y., third child, second daughter, Coralyn Kay, Dec. 11, 1954.

Kratz, Harold and Esther (Yoder), Sturgis, Mich., first son, Terry Lee, Jan. 18, 1955.

Loucks, Phares and Leah (Yoder), Windom, Kans., fourth child, third son, Randall Wayne, Jan. 1, 1955.

Martin, Willis H. and Esther (Weaver), Ephrata, Pa., fifth child, second son, Kenneth James, Jan. 1, 1955.

Mellinger, Carl and Phoebe (Blank), Middletown, Conn., first child, Kenneth Eugene, Dec. 4, 1954.

Miller, John A. and Effie (Swartzendruber), Wellman, Iowa, fifth child, fourth daughter, Lorna Gayle, Jan. 21, 1955.

Myers, Robert H. and Marjorie (Miller), Dalton, Ohio, second son, Mark Alan, Feb. 8, 1955.

Nafziger, Mr. and Mrs. Freeman, Archbold, Ohio, a daughter, Charlotte Marie, Jan. 27, 1955.

Ramer, James and Margaret (Martin), Fort Wayne, Ind., first child, Beverly Sue, Dec. 21, 1954.

Reinford, Lester and Edna (Halteman), Schwenksville, Pa., seventh child, fourth daughter, Carolyn, Feb. 3, 1955.

Shirk, Warren F. and Grace (Rutt), Atmore, Ala., seventh child, fourth daughter, Janet Elaine, Jan. 24, 1955.

Slagell, Chester and Ruth (Harder), Thomas, Okla., first child. Stephen Earl, Jan. 27, 1955.

Steiner, Elmer and Elsie (Amstutz), Orrville, Ohio, fourth child, third daughter, Emily Janette, Jan. 1, 1955.

Steiner, John M. S. and Mildred (Metzler), Goshen, Ind., fifth child, third daughter, Joan Lenore.

Stoltzfus, Gideon K. and Susan (Fisher), Bird in Hand, Pa., first child, Martha Fern, Jan. 21, 1955.

Stoltzfus, Luke G. and Miriam R. (Weaver), Philadelphia, Pa., fourth child, third son, Dirck Emil, Jan. 27, 1955.

Yoder, Herbert L. and Dorothy (Beason), Syracuse, Ind., third child, second son, Stuart Jon, Jan. 16, 1955.

Yoder, Wilbur J. and Ruth Ann (Liebig), Kalona, Iowa, fourth child, second daughter, Mina Marie, Jan. 7, 1955.

Anniversaries

Wert, Joseph D. and Minnie A. (Sieber) celebrated their fifty-fourth wedding anniversary Jan. 17. They were married Jan. 17, 1901, at the Sieber homestead in Juniata Co., Pa., by the late Bishop William Acker, after a short message by Bro. J. S. Shoemaker. There are 10 children living (Titus, Brownstown; Daniel, Manheim; William, Lebanon; Joseph, Elizabethtown; Lydia—Mrs. B. S. Patterson, Lancaster; Mary—Mrs. Robert K. Miller, Jonestown; Phoebe—Mrs. C. L. Martin, Lebanon; John, Annville; Martha—Mrs. Amos C. King, Westover, Md; and Naomi—Mrs. John Stover, Annville, who celebrated her 12th anniversay the same day). There are 37 grandchildren, 5 stepgrandchildren, and 6 great-grandchildren.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Eshleman—Horst.—Dr. D. Rohrer Eshleman and Mabel S. Horst, Nazareth, Ethiopia, by Clayton L. Keener assisted by Paul M. Gingerich, at the Haile Mariam Mammo Memorial Hospital, Feb. 2, 1955.

Garber—Hershberger.—Daryl Garber, Wilmette, Ill., Manson, Iowa, cong., and Lila Hershberger, Casselton, N. Dak., Red River Valley cong., by Leonard Garber at Hesston, Kans., Jan. 1, 1955.

Humphries—Hamilton.—Andrew Allen Humphries and Hope Hamilton, both of Cheswold, Del., Greenwood Conservative Mennonite cong., by Nevin V. Bender at the home of the groom, Sept. 26, 1954.

King—Miller.—Eli D. King, West Unity, Ohio, Lockport cong., and Mary Miller, Louisville, Ohio, Beech cong., by Walter Stuckey at his home, Dec. 26, 1954.

Leatherman—Bechtel.—Earl D. Leatherman, Ottsville, Pa., Deep Run cong., and Marilyn L. Bechtel, Telford, Pa., Franconia cong., by Menno B. Souder assisted by Wilson Overholt at the Deep Run Church, Jan. 29, 1955.

Martin—Horning.—Lester E. Martin and Arlene M. Horning, both of the Weaverland cong., East Earl, Pa., by J. Paul Graybill at the home of the bride, Feb. 5, 1955.

Weaver—Horning.—A. Earle Weaver and Mabel S. Horning, both of the Martindale cong., by J. Paul Graybill at the Martindale meetinghouse, Jan. 29, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barrow, James S., was born Feb. 14, 1873, at Brantley, Ala.; passed away Nov. 15, 1954, in Tampa, Fla., aged 81 y. 9 m. 1 d. On Dec. 24, 1896, he was united in marriage to Janie E. Whitehurst. He is survived by his companion, 5 sons, 3 daughters, 23 grandchildren, and 5 great-grandchildren. On March 18, 1928, he and his companion were received as members of the Ida St. Mennonite Church by confession of faith. He remained a faithful member to the day of his death. Funeral services were held in a Tampa funeral home in charge of Martin W. Lehman. Interment was made in the Orange Hill Cemetery.

Book, Mary R., was born Sept. 8, 1874, in Lancaster Co., Pa., a daughter of Jacob B. and Sue N. (Rohrer) Houser. On Nov. 24, 1897, she was married to Daniel B. Book. They farmed on the Houser homestead until 1942, when they retired in Lampeter. This union was blessed with 2 daughters (Mabel E.—Mrs. Ira D. Landis of Oregon, Pa., and Verna M.—Mrs. James R. Landis, who passed away Dec. 9, 1947). She was a faithful member of the Brick Mennonite Church, and was baptized in 1895 by Bishop Isaac Eby. She was always interested in the work of her church and her home. Her mind was clear, and she was bedfast but two days before her peaceful passing on Jan. 17, 1955; aged 80 y. 4 m. 8 d. She leaves to mourn her departure her husband and daughter, 4 grandchildren, and 4 great-grandchildren. The funeral was held Jan. 20 at the Brick Church with Jacob T. Harnish, assisted by Emory H. Herr and John A. Breneman, in charge. Interment was in the adjoining cemetery.

Brenneman, Peter Z., son of Daniel and Lena (Zehr) Brenneman, was born in Perth Co., Ont., Sept. 11, 1876; passed to his eternal reward at his home where he was born on Dec. 27, 1954, aged 78 y. 3 m. 16 d. In his youth he accepted Christ as his Saviour and was a member of the East Zorra Amish Mennonite Church until his death. On Nov. 21, 1899, he was united in marriage to Mary Oesch, who preceded him in death Feb. 8, 1951. They had shared the joys and sorrows of life together for over 51 yrs. Surviving are 5 sons (Amos, Daniel, and Allan, Tavistock; Alvin, New Hamburg; Oscar, Philipsburg), 2 daughters (Violet—Mrs. Sydney Roth, and Mrs. Salome Zehr of Tavistock), 16 grandchildren, and 6 great-grandchildren. Funeral services were conducted at the East Zorra A.M. Church in charge of David Wagler and Henry Yantzi, with burial in the ajoining cemetery.

Fiegert, Nancy Lucinda, daughter of Cornelius and Catherine (Bixler) Lowe, was born March 22, 1873, near Winesburg, Ohio; died Dec. 6, 1954; aged 81 y. 8 m. 13 d. On March 9, 1893, she was united in marriage to Edwin Feigert, who preceded her in death July 14, 1930. She leaves 2 sons (Clinton and Ira, both at home), 4 daughters (Mrs. Ocala Hostetler, Kent; Mrs. Gladys Gardner and Mrs. Eleanor Zepp, Winesburg; and Mrs. Evelyn Urban, Massillon), a brother (Cornelius Lowe of Dundee), 8 grandchildren, and 3 great-grandchildren. All of her children are living. She became a member of the Longenecker Mennonite Church, Winesburg, Ohio, 35 years ago, and remained true to her faith until death. She will long be remembered as a faithful servant of her Lord. Paul Lantz and M. B. Hostetler officiated at the funeral service. Burial was made in the West Lawn Cemetery.

Green, Titus S., son of Bruce Edmund and Kathryn (Sheeler) Green, was born at Phoenixville, Pa., Jan. 30, 1955; passed away 13 hours later, Jan. 31, 1955. He leaves his parents, one brother (Glen), his grandparents (Paul M. and Katie (Good) Sheeler, Edmund R. and Ada (Deery) Green), and a great-grandmother (Ada May Deery). Funeral services were held Feb. 2 at the White Memorial Home, Parkerford, Pa., by Ivins Steinhauer. Burial was made in the Vincent Mennonite Cemetery.

Heckman, Henry, a lifelong resident of Elkhart Co., Ind., was born near Goshen, Ind., Jan. 17, 1880, the son of Mr. and Mrs. John Heckman. His wife, the former Jane Bryne, died in Goshen in 1927. In early life he accepted Christ as his Saviour, uniting with the Church of the Brethren. After the death of his wife he lived a lonely life in a small house some distance from the road. Often in his loneliness he almost despaired and lost out in

his fellowship with the church. Several of his neighbors were interested in his welfare and invited a minister to visit him. The minister, although a stranger, visited him and he came back to the Lord. Later he united with the Olive Mennonite Church. A neighbor built a small two-room cabin at the Five Points grocery store for him where he was looked after until the one caring for him could no longer do it on account of ill health. He was taken to a convalescent home where he died on Feb. 4, 1955. Surviving are a niece and nephew. While he was still mentally able to talk of the things of God, he gave a good testimony for the Lord. He was one of those who was almost forgotten by man but not forgotten of God. Funeral services were held at the Culp Funeral Home, Goshen, Ind., conducted by Irvin Miller of the Brethren Church and D. A. Yoder.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Frontier Series, Nos. 1-11; Friendship Press.

The Man Who Asked God Questions, Mary Jenness; 1946; 24 pp.; 20c.
Crusader for Justice, H. B. & E. M. Hunting; 1946; 23 pp.; 20c.
Missionary to Oregon, Gilbert Q. Le Sourd; 1946; 23 pp.; 20c.
Messenger of the Great Spirit, Muriel Beaton Patterson; 1947; 23 pp.; 20c.
The Bishop of All Beyond, Winifred Hulbert; 1951; 24 pp.; 20c.
The Man with Twenty Hands, Kenneth L. Wilson; 1951; 24 pp.; 20c.
Pioneer Hawaiian Christians, Frances Eastman; 1948; 23 pp.; 20c.
She Made Many Rich, Catherine B. Herzel; 1948; 23 pp.; 20c.
A Citizen of the Americas, Lula Thomas Holmes; 1951; 24 pp.; 20c.
Horseman of the Lord, Alberto Rembao; 1951; 24 pp.; 20c.
Wagon Wheels West, Constance M. Hallock; 1951; 24 pp.; 20c.

The Frontier Series, as the titles indicate, present brief life stories of great Christian leaders in America, some of whom will not be too well known to the ordinary layman. These stories are centered around the outstanding motivation or conviction of each person's life. Nearly all of the stories are divided into sections with short titles that summarize the material and hold reader interest. The diction is simple and direct. The authors are well chosen by reason of interest and knowledge to produce authentic material.

Many of the stories deal with the outreach of the Christian church beyond the Mississippi as American civilization moved west during the 19th century. However, Alaska, Hawaii, the Virgin Islands, Mexico, and Brazil are also included in this outreach.

The question of race figures prominently in the series as would be expected in any group of stories about the American frontier. Two main characters are Negroes, one the only woman main character. Two volumes deal with the cause of Negro education and three volumes deal with missionaries to the American Indians in the western United States and Canada.

The stories are all evangelical. The reader grows in appreciation for these Christian leaders who often sacrificed so much for the cause of Christ and their fellow men. Only one, **Crusader for Justice** may be questionable because it gives the impression that war is right under certain circumstances. Parents and teachers are here given an opportunity to explain Jesus' attitude toward war. They will also need to help children understand some of the realities of frontier life, such as the tomahawking of Marcus Whitman.

Junior and intermediate children will find these stories challenging and easily readable at one sitting. Their teachers will find them useful as illustrative material for teaching the missionary message.

Each volume is bound in a stiff paper cover in differing colors with a rustic design or a map of the Americas on the front. The type size is excellent for easy reading. The outside back cover contains a list of other Frontier Series booklets.—Levi C. Hartzler.

Items and Comments

A new hospital in Haiti has been named after Dr. Albert Schweitzer.

* * *

More than 550 newspapers in the United States have full-time religion editors. "The battle of thirty years as to whether religion is news has been won," according to Terry Ferrer, religion editor of **Newsweek.**

* * *

A Swiss citizen has succeeded in getting 85,000 signatures to a petition calling for a fifty per cent reduction in national arms appropriations. This is enough to force a nationwide referendum. **Worldover Press,** in reporting this, says there exists a desire for positive peace steps where it is often little suspected.

* * *

One out of five boys coming of military age "in a very few years" will have a juvenile court record according to a report presented . . . at the recent Annual Meeting of the Congress of Correction.—**Between the Lines.**

* * *

Between the Lines reports that there are about 100,000 thefts from department stores in the United States every week. The value of stolen goods amounts to about $75,000,000 per year. Less than ten per cent of this thieving is by professional thieves.

* * *

The second fastest growing area in the United States is lower Bucks County, Pa., where new steel plants are going into operation. This is next door to one of our larger Mennonite communities.

* * *

It is reported from Buenos Aires through **Religious News Service** that "Catholic religion and morality" has been removed from the list of subjects for which credit is given toward promotion in Argentine schools. Catholic observers interpret this as a step toward the elimination of religious instruction from education.

* * *

It has been announced that 500 visas are now being issued each week under the United States Refugee Relief Act.

* * *

Worldover Press reports from France that many of the worker-priests are maintaining their program of factory labor in connection with their religious ministry in spite of orders to the contrary from superiors.

* * *

Great religious revival is reported among the natives of Kenya in Africa. There is an unprecedented demand for Bibles, hymnals, Testaments, tracts and church services. Various missions have been making special efforts among the people who have been affected by the Mau Mau revolution. Of special interest is the reported conversion of Peter Muigai, son of the Mau Mau leader, Jomo Kenyatta.

* * *

A serious problem of both the white and the native churches in South Africa is the rapid spread among natives of new and bizarre separatist sects often of merely nominal Christian character. No fewer than 1,237 such sects are known, and others are being framed every month. Most of them are small, sometimes embracing only a hundred members.

* * *

A Roman Catholic priest in Buenos Aires, according to **Religious News Service,** was arrested on a charge that he criticized Argentina's new divorce law at mass in his church.

* * *

Southern Baptist Convention membership rose to an all-time high of more than 8 million in 1954, and giving to all causes by the denomination passed the 300 million mark for the first time.

The LITERATE *Should Read This*

Eugenia Price was a writer of sorts—she toyed with modern verse, and knew her way through the books of Edna St. Vincent Millay, Francis Thompson and the like. Later, she was a top-flight commercial script writer.

She still writes, but not that sort of thing. Read her autobiography, *The Burden Is Light* to see what being a Christian can mean! $2.50

Mennonite Publishing House
Scottdale, Pa.

For the first time in Toronto's history, a Jew was chosen mayor and two Roman Catholics were elected to the five-member Board of Control, of which the mayor is chairman.

* * *

Delegates of the multi-racial conference in South Africa issued a statement calling on "all Christian persons to regard and treat every human being with the honor and respect to which we are committed as Christians and to use every available opportunity to come into real Christian fellowship with one another." A skeleton organization on a permanent basis was set up, and other similar conferences will be held.

* * *

A ban against church marriages of divorced persons has been adopted by the synod of the Evangelical Church of Lippe in West Germany. Under the new rule exceptions may be granted by the church management only in very special cases. The order stipulated, however, that under no circumstances may permission for a church marriage be granted if one of the parties was divorced on grounds of adultery.

* * *

There are nearly 15,000,000 persons in the United States aged 65 years and older. This number is increasing by 40,000 annually. Some 10,000,000 of these live in households with relatives. This year more than 600,000 Americans are eligible for retirement pensions under the Federal Social Security system. Almost 7,000,000 persons are not getting monthly Social Security checks. In October payments totaled nearly $330,000,000.

* * *

India's Christians have protested to the government that attacks against foreign missionaries are widening into attacks against Christianity itself, according to a **New York Times** report from New Delhi. There are about 8,200,000 nominal Christians in India.

* * *

Concerning the manuscripts discovered in the Dead Sea area, Marcel Simone writes in **Revue Historique:** "We are in the presence of one of the most sensational discoveries which has ever been made in the domain of Biblical science and more generally in all of ancient history."

* * *

A model old-age village has been built in Israel. It occupies eighteen acres of land and will house 540 persons. These persons come from fourteen different countries. Their average age is 71.

* * *

Aid to the Palestine refugees has been extended for another five years by a United Nations vote. Aid is to be given without prejudice to the rights of the refugees to repatriation or compensation. It also requested the four Arab countries where the refugees were camped to co-operate in carrying out rehabilitation projects for the refugees. So far the United States has paid in a total of $150,000,000, about sixty-five to seventy per cent of the cost of supporting the refugees.

* * *

A study by Kenneth Loewen at Akron, Pa., reveals that there is at least one organized Mennonite congregation of some branch in forty-one states. Sixteen MCC constituency conferences used in his compilation have a total church membership of 158,000. The six states that have the most members are Pennsylvania, Ohio, Kansas, Indiana, Illinois, and California.

* * *

The cornerstone of the first planetarium in the Middle East was dedicated recently at the new Hebrew university campus in Jerusalem.

* * *

Two thousand missionary-minded university students attended the fourth international Student Missionary Convention held at Champaign, Ill. One hundred fifty institutions in forty countries were represented. It was the largest body of delegates in the history of the convention.

* * *

A decree permitting non-Catholic religious organizations to work in hospitals and charitable institutions "on the same basis the Roman Catholic Church does now" was issued in Buenos Aires, according to **Religious News Service.** The decree spoke of "the work of human solidarity performed by different religious organizations," and said that in the future members of all denominations would be authorized to visit any institutions where "spiritual and material help can be given."

* * *

A study on racial discrimination by Elmo Roper revealed that ten dollars out of every seventy-five dollar pay check is wasted on the phony luxury of indulging our prejudices. However, he expressed belief that discrimination will be abolished in twenty-five years.

* * *

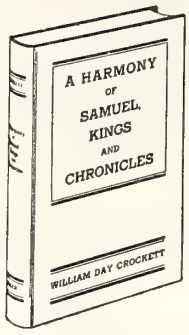
"You can't watch [Eisenhower's] face without thinking of his old Mennonite pacifist mother," said a newsman leaving a White House press conference recently.—**Between the Lines.**

* * *

Denmark has recently reduced the period of compulsory military service from eighteen to sixteen months. Belgium and the Netherlands have already reduced their requirements for service from twenty to eighteen months.—**Between the Lines.**

* * *

A committee under the chairmanship of E. Schuyler English has been appointed to prepare a revision of the Scofield Reference Bible.



A HARMONY of SAMUEL, KINGS and CHRONICLES

by William Day Crockett

During the second and third quarters, Sunday-school lessons will be taken from the Old Testament. Any history can be complex (as schoolboys know) but Jewish history seems to be especially difficult.

For your personal library, for your Sunday-school library, or as a gift to your teacher, we recommend **A Harmony of Samuel, Kings and Chronicles.** Accurate, enlightening—even to the casual browser—and a valuable reference work, this book does for the Jewish nation what a harmony of the Gospels does for the life of Christ. Order today. $3.50.

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Scottdale, Pennsylvania

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Gospel Herald

TUESDAY, MARCH 1, 1955. VOLUME XLVIII. NUMBER 9

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Mennonites in 1954: An Appraisal

By Paul Peachey

In an address delivered at Hesston College last year, Bro. Harold S. Bender said: "I hold . . . that American Mennonitism is just coming into a great age —its golden age. There is evidence of God's working in our midst." A glance back over the past year in our brotherhood would seem to confirm this evaluation. The year 1954 was a good one. In every area of our church life and work significant developments or achievements can be noted. The active vigor characteristic of our church life in recent decades continued unabated.

There was much within the local congregation where the church of Christ comes to realization for which we should be grateful. Increased lay interest and initiative made itself felt. There were new mission outposts as well as organizational progress in some church districts which encouraged a stronger lay voice in local church responsibility. And in keeping with this trend the Commission for Christian Education set up a new secretaryship for lay activities.

In the church organization itself, general conference set up for the first time a general secretaryship, which was to serve primarily as a promotional office, with Bro. Paul Erb as the first secretary. District conference reorganizations were undertaken in a few instances, such as Lancaster and Southwestern Pennsylvania. The name of the latter conference was changed to Allegheny Conference. The Conservative Amish Mennonite Conference contracted its name to merely Conservative Mennonite. These reorganizations indicate a concern to keep the institutions of the church in pace with contemporary needs.

In the field of publications, with our publishing house, now a million dollar business, several significant new titles appeared. Among these were: *Introduction to Theology,* by John C. Wenger; and *The Life and Times of Daniel Kauffman,* by Alice Kauffman Gingerich. In the literary field there were two novels: *Not Regina,* by Christmas Carol Kauffman; and *But Not Forsaken,* by Helen Good Brenneman. S. C. Yoder added another interesting title, this one with experiences from his youth, *Horse Trails Along the Desert.* There was also the new popular description of the Mennonites by John A. Hostetler, entitled *Mennonite Life,* a companion to his earlier booklet on the Amish. Also beginning this year was the new monthly for the home and community entitled *Christian Living,* which replaces the two earlier magazines, *Christian Monitor* and the *Mennonite Community.* Mennonite authors also contributed occasional articles during the past year to such journals as *The Christian Century, United Evangelical Action,* and *Presbyterian Life.*

In the field of missions the budget of the general Mission Board for the first time exceeded one million dollars, with the budget of the Eastern Board roughly one third of that sum. New foreign missions were established in Brazil and Uruguay. In London and Tokyo new Mennonite Centers were established, which indicate the progress in the newer missions in those areas. In Argentina, the Mennonite mission church was reorganized along indigenous lines, with leadership responsibility now resting upon the native Christians. In that country a new Mennonite Youth organization was established with functions similar to those in this country of MYF. Of special interest in this country was the establishment of the first rescue mission sponsored by the General Board in South Bend, Indiana.

The most significant development in the organized missions program was the new method of fund raising. With budgets planned in advance and the approximate cost of the year's operations per baptized members established, the general and district mission boards co-operated to raise during one week in December the total funds needed, above specified support items, for the annual operations. While this method does not presuppose that there will be no further missionary offerings during the year, it does make possible a more concerted and efficient program of financing. Also new in the missionary effort is a full-time secretary for the Women's Missionary and Service Auxiliary.

On the service side of the church's outreach, the field of mental health was of outstanding interest. At Newton, Kansas, the Mennonite Central Committee opened its third hospital, while at the Brook Lane, Maryland, institution a 39-bed extension was added. At Denver, Colorado, as an outgrowth of the work of I-W men, Bro. Glenn Martin was installed as Protestant chaplain for all the hospitals in Denver. Increasing interest in the field of mental health on the local level was to be seen in a project of the Allegheny Conference where Dr. Norman Loux was invited to discuss this problem with ministers.

In the educational field about 1,000 Mennonites from our group were in college, four fifths of whom were in Mennonite institutions. An additional hundred were in graduate professional schools. Two new district high schools were opened, one at Goshen, Indiana, and the other at Souderton, Pennsylvania. At Goshen College, Bro. Paul Mininger succeeded Bro. Ernest Miller as President. A new vision for academic work was expressed in the opening of a student center in Philadelphia, where there are several scores of Mennonite students, and the organization of a Mennonite student fellowship in Richmond, Virginia.

The present I-W program reached its peak during 1954 with about 1400 (Old) Mennonite men in the various programs. A central pastoral services program was set up in connection with the I-W services of MRSC and a biweekly paper for I-W men published entitled: *The Lantern.* Three young men from our constituency in Indiana went to prison on two-year sentences when refused I-W classification by the local draft board. By the end of the year it had become clear that the services to I-W men should be de-

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St. Matthew's Moth

By Ruth Carper Eitzen

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . but lay up for yourselves treasures in heaven."

Upon your brocades I will dine;
A gracious feast, O host of mine,
To offer guest so small.

Upon the tithe your hand hath given,
A precious hand-me-down to heaven,
I fain would crawl.

And when my progeny hath proven
The tapestries by man's wit woven
Upon the web of days,

If riddled rags cannot suffice
In payment of high heaven's price,
Then give God praise.
Wilmington, Del.

centralized so that the responsibility for counsel and supervision would be carried by local congregations and conferences. This revision affects all Mennonite groups and was worked out conjointly by the various groups co-operating in the Mennonite Central Committee.

Radio evangelism continues to attract considerable interest. The Mennonite Hour went on Radio Ceylon and the Spanish broadcast in Puerto Rico now operates under the name, Luz y Verdad, (Light and Truth). The number of local congregations sponsoring local broadcasts is on the increase, and both Goshen College and E.M.C. went on the air during 1954, the former with a daily broadcast on the local station and the latter with a small FM station operated by the college.

The tent revival movement continued its impact in our various communities. There were indications, however, that the more spectacular phase of this movement was over and that more attention would now be given to personal work. In at least one of the teams a conscious shift toward more emphasis on evangelism seemed to be developing.

In the attempt to evaluate the past year, four developments in particular stand out in the mind of this writer. The first is the development of the study conference technique to deal with perplexing problems in faith and life in the church; second, the rise of fellowship and missionary impulses independent of official church organization; third, the fact that the church has become big business; and fourth, the slow numerical growth of our brotherhood.

1. The study conference technique. For a number of decades the average age at which young people are baptized in the brotherhood has declined. Children and young people have been better taught and so they have responded to evangelistic appeal at an ever earlier age. It has become clear, however, that many have been received into our churches before they have been sufficiently mature for a genuine conversion experience. Nevertheless, there was no common or clear understanding as to the age at which one might normally expect children to make a basic Christian commitment. Since the problem had become widespread, the Commission for Christian Education finally called a study conference on Child Nurture and Evangelism which was held at Laurelville late in September of the past year. This conference sought to conduct a common inquiry rather than to draw up an article of discipline. This method of dealing with a problem of church life proved highly fruitful. With such an objective a dispassionate examination of the problem from various angles was possible. A similar discussion on eschatology (last things) had occurred in earlier years. It appears that a fruitful technique has thereby been developed which will be helpful in many other thorny problems confronting our denomination. Similarly a discussion on divorce and remarriage has come out in the open.

2. Independent movements. One of the by-products of the revival movement has been the rise of spontaneous effort within the churches, that is, missionary or fellowship activities which are not sponsored by official church agencies. Another factor in their rise has been a growing gap, in some communities, between "official" church views and views within the membership. In some cases these spontaneous movements are associated with special doctrinal emphases which are less stressed or even rejected by the majority within our group. Alarm has thus been expressed because of the divisive influence of such movements.

We do not know how cheap the seeds of happiness are—or we would scatter them oftener.
—Lowell.

It may be premature to evaluate these developments. It would seem, however, that the rise of spontaneous or "sectarian" groups is no mere happenstance. It points rather to the perennial difficulty in the Christian church of relating the subjective appropriation of the reality of the Christian faith by the individual member to the traditional objective expression of doctrine and practice as upheld by "the church." While in some cases dissent or even division is due to growing worldliness, it is clear from the history of the church that the rise of spontaneous movements is a fairly certain index of a cultural lag within the church. Indeed, one would need to scan history a long time to find a religious renewal which did not arise independently of or even in contradiction to the established tradition and "hierarchy" of a church. When a church becomes excessively laden with the baggage of tradition and external forms, almost inevitably there will be those who in the course of their own experimental appropriation of the realities of living will challenge the traditional structure. It would, therefore, seem unfortunate if at this point the institutional and traditional structure in the church could not accept the spontaneous movements. That not all independent movements are wholesome and therefore need to be dealt with is not to be denied. But the best antidote is for the existent churches to bestir themselves rather than to put out the spontaneous lights.

3. The church as big business. Two of our church enterprises have now passed the million dollar mark in their annual operations, namely, the publishing and mission programs. This is truly a cause for rejoicing. Closer examination, however, reveals that this is not an unmixed blessing. History amply demonstrates what the New Testament already implies that the Christian church always threatens her own vitality whenever she comes to rely excessively upon temporal power. We dare never forget that business is business, whether carried on by a church organization or a secular firm. The business structure which envelops the church belongs to "this world" which "shall pass away." A church program whose mainstay is a socioeconomic structure has indeed reached a critical stage of development. We hope that such is not yet the case with us. But the "Church" has never yet survived development into a temporal power structure. Sooner or later institutional weight crushes the spiritual dynamic of the church as the community of Christ and the saints.

(Continued on page 196)

Our Readers Say—

I want to take this opportunity to express my appreciation for such a fine church paper as the HERALD. I certainly look forward to the day each week when the mailman leaves it in our box. Within the last two years I have found a good way to dispose of the back issues of the HERALD. (Also the other church papers.) When our family has finished reading them, we give them to a young family who became Christians a couple years ago and joined the Mennonite Church. They pass them on to the husband's mother and she in turn gives them to an elderly man who just recently became a Christian. These people are all of non-Mennonite heritage. They tell me they enjoy them so much.

Thanks to Bro. Sanford G. Shetler for such a fine article in Feb. 1 issue: "When Is Long Hair Long?" I'm thankful to God for men who are willing to cry aloud and teach the Word of God as it is written. In I Cor. 11:10 it says that the woman ought to have "power on her head because of the angels." Evidently the angels themselves must look with deepest concern upon the sins of any Christian.—*Mrs. Alvin J. Yoder, Hartville, Ohio.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The 1-W Alumni

We have reached the stage where large numbers of our men have completed their two years of I-W service as prescribed by the draft law for conscientious objectors to military service. These men have done various types of work. A great number have been attendants and orderlies in mental and general hospitals and sanitariums. Many have worked in the offices and laboratories of these institutions, or in maintenance and farm labor. A number have served in church institutions in such building, maintenance, and administrative positions as were approved for I-W's. Some have participated under Voluntary Service in the highly significant outreach of the church in cities, rural areas, and foreign lands.

But now in large numbers they are returning home. The I-W alumni will before long number in the hundreds. These men, together with the wives who in many cases shared the experiences of their husbands, are now in process of becoming an important segment of our church membership and church life. As they are again absorbed into the ongoing program of home congregations, they can become a real force for righteousness and a stimulant to evangelistic zeal.

These alumni have broadened their outlook. They have mingled with a great variety of people. They have met various shades of belief and unbelief. They have seen human misery and need. They have witnessed to a way of love in a world that knows little enough of Christian kindness. Many of them have been deeply motivated to make their lives count as fully as possible in alleviating human distress and in making known the Gospel in its healing grace. They have seen the relevance of the Mennonite emphasis to our modern ways, and have thought through at least some of the challenges which face us as a church.

These alumni should strengthen the antimilitary convictions of the church. They decided on principle, we believe, to ask for a I-O classification. They satisfied their draft boards that this request grew out of sincere religious convictions. They chose a type of alternative service that would be, not only a satisfaction of the draft requirement, but also a Christian service and a testimony to the way of love in human relations. They have had many opportunities to defend their point of view, and have found in many cases a genuine appreciation for a Christianity which takes seriously the commands of the Lord Jesus Christ. In private and public discussions they have looked the facts in the face: the facts of Scriptural principle, of the immorality and the futility of war, of the power of Christian love. They have seen the conscientious objector position, not as an easy way out, but as a sincere protest against war that should involve sacrificial and positive effort for human welfare. These men will help their younger brothers and other young men of their communities as they face the decisions made necessary by the draft and possible universal military training.

Some of these alumni, of course, may not return to their home communities. They may have found relationships which will take them to other Christian communities. In their I-W units they may have participated in an outreach evangelism which will continue to demand their loyalty. They will be members of new congregations which are a result of I-W testimony. Some of them will continue employment in which they have found real opportunity and pleasure. The occupational pattern of the church is likely to be spread a little wider.

Our I-W men have temptations. There are allurements to idle and selfish indulgence. Being severed from home and community and being thrust into new environment more or less hostile to their ideals has brought strains and stresses. Some have yielded. There are tragedies and losses. But on the whole, we believe, there is gain. Resisting and overcoming temptation has brought strength and confidence. It is a strength built, not on innocence, but on triumphant experience. Our boys have become mature Christian men.

Our churches must be awake to get the maximum profit from the I-W program. Remembering what an important part of church life our CPS men soon became, we will be eager to give our returning I-W men the greatest possible opportunity to find a place in our church life. We should find help in this as the new program of decentralization and congregational integration gets under way.

We do not approve of conscription by the government. But we must live with situations as they are. And we must learn how to make, under the blessing of God, something that we do not approve into something that will do us good.—E.

"Only One Million Refugees"

In a recent release from *Church World Service* we were struck by the following statement by John Coventry Smith, who recently visited Korea: "There are now only one million refugees in Korea." Of course the statement is contrasted with the fact that there were nine millions at one time and that the Korean people have shown a remarkable ability to rehabilitate themselves, with the aid of the government, the United Nations, and voluntary relief agencies.

The expression that especially impressed me was, "only one million" people. At once my mind went to the community in which I live, which numbers somewhere around ten thousand people. Suppose all of us here were refugees, how would we get along? But to make a million people it would require a hundred communities of the size of that in which I live.

One of the tragedies of our times is the fact that in many parts of the world the individual is forgotten. He is an infinitesimal speck in the millions of people who are shifted around like sheep or cattle on our western pastures are herded from one place to another. And so we live in a world where millions are moved about like "dumb, driven cattle," whether it be in Europe, Palestine, India, Pakistan, Indo-China, China, or Korea. There are still a million in Korea, but there are more millions in other areas.

These millions still present a great challenge to us as a church. We have done much to help our Mennonite refugees to find homes in Paraguay, Uruguay, the United States, and Canada. We have had the privilege of helping refugees in Germany, Egypt, Jordan, India, Korea, and Indo-China, as well

as giving aid in China, Java, Japan, the Philippines, and Formosa. The places of greatest need where our people are now serving are no doubt Korea and Indo-China, although our workers in Europe and South America still find many avenues of service.

War, pestilence, and disaster have become so much a pattern in our present-day world that even as Christian people we tend to become inured to the descriptions of hardships which millions of people endure while we live in plenty and luxury. We need to keep alive our spirit of compassion, our vision of the opportunities for service in the name of Christ, our sense of responsibility to share with those in need, our consecration to the task of helping to bear the burdens of our brethren throughout the world who are hungry, cold, homeless, and destitute. Let us remember the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Only one million refugees in Korea," should be a call and a challenge to us instead of giving us a feeling of complacency that is contrary to the spirit of Christ, who when He saw the multitudes, "was moved with compassion on them."—H.

MENNONITES IN 1954: AN APPRAISAL (Continued)

4. The slow numerical growth of our brotherhood. Unfortunately the quantitative thinking of a technological age has made us numbers-conscious in our church life. Spiritual progress and health cannot be counted. Nevertheless numbers do tell us something. Our net gain in membership from the 1953 to the 1954 report was 1,579 or slightly more than 2.2 per cent. During the preceding year the net gain for all American churches was 4.1 per cent. The Southern Baptists claimed nearly 6 per cent increase during the same period. Our rate of increase is below average. Whether this means we are emphasizing quality rather than quantity the reader may judge. One can hardly escape the thought, however, that when we use our actual growth in winning the lost as the pulse of our spiritual well-being rather than the prosperity of all our church enterprises, which after all are not *the Church*, the outlook is less optimistic. This is a materialistic age and one of the expressions of materialism is the reliance of the Christian churches on visible power structures.

Harrisonburg, Va.

Social Security for Ministers

Under the 1954 Amendments to the Social Security Act, there are some special provisions for the ministers of the nation. Most members of the clergy who are employed by nonprofit religious, charitable, educational, or other income tax exempt organizations may begin earning social security credit for themselves after January 1, 1955.

Duly ordained, commissioned, or licensed clergymen, missionaries, or members of religious orders may be brought under the social security program at their own option. The only exception to those clergymen who may begin to earn social security on January 1, 1955. are those members of religious orders who are required to take a vow of poverty.

Ministers and members of religious orders who bring themselves under the old-age and survivors insurance program will be treated as self-employed persons. This will be true in the case of those who actually are self-employed as well as those clergymen who are paid a salary by their congregation.

Those who wish to be included under social security must file a certificate with the Internal Revenue Service indicating their desire to be covered as self-employed persons. This must be done within two years after January 1, 1955. And the certificate will be effective for a taxable year only if it is filed on or before the due date for filing the income tax report of that year. That means that those ministers or members of religious orders who want to begin earning their social security next January will file a certificate on or before April 15, 1956.

Then, when they pay the income tax on their 1955 earnings which is due April 15, 1956, they will also make a three per cent self-employment tax contribution for social security. They will pay the social security tax on their yearly net earnings from $400 to $4,200. And they will report these earnings for social security purposes as self-employment income on a special schedule which will be a part of their regular income tax form 1040.

Those clergymen who become eligible to begin earning their old-age and survivors insurance will want to get their social security cards if they have never had them. Or, if they have lost their social security cards, they should ask for the same number. This card is the identification with the social security people as well as the key to future benefit payments. The card can be obtained from the nearest social security office. And free informational booklets about the new amendments are available there too.

He who kills time commits suicide.
—Fred Beck.

50 Years Ago

(from Herald of Truth, Feb. 16, 1905)

Our Western brethren have effected an organization for a mission in Kansas City, Kans. . . . Bro. J. F. Brunk . . . has been appointed superintendent of the new mission.

. . . eleven persons took the preliminary examination and four the final examination for missionaries to the foreign field. Of the four who passed the final examination, one (Bro. [J. N.] Kauffman) will sail for India in a few weeks.

Bro. D. D. Miller of Middlebury, Ind., is expected to begin a series of meetings at the Martin M.H., near Orrville, Ohio, on Feb. 19th.

The Mennonite Home at Oreville [Pa.] is to be ready so it can be occupied by April 1st.

(from Herald of Truth, March 2, 1905)

Booker T. Washington . . . lectured in Wichita, Kans. . . . but could not secure lodging at any of the hotels.

TO BE NEAR TO GOD (Continued)

Whose love surrounds thee still;
Forget thyself and all the world,
Put out each feverish light.
The stars are watching overhead,
Sleep sweet, good night, good night."

Sing: "There's Not a Friend Like the Lowly Jesus."

Friday, March 11

Read Matthew 6:5-13.

O gracious Father, keep me through Thy Holy Spirit; keep my heart soft and tender now in health and amidst the bustle of the world; keep the thought of Thyself present to me as my Father in Jesus Christ; and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle and active and firm. Oh, strengthen me to bear pain, or sickness, or danger, or whatever Thou shalt be pleased to lay upon me as Christ's soldier and servant; and let my faith overcome the world daily. Perfect and bless the work of Thy Spirit in the hearts of all Thy people, and may Thy kingdom come, and Thy will be done in earth as it is in heaven. I pray for this, and for all that Thou seest me to need, for Jesus Christ's sake. Amen.—Thomas Arnold.

Sing "What a Friend We Have in Jesus."

Saturday, March 12

Read Matthew 7:7-12.

O blessed God, who neither slumberest nor sleepest, take us into Thy gracious keeping for this night. O Lord, in whom we trust, help us by Thy grace so to live that we may never be afraid to die; and grant that, at the last as now, our even-song may be, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Amen.—James Martineau.

Sing or read the metrical arrangement of Psalm 121 in the Church Hymnal, No. 393.

Selected by Mary Royer.

The Mystery of Iniquity

By J. John Allison

The warfare between *Good* and *Evil,* as recorded in the Bible from Genesis 3:15 to Revelation 20:10, is most intensely interesting reading. Satan tempts Eve. She eats and Adam with her. They are both cast out of the Garden. First victory scored by Satan. Satan enters Cain. The result: Abel is murdered. Victory number two for Satan. The "Sons of God" at Satan's instigation marry the "daughters of men." Result: the Flood. Victory number three for Satan. Noah, delivered from the Flood, is tempted to drink, yields, and a curse falls on Ham. Victory number four for Satan. The people multiply and Satan fills their hearts with pride and presumption. The Tower of Babel is built, the result: the "Confusion of Tongues," and the unity of the race broken up. Victory number five for Satan.

Then God calls Abraham through whom the promised "Seed of the Woman," the second Adam, should come, who was to bruise Satan's head. Now the fight begins in earnest. First Satan closes Sarah's womb. Then he makes enmity between Esau and Jacob, hoping that the tragedy of Cain and Abel would be repeated. Then he causes Potiphar's wife to tempt Joseph, seeking to get him out of the way. When the time came for Moses, the deliverer of the children of Israel, to be born, he puts it in the heart of Pharaoh to order that all male Hebrew children shall be destroyed at birth.

Thus the story goes on and on. The sin of David was Satan's work, and at one time the "seed royal" was narrowed down to one child. II Chron. 22:10-12.

When the time came that Christ was born, it was Satan who prompted Herod to destroy all the male children at Bethlehem under two years of age. It was Satan who tried to overcome Christ when weakened by fasting in the wilderness, and who suggested that Christ throw Himself down from the pinnacle of the Temple. The attempt of the people to throw Him from the hill top of Nazareth, and the two storms on the sea of Galilee, were all attempts of Satan to destroy Christ. And when he failed in these, Satan renewed the fight through priests and Pharisees, and succeeded at last in getting Judas to sell his Master.

Then amid the shades of Gethsemane he sought to kill Christ by physical weakness before He could reach the cross. When Christ was crucified, Satan thought he had conquered, but when Christ rose from the dead, Satan's rage knew no bounds. In all probability Satan and his angels contested the Ascension of Christ as he did the body of Moses (Jude 9), and so the Christian church is but one long story of conflict between Satan and God's people.

The Scriptures teach us that the "wheat" and "tares" are to continue growing side by side "until the harvest," which is the end of this age. The "good" and "bad" fish will be found in the same dragnet; the "sheep" and the "goats" will continue to "browse together"; and the "wise" and "foolish virgins" shall keep on slumbering and sleeping "until the Bridegroom comes."

This all brings us down to the second great mystery, which is "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (Rev. 17:5). How well in this day in which we live do we see signs of this great truth being fulfilled! For this "Babylon the Great" will be a great city, the greatest commercial city of the world. Its merchandise will be gold and silver, and precious stones and pearls, of purple and silk, and scarlet and costly woolens. Its fashionable society will be clothed in the most costly raiment and decked with the most costly jewels. Their homes will be filled with the most costly furniture of precious woods, brass, iron, and marble, with the richest of draperies, mats, and rugs. They will use the most costly of perfumes—cinnamon, fragrant odors, ointments, and frankincense. Their banquets will be supplied with the sweetest of wines, the richest of pastry, and the most delicious meats. They will have horses and chariots and the swiftest of fast-moving vehicles on earth and in the air. They will have their slaves, and they will traffic in the "souls of men." That is, women will sell their bodies and men their souls to gratify their lusts.

Obedience to what is already revealed is the surest way to more knowledge.—John Locke.

The markets will be crowded with cattle, sheep, and horses. The wharves will be piled with goods from all countries. The manufacturers will turn out the richest of fabrics, and all that geniuses can invent for the comfort and convenience of men will be found on the market. It will be a city given over to pleasure and business. Businessmen and promoters will give their days and nights to scheming how to make money fast, and the pleasure-loving will be constantly planning new pleasures. There will be riotous joy and ceaseless feasting. As it was in the days of Noah and of Lot, they will be marrying and giving in marriage, buying and selling, building and planting. The blood will run hot in their veins. Money will be their God, pleasure their high priest, and unbridled passion the ritual of their worship. All this will be because the "god of this world" (Satan) will possess the minds and bodies of men, for we read in Rev. 18:2 that Babylon at that time will be "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

I have seen much of the latter while confined here at Sodom and Gomorrah these past three years. I use the name Sodom and Gomorrah because it best describes the conditions now as they were then. "The hold of every unclean spirit," men who lust after one another and sell themselves as women, desiring to be called a woman or girl. Joel 3:3; Rom. 1:21-24, 26-28. Wickedness and corruption on every hand; taken captive by the devil at his will, and possessed with satanic power that drives them to destruction. I have seen Satan incarnate in men; have seen his work in our services here. God help us. "Sinners [shall not stand] in the congregation of the righteous" Ps. 1:5. One of the seven churches was named "Pergamos," which means "marriage." When the church entered into a union with the state it was guilty of "spiritual fornication," or "balaamism." God help us to "come out from among them."

Yes, these truly are the "last days," the beginning of "perilous times" and "much evil." Just recently we had a visiting minister to speak at our Sunday morning worship, who never once mentioned or presented the way of salvation, but said that we were all God's children (doctrine of devils). May God have mercy on such as we see His Word come to light. "That day shall not come, except there come a falling away first" (II Thess. 2:3). Men are being lullabied into hell by this kind of preaching, Satan himself being the author of it all. "From such turn away" (II Tim. 3:5).

Though I speak with the tongues of scholarship and use high-sounding phrases and well-coined sentences, and though I have a winning personality, and have the art of getting along with people and fail to win souls to Christ Jesus my Lord, I am a cloud without rain and a well without water. Praise God forever. Lord, grant me souls, or take my soul.

Please, will you everyone pray with me and all of us that we may do exploits for our God in the short while we have left. Sister Carol Kauffman (mother to me) asked some time ago if I would write to the GOSPEL HERALD, but I just since then felt led to do so. May her heart be well rewarded as all others who may cast their eyes this way. Blessed Jesus.

And now may the God of all comfort keep us every one, makes us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ: to whom be glory forever. Amen.

No. 65381, Box 900, Jefferson City, Mo.

Disaster Foremen's Training School

BY BOYD NELSON

The Kansas Executive Committee of the Mennonite Disaster Service provided a very significant training school for area foremen at Hesston College, Hesston, Kans., January 10 and 11. The school was planned for men who take foremen's responsibility at the scene of disaster. One hundred twenty-nine men from perhaps 40 or 50 congregations of various Mennonite groups attended the school. In addition to taking off two days from their work, most of the brethren paid their own travel expenses. They came from Nebraska, Oklahoma, Kansas, and Iowa.

A visitor at the meeting received a number of impressions.

1. The deep spiritual concern and unity manifested which was the single real thread running through the discussions on relationships with Red Cross and national guard, being prepared to act when disaster strikes, investigating a disaster area, carrying on the work at the disaster scene, and witnessing effectively.

2. The active participation of the whole group in these training and planning discussions.

3. The need for discernment as we view the world around us so that we can sense the needs and serve the people who have them.

4. The need for continual service opportunities, organization, and planning in the local congregation so that Christian love and service may grow and we may be ready to give ourselves when disaster strikes.

5. The large amount of experience and know-how on disaster service already accumulated in our Mennonite circles in a very large number of disaster situations.

One comes away from a meeting of that type anxious to roll up his sleeves and go to work. What are the next steps ahead?

For many congregations, it will mean simply appointing someone to tell their area or state committee that they want to be called when disaster strikes and that they want him to be their contact man. The Kansas Committee is fully formed with Bro. John Diller, Hesston, acting as co-ordinator. Bro. Diller can give any needed information.

In Eastern Oklahoma, Bro. Neal Troyer, Pryor, will be taking leadership in calling a meeting of congregational representatives. In Nebraska, Bro. Wayne Kemp, Shickley, will be the area co-ordinator. In Iowa most congregations are organized and the next step is to call a meeting of contact men from each congregation to set up an area committee. In Indiana Bro. Charles Gardner of Goshen is chairman.

As area committees are being established MCC has been asked to provide assistance in co-ordination. A committee has been appointed to study the matter, consisting of William Snyder, Akron, Pa., Elmer Ediger, Newton, Kans., and Boyd Nelson, Elkhart, Ind.

Our Mennonite Church program of Adult Activities has been moving forward also. A number of groups have organized or re-organized so that disaster service is one outreach of the men's fellowship. The February, 1953, conference on disaster programs at Wayland, Iowa, passed a resolution requesting a church-wide men's fellowship organization.

Bro. Nelson Kauffman, Hannibal, Mo., Secretary of Adult Activities of the Commission for Christian Education, has been working with the Secretary of Adult Activities of the various Christian Workers' Conferences or their counterparts, to plan a series of regional meetings on adult activities, one of which will be held in Illinois on March 18 and 19. A new leaflet suggesting various activities and organizational means is going to press and should be ready for distribution to the church in February.

The writer will welcome any disaster concerns you may have as he prepares to meet with the MCC Disaster Service Study Committee. Requests for sample constitutions and other information relative to organizing for disaster service can also be gotten by writing to him at 1711 Prairie St., Elkhart, Indiana. Bro. Nelson Kauffman, 1417 Broadway, Hannibal, Missouri, will be glad to answer inquiries for information on other aspects of adult activities such as evangelism, community aid, and fellowship.

Elkhart, Ind.

Take . . . For an Example

BY EDITH M. WITMER

I. "They Changed Their Minds."

Invariably we admire persons who possess "backbones"—the stable characters who know what they believe, make wise decisions, and have enough courage and initiative to carry out their convictions. But did you stop to consider that sometimes even these excellent traits may become a liability rather than an asset?

For example, Paul was on a sea voyage to Rome. The ship sailed through severe storms, was finally shipwrecked, but the entire crew escaped to land which they discovered was the island of Melita. The natives, being friendly, had kindled a fire. While Paul was gathering sticks, a viper fastened itself on his hand. When the island people saw this they said, "No doubt this man is a murderer." But Paul shook off the viper into the fire. When they saw nothing serious happened to him, *they changed their minds,"* and said that he was a god. And what a complete change of mind that was—from a murderer to a god!

Did you ever have to change your mind? If you never did, you surely must be superhuman and definitely in the minority. When I entered a large state college thirty-four years ago, I felt I had to be somewhat on the defensive, and not form too intimate friendships with girls whose characters might not be the type I later wished to consider my close friends. There were no Mennonite Student Fellowship groups in those days! In the majority of cases my first impressions of people were quite accurate, but there were outstanding exceptions. Dormitory life is a great revealer of character. During those four years, I learned to appreciate the personalities and characters of some women whom I had previously misjudged. Snap judgments can be right sometimes, but they may also be wrong. So it is good that we can change our minds.

On one occasion I thought a mother whom I knew quite intimately took too little interest in her home and family, delegating too much responsibility and work to hired help. But later I discovered that she was suffering from an incurable disease, and what was apparently lack of concern or initiative was nothing more than lack of physical strength and energy. How glad I was then that I never expressed to her by words or attitudes my wrong opinions and judgment! Even now I recall with satisfaction a letter she wrote to me during her last illness saying, "You were so very kind to me last summer; I felt I must tell you so in writing."

An older sister in the church commented about what she thought was definite spiritual growth in a young girl who had returned from Bible school. Thinking that I knew the girl better than she did, I disagreed with her. I thought the girl always was serious-minded, but the woman had only begun to appreciate her fine spiritual qualities. The girl had not changed so radically, but the older woman had changed her mind.

Several years ago while visiting in a southern state I was entertained in a minister's home. We were discussing some changes which had taken place recently. My host said of a prominent bishop, "I certainly have a high regard for him. He was so strongly opposed in former years to what is now accepted, and he is willing to admit his position was wrong. Only a big person can do that." In other words he was big enough to change his mind; and now supported what he formerly opposed.

How big are you? How big am I? When proved wrong can I change my mind and act accordingly? Can you go to that person whom you openly judged wrongly and say, "I have changed my mind, and want to demonstrate it by my attitudes and actions"?

A PRAYER

FOR THIS WEEK

O Lord God, Thy church endures. We thank Thee for true faith and practice preserved through the lives of those who have gone before us, who counted nothing as dear as Thy holy Word, and lived and taught its precepts.

Holy Father, we come to Thee for wisdom. We need to know how to adjust ourselves to the changing applications of enduring Christian principles. May we humbly seek to know and to do Thy will. Reveal it to us from the Word and by the leading of the Holy Spirit, so that we may see the way to meet the issues we face in our time.

Father, may it never be said that this generation lost the will to be obedient to the truth. Lord God, we will take the way of the cross and follow in it as Thou shalt lead on and enable us by the Holy Spirit. Amen.

—Charity G. Troyer.

II. "Be Ye Followers (imitators, ASV) of Me, even as I Also Am of Christ."

Follow! follow! I will follow Jesus!
Anywhere, ev'rywhere, I will follow on!

Friendly four-year-old Donnie was resting on the davenport while I was playing and singing this chorus, which I thought had sufficient repetition of words for him to learn easily. He interrupted me after he had hummed the melody several times. Extending one arm from the low couch toward the floor he said, "Eddie, does that mean to 'fall low?'" A few days before he had climbed a tree, and knew what it meant to "fall high."

You may smile at his misunderstanding of the word "follow," but wait a minute. Was his interpretation of "Follow, follow, I will follow Jesus," entirely wrong? Can people be true followers unless they "fall low"? John the Baptist said, "He must increase, but I must decrease." Paul's progressive estimate of himself spiritually is given to us in I Cor. 15:9, Eph. 3:9, and I Tim. 1:15 respectively. First he called himself "least of the apostles," then the "least of all saints," and finally "chief of sinners." Where does that place us as followers? Especially as we consider his command, "Be ye followers (imitators, ASV) of me, even as I also am of Christ."

Apparently the past decade has produced an "epidemic" of persons who claim to have "arrived" spiritually. So it is refreshing to meet those who are still pressing on. One does appreciate fellowship with those who feel they need to grow in grace as they travel on the way. Paul's attitude was "that I may know him."

What attitudes have we as individuals or a church displayed to the world? Is it that of "pilgrims and strangers" pressing on toward the goal, with the spirit of "now we know in part" only? Are we true followers?

The postman brought a church school alumni bulletin to my door today. I found in it an editorial I wish the entire church could read. Because I knew the capable editor when he was a college student, I am taking the liberty of quoting portions of it without his permission.

Writing about an administrator he said that he "would listen to advice. However insignificant the person might be, when one came to his office with an idea or complaint he would listen—even weigh and consider. . . . One could say what he thought with candor and even with vigor, without fear of reprisal, no matter how severe may have been the clash of opinion. One could express himself without fear of being under cut,

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That which we do for each passing moment, we do for eternity; aside from that, for eternity itself we can do nothing. Wherefore the greatest text of the greatest Teacher runs: "Take . . . no thought for the morrow: for the morrow shall take thought for the things of itself."—Treasure Chest.

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or turned over to an investigating committee. . . . Our number one problem is still to learn how to work together mutually and happily, and to trust one another. No one cares to be simply . . . a "tool." A Christian certainly does not resent being a tool of Jesus Christ. He deserves our total allegiance and utter subordination. And in its highest sense this can also be said of the church. But by the word "church" we dare not mean some man or clique. . . . Ours is a brotherhood and not a hierarchy."

This editorial reminded me of the commencement exercises at a Catholic nurses' training school which I attended when a member of my Sunday-school class was graduating. How shocked I was to see the Catholic nurses, upon receiving their diploma, kneel and kiss the priest's ring. How thankful we are that we need not set up fallible men as gods in our church!

No doubt it would be profitable for all of us as Christians to enrich our concept of what it means to follow Christ, to become more childlike and "fall low" before Him. Could we honestly say for ourselves, "I have given Him the preeminence"; or to others, "Be ye followers (imitators) of me, even as I also am of Christ"?

"Take, my brethren, . . . an example," from the Scriptures and from everyday life!

Elizabethtown, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the annual meeting of the Mennonite Publication Board to be held March 9, 10, that divine direction and blessing may be upon the production and distribution of Christian literature.

Pray for the program of the City Missions Round Table to be held at Canton, Ohio, on March 22-24.

Pray for the work of the meeting of the General Council of General Conference and its associated conferences on Nonconformity and Study of Church Organization and Administration to be held in Chicago, Ill., March 28-30.

Pray for a teen-age boy, that he may be cleansed from all sin in the blood of Christ, and be filled with the Spirit, that his life may bring honor and glory to God.

Pray that an elderly man who is sick may accept Christ as his personal Saviour and be saved.

Pray for an aged Catholic lady who has lost confidence in the priest, that she may be willing to give up all for Christ.

Who but God?

By Lorie C. Gooding

Somebody painted a cloud this evening,
Feathered its edge with a crimson brush.
Somebody hung out a twinkling lantern,
One bright star in the twilight hush.

Somebody lulled the fields to slumber,
And soothed the woods with a quiet hand;
Somebody wove a mantle of shadow
And spread it softly across the land.

Somebody called to the moon to come over
And silver the hills and the valleys broad.
Somebody made a perfect evening.
Somebody did it. Who but God?

Holmesville, Ohio.

I have always said, I always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—Jefferson.

OUR SCHOOLS

Revival on a College Campus

BY ROY D. ROTH

The devil has a way of making inroads into the hearts and lives of Christian people, and this happens even on a Christian college campus. In the course of a school year, frustrations, tensions, and conflicts seem to accumulate in our experience. We are often too proud and become too entangled in these frustrations, tensions, and conflicts to get peace with God and to make peace with our fellow men by confessing our sins. Our attitudes become more unchristian and and our outlook more pessimistic. Then God brings us face to face with His message of forgiveness and victory. We are made aware of a backlog of sins, we confess these sins, and experience a new and wonderful peace of soul. This experience is re-enacted each year in a new group of students on Hesston's campus.

The Lord has given Hesston a revival again, through the dedicated ministry of Bro. George R. Brunk of Denbigh, Virginia. The meetings began on Friday night, January 21, and closed on Sunday night, January 30. Forceful messages were given in chapel each morning, and special preparation for chapel was made in the form of a thirty-minute pre-chapel prayer period. We will long remember practical, penetrating themes like "A Monument Without a Man," and "Make Up Your Mind." During the chapel period on Thursday morning, January 27, there was no time to preach, for the testimonies and confessions of students and faculty took well over two hours. It was a wonderful meeting, and many of us will long thank God for the special working of His Spirit in our hearts that morning.

In the evening services, which were regularly preceded by a special prayer period, we witnessed many public decisions of repentance, commitment, and consecration, and we also heard the testimonies of scores of our students as they witnessed publicly from the platform concerning assurance of salvation, forgiveness, and new victories.

During the course of the meetings, students were burdened increasingly for the spiritual welfare of their fellows, and they witnessed to each other, and encouraged those who were hesitating outside the sphere of revival blessings. Students found a new fellowship in prayer, both in dormitories and in other interest groups. Even before the series of meetings closed, prayer partners were chosen by a large majority of our students.

The formal services have come to a close, but by the grace of God the many spiritual gains are being consolidated into new experiences of Christian discipleship, into new obedience to the Word of God, and into new expressions of life and service. We are very dependent upon God to keep the devil from snatching away these gains through a careless optimism on our part.

Yes, revival came to a college campus. We thank God for His visitation, and we wholeheartedly recommend His blessings to God's people everywhere.

Hesston, Kans.

Religious Work Survey

BY LESTER C. SHANK

Regardless of the type of work one is engaged in, it is good practice to stop occasionally and check up on one's progress. One may well ask, "Are we reaching our goal? Are we really accomplishing what we set out to do?" The educational program of the church is no exception to this principle of self-examination. Inasmuch as one of the major purposes for the existence of our church colleges is to train workers to serve in the program of the church, the Collegiate Council of the Mennonite Board of Education was interested in ascertaining to what extent the students of our church colleges are actually serving the church in definite religious work after completing their training. The Directors of Public Relations of Goshen College, Hesston College, and Eastern Mennonite College were appointed as a committee of three to formulate plans for and to expedite a survey of the religious work being done by Alumni (from all departments and divisions) of the three colleges to ascertain whether or not they are fulfilling their purpose in training personnel for service in the church.

This committee prepared a questionnaire which was sent out to all persons who were enrolled as regular students for at least one year, and all winter Bible term graduates, during the ten-year period of 1943-44 to 1952-53. Of the 4,868 questionnaires which were mailed, 2,579 were returned, or 53 per cent.

A report of the findings of this committee was given at the Collegiate Council meeting at Goshen, Indiana, on October 15, 1954. We are using the columns of the GOSPEL HERALD to share with the entire church those portions of the report which we believe may be of general interest.

The questionnaires were sorted according to four classifications: (1) College students (Bible curriculums and Bible majors), (2) College students (all other curriculums and majors), (3) High School students, and (4) Winter Bible Term graduates. We are listing below the number from each of these groups who have served in the various phases of religious work.

	College (Bible)	College (Other)	High School	W.B.T. Graduates	Total
Questionnaires returned:	548	1204	770	57	2579
Missionaries:					
Foreign	61	47	8	1	117
City	96	43	35	9	183
Rural	55	48	25	6	134
Missionary to Special Groups:					
Spanish	12	8	2		22
Mexican	6	1	2		9
Negro	17	9	8	3	37
Jews	7				7
Indians	5	7	4	1	17
Other	2	6	1		9
Ordained men:					
Bishops	13	3	2	1	19
Ministers	156	34	11	1	202
Deacons	6	1	1		8
Wife of:					
Bishop	7	5			12
Minister	46	57	20	3	126
Deacon	1	1	1		3
Foreign Relief	28	86	16		130
CPS; I-W; VS	56	158	94	4	313
Teachers:					
Seminary	4	2			6
Church College	18	31	1		50
Church High School	30	61	4		95
Christian Day School	45	121	17	1	184
Adm. Staff of Church School	21	43	1		65
Mennonite Publishing House:					
Editors	11	8			19
Secretaries	4	15	7	1	27
Manufacturing	3	1	7		11
Other	8	13	5		26
Mennonite Hospitals:					
Nurse	10	42	16	1	69
Instructor	1	8			9
Nurse Aide	3	4	5		12
Other	8	48	17	2	75
Old People's Homes	8	14	15	2	39
Children's Homes	18	10	6	1	35
S.S. Supt.	100	100	52	5	257
S.S. Teacher	277	458	290	29	1054
Weekday Bible School Teachers					
Public school	32	21	9	1	63
Midweek Prayer Meeting	47	50	16	6	119
Attending Church College or Seminary	95	165	206	3	469
Attending non-Mennonite Seminary	24	26	10	1	61
Other Religious Work	237	422	318	25	1002
Total	1578	2177	1233	107	5095
Total (No duplication)	542	1076	578	54	2250
Percentage engaged in Religious Work (Of those returning questionnaires	98.9	89.4	75.1	94.7	87.2

The item "Other Religious Work" includes such things as: summer Bible school teaching, regular cottage meeting and jail work, short-term Voluntary Service, church and Sunday-school song leading, and all other types of service not included on the questionnaire.

While the number of alumni engaged in these various types of religious work could be higher, it has been gratifying to see that such a large number have been engaged in these fields of service. You will observe that it is not only the Bible students who are contributing to the work of the church—the percentage of non-Bible college students is almost as high as that of the Bible students. This would seem to indicate that the general atmosphere on our college campuses, and the influence in the classrooms (even in the so-called "secular" subjects) gives our students a vision of the needs in our world, and prepares them to serve their fellow men and the church in meeting these needs.

This survey has reminded us of our debt of gratitude to the church for her support in making our church colleges possible. We are grateful also for the confidence the church has placed in our colleges, as evidenced by the large number of alumni who have been placed in

(Continued on page 211)

CHURCH MUSIC

Calvary in Song

By Ellrose D. Zook

As a church we have shown strength and depth during the past fifty years in our understanding of the atoning sacrifice on Calvary. That is, if the songs which we sing can be taken as significant.

The *Church and Sunday School Hymnal,* published in 1902, over fifty years ago, including the *Supplement,* published nine years later, contained in all 532 songs in English. Twenty-eight or 5.2 per cent are directly related to the teaching of Jesus' atoning death.

The *Church Hymnal,* published in 1929, contains 627 hymns. Forty-eight of these hymns, or 7.3 per cent, are specifically concerned with the teaching of the atonement. The hymnbook, in our life of worship and devotion, is second only to the Bible. From the earlier to the later of these two hymnbooks we see an increase of 2 per cent of songs about the death of Jesus.

This trend has not been maintained in some other instances. An illustration is here cited from an article by Hornell Hart, "Changing Social Attitudes and Interests," which appeared in the book, *Recent Social Trends in the United States.* In his survey he used the *Methodist Hymnal* to discover religious trends in a century of hymns. Topics of sin, salvation, evangelism, death, and judgment in 1836 accounted for 44.4 per cent of the *Methodist Hymnal.* In 1935 this percentage had decreased to 11.7 per cent. Hymns of deity remained constant. Hymns on the humanity of Christ rose from 1.9 per cent in 1836 to 8.5 per cent in 1935. Forces at work during these 100 years in theological circles can be considered responsible for this trend.

In poetic symbol and picturesque language the hymn writer has put meaning into the mystery of the Calvary experience. Set to melody and harmony these songs have echoed through the centuries in the hearts and lives of millions of followers of the crucified Saviour. They have brought forgiveness, joy, peace, and freedom to Christian people through the ages.

Of the forty-eight atonement songs in our *Church Hymnal,* four are outstanding in the story of Calvary. Isaac Watts, inspired by Paul's impassioned words in Gal. 6:14, wrote the classic song about Calvary, "When I Survey the Wondrous Cross." Although written for use in the Communion service, it remains the constant experience of very blood-washed Christian. To "survey" is to contemplate the cross and the suffering on Calvary. The poet then looks inward and finds no reason to "boast," and all the "vain things" of life are discarded to accept the precious blood of Christ. Verse three is said to be one of the most beautiful stanzas in any hymn. The poet in this verse again turns his eyes towards Calvary and sees the blood and water which flowed from Jesus' side changed into the spiritual equivalents of "sorrow and love" as they "flow mingled down." The last verse, a climax of personal resolve, holds that the only "present" to give in exchange for the great love on Calvary is "my soul, my life, my all." As this thought of Calvary stirred the heart of Watts so it should stir within us the deepest of personal resolves and devotion toward our crucified Saviour.

In the original hymn of "O Sacred Head, Now Wounded" the author addressed himself to the seven parts of the Saviour's body as He hung upon the cross, writing fifty lines for each part:

"Upon us is laid the obligation to plant children by the stream of living hymns where there is depth of soil and favorable conditions for their growth in singing religion."—Edith Lovell Thomas.

The feet, the knees, the hands, the side, the breast, the heart, and the head. In our present hymn the fifty lines addressed to the head have been reduced to twenty-four. In this song the Christian contemplates the suffering of Jesus on the cross, which is portrayed by means of contrasts. Jesus was the Son of God, the begotten of the Father, but now, "What shame on Thee is hurled!" Through all the imagery a profound and earnest personal resolve breaks forth in the words: "Lord, let me never, never outlive my love to Thee."

A song filled with Bible imagery is "Beneath the Cross of Jesus," by Elizabeth C. Clephane. The author, who was in delicate health during her entire lifetime, lived with her sister near Melros in Scotland. She gave much to charity and was known to the townspeople as "the Sunbeam." She published a book of hymns entitled, *Breathings on the Border* (perhaps of life). In this book was contained the famous song, "There Were Ninety and Nine," and also "Beneath the Cross of Jesus," written shortly before her death.

Although the purpose of Jesus' death is not directly mentioned in this song, it is clearly implied. The cross has become a symbol of the sacrificial life, when the poetess says, "I fain would take my stand." The great storm of sin apparently is ready to break forth in all its fury; the only refuge is "beneath the cross."

This old Scottish saint knew her Bible. The imagery is at once recognized as coming from the Holy Scriptures: "the mighty rock," "weary land" (Isa. 32:2); "home within the wilderness" (Jer. 9:2); "rest upon the way" (Isa. 28:12); "noontide heat" (Isa. 4:6); "burden of the day" (Matt. 20:12). Two great wonders every soul should confess: the wonder of "His glorious love" and "my worthlessness" (originally written). "My sinful self" is "my only shame," and "my glory" is "all the cross."

The fourth hymn, written by Mrs. Cecil Frances Alexander about 1848, is the familiar children's song, "There Is a Green Hill Far Away." She was intensely devoted to religious education of children and she felt that if children were to be taught the Apostles' Creed and other Christian duties, one should put the substance of these abstract creeds into verse. Thus it was that she wrote many hymns for her Sunday-school class and read them as she taught her pupils. In 1848 appeared her second and more poetical volume, *Hymns for Little Children.* In this book appeared the song, "There Is a Green Hill Far Away." It was said that outside the city of Derry, Ireland, stood a round grassy hill, and this she fancied to be like Calvary. "The green hill outside the city walls" is the only descriptive feature of the song, the remaining lines of the song being devoted to the teaching of the atonement. In a few lines Mrs. Alexander simply tells of the sacrificial death of our Lord. Because of our sins, Jesus "died to save us all." "It was for us He hung and suffered there." "He died to make us good," "to pay the price of sin." "O dearly, dearly has He loved, and we must love Him too." The song closes with the appeal that we must trust in His "redeeming blood, and try His works to do." The hymn is marked by its poetic fervor and appealing tune. Its deeply devotional spirit has made it a great favorite.

Scottdale, Pa.

♣

BRAZIL'S WIDE-OPEN DOOR

The population of Brazil is nearly 50,000,000 people—one-half of the total of all South America. It is tremendous in size—the fourth largest nation in the world.

The field is ripe. People from all nations are flowing into this "New Klondike of the World"—English, Germans, Italians, Japanese, etc. These people are very open to the Gospel. There is not the Catholic pressure felt in other countries of Latin America.

Today in Brazil we find the fastest-growing Protestant church in all the Southland. In 1930 there were only some 65,000 Protestants in Brazil but today the Protestant communicants are estimated at 2,000,000.

—*Missionary Standard.*

FOR OUR SHUT-INS

The Lord's Own

(Isaiah 48:10)

By Elaine Sommers Rich

Behold I have refined thee,
Not with silver.
I have chosen thee in the furnace
Of affliction.
Fire is for the strong.
Upon stark metal rests
Unscorching benediction.

N. Newton, Kans.

Purpose of Suffering

By Lorie C. Gooding

Suffering is by no means always a direct punishment for a specific sin. Nor is it always God's will to remove the suffering. It may be argued that during the earthly ministry of Jesus He never turned away any who had faith, but "healed them all" (Luke 6:19).

Yet Paul was a man of God and of great faith, and he was much used of God, and the Lord was with him. Paul, through Christ, performed miracles. Acts 13:11; 14:8-10; 15:12; and others. And Paul had a physical affliction, which he calls "a thorn in the flesh" (II Cor. 12:7). Of this he records, "I besought the Lord thrice, that it might depart from me" (II Cor. 12:8). But it seems that Paul bore his affliction as long as he lived, for he tells us the Lord answered his prayer saying, "My grace is sufficient for thee; for my strength is made perfect in weakness" (II Cor. 12:9a). So then Paul questions no further.

After all, Jesus made it plain in a parable that a man may do as he pleases with that which is his own (Matt. 20:15), the implication being that much more may God do as pleases Him with His own. The writer of the letter to the Hebrews, recognizing both the sovereignty of God and His goodness, declares that if you do not receive chastisement, you are not sons. Heb. 12:8.

But Paul goes on to say, "Most gladly therefore will I rather glory in my infirmities" (II Cor. 12:9b, Weymouth). "Therefore"? Wherefore? This is strange language. We know that men do not glory in that which afflicts or distresses them, but diligently seek to escape from it. "That the power of Christ may rest upon me" (II Cor. 12:9c). Ah, here we have a reason! Paul was willing, even joyful, in weakness and in suffering, for the privilege of experiencing the power of Christ.

Let us, like Paul, glory in such God-given afflictions, accepting them as evidence that He is dealing with us as His children. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). So it seems that such afflictions are sent by God for the purpose of furthering our education in the school of Christ. For it is true that with a deep and abiding joy we may learn to know Him in "the fellowship of his sufferings" (Phil. 3:10). And this fellowship of suffering will supply a lack in our growth in Him that His wisdom can supply in no better way.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen" (I Pet. 5:10, 11).

Holmesville, Ohio.

Don't Lie There

By Mary Alice Holden

Though sometimes your foot may stumble,
And you're feeling mighty humble
In the dust,
Don't lie there and start complaining
Or waste time to try explaining—
Look and trust.

God is still up in His heaven
And His hand—it still is giving
All we need.
He's not deaf that He can't hear you
Reach up, you will feel Him near you.
Yes, indeed,
Feel His strong arm reaching under
And the glory and the wonder
Of His aid.

Cimarron, Kans.

Winter Has Come

Winter has come in our life today;
The heart is heavy that frosts so soon
Deadened the flowers that bloomed in June
And blue skies turned to gray.

Winter has come in our life today;
Winds whine through the black trees tall,
Barren vines cling to the garden wall;
The songs of summer passed away.

Winter has come in our life today;
Summer in hearts may ever remain,
The past, sunny days can mem'ry retain;
Then winter is sweet as May.

Winter has come in our life today;
Let storms rage in fury outside
There's a peace in the heart where God
does abide
The shriek of storm can't dismay.
Winter may be with us today,
But God's love blooms still warm and
bright,
The wanderer guiding through the cold
night;
Winter soon passes away.

—By a Sister.

CONCERNING MENNONITE MINISTERS

By A Minister's Wife

One evening lying on my hospital bed, I overheard the doctor discharge the patient across the hall from me. She got up and went to the telephone nearby to call her husband to come for her. After she had made all the preparations for leaving, she came to my room and sat down. We had met the day before for the first time. She told me about her husband. He had been a very wicked man, so wicked that she could live with him only the past year of all their six years of marriage. He found the Lord in the —— church, and is good to her since then. When she was through telling me her story, I said, "My husband and I have been married for nineteen years. He is the most wonderful man in all the world. He is a minister." Then she replied, "There is one thing I have noticed. The Mennonite ministers seem to have the same tender regard for their wives as they did before they were married. *Our* husbands are not like that."

Brother ministers, can that be said of each one of you? If it can, then your preaching will go much farther; it will touch the heart of the sinner much easier, it will bring him to Christ much sooner than it would were you a cold-hearted husband. The heart of the world in hungry for that happiness and warmth and stability that is found in the Christian home where the husband and wife are more in love than ever.

Addresses of Shut-ins

Mrs. Jacob Lehman
570 N. Franklin St.
Chambersburg, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to the many friends, neighbors, relatives, and those folk whom we had never known before this experience, who so kindly remembered us with prayers, cards, letters, and other expressions of sympathy since the sudden passing of our dear little son, David Marlin. May the Lord bless each of you.—David and Rhoda King, Cochranville, Pa.

* * *

I want to express my sincere thanks to my neighbors, friends, and relatives who so kindly remembered me with prayers, visits, flowers, fruit, gifts, and lovely cards during my stay at the hospital and since I am at home. Also the Sunday-school classes for their lovely gifts. They were all greatly appreciated. May the Lord richly bless and reward each one as you continue to serve Him by serving others.—Mrs. John H. Landis, Lititz, Pa.

* * *

We wish to thank friends, neighbors, and relatives for the kindness and sympathy shown during the illness and passing of our dear wife and mother. May God bless each one of you.—Ira D. Martin and family, Maugansville, Md.

TO BE NEAR TO GOD

Sunday, March 6

Read Acts 2:42-47. The Scripture selections this week follow the daily readings for the Sunday-school lesson.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Ps. 133).

Sing or read "People of the Living God," Church Hymnal, No. 343.

Monday, March 7

Read Luke 18:9-14.

"Lord, all my desire is before thee. Teach me thy way, . . . ; I will walk in thy truth; unite my heart to fear thy name" (Ps. 38:9; 86:11). Encouraged by Thy blessed word of promise, O Lord, that before men call Thou wilt answer, and whilst they are yet speaking, Thou wilt hear (Isa. 65:24), I now draw nigh to Thee, and present my supplication before Thee. Teach me, by Thy Word and Spirit, the things of my everlasting peace. Let my soul be cast into the mold of the Gospel, and let me be obedient to Thy will in all things. Manifest Thyself unto me, as Thou dost not to the world; shew me my inward corruptions, and let me see into the depth of iniquity that is in my heart; grant me that fear of the Lord which is the beginning of wisdom; incline my heart unto thy testimonies; lead me into all truth; help me to learn that he that believeth will not make haste; restrain the impetuosity of my natural temper, that I may do all things deliberately, as becometh one that feareth alway, that is ever looking unto Thee for direction. Lord, preserve me calm in my spirit, gentle in my commands, and watchful, that I speak not unadvisedly with my lips; moderate in my purposes, yielding in my temper, where the honor of my God is not immediately concerned; and ever steadfast where needful. Lord, grant me Thy protection; and may Thy blessing be upon me, that I may not bring an evil report upon that good land I was permitted to spy out; but walk honorably through the wilderness, and pass triumphantly over Jordan into Canaan. Amen.

From "Golden Treasury for the Children of God" by Bogatzky.

Sing "Take the Name of Jesus with You."

Tuesday, March 8

Read Mark 9:17-29.

"All things are possible to him that believeth" (Mark 9:23). Faith is the principal thing in the Christian religion. It is the spiritual eye, enlightening the mind, directing the feet, and cheering the heart. The whole turns upon it. As our faith is, so is our strength and fruitfulness in good works; but, at the same time, there is nothing more out of our own power than to believe, even after the work of grace has been actually wrought in our hearts; therefore nothing is more needful than to pray for faith as long as we live. May the Lord give and increase it continually! Nothing can be stronger in the universe than the hand of faith. By this we lay sure hold on our most glorious and Almighty Lord in heaven; and such an inviolable union is established between Christ and a believing soul, that none can separate the one from the other. All the powers of hell and sin avail nothing against it! Faith breaks through the greatest obstacles, removes mountains of difficulties, and has, as it were, a kind of omnipotence in it; for "this is the victory that overcometh the world, even our faith" (I John 5:4. Nay, it even wrestles with God and prevails. Gen. 32:28. As straw cannot withstand the force of fire, so God, being a wall of fire around His people, the greatest power of our mighty enemies shall be consumed like the stubble. Oh! then, look upon Him steadfastly, my soul, and believe in Him with a simple heart. Wondrous are His ways with His people, and past finding out; but, at last, all their sorrows and strife must come to a triumphant end.

From "Golden Treasury for the Children of God" by Bogatzky.

Sing "My Faith Looks Up to Thee."

Wednesday, March 9

Read Luke 18:1-8.

"But there's a power which man can wield
When mortal aid is vain,
God's eye, God's arm, God's love to reach,
God's listening ear to gain.
That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world
To bring deliv'rance down."

—Author unknown.

Sing: "We Have Heard the Joyful Sound: Jesus Saves! Jesus Saves!"

Thursday, March 10

Read I John 5:10-15.

In a guest room this motto hangs on the wall:
"Sleep sweet within this quiet room,
O thou! whoe'er thou art,
And let no mournful yesterday
Disturb thy peaceful heart;
Nor let tomorrow scare thy rest
With dreams of coming ill,
Thy Maker is thy changeless friend

(Continued on page 196)

Prayer in the Christian's Life

Sunday School Lesson for March 13

(Matthew 6:5-8; 7:7-11; John 14:13-17; James 5:13-18; I John 5:14, 15)

Does it make any difference what one believes about prayer? Is this a fundamental doctrine of Christians?

Jesus said concerning prayer "thou shalt . . ." and "Use not. . . ." These commands suggest prayer is important. What a person really believes about prayer is bound up with his belief of God and Christ. Learn what Jesus taught concerning prayer.

Perhaps there should first be a discussion on what prayer is. Let the pupils tell of their early impressions of prayer. Did they get acquainted with God before they were encouraged to talk to God? Did they find more reality in prayer at some ages than at others? Encourage free expression, as it might be that some of your pupils say words rather than really commune with God.

Jesus taught that prayer must be **sincere.** What are some wrong motives that might cause one to make a prayer? Is it possible to fool the people with fine prayers? Can we fool God? Does public prayer have any value to you? Is it true that if one can pray he can pray in public? If the same person is asked to lead in public prayer very often, there is a tendency to vain repetition. Stated times of prayer may tempt the worshiper to use words of some memorized prayer which may not be sincere. How can we avoid vain repetitions. Consider children's prayers too. Consider table graces. God listens not to what we say but to what we think.

Prayer should be **plain and simple.** How much more effective would the public prayers be if they were short and pointed and for the occasion! Be honest. Do you follow the minister through a long prayer? Private prayers may be of any length, but not so with public prayers if they are to lead to sincere prayer. "God bless the sick," "the absent ones," and "all the missionaries" is too general and too easy. Why not pray for definite people at definite times? Public prayer in our church needs careful study, especially by those who lead in prayer often—too often.

Prayer must be **in complete trust and faith.** Consider the great invitation to pray and the promise Jesus gave in Matt. 7:7-11 and John 14:12-14. What does it mean to ask in the name of Jesus? What did Jesus mean in His use of the father and son relationship as expressed in the giving of gifts? Our Father in heaven has immeasurably greater wisdom and love. Our faith in Him must be the kind that continues to believe that He will answer the request that is in accordance with His will. We must believe, too, that He answers in His way while we are yet praying. His ways are far above our ways.

James encourages us to pray on any occasion—when merry or sad or at fault or in sin or when ill. God is interested in our entire living. He has His ear ever tuned to our requests, our expressions of appreciation, our deepest repentance and desires, our sorrows and failures, the longed-for blessings on our friends, our rulers, and our fellow workers. God is very near and can easily hear any sincere prayer of His children.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Catherine Hernley, who has been serving as office manager at the Pioneers Memorial Hospital at Rocky Ford, Colo., has a leave of absence for several months, during which time she will be serving in the production office at the Publishing House.

The Marion congregation, Howe, Ind., gave a program at Kendallville, Ind., on Feb. 13.

Bro. Nelson Kauffman, Hannibal, Mo., accompanied by the "Christ for Today" male quartet, gave a program at Garden City, Mo., on Feb. 16.

A new rule at the Missouri State Prison is that only ordained men may visit prisoners there.

The Motet Singers of Goshen College gave a program at Lombard, Ill., on Feb. 20 and enjoyed a fellowship dinner with the congregation there.

The Greensburg, Kans., MYF is raising funds for road signs.

Speakers for a Home and Missionary Conference held at the Tuttle Avenue Church, Sarasota, Fla., Feb. 19, 20, were Aaron Mast, Belleville, Pa., and S. C. Yoder, Goshen, Ind.

Bro. J. N. Byler, Akron, Pa., spoke to representatives of Central Kansas churches at Hesston, Kans., on Feb. 21 in the interests of relief activities.

The dedication of the Rockview Church at Youngstown, Ohio, was held on Feb. 20.

Evangelistic meetings are following in charge of Bro. Myron Augsburger, Harrisonburg, Va.

A Mennonite Service Organization will be formed in the Kalona-Wellman, Iowa, area following a favorable vote at a preliminary meeting at the Lower Deer Creek Church.

Bro. Aaron Mast, Belleville, Pa., conducted the midweek Bible Study at Bayshore, Sarasota, Fla., on Feb. 16.

Bro. Ralph Palmer, Denbigh, Va., spoke at Bayshore, Sarasota, Fla., on Feb. 9 concerning his tract distribution work.

Bro. Willis Seibel, a German evangelist who was Billy Graham's interpreter when Graham visited Berlin, preached at Maple View Church, Burton, Ohio, on Feb. 13.

The Christian Mission at Berne, Ind., enjoyed the fellowship on Feb. 13 of Bro. and Sister Amos Miller and Bro. and Sister Mahlon Miller, Jr., of Burton, Ohio.

Bro. Herman Glick, Parkesburg, Pa., was ordained to the ministry for the Wesley Chapel Mission congregation, Newark, Del., on Feb. 15. This work is sponsored by the Maple Grove congregation, Atglen, Pa.

The 1955 Winter Bible Term Class of Hesston College gave the evening program at the Pennsylvania Mennonite Church, Hesston, Kans., on Feb. 20.

The Denver I-W men gave a gift of two copies each of "Menno Simon's Life and Writings," "The Story of the Mennonites" and "War, Peace, and Nonresistance" to the city public library in an effort to interpret the Mennonite Church and the Biblical basis of its mission.

Bro. Marcus Lind was ordained to the office of bishop on Feb. 6 at the Western Mennonite congregation, Salem Oreg., with the brethren H. A. Wolfer, N. A. Lind, Jonathan Zook, and E. S. Garber taking part in the service.

Bro. John David Zehr served as guest speaker for the Union Rescue Mission radio broadcast over station KFVD, Los Angeles, on Feb. 18.

Seventy decisions were made in the meetings conducted by C. F. Derstine at the E.U.B. Church in Lemoyne, Pa., Jan. 30 to Feb. 13. Forty accepted Christ for the first time. Some were whole families. The meetings were supported by many members of the Mennonite Church as well as other Christian groups.

Bro. Paul M. Miller, Goshen, Ind., was the speaker in a Christian Life Conference in Iowa City, Iowa, Feb. 19, 20.

Change of address: APO mail privileges for MCC relief workers in Korea will terminate the end of March. After the middle of March address MCC unit members at MCC, P.O. Box 5, Taegu, Korea.

Announcement has been made that settlement has been reached with all persons contesting the will of J. A. Schowalter. The $1,157,000 estate now passes into the control of three Mennonite Conferences, including our own, and will be used under provisions of the Schowalter Foundation. O. O. Miller and C. L. Graber are our representatives on this Foundation. Albert Weaver is proxy for Bro. Graber while he is in Paraguay.

Bro. Willis Hallman, formerly of Vineland, Ont., has accepted a call to become associate pastor at Scottdale and plans to move here in September. After graduation from Goshen College Biblical Seminary in June, Bro. Hallman will direct the Student-in-Industry VS unit in Chicago during the summer months.

Nine members were added to the church at Marion, Pa., by water baptism on Feb. 13. Another sister was in the hospital and will be received later.

Mrs. A. D. Wenger, Sr., died after a lengthy illness on Feb. 21 at the home of her daughter in Harrisonburg, Va. The funeral was held at the Pike Church on Feb. 23, and at her former home at Fentress, Va., on Feb. 24.

Bro. James Stauffer was the speaker at the monthly meeting at the Wayne-Medina Ministers' Fellowship held at the Pleasant Hill Church, Sterling, Ohio, on Feb. 7.

Bro. Paul Mininger, Goshen, Ind., spoke at the annual Eastern Ohio Goshen College alumni banquet at the Paradise Church of the Brethren on Feb. 18 and remained in the community for a Christian Home Conference at the Pleasant Hill Church, Sterling, Ohio, Feb. 19, 20.

The La Junta Mennonite Nurses' Chorus sang at the Rocky Ford Church of the Brethren on Feb. 13.

Four young people were received into church membership by water baptism at North Scottdale, on Feb. 20.

PAX workers Harold Nauman and Kenneth Imhoff of Metamora, Ill., spoke on their two-years' experience overseas at Hopedale, Ill., on Feb. 20.

Men from a number of Illinois churches helped on Feb. 25 to clear brush and trees from Rockome, mission-owned farm near Arthur.

A one-week Bible school was conducted at Zurich, Ont., Feb. 14-19. The course consisted in studies in Jeremiah and I Timothy. Instructors were Moses H. Roth, New Hamburg, Ont., and Albert Martin, Zurich, Ont.

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Calendar

Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The First Mennonite Church, Canton, Ohio, announces evangelistic meetings for March 13-20 with Bro. C. F. Derstine, Kitchener, Ont., as evangelist. Pray that these services will be a means of reaching needy souls in that city.

The delegate body of the Argentine Mennonite Conference voted during its annual meeting recently to take complete financial responsibility for the Trenque Lauquen Campground where general church meetings are held.

Bro. Lee Kanagy, Nakashibetsu, Japan, writes that his local radio broadcast is being enlarged to include neighboring villages and farming communities. Interest in singing hymns developed by the broadcast is causing local residents too bashful to come to the Bible House operated by the Kanagys to buy songbooks at a local bookstore. The same local store is also selling Bibles.

Sisters Ruth and Rhoda Ressler write from Japan: "In an effort to widen our use of what language we have studied, we have found a neighbor woman whose children are in school and who has time to help us with talking. We had thought of her first as a teacher but on the second day she came, it developed into an opening for witness when she said, 'I don't know enough about the love of God to teach my children. I must learn about Him.'"

Bro. and Sister Paul Kniss, Bihar, India, were recently compelled to close their evangelistic camp in a village where they were witnessing due to seven days of rain. The opposition of a young schoolteacher hindered the work in the village, causing some people to be afraid to listen to the missionaries.

The annual meeting of the Ohio and Eastern Mennonite District Mission Board will be held at the Kidron, Ohio, Mennonite Church, April 15-17.

Sister Edna Good, Argentine missionary, underwent an appendectomy in the Buenos Aires British Hospital on Feb. 4. She is recovering normally and soon will return to Carmen de Areco to join her co-laborer, Marta Quiroga, who only recently underwent a similar operation.

Fujita san, a young man from Nakashibetsu, Japan, will leave for the U.S. early in March as the first Japanese student in the MCC farmers student exchange program from our mission area. He received baptism on Feb. 13 as a member of the first baptism class in Nakashibetsu and has been studying English and Bible under Bro. Lee Kanagy, the local missionary.

Sister Loretta Delagrange and **Sister Lillie Lederman,** of the Leo, Ind., Mennonite congregation joined the staff of Froh Bros. Homestead, Sturgis, Mich., recently.

An impressive baptismal service was held in Floresta, Buenos Aires, Argentina, on Jan. 23 when seven believers were taken into the church. Five of these were converts from the Hicks Evangelistic Meetings held in Buenos Aires last year. It is hoped that a second group will be ready for baptism soon.

Sister Lena Graber, missionary on furlough from India, spoke at the Belmont Mennonite Church, Elkhart, Ind., on Sunday evening, Feb. 20, and at the Nampa, Idaho, Mennonite Church on Sunday, Feb. 27. She accompanied her brother, J. D. Graber, to the west coast where he is holding evangelistic meetings at the Albany, Oreg., Mennonite Church, Feb. 27 to Mar. 6.

Bro. Ernesto Suarez, ordained Argentine pastor, has been granted a leave of absence from the Argentine Conference to attend Goshen College Biblical Seminary, Goshen, Ind., during the 1955-56 school year. Application has been made to the Williams Foundation in Buenos Aires to help finance the trip. At the present Bro. Suarez is pastor of the Tres Lomas congregation and editor of **La Voz Menonita,** the official organ of the Argentine Mennonite Church.

Sister Mary Detwiler, nurse at Froh Bros. Homestead, Sturgis, Mich., spoke at the World Day of Prayer Service for the Plato, Ind., WMSA on Feb. 16.

Bro. J. D. Graber, Elkhart, Ind., and **Sister Lena Graber,** missionary on furlough from India, are scheduled to speak at the Los Angeles, Calif., Mennonite Church on Mar. 8 and the Upland, Calif., Mennonite Church on Mar. 9.

Thirty-two workers and fourteen lay delegates were present at the 1955 Annual Argentine Conference held in Trenque Lauquen, Jan. 27-30. It was the first year in which the lay delegates had voice and vote in the conference. This is in accordance with the new constitution which is being adopted by the Argentine Church.

Bro. Samuel Sagun, Dhamtari, M.P., India, registered nurse and a supervisor in the Dhamtari Christian Hospital, recently returned from Bilaspur, India, where he completed his postgraduate work in ward administration.

The Executive Committee of the Argentine Conference for 1955 includes only two missionaries along with five national brethren. The brethren Koppenhaver and Hallman were elected as vice-president and secretary respectively. The brethren Darino and Quiroga were re-elected as president and treasurer respectively. This committee received additional responsibilities when it was decided that it is responsible for the placement of workers.

The Mennonite Spanish Church, Chicago, Ill., is announcing a special parents' day service for 3:00 p.m., Sunday, March 20. The parents of "fresh air" children and the parents who welcome these children into their homes for several weeks during the summer are especially invited to attend. Bro. A. Lloyd Swartzendruber, Kalona, Iowa, who grew up in a "fresh air" home, will be the guest speaker.

(Continued on page 212)

Your Treasurer Reports

I should like to offer a further analysis of the contributions received by the General Board in connection with the **Missions Week** program. Last week I gave general figures indicating that total contributions to date which could be clearly allocated amounted to $207,000.00. Since that time about $1,400.00 more additional contributions have been received.

In reviewing the contributions as they have been given by specific conferences and congregations we have noted that some conferences contributed a major part of the suggested goal and several contributed more than the goal on a per member basis. A larger percentage of conferences have contributed about $5.00 per member for the conference.

From reports received through the Executive Committee and other sources, it appears that many congregations contributed considerably more than the goal. In several cases congregations have contributed as high as $10.00 to $12.00 per member. In some conferences it is quite likely that the response has been in the form of proposed offerings over a period of months and may not be reflected in the figures which we have available. For this reason one hesitates to say that the above figures are completely accurate, but they do indicate the general response which has been given to this program.

Although the total amount likely to be received from the above effort will not reach the intended goal of $7.00 per member, it is clear that the response given in a financial way and the many letters of encouragement received from this program indicate that the church does want to move forward in its mission outreach. For this we are very grateful.

In this connection I would like to take this opportunity to express appreciation for the fine contribution which was made by the district mission board representatives who have had a significant part in handling the details of **Missions Week.** We wish to express our sincere gratitude to each mission board member who helped to plan and promote this program in his congregation. We feel that this co-operative effort on the part of the General Board and the district mission boards in planning for and carrying out the **Missions Week** program has given all of us a better understanding of our total program and needs and I believe will be very helpful in further planning for the mission outreach of our church both at home and in foreign countries.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Our New Responsibility: The Toba Church

By John T. N. Litwiller

This is a true story. It is the story of our relationship to a people whose whole life is a miracle of God, a living testimony to the power of His Spirit to change a whole society. There are approximately 13,000 Tobas in Argentina and the majority of the adults are baptized believers who witness to the transforming power of Jesus in their lives. They testify to being saved from hating, stealing, drinking, and fighting. They thank God daily for coming into their hearts, pardoning their sins and giving them a new life. They enjoy singing and have seen concrete evidences that "the prayer of a righteous man has great power in its effects."

The way in which the Tobas have accepted the Gospel is amazing. The Gospel was preached among the Tobas for the first time as recently as the late 1930's. It was preached in Spanish. Only a minority understood the message but the Good News spread quickly into every community, and everywhere lives were transformed. The white population of northeastern Argentina witnessed the miracle and the story continues to be an amazing story to retell.

However, the Gospel was preached first by Pentecostal lay preachers whose zeal for the Lord caused them to share it with the Tobas but who had no idea of the results their preaching would bring and neither were they prepared nor had intentions of strengthening the work begun. Nevertheless, the preaching of the Word was effective and a few years later it became evident that the church had been planted in Tobaland. Our three Mennonite congregations representing approximately three per cent of the total Toba population were also caught in this movement of the Spirit which gave permanency to the church among the Tobas. Now we began to ask ourselves, How does our mission fit into the already existing church? What is the best contribution we can make to the young Toba church?

Our situation was difficult. Here we were among a people whose main language is Toba and we were communicating with them in a language which only a small percentage of them know. The result, as you can imagine, was misunderstanding and ineffectiveness. Every Indian community had one or more large churches with strong, intelligent, self-supporting, spiritual leaders, but not being our converts we were reluctant to share our common Christian experience and church life with them. To the young Toba church not versed in church history, this was a serious and inexplainable blow. It not only questioned the legitimacy of their conversion experience but revealed our ignorance of a wonderful aspect of Toba culture: oneness, togetherness, love.

Faced with the fact of a truly indigenous church in our midst but largely illiterate and lacking the Bible in their language, we were forced to rethink the program and purpose of our mission in order to be an effective instrument in the present situation. For some years there had been an awareness among the missionaries that the attitude and approach of the mission toward the Toba church and culture was inadequate. However, lacking training in anthropology and linguistics, we were unable to find a satisfying and correct answer to our dilemma.

The American Bible Society came to our aid last year by sending for a period of five months Dr. and Mrs. William Reyburn. This Christian couple have consecrated their lives to Indian work in Latin America and have made remarkable contributions to the kingdom of God in terms of understanding cultures and analyzing languages. We owe much to them for having led us to a deeper appreciation of Toba culture and for putting the Toba language into writing, thus opening the door for the translation of the Scriptures and literacy work.



A group of Toba Indian believers, Argentine Chaco

Suddenly, we realized that the responsibility of our mission became serious and real. The Toba alphabet and grammar were in our hands. The missionaries now had the opportunity to learn the language of the people which is the road into their hearts that was missing. Now literacy work could be done and Bible stories and passages translated. Tobas everywhere were looking in our direction, crying for the privilege of being taught to read the Bible. They knew what treasures our mission held and were aware that we are the only missionaries in all of Tobaland working full-time and in a responsible manner.

Our mission was not disobedient to the call. The long and difficult experience of learning the language began at once. Experimental literacy materials were prepared and literacy classes were begun. With the help of some young men who had been students of Bro. J. W. Shank, a four-page booklet with a simple story from the life of Jesus was prepared. Now the mission was ready to introduce to the Tobas for the first time Biblical material in their language.

Realizing that the riches of the Word should not be withheld from any Toba, Bro. Albert Buckwalter and I spent considerable time visiting the Toba church scattered throughout the Chaco. Everywhere we went we introduced ourselves as servants of Christ and their co-workers in the Toba church. The welcome we received will not be forgotten. From every Indian chief and spiritual leader as they gripped our right hands tightly or threw their arms around us we heard words such as these: "Welcome, Brethren. You are the only ones in the last few years who have come to teach us more of the Word. We are believers and Jesus changed our lives but we want to know more. We need you. We want you to stay for several days. We want you to come back."

Obviously, we could not remain in every community as long as they wished, but we did spend a few days in each place teaching and preaching in their churches and enjoying a spiritual fellowship. The high point in every visit was reached when Albert pulled out of his briefcase the story from the life of Jesus and began to read it in Toba. They had given up hopes of hearing the Word and understanding every word spoken, but we explained that God wants them to grow spiritually and in the knowledge of His will and that such is impossible without the written Word. We also told them that God was giving our mission a new responsibility. Their hearts were filled with praise at the realization of the possibility of having the Word in their language and being able to read it.

Seeing such a response to the work of our mission among a neglected church that wants to grow to spiritual maturity, we came to the one conclusion that was so obviously clear to all of us: God has called this mission to a unique place of leadership in terms of strengthening the young Toba church by making the Word available to them and making its message clear. We know this must be done if we want the Toba church to remain spiritually strong in a day when the ugly pressures of a secular white world assail her.

We who live with Tobas have also learned to appreciate their culture and the challenge it presents to the white man. Perhaps you might be tempted to doubt that poor, illiterate, undernourished Tobas can challenge your life and therefore to forget them by calling them "primitive people." Yes, Tobas do not travel in the new pressurized DC-6 planes with the red carpet luxury "Fiesta Lounge"; they do not go to church in cars; they do not know how to run a washing machine; their houses consist of one room and a porch made of posts, mud, and straw; they plow their fields with a hand plow pulled by a skinny horse or ox; their food box is usually empty; they do not have two sets of silverware; they have no bank account, and cannot afford medical care. To them life does not include those things, and yet they claim it is abundant living.

They are happy to live in complete dependence on God and close to the ground He gave them, which is scorching hot in the

summer and cold in the winter. In times of need they pray to God and in times of plenty they praise Him. No one ever has much more than the rest. All material goods are shared and their needs are supplied within their own communities. Mentally deficient persons and old people are not secluded in institutions but are kept at home as members of the family and cared for with patience and love.

It is this active love that we witness daily that makes us think also that Tobas have something "primitive" in them. But to us it is something of primitive Christianity. In a world where the works of man are judging and destroying him, this is refreshing.

We have just assumed our new responsibility. In terms of strengthening the bonds of fellowship between the mission and the Toba church, we have been quite successful. We have found that in Christ we are one. However, the road of language study, literacy work, and Bible translation is long and difficult and there are not sufficient missionaries traveling on it. But those who are moving forward are doing it with the certainty that this road is the will of God for the strengthening of the young Toba church.

Saenz Peña, Argentina.

New Church at Mathis, Texas

By Viola Kropf

Hopes and plans which had been in the thinking of many people here for several years became a reality when ground was broken on Sunday afternoon, Jan. 16, for a new church building at Mathis, Texas.

It was a warm, sunny afternoon when a group of about 80 members and interested friends of the church gathered on the site of the new building for the short impressive service. The devotional Scripture was read by Bro. H. F. Reist of Premont; Bro. T. K. Hershey gave the meditation; an octet sang two numbers, and Bro. Lester Kropf told of the plans for the new edifice. Then while the congregation sang the song "We Praise Thee, O God," Bro. Hershey, Bro. Reist, and Bro. Alberto Valerio each in turn lifted a spadeful of ground which marked the beginning of the new house of worship at this place. Bro. Paul Conrad, chairman of the building committee, introduced the speakers.



The ground-breaking service for the church at Mathis, Texas, Jan. 16, 1955. Left to right: H. F. Reist, T. K. Hershey, Lester Kropf, and Alberto Valerio.

In his message Bro. Hershey pointed out the fact that this place had been chosen by God and was sacred. He quoted, "I have heard thy prayer, and have chosen this place to myself for an house of sacrifice," and "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." As we look forward to the time when we gather here to worship we can expect blessings from God and have the assurance that souls will find Christ as their Saviour at this place. He also pointed out that we can expect Satan's hindrances in the form of problems and difficulties that will arise in the course of construction of the building, but we have God's promise that His grace is sufficient.



H. F. Reist lifts a spadeful of ground for the beginning of the much-needed house of worship.

According to present plans, construction will be started immediately. At the present time plans are to build the Sunday-school classroom section only, and use it for assembly until such a time as funds are available to complete the main auditorium. The portion of the building being erected at this time is 32′ x 56′; the sanctuary which will be added later is to be 32′ x 48′. The building will be of concrete block construction. It is hoped that financial help will continue to come in from the constituency so that the entire building can be completed within the next year.

The ground-breaking service was brought to a close by a prayer offered by Bro. Noah Steiner. This service marked a milestone in the mission-service program at Mathis, Texas.

Mathis, Texas.

PREACHING IN AN INDIAN VILLAGE

By Miriam Beachy

Paul and Esther Kniss, together with the evangelist and Bible woman from the Bathet area, are on tour in the village of Tonka Toli. They report a feeling of expectancy and of the Spirit's presence, each believing these people would respond to the Gospel.

After setting up camp the first night so many people came to the tent that they held a meeting, although none had been planned. They announced a meeting for the next evening. A record attendance of more than 200 came. People listened attentively while evangelist Daniel gave the lesson in flannelgraph. But a young schoolteacher from a neighboring village who opposes Christianity called a number of men out of the audience and conferred loudly with them, causing disturbance. As Daniel finished his lesson the young man walked to the front and facing the audience demanded, "Why are you people here listening? Get out!" All the people left the meeting.

Our workers were anything but disheartened. No one thought of breaking camp and leaving. Rather, it increased their faith and boldness. The next morning the older men of the village came to the tent apologizing for the night before. They said the village leaders and others had strongly rebuked the young man.

Bihar, India.

DEATHBED CONVERSION

The experience of a young Formosan lady who became a Christian just before her death is described by Margareth Peters of Altona, Man., an MCC nurse serving at the Hualien, Formosa hospital.

"She was a patient at our hospital, around 23 years of age. Her illness was such that her days on earth were drawing to a close very rapidly. She as well as the other members of her family were not Christians. For some time it seemed as though she would go into eternity without a Saviour. But God answered all the many prayers sent up to Him for her. Her dying words were 'Oh, see how many are coming to meet me. It's wonderful. We must pray.' With these words on her lips and a peaceful expression on her face, she quietly passed over to the other shore. We pray that her wonderful witness in dying may help to bring the rest of her family and others to accept Christ as their Saviour."

via MCC Information Service, Akron, Pa.

Pray Ye

By Rose Magines

Pray ye, O Christian, for white is the harvest;
The field is so vast and laborers so few.
Each one is called to work for the Master.
So much depends on the praying you do.

Pray ye, O Christian—not just a "God bless them";
But knowing your all is surrendered to Him,
Wrestle in prayer until there's an answer;
Then with rejoicing give glory to HIM.

Pray ye, oh, Pray ye. It is a great mission.
All have been called—let every one share.
Do not fail God by shirking your duty.
Whether going or staying—do not neglect PRAYER.

La Junta, Colo.

Foreign Missionary Addresses

ALASKA

Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, and Gareth Stoltzfus

ARGENTINA

In Central Province

Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
John David Erb
Good, Edna, Damasco Romero, Carmen de Areco, FNGU, Argentina
Hallman, William and Beatrice, Rivarola 280, Pehuajó, FNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Sieber, Floyd and Alyce, Sarmiento 380, América, FNDFS, Argentina
Wanda Grace, James Boyd, and John Elvin Sieber

On Furlough from Central Province

Brunk, Lawrence and Dorothy, R. 3, Goshen, Ind.
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Miller, Daniel and Eunice, City Line Avenue 6318, Philadelphia, Pa.
John Gregory and Marisa Elta Miller
Swartzentruber, Amos and Edna, Goshen College, Goshen, Ind.

On Retirement from Central Province

Hershey, T. K. and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 1102 Colleton Dr., Sarasota, Fla.
Rutt, J. L. and Mary, 516 W. James St., Lancaster, Pa.

Under Appointment to Argentina

Goldfus, Ross and Ruth, La Plata, Puerto Rico
Joseph Snyder Goldfus

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Litwiller, John and Mary Ann, Casilla 53, Pcia R. Saenz Peña, Prov. Pte, Peron, Argentina
Nelson Edward and John Edgar Litwiller

Returned since 1950—Staying Beyond Furlough

Miller, S. E. and Ella May, Eastern Mennonite College, Harrisonburg, Va.
Samuel Ernest, John David, Martin Robert and Jeanne Susan Miller

On Retirement from the Chaco

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Va.

BELGIUM

Shank, David and Wilma, 14 Avenue de la Brabanconne, Brussels, Belgium
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Sawatsky, Peter and Alice, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil

CUBA

Detweiler, Esther, Rancho Veloz, L. U., Cuba
Yoder, Henry Paul and Mildred, Rancho Veloz, L. U., Cuba
Allan Yoder

Under Appointment to Cuba

Frederick, Lillian, 66 West Summit St., Souderton, Pa.
King, Aaron and Betty, 610 E. Broad St., Souderton, Pa.
Michael Aaron King

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London, England
Rachel May and Philip Karl Leatherman

ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Burkholder, Dr. Joseph, Box 102, Dire Dawa, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Byler, Allen J. and Eunice, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Wilbur Allen Byler
Eshleman, D. Rohrer and Mabel, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Garber, Robert and Alta, Box 102, Dire Dawa, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul Gingrich
Graybill, Anna Mae, Box 102, Dire Dawa, Ethiopia
Harnish, Kathryn E., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Heistand, Mildred, Box 102, Dire Dawa, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen and Elizabeth Ann Hege
Landis, Lois M., Haile Marian Mammo Memorial Hospital Nazareth, Ethiopia
Marks, Lois, Box 102, Dire Dawa, Ethiopia
Rush, Sara, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 794, Addis Ababa, Ethiopia

Short Term Workers

Bomberger, Elton, Box 102, Dire Dawa, Ethiopia
Payne, James, Box 102, Dire Dawa, Ethiopia

On Furlough

Keener, Clayton and Martha, Refton, Pa.
Miller, Anna, Route 1, Conestoga, Pa.
Schlabach, Walter and Mae, Philippi, W. Va.
Walter E., Jr., Caroline Elizabeth, Rachel Ellen and Lois Marie Schlabach
Wenger, Chester and Sara Jane, Fentress, Va.
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd and Sara Ellen Wenger
Wikerd, Martha, 46 East Second St., Lititz, Pa.

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Berenice Swartzentruber

HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras
Hamilton, Eldon and Jessie, Tocoa, Honduras
Elsie Carol, James Eldon, Alice Mae, and David Loren Hamilton
Hess, James R. and Beatrice, Trujillo, Honduras
Daniel Eugene and James Richard Hess
Miller, George T. and Grace, Trujillo, Honduras
John Mark, Ruth Elizabeth, Miriam Joyce and Rachel Christine Miller
Taylor, Dora, Trujillo, Honduras

Short Term Workers

Headings, Maynard and Helen, Tocoa, Honduras
Shenk, Daniel and Nancy, Trujillo, Honduras

In Language School

Hockman, Norman and Grace, Apartado 2240, San Jose, Costa Rica
Roth, Lorraine, Apartado 2240, San Jose, Costa Rica

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester, Glenn Carl, and Mary Kathryn Conrad
Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Balodgahan, via Dhamtari, M.P., India
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Miller, S. Paul and Vesta, Shantipur, via Dhamtari, M.P., India
Elaine Ann, James Allyn, and Eleanor Lois Miller
Moyer, Marie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Penner, Elizabeth, Jamgaon, via Durg, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Sell, Blanche, Christian Hospital, Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Elizabeth Marie and Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Graber, Lena, 2116 S. Aurora, Elkhart, Ind.
Hummel, Goldie, Greenwood, Del.

Returned since 1950—Staying beyond Furlough

Beare, George and Ida, 377 S. Campus Ave., Upland, Calif.
Dietzel, Arnold and Wilmetta, Hesston, Kans.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Hostetler, Wilbur and Velma, 408 E. Jackson, Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., R. 2, La Junta, Colo.
Friesen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, Arcola, Ill.
Kaufman J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Tori E.I. Ry., Chandwa P.O., Palamau District, Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Tori, E.I. Ry., Chandwa, P.O., Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Kniss, Paul G. and Esther, Balumath, Palamau District, Bihar, India
Shirk, S. Allen and Elsie, Latehar, E.I. Ry., Palamau District, Bihar, India
Sylvia Ann Shirk

On Furlough from Bihar, India

Vogt, Milton C. and Esther, Hesston, Kans.
Elva Mae and Myra Jean Vogt

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin and Helen, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Hostetler, Ruby, Kodaikanal School, Kodaikanal, South India
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Nafziger, Glen, Shantipur, via Dhamtari, M.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David Kreider

JAPAN

Bean, Ruth, c/o Camera House, 2, 8-chome, Kurogane-cho, Kushiro, Japan
Blosser, Eugene and Louella, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Japan
Philip Eugene and Rachel Ann Blosser
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan
Dawn Alice and Rosemary Buckwalter
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro Koku, Hokkaido, Japan
Daniel Lee and Ruth Adella Kanagy
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, 105 Tsuji cho, Ashiya, Hyogo Ken, Japan
Richards, Joe and Emma, 2-2-chome, Shimauma-cho, Setagaya-ku, Tokyo, Japan
Evan Samuel Richards

On Furlough

Beck, Carl and Esther, 1601 S. 8th St., Goshen, Ind.
Carol Carleen Beck

MRSC Workers in Japan

Burkhart, Charles, International Christian University, 1500 Osawa, Mitaka-shi, Tokyo, Japan

LUXEMBOURG

Fretz, Clarence Y. and Lela, Rue Emile Mayrisch 72. Esch-sur-Alzette, Luxembourg
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz
Good, Glen and Elizabeth, 2 rue du Parc, Dudelange, Luxembourg
Miller, Catherine, 2 rue du Parc, Dudelange, Luxembourg
Miller, Harvey and Mildred, 2 rue du Parc, Dudelange, Luxembourg

PUERTO RICO

Driver, John and Bonita, Palo Hincado, Barranquitas, Puerto Rico
Cynthia Ruth and Wilfred Paul Driver
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Grasse, John and Betty, La Plata, Puerto Rico
Elizabeth Ann Grasse
Greaser, Lawrence and Annabelle, Box 1018, Aibonito, Puerto Rico
Galen, David, Daniel, and Joseph Alden Greaser
Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sherilyn Mae, and Lester Eugene Hershey
Kanagy, Martha, La Plata, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard and John William Lauver
Martin, Mrs. Allen, La Plata, Puerto Rico
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

On Leave

Nachtigall, Wilbur and Grace, 1110 San Juan Ave., La Junta, Colo.
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

Continuing Workers on Furlough

Birky, Luke A. and Verna, La Junta, Colo.
Karl R., Anne Luvern, and Kathryn Ruth Birky

SOMALIA, AFRICA

Lind, Wilbert and Rhoda, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Daniel Dean and Miriam Marie Lind
Miller, Fannie, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

Short Term Worker

Shirk, Leroy, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

TANGANYIKA, AFRICA

Bauman, Ruth, Tarime, Tanganyika
Cressman, Elsie, Tarime, Tanganyika
Eby, Vivian, Musoma, Tanganyika
Eshleman, J. Lester and Lois, Tarime, Tanganyika
Charlotte Fay Eshleman
Harnish, Mary W., Tarime, Tanganyika
Hershberger, Elma, Tarime, Tanganyika
Hess, Manlon M. and Mabel E., Musoma, Tanganyika
Alice Elaine, Henry Martin, Carl Avery, and Dale and Glen Hess
Hurst, Levi and Mary, Tarime, Tanganyika
Hurst, Simeon and Edna, Tarime, Tanganyika
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae
Jacobs, Don and Anna Ruth, Musoma, Tanganyika
Keener, Robert and Florence, Tarime, Tanganyika
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Leatherman, John and Catharine, Musoma, Tanganyika
Andrew H. and Stephen Leatherman
Miller, Ruth, Tarime, Tanganyika
Nacht, Hedwig, Musoma, Tanganyika
Shank, James and Ruth, Tarime, Tanganyika
Lois Ellen, James Martin, and David Lee Shank
Shenk, Clyde and Alta, Tarime, Tanganyika
Anna Kathryn, John, and Daniel Edward Shenk
Stauffer, Elam and Grace, Musoma, Tanganyika
Philip, Kenneth and Bruce Stauffer
Weaver, Alta, Tarime, Tanganyika
Wenger, Rhoda, Musoma, Tanganyika
Yoder, Phebe, Musoma, Tanganyika

Short Term Workers

Eshleman, Velma, Tarime, Tanganyika
Leaman, Hershey, Tarime, Tanganyika
Peifer, Christian, Tarime, Tanganyika

On Furlough

Eshleman, Merle and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Landis, Elva, R. 5, Lancaster, Pa., c/o Henry H. Landis
Smoker, George and Dorothy, 1671 Loma Vista St., Pasadena, Calif.
Smoker, Naomi, c/o Mennonite Publishing House, Scottdale, Pa.
Troyer, Samuel and Esther, Fairview, Mich.
Wenger, Miriam, 76 Greenfield Rd., Lancaster, Pa.
Daniel, Annetta and Wilmer Ray Wenger

URUGUAY

Martin, H. James and Ann, 2433 Porvenir, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Feliciano Rodriguez 2918, Montevideo, Uruguay
Clyde Richard, Jr., and Barry Philip Mosemann

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.

Ethiopia, Tanganyika, Somaliland, and Israel—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras and Costa Rica and Cuba—Regular mail, 8c first oz., 4c each additional oz.; air mail 10c each ½ oz.

India and Japan—Regular mail, 8c each oz.; air mail 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.

South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

♠

The government of Kenya Colony, East Africa, is making it possible to have African clergymen in three of the largest Mau Mau camps in Kenya. The Christian Council of Kenya will supply the chaplains and the government will pay the cost. In addition to the three resident chaplains the Council is making arrangements for regular visits to the other forty-seven camps by clergymen from mission stations and churches. Women church workers will be sent to camps for women who have become involved in the Mau Mau movement.—**Together.**

RURAL LIFE IN MISSIONS

During 1953 and 1954, two hundred and four missionaries and foreign graduate students were enrolled in one of the four special Rural Training courses offered at Cornell University, the University of Arkansas, and the Ozark Region and a Seminar on Extension Education Methods held in Washington, D.C. The missionaries who attended are serving in 28 different countries.

As a result of information supplied by agricultural missionaries and Mission Boards, 21 feature stories are appearing in farm magazines representing a total circulation of 5,161,150 in ten states. The authors, missionaries from ten Mission Boards, are at work in eleven countries of the world. Mr. Ralph Fenton, who is engaged in this project of informing the American public of what the churches are doing in agricultural missions among the less developed countries of the world, is incorporating many more stories gleaned from the same source, in a book to be published by the Friendship Press in an adult semipopular edition.—**Together.**

The Mennonite Hour

Chambersburg, Pennsylvania, Adds Broadcast

WCHA-FM now releases THE MENNONITE HOUR 8:00 p.m. every Saturday evening located at 95.9 on the FM dial.

This new release is made possible by some friends in the Chambersburg area in cooperation with Pastor James Reese, sponsor of all religious broadcasts on WCHA-FM.

Convention Held in Washington, D.C.

B. Charles Hostetter and Lewis Strite, President of THE MENNONITE HOUR, attended the annual "Christian Action Conference" February 3 and 4. The National Religious Broadcasters were guests at this conference sponsored by the International Council for Christian Leadership (I.C.C.L.) and International Christian Leadership (I.C.L.).

Speakers included high government men, religious leaders and prominent businessmen speaking on the theme "A World-Wide Spiritual Offensive."

Political leaders emphasized "the only hope for mankind is a spiritual offensive. Giving of food, clothing, and money—the making of atom and hydrogen bombs are not facing the real problems of mankind."

Quoting B. Charles Hostetter, "These days I shall never forget. I was challenged to the core. I came away with new visions, a warmed heart, and a determined will and a total commitment to my Lord."

On the Calendar . . .

March 6-10 Pastor Hostetter, guest speaker during Spiritual Life Series, Crystal Springs Mennonite Church, Crystal Springs, (near Harper) Kansas.

March 11-15 Pastor Hostetter, guest speaker during Spiritual Life Series, Calvary Mennonite Church, Greensburg, Kansas.

MISSIONS

EDITORIAL

Opportunity for Agricultural Missionaries

The re-echoing statement from the grass roots of missions that future missionaries will probably need to approach their task more as lay workers than professionals in religion has been brought to the fore again by reports from our Hokkaido, Japan, mission field. The Konsen Plain, located in the southeastern end of Hokkaido and including our mission stations of Kushiro and Nakashibetsu, has possibilities of developing into one of Japan's richest agricultural zones.

Japan faces overpopulation and an inadequate food supply. Developing this new area will alleviate both. 6,900 new households are to be settled on the Konsen Plain, which will more than double the present population. Land under cultivation is to be increased by 311,244.86 acres. Dairy herds are to be increased by 100,000 head. The Japanese hope to advance the value of agricultural production by approximately $40,000,000 annually.

Although half of the population in Japan consists of rural people, only two per cent of the missionary effort has been directed to this large section of the Japanese population. The Japanese because of their vigor and intelligence will develop their country to a maximum efficiency. Young people with agricultural skills will see in this development a great missionary opportunity.

The Japanese government is planning to develop "pilot farms" in the Konsen Plain with financial aid from the World Bank which recently sent an investigating team to Hokkaido to evaluate the situation. The "pilot farm" idea stems from that investigation.

Another reason why this opportunity strikes fire now arises out of the following quotation from a recent letter from Hokkaido: "I firmly believe the time is fast coming, and is already here, when foreign missionaries will be useful in Japan **only** on the basis of their personal integrity and faith and what they have to offer that really **makes contact.**"

Does not this need for a pure Christian witness in rural Japan linked with the Japanese desire for know-how in agriculture stir missionary convictions in any of our qualified young people? Would not self-supporting agricultural missionaries in Japan challenge the Japanese to consider the claims of Christ and make Christianity more respectable to them? Let us pray about this matter until God speaks His command to us.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Congregations or Men's Fellowships interested in receiving information on what others are doing in disaster services can write to Relief and Service Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Minutes of meetings and sample constitutions are available. A register of all organized groups is also being compiled in order to facilitate the sharing of material which will make the services of each group more effective.

Voluntary Service

Plans are being made for VS fellows from La Junta, Colo., to spend a day at Rocky Mountain Mennonite Camp assisting in inside construction work.

Ray Horst, Director of Voluntary Service, visited the VS units in Saginaw, Mich., and Cleveland, Ohio, on Feb. 17 and 18.

The unit at Kansas City, Mo., conducted a "Courtesy Week" in January to encourage greater courtesy the year around.

In order to insure efficient planning persons interested in summer service should write immediately to the Relief and Service Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. This will also give the volunteers more choice concerning their places of service.

Two members from the Elgin, Ill., Unit now have charge of the youth worship and recreational activities held each week at the Lombard Mennonite Church.

I-W Services

The subject, "You and City Evangelism," was discussed by a panel at the Cleveland Center by members of the I-W unit at their evening service, Feb. 27.

The Ann Arbor, Mich., I-W Octet gave a program at Prairie St. Mennonite Church, Elkhart, Ind., Feb. 20. They will be at the Detroit Mennonite Church on March 6.

Henry Weaver, Jr., MRSC Co-ordinator of I-W Services, has met with representatives of various conferences to arrange a pattern of service which meets their needs in serving their I-W men. Under this arrangement I-W men will be associated with some local Mennonite mission, church, or institution where they can serve and also find fellowship.

Men and parents of men now in PAX service have received letters explaining the new procedure for supporting PAX men. The Relief and Service Committee decided at its Jan. 29 meeting to drop individual support for PAX men and ask each man and his parents to contribute as much of his own support as possible. In addition to this, MRSC will continue to send MCC a fixed sum of $2,400 monthly for PAX support. The source for these funds is the congregational relief and service offerings.

Released February 18, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

First Relief Supplies Distributed in Indo-China

Reports of the first clothing, soap, and Christmas food package distributions in Indo-China have reached MCC headquarters. Distributions began in late December and were made in refugee camps in the area of Dalat which is approximately 200 miles northeast of Saigon, the capital city.

MCC personnel were impressed by the appreciative way in which the families received these relief supplies and hoped the recipients were made conscious of the Christian concern motivating these distributions. In a majority of cases a Gospel tract was given to each family.

Between clothing distributions the relief workers dispersed Christmas food packages made available to MCC from U.S. government food surplus stocks. In all of these distributions the MCC workers have encountered innumerable obstacles and delays—conditions quite characteristic of the slow-moving Orient.

At this time the team of four workers in Indo-China is evaluating the needs and conditions of the people to determine the most effective type of assistance. It appears that the need is for long-term assistance rather than that of an emergency nature. They are discovering that operating costs are rather high in Indo-China.

New Hospital Rate at Brook Lane Farm

A new brochure for physicians describing the psychiatric services of Brook Lane Farm, Hagerstown, Md., announces a change in minimum rates effective March 1. The slight increase in rates from $6 to $6.50 a day is occasioned by generally rising prices. This is the first increase since 1951. The rate of $6.50 a day covers routine nursing care, occupational and recreational therapy, room, board, and laundry. In addition to this regular hospital fee there are charges for medicines and physicians' services.

Retreat Held for Buenos Aires Mennonite Youths

A youth retreat for Mennonite young people in the vicinity of Buenos Aires, Argentina, was held Feb. 19 to 22. Arranged by Martin Duerksen, the MCC representative in Argentina, this retreat was the first of its kind for Mennonite youth in that area. Similar to those held in North America, the retreat included Bible studies and presentations and discussions about the Christian life, the Christian home, and the church. Speakers were to include Bro. Duerksen and Otto Giesbrecht of Beamsville, Ont., MCC worker in Asuncion, Paraguay, who was to be in Buenos Aires at the time.

Clothing and Seedlings to Jordan's Needy

Ada and Ida Stoltzfus of Morgantown, Pa., report the distribution of clothing to 3,007 families in frontier villages and in Hebron city, Hashemite Jordan, during a recent month. Among the recipients were some Bedouin tribes living among some hills in the direction of the Dead Sea. Another recent activity of the Stoltzfus twins has been the distribution of 5,000 olive trees and 2,500 grapevines to poor village farmers. These seedlings, made available through the cooperation of the Jordan and U.S. governments, are an effort to offer long-term assistance. Olive trees grow slowly but last for hundreds of years. In addition to providing food, these trees and grapevines also increase the value of the land—much of which is bare and rocky.

Paraguay MCC Personnel Plan Retreat

MCC personnel in Paraguay are looking forward to several days of spiritual refreshment during a retreat to be held March 5, 6, and 7 near a lake east of Asuncion. The speaker will be Walter H. Dyck, Whitewater, Kans., who is in South America this year as a representative of the General Conference Mennonite Church. The MCC workers feel that by March 5 the weather should be a bit cooler as the past summer has been very dry and hot.

Released February 18, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Reports are necessary was the summary of the district officers' discussion last summer. It is also important to complete reports and return them to the district secretary **on time.** If you have filled out the report blanks from month to month through the year it will take only a few minutes after the March meeting to complete the report for March and total the columns. If each local officer co-operates, the reports can be sent to the district secretary a day or two after the March meeting.

With the co-operation of each local circle the district secretary can present a complete report of her district. Let each one do her part to make the district report complete and accurate.

* * *

The Secretary of Literature is the person who will promote the reading of the **WMSA Monthly.** She will see that every member receives the **Monthly,** that the subscriptions are paid and that the mailing address is correct. The Secretary of Literature will be one of those responsible to see that every member receives the new issue of the **Prayer Guide.** In some congregations each family receives the Prayer Guide. She is also interested in the reading and studying of missionary literature and will keep the members informed of missionary activities and needs. If your circle does not have a Secretary of Literature, then these duties will belong to the secretary.

* * *

How to reach new members for the local WMSA. Try methods such as personal invitations, visitation, calling for prospective members and taking them to the meeting. Have special features at the meeting, invite

all the recent brides, or all the grandmothers. Assign to each member the name of a prospective member for whom she is responsible. These methods may be used to encourage the inactive members to become active members.

* * *

How to Increase attendance of local WMSA meeting

1. Help members to understand the purpose and work of the organization.
2. Put each member to work. Have a variety of work of interest to every member.
3. Have planned worth-while monthly programs.
4. Keep in touch with members. Let the absentee know she was missed.
5. Try to exceed attendance record of previous meeting.
6. Ask members driving cars to be responsible for bringing those from a distance, new or prospective members, or irregular attendants.

Office of Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

DEWEY, ILLINOIS

(Dewey Mennonite Church)

Approximately 325 people attended the dedication of the newly decorated Dewey Mennonite Church on Feb. 13. Invocation was given by Bro. Ivan Birkey, who is serving as pastor of the church. The congregation then sang two hymns.

Trustees report was read by Alvin Knox, after which a quartet composed of Lloyd Good, Alvin Knox, Alva Cender, and Joe Good sang "The Church's One Foundation."

William G. Detweiler, Orrville, Ohio, gave the dedicatory message, "The Church a Building." His text was taken from Matt. 16:18f., Eph. 2:19f., and I Pet. 2:5.

The quartet sang "Go Through the Gates." Dedication ceremony and prayer was given by Howard Zehr, pastor of the East Bend Mennonite Church. Fisher, Ill. After a congregational hymn, Bro. Zehr pronounced the benediction.

Much of the work in redecorating this building was donated by members of the East Bend and Dewey churches.

Bro. Detweiler continued to hold meetings each evening at the Dewey Church through Feb. 17. Correspondent.

ELIDA, OHIO

(Pike Congregation)

Dear HERALD Readers:

Praise God from whom all blessings flow. We thank and praise Him for the many blessings, both temporal and spiritual, that He has showered upon us during the past year.

Sunday, Nov. 21, Bro. and Sister Neil Beachy, Beaver, Ohio, worshiped with us and Bro. Beachy brought both morning and evening messages. Sister Beachy had a children's meeting before the message.

On Thanksgiving morning we met for a praise and testimony service and in the evening Bro. Merlin Good, Wild Cat, Ky., brought us a message.

Bro. and Sister Lawrence Brunk and family on furlough from Argentina worshiped with us Dec. 19. Bro. Brunk brought the morning message.

The children from our Christian Day School gave a program on the evening of Dec. 23, and on Christmas morning Bro. James Bucher brought us a message.

Bro. Fred Augsburger, Youngstown, Ohio, preached for us on the morning of Dec. 26 and Bro. Don Augsburger, Philadelphia, Pa., gave a message in the evening.

Laurel Shenk.

GAP, PENNSYLVANIA

(Old Road Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. The Lord has blessed us in many ways since our last writing, and we praise and thank Him for His faithfulness.

Our revival services were held Dec. 5-19, with Bro. Ross Metzler as evangelist. We praise God for prayers answered, for 6 young souls who accepted Christ as their Saviour, and for the revival of saints during these meetings. Eternity alone will reveal all that was done. Many homes in the community were contacted but the people were not willing to come to the services or to accept Christ. Since the meetings closed, one home that was contacted has been opened for a cottage meeting.

The reorganization of our Sunday school resulted in the election of the following brethren: Supt., Leon Neff; Asst., Donald Hostetter; Secy., Frank Kurtz; Chor., Amos Hershey; Asst., Roy Benner.

Several of our members have been unable to attend services for some time due to illness. Frank Martin, who is 87 years old, has been in bed for several months but at this writing is able to sit up each day. Alice Hershey, who was hospitalized following a fall, is able to attend services again.

Pray with us that our small congregation at Old Road may be a blessing to others and a lighthouse to the community.

Anna Mary Martin.

MIDDLEBURY, INDIANA

(Forks Congregation)

Christian Greetings:

We are grateful to God for the manifold blessings which He has already bestowed upon us in this new year. We cannot thank Him enough for the guidance and protection He has afforded us in the past and, praise His name, we know He will guide us in the coming years.

We have built a new church cabin for our Women's Service Auxiliary and various other church uses. We are grateful for this new building and we pray that it might be used to the honor and glory of God and His work.

We appreciate the witness that our I-W men are giving in their various places and we are also glad to have three of them back home after their two year service.

We feel keenly the loss of Bro. D. D. Miller from our congregation. We remember and thank God that he had given us knowledge of God's Word and has led us in the right paths. Our sincere sympathy is extended to his family.

Corresponding Secretary.

THREE BROTHERS, ARKANSAS

Dear HERALD Readers:

"The Lord hath done great things for us; whereof we are glad." Our revival meetings with Bro. Olen Nofziger, Wauseon, Ohio, as evangelist, were well attended, and there were 16 decisions for Christ. Three of these attended the Winter Bible Term at Hesston, Kans. An instruction class is held each Wednesday evening, and the booklet, "Instructions to Beginners in the Christian Life," is being used. We are planning for baptismal services in the near future.

Our church services, which are held in a schoolhouse each Sunday morning and evening, are an outgrowth of summer Bible school work which was started five years ago. The average attendance is around 50.

Pray for the work here in these hills that many more will find the Saviour.

Correspondent.

MORTON, ILLINOIS

(Morton Mennonite Church)

The year 1954 is history already for two months. But it is not so far gone that the memories have faded entirely. It was a year of rich spiritual blessings for us here at Morton. Interest and attendance increased gradually for all services for which we have been very grateful to God. Problems? Yes, some, but the Lord is still greater than our problems and He became the solution.

Among the high lights of the past year were the following: The Sunday-school workshop early in the year proved a real success as Paul M. Lederach, Alta Mae Erb, and Elizabeth Showalter of Scottdale, and Roy Umble and Mary Royer of Goshen, Ind., led in the discussions. Our congregation with many from the community were challenged and strengthened as Bro. Josef Herschkowitz of Minneapolis ministered over a week end in October. Bro. Herschkowitz left a strong witness to the Word and his confidence in that Word. Bro. Paul Miller also spent a week end and delivered a series of messages relating to the church. Bro. Sanford C. Yoder was with us on Fall Missionary Sunday. His unique presentation of the Gospel will be long remembered.

Plans for 1955 are to have a week-end conference each quarter with some special emphases such as, Discipleship with Wm. McGrath, Goshen, Ind., as speaker (this conference was held the last of January); Mennonite History with John C. Wenger, Goshen, Ind.; Stewardship with Milo Kauffman, Hesston, Kans.; a week of Spiritual Life Meetings with Raymond Kramer, Meadville, Pa. The Commission for Christian Education will be our guests in April. Remember us at the throne of grace as the Spirit directs you. Kenneth G. Good.

OUR SCHOOLS (Continued)

positions of responsibility throughout the church. We trust you will continue to pray with us that an ever-increasing number of alumni will consecrate their time, talents, and training to the work of the church.

Anyone interested in receiving a more complete report of this survey, including percentages for each type of activity, years of service, average years of service, may secure a copy of the complete report by writing to Lester C. Shank, Eastern Mennonite College, Harrisonburg, Virginia.

Harrisonburg, Va.

GOSHEN COLLEGE

YPCA Officers Elected

Wilmer Rutt, Peach Bottom, Pa., was named president of the Young People's Christian Association in elections Feb. 16. Other YPCA officers elected for '55-56 include **Geneva Swartzendruber,** Wellman, Iowa, vice-president; **Wilma Kaufman,** Goshen, Ind., secretary, and **James A. Miller,** Millersburg, Ohio, treasurer.

* * *

In order to acquaint the student body with service opportunities, the Service Committee of the YPCA has arranged special chapels during Service-Emphasis Week, Feb. 23-25. This series of chapels begins Wednesday with service experiences by students who have served.

Opportunities for services will be presented Thursday and Friday by Gordon Dyck and Harvey Toews, representing the MCC, Akron, Pa., and Ray Horst and Dorsa Mishler from the MRSC, Elkhart, Ind.

* * *

Orators Place Third

Margaret Jantzi, Clarence, N.Y., and **Tom Diener,** Goshen, Ind., placed third in their respective divisions of the Interstate Oratorical Association contest at Franklin College, Franklin, Ind., Feb. 12. Miss Jantzi, a senior majoring in speech, discussed "We the Accusers." Diener, a social science senior, titled his oration, "The Struggle for Security."

Faculty News Notes

Melvin Gingerich, professor of history and **Mennonite Encyclopedia** managing editor, recently worked for several days with Dr.

Cornelius Krahn, at Bethel College, North Newton, Kans., on encyclopedia manuscript. On Feb. 19 Gingerich explained the work of the Mennonite Research Foundation to the social science faculties of Hesston, Tabor (Hillsboro), and Bethel colleges at a conjoint meeting at North Newton.

Mary Royer, professor of education, attended sessions of the children's work section of the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. at Cincinnati, Ohio, Feb. 7 to 11.

John C. Wenger, professor of theology and philosophy, filled speaking appointments at Eastern Mennonite College, Harrisonburg, Va., Feb. 18-20.

Dwight Weldy, assistant professor of music, directed the annual Music Festival at the Willow Springs Mennonite Church, Tiskilwa, Ill., Feb. 18 to 20.

Howard Charles, associate professor of New Testament, served as guest speaker for a convocation service at Mennonite Biblical Seminary, Chicago, Feb. 18.

John Mosemann, assistant professor of missions and pastor of the College Mennonite Church, and **LeRoy Kennel,** assistant director of public relations, participated in the Illinois Ministers' Fellowship, Feb. 21, 22. The meeting was held in Chicago with sessions at four churches: Bethel Community, Home Mission, Lombard Mennonite, and Spanish Mennonite.

John C. Wenger assumed duties as assistant dean of the Biblical Seminary on Feb. 14. He will counsel students for the remainder of the academic year in matters relating to admission, registration, curriculum, and graduate requirements. This arrangement enables **Dean H. S. Bender** to give more time to edit the **Mennonite Encyclopedia.**

Mission News

CONTINUED

A Youth Leadership Training Conference was held at Maramsilli, M.P., India, Jan. 27-29, with Bro. Kenneth Bauman from Champa, India, as guest speaker.

The brethren Nelson Litwiller and John Koppenhaver were appointed as Zone Directors for a period of three years by the Argentine Conference in its recent meeting. The other four directors whose terms did not end this year are the brethren Byler, Hallman, Darino, and Cavadore. The Zone Directors are responsible for the spiritual oversight of the Argentine churches.

Bro. Melvin Leidig, superintendent of the East Side Mission, Saginaw, Mich., will speak at the Detroit, Mich., Mennonite Church on Sunday morning, March 6. The I-W Octet from Ann Arbor, Mich., will give the program in the evening.

Oral examinations for third-year students and midwifery students attending the Dhamtari Christian Hospital School of Nursing, M.P., India, will be held March 16, 17. Written examinations for all students will be held the first week in April.

Susan Beth was born to Bro. and Sister Glen Yoder, superintendent and matron of the Mennonite Children's Home, Kansas City, Kans., on Feb. 19.

The Argentine Mennonite churches during the calendar year of 1954 gave a total offering of 173,051.02 pesos ($12,370.00), a 43 per cent increase over the givings in 1953. It should also be noted that of the total mission-church expenses in Central Argentina these offerings covered 36 per cent. This is a considerable improvement over a number of years ago when the churches were only paying as much as 5 per cent of the total expense.

Field Notes

CONTINUED

Correction: The program by the Marietta Congregational Mennonite Church on Feb. 20 was given at the newly organized Zion Church at York, Pa., and not at the Zion Church between Morgantown and Reading, as we had announced. Incidentally, our announcements are read, for the attendance at the latter Zion that evening was 175 instead of the usual 75. We repeat the announcement that Bro. Raymond Kramer is conducting evangelistic meetings at the latter Zion Church, March 6-13. On March 3 he will address the Zion Men's Fellowship and on March 4, 5 he will speak to the members of the congregation in preparation for the evangelistic meetings.

A group from Finland, Pennsburg, Pa., gave the evening program at Frazer, Pa., on Feb. 27.

Bro. Owen A. Hertzler was ordained as deacon at the Slate Hill Church, near Shiremanstown, Pa., on Feb. 20.

Members of the Mt. Gilead congregation in Ohio, together with their pastor, Murray Krabill, gave a program at the Sharon Church, Plain City, Ohio, the evening of Feb. 20.

Bro. Harold Fly and a group from Bethlehem, Pa., gave a program at Huntington Avenue, Newport News, Va., Feb. 26, 27.

Bro. Calvin Kennel and a quartet from Maple Grove, Atglen, Pa., gave programs at Providence, Oyster Point, Va., on Feb. 20.

Announcements

John C. Wenger, Goshen, Ind., in Passion Week services in Prairie Street Church, Elkhart, Ind., March 31 to April 10.

B. Charles Hostetter, Harrisonburg, Va., in Area Youth Conference at West Union, Parnell, Iowa, April 22-24.

C. F. Derstine, Kitchener, Ont., in spring Bible Conference at Elmira, Ont., April 6-10.

Bible Conference at Lynside Lyndhurst, Va., with Norman Derstine, Broadway, Va., and Warren Metzler, Harrisonburg, Va., as speakers, March 5, 6.

Milo Kauffman, Hesston, Kans., in Stewardship Conference, at Arthur, Ill., March 26, 27.

Associated Sewing Circles of Lancaster Conference at East Chestnut Street, Lancaster, Pa., March 5.

Monthly meeting at Vine Street, Lancaster, Pa., with Daniel Weaver speaking on "Approaching the Jew," March 7.

Lectures on the Christian Hope and Passion Week services by Paul Erb at Fisher, Ill., April 3-10.

Sunday-school workshop at Elmira, Ont., April 1-3, with Elizabeth Showalter, Alta Mae Erb, Millard Lind, and Paul M. Lederach as visiting leaders.

Meeting at Central Church, Archbold, Ohio, 10:00 a.m. on March 5 to discuss an Ohio Relief and Disaster organization.

Milton Vogt, guest speaker at Hopedale, Ill., Mennonite Church, on Spring Missionary Day, March 27.

William G. Detweiler, Orrville, Ohio, in Passion Week services in Goshen, Ind., April 8-10.

Visiting Speakers

Jan. 23. **Harold Hochstetler,** Nampa, Idaho, at Portland, Oreg.

Jan. 30. **Noah D. Miller,** Middlefield, Ohio, at Portland, Oreg.

Feb. 6. **Raymond Kramer,** Meadville, Pa., at Pleasant Hill, Sterling, Ohio. **George R. Brunk,** Denbigh, Va., at Conservative Church, Arthur, Ill.

Feb. 13. **J. Kore Zook,** formerly of St. Johns, Mich., now of Rittman, Ohio, at Pleasant Hill, Sterling, Ohio. **E. B. Frey,** Pettisville, Ohio, at Wesley Chapel, Newark, Del., and Maple Grove, Atglen, Pa. **J. C. Wenger,** Goshen, Ind., at Indianapolis, Ind. **Henry Weaver, Jr.,** Elkhart, Ind., at Albany, Oreg.

Feb. 20. **J. N. Byler,** Akron, Pa., at Hesston, Kans. **J. B. Martin,** Waterloo, Ont., at College Mennonite Church, Goshen, Ind. **M. L. Troyer,** Elida, Ohio, at Youngstown, Ohio. **A. J. Metzler,** Scottdale, Pa., at Woodridge, Washington, D.C. **Erie Renno,** Reedsville, Pa., at Hannibal, Mo. **Ira D. Landis,** Bareville, Pa., at Maple Glen Conservative, Grantsville, Md. **Earl J. Maust,** Pigeon, Mich., at Coal Run Mission, Meyersdale, Pa., and at Maple Glen, Grantsville, Md. **Eli Swartzentruber,** Greenwood, Del., at Coal Run Mission, Meyersdale, Pa. **William G. Detweiler,** Orrville, Ohio, at Deep Run, Doylestown, Pa., and Blooming Glen, Pa.

Feb. 27. **William G. Detweiler** and Amstutz Trio at Berlin, Ohio.

Evangelistic Meetings

Frank B. Raber, Kansas City, Kans., at Iowa City, Iowa, March 13-20. **John H. Hess,** Kitchener, Ont., at Bethel, Chicago, Ill., March 27 to April 1. **Russell Krabill,** Goshen, Ind., at Pleasant Hill, Sterling, Ohio, April 24 to May 1. **Lee Miller,** Shipshewana, Ind., at Portland, Oreg., March 9-20. **Henry Tregle,** Akers, La., at Culp, Ark., Feb. 20 to March 6. **David N. Thomas,** Lancaster, Pa., at Willow Street, Pa., March 6-20. **M. D. Stutzman,** Kingman, Alta., at Sweet Home, Oreg., beginning Feb. 21. **Kenneth G. Good,** Morton, Ill., at North Danvers, Ill., March 13-20. **Orvin Hooley,** Sturgis, Mich., at Naubinway, Mich. **Jacob Rittenhouse,** Lansdale, Pa., at Good's Church, Lancaster Co., Elizabethtown, Pa., March 9-20. **Roy Bucher,** E. Peoria, Ill., at Ann Street Mennonite Church, Peoria, March 20-27. **Aaron Shank,** Myerstown, Pa., at Erb's Church, Lititz, Pa., Feb. 27 to March 13. **William G. Detweiler,** Orrville, Ohio, at Dewey Sunday School, Fisher, Ill., Feb. 13-17. **John Steiner,** Goshen, Ind., at Holdeman Church, Wakarusa, Ind., April 3-10. **Myron Augsburger,** Harrisonburg, Va., at Western Mennonite School, March 6-13. **William G. Detweiler,** Orrville, Ohio, at Bethel Mennonite, Perkasie, Pa., March 5-13.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Alfred and Miriam (Sutter), Middlebury, Ind., first child, Alfred James II, Jan. 24, 1955.

Beck, Dale E. and Meredith (Britsch), Archbold, Ohio, fifth child, fourth son, Conrad Lee, Jan. 21, 1955.

Beckler, Truman and Edna (Unternahrer), Mt. Pleasant, Iowa, third child, second daughter, Jane Marie, Feb. 1, 1955.

Bender, Ervin S. and Irene (Steinman), New Hamburg, Ont., third son, John Dennis, Jan. 22, 1955.

Birkey, John C. and Carol (Garber), Pomeroy, Iowa, third child, first daughter, Juanita Carol, Dec. 31, 1954.

Brubaker, Paul G. and Martha (Herr), Lancaster, Pa., fifth son, David Wesley, Feb. 10, 1955.

Byer, Erle and Edith (Shank), Markham, Ont., fifth child, first daughter, Esther Ruth, Feb. 12, 1955.

Charlton, Fred and Cora (Weber), Newville, Pa., second child, first daughter, Esther Marie, Oct. 28, 1954.

Conrad, Merle and Verla (Wagler), Wayland, Iowa, second daughter, Melody Ann, Jan. 3, 1955.

Freed, Harold and Pearl (Nice), Earlington, Pa., first child, Karen Sue, Jan. 9, 1955.

Gingrich, Ura N. and Ada (Hostetler), Burton, Ohio, fourth daughter, Regina, Feb. 4, 1955.

Godshall, Ernest M. and Martha (Shenk), Denbigh, Va., third child, first daughter, Emily Kay, Feb. 14, 1955.

Gugel, Louis and Orpha (Yoder), Brighton, Iowa, third son, David L., Dec. 15, 1954.

Hartman, Edwin S. and Mildred (Martin), Elida, Ohio, fifth child, second daughter, Marilyn Sue, Jan. 30, 1955. (One son deceased).

Henderson, Ansel and Fern (Barkey), Mishawaka, Ind., fourth child, second daughter, Marcia Kay, Feb. 11, 1955.

Hostetler, Samuel and Florence (Schultz), Sturgis, Mich., third daughter, Virginia Kay, Dec. 30, 1954.

Kropf, Leo A. and Esther (Leichty), Albany, Oreg., fifth child, third daughter, Kathleen Evelyn, Feb. 3, 1955.

Martin, Paul G. and Ruth Elthea (Landis), Lebanon, Pa., first child, Paula Ruth, Feb. 10, 1955.

Miller, Joe A. and Mary (Kauffman), Wilmot, Ohio, first child, Emma J., Jan. 20, 1955.

Nafziger, Chris and Mary (Gerig), Kalona, Iowa, a daughter Carol Christine, Jan. 11, 1955.

Rohrer, Jacob G. and Verna (Weaver), East Berlin, Pa., seventh child, fourth daughter, Rhoda Mae, Feb. 13, 1955.

Shoemaker, Eugene and Eda (Eigsti), Ridott, Ill., eighth child, third daughter, Leola Kay, Dec. 20, 1954.

Showalter, Glenn D. and Elinor (Crider), Hagerstown, Md., third child, second son, Darrel Leroy, Feb. 6, 1955.

Troyer, Paul and Helen (Schultz), Lansing, Mich., first child, Barbara Lucille, Dec. 25, 1954.

Wagler, Allen and Lucille (Conrad), Mt. Pleasant, Iowa, first child, Judy Ann, Jan. 4, 1955.

Widrick, Clarence and Beulah (Yancey), Castorland, N.Y., third child, second daughter, Elaine Carol, Dec. 18, 1954.

Yoder, Paul D. and Caroline (Swartzentruber), Greenwood, Del., fifth child, second daughter, Patricia Louise, Jan. 17, 1955.

Yousey, Benjamin and Irene (Widrick), Lowville, N.Y., fourth daughter, Jane Ardith, Jan. 25, 1955.

Zeager, Paul Jr., and Esther (Shepler), Middletown, Pa., third child, first daughter, Edith Mae, Feb. 14, 1955.

Zehr, Milton and Helen (Pfeifer), Morton, Ill., fourth child, second daughter, Janet Sue, Jan. 31, 1955.

Zuercher, Ellis H. and Mary Louise (Miller), Orrville, Ohio, fourth child, second son, Tobi Van, Feb. 6, 1955.

Annual Meeting of the Mennonite Publication Board

Scottdale Mennonite Church, Scottdale, Pa.

Wednesday and Thursday, March 9, 10

Program

THEME: Serving as unto the Lord

Wednesday Morning

10:00 Prayer Period ..... Milton Vogt
11:00 Business Session

The following items of business will be handled in the business periods of the various sessions:

THE BOARD

Reports: Secretary, Minutes of Board and Executive Committee
President
Financial Agent
Publishing Committee
Curriculum Committee
Special Committees
New Business
Election
Resolutions

THE PUBLISHING HOUSE

Reports: Publishing Agent, Treasurer, Auditors

Wednesday Afternoon

1:30 Prayer Period ..... Milton Vogt
Serving Christ as Board Members ..... Merle Shantz
Business Session

Wednesday Evening

7:00 Devotions
Serving Christ as Administrators ..... J. C. Wenger
Serving Our Total Church Constituency as unto the Lord .. Paul Mininger

Thursday Morning

9:00 Prayer Period ..... Milton Vogt
Business Session (Continued)
Discussion Period on Previous Subjects

Thursday Afternoon

1:30 Prayer Period ..... Milton Vogt
Serving Christ in Production ..... Lowell Hershberger
Serving Christ as Editors ..... Paul Lederach
Discussion Period

Thursday Evening

7:00 Devotions
Serving Christ in Distribution ..... John Snyder
Discussion Period

Bondservants of Christ ..... J. Otis Yoder

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Keim—Davis.—John Keim, Beach City, Ohio, and Lida Davis, Wilmot, Ohio, both of the Longenecker cong., by Milton B. Hostetler, at the Longenecker Church, Feb. 15, 1955.

Kreider—Hershey.—Jay Floyd Kreider, Manheim, Pa., East Petersburg cong., and Dorothy Jean Hershey, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the home of the bride, Feb. 12, 1955.

Martin—Landis.—Kenneth G. Martin, Lebanon, Pa., Shirksville cong., and Mary Jane Landis, Elizabethtown, Pa., Goods cong., by Clarence E. Lutz at the Goods Mennonite Church, Feb. 5, 1955.

Mullet—Schrock.—Ruben Mullet, Elkhart, Ind., Roselawn cong., and Emma Schrock, North Goshen cong., by Russell Krabill at his home, Feb. 12, 1955.

Musser—Leaman.—Harry H. Musser, Jr., Mt. Joy, Pa., cong., and Dorothy L. Leaman, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the home of the bride, Feb. 5, 1955.

Nice—Godshall.—Frank E. Nice, Oyster Point, Va., Warwick cong., and Evelyn M. Godshall, Hickory, N.C., Rocky Ridge cong., by Ernest K. Moyer at Rocky Ridge Church, Jan. 22, 1955.

Sauder—Sensenig.—Christian W. Sauder, Narvon, Pa., Weaverland cong., and Anna Mary Sensenig, Ephrata, Pa., Martindale cong., by J. Paul Graybill at the Martindale Church, Feb. 12, 1955.

Schrock—Gingerich.—T. Edward Schrock, Clarksville, Mich., Bowne cong., and Velma Gingerich, Au Gres, Mich., Riverside cong., by T. E. Schrock at the Riverside Church, Dec. 27, 1954.

Stoltzfus—Stoltzfus.—Chester Stoltzfus and Rachel Stoltzfus, both of Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga Church, Jan. 29, 1955.

Zook—Roth.—Donald Ivan Zook, Clarksville, Mich., and Doloras Elaine Roth, Deer Creek, Ill., both of the Bowne cong., Clarksville, by Daniel Zook at the home of the bride's parents, Dec. 17, 1954.

Anniversaries

Lehman. Mr. and Mrs. Benjamin, Kirschnerville, N.Y., celebrated their 40th wedding anniversary Jan. 28, 1955. A dinner party in their honor was held at the Riverbank Grange Hall at Naumburg, N.Y., with approximately 100 relatives and friends present. Benjamin Lehman, son of the late Christopher and Mary (Zehr) Lehman, and Emma Martin, daughter of the late John and Barbara (Bast) Martin, were united in marriage Jan. 28, 1915, at the Amish Mennonite Church at Kirschnerville, with Christopher Nafziger officiating. This union has been blessed with 8 children, four of whom are living. There are 7 grandchildren. May the Lord bless their remaining years as He has the past, and all glory be to His most holy name.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, James William, son of Maurice and Lola Jean (Brenneman) Bender, was born Sept. 18, 1952, near Parnell, Iowa; passed away at the home of his parents in Williamsburg, Iowa, Feb. 11, 1955; aged 2 y. 4 m. 23 d. His death was sudden, caused by a ruptured blood vessel. He leaves to mourn his early passing his parents, 4 grand-parents (Maynard and Bertha Brenneman, Kalona, Iowa, and Leroy and Ida Bender, Parnell, Iowa), 2 great-grandmothers (Mrs. Magdalena Yoder, Parnell, and Mrs. Joel D. Reber, Iowa City), a number of uncles and aunts besides other relatives and friends. Funeral services were held Feb. 12 at the Lower Deer Creek Church, Kalona, Iowa, by J. Y. Swartzendruber and Max Yoder.

Conrad, Laura E., daughter of Christian and Barbara (Conrad) Liechty, was born March 22, 1881, in Stark County, Ohio; passed away Feb. 10, 1955, at her home in Lansing, Mich; aged 73 y. 10 m. 19 d. She had been an invalid for the last 10 years. She grew up in Wayne County, Ohio. In her youth she accepted Christ as her Saviour and united with the Oak Grove Mennonite Church. On Jan. 4, 1911, she was united in marriage to Jonathan Conrad. They lived at Wayland, Iowa, until 1929 when they moved to St. Johns, Mich., where she lived until 1947, when she moved to Lansing. Her husband preceded her in death in 1945. She is survived by 3 daughters (Edna and Esther at home, and Arline—Mrs. Garrison Hostetler, Louisville, Ohio), 3 stepdaughters (Anna Conrad and Mrs. Ottis Bontrager, Eureka, Mich.; and Mrs. Elmer Slagel, St. Johns, Mich.), one stepson (Daniel Conrad, Wayland, Iowa), 2 brothers (Joseph, Alliance, Ohio, and Ervin, Orrville, Ohio), one sister (Amanda Liechty, Wooster, Ohio), 2 grandchildren, 17 stepgrandchildren, and 33 stepgreat-grandchildren. She bore her ten years of suffering patiently. Funeral services were held from the Bethel Mennonite Church, Feb. 12, in charge of John Landis. Interment was made in cemetery nearby.

Eash, Andrew S., son of Samuel and Sarah (Keim) Eash, was born July 6, 1870, near Topeka, Ind; died at his home in Wellman, Iowa, Jan. 23, 1955; aged 84 y. 6 m. 17 d. He is the last of a family of 9. As a young man he went to Iowa and lived the rest of his life in the Wellman community. In his early life he accepted Christ as his Saviour and was baptized with a class of 22 on July 21, 1894, in the English River by Bishop Werey. He was faithful to his vows until death. On Jan. 8, 1899, he was united in marriage with Anna Birky with whom he lived in matrimony for over 56 years. To this union were born 2 children (Roy, who passed away at 18 years of age, and Sarah—Mrs. George Bender, Wellman, Iowa). Besides his wife and daughter, he is survived by 2 grandsons, 2 great-granddaughters, and a large number of relatives and friends. He became ill Dec. 20, suffering several strokes, and was bedfast until his death. Funeral services were held at the West Union Church, Parnell, Iowa, on Jan. 25, by Max Yoder and John Y. Swartzendruber.

Eby, Abraham, was born in Lancaster County, Pa., Nov. 22, 1863; died at Torrance, Pa., Feb. 17, 1955, from the accumulated weaknesses of old age; aged 91 y. 2 m. 26 d. Orphaned in early childhood by a typhoid epidemic, he was reared in the homes of relatives and friends. In 1885 he was married to Salome Denlinger. He is survived by 3 children (Willis, Bath, Pa.; Alta Mae—Mrs. Paul Erb, Scottdale, Pa.; Elmer, Reading, Pa.), 5 grandchildren, and 6 great-grandchildren. He was converted at the Chicago Home Mission and joined the Mennonite Church, in which he was an active worker as long as he was able. When the **Gospel Witness** was started, he secured many subscribers for the new paper. For a number of years he served as Sunday-school superintendent of the Vine St. Mission in Lancaster. In 1925 they moved to Gulfport, Miss. When he retired in 1942 they moved to Goshen, Ind., and in 1945 to Scottdale, Pa. Funeral services were held at the Scottdale Mennonite Church on Feb. 19 by J. L. Horst. Interment was made in the Scottdale cemetery.

Eby, John, son of Christian and Magdalene Eby, was born in Washington Co., Md.; died unexpectedly Feb. 2, 1955, at the home of his son, Ira L. Eby, Chambersburg, Pa., where he had been residing; aged 86 years. Death was attributed to a heart attack. He was a member of the Chambersburg Mennonite Church. Surviving are his wife (Mrs. Fannie Ebersole Eby), 8 sons and daughters (Ira L., Chambersburg; Henry, Dallis Center, Iowa; Menno S., Hayward, Wis.; Harvey, York, Pa.; Mrs. Edgar Neibert, Hagerstown, Md.; John A., and Norman E., both of Chambersburg; and Mrs. Martha Horst, Hagerstown), 30 grandchildren, and 43 great-grandchildren. Funeral services were held Feb. 4 at the Chambersburg Mennonite Church in charge of Amos E. Martin, Harold Hunsecker, and Omar Martin.

Eck, Ormand V., son of Frank and Susie Eck, was born near Meno, Okla., March 12, 1916; departed this life at St. Francis Hospital, Wichita, Kans., Jan. 3, 1955; aged 38 y. 9 m. 22 d. In 1932 he accepted Christ as his personal Saviour and united with the Zoar Mennonite Church of Goltry, Okla., later transferring his membership to the Pleasant Valley Mennonite Church of Harper, Kans. He graduated from the Oklahoma Bible Academy of Meno in 1937. On July 23, 1944, he was united in marriage to Wilma Yoder. To this union 3 children were born (Diane Louise, David Dee, and Darrell Renae). His father preceded him in death on April 21, 1947. He leaves his immediate family, his mother, 5 sisters, 4 brothers, and a host of relatives and friends. Services were held at the Pleasant Valley Mennonite Church, in charge of Waldo E. Miller and Reuben M. Weaver. Interment was made in the Pleasant Valley Cemetery.

Hostetler, Truman S., son of Oscar and Fannie Hostetler, was born near Emma, Lagrange Co., Ind., on Aug. 22, 1903; died Feb. 1, 1955, from a coronary occlusion at the age of 51 y. 5 m. 9 d. On Sept. 5, 1925, he was united in marriage to Florence Mae Mast. To this union were born 4 sons and 2 daughters. Surviving are his wife, 4 sons (Devon, Lagrange; Delvon, Ft. Leonard Wood, Mo.; Donald and Jay Dee at home), 2 daughters (Marjorie—Mrs. Maurice Hooley, Lagrange, and Margaret at home), 7 grandchildren, his parents of near Topeka, Ind., 3 brothers (Rollin, Amos, and Paul, all of Topeka), 2 sisters, Grayce—Mrs. Willis Bontrager, Shipshewana, and Ruth—Mrs. Milo S. Miller, Topeka), and many other relatives and friends. In his early life he gave his heart to the Lord and united with the Emma Mennonite Church where he remained a faithful member until death. Funeral services were held Feb. 4, at the Emma Mennonite Church in charge of Ivan Miller and Percy Miller. Burial was made in the Shore Cemetery.

Keener, Jacob R., son of the late Henry and Susan (Risser) Keener, was born Oct. 10, 1883, in Hagerstown, Md.; died Jan. 28, 1955, at his home in Lititz, Pa. Death was due to a heart attack. His age was 71 y. 3 m. 18 d. He is survived by his wife Ada (Hess) Keener, a son (Howard of Lititz), and a daughter (Irene—Mrs. Henry Sturgis of Austin, Texas), 2 grandchildren, one great-grandchild, a sister (Mrs. Anna Graybill, Lititz), and 5 brothers (Benjamin L. Elizabethtown; Norman and Amos, Lititz; Clayton, Addis Ababa, Ethiopia, and Irvin, Grand Rapids Mich.). He resided in Lititz for 36 years and was a faithful member of the Lititz Mennonite Church, a trustee for many years, also secretary of the Sunday school. Services were held Feb. 1 at the Lititz Mennonite Church conducted by Melvin H. Lauver, assisted by Wilmer Eby. Interment was made in the Moravian Cemetery.

King, David B., son of Levi J. and Barbara Ellen (Yoder) King, was born near West Liberty, Ohio, Dec. 21, 1871; passed away at his late home in Wellman, Iowa, Jan. 31, 1955; aged 83 y. 1 m. 10 d. When a young man he spent a number of years at Garden City, Mo., where he was converted under the preaching of Bro. D. D. Miller and was baptized by Bro. Daniel Driver. He was a faithful and active member of the Mennonite Church until death. On Dec. 23, 1900, he was united in marriage with Hettie Yoder, who preceded him June 20, 1938. To this union 6 children were born (Sadie—Mrs. Keres Yoder, Ida at home, and Eli, all of Wellman, Iowa; Mary, at present of Harrisonburg, Va., John of Conrath, Wis., and Joe of Parnell, Iowa). Beside the abovementioned children he also leaves to mourn his passing 13 grandchildren, 8 great-grandchildren, 2 brothers (John Y. of West Liberty, Ohio, Ben B. of Scottdale, Pa.), 2 sisters (Mrs. Siddie Oyer of Goshen, Ind., and Lila King of West Liberty, Ohio), besides other relatives and friends. At the time of his marriage he united with the West Union congregation, Wellman, Iowa, where he held his membership for more than 54 years. As long as health permitted Bro. King was a very active and useful member, serving in any capacity in which he was asked. He also was active in helping to get the Sunday school started at Daytonville. For more than 10 years Bro. King was deprived of church attendance and for the last seven years was an invalid, patiently accepting his lingering illness in the spirit of cheerfulness. Funeral services were held Feb. 2 at the West Union Church by the brethren Paul T. Guengerich and J. Y. Swartzendruber.

Kreider, Mary Ann, daughter of Abram D. and Elizabeth (Landis) Kreider, was born in Lancaster Co., Pa., March 25, 1860; died at the Oreville Mennonite Home, Lancaster, Pa., Jan. 27, 1955; aged 94 y. 10 m. 2 d. She confessed Christ as her personal Saviour in 1885 and became a member of the Mellinger's Mennonite Church, in which she served her Lord faithfully to the end. She was the last of her immediate family, and is survived by 4 nieces and 8 nephews. Funeral services were held Jan. 31, at the Oreville Mennonite Home in charge of David Landis and Harry S. Lefever. Interment was made in Mellinger's Mennonite Cemetery.

Landvater, Sue, daughter of Bro. and Sister David Miller, Middletown, Pa., wife of Nathan Landvater, died at her home in Elizabethtown, Pa., on April 20, 1954; aged 47. Surviving are two daughters, her parents, a sister (Edith), of Middletown, and these brothers (Menno, Millersville; David, New Jersey; Ira and Samuel, both of Harrisonburg, Va., and Martin, Middletown). Funeral services were held at Strickler's Mennonite Church, April 24, 1954, with interment at Good's Cemetery near Elizabethtown, Pa.

Liechty, Peter A., son of the late Peter and Anna (Richer) Liechty, was born in Allen Co., Ind., Nov. 19, 1902; died Jan. 22, 1955, when he was instantly killed at a railroad grade crossing near Grabill, Ind.; aged 52 y. 2 m. 3 d. As a young man he accepted Christ as his Saviour and was baptized Jan. 4, 1920, and was a member of the Leo congregation until death. He served the church as a member of the trustee board and as chairman of the building committee when the church house was remodeled. On Feb. 10, 1921, he was united in marriage to Martha Yoder. To this union were born 6 children (Dale, who preceded him Sept. 17, 1942; Irene—Mrs. Mahlon Miller, Wauseon, Ohio; Luella—Mrs. Orville King, Archbold, Ohio; Clifford and Herbert of Grabill, Ind., and Marilyn at home). Surviving are his wife, 5 children, 10 grandchildren, 2 brothers (John, Brinsmade, N. Dak.; Jonas, Leo, Ind.), 6 sisters (Lizzie—Mrs. David Witmer, Leah—Mrs. Wm. Stuckey, Leo; Katie—Mrs. Levi Neuhouser, Oneco, Fla.; Anna—Mrs. Ben Graber, Mrs. Lillian Lederman, Verda—Mrs. Frances Graber, all of near Leo), and many relatives and friends. Besides the one son and his parents, one brother (Silas) preceded him in death. Funeral services were held at the Leo Mennonite Church in charge of S. J. Miller assisted by Raymond Richer and Jesse Short. Burial was made in the Leo Cemetery.

Musser, Frank B., of Lititz, Pa., son of the late Jacob and Annie (Burkholder) Musser, was born near Oregon, Lancaster Co., Pa., May 17, 1891; passed away at his home in

Lititz after an illness of 8 months; aged 63 y. 7 m. 17 d. He was a member of the Lititz Mennonite Church for many years. Surviving are his wife, Ellen Erb Musser; two children, (Burton L. and Faye—Mrs. Paul Gates, both of Lititz), 2 grandchildren, and the following brothers and sisters (Mrs. Clayton Bucher, Shoemakersville, Pa.; Mrs. Susan Stumf, and Mrs. Leah Erb, Elizabethtown, Pa.; Allison, Lancaster, Pa.; Ivan, Harrisburg, Pa.; Jacob, Lititz; Mrs. Amos Rohrer, Salunga, Pa.; and Mrs. Raymond Brubaker, Paradise, Pa.). Services were held in the Lititz Mennonite Church on Jan. 7, in charge of Melvin H. Lauver and Elmer Hess, brother-in-law of the deceased. Interment was in the Erb's Mennonite Cemetery, near Lititz.

Nice, John S., son of the late John and Catharine (Shoemaker) Nice, died Jan. 12, 1955, at the Eastern Mennonite Home, Souderton, Pa.; aged 88 y. 11 m. 3 d. He was very active in both church and community affairs, and was one of those instrumental in starting and fostering the Eastern Mennonite Home in 1917, and in helping to direct the progress of the Home to his end. He was failing the last year of his life with a heart condition. Four days before his death his wife fell and suffered a hip fracture. He is survived, beside his wife, by 2 daughters (Katie—Mrs. Joseph Nyce, and Grace —Mrs. Wynne Nyce, both of Doylestown, Pa.), a brother (Edwin Nice, Souderton, Pa.), a sister (Emma Landis, Harleysville, Pa.), 6 grandchildren, and 12 great-grandchildren. There preceded him in death 3 wives and 3 children. Funeral services were conducted at the E.M.H., on Jan. 15, and further services and interment at Franconia, Jan. 16, with Menno Souder in charge.

Shetler, Anna, daughter of Henry and Anna (Swartzendruber) Hochstetler, was born in Johnson Co., Iowa, Dec. 16, 1873; died at the home of her daughter, Mrs. Willard Boller, Feb. 1, 1955; aged 81 y. 1 m. 15 d. On Aug. 13, 1893, she was united in marriage to Joseph J. Shetler, with whom she lived in matrimony nearly 58 years. He preceded her in death Sept. 30, 1951. To this union were born 7 sons and 3 daughters, all of whom survive. They are Henry, Frank, John, Omar, Lydia—Mrs. Harry Teuscher, all of Pigeon, Mich.; Eli, Knoxville, Tenn.; Emil, Staunton, Va.; Mary—Mrs. Willard Boller, Agnes—Mrs. Eldon Swartzendruber, both of Kalona, Iowa; and Dan, Vancouver, Wash. Also surviving are 32 grandchildren and 23 great-grandchildren. She was of a family of 9 children, only two of whom survive (Arminda—Mrs. John Brenneman, Wellman, Iowa, and Esther—Mrs. E. A. Miller, Colorado Springs, Colo.) Henry preceded her in death only 3 days. She always took an active interest in all the activities of the church and was seldom absent. At the age of 16 she accepted Christ as her Saviour and remained faithful to the end. The cause of her death was a series of strokes. After 12 weeks of illness she passed away. Funeral services were held Feb. 3 at the East Union Church, Kalona, Iowa, in charge of D. J. Fisher and A. Lloyd Swartzendruber, and at the Pigeon Mennonite Church, Pigeon, Mich., Feb. 5, in charge of Donald King and Emanuel Swartzendruber. Interment was made in the local church cemetery.

Short, Harry P., son of Enos and Emma (Beck) Short, was born near Woodburn, Ind., July 10, 1898; departed from this life at his home in West Unity, Ohio, on Jan. 31, 1955, aged 56 y. 6 m. 21 d. Early in life he accepted Jesus Christ as his personal Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation until death. On Dec. 1, 1932, he was united in marriage with Pearl Smith. One daughter, Merna Jean, came to bless this union. He is survived by his companion and daughter, father and stepmother, one brother (Lester Short of Bryan, Ohio), 2 sisters (Herma Short of Bryan, Ohio, and Lillie—Mrs. Willis Nofziger of West Unity, Ohio), nieces and nephews and many other relatives and friends. His mother preceded him in 1939. About 16 months ago his normal health began to fail. He suffered patiently, constantly committing himself to his Lord. Funeral services were held at the Lockport Church in charge of Maynard Wyse, Simon Stuckey, and Walter Stuckey. Burial was made in the Lockport Cemetery Feb. 3.

Tennefoss, Sara Ann, daughter of E. and Katie (Byler) Troyer, was born near Hutchinson, Kans., Aug. 4, 1921; died near Fentress, Va., Dec. 8, 1954; aged 33 y. 4 m. 4 d. She lived in the vicinity where she died since she was five years old. She was married to Tomas Tennefoss. To this union the Lord gave 6 children (David, Janice, Linda, Joseph and James [twins], and an infant that died with her). Surviving are her husband, 5 children, her parents, and brothers and sisters (Ora, Samuel, Edwin, Rosa, Edna, and Martha, of near Fentress; Paul, Rittman, Ohio; Emanuel, Jr., Clarksville, Mich.; Levi, missionary, La Gorave, Haiti, W.I., and David, missionary to Japan). Funeral services were in charge of Amos D. Wenger, Jr. Burial was made in the Mount Pleasant Mennonite Church Cemetery.

Troyer, Herbert N., son of the late Noah J. and Sarah (Mast) Troyer, was born at Baltic, Ohio, Aug. 9, 1889; died Nov. 17, 1954, at the Leigh Memorial Hospital at Norfolk, Va.; aged 65 y. 3 m. 8 d. He had been in failing health for one year, but bedfast only the last week of his life. The cause of death was tubercular peritonitis.

On Nov. 20, 1910, he married Sadie Mast of Millersburg, Ohio. To this union were born 4 daughters and 4 sons; one infant son preceded him in death in 1915.

The deceased spent 24 years of his life as a schoolteacher, teaching in both public and parochial schools of Ohio and Virginia. In 1918, due to ill health in the family, the Troyers moved to Harrisonburg, Va. Here he served as one of the pioneer instructors at Eastern Mennonite School and also was its business manager for five years.

In 1923 the Troyer family moved back to Ohio again, and 1924 Bro. Troyer was ordained to the ministry at East Orwell, Ohio. From East Orwell he was called to the ministry at Aurora, Ohio, and then to Hartville, Ohio. At Hartville he organized the Hartville Mennonite congregation and was its first pastor. He also organized the Lake Center Christian Day School at Hartville and was its first principal.

At the time of his death he was pastor of the Providence congregation at Oyster Point, Va. The last church duty he performed was that of licensing Wilbur Smoker from Pennsylvania to the ministry at Oyster Point on Oct. 10, 1954. Bro. Troyer also took communion the same day.

He served on church committees throughout his lifetime. He also made an intensive study of life insurance; writing a book on that subject.

He is survived by his wife, 7 children, 20 grandchildren, one brother, and 3 sisters. He was preceded in death by his parents and one sister (Mrs. Clyde Rowles of Canton, Ohio). Surviving are his children (Marie Troyer, Jos Nigeria, Africa; Galen Troyer of Hiram, Ohio; Mrs. C. S. Kurtz of Fentress, Va.; Mrs. Warren Burkholder of Harrisonburg, Va.; Mrs. Weldon Martin of Mathis, Texas; John Troyer of Warwick, Va.; and James Troyer of Canton, Ohio), his brother (Elmer N. Troyer of Millersburg, Ohio), three sisters (Mrs. H. W. Shank of Paris, Ohio; Mrs. William H. Brown of Stone Creek, Ohio; and Mrs. Moses Slabaugh of Harrisonburg, Va.

Final rites were held at the Mt. Pleasant Church near Fentress, Va., on Nov. 21. Officiating clergy were Ira Kurtz, Simon J. Coblentz, and Wilbur Smoker.

Umble, Anna L., daughter of the late Samuel and Savilla L. Umble, was born Nov. 24, 1887, in Lancaster Co. Pa.; passed away at the Kanagy Convalescent Home, Weavertown, Pa., Oct. 25, 1954, after one year's illness. Surviving are these brothers and sisters (Maude—Mrs. Menno Blank, Lydia L.—Mrs. John Raum both of New Holland; Joseph L. of Kinzers, Pa.; Christian L. of Parkesburg, Pa.; Bessie and Emanuel both of Atglen; Samuel J. of Verona, N.J.). She was a member of Maple Grove congregation where funeral services were held Oct. 28, in charge of Aaron F. Stoltzfus and Calvin S. Kennel. Interment was made in the Millwood Cemetery.

Yoder, Atlee S., son of Dan and Saloma Yoder, was born Dec. 7, 1925; died Nov. 28, 1954; aged 28 y. 11 m. 21 d. In his youth he joined the Amish Church. He leaves his parents, 2 brothers, and 6 sisters to mourn his early and unexpected departure. His sisters are Martha —Mrs. Dan. B. Hostetler; Sarah—Mrs. Marvin Miller; Susan—Mrs. Andy Hostetler; Mary Verna, and Barbara. His brothers are Harvey and Joe. Three brothers and one sister preceded him in death. Funeral services were conducted at Martins Creek Mennonite Church, Millersburg, Ohio, Dec. 1 by D. D. Miller and S. W. Sommer.

Yoder, Richard, son of Amos and Orpha (Crilow) Yoder, was born Aug. 12, 1939; died Dec. 10, 1954; aged 15 y. 3 m. 28 d. In 1952 he became a member of Martins Creek Mennonite Church, Millersburg, Ohio. He leaves his parents, 3 brothers (Stanley Eugene, Daryl Wade, and Donald Dean), 2 sisters (Mary Esther and Betty Lou), also 6 uncles and 9 aunts. He was afflicted with a heart ailment since he was 7 years old. Funeral services were conducted at the Martins Creek Mennonite Church by Omar Troyer, D. D. Miller, and S. W. Sommer.

Items and Comments

Charges against eight Amish parents who had defied a Holmes County, Ohio, school board order to send their children to public high school were dismissed when they produced evidence that the children now are attending classes. The Berlin Township School Board has leased a former Baptist Church and set up a special ninth grade class for some thirty children to receive instruction in English, German, and mathematics from Berlin High School teachers as part of the public school system. Other townships are working out similar plans, according to **Religious News Service.**

* * *

The number of foreign missionaries in India, according to E. Stanley Jones, has risen sharply since the end of World War II from about 3,000 to almost double that number. This, he says, has worried some Indians who are sensitive about their new freedom and national independence. Jones predicted that the number of foreigners doing mission work in India ultimately will be cut back to the pre-war figure of 3,000, or possibly less.

* * *

New construction in 1954 by the nation's nonpublic schools and colleges hit an all-time high of $560,000,000 or $124,000,000 more than in 1953. Approximately sixty per cent of this amount was spent on new college and university buildings, and the balance on nonpublic elementary and secondary schools. The Catholic school system accounts for about ninety per cent of the private elementary and secondary schools in the nation.

* * *

An article appearing in the **American Sociological Review** concludes that chaplains in the army experience severe conflict because of their being at the same time officers in the army and officials of the church.

* * *

A Gallup Poll reveals that ninety-six per cent of the United States citizens believe in God. The order and majesty of the world around us is the reason they most often give for this belief.

* * *

The death rate from tuberculosis in America has fallen from 158 per 100,000 in 1910 to 12 per 100,000 today. Many tuberculosis hospitals, including our own at La Junta, Colorado, are being closed.

* * *

Kansas leads all other states in the Christian Rural Overseas Program (CROP) drive for 1954 with a total of $222,000, according to a report from **Religious News Service.** In past years Texas has been the top-ranking

state with Kansas second. Kansas went ahead this year in spite of widespread drought in the state during the summer. 1954 was the first year the Mennonite Central Committee drive has been in conjunction with the CROP campaign. Mennonites contributed $92,000 of the state total.

* * *

Missionaries from the British Commonwealth countries must have special visas to enter India. Previously, no visas were required by Commonwealth citizens going to India. Citizens of India remain free to travel to countries of the Commonwealth with only a valid passport.

* * *

A Bible correspondence course has been launched by the Seventh-Day Adventists' Church. It was devised by a physician who believes that alcoholics are "immature spiritually," and the most effective approach to them is a religious one. "All alcoholics eventually reach the point where they are willing to turn to God, but most of them don't know how," says this physician. "It is the purpose of the course to show them how to come to God."

* * *

At the beginning of President Eisenhower's state of the union message was this passage: "It is of the utmost importance that each of us understands the true nature of the struggle now taking place in the world. It is not a struggle merely of economic theories or of forms of government, or of military power. At issue is the true nature of man. Either man is the creature whom the Psalmist described as 'a little lower than the angels . . .' or man is a soulless, animated machine."

* * *

A history professor at Colby College says that "no one can claim to be educated who has not deliberately engaged in the pursuit of religious study. There are three great areas of human knowledge," he said. "One concerns man's relation to himself; another man's relation to his environment in which he supplies his physical needs and earns a living; the third concerns his relation with the supernatural. For at least seventy-five years Western society has been attempting to support a civilization on the first two areas, and the result has been a society supported on two pillars in precarious balance. It is clear at this point that a civilization which holds any promise of a lasting peace will not fulfill its destiny and be maintained without the support of the third pillar."

* * *

"It is a shocking thing," says Secretary of State Dulles, "that western Europe, which has long been the cradle of Christian civilization, should also for so long have been the principal cockpit of war."

* * *

A group of exiled Lutheran theologians is preparing a revised edition of the Bible in Latvian, which the British and Foreign Bible Society had agreed to publish. There are some 150,000 Latvian-speaking people living in the free world.

* * *

A warning against alleged efforts to Hinduize India's secular state was issued by a Christian University professor at the annual meeting of the India Political Science Conference. He said that attempts were being made to identify Indian culture with the Hindu religion. He cited the vigorous campaign being waged throughout India to prohibit the slaughter of cattle, which Hinduism regards as sacred. The Christian educator stated that a secular state is justified in appealing to the people on moral and humanitarian grounds not to kill animals, but to ask the whole country to respect the sacredness of the cow is to compel many people to accept a view of sacredness which is not their own. A number of Indian states prohibit the killing of cows for any purpose, and there has been a Hindu program to extend this throughout the country.

* * *

The Vatican in Rome, which as a sovereign state has its own courts and police, has a three-cell prison. During its 26-year existence this prison has housed only four lawbreakers who served a combined total of three weeks.

* * *

Reinhold Niebuhr recently said that America's collective sin was its determination to be "master of its own destiny and the destiny of others." The position of world leadership which the nation holds, he said, constitutes a temptation to "make pretensions of omniscience and omnipotence. We must recognize the sovereignty and mercy of God before which proud nations of men must humble themselves," he said.

* * *

One of the more important events on the horizon is the meeting in Indonesia in April of thirty Asian and African nations. Neither the United States nor Russia will be there. This meeting will accentuate the fact that there are a large number of people (this conference will represent one and one-quarter billion people) who are not interested in taking sides in the struggle between the United States and Russia.

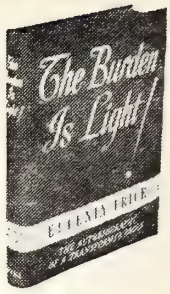
* * *

A plan to unite the three major Presbyterian bodies in this country has been defeated by the Southern Presbyterians. More than the necessary 22 presbyteries of the Presbyterian Church in the U.S. voted against the merger. The two other denominations involved are the Presbyterian Church in the U.S.A. and the United Presbyterian Church.

* * *

The following states have cities or villages bearing the name of the birthplace of Christ —Bethlehem: Iowa, Mississippi, Kentucky, West Virginia, Maryland, Pennsylvania, Connecticut, New Hampshire, and Georgia.

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Christianizing the Local Community

By D. Lowell Nissley

In the midst of atomic chaos and wars and rumors of wars and fears and dread and uncertainty, we as Christian people need not wring our hands and wonder what we can do. There is something we can do! We can get busy and win the lost of our communities to Jesus! Evangelism is the best patriotic activity on earth—for the earthly kingdom as well as for the heavenly kingdom.

We as Mennonites who refuse to participate in carnal warfare—and rightly so—had better show our loyalty in ways that really count if we want to avoid the tag of "Communist Sympathizer." I recently attended a Captains' Mast in which a Navy man was attempting a discharge on the ground of conscientious objection. Among other things, this young man was accused of being insane because he was "adverse to serving his country." The young man clearly replied, "I am not adverse to serving my country." And that is true of our theoretical position. We will agree to serve our country in a civilian capacity but not in the military. But I am forced to wonder sometimes if the critics are not justified when in tears they see their boys go off to foreign soil to preserve their nation, and then through misty eyes they look about their communities and see Mennonites farmers grabbing all they can from American soil and American freedom with apparently little concern for investing anything in the security of America.

May I repeat—the most effective patriotic activity is evangelism. To have people become citizens of the kingdom of God is to make them the best citizens of the kingdom on earth.

This job of Christianizing the community, however, is no easy task. It calls for the very best that is in us; the best of our energy, the best of our thought, the best of our talents and resources. But above all other requirements, it calls for an understanding heart and mind.

Man's Idea of God

It seems that the most fundamental thing we must understand is the nature of God and man. Edgar Allen Poe said one time, "The idea of God stands for the possible attempt at an impossible conception. We know nothing about the nature of God." I am sure we will all agree that Poe is wrong. We know much about the nature of God, and the most important things we know about Him we learn by experiences with Him. Edgar Allen Poe is admitting that he was lacking in experiences with God.

Now this does not mean that everyone who lacks divine experiences comes to the same extreme conclusions as those of Poe. To the contrary, there are many gradations and variations in men's ideas concerning the nature of God. One of the most common mistaken notions is illustrated by the little girl who lined up her dolls in a row and then with a sweep of her hand she yelled, "Now pray!" Her mother, watching from an adjoining room, asked what she was trying to do and the child replied, "I'm playing God; these are my people and it's time to pray." Now that little girl did not make up that concept of God all by herself. She picked it up from someone.

Beloved, God is not someone with a club in His hand. He is not someone with eagle eyes and long fingers seeking to administer punishment for the wicked things we do.

Now we have not time to call attention to all of the characteristics of God —His omniscience, His power, His justice. But if we are interested in being instruments in the hands of God to win our neighbors to Christ, then we must understand the truth of John's words in I John 4:8 where he said, "God is love"! This fact is written on every page of this Book from cover to cover. It is indelibly stamped upon the record of the creation. Isn't it the core of God's message to Abraham; God's message to Moses; God's message to the prophets? And, beloved, it's God's message to us today!

> The greatest demonstration of love
> The world will ever see,
> Was Jesus the Son of God
> Hanging upon a tree.

However, all of these facts are idle words. They are words without meaning. They are cold, bare, dry words unless they touch the heart and experience of man! Someone has said that many people miss salvation by only 18 inches. They have a knowledge of God in the head but it has never gotten low enough to affect the heart. John says, "Ye believe in God," but James says "the devils also believe and tremble." To really know God is to have experiences with His Son Jesus!

You see, there is a vast difference between what people say, what you read about Jesus, and what you actually experience with Him. Someone may hand to me a long list of doctrines including the Virgin Birth, the Trinity, the Divinity of Christ, Foot Washing, Nonresistance, and many others, and I may say that I believe all of them are true and would sign my name on the dotted line and would then be eligible for church membership. I may even be so convinced of their truth that I would be willing to stake my life for them, but in spite of all this zealousness I may never have had a face to face experience with Jesus.

The Depravity of Man

Dear friends, the more you experience Jesus the more you will know that the basic nature of God is *love,* and that the basic nature of man is depravity. It is true. The nature of man is depraved. Man left to himself is weighted toward evil. Man is lost! Without hope! Without God! When you look upon the unsaved in your community you are looking at a multitude of people who if left to themselves will spend eternity in hell and torment.

But I believe there is still another quality within the nature of man. It is the desire for God! It is true that man on the surface seems to have no time, no room for God. But if we possessed the keenness of vision to perceive the longings of the heart in the quietness of midnight, it is a different sight we would see.

It is true that modern man seems to be literally wearing himself out in his mad search for pleasure. But isn't that very activity proof that he is looking for something outside of himself to sat-

On Earth Too—Joy

By Dorothy McCammon

Here is deep joy—
To know that one
Who is so dear
Has found the way
Which leads to peace.

Has heard His voice,
Has giv'n his heart,
Has grasped His hand,
And walks with Him
In whom is life.

Tokyo, Japan.

isfy? If you would take a piece of paper and make a list of all the unsaved of your acquaintance, you would hold in your hand that which represents the most precious thing in the heart of God. Within those persons lie untold quantities of latent fruit. To look at those lives through human eyes and judgment we would probably say as the man did about the unfruitful fig tree, "Cut it down! Get it out of the way! Why let it cumber the ground?" What it really needs is some tender and understanding care.

The Nature of the Church

The next thing we need to understand is the nature of the church. It is within the fellowship of the church that saints are strengthened, encouraged, and inspired to do the task which is theirs. And the first thing we want to notice about the nature of the church is that it is an evangelizing body. Now I am at this point speaking about the visible or denominational church. I believe denominational organizations are within the will of God. This is not to say that God has been pleased or glorified with their multiplicity. But I believe the denominational families fit into the heavenly kingdom much the same way as the families of a nation fit into the purposes of an earthly kingdom. Man is a social being and he needs the fellowship and encouragement of the church. It is through the medium of the church that the saints exercise and grow into maturity. I believe the church is something more than just a tool. There is something holy and sacred about the church. There is no substitute for the corporate worship of the saints as a place to find God and commune with Him.

But as valuable as the visible church is, we need to be clear that the *visible* church is not the *invisible* church. The great task of the *visible* church is to bring the unsaved of our communities into the ranks of the *invisible* church. The visible church is not an end in itself. It is the means to an end—the invisible church. The Bible speaks of it as being the *body of Christ.* In Rom. 12, I Cor. 12, and Eph. 4 we are told that this is the true relationship of the Christian to Christ. In Eph. 5:30 we read these words, "For we are members of his body, of his flesh, and of his bones." Think of it! A member of His body! This knowledge should make life richer and sweeter. To know we are a part of this matchless, divine holy body of Jesus should bring joy to the most downcast Christian.

But here is the place where we meet with so much confusion. There are members of the visible church who are not members of the invisible. And there are members of the invisible church who are not members of the visible. Christ has His sheep in many different folds and He knows them one by one and they know Him. He has a final fold which is not an earthly organization.

As a member of this invisible body of Jesus, I may be only a little finger on the body and you may be an important muscle, but if we are both Christians we are both members of His body, and, beloved, that is vastly more important than if we are both Methodists, or Baptists, or Mennonites. Our task as members of the visible church is not to introduce people to the Mennonite Church but to Jesus—the Head of the invisible church!

There may be some of us who think the Mennonite Church is synonymous with the Christian faith; but there are many folks in our communities who know better. They hear us when we talk on the street corner or in the store. They watch us when we sell our pigs or cows. They listen to our gossip over the back fence or tractor wheel. And what people want is Jesus! Not a church. When they find Him to be precious to their souls then they will want a church.

I know of a congregation, somewhere in this world, which one day realized that their physical church building was not adequate for the growing community in which it was located. They decided they would investigate the possibility of building a new structure. In the process of investigation they found that it would take considerable money and time, as building projects always do, and one person expressed himself by saying, "Well, let's be realistic about this thing. We may as well face it. People aren't interested in becoming Mennonites anyway." And do you know, that is exactly right! But they are not interested in becoming Baptists or Presbyterians either! But they are interested in that healing balm of Gilead which will bring peace to heart and mind and soul.

The Law of Growth

There is still another aspect of the church which we must consider—the universal law of growth. We all know that a living object must either go forward or go backward—one or the other. A tree which ceases to grow is subject to disease and infection which will destroy it. A patch over the eye will eventually mean the loss of all possible sight in that eye. Paul speaks about this law as it applies to the spiritual in Romans, and the writer of Hebrews mentions it in chapters 5 and 6. Jesus mentions it in some of His parables. It is a universal law which never fails! We either exercise our spiritual understanding and talents or we lose them. This certainly applies to the church as well.

I praise the Lord that recent years have seen some real progress in the Mennonite Church. We have grown considerably in the areas of evangelism, missions, and Christian education, but still on the local level of our communities we tend to erect social hedges or barriers which persons are compelled to leap or crash through in order to benefit by our preaching of the Gospel. And I do not believe these barriers are the Mennonite interpretations of Scripture. They are rather the ingroup attitudes which for some reason or other have become so much a part of our culture.

Ever since our people became known as the "Quiet People of the Land" our main task has been to save our own. Jesus said, "Whosoever will save his life shall lose it," and we as a church have proved by bitter experience that His words are true. In one of the largest cities of our country a new Mennonite Church has recently been organized and is now doing an aggressive job of evangelism. But the interesting thing to note about this church, I am told, is that 90 per cent of the membership is reclaimed former Mennonites. I dare say that 99.44 per cent of our Old Mennonite communities are well scattered with folks who have left the church—and many of them worship nowhere. It seems rather poor comfort to say that other churches are losing members also. We have been trying to maintain the status quo to save our own and have failed in the attempt.

We like to think of our churches as established institutions, like banks or post offices—but they are not. They are mission stations, out

(Continued on page 224)

Our Readers Say—

We are preparing a study on communism and the churches. Material from all parts of the country on this subject would be useful and welcome. Persons with information on any of the following three topics are invited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N.Y. (1) Documented evidence of actual communist attempts to infiltrate the churches or make use of clergymen—Protestant, Catholic, Eastern Orthodox, or Jewish. (2) Examples of false and irresponsible charges of communist influence on religion in America. (3) General data on the Social Gospel as it relates to either or both of these topics.—*Ralph Lord Roy, Paul A. Carter*

GOSPEL HERALD

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EDITORIAL

Missing Information

Many of our readers, our recent survey showed, are interested in the columns for birth, marriage, and anniversary notices and for obituaries. More and more we are becoming an inter-related people. Our friends and acquaintances are found all over the country, even all over the world. It is proper that brothers and sisters in Christ should be interested, not only in one another's spiritual welfare, but also in important family events. It is not idle curiosity to want to know how many children Joe and Nelda have, or how old Henry was when he died.

In addition to specific news about people we know, we are interested in the quarterly and annual summaries of Mennonite vital statistics which Bro. Ammon Kaufman prepares. He gives us facts which are of importance to the historian and the sociologist. Trends which they reveal are significant for church leaders and community builders.

But the facts must be accurate. The statistician can work only with the material he is given. If any considerable proportion of deaths is not reported to us, the summaries are incomplete. If it is not stated in which state the deceased died, inferences on that question may be wrong. (Of 60 obituaries published in January, 21 did not name the state in which death had occurred.) If in a birth notice the mother's maiden name is not given, the identity of the happy parents may not be clear. If it is not stated that this is a first child, the Home Interests Secretary cannot send the packet of materials available for first-time parents. If the address of newly-weds is not given, we cannot send them the GOSPEL HERALD for a wedding present.

Some time ago we prepared cards to be used in reporting marriages. Since then we do not need to write back so often for missing information, but even yet some ministers fail to give the information we ask for. Any minister who needs a new supply of these cards should ask for them.

Obituaries are usually written to be read at funerals. For that reason, probably, information is omitted which is superfluous for the home community, but which is required for clear understanding in another state or country. Keep in mind the people who will read as well as those who hear. For the same reason details about the funeral and interment are often omitted. Bro. Kaufman recently wondered how men who can't write a clear obituary can bring forth the deep things of the Word of God! Obituary material for our columns is chiefly factual. Sentiments and loving tributes which mean much to families and perhaps to the local community are not so suitable for permanent records, and so we often find it necessary to edit down the obituaries which we receive. But we can do that. Just send them to us and give us the right to edit.

Information most often missing is as follows: births—date, mother's maiden name, whether first child, how many brothers and sisters (Don't include deceased children); marriages—correct address; obituaries—state in which deceased was residing, date of death, date of funeral (in a recent obituary the funeral date was before the death!); anniversaries—not many have been reported. We are interested in wedding anniversaries of fifty years and above.

And remember: marriage notices and obituaries should be sent by officiating ministers; birth notices should be sent by parents. We are dependent on the co-operation of our people. Thank you.

—E.

Conditions for Discipleship

A number of passages in the Gospels give statements of Jesus in which He lays down certain conditions for discipleship. In one of these, Luke 9:23, four such conditions are stated: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

We notice first, that if any person would be a follower of Jesus he must make a definite choice of the will. "If any man *will* come after me." Salvation is provided for every one. "Any man" may have it, but in order to receive it he must come to a decision. Man is a free moral being with the power of choice. No one is forced to become a follower of Jesus against his will. Happy are those who decide to follow Jesus, for they are in line to receive all Christian blessings and to inherit the kingdom of God.

The second condition that Jesus lays down for discipleship is the denial of self. "Let him *deny* himself." It has often been said that man is his greatest enemy. Jesus here by inference confirms this. We all have selfish aims and desires that must be denied if we would be disciples of Jesus. Our baptismal formula requires that we renounce our own "carnal will and sinful desires." This may give a clue as to what Jesus means when He asks that we deny ourselves. He evidently requires that His followers deny aims and desires that are sinful or contrary to His will. In other words, He requires a complete surrender of will and life to Him.

The third condition of discipleship which Jesus gives is that of daily cross-bearing. He says that the disciple should "take up his cross daily." We at once ask, "What does Jesus mean by having His follower bear his cross?" Alexander Cruden gives this helpful comment: "Our Saviour often says that he who would be His disciple must take up his cross and follow Him. He must submit readily to whatever afflictions God lays upon him, any suffering that befalls him in the service of God, even to death itself."

Jesus never promised that the Christian life would be easy, viewed from a human standpoint. Hardships and trials will come from taking the way of the cross. People will at times misunderstand us, speak evil of us, and persecute us. They did so to our Lord, and we are to follow in His steps. But because we have the Spirit of God present with us, we can rejoice in the midst of tribulations and even say that His "yoke is easy" and His "burden is light." And we can join with the hymn writer in singing:

Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me.

The last condition of discipleship which Jesus gives, and this a sort of summary, is that we should follow Him; that is, we need to continue as a follower or disciple. It means that we will not

turn back to the world and its follies. It means that we need to continue as faithful disciples until the end.

To follow Him also means that we will enjoy His blessed fellowship and that of His other disciples. To follow Him means to live as He did, to engage in His service, to be witnesses for Him. It means to learn from the greatest Teacher, to be a servant of the greatest Master, to share the kingdom of the greatest King.

To follow Him means to give our lives to Him that He may give us salvation from sin in this world and an eternal inheritance in heaven. He sums it up in this way: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."—H.

Sorrow Not . . . As Others

By A. J. Metzler

It was such a beautiful funeral we attended a few days ago! Yes, beautiful, as everything should be in the Christian life.

Wendell was sixteen. He had attended a weekday evening gathering of Christian young folks. He seemed to enjoy the evening to the full. But before midnight, he departed happily to be with the Lord. His last words to his chums were, "The Lord is calling and I'm ready to go." What a testimony!

There was no question but that his parents had committed him, as well as his four younger brothers and sisters, to the Lord. So they could radiantly say "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The fine Christian spirit of the parents was such a refreshing and striking contrast to some supposedly Christian funerals. The songs used and message given had that note of victory and triumph uniquely characteristic of a truly Christian funeral. The weeping and wailing at some funerals has all the appearances of " . . . others which have no hope." Of all the many times where we should be "separate from the world," of all opportunities to give a witness of our hope, of all life's experiences and testings, shouldn't the time of death be the occasion when we prove that we truly possess what we profess? Shouldn't the world see the difference? Isn't this the God-given opportunity to prove that the sting of death (sin) has been removed and that Christ is victor over the grave?

Yes, it was an experience of triumphant praise and worship.

Scottdale, Pa.

Have You Found It So?

By Orrie D. Yoder

After that I am risen, I will go before you into Galilee.—Mark 14:28.

Long ago, when our Lord called His disciples, He informed them that after He would suffer, die, and rise again, He would *go before them.* Just as God went before Israel of old (Ex. 13:21) so our Christ has not said, "Go ahead," or "Go on," but "Follow me," "I will go before you." This great fact and blessed truth must ever remain to us today, but do we believe it and find it so?

Or have we, like those early disciples, forgotten His call, and like Peter, have said, "I go a fishing" only to find that we labor hard and toil in vain because we are not in the path of His blessing who said, "I will go before"? John 21.

But how blessed and different when that "beloved disciple" beheld a strange form standing on the shore and perceived that it was none other than He who had said, "I will go before you into Galilee." No more fruitless toil and labor, for He blesses them, both with an abundant "haul" of fishes and a "fire of coals there, and fish laid thereon, and bread."

Well can we afford to ask ourselves today, Have we forgotten Him who has "chosen" us and sent us forth in the path wherein He has gone before? Have we too said, "I go a fishing," only to find that we labor hard and spend much, with little or no results?

How blessed the lot of every true Christian and servant of our Lord who can know that He is both "with us" and is going "before." How wonderful did He go before those fisherman disciples, even when they for a moment forgot their leader! How wonderful did He go before our forefathers as they went to the burning stake, before our pioneer fathers as they came to this land and labored hard to give to us the heritage we enjoy today! Do we yet today know this same faithful Lord whose fire, fishes, and bread are all that we need? We shall not toil, nor labor in vain, if we but take time to recognize the powerful One who said, "I will go before."

Del Paso Heights, Calif.

THE CRUCIFIXION EXPERIENCE
(Continued)

faint not; but though our outward man perish, yet the inward man is renewed *day by day"* (v. 16). Such is not an indication of daily defeat, but rather it is God's provision for daily victory! It is in this power that we, too, can serve Christ acceptably and prove our devotion for Him.

[1] Moule, C. F. D., *An Idiom Book of New Testament Greek,* Cambridge University Press, 1953.

Lancaster, Pa.

75 Years Ago

(from Herald of Truth, March 1880)

Will not some of our experienced brethren . . . favor us with an article . . . setting forth . . . the Scriptural reasons . . . for not engaging in the work of sending the Gospel to those in heathen lands! . . . many of us are unable to give a reason sufficient to excuse us. . . .—R. J. Heatwole, Newton, Kans.

An attempt has recently been made on the life of the Czar of Russia. A mine was placed under the Winter Palace at St. Petersburg . . . . The Imperial family seems to have had a narrow escape.

We desire it to be understood that we are, in form of doctrine and faith, the same as the church in Pa. [The brotherhood in Osborne County, Kans.]

Harvest Arena

By Dorcas S. Miller

I prayed that workers might be sent.
Then, from my knees I rose, content
That I had fully done my part.
But cares of life so filled my heart
That it was long
  Ere I looked on
To see the harvest
  Rotted, gone.

Dismayed I turned to God and pled:
"Your Word did promise, You have said
'If you but ask, you will receive,'
And, Lord, I did—I did believe.
But, see the harvest:
  Gone, all lost.
I prayed. You failed,
  With awful cost."

The Lord looked on my anguished pain:
It pierced my heart, yet once again
I sought by prayer to intercede
For souls now lost. I wept. Such need!
And as I prayed
  His light within
Searched deeply
  And I saw my sin.

My first prayer had been barren, vain:
For, though I felt the world's deep pain,
I had not said: "I'll help; I'll go!"
My work came first. Win souls? Oh no!
"No time today."
  "No talent I."
"Send someone else."
  My prayer—a lie.

Again I prayed that men be sent.
And from my knees I rose, content;
For God does hear and answer prayer
When truly prayed. Gone now the care
For life and self.
  I'll here remain,
Or gladly go;
  God's will is gain.

Greenwood, Del.

Among the Hills of Gilead

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The forest-clad hills and mountains of Gilead afford ample opportunity for indulgence. The winding roads through the valleys are a little paradise of greenery, and from time to time as the hilltops are reached we have momentary glimpses of a rugged castle, half-revealed through the intervening trees. How fresh to the sight and sweet to every sense are those wooded little limestone hills, full of balm-smelling pines, and the tree-laurel sounding with the sobbing sweetness and the amorous wings of pigeons! To anyone who visits those wooded hills after coming from the more arid parts of the Holy Land, the poetic references of the Psalms to the delights of Gilead will not be far-stretched. No part of the Holy Land, not even Mount Carmel, has so much of the primitive oak coppice or fine woods as Gilead. One can hardly blame the tribe of Gad, and the half-tribe of Manasseh for staying behind!

We are passing through Gilead, the rough mountainous district, once the home of brave warriors and stalwart huntsmen. We follow a path leading through a most interesting section of country, for this is the great forest land of the Jordan. Here are the "Oaks of Bashan." Gilead is forest-clad in all its length and breadth. We are privileged to enjoy a sight not soon to be forgotten. The oaks are large and leafy and their boughs at times almost intercepted our walk.

What a grand place for a "picnic in these woods!" Not alone would the scenery please, but also many Biblical characters might in imagination join us. For the land of Gilead is the scene of much Bible history. We open our Bibles under the trees and call up many a hero, whose reality had been dimmed by distance.

Here we are in the midst of the "wood of Ephraim." We pass many "a great oak" and terebinth with thick boughs and low widespread branches, large enough to have caused the fatal accident to Absalom and which proved disastrous to his cause. One can scarcely read the narrative of that battle as recorded in the eighteenth and nineteenth chapters of Second Samuel, without pausing to dwell upon some of the many reflections which are suggested by it. But they are too obvious to require illustration.

One could well understand, as one comes suddenly upon the brink of some rock, or gorge, why possibly in headlong and disastrous flight, so many of the combatants on that fatal day should have been numbered among the missing that it was said "the wood devoured more than the sword."

As we pause under a great oak, the panorama in front of us rolls upon the scroll of time, and those woods resound with the din of battle. We remember that the two great characteristics of Absalom were worldly ambition and splendid hair. By the first he was debased, by the second hung! He was a bad boy and broke his old father's heart. He wanted to get his father's throne and so he went out, stirred up insurrection, and made a great battle.

Absalom the usurper of David's throne pursued his aged father. Soon after David left Jerusalem, Absalom and his army entered, and without a struggle took possession of the stronghold of Israel. David was a fugitive before the face of his favorite son. How sad is this page of the sacred story. What were the feelings of the father and king, so cruelly wronged in this terrible peril? A mighty valiant man, a man of war, a king whose word was law, betrayed by his son whom he had loved and indulged and unwisely trusted, wronged and deserted by subjects bound to him by the strongest ties of honor and fealty—in what words did David pour out the feelings of his soul?

No one is useless in the world who lightens the burden of it for anyone else.—Dickens.

David and all his company, warriors and statesmen, old men and youth, the women and the little children, in the darkness of the night crossed the deep and swift-flowing river Jordan.

David and his forces fell back to Mahanaim. He had chosen his ground well. This was a strongly fortified city, surrounded by a mountainous district favorable for retreat in case of war. The country was well-provisioned, and the people were friendly to the cause of David. Here many adherents joined him, while wealthy tribesmen brought abundant gifts of provision, and other needed supplies. The entangled valleys and steep hillsides of Gilead, all covered with forest trees, were no place for the maneuvers of an army. David's tried and loyal bodyguard of six hundred chosen men were with him, and thousands of the Gileadites fought for him, because they loved their king. The aged king was even prepared to take part in the battle, believing that his presence would be helpful to his men. But at the entreaty of his friends he remained in the city of Mahanaim to await tidings of the battle.

From the walls of the city, the long lines of the rebel army were in full view. Absalom was accompanied by a vast host, in comparison with which David's force seemed but a handful. But as the king looked upon the opposing forces, the thought uppermost in his mind was not of the crown and the kingdom, nor of his own life. The father's heart was filled with love and pity for his rebellious son. As the army filed out from the city gate, David encouraged his faithful soldiers, bidding them go forth trusting that the God of Israel would give them the victory. But even here he could not repress his love for Absalom!

Very touching, if not very businesslike, had been David's instructions to the generals about Absalom. How did his paternal love shine forth! But the king's solicitude, seeming to declare that Absalom was dearer even than the subjects faithful to his throne, only increased the indignation of the soldiers against the unnatural son.

The place of battle was a "wood near the river Jordan," in which the great numbers of Absalom's army were only a disadvantage to him. Among the thickets and marshes of the forest, these undisciplined troops became confused and unmanageable. It is interesting to know that the whole neighborhood is still as at that time, richly wooded with thick oaks and tangled bushes, and thorny creepers, growing over rugged rocks and ruinous precipices. Among its prominent trees is one called the "prickly oak." A dense wood would obviously be unsuitable for battle, but a wooded district, with clumps here and there, especially on the hillsides, and occasional trees and brushwood scattered over the plains, would present many advantages to a smaller force opposing the onset of a larger. The battle raged throughout all the forest, over hill and dale.

As we look upon the panorama in front of us, we may fancy the three battalions of David making a vigorous onslaught on Absalom's troops as they advanced into the wooded country, when they began to retreat through the woods and got entangled in brushwood or jammed together by the thickset trees, discharging arrows at them, or falling on them with the sword, with most disastrous effect.

Most of David's men were probably natives of the country, and in their many encounters with the neighboring nations had become familiar with the warfare of the "bush." The vast quantities of loose stones everywhere added to the difficulty, which was still more heightened by numberless holes and pits, natural or artificial, in the broken surface.

The hosts of Absalom were overthrown in their unequal contest against skill and nature combined! It is remarkable how little is made of this dismal fact. Men's lives count little in time of war, and death, even with its worst horrors, is just the common fate of warriors!

But if Absalom entered on the battle confident of success, his anguish is not to be conceived when he saw his troops yield to panic, and, in wild disorder, try to dash through the wood. Dreadful miseries must have overwhelmed him. He does not appear to have made any attempt to rally his troops. He became separated from his men and was obliged to flee. He had been riding on a mule—a mule is the meanest thing on earth to ride on. It has a tough mouth, is stubborn-necked, uncontrollable, and will not answer to the bit. Riding on the mule, in his haste to escape he plunged into some thick part of the wood where his head came in contact with a mass of prickly oak. His splendid locks were caught in a branch, and the mule, true to its characteristics, would not stop, but went on and left Absalom suspended! His abundant hair, which had been his pride, became the cause of his destruction! He was left helplessly suspended and entirely at the mercy of his enemies.

Absalom was probably among the foremost of the fugitives. We can hardly suppose but that many of his own people fled that way after him. Could it be that all of them were so eager to escape that not one of them would stop to help their helpless king? What a contrast the condition of Absalom when fortune turned against him to that of his father! When the hour of calamity came to Absalom it found him alone. Neither armor-bearer nor friend attended Absalom as he fled from the battle of the "wood of Ephraim." We can hardly withhold a tear at the sight of this unhappy youth, an hour ago with thousands eager to obey him and a throne before him: now hanging helpless between earth and heaven, with no companion but an evil conscience and no prospect but the judgment of an offended God!

In this condition he was found by a soldier, who, for fear of displeasing the king, spared Absalom, but reported to Joab what he had seen. The chance of executing judgment on the archrebel who had caused all this misery and had been guilty of crimes never before heard of in Israel was too much for him. Seizing three darts, he rushed to the place and thrust them through Absalom's heart. And his ten armor-bearers finished the business with their swords. Absalom dead, great though the king's distress for the time might be, would be the very salvation of the country. Joab then allowed his attendants to hew that comely body to pieces, till the fair form that all had admired so much became a mere mass of hacked and bleeding flesh! His bitterest enemy would have desired nothing more ludicrously tragical than to see those beautiful locks fastening him as with a chain of gold to the arm of the scaffold, and leaving him dangling there like the most abject malefactor. And what of the beautiful face and handsome figure that often, doubtless, led his admirers to pronounce him every inch a king? So slashed and mutilated under the swords of Joab's ten men was he that no one could have told that it was Absalom that lay there. This was God's judgment on the young man's vanity.

The mode of his burial is particularly specified. It was cast into a pit and covered with a heap of stones, in token of everlasting reproach. The purpose of this seems to have been to show that Absalom was deemed worthy of the judgment of the rebellious son. What a lesson to all who disown the authority of parents! Such was the dishonored tomb, very different from that costly and magnificent monument in the king's dale in the valley of Kidron near Jerusalem which he had raised for his son, and which he probably intended should mark the spot where his own remains were laid. But the only memorial which marked his grave was that heap of stones in the wilderness!

You can't change the past, but you can ruin a perfectly good present by worrying about the future.—Sales Scrap Book.

Thus perished the beautiful son of David, beloved of his father even in the hour of rebellion. But how was Joab to inform David of his son's death? The sacred story describes with great minuteness the manner in which the tidings of the battle and its melancholy end was conveyed to the king. In those primitive times there was no more rapid way of dispatching important news than by a swift well-trained runner on foot.

Meanwhile David sat in the door of a fortress waiting for the news to come, not chiefly anxious as to whether his troops win or Absalom's troops win but chiefly anxious about the safety of his son. In the clear atmosphere of the East, first one man then another was seen running about. By and by, the watchman stationed on the wall, surmised that the foremost of the two was Ahimaaz. When the king heard it, remembering his former message, he concluded that such a man must be the bearer of good tidings. But David could not wait until he got up to the fortress. The old king cried out at the top of his voice, "Have you heard from my boy? Is he dead? Is he alive? Is the young man Absalom safe?" Breathless from the violent pace, he entered the king's presence and announced a glorious victory. But this messenger had not very satisfactory intelligence, so he was told to stand aside. The king watched for further tidings, and, looking out, he saw another messenger coming and said, "Ah, now I shall hear from him," entirely forgetful of how much was involved in the battle. As soon as the messenger came within speaking distance, the old man cried out again, "Where is my boy? Is he wounded? Is he dead? Is the young man Absalom safe?" Oh, no! Absalom was not safe! To the question of David came an awful negative. Gone from earth forever, beyond reach of the yearnings of his heart. Gone to answer for crimes that were revolting in the sight of God and man. The tidings of Absalom's death fell upon him with all the force of a first bereavement.

What hope could there be for such a man, living and dying as Absalom had done? Where could he be now? Was not the "great pit in the wood of Ephraim" into which his unhonored carcass had been flung, a type of another pit, the receptacle of his soul? What agony to the Christian heart is like that of thinking of the misery of dear ones who had died impenitent and unpardoned? Whosoever is tempted to sin by the hope of repenting and being forgiven in the end, will do well to remember the long and terrible punishment which came upon David, even after he knew that he was pardoned; even if God has given men grace to repent, He may visit them, as He did David, with overwhelming sorrow, and the thought of this may possibly help those to resist temptation who are inclined to make light of sin.

Old City, Jerusalem, Jordan.

The Crucifixion Experience and the Crucified Life

BY G. RICHARD CULP

"I am [have been] crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

That the place of the cross is of utmost importance in the believer's life is hardly necessary to stress. It is that in which he continues to glory, and from which he receives strength and power in the overcoming life. A question that is frequently asked, however, is, "Is one identified with Christ in a 'crucifixion experience' at conversion?" On this, the Scriptures are unmistakably clear.

Let us turn to Romans 6, recalling that according to I Cor. 12:13 we receive Holy Spirit baptism at conversion. All those who receive this Holy Spirit baptism are undergoing a new orientation to the world, the flesh, and self. "Know ye not, that so many of us [all of us] as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3)? Thus salvation can come only by repentance, which means the forsaking of or "dying out to" sin, as we realize that it was our sins that placed Christ on the cross to suffer in our place. One who is dead is no longer responsive to the sights, sounds, and other stimuli in his

A PRAYER
FOR THIS WEEK

Gracious Father, to whom alone men may look for life, we give thanks for bounty in our land: overflowing granaries, unhampered liberty, for freedom to worship and choose. We give thanks that Thy name is publicly proclaimed, and that we can worship Thee in private. We rejoice for the many who trust Thee; for the millions who are willing to part with a portion of their overflow.

But we plead shamefacedly that Thou wilt forgive us our blindness to our own blessings, our willful ignorance of the lot of millions of our brethren throughout the world, and for the indifference and inconsideration this ignorance has bred in our hearts. Help us to open our eyes that we may see. Show us our blindness to our spiritual and material bounty. And as we receive our sight may we see that it is from the storehouse of Thy goodness alone that we have received. Make us to know that it is not for us to freely give, but rather that we dare hold nothing back. In Jesus name we pray, Amen.

—Beulah S. Hostetler.

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surroundings. So the believer no longer responds to the sins that once held him captive. Gal. 5:24 assures us that "They that are Christ's *have crucified* the flesh with the affections and lusts," inferring that without this experience we are not His at all.

Jesus was declared to be the Son of God with *power* by the resurrection from the dead (Rom. 1:4), which sealed for all time the transforming power of the cross. Likewise the *proof of our being dead to sin is in the resurrected life of the believer.* Continuing in Rom. 6:4, "We are buried . . . into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This, however, is possible because of the Holy Spirit within, regenerating our hearts. "He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Thus the crucifixion, resurrection, and Pentecost all meet in one experience in the mighty power of regeneration. The whole passage in Romans 6 from verse 1 to 9 refers to the conversion experience.

The Lord, in His matchless wisdom, gives us daily power for victory as we continue this experience in our lives by faith. For this reason, after acknowledging in Rom. 6:3 that we have been "baptized into his death," in verse 11 he continues, *"Likewise reckon ye* also yourselves to be dead indeed unto sin." The form of the Greek is significant—the present imperative, denoting repeated action. It is best translated "Likewise *keep on reckoning* ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." Why are we to *"reckon so"* that which we have *experienced?* Because of the possibility of growing lukewarm. As the Lord admonishes in Heb. 2:1, "Therefore we ought to give the more earnest heed to the things which were heard, lest haply we drift away from them (A.S.V.)." Or, as it is sometimes rendered "lest . . . they should run out as leaking vessels." As we see in verse 9, the old man is nailed to the cross, but we need to keep him there. On this point, some might be misled by the fact that in the Greek the aorist form is used in Eph. 4:22, 24, "That ye *put off* . . . the old man, . . . and that ye put on the new man." It should be understood, however, that this tense *may or may not* mean a once-for-all action, but frequently views a recurring action as a whole. Such is the case here. As C. F. D. Moule explains, "The aorist tense of verbs whose very sense . . . may perhaps be logically accounted for in Burton's words . . . as expressing an *extended act or state, however prolonged in time* if viewed as constituting a single fact without reference to its progress."[1] (The use of the aorist subjunctive in Rom. 6:4 for the verb *"walk* in newness of life" is illustrative, as walking is clearly a continued or renewed action.) The aorist form here underscores the decisiveness of the action contemplated, saying, "See to it that you do this!" It is obvious, when comparing with Rom. 6:6-11 that the putting off of the old man and the putting on of the new are included in that which we are to "keep on reckoning," the present imperative (verse 11) definitely connoting a renewed or repeated action. That the old man can reassert himself is testified by: (1) I John 1:8, 9 where the believer is warned that he cannot claim a perfectly sinless walk and therefore he still needs to confess sin for forgiveness and cleansing. (2) Each verse that warns against our falling away from the faith (Heb. 3:12, 13; 4:1; 6:5, 6; II Pet. 2:20; John 15:2; Jude 5, 6).

In the same manner in Romans 8, after reminding us that "If Christ be in you, the body is dead," in verse 10 we are encouraged to *continue* to put to death the deeds of the body (as stated) in verse 13. According to the Greek text this verse is best rendered, "If ye through the Spirit do *keep on mortifying* (putting to death, crucifying) *the deeds of the flesh, ye shall live."* This daily walk is the continuing power of the cross and resurrection in our lives. Thus Paul could cry, *"Walk* in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). Christ lives today, that we too might live today in His power.

Some have been confused by I Cor. 15:31, where Paul says, "I die daily." As has been asserted, the context indicates that Paul is facing *physical* death daily, and some have felt that this verse should not be used in this connection. Although there is an element of truth in their case, it is only partially true, and has resulted in some misrepresentation of this teaching. It is our conviction that Paul is not trying to say that he is physically dying daily. Such is an impossibility. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). In his facing physical death daily, he also is *daily yielding himself* to God's will and purpose. This, however, is a *spiritual* experience, a spiritual crucifixion which clearly involves the utmost in the denial of *self.* Otherwise he would be striving in his own strength. This is illustrated in Luke 9:22-24. Verse 24 unfolds the context as of one facing physical death, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." In verse 22 Jesus had just prophesied His own death, and this helped to nerve the apostles, who later apparently suffered martyrdom themselves in most cases. Now in verse 23, between these two, this is inseparably linked with the crucifixion of self. "And he said to them all, if any man will come after me, let him *deny himself,* and take up his cross daily, and follow me." Again, in II Cor. 4, after relating the extent of his persecutions, "Always bearing about in the body the dying of the Lord Jesus," he reveals the fact that he is daily reenforced by setting his vision on eternal rest with Christ and recommitting himself to His power. "For which cause we

(Continued on page 220)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for restored peace in a family that has been quarreling about a "home farm" and creating a neighborhood scandal.

Billy Graham has asked our people to join in prayer for the All-Scotland campaign which begins on March 21.

Pray for the program of the City Missions Round Table to be held at Canton, Ohio, on March 22-24.

Pray for the work of the meeting of the General Council of General Conference and its associated conferences on Nonconformity and Study of Church Organization and Administration to be held in Chicago, Ill., March 28-30.

Pray for the annual meeting of the Mennonite Publication Board to be held March 9, 10, that divine direction and blessing may be upon the production and distribution of Christian literature.

CHRISTIANIZING THE LOCAL COMMUNITY (Continued)

on the frontiers of faith. They are outposts of Christianity surrounded by the unbelieving masses. Church members in America are native Christians, being under constant pressure from those who do not share their faith and cannot understand their point of view. When they cross the streets outside their churches, they go over into Macedonia.

The need to evangelize is the most pressing emergency for every generation of Christians. Humanly speaking, the Christian faith is just one generation from being lost from the earth. The most Christian nation in the world can in a few years become the most heathen. *When a church stands still, it slips backward.—Sweazy.*

"When a church stands still, it slips backward." One of the biggest hindrances to this forward movement and growth of the church is the pastor who is forced to spend so much of his time sterilizing baby bottles and mixing pablum for the spiritual babies in his congregation. Why can't we grow up? Do the writer's words in Hebrews 5 and 6 mean nothing to us? He says, "You yourself ought to be out there doing a job of teaching instead of having to be taught all the time. Let us go on to perfection!" Why can't we grow up—into a perfect man, unto the measure of the stature of the fullness of Christ?

Nature of the Community

Now it is true, if we really have a vision for the lost of our communities, that we must understand something of the nature of God and man, and we must understand the nature of the church. But there is still something else. We must understand the nature of the community in which we live. To the Mennonite the community usually means a rural society. This rural society, however, is far from what it used to be. Modern transportation and gadgets have squeezed humanity into a smaller container. The automobile has brought the glamor and lights of the city almost into our own back yards. The TV has literally brought the movie and theatrical stage into our living rooms. One result of these things is that the evil and sin which we used to read about and think of as being far, far away is now found in our next-door neighbor if not in our own families. We no longer need to go to New York, Chicago, or Hollywood to find murder, drunkenness, bank robbery, and adultery. To understand our communities means that we must consider the conditioning factors and to deal with every person as a separate soul. We must take great caution against pouring everyone into one mold. There are no two leaves on a tree exactly alike, and there are no two people in your community exactly alike either. To win them we must be able to put ourselves into their skin and see the world through their eyes. We may criticize men like Stewart Hamblin for writing Gospel songs for juke boxes and call it sacrilege, but have we ever stopped to consider the life and background which has shaped and molded the personality and talent of Stewart Hamblin? If there had been a Stewart Hamblin in your community, would you have been able to win him?

Are we able to understand the spiritual needs and conflicts of those who come from broken homes? How are we going to explain the love of God as Father to a young fellow who knows his father only as a drunken sot who beats his mother and the family?

Are we able to understand the simple soul who has only the ability to say, "I know I am saved," but who wouldn't know a doctrine if he saw one? I heard a story recently of two women talking. The one said, "It sure is a long way from Dan to Beersheba." The other replied, "What do you mean? Do you mean Dan and Beersheba are places? I always thought they were persons—like Sodom and Gomorrah." It was just a week ago that someone told me he told this story to two ladies and the one seemed rather confused and asked him to repeat it. He did and then after some serious reflection she said, "I really don't understand it; it's been a long time since I've seen either one of them."

We can be strong in the doctrine of nonconformity only as we are strong also in other doctrines of the Word.—Geo. R. Brunk.

Dear friends, our communities are made up of all of these kinds of people and more besides. There are the rich and the poor and the in-betweens; there are the educated and uneducated, the indifferent and the antagonistic, the introverts and the extroverts, those with religious background and those with no religious background, those who will have nothing to do with the church and those who are looking for a church home, and it is up to us to seek an understanding heart. One of my most frequent prayers is, "Lord, give me truth and the courage to preach it, but above all give me love and an understanding heart."

I think we learn something from Jesus here. Jesus, who possessed the power to turn water into wine! Jesus, who could have turned stones to bread! Jesus, who raised the dead to life; who healed the deaf and dumb and blind. Jesus, with such unusual powers, could have been a millionaire! But He saw something vastly more important than money or position—Jesus saw the value of a soul.

Two Methods

1. Strive to bring our Christianity down to the practical level of everyday life. The advice of Paul is pertinent. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I read recently where someone has said, "Most people accept or reject God on the question of whether religion is practical enough to descend from the stained-glass window level to the pocketbook level." "Some people," another has said, "are so heavenly that they are of no earthly good." We all know that Jesus ate with the publicans and sinners. At this point a good question might be: whom do we invite to our homes for Sunday meals—are they our relatives, members of a certain clique in the church, the preacher, or who? When was the last time you had someone outside the church in your home for a meal?

2. Use the organizations of the church for evangelism. I have great difficulty in justifying the existence of any organization within the church officially or unofficially whose purpose is not directly or indirectly evangelism. There is something about the church today which has isolated it from the affairs of men. There seems to be a great gulf between the man-on-the-street and the man-in-the-pew. We are compelled therefore to devise some method or activity which will command the attention of the people around us. If we are really doing our job the community should rock and shake with the reverberations of the Gospel. It seems that there must be something within the fabric of the church which will enable us to do this job. That "something" is church organizations. These organizations serve as a bridge to span the chasm between the church and the world. They serve as shrubbery along the sides of a building—they unite the informality of the landscape with the formality of the structure. May God help us to see the tremendous potential in church organizations.

Every congregation should have some sort of organization made up of the married couples of the church. It does not matter what it is called. Some places it is called "Homemakers." This group can be one of the most effective agencies in the church for evangelism. For example, an informal meeting once a month with a live and attractive program will go a long way in bridging the gap between the church and the community. There is no justifiable reason why nonchurch members should not be invited to be members of this organization—with a view of course, to membership in the church. Some people call this sort of thing "Fellowship Evangelism." If we show people that on the social level we accept them, then they will have every reason to believe they will be accepted later on a spiritual level. If we do not have a social hedge or barrier built around us, and some people think we do not, then here is the place to prove it.

To do this job, however, means that we must have our goals and purposes clear. If we intend to win people to Christ, it means that our program must be centered around Him. It means that it dare not be secular. I quote from George Sweazy again:

It is false strategy which tries to keep meetings from being "too religious" for fear of boring the worldly minded. Secular attractions can

(Continued on page 236)

TEACHING THE WORD

Mission Information Makes Possible Praying, Giving, Volunteering

BY LEVI C. HARTZLER

When the early church at the Jerusalem conference faced the problem of requiring Gentile converts to keep the Mosaic law, they listened first to Paul and Barnabas recount the blessings of God on their mission to the Gentiles. Their missionary stories of mass conversions at Antioch in Pisidia, God's deliverance at Lystra, and the establishing of churches composed of Jewish and Gentile Christians at Antioch, Iconium, Lystra, and Derbe, provided the Jerusalem elders with the necessary setting in which to issue their historic statement.

These missionary stories gave Peter an opportunity to recount his experience with God in bringing about the conversion of Gentile Cornelius and his household. They reminded James of prophetic Scriptures regarding the conversion of the Gentiles. Thus the early church came to a Holy Spirit directed decision regarding a thorny problem which could have split the church.

Today we need to understand better the church in India, Africa, Japan, Puerto Rico, and Argentina. Such an understanding will aid the Holy Spirit in directing us all as a church into a more effective witnessing unit. It will make possible a more unified message to the world based on the Scriptures rather than sounding like a Babel of voices to those who listen from outside the church.

Certain activities are necessary on the part of the sending church if missionary work is to be effective: praying, giving, volunteering.

Jesus encouraged His disciples five different times in His final discourse to them in John 14-16 to ask for things in His name. He promised that their prayers would be answered. He illustrated in the Lord's Prayer and in His high priestly prayer (John 17) that specific asking characterizes prayer.

But how can prayer be specific without knowledge? It cannot. Therefore, information must be provided to the prayer warriors at home by the missionaries on the field so that the two can unitedly intercede for the work on the field. This can be provided by personal letters from the missionary, articles in the church papers, releases from the Mission Board headquarters, and mission study materials.

When the poor widow dropped her two mites into the temple treasury, she did not specify its use. She was giving to the Lord.

Today we are more reluctant to give in that fashion. We feel that good stewardship includes giving according to known need, and knowledge of need precedes giving. We are also apt to respond more heartily to need presented dramatically, even though some of the real needs for funds on the mission field are undramatic.

Undoubtedly knowledge makes possible more intelligent giving. We need to be careful where we give because of the many calls for the Lord's money from outside the church. Our mission organizations must take the responsibility of providing us with adequate information so that we can be good stewards in our mission giving.

Furthermore, one of the main stimuli to volunteering for missions continues to be a knowledge of world spiritual need. Jesus told His disciples to lift up their eyes and look on the fields before He asked them to go to preach.

Missionary rallies, Missionary Day services, and Missionary-Bible conferences where the spiritual needs of peoples of the world are presented by missionaries back from the field and where the Scriptural call to missions is sounded forth produce missionary volunteers. It cannot be otherwise where the Spirit of God is working to redeem fallen man.

At the close of Missionary Day, Feb. 3, during Founder's Week Conference at the Moody Bible Institute in Chicago after messages had been received from mission fields and God's call presented from the Scriptures, President Culbertson gave an invitation to young people who heard the call for the first time that day to come forward. About a dozen young people responded. Then he asked all those who had previously heard the call and were definitely committed to missionary service to come forward. Several hundred young people responded. They responded because they had looked on the fields and had found God's call in His Word.

In 1897-98 the Mennonite Church was challenged by the great physical and spiritual need in India. The church rallied to a famine relief program and sent its first three missionaries to carry on relief work and begin a mission program in 1899.

The story of that mission effort including preaching, teaching, medical service, women's activities, youth work, and the change from mission to church is now available in a new book, *The Mennonite Church in India,* by missionary Mary M. Good. This book is part of a mission study kit on India which includes 12 books and booklets and other study materials including maps.

Because of the rapidly changing political conditions in the Orient due to India and other nations gaining political independence, American Christians need to be informed. Our Indian brethren and sisters need our sympathetic aid as never before even though the Indian government may not recognize the need for our missionaries. The missionaries in turn need our prayer support as never before in order to continue their service for God and the church in India.

Now is a good time for congregations, through midweek services or special mission study classes, to become better acquainted with the needs in India, the second largest country population-wise in the world. Why not be better prepared to pray, give, and volunteer for service in India by organizing a mission study class? Materials are available through the Mennonite Publishing House, Scottdale, Pa.

Mission study courses and materials are also available for Argentina, Puerto Rico, Japan, and Africa. A revised Africa course will be ready by next fall. These courses are a part of the Christian Workers' training program of the Mennonite Commission for Christian Education. Credit is available to students studying under a qualified teacher. Further information on teacher qualification and credit are available from the Secretary for Christian Workers' Training, Paul M. Roth, Masontown, Pa.

Elkhart, Ind.

INDIA MISSION STUDY KIT
Includes

Books:
- **New India and the Gospel** by L. C. Fritzlan (2)
- **The Mennonite Church in India** by Mary M. Good
- **We Enter Bihar** by S. J. Hostetler
- **Our India** by Minoo Masani
- **Our Mission Work in India** by M. C. Lehman
- **What the Figures Tell** by Lincoln Watts
- **Young Man, Sit Down,** Life of William Carey (Eagle Books)
- **The Book in the Pillow,** Life of Adoniram Judson (Eagle Books)
- **The Man Who Disappeared,** Life of Sadhu Sundar Singh (Eagle Books)
- **Fiftieth Anniversary Booklet**
- **India Brochure**
- **Guide for the Group Leader**

Maps:
- Political map of India, Pakistan, and Ceylon
- Outline maps: Mennonite Church in India, M.P. area; Bihar area; India and Pakistan.

Total kit costs $9.45 and is available through the Mennonite Publishing House, Scottdale, Pa. The teacher will find this material invaluable and it can be added to the church or Sunday-school library after the course has been completed.

Students should have copies of **The Mennonite Church in India** ($1.00) and **We Enter Bihar** (25¢) as textbooks for the course.

FAMILY CIRCLE

The Father Needed Hands

By I. Mark Ross

The Father needed hands,
Willing hands, untiring and nimble,
To bathe a weary brow and minister with thread and thimble,
And feet of strength, all swift and steady,
Feet of consecration to the meanest task, and ready;
And so He asked Eliza.

The Father needed lips of gratefulness,
Lips of comfort, praise, and blessing.
He needed smiles, lots of smiles, lovely smiles—winsome and caressing.
He needed them to tell a glad sweet story;
Needed them for radiance in the night to reflect
His matchless glory;
And so He asked Eliza.

The Father needed heart and soul—
A tender heart, a gentle heart and soul;
A heart of passion, filled with heaven's love;
A mother's heart, a heart resembling His own in heaven above.
And then He said, "I want a heart to bleed."
And she replied, "It's my own heart, dear Lord, you need."
And so He asked Eliza.

The Father called His own—His purchased one, His blood-bought one,
His precious one, elect and precious one,
with ready hands and feet;
With ready lips, and ready smile, always ever-ready smile,
And ready heart—made ready all the while through Jesus' blood,
Ready for heaven, home, and glory.
And so He called Eliza.

He needs me too with hands and feet all steady,
And lips and smile all genuine and ready;
And heart and mind with Love Divine aflame,
To minister and to serve in His dear name.
And so, dear Lord, I'm yours for service or for summons.
I hear your call; I too am ready.

Hesston, Kansas.

Circles or Spirals

BY DOROTHY C. HASKIN

Mary Jordan stood at the front door of her home in the small midwest community and watched her oldest boy Ted hurry his little sister, Alicia, down the street. Off to school for another year.

Each year the first day of school brought mingled feelings to Mary. Relief, that the house would be quiet for a few hours and she would get something done. But sadness, too, because each time the children went to school they went farther and farther from her.

She walked slowly back into the kitchen, gathering the dishes off the breakfast table, taking them to the sink. "Someday they'll graduate. They'll be through school. They'll have learned their lessons, while I . . . . " She glanced away from her work, out of the window. "Lord, don't I ever learn? It seems as if I go through the same lessons over and over again."

This past summer there had been the horrible polio scare when she had hugged her children close to her heart and prayed in frantic half-sentences. It seemed as if she had been more upset than the year before when the polio scare had hit the community. And there had been the night when her husband had helped a neighbor with his broken-down car without phoning her. She had prayed. That is, until the last half hour before Fred came home. Then she had worried. She wondered, "Lord, will I ever learn? I just seem to go in circles."

Not only Mary Jordan but many other Christians feel as if they go in circles. Even as far back as the children of Israel there were those who felt that they went in circles. When they went out from Egypt, they were eleven days' journey from Kadesh-barnea, the entrance to the promised land.

However, the first time, due to their wanderings, they arrived at Kadesh-barnea was about the fifth month of the second year. There they received the discouraging reports from the spies sent into the promised land. They had not learned the lesson of faith and so they continued wandering in and around in circles. The next time they reached the border they were in the fortieth year of their journeying but they went into the land of Canaan. They had learned the lesson of faith.

All of us have a Kadesh-barnea in our lives, a place where we have to learn to trust God, regardless of the circumstances in our lives. All too often when we reach this place we pray to get out of it instead of praying to learn the lesson of the place.

Florence has recurring attacks of sinus. Each time they come, her cry is for healing that she may live for the glory of God. But God neither heals or shows her a way to be healed. Therefore, it is obvious that patience with sinus is the lesson she must learn to the glory of God. Patrica has the numb sorrow of being married to a man who is unresponsive to her interests. Once they separated. But while Patrica enjoyed the freedom, she knew it was not God's way. They were united and now when the married state seems too confining a prison, Patrica prays, "Teach me to live rightly within it." And while the marriage still lacks unity, Patrica does face conditions with greater wisdom. Patrica has learned:

We don't have to walk in circles. We can walk in spirals. We will meet the problem often enough until we learn to face it in His peace and joy, and then, we'll reach the top of the spiral.

Hollywood, Calif.

The Little Prince

By Opal Brammann

"Mother," said the little lad,
"If it isn't too much bother,
Here's a question I want to ask:
Is God really my heavenly Father?"

"Yes, my son," the mother smiled,
"You're a very lucky boy,
Your Father in heaven is King of kings,
And you are His pride and joy."

"Then I'd better be careful how I act,"
The lad replied with a smile,
"For I want Him to be real proud of me,
When I go to stay with Him after a while."

Park Rapids, Minn.

TO BE NEAR TO GOD

THEME: PROMISED MESSIAH

Sunday, March 13

"His name will be called . . . "
Sing—"There Is no Name so Sweet on Earth," Hymnal, No. 83.

". . . she will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).

"Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)" (Matt. 1:23).

"For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace' " (Isa. 9:6).

"Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Monday, March 14

. . . "Wonderful Counselor"
Sing—"Come, Gracious Spirit, Heavenly Dove," Hymnal, No. 155.
Read—Isa. 11:1-10.

"There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. . . . him shall the nations seek, and his dwellings shall be glorious" (Isa. 11:1, 2, 10b).

"Jesus, Thou mighty Lord, great is Thy name;
Still thro' eternal years, Thou art the same;
Changeless Thy holy Word, true evermore;
Thy name we glorify, Thy name adore."

—James Miller.

Tuesday, March 15

. . . "Mighty God"
Sing—"Jesus, Thou Mighty Lord," Hymnal, No. 82.
Read—Isa. 40:27-31.

"Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert" (Isa. 43:19).

"Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6).

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 'For who has known the mind of the Lord, or who has been his counselor?' 'Or who has given a gift to him that he might be repaid?' For from him and through him and to him are all things. To him be glory forever. Amen" (Rom. 11:33-36).

"Sought by Thy mercy, Lord, saved by Thy pow'r,
Led by Thy gracious hand, kept ev'ry hour.
Thine shall the honor be, Thine evermore;
Thy name we glorify, Thy name adore."

—James Miller.

Wednesday, March 16

. . . "Everlasting Father"
Sing—"Love Divine," Hymnal, No. 84.
Read—Isa. 40:1-11.

"Comfort, comfort my people, says your God, Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned . . . " (Isa. 40:1, 2).

"Yet, O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand" (Isa. 64:8).

"See what love the Father has given us, that we should be called children of God . . ." (I John 3:1).

Thursday, March 17

. . . "Prince of Peace"
Sing—"Prince of Peace, Control My Will," Hymnal, No. 421.
Read—Isa. 42:1-9.

"Behold my servant . . . my chosen, in whom my soul delights; I have put my spirit upon him, he will bring forth justice to the nations" (Isa. 42:1).

"Blessed are the peacemakers, for they shall be called sons of God."

". . . But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:9, 44-48).

Friday, March 18

. . . "Man of Sorrows"
Sing—"Go to Dark Gethsemane," Hymnal, No. 107.
Read—Isa. 53.

"He was despised and rejected by men; a man of sorrows; and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not" (Isa. 53:3).

"Man of Sorrows," what a name
For the Son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! what a Saviour!

Guilty, vile and helpless, we;
Spotless Lamb of God was He;
"Full atonement!" can it be?
Hallelujah! what a Saviour!

(Continued on page 235)

Christian Living

Sunday School Lesson for March 20

(Rom. 6:12-14; Eph. 5:1-21; Col. 3:1-11; I Thess. 4:1-8; I Tim. 4:12; I Pet. 1:13-16: I John 2:1-17)

"Yes, I believe in Jesus," says a young man. But another man who knows him doubts it. Even non-Christians know that belief in Jesus is more than assent to a stated creed concerning Jesus. The world expects Christians to be different. Jesus Himself said that believers in Him were to live so that onlookers would be attracted to God by their good works. Jesus said that men were to be taught to do what He had commanded. "Not every one that saith unto me, Lord, Lord . . . but he that doeth the will of my Father." Jesus told us what the will of the Father is. If we say we know Him and do not do His will, we are called liars. We can deny Christ by our living.

Each pupil ought to be given a Scripture to read to find what believing causes us to do.

Reckon yourselves dead unto sin but alive unto God. We are not just automatically good. A believer wills to do Jesus' will. He does some reckoning. **Let** not sin reign. **Yield** not your members unto sin. Be not **partakers** with children of disobedience. **Prove** what is acceptable unto the Lord. **Have** no fellowship with works of darkness. **Walk** circumspectly. **Understand** what the will of the Lord is.

Put off sin and **put on** righteousness. **Mortify** your members. **Seek** the things above. Set affections on them. **Sin not.** "Be ye holy, for I am holy." One who believes in Jesus will live for Him with his whole soul, body, and mind. He will study the will of God and then in the strength of God he will do that will. Jesus gives the strength to follow Him but He will not make us obey.

Someone may say, "It is too hard to watch one's life all the time in every detail." We do not make ourselves righteous. If we will to do the will of God, we shall know the right. The new mind that the Christian gets is strangely bent on doing God's will, on living for His honor. In fact, the new mind loves the right and abhors the wrong. He is not without temptation to fail God but God knows the motives. We have a very gracious advocate if we fail.

Christian living is the temperate life, which affects every phase of one's living—eating, drinking, spending money, dressing, housekeeping, working, playing and resting, vacationing, courting, and giving. The great need of the world is not for better kitchens, shops, offices, stores, school buildings, and churches, but for new and better women in the kitchens, better teachers, better parents, better men on the jobs, better preachers and leaders. The greatest need of your pupils, each one, is to live more like Christ.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Two persons were received into the fellowship of the Groveland Mennonite Church, Wismer, Pa., by water baptism on Jan. 23.

Bro. Noah K. Mack, Morgantown, Pa., gave a message and showed pictures of his work in Africa to the Young People's Group of the Groffdale, Pa., Church on Feb. 15.

Bro. Ford Berg, Birdsboro, Pa., gave a lecture at the Franconia Area Writers' Fellowship at the Eastern Mennonite Home on Feb. 10. His subject was "Writing a Profile."

Philhaven Hospital: A secretary with bookkeeping ability is urgently needed. Experience is desirable but not necessary. Male or female help will be considered. Interested persons may contact J. Horace Martin, R.D. #5, Lebanon, Pa., or call Lebanon 3-2491.

The Nurses' Chorus, La Junta, Colo., had charge of the morning worship at First Mennonite Church, Denver, Colo., on Feb. 27.

Bro. Howard Charles, Goshen College, Goshen, Ind., began a series of studies in the Gospel of Luke at Roselawn Church, Elkhart, on Wednesday evening Feb. 23.

Ordinations: On Sunday Feb. 20, the brethren David Hostetler, Merle Kropf, and Lloyd Kropf were ordained as ministers to serve at the Rock of Ages Rescue Mission, Sacramento, Calif. Bro. E. S. Garber preached the ordination sermon, and the charges were given by the brethren N. A. Lind and E. S. Garber. Bro. Merle Kropf was chosen to assist Bro. Orrie Yoder as pastor of the Sacramento Valley congregation until conference convenes in June. Other ministers giving testimonies after the ordination were Leonard Garber, Luke Weaver, George Smoker, Sam Schrock, Raymond Mishler, and Orrie Yoder. Pray that this step will strengthen and encourage the work at the Rescue Mission and the Sacramento Valley congregation.

Ednamae Baumgartner, Marshallville, Ohio, has back numbers of YCC, 1946-55, that she would be glad to send to any persons who could use them.

Bro. Richard Hertzler, German Mennonite leader who visited in America in 1953, was recently bereaved of his wife.

Bro. J. P. Duerksen, Hesston, Kans., was the guest speaker for Christian Emphasis Week at Iowa Mennonite School the first week of March.

The Dockument is the name of the school paper at Christopher Dock Mennonite School.

Bro. C. N. Hostetter, chairman of MCC, is the guest speaker at a Peace and Christian Service Conference to be held at Tabor College, Hillsboro, Kans., March 17, 18. Representatives of other Mennonite and affiliated colleges have been invited.

Bro. M. L. Troyer, field worker of the Ohio Mission Board, spoke on rural missions at Bethel, West Liberty, Ohio, on Feb. 27.

The first meeting of the Western Ohio Ministerial Fellowship was held at the Salem Church, Elida, Ohio, on March 3.

Bro. Edward Stoltzfus was the speaker in an interdenominational World Day of Prayer service at West Liberty, Ohio, on Feb. 25.

Bro. James Kuhns spoke on relief experiences in Ethiopia in Rocky Ridge, Quakertown, Pa., on Feb. 27.

Bro. D. A. Yoder and wife are spending a number of weeks in Florida. Their address is 3903 Chapel Drive, Sarasota, Fla.

Please note that the correct address of Bro. Wilbur Nachtigall is 1110 San Juan, La Junta, Colo.

Representatives of the Mission Board and of The Mennonite Hour were at Scottdale on March 2 to discuss plans for a Bible correspondence course.

Bro. Nelson Kauffman and a quartet from Hannibal, Mo., conducted a service at Garden City, Mo., on Feb. 16.

The mixed chorus of the Walnut Grove, Ohio, congregation gave a program at Longenecker's, Winesburg, Ohio, on Feb. 27.

The new congregation at Walker, Mo., has purchased a plot of ground on the edge of town. The abandoned church at Oronogo, Mo., is being dismantled and moved to Walker. Building operations will begin soon.

The Richmond, Va., congregation has its new church building under roof and hopes to have it completed by summer. Bro. Ralph Ziegler is the licensed minister in charge there. This congregation enjoys a monthly fellowship with students and I-W men of the vicinity.

Three persons were received into church fellowship by baptism at Talmage, Pa., on Feb. 20, Bro. Mahlon Witmer officiating.

A record of hymns sung at the Maple Grove Church, Atglen, Pa., during 1954 reveals that 122 of the 343 songs in "Life Songs" and 197 of the 532 in the "Church and Sunday School Hymnal" were used.

Bro. Samuel Stover showed pictures of Palestine to the MYF of Perkasie, Pa., Feb. 15.

Bro. Raymond Kramer, Meadville, Pa., was the guest speaker at a Conference Youth Meeting at Doylestown, Pa., on Feb. 19.

Speakers at the annual mission meeting at Cedar Grove, Greencastle, Pa., March 12, 13, were Issa J. Khalil, of Jordan, and Horst Gerlach, of Germany.

The Men's Fellowship at St. Jacobs, Ont., sponsored on Feb. 27 a program by the male chorus of the M.B. Church of Kitchener.

The I-W Octet from Ann Arbor, Mich., conducted a vesper program at Elkhart, Ind., on Feb. 20, and sang at Roselawn in the morning service.

A group of young folks from Maple Grove, Atglen, Pa., with Bro. Noah Hershey, Jr., as speaker gave a program at the John Five Twenty-four Mission, Philadelphia, Pa., Feb. 13.

Bro. Ammon Kaufman, writes that Bro. D. D. Miller at the time of his death held seniority among ordained men of the church. The seniors in ministerial service with date of first ordination are J. S. Gerig, 1896; J. C. Driver, 1896; E. S. Hallman, 1897; Ammon E. Stoltzfus, 1897; Landis Hershey, 1898; the senior bishop in the Mennonite Church is Bro. James Saylor, R. 2, Hollsopple, Pa., who was ordained bishop in 1903. He is in good health, attends church regularly, and preaches about once a month.

The Weaver Book Store in Lancaster has changed its store hours. The store is now open on Mondays. Regular hours, six days per week, are 9:00 a.m. to 5:30 p.m., except Friday evening until 9:00 p.m.

Note the calendar of Rocky Mountain Mennonite Camp. Those planning to go to Kansas for General Conference may be able to include one of the weeks of Family Camping, either just before or after General Conference.

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Calendar

Publication Board Meeting at Scottdale, Pa., March 9, 10.
Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

MISSIONS

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Persons planning to attend the City Missions Round Table, Canton, Ohio, March 22-24, should notify Bro. Allen Ebersole, 1939 Third St., S.E., Canton 7, so that necessary arrangements can be made for meals and lodging. The Beech congregation, Louisville, and the Hartville congregation are assisting the Canton congregation with meals and lodging. Persons arriving by train or bus should call 3-1044 for someone to get them at the station.

Bro. J. J. Hostetler, Peoria. Ill., has recently been hospitalized for diagnosis due to a heart ailment. Although the diagnosis did not reveal a serious condition, Bro. Hostetler will be required to avoid strenuous activity.

Bro. Agustin Darino, Argentine national pastor, has recently moved to Ramos Mejia just outside Buenos Aires where on Jan. 23 he was officially installed as pastor. Bro. Albano Luayza, now retiring, has been pastor of the congregation since its formation in 1941. Bro. Martin Obregon and his family have moved from Salto to Arrecifes to fill in where Bro. Darino has left.

The Executive Committee of the Mennonite Church in India recently decided to extend an invitation to Bro. Djojodehardjo, Indonesian Mennonite leader, to visit the Mennonite churches in Madhya Pradesh, India.

Bro. and Sister William Hallman and family will be located at Rivarola 280, Pehuajo, FNDFS, Argentina, after Mar. 15.

Bro. and Sister Floyd Sieber and family, missionaries returning to Argentina after furlough, leaving New York on March 10, will be located at Sarmiento 380, América, FNDFS, Argentina.

Regular Sunday-school services were begun at the Twenty-third Street Mission in Saginaw, Mich., on Feb. 13. Bro. and Sister Melvin Leidig are in charge of this work, and Bro. Norman Teague is superintendent of the Sunday school.

Thirteen young converts were baptized on Feb. 13 at the Portland, Oreg., Mission. Nine of these were from non-Mennonite homes. At the request of Bishop Allen Erb, Pastor Claud Hostetler officiated.

A farewell service was held at the Maple Glen Conservative Church, Grantsville, Md., on the afternoon of Feb. 20 for Sister Catherine J. Miller, who sailed on Feb. 24 for Luxembourg to assist in the work there with her brother Harvey and wife. The service was in charge of Bro. Ivan J. Miller, brother of Catherine. Bro. Henry Garber, Mt. Joy, Pa., conducted the devotional service and Bro. Earl J. Maust, Pigeon, Mich., preached the sermon. Sister Miller will be serving jointly under the Eastern Mennonite Board and the Conservative Mennonite Mission Board.

Bro. Oscar Wideman, Portland, Oreg., spoke concerning Rescue Mission work at Huntington Avenue, Newport News, Va., on Feb. 6.

The treasurer of the General Mission Board was authorized by the Board Executive Committee at its recent meeting to call a meeting of district board treasurers and representatives in connection with the Annual Mission Board meeting in June to evaluate MISSIONS WEEK and plan for the future.

The Annual Missionary Orientation conference conducted by the General Mission Board will be held at Elkhart, Ind., June 17-27.

Bro. Mahlon Stoltzfus, Russian Mission, Alaska, writes under date of Feb. 22: "Karl Dwight Stoltzfus was born to our family yesterday at 1:30 p.m. Hilda and son are both doing fine. Because the plane was delayed on account of bad weather . . . Hilda was not able to get to the hospital. Therefore, I performed the duties of doctor and midwife. He arrived one day ahead of my birthday. His brother and sisters are quite happy with him."

The secretary of the General Mission Board was recently authorized by the Executive Committee to study mission needs and opportunities in the Fiji Islands and report back to the Committee.

Bro. Nelson E. Kauffman, Hannibal, Mo., was appointed Secretary for Evangelism and Home Missions of the General Mission Board at the recent meeting of the Board Executive Committee, to begin part-time service in March, 1955.

Bro. H. Ernest Bennett, Elkhart, Ind., had charge of the dedication service for the new quarters of the Hope Rescue Mission at 530 S. Michigan, South Bend, Ind., on Friday evening, Feb. 25. Bro. William Miller, vice-president of the Indiana-Michigan District Mission Board, gave a word of greeting.

Bro. Robert Keller, Elkhart, Ind., who has been serving as counselor for I-O men in the MRSC I-W Office, will be going to Greensburg, Kans., to replace Bro. Samuel Janzen as administrator of the Kiowa County Memorial Hospital. Bro. Keller has also accepted a call from the local congregation to serve as pastor. The Kellers plan to arrive in Greensburg by May 1.

Bro. and Sister Norman Teague, Pigeon, Mich., have been assisting the Melvin Leidigs at East Side Mission, Saginaw, in their Sunday-school work.

(Continued on page 236)

Your Treasurer Reports

For many years the General Mission Board has maintained several funds which can be used in connection with special projects sponsored by children and young people of our churches. Spring Missionary Day has represented the time when plans are made for the use of these special project funds.

One project is known as the Quarter Investment program. Individuals or groups of children wishing to carry on a special project in the interest of the mission work of the church can receive from the Mission Board funds from the quarter investment program to be invested in small projects. Many different ways are found to invest these quarters so that they bring in earnings for the work of the church. Quarters are made available either direct or through the Sunday school. In the near future each Sunday-school superintendent will be supplied with a card by which he will order quarter investment funds for each Sunday school. Any child or Sunday-school class interested in quarters to use as a part of this program should contact their Sunday-school teacher or superintendent.

A second project is known as the Youth Missionary Project. The General Board has on hand a special fund which was contributed for this purpose and these funds are made available to any youth group who would like to plan a special missionary project. These funds are made available either to individual young people or to youth groups. Funds will be sent from this special missionary fund account upon request and with the understanding that the funds will be sent on a loan basis and returned to the Mission Board when the missionary project is completed in the fall. This fund is made available to interest young people in planning youth missionary projects and the Mission Board will be glad to forward funds to anyone requesting them.

A third project which should be encouraged as a part of Spring Missionary Day is the use of missionary banks. All Sunday schools will, without charge, be supplied with missionary banks which can be distributed throughout the Sunday school. Funds received from these banks may be used for any missionary project in which there is interest by the group or Sunday school distributing the banks. Many Sunday-school children find unique ways during the summer by which they can earn funds which can be placed in their missionary banks. Sunday-school superintendents and teachers can be of much help in stimulating their Sunday-school pupils to use these banks in a significant way.

We would like to encourage Sunday-school leaders, parents, and pastors to encourage the use of these special projects in their congregation. The General Mission Board will be ready to assist in any way possible in suggesting types of projects or ways whereby the work can be organized along with supplying the funds which are available for these special projects.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

We Witness in Tokyo

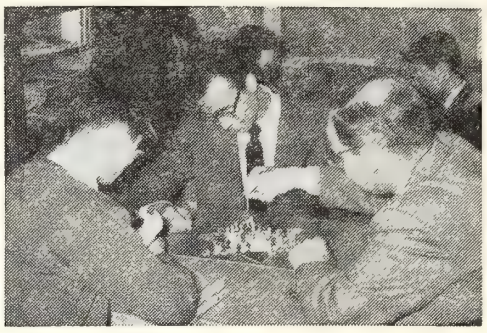
BY DOROTHY SNAPP MCCAMMON

Do we have a mission in Tokyo? Why? Who lives there? What goes on there? How long have we had it? Who owns it? How far is it from Hokkaido?

Perhaps you can't answer all these questions now, but the following information should help you get a better score next time! You ought to know, for the Tokyo Center is **your** witness in Tokyo. It represents you, and it needs you.

Hokkaido, the northernmost island of Japan, is the area to which God has guided our mission. All our mission personnel, except ourselves, are either there already or will be when language school days are done. We were expecting to go there, too, until a combination of needs and circumstances indicated that one family should remain in Tokyo, and the Board asked us to accept that appointment. Rather than trace the development of the needs, let me describe our current activities, for they are an attempt to meet those needs.

Perhaps the most important job we have is to provide a church home for church members away from home. Our Hokkaido colleagues by no means encourage their young Japanese friends to come to Tokyo—on the contrary, we all feel that they are better off at home, and are much more apt to be of future service to the church if they stay in their home surroundings. But in Japan, Tokyo is the educational center, and optimistic young students desire nothing so much as they desire a degree from a Tokyo university. Sometimes they can't pass the entrance examinations, since the proportion of those accepted to those applying is fabulously low. Then they try to get a job, study in their spare time, and take the test again next year. Some work all day and go to night school. But all are away from home, away from their churches, away from friends who know and care about them. Some, of course, don't want to be "found," but many are glad for the fellowship they can enjoy here with other Hokkaido-ites and new friends. Then they bring friends; perhaps not from Hokkaido, and perhaps not professing Christians, but probably lonely in a big city, and sometimes looking for truth and peace. I would not have it sound as though large numbers come, because they don't, yet. Our morning worship service attendance may average 15, to date. But new faces appear once, then now and again, and as we and you pray for them, and God's Spirit reveals their needs to them, they will be more faithful in attendance.

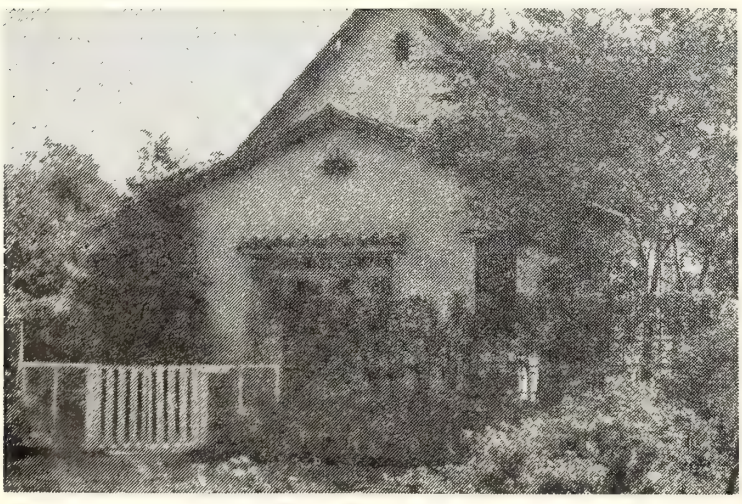


The social end of the center's meeting room includes various games, religious books, tracts, newspapers, appropriate art picture books and magazines, and a small radio for listening to the abundant and excellent Christian and classical music which is presented on Sundays. Here committee meetings are held, posters painted, and invitation or information post cards are prepared amidst the buzz of conversation and game activities.

After morning worship (Don preaches in English and a Japanese man interprets), nobody is in a hurry to go home. It took us a while to adjust our schedule to the idea that Sunday dinner might be at 3 or 5 o'clock in the afternoon. In fact, we now just have sandwiches ready and grab one on the run. You see, we live downstairs, and the whole upstairs is one big meeting room, with a separate entrance. Occasionally we have a simple lunch together. But lunch or no, we practice four-part singing, visit together, play some games, and get better acquainted. Since Sunday is the Japanese student's only free day, he is in no hurry to end it.

Though hundreds of missionaries live in Tokyo, there are yet many neighborhoods with no Christian witness. Because there is no other church in ours, we feel a challenge and an opportunity, since we are here, to share the Gospel with our neighbors. We have lived here only a bit over seven months, and our linguistic prowess leaves **much** to be desired, but we do have friendly relationships with our neighbors. Blonde, chubby Michael and Julia have contributed greatly in the ice-breaking! Even when we can't manage the proper details of bowing and special polite language, we can love the neighbors' children, and they love ours. Forty such children come to Sunday school now, and there are many more to invite as we have teachers for them. Five college-age men and women from our immediate neighborhood show good interest in our weekly worship and fellowship meeting. We thank God for them, because a transient student body will never make good nucleus material for a church. And that is what we covet for this neighborhood; not a temporary "spiritual feeding station," but a deep-rooted church!

Another main reason for a Tokyo Center is to take care of mission business. Previously it took as much as a month or six weeks for our Hokkaido missionaries to get Elkhart dollars into spendable yen. Now we serve them from here, sending funds whenever they are needed, and in a form which is readily available. Government contacts are handled in Tokyo, as the need arises. Boat passage reservation for furloughs coming due are made here. We sometimes do shopping for our northern brethren, since it would take them two nights and a day to come and do it themselves. When they do need to come, it is our special pleasure to have them stay here. We have been surprised at the number of servicemen who have, through family contacts or mutual friends, secured our address and dropped in for a meal or a day or overnight. They enjoy a taste of family life with children, and that is one item we can serve them in enthusiastic abundance!



Mennonite Center, Tokyo, Japan



Kaneko San, a member from the Obihiro church, teaches a song to a small Sunday-school class. Though most Japanese homes do not have board floors, nonetheless the children are used to sitting on the floor, which is usually thick sections of straw covered with a woven reed surface. Thus when a great number of children are present, the lack of sufficient chairs presents no problem.

The house which the Board purchased is not impressively large, but it is adequate for family, guests, and meetings. Only the McCammon family lives here. Other missionaries in language study (currently Joe and Emma Richards) live in rented apartments.

And so—the Tokyo Center. Our work is new and on a small scale. Don and I are still in language study and will continue to study part-time. Things move slowly in the Orient, and we are only beginners. But already we have had many encouragements, and we look forward to the future. Our faith is in our all-sufficient Christ whose love and power have been so marvelously demonstrated in our own lives.

Share with us in this assignment by praying often for those who come here, and for us as we meet them. Share the abundance God has given you. It costs money to maintain the Tokyo Center, and the Mission Board needs your gifts. Remember, Tokyo Center is not just ours or theirs—it is yours, too!

Tokyo, Japan.

New Christians in the Chaco

BY ALBERT BUCKWALTER

This is a time of rejoicing among our Indian brethren, for the church has had some new members added to its fellowship. Baptisms have taken place in Leagues 15 and 17, and will soon take place in Pampa Aguara as well.

A baptismal service is to the Tobas an extremely precious experience, as we came to realize in our taking part in this, our first one in two years at League 17. Among the ten candidates only one couple were middle-aged. The other eight I would guess to be in their early twenties—four young men and four young women. I could sense the feeling of triumph among all the members at this ingathering. As we stood on the bank of the zanjon (a river which no longer flows) and sang the songs of the church and listened to the exhortations of the young leader, Antonio Leiva, many eyes were filled with tears of joy and also repentance. The Tobas are very evangelistic in their church life, and exploit such opportunities to gain more of their brethren for the Lord. As testimony to the effects of that service on some unbelievers who were present to witness the ceremony, several more of them are now desiring to be joined to the body of Christ.

This baptismal service at League 17 is an almost direct result, I believe, of recent organization in the life of the church. Toba church organization, like Toba social organization, centers around the chief. He has recently given in to the pleas of his people, and appointed the various church officers (as is the custom in all of Tobaland) with the result that instead of frequent chaos in some of their meetings, and much evil speaking, with consequent loss of members, there is now unmistakable evidence of joy and soul searching.

This is all an indirect result of something we did, too. As a result of Dr. Reyburn's anthropological study of our mission, we decided to have faith in God, get out of the Toba Christians' way, and allow the Holy Spirit to direct His own work. From personal experience I can testify to the fact that a North American does more harm than good in trying to run the Toba church. May God bless the Toba church and give her spiritual power and understanding. My responsibility, then, is to teach them the Word, to bring it within their grasp as best I can, so that God's Spirit may illumine their hearts and minds and lead them in the Way everlasting. God can do it, for He is doing it right now!

Give a prayer of thanksgiving to God for His wonderful way of answering prayer.

Saenz Peña, Argentina.

God Gives the Growth

BY ELLA MAY MILLER

Praise God that He rules and directs all true efforts put forth in the building of His church the world over. His omniscient power and wisdom enables Him to raise up those distinct personalities and individuals, just at the precise time, at the strategic moment, to build in His way.

The Apostle Paul humbly said to the Corinthians, when they were divided in their loyalties to different men instead of possessing a unified loyalty to Christ, when they attributed the building up of God's church to individual efforts, "I planted, Apollos watered; but God gave the growth." Men are only servants assigned by the Lord; they are nothing. God gives the growth. He who plants and he who waters are equal, only fellow workers with God. You believers are God's field, God's building.

The building up of the church is the work of the Holy Spirit through yielded, consecrated, obedient men. Praise God that He is not limited to a certain group or individual. In His over-all plan He uses the one who responds to His will and who follows His plan.

I am greatly impressed with the above eternal truth in regards to the mission work of Argentina. For the past thirty years (or more) numerous missionaries and national workers have been laboring in that corner of God's field. Some planted, others watered and are still watering. God left the door wide open in this country. But seemingly, people's hearts were shut. They limply responded in some areas. In other areas they didn't even respond. And in still others some committed themselves, but only after being "pushed" to such an act. Contrary to the desire and prayers of many, the Holy Spirit had limited control, open acceptance of the Gospel of Christ was absent, and few opportunities existed to give the Truth to the masses.

However, several contributing factors must be recognized: human limitations on the part of workers, the people's smug satisfaction in their own religion, and a strong nationalistic spirit. These factors hindered wide-scale acceptance of the Gospel. But during these past years of a different political regime, God knocked the props of smugness and pride out from under thousands. Their hearts yearned for security, for something on which to hang their loyalty. Just what God wanted!

His faithful few, scattered here and there according to His appointed place, continued sowing the seed of the Word in every possible way.

The foreordained time arrived! Last April God placed Mr. Hicks into the open line of hungering and dissatisfied hearts and won! Just like a skilled chess player, who in the beginning sees a mental picture of the game, his own moves as well as those of his opponent, and then concentrates on moving the right knight, rook, or pawn towards one supreme goal—winning. Thousands upon thousands of Argentines openly heard the



A group of Toba Indians outside the church at League 15, Chaco, Argentina. At left is missionary Amos Swartzentruber.

Gospel every night for two months, an event which never occurred before in the history of the nation. Thousands made decisions for Christ. For the first time in history Bibles were sold wholesale. Thousands were flown from the States after the supply in Argentina and neighboring countries was exhausted. Churches now have from one hundred to thousands more members. "Some planted, others watered, but God gave the growth."

Or take a quick glance at another little corner of God's field, Tobaland of the Chaco. Fifteen years ago the Indians eagerly received the Gospel with arms wide open. En masse they accepted it. Tragically, the majority followed a false interpretation of the Truth without a teaching of true discipleship—only baptism, and then were left to continue on in sin, yet "saved."

These past years for our missionaries have often been dark and quite unfruitful because of the intrusion of this false sect into the hearts of many sincere Indians. The opponent advanced stealthily and strongly. His plays of part-Gospel truths, false interpretations, lies about true believers, nationalism, and charity overshadowed the true teachings of a few. But they remained at their God-assigned post. Some planted, others watered.

About three years ago our missionaries decided that probably their contribution among the Tobas would be to master their language and translate portions of the Scriptures for the believers. At the same time they moved about and kept up contacts with many half-interested colonies and settlements. Although at times barely welcomed, they kept on "watering" the believers and establishing friendly relationships with the Indian chiefs, thus keeping the door open.

Recently one influential leader of the other movement, tired of being a hireling, partially abandoned his flock. They in turn now ask for the Truth and warmly open their doors to our missionaries whom God has prepared for this moment. With a partial command of the Toba language and materials with which to learn the whole language, they are in a position to give the Tobas a Toba Christ, a Toba Bible.

Thanksgiving and praise to our Omniscient God who sees the end from the beginning, who moves the right man at the right time to water His field, with the supreme aim of bringing honor and glory to Himself.

". . . but only God gives the growth."

Harrisonburg, Va.

LITERACY AND LITERATURE

Village libraries, (a tin trunk carrier, a lantern and literature) so generously supported by groups of women especially in America, have been placed in two hundred villages in Egypt, Pakistan, and India.

The third English edition of 10,000 of "The Christians' Handbook on Communism" is now in process of preparation and vernacular language editions have appeared in India, Pakistan, Korea, and Tunisia.—**Together.**

Report from Cuba

"Then it isn't English that you will teach?" "But you will show pictures; in which box are the rodeo pictures?" "Bible classes, what is that?" "Are you being sent by the government?" "You aren't connected with the Catholic Church, are you?"

These and many other questions were in the minds of the 41 children who attended our first Sunday school and the more than 40 persons that attended our first preaching services the afternoon and evening of Nov. 21.

Yes, more than a few were disappointed that we hadn't come to teach English but there is interest in what we do teach. Sunday-school attendance rose to 54 and at the time of this writing averages about 40. It is held in our home every Sunday afternoon with three classes. Scripture memorization is emphasized and already several have received New Testaments as a reward for memorization.

Every Sunday evening at 7:00 our living room has been full (with two exceptions) with some on the porch and outside for the preaching of the Gospel. The number is about 40 to 50 although it is difficult to tell exactly, as many come and go at will. Many returning to their homes in the country stop for a short while to listen and a few stay. One thing we do not have and that is good congregational singing. Teaching them to sing Gospel songs and hymns is extremely difficult. Cuban music with their drums, rattles, and tapping is so vastly different from the music of our hymns that it is no wonder that a good many of them just laughed when we tried to teach them hymns and simple choruses. However, the message of the Gospel is going forth and for this we praise the Lord.

The people are very friendly and ready to welcome us. Visiting plays a very important part in the daily life of the Cubans, and although we have so many visitors coming to our house that we hardly have time to eat and sleep, this characteristic of Cuban culture gives us much opportunity to do personal work. We have been welcomed into every home to which we went and have always been invited to return.

The high light of our work thus far was the evening of Dec. 23 when the children of our Sunday school gave a Christmas program. It gave an opportunity to witness to the true meaning of Christmas as well as to bring a short Gospel message. We were very well pleased with the manner in which the children responded as well as with the number of parents that attended. There were about 100 present, including children that had part.

As we see how the Lord has opened the way and is leading us on, we raise our hearts and voices in gratitude and praise for the many who are laboring with us now and the many who have labored in the past by prayer. After our first services while we were recounting the marvelous way in which God had blessed far above our highest expectation, the thought occurred to us that it was Missionary Day in the churches of the homeland. What a privilege that the Lord led us to hold our first services on the day when our brotherhood in a special way was thinking of the kingdom. Then too, we are made to think of the many who have prayed earnestly for years for this work. Since we have been here no less than five Christian brethren from here and nearby areas have told us that they have been praying for years that the Lord would send laborers into this area. Some have been praying thus for more than 15 years. Is it any wonder that the Lord is blessing this work? It cannot be otherwise.

One of these prayer helpers is Señor Chelino Martinez. Señor Martinez works for the railroad here in Rancho Veloz and his conversion from a life of gambling 15 years ago is known to all in and around town. He has been a real help not only by his prayers, but has given us invaluable assistance in many ways. When we began making plans for our first service he sensed the need of seats and said that he'd supply what we needed. A few days later he brought us 10 benches that comfortably seat a total of 40 adults. He bought the lumber and paid a carpenter to make them. It was quite a sum for a Cuban, whose wages are not as high as those in the States, but he did it unto the Lord and from Him will receive his reward. Our prayer with that of Señor Martinez is that many who sit on these benches to hear the teaching and preaching of the Gospel will find in Christ full salvation.

As we go on we will continually need your prayer support. The first flash of interest and curiosity is wearing off. Those that continue to come are those who have an interest in what the Scriptures teach. Therefore pray (1) that the Spirit will speak to those who have heard and no longer have interest, (2) that we teach the simple message in a way that those who hear will be able to understand and will find Christ, (3) that we be not discouraged, but continue with patience and love sowing the precious seed that the Lord sent us forth to sow.—Henry Paul Yoder in **Mission News.**

Two thousand Muslim youth leaders from 33 countries have concluded a six-day conference in Karachi, Pakistan.

Among the resolutions adopted by the first International Assembly of Muslim Youth was one which recorded regret over the plight of Muslims in China and Turkestan and other parts of the world and condemned the inhuman policy of suppression of Muslims persistently followed by Communist and other governments and urged Muslims all over the world to help their brethren in every way. Prime Minister Mohammed Ali inaugurated the conference on January 2.

In his inaugural address the Prime Minister described the occasion as historic and declared, "This get-together of Muslim youth from many lands is unmistakable proof of the upsurge of a new spirit of Islam which is now stirring Muslim people throughout the world."—**EFMA Missionary News Service.**

The 41st Annual Meeting of the Eastern Mennonite Board of Missions and Charities
Mennonite Meetinghouse
New Holland, Pa.
March 9, 10, 1955

Wednesday, 9:30 A. M.
Devotional Period, II Cor. 5 .. Samuel Miller
Harrisonburg, Va.
Missionary Sermon ..... Mahlon Witmer
New Holland, Pa.
Annual Reports
"For he . . . hath broken down the middle wall of partition."
Isaac Baer
Washington, D.C.

Wednesday, 1:00 P. M.
Devotional Period, II Cor. 5 .. Samuel Miller
Annual Reports
"The Ministry of Reconciliation"
—Among Our Spanish Neighbors
William Lauver
New Holland, Pa.
—In Congregational Outreach .. Lloyd Eby
Ronks, Pa.
"Out of every kindred, and tongue, and people and nation."
Daniel Miller
Akron, Pa.

Wednesday, 7:00 P. M.
Devotional Period, II Cor. 5 .. Samuel Miller
"The Ministry of Reconciliation" in a Changing World
—South America ..... Daniel Miller
—Ethiopia ..... Chester Wenger
Fentress, Va.
—Tanganyika ..... Merle Eshleman
Harrisonburg, Va.

Thursday, 9:00 A. M.
Devotional Period, II Cor. 5 .. Samuel Miller
"The Ministry of Reconciliation"
—In a World of False Beliefs
Chester Wenger
—In Somalia ..... Merle Eshleman
Honduras Deputation Report
Ira J. Buckwalter
Intercourse, Pa.

Thursday, 1:00 P. M.
Devotional Period
Foreign Missions Annual Reports
Sumatra, an Open Door ..... Orie O. Miller
Akron, Pa.
Testimonies of furloughed and appointed missionaries
Consecration Service
"Now then we are ambassadors for Christ."
Don Augsburger
Philadelphia, Pa.

Thursday, 7:00 P. M.
Devotional Period ..... Paul G. Leaman
Lancaster, Pa.
The Ministry of Reconciliation in Home Missions ..... c/o Aquilla Riehl
New York City
"But if our gospel be hid, it is hid to them that are lost." ..... Don Augsburger

Chorister—Landis Hershey
Lancaster, Pa.

The Evangelical Fellowship of India is giving a great deal of attention to literature. At present a survey is being conducted to find out exactly what is available in the ten major languages of India. A catalogue will be published giving a paragraph description of each book and an evangelistic evaluation.

The Book Club plan which was started in the Telegu language has now been extended to five other languages. At the beginning of the year a fee is paid, for which four good spiritual books are issued during the year. This is helping the Christians to develop reading habits.—**EFMA Missionary News Service.**

At the Inter-Varsity Christian Fellowship held at the University of Illinois, Urbana, Ill., Dec. 27 to Jan. 1, there were in attendance approximately 2,000 students from the majority of the states and most of the provinces of Canada, as well as from more than 20 foreign countries. More than 120 missionaries were present. All the students present had one hour each in Missionary Preparation, Evangelism, Indigenous Church, Follow-up Work.

During the first two days of the conference discussions were held on the 11 major and 50 minor mission areas of the earth. During the last two days there were discussions on special types of missionary work—Agriculture, Aviation, Bible School and Seminary, Building and Engineering, Business Administration and Office Work, Children's Work and Orphanages, Church Work and Evangelism, Educational Missions, Linguistics, Literature, Medicine, Nursing, Radio and Recording, Secular Education and Foreign University Work.—**EFMA Missionary News Service.**

The Mennonite Hour

On the Calendar:

March 11-15 B. Charles Hostetter speaks at Spiritual Life Series, Calvary Mennonite Church, Greensburg, Kansas.

March 16-20 B. Charles Hostetter in Spiritual Life Series at First Mennonite Church, Denver, Colorado.

Good Response During Mail Month

February "Mail Month" has resulted in the highest mail count in the little more than 3½ years of broadcasting. Because of the good mail response it was necessary to have additional office help to process the letters and cards.

Continue to pray that the broadcast will increase in spiritual effectiveness as it expands physically.

Easter Records to be Released

Because of the increasing demand for good recorded hymns, The Mennonite Hour Chorus, Ladies' Sextet, and Male Quartet have prepared Easter records in all three speeds, 33⅓ LP album, a two-record 45 EP album, and two 78 rpm records.

The sixteen songs on the 33⅓ rpm (10 inch) LP album are: "There Is a Green Hill Far Away," "He Gave Himself for Me," "Behold the Man," "Christ Is Risen," "Easter Anthem," "The Strife Is O'er," "Christ Arose," "Christ the Lord Is Risen Today," "Praise God from Whom All Blessings Flow," "Eternal Source of Joys Divine," "For Me," "The Ninety and Nine," "O Love That Will Not Let Me Go," "Come, Gracious Spirit," "Stand Up for Jesus," "The Unveiled Christ." ($3.50).

Twelve of these songs are in a two-record 45 EP album. ($2.94). Seven of the above are on two 78 rpm records. ($1.05 each).

These records will be available at most Mennonite bookstores after March 25. They can also be mailed to you by writing to **The Mennonite Hour,** Box 22, Harrisonburg, Virginia.

MISSIONS

EDITORIAL

Church Attendance Up

The American Institute of Public Opinion recently made a nationwide survey of the reasons for increased church attendance in the United States and found fear, unrest, and uncertainty regarding the future to be the dominant reason. The second major factor advanced for more people attending church was a renewed faith in God as a Supreme Being.

In 1939 only 41 per cent of the adult population in the U.S. could be found in church on a typical Sunday, in 1950 39 per cent, but in 1954, 46 per cent. This increase percentagewise would indicate that higher church attendance cannot be wholly attributed to the increase in population.

A nationwide corps of reporters interviewed persons from Maine to California and from the Gulf to the Canadian border asking the question: "How do you account for this increase in churchgoing?" The replies can be classified as follows:

Fear, unrest, and uncertainty of the future	30%
Renewed faith in God as a Supreme Being	19%
Postwar reaction, effect of religion on military personnel	11%
Church programing, publicity better	9%
Eisenhower influence	2%
Miscellaneous	12%
Don't know	22%
	105%

The more than 100 per cent returns was due to some persons giving more than one explanation. Another 2 per cent indicated that church attendance was off in their communities. An earlier survey by the Institute indicated that the greatest increase in churchgoing since 1950 could be found among men, among adults with a grade school education, among younger people, manual workers' families, among residents in the New England States, and among persons living in cities of from 10,000 to 100,000 population.

We Christians should take every advantage of this increased interest in the church. We need to get our light out from under the bushel of materialism and show newly interested persons that Jesus can calm their fears and give them peace of mind. Certainly our own faith should flourish as the faith of those around us awakens and begins to take hold on God. May we put forth every effort to present Christ as the hope of the world.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Participants in the March orientation school include Donald Zehr, Castorland, N.Y.; Seth Miller, Goshen, Ind.; Jesse and Ruth Beechy, Chicago, Ill.; Katie Yoder and Ruth Yoder, Belleville, Pa.; James and Alta Stalter, Eureka, Ill.; Lyle Burkholder, Waynesboro, Va.; Fred L. Miller, Partridge, Kans.; and Maurice and Lola Jean Bender, Parnell, Iowa.

Millard Osborne, Kokomo, Ind., will be serving in the MRSC Office at Elkhart Headquarters as administrative assistant in the VS program. At present he is attending Goshen College and will be working part-time until June when he will assume full-time responsibility.

The first issue of the new monthly VS release which will be edited by Willard Roth, Wayland, Iowa, will come out in April. This paper will carry general news from all the VS units in addition to a special emphasis on a certain unit in each issue.

Kindergarten teachers who are making plans for the coming school year are asked to give prayerful consideration to the positions open at Camp Rehoboth, St. Anne, Ill., and Mathis, Texas, under the VS program.

There is an opening at Sherman General Hospital, Elgin, Ill., for someone who is interested in X-ray technician training. There are also openings for volunteers to serve as nurse aides, orderlies, and workers in dietary and maintenance departments at hospitals in Kansas City, Mo.; Elgin, Ill., and Iowa City, Iowa.

Plans are being made for a summer service unit to assist the Mahlon Stoltzfuses in mission work in Alaska. Volunteers in this unit will need to pay part of their own transportation expense, however, due to limited finances for this program. They will help with summer Bible schools in the fishing villages and assist with building a school at Russian Mission.

I-W Services

The Cleveland I-W unit is considering securing a resident pastor. John A. Lapp, the unit leader, writes in an article printed in the **Cleveland Chimes,** "We need someone who will be with us for our preaching services each Sunday, one who will live with us and understand our unique problems and be able to counsel with us and advise us effectively. Some of us see the possibilities of activity in direct evangelism; our pastor could be a leader in this venture." Pray for these I-W's as they seek God's direction in this important decision.

Henry Harnish is replacing Marlin Stutzman as unit leader at Des Moines, Iowa. Direct any mail for the unit c/o Henry Harnish, 1512 Oak Park Ave., Des Moines, Iowa.

Released February 25, 1955
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

New Formosa Hospital Dedicated

The newly constructed 35-bed Mennonite hospital building in Hualien, Formosa, was dedicated for service to God and man on Jan. 21—exactly five months after the cornerstone laying. The simple but meaningful dedication of the building was a time of recommitment to Christ for those ministering to the physical and spiritual needs of Formosans in that area. This aspect of the dedication took on particular significance since the new facilities had been in use for several weeks, the patients and equipment having been moved in before the new year.

Dr. Roland P. Brown, hospital director from Freeman, S. Dak., led the service held in the hospital waiting room which will be used as a chapel twice a day.

Mr. P'eng, hospital chaplain, read Scripture from I Kings 8:22-53 and Nehemiah 12:27-43. Glen Graber, MCC Formosa director from Wayland, Iowa, made a few remarks and presented a personal testimony, after which Rev. Ed. Currie, Presbyterian missionary in Hualien, gave the dedication message based on the Scripture reading.

VS Quartet Presenting Programs

A men's quartet from the Voluntary Service unit, Maine General Hospital, Portland, is presenting programs in Pennsylvania, Ohio, Indiana, and Illinois churches in the interests of acquainting young people with the challenge of Voluntary Service.

Their itinerary began Feb. 27 and will be completed March 13. Quartet personnel are Robert Miller, Nampa, Idaho; William Regehr, Inman, Kans.; Maurice Slagell, Hydro, Okla.; and Carl Yoder, Lancaster, Pa.

Programs consist of musical selections and testimonies expressing satisfaction and enthusiasm for Christian service through Voluntary Service. There are presentations of service opportunities in VS.

The itinerary: Feb. 27, Grace Mennonite Church, Lansdale, Pa.; Feb. 28, Conestoga Mennonite Church, Morgantown, Pa.; March 1, Brethren in Christ Church, Palmyra, Pa.; March 2, Bethel Mennonite Church, Lancaster, Pa.; March 3, Maple Grove Mennonite Church, Belleville, Pa.; March 4, Stahl Mennonite Church, Johnstown, Pa.; March 6 (morning), First Mennonite Church, Sugarcreek, Ohio; March 6 (evening), Kidron Mennonite Church, Kidron, Ohio; March 7, Bethel Mennonite Church, West Liberty, Ohio; March 8, Central Mennonite Church, Archbold, Ohio; March 9, First Mennonite Church, Nappanee, Ind.; March 10, Calvary Mennonite Church, Bloomington, Ill.; March 11, Metamora Mennonite Church, Metamora, Ill.; March 12, Science Ridge Mennonite Church, Sterling, Ill.; and March 13, Woodlawn Mennonite Church, Chicago, Ill.

VS Team Requested for Haiti

In January Orie O. Miller visited Haiti to check the possibilities of sending a Voluntary Service team to that West Indies island in response to a request for such personnel from the U.S. Foreign Operations Administration.

"One wonders how we as Mennonites could have been so ignorant and insensitive to Haiti and its need for so long," the MCC executive-secretary said at the conclusion of his visit. Bro. Miller learned that 85 per cent of Haiti's population is illiterate and that its growing population is eking out a meager, primitive existence from an eroded worn-out soil.

Haitian per capita annual income is around $50, Bro. Miller discovered. Added to these conditions is the tremendous damage and destruction caused by Hurricane Hazel which will be felt for years to come.

During his visit Bro. Miller met with several missionaries and gained a picture of the mission situation on the island. There are probably about 400,000 Protestant Christians in Haiti and probably around 160 foreign missionaries in all, he learned. Mission groups include Methodists, North American Baptist, Episcopal, Unevangelized Fields Missions and West Indies Missions. Protestantism seems to be growing rapidly and now represents about 10 per cent of the population, the rest nominally Roman Catholic or a mixture of this and Voodooism, Bro. Miller reported.

In consulting with officials of SCIPA, a joint U.S.-Haiti government assistance agency, he found them eager for a team of Voluntary Service men for village rehabilitation work. Should the MCC decide to send Voluntary Service personnel to Haiti, this would be another opportunity for I-W men to serve in the national interest and at the same time make a significant Christian witness. This arrangement would also be an opportunity for the Mennonite Church to learn to know the people of Haiti and aid these needy people on their own level.

Haiti is about one fourth the size of Pennsylvania. Its 3½ million population is Creole and French in language. Around 90 per cent of its people are rural. Haiti received its independence from France in 1804.

Released February 25, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The World Day of Prayer, was Friday, February 25. The program as prepared by Mrs. Alice Samida, Dhamtari, India, was used by some circles at the regular February meeting. Not all of the outlined program could be used in this shorter period of time. Notifying those who participated of their part on the program allowed the intercession period to proceed without interruption by announcements.

"We looked forward to the meeting, and we really were blessed."

"We have always found these special meetings an inspiration for greater service."

"My life has been enriched and I have a new and deeper conviction for service through sewing circle activities."

"I would encourage a special day of prayer in this order by all circles. The prayer life of

the circle is probably more powerful than the work of our hands."

If you did not use the prayer day program in your circle this year, you will want to plan to include it next year.

* * *

Girls' circles may be an introduction to community girls to summer Bible school and to Sunday school. Grade school girls like to do what the rest of the group are doing. The leader of the girls' circle can take advantage of this character trait by inviting the school friends of the Sunday-school girls. Together they are engaged in worth-while activities and are also being exposed to spiritual teaching. This may be done in our organized congregations just as it is done in our city and rural missions. We can have a mission outreach in our home congregations. Many of the neighboring girls attend Sunday school in some communities but have no activity of service like our circles. These girls, too, will be glad to join our circles, and will go back to their own churches more interested in the work of the church.

* * *

Prayer Guides for 1955-56 will be off the press by April 15. Now is the time to send your order for the new Prayer Guide. In some districts orders are sent to the district secretary of literature or the secretary. If this is not done in your district, send your orders for Prayer Guides to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa. Order enough copies so that each circle member has a copy. Co-operate with the other circles in the congregation so that every family in the congregation has a copy of the new Prayer Guide. Order copies too for the members of the congregation who work or attend school away from home. Price: 35¢.

From the Treasurer—"We still need your donations for Nursing Education, London Gospel Centre, Pediatrics Ward in Puerto Rico, and the General Fund. Our fiscal year ends March 31, so all funds for this year should be sent through your district WMSA Treasurer before that date."

Office of Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

CENTEREACH, LONG ISLAND, N.Y.

(Centereach Congregation)

There are many calls for help these days from various places and for many different reasons. This is a call to come into Long Island, N.Y., to help in the Lord's work.

Long Island is about 125 miles long from the East River to the tip of the island and about 15 miles wide. Centereach is located in the center of the island about 40 miles from the New York City limits. Centereach is a fast-growing community with at least four building projects going on. The largest of these expects to build 2,500 homes with a large number already occupied. Private building is being done also. Nice, comfortable homes can be bought for seven to twelve thousand dollars.

With the fast-growing population the schools of the community are crowded. They are using more space every year. A new high school is being planned to be built for the local pupils who had been going to a neighboring town. This means that more teachers are needed. What an opportunity for Christian schoolteachers! The young folks of the community need Christian guidance. Many of them come from homes where there is little discipline and no Christian teaching.

There is one general hospital nearby with another one being built. A Christian nurse has an opportunity to minister to folks spiritually as well as physically. Our actions speak louder than our words.

The first Mennonite work on Long Island started in Centereach in April, 1953, by the Franconia Mennonite Mission Board. Besides the regular services, we have held summer Bible school two years with an increasing interest. At the present time there is only one family here who are permanent workers. We have a number of I-W men and their wives helping us, but their time of service will soon be over. There are other places on the island where work could be started if workers were available. Some of these places have no church at all.

Several families could be used as well as a few single girls to associate with girls of the community who feel out of place with married couples. Someone is needed to take charge of the singing, also someone to work with the teenagers to direct recreation, and to teach Sunday-school classes.

Surely there are consecrated Christians in our Mennonite Church who are interested in seeing souls saved for eternity. Many of our churches have a large membership and could spare a few workers to go out and work where their help is needed. There is no need to learn a foreign language to come to this island.

Is anyone willing to be used of the Lord at this place? If so, contact the Centereach Mennonite Church, Centereach, Long Island, N.Y.

"The harvest truly is great, but the labourers are few." Mrs. Curtis Godshall.

ELIDA, OHIO

(Central Congregation)

A friendly greeting to all Herald Readers:

God has been good to us in the past year. However, some of our members are afflicted and suffering, but we are glad for their patience and resignation to God's will.

On Jan. 2 we held our quarterly mission meeting at the Lima Mission. Bro. J. D. Graber was guest speaker. On Jan. 23 Bro. Lawrence Brunk and family were present at our services and he brought us a very impressive message. On Jan. 21 Bro. Alva Swartzendruber and wife of Hydro, Okla., arrived in this community. On Sunday evening he began a series of meetings at the Central Church, and brought practical and impressive messages each night until Jan. 30. We appreciated the messages and the Christian fellowship of our brother and sister.

Our bishop, Bro. M. L. Troyer, has been gone much of the time in the last few years. As moderator of conference and field worker of our mission board, he has been kept very busy. We appreciate the help and fellowship of his bride of a few months ago. We also greatly appreciate the help and fellowship of our young minister and wife, Bro. and Sister James Detweiler. As we grow older, we are glad that God is raising young men that stand for the fundamental truth of God's Word and "earnestly contend for the faith which was once delivered unto the saints." Andrew Brenneman.

FAIRVIEW, MICHIGAN

(Fairview Congregation)

Greetings:

Our congregation has just been blessed by being host to the Michigan Mennonite Bible School from Jan. 3 to Feb. 11. There was an enrollment of seventy-six students, who were joined by sixteen ordained men the last two weeks of the term. Ministers' classes were taught by John E. Lapp, Lansdale, Pa., and Peter Wiebe, Goshen, Ind. The school faculty consisted of Ivan Weaver, principal, and T. E. Schrock, Clarence Troyer, Oscar Leinbach, and Galen Johns. Mrs. Erie Troyer was school matron.

Among the things made available to our congregation and to the public during the school term were evening classes held each Monday and Thursday when Bro. Troyer taught I Timothy and Bro. Weaver gave lessons on the subject of Prayer. At the same time Bro. Johns had charge of the children's department where he taught them the musical scale, new songs, and also how to sing the old songs better. Bible stories were also told and applications made. Classes for young people were conducted by Bro. Schrock and Bro. Leinbach. On Wednesday evening of each week we had lectures given by the various ministers. During the school term we enjoyed sermons by the brethren Lapp, Wiebe, and Leinbach.

On Jan. 21-23 a conjoint youth workshop was held with the Michigan Mennonite youth, the student body, and many others as guests. More than 600 attended on Sunday. Joe Swartz, John Lederach, Frederick Erb, J. B. Shenk, and Paul Weaver were guest speakers. An inspirational part of the meeting was the conjoint chorus on Sunday afternoon conducted by Galen Johns.

Nelson Waybill, White Cloud, Mich., a student who had spent two years in PAX service in Germany and Holland, showed colored slides and gave an interesting and informational talk on the evening of Jan. 25.

The school closed with a chorus program given on the evening of Feb. 10. On Feb. 11, a Christian Life Conference was held, followed by commencement services in the evening. Bro. Lapp gave the commencement address and diplomas were presented to five young people by Bro. Weaver.

The student body represented the states of Michigan, Indiana, Oregon, Pennsylvania, Kansas, and Ohio. We praise God for all the blessings we received and for the Christian fellowship. We also realize an increase in our responsibilities. Plans are already being made for the school term of 1956 when Bro. Galen Johns will act as principal. We extend an invitation to anyone who is looking for a good spiritual school to attend MMBS.

The sisters of our congregation met at the church on the afternoon of Feb. 25 to join other Christian women in the World Day of Prayer. We know great things are accomplished by united prayer. Mrs. Milton Rogers.

WAUSEON, OHIO

(Tedrow Congregation)

Greetings:

Bro. Clarence Horst, Mt. Home, Ark., brought us an inspiring message on Jan. 9.

On Jan. 19 at our prayer meeting and Bible study we started a series of studies on the articles in the Mennonite Confession of Faith booklet.

Bro. P. R. Lantz brought us the morning message on Jan. 30.

A group from the Tedrow congregation rendered the evening program at the Salem Church on Feb. 6. In Bro. Sauder's absence, Bro. D. L. Sommers from the Clinton congregation worshiped with us in the evening.

Bro. Sauder brought us a number of challenging sermons on "The Grace of God."

On Feb. 20 the Carl Beck family, missionaries home on furlough from Japan, worshiped with us. Bro. Beck brought the morning message and they also had charge of the evening service.

We are looking forward to a Bible Conference to be held in our church March 20-27. Bro. S. J. Miller and Bro. Harry Y. Shetler will be the instructors. Marie Rupp.

TO BE NEAR TO GOD (Continued)

Lifted up was He to die,
"It is finished," was His cry;
Now in heav'n exalted high;
Hallelujah! what a Saviour!

When He comes, our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing:
Hallelujah! what a Saviour!

—P. P. Bliss.

Saturday, March 19

. . . "King of Kings"
Sing—"Rejoice, the Lord Is King," Hymnal, No. 139.
Read—Isa. 61:1-4.

"Arise, shine; for your light has come, and the glory of the Lord has risen upon you, for behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising" (Isa. 60:1-3).

"Rejoice, the Lord is King:
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore:

Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

"His kingdom cannot fail,
He rules o'er earth and heav'n;
The keys of death and hell
Are to our Jesus giv'n:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice."

—Charles Wesley.

All Scripture quotations are from the RSV.

Selected by Ralph Buckwalter.

CHRISTIANIZING THE LOCAL COMMUNITY (Continued)

always outbid the church in everything save its one specialty. Church organizations which grow fastest manage to touch the most important matters in a fresh and vital way.

He also suggests the following three questions for such an organization to ask itself:

(1) Is what we do interesting and valuable enough to make those who come once wish to keep coming? (2) Will we seem friendly and attractive to newcomers? (3) Will they find with us anything which will make them want to become Christians and church members—or are we just a cut-rate social club?

There are, of course, many other organizations. A congregation cannot have too many as long as they function. There are the Youth Fellowships—our youth possess the energy and talent, void of bias and prejudice, which is necessary to call the community's attention to the church. There is the Sunday school—is the day past when we load up our cars with the neighbors' children and bring them to Sunday school? There is the summer Bible school—praise God for its expansion. Is our main interest to keep down expenses or to expand the kingdom of God? There is the Mennonite Service Organization—it is an almost untapped reservoir of opportunity and privilege to bring Christ in a practical way to the needy of American communities. There are the chorus groups—everyone appreciates music. Membership in your church chorus may be just the thing to bring that non-Christian into membership in your church. There is personal home visitation—this can be done by individual persons by themselves, by quartets, or by families. Such contacts tell people we are interested in them.

All of these agencies are capable of supplying that indispensable element of "Fellowship" in the presentation of the Gospel. Any congregation interested in winning its community to Christ might well choose for its motto, "Evangelism through Fellowship."

Beloved, this is an emergency! It's time to wake up! Paul says in Rom. 13:11, "It's time to get awake! you've slept long enough! Every day that goes by is closer to Jesus' return." What we put off till tomorrow will likely never be accomplished and in the meantime our communities are rushing headlong to destruction. May God help us in this day, in this hour, to present Jesus and win our communities to God!

Crystal Springs, Kans.

Mission News

CONTINUED

Attendance at the East Side Mission, Saginaw, Mich., reached 65 on Feb. 20. Bro. Melvin Leidig had purchased 48 used chairs for their Fellowship Center, but they were insufficient. The Leidigs report good community interest, both in coming to the services and in helping with the building. About $1,000 will be needed to complete this building which serves as a residence and meeting place. Let us pray and give as God directs.

Sister Mary M. Good, Rockome, Arcola, Ill., missionary on retirement from India, is spending Feb. 28 to March 10 at Scottdale, Pa., working on junior mission study materials for India and attending the annual meeting of the Mennonite Publication Board. Following that she will be spending some weeks in Tennessee and can be addressed at 4506 Middlebrook Pike, Knoxville 16.

The Dhamtari, India, Hospital report for 1954 indicates the following services rendered: inpatients—3,319; outpatients—31,052; major surgical cases—410; minor surgical cases—2,347.

The General Mission Board treasurer reported to a recent meeting of the Executive Committee that if normal mission contributions continue through February and March, the Board should be able to close its books on March 31 with a small balance toward next year's operational needs.

The Canton, Ohio, Mennonite Church has recently completed a cement block recreation-workshop-garage building which will be used for youth activities and for social gatherings for the congregation. Much of the labor and some cash was donated. MYF groups from nearby congregations gave assistance with both labor and funds.

The March mission offering for the Eastern Mission Board constituency will be taken for Ethiopia. The Eastern Board estimates that $61,000 will be needed in 1955 for the Ethiopia program.

The staff of the Mennonite Home for the Aged, Rittman, Ohio, gave the Sunday evening program at the Orrville Mennonite Church, on Feb. 20.

Our missionaries in Belgium recently started children's clubs which meet each Thursday afternoon and include such activities as singing, handwork, and Bible stories. During February, the Wednesday evening messages at the Foyer Fraternel in Brussels dealt with the lives of the reformers, including our Anabaptist forefathers.

The Stumptown, Pa., congregation is planning to finance a church building for the Beaver Run outpost in Northumberland County. This outpost was opened in 1953 as a follow-up to summer Bible school. Almost a dozen adults from the community have already been received into fellowship there.

Field Notes

CONTINUED

Announcements

H. Ernest Bennett, treasurer of the General Mission Board, speaker for Men's Fellowship, Tiskilwa, Ill., March 25.

Christian Writers' Conference, sponsored by Mennonite Publishing House, Scottdale, Pa., and General Conference Headquarters, Newton, Kans., at Hesston, Kans., May 3-6.

Youth Conference at North Lima, Ohio, High School, and Midway, Columbiana, Ohio, with Ray Bair, Louisville, Ohio, as speaker, March 18-20.

Passion Week services with B. Charles Hostetter, Harrisonburg, Va., as speaker, North Lima, Ohio, April 3-10.

Ruth Brunk Stoltzfus, of Heart-to-Heart Radio Program, at Maple Grove, Belleville, Pa., evening of March 20.

S. E. Miller and wife, Harrisonburg, Va., in Missionary Day service at Martins, Orrville, Ohio, week end of March 13.

Howard Charles, Goshen, Ind., in week-end services at Zion, north of Morgantown, Pa., April 1-3.

Annual meeting of Historical Committee of Mennonite General Conference at Scottdale, Pa., April 2.

Visiting Speakers

Feb. 20. **Shunzo Kodera,** Japanese student who has been studying in Mennonite Colleges in America for 3 years, at Los Angeles, Calif. **Elmer Kolb,** Pottstown, Pa., at Bank, Dayton, Va.

Feb. 27. **Roy D. Roth** and the Hesston College Faculty quartet at Harper, Kans. **S. C. Yoder,** Goshen, Ind., at Bayshore, Sarasota, Fla. **John M. Steiner,** principal at Bethany High School, Goshen, Ind., at Kokomo, Ind.

March 6. **C. N. Hostetter,** Jr., Grantham, Pa., at Bethel, West Liberty, Ohio.

Evangelistic Meetings

Abram Kaufman, Plain City, Ohio, at Bethel, West Liberty, Ohio, March 14-20. **Richard Martin,** Elida, Ohio, at Norristown, Pa., March 24-31. **Howard Zehr,** Fisher, Ill., at Dillon, Ill., March 15-26. **Paul M. Roth,** Masontown, Pa., at Hartville, Ohio, March 13-20. **Elam Hollinger,** Range, Ala., at Neffsville, Pa., March 13-20. **Abner Miller,** Cumberland. Md., at Kingview, Scottdale, Pa., April 17-24. **Norman Derstine,** Broadway, Va., at Market Street, Scottdale, Pa., April 10-17. **Raymond Charles,** Lancaster, Pa., at Landisville, Pa., closing Feb. 27. **George R. Brunk,** Denbigh, Va., at Walnut Creek, Ohio, March 6-13. **Laurence Horst,** Chicago, Ill., at St. Johns, Mich., March 7-13. **Clarence Ramer,** Duchess, Alta., at Fairview, Albany, Oreg., March 3-6. **Silas Brydge,** Lyndhurst, Va., at Cedar Grove, Greencastle, Pa., beginning March 13.

The tent campaign formerly known as Hammer Tent Revival will now go under the name of Crusade for Christ. It continues to be sponsored by Christian Laymen's Tent Evangelism, Inc. Edward Gerber, Apple Creek, Ohio, is the secretary.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Jonas and Magdalena (Hershberger), Kalona, Iowa, fifth child, third daughter, Rachel Idella, Feb. 4, 1955.

Beachy, Joseph A. and Mary (Miller), Partridge, Kans., third son, Lloyd Arthur, Feb. 15, 1955.

Bender, Elam C. and Mildred (Miller), Vassar, Mich., second child, first son, Elam Clifford, Jr., Jan. 22, 1955.

Bratton, Raymond A. and Susan (Yoder), McVeytown, Pa., first child, Rhonda Sue, Feb. 3, 1955.

Bullock, Harold and Donelda (Workmen), Guelph, Ont., first child, John Curtis, Sept. 20, 1954.

Charles, H. Melvin and Elva (Good), Lancaster, Pa., third child, first daughter, Margaret Rose, Feb. 16, 1955.

Clemens, Walter and Mary (Landis), Telford, Pa., a son, Ronald, Feb. 10, 1955.

Doutrich, Paul W. and L. Jean (Heistand), Myerstown, Pa., third child, second son, James H., Sept. 21, 1954.

Engel, Wallace and Eleanor (Burkey), Tiskilwa, Ill., second child, first son, Jason Philip, Jan. 23, 1955.

Funk, Samuel and Mary Jane (Rife), Chambersburg, Pa., second son, Wilmer Eugene, Jan. 21, 1955.

Garber, Marion and Phyllis (Ramer), Wakarusa, Ind., second son, Charles Kent, Feb. 13, 1955.

Gerig, Clarence and Doris (Sherfy), Albany, Oreg., second child, first daughter, Lois Elaine, Jan. 12, 1955.

Gingerich, Ivo and Ada (Ropp), Kalona, Iowa, twins, second son and second daughter, Merlin Dean and Myrna Dawn, Feb. 8, 1955.

Hackman, Norman M. and Betty (Halteman), Telford, Pa., second child, first son, Daryl Jay, Feb. 21, 1955.

Harnish, Paul and Anna Mae (Martin), Marticville, Pa., fourth child, second daughter, Julia Anne, Feb. 15, 1955.

Hochstetler, Orlin and Lores (Brenneman), Kalona, Iowa, first child, Kim Gregory, Feb. 8, 1955.

Kling, C. Richard and Gail (Frey), Atmore, Ala., third child, second son, Gerald F., Dec. 29, 1954.

Landis, Phares C. and Arlene R. (Forry), Middletown, Conn., first child, Karen Sue, Jan. 18, 1955.

Lehman, Mahlon and Ethel (Brubaker), Elizabethtown, Pa., second daughter, Doris Jean, Feb. 8, 1955.

Lehman, Richard N. and Ruth (Lehman), Lancaster, Pa., fifth child, fourth daughter, Ruby Grace, Feb. 14, 1955.

Martin, Chester S. and Arlene (Hollinger), Harrisburg, Pa., third daughter, Judith Elaine, Feb. 16, 1955.

Martin, Eli W. and Ada R. (Martin), Williamsport, Md., fourth child, third son, James David, Feb. 8, 1955.

Miller, Elton and Shirley (Harding), Hartville, Ohio, first child, Steven Glen Carl, Feb. 13, 1955.

Mumaw, Walter and Helen (Good), Goshen, Ind., first child, Anthony Luke, Feb. 21, 1955.

Nafziger, Ora W. and Dorothy (Nofziger), Archbold, Ohio, eighth child, third son, Ora William, Feb. 13, 1955.

Nolt, Elam W. and Esther (Musser), Stevens, Pa., seventh child, third son, Carl David, Feb. 14, 1955.

Schlabach, Loyd and Edna (Zook), Greenwood, Del., second son, Allen Eugene, Jan. 21, 1955.

Shantz, Elam W. and Vera (Ropp), Hensall, Ont., fifth child, second daughter, Nancy Anne, Feb. 11, 1955.

Shantz, Stanley D. and W. Fern (Burkhart), Guernsey, Sask., third child, first daughter, Elinor Joanne, Feb. 21, 1955.

Swartz, Charles and Shirley (Roth), Souderton, Pa., third child, second son, Nevin Scott, Dec. 18, 1954.

Weber, Martin and Jennie (Musser), East Earl, Pa., second child, first daughter, Esther Mae, Feb. 16, 1955.

Witmer, E. Luke and Dorothy A. (Boll), Columbia, Pa., first child, Donna Marie, Feb. 11, 1955.

Yoder, Abe and Mary (Wittmer), Hartville, Ohio, third child, Dennis Ray, Jan. 29, 1955.

Yoder, Glen and Lois (Johns), Kansas City, Kans., third child, second daughter, Susan Beth, Feb. 19, 1955.

Yoder, Paul D. and Naomi (Landes), Boyertown, Pa., second daughter, Rose Ann, Jan. 7, 1955.

Zehr, Edward E. and Laurene (Bast), Bright, Ont., second child, first son, Dwight Edward, Dec. 25, 1954.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Headings—Kaltenbach.—Maynard Jay Headings, Salem, Oreg., Zion cong., and Helen Grace Kaltenbach, Sheridan, Oreg., cong., by George T. Miller at the Evangelical Mennonite Church, Trujillo, Honduras, Central America, Dec. 28, 1954.

Hess—Shultz.—Homer G. Hess, Lancaster, Pa., Landis Valley cong., and Dorothy Mae Shultz, Willow Street, Pa., Strasburg cong., by Jacob T. Harnish at the church, Feb. 19, 1955.

Horst — Shetter. — Maurice Horst, Hagerstown, Md., Reiff cong., and Norma Shetter, Chambersburg, Pa., Pleasant View cong., Franklin Co., Pa., by Amos E. Martin at the home of the bride, Feb. 6, 1955.

Hunsecker—Strite.—Richard E. Hunsecker, Chambersburg, Pa., and Louise B. Strite, Orrstown, Pa., both of the Chambersburg cong., by Amos E. Martin at the home of the bride, Feb. 19, 1955.

Kauffman — Weaver. — Henry J. Kauffman, Middlebury, Ind., Conservative Mennonite cong., and Maude Weaver, Hartville, Ohio, Maple Grove Conservative cong., by Roman H. Miller at the Maple Grove Church, Feb. 20, 1955.

Kaufman—Kuhns.—Elroy Kaufman and Miriam Kuhns, both of Park View, Harrisonburg, Va., Lindale cong., by John R. Mumaw at the church, Dec. 24, 1954.

Kennel—Lehman.—Elam D. Kennel, Wesley Chapel cong., Newark, Del., and Gladys V. Lehman, Neffsville, Pa., cong., by Aaron F. Stoltzfus, assisted by Isaac G. Kennel, father of the groom, at the Bethel Church, Lancaster, Pa., Feb. 19, 1955.

King—Stutzman.—Marvin Dale King, Uniontown, Ohio, Maple Grove Conservative cong., and Katie Ann Stutzman, Apple Creek, Ohio, Maysville Conservative cong., by Roman H. Miller at the Maple Grove Church, Feb. 20, 1955.

Miller—Burkhart.—Clair M. Miller, Reiff cong., Hagerstown, Md., and Lois M. Burkhart, Pulaski St. cong., Baltimore, Md., by Lloy A. Kniss assisted by Menno Sell at the Goshen Mennonite Church, Laytonsville, Md., Jan. 1, 1955.

Thomas—Yoder.—Aldine Leroy Thomas, Middlebury, Ind., and Esther Anna Yoder, Goshen, Ind., both of the Clinton Frame cong., by Vernon E. Bontreger at the Clinton Frame Church, Feb. 20, 1955.

Weaver—Shrock.—Irvin M. Weaver, Middlebury, Ind., E. Goshen Beachy cong., and Savilla Shrock, Uniontown, Ohio, Maple Grove Conservative Church, by Roman H. Miller at the Maple Grove Church, Feb. 20, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bartley, Randy Ray, son of Frank and Ida Mae (Crise) Bartley, was born near Masontown, Pa., Jan. 20, 1954; died at the Uniontown Hospital Feb. 18, 1955; aged 1 y. 29 d. Funeral services were conducted in the parental home by Paul M. Roth. Burial was made in the Greendale Cemetery.

Eigsti, John H., son of Jacob and Veronica Eigsti, was born near Buda, Ill., on April 19, 1866; now a resident of Tiskilwa, Ill., died at Sarasota, Fla., on Feb. 15, 1955; aged 88 y. 9 m. 27 d. He attended public school and the Mennonite Seminary at Halstead, Kans. He was baptized by Bishop Joseph Burcky in the Willow Springs Church at the age of 20. He served as a trustee in the church and was a member of the church building committee in 1896. He also broke ground for the new addition in June, 1950. He was married Dec. 8, 1891, to Ida A. Smucker, who passed away on Dec. 20, 1946. To this union were born 8 children (Carrie Gray, Kilmichael, Miss.; Vernon, Goshen, Ind.; Ira, Tiskilwa; Alice Rocke, Graymont, Ill., Wilmer, Hastings, Nebr., Fannie, deceased; Arlene Schwartzendruber, Peoria, Ill.; Linus, Eugene, Oreg.) There are also 14 grandchildren and 5 great-grandchildren. His sister (Katy Gingrich) preceded him in death. He was known for his deep interest in the spiritual welfare of his family, neighbors, and friends. Funeral services in the Willow Springs Church, Tiskilwa, on Feb. 19, were in charge of C. Warren Long.

Hartzler, Harvey, son of Jacob and Martha (Zook) Hartzler, was born Dec. 11, 1881, at Allensville, Pa.; departed this life at Allensville on Dec. 27, 1954; aged 73 y. 16 d. Bro. Hartzler had taken his companion to the home of their daughter and was ready to drive his car out onto the street when he was suddenly stricken and passed away. Surviving are his wife, Emma B. Hartzler, and 3 children (Glen I. Millcreek, Pa.; J. Ellrose, Bellville, Pa., and Edith (Hartzler) King, Allensville, Pa.), also 2 brothers (Jacob J. and Samuel D., both of Belleville), and 10 grandchildren. In his youth he accepted Christ as his Saviour and became a member of the Allensville Mennonite Church. Funeral services were held at the church in charge of R. R. Peachey and V. S. Zook.

Hertzler, Gertrude M., daughter of John and Maria Harbold, was born Jan. 15, 1874; departed this life Feb. 8, 1955; aged 81 y. 24 d. On Jan. 5, 1899, she was united in marriage to Emanuel Z. Hertzler of Mechanicsburg, Pa. They lived in this vicinity all these years and until a few weeks before her death she was able to do her own work. She fell, breaking her hip, several weeks before the Lord called her home. She was a member of the Slate Hill Mennonite Church for many years. Surviving are her husband, 5 daughters (Mrs. Marie Reamer, Lemoyne, Pa.; Mrs. Ruth Anna Burkhart, Spring Grove, Pa.; Mrs. Ida Reinhold, Elizabethtown, Pa.; Mrs. Carrie Miller, Carlisle, Pa.; and Mrs. Helen Stansfield, Shiremanstown, Pa.), a son (J. Cletus, Shiremanstown), a sister (Mrs. Martha Grove, Harrisburg, Pa.), 2 brothers (Jesse, Mechanicsburg and Joseph, ——, Iowa), 12 grandchildren, and 7 great-grandchildren. Funeral services were held at the funeral home in Lemoyne with Fred Hollinshead, pastor of the Church of the Brethren, officiating. Interment was made in the Slate Hill Cemetery.

Hostetler, Christian C., son of Moses and Mary Ann (Mehl) Hostetler, was born in Lagrange Co., Ind., May 28, 1868; died in Dearborn, Mich., Feb. 13, 1955; aged 86 y. 8 m. 15 d. On Dec. 21, 1889, he was married to Edna Miller, who preceded him in death Aug. 9, 1947. Surviving are a son (Cletus Roy, Fort Wayne, Ind.), a daughter (Roxanna—Mrs. E. R. Woods, Dearborn, Mich.), 2 grandsons, 2 great-grandsons, 3 sisters (Mrs. Elizabeth Troyer, Topeka, Ind.; Mrs. Polly Schrock, Lagrange, and Lily—Mrs. Mel Yoder, Goshen, Ind.), and 2 brothers (Eldon, Elkhart, and Harland, Goshen). He was preceded in death by 7 brothers and sisters. He lived in Lagrange County all his life, spending the last four winters with his daughter at whose home he passed away. He was a member of the Forks Mennonite Church from his youth. Services were held at the Forks Church Feb. 16 with Percy Miller and Earley Bontrager in charge. Interment was in the Miller Cemetery.

Hostetler, Katie E., daughter of the late Jonas D. and Leah R. Yoder, was born March 7, 1887; passed away Feb. 4, 1955, at the Lewistown, Pa., Hospital, after a lingering illness. Her husband, John Y. Hostetler, passed away May 10, 1954. Surviving are 2 sons (Harvey J., Belleville, Pa.; John M., Sarasota, Fla.), 2 daughters (Mary—Mrs. John M. Yoder, Belleville; Esther K., at home, and who took care of her mother), 3 foster children (Helen Buchka and Herbert Wilson, Belleville, and Harold Wilson, Atlanta, Ga.), one sister (Frona—Mrs. Crist Smoker, Belleville), one brother (Harvey P., Lewistown, Pa.), and 6 grandchildren. She accepted Christ early in life and became affiliated with the Locust Grove Mennonite Church, where she remained a faithful member until death. She lived a life of Christian service, always extending hospitality to many in her home. Funeral services were conducted in the home by Jacob Weirich. Burial was made in the Locust Grove Cemetery.

Kerns, William, was born at Job, W. Va., Feb. 18, 1879; died at Davis Memorial Hospital, Elkins, W. Va., Jan. 25, 1955; aged 75 y. 11 m.

7 d. He spent his entire life in the Dry Fork Valley of W. Va. Following his marriage to Bertha Long he moved to a farm near Dry Fork where he resided until his death. On Oct. 21, 1951, he was baptized and received into the Mennonite Church, becoming a member of the Riverside congregation. He was faithful in attendance when health permitted. One son and one daughter preceded him in death, both dying in infancy. He is survived by his widow, 7 sons, 2 daughters, 5 brothers, one sister, 2 half brothers, and 2 half sisters. Funeral services at Riverside Church were conducted by M. J. Brunk and Paul Good.

King, David Marlin, second son of David and Rhoda (Longacre) King, was born Aug. 21, 1952; went to be with Jesus Dec. 29, 1954; aged 2 y. 4 m. 8 d. His sudden homegoing was attributed to shock resulting from an operation in a futile attempt to save his left hand, which 10 hours previously had become badly hurt in a potato grader. Surviving are his parents, 2 brothers (James L. and Clair Isaac), grandparents (Paul and Edna Longacre, Barto, Pa., and Isaac and Rebecca King, Parkesburg, Pa.), and a great-grandfather (John S. Longacre, Barto, Pa.). Funeral services were held at Millwood Mennonite Church, Gap, Pa., with Elias Kulp officiating. Interment was made in the adjoining cemetery.

King, Robert Dean, son of Joseph and Pauline (Iames) King, was born July 29, 1940, at Parnell, Iowa; passed away Feb. 14, 1955; aged 14 y. 6 m. 15 d. He was enrolled as a freshman at Iowa Mennonite School and was killed instantly with a fractured neck when involved in a car accident while returning home from school. Besides his parents he is survived by one brother (Kenneth), one sister (Edith), his grandfather (Jesse Iames), and a stepgrandmother (Lorraine Iames) besides many other relatives and friends. He accepted Christ as his Saviour at the age of 12 and became a member of the West Union Mennonite Church. Funeral services were held at the West Union Church on Feb. 17 in charge of Paul T. Guengerich and Herman Ropp. Interment was made in the West Union Cemetery.

Knotts, Edward Roy, infant son of George and Elizabeth (Woods) Knotts, was born in the Uniontown Hospital Feb. 5, 1955; died at home in Masontown, Pa., Feb. 13, 1955, at the age of nine days. Funeral services were conducted by Paul M. Roth in the Honsaker Funeral Home. Burial in the Greendale Cemetery.

Landes, Michael, was born May 14, 1875, in Bavaria; died Feb. 14, 1955, at the home of his son-in-law and daughter, Mr. and Mrs. Walter Hooley, Elkhart, Ind. He had been bedfast since suffering a stroke in December. He came to the United States, and to Elkhart, Ind., in 1891. He was married to Christiana Welty by John F. Funk on Jan. 18, 1903. She died April 10, 1951. He had worked with the Mennonite Publishing Co. as printer, and then continued with the Bell Printing Co., the successor to the Mennonite Publishing Co. He retired about a year ago after 60 years of employment with these firms. He was a member of the Prairie Street Mennonite Church. Surviving are his daughter and 9 grandchildren. Funeral services were held at the Prairie Street Church on Feb. 16 with Verle Hoffman, J. B. Shenk, and D. A. Yoder in charge. Burial was made in the Prairie Street Cemetery.

Martin, Mary A., daughter of the late Christian and Elizabeth (Lesher) Eshleman, was born Dec. 1, 1892; passed away Jan. 30, 1955, at her home in Maugansville, Md.; aged 62 y. 1 m. 30 d. She suffered patiently for several years with a heart ailment, and expressed her desire to depart and be with the Lord. On Nov. 19, 1914, she was united in marriage to Ira D. Martin, who survives. Also surviving are 2 sons and 3 daughters (Eston D., Hagerstown, Md.; J. Leon, Castorland, N.Y.; Iva—Mrs. Abel Martin, Clear Spring, Md.; Elizabeth and Miriam, at home), 9 grandchildren, one sister (Mrs. Susan Hemlin), 2 brothers (Laban, Greencastle, Pa.; and A. J., New Brighton, Pa.). She was a faithful member of the Stouffer Mennonite Church from her youth. Funeral services were held Feb. 2, at the Paradise Mennonite Church in charge of Mervin Martin, Samuel Martin, and Irvin Shank. The text of her choosing was I Thess. 4:14. Burial was made in the adjoining cemetery.

Replogle, Wendell Dean, son of Jesse and Sara Kathryn (Honsaker), Replogle, was born at Curryville, Pa., May 11, 1938; passed away Feb. 7, 1955; aged 16 y. 8 m. 27 d. He died of a heart attack. He was born with a heart condition, and 3 years prior to his death he had been to the Hahnemann Hospital, Philadelphia, where the doctors said the condition was due to a misplaced valve. Last winter after several attacks, he was anointed after which he, as well as his family, were resigned to God's will. After he was anointed, he had a deeper concern for others. He had gone to a United Youth Fellowship Meeting, left home unusually happy, had a good time at the meeting, and on his way home had a heart attack. His last words to the young people who helped him to the doctor were, "God is calling me and I must go." He passed away 20 minutes later. He is survived by his parents, 2 brothers (George Allen and Roger Lee), 3 sisters (Joan Lorraine, Donna Jean, and Pauline Kay), his grandparents (Ray and Nora Honsaker, and Hiram and Mary Replogle). He was a member of the Martinsburg Mennonite Church, having become a member at a young age, and was very faithful until his death. Funeral services were held at the Martinsburg Mennonite Church with Clyde D. Fulmer, C. A. Graybill, and D. I. Stonerook officiating. Interment was made in the Martinsburg Cemetery.

Snyder, Edward, son of the late Mr. and Mrs. Daniel Snyder, was born in Waterloo County, Ont., on Dec. 27, 1873; departed this life at his home in Elmira, Ont., on Feb. 8, 1955; aged 81 y. 1 m. 11 d. On May 22, 1907, he was united in marriage to Melinda Brubacher, who preceded him in death in 1939. He is survived by 3 children (Walter and Addison of Elmira, and Pearl—Mrs. Wilfred Meyer of Waterloo), also 8 grandchildren, and one brother (Oscar, Waterloo). He was a member of the Elmira Mennonite Church. Funeral services were conducted in the funeral chapel at Elmira on Feb. 10, with Oliver D. Snider in charge. Interment was made in Snyder's church cemetery, Bloomingdale, Ont.

Steiner, Lillian E., daughter of Charles D. and Mary Brenneman, was born near Elida, Ohio, on Feb. 19, 1889; died Feb. 7, 1955; aged 65 y. 11 m. 19 d. She had been in failing health for several years and on Feb. 3 she suffered a stroke from which she never regained consciousness. On Dec. 25, 1910, she was united in marriage with Allen L. Steiner. They were blessed with 2 daughters (Eda—Mrs. Earl F. Ott, Wooster, and Irene—Mrs. Richard Hochstetler, Orrville), 2 sons (Lloyd, Akron, and Dale, Dalton). Besides her husband and children, she is survived by 2 sisters (Ruth—Mrs. Glen Yoder, Orrville, and Naomi—Mrs. Henry Ross, Kidron), 3 brothers (Christian, Elida, Alvin, Lima, and George, Delaware, Ohio), and many other relatives and friends. She was preceded in death by her parents. She accepted Christ in her youth and became a member of the Salem Mennonite Church, Elida. After her marriage she transferred to the Martins Mennonite Church and later was a charter member of the Orrville Mennonite Church. She attended faithfully until the family moved to Akron 16 years ago. There she attended the Hope Evangelical United Brethren Church. Memorial services were held at the Martins Mennonite Church on Feb. 10, with Harold Bauman in charge, assisted by Stanford Mumaw and D. K. Dumm. Interment was made in the Martins Cemetery.

Tyson, Isaac E., aged 77, was born at Red Lion, Pa., son of the late Henry and Elizabeth (Myers) Tyson; entered into rest Jan. 27, 1955, at his home in Manheim, Pa., after a lingering illness. He is survived by his wife (Emma Stauffer Tyson) and the children (Henry, Lititz, Pa.; Anna and Grace, both at home; Aaron, Lawn, Pa., and Florence—Mrs. Jacob D. Mellinger, Lancaster, Pa.), 11 grandchildren, one great-grandchild, a brother, and 2 sisters. On July 30, 1935, he was ordained to serve the Hernley and Gantz congregations and served until impaired health deprived him from service. He also served many years as a trustee of the Oreville Mennonite Home. His mild-mannered even-tempered disposition qualified him for effective service in the field he was chosen to serve. His devotion to his family, his church, and his neighbors commanded the respect of those who contacted him. His funeral was held at the Hernley Church with services conducted by Homer Bomberger and Clyde Metzler.

Weber, John M., son of Henry and Elizabeth (Musser) Weber, was born March 27, 1868, in Berks Co., Pa.; died at the home of his son William near Bowmansville, Pa., Feb. 1, 1955; aged 86 y. 10 m. 11 d. He was married to Elizabeth Gehman who passed away July 14, 1947. Four daughters also preceded him in death. Surviving are these children (Henry, William, Lucy—Mrs. Henry Martin, Lizzie—Mrs. Levi Horning, John, and Andrew), also 36 grandchildren, 43 great-grandchildren, and these brothers and sisters (Noah, Fannie, Solomon, Joseph, Aaron, and Anna—Mrs. Henry Gehman). He was a faithful member of the Bowmansville Mennonite Church since 1886, where funeral services were held by Benj. Weaver. Moses Gehman conducted graveside services in the adjoining cemetery.

Wise, Samuel, oldest son of the late Joseph and Margaret Wise, was born near La Fayette, Ind., on Jan. 13, 1866; passed away at his home in Manson, Iowa, Feb. 9, 1955; aged 89 y. 27 d. On Feb. 2, 1895, he was united in marriage to Mary Freed at Gridley, Ill. To this union were born 4 children, all of whom survive. Shortly after their marriage, they moved to Manson, Iowa, where he spent the remainder of his life. At the age of 84 he accepted Christ as his Saviour and on Jan. 22, 1950, he was received into fellowship with the Manson Mennonite Church, remaining faithful until his Lord called him home. Surviving are his companion, 2 sons, 2 daughters, one brother, 3 sisters, 2 grandchildren, and 2 great-grandchildren. Funeral services were held at the Manson Mennonite Church on Feb. 12 conducted by Edward Birkey and Nicholas Stoltzfus, with interment in Rose Hill Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Law of Liberty in the Spiritual Life, by Evan H. Hopkins; Sunday School Times, Reprint 1954; 128 pp.; $1.50.

For many years I had heard about the "Keswick" conferences in England and also of some such conferences held here on our continent, but not until this book was received was it clear just what this conference taught and emphasized. For the first time in history this conference met in the United States Oct. 23-30, 1954, at Moody Memorial Church in Chicago. After reading this volume it is clear that many Christians and members of our church also have been greatly blessed by the Scriptural teaching of this movement.

This book professes to be the standard work of "Keswick" teaching. Griffith Thomas says it is "by far the best book available on the subject of holiness." The truth of sanctification, victorious living, crucifixion of self as taught in the Scriptures has become more clear to me through twenty years of study, preaching, and teaching. I find in Evan H. Hopkins no serious error in my humble judgment. He shows clearly that the Christian is promised victory over sin, but he does not teach eradication. He emphasizes the death of the old man but shows clearly that the tendency to sin always remains, but the Holy Spirit is God's provision to meet that tendency and to give us continual deliverance from it. He does not teach that the Holy Spirit takes control so that we no longer have a will of our own, but that we must continually will to do His will.

Those among us who have taken the position that they are so dead to self that they cannot sin, that they are so much under the control of the Spirit that they now no longer need the counsel of the brethren or of the church do not receive encouragement from this book; in fact they are condemned by it. That attitude became gross sin, in that the worst kind of selfishness and egotism is attributed to the working of the Holy Spirit to such an extent that they cannot be wrong or sin.

Our people need an explanation of the Scriptures which teach victory over sin, and

freedom in the Holy Spirit. Because some have gone overboard on the teaching of holy victorious living is one added reason why our ministers must teach the Scriptural provision for victory and how to reckon oneself dead indeed unto sin and alive unto God. This volume will give real help to those who are struggling to find their way in this truth.

The author quotes a number of Scriptures at the heading of each chapter. His explanations are simple. He quotes from such authorities and commentators as Lange and Godet, who are conservative and sound scholars. In only one sentence does the author make a statement that might be taken as teaching that once people are saved they could not be lost. He emphasizes strongly that Christ is our life, strength, victory, and sanctification, and not some experience we may have had.

The author has his material divided into ten chapters, and has a short appendix giving a bit of explanation on a few important Greek words. The work is very readable, stimulating, illuminating, and instructive. The reading of this book by young people struggling with the sin problem can give them invaluable help and direction in meeting and overcoming temptations. We need just such a work to follow our mass revivals and the great number of reconsecrations.—Nelson E. Kauffman.

Items and Comments

Enrollment in the nation's private and parochial schools is increasing twice as rapidly as in the public schools, according to the United States Census Bureau. Since 1948 the number of public school pupils has increased by twenty per cent, whereas the number of private and parochial school pupils has grown by more than forty per cent. Enrollment in private and parochial schools below the college level is 4,000,000 and in the public schools 30,000,000.

* * *

John R. Mott, for many years a leading Protestant layman in American and world religious affairs, died recently in Florida. He was buried in Washington Cathedral.

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United States district attorneys have been instructed by the Justice Department to delay further prosecutions of religious objectors for violations of the draft law until the United States Supreme Court has ruled on several points raised by Jehovah's Witnesses.

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There are more than 3,000 religious bookstores in the United States, according to a survey conducted recently by **Christian Life.** Total book outlets are more than 8,500.

* * *

Approximately a half million Indo-Chinese men, women, and children have fled from Communist-dominated North Viet Nam to the southern part of their country, according to Harold E. Stassen, United States Foreign Operations Administrator.—MCC.

* * *

Andrew Shelly, General Conference Mennonite, who is touring the world, participated in groundbreaking ceremonies for a new men's hostel at Union Seminary, Yeotmal, India. One of the members of the faculty at Yeotmal is Weyburn Groff of our mission force.

* * *

Roman Catholic sources from San Antonio, Texas, report that, as a result of the ending of school segregation at all levels in parochial schools there, only three white families have removed their children.

* * *

Milton S. Eisenhower, President of Pennsylvania State University and brother of President Eisenhower, will give the commencement address this spring at Messiah College, Brethren in Christ institution at Grantham, Pa. The ancestors of the Eisenhowers belonged to the Brethren in Christ Church.

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Dutch Catholics are planning to send 10,000 Bibles to Iron Curtain countries by balloon.

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A Church of England group has criticized the Moral Rearmament Movement, the successor to Buchmanism, as "psychologically dangerous, gravely defective in its social thinking, and possibly a Christian heresy."

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It is reported that the Martin Luther film has had only nominal success in predominantly Lutheran countries like Norway and Sweden, while it has been outstandingly successful in non-Lutheran areas, such as Australia, New Zealand, Scotland, and Holland.

* * *

A warning that teaching the world's silent billion illiterates to read and write is dangerous business unless they are provided with Christian literature as a guide in using their newly found knowledge has been sounded by the executive secretary of the Committee on World Literacy and Christian Literature. Dr. Shacklock says, "Education is not enough. It must be Christian education. Millions in the world are on the march for the things we take for granted. The hungry want food; the sick want health; and the illiterate want to learn how to read and write. Meeting this greatest hunger of all, the hunger of the mind, is the irresistible opportunity facing the churches today. It is the open door which no man can close.

* * *

The Vatican Radio said that if there was a new idea in recent Communist directives for antireligious work it could be put this way: "Destroy religion but with nice manners and as far as possible without being odious to people."

* * *

The La Junta Chamber of Commerce has protested state policies which have brought about the closing of the tuberculosis sanitarium at that place.

In Mexico several translations of the entire New Testament are undergoing final polishing before publication by the American Bible Society. Among them are the Chol, which will be the product of three translators; the Tzeltal, the work of a devoted and able young woman; the Tarascan, the work of a family who has "lived Tarascan" for years, and the Totonac. Many other Indian groups in Mexico live in areas where they have little or no use of Spanish and can be reached only through their own tongues.

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Tuberculosis affects three in every thousand persons in the United States. Social diseases affect five in every thousand, but alcohol incapacitates nine in every thousand.

* * *

Americans spent $17,000 per minute for liquor in 1953.

* * *

Six major Protestant denominations spent more than one third of their current income for church building last year. Total U.S. expenditures for new churches and for remodeling and replacing outdated buildings rose from $472,000,000 in 1953 to $588,000,000 in 1954, and will undoubtedly go over $600,000,000 this year.

* * *

Although religion is not taught in Toledo's public schools, three high schools now begin the day with a moment of silent prayer.

* * *

The state Superior Court in Harrisburg, Pa., ruled that a parent may not take a child out of school before the compulsory attendance age of eighteen because of religious beliefs. In the opinion the Court held that the State Department of Public Instruction had properly refused a work permit to the son of a Lancaster Amish farmer.

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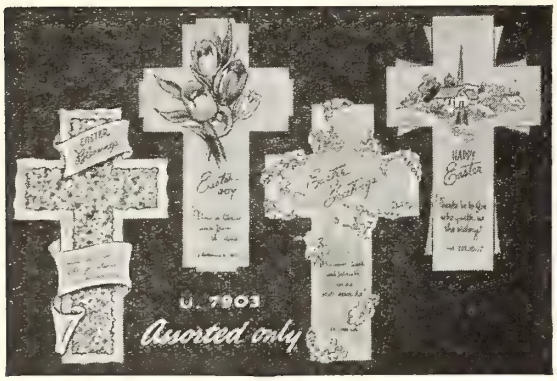
A new $400,000 international headquarters building for the Church of the Nazarene has been dedicated in Kansas City, Mo.

THE MENNONITE CHURCH IN INDIA

Newly available is this informative booklet about Mennonite church work, missions, and evangelism in India. Written by former missionary Mary Good it covers history and growth from first work till the present day with excerpts from writings, illustrations, and pictures about the work. This booklet will interest all who know of our Indian mission work and the new church there!

$1.00

Mennonite Publishing House
Scottdale, Pa.



EASTER CROSSES

These beautiful new Easter Crosses are ideal for reward purposes. Four different crosses are pastel colored, and printed on a good quality stock. Each design bears an appropriate Bible verse. The designs will make Easter a bit more meaningful to the ones who get these crosses. Size is 3x5 inches. Price 25 cents a dozen; $1.50 a hundred.

Mennonite Publishing House

Scottdale, Pa.

Special Sale on Easter Items

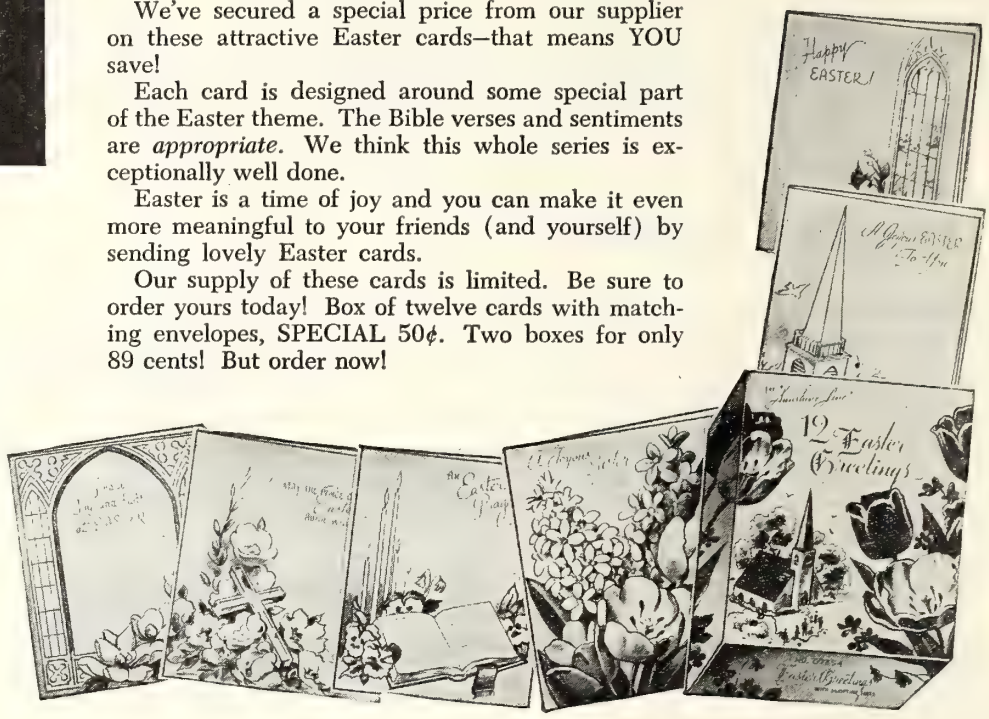
GREETING CARDS

We've secured a special price from our supplier on these attractive Easter cards—that means YOU save!

Each card is designed around some special part of the Easter theme. The Bible verses and sentiments are *appropriate*. We think this whole series is exceptionally well done.

Easter is a time of joy and you can make it even more meaningful to your friends (and yourself) by sending lovely Easter cards.

Our supply of these cards is limited. Be sure to order yours today! Box of twelve cards with matching envelopes, SPECIAL 50¢. Two boxes for only 89 cents! But order now!



Opposition to any form of universal military training for the United States was expressed by the Ohio Pastors' Convention, which called U.M.T. "unchristian in its basic philosophy and social outcome."

* * *

Construction of a new $1,500,000 office building and national headquarters of the Methodist Publishing House will start this spring at Nashville, Tenn. This firm is believed to be the nation's oldest book publisher, as well as the world's biggest printer of religious materials. Last year it reported gross sales of more than $18,000,000.

* * *

The president of Israel on December 24 issued the following message to the Christians in the country: "I should like to convey my warm season's greetings and good wishes to the Christian citizens of Israel and to all our Christian visitors. May the new year see a strengthening of the fellowship, co-operation, and good-will between all the communities in our land. A happy New Year to you all."

* * *

Accidents annually kill 10,000 children in the United States, more than the seven deadliest childhood diseases combined, and cripple 40,000 others.

Des Moines officials of the American Federation of Labor unions said they are asking their members not to make Sunday purchases in grocery stores. Several big supermarkets in Des Moines have been operating on a seven-day schedule, and Sunday, to a considerable extent, has taken the place of Saturday as a day for buying the week's grocery supply.

* * *

Old Order Amish from various parts of the United States are establishing new settlements in Ontario. Three communities are building at the present time. It is said that the draft law and school attendance laws in the United States are responsible for this migration.

* * *

The American Tract Society has completed its most successful year of tract distribution to date, with a total of 13,000,000 tracts and booklets distributed during 1954.

* * *

A Spanish Roman Catholic priest recently expelled from Communist China said the Christian churches in Shanghai were in good condition and more people than ever were attending services.

* * *

T. Paul Verghese, known to many of our readers, was one of the discussion leaders in the Triennial Conference of the Student Christian Movement of India, Pakistan, and Ceylon, which was held December 25 to January 1 on the campus of the University of Ceylon. About 700 students from the three countries attended. Bro. Verghese has been appointed honorary senior secretary of the Student Christian Movement serving eight colleges in southern India.

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GOSPEL HERALD

TUESDAY, MARCH 15, 1955. VOLUME XLVIII. NUMBER 11

BIBLICAL SEMINARY

All God's Children Need Each Other

By Marie A. Yoder

You need that brother who disagrees with you! Yes, sir, you need him more than you realize!

Quite likely he will be the person who will keep you from falling into a spiritual rut. He will be the man who will keep your eyes open to what the Bible says. In the end, he may be the very man who will teach you something you didn't know before.

Recently I heard an elderly bishop speak about the problem of disagreement among brethren in the church. His message opened my eyes to basic reasons why we as Mennonites sometimes find it hard to get along with each other.

First, he said, our rural background may be largely responsible for this problem. Not so very many years ago most of our people lived on the farm. Farmers were expected to manage their own farms. Even when a neighbor didn't agree with the way he operated his farm, a farmer was free *to do as he pleased.* He bought and sold, came and went as he pleased. And he was considered a good farmer if he could manage his own farm well.

Secondly, from the beginning of the history of our church in America, we have maintained that Christians are brethren in the Lord. We even have an ordinance in our church which is meant to keep us vitally aware of this fact. The foot-washing service is full of meaning when we remember that "the servant is not greater than his lord."

When a minister washes feet with the youngest member of his church, he is demonstrating in a most practical way that, in Christ, this little babe in Christ is his brother! (How he must love him!)

The richest man in the church does not flaunt his riches when he stoops to wash feet with a poor brother by his side. His humbling thought will be, "This man is my brother. (I need to help him financially, too!)" Brotherhood is a real truth to us. We can't forget this idea of brotherhood as long as we keep the foot-washing service alive in our church.

This idea of brotherhood didn't cause much friction among brethren in the early history of our church. There probably was a sense of submission among brethren in the church. Actually, however, men were privileged to go back and "boss" their own farms just as before.

In the third place, the early Mennonite Church was small enough that little or no organization was necessary. Problems were decided within the brotherhood. Church councils were unheard of. Committees, with one man to head the committee, were unnecessary.

But with the growth of our church, the unorganized church has of necessity given way to a more complex organized society. Where there are many people, there are many problems. Where there are many problems, there is need to divide the work of the church among various brethren. Where there is organization, there is need for someone to be at the head of the work.

The old system may seem pretty ideal. But even such a simple way of life has its faults. For example, how will a man learn to exercise the spiritual duty of "submit yourselves one to another" if he never needs to submit to anyone?

Within recent years many of our people have moved to the city. Many Mennonites have thriving businesses of their own. They are "employers." They must hire men to work for them in their business.

The independent attitude which men exercised on the farm, plus the idea of brotherhood (that all brethren are on an equality—there are no "bosses" and no "servants" in Christ), has created problems in this twentieth century.

Men who were taught and trained to manage their own work find it hard to work humbly under an employer who is a brother in the church. Employers sometimes forget to trust their employees with responsibilities in their business. Instead, the employer tries to do as he did on the farm—run the whole business himself!

There ought to be better working harmony between brethren in a business organization, if both employer and employee remember that they are still brethren. And they both ought to remember the Biblical injunction to "submit yourselves one to another."

But too often such a situation does not exist. The employee resents the orders which his brother employer gives him. And the employer finds it hard to surrender some of the business operations to men whom he has chosen to help him in his business.

The complexities of modern living ought to be enough to convince us that we can't get along without each other. But the attitude of modern America is just the opposite: "I don't need you. I know enough to get along alone!"

During the past six months it was reported that 43 per cent of the small, independent businesses in America have gone bankrupt. Can we get to the top alone?

What would have happened if these small businessmen would have pooled their resources with those of some larger, established, organized business? (Businessmen, is such a thing possible?)

What would happen in the souls of Mennonite employers and their Mennonite employees if everyone joined hands, and as brethren in the Lord, determined to make that business a success? Of course, employees would have to submit to the idea that one of their number *is* at the head. An employer's hands are often tied because of jealous and unkind and "independent" attitudes of his employees.

A certain missionary once said that the key to Christian victory is *submission.* Our world is full of opportunities to *let* this grand virtue blossom and grow within us. It almost seems that the farm has given us stiff, unbendable backs. We find it so hard to submit and to admit that we need our brother employer.

Perhaps God has a definite purpose in scattering our people to the city, where we have been forced to submit one to another. We often sing "Show us that self life ends at the cross." Yet when our ways have crossed with those of our brother, how hard it is to let go of self and its ideas!

Self-Righteous

By Edna M. Mertz

Self-righteous, I thought
It was others who'd been
Out of tune with the Lord,
Full of weakness and sin.

Self-righteous, I felt
Justified in my ire,
Till I met the Lord God,
And He cleansed me with fire!

Ft. Wayne, Ind.

It is possible for self to slumber contentedly and victoriously for years when men are always able to live independently of others. But trouble arises when everyone tries to do as he pleases in the complex life which we live today. We are made most aware of the dominance of self within us when other men and women rub elbows with us in our daily life.

We need these close contacts to help us to grow up. No man wants to act like a child. Yet selfishness, self-will, and an independent spirit are immature attitudes of a child. Surely, right here in our own everyday world, we need each other!

Not only do our spiritual natures need each other as we labor together in the material world, but within the church we need each other. The same independent spirit that the farm has fostered has monopolized our attitudes toward spiritual things.

I hope as you read these lines, that you are a member of a church where love and harmony exist among the brotherhood. Not all churches are that fortunate. In far too many cases, men and women are so busy *answering questions* within the church that they forget that there may be a few things which they can yet *learn*.

One cause of this problem is the independent attitude of brethren: "My idea is right; yours is wrong!"

God has taken minute pains to let us know how much we need each other within the church. If you have forgotten, read I Corinthians 12 again.

On second thought, you may forget to read it. Let me quote from God's Word: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge . . . ; to another faith . . . ; to another the gifts of healing . . . ; to another the working of miracles; to another prophecy; to another discerning of spirits; . . . but all these worketh that one and the selfsame Spirit, dividing *to every man severally as he will*" (I Cor. 12:7-11).

Rom. 12:4, 5 says: ". . . we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

I Cor. 12:18: "But now hath God set the members every one of them in the body, as it hath pleased him."

The Bible is God's voice. This part of His voice tells us several things. First, if He had to give His message to various persons within the body of Christ, then that message must be so large that no one can understand it all! (I am not referring to basic essentials of salvation. These facts must be understood by everyone before he can be saved.)

Secondly, God gives men their gifts. But He only gives to each man "severally" as He will. It is His gentle way of telling us that if we want the entire message, we will need to stay close together so that we can learn from each other.

Trouble arises within any congregation when men begin to fasten their minds on certain truths which God has given them. They selfishly and stubbornly insist that what they know is "truth"—the whole truth!

In order to *protect* their gift, too often they have broken away from the church and have formed a group of their own. They have deliberately closed their eyes to other truth which God intended them to enjoy.

The message of God is so large, so unsearchable, and our human minds are so finite that He can give to each of us only a tiny part of the whole. We miss the completeness of the message when we huddle together in our own particular groups and close our ears to truths other men have learned.

Alas, how much we miss!

There is a part of His message that He is trusting you to give honestly to the rest of the brethren, and to the world. But He intends that you keep on learning from others around you, too.

Ethel Yake Metzler has so aptly summed up this great need for learning from each other in one of her poems:

Oh, great, bleeding Heart of God,
Does not the blood pour from Thy wounds again
When we with single, and self-righteous purpose
Proclaim to be Thine own interpreters.
When we disdain the questioning of our fellows,
And set ourselves, in Thy own name, o'er all?
Have we not thus betrayed the trust Thou placed in us?
And broken all the vows our minds had made to Thee?
Lord,
Give us then the spirit of Thy sacrifice,
The love of both Thy hand and look.
Make us to see our fellows as our brothers,
And hear their words, as thoughts which spring from Thee!

May I yet venture to state that we need each other, not only in the church of our own choice, but in the body of Christ at large.

Some time ago a Catholic lady asked a Mennonite girl, "Don't you think your church is the only church that is right?"

"Why, no, I don't believe that," answered the girl.

"Don't be afraid to say so. That is what we are taught to believe about our church," said the lady.

"But do *you* believe that?" asked the Mennonite girl.

"Well, no," she answered hesitantly. "But that is what we are taught to believe."

To that I would add: I do firmly believe that Protestantism is the *only* true concept of Christianity.

To the outsider Protestantism seems like "a mess of religious disunity." There is too much modernistic *religion* which marches under the banner of Protestantism. However, beneath this same banner march thousands of Christians who adore and love the name of Jesus. This whole group is not divided! They are united by the Spirit of God because they believe in the basic facts of salvation which center around Jesus Christ.

Generally speaking, our differences lie in the stress placed on things outside of these basic facts. It is significant that, in many cases, the emphases of these denominations are mentioned in these various verses in I Corinthians.

As you read over the list, you yourself can think of certain denominations merely by noting the gift which Paul mentions. As I read this list, I tried to "locate" our own church in this group. My attention was caught by the words, "To one is given by the Spirit the word of wisdom."

Solomon says the opposite of a wise man is a fool. He further says in Prov. 15:1, 2: "A soft answer turneth away

(Continued on page 261)

Our Readers Say—

[Send] 2 copies of the Feb. 1 GOSPEL HERALD which has the article "Religionist or Christian" by Marie A. Yoder. I want to tack it up in my kitchen. It seems we get so busy with the "cares of this life" that we need frequent reminders to keep our minds and thoughts on Christ and service to Him. . . .—*Mrs. Clayton S. Cressman, Kitchener, Ont.*

I would appreciate more interest and concern regarding the problem of mental health. I realize (to our shame) that we probably have few people in our church qualified to really give this problem its correct and total emphasis. I think it would be appropriate to supplement this lack by borrowing from other sources. . . . I am sure we do not yet realize the effect the large number of I-W's working in nursing services is having and will have on our church. I am convinced that it will be immeasurable. —*Oren Glick, Topeka, Kans.*

GOSPEL HERALD

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EDITORIAL

Bring the Books

Bring the books, too, especially the parchments.—II Tim. 4:13, Williams.

In the deep, dank prison cell in Rome Paul had longings. One might have expected him to wish for a softer bed, or for some favorite dish from a Jewish kitchen. He might have wished for a drink from the sparkling fountain of his boyhood Tarsus. And he might have wished for some game to while away his time.

But he didn't. He only wished for a cloak to shield him from the damp chill, and then for books! If only he had his books, the weeks in his cell would fly by on wings. With books to occupy his mind and to stir his heart, the tedium of waiting would largely disappear. A few books on the little shelf would well serve as windows into the realms of freedom and light.

But for Paul books were hard to come by and hard to get at. They cost a lot of money, they were cumbersome and awkward to travel with, and they were hard to read under poor light. How a scholar like Paul would have exulted in the abundance and the availability of books which we enjoy today! We can go to libraries and read them there or check them out for longer study. Bookstores and book catalogs flaunt their riches before us. Fliers and ads beg us to do what our soul need implores: buy a book. For none of us that plaintive cry from a dungeon at the edge of the Roman forum: "Bring the books!"

My mind is dull and uninspired. My thoughts run in the old familiar ruts. Trite platitudes and hashed-over formulas hold me in their bondage. I need new ideas, new truth, or at least I must see the old expressed in fresh forms. Where is the master who can lend his mind out to me? Bring me a book!

My soul is hibernating. Shibboleths and dread creedal statements chill me. Words I can say, but my heart is not in them. The things I know I have thought so often and said so many times that they have no power to warm me and to move me. I need someone to stab me wide awake, to stir the embers of my being. Bring me a book!

I am expected to teach and preach to others. Appointments come pressing upon me. Next Sunday treads upon last Sunday's heels. I want to have something to say. I don't want to have it said of my preaching,

"The hungry sheep look up but are not fed." I need stimulation, growth, fresh material, effective ways of putting the truth. Bring me a book!

How long is it since I have read a book? How many did I read last year? Hurry! Bring me a book!—E.

"Go Tell"

"Go quickly, and tell," the angel said to the women as they looked into the empty tomb. "Go tell my brethren," Jesus said to the women who worshiped at His feet. "Go ye therefore, and teach all nations . . . ," Jesus said to His disciples who had met with Him in Galilee.

"Go quickly . . . ," "Go tell . . . ," "Go ye . . . ." The command to go tell is inseparably connected with the resurrection. It was the glad morning of resurrection bursting through the dark night of crucifixion which was the heart of the good news that the disciples were to witness to the world. The apostles were not proponents of a philosophy which they tried to lead others to accept. They had not carefully thought through a system of thought. They were witnesses. They were witness to God's great acts which they themselves had seen, had heard, and had touched. They were witnesses not of theories but of great facts, facts which their hearers must take into account and act upon.

The apostolic band was broken because of the unfaithfulness of Judas. When another was selected in his place, he was chosen to be a fellow witness of the resurrection. Acts 1:22.

In the first Gospel sermon at Pentecost over one half the sermon was devoted to the fact of the resurrection. Peter showed how the resurrection of the Messiah was prophesied in the Old Testament. Then he said, "This Jesus hath God raised up, whereof we all are witnesses." The first Gospel sermon was simply a witness to the fact of the resurrection.

When Peter preached in the temple to the crowd which gathered at the healing of the man lame from birth, he declared himself a witness of the resurrection of the One whom they had killed. It was this resurrected One who gave to the lame man "perfect soundness" in the presence of them all. Acts 3:12-16.

The apostles proclaimed this witness to the governing body of the Jews responsible for Christ's crucifixion. Peter, called before that body to account for the healing of the lame man, boldly proclaimed that the resurrected Jesus, whom they had crucified, had healed the man. Acts 4:9, 10. After the Sanhedrin had threatened that they must no longer speak in this name, "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). Called a second time before the council to give an account of their disobedience, Peter again boldly declared that the One whom they had crucified God had resurrected and exalted. Acts 5:30-32.

This resurrection was also witnessed to before the Gentiles. Peter, led to the home of Cornelius by the Holy Spirit, proclaimed that God had raised Jesus from the dead and had shown Him openly to chosen witnesses. Acts 10:40, 41.

Paul preached this witness to the educated classes of Athens. Beginning with the creation, Paul got as far as the resurrection of Christ. And when he mentioned the resurrection of the dead the meeting broke up. Acts 17:24-32.

Paul preached the witness of the resurrection before kings. To Agrippa and Bernice Paul told the story of his early life and conversion, and how that since his conversion he had continued to witness to Christ's death and resurrection. When Paul mentioned the resurrection, Festus said with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad [crazy]."

"Go quickly . . . ," "Go tell . . . ," "Go ye . . . ." The disciples carried the witness of the great act of God throughout the ancient world. They preached not a philosophy, but the fact of the resurrection. They were witnesses of that fact to Jews and Gentiles, to the Sanhedrin and to kings, to the unlearned and to the educated. They witnessed and they were imprisoned. They witnessed and men laughed at their message. They witnessed and men called them crazy.

—M. L.

An Open Door

BY MRS. E. F. SCHROCK

Behold, I have set before thee an open door, and no man can shut it.—Rev. 3:8.

This open door that I wish to tell you about is the open door of prayer. It is wide open and no man can shut it. Yes, it's open wide for each one of us as God's children.

Sometimes we as housewives and mothers and grandmothers think there is so little that we can do. We hear of the great needs from mission fields for more workers, and people are dying everywhere, yes, even at our door, without Christ. What can we do about it? Many of us are too old to go. Is there nothing we can do? Oh yes, it's true that we can sew with our hands and help clothe the needy and send food to feed the hungry, which is fine, but what about their souls —their greatest need? Friends, we can pray. I don't mean to just say in so many words—God bless the missionaries and give them many souls. This is good but it isn't enough. There's nothing definite in that prayer, we need to make definite requests for the missionaries or those for whom we are praying and then we will get definite answers.

What about our unsaved friends, relatives, and neighbors? What about the sick, the suffering, the discouraged, and the lonely? Do we take each one to our Father by way of the throne of grace and present their needs to Him who cares? Oh, what a privilege! What an opportunity! And how it blesses our souls also.

God's greatest need today is His need for intercessors! In Isa. 59:16 we read God wondered that there was no intercessor. If God wondered in Isaiah's time, how much more must God wonder today that there are so few intercessors.

Why are so many Christians so often defeated?
Because they pray so little.
Why so many church workers so often discouraged?
Because they pray so little.
Why are there so few revivals? Why the delay?
Because we pray so little.

"The secret of all failure is the failure of secret prayer."

The greatest thing we can do for man or for God is to pray.

How much time each day do we spend in prayer? I mean in our private devotions. If we spend fifteen minutes a day, that is less than one per cent of our time. You may say that you don't have time to pray. But our Lord spent whole nights in prayer. The busier our Lord was, the more time He spent in prayer.

Prayer is a timesaver. I heard that statement some time ago and it was hard for me to believe, but I've tried it and it is true. The days that we don't take time with the Lord are the days that things go wrong.

A few months ago the women of our congregation started a prayer meeting where we meet on Thursday mornings to pray. Here each one presents her burdens and we pray for each request. We pray for unsaved friends and neighbors, also for different missionaries. These are blessed times. There is nothing that cements one's friendship like fellowship in prayer.

Just recently I read the book entitled: *The Kneeling Christian.* It is the most wonderful book that I have ever read on prayer. I wish every Christian would read it. One can never be the same after reading it.

Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct, His likeness shall see.

Have you, as God's children, entered this open door of prayer? Are you one of God's intercessors? Do we have such a passion and love for souls which causes us to agonize for them? When Zion travailed, she brought forth. Isa. 66:8.

The greatest mission in the world today is the ministry of prayer and yet it is the most sadly neglected one.

May you get a vision of this wide open door of prayer and enter in today.

Hesston, Kans.

Nonresident Church Members

BY A. J. METZLER

Today, more than previously, we have many members living away from their home congregations for longer or shorter periods of time. The following are some of the reasons:

1. Attending school.
2. Working.
3. I-W services.
4. VS services.
5. Temporary residence with relatives, as in case of some older people.

Sometimes the length of such absence from the home community is known in advance, as nine months or additional similar periods at school, a year or two in VS, two years in I-W. In other cases the length of absence is uncertain.

There are three concerns in the case of a nonresident church member: what is his relation to his home congregation? what is his relation to the congregation where he is temporarily located (assuming there is a Mennonite church near), and what about his own fellowship, growth, and service?

Since the absence from the home congregation and its opportunities and blessings are certainly or likely for a short period of time, it is often not desirable to move one's membership and yet it can mean loss to both the individual and church due to the lack of those close ties, relationships, and fellowship so necessary for each of us with a congregation and a pastor.

Therefore, a suggestion has been made that such nonresident members be recognized with proper certificate. It would be issued by their pastor. The individual would retain his full standing in his home congregation. The certificate would state his standing in his home congregation and commend him to the fellowship and service of the congregation, and the care of the pastor where he is temporarily located.

There would possibly need to be some understanding as to how such a one would proportion his financial support of the two congregations and other similar matters vital to his spiritual life and service.

Readers, especially pastors and members more directly concerned, are invited to send their reactions to the writer or Paul Erb, Executive Secretary of General Conference, Scottdale, Pa. If such suggestions were sent promptly, they would be helpful if the General Council considers this at its next meeting, March 28-30.

50 Years Ago

(From Herald of Truth, March 9, 1905)

Sunday, February 19th, . . . thirty-two precious souls sealed their vows by water baptism [Stahl Church, Johnstown, Pa.].

Bro. J. N. Kaufman expected to sail . . . for India on . . . March 4th.

Bro. John R. Shank . . . was ordained to the ministry on the 1st of March, Bish. David Burkholder . . . officiating. Bro. Shank was ordained to serve the new congregation at Pea Ridge, Mo.

Taking advantage of the offer . . . for Martyrs' Mirror, a brother near Shipshewana, Ind., ordered ten copies to give to his ten children.

The converts in Waterloo Co., Ontario, now number more than two hundred. . . . On Feb. 11th the rite of baptism was administered to forty-two at Berlin.

At the end of a full life in the service of God, Mrs. Catherine Booth remarked:

"As I look back on life, I do not remember the houses I have lived in, the people I have known, the things of passing interest at the moment. They are all gone. There is nothing that stands out before my mind as of any consequence but the work I have done for God and eternity."—*Church of Christ Advocate.*

Diary of Orie O. Miller

January 25—February 15, 1955

January 28, 1955. Olafson Hotel, Port au Prince, Haiti. Elta and I arrived here on Panam's [Pan American's] flight 455 Tuesday afternoon. Edwin Astle of Scipa (of U.S. Government Point 4 Services) met us and helped us locate at this historic but medium-class hostelry equipped for about 30 guests. About nine o'clock in the evening Ralph Odman, Supt. of Haiti "Unevangelized Fields Mission" and whose Port au Prince station and 30-student Bible school is located on the hilltop behind our hotel, called. He called again Wednesday noon and we spent the evening at the Odman home and the station prayer meeting. This Mission came to Haiti in the late twenties and now works from seven main stations from here north and west and has 40 workers from outside and serves with and through an indigenous church of about 12,000. Presently, there are probably about 400,000 Protestant Christians in Haiti, mostly Baptist and Episcopal, and probably around 160 foreign missionaries in all. Protestantism seems to be growing rapidly and now represents about 10 per cent of the population, the rest nominally Roman Catholic or a mixture of this and Voodooism.

Wednesday forenoon was spent with USOM folks in reference to an MCC VS team to be similar in concept to the one in Paraguay and to be connected with Scipa, a joint U.S.-Haiti supported and managed Agricultural Services project. Yesterday Mr. Astle took us east, almost to the Santo Domingo border, to a Scipa irrigation development project and we got a glimpse of Haiti and its problem outside its capital city. En route we called on the Under Secretary of Agriculture, who seemed eager for MCC's team's prompt coming.

Haiti is about one-fourth the size of Pennsylvania, has 3½ million population, got its independence from France in 1804, is Creole and French in language, probably 90 per cent rural and 85 per cent illiterate, a growing population eking out a meager, primitive existence from an eroded, worn-out soil. Haitian per capita annual income of around $50.00 is hardly one-fortieth of the same U.S. figure. In addition, Hurricane Hazel caused tremendous damage and destruction last year and the aftermath will be felt for years to come.

One wonders how we as Mennonites could have been so ignorant and insensitive to Haiti and its need for so long. The Denbigh, Va., Mennonite Levi Troyer family (who came via Wesleyan Methodist channel) has witnessed on nearby Gonave Island for four years past —Henry Brunk and others now assisting. Otherwise, it is untouched area for our brotherhood. We hope through the VS contemplated team service to learn to know these people and their needs better and perhaps thus be led to His clearer and fuller will further.

January 29, 1955. Visited this morning with Rev. McConnel of the Methodist Church here in Port au Prince. He is a 25-year missionary from Ireland and has 600 communicant members in his congregation. They have a nice new building. He said there is no Protestant missions organization in Haiti, that there are six or seven quite well established missions including Methodist, North American Baptist, Episcopal, Unevangelized Fields Missions, West Indies Missions, and about 50 independent sects. A rather sorry missions picture!

There is no better exercise for strengthening the heart than reaching down and lifting people up.—Woman's Home Companion.

January 30, 1955. At 7:00 a.m. Methodist Church English service (McConnel preaching and about 40 present) I met Mr. and Mrs. E. Marvin Reese, FOA Administrative Business Manager, who then at ten met us at our hotel and had us to their home for lunch and took us to the airport for 2:00 p.m. flight. These are Disciples folks about our age and had previously served in Paraguay, Uruguay, and Brazil and knew some of our MCC workers—a fine Christian couple—and a pleasant close to our first Haiti visit.

February 3, 1955. Mennonite Mission, Trujillo, Honduras. Elta and I arrived Miami, Fla., without incident Sunday evening and rested at the Gateway Hotel (adjacent to airport) and on Monday arranged for our travel on and awaited Ira Buckwalter and Frank Enck arrival from Lancaster that evening. Ira, Frank, and I left by plane Tuesday at 4:00 a.m. (Elta going to Chicago and Goshen) and landed at Tegucigalpa at 9:00 a.m. George Miller had arranged for C.A.M. missionary Cyrus Robinson to meet us. Robinson took us to town in his station wagon for our police registration, exit permits, and air reservations, and by 11:00 a.m. we were back and ready for our charter flight to Trujillo (regular air schedule would have required two days) and by 1:00 p.m. we were at lunch in the Miller home. George Millers, James Hesses, Jean Garber, R.N., Daniel Shenks as builders, presently serve here. Yesterday was spent in discussing items, policies, plans, and problems having to do with the Mission and its ongoing and its strategy ahead. Last evening we enjoyed worship and fellowship with the congregation and friends here. Today Ira and George are checking the properties and maintenance and repair needs. It is planned that tomorrow noon the Missionary Aviation Fellowship plane will airlift us to Tocoa and Monday from there to Sigua-te-peque. Missionaries and children here are all well and happy. Dora Taylor is to arrive and join the group next week.

February 5, 1955. Eldon Hamilton home and mission, Tocoa, Honduras. Don Berry, the Aviation Fellowship missionary pilot, buzzed Trujillo about 3:00 p.m. yesterday. We were ready and by truck went immediately to the mile-distant airstrip. After weighing baggage and us four carefully he decided that two trips could take all but two heavy baggage pieces. A 20-minute airlift over the mountain, and some 20 miles and we circled this 800-population village until the Hamiltons cleared the airstrip of pasturing animals and then the new Piper landed. Forty-five minutes later he landed Ira and George similarly. Just now this seems the only access to the village and area except by walking, and the road is 50 miles from Trujillo and about 85 from LaCeiba. The Hamiltons (with four children) and the Maynard Headings are located here. Naturally, native life is poor and primitive. Plant and soil evidence would indicate the area as a potential bread basket for the country and a much larger population. We now need to and are planning the longer term mission occupation strategy and plant and facility needed for same, and for the area to be reached from this base. The need and primitiveness is noticed in poor housing, poor diet, high illiteracy. Practically no one in this community has schooling beyond fifth grade. In 30 days recently 36 babies under four died in Tocoa—no one knowing clearly from what—the nearest doctor 50 miles distant.

February 7, 1955. Sigua-te-peque, Central American Mission Rest Home. Yesterday morning there were 60 in Tocoa Sunday school and for the 6:30 p.m. service about 75. Good interest and attention. Two baptized members here and a group of believers ready to be taught. One felt one could see the nucleus of a little congregation and by faith three or four more small believer groups in the ten villages around within another five years, and that harvesting is about to begin. The missionaries are all well and happy. This morning at 10:40 Don Berry dropped onto the Tocoa airstrip. On three trips he had us four and baggage back at Trujillo again. After lunch at 2:00 p.m. Ira and I left with him for this C.A.M. station and mission rest home and site of C.A.M. missionary children's school (to open February, 1956) and where we hope to arrange for our five next year. A new mission hospital nearby helps too to make of this 4,000-ft. altitude, pine-covered area a well-adapted spot for children's school and missionary rest leave.

The U.S. Section Missionary Aviation Fellowship now serves all missions thus

in Mexico, Honduras, Ecuador, and is prospecting Brazil with a personnel of about 30. A wonderful and unique service indeed!

February 9, 1955. Airplane en route New Orleans. Yesterday morning after visiting the missionary children's school project farm at Sigua-te-peque and being impressed anew with how this centrally and healthfully located facility can serve as a rest spot and school for our own missionaries and their children, we air taxied the 90 miles to Tegucigalpa. During the afternoon we called on Mr. Hullman, Honduras FOA Chief of Mission, to learn a bit of U.S. Point Four strategy in this country and how it might relate to our mission area. Also called on Cyrus Robinson of C.A.M. and checked in for today's return flight. We left Honduras 6:45 a.m. and have stops in San Salvador, Guatemala, and British Honduras. From New Orleans, Ira goes to Philadelphia and I to Denver, Colo. Frank Enck remained in Trujillo a week longer and serves in a series of evangelistic meetings there.

It was a good trip and we are thankful.

Pardon and Cleansing

BY D. CARL YODER

The experiences of pardon and cleansing are not only taught by the Scriptures but by psychology also; the construction of the mind suggests such an experience of a sinner fully saved. It is an established fact that there is a conscious mind and a subconscious mind. The thoughts of the conscious mind are freely expressed in either good or bad acts. In this realm one lives in the open, and his record can be seen and known by all men. It is humiliating to one who wants a good name to be compelled to acknowledge facts of sin, and there is nothing he can do about it by his own efforts. What a terrible thing it is to have to go through life with such a millstone hung about one's neck! No wonder that there are suicides and attempts to drown out the past by drinking alcohol.

But the God who created us made a way of escape, for it is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). This was in the plan of redemption borne on the cross on which Jesus died for our sins and a consequent provision for a cleansing process. In the first part of the text, "He is faithful and just to forgive us our sins," is God's promise of pardon so that a penitent sinner may become justified, his past record canceled, and accepted as a child of God. It is written, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). Oh, what a joy when this divine work of grace is done!

But this is not the end of the story. The conscious mind has been cleared, but there exists the subconscious mind in which are hidden impulses, instincts, tempers, and evil tendencies that ever and anon want release, and often, like a volcanic eruption, burst out in destructive lava that is most perilous. Here again man can do little about it. Of course he may keep these inborn elements suppressed, but in so doing much of his time and energy is consumed, leaving little time and effort for Christian service. In such a case one becomes a mere spiritual watchdog in seeing to it that there is decent behavior.

God has planned that this mortal man may be released from the evil latent power of the subconscious mind. The sinner must proceed in order. At first the acts of sin stand out so prominently that one finds there is a battle within, and, like the Philistines, he encounters defiance. Only with the help of the Lord, such as was given David in the slaying of Goliath, can he win victory within. It is at this point that the latter part of the text quoted above, "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness,*" is applied. The inward spiritual state is not forgiven but cleansed, a work of divine grace so that the motives, impulses, and desires are purified. To live as a child of God is then spiritually normal. One can go forth in Christian service with all his time and energy. This makes "joy unspeakable and full of glory."

In some respects the experience of pardon and of cleansing are alike. In the first there is a *surrender* of sins for pardon; in the second, there is a *surrender* of self for service.

The secret on the part of man is to keep daily surrendered to the Lord and do it so thoroughly that the Lord may sit upon the throne room of the soul, enabling us to say, "I live, yet not I; it is Christ that lives in me." This is our complete victory in which Christ is exalted to His rightful place.

Pasadena, Calif.

A Statement of Concern

Regarding H.R. 2967 Amending the Universal Military Service and Training Act, Submitted to the Subcommittee on Reserve Forces of the Committee on Armed Services of the United States House of Representatives; Presented at the public hearing, March 1, 1955, at Washington, D.C., on behalf of the Mennonite Central Committee.

I am H. S. Bender, Dean of the Goshen College Biblical Seminary of Goshen, Indiana, and Chairman of the Peace Section of the Mennonite Central Committee, representing the Mennonite and affiliated churches of the United States numbering over 140,000 baptized members, who live in over half the states of the Union, from New York to California and Texas to Montana. It is on behalf of these churches, whose history goes back 425 years to Switzerland and Holland in Reformation times and who began to come to this land in 1683, that I submit this statement to our elected representatives in the hope that it may contribute to a decision not to adopt the present bill or any other act providing for compulsory universal military training in any form.

I am not here to suggest that Mennonites know better than the members of Congress how to provide for the necessary defense of the nation, nor would I minimize the danger to the safety and security of all of us today, for we follow with deep concern the evidence of heightened international tension with its explosive possibilities.

We do plead with you, however, that, whatever the pressure of this moment, you do not take even the first small step toward any type of that universal military training which the people of this nation, and its elected congress, have always rejected and never approved. It is as such a step that we view this bill, even though it is labeled "National Reserve Plan." The numbers involved and the fact that it runs simultaneously with the regular draft, and that it includes an alternate compulsory clause, make this plan about as universal as any plan of drafting can become. By the time the first group of 100,000 will have completed its ten-year obligation ($9\frac{1}{2}$ years in the reserves with a weekly drill) millions of men will be taking weekly military drill, in addition to the 3 million drafted men and volunteers in the regular armed forces. The military establishment will have the right to reach into the life of every man in the reserves with a weekly interruption, plus the right to call him into full service without any further enabling legislation except the declaration of an emergency. This means that virtually every healthy American male will be under Pentagon control from the ages of $18\frac{1}{2}$ to 27.

These provisions, we submit, set up a pilot operation which will require only gradual expansion and extension to give us full compulsory universal military training, something which the military have long wanted, but which the vast majority of the American people do not now and we believe never will want, if they remain true to their historic heritage. If this should come to pass, our nation would be permanently committed to a military way of life. Our young men, and with them ultimately the entire nation, would be indoctrinated with the idea that the armed forces hold the answers to the life-or-death issues of today's world, that military force is our only and ultimate hope, and that spiritual values have minor significance in national and international matters. This is the road to the abandonment of the great dream that has made our American democracy.

A PRAYER

FOR THIS WEEK

Dear God, we see ourselves unable to reach the standards of holy living and self-giving which Jesus, Thy Son, so nobly set up for us. Our walk has been in devious paths. Our zeal has wavered. Our forward vision has fallen short. The lame of every land still stumble in the crooked paths where we thought to mark the way.

Forgive, Holy Father, again we pray. Art Thou yet unwearied with us in these human frailties? Canst Thou once more with patience set our feet more firmly in Thy path and bid us try again?

O Lord, we seek a clearer vision. We pray, make pure our world-contaminated hearts. We plead, sanctify us in the truth of Thy Word. We ask, give us a testimony that lives for Thee.

For Jesus' sake, Amen.

J. W. Shank.

Furthermore, we submit that in an atomic age training such as proposed in this bill can never provide even for military security, but it can induce a false sense of security. Such false security would add very seriously to the dangers which now threaten our national well-being, thus taking from, rather than adding to, our real security.

While I have come here to speak on behalf of all Americans and the welfare of the entire nation which we love and cherish, I am not their spokesman. I speak rather for my own people whose memories include the bitter recollection of the experiences of their forefathers in those lands of Europe (Germany and Russia) where militarism won the day in the early 19th century, with its universal compulsory military training—lands from which they fled to the freedom and liberty of a nonmilitarized America. My own experience is typical of many. My own grandfather just 100 years ago fled from military service demands in Germany, and my wife's father did the same just short of 70 years ago. Thousands of others not of our persuasion have the same background.

Cannot the lessons of the history of these two lands teach us something? Great military establishments and tremendous trained reserves did not protect the internal security of either of these lands. The one succumbed to Nazism, the other to Communism, both diabolic systems which have done their utmost to break the power of historic Christianity, as well as to launch world aggression. Nor did military might give security to militarized Germany and mighty Japan. Both took to the sword and perished; they were not saved by military training. The Soviet satellites all were heavily militarized, before Russia took them over, but they succumbed, most of them without even a struggle. Nor will Russia, we believe, ultimately conquer by military might, or be saved by its tremendous military establishment. Russia's military might is only a facade behind which is a moral and spiritual dry rot which will sooner or later cause the collapse of the whole fantastic structure. The basic battle between us and the forces of a militarized world communism today must and will be won on a spiritual and ideological battleground. We can win the battle for the allegiance of those not yet committed to the communist system, and for the deliverance of those groaning under the yoke. And we must do it without ruining our whole world and its civilization in the process.

Let us shift our emphasis from the purely military approach to security to an approach which will employ all the various and effective methods of aid to needy and underdeveloped areas of the world such as relief, use of surplus foods, technical assistance, Point IV programs, peaceful diplomacy, peace leadership. Let us have much more of this positive action which is truly Christian and which will build that good will and co-operation and moral value which is the basis for true world community and enduring peace. Let us be known in the world for such a leadership, not as the modern imitators of a Prussian and Russian militarism. Where has a modern great power with universal military training and a great military establishment ever escaped such militarism? And not having escaped militarization, where have basic freedoms, including religious freedom, survived?

In such a program of world-wide service and peaceful construction, we as churches with our church service agencies and our small resources of men and money not only will co-operate but have co-operated. With the full approval of the federal government, including the National Office of Selective Service which controls the assignment of conscientious objectors, we have sent our young men and women, nearly 1,000 of them since 1915, into 26 countries where they have served voluntarily in relief, reconstruction, and welfare work as ambassadors of good will and reconciliation in the name of Christ. They still are in 18 countries including South Viet Nam in Indo-China as our most recent entry. Our experience in this effort teaches us the real and great value of this approach. What some of us Christian groups are trying to do in a small way could be greatly multiplied both by voluntary church action and by a national governmental program on a large scale. Let us turn to this purpose the great sums and energies that would otherwise be applied to the training and administration of the reserve programs with an officer corps perhaps up to 3 times as large as that now needed for the active defense forces.

I have not come to plead any particular privilege for those whose Christian conscience does not permit them to participate in war or military training in any form, for we understand from Selective Service and your Committee's own office, that H.R. 2967 does not change the present provision for conscientious objectors. We also have full confidence that in the future in all legislative enactments the Congress will maintain such or similar provision in the great American tradition of respect for conscience. I have only come to plead with you that, for the best interests of our nation and through our nation of the world, you do not recommend H.R. 2967 for passage.

H. S. Bender
Chairman of the Peace Section
Mennonite Central Committee

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the work of the meeting of the General Council of General Conference and its associated conferences on Nonconformity and Study of Church Organization and Administration to be held in Chicago, Ill., March 28-30.

Pray that the Government of India, Prime Minister Nehru and his cabinet, may make possible the continuance of the preaching of the Gospel in that country.

Pray that as the Territorial Council meet in Somalia this month, they may grant permission to the Mennonite Mission to purchase land for the second station location. If this approval is refused, the expansion of the mission program in this country will be greatly hampered.

Pray for two children of God who are in a difficult situation, that God may undertake in their behalf to the glory of His name.

Pray for a couple who by words and actions are causing strife in the home.

THRONE FOUND NEAR MISSION

On the coast of the Mediterranean not far north of Latakia, Syria, an ancient ivory throne has been found which is more than 3,500 years old. This was at Ugarit, the capitol of the old Phoenician empire, and was evidently used by the Phoenician kings. This would be possibly five hundred years before the days of David in whose time we read of the ivory palaces. Ps. 45.

—Covenanter Witness.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Ministers' Week

The Ministers' Week which was held this year from Jan. 31 to Feb. 4 was largely attended. At least 134 officials were present, plus a number of lay brethren. Registration showed the presence of ordained men from Virginia, Pennsylvania, Maryland, Ohio, West Virginia, Indiana, Delaware, Ontario, Tennessee, Oregon, Michigan, Missouri, Kentucky, New York, and Illinois.

High School Literary Contest

On Feb. 4 a large audience gathered to witness the annual Armerian-Philomathean contest. A men's octet composed of members of both societies opened the contest with the singing of "America," the theme of the program. Readings, poems, choric readings, and illustrated quartet numbers followed. The Armerians were jubilant winners and the Philomatheans proved to be sportsmanlike losers.

Revival Week

We praise the Lord for another season of refreshing in the form of a Spirit-directed revival. President John R. Mumaw, our evangelist, used the Book of Romans as a source of many of his messages. Class periods were shortened to give time for longer chapel periods and opportunity for prayer and meditation. Testimonies revealed that the small prayer groups proved a source of blessing to many. There were numerous confessions of sin, and many made new commitments to Christ. Although the revival meetings closed on Sunday night, revival continued on. Bro. Mumaw spoke each morning of the following week on themes related to Christian growth; in the evenings faculty members met with the student prayer groups to discuss the message of the morning. We believe that this revival effort will have eternal benefits in the lives of many. May God have the glory!

William Nagenda

On Thursday, Feb 17, the E.M.C. family and community had the privilege of hearing Bro. William Nagenda, a native of Uganda, East Africa. He addressed the student body in the morning chapel service and spoke in a public meeting in the evening. We were impressed by his love for Christ and his emphasis on the worthiness and pre-emience of Christ as compared with our unworthiness.

Christian Life Conference

The annual Christian Life Conference was held on Feb. 19 and 20. Bro. Richard Detweiler of Perkasie, Pa., and Bro. John C. Wenger of Goshen, Ind., brought stirring messages on the general theme, "Sanctify them through thy truth." Bro. Wenger had also given a lecture on Friday evening on "Swiss Life and Culture" and addressed the Mennonite Historical Fellowship Saturday afternoon on the subject, "Two decades of the Anabaptist Vision and the Renewal of Our Church." On Sunday afternoon the Touring Choruses presented a program of sacred music.

Home-coming April 1-3

The annual E.M.C. Home-coming events begin on Friday evening, April 1, with the Public Alumni Program. Visiting speaker on the program will be Bro. George R. Brunk; music will be furnished by the Mennonite Hour Chorus. On Saturday evening there will be presented the annual rendition Gaul's "The Holy City." Several class reunions are scheduled for the afternoon, following the rehearsal of "The Holy City." On Sunday afternoon at 2:30 a music program is scheduled to be given by the Touring Chorus and the Men's Chorus.

—Daniel B. Suter.

HESSTON COLLEGE

President Roy D. Roth has announced the appointment of Joyce Gingerich, Chappell, Nebr., as editor of the 1955-56 **Journal.** Her assistant is Doris Slagell, Hydro, Okla. Conrad Osborne, Hesston, Kans., will continue his work as **Lark** and **Journal** Business Manager. Don Weaver, Hesston, Kans., will be Advertising Manager, and the sports news will be edited by Ivan Kauffman, Colorado Springs, Colo.

Lowell Wolfer, Sheridan, Oreg., was declared winner of the preliminary Anti-Alcohol Contest, held at Hesston College, Feb. 21, with his speech, "Creeping Paralysis." He will enter the state contest to be held at Winfield, Kans., March 4. The contest is sponsored by the Woman's Christian Temperance Union of Kansas, and is open to any college in the state. The rules provide for a preliminary contest in each participating college. Other Hesston contestants included Paul Wenger, Mt. Pleasant, Iowa; Vernon Yoder, Hutchinson, Kans.; Eugene Miller, Huson, Mont.; and Russell Shenk, Sheridan, Oreg.

The Hesston College Alumni Chapter of Southern California was organized in Los Angeles on Feb. 15. Twenty-five members were present at the banquet which preceded the organizational meeting. Those appearing on the program were John David Zehr, Chairman; George Burmeister; Merle L. Bender, and Daniel Kauffman. Special music was furnished by Louise Swartzendruber, Martha Harshbarger, and Mary Drawbond.

The officers of this new alumni chapter are: E. B. Harder, President; Reuben Coop-rider, Vice-President; Mrs. Harley Evers, Secretary-Treasurer. Other chapter organizational meetings are scheduled for Salem, Oreg., on March 4, and Boise, Idaho, on March 8.

The Bible Department at Hesston College has arranged for a non-credit class for wives of ministers and ministerial students. The first meeting of the group was held on Monday night, Feb. 21. Mrs. Roy D. Roth is serving as general discussion leader.

A school for church ushers will be held on the Hesston College campus April 21-23. Dean Everett M. Hosman, University of Omaha, will direct the school. The classes will meet from 7:30 to 10:00 p.m. each evening.

Winter Bible Term Commencement was held in Chapel Hall, Friday, Feb. 25, during an extended chapel period. Four students, Faye Birky, Edna Nisley, Irene Bontrager, and Vilas Hershberger, completed the requirements for graduation this year, and were awarded their diplomas.

GOSHEN COLLEGE

Tenney Lectures on Philippians

With a clear and forthright presentation, Dr. Merrill C. Tenney, Dean of the Wheaton College Graduate School, Wheaton, Ill., interpreted Paul's letter to the Philippians during the annual Bible Lectures, March 3-5.

Dr. Tenney opened his study by giving a historical background, "The Beginnings of the Gospel," Thursday morning. He continued with an analytical discussion in the evening, "The Fellowship of the Gospel."

"The Pattern of the Gospel" formed the basis for a theological treatment of Philippians Friday morning. Friday evening, the Wheaton professor considered the study biographically, "The Experience of the Gospel." A practical application of Paul's epistle, "The Effects of the Gospel" concluded the Lectures at the Sunday afternoon Vesper Service.

Choruses to Tour 12 States

The Music Department and Office of Public Relations have just completed itineraries for spring chorus tours, April 1-11. The 23 Motet Singers and Director Mary Oyer will travel west into Illinois, Iowa, Nebraska, Colorado, Kansas, and Missouri, while the 60-voice A Cappella Chorus, directed by Dwight Weldy, will appear in Michigan, Ontario, New York, Pennsylvania, Ohio, and Indiana. The detailed schedule follows:

Motet Singers

April 1, Science Ridge, Sterling, Ill.; April 2, I.M.S., Kalona, Iowa; April 3 a.m., Iowa City, Iowa; April 3 p.m., Manson, Iowa; April 4, Shickley, Nebr.; April 5, Chappell, Nebr.; April 6, Denver, Colo.; April 7, La Junto, Colo.; April 8, Harper, Kans.; April 9, Hesston, Kans.; April 10 a.m., Argentine, Kansas City, Kans.; April 10 p.m., Garden City, Mo.; April 11, Hopedale, Ill.

A Cappella Chorus

April 1, St. Johns, Mich.; April 2, Fairview, Mich.; April 3 a.m., Midland, Mich.; April 3 p.m., Pigeon, Mich.; April 4, East Zorra, Tavistock, Ont.; April 5, Steinman, Baden, Ont.; April 6, St. Jacobs, Ont.; April 7 a.m., Rockway Mennonite School; April 7, First Mennonite, Kitchener, Ont.; April 8 a.m., Markham, Ont.; April 8 p.m., Clarence Center, N.Y.; April 9, Conneaut Lake, Pa.; April 10 a.m. Aurora, Ohio; April 10 p.m., Salem, Wooster, Ohio; April 10 p.m., Oak Grove, Smithville, Ohio; April 11, Leo, Ind.

(Continued on page 250)

PEACE AND WAR

"Holy War" in the Old Testament

By John W. Miller

For many people the Old Testament is a problem book and in no question more problematic than in the question of war. Every Bible reader is aware of numerous Old Testament passages where wars are commended as the will of God (for example, Deut. 20:16-18; 25:17-19; Josh. 10:40). Equally familiar are those passages prohibiting murder (Ex. 20:13), encouraging kind treatment to the enemy (Ex. 23:4, 5), and condemning the much shedding of blood in war (I Chron. 22:6 ff.). Particularly the prophets seem to stand sharply against the use of armed might and summon their contemporaries to walk in the paths of quietness and trust (cf. Isa. 7). How can such divergent teachings be reconciled?

Various suggestions have been given in answer to this question. The terms "progressive revelation" and "permissive will of God" have been employed. Others have proposed that an essential difference exists between God's way of working in the Old and New Testaments. It is not the purpose of this article to refute any of these viewpoints. Since an answer to the question of war in the Old Testament can be found only through a renewed study of the Old Testament itself, it is our purpose here to re-examine the main thrust of Old Testament teaching on this matter without proposing by this to answer all of the numerous questions and problems that can be raised.

The section of Old Testament history with which we have primarily to deal in discussing the question of war in the Old Testament is the period extending from the Egyptian Exodus to the destruction of the Judean state in 586 B.C. Spiritually considered, this period encompasses the redemption and establishment of Israel as the covenant people, her settlement in Canaan, her repeated apostasy, and finally her judgment. Throughout this period Israel faced repeated threats to her continued existence by an armed enemy. Two fundamentally different approaches to these repeated threats can be observed. It will be shown in the succeeding paragraphs of this study that during the period of Israel's *early* life as the covenant people Israel met these threats to her existence in a way that accorded fundamentally with God's will for her, but that with the degeneracy of the primitive tribal community into a political state a fundamental reorientation in her approach to warfare took place. In the first period of her existence Israel followed the ancient practice of "Holy War" in dealing with her enemies; in the second period beginning with Saul and then increasingly in the reigns of David and Solomon and the later kings she followed the power methods of a political state. The technique of "Holy War" she shares in common with the prophets and saints of all ages; in following the way of power politics she bound herself with that which in all ages crumbles and passes away, standing as it does under the sign of God's wrath.

The technique of "Holy War" with which Israel dealt with her enemies from the time of her origins at Sinai until the era of the kings has been carefully studied by a contemporary German Old Testament scholar, Gerhard von Rad. He has set down the results of this study in a monograph entitled *Der heilige Krieg im alten Israel* (The Holy War in Ancient Israel). In this study von Rad demonstrates that Israel fought her wars during this period according to a very prescribed pattern. The first act of a "Holy War" was an earnest quest to discover the will of God. Judg. 20:23, 27; I Sam. 7:9; 14:18 ff.; 14:37; 23:2, 4, 9-12; 28:6; 30:7 f.; II Sam. 5:19; 5:23. Even before the opening of the battle the consecrated "people of the Lord," as they were called (Judg. 5:11, 13; 20:2), received the assurance (in the past tense!): "The Lord has given the enemy into our hands!" Josh. 2:24; 6:2, 16; 8:1, 18; 10:1, 19; Judg. 3:28; 4:7, 14; 7:9, 15; 18:10; 20:28; I Sam. 14:12; 17:46; 23:4; 24:5; 26:8; I Kings 20:28. Having received this assurance the "people of the Lord" marched forward to meet the enemy, confident also that "the Lord goes out before them." Judg. 4:14; Deut. 20:4; II Sam. 5:24. In "Holy War" neither the kind of weapon nor the number of soldiers is of any decisive importance (Judg. 7:2 ff.; I Sam. 14:6; 17:45, 47), for this is "the Lord's battle" (I Sam. 18:17; 25:28) and the enemy is "the Lord's enemy." Judg. 5:31; I Sam. 30:26. Therefore it is really the Lord who does battle (Ex. 14:4, 14, 18; Deut. 1:30; Josh. 10:14, 42; 11:6; 23:10; Judg. 20:35; I Sam. 14:23) and the fundamental activity demanded of Israel is that she does not fear before the enemy but believes in her great God. Ex. 14:13; Deut. 20:3; Josh. 8:1; 10:8; 10:25; 11:6; Judg. 7:3; I Sam. 23:16; 30:6; II Sam. 10:12. The loss of courage on the part of the enemy is the first evidence of God's onslaught against them (Ex. 15:14-16; 23:27 f.; Deut. 2:25; 11:25; Josh. 2:9; 2:24; 5:1; 10:2; 11:20; 24:12) and the climax of the battle comes when a terrible fear throws the enemy into utter panic, during which they often destroy themselves. Ex. 23:27; Deut. 7:23; Josh. 10:10, 11; Judg. 4:15; 7:22; I Sam. 5:11; 7:10; 14:15, 20. Since "Holy War" is not a war of aggrandizement, it was concluded not with some joyful celebration over the spoils won, but in a solemn devoting of those spoils to God. Captive men and animals were killed and nonperishable spoil such as gold, silver, and other precious materials were placed in the "treasury of the Lord" (Josh. 6:18 f.), although variations of this concluding act were also from time to time in order. Num. 21:2; Deut. 2:34 ff.; 3:6 ff.; 7:1 ff.; 7:26; 20:13 ff.; Josh. 6:21; 8:26; 10:28; 11:11 f.; I Sam. 30:26; II Sam. 8:11; I Kings 7:51; 15:15; II Kings 12:19; I Sam. 15:3.

There is more melody in the crying of a baby than in the snoring of a saint. Bring the babies to church.—Pleasant Valley Mennonite Church Bulletin, Harper, Kans.

Gerhard von Rad believes that in ancient Israel "Holy War" was as much a prescribed institution as was the early sacrificial worship. In other words, just as Israel was given ceremonial laws to teach her to worship God in a proper spirit, so she was given specific modes in which to express her fundamental faith in God as "a man of war" (Ex. 15:3). And therefore just as the fundamental factor in the ceremonial worship of the Old Testament was not the external rite but the attitude of the worshiper, so the crucial factor in the ceremony of "Holy War" was not the external act of the warrior but his spiritual attitude toward God. The strange marches, the peculiar weapons, the resounding shouts—these are but sacraments expressing the faith of the warrior in the Lord to whom belongs the battle and the victory. As we can see from the above Old Testament references, the precise physical activity of the Holy Warrior varied from battle to battle, but every "Holy War" sought to demonstrate with unmistakable clarity that it is not the arm of flesh that brings victory, but God alone. The warrior's decisive responsibility was to confront the enemy with a fearlessness born of expectant belief in the miraculous deed of God.

As already said, this ancient technique of "Holy War" was, beginning with Saul, gradually abandoned by Israel, and this abandonment coincided with the disintegration of ancient Israel from a religious fellowship into a political state. One of the first problems removed from the orbit of faith in the spiritual decline of ancient Israel was the problem of the enemy. Instead of committing the enemy completely into the hands of God (which is the essence of "Holy War") he became more and more the responsibility of a professionally organized and equipped military. The first suggestion of this important change appears in I Sam. 14:52 (cp. I Sam. 13:2),

(Continued on next page)

PEACE AND WAR (Continued)

where we learn in no uncertain terms that Saul gathered about himself a standing army of professional soldiers. David came from among this group of soldiers and carried the process of secularization still farther. This does not mean that the old technique of "Holy War" was completely forgotten during the time of Saul and David. The reigns of these two kings constituted a transition period, and the situation that prevailed is fairly well summarized by a passage like II Sam. 11:11. Here we learn that "the ark, and Israel, and Judah" (participants in the "Holy War") dwell in booths, while "my lord Joab and the warriors of my lord are camping in the open field." In other words, the wars of Israel are now fought for the most part by trained, professional soldiers, not by the "church" of Israel marching under the banner of faith and trusting God for a miracle. Only the memory of this other way, and perhaps from time to time its use, remain. The climax of this process of secularization is reached in the reign of Solomon, where the existence of a large standing army equipped with war chariots and horses dominates the military landscape. I Kings 9:15, 17 ff. Here we have the very opposite of the "Holy War" by which earlier Israel faced the armed threats to her existence.

That our analysis of the change that took place during the reigns of Saul and David with respect to war is not arbitrarily imposed upon the text of the Old Testament is seen most clearly in the outspoken prophetic reaction to this change. The point at which Saul's rejection of God first manifested itself, according to I Sam. 15, was in his refusal to submit to a basic requirement of "Holy War," the utter destruction of the spoil (see the description of "Holy War" above). In other words, the Old Testament documents Saul's first step downward as an attempt to change "Holy War" into a war of political and material acquisition. None of the pious words which Saul speaks to minimize his action (I Sam. 15:15) can hide the disastrous change that he introduced by this act into Israel's relationship both to God and to the enemy. It is the prophet Samuel's task to expose the true character of that change and to set the rebellious king under the sign of God's judgment. I Sam. 15:22 ff.

The conflict between the succeeding kings and prophets in Israel and Judah can be understood to a large extent in this same context. Again and again the kings sought to develop their own independent policies and, as the weapons of those policies, to adopt the power politics of their day. Again and again the prophets must challenge the growing technicalization of war and call them back to explicit trust in God. This conflict is, for example, clearly reflected in the mysterious title applied once to Elijah and once to Elisha: "My father, my father, the chariots of Israel, and its horsemen" (II Kings 2:12; 13:14). That the function of the prophet could be described in terms of "chariots" and "horsemen" indicates that the prophet saw himself and his activity as the only true defense of his people against the enemies of God. The kings put their confidence in the multiplication of physical chariots and horses. The prophets knew that the spiritual Israel could be preserved only by that leadership in faith which they by virtue of God's charismatic gifts provided.

The climax of this conflict between the policies of the political state and the policies of spiritual Israel came in the so-called "writing prophets," and particularly in the declarations of Isaiah. When, in a moment of impending crisis from without, Isaiah confronted the politically crafty King Ahaz with the words: "Take heed, be quiet, do not fear, and do not let your heart be faint" (Isa. 7:4), he was not urging a policy of weak inactivity, but a policy of "Holy War," for which, as we have seen, the essential dictum is: "If you will not confide you will not abide" (Isa. 7:9). If his people only would put their trust in "the Holy One of Israel" (Isa. 31:1) instead of the arm of flesh (Isa. 31:3), then

". . . the Lord of hosts will come down
to fight upon Mount Zion and upon its hill.
Like birds hovering, so the Lord of hosts will protect . . . and deliver it,
he will spare and rescue it" (Isa. 31:4, 5).

This is nothing less than the ancient confidence of the Holy Warriors of whom we read in Israel's earlier history, except that here a spiritualization has taken place. Just as Isaiah declares the ceremonial rites of sacrificial worship superfluous (Isa. 1:10 ff.), so also the ceremonial aspects of "Holy War" are no longer demanded. Isaiah does not call his faithful disciples to sacramental marches before the enemy with pitchers or trumpets. He demands only the essential spiritual attitude necessary for "Holy War," the attitude of quiet, confident trust in God, who reigns as king over heaven and earth. Isa. 6.

The tradition of "Holy War" finds its New Testament fulfillment on the night of Christ's betrayal when our Lord confronted for the first and only time in His life an antagonistic army of flesh and blood. In that moment Peter instinctively took a metal sword and so became for that event the type of all those before and since who have sought to fight God's battles, but not in God's way. Out of the tumult there came to his ears the cry of the Holy Warrior: "Put up your sword, Peter . . . all who take the sword will perish by the sword" (Matt. 26:52). These are the words not alone of Jesus Christ but of all the true saints of both Old and New Testaments.

Goshen, Ind.

OUR SCHOOLS (Continued)

Faculty News Notes

Pres. Paul E. Mininger attended the Executive Committee meeting of the Mennonite Board of Education at Hesston, Kans., March 1. On March 8 he addressed the staff chapel at the Mennonite Board of Missions and Charities headquarters, Elkhart, Ind.

March 5-7, H. S. Bender visited Hesston College, Hesston, Kans., and interviewed prospective seminary students. Sunday afternoon he delivered a vesper meditation, "Our World-wide Mennonite Brotherhood," which opened Hesston's Vesper series.

Guy F. Hershberger, professor of history and sociology, and **Glen R. Miller,** professor of chemistry, participated in the First National Conference of Teachers of Agriculture in Non-land Grant Colleges at Central Missouri State College, Warrensburg, Mo., March 11, 12.

John H. Mosemann, assistant professor of missions and pastor of the College congregation, preached the sermon for the ordination of Floyd Sieber to the Christian ministry at the Maple Grove Mennonite Church, Belleville, Pa., March 6. Bro. Sieber, a Goshen College student the past three semesters, will be returning to Argentina as a missionary under the Mennonite Board of Missions and Charities.

Walter E. Yoder, Dwight Weldy, and **Miss Mary Oyer,** assistant professors of music, participated in a Conference for Church Music Secretaries sponsored by the Mennonite Commission for Christian Education at the Mennonite Home Mission in Chicago March 4, 5. March 3, Yoder attended a Chicago meeting of the Music Committee of Mennonite General Conference.

Pres. Mininger and **J. C. Wenger,** professor of theology and philosophy, discussed subjects at the annual meeting of the Mennonite Publication Board, March 9, at Scottdale, Pa.

H. Harold Hartzler, professor of mathematics, was recently elected president of the American Scientific Association, a Christian organization with over 600 members including representatives from around the world. Bro. Hartzler, a charter ASA member, has held membership in the society since it was formed in September, 1951. March 12 Goshen College will be host to an ASA regional meeting.

♣

LATIN AMERICA

There is perhaps no greater need than the spiritual need in Latin America today. In 30 years the number of Christians has increased from 700,000 to nearly 5,000,000, and this in an area where live 33 per cent of the world's Roman Catholics! It is estimated that if the present rate of increase continues to the end of the century, the population of Latin America will be 550,000,000 (as compared to 250,000,000 in the United States and Canada). Pray for the Word of God as it is printed in Latin America, for the need of printing presses and printing equipment, for translators, and for those who will distribute portions of the Word of God.—**IFMA News.**

TO BE NEAR TO GOD

THEME—REJECTED KING

Sunday, March 20

Sing—Jesus, My Lord, My God, Hymnal No. 435.
Read—Matt. 2:1-18—"Bring me word, that I too may come and worship him."

When Simeon, that Spirit-moved man of God who waited for the consolation of Israel, spoke to Mary as she and Joseph brought the child Jesus to the temple, he uttered a prophecy of rejection. "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against." Herod, cruel tyrant steeped in self-pride, became a beginning link in that chain reaction which eventually led to Golgotha. "Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him," he said suavely to the Wise Men. They were wise enough to heed the promptings of the angel messenger, however, and ". . . departed to their own country by another way." But Herod "in a furious rage . . . sent and killed all the male children in Bethlehem."

And so it may be said, while the "hungry" were being fed the "rich" were sent away empty.

Monday, March 21

Sing—Depth of Mercy, Hymnal No. 247.
Read—Luke 4:16-31—"Is not this Joseph's son?"

The citizens of Nazareth could not see the forest for the trees. Their response, so characteristic of the human reaction everywhere, italicizes the normalcy of the carpenter's son's youthful life and at the same time reveals their earth-bound mentality.

We may be just as blind and limit our vision to the minutest detail of the times while incapacitating ourselves for the comprehension of the signs of the times, as someone has aptly punned. The widow and Naaman were not members of the privileged few, but they were willing to believe the unbelievable and their cups were filled to overflowing.

Lord, we believe, forgive our unbelief.

Tuesday, March 22

Sing—I Lay My Sins on Jesus, Hymnal No. 254.
Read—Luke 19:29-44—". . . and when he drew near and saw the city he wept over it."

Jesus was not deceived by the popular acclaim which ushered Him into Jerusalem amid the singing and shouts of the multitudes, "because he knew all men and needed no one to bear witness of man; for he himself knew what was in man."

He had already declared on a previous occasion when some Pharisees warned Him that Herod sought His life, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. . . .'" And then in those prophetic words which find emotional expression again as He weeps over the city He had cried, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!' "

O Lord, forgive our fickle turning
when by appointed testing
You call to deeper dying. Amen.

Wednesday, March 23

Sing—Jesus, Thy Boundless Love to Me, Hymnal No. 280.
Read—Matt. 26:30—"Is it I, Master?" . . . "You have said so."

Surely He knew! The secret thought had been sizzling deep in His mind. It was too hot to touch, but, after all, hadn't Jesus escaped before from the crowd bent on His destruction? Hadn't He been incarnate, living miracle? Couldn't He now rescue Himself from the lion's mouth? . . . And that much t'boot in the bag. . . . Maybe He could be forced to miraculous intervention. This business of the kingdom was too desperately confusing. Why didn't He get down to business and use His infinite power to throw off the Roman yoke and bring in the kingdom now?

Yes, "you have said so." And maybe we who are so quick to judge the motives of another, who fell because he entertained a thought which grew into an evil passion, as trying to force His hand and bring the kingdom in; not God's kingdom but our ideas about His perfect will.

My Lord and my God, show me the unlimited opportunities which are mine to know Thee and Thy true will for this world of broken men. In Jesus' name, Amen.

Thursday, March 24

Sing—O Jesus, Thou Art Standing, Hymnal No. 278.
Read—Matt. 26:69-75—"And he went out and wept bitterly."

In the hour of trial,
Jesus, plead for me;
Lest by base denial
I depart from Thee;
When Thou seest me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.

(Continued on page 260)

The Christian in the World

Sunday School Lesson for March 27

(Matt. 5:13-16; Rom. 13; Eph. 4:17-32; I Pet. 4:12-19)

When Jesus left the world He did not take His disciples out of the world. He left them in the world but not "of the world." They and all Christians (John 17:20, 21) were to be in the world to help others believe on Jesus. How do we help others to know Jesus?

In the lesson of today our influence on the world is described by **salt, light, love,** and **suffer.**

We are the **salt** of the earth. The world is in corruption through lust. This corruption we can check if we by the purity of our lives witness to the moral purity Christ can give us. By our beautiful character, the fruit of the Spirit in us, we silently attract to Jesus Christ. One is tempted to discouragement when one sees immorality so on the increase, at least openly. Is not the church salting the world about her? Should not the Holy Spirit be able to convince the world of the sin of impurity through our pure lives? Let's keep our savor.

We are to **light** the world. The world is in darkness, but we have the light of life. "He that followeth me shall not walk in darkness." Christians who truly have been renewed in mind know the truth and live it. The fundamental doctrines of this quarter's studies are not just creedal statements of church members, but are beliefs basic to the living of all true believers. Does the world learn these truths through me? It discourages one to see the attitudes of the world toward the observance of the Lord's day. Is not our light shining as it ought? Don't we walk in the truth? Do you and your pupils season and preserve and light up the darkness of this sinful world? This is our solemn obligation to this world.

We owe every man in the world **love.** We as Christians really do not need the "thou shalt not." We do not want to kill our neighbor, or take our neighbor's companion, or steal from him, or tell evil reports of him, or covet his possessions, because we love him. This love that "worketh no ill" has a great influence on worldly society. We can say without boasting (because no one has done all he could have done) that relief sent "in the name of Christ" has caused the light of Christ to be shed afar. And what attracted to Christ was the love for unknown people who were needy. All the people of the world are our neighbors. Check your love for all people in your home, in your church, in your community, in your school, in your shop, in your mill, in your market, on your street, in your relations. Does your love for all men attract them to Christ?

And then we are to **suffer as Christians.** We need not expect the world to approve of our holy living. They may even sneer when under conviction. We have nothing in Christ to be ashamed of; so, hurt or not, we stand up for Jesus. Pupils might tell of some of their little trials for Jesus' sake.

Encourage your pupils to keep closer to the source of purity and light and love and joy of suffering for Christ. The world needs a stronger testimony from each one. Each Christian has a large sphere of influence. Many people count on each one of us. Let us shine for Christ.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Special services were held at Oak Grove, West Liberty, Ohio, Mar. 10-13, with Sanford Mills, Columbus, Ohio, as speaker.

The Mennonite Revival Singers, Hartville, Ohio, gave a program at Wooster, Ohio, the evening of Mar. 6.

Bro. James Millen, Quakertown, Pa., was the speaker in a Christian Life Conference, at Conshohocken, Pa., on Mar. 13.

Sixty-seven men attended the Men's Fellowship at Morgantown, Pa., on Mar. 3 where Bro. Raymond L. Kramer was the speaker.

Bro. Harold Shenk, Refton, Pa., was ordained to the office of deacon on Jan. 30 to serve the Laurel Street congregation, Lancaster, Pa.

Bro. Willis Detweiler, Akron, Pa., was ordained to the office of deacon on Mar. 6 to serve the North End congregation, Lancaster, Pa.

A series of four Saturday evening prayer meetings for revival are being held at the Hess Church, Lititz, Pa., Mar. 5-26.

The Waldo congregation, Flanagan, Ill., is surveying eastern Illinois for possible evangelistic opportunities.

The annual chorus program of the Michigan Mennonite Bible School was given on Feb. 10 at Fairview, Mich. All but two of the numbers were written by Mennonite authors. It is gratifying that the number and variety of Mennonite hymns and choral songs is sufficient to arrange a balanced program of good quality with numbers produced by our own people.

Mennonites are finding increasing opportunities to make the Christian peace position known. Such an opportunity came recently to Milton Cender, a Pax man from Dewey, Ill., working in a Mennonite Voluntary Service flood clean-up working-camp in Holland. Along with other camp members he participated in a 15-minute program over a Dutch radio station and had occasion to tell of the Christian motivation back of this work.

Mrs. Mary Dickerson, Coffee, Mo., was baptized and received into church membership at Versailles, Mo., on Feb. 27.

Bro. J. R. Shank and wife are moving to the Pea Ridge congregation near Philadelphia, Mo., on account of Sister Shank's failing health. They will make their home with Bro. Shank's brother-in-law and sister, the Clyde Fentons. This month marks fifty years of service in the Gospel ministry for Bro. Shank, forty-seven of which were spent in the Ozark section south of Versailles, Mo. Bro. Shank plans to continue his bishop oversight in central Missouri until other arrangements are made.

The Executive Committee of the South Central Conference met with the ordained brethren of the Missouri congregations at Versailles on Mar. 8 to consider the new plan of church administration.

Visiting instructors in the Goshen College summer school will be Melva Kauffman and Calvin Redekop of Hesston College, and Hiram R. Hershey of Christopher Dock School.

Correction: the name of Wilfried Ziebell was misspelled in our issue of Mar. 1. He is the young German evangelist, a firm believer in nonresistance, who spoke at the Maple Grove Conservative Church, Hartville, Ohio, on Feb. 13. He plans to serve again this summer as an interpreter for Billy Graham in Hamburg, Zurich, Vienna, and other cities in Europe.

Bro. J. Mark Stauffer, Harrisonburg, Va., served as guest speaker and in a music conference in southeastern Iowa congregations on Mar. 6.

Bro. Hiram R. Hershey, of Christopher Dock School, directed the Mennonite A Cappella Chorus in a program of sacred hymns at the McCaskey High School, Lancaster, Pa., the afternoon of Feb. 27.

Representatives of most of our conference districts participated in the Church Music Study Conference held in Chicago Mar. 4, 5. It was a very valuable meeting, serving especially to assist district secretaries of music in the new functions which their offices involve. Bro. J. P. Duerksen served as moderator of the meeting.

Announcements

All-day meeting at Sand Beach Mission, Lancaster Co., Pa., Apr. 24.

J. D. Graber, Elkhart, Ind., at Bethel, Mummasburg, Pa., evening of Mar. 20.

Nelson Kauffman, Hannibal, Mo., at Wooster, Ohio, Mar. 27.

Bethany Christian High School Chorus at Holdemans, Wakarusa, Ind., evening of Apr. 3.

Dwight Weldy, Goshen, Ind., will direct a mass chorus of alumni and friends at dedication of Wakarusa Community School, Apr. 17.

YPM at Lititz, Pa., on Mar. 20 with Frank Enck, Willow Street, Pa., speaking on tobacco and strong drink, and Herman Reitz, of Philadelphia State Hospital, speaking on mental health.

Home conference at Martinsburg, Pa., with Paul and Alta Erb as speakers, Mar. 20.

Communion dates in district of G. Parke Book: Welsh Mt., Mar. 20; Meadville, Mar. 27 evening; Paradise, Apr. 3; Kinzer, Apr. 10; Old Road, Apr. 17; Mt. Pleasant, Apr. 24; Nickel Mines, May 1; Hershey, May 8; Samaritan Home, May 15 p.m.

Communion dates in district of Christian K. Lehman: Slackwater, Mar. 20; Millersville, Mar. 27; Rohrerstown, Apr. 3; Old People's Home, Apr. 10; Columbia, Apr. 17; Mountville, Apr. 24; Habeckers, May 1; Masonville, May 8.

Communion dates, Franconia Middle District; Line Lexington, Apr. 3; Souderton, Apr. 10; Salford, Apr. 17; Plain, Apr. 24; Towamencin, May 1; Spring Mount, May 1, eve; Franconia, May 8; Perkiomenville, May 8 evening; Rockhill, May 15; Lansdale, May 22. Baptismal services: Line Lexington and Salford, Mar. 6; Franconia, Mar. 13; Plain, Mar. 20; Towamencin, Apr. 24, evening.

Dedication services for Steel City Meetinghouse, Bethlehem, Pa., Apr. 9, 10. Guest speaker, Ivins Steinhauer, Bridgeport, Pa.

George R. Brunk, Denbigh, Va., in Bible Conference at Bair's Codorus, York Co., Pa., Saturday evening and all day Sunday Apr. 2, 3.

Christian Home Conference with Urie A. Bender, Scottdale, Pa., as speaker, at Steelton, Pa., all day Mar. 20.

Ontario Mennonite Bible School commencement with Myron Augsburger, Harrisonburg, Va., as speaker, Mar. 25.

Ladies' Chorus of Scottdale Mennonite churches, with Don Mast as director, at Kingview, East Scottdale, evening of Mar. 27.

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Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA · TELEPHONE, ELKHART 2-2786.

Mission News

The Bethel Mennonite Community Church, Chicago, Ill., serves an area which will have a potential of 2,150 families when the housing units are all complete. The groups living in the area include American Negroes, Mexicans, Puerto Ricans, and Poles. Pray for our workers as they attempt to serve this area with church facilities seating 250 people.

The Mennonite Spanish Church, Chicago, Ill., has a local relief committee which ministers to needy families in the community when the father is out of work or ill and cannot work, or when for some other reason support for the family has been cut off. Canned goods and clothing are welcomed by this committee for such distribution. Contact the pastor, Bro. Mario Snyder, 1014 Blue Island Ave., if you have something to share.

The WMSA of the East Goshen Mennonite Church, Goshen, Ind., will be guests at the General Mission Board headquarters on Monday evening, March 14. The headquarters staff will outline the program of the Board and explain the activities which take place in the various offices while the WMSA members tour the building.

The Locust Grove Mennonite Congregation, Sturgis, Mich., was challenged with a special mission program on Sunday evening, Feb. 27, with messages by Bro. and Sister Levi C. Hartzler, Elkhart, Ind. Sister Hartzler talked to the children about the Mennonite Church starting a mission in Chicago and told the story of a young girl who found Christ and Christian friends through the mission. Bro. Hartzler gave an over-all picture of Mennonite missions using a world map and indicating some of the problems in present-day mission outreach.

Mathis, Texas, where our missionaries are working, has been dry since 1912, although the rest of the county is wet, according to Bro. T. K. Hershey.

"Sending Missionaries to Other Fields" will be one of the subjects at the May conference of the Mennonite Church in India.

The Puerto Rico Church Conference will be held March 11-18 with Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina, as guest speakers.

Bro. LeRoy Bechler, Saginaw, Mich., submitted to an emergency appendectomy on Feb. 24. Pray for him and his family in their witness in Saginaw.

Bro. S. M. King, Goshen, Ind., was the mission meeting speaker at Moorefield, Ont., Feb. 26, 27.

Two of our missionaries to Japan, Lee Kanagy and Don Reber, plan to take the Rural Missionary Short Course at Japan International Christian University, Mar. 21-26.

The Spiritual Retreat for missionary women, evangelists' wives, and Bible women held at Hisri, Bihar, India, Feb. 14-18 exceeded expectations. God blessed in a marvelous way. Many new decisions were made. Many gave testimony of blessing through fellowship and Bible study.

The Counseling Committee of the Hokkaido Mennonite Fellowship met at Hombetsu, Japan, on Feb. 22. One decision was to have Bro. Don Reber prepare plans for a kindergarten and Gospel witness building in Hombetsu to be submitted to a later meeting of the Committee.

Bro. Lawrence Greaser, Aibonito, Puerto Rico, has recently been named director of the Ulrich Foundation project in Puerto Rico. His acquaintance with the Puerto Rico people and understanding of the mission-service program will make it possible for him to coordinate well the Ulrich Foundation service program with the General Mission Board program on the island.

A baptism service is planned at the Danforth Mennonite Church, Toronto, Ont., on Sunday evening, Mar. 20. The Rockway Mennonite School chorus from Kitchener, Ont., presented a program of sacred music at Danforth on Sunday afternoon, Mar. 13.

The Detroit, Mich., Mennonite Church has recently made contact with a German family which came to this country three years ago. The father read about the Mennonites in a Church of God magazine which mentioned their nonresistance. He called the Detroit Council of Churches to locate a Mennonite church in Detroit and has since been attending the Detroit Mennonite Church with his family.

Special business considered during the Seventh Annual Conference of the Mennonite churches of Puerto Rico, held at the Betania Mennonite Church, Pulguillas, this past week end included a proposed constitution, a Bible Institute, and the organization of a Puerto Rico MYF. Pray for the leaders of the churches in Puerto Rico.

Workers A. M. Topono and his wife, Bihar, India, and Rabi Tirki and his wife, former Lutherans, have decided to take baptism and join our Mennonite Church. We rejoice in these decisions. Our missionaries have urged Lutheran workers to take believer's baptism.

The Mennonite Spanish Church, Chicago, Ill., enjoyed special services on Sunday, Mar. 6. Bro. Paul Erb, Scottdale, Pa., spoke at the morning service and a group from the Mennonite Home Mission, Chicago, gave a program in the evening on the theme, "Our Wonderful Saviour."

A Missions Conference will be held at Iowa Mennonite School, Kalona, Iowa, Mar. 26, 27, with Bro. A. J. Metzler, Scottdale, Pa., as special speaker.

Baptismal services were held on Feb. 27 at Hisri, Bihar, India. Applicants included Paul and Elaine Becker and four Indian young people. Remember these in their new walk with God.

The young people of the Toronto, Ont., Mennonite churches are planning a special missions meeting for Friday evening, Mar. 18, with Douglas Percy, missionary counselor from Toronto Bible College and former missionary under the Sudan Interior Mission, as special speaker.

Bro. Lawrence Brunk, missionary on furlough from Argentina, will be Missionary Day speaker at the Pleasant View Mennonite Church, North Lawrence, Ohio.

Jonathan Michael Kreider was born to Bro. and Sister Roy Kreider, Jerusalem, Israel, on Feb. 23.

(Continued on page 260)

Your Treasurer Reports

March 31 will end the General Board fiscal year. At this time of year we usually advise which areas of the General Board program are in urgent need of funds in order to complete adequately the year's activities. The contributions received from the **Missions Week** program have supplied adequate funds to close the mission accounts and, therefore, there is no urgent need in this area.

Contributions are continually needed, however, for all areas of the mission program since we are approaching the period of the year when contributions usually decrease. We are hopeful that regular mission contributions both from individuals and congregations will be received so as to maintain adequate funds for the mission program.

However, there is one area of need which is urgent and for which I would like to appeal for contributions at this time requesting that we try to meet this need by the end of March. The demand for funds in the I-W program plus an extended outreach of voluntary service and Pax has left the Relief and Service Fund depleted and with an urgent need for additional support.

We have continued to urge that each congregation contribute a monthly offering of at least 50 cents per member. The Relief and Service Committee has reduced its budget to this amount with the intention of trying to maintain the program within this limit. Since this amount has not been received for many months, it has left the Relief and Service Committee with a program to be met for which adequate funds have not been received. May we, therefore, make this appeal to each member and congregation to support the relief and service program during this month.

We sincerely believe that the witness being given for the church through the men and women serving in relief, Pax service, and voluntary service is significant and necessary in our present world situation. Your contributions will help to assure the Relief and Service Committee that we believe in this world relief and service outreach. Contributions for this program may be sent to your district treasurer or may be forwarded direct to the Elkhart Mission Board office.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Christ's Gateway to India

BY MIRIAM WEAVER BEACHY

We had long anticipated this night. I wakened and knew the ship's motors had stopped. Getting out of my bunk I pulled myself up to the porthole and looked out. The many lights from the harbor of Bombay twinkled in the night. A tugboat, with loud, hoarse toots, pushed us alongside the dock. I felt the warm tropical breeze on my face. Familiar smells came from the docks; below us dock workers lay sleeping on the sidewalk. Others shouted and chanted as they pulled our ship closer to the dock. The thrill of it all! Bombay, entrance to India!

We felt sure of God's calling us back to India. We knew peace in the joy of that assurance. At the same time we knew the length of our stay was not guaranteed. Visas to enter India were not being granted, yet the government had miraculously granted ours. We wanted to harness all our energy to God's kingdom purposes as long as the government would allow.

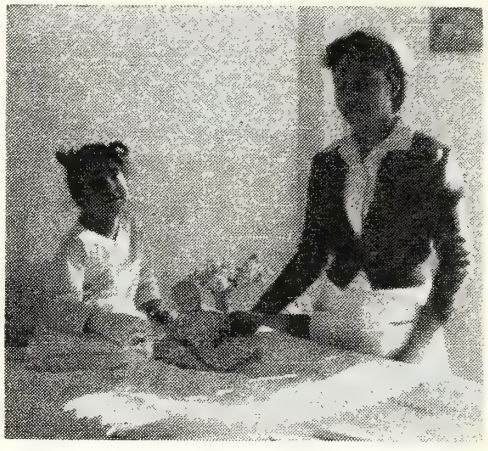
All missionaries feel a soul passion for the Indian people, a people with religious beliefs which do not make easy release from spiritual bondage. One cannot live in India today without an awareness that this is a crucial hour. India is in a dramatic transition period. Her peoples are finding new social freedom and power. Politically, India feels her growing importance in world leadership. Her increasing estrangement from America carries significant implications for American missionaries.

The Maha Subha, a Hindu religious organization, has launched an antimissionary campaign. Leaders, who have been trained in Delhi, work through local Hindus in strategic centers rousing them against missionaries. Finally they march in demonstration to the mission compound. These people claim Hindus have become Christians only to gain educational or financial advantages. They have pledged themselves to vigorous efforts in reconverting Hindus who have embraced Christianity. Two ashrams have been established where reconversion is being conducted. One prominent worker has said he intends to tour the entire country to popularize this **shuddhi** (reconverting) movement and to establish ashrams in other parts of the country, especially among aboriginal peoples. Yesterday's **Hindustan** newspaper stated that in one village on Mahatma Gandhi's birthday four hundred Christians, through a cleansing ceremony, re-embraced Hinduism.



Gateway to India, Bombay

While we have been living in Landour, Mussoorie, these summer months quite a few missionaries have been asked to leave the country. A local shopkeeper has a list of those people whom an investigating committee is asking to leave. Three families, friends of ours, have been notified to leave in the last few days. One couple received notice to leave within three weeks.



Another gateway to India, the gateway of service

Does this point to a collapse of Christianity in India? We have long considered missionaries the means of Christ's Gospel entering India. If the number of missionaries is increasingly reduced and work is restricted, does this mean a spiritual recoil?

Each time we have been in Bombay we have visited the Gateway to India. It is a stone archway by the sea. People tell us it was built in olden times as an entrance for British royalty coming to India.

The current situation in India does not prefigure withdrawal and defeat for the church. We must recognize the vast potential in approximately eight million Indian Christians rooted in their own soil who are not limited in effectiveness by foreign culture. This is no sad ending to the glowing chapters of spiritual advance and victory written by devotion and sacrifice of former missionaries. With born-again Christians who have a sense of mission this is an age when past missionary endeavor is yielding abundant natural fruit. New national missionary recruits are writing their own chapter in the history of Christianity in India. Past years knew no replacement for the foreign missionary. Today, the contribution of the foreigner in most areas has changed. This, now, is the time for Indian Christians to preach Christ in their own land. Indian Christians throughout the country must be gateways for Heavenly Royalty to enter.



Selling Gospels in a mela (cattle fair), a gateway to India

In natural life situations Indian Christians give quiet testimony to a brother. This effectiveness far transcends that of a foreigner. Shanti, an Indian Christian nurse, shares with sick and dying her Lord who heals all our diseases and gives eternal life. The son of Yakub has been bitten by a snake. Instead of calling an "Ojha" (Hindu magician) to drive out the poison or to bring him back to life, Yakub demonstrates to neighbors his freedom from evil spirits and his source of peace in God. Mrs. Munda teaches in a government school. The Hindu community has invited her to live among them. The Christian religion may not be taught in school. But the children come to her home to hear Bible stories and learn choruses. She sews for the women and gives out medicines. She gives spontaneous witness through such natural encounters. These are Christ's gateway to India.

Will young Christian India rise to accept this challenge? Missionaries who are allowed to stay must prepare her to assume this responsibility. We must all pray. This can mean unprecedented spiritual advance.

Bihar, India.



Teaching, also a gateway to India

The Conservative Baptist Foreign Mission Society reports the completion of a reading primer and a short catechism in the Sediq (aboriginal) language of Formosa. Work is in progress on a hymnal and the Gospel of Mark.—**EFMA Missionary News Service.**

The Joys of a Missionary

BY JOHN T. N. LITWILLER

February 13 was another important day for the Toba church. In our vicinity, at the Pampa Aguara Toba community, thirteen persons (seven men and six women) were baptized and were brought into the blessed fellowship of the body of Christ. Tobas take baptism very seriously. There is no silly giggling during the ceremony on the part of the ones that will be baptized but a sober realization that at this moment they are participating in a rite that involves great responsibility before God and their fellow men. That is the reason why the minimum age for baptism seems to be about eighteen, since at that age a young Toba is beginning to assume responsibility for his family and himself. This is no age limit which we have imposed. It is the decision of the Toba church made in the light of their understanding of what the Bible teaches concerning church membership.

A baptism here is also accompanied by much joy. There were two mothers who were very happy yesterday and praised God freely. One mother saw four of her children baptized and the other two. I am sure that one mother expressed what was in the mind of the other one also when she said to me, "I am very happy; I have prayed much for my boys."

Another very interesting item in connection with this event is that the persons who were in charge of the baptism ceremony were two of the Indian preachers who recently have assumed the leadership in their respective congregations. I was happy to see the indigenous church at work and I can assure you that it works! The local preacher's name is Mariano Naporichi and the visiting preacher's name is Antonio Leiva. Both of these names are not new to the readers of the missions sections of the GOSPEL HERALD.

Now that I mentioned the name of the visiting preacher I must make the story complete and tell you that the visiting preacher brought along his congregation! Since this was the first time that the church at Pampa Aguara was having a baptism, they invited the believers from League 17 to help them in this experience. Such an invitation is never turned down! The guests arrived Saturday afternoon and left Sunday night. During this time both congregations fellowshiped together, admonished each other, studied the Word, sang, and prayed. I believe that the average time of sleep for all the group on Saturday night must have been not more than two hours!

How they enjoy the fellowship around the Word! Whenever this takes place I am encouraged because I see a unity that transcends family ties and a common language. The Toba people are still very much united by those two things, but there are signs of some disintegration taking place as they mix with the Spanish population and are influenced by it. Quite often we ask ourselves, "What does this mean in terms of the future of the Toba church?" We admit that sometimes we are of the opinion that it does not mean anything good but when we observe close unity based on a common Christian experience such as we observed this past week end, we are encouraged. Obviously, our urgent task is to build up the believers in the faith of our Lord so that they might remain true to Him when everything around them begins to pass away.

We also celebrated the Lord's Supper. This was also in charge of the brethren mentioned before. The ceremony was, as always, quite meaningful to all. One who participates in the Lord's Supper in the Toba church is aware that they are still overwhelmed by what Jesus did for them. "Christ died for me" is on the lips of each one who eats the bread and drinks of the cup. Their passing from darkness to light is still so fresh in their minds and the change has been so great that every time they come to the Lord's Supper they are moved to tears of great joy. What a lesson! Have we forgotten what the grace of God has done for us? Or were we less sinful than the Tobas? It was a week end filled with blessings, as you have seen, and one that has done much to insure the strength and unity of the believers in this sector of the Toba church.

Saenz Peña, Argentina.

Fifty Cents Per Member Per Month for Relief

Such a slogan and standard makes sense only as related to world needs with which the church program is in touch. The character and size of such a relief and service program, its relation to the total church outreach, and how it relates to the individual and his congregation's total outreach must also be considered. However, in this instance the standard is meant to guide the congregation rather than the individual, to serve as a guide to Scripturally regular, proportionate sharing of material substance and increment and not to become a legalistic requirement. With total outreach giving among us now at around $30.00 yearly per member, a 20 per cent thus to Relief and Services (and accepting the implications of our Anabaptist faith interpretation) would seem low rather than high. The total thus enabled is certainly also not higher than our group's equitable portion of the budgeted needs of the program in which we have a committed part and worker representation.

In comparing our material blessing and circumstance with that of the average person in any of the 18 or more countries where our representatives serve, percentages fail us. And as long as our total giving as singularly blessed American Christian folks is so far on the wrong side of the Biblical tithe, the slogan standard would seem too low rather than too high. It would become increasingly difficult to stay Christian with a lower standard.

Many among us have experienced that "It is more blessed to give." The stated standard can be helpful in indicating to those leading the congregation its 1955 **minimum** share in total program needs. One would not expect many individuals needing to consider it so. The figure should be a rising one as Christian stewardship understanding rises. The fifty cents per member per month seems fairly set as a **minimum** 1955 standard. Most congregations we believe will want to and will arrange to do more. Orie O. Miller.

Luz y Verdad

Spanish Gospel Broadcast

The Honduras broadcast is now heard over radio station HRN, 670 kc. on long wave and 5875 kc. on short wave, instead of HRA. This change was made on Saturday, Jan. 29, when HRN began broadcasting **Luz y Verdad** at 7:30 p.m., the same time previously used by HRA. The change was made because the missionaries felt that HRN is better known than HRA. The Radio Gospel Fellowship, Lancaster, Pa., supports the Honduras broadcast.

Station WOPA, Oak Park, Ill., is now using FM. **Luz y Verdad** can be heard over WOPA each Sunday at 3:30 p.m. The use of FM makes it possible for the program to be heard as far away as 100 miles from Chicago. WOPA is at 1490 on the dial.

Station WMIA, Caguas, Puerto Rico, has now changed its name to WNEL and will be heard on the 860 kc. frequency instead of 1450 kc. just as soon as negotiations are completed in Washington, D.C. WNEL was the highest rated station in Puerto Rico until it was bought out recently by WKAQ, the **El Mundo** station in San Juan. WMIA bought the call letters and frequency. This change will increase the strength of the Caguas station from 250 to 5,000 watts.

Listeners Write

Monovar, Spain: "After listening to your program I wrote asking for a calendar and a subscription to your paper, but since I noticed by your message that you are not Catholic. I am Catholic, Apostolic and Roman, and I can't permit any heretical literature in my home. If you send it, I will burn it up."—R. R.

San Antonio, Texas: "By means of these lines I make known my desire to receive your calendar. I want to congratulate you on your good and healthy spiritual messages which I listen to over KIWW."—R. E.

La Linea, Spain: "Having received your calendar, I want to thank you for it. I would like to send you some financial help, but it is impossible to send money out of Spain. So I will help you as others are doing, by my prayers."—J. T.

Mathis, Texas: "Even though I don't know you, my only purpose in writing is to let you know I am listening to your broadcast over KCCT, Corpus Christi, and like the messages very much. I hope you will continue with your Sunday talks."—B. H.

Santa Tecla: "By the grace of God I am working as a pastor here in Central America. . . . God has given me a radio by which means I have the privilege of listening to your wonderful program and others. I want to congratulate you, and to tell you that from here we are praying for your program. . . . In my home there are about five families that meet to listen to you; so I hope you can send me five calendars. . . ."—H. A. F.

Armero, Colombia: "I am very happy with the **Heraldo** you have sent me. . . . I am a member of the Adventist Church and like your messages very much. . . . To think of it that some of the large Protestant churches are trying to combine into one super church, and have even asked the Catholic Church to come in with them! This is a fulfillment of prophecy!!"—N. H. C.

Central Australia, Cuba: "I didn't remember your address; so I didn't write before this. But, am very happy with your program, and find it is of spiritual help to me. Pray for me that I may always keep my eyes on Him. Please send me your calendar."—J. G.

Costa Rica: "After greeting you in our Lord's name, I will tell you that your program is heard over TIFC easily. Please send me a calendar."—B. R. S.

Lancaster Co., Pa.: "I am writing and asking you for a calendar because I am a listener to your program over 4VEH on short wave from Haiti. Each Tuesday I listen in. I am a member of the Mennonite Church where John H. Miller is pastor. May God bless you."—C. N.

Joliet, Ill.: "As I have been listening to your messages over WOPA I find myself very happy, and I hope these messages of salvation will reach many souls to convert them. I am an old lady who can hardly see to write, but my hearing is good."—L. M.

Why I Give to the American Bible Society

I have been a regular donor to the American Bible Society for more than twenty years. I began giving as soon as I learned what the Society was. I ardently wish now I had learned about the Society many years earlier. Because I missed those years I am trying to make up for them by the gifts I make now.

I think most people in our churches would make individual gifts to the American Bible Society if they knew what the Society was. They would give because they would find out what I did in 1932. I found out that:

1. The American Bible Society is the Agency of the Protestant Churches of this country for furnishing copies of the Scriptures at cost or less, for the missionary work of the churches both in this country and in whatever other countries they work. It aids their missionaries in translating the Bible and in revising these translations when necessary; it publishes the books with the least expense consistent with good workmanship; it distributes the books to whatever place they are needed, many times beyond the areas of the responsibility of established mission work. Because of this service the American Bible Society enjoys the good will and co-operation of more than fifty denominations, including all the larger ones that support the most extensive mission work both at home and overseas. I became convinced that this was the basic activity of all missionary work, for no enduring program of evangelism or Christian cultivation can be done anywhere unless people are supplied with copies of the Word of God in their own tongues.

2. The American Bible Society is the oldest co-operative agency in the country, having a record of amazing success since the day of its founding almost 139 years ago. There is not a blot in the long record of its reliability and single-minded devotion to its own specific task—to encourage the wider distribution and use of the Bible without note or comment and without purpose of profit.

3. The American Bible Society is managed by a board of forty-eight consecrated Christian laymen who give many hours of their time attending not only the monthly meetings of their board but the frequent meetings of the committees of the board as well. The managers of the Society are not "yes-men." They are genuine colaborers with the Society's staff of officers.

4. The American Bible Society is the best-managed missionary organization I know anything about. People have been entrusting their funds to it, remembering it in their wills, and signing its annuity agreements for over a century; and never once has the Society failed to meet its obligations to these people on the date due. Its financial structure is more than adequate to meet the legal requirements of trust-holding bodies and is guarded by the counsel of the nation's best advisers.

5. The American Bible Society has not been hoarding the money entrusted to it beyond the expressed wishes of its donors. It therefore has no great reserves on which to fall back in case of emergency. It keeps its resources in use to make the Scriptures available.

Its great work has been done for almost a century and a half in the faith that each year the people will renew and increase their gifts and that the list of givers will grow. If the Society's gifts from living donors of about $1,800,000 annually should suddenly be withdrawn, the Society could keep its program going on the present scale for only a few months. So great is its faith, a faith which has kept it solvent and growing for almost 140 years.

6. If there were no American Bible Society it would be necessary for each denomination to publish its own Bibles, which would mean duplication of effort and unnecessary expense. Because there is a single agency for Bible work with long experience, the advantages are many: years of expert work in the field of translation that has greatly simplified the task of translating missionaries; years of experience in publishing books, not only in this country but on all the other continents, where the practical problems of book manufacture have many of them been solved; years of devoted service in recruiting workers and devising methods of Scripture distribution. In all these practical matters the American Bible Society offers its expert service to all the churches.

7. The fellowship of workers in the Society is one of kindred souls that is like to that above. I have met them from every quarter of the globe—believers from many races, many nations. They are all alike radiant, eager workers, convinced that there is no work more fundamental than theirs, confident that God's blessing is upon them. And that is all the reward they crave, assured that if the Kingdom is to come among the nations, it can come only as the nations all read the one Book that holds their one hope in one Lord.

These are the seven things I have found out about the American Bible Society that explain why I make it one of the chief recipients of my missionary giving.

And now again in magnificent faith the Society has adopted the largest budget in its history. My income for 1955 is uncertain, for I am retiring from a full-time employment. But this is certain, that the American Bible Society will receive a little larger proportion of my dedicated giving in 1955 than it ever has before. Reader, will you join me?—Francis Carr Stifler, retiring Editorial Secretary, in the **Bible Society Record.**

MISSIONS

A Call to Serve Needy Children

In the GOSPEL HERALD dated April 29, 1909, there appeared an invitation to attend a meeting to be held, the Lord willing, at the East Chestnut St. Mennonite Church, Lancaster, Pa., in the interest of helpless and homeless children. The meeting was held with good interest and attention manifest. The outcome of this meeting we know today as the Mennonite Children's Home at Millersville, Pa.

In the summer and fall of 1953 the Lord seemed to be speaking to our hearts with a conviction that we should be doing some more permanent building. Our chosen work of carpentering wasn't giving the satisfaction that it did at one time. So we tried to get as much mason or shop work as possible to fill that longing for everyday work that would satisfy. We continued to seek the Lord as to the reason for this lack, for we know that if we are in His will there will be joy and satisfaction in the most menial task.

Then the call came to come to the Children's Home. I had never been in the place before and wasn't too enthused about it, but promised to pray about it and give an answer later. As we continued to seek the Lord's guidance and claim the promise that if we really want to do His will He will make it known, we had no liberty in the Spirit to say no. So after the Christmas season of 1953 we moved to the Home, knowing that there would be many problems and heartaches, but confident that He is able to make all grace abound.

The Lord has blessed us in the past year, for which we are thankful and wish to give Him all the praise. We especially want to thank several sisters who were so faithful when we were nearly snowed under with canning, as well as those who have been so liberal in giving clothing and food. We, too, want to thank each one for the financial support he has given even though we haven't received nearly enough yet to balance our expenses. Last year we went back $8,000. Will you pray and give that this year's expenses can be met?

We still have a need for good foster homes where children can feel secure and be wanted, not for the asset they will be in the home but for what the home can do for a dependent child. When we evaluate the motives of so many prospective foster homes, they are far from the standard which Christ gives of self-sacrificing love for others. Parents may adopt a child because their own child needs a playmate, or they need help to take care of the small children. Even though these seem like very legitimate reasons, they are basically selfish and far from the standard Christ gave.

We have a special need for homes for boys and older girls where they will receive the opportunity to grow up to be noble Christian men and women. Will you pray for us and yield yourself in whatever way the Lord chooses for you to help along in the cause of needy children?—Chester M. Steffy, Superintendent, Mennonite Children's Home, Millersville, Pa., in **Millersville Echoes.**

AWAKENING IN SOUTH AMERICA

"South America is a continent just now coming awake. I found in each country a new awareness of destiny and a new flexing of national muscles. By the same token, Latin America is just now ready for revival among believers and a new surge of New Testament evangelism," reports Dr. Robert A. Cook, president of Youth for Christ International, upon his return from a five-week survey trip throughout Central and South America in connection with the forthcoming 7th World Congress on Evangelism being sponsored by YFC, April 17-24 in Sao Paulo, Brazil.

"The 7th World Congress comes at a time when believers are waiting to be challenged and the unsaved are ready to listen to a message that brings life and hope," further reports Cook. "Never before in the history of Latin America has there been such a combination of circumstances and heart hunger. If revival fires begin to burn in the hearts of Christian leaders gathered in Sao Paulo, all of Latin America will feel the effect."

Cook spent much of his time in Brazil conferring with national leaders, as well as missionaries, concerning plans for the World Congress. Sao Paulo, Brazil, the largest city of the nation, has been selected as the site of the conclave. It is expected that approximately 2,000 delegates will be in attendance from all across Latin America, as well as North America, Europe, and Asia. Following eight days of Congress sessions, Cook reports, teams of delegates—missionaries, pastors, evangelists, musicians, business personnel, interpreters—will conduct simultaneous campaigns in the major population centers of Brazil.

Concerning Brazil Cook says, "Brazil represents the best of centuries-old Latin culture combined with aggressive twentieth-century methods. It is a beautiful, fabulous, slightly frightening country. It is so vibrantly alive with its new awareness of world leadership and responsibilities. Its warmhearted people are so receptive to new ideas in the shadow of an iron hand reaching for its riches to add another victim to Communism's list of the vanquished."—**Gospel Herald,** Cleveland, Ohio

WORLD CONGRESS ON EVANGELISM

More than fifty major population centers in south Brazil have been selected as sites for simultaneous, intensive evangelistic campaigns directly following Youth for Christ International's Seventh World Congress on Evangelism to be held in Sao Paulo, Brazil, April 17-24.

Teams of men including pastors, evangelists, musicians, children's workers, Christian business people, will be selected to form these various teams that will be engaged in an evangelistic program. The program will include mass rallies and meetings, park and street meetings, children's meetings, visitation, radio broadcasts, tract distribution. Each team will work in co-operation with the local national Christian leadership and missionaries in the intensive schedule of evangelism for the fourteen-day period. Rev. James Savage, TEAM missionary loaned to Youth for Christ, is serving as Congress director and co-ordinating the work of the campaigns prior to the actual World Congress sessions.

Rev. Paul Hartford, Youth for Christ director for the Caribbean area, has recently joined Savage and the South American staff in preparatory plans. Hartford will be heading up the promotional program for the Congress and subsequent campaigns.

Two Pan American Airways aircraft have been chartered by Youth for Christ International for U.S. and Canadian delegates who will be participating in the Congress. The flights will leave Miami, Florida, on Tuesday, April 12. Full details may be secured by writing Youth for Christ International, 109 N. Cross St., Wheaton, Ill.—**EFMA Missionary News Service.**

Sudan May Oust Missionaries

The Sudan is planning to oust all Christian missionaries and replace them with Moslem instructors as soon as the British quit control over the 1,000,000-square-mile territory.

A dispatch from Khartoum to **New Commonwealth,** London publication specializing in imperial questions, said that the tropical colony's school system is also scheduled to be "Arabized." Sudanese officials are in Cairo, the publication declared, recruiting teachers for service after the plebiscite two years hence. The Sudanese then will choose national independence, union with Egypt, or association with Britain.—**Gospel Herald** (Cleveland, Ohio).

The Mennonite Hour

Comes Back to Christ

About two weeks ago a woman from Richmond wrote: "Please pray for me . . . I realize my lost condition. I hope Jesus will rescue me someway . . ."

B. Charles Hostetter wrote her a friendly letter telling her the seriousness of living in sin when one knows better.

A few days ago a reply came from the woman:

I received your very encouraging letter. I guess the booklet will be in the next mail. I read the book on victorious living. It did me a lot of good.

I thank God for sincere pastors that take interest in praying and encouraging sinners to come back to the Lord. For it was through your prayers and interest that I realized my lost condition, and I knew if I died in that condition that I was bound for hell. And the next thing was for me to get my eyes off the people and get them on Jesus. . . .

Jesus met me in a wonderful way. I confessed my sins to Jesus and He saw how sorry I was and in His mercy He forgave me. I felt as if there was no one in that building but the Lord and I, and I could feel the presence of angels hovering over me.

It was the most wonderful feeling I have had since I accepted the Lord the first time. I felt like a different person altogether. The people said I even looked different and I had a testimony for the Lord. I know this will thrill your soul to hear I have come back to the Lord and Saviour. I have a lot of faith in Christians' prayers, so please continue to pray for me, that God will have His way in my life. I love Jesus and I know Jesus loves me. . . .

Will you, too, pray for this woman that she might grow in her Christian life? Pray, too, for the many others who are hearing the broadcast and who are about to yield to Christ.

MISSIONS

EDITORIAL

Empowered to Serve

Sometimes we forget how much Jesus depended upon the Holy Spirit for assistance in carrying out His ministry. Jesus' birth was made possible by the Holy Spirit. The angel Gabriel promised Mary that she would conceive by the power of the Holy Spirit and that her son would be the Son of God.

When Jesus submitted to baptism in the Jordan the heavens opened and the Holy Spirit came upon Him in the form of a dove. The dove indicated to John the Baptist that this was God's Son. John recognized the place of the Holy Spirit in the lives of Jesus' followers when he told his listeners that Jesus would baptize them with the Holy Ghost and with fire.

Having received the Spirit at baptism, Jesus was led by the Spirit into the wilderness, there to be tempted by Satan. Following Jesus' forty days in the wilderness and victory over temptation, He went back to Galilee in the power of the Spirit. Luke 4:14. When He came to Nazareth, He went to the synagogue to worship, and standing up to read from the Scriptures began with this passage from Isaiah 61: "The Spirit of the Lord God is upon me . . . ."

We note that Jesus began His ministry after He was anointed by the Holy Spirit. He entered into His ministry in the power of the Spirit. How can any of us accomplish the work of the kingdom with less empowering? How dare we even try to serve until we have been empowered?

Jesus commanded His disciples to wait in Jerusalem for the promise of the Father, the Holy Spirit. He promised them power **after** the Holy Spirit came upon them. The Book of Acts tells the story of the empowered disciples. Read it carefully again and notice how the Holy Spirit worked through them to build the church of Jesus Christ on earth. Great works followed the outpouring of the Spirit.

What we are suggesting is that every Christian worker today must follow the example of Christ in being yielded to the Holy Spirit in order to accomplish anything for God. Church organization, education, and streamlined methods of work will not win the world to Christ. But sanctified by the Holy Spirit they can be very useful tools in accomplishing the task of the church in the world. Our God-given talents can only be used effectively for God if we use them under the Holy Spirit direction.

May God grant us the supreme desire for obedience to the Holy Spirit.—L. C. Hartzler.

A visitor may feel just as lost and alone in a congregation of 400 people as he would in a foreign country.—J. H. Mosemann.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Recent adult service activities include the church building program at Birch Tree, Mo. Approximately 40 men gave from two days to a week of their time to this work and some drove as far as 300 to 400 miles.

Voluntary Service

Another nurse aide class will begin at the Mennonite Hospital in La Junta, Colo., in June. This presents a fine opportunity for girls who are interested in this type of training and who, at the same time, desire to be a vital part of the total church program through voluntary service.

Some applications for summer service have been received but many more volunteers are needed. If you are making plans for a stretch of six weeks or more in your summer's schedule, give this possibility prayerful consideration. If you would like to serve in this program but find it impossible because of other obligations you may wish to contribute to summer service finances. In such case clearly designate that your contribution is to be used for this purpose.

Address any correspondence regarding the above particulars to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Open house was held at the Elgin, Ill., VS and I-W Unit for pastors and parents of the workers there on March 3. A covered-dish lunch was served followed by a program. Warren Kauffman spoke on "Serving in a Mental Hospital," and Boyd Nelson on "Opportunities for Christian Service in the Church Program." Howard Zehr gave the closing talk, "Saved to Serve."

A clinic for Navaho Indian Migrants was held by the VS unit in co-operation with the public health personnel at Phoenix, Ariz., on Feb. 23. DPT (Diphtheria-pertussis-tetanus) shots were given to 63 persons. They had one previous clinic in January giving 148 immunization shots. They also helped with the taking of X rays.

The Kansas City VS unit gave the following program entitled, "Thine for Service," at Hesston College Chapel on Feb. 18: "In a General Hospital," Fred Miller; "In a VS Unit Home," Mary Ann Hershberger; "Where He Leads," Roman Stutzman. Trio music was rendered by Helen Kaufman, Ruby Shank, and Geraldine Bechtel.

The March orientation school participated in a work project at the Hope Rescue Mission in South Bend, Ind., March 7. They helped get living quarters ready for two members of the group, Jesse and Ruth Beachy, who will serve their VS term there. They also helped prepare and serve the evening meal.

I-W Services

The I-W unit at Norristown, Pa., gave a program at the Perkiomenville Church in February.

The Westville, Ind., Chorus rendered a program at the General Conference Mennonite Church at Berne, Ind., Feb. 27.

Copies of an annual reflecting life in the Elgin, Ill., I-W Unit, **The Elgin Mirror,** are now ready for distribution. Information concerning obtaining copies should be addressed to John Zehr, Unit Leader, 54 S. Crystal St., Elgin, Ill.

A group of about twelve fellows serving I-W terms in Newtown, Conn., painted the shutters of the Methodist church building last month.

Released March 4, 1955
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

MCC Presents Testimony Opposing Reserves and UMT

A statement of concern opposing the reserves and universal military training bill (H.R. 2967) was presented by the Mennonite Central Committee at a hearing on March 1 before the Subcommittee on Reserve Forces of the Committee on Armed Services of the U.S. House of Representatives.

The testimony was presented by H. S. Bender, chairman of the MCC Peace Section which represents the Mennonite and Brethren in Christ peace position before the government. In his statement urging that the subcommittee not recommend the passage of H.R. 2967, Brother Bender pointed to the inadequacy of militarism to solve the world's problems and suggested a program of positive action.

At the time of this reporting no action has been taken by the U.S. Senate regarding either the extension of the draft or the introduction of a reserves program. It is thought that the Senate is waiting to see what action the House will take. The House has passed the bill extending the draft for four years and it is thought likely that the Senate will also take similar action. The Peace Section continues to watch developments closely and plans to present testimony before the Senate Armed Services Committee at the proper time.

KMB Youth Fails to Get CO Classification, Refuses Induction

Another Mennonite youth has found it necessary to refuse induction into the army to be true to the Biblical principles of love and nonresistance.

Jonathan A. Mendel, a member of the Krimmer Mennonite Brethren Church living near Freeman, S. Dak., took this step when he was unable to secure a I-O classification. Instead of being committed to prison, he has been assigned to three years of work under the Mennonite Central Committee. Thereafter he will be on probation for two years.

At the present time three Old Order Amish youths are in prison for refusal to report for their I-W assignments. Amos Mast and Elmer Yoder of Lagrange County, Indiana, are serving sentences in Mill Point, W. Va., and Peter Yoder of Apple Creek, Ohio, is imprisoned in Milan, Mich.

Five other youths from the MCC constituency previously in prison are completing their sentences on parole.

European Trainees Meet for Midyear Conference

The 33 European Mennonite youths from France, Germany, Holland, Luxembourg, and Switzerland participating in the 1954-55 trainee program met for their midyear evaluation conference at the Emmaus Mennonite Church near Whitewater, Kans., Mar. 4 to 6.

The conference was a time of worship and inspiration and a sharing of their observations in Mennonite homes and communities during the past six months. Following the conference the trainees left for their assignments in different communities—a practice which enables them to gain a greater variety of experiences observing American occupational practices and community and church life.

Theme of the conference was "Building a Good Foundation" which was developed by the speaker, C. J. Dyck of Elbing, Kans. Considerable time was devoted to discussions comparing American and European farming and housekeeping methods and church life.

Meet a Representative of Korea's Needy

A family with whom Katherine Dyck of Rosthern, Sask., became acquainted during the course of her work in a Pusan medical clinic illustrates the needy people whom MCC seeks to assist. This account by Miss Dyck describes the family of one of the infants she treated in January.

"Mr. Kim bought a small refugee shack in the heart of the city for his wife and three children, hoping to find some kind of work. However, a few days later he was forced into the army leaving the family without support. During the course of the war Mrs. Kim had lost one leg and her husband had made her a crude wooden leg. But if she walks on it for any length of time the end becomes raw and infected. To make matters worse, several days after her husband left (and she has not heard from him since) the national police ordered all refugee shacks in that part of the city torn down. Many moved theirs to the hillsides but Mrs. Kim had no one to help her. For a year now she and her four children (a newborn baby having been added six months ago) have been living under a bridge and every day she goes about begging food for her family. She told us she wished she could die but knew she had to go on living for the children's sake. My Methodist roommate and I are trying to find them a better place to live. I suppose there are thousands of cases similar to this one."

Fernheim Colony Plans 25th Anniversary Festival

Fernheim colony in Paraguay is making plans for a July 1 festival commemorating the 25th anniversary of its founding.

The day, celebrating the naming of Fernheim on July 1, 1930, will be one of thanksgiving and remembrance of God's leading

the colonists to safety in Paraguay and guiding them in the establishment of the colony. A service of thanksgiving in one of the Filadelfia churches at 9:00 in the morning will begin the day's festivities.

There will be reports by church groups telling of their experiences and choir selections. Following a noon meal together, the colonists will view a demonstration of equipment and implements showing the progress made during the past 25 years.

Invitations have been sent to Mennonite leaders in North America and Europe to participate in the celebration.

WMSA Weekly Notes

World Day of Prayer Meeting

The women of the Prairie Street, Belmont, and Roselawn churches, Elkhart, Ind., met together for their Day of Prayer service at the Belmont Church, Friday evening, Feb. 25. They followed the program as prepared by Sister Samida, Dhamtari, M.P., India, for the WMSA.

An interesting variation from former years was introduced this year. After a brief worship service including special music in the main auditorium, the congregation was divided into four smaller groups which met in separate rooms for prayer. Each of the four group leaders had been assigned two of the subjects for prayer suggested in the World Day of Prayer program.

This allowed for more specific concentration on each prayer request, and also made it possible for each woman present to take active part in the prayer period. For instance, the group which was assigned to pray for the WMSA had opportunity to remember specifically those in positions of responsibility in the organization, as well as the work of the WMSA in general. The same group which was assigned to pray for the needs of the world had opportunity to pray in behalf of specific needs.

The women seemed to appreciate this new procedure and received blessings from the more intimate fellowship of a small group that they might not have received from a mass prayer meeting. Perhaps next year other women's meetings will want to try this method.

The group came together again after prayer to enjoy a period of social fellowship in the church basement. This was also valuable, since it provided an opportunity for the members of these sister churches to become better acquainted with each other.

* * *

The special project for girls' circles this year is the furnishings for the four-bed ward for children in the new Puerto Rico Hospital. The total amount is $250.00. If each member of our junior circles contributes 10 cents and each intermediate, teen-age, or older girl contributes 15 cents or more we shall be able to make up the total amount of the pledge. Send your contribution to the district WMSA treasurer, whose name and address you find in the release, "Projects for Girls."

WMSA District Treasurers should try to get as much of the March contributions to Mrs. Graybill during the month of March as possible so that the report for this year will include the March contributions.

Correct address for Virginia District WMSA Secretary is Mrs. Chester K. Lehman, Eastern Mennonite College, Harrisonburg, Va. Local secretaries in Virginia should make this correction in your release, "Know Your WMSA" and "Projects for Girls."

Plan now to attend your district WMSA annual meeting. Illinois District, April 23, at Metamora Church, Ill. Allegheny District, May 7, at the Stahl Church, Johnstown, Pa. Ontario District, May 10, at St. Jacobs Church, Ont. General WMSA meeting, June 11-14, at Goshen, Ind.

Office of Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

DEL PASO HEIGHTS, CALIF.

Greetings:

On Sunday evening, Feb. 20, the brethren Merle Kropf, Lloyd Kropf, and David Hostetler, workers at the Rock of Ages Rescue Mission in Sacramento, were ordained to the ministry. The ordination was in charge of the brethren Ernest Garber, N. A. Lind, and Raymond Mishler. Visitors present at the ordination service were Bro. and Sister Sam Schrock and Bro. and Sister Dan Warfel and family, all from Oregon, and a good representation from the Winton, Calif., congregation including the two ministers, Leonard Garber and Luke Weaver.

Our small congregation, consisting chiefly of those connected with the work of the mission, has been blessed with numerous visitors this winter. Bro. and Sister James Bucher stopped with us on Feb. 17 and Bro. Bucher brought the message. Bro. and Sister Frank Kropf, Harrisburg, Oreg., have been visiting here since the first of the year and attended the ordination of their sons, Merle and Lloyd. Bro. and Sister Eli Baker, Harrisburg, Oreg., who have visited here for some time, also attended the ordination of their sons-in-law, Merle and David.

We were happy to have a men's quartet and their wives from Albany, Oreg., with us one week end recently when they had charge of two evening services at the mission.

Bro. Orrie Yoder was chosen as pastor of our congregation some time ago. He is also engaged in Jewish work. Bro. Merle Kropf has been temporarily chosen as assistant pastor.

We thank the Lord for past blessings and ask an interest in your prayers, that we may be faithful witnesses in our community.

Mrs. John Ratzlaff.

LOS ANGELES, CALIFORNIA

(Calvary Mennonite Church)

Dear Christian Friends:

On Feb. 13 we were privileged to have George and Dorothy Smoker with us. We always enjoy their messages and will miss them when they return to Africa, yet we praise God who is pleased to use them in blessing many in that needy land.

The evening of Feb. 13 the needs and challenges of Hesston College were presented by Merle Bender and Daniel Kauffman. They were with us until Tuesday night when they helped establish an alumni chapter here.

The young married people's class returned Sunday after a week end of relaxation and fellowship enjoying the snow in the mountains at Wrightwood. Early on Saturday morning, a month previous, the club instructors took all the boys and girls who qualified on a snow trip. This is an annual affair that the children look forward to, so naturally they try to win enough points to enable them to go.

Recently our pastor, John D. Zehr, returned from Phoenix, Ariz., where he conducted a series of evangelistic meetings. During his absence we were very grateful for the timely messages delivered by our deacon, Floyd Lichti.

We are thankful to God for two new families in our fellowship—Walter Redigers from Nebraska and Dale Swartzendrubers from Iowa—also for three I-W men who have returned recently. May God bless them as they worship and serve Him with us.

Will you pray for us as we look forward to our revivals in March with Bro. Milo Stutzman of Alberta, Canada, as evangelist?

Myrna Kremer.

LOMAN, MINNESOTA

(Black River Mennonite Church)

To our readers of the GOSPEL HERALD:

The Loman Winter Bible School was held Jan. 10-20, 1955. Principal, John G. Hochstetler, Creston, Mont.; assistant to the principal: Andrew L. Glick, Minot, N. Dak.; Lawrence Yoder, Paper Maker's Colony, International Falls, Minn.; Frank Keller, Loman, Minn.

Subjects taught: Bible Doctrines, Book Study (I Peter), Missions, Bible Introduction, Life of Christ, Chorister Training, Christian Character Course, Practical Nonconformity, Church History, Life of Paul, Old Testament Survey, Music, Personal Evangelism. Enrollment, 54.

What a wonderful three weeks of fellowship and study, all in meekness of spirit, and all received a wonderful blessing from the Lord; so again we look to Paul's letter to the Corinthians, as found in I Cor. 14:40 where it says, "Let all things be done decently and in order."

George Peggar.

PARNELL, IOWA

(West Union Congregation)

Greetings in Jesus' name:

On Dec. 31, 1954, our annual business meeting was held. After the business meeting an inspirational program was rendered. Several topics of interest were (1) "Fifty Years at West Union" by one who has attended services here for this period of years. Two Sunday schools have been started, one member is in the foreign field, and three families have moved to other needy communities to serve there. (2) "Looking Forward" by our pastor. There is much work to be done, and this work should have its beginning in every Christian home.

Visiting ministers who served us since the beginning of the year are the brethren Wm. G. Lauver, Davenport, Iowa; Fred Gingerich, Chappell, Nebr.; Elmer Swartzendruber, Wellman, Iowa.; S. S. Hershberger, Garden City, Mo.; Alva Swartzendruber, Hydro, Okla.; Vernon Roth, Wayland, Iowa, and a group of I-W boys of Mt. Pleasant, Iowa, who gave several numbers of music.

After a space of more than one year, death claimed several of our members in two weeks' time: an aged grandfather who had been bedfast for seven years; two weeks later his fourteen-year-old grandson met instant death in an automobile accident, and during this same two-week period a little two-year-old boy died suddenly. We were reminded of the uncertainty of life and the importance of being prepared to meet God.

One of our older members, Mrs. Gideon Swartzendruber, is able to be about her home but unable to attend church services. Another member, Mrs. Joe Gnagey, confined to a wheel chair, cannot attend services during the winter months.

Remember us in your prayers.

Mrs. Kores Yoder.

WINDOM, KANSAS

(West Liberty Congregation)

Greetings in the name of Christ:

We are thankful for our bishop, Bro. J. G. Hartzler, who is able to be with us part of the time. He spends some time with his children who live in Alberta, Oregon, and Oklahoma. On Feb. 13 he gave us a much-appreciated sermon which challenged us to be more faithful to our Lord.

On Feb. 25 we observed the World Day of Prayer at our church with a number of the surrounding churches in this county participating. There were seasons of prayer and panel discussions on prayer. Agnes Harder, Inman, Kans. (a missionary to Africa), gave a good talk in the forenoon. We had a covered dish lunch at noon, then more Scripture reading and prayer, and an address by Evelyn Rouner of Hesston, Kans.

Our congregation is pleased to have Bro. and Sister Ray Spicher and their four little boys move into this neighborhood and worship with us.

We are thankful to God for some moisture which came mostly in the form of snow. Some of the drifts are still here but there are also signs of spring approaching.

Mrs. Henry Cooprider.

TO BE NEAR TO GOD (Continued)

With its witching pleasures
Would this vain world charm,
Or its sordid treasures
Spread to work me harm,
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary.

—James Montgomery.

Friday, March 25

Sing—Behold the Man, Hymnal No. 109.
Read—John 19:1-18—"Behold the man! . . . Crucify him, crucify him" (KJV).

Behold the man! He wears a crown,
But 'tis a crown that ill adorns
A brow of such renown:
It is a crown of thorns.

Behold the man—the smitten One!
A royal robe is o'er Him thrown;
For mockery 'tis done—
For mockery alone!

Behold the man—the man of woe!
For which of all His kindest deeds
Does He now suffer so?
How justice for Him pleads!

Behold the man, behold your King!
Did ever man such wrong endure,
Or king such bitter shame?
He's innocent and pure!

—John W. Wayland.

Saturday, March 26

Sing—O Love That Will Not Let Me Go, Hymnal No. 434.
Read—I John 4:7-21—"He who does not love does not know God; for God is love."

God, Give Love

God, I've lived an easy life,
Never having tasted the cup of bitterness,
Heartbeat of weary men
Who toil in endless sorrow.

I've been spared from hunger,
Not knowing the agony of ragged children
Who search in old garbage
For food that cannot satisfy.

My life's been shadowed by Christian love,
Not feeling the lonely despair
That haunts the minds of men
Who walk alone.

I've never really suffered, God,
For the things that I believe,
But other youth have given life
For lesser loyalties.

God, give suffering love
That lives with lonely men
And knows the pain of hunger,
The misery of weary hopelessness.

God, bestow redemptive love
That stoops to lift the slave
And shouldering his burden
Leads on to the cross.

God, grant sacrificial love,
The love of Christ
That in losing self
Releases Light and Life and Hope.

(Scripture quotations are from the RSV.)

—Ralph Buckwalter.

Mission News

CONTINUED

The Warden Park Mennonite Church, Toronto, Ont., a growing city mission congregation, has been praying for a pastor to shepherd the flock and direct the extension program. Bro. John Hess, Kitchener, Ont., recently accepted a call to serve at Warden Park as soon as arrangements can be made for his present responsibilities. Three persons were received into church fellowship at Warden Park on Feb. 27, one by baptism and two upon confession of faith.

The Eugene Blossers, Obihiro, Japan, recently distributed 73 food parcels provided by MCC with the aid of two high school boys, members of the Obihiro Mennonite Church. Most of the parcels were given to widows, some of whom have children to support. The Blossers write, "Many of the packages were received with tears of gratitude and we have received letters of thanks nearly every day since we started delivering them."

The workers at the Ellesmere Mennonite Church in the Toronto, Ont., area request the prayers of the church as they witness in a new housing area. Bro. Leonard Brown, who was ordained to the ministry on Jan. 30 last, is the pastor at Ellesmere.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, are keeping the following Sunday appointments during March: Mar. 6, Fisher, Ill.; Mar. 13, Bethel, Wadsworth, Ohio; Mar. 20, Middlebury, Ind.; Mar. 27, Pinegrove, Stryker, Ohio. They also spoke at the Holdeman Mennonite Church, Wakarusa, Ind., on Mar. 2 and are giving an illustrated message on Japan at the Forks Mennonite Church, Middlebury, Ind., on Mar. 15. Sister Beck will speak to the North Main St. WMSA, Nappanee, Ind., on Mar. 21.

Bro. Floyd Sieber was ordained to the ministry on Sunday, Mar. 6, at the Maple Grove Church, Belleville, Pa., in the presence of a large audience. Bro. John H. Mosemann, representing the Mission Board, preached the sermon. Bro. Aaron Mast, bishop of the home congregation, had charge of the ordination, assisted by Bro. John L. Horst, representing Allegheny Conference. Concluding remarks were made by Bro. Jacob Weirich, minister of the home congregation. Bro. and Sister Sieber and family were scheduled to sail from New York for Argentina on Mar. 10.

Correction: The price of the **Prayer Guides for 1955-56** is 30¢ instead of 35¢ as stated in the WMSA notes of March 8. Send your orders to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

♣

Brazil continues to have revival in its churches. The South America Indian Mission reports that 225 came to the Lord in the three city-wide evangelistic rallies held in connection with their conference in Duiaba. The Baptists have launched a tremendous literature and educational program along with their dynamic evangelistic emphasis. The Church of Brazil is no longer considered a missionary church but is a truly national church, with Brazilian leadership in all sections and the missionaries in general doing the specialized and frontier work. It is now a highly respected minority and is enjoying remarkable growth.—**World Evangelical Fellowship Bulletin.**

Field Notes

CONTINUED

Bible Conference at Pigeon, Mich., with C. F. Derstine, Kitchener, Ont., as speaker, April 17-24.

The Frazer, Pa., congregation will give a program at Zion, north of Morgantown, on Sunday evening, March 20.

Youth Bible Conference at Groffdale, Pa., Church, Mar. 19, 20, with sessions on Saturday evening and all day Sunday. Guest speaker, Paul M. Miller, Goshen, Ind.

Missionaries speaking at the Pleasant View Church, North Lawrence, Ohio, are Carl Becks on Saturday evening, Mar. 12, speaking on Japan; Lawrence Brunks, on Saturday evening, Mar. 19, and on Sunday following, Missionary Day, speaking on the work in Argentina.

Visiting Speakers

Feb. 20. **J. B. Martin,** Waterloo, Ont., at College Mennonite Church, Goshen, Ind. **Harold Lehman,** Hagerstown, Md., at Bethel, Mummasburg, Pa. **I. E. Burkhart,** Goshen, Ind., at Blooming Glen, Pa.

Feb. 27. **H. H. Janzen,** president of the Mennonite Brethren Bible College, Winnipeg, Man., at College Mennonite Church, Goshen, Ind. **Vernon Bontreger,** and group from Clinton Frame, Goshen, Ind., at Kendallville, Ind. **Ernest Gehman,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Alta Schrock,** relief worker recently returned from France, at Yellow Creek, Goshen, Ind. **S. Jay Hostetler,** Elkhart, Ind., at Indianapolis, Ind.

Mar. 6. **James Sauder,** Honeybrook, Pa., at Maple Glen, Grantsville, Md. **William McGrath,** Goshen, Ind., at Zion, Broadway, Va. **H. S. Bender,** Goshen, Ind., at Pennsylvania, Hesston, Kans. **J. P. Duerksen,** Hesston, Kans., in music conference at Home Mission, Chicago, Ill. **Paul Erb,** Scottdale, Pa., at Spanish Church, Chicago, Ill. **Wilbur Hostetler,** Goshen, Ind., former missionary to India, at Belmont, Elkhart, Ind.

Mar. 13. **Luke Hurst, Sr.,** Reading, Pa., at YPM., Hammercreek, Lititz, Pa. **Simon Gingerich,** Wakarusa, Ind., at Shore, Shipshewana, Ind.

Evangelistic Meetings

I. Mark Ross, West Liberty, Ohio, at Bethel, Mummasburg, Pa., Mar. 6-15. **Paul M. Roth,** Masontown, Pa., at Thomas, Hollsopple, Pa., May 8-15. **Martin Kraybill,** Elizabethtown, Pa., at Sand Beach Mission, Apr. 24 to May 1. **Jacob Z. Rittenhouse,** Lansdale, Pa., at Hess, Lititz, Pa., Mar. 27 to Apr. 10. **Myron Augsburger** and Christian Laymen's Tent Evangelism staff on grounds of Bethany Christian High School, Goshen, Ind., June 24 to July 10. **Emanuel Swartzendruber,** Pigeon, Mich., at Maple Grove, Gulliver, Mich., beginning Mar. 6. **George R. Brunk,** Denbigh, Va., at Midland, Mich., Mar. 20-27. **Howard Zehr,** Fisher, Ill., at Dillon, Ill., Mar. 18-25.

ALL GOD'S CHILDREN (Continued)

wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."

Does this ring a familiar bell in your thinking? Doesn't it describe second-mile Christianity—the nonresistant life? Do you think perhaps our "gift" is "the word of wisdom"—nonresistance?

To me this is my most priceless heritage from my Mennonite forefathers. It is a "gift" which God has entrusted to us, and expects us to share with other Christians. How soon war would cease if all Christians believed that Christianity, as related to other people, becomes only hollow words when nonresistant love is taken out of the Scripture!

But while we are diligently sharing our gifts, we dare not forget to keep on learning. We can well afford to learn "faith" from other members of the body of Christ.

One time I heard one of our foreign missionaries say: "It is no secret to missionaries on the foreign field that the Mennonite Church at home is not a praying church." Is it possible that while we have stressed one gift at home, we have need of developing other gifts in our lives?

Perhaps you are saying now, "If we begin to search for the whole message of God from other parts of the body, we'll lose our own members."

I doubt if this will be true if—

(1) Our members love Jesus with all their hearts. ("If a man love me, he will keep my words"—John 14:23.)

(2) We can point to the Word of God for things we believe. ("If they speak not according to this word, it is because there is no light in them"—Isa. 8:20.)

(3) Our members are convinced of the part we need to do in presenting our gift to the world.

One of the most joyous experiences I have ever had was the privilege of working in a small way with other parts of the body of Christ. In our foreign mission fields this is one of the thrills that comes to the missionary.

Missionaries and young Christians in our churches receive real blessings from messages given by ministers from other denominations. And by and large, our people have stayed with us. They have not gone into other churches because they are convinced that when the Bible speaks, that word is important.

Among our girls in Puerto Rico the question was sometimes raised, "Why must we wear the veil when the ——— and ——— churches do not wear it?"

God's Word had the answer for that: "For we dare not . . . compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

There is only one reason why people depart from plain teachings of God's Word: *They begin to compare themselves by what other Christians do, instead of comparing what they do by what the Word says.*

Usually such conversations were ended with, "Do you really love Jesus? Remember what He says, 'If a man love me, he will keep my words.'"

I remember one girl who sat in church, battling a certain problem like this. After leaving this question with her, she finally jerked her head up, turned to me, and whispered four words: "Yes, I love Jesus!"

One thing we may surely expect. There will be such a searching of the Scriptures to see whether these things are true (Acts 17:11) that we'll discover that we have stronger members than ever before. Far too many people take the word of the bishop or minister for things they believe. The message of some churches is so small that one can soon know it all by memory. And the Word of God isn't continually becoming a book of new riches for them as it ought to be.

We need each other! All of God's children need each other. But we must pass over the Bridge of Brotherhood, down the Avenue of "in lowliness of mind let each esteem other better than themselves," which leads to the Court of Humility.

Only there can we learn from each other!

Goshen, Ind.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer — Hackman. — Henry K. Alderfer, Lansdale, Pa., and Lizzie O. Hackman, Souderton, Pa., both of the Franconia cong., by Menno B. Souder at his home, Feb. 27, 1955.

Brubaker—Rohrer.—Marvin Brubaker, Mt. Joy, Pa., Erisman cong., and Doris Rohrer, Mountville, Pa., cong., by Christian K. Lehman at the Mountville Church, Feb. 5, 1955.

Hertzler—Witmer.—Lester E. Hertzler, Mechanicsville, Pa., Slate Hill cong., and Arlene Witmer, Mountville, Pa., cong., by Christian K. Lehman at the Mountville Church, Feb. 26, 1955.

Hess—Nissley.—Mervin G. Hess, Jr., Manheim, Pa., Landisville cong., and Reba L. Nissley, Lititz, Pa., Erb cong., by Homer D. Bomberger at the home of the bride, Feb. 19, 1955.

Kauffman—Rohrer.—Daniel S. Kauffman, Jr., Parkesburg, Pa., Millwood cong., and Dorothy Jeanette Rohrer, Manheim, Pa., Erisman cong., by Homer D. Bomberger at the Erisman Church, Feb. 24, 1955.

Landis—Hollinger.—C. David Landis, Lititz, Pa., and Shirley Hollinger, Lancaster, Pa., both of the Neffsville cong., by Maurice W. Landis at the Neffsville Church, Feb. 20, 1955.

Reber — Ritchie. — Robert Reber, Manheim, Pa., Hess cong., and Tressie Ritchie, Bethel, Pa., Meckville cong., by Aaron M. Shank at the home of the bride, Feb. 5, 1955.

Rediger—Stutzman.—Merle Rediger, Pleasant Dale, Nebr., and Norma Stutzman, Milford, Nebr., both of the East Fairview cong., by Wm. R. Eicher at the East Fairview Church, Feb. 27, 1955.

Peachey — Renno. — David Peachey, Selinsgrove, Pa., and Miriam Renno, Belleville, Pa., both of the Amish Church, by Jesse D. Spicher at Belleville, Jan. 16, 1955.

Sauder — Moyer. — Roy Kreider Sauder, Brownstown, Pa., and Mary Jane Moyer, Manheim, Pa., Hernley cong., by Homer D. Bomberger at the Hernley Church, Feb. 19, 1955.

Shirk—Zimmerman.—Noah S. Shirk, Goodville, Pa., cong., and Verna M. Zimmerman, Goodville, Pa., Bowmansville cong., by J. Paul Graybill at his home, Feb. 26, 1955.

Swartzendruber—Reimer.—Paul Swartzendruber, Los Angeles, Calif., Calvary cong., and Mary Jane Reimer, McPherson, Kans., First Mennonite Church, McPherson, by John D. Zehr at the Little Country Church of Hollywood, Jan. 21, 1955.

Wengerd—Miller.—Budd Wengerd, Salisbury, Pa., Springs cong., and Kathlene Miller, Springs, Pa., Brethren cong., by Roy Otto at the home of the bride, Feb. 19, 1955.

Zeiset—Martin.—Abram S. Zeiset, East Earl, Pa., Weaverland cong., and Sara E. Martin, Ephrata, Pa., Martindale cong., by J. Paul Graybill at the home of the bride, Feb. 26, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Apel, Calvin and Edith (Dugan), Bladensburg, Md., third child, second daughter, Susan Marie, Feb. 21, 1955.

Baker, Ira E. and Mary (Eash), Harrisburg, Oreg., fourth child, third daughter, Joanne LaVerne, Feb. 18, 1955.

Blough, Lester and Beulah (Fahrni), Alto, Mich., sixth child, third son, Roger Allan, Feb. 20, 1955.

Dorsch, Victor and Viola (Gascho), Harrisonburg, Va., second child, first daughter, Shirley May, Feb. 11, 1955.

Friesen, John Z. and Mildred (Garber), Eureka, Ill., third child, first daughter, Gwendolyn Sue, Feb. 4, 1955.

Gehman, H. Jacob and E. Olive (Graybill), Thompsontown, Pa., second son, Virgil Lauvon, Feb. 18, 1955.

Hallman, Willis and Katherine (Hertzler), Goshen, Ind., second child, first son, Anthony Chris, Feb. 27, 1955.

Kanagy, Paul C. and Louella (Waidelich), Bellefontaine, Ohio, fourth child, first daughter, Rebecca Sue, Feb. 8, 1955.

Kauffman, Norman and Margaret (Stutzman), Millersburg, Ind., third son, Galen Eugene, Feb. 23, 1955.

King, John L. and Savilla N. (Kanagy), Reedsville, Pa., second daughter, Pamela Carol, Feb. 21, 1955.

King, Naaman and Marian (Steffy), Parkesburg, Pa., second child, first son, Lowell Richard, Feb. 9, 1955.

Lauber, Clarence and Whilma (Roth), Tofield, Alta., fifth child, fourth daughter, Wendy Elaine, Feb. 6, 1955.

Lehman, James O. and Dorothy (Amstutz), Cleveland, Ohio, first child, Lynn Lamar, Feb. 17, 1955.

Miller, Leonard and Reba (Kolb), Chester Springs, Pa., second daughter, Wendy Lou, Feb. 15, 1955. (First daughter deceased.)

Miller, Paul and Verda (Eichelberger), Hopedale, Ill., fifth child, third daughter, Doris Faye, Feb. 28, 1955.

Petre, Nelson H. and Miriam (Witmer), Hagerstown, Md., first child, Carolyn Ann, Feb. 23, 1955.

Powell, Sam, Jr., and Dorothy (Baer), Blountstown, Fla., third child, second daughter, Linda Mae, Feb. 5, 1955.

Rudolph, John V. and Alice H. (Diller), Smithsburg, Md., first child, Arvin Richard, Feb. 5, 1955.

Schlosser, Jacob C. and Susie (Price), Lederach, Pa., seventh child, third daughter, Gail, Feb. 18, 1955.

Selzer, Wilbur E. and Lizzie Mae (Yoder), Canton, Kans., sixth child, fifth son, Myron Leroy, Feb. 23, 1955.

Stoll, John and Dorris (Bechtel), Jerome, Mich., second child, first daughter, Gloria Jean, Dec. 21, 1954.

Stoltzfus, Jason and Miriam (Clymer), Pottsville, Pa., second child, Winfred Elmer, Feb. 25, 1955.

Strite, Wayne G. and Ethel (Martin), Waynesboro, Pa., second child, first daughter, Joyce Marie, Feb. 5, 1955.

Sutter, Omar and Donna (Beck), Sarasota, Fla., first child, Terry Lee, Dec. 25, 1954.

Thomas, Sanford and Maxine (Aeschliman), Hollsopple, Pa., first child, Bonnie Lou, Feb. 12, 1955.

Troyer, Emanuel E., Jr., and Evelyn (Zook), Clarksville, Mich., third son, David Allan, Dec. 28, 1954.

Yoder, Clarence and Leona (Hochstedler), Kokomo, Ind., third child, second son, Clint Deven, Feb. 17, 1955.

Yoder, Crist H. and Rhoda (Schrock), Grantsville, Md., sixth child, third daughter, Ruth Erma, Jan. 2, 1955.

Yoder, Jerry and Anna (Yoder), Goshen, Ind., eighth child, third daughter, Esther Fern, Jan. 13, 1955.

Yoder, Joshua D. and Rebecca M. (Glick), Brattleboro, Vt., first child, Marvin David, Feb. 21, 1955.

Yoder, Merle E. and Sallie (Zook), Reedsville, Pa., fourth child, first daughter, Mary Elisabeth, Feb. 22, 1955.

Zimmerman, Vernon and Maurine (Troyer), Harper, Kans., fourth child, third daughter, Maxine Kay, Feb. 24, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Lillie Anne, daughter of Samuel M. and Mary (Rhodes) Burkholder, was born April 27, 1883, near Dale Enterprise, Va.; passed peacefully away at the Memorial Hospital, Lima, Ohio, Feb. 23, 1955; aged 71 y. 9 m. 26 d. In early life she united with the Weaver Mennonite Church at Dale Enterprise. At the time of her death she was a member of the Central Mennonite Church, Elida, Ohio. She was united in marriage to Simeon Brenneman on Jan. 1, 1908. Her husband, 3 children (Edwin and Robert of Elida, and Evelyn—Mrs. Lloyd Hostetler of Goshen, Ind.), and 8 grandchildren survive. She also has 2 brothers (Walter and Ellis of Harrisonburg, Va.) and one sister (Ada Click, Bridgewater, Va.). One brother preceded her in death. Her faithfulness to her home, her church, and her community inspired love and respect and endeared her to many. Funeral services were held at the Central Mennonite Church, Feb. 26, with Menno L. Troyer, James Detweiler, and Richard Martin in charge. Burial was made in the Salem Cemetery.

Delong, Elizabeth, widow of Alfred J. Delong, was born May 3, 1880, in Watson, ——; died Jan. 9, 1955, in the Lewis County General Hospital, Lowville, N.Y.; aged 74 y. 8 m. 6 d. Death was due to a heart condition from which she had suffered for years. Last May her husband became a Christian and was baptized. Mrs. Delong also was baptized in late September. Her conversion was due primarily to the wonderful testimony of her husband before his death on July 10. Surviving are 3 sons, 2 daughters, 10 grandchildren, and 9 great-grandchildren. Funeral services were held at the Harris Funeral Home in Lowville, N.Y., in charge of Leon Martin. Interment was made in the Sands Cemetery.

Eby, Walter, son of the late Jacob and Elizabeth (Wenger) Eby, was born in St. Joseph Co., Ind., June 26, 1880; died of apoplexy on Feb. 23, 1955, after an illness of one week; aged 74 y. 8 m. 28 d. He was twice married, first to Emma J. Pletcher on Oct. 19, 1901, who died on Feb. 27, 1920; and second to Ellen Drake on Nov. 17, 1921. Four children were born to each union (Edna M.—the late Mrs. Warren Risser; Grace J.—Mrs. Lowell Holmes of Mishawaka, Ind.; Earl L., Glenn W., and Gladys B.—Mrs. Howard Miller, all of near Elkhart, Ind.; Arlene F., deceased; and Loren J., at home). He is survived by his wife, 3 sons, 2 daughters, 25 grandchildren, 12 great-grandchildren, 4 brothers and one sister (Mrs. Mary Eby, Elkhart; Jacob, Osceola, Ind.; Mervin and Ira, of Elkhart; and Ralph, Wakarusa, Ind.). Two sisters and 3 daughters preceded him in death. About the year 1927 he accepted Christ as his personal Saviour and was received into the fellowship of the Olive Mennonite Church where he was a faithful member until death. It was a time of weary waiting for him until his youngest son could complete his two years of I-W service and return home to farm the home place. After Loren was released, he took ill and passed away after only a week's sickness. Funeral services were conducted at the Olive Church by J. C. Wenger, Elno Steiner, and C. A. Shank, with burial in the South Olive Cemetery.

Kauffman, D. Charles, son of the late Aaron G. and Fannie B. (Charles) Kauffman, was born in East Hempfield Twp., Lancaster, Pa.; died Jan. 7, 1955, at his home in Kreadyville, Manor Twp., Lancaster, Pa. Death was unexpected although he had been under the care of a physician since last May. He had been a resident of Kreadyville for 38 years. He was a member of the Rohrerstown Mennonite Church. Funeral services were held at the Millersville Mennonite Church, Jan. 10, in charge of Christ Lehman, Landis Shertzer, Jacob Hess, and Herbert Fisher. Burial was made in the adjoining cemetery.

Lehman, Marlin Lee, Jr., was born July 27, 1954, at Chambersburg, Pa.; passed away Feb. 6, 1955, at the Chambersburg Hospital; aged 6 m. 10 d. He is survived by his parents, Marlin and Catharine Lehman, and three sisters (C. Louise, Nancy E., and Wilma J.), also his grandparents (Mr. and Mrs. Jacob Lehman and Mr. and Mrs. Harry Burkholder). Marlin's stay here was short, but it was long enough for his loved ones to become attached to him. Funeral services were conducted at the Chambersburg Church, Feb. 9, by Harvey E. and Luke J. Shank, with burial in the adjoining cemetery.

Miller, Janet Elaine, daughter of Lewis and Lois (Hartman) Miller, was born at Kendallville, Ind., Feb. 5, 1955; passed away 12 hours later. She leaves her parents, one brother (Philip Lynn), one sister (Jolene Kay), her grandparents, and 3 great-grandmothers. Funeral services were held Feb. 7 in the home by Galen Johns. Burial was made in the Lakeview Cemetery.

Miller, Micheal Lynwood, son of Francis and Mildred Jane (Miller) Miller, Jr., was born in Norfolk, Va., Jan. 1, 1955; died Feb. 20, 1955, after an illness of 3 weeks; aged 7 weeks, 1 day. Besides his parents, he is survived by his grandparents (Mr. and Mrs. Francis Miller, Sr., Kempsville, Va., and Mr. and Mrs. Roman C. Miller, Hartville, Ohio), his maternal great-grandmother (Mrs. Daniel N. Miller, Hartville), and a number of aunts and uncles. Amos D. Wenger officiated at the graveside services. Burial was made in the Mt. Pleasant Mennonite Cemetery.

Shirk, Mary Magdalene, daughter of Samuel and Mary (Horst) Kuhns, was born near Manchester, Okla., Nov. 14, 1917; passed away after a short illness with pneumonia in the Reading, Pa., hospital, Feb. 9, 1955; aged 37 y. 2 m. 26 d. In 1928 she moved with her parents to a farm near Partridge, Kans. At the age of 11 she accepted Christ as her Saviour and united with the Yoder Mennonite Church. For several years she helped in the Hutchinson, Kans., Mission. In 1947 she went to Reading, Pa., where she was asked to give one year of service in the Twelfth Street Mission. She was teaching an evening Bible school class at the Twelfth Street Church when she was taken ill. On July 10, 1954, she was united in marriage with Raymond Shirk. She leaves to mourn her departure her husband, her mother (Mrs. Mary Kuhns, Harper, Kans.), 2 sisters (Esther and Ruth of Seattle, Wash.), 4 brothers (Paul Eber, Harper; Samuel A., Hutchinson; Mahlon E., Kansas City, Mo.; and David Stanley, Wichita, Kans.), besides many other relatives and friends. Services were held in the Anman Funeral Home, Feb. 13, in charge of Arthur Good, assisted by Paul Angstadt. Her last words were, "Jesus is coming; even so come, Lord Jesus, come quickly." Interment was made in the Bowmansville Mennonite Church Cemetery.

Winey, Beulah Barbara, daughter of the late Joseph S. and Susan (Benner) Graybill, was born near Thompsontown, Juniata Co., Pa., Oct. 7, 1894; passed to her eternal reward in Lancaster, Pa., General Hospital, Feb. 17, 1955; aged 60 y. 4 m. 10 d. Death was caused by cancer. She was a faithful member of the Groffdale Mennonite Church since her youth. She was married on March 7, 1917, to Albert B. Winey, who survives. Also surviving are a daughter (Ruth—Mrs. Daniel H. Fox, Mount Joy, Pa.), 3 granddaughters, and a foster grandson. Two brothers and one sister preceded her in death. There remain 4 brothers and one sister (Henry, Lancaster; J. Paul, East Earl; J. Silas, Doylestown; Chester, New Holland; and Ruth Graybill, Philadelphia). Funeral services were held at the Groffdale Church. Burial was made in the New Holland Mennonite Cemetery.

Zook, Margaret Marie, daughter of Daniel and Edna (Yoder) Zook, was born March 21, 1938; departed this life Feb. 19, 1955; aged 16 y. 10 m. 29 d. She lived her brief life in the vicinity of Clarksville, Mich. On Dec. 18, 1949, she took Christ as the Lord of her life, united with the Bowne Mennonite Church, and sought to serve her Lord and to order her life to please Him. She with her twin sister, Marcella, had spent her first six weeks of Bible school at the Michigan Mennonite Bible School this winter and was eagerly looking forward to her second term in 1956. But the Lord had other plans, and while she with her brother and sisters and some friends were en route to evangelistic meetings at the Calvary Brethren Church nearby, she met instant death when, due to icy roads, the car in which she was riding plunged over the side of the bridge into the creek. She was the only one of the group of seven to meet death, which was due to a fractured skull and broken neck. She leaves to mourn her departure her parents, 5 brothers (Edwin and Dale, Clarksville; Keith, Wichita, Kans.; Donald, Clarksville; and Fay at home), 4 sisters (Mrs. Ives Sutter and Mrs. E. E. Troyer, Clarksville; Marcella and Beulah, at home), 14 nieces and nephews, 2 grandmothers (Mrs. Fanny Zook, Clarksville, and Mrs. Lucy Yoder, Fisher, Ill.), and a host of other relatives and friends. Funeral services were held at the Bowne Mennonite Church in charge of T. E. Schrock and Edward Jones. Burial was made in the adjoining cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Voice from the Cross, by Andrew W. Blackwood, Jr.; Baker Book House; 1955; 71 pp.; $1.50.

The seven last words from the cross make a timely series of subjects for sermons or studies in the pre-Easter season. The author has given us here such a series of seven sermons as are thoroughly orthodox and at the same time vigorously applied to practical Christian living. Particularly stressed is the divine element of love and grace revealed and wrought out in the finished work of Christ on the cross. But the author returns frequently to the logical corollary of this teaching, that "except ye forgive one another neither will your heavenly Father forgive you." Love and forgiveness are shown to be practical and workable principles for everyday living in our present generation.

The seven chapters are headed: The Prayer of Forgiveness, The Promise of Life, The Word of Kindness, The Cry of Dereliction, The Call for Help, The Shout of Triumph, and The Prayer of Trust.

Andrew W. Blackwood, Sr., the father of the author of this volume, says, in writing the foreword: "In dealing with each word my son has thrown the stress on the divine more than the human. As a pastor, formerly a chaplain, he knows the needs of men today, and how to meet them in Christ, supremely at the cross."

This small book is highly recommended not only for preachers but as instructive and inspiring devotional reading for everyone who believes in and loves the Christ of Calvary.—J. D. Graber.

A report from the Church of the Nazarene reveals that four Mexican Nazarenes have recently been arrested, held in jail three days without food, then taken to the public square, stripped of their clothing, beaten, tortured, and left for dead, with the warning that if anyone reported these atrocities to higher authorities the victims' families and homes would be burned in revenge.—**EFMA Missionary News Service.**

EXPRESSIONS OF APPRECIATION

We wish to express our "Thank You" to all who so kindly remembered us with their prayers, gifts, flowers, and visits during Franklin's stay in the hospital and since he returned home. We can truly say from our hearts with the Psalmist, "The Lord hath done **great things** for us; whereof we are glad." Our faith has been strengthened, and we have grown in patience. May God richly bless you all is our prayer.—Franklin R. and Lois A. Herr, Lancaster, Pa.

* * *

Words fail to express my sincere appreciation for all the kindness shown me while I was in the hospital and since I am at home. I thank all of you for your prayers, flowers, cards, and gifts which have meant much to me. I am improving slowly. May the Lord richly bless each one of you is our prayer.—Mrs. W. H. Martin, Menges Mills, Pa.

* * *

We wish to express our sincere thanks and appreciation to our kind friends, neighbors, brothers and sisters of like faith, who have remembered us during the illness of my husband who has been sick since Oct. 1, 1954, in the hospital and at home. Thank you for the flowers, fruit given at Christmas, gifts of money, lovely cards, and for the prayers that have been offered. May the Lord bless all in His service. Many, many thanks for the brethren and the neighbors who came and harvested our corn and helped work up some wood.—Mr. and Mrs. Levi Ressler and family, Nappanee, Ind.

* * *

I want to thank all my relatives and friends for their prayers, visits, cards, gifts, and flowers while I was in the hospital and also after I returned home. May God richly reward you all. —Frances M. Lehman, Chambersburg, Pa.

* * *

We want to say a sincere Thank You for the many expressions of sympathy, the flowers, cards, the prayers of many, and all the acts of kindness shown us in the sudden death of husband and father. May the Lord bless each one. —The Peter A. Liechty family, ——, Ind.

* * *

We thank you for your sincere sympathy in the hard lot which our dear Lord has laid upon us. As I read the many letters which have arrived recently, in which people remember us in prayer and comfort us with the Word of God, it seems to me as if a fence were woven about us—the fellowship of believers—even the deep waters cannot dissolve the fellowship we have in the Word of God.

We are getting along fairly well although it is hard. It is only the shadow of sorrow that would darken the divine light, but God's Word always brings light again and God's love warms our hearts.

I want to mention briefly something of the last day of my husband's life. In our morning worship the 12th Psalm was very precious to him. His prayer was as if he were in the spirit taking leave of his family and the church. He committed the church to the Lord, to keep her in truth. He saw a danger for the church, that because of the new chapel, their hearts perchance might be less open to the Gospel. His prayer touched my heart. My mind's eye could not see the will and plan of God at that time. Now he can be at home and can behold that which he believed. We are still on the way and still need preparation. Perhaps we have not yet completed the work to which He has called us. We greet you with Isaiah 42:15.—S. Oesch and children, Ferme de Friedhof, Dierkirch, Luxembourg, via John E. Kauffman.

* * *

I wish to express my sincere appreciation to friends and relatives for cards, gifts, visits, and for upholding me to the throne of grace in prayer that gave me strength to undergo an operation without fear, and gave me speedy recovery. May God bless each one of you is my prayer.—Mrs. John E. Horst, State Line, Pa.

* * *

Many thanks to all of you who have remembered Hiram with cards, letters, gifts, flowers, and prayers. "The prayer of faith shall save the sick." Hiram has greatly improved and we give the Great Physician all the credit. We hope you will continue to remember us in prayer and thank Him for what He has already done. May God's richest blessings rest upon each one of you.—Hiram and Betty Strickler.

* * *

We wish to thank our kind friends of the church for their interest, prayers, nice cards, and generous gifts which we received while I was hospitalized and confined to my home.

Praises be to God for His goodness in our rapid recovery thus far: to where I am able to be up and about and only restricted to light work.

I am also especially thankful to Him for being rechallenged to witnessing by life and lip to a needy world of lost souls during hospitalization. His sustaining grace and presence as promised in His Word, especially Phil. 4:6, 7, was wonderful and blessedly real.—C. D. Strubhar, Culp, Ark.

* * *

We want to thank our many relatives and friends for their generous gifts, visits, prayers, and cards during the past six months while I have not been able to do regular work because of heart ailment, and while my wife was in the hospital to undergo an operation, and after she returned home.

May each of you who had part in this be blessed of the Lord is our prayer.—Mr. and Mrs. John S. Bechtold, Lancaster, Pa.

* * *

I wish to thank my many friends and the Sunday-school classes for prayers, visits, cards, gifts, flowers, and the many deeds of kindness done for me while in the hospital and since I am at home. May God richly bless each one.—Anna W. Brackbill, Lancaster, Pa.

I want to express my sincere thanks to my neighbors, friends, and relatives who so kindly remembered me with visits, fruit, flowers, lovely cards, heartfelt prayers, and other acts of love and kindness during my sickness and convalescence. They were all greatly appreciated.

May the Lord richly bless and reward each one as you continue to serve Him by serving others.—Mrs. J. Daniel Eshleman, Manheim, Pa.

Items and Comments

American Jewry is divided into several segments. Reform Judaism has been growing very rapidly, and now has a total membership in the United States of about 1,000,000. Orthodox Judaism has 2,000,000 members and Conservative Judaism, 2,000,000.

* * *

The Atomic Energy Commission has issued a report in which it is pointed out that a strong wind could make a Hydrogen explosion deadly in a strip 20 miles wide and 140 miles long with additional damage in small percentages for as far as 220 miles. And yet additional nations announce plans to build these deadly bombs.

* * *

The United States had a record number of births in 1954 over 4,000,000. The Census Bureau estimates that there are now 164,000,000 people in this country with a possibility of a population of 220,000,000 by 1975.

* * *

The state of Oregon had six divorces to every nine marriages in 1954. Multnomah County had nine divorces to every ten marriages.

* * *

Rajah Manikam, Asian secretary for the International Missionary Council, has suggested that a delegation of Asian Christian leaders should be sent as a deputation to the churches in Communist China. Such a delegation should be able to carry encouragement to Christians behind the Bamboo Curtain, and also bring out valuable viewpoints and information.

* * *

The churches of America are meeting much opposition in efforts to abolish racial segregation. The Methodists have found a determination to maintain Central (Negro) Jurisdiction.

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Correspondence from South America in the **Christian Century** reports that Tommy Hicks was prevented by Federal Police from continuing a return evangelistic campaign in Buenos Aires. The charge given was that he was practicing medicine illegally.

* * *

The Archbishop of Canterbury has upheld a Church of England ban on church weddings for divorced persons. He said in a pamphlet that the ban was necessary to make couples think more seriously before marriage.

* * *

A Lutheran official has coined the word "rurban" to describe churches which are "not quite rural and not quite urban."

* * *

Social Democratic leader Erich Ollenhauer of West Germany has called the increasing opposition of youth in West Germany to rearmament "a popular movement of a depth and a range such as the German nation has rarely embodied."

This Season Give

Easter Tracts

Seems almost selfish, doesn't it, to keep the Easter message to yourself? Hundreds are looking for the encouragement you can give—they're looking for an indication that *someone* has faith and hope. If you're Christian that person is YOU!

Herald Press Easter tracts can help you share the joy you have. Smile when you hand your friends an Easter tract. Share your joy! It didn't cost *you* anything.

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These beautiful new Easter Crosses are ideal for reward purposes. Four different crosses are pastel colored, and printed on a good quality stock. Each design bears an appropriate Bible verse. The designs will make Easter a bit more meaningful to the ones who get these crosses. Size is 3x5 inches. Price 25 cents a dozen; $1.50 a hundred.

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Scottdale, Pa.

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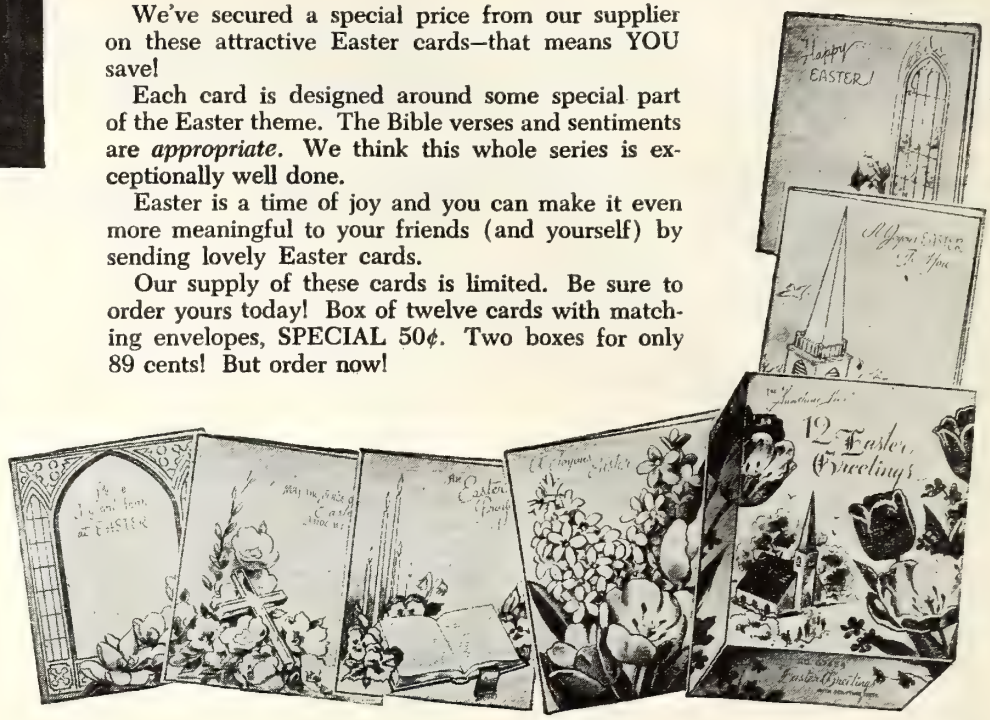
Box 50¢
2 for 89¢

We've secured a special price from our supplier on these attractive Easter cards—that means YOU save!

Each card is designed around some special part of the Easter theme. The Bible verses and sentiments are *appropriate*. We think this whole series is exceptionally well done.

Easter is a time of joy and you can make it even more meaningful to your friends (and yourself) by sending lovely Easter cards.

Our supply of these cards is limited. Be sure to order yours today! Box of twelve cards with matching envelopes, SPECIAL 50¢. Two boxes for only 89 cents! But order now!



The Missouri Synod Lutheran Church gave 21.8 per cent more in 1954 than they did in 1953 in spite of drought conditions, lower income for farmers, and large congregational spending on local building projects. The 1955 budget of the church is $1,000,000 higher than in 1954. An intensive stewardship program is expected to yield these funds.

* * *

Britain has voted to keep capital punishment. West Germany may adopt it. India is considering its abolition.—**WP.**

* * *

Thirty-five million U.S. families, seventy per cent, own at least one automobile.

* * *

Cuba prescribes the penalty of 180 days in prison for racial discrimination.

* * *

Mrs. Alice Franklin Bryant, an American, recently presented to the Japanese parliament a book containing 11,688 signatures to an apology for the H-bomb test which injured Japanese fishermen last year.—**WP.**

* * *

A world conference on missionary broadcasting will be held June 16-19, 1955, in Chicago at Moody Bible Institute. Speakers will include radio missionaries and outstanding personalities who know the value and results of Gospel broadcasting at home and abroad. All groups and individuals who are using radio in any form in Gospel programing are invited to attend and send delegates to this conference. There will be public inspirational meetings each night. Correspondence should be directed to Dr. C. W. Jones, Talcotville, Conn., who is acting as chairman.

* * *

American newsmen report that fifty-five Orthodox churches are now open in Moscow compared to the forty-five which were officially reported last year. This does not include the Protestant congregations, the strongest of which are the Baptists, who have a very large church in metropolitan Moscow with other congregations scattered beyond the city.—**Between the Lines.**

*

There is more opportunity for starving out of the will of God than in it.—**J. L. Stauffer.**

BATTLE FOR THE NEWLY LITERATE

The world's eighteen Bible societies face one of the most critical periods in their history because of conflict with Communist interests, says the Rev. E. M. B. Wheelock, secretary of the New Brunswick auxiliary of the British and Foreign Bible Society.

"As the result of new teaching methods invented by Dr. Frank Laubach, who is able to teach a man to read in any language in one week, it is estimated that 15,000,000 illiterate persons are being taught to read each year and that in fifty years adult illiteracy will have vanished from the world," he said.

"Many of the languages are being written for the first time. The Communists are taking advantage of this situation to rush in atheistic books in the new languages, and it is the problem of the societies to get the Bible translated into the languages and distributed before the Communist propaganda has had time to take root."—**Eternity.**

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TUESDAY, MARCH 22, 1955. VOLUME XLVIII. NUMBER 12

BIBLICAL SEMINARY LIBRARY

The Christian and His Illnesses

By Samuel S. Wenger

The reader might know more definitely what I am writing about if I had used such a familiar title as "Divine Healing" or "Faith Healing." I have avoided these, and similar terms, because they are very misleading, as I shall point out in the course of the article.

The most natural thing desired by an ill person is to get well. This is just as true for the Christian as for the non-Christian. While other matters on the subject might be discussed, I am going to concern myself chiefly with the problem of healing. Basically my approach will be from the viewpoint of the Bible, but I want to point out that an experience of my own has much to do with my thinking on the subject.

About a year and a half ago I was stricken seriously ill and my condition was diagnosed by five eminent physicians as cancer of the lung in a hopelessly advanced state. I went to Memorial Center Hospital in New York City where I was confined for one month. The work of the hospital was limited to diagnosis and treatment. At the end of the month I was discharged with a clean bill of health so far as cancer was concerned. Repeated observations by the physician who had me in charge at that institution have confirmed the conclusion that I am now free from cancer. I received no medical treatment of any kind from the time that my condition was pronounced cancer to the time when I was discharged as being free from the disease. The only means of healing used were prayer and faith. Obviously, the first diagnosis may have been wrong, but the eminence of the physicians who made the diagnosis is such that I hesitate to admit that possibility.

I cite my personal experience primarily because I want the reader to know the background of experience from which this article is being written. It is only natural that this series of events has led me to be interested in the subject of healing and particularly to examine the Bible anew for what God has through His Word revealed on the subject.

One of the most interesting accounts of healing in the Bible is that of King Hezekiah as told in II Kings 20 and in Isaiah 38. It appears that God had through the Prophet Amos told Hezekiah, "Thou shalt die." Hezekiah prayed to God and wept. Then God, speaking through the mouth of another prophet, Isaiah, tells him that He has heard his prayers and that he would live fifteen years longer. It is quite interesting to note that when Isaiah wrote a hymn of praise about the experience, he says, "For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover" (Isa. 38:21). The faith of Isaiah was accompanied by the use of a medical agent. This is an excellent example of the operation of "Divine Healing."

By way of making a workable classification, I will suggest for our thinking three types of healing: (1) natural healing; (2) medical healing; and (3) miraculous healing.

Natural Healing

The most ordinary type of healing, and frequently overlooked because it is so ordinary, is the first-mentioned type, namely natural healing. The Bible speaks truly when it says, man is "fearfully and wonderfully made" (Ps. 139:14). We must remember that mankind has survived as a race only because the human body has tremendous reserves of strength in throwing off disease. Scientifically sound medical healing is only a generation or two old, and even today competently trained doctors are available to only a small percentage of mankind. Yet people have always recovered and are today getting well without the help of physicians.

If I were asked to make a statement as to the percentages of illnesses that are naturally cured, I would guess it to be somewhere between ninety and ninety-nine per cent. This observation explains why quacks of all kinds—witch doctors, powwow doctors, spiritualists, and the like—can "cure" diseases. The fact is that nature does the curing, and the quacks take the credit. It is my opinion that much of the "healing" that takes place at religious meetings described as "faith healing" or "divine healing" is of this type. I believe that had it not been for sin all man's illnesses would be healed in this way. It was likely this type of healing which the Psalmist in Psalm 103:3 was referring to when he exclaimed concerning the Lord, "Who healeth all thy diseases."

Medical Healing

The second type of healing is medical healing. At the outset I warned that a term such as "faith healing" is misleading. Actually medical healing is just as much "faith healing" as is the laying on of hands by a religious faith healer. As a matter of fact, I believe that medical assistance, confirmed with faith, is exactly the sort of thing the Bible is speaking about when it says, "Faith without works is dead" (Jas. 2:26). God has given to mankind in the creation an immense collection of plants and animals for his use. Gen. 1:28-31. The discovery of "penicillin" in the common mold is in accordance with God's basic provision for mankind as set forth in this important section of the Bible.

In passing, I want to point out that the Bible is not a book of medicine, and that an attempt to use it as such is a definite misuse of the Bible. You will recall the serious consequence that came to the civilized world when people wanted to use the Bible as a geography book, and spoiled both their geography and their religion in doing so. One must never forget that the basic subject matter of the Bible is "righteousness" (II Tim. 3:16). The Bible does say some things about healing, just as it says a lot of things about other subjects, but it is basically not a book of medicine.

Doctors, nurses, hospitals, drugs, X-ray machines, and a host of other things used in medical healing, are each in a unique way a gift of God, given for man's welfare and help. To discard them woud seem to be almost a defying

God's Son

By Lorie C. Gooding

If you look for a King, you will find Him,
He rules in His majesty.
But I am seeking a Healer,
Jesus of Galilee.

If you look for a Judge you will find Him
At the judgment that follows death.
But I am seeking a Teacher,
Jesus of Nazareth.

If you look for a Priest, you will find Him.
Holy and righteous is He.
But I am seeking a Saviour,
Jesus of Calvary.

King, Judge, and Priest, you will find Him,
Most highly honored One;
Healer, Teacher, Redeemer,
Jesus Christ, God's Son.

Holmesville, Ohio.

of God's produce. To be sure, these devices may be used without any thought of their being God-given, but the same thing is true of every other element given by a loving God to His people.

Miraculous Healing

The third type of healing is miraculous healing. It is this kind of healing that has been a source of much difficulty to Christians in their thinking on the subject. Jesus healed people miraculously, and so, some people say, all illness should be healed miraculously. Certain religious groups make much of this type of healing, and good Christian people are sometimes confused.

I want to stress one important thing about miracles in the Bible. A miracle was never performed except when the performance of a miracle was the only possible solution to a difficulty. This is beautifully illustrated in the case of Jesus finding on one occasion five thousand and on another occasion four thousand people in a wilderness place where there was no food available; He miraculously produced it. But on every other occasion in the life of Jesus food was procured in the normal way of getting it, this is, by buying it or plucking it from the stalk. To restate the matter, Jesus never miraculously produced food when the normal and ordinary means of getting food were available. So in healing. When normal and ordinary means are available, such as going to a hospital or doctor, they should be used.

Actually, the first temptation of Jesus (Luke 4:2-4) suggests that the performance of a miracle could, under certain circumstances, be a sin.

I believe that Jesus miraculously healed people because there was no other method of healing available in that day. It was the incurables who were cured. I believe the same is true today. Miraculous healing can be expected only when natural healing and medical healing have failed. I hasten to add that God should not be the last resort. The patient should go to God in prayer and faith right from the start. What I am saying is that we cannot expect God to reward our laziness or stinginess in not going to a doctor or to a hospital.

I am fairly convinced that miraculous healing ought to be recognized as normal today, just as it was in the time of Christ. The newborn child of God enjoys a privilege and a power that the non-Christian does not have. True, the latter can use natural healing, and he can use the doctor and the hospital. But when the doctor says there is nothing more to be done, that is the end. Not so for the child of God. The unlimited power of God released through prayer and faith are available to him, and the miraculous can and does happen.

A few other aspects of the subject ought to be briefly discussed.

In James 5:13-16 the Bible specifically refers to the problem we are discussing. In verse 13, the reference is to one "afflicted" and he is admonished to pray. It is significant to note that the Bible does not say that he shall not go to a doctor. It is no violation of the Scripture for the Christian who is ill to go the physician. Whether he goes or not he should pray. Verse 14 refers to one who is "sick," implying a more serious condition that what is referred to in the previous verse. For this more serious sort of illness he does one additional thing: he sends for the elders of the church who will pray over the sick person and anoint him with oil. Again there is no prohibition against the use of medical means. I believe that the church should be more diligent in using James 5:14.

Another matter of great significance is the consideration of those illnesses that are mentally induced. This is the area that is now called psychosomatic. A lot of people are sick because they think they are sick. Then, too, worry makes people sick. This is an area in which powwow doctoring and similar types of healing operate pretty successfully. I am sure that a goodly number of the sudden healings in a religious healing campaign are with respect to this kind of illness. And, I hasten to add, the faith healer should not be condemned for helping this kind of person. Rather, the Christian church in general should be condemned for failing to recognize a great need in this area. Our church ought to be giving serious attention to this problem.

Having said what I have, I am still not saying the most important thing about the subject. The primary concern of the Christian is not for himself and his own illnesses; it is for the illnesses of others that he should be most vitally concerned. Actually, there is no compelling reason why the Christian should want himself to be healed. Heaven, as Paul points out on one occasion, may be a more desirable alternative. The Christian should never forget that when Jesus commissioned His disciples to go out into active service He gave the pointed command, "Heal the sick" (Matt. 10:8).

What, let us ask ourselves honestly, does that command mean? It would seem to imply that those who have the aptitude to do so ought to be doctor, surgeon, nurse, psychiatrist, and the like. It could well mean that the church should be actively engaged in establishing hospitals, sanitariums, and similar healing institutions. Probably, too, it means that the church should foster organizations that bring to the brotherhood a sharing of the expenses of the individuals' illnesses. Other applications of this command of Jesus could be worked out.

What I have stated on the subject is merely "scratching the surface." The Mennonite Church should set itself just as resolutely to work out the command "heal the sick," as it has the parallel command of preaching the kingdom. Matt. 10:7. It appears that Jesus intended the two to go hand in hand.

Lancaster, Pa.

A minister prayed before his sermon, "Lord, fill my mouth with worth-while stuff, and nudge me when I've said enough."

—Contributed.

Our Readers Say—

The . . . article in the March 1 issue . . . by Paul Peachey . . . seems interesting and encouraging. The Mennonite Church has made some progress. Thank God. But . . . we are living in . . . days of extreme urgency. There are some of the newer denominations who have made strides which dim the outreach of the Mennonite Church. . . . Some of these . . . have from their beginning stressed, above all else, the Great Commission of our Lord, which should be the very purpose and life blood of the Christian church.

Some of these groups already have a larger membership and have sent out more missionaries in the short time of their existence than we have in our four hundred years. They do not lack funds, for they are tithing churches. . . . We . . . must realize . . . the vast difference between fund-raising and systematic giving. . . .

May God give us a real Holy Ghost revival, and a great passion for souls. For . . . had the Christian church been really alive . . . fifty years ago, the world would not now be two-thirds controlled by . . . communism. May we allow God to awaken us even now. Time is running out. . . .

—*Wm. E. Detweiler, Dorchester, Nebr.*

Do not pray for easy lives; pray to be strong men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks.—Phillips Brooks.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Annual Publication Board Meeting in Review

The Mennonite Publication Board, meeting annually in the early part of the year, held its 1955 session at Scottdale, Wednesday and Thursday, March 9, 10. The regular schedule calls for meetings at Scottdale every alternate year, while the other meetings are held in representative geographical sections of our church constituency.

The meeting of this 35-member body, which reviews and gives direction to our over-all publication work, is of a nature that much preliminary work is required. Consequently the Finance Division, as well as the auditing firm, worked for some months to close the books and put the finishing touches on the financial report. The other Division Heads also had to compile reports of their work, and then came the herculean task of the Publishing Agent to combine the mass of material at hand into a condensed report for the Board.

In further preparation for the meetings members of the Executive Committee came as early as Monday, and on Tuesday the Committee met in formal sessions.

Members of the Board, of committees, and other visitors were entertained by the Publishing House and the Scottdale congregations, as joint hosts, the former furnishing the noon and evening meals in the House cafeteria and the homes of the brotherhood providing night's lodging and breakfast. All the meetings were held in the Market Street Church.

Board meetings began at ten o'clock on Wednesday forenoon and continued with three sessions for the two days.

Devotional Services

The morning and afternoon sessions began with devotional and prayer periods, led by Bro. Milton Vogt, representative from the Bihar (India) Conference. His meditations from the Book of Hebrews, on the general theme of "Christ the Greater One Whom We Serve," were spiritually edifying and inspiring and set a good spiritual tone for the meetings which followed. Evening devotions were led by the brethren J. L. Stauffer, Harrisonburg, Va., and Carl Beck, missionary on furlough from Japan. Different brethren served as leaders in spirited song services. The devotional periods were important and appreciated features of the meetings.

Business Matters

In a Board Meeting which directs an institution doing over a million-dollar business each year, considerable time must be spent in giving attention to business matters. Most of the business grew out of the reports of the officers and committees.

One of the leading reports was that of the Publishing Agent, who gave a printed report on "Our Mennonite Literature Service" for 1954, which embraced all divisions of the Publishing House work. From this general review of the work we cull certain items which may be of interest to our readers.

Serving at the Publishing House at Scottdale, in our five branch bookstores, and as nonresident editors are 140 regular workers and 36 who give part time, making a total personnel of 176. Five workers went into retirement, either complete or partial, during the past twelve months.

The total sales for 1954 were $1,274,276, a gain of approximately $100,000 over the previous year. The total net gain for the past year was $17,826, which is considerably less than last year.

An automatic sprinkler system is being installed at an over-all cost of approximately $50,000. This will result in a saving of over $6,000 annually on insurance costs.

Changes in the editorial staff taking place during the year were: Urie A. Bender, editor of the *Youth's Christian Companion,* succeeding C. F. Yake; Helen Trumbo, editor of *Beams of Light,* succeeding Betty Weber Springer. Howard Snider and Elnora Schrock are editorial assistants. Mervin Swartzentruber is Director of Visual Aids, a new office under the Editorial Division.

Nine new books were printed during the past year, with a sale of 15,782 copies.

Purchases of new equipment for the Production Division for the year amounted to $48,124, most of which went for the purchase of a new offset press.

Job printing for the year brought an income of $70,000.

Sales of the six bookstores operated by the House amounted to $436,000, almost the same figure as last year.

The circulation of our main papers stood as follows at the end of 1954: GOSPEL HERALD, 17,707; *Christian Living,* 14,797; *Youth's Christian Companion,* 32,664; *Words of Cheer,* 25,277; *Beams of Light,* 21,425; *The Way,* 285,533. The circulation of tracts during the year was 3,762,750. Total Summer Bible School books sold in 1954 was 178,835.

Mervin Miller, Goshen, Ind., has been appointed to serve in the area of personnel, mainly to set up a centralized Personnel Office.

Certain actions also came out of the report of the Executive Committee, which we shall note.

The following were appointed as a Nominating Committee: George W. Cutrell, Homer F. North, Clarence Lutz. The Resolutions Committee was composed of Russell Krabill, James Steiner, and Carl Beck.

A. J. Metzler was appointed Publishing Agent for the coming year. J. R. Buzzard was appointed Treasurer, Ellrose D. Zook, as Executive Editor, Ralph Hernley as Production Manager.

A new appointment was that of Benjamin Cutrell as Business Manager, to whom the Treasurer, Production Manager, and Sales Manager would be responsible. It was decided to discontinue the publication of the *Family Almanac* because of its decreasing circulation. The production of graded Sunday school materials elicited quite a lot of discussion because of the raising of the question: "Shall we produce Sunday-school materials co-operatively with the General Conference Mennonites?" It was pointed out that there are three aspects to this question: (a) content; (b) administration; and (c) finances. Some preliminary work has been done co-operatively, and now the Board was faced with the question as to whether and to what degree this should continue. After a prolonged discussion a committee of three—Paul Erb, J. Otis Yoder, and Harold Sommerfeld—was appointed to bring a resolution for the consideration of the Board.

The main point of the resolution stated: "Resolved that we authorize the Mennonite Publishing House and the Executive Committee of the Publication Board to continue this co-operation step by step as long as it continues to be satisfactory." Then followed five conditions to safeguard the preservation of our doctrines and standards which are not shared by the other co-operating body. After some discussion the resolution was passed.

Other reports were of the committee to study the relation of the Commission and Publication Board, of the Curriculum Committee, and then a statement of Editorial Policies on Church Life.

Another important action which came out of the report of the Publishing Agent was the decision to observe the fiftieth anniversary of the establishment of the Mennonite Publishing House at the time of the 1958 annual meeting, that a committee of three be named to plan for this occasion, and that this meeting be held at Scottdale.

The treasurer gave a comprehensive report of the financial condition of the institution, which was accepted.

Inspirational Addresses

The following addresses, all on the general theme of the meeting, "Serving as unto the Lord," were given: Serving Christ as Board Members, by Merle Shantz; Serving Christ as Administrators, by J. C. Wenger; Serving Our Total Church Constituency as unto the Lord, Paul Mininger; Serving Christ in Production, Lowell Hershberger; Serving Christ as Editors, Paul Lederach; Serving Christ in Distribution, John Snyder; Bondservants of Christ, J. Otis Yoder. These were ably discussed and were both informative and inspiring.

Elections

Members at Large for a period of two years: Marcus Clemens, Don Kreider, Harold Dyck.

Officers for two years: E. C. Bender, president; Marcus Clemens, financial agent.

Members on the Mennonite Board of Missions and Charities for one year: Paul T. Guengerich; Harold Sommerfeld.

The Executive Committee now stands: President, E. C. Bender (1957); Vice-President, Clarence Lutz (1956); Secretary, Harold Zehr (1956); Financial Agent, Marcus Clemens (1957); Fifth Member, J. C. Wenger (1956).

Additional Resolutions

Resolutions on the following subjects were presented at the closing session of the Board: Appreciation for the devotion and co-operation of the workers in the Publishing House workers; Gratitude for the service rendered by workers having reached retirement age; Yielding and consecrating ourselves anew to the task of spreading the Gospel message by every legitimate means; Appreciation for the entertainment given by the hosts of the meeting—the Publishing House and the Scottdale congregations.

The meeting was marked by a fine spirit throughout, and the fellowship of the brethren was rich and rewarding. Especially appreciated was the presence of the brethren Shem Peachey and Evan Miller, of the Conservative Mennonite Conference, as auditing representatives of that body. Most of all we appreciated the manifest guiding presence of the Holy Spirit.

Not all the features and actions of the meeting can be recorded in this brief sketch. We trust that enough of the spirit of the meeting can be caught by our readers so that they may continue and enlarge their support and prayers in behalf of this far-reaching service in the vineyard of the Lord.—H.

"You're Not Doing So Much"

BY MARTHA B. NAFZIGER

So zealous was Harold for his little home mission corner that he grew indignant when he failed to persuade a Christian doctor to establish a practice there. One by one the eligible medics gravitated to the foreign field. Instead of rejoicing that the cause abroad was strengthened, he judged, "It's just the glamour they're after."

Another missionary acted impatient and annoyed because his junior helper felt a call to take training and prepare for the cause of Christian education, instead of spending his life assisting him.

An employee of the Mennonite Publishing House declared, "Since the Publishing House serves the entire church, publishing is the church's greatest work!"

A teacher in a Mennonite college publicly scorned a former student who had already eclipsed him in a number of ways.

Apparently God planned a dozen children for Ed and Susan. Now they accuse other parents of shirking their duty if they fail to produce twelve children also.

A full-time Christian worker felt smug because she gave all her time to the Lord's work and she looked condescendingly on the farmer brethren who only gave liberally of their means to support such as her!

"You're not doing so much for God, but look at me . . . !"

We ought to have a healthy appreciation for our respective callings, but only as they help promote God's entire program. If He so capably guides your life, surely you can trust Him to guide your brother Ned's life equally as well. And if your heart is right you will rejoice and not minimize, judge, scorn, nor envy His dealings with Ned.

God came down in a cloud one day and empowered two young men with His spirit. With holy unction, Eldad and Medad prophesied in the camp of Israel. This phenomenon upset even just Joshua and he with a fellow youth rushed the report to Moses. "My lord Moses, forbid them," he entreated.

But Moses said, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11:29)!

Holy God, evermore give us the attitude of this man so meek, yet so great!

Ft. Vermilion, Alta.

25 Years Ago

(from GOSPEL HERALD, *Feb. 27, 1930)*

The 1930 graduating class [La Junta] has arranged for the publication of the first school annual, . . . "The Nightingale."

Bro. J. W. Hess . . . labored . . . fourteen days [Kinzers, Pa.] . . . forty-seven souls . . . willing to confess Christ.

(from GOSPEL HERALD, *Mar. 6, 1930)*

Latest reports Mennonite sources reveal horrible brutalities South Russia. Beginning expel population Mennonite villages to miserable death. [Cable from H. S. Bender in Europe.]

(from GOSPEL HERALD, *Mar. 13, 1930)*

On . . . March 6 . . . Bro. Henry E. Lutz . . . was called by lot to the office of bishop.

(from GOSPEL HERALD, *Mar. 27, 1930)*

. . . Bro. N. E. Miller, Springs, Pa. . . . the sad message of his death.

Bro. Elias Kulp . . . closed meetings at Stauffer's Church, [Hagerstown, Md.]: 29 confessions.

Let us give the present moment to God and the devil may have all the rest.
—Fred Beck.

"Remember Lot's Wife"

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

That is surely the shortest biography in literature. It is nearly all we know about Lot's wife. Yet that single sentence has placed her among the famous women of the Bible.

Thousands of years after the destruction of Sodom and Gomorrah, Lot's wife was remembered by Jesus Christ. It is the only mention of her in the New Testament. From that day until this, the name of Lot's wife has symbolized the destruction which overtakes those who, faced with salvation, turn to gaze back lovingly on material things.

I think the few verses of Genesis that describe the destruction of Sodom and Gomorrah are among the most powerful and the most vivid in the whole Bible. We must read and learn this chapter by heart, for never has a mighty disaster, the sound of it, the smell, the smoke, and the horror of it, been painted in fewer and more pregnant words.

* * *

We journey from Jerusalem to the Dead Sea. In half an hour, going steadily downhill all the way, we leave the highlands of Judea and come into a terrible "lost world" which will always be one of nature's strangest freaks. One glance tells us that this country was formed by some mighty convulsion of the earth. The Dead Sea in which nothing lives, in which no body can sink, which is like a sheet of blue metal on calm days, which is so salty that, if we dip our hands in it and hold them in the air, they become white with encrusted chemicals in a few seconds, is the strangest sheet of water in the world.

It is certain that the Dead Sea is of immensely greater age than the time of Abraham, for it belongs geologically to the oldest seas in the world. It lies 1,300 feet below sea level. Its level, however, formerly stood much higher than now, for ancient beaches are still seen on the hills, 1,400 feet above its present surface.

The Dead Sea is in fact an almost unique phenomenon and is generally recognized as being one of the most remarkable features of the earth. The Police Check Post and a modern tiny restaurant at the northern end are the lowest inhabited places on the globe!

The lake that lies between the sterile, ghostly hills is called by the Bedouins the Sea of Lot. Such a wonderful sea must have a wonderful history. Indeed it has! Somewhere along the stricken shores of that unearthly desolation, Sodom and Gomorrah once stood. Their site has been much disputed, but the evidence seems conclusive that they must have stood here.

That the Dead Sea is not as "dead" as it is reputed to be will be readily vouched for by each member of the party which toured the lake. With thirty passengers on board, our boat was tugged out to sea on its voyage to Sodom and Gomorrah. After an hour or so, it was evident that the sea was rising. For many hours the "cradle of the deep" rocked more than was comfortable. In spite of these difficulties and discomfort caused by the continuous rolling of the vessel, we reached, after eight hours, the southern end of the Dead Sea where Sodom and Gomorrah stood.

Here we look at the Mountain of Sodom, a ridge very uneven and rugged, varying from one hundred to one hundred fifty feet in height, the main body being a solid mass of rock salt. It has a length of ten miles and a width of three miles. Outcrops of salt can be seen all around, dipping east and west. Portions of salt cliff constantly splitting off leave perpendicular faces. There is no regular plateau on the top, but instead a forest of little peaks, with deep fissures between, forming impassable gulfs from one to the other. The whole of the neighborhood indeed smells of bitumen, and the chalk marl is so thoroughly impregnated with it at some places that it burns fiercely when kindled.

"A child cannot be brought up on any kind of song material and then be expected to appreciate his own church music. . . ."
—J. Grundmann and B. Schumacher.

We walk along the ridge, the very stones beneath our feet are wholly of salt; the debris of large lumps and masses are broken off. At first we hardly believe our eyes until we have several times approached the precipice and broken off pieces to satisfy ourselves, both by touch and taste. As we advance large lumps and masses broken off from above lie like rocks along the shore, the very stones beneath our feet are pure salt! The greater part of the exposed salt is so pure that it can be used for culinary purposes and is actually being sold after a simple preparation of grinding.

As we stand here, it is a solemn thought to remember the overwhelming catastrophe which was here enacted. The blight that rests on this once fair land is the result of sin, and it reaches unto this day. Some will ask, "Have no remains of Sodom and Gomorrah been found?" The answer is "No."

We walk on. Was it not somewhere here that travelers and authors, both ancient and modern, have sought for the "Pillar of Salt," into which Lot's wife was transformed? Is it not probable that some one of these pinnacles has been taken for this pillar? It is quite possible. On the western side of the southern bay we see an object which at any place could have been considered a curiosity, but which in this locality, and considering the story of Lot's wife, cannot but be regarded with interest.

Up which of those steep barren mountain walls, we wonder, did Lot climb, fleeing from the fire and brimstone that rained down? We know that Lot escaped, but his wife, failing to obey the Lord's command, looked back at the flaming city and was turned to a pillar of salt. Is it not possible that a person struck by lightning may have been petrified by some forces of nature, and the body coated with lava remained buried in an upright posture in the debris? We wonder which of these rocky spires is Lot's wife.

On the east side of the very remarkable isolated mountain, a lofty round pillar of salt stands apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We go up and examine it. We find the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper part is about forty feet high, resting on a kind of oval pedestal, sixty feet above the level of the lake. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization.

The early Christians, who labeled everything, naturally found in this curious crag, which somewhat resembles a human figure, the petrified remains of Lot's wife. To be sure she is rarely twice the same, for year after year, she too falls into the sea, and some new pinnacle is chosen to represent the ancient tale! So much does her remembrance haunt! All this on account of the awful mention which is made of her in the Book of God in that one short verse in the Old Testament and that one yet shorter sentence in the New Testament. It is indeed a scene of unmitigated desolation. As we wander along the desolate shore, the fate of Sodom and Gomorrah, which one may possibly have thought of as a tragic allegory, becomes terrifyingly real. It is as though this frightful judgment on human sin has forever blasted and unhallowed the shore of the Dead Sea. The words of Genesis take on a horrible significance. With the traditional site of Sodom and Gomorrah near at hand, the Bible story of the "fleeing family," and the woman punished for her backward look grows alike easy to explain and vivid to imagine.

The entire locality now presents a scene of indescribable desolation. All who visit it are impressed with the mournful though magnificent outlook over the Dead Sea, and the picturesque

wild and worn mountains of Moab and Edom beyond.

Even today the smell of brimstone has not faded from the land. The glare of the light is blinding to the eye, and the atmosphere somewhat difficult of respiration. No bird fans with its wings the attenuated air, through which the sun pours his scorching rays upon the mysterious element, and which alone of all the works of its Maker contains no living thing within it. That the whole plain, after having had its bituminous crust devoured by "fire and brimstone" out of heaven, was made to sink down suddenly a thousand feet, not in fragments, but in a mass, with the river bed still cutting it, is an indelible memorial of the truth of the Word of God.

* * *

As we sit on the shore by these doomed cities and watch the still blue waters melting away into the hot haze of the distance, we can hardly imagine the awful destruction of Sodom and Gomorrah. Whatever the truth may be concerning their exact site, the neighborhood and this salt inland sea witness to us God's judgment on impenitent sinners.

Fairest among the cities of the Jordan Valley was Sodom, set in an open plain which was "as the garden of the Lord" in its fertility and beauty. Previous to the destruction of Sodom and Gomorrah, the Dead Sea was a fresh-water lake, and its character was changed at that time by the obstrusion from below of rock salt and other volcanic products which have rendered it extremely bitter and nauseous. Here the luxuriant vegetation of the tropics flourished. Here was the home of the palm tree, the olive, and the vine. Flowers shed their fragrance throughout the year. Rich harvest clothed the fields, and flocks and herds covered the encircling hills. Art and commerce contributed to enrich the proud city of the plain. The treasures of the east adorned her palaces, and the caravans of the desert brought their stores of precious things to supply her marts of trade. With little thought or labor every want of life could be supplied, and the whole year seemed one round of festivity.

The profusion reigning everywhere gave birth to luxury and pride. Idleness and riches make hard the heart that has never been oppressed by want or burdened by sorrow. The love of pleasure was fostered by wealth and leisure, and the people gave themselves to sensual indulgence.

In Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people openly defied God and His law, and delighted in deeds of violence. Though they had before them the example of the antediluvian world and knew how the wrath of God had been manifested in their destruction, yet they followed the same course of wickedness.

It was an evil hour that Lot parted from Abraham, and made for himself a home in Sodom. He did not indeed at once give up his wandering life, for it is said in the account of the separation that he "pitched his tent" towards Sodom. But after a while he seems to have taken up his residence in the city and to have mixed freely with the inhabitants. Their licentious and ungodly ways must have been a daily source of trouble to him. For some reason, whether he loved the ease and comfort of a settled life, or because he was fettered by family ties, he made no attempt at removal, and had in the end almost involved himself in the vengeance which fell upon the wicked people.

* * *

The last night of Sodom was approaching. Already the clouds of vengeance cast their shadows over the city. But men perceived it not. While angels drew near on their mission of destruction, men were dreaming of prosperity and pleasure. The last day was like every other day that had come and gone. Evening fell upon a scene of loveliness and security. A landscape of unrivaled beauty was bathed in the rays of the declining sun. The coolness of eventide had called forth the inhabitants of the city, and the pleasure-seeking throngs were passing to and fro, intent upon the enjoyment of the hour.

"In the old-fashioned family circle there was singing. That is a good thing for families to do together today. . . . Use the hymns that your child will be likely to hear in the church service."
—Robbie Trent.

That evening as Lot was sitting at the gate of the city, two strangers approached him, travelers apparently on a journey, to whom he offered the rites of hospitality. None could discern in those humble wayfarers the mighty heralds of divine judgment, and little dreamed that gay, careless multitude that in their treatment of these heavenly messengers that very night they would reach the climax of the guilt which doomed their proud city. We know what the consequence was.

The people of Sodom were just awakening to a new and cheerful day and preparing for their several tasks, thinking probably of anything else in the world rather than of death and judgment, when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." With little or no warning, the burning shower fell. There was no escape. God "overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Thus they set forth as an example of what the all-merciful God will do when sinners provoke Him to wrath.

Lot had already left the city. But one of these fugitives ventured to cast a look at the doomed city. Why the infatuated woman looked back one can only conjecture. The woeful sounds behind her, the roar of the flame and of the Jordan driven back, the crash of falling houses and the last forlorn cry of the doomed cities, all the confused and terrific din that filled her ear may well have paralyzed her and compelled her to turn. She turned to gaze back on the city, wishing perhaps that she could run back and snatch something from the burning walls of her home. While her body was upon the plain, her heart clung to Sodom. Although so greatly favored in being called out from the wicked city, she felt that she was severely dealt with, because the wealth that it had taken years to accumulate must be left to destruction. Instead of thankfully accepting deliverance, she presumptuously looked back to desire the life of those who had rejected the divine warning. Her sin showed her to be unworthy of life, for the preservation of which she felt so little gratitude.

Like so many characters in the Old Testament, Lot and his wife are immortal in their common human frailty. Although they lived thousands of years before history began, you and I know people exactly like them today. In the history of these wicked cities we see the depravity of human nature when left to itself. In the history of Lot's wife we see the danger of even glancing back to forsaken sin.

Old City, Jerusalem, Jordan.

Studying Our Bible

By S. H. Brunk

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.

We have many other references to Christ and His disciples admonishing their followers to search and study the Old Testament Scriptures in order to verify the work and teaching of Christ. Some searched the Scriptures daily to prove whether those things were so. Acts 17:11. Even Christ's misinformed haters could (or rather did) say, "Search, and look: for out of Galilee ariseth no prophet" (John 7:52). We agree that they should have done the searching and looking before making such a bold statement since it is plainly stated that His parents turned aside and "came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:22, 23).

We today repeatedly hear poor mortals of God's creation asking *why* our all-wise and all-powerful God did this way or that, which seems to me to be much more absurd than any question one could ask about the doings of man. One

A PRAYER

FOR THIS WEEK

O Lord, we pray that Thou wilt awaken us to our duty to Thee and to our fellow man. Make us as a church to realize how little we are doing to spread the Gospel. Open our eyes that we might behold the fields that are white already to harvest. Move upon us that we may realize that we as a church have been robbing Thee, giving Thee only a portion of Thy tenth.

Lord, give us a passion for souls. Give us a hunger for the fullness of the Holy Spirit in our lives, for without Him we cannot have this passion.

And, gracious Lord, remove from our hearts every trace of covetousness, pride, envy, and malice, and give us the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, faith, meekness, temperance—and may each one of us be willing to consecrate his life to Thee and say, "Here am I, Lord, use me," for *we* know we have but a short time to work.

In Jesus' name and for His sake we pray. Amen.

William E. Detweiler.

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of these is why our God, in wishing man to know the truth, did not present it in a fully prepared and perhaps predigested form, thus making it needless to do so much searching and studying to become fully informed. To me it is the demonstration of the marvelous wisdom of God, in supplying the means for sustaining the spirit of man as well as the need of the body. I feed my body pretty regularly three times each day. If I should live to be a century old, I would expect to go to the Word each day for more spiritual food. What a blessing that we cannot gulp it all down in a few meals or days, and then be left to starve the rest of the time.

Let me say right here that I have always relished food from the garden and orchard, in preference to packaged things off the grocer's shelf. Making an application to the nourishment of our spirits; the closer we stay to the source of supply, the safer and more wholesome it will be. Having something to do with supplying my own needs of the spirit adds a thrill which is very stimulating to the appetite. Then in the taking of food, we feed ourselves, instead of waiting until another is ready to feed us. Then again, to me a truth gotten directly from the Word, by the Spirit, has always meant much more than getting the same truth from another source. I can remember it better and it seems to me like new, rather than secondhand.

For adults in preparing or studying the Sunday-school lesson, I always recommend that the Bible text should be read repeatedly in prayerful meditation. Read it from the Bible if need be to get the omitted and related verses, look up the marginal references, and perhaps use the concordance on some of the words, expecting the Spirit to show some new truths on the lesson, and having an open mind and willing heart to accept them. Then read the notes of the commentator, at the close rather than at the beginning of the study.

I suppose commentaries and outlined Bible studies all have their place, but I fear far too many Christians are much too well satisfied with what some commentator says to give the Spirit time to reveal the truth to them. It reminds me of the schoolboy looking for the answer to his problems. It can very easily be seen how much greater benefit he receives by working it out.

Casual reading of the Bible is not study. The mere reading can even be done while thinking of something else. So let us not boast of how often we have read the Bible through, or certain parts of it. I understand real study to be the concentration of all our mental faculties, together with our physical make-up, in our effort to get the solution, whether the contact be by touch, taste, hearing, or seeing. When people sit under the sound of an inspiring sermon, if they do not have their minds in gear, we say the message goes in one ear and out of the other. I believe that the more study a minister can arouse in his audience, the less sleepers he will have. And to the drowsy hearer, try seeing how much more study you can add to what is being heard. I feel what we remember of all we hear is largely determined by the amount of our own mental emphasis accompanying the facts heard.

In our reading the Bible, little value is received from hurriedly reading it, perhaps from a sense of duty, without concentrating our thinking faculties on our reading. And to get full value we need the Holy Spirit to guide us into all truth.

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. I Cor. 2:8-12.

Here we have a tragic result of ignorance. Our Bible records many mistakes that were made because of a lack of knowing. Then it reminds us how that the great blessings of God are hidden to the natural man but are revealed to those having His Spirit, that we might know the things that are freely given to us of God. Praises to God, there is more to learn. We will never get our diploma from this school. For those of us who have come to maturity, in all our study of the Bible, let the Holy Spirit, who gave the Word, be our principal, and any added helps only the teacher. I feel if we make this an established rule, we will in due time be in the class of Heb. 5:14 and not only 5:12, all our lives so sorely needing the milk.

May this be only an awakening, to the giving of more study in this field.

Denbigh, Va.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the India missionary children during their first days and weeks at boarding school. The school year began March 1.

Pray for our Bihar, India, Christians, that each may give a dynamic witness to the world regarding the saving power of Jesus Christ. Especially remember the newer Christians at Nareshgarh and Palha.

Pray that as the Territorial Council meet in Somalia this month, they may grant permission to the Mennonite Mission to purchase land for the second station location. If this approval is refused, the expansion of the mission program in this country will be greatly hampered.

Pray that the Government of India, Prime Minister Nehru and his cabinet, may make possible the continuance of the preaching of the Gospel in that country.

Pray for the work of the meeting of the General Council of General Conference and its associated conferences on Nonconformity and Study of Church Organization and Administration to be held in Chicago, Ill., March 28-30.

Go and Tell

By Ida M. Yoder

My cup runneth over,
His praises I'll sing,
He saves me and keeps me,
My Redeemer and King.

The Spirit's indwelling
Means victory for me,
For it keeps my heart cleansed,
From all prejudice free.

Now I go forth rejoicing
That a sinner like me
Can find full consecration
At Calvary's tree.

Walton, Kans.

OUR SCHOOLS

Words, Divine Tools

BY M. T. BRACKBILL

I am constantly learning how to use words. Over sixty years I have been working with them and I have not learned all their tricks. I am always discovering new word tools and must learn their use from the catalog. They never cease to amaze me. I am astonished at their mysteries. There are magnetism and gravitation, properties of physical bodies that defy explanations, but they are simple little puzzles compared with language. Indeed without language there would be no mysteries at all. The dread extent and complexity of the universe are astounding and breath-taking; but compared with the power and the pattern of words they are very limited. Why, without words there would be no universe.

Where did language come from? Natural philosophy has its theories on the origin of physical bodies and phenomena, but philosophy of no sort can make even one good guess as to the origin and development of language. Come on, you organic evolutionist, and tell me, please, how language ever got so complex in inflection and syntax, for language tends to simplify. You must admit it is the greatest mystery and gives no hint of ever being solved. And yet, paradoxical as it may appear, this darkest secret, remostest from solution by the unaided human brain, is easily and clearly explained by the Biblically aided human mind. Language came from God! I believe God taught Adam and Eve the language of heaven. Language, if we call it truth, was God and is God. Moreover, if you will permit me to say it, language gives us kinship with God. The most fundamental thing in the universe is not matter, not energy, not the atom, not the electron, not the proton—but the word. "In the beginning was the Word."

Which animal might have been the last to pass off God's assembly line in the creation, I do not know; but whatever it was, God must have exclaimed: "Now that's enough dumb animals; no more speechless, wordless creatures. I want to make beings that can talk, that can converse with us in language expressing ideas built of words, thoughts transmissible and preservable in speech and writing."

And so man is the speaking creature possessing a way with words, the only inhabitant of earth that can put words into sentences and know it, that can use nouns and verbs and modifiers and connectives to frame knowledge and communicate it. Where is the difference between a man and a sheep? Not in the skin, not in the flesh, not in the blood, not in the bones, not in the organs, although in all of these there are minor differences. The chief difference cannot be pointed out with the finger. It cannot be indicated by any biological, chemical, or physical differentiation. It is a hidden and mysterious thing, and has no physiological name. It is that, whatever it is, which makes a human being capable of speech with words. It is a capability that even the deaf and the blind can master if they are human, but which can not be used in the most elementary degree by animals not so humanly endowed even with the full use of all the senses. That difference is the human prerogative; indeed, it may be said to be the divine characteristic. That which makes man human also makes him in a measure divine. Considering other possible aspects of the divine image man was created with, may we not say that man is like God mostly, perhaps, in that he can use words and talk?

A word is a mysterious thing and hard to define. I do not know of a very satisfactory definition although I found over a dozen in an abridged dictionary, and hundreds of words and phrases related to "word" in a thesaurus. Can you tell me what a word is? The psychologists do not seem to know, and no one can tell me in a word what a word is; I just can't find a synonym. It is just as hard to say where a word is. A spoken word does not exist on the page, although its symbol consists of paper and ink. It does seem reasonable to assume that words are in the human mind, but in what form are they there? The latest I have heard is the theory that ideas in the mind are electric circuits, which theory explains words only by making them still more mysterious. Only the human mind produces words. Only the human mind can transform meaning into words, and only the human mind can translate words into meaning. But how this takes place is a mystery of creation that God alone understands. The very contemplation of this mechanism is the mechanism itself. It is a mystery of mysteries, one of the hidden secrets of Divinity. And say, Mr. Atheist, tell me how the human brain got its marvelous switchboard equal to the telephone exchanges of a thousand New York Cities in one, and why so vast that only a very small fraction of its capacity was ever used by the wisest man?

Words are the immeasurable and inestimable bequest of God to man, something of His very Self. The highest human privilege and the greatest human capability is to talk. Our invaluable divine heritage is the vocabulary and use of words, and riches of language are unmatched by riches of any other sort and are the coin of eternal wealth.

It is human to be able to talk. It is Godlike and, in a measure, divine to be able to use words.—*The Journal,* E.M.C.

EASTERN MENNONITE COLLEGE

25th Astral Anniversary, April 29

All Astralites are most cordially invited to come "Home" for this Astral Syzygy. It would be wonderful to get together eight hundred strong with wives and husbands and children too this Friday evening at 7:30! I want the Astralites to sit up front. How many seats shall we reserve? Don't you want to mark this event on your calendar and send me a card tomorrow that you hope to come, and state how many in your party? It is only once in a lifetime! The next one may be in Heaven.

I think our program will be the best yet. Music will have an important place and there are to be three evening practices for the choruses. I hereby invite Astralites in the Northern, Middle, and Southern Districts to come in for these practices. We ought to have 120 in the Astral Chorus. If you can come only for the last two practices, that will suffice. Bring with you **David the Shepherd Boy** and **The Heavens Are Telling.** The dates are Tuesdays, March 22, April 5, 26. Kindly mention it on your card. I would like to know soon so I can plan ahead. You will not disappoint me.

The following night, April 30, is set aside for visiting Astralites to spend at the Observatory for Planetarium demonstrations and observations with the telescopes if it is clear. Depending upon what the weather will be from now on, there is a possibility that Astral Hall will be up or its construction will be well under way. Incidentally, I have heard from only a fourth of you so far.

Ad Astra!

M. T. Brackbill.

HESSTON COLLEGE

Another Hesston College Alumni Chapter was organized when sixty-nine members of the Alumni Association met at the Senator Hotel on March 4, in Salem, Oregon, for this initial meeting. Officers elected are:

President—Amos Conrad
Vice-President—Earl Kenagy
Secretary-Treasurer—Fannie Schrock

On March 8, the Idaho Chapter organized the group of Idaho alumni present. Their meeting was held in the Church of the Brethren, and officers elected were:

President—Jerry Gingerich
Vice-President—Mervin Nafziger
Secretary-Treasurer—Mrs. LaVerne Miller

Dean Justus G. Holsinger will speak at the McPherson Alumni Chapter meeting on March 15. He will discuss the development of a four-year college program at Hesston.

Pres. Roy D. Roth will be the guest speaker for the organizational meeting of another Alumni Chapter, in Goshen, Ind., on March 19.

Hesston College students, staff, and faculty will leave the campus April 1 for the sixth annual Spring Work Days. Each member of the Hesston family will personally secure employment for three days during Easter recess, April 1-13. All earnings from the three days will be given to Hesston College.

The annual Christian Businessmen's Dinner will be held at Hesston College, March 26.

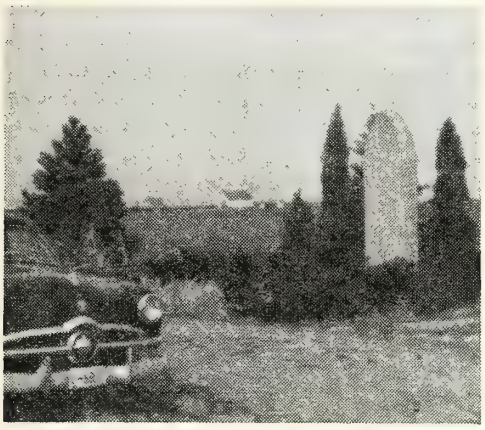
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CHURCH HISTORY

Historical Marker in Kansas

By Nora Oswald

Of interest to our Mennonite history is a small monument erected between Moundridge and Inman, Kansas. The inscription reads as follows;



In memory of the

Swiss Mennonite Congregation

of Kotosufka, Volhynia, Russia, whose members left Russia in search of Religious Liberty. Sixty-two families sailing on the "City of Richmond" landing in New York Sept. 3, 1874, and in October arriving on this quarter section (South W. Quarter Sec. 19 21-2w), which was donated by the Santa Fe Railroad Company for church purposes and with a few more families arriving later, settled this neighborhood.

AND IN GRATITUDE

to them and to our beloved country, the U.S. of America, which graciously granted the religious liberty sought, and to our heavenly Father to whom we give all the honor

Their descendants erected this monument October, 1943.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

Goshen, Ind.

Our Heritage

As one travels along the crooked roads of our beloved country, one is impressed with the fertile valleys and rolling slopes that yield so bountifully to the care and toil of their owners. These valleys and slopes are full of historical value from the standpoint of ancestry.

The Conestoga and Pequea valleys were first settled by Mennonites who migrated from the German Palatinate. Coming first to Germantown, they moved westward and selected a tract of ten thousand acres. This was surveyed and granted to them October 23, 1710. The land was divided among the Mylins, Herrs, Kendigs, and others of the company.

They lived simple lives. They built houses of logs. Their other buildings were erected as needed with the materials at hand. Their devotion to God, and their love for each other is a source of comfort, and an example for us who are occupying some of these spots today.

They worshiped in homes until they became too small. It was then that they turned to building meetinghouses. These were built after the pattern of the day, unheated, no lights, and their benches were not too comfortable.

Among some of the earliest meetinghouses, one was built at Millersville of logs in 1757, with a schoolhouse nearby. This log house was used ninety-four years, when it was replaced by a neat brick building 35′ x 69′.

During the summer of 1897 a new meetinghouse 56′ x 84′ was erected on the same ground. The first service was held in the new house January 14, 1898, with about one thousand people attending.

This place is often the scene of large gatherings. The annual meetings of the Children's Home Association are held here. The most recent meeting was the Youth Conference of December 4, 5, 1954.

During the summer of 1927 an addition was built to the west end of the present building. This is the growth of a small group of worshipers that met in a log house in 1757, to the present group which numbers three hundred and sixty. To many of us this is a hallowed spot. It is here our first steps were taken when we were born into the Kingdom. May it ever be a lighthouse for the ones out in darkness and a salt to the surrounding community. Let us say to a troubled world: "And to you who are troubled rest with us" (II Thess. 1:7a).

Bishops	*Ordained*
1. Benjamin Hershey	No Date
2. Benjamin Hershey	No Date
3. Jacob Brubaker	1783
4. John Brubaker	1831
5. Henry Shenk	1883
6. Joseph Burkholder	1864
7. Jacob K. Brubaker	1879
8. Amos Shenk	1879
9. Abram B. Herr	1899
10. John K. Charles	1918
11. Daniel N. Lehman	1921
12. John H. Mosemann	1926
13. Christian K. Lehman	1938

Ministers

1. Andrew Kauffman	Before 1800
2. John Shenk	1835
3. Christian S. Herr	1842
4. John K. Brubaker	1879
5. Benjamin Hertzler	1881
6. Amos D. Wenger	1903
7. Daniel N. Gish	1907
8. Jacob G. Hess	1922
9. Landis M. Shertzer	1928
10. J. Herbert Fisher	1943

Deacons

1. Benjamin Hershey	No Date
2. David Herr	1823
3. David Herr	Assistant
4. John K. Brubaker	No Date
5. Abram B. Eshleman	1885
6. Abram K. Brenner	1912
8. Jacob M. Shaub	1939

The first Sunday school at Millersville was held in 1887, with Deacon Abram B. Eshleman and Christian Kendig as the first superintendents. Our school today is growing and in a healthy condition. The present superintendents for both adult and primary departments are Charles Shertzer, John Harnish, Aaron Herr, and Abram Charles. Total enrollment, including officers and teachers, is 448.—FCN, in Millersville Echoes.

OUR SCHOOLS (Continued)

Orie O. Miller, Akron, Pa., will be the guest speaker. Bro. Miller has served for many years as Executive Secretary of the Mennonite Central Committee and also as Financial Agent of the Mennonite Board of Education.

The Varsity Chorale, under the direction of Paul M. Yoder, will present programs in the following churches during their week-end tour, beginning March 17:

March 17—Greensburg, Kansas
March 18—Perryton, Texas
March 19—Protection, Kansas
March 20
(morning)—Isabel, Kansas
(evening)—Crystal Springs, Kansas

The Varsity Chorale is composed of students from the High School Department at Hesston College.

Five foreign students from Hesston College will visit churches in Nebraska, Iowa, Minnesota, and Missouri during Easter Vacation, April 1-13. The team is composed of four students from Puerto Rico: Maria Ortiz, Alicia Rivera, Luis Miranda, Samuel Rolon; and Takio Tanase San, our Japanese student. These five will be accompanied by Dean Justus G. Holsinger. All five of these students are members of the Mennonite Church in these two foreign countries. The itinerary for the team is as follows:

April 3 (morning)	Milford, Nebr.
April 3 (evening)	East Fairview, Nebr.
April 4	Alpha, Minn.
April 5	Manson, Iowa
April 6	Lower Deer Creek, Kalona, Iowa
April 7	Bethel, Wayland, Iowa
April 8	Gospel Center, Kansas City, Mo.

Declaring that religious agencies have thus far been able to help only a small number of refugees find homes in United States under the refugee relief act of 1953, a legislator from New York has introduced five amendments to liberalize the law. Under the Act Congress agreed to admit 214,000 refugees, but only 15,034 had been given entry as of January 31, 1955.

FAMILY CIRCLE

Firing Squad

By Edna M. Mertz

"And she said—" the gossip whispered;
Eager ears were bent to hear,
And the rumors spread like fire,
With their power to scorch and sear.

"So she said—" This information
Hardly matched what went before;
You could scarcely recognize it
When it reached the victim's door.

"Then she even—" Careful, sister,
Can you prove the tale begun?
When the final count is reckoned
What will you have said and done?

Ft. Wayne, Ind.

A Christian Adventure

By Mrs. Carl Kreider

After almost three years of being introduced as the wife of the College of Liberal Arts Dean at International Christian University in Japan I can anticipate the question which invariably follows the introduction. Facing me the inquiry is made, "And what do you do?" My husband's title defines the nature of his work. But mine? That was less obvious and needed explaining.

At first the question made me uneasy. What was I expected to do? Soon I discovered that most missionary wives taught English classes or at least had a conversation class or two. And I had neither. But the question wasn't meant as a criticism; it was only making conversation. I was doing what was expected of me. As a newcomer to Japan it was my first duty to help establish our home.

During those early months I was little more than a shock absorber for my husband and our three energetic children. Everything was different for all five of us. During the day that role seemed demanding and all-important. But in moments of evening reflection I was almost ashamed of that limited task at ICU. Did it really help achieve the big things if each family tackled new situations with a sense of humor and adventure? Not being entirely sure that the answer was affirmative I sought comfort in the events of the day. Yes, I had friendly "conversations" with the meat man, the vegetable man, with Sashida-san, the carpenter, and with several students who happened to pass my porch. For in spite of our language handicap I was sure they knew I liked them. That made our relationship warm and creative.

But my art felt too short. My reach seemed confined to the four walls of our apartments. Then one day Mr. Awaji, a Japanese public schoolteacher, startled me by remarking that he frequently observed our children on the train on their devious route from the campus to the American School downtown. I gasped. I knew they were conspicuous—blonde, blue-eyed children always are in the Orient. He sensed my motherly apprehension and hastened to assure me that they were buoyant and polite—a credit (at least when he saw them!) to the University and our home. Perhaps my reach had dimensions I wasn't aware of.

This sort of vicarious reaching served the early days on the campus. Then, subtly as a child outgrows his clothes, I found my way directly to students who enjoyed coming to our house for the sharing of ideas on a great variety of topics. Whether we discussed politics, religion, science, or literature I was amazed at the serious reading they had done and the articulate way they presented their impressions. Others come to sing by the piano and another group has learned to love our modest collection of records. We have been inspired by our mutual sharing. But these students came in response to a specific invitation. The question in my mind remained—would they ever feel free enough to ask to come? Or still better—just to come?

That question was answered several months ago when three girls, a Japanese, a Chinese, and an American, dropped in to return a book one had borrowed. Without hesitation they asked if I would have time to pray and study the Bible with them each week. I was delighted with the idea; in fact, I had been waiting for just that sort of opportunity. The fact that I wasn't a Bible teacher didn't seem to matter; actually, they wanted a layman's thoughts. As we read the Psalms they asked each other repeatedly, "What does this say to you?" "How can this help me with my problems?"

In perfect frankness two girls told of the lonely experience of being the only Christian in their family. They long for spiritual fellowship to strengthen their difficult choice "to walk in newness of life." I will be happy if I can help them realize the truth of Donald B. Aldrich's declaration that "the right choice may be the lonely choice, but it never leaves one altogether alone."

They also find fellowship and guidance in our home library which is open to them. In addition to our books of general interest we have one collection which was sent especially for them by a friend in Indiana who influenced her cell group to make this practical love offering to ICU students. One student tells another and the books keep moving. Some are devotional classics. A number are various translations of the Bible. Others are biographies of Christian heroes throughout history. Some are introductions to practical Christianity. All are nontechnical but intellectually respectable. In these books (this type is rare in Japanese) they find the replies to their deepest questions and the answer to their inner cravings.

These friendly encounters with students are often casual and brief. They rush off to a class, a committee meeting, or the tyrannical late bus which starts them on their several-hour trip home for a late meal. But fortunately it isn't like that for all students any more. Just two days ago two new dormitories were opened permitting 140 young people to experience their long-hoped-for dream of living in a dormitory where democracy and Christian brotherhood can come alive. Their eyes are bright with anticipation. Only one thought blights their joy. They know that 210 other worthy students are denied this privilege because there aren't enough rooms. In moments like these I encourage them to keep their candles of faith burning brightly. Surely there are dedicated people in America who will make dormitories for ICU one of their major "concerns."

And meanwhile faculty, students, and community will continue to work together with the resources we have. There is boundless energy in youth. There are unharnessed creative ideas. These freed to operate in an atmosphere of good will and self-sacrifice will help bring to fruition the aspirations shared by all the devoted friends of International Christian University both here and abroad. To be a part of this adventure has been the most rewarding experience of my life.

EXPRESSIONS OF APPRECIATION

We wish to thank all who have so kindly helped in labor, gifts, and cards to bring joy and comforting words to us during the recent sickness of my husband. But above all we want to thank the Lord for answered prayer offered in his behalf. May God's blessing rest upon each one of you as you continue to serve Him by serving others.—Mr. and Mrs. John D. High, Myerstown, Pa.

* * *

Since is it impossible to send an individual answer to our many friends and relatives from many different states, we wish to use this way to express our appreciation and gratitude for the many prayers, cards, letters, and other expressions of love and sympathy during the illness and passing of our dear wife, mother, daughter, and sister. May the Lord bless each one of you.—Ira Miller and children, Greenwood, Del.; Mrs. Lucy Swartzendruber and family, Kalona, Iowa; Daniel and Mary Lois Yoder, Greenwood, Del.

* * *

I wish to express my sincere appreciation to the many friends who remembered me in prayer, and by visits, cards, and gifts during my stay at the Lancaster General Hospital and since my return home. May the Lord bless each one of you.—Harry K. Wyble, Manheim, Pa., R. 2, c/o Arthur Brubaker.

* * *

I sincerely thank every one who so kindly remembered me with prayers, cards, visits, flowers, and gifts during my recent illness. May the Lord richly bless each one for your kindness and thoughtfulness.— Mrs. Jacob Snader, Denver, Pa.

TO BE NEAR TO GOD

THEME: SUFFERING SERVANT

Sunday, March 27

Sing—When I Survey the Wondrous Cross, Hymnal, No. 123.
Read—Luke 23:32-38—"Father, forgive them; for they know not what they do."

"Forgive them—for they know not what they do.
They could not see it was the very God
They stripped and spat upon and mocked and slew.
"Forgive them—for they know not what they do."

Forgive, O Father, even those who knew,
Who saw His glory as of holy God,
Yet left His side as the oppression grew;
Forgive, O Father, even those who knew.

And we, ah, Lord, today we leave Thee too!
We crucify afresh the Son of God;
We join the many for the shame of few.
Forgive us—for we know not what we do.

Monday, March 28

Sing—Cross of Jesus, Hymnal, No. 122.
Read—Luke 23:39-43—"To day shalt thou be with me in paradise."

King, remember me then, when Thou comest into Thy glory;
Sir, remember the sinner who knew that in Thee was no sinning.
An eye for an eye;—so the law has finished my dark life-story,
And it's little hope I have in the darkness that death is beginning.

Today? In Thy paradise? In the cool, clean gardens of heaven?
Today? Why that is a glory that only a God could be giving!
O Wonder, the vessel made perfect—the consummate, final Seven;
O Wonder of all—that in dying a man should begin his living!

Tuesday, March 29

Sing—In the Cross of Christ I Glory, Hymnal, No. 450.
Read—John 19:25-27—"Woman, behold thy son! . . . Behold thy mother!"

Mary, mother, see the one
Kneeling at my cross—your son.
Comfort he shall bring to you
As I would have liked to do:
Mother Mary, see the one
Who is now your eldest son.

John, my child, beloved brother,
Look on her who is your mother.
Take her hand, adjust her need,
Be to her a son indeed.
John, my dearest friend, my brother,
Take her to your heart as mother.

Wednesday, March 30

Sing—Beneath the Cross of Jesus, Hymnal, No. 108.
Read—Matt. 27:45-54—"My God, why hast thou forsaken me?"

I wonder if He knew, before the cross
That sin could be so deep, so thick, so black
That His own Father's face could not be seen.
I wonder if He knew that, dying there
Would be the loneliest death man ever died;
That there would be for Him no turning back,
No strengthening angel, not a point of light;
Nothing at all but horrible, godless sin.

O yes. He knew. He knew—and set his face
Inexorably toward that lonely hour.
And men still burn to comprehend the love
That wrought this miracle of life in death.

Thursday, March 31

Sing—Cross of Christ, O Sacred Tree, Hymnal, No. 262.
Read—John 19:28—"I thirst."

(a centurion speaks)

After all—a thing can be overdone.
He's a good, mild fellow—everybody knows.
After all—crucifixion for a theological difference—
That's going too far.
It wonders me that the law would let a crime like this slip by.
O yes, He seems to take it in His stride.
Others have died that way, knowing they had it coming,
But He—
Did you hear that? He said, "I'm thirsty."
Not a demand, not a curse, not a shriek of pain.
Just a quiet, out-of-breath, "I'm thirsty."
Like my little boy says to his mother when he runs in
After playing hard in the hot sun.
I'm not one to criticize the Empire in its administration of justice . . .
But after all—

Friday, April 1

Sing—I Lay My Sins on Jesus, Hymnal, No. 253.
Read—John 19:30—"It is finished."

Finished! Accomplished! Done!
O languorous love of mine, rise up and shout
To all who know not what thou knowest—
"All, at last, is well!"

Never, never a life so perfectly lived.
Not ever, ever a death so perfectly died.
Did you hear Him when He said, "I thirst"?
It was not finished then.
Did you see Him when He cried, "My God, my God"?
It was not finished then.

But I, who thought all facts were dull and drab,
I heard Him say, "It is finished." O glorious fact!
O Fact throbbing with eternal color, eternal breath,
He died—I live—it is done!
O languorous love of mine, rise up and shout
To the hosts of those who know not what thou knowest
That all, at last, is well.

(Continued on page 283)

The Cross and Christian Discipleship

Sunday School Lesson for April 3

(John 12:20-26; II Cor. 5:14-19; Gal. 2:20, 21; 6:14-17)

A good approach to this study might be a discussion of discipleship (definitely a Mennonite doctrine) in relation to the doctrines already studied. This study is the conclusion of the doctrinal studies. Is it climactic in any sense or do you think the committee just attached it here because they wanted to include it? It might be wise to review the doctrines very briefly from the outline in the lesson help. How is what one believes about God, Christ, Holy Spirit, man, etc., related to discipleship? Discipleship is not made from just saying yes to a statement about God and Christ, but from a true personal belief. To be a disciple means real genuine belief that affects the living of the believer.

After the pupils have thought of discipleship in this doctrinal setting, they will now be ready to look at the Scriptures selected to describe discipleship and the description will mean so much more to them. When one comes to the Word to find an answer to a real question of one's own mind, the reading is more thoughtful because it is purposeful.

It was on the eve of Jesus' great deed of redemption for all mankind that some Greeks, seeking to know of Christ, came to see Him. His answer to these anxious men is the declaration of Christian discipleship that Christ demands. And He was the great example of it. He lost His life for His and our gain. We who follow Him must lose our lives in His service. Study the figure of dying and bringing forth fruit. This is the meaning of discipleship.

Paul explained discipleship to the Corinthians. When a man becomes a new creature he is constrained by the love of God to live unto God, which means not living unto self. We can't serve two masters. The chief good of this living is to get men reconciled to God.

Take time here to discuss the full implications of discipleship. In what respects of our living are we tempted to live unto ourselves? Are there certain phases of one's living that are not particularly affected by the claims of Christ? Rather than laying down the idea of the total life that Christ must have, let your pupils discuss and come to this conclusion themselves. Thereby they will have more willingness to surrender everything to Christ. Consider His claims in housekeeping, housebuilding, home-making, earning a living, serving others near and far, keeping the body strong, witnessing by word and deed, giving, challenging the ideals and standards of our age.

The Apostle Paul is a grand example of discipleship. Look at the heights to which he rose when he went by way of the cross.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Recent guest speakers at the Sharon Mennonite Church, Winton, Calif., were George and Dorothy Smoker, on furlough from Tanganyika, and the brethren E. S. Garber, Nampa, Idaho, and G. D. Shenk, Sheridan, Oreg.

Praise the Lord for the mighty manifestation of the Holy Spirit in the Poarch Indian community, Atmore, Ala., during the recent visit of Bro. and Sister Ralph Palmer.

The MYF of Hopedale, Ill., is studying the church ordinances in their Wednesday evening services. The first study was on baptism and was given in the form of a panel discussion with an adult and four MYF members on the panel.

Three new members were received into Christian fellowship at the Protection, Kans., Mennonite Church on March 6 by the pastor, Sanford Oyer, two by baptism and one on confession of faith.

Bro. Russell Krabill is conducting monthly teachers' meetings at the Marion Church, Howe, Ind., the first Monday of each month.

A young men's quartet from the Bethany Christian High School conducted a praise service at the North Goshen Church, Sunday evening, March 6.

The North Goshen congregation gave a program at the Hope Rescue Mission, South Bend, Ind., on Tuesday evening, March 8.

Thirteen new members were received into the Portland, Oreg., congregation by baptism on Feb. 13.

Bro. J. R. Shank, who according to an earlier announcement, is moving to Philadelphia, Mo., held his last regular service at the Providence Church on March 6 and at Mount Zion on March 13.

Toronto Bible College gave a musical program at St. Jacobs, Ont., on March 20.

Bro. Floyd Kauffman, Minot, N. Dak., spoke in several churches in Wisconsin during the week of March 14.

The A Cappella Chorus of Christopher Dock High School gave a program for Youth for Christ at Paoli, Pa., on March 19.

Bro. Harold Brenneman, of the Lancaster Mennonite School faculty, spoke to an MYF Rally at Mellinger's, Lancaster, Pa., on March 22.

The Franconia Tract Society had a panel discussion at Pottstown on March 14.

Ministers and mission workers and their wives of the Pacific Coast district attended an inspirational meeting with Bro. J. D. Graber at Albany the afternoon of Feb. 28.

The Nurses' Chorus from the La Junta Hospital gave a program at Denver, Feb. 27.

Bro. Ray Bair, Louisville, Ohio, was guest speaker at a Youth Conference at North Lima, Ohio, March 18-20.

Bro. I. W. Royer, Orrville, Ohio, who was associated with pioneer missionary work of our church, gave reminiscences of that early work at Pleasant Hill, Sterling, Ohio, on March 6.

Bro. F. S. Brenneman and family expect to return from Samoa this summer in time for General Conference.

Change of Address: Bro. and Sister Earl Yeackley from Thurman, Colo., to Flagler, Colo. On March 31 the Thurman post office will be discontinued.

Mennonite men of northeastern Missouri met at Pea Ridge on March 7 to discuss the organization of a Disaster and Relief Unit.

Students of Christopher Dock Mennonite School gave a program at the Plain Church, Lansdale, Pa., on March 20.

The semiannual conference of the Lancaster District was held at East Petersburg, Pa., on March 17.

The Goshen College Collegiate Chorus under the direction of Clifford King gave a program at North Goshen on March 13.

Bro. Ralph Palmer, tract distributor, has been idle for some weeks because of a lack of tracts. Some donations have now come and he has placed another order for $2500 worth of tracts. Additional donations for this work may be sent to Bro. Palmer at Denbigh, Va.

The Scottdale MYF gave an Easter Choric recital, entitled The Life of Christ and composed by M. T. Brackbill, at Belleville, Pa., on March 13. The program was sponsored by the Belleville Mennonite School.

We are saddened by news of the tragic death of Bro. S. D. Rohrer, veteran minister at Wadsworth, Ohio. Further details will be given in the obituary.

Change of address: We announce again that the MCC unit in Korea will not have APO privileges after March 31, from which date mail bearing the APO address will be returned to the sender. The correct mailing address for the Taegu MCC unit is now Mennonite Central Committee, P.O. Box 5, Taegu, Korea.

Our Church News is the title of a new monthly church bulletin for the Goodville, Martindale, Weaverland, Cambridge, Chester, and Tamaqua congregations of the Lancaster Conference District.

Bro. Walter Schlabach, on furlough from Ethiopia, spoke at the young people's meeting of the Weaverland district, Lancaster Co., on March 19.

Bro. A. C. Good, after 49 years of service at the Science Ridge Church, Sterling, Ill., is retiring as bishop of the congregation. He retired as pastor four years ago. On Sunday morning, March 6, Bro. Good preached from the same text he used following his ordination. Bro. Richard Yordy, Freeport, Ill., will for the time being serve as bishop for the congregation and will preach there once a month.

Visiting speakers at the annual Eastern Ohio Ministers' meeting held at Hartville, Ohio, March 8, 9, were Newton Weber, J. R. Mumaw, and Paul Erb.

The Stewardship Lectures by Bro. Milo Kauffman continue to be in great demand. He spoke at East Goshen, Ind., on March 6; at Hesston, Kans., on March 13, and is scheduled to speak at the West Liberty Church, Windom, Kans., on May 3; at Clarence Center, N.Y., June 12; and at Freeport, Ill., July 24-28. His messages are of great importance for all our people.

The two Mennonite churches of Topeka, Ind., together sponsored a Christian Workers' Institute March 11-13 with Lloyd L. Ramseyer, Bluffton, Ohio, Stanley Shenk, West Liberty, Ohio, and Mary Royer, Goshen, Ind., as visiting speakers.

Speakers in a Christian Life and Home Conference held at the Boyertown, Pa., Church, March 19, 20, were John E. Lapp, Lansdale, Pa., and Noah L. Hershey, Parkesburg, Pa.

(Continued on page 284)

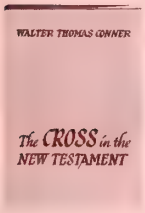
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Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

For Personal Inspiration and Christian Growth



A

The Cross in the New Testament

$2.50

By Walter T. Conner. Paul Erb calls this "the best book on the atonement I have read." It sets the cross at the center of Christian thought and experience. It tells us not only what not to believe, but also what we should and must believe if we are to be truly Christian. It gives the sacrificial cross-life its proper setting in the loving redemptive act of God.

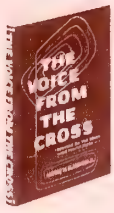


B

Love Speaks from the Cross

$1.00

By Leslie Badham. "This is a fresh approach to meditations on the seven last words of Jesus on the cross. The masterful style and beautiful thought patterns make it delightful reading. It contains sublime passages promoting virtuous and thoughtful living. While it does not always satisfy, it stimulates self-searching and demands self-discipline."—John R. Mumaw.



C

The Voice from the Cross

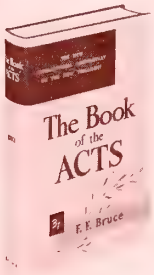
$1.50

By Andrew W. Blackwood, Jr. A series of sermons on the seven last words from the cross. Particularly stressed is the divine element of love and grace revealed and wrought out in the finished work of Christ on the cross. "Highly recommended as instructive and inspiring devotional reading for everyone who believes in and loves the Christ of Calvary." —J. D. Graber.

D

Temptation **$1.25**

By Dietrich Bonhoeffer. Those who have already discovered Bonhoeffer, martyred by the Nazis, will eagerly take these lectures, found among his unpublished notes. Not easy reading, they open up new depths of truth concerning the universal human experience of temptation, and show how all temptation is conquered in the sufferings of Christ on the cross. A big little book, by one who can teach us much.



E

The Book of the Acts

$6.00

By F. F. Bruce. One of the volumes in the series, "The New International Commentary on the New Testament." The Book of Acts, with its vivid history of the early Christian church, provides many lessons for Christians today. Here then is the finest commentary on Acts we know. Howard Charles says "this is a great work and a 'must' for every serious student of Acts."



F

The Christian View of Science and the Scriptures

$4.00

By Bernard Ramm. An important new book which covers practically all of the scientific problems that have bearing on Scriptural content. "No review, at least that I am capable of writing, can adequately convey the wealth of material here presented about the greatest problems the mind of man has wrestled with. . . ."—Dr. Wilbur M. Smith



G

The World of Albert Schweitzer

$5.00

An anthology of pictures, by Erica Anderson. Dr. Albert Schweitzer left European fame to do mission work among the natives of Africa. Although this book does not discuss theology or evangelism, you will find the pictures of his work with the natives interesting for two reasons. (1) They are a graphic illustration of "who is my neighbour" and (2) they picture very clearly the type of work our own missionaries are doing. A thrilling book for all ages to enjoy.

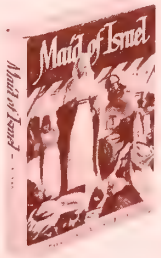


H

But Not Forsaken

$2.50

By Helen Good Brenneman. They left Russia by foot, and on horseback, in wagons, and carts. Death was their constant companion. And beneath the hunger, the cold, and the disease was the fear. Here is a picture of the plight of refugees, but more than mere information is the goodness and the faith and the love this novel shows can be found whatever the outward circumstances.



I

Maid of Israel

$3.00

By Tolbert R. Ingram. A novel of war, of faith, of famine, and a prophet, Elisha. Based on incidents and persons described in II Kings 5—7, this book dramatically pictures the history of Israel and the surrounding nations about 700 B.C. An exciting story, which will also aid you in understanding O.T. history. (A new book available after April 5th.)

Special

Harper Minion Bible

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CHAPTER 20

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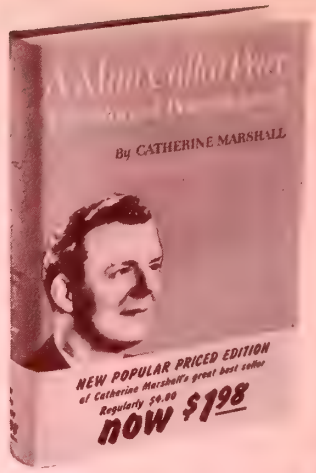
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HERE I STAND!

Martin Luther probably did more than any other single person to bring about the Protestant Reformation. Accused of heresy, threatened with excommunication and death, he took his unyielding position with the soul-stirring words, "Here I stand!" This book is a vivid portrait of that man told by a noted church historian of our present day.

Of **HERE I STAND,** John C. Wenger says: ". . . a truly great book, written in a clear style . . . accurate as to facts." In its orginal edition, this book sold for $4.75. In this paper-back edition only 50¢. As part of the combination offer you get it **free!** **K** **50¢**

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Although Mennonites will not agree with all aspects of his life, you will be blessed and inspired by this story of a man whose life was dedicated to God.

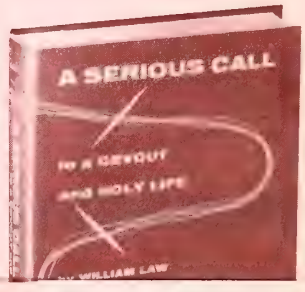
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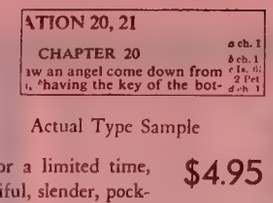
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CHAPTER 20
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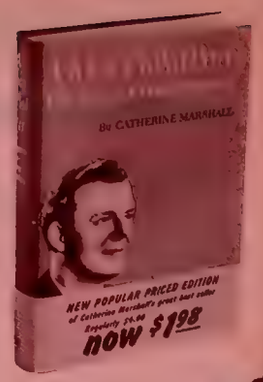
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A Man Called Peter

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Although Mennonites will not agree with all aspects of his life, you will be blessed and inspired by this story of a man whose life was dedicated to God. **L** $1.98

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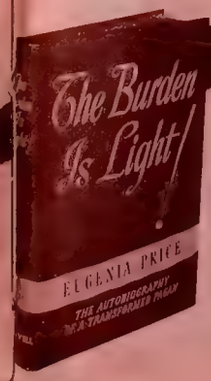
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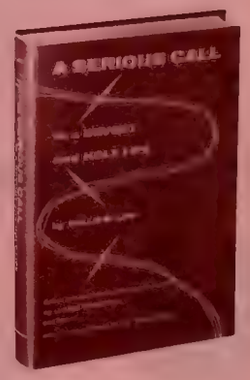


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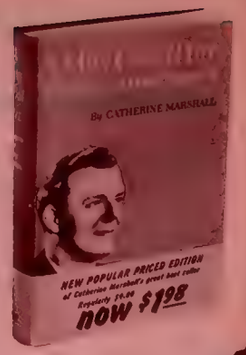
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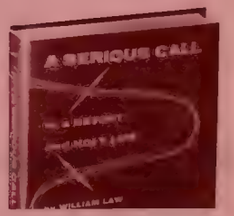
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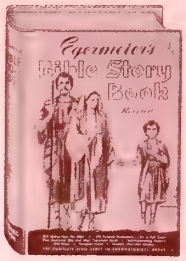
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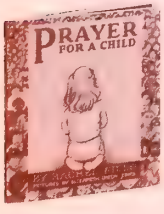


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A Penny's Worth of Character

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By Jesse Stuart. A good story whose theme is the familiar one of a guilty conscience that takes the heart out of the day for any little boy. Shan went to the Old Village Store where they redeem big brown paper bags for a penny (if the bags are good) and gave the man nine good ones and one that was bad. A meaningful story created from a simple tale and sympathetic understanding of little boys. For ages 7-12.



S

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Mission News

Bro. and Sister Paul Kniss, Bihar, India, together with Evangelist D. M. Lakra and his wife, recently spent five days visiting the Christians and witnessing in the Kodarma area.

The missionaries in Uruguay set up a simple organization for their work during Bro. Nelson Litwiller's visit in February. The name of their organization will be **La Iglesia Evangelica Menonita del Uruguay** with H. James Martin as chairman and Clyde Mosemann, secretary-treasurer.

At the regular meeting of the Eastern Mission Board on Tuesday, March 8, Omar and Lois Stahl, formerly of the Mennonite Publishing House in Scottdale, Pa., were appointed for missionary service in Luxembourg. They will probably leave for the field sometime in June.

The Mennonite Church in India is planning a special session of conference to begin on March 23 and continue until business is completed or through March 25. Pray for the leaders of the church in India, especially during these days of conference.

Bro. William G. Detweiler, Orrville, Ohio, pastor of the **Calvary Hour** radio broadcast, will speak to the monthly meeting of the Radio Gospel Fellowship, Lancaster, Pa., on March 28.

The young Christians at Black Mt. Mission, Chinle, Ariz., have begun to give testimonies at the regular church services. It began spontaneously when one young man asked to speak following one of Bro. Stanley Weaver's messages. By the time the meeting was over all the Christians had given their testimonies. These testimonies have been making an impression on the unsaved attending the services.

The Bihar, India, missionaries are planning to establish a hostel for school children in Latehar in July under the direction of a Christian couple. This is being done so that children from the mission area who want to attend the government school at Latehar will have a place to live in a Christian atmosphere. Only a few of the children from Christian families in the Bihar area have been going to school.

Bro. and Sister George Smoker, Pasadena, Calif., were reappointed for a third term of missionary service in Tanganyika at the March 8 meeting of the Eastern Mennonite Board of Missions and Charities.

The Executive Committee of the Mennonite Church in India recently appropriated funds for the publication of their statement on "War, Peace, and Nonresistance" in tract form.

Bro. Mahlon Stoltzfus reports from Russian Mission, Alaska, that a misunderstanding has arisen regarding separating the children from adults during their Sunday afternoon services. The parents cannot see what is being taught to the children and have raised questions in the village council. Pray that the misunderstanding will be resolved.

The missionaries in Uruguay, the H. James Martins and Clyde Mosemanns, celebrated their first communion service on Feb. 20 when Bro. Nelson Litwiller was present. They are using this date as the beginning of their work in Montevideo.

Bro. Wilbur Hostetler, Goshen, Ind., former missionary to India, kept the following appointments in northern Indiana during March: March 6, Belmont, Elkhart; March 13, Roselawn, Elkhart; March 20, Marion, Howe.

Bro. and Sister Esteban Rivera, La Plata, P.R., have been given charge of the Sunday services at Guavate, which is under Bro. Paul Lauver's supervision. The time for service has been changed from Sunday afternoon to Sunday morning. Bro. and Sister Allen Martin continue their services at Guavate. Pray for these two young couples in their responsible witness.

Bro. Lawrence Brunk, missionary on furlough from Argentina, spoke at the North Goshen Mennonite Church, Goshen, Ind., on March 13. He is scheduled to participate in the York County, Ont., mission meeting at Markham, Ont., on April 8.

Bro. and Sister Clayton Keener, missionaries on furlough from Ethiopia, arrived in the United States on Friday, March 4. Sister Elva Landis, missionary on furlough from Tanganyika, also arrived at the same time.

A group of student nurses from the Goshen College School of Nursing, Goshen, Ind., affiliating at the Cook County Hospital, Chicago, gave the program at the Bethel Mennonite Community Church on Sunday evening, March 6.

Bro. and Sister Melvin Leidig and Sister Dorothy Holden, workers at the East Side Mennonite Mission, Saginaw, Mich., accompanied by Sister Bernelle Good, VS worker at Ninth St., Saginaw, gave a program at the Marion Mennonite Church, Howe, Ind., on Sunday evening, March 13.

The Gladstone Mennonite Church, Cleveland, Ohio, set aside Sunday, March 13, as Parents Day and gave a prize to the children's Sunday-school class which succeeded in getting the most parents to church.

Bro. Donald King, Pigeon, Mich., spoke to the Ninth St. Mennonite Church, Saginaw, Mich., on Sunday evening, Feb. 27, about the I-W program of the Mennonite Church.

Bro. and Sister Virgil Brenneman, Iowa City, Iowa, gave a program on Missions at the Wellman, Iowa, Mennonite Church on Sunday evening, March 6.

A cook is urgently needed at the Sunset Home for the Aged, Geneva, Nebr. Anyone interested in answering this call to service write Samuel P. Shantz, superintendent, immediately.

Special speakers at the La Junta, Colo., Mennonite Church for their Missionary Day, March 13, included Sister Lena Graber, missionary on furlough from India, and Bro. J. D. Graber, executive secretary of the General Mission Board.

Sister Lena Graber, on furlough from India, spoke at the Fairview Church, Albany, Oreg., on March 6.

The wife and daughter of Bro. Aquila Stoltzfus, mission worker in the mountains of Ashe County, Grayson, N.C., have both been ill with pneumonia. Pray that they may be restored to health and to service in teaching the Bible to hundreds of children in that vicinity.

(Continued on page 284)

Your Treasurer Reports

We wish to again take this opportunity to express our appreciation for the response which was given to the world-wide mission appeal made in December. Contributions received to date which have been reported to the General Board office indicate total contributions of $213,000.00. No doubt there are yet other contributions which have been contributed which have not reached our office but will yet be included throughout the month of March.

In the above connection we have received from a good many members pledge notices that they were not able to give at the time of the **Missions Week** drive but would plan to contribute later. These pledge cards have been forwarded to our General Board office in most cases. These pledges have been valuable to us in determining the total response to this program. However, we do want to point out that our General Board office does not anticipate writing to individuals regarding the contributions which they have planned to give. We would like to keep the contributions to **Missions Week** on a completely voluntary basis, and if there are those who have planned to give, we would encourage that you do so without waiting for notice from either the General Board office or the District Board office.

I have already reported that the returns from the **Missions Week** program have placed our mission funds in a very satisfactory position for this fiscal year. We again want to express our appreciation for these contributions which have made possible the meeting of our budget responsibilities for this year. We would again point out, however, that the relief and service funds continue to need contributions in order to satisfactorily complete this year's activities. Any contributions for the Relief and Service Fund may be sent to the General Board office and proper credit will be given to the district conference involved.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Japan Winter Bible School Effective

By Ralph Buckwalter



Japan Winter Bible School, Kushiro session.

"You shall receive power . . . you shall be my witnesses . . . ." With these words of Christ as a central theme the second annual winter Bible school of the Japan Mennonite Church was planned. The Holy Spirit, who Himself is the crucial element in this great promise of our Lord, directed in the preparation and carrying out of this midwinter week of concentrated Bible study.

Takeshi Matsukuma, Tokyo seminary student who assisted in summer Bible camp last year, served as main instructor with a book study of Philippians, evangelism workshop, discussion hour, and an evangelistic message each evening. Ruth Bean conducted a Sunday-school workshop. Eugene Blosser and Don Reber led studies in the Old Testament on "Great Men of Faith." Lee Kanagy taught a survey course on the "Missionary Advance of the Church" from the Acts of the Apostles to the present time, highlighting the Anabaptist vision and the present extent of the Mennonite participation in the Gospel witness. Ralph Buckwalter directed the chorus practice each evening in the singing of great hymns of the church.

Several hymns were recorded for use on the Nakashibetsu Mennonite Hour radio broadcast. Members of the church shared responsibility for chairing all study sessions and public meetings. Students of the Bible school took turns washing dishes in good work camp style. Twenty-five to thirty were served at each noon and evening meal. Visiting guests were entertained in the homes of members of the church and at the missionary residences.

Over fifty were able to attend part or all sessions of the school. There were representatives from Hombetsu (Rebers), Nakashibetsu (Kanagys), Kamishihoro (where Resslers will locate later this year), Kiritappu (outpost of the Kushiro church), Obihiro, and Kushiro. The first four days of school were held at Obihiro beginning Sunday, Jan. 9, and continuing through Wednesday. On Thursday morning the school moved by train to Kushiro and continued there until Sunday night, Jan. 16. Eight students were able to attend all sessions at both centers. Some who could not come to the day sessions because of their work attended the evening public meetings. Interest continued strong throughout the week while many made use of the opportunity to become more deeply rooted in the Word.

May we share with you gleanings from Bro. Matsukuma's book study of Philippians and also a gist of the discussion periods. First, notes on Philippians:

To become a saint is not to become a great person who has no sin, but to be "a man in Christ."
To stand firm in the faith does not mean to live legalistically but to live "in Christ."
The greatest danger in the church is the evil spirit of division and disunity.
Problems between individuals or in the brotherhood should be solved concretely "in Christ."
In order that Christ may become pre-eminent, I must wither away and others be placed above myself.
Brethren, let us live as befits the cross of Christ! (Iesu Kirisuto no jujika ni fusawashiku iki yo!)

During the discussion periods the participants came to grips with problems which Christians face in their homes and in society, especially in relation to types and places of employment; students and their relation to the church: how to budget their time in order to maintain scholastic standing as well as enter actively into the church life. The discussions climaxed in this most crucial matter directly related to the theme of the Bible school, "How can we win non-Christians to Christ and lead them to the church?" One young Christian suggested that it may be necessary to compromise a bit in order not to separate oneself too far from those he wants to win to Christ. But one of the seekers emphatically refuted this idea.

"We don't want the Christian to lower his standards," he said. "We want him to lead us and show us how to live."

The group concluded that the secret is to witness by life and word in the power of the Holy Spirit.

A vital part of the Bible school was the prayer meeting each evening following the message by Bro. Matsukuma. Three or four groups with from eight to ten in each group were formed. This gave opportunity for everyone to pray. It was a thrill to hear some pray their first audible prayers. These half-hour prayer meetings each evening were a source of strength and unity. The results will be far-reaching in the young church.

Another important part of the school was the practical work which took the form of hospital visitation. For most of the students this was a new experience, but all participated enthusiastically. In Obihiro the group divided in order to visit two different hospitals. In Kushiro the entire group visited the 200-bed T.B. Sanitarium. Arrangements were made, of course, through the hospital administration. First the entire group sang several hymns in the main hall of the hospital. Then the group split up into four prearranged teams, each team responsible to visit half a dozen or more wards. (In Japanese hospitals there are very few single rooms. Generally there are from four to twelve patients in one room.) The smaller teams entered the wards distributing a Gospel of John and a tract to each patient while the leader made an appropriate greeting. Following the singing of a hymn in which patients occasionally joined, one of the team members then led in prayer and after further greetings and bows the group moved on to the next room.

Bible school week was a time of rich feasting, spiritual growth, heart searching, decision, and thanksgiving. Miss Ara, one of the young students from Hombetsu who is employed as a nurse in her home town hospital and attends night classes at the local high school, expressed her testimony in these words:

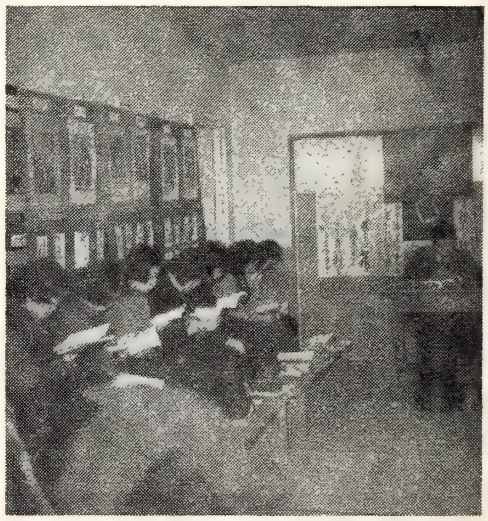
"For the past five years I have been endeavoring to build up something spiritual within myself. I don't know what it actually is but I realize at least it must be quite different from what I had once possessed. The winter Bible school made me more inseparable from Christ. It is now impossible for me to find the way of living other than by having faith in Christ. I confess I am only too ready to be obedient to every commandment of the Lord our Saviour."

Imada san, an earnest seeker from Kiritappu who shared in the fellowship of a Christian group for the first time, said,

"When I expressed my doubts and questions frankly in the discussion period I expected to be scolded, but everyone answered me with warm love." Pray that this young man will soon come to know the Lord as his personal Saviour and Master.

Others whose testimonies weren't expressed in words for all to hear are showing by their actions that Bible school still continues. Will you pray that the fruit of this sowing will be abundant and sustained throughout 1955?

Kushiro, Japan.



Matsukuma san, main instructor, leads a class period at Obihiro. On the walls are mounted pictures of famous religious paintings, arranged for the occasion.

♣

There are more Indians in Guatemala than in vast Brazil, according to statistics of Mexico's "Instituto Nacional Indigenista." Evangelistic missionaries are urgently needed.—**EFMA Missionary News Service.**

We Enter Brazil

By J. Richard Burkholder

The M/V **Sargent,** with its greasy Union Jack flying astern and its officers clad in rarely seen uniforms, dropped anchor in the harbor of Santos just at daybreak. The handful of passengers scattered among the ship's extra cabins needed little inducement for rising early. This was the long-awaited day.

For one passenger, this day meant return to family and the familiar scenes of youth. For the four others, this was the next big step in an adventure that had begun some four months previous when we two couples stood on a platform under a tent in western Oregon and received a charge to serve God and the church as missionaries in Brazil.

But in a broader scope, the events of this day have a much longer history. Their roots are found in the imagination and vision of mission board executives, in the developing convictions of young people seeking their place in God's service, in the dedication and prayers of devoted Christians. We believe that our entering Brazil is just one tiny fragment in a vast program that existed in the mind of God countless ages ago. "He chose us in him before the foundation of the world."

With our co-workers, Alice and Peter Sawatsky, Susan and I entered the dining salon for our hasty breakfast. There were few regrets that this was to be our last meal aboard the **Sargent.** After six weeks of feeding on the invariable menu, complete with stale cereals, tasteless stewed vegetables, and assorted odd odors, almost any kind of change was to be welcomed. How often, as our voyage lengthened, had our table conversation dwelt on the monotony of food and the possible prospects of a change for the better. It was undoubtedly high time for us to leave the **Sargent** as our petty complaints, aggravated by the ship's snail's pace, were threatening the contentment and thanksgiving that should rightly have characterized our lives. For in reality we were blessed with creature comforts enough and to spare.

For well over a month the **Sargent** had been our floating home. We had grown accustomed to the gentle rocking motion and the constant vibration of the giant Diesels below deck. The clipped British accents and broad Scotch-Irish brogue of the ship's officers were much more familiar sounds than the blur of unknown Portuguese syllables which we faced whenever we left the freighter. Even though the **Sargent** was only a third-rate freighter which had not been built with passenger accommodations in mind, we had found it a welcome haven after weary excursions in our ports of call en route to Santos.

Now the voyage was over. After morning worship Susan and I strolled the cluttered deck space, peering shoreward for signs of the launch that would accomplish our release. Our cabins were bare and suitcases had been packed for days, because our party had hoped to debark one week earlier when the **Sargent** was tied up in Rio de Janeiro, unloading bales of paper and machinery. Already at that time our voyage had been prolonged days beyond its promised length. We were late for the scheduled beginning of our language school term, and it seemed ridiculous to sit day after day in Rio just eight or nine hours by train from our ultimate destination in Campinas. But we were at the mercy of multitudes of immigration officials and since all our documents were marked for Santos, to Santos we had to go. A favorite expression of the Brazilians is "Paciencia!" (patience) and we were learning its meaning early.

Standing at the rail beside our suitcases, we reviewed again the impressions of Brazil we had gathered from our days in tropical Belem at the mouth of the mighty Amazon and in beautiful Rio, playground capital of the fourth largest country in the world. These brief firsthand experiences were supplemented by varied reading and by countless conversations with our fellow passenger, Walter S., who had spent most of his early life in Brazil and now was returning to care for his aged mother.

Brazil already appeared to us as a land of striking contrasts, and our experiences since that day in Santos have confirmed this observation. Immediately beyond the ultra-

Paul was more interested, when he came to a new city, in what the jail was like than in what the hotel was like, for he was more likely to go there.
—Harvey E. Shank.

modern building and humming industries of the cities, one finds rural areas belonging to a past century, marked by primitive agriculture and miserable standards of human livelihood. Beyond the elite group of internationally famed writers, artists, and other figures of culture is a nation that is largely illiterate and still lacks any adequate program of public education. And in spite of tremendous potential in raw material and power for industrial development, Brazil's economy today is precariously based on just one chief export—coffee.

But the challenge of Brazil is both broader and deeper than these economic and social problems. The deepest needs of man are spiritual, and indeed in finding a right relationship with God man also finds a secure foundation for solving his other problems. For four centuries the Roman Catholic Church had dominated the scene in Brazil, but its failure to free men from sin, superstition, ignorance, and poverty is apparent on every hand. In this period of transition in the life of the nation, the task set for evangelical Christianity is tremendous. With this prevailing sense of mission, we were ready to face new experiences on the soil of Brazil in the power of Jesus Christ.

The launch finally arrived and we watched as our few worldly possessions were loaded by the crew. Then we, too, were aboard the launch and soon were scrambling up the steps of the customs house pier. The kindly, gray-haired gentleman awaiting us was Abram J. Dick, a Canadian Mennonite who is serving as MCC representative in Sao Paulo. He had responded promptly to our cablegram by meeting us here to help us make the next steps of our journey. But for the time being we could go no further. The customs officials were gone for their long lunch hour and we could do nothing better than find something to eat for ourselves.

Under the brilliant noonday sun we walked away from the pier along the cobblestone streets past weary porters and stevedores relaxing on the shady sidewalks. Mr. Dick suggested eating a regular Brazilian lunch of **arroz con feijao,** rice and beans. With salad and meat, and the delightful soft drink **guarana,** the meal was complete. We learned later that it is not good practice to eat salads or drink tap water in public places because of possible infection, but that day we were too hungry to care. As we dined we became better acquainted with our brother Abram Dick. We soon found that his knowledge of Portuguese was quite skimpy; so he had brought with him a Brazilian girl of German background. Lydia could speak no English, but via the German which was the mother tongue of Peter, Mr. Dick, and herself, we could carry on a three-way interpreting process in our business ventures.

After lunch entered the **alfandega,** the customs house. We had heard many tales of the difficulties travelers encountered there in attempting to clear their possessions upon entering the country. Exorbitant fees sometimes are charged even on items of little value. But our party was destined for a remarkably swift passage, enlightened by bits of conversation in English with the inspector who was familiar with some of the books in our baggage. In twenty minutes all five passengers from the **Sargent** were out in the sunshine again, free to proceed to their destinations. Just how fortunate our missionary party was in this episode we only realized later when we met other missionaries. Some of them had waited for months and spent thousands of **cruzeiros** to clear their baggage through the **alfandega.**

Now we faced the problem of traveling to Campinas, some 100 miles inland, with all our boxes and trunks. Renting a truck was the obvious solution, but none of us were quite confident of our abilities to locate and bargain with a truck driver equal to the task. There were eager contenders for our money, but the drivers appeared doubtful and their trucks even worse.

Our good fellow passenger, Walter, proved his usefulness again by securing for us a pleasant man with a recent model Ford truck. Walter had his own baggage loaded in a sorry-looking cab. His bags and trunks were apparently too much for the old sedan and the last we saw of Walter, he was standing by the taxi watching the tires go flat one by one. Unfortunately we were going in different directions, or our sturdy truck might have easily carried sedan and all!

Peter and I joined our driver in the truck cab while our wives proceeded to the bus station with Mr. Dick and Lydia. Our conversation with the amiable trucker was limit-

(Continued on page 284)

Inter-Family and Inter-Mission Relationships in the Light of Christ's Peace

By Dorothy Snapp McCammon

Dorothy McCammon gave the following message to her missionary colleagues at the semiannual meeting of the Hokkaido Mennonite Fellowship, Japan, last August. Her message should touch your heart.—Ed.

An assignment like this is enough to make one stay home from conference! In fact, I almost ruined our family relationships stewing around about what to say. Surely I don't pose as anyone equipped to give such a talk. Rather, it reminds me of the purple cow situation—as far as counselors go, I'd rather see than be one. But I suspect that all of us feel that way, in varying degrees, at least on some days.

I know that all of us agree that our family lives and mission family witness are extremely important. Our lives are open books, and we couldn't shut them if we wanted to. We can about as easily hide facts of disharmony or disunity from God as from our curious neighbors! Even quicker to sense unpeaceful situations are our children, and those who work with us in our home, and those who work closely together with us in our evangelistic efforts. Even if we eventually get to handle the language expertly, we can never expect eloquent words about love, joy and peace to bring souls to Christ, if our lives speak more clearly of irritations, unhappiness, disintegration, or unrest.

God did not plan it so. Christ does not will it so. Paul says, "We **have** peace with God through our Lord Jesus Christ." Christ says, "I give you **my own peace,** and my gift is nothing like the peace of this world." The New Testament tells us that our God is not a God of disorder, but of harmony, of peace, and it admonishes us to live together in peace. Does Christ ask more of us than we can do? We know He does not. We can do all things through Him.

Let us not limit ourselves to the word peace, but consider our small-family and larger-family relationships in the total light of Christ's teaching and known will.

Rather than talk awkwardly about ourselves with do's and don't's, I feel that God has led me to tell you a bit about someone else. Just last week someone in our home was talking of a dear friend, and she said, "There's just nothing wrong with Carrie's Christianity." We all have one or more among our treasured friends who, more than most of us, shows forth the light and life and peace of the indwelling Christ.

The friend I want to describe today is a wife, a mother, and a foreign missionary, so her life in many ways compares to our own and fits our topic today. Let it speak to you now, if you need something from it. This person never lets a day pass without spending ample time alone with God. Hers is a busy, interrupted life, but time for prayer, meditation, and communion is never overlooked. She never lets a week pass without reading I Corinthians 13—let's read some from that chapter right now.

"If I were to speak with the combined eloquence of men and angels, I should stir men like a fanfare of trumpets or the crashing of cymbals, but unless I had love, I should do nothing more. If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and if, in addition, I had that absolute faith which can move mountains, but had no love, I tell you **I should amount to nothing at all.** If I were to sell all my possessions to feed the hungry and, for my convictions, allowed my body to be burned, and yet had no love, I should achieve **precisely nothing.**

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."

This friend of ours has a wonderful way of looking for **and finding** and bringing out something good in every person she meets. It's done by love, of course. She is completely unskilled in the sharp art of sarcasm; she honestly wouldn't know how to phrase an unkind remark. She is a good listener, who remembers what she hears and prays earnestly and faithfully about it.

She is completely honest and sincere, and assumes others to be so, too. This means that when you ask her for advice, you get it, but you never get it **unless** you ask. You don't always get what you most like to hear, but what you get comes in love, and you know it is from God.

She is sensitive—and that does not mean easily hurt. I mean she can enter into others' problems and burdens and feelings. She takes quite literally the admonition to rejoice with those who have joy and weep with those who weep. That means, then, that she knows no jealousy, for another's success or joy of attainment is hers in a real sense.

The only class or distinction she knows among her fellow men is whether or not they have fellowship with Christ, and her life's goal and heart's desire is that more may know Him as Lord. I remember her deep concern when she received a letter from a friend who usually signed his letters, "yours in Christ," and the letter that day was just signed, "sincerely yours." The friend never knew and doubtless had absolutely no malice of forethought, but this lady kept on being concerned until the next letter came signed "yours in Christ."

Unselfish is not a strong enough word to describe her. Selfless is better. She has no desires or time for herself, and no time to waste, but she has time, with no feeling of hurry, for everyone who needs it.

She would never ask someone to do something which she would not gladly do herself. She is a cheerful follower and a good leader, and shirks no assignment by begging off. She would not say she has no gifts or talents, because she knows God gave them, and His gifts are good. But I am sure no one could convince her that **she** is good. I don't doubt that she will cross over into the Promised Land still wondering how Almighty God could have loved such an unworthy person as herself. Yes, she is humble; humble before God and before man.

She is faithful in the small things, as well as the large. Her left hand has an awful time finding out what the right is doing. And she is a willing second- and third-miler. Does this sound like hero worship? It is not. Does it sound exaggerated? It is not. Do you wish this described you? You should wish it! **Does** it describe you? It doesn't describe me!

What am I like? You probably know, but I'll tell you just a few things. I'm pretty well satisfied with myself, too much of the time. What do I do with my nice family? I thank God for them, then criticize them for things that don't matter and am impatient with them when love would help. Do I search out in you, my colleagues, your very best characteristics and speak only of them? I'm afraid not. I fancy myself quite a judge of human nature. I size people up and then am more apt to dwell on their shortcomings than on their special gifts and talents. A good listener? A better talker. Always gentle and helpful and constructive with my words? I wish I were—note the subjunctive mood. My friends, this isn't going to turn into a confession meeting, but I know for a fact that you could all add your own items to make a long list entitled "improvement needed."

Why **are** we like we are? Why can't we all be like the saints whom we so much love and admire? The answer is, of course, that we can be. And we know we should be! The very same love of Christ constrains us. The same Spirit of Christ indwells us and is waiting and yearning to empower us. The same peace of God **would** keep our hearts and minds. Oh, we know it, we know it, the resources are ours for the taking. We just don't use them fully. In spite of knowing better, we let small, insignificant, meaningless things of the world and the flesh and the devil get between us and our fellow men, between us and our Christ! And then we wonder what is wrong—why we aren't more useful vessels.

"What are the distinguishing features of a Christian integrated life? If integration of a life has a meaning at all, it makes most sense in the Christian's life. . . . There is no conflict in the purpose of a real Christian. He has one objective, that of glorifying God, and this one objective makes for integration. The Apostle Paul is a striking illustration of integration. After he said, 'Lord, what wilt thou have me to do?' he was not any longer kicking against the pricks. 'What I would, that do I not; but what I hate, that do I,' was spoken out of his experience as a servant of sin. Only the Christian life can make sense to one's inner self. It is significant how often

one hears, 'What a difference it made in his personality when he became a Christian.' 'This one thing I do,' gives direction for the whole life.

"We know that it is not in man to save himself. He needs a power not his own. There is no greater cause of disintegration of personality than the self-condemnation in which one lives, who **knows** to do good, but lacks the power (and I would say here to ourselves today, doesn't **accept** the power) to do that good. Every person must live with himself, and there is no greater unhappiness than to know that one is not fit to live with."—Alta Mae Erb in "Christian Nurture of Children."

That is the end of the quotation. Now let us remind ourselves that as Christians we are constantly measuring ourselves in the light of Christ's will. We want to see how far along we are as we press toward the mark of our calling. None of us has attained. And as we take that kind of inventory, let us take care that we do not thoughtlessly fall prey to the self-condemnation Mrs. Erb mentions. **But** if we are living in our own strength only and trying to serve in Christ's name, then it is high time for us to feel thus condemned!

May I briefly remind you of three obvious reasons why it is so terribly important for us to keep the channels open and let Christ's peace, His love, His strength, His joy, flow through us.

1. If we do not, our own communion and fellowship with God is marred, imperfect, and unsatisfying, to God and to ourselves.

2. If we do not keep those channels open, our fellowship one with another cannot be the rich, strengthening bond Christ means for it to be. We are not meant to live unto ourselves; we are together in the body of Christ.

3. If we do not keep those channels open, our witness to a needy world of lost souls is absolutely powerless. Our lives make God a lie, even as we loudly preach the truth. Christ prayed for those who would believe—for us. And here is what He prayed: "I am asking . . . that they may grow completely into one, **so that the world may realize that you sent me."**

Dear friends, of these three reasons for keeping genuine peace in our relationships one with another and with our Lord, there is no one of first importance. They are all of such vital importance that we must come humbly and constantly to the throne of grace to find our strength. We must learn more and more about opening our hearts one to another; about asking and receiving forgiveness; about sharing joys and sorrows; about freely fellowshiping and sharing burdens in prayer; about growing more and more into one loving unit, **that the world may know that God sent Christ.**

Our Father,
Make us too brave to lie or be unkind,
Make us too understanding, too, to mind
The little hurts companions give, and friends,
The careless hurts that no one quite intends.
Make us too thoughtful to hurt others so.
Help us to know the inmost hearts of those
for whom we care,
Their secret wishes, all the loads they bear;
That we may add our courage to their own.
May we make lonely folks feel less alone,
And happy ones a little happier yet.
May we forget what ought to be forgotten;
and recall unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon our way, day after day,
Let us be joy, be hope! Let our lives sing!

And now, may the God of hope fill us with joy and peace in our faith, that by the power of the Holy Spirit, our lives may be radiant with hope. Amen.

Tokyo, Japan.

The Mennonite Hour

On the Calendar

March 26, 27, B. Charles Hostetter and the Male Quartet will be meeting the following appointments:

Saturday, March 26—Fairview Church of the Brethren, Manheim, Pa.

Sunday, March 27

10:00 a.m.—Wilmington Mennonite Church, Wilmington, Del.

2:30 p.m.—Greenwood Mennonite Church, Greenwood, Del.

7:30 p.m.—Woodridge Mennonite Church, 3200 22nd St., N.E., Washington, D.C.

Mail Month Figures

Februray 1955 Mail Month reveals a healthy growth over the 1954 Mail Month. The number of pieces of mail received was two and one-half times greater than the response during 1954 Mail Month. During Mail Month **The Mennonite Hour** received mail from 47 states, five Canadian provinces, and the following foreign countries: India, Indonesia, Australia, Puerto Rico, Africa, Malaya, and Pakistan.

Praise God for the multiplied thousands who are being helped spiritually through this ministry.

Maine Woman Hates God

A very pathetic letter was just received from a listener who feels that "God hates us all." It was a very lengthy letter; following are a few excerpts:

"I certainly am up against a stone wall to the extent my religion is hanging by a strand. . . . I think God hates us all. . . .

"I am told God laid a plan which cannot be changed so I must assume He planned man's fall and intended to place the blame on all mankind and to curse him for carrying out his part of God's plan. . . .

"The whole story of Christianity becomes a contradiction to me. I don't know what to think. . . .

"As I have told you, having been told this story hundreds of times over the air, even though I know it isn't true, **I hate this imaginary God. He is just as real to me to hate as He is to the Christian to love. . . ."**

Will you earnestly pray that God's Spirit may show her that God is love and that she might see this love demonstrated in Jesus Christ.

♣

During an evangelistic campaign in Uruguay, which ended on December 19, 1954, the Latin America Mission recorded 237 professions of faith. The campaign was held in a YMCA stadium in Montevideo. Thirteen evangelical groups were represented in this effort.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

God's Will for My Life

Knowing God's will results from a close contact with God, an intimate relationship which can be illustrated by an effective prayer life. George Mueller in 46 years prayed five orphanages caring for 2,000 children into existence with the help of his aides. He helped train 150,000 children in Sunday school. He circulated 2,000,000 Bibles at a cost of $200,000 and 3,000,000 other books and tracts at a similar cost. Furthermore, he gave $1,300,000 to missions, not from a large inheritance nor from his own earnings, but as a result of praying according to the will of God. It is estimated that the total results of Mueller's prayers amounted to $7,500,000.

Soon after his conversion, Mueller decided that he wanted to be a missionary. However, the Lord led him into this other ministry. How did Mueller know what God wanted him to do? He gives the following formula.

The person who truly wants to do the Lord's will must first of all surrender his own will to God. He does not destroy his will, but he subjects it to the will of God which he recognizes to be higher and better than his own. When the individual's heart is ready to accept the Lord's will, God can then reveal that will.

But feelings are not dependable. An individual's desires can camouflage themselves too well in feelings. Having committed the will to God, let each one seek God's will in faith and he will not be disappointed.

A good way to find God's will is through His Word. The Holy Spirit abides with those who obediently seek the will of God. He will use the Word to guide the Christian into the will of God. Separating the Spirit and the Word is dangerous because feelings again are so easily mistaken for the voice of the Spirit.

Check providential circumstances for God's will. These often plainly indicate God's will in connection with His Word and Spirit. For example, a young man may be equally qualified to become a physician or a teacher. He does not have available the funds required to become a doctor, but can get teacher training.

Prayer, talking and listening to God, vitally affects an individual's ability to know the will of God. Jesus and the apostles used prayer in this way.

Finally, the person desiring to know God's will must learn to wait on God. Mueller concludes: "Through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace and continues so after two or three more petitions, I proceed accordingly."

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The men's quartet on tour from the voluntary service unit under MCC at Portland, Maine, gave a short program during chapel period at Elkhart Headquarters on March 9.

Voluntary Service

The Lord uses all types of people and whether your abilities lie in the areas of medical work, teaching, building, farming, maintenance work, office work, housekeeping, or taking leadership responsibilities, you may find His will for you in voluntary service. With the closing of another VS orientation school on March 12, plans are being formulated for another school during the last part of April or first part of May.

Hospitals are looking for orderlies and nurse aides at the present time. Another urgent need is for workers in homes for the aged at Eureka, Ill., and Froh Brothers Homestead, Sturgis, Mich. Youth directors to assist with city mission programs are also much in demand.

Plans are being made for a builders' unit to help with the construction of a chapel building at Hesston College, Hesston, Kans.

Hazel Leidig and Fern Bontrager, both of Midland, Mich., are serving three-month terms in VS at the West Liberty Children's Home in Ohio.

A La Junta VS alumni reunion will be held at Ellen Nofziger's home in Hopedale, Ill., on May 15 according to present plans.

The VS girls at Camp Rehoboth, St. Anne, Ill., have started a community sewing circle. The workers also feel a definite need for Bible clubs. Pray for them as they work with the people of this community and especially the youth.

One of the latest projects in the Iowa City, Iowa, unit was papering the dining room, living room, entrance hall, and upstairs hall in addition to laying tile on the floors at the Service Unit Center.

The Hesston College VS Unit gave a program at the West Liberty Mennonite Church, Kans., last month.

Twenty to thirty boys and girls regularly attend club meetings under the direction of the VS unit on Monday evenings in Indianapolis, Ind.

I-W Services

Recent speakers at the Cleveland, Ohio, I-W unit were Elmer Miller, Harrisonburg, Va., on March 13 and Phil Frey, Archbold, Ohio, on March 20.

An area-wide drop-in social and supper was held at the Cleveland I-W center on March 12.

The Evanston, Ill., I-W men's quartet gave a program of sacred music at the Chicago Home Mission the evening of Feb. 28.

Released March 11, 1955
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

Planning Underway for 1955-56 Meat Canning Season

Churches and communities in the Midwest interested in preparing meat for relief during the 1955-56 season with the use of the MCC portable canner are urged to make their intentions known by April 15.

Tentative plans call for the portable canner to be available to the states west of the Mississippi including Kansas, Oklahoma, Colorado, Nebraska, South Dakota, North Dakota, Minnesota, Iowa, and Missouri. An indication of interest from churches in these states is necessary to make more definite plans for the 1955-56 material aid season.

Churches in Kansas may direct their requests to the MCC office, 213 North Pine Street in Newton. Churches in the other states should register their interest with the Relief Section, MCC, Akron, Pa. When writing, churches should merely indicate their interest in canning and the number of days they would need the portable canner in their community.

One of the reasons for establishing a canning schedule for 1955-56 at this time is to coordinate it with the anticipated MCC-CROP drive in Kansas. Planning for this drive will begin around May 1.

Meat is a particularly valuable relief commodity since it provides the nourishment and resistance to disease which many persons overseas need. Not many people in the world are starving, but thousands are suffering from lack of the right kind of food such as meat. Fields where MCC anticipates using canned meat such as beef, pork, lard, and poultry include Jordan, Korea, Indo-China, and Austria. Besides satisfying physical need, the distribution of meat overseas helps to meet a spiritual need.

John B. Horst Sails for Jordan

John B. Horst, a member of the Calvary Mennonite Church, Los Angeles, sailed from New York on March 8 for a two-year term of relief service in Jordan. Plans are for him to be assigned to the Near East Christian Council, where his work would be concerned with the distribution of U.S. government surplus food commodities. The departure of another worker is a reminder to the supporting churches to pray for their representatives, that they may adjust to living conditions in foreign lands, that their work may be purposeful and effective, and that many needy may sense the touch of Christ.

Pax Men Begin New Project in Vienna, Austria

A new Pax unit has been organized in Austria to aid in the reconstruction of a large Evangelische Church school in the center of Vienna which was burned out during the war. This project is a co-operative venture between MCC and the Brethren Service Commission. MCC has made six Pax men available and BSC is providing a similar number.

There is a desperate need for this Christian day school which accommodated 600 children before the war. The building was given to the Evangelische Church by the rulers of Austria when freedom of religion was established. During the war it was appropriated by the armed forces as a combination supply depot and armory, and at the end of the war set afire to keep the supplies from falling into the hands of the Allies. The building was completely gutted, but the basic skeletal structure is sound.

A Fruit of Relief Work

Bro. and Sister Norman A. Wingert, Upland, Calif., MCC representatives in Tokyo, Japan, relate the following experience illustrating how relief work opens the way to present the claims of Christ:

"As we learned of those who were suffering these cold winter nights from lack of bedding, our women's Bible class here in Tokyo got busy and made some "futons" (comforters). Since the long history which is Japan's has not developed a social consciousness of responsibility for others (except members of families), this gesture by these Japanese women took on real significance. On Friday we studied the story of the Good Samaritan, illustrated by slides. After the lesson, everyone pitched in to help make "futons" for a very poor tubercular family which the welfare board had told us about. The family had been living in a Buddhist temple, and since the priest could not let them stay longer, they had to find shelter in an old shed. Saturday morning we took the "futons" which the women had made to this family. There seemed no end to their bows and their words of thanks.

"Next day the mother showed up at our center to thank us again and to ask about Christianity. Fortunately Dorcas (a Japanese girl who comes to sew for us) was here, and, being a Christian, told her about Christ and the Christian faith. It was a moving scene. While I was getting lunch, these two were talking and praying together, tears in the eyes of both. Although I could not understand the language, I left the rice pot and the smoked salmon and joined the prayer meeting. As the three of us later sat down to our simple meal, it seemed the table was bathed in God's glory."

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MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Now is the time for every local secretary to complete her report and send it to the district WMSA secretary. With your co-operation in sending the report of your circle immediately after the meeting in March, the district secretary will be able to present a complete and accurate report of the work done by your district WMSA.

Will the report of your district WMSA activities be 50, 75, 95, or 100 per cent complete? That will depend upon you and every other circle in your district. Will you do your part, Secretary? Send in your report NOW, if you have not already done so. Presidents and Sponsors of girls' groups, will

you remind the secretary to send the report now?

The treasurer of the local circle should send all contributions to the district WMSA treasurer. She will forward the funds as you have designated. As you follow this procedure you help the district officers to plan better, and distribute projects more fairly.

Franconia District WMSA Officers Are:

Pres.,—Mrs. Rhine B. Bishop, 149 South Front St., Souderton, Pa.
V. Pres.—Mrs. Harvey C. Freed, W. Broad St., Souderton, Pa.
Secy.—Mrs. Elmer Gross, Blooming Glen, Pa.
Asst. Secy.—Mrs. Roy B. Musselman, 420 E. Summit St., Souderton, Pa.
Treas.—Mrs. Elwyn L. Moyer, 301 S. Main St., Telford, Pa.

Local WMSA secretaries will want to note these changes on the release, "Know your WMSA" and "Projects for Girls" in your file folder or three-ring binder.

The World Day of Prayer was observed in different ways in our communities. Many groups used the suggested Prayer Day Program for the devotional period of the regular meeting. Others planned a special service when all groups of the congregation joined together either in the afternoon or evening service. Sometimes several congregations in the district joined for a special prayer day service. In most communities the churches united for a community service. As you participated in the service last month, and shared in the blessings, you will look forward to another service.

When the executive committee with the devotional committee plan for the progams of the coming year, they will want to include plans for the World Day of Prayer service for the first Friday in Lent. Even though we join in the community service we will want to have all our sisters unite for this most important phase of our work.

"The major emphasis of the meeting was the period of prayer during which different sisters led us in intercession for the work of our Master and His church. The evening's service revealed to us how much we have lost in waiting this long to plan our first meeting where we were united especially to minister in the burden and blessing of prayer."—R. Hess.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

CLARENCE CENTER, N.Y.

(Clarence Center Congregation)

Greetings to HERALD Readers:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). May these blessings make our lights shine brighter as we live day by day, coming in contact with many unsaved people.

Our pastor, D. Edward Diener, and family spent the Christmas vacation in Kansas with his parents. On Christmas Eve we were privileged to have a Gospel Team from E.M.C. render a program at our annual candlelight service. On Dec. 26 Bro. Andrew Jantzi brought the message and that evening Bro. Simeon Hurst and family, missionaries on furlough, showed slides and told of their work in Africa.

A number of families from our church who live near Arcade, N.Y., have organized a Sunday school at that place. May the Lord bless them. We were happy to receive five souls into church membership, two by baptism and three by confession of faith. We pray they might continue to grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

In our midweek prayer service and Bible Study we are studying I Corinthians.

On Sunday evening, February 27, the superintendent of the City Mission in Buffalo, an interdenominational work among transient men, showed colored slides. Periodically a number from our church have been going to Rochester to give the program at the rescue mission at that place. So we are continually reminded that the field is white already to harvest, and we pray that we might be more faithful in witnessing for our Master till He comes.

Mary Yoder.

ELKHART, INDIANA

(Belmont Ave., Congregation)

We hope to have more information about our congregation in the GOSPEL HERALD this year. Bishop S. Jay Hostetler is our pastor; Bro. Robert J. Baker is our Sunday-school superintendent. Our highest attendance since October was 123. The last Sunday in February our attendance was 90. Sister Kathryn Stalter is our church chorister. Bro. Enos Mumaw directs our men's chorus and also our mixed chorus which is now preparing for an Easter program. Visitors are always welcome.

On March 6 Bro. Wilbur Hostetler, missionary on furlough, brought us the morning message. Baptismal service is planned for March 13, when Janet Stone and Donna Jean Barrett will unite with the church. We also are happy to report that in our Sunday morning service, Feb. 20, three boys confessed Christ, and Mrs. Erie Bontrager also made the public confession. We are very thankful that Bro. Bontrager and his wife and three children have decided to unite with us.

Bro. Milo Kauffman of Hesston, Kans., will conduct our series of meetings, April 3-10. Please pray for this revival effort that a number for whom we are praying may be willing to accept Christ during these meetings.

At a special business meeting on Feb. 23 it was decided that all of our members should be asked to fill out the "Card of Intent" which will show just how much we can contribute toward our fund for the enlargement of our building. We have been encouraged to bring our full tithe to the church, and in this way we hope to increase the size of our church so that we may reach others in our community of 350 homes in this area of the city of Elkhart.

V. E. Reiff.

GLENDIVE, MONTANA

(Little White Chapel)

Greetings:

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Our Sunday school was reorganized in September with the following results: Supt., Dave Nissley; Asst., Henry Becker; Secy.-Treas., Nathan Miller; S.S. Chor., Vernon Chupp; Librarian, Adaline Buller.

Bro. and Sister James Mullet and family have moved to Minot, N. Dak. We miss them here but pray God's blessing on them as they assist in the mission at East Minot.

Clifford Eichelberger and family have worshiped with us this winter but will soon be moving to a farm near the Redtop congregation.

We enjoy having visitors stop with us. Bro. John Stoll preached for us one Sunday; Bro. Herschkowitz was here two different evenings; and Bro. O. H. Hooley held a week of meetings here in October.

We had the privilege of having Ministers' Meeting here Feb. 8-10. About 19 ministers attended. Bro. C. J. Ramer was guest speaker. We received a spiritual feast and also enjoyed entertaining these ministers in our homes.

On Friday, Feb. 11, Bro. Gerald Hoffer was ordained as assistant pastor, with Floyd Kauffman, Eli Hochstetler, and Elmer Hershberger officiating.

We thank the Lord for healing power that has enabled Esther Mullet to be able to attend church services several times lately.

We are few in number here but there is much work to do. Glendive is a growing city and many are the lost around us. Pray that we may be on fire for the Lord and that we will make greater effort to get out and tell others of Jesus.

We do thank and praise the Lord for His many blessings to us.

Mrs. Raymond Jaques.

HANCOCK, MARYLAND

(Black Oak Ridge Congregation)

Greetings:

We are praising God for His blessing among us. We had revival meetings from Feb. 20 to Mar. 2, and 18 folks received the Lord, some for the first time and some by renewing their covenant. May God's blessing be upon them all. Bro. Charles Shetler, Schellsburg, Pa., was the evangelist. The truth was given in simplicity and power.

We had an all-day service on March 20, with Bro. Shetler assisted in the program by Harold Horst, Altoona, Pa., a former worker here. We enjoyed the fellowship.

Pray for us that God may help our little group of worshipers to be more spiritual and useful for the Lord.

Michael M. Horst.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

Greetings in Jesus' Name:

The Lord has indeed richly blessed us and supplied all our needs.

The young people meet in the homes twice a month with our pastor, Bro. Frank Hatter, as leader. On the evening of Feb. 5, seventy young people met in the basement of the church for a supper, after which Bro. Myron Augsburger, Harrisonburg, Va., spoke on the subject, "Courtship and Marriage."

At our midweek prayer meeting, besides the season of prayer, we are studying the Book of John with Hershel Brydge as teacher.

On Feb. 20 the Springdale Chorus, 26 members in the group, sang several songs for us. We have preaching and Sunday school every Sunday, and children's meeting every second and fourth Sunday with Sister Rachel Coffey as teacher.

We welcome visitors at our meeting. Pray for the work here.

Betty Snead.

TO BE NEAR TO GOD (Continued)

Saturday, April 2

Sing—There Is a Green Hill.
Read—Luke 23:44-49—Father, into thy Hands I commend my spirit."

Such calm it was that settled on His soul,
The last long agony of sin now overpast.
Such holy quiet light dawned in His eyes
As, after the black and all-excluding cloud,
He placed His spirit in the hands of God.
It was the sweetest hour the world had known.
It was the holiest death the world has seen
When He, the Son of Man, prayed thus and died;
When He, the Son of God, gave up the ghost;
When He—the perfect God-Man—fell asleep.

All poems by Miriam Sieber Lind.
Selected by Ralph Buckwalter.

Hutterites in South Dakota are protesting a bill passed by the state legislature which repeals the Communal Corporations Act under which colonies of the sect are organized in South Dakota. The measure would not apply to colonies already chartered but would check further Hutterite colonizations. A Hutterite leader said the bill "attacks the very roots of our religion." He further affirms, "We will stick by the teachings of Jesus regardless of what happens." The Hutterites came to South Dakota in 1880. They have about 1,500 members in 15 colonies in the eastern part of the state.

Mission News

CONTINUED

Bro. Milton Vogt, Hesston, Kans., missionary on furlough from Bihar, India, will serve as Missionary Day speaker at the Hopedale, Ill., Mennonite Church on March 27. Bro. Vogt gave Missionary Day messages at Protection, Kans., on March 20 and at Walker, Mo., on March 13. He also spoke in the following Nebraska and Colorado churches recently; the three Milford, Nebr., churches, Feb. 27; Wood River, Nebr., Feb. 28; Broken Bow, Nebr., March 1; Chappell, Nebr., March 2; Thurman, Colo., March 3; Limon, Colo., March 4.

It is reported from La Junta that, due to opposition in the community to the closing of the sanitarium, it will remain open for an indefinite period of time.

Bro. Chris Graber, Eureka, Ill., Field Worker for the Illinois Mennonite Mission Board, brought a missionary message at the Ann St. Mennonite Church, Peoria, Ill., on Sunday evening, Feb. 27.

WE ENTER BRAZIL (Continued)

ed to gestures and nods as we began to climb the formidable grades of the Serra Do Mar. Rising abruptly from the coastal plains, the highway winds steeply toward the highlands, affording magnificent views of the landscape. In two hours' time we had climbed some 3,000 feet and traveled about 40 miles inland to the expanding metropolis of Sao Paulo. In this city and its environs are concentrated 80-90 per cent of the total industry of Brazil. Its bustling mobs, towering office buildings, and smoking factories offer a sharp contrast to the indolent tropical luxury of Rio de Janeiro. We passed through the city and continued on to Campinas via the uncompleted four-lane Anhanguera highway.

The setting sun was painting pink and golden clouds above the lush green hillsides as we sped onward, observing every detail in this still-strange land. Suddenly a large modern bus passed our truck and Peter and I were delighted to see our good wives waving through the rear window. An hour or more later we were reunited at the bus station in Campinas. But what next? Night was falling, and we four aliens were alone in a strange city with a truckload of baggage and a truck driver anxious to go home. We proceeded to contact Rev. Milton Daugherty, director of the language school for missionaries, who could help us with our next moves.

Thus, after a phone call and a bouncing ride in the back of the truck (the ladies were now in the cab) we arrived at the Daugherty apartment. While our wives relaxed in the apartment, Rev. Daugherty directed us to an empty mission building where we unloaded our equipment. Our truck driver, apparently pleased with his wages for the day from the **Americanos,** proceeded homeward while our party enjoyed a late but very welcome supper with the Daughertys.

In this comfortable atmosphere we explained to our hosts about our snail's pace sea voyage which had made us two weeks late for the opening of the school term. We were assured that there would be time and opportunity to make up for our tardiness, even though we still faced the problem of finding a home in Campinas. We knew there were many tasks ahead, but we felt that one long day's work was done. Rev. Daugherty guided us to the Hotel Fonte de Sao Paulo where we lost no time in preparing for rest. The hotel was to be our home for the next two weeks, but we were too weary that night to think of the future. After giving thanks to God for His guidance and protection, we spent our first night on Brazilian soil in sound sleep.

Campinas, Brazil.

Field Notes

CONTINUED

Eastern Mennonite College has only limited lodging facilities for home-coming guests, April 2, 3. Anyone desiring reservations should write to M. B. Wyse, E.M.C., Harrisonburg, Va., and give names of persons who will attend and accommodations needed; also state the particular night for which lodging is desired.

Men of the East Union Congregation, Kalona, Iowa, have formed a Mennonite Service Organization.

Announcements

Annual meeting in the interests of Jewish evangelism at Weaverland, East Earl, Pa., April 6, with Markley Clemmer, John Burkholder, Myron Augsburger, J. L. Stauffer, and David M. Thomas as speakers.

Stanley Beidler, Quakertown, Pa., at Weaverland and Churchtown, Lancaster Co., Pa., on March 27.

Bible Conference at Benton, Ind., April 18-24, with D. A. Yoder, John Miller, and Paul Sieber as speakers.

J. W. Shank, Harrisonburg, Va., at Westover, Md., March 26, 27.

Sunday school conference at Clarence Center, N.Y., with Paul M. Lederach as speaker, March 27.

Roy D. Roth, president of Hesston College, at Kidron, Ohio, March 27.

General Council of Board of Education at Orrville, Ohio, March 26, with associated meetings in Ohio churches on March 27.

Ralph Shank, representative of Philos Farms, Inc., an orphanage for the colored, guest speaker in missionary conference at Meckville, Fredericksburg, Pa., April 2, 3. Assisting will be Sister Shank and four boys from the orphanage.

Heart-to-Heart Program of Christian inspiration for women can be heard beginning March 29 on its fourteenth station, WCMS, Norfolk, Va. The time is 9:45 a.m. each Tuesday at 1050 on the dial.

J. L. Stauffer in week-end conference at Finland, Pennsburg, Pa., April 2, 3.

Isaac M. Baer, Washington, D.C., at Steelton, Pa., March 27.

Nelson E. Kauffman, Hannibal, Mo., at Orrville, Ohio, March 27.

B. Charles Hostetter and Mennonite Hour Quartet at Wilmington, Del., K. of P. Hall, 10th and Harrison, at 10:00 a.m. March 27.

MYF meeting at Maple Grove, Atglen, Pa., on theme of Victorious Living, with Daniel Smucker, Harrisonburg, Va., as guest speaker, March 26, 27.

Visiting Speakers

Feb. 20. **E. G. Hochstetler,** Wolford, N. Dak., at Weaverland, East Earl, Pa.

Feb. 27. **Alvin Becker,** Northern Bible Society, at Sharon, Plain City, Ohio.

March 6. **Alvin Becker,** at Olive, Elkhart, Ind. **I. E. Burkhart** and representatives of the School of Nursing at Goshen College, at Howard-Miami, Kokomo, Ind. **RudyBorntrager,** Ft. Wayne, Ind., at Clinton Frame, Goshen, Ind. **Dale Nofziger,** Bedford, Ohio, at Orrville, Ohio. **Gordon Schrag,** Lowville, N.Y., at Bayshore, Sarasota, Fla. **Percy Miller** and wife, Lagrange, Ind., at Plato, Lagrange, Ind.

March 13. **I. E. Burkhart,** Goshen, Ind., at Freeport, Ill. **Ivan K. Weaver,** Petoskey, Mich., at Yellow Creek, Goshen, Ind. **Peter Wiebe,** Goshen, Ind., at MYF Rally, Detroit, Mich. **Wayne Kratz,** Souderton, Pa., at Churchtown and Martindale, Lancaster Co., Pa. **H. S. Bender,** Goshen, Ind., at Hopedale, Ill. **J. J. Hostetler,** Peoria, Ill., at Fisher, Ill. **John and Louise Miller,** and ladies' trio of Goshen College, at Kendallville, Ind. **Roy Otto,** Springs, Pa., and **Simon Gingerich,** Wayland, Iowa, at Bayshore, Sarasota, Fla.

March 20. **Marion Good,** Bremen, Ohio, at Sharon, Plain City, Ohio.

Passion Week Services

Wm. G. Detweiler, Orrville, Ohio, at North Goshen, Ind., April 8-10.

Ralph Stahly, Wakarusa, Ind., at Howard-Miami, Kokomo, Ind., April 7-10.

Ray Keim, Goshen, Ind., at Kokomo, Ind.

Maryland District Christian Life Conference on The Resurrected Life at Cottage City, Md., afternoon and evening of April 8.

Noah Landis, Alpha, Minn., at Rainy River Mission, International Falls, Minn., April 3-10.

O. N. Johns, Louisville, Ohio, at Kidron, Ohio, April 6-8.

B. Charles Hostetter, Harrisonburg, Va., at North Lima, Ohio, April 3-10.

Daniel E. Zook, Clarksville, Mich., at Midland, Mich., April 7-10.

Evangelistic Meetings

John H. Shenk, Denbigh, Va., at Chestnut Ridge, Orrville, Ohio, Feb. 27 to March 6. **Milton Brackbill,** Paoli, Pa., at Canton, Kans., March 10-20. **H. J. King,** Arcola, Ill., at Fairview, Minot, N. Dak., April 1-10. **M. D. Stutzman,** Kingman, Alta., at Upland, Calif., March 3-9; Los Angeles, Calif., March 10-16; Winton, Calif., April 5-17. Max Yoder, McMinnville, Oreg., at Zion, Hubbard, Oreg., Feb. 25 to March 6. **Olen Nofziger,** Wauseon, Ohio, at Warneka Chapel, Pedro, Ohio, Feb. 20-27. There were six confessions and one reconsecration. **B. Charles Hostetter,** Harrisonburg, Va., at Denver, Colo., beginning March 16. **Roy Bucher,** East Peoria, Ill., at Peoria, Ill., March 20-27. **Ross Metzler,** Lewistown, Pa., at Cottage City, Md., March 13-27. **W. L. Keener, Jr.,** Mount Joy, Pa., at Masonville, Washington Boro, Pa., beginning March 13. **M. L. Troyer,** Elida, Ohio, at Blanchard, Ohio, beginning March 13.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Aquila A. and Ada M. (Geiser), Orrville, Ohio, first child, Eugene Wade, Feb. 25, 1955.

Bauman, David H. and Alice (Shantz), Floradale, Ont., second son, Malcolm Don, March 1, 1955.

Carper, Charles, Jr., and JoAnn (Michael), Nottingham, Pa., first child, Dawn Etta, Jan. 16, 1955.

Cook, Hyle and Donna Lee (Jantze), Milford, Nebr., second child, first daughter, Dixie Marie, Jan. 11, 1955.

Cressman, Lester and Gladys (Brunk), Elida, Ohio, third child, second son, Don Jay, March 3, 1955.

Gingerich, Philip and Faith (Cooley), Buda, Ill., fourth child, second daughter, Susan Carol, Dec. 24, 1954.

Groff, Aaron R., and Eva (Hurst), Conestoga, Pa., third child, first son, James Aaron, Feb. 18, 1955.

Hershey, John Henry and Ruth (Martin), Menges Mills, Pa., fifth daughter, Gloria Jean, Feb. 6, 1955.

Hunsberger, Norman A. and Mary (Nyce) Souderton, Pa., fourth child, third daughter, Susan Mary, Jan. 11, 1955.

Johns, Galen and Edith (Hoover), Benton, Ind., fifth child, third son, Loren Lavern, March 8, 1955. (One daughter deceased.)

Jones, Joseph and Barbara (Weiser), Harrisburg, Pa., first child, Margaret Ann, Nov. 29, 1954.

Kennel, Mahlon and Ruby (Saltzman), Shickley, Nebr., third child, second daughter, Sharol Elaine, March 2, 1955.

King, Eldon and Dorothy (Miller), Goshen, Ind., fourth son, David Allen, March 6, 1955.

Kreider, Roy H. and Florence (Cressman), Jerusalem, Israel, second son, Jonathan Michael, Feb. 23, 1955.

Gingerich, Orie and Miriam (Derstine), Kalona, Iowa, fourth child, second daughter, Janice Sue, Feb. 19, 1955.

Landis, Elvin N. and Dorothy (Hertzler), Lititz, Pa., third child, second son, Jay Elvin, March 3, 1955.

McMichael, David H. and Anna Lois (Shertzer), Lancaster, Pa., first child, Ruth Ann, Feb. 23, 1955.

Martin, Earl and Vera (Weber), Elmira, Ont., second child, first son, Glenn Edward, Feb. 8, 1955.

Martin, Eldon C. and Anna (Newcomer), Mount Wolf, Pa., fourth child, second son, Jerry Lynn, Feb. 16, 1955.

Miller, Freeman S. and Wiltrude (Jones), Boswell, Pa., seventh child, fourth son, Mark Dale, Feb. 21, 1955.

Miller, Harold and Ruth (Loucks), Elkhart, Ind., second son, James Michael, Feb. 16, 1955.

Miller, Orion and Pauline (Nussbaum), Navarre, Ohio, second child, first son, Martin Lynn, Feb. 10, 1955.

Musser, Paul Z. and Ruth (Zimmerman), Ephrata, Pa., fourth child, second son, Gerald David, Feb. 26, 1955.

Pfile, Marvin and Goldie (Shank), Freeport, Ill., fourth child, second daughter, Garnet Sue, Feb. 23, 1955.

Regier, Arnold and Mary K. (Fisher), West Liberty, Ohio, first child, Beth Marie, Feb. 25, 1955.

Schroeder, Leander and Bernice (Detwiler), New Paris, Ind., third child, second son, Daniel Lynn, Feb. 3, 1955.

Showalter, Omar and Esther (Trauger), Wismer, Pa., second child, first son, Paul Allen, March 4, 1955.

Smucker, Arthur and Oma (Hershberger), Goshen, Ind., fourth child, first daughter, Cynthia Ann, Jan. 13, 1955.

Snader, Jacob and Mary (Landis), Denver, Pa., twelfth child, tenth daughter, Ada Mae, Feb. 25, 1955. (One daughter deceased.)

Shumaker, Melvin and Evelyn (Horst), Lebanon, Pa., first child, Jay Bryon, Feb. 27, 1955.

Snyder, Leighton and Arlene (Wideman), Akron, N.Y., first child, Lorna Louise, Feb. 23, 1955.

Stoltzfus, Mahlon and Hilda (Mast), Russian Mission, Alaska, fifth child, second son, Karl Dwight, Feb. 21, 1955.

Stutzman, Myron and Esther (Miller), Weatherford, Okla., third child, second daughter, Myrana June, Jan. 21, 1955.

Stutzman, Walter and Mary Jane (Yeackley), Friend, Nebr., first child, Kristie Kay, Dec. 1, 1954.

Stutzman, Wilford and Wava (Brenneman), Keota, Iowa, fourth child, third son, Philip Duane, Feb. 6, 1955.

Swartz, Raymond and Anna Mae (Byler), Mt. Morris, Mich., fifth child, third son, Stephen Paul, Jan. 18, 1955.

Yoder, Clayton and Pauline (Chupp), Rensselaer, Ind., second son, Steven Ray, Feb. 25, 1955.

Yoder, Lester D. and Mary Kathryn (Hartzler), Garden City, Mo., second child, first daughter, Reita Faye, Jan. 31, 1955.

Zehr, Gilbert and Janet (Widrick), Lowville, N.Y., first child, Jesse Dale, Feb. 16, 1955.

Zook, Melvin and Emily (Phenneger), Pottstown, Pa., seventh child, sixth son, Kerry Hiram, Feb. 4, 1955.

Zook, Chester E. and Patsy J. (Peachey), Allensville, Pa., first child, Holly Jo, Dec. 14, 1954.

Anniversaries

Kolb, Charles and Anna M. (Weaver), celebrated their golden wedding anniversary on Feb. 14, 1955, at their home near Spring City, Pa. They were married by the late Jacob Hunsberger on Feb. 14, 1905. On account of Sister Kolb's poor health, open house was not held, but part of the family could be there during the day and a prayer and praise service was held.

Bro. Kolb has been deacon at the Vincent Church for nearly 45 years. They have 4 children, 20 grandchildren, and 2 great-grandsons.

They wish to thank their many friends and relatives for the many cards, gifts, and good wishes for their anniversary and during her illness.

* * *

Schertz, Edwin R. and Emma F. Schertz, Metamora, Ill., celebrated their fiftieth wedding anniversary at their home on Feb. 2, 1955, with a dinner served in their honor by their children. They are the parents of six children, Mrs. C. P. Martin, Elkhart, Ind.; Mrs. Tilman R. Smith, Eureka, Ill.; Mrs. A. W. Garber, Metamora; Mrs. Harold Burkholder, Edgewood Hills, Ill.; Mrs. Dennis Sutter and Eugene, both of Metamora. They have ten grandchildren.

* * *

Bro. and Sister Elmer Springer celebrated their twenty-fifth wedding anniversary on Sunday, Dec. 26, 1954, at the Ulrich House, Aibonito, Puerto Rico. They were married by J. A. Heiser at the home of Bro. and Sister Will Unsicker, Fisher, Ill. They left their home in Fisher in 1946 when they went to Puerto Rico. Both have served in the Mission-Service program for some years, and have been associated with the Ulrich Foundation from its beginning. Bro. Springer is serving as Puerto Rico Mennonite Mission treasurer at present. They have two sons, Fred and Teddy.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Graver—Martin.—Melvin J. Graver, Quarryville, Pa., Mechanic Grove cong., and Arlene H. Martin, Bareville, Pa., Groffdale cong., by Mahlon Witmer at his home, March 5, 1955.

Hossler—Hege.—Paul E. Hossler, Fayetteville, Pa., Elizabethtown cong., and Martha E. Hege, Marion, Pa., cong., by Harvey E. Shank at the home of the bride, March 5, 1955.

Hostetler — Schlabach. — Vernon Hostetler, Hartville, Ohio, Hadley, Pa., Conservative cong., and Sara Schlabach, Hartville, Ohio, Maple Grove Conservative cong., by Roman H. Miller at the Maple Grove Church, March 6, 1955.

Kolb—Blank.—Linwood Kolb, Spring City, Pa., and Alverda Blank, Franconia, Pa., by Matthew Kolb at the Vincent Church, Jan. 15, 1955.

Lapp—Zook.—John Henry Lapp, Gap, Pa., Sandy Hill cong., and Floy Louise Zook, Alliance, Ohio, Hartville cong., by Lester Wyse at the Hartville Church, Feb. 26, 1955.

Martin—Zoll.—Lester W. Martin, East Earl, Pa., Weaverland cong., and Betty Jean Zoll, Ephrata, Pa., Groffdale cong., by Mahlon Witmer at his home, March 5, 1955.

Martin — Hauck. — Robert G. Martin, East Earl, Pa., Weaverland cong., and Jean M. Hauck, Ephrata, Pa., cong., by Mahlon M. Zimmerman at the home of the bride, Feb. 26, 1955.

Miller—Christner.—Paul Miller, Corfu, N.Y., and Betty Christner, Alden, N.Y., both of the Conservative Mennonite Church, by David P. Beachy at the church, June 13, 1954.

Plank—Humphries.—Delbert L. Plank and Betty Marie Humphries, both of Cheswold, Del., Greenwood Conservative cong., by Nevin N. Bender at the home of the bride, June 27, 1954.

Sauder—Clymer.—James Sauder, East Earl, Pa., Cambridge cong., and Rhoda Maybell Clymer, Lancaster, Pa., Laurel Street cong., by D. Stoner Krady at the East Chestnut Street Church, March 1, 1955.

Snader—Hoober.—Paul M. Snader and Doris Jane Hoober, both of New Holland, Pa., Groffdale cong., by Mahlon Witmer at the home of the bride, Feb. 26, 1955.

Snyder — Snyder. — Vernice W. Snyder and Myrtle Kathleen Snyder, both of Baden, Ont., Shantz cong., by John W. Snyder at the Shantz Church, March 5, 1955.

Yoder—Byler.—Chalmer Yoder and Ruth Byler, both of West Liberty, Ohio, by Edward Stoltzfus at the Bethel Mennonite Church, March 5, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Farmwald, Loyle David, son of Andrew and Katie (Troyer) Farmwald, was born Nov. 13, 1950, near Plain City, Ohio; passed away at the home of his parents near Plain City, Dec. 4, 1954; aged 4 y. 21 d. He leaves to mourn his early passing his parents, 3 sisters and 2 brothers (Edna Fern, Mary Elizabeth, Nancy Louise, Delmar Wayne, and Kenneth Owen), his grandparents (David and Nancy Farmwald, Arthur, Ill.), 6 uncles, 2 aunts, and many other relatives and friends. On July 26, 1952, at the age of 20 months, he was taken to Children's Hospital, Columbus, Ohio, where his illness was diagnosed as polio. He was placed in an iron lung in which he spent over one half of his life. After 13 months in the hospital, he was taken to his home, in the iron lung. While at home his longest stay out of the iron lung at one time was 10 hours. He was always very cheerful and friendly and won many friends while at the hospital and at home. The last few weeks of his life he had a slight cold, and the last day he had an attack of paralytic elius of the bowel which caused his death. Funeral services at the United Bethel Conservative Mennonite Church, Plain City, were in charge of Enos Yoder and Raymond Kramer. Interment was made in the adjoining cemetery.

Erb, Edna, daughter of Lydia and the late Joseph Brenneman, was born at New Hamburg, Ont., on June 21, 1912, where she grew to womanhood and became a member of the Wilmot A.M. Church. On Sept. 22, 1936, she was married to Curtis Erb. She died at the Stratford General Hospital on Feb. 19, 1955; aged 42 y. 7 m. 29 d. She is survived by her husband, 2 daughters (Patricia and Constance), one son (Roger), her mother of Haysville, 2 brothers (Christian of New Hamburg; Joseph of Haysville), 2 sisters (Violet—Mrs. Ralph Jantzi of New Hamburg, and Ruth—Mrs. Joseph Gingrich of Baden). Her father, one sister (Melinda Gascho), and one brother and one sister in infancy, preceded her in death. Funeral services were held at the East Zorra A.M. Church in charge of Peter Nafziger and Henry Yantzi. Interment was made in adjoining cemetery.

Frey, Eleanor, widow of the late Martin Frey, died at her home in Chambersburg, Pa., on Feb. 24, 1955, after a lingering illness; aged 82 y. 5 m. 7 d. She was born Sept. 17, 1872, daughter of the late Jacob A. and Fannie Martin. She was a member of the Chambersburg Mennonite Church. Surviving are 6 daughters and sons (Mrs. John W. Horst, Shippensburg; Willis M. Frey, Chambersburg; Samuel R., Shippensburg; Howard G., Marion; Mrs. Kenneth W. Houser, and J. Melvin Frey, both of R.R. 2), 5 sisters and a brother (Lizzie Martin, Mrs. Fannie Miller, Mrs. Martha Horst, Mrs. Sadie Clark, all of Chambersburg; Jacob E. of Harrisonburg,

Va., and Mrs. J. Irvin Lehman, Chambersburg), 17 grandchildren, and 16 great-grandchildren. Funeral services were held on Feb. 27 at the Chambersburg Mennonite Church by Amos E. Martin and Omar Martin. Burial was made in cemetery adjoining the church.

Horst, Roy Martin, son of Blaine and Alice Mae (Martin) Horst, was born Apr. 23, 1946; died on Feb. 28, 1955, at the Chambersburg, Pa., hospital after a three weeks illness; aged 8 y. 10 m. 5 d. He had been seriously ill for three days. He is survived by his parents, 3 brothers (Joel, Jerry, and Lynn, all of Chambersburg), his grandparents (Mr. and Mrs. Calvin Martin of Shippensburg, and Mr. and Mrs. Harvey Horst of Chambersburg). Funeral services were held at the Chambersburg Mennonite Church on Mar. 3 by Amos E. Martin, Omar Martin, and Harold Hunsecker. Burial was made in cemtery adjoining the church.

Jantzi, Barbara, daughter of Christ and Lena (Zehr) Wagler, was born in Wilmot Township, Ont., July 6, 1869, lived in this community all her life; passed away at her home on Jan. 28, 1955, after an illness of 4 months with a heart condition; aged 85 y. 6 m. 22 d. She accepted Christ as her Saviour in her early youth and remained a faithful member at Steinman's A.M. Church, Baden, Ont., until her death. On Oct. 11, 1892, she was united in holy matrimony to Christian B. Jantzi, with whom she shared life's joys and sorrows for 47 years. This union was blessed with one daughter and 2 sons, (Mary—Mrs. Christ E. Schwartzentruber, Petersburg; Aaron of Wellesley; Allan at the homestead at Petersburg). Surviving are her 3 children, 11 grandchildren, 17 great-grandchildren, one sister (Mary—Mrs. Jonathon Jantzi of Kitchener) and a host of relatives and friends. Her companion preceded her in death on Dec. 24, 1939. Funeral services were held at Steinmans A.M. Church, Baden, on Jan. 31 by Orland Gingerich, assisted by Peter Nafziger. Interment was made in the Wilmot Centre Cemetery.

Leichty, Nicholas, son of Daniel and Barbara (Roth) Leichty, was born Dec. 6, 1886, near Noble, Iowa; passed away after a short illness on Feb. 26, 1955; aged 68 y. 2 m. 20 d. He accepted Christ as his Saviour in his early teens and remained faithful to the end. At the time of his death he was a member of the Fairview Church near Albany, Oreg., where he had served as a Sunday-school superintendent and teacher for a number of years. In the fall of 1911 he went to Oregon. On Sept. 8, 1912, he was united in marriage to Magdalena Maurer. To this union were born 9 children (Daniel J., who died in infancy; Mrs. Ruth Roth; Esther—Mrs. Leo Kropf, Albany, Oreg.; Alice—Mrs. Peter Sawatsky, Campinas, Brazil; Clarence N. Elkhart, Ind.; Jacob M., Albany, Oreg.; Edna—Mrs. Daniel Widmer, Albany, Oreg.; Wilmer M., Tuba City, Ariz.; Wilma—Mrs. Gene Kenagy, Elkhart, Ind.). He is survived by his wife, 8 children, 13 grandchildren, one sister (Mrs. Dan Steckley, Albany, Oreg.), and many other relatives and friends. Besides his son and his parents, he was preceded in death by 3 brothers and 2 sisters. Funeral services at the Fairview Church were conducted by N. M. Birky and J. D. Graber, assisted by Verle Nofziger and Henry Gerig. Interment was made in the Willamette Memorial Park.

Lindemuth, Lizzie R., daughter of the late Aaron and Barbara (Risser) Hess, and wife of Samuel M. Lindemuth, was born March 12, 1884, near Lititz, Pa.; died Jan. 21, 1955, at her home in Mt. Joy, Pa.; aged 70 y. 10 m. 11 d. She was a member of Rissers Mennonite Church. Besides her husband, she is survived by a daughter (Miriam—Mrs. E. Musser Heisey, Mt. Joy), 2 grandsons, and 2 foster children, (Mrs. Walter Pecker, Mt. Joy; Clarence Double, Manheim, Pa.), a sister (Mrs. Mary Double, Bareville, Pa.), and 2 brothers (Elias R. Hess, Bareville, Aaron R., New Holland, Pa., and Wayne R., Lititz). Funeral services were held Jan. 24 at the Rissers Church in charge of Clarence Lutz and Noah Risser. Interment was made in the Rissers Cemetery.

Miller, Ellen Louise, daughter of Samuel and Lucy (Miller) Swartzendruber, was born near Wellman, Iowa, Jan. 19, 1919; passed away after a short illness due to an enlarged heart condition at Milford Hospital, Milford, Del., Jan. 31, 1955; aged 36 y. 12 d. She was united in marriage to Ira Miller of Greenwood, Del. on Aug. 24, 1944, and after 10 years of sharing the joys and sorrows of life together the Lord saw fit to call this faithful wife and mother from her earthly home to her heavenly home. She was preceded in death by her father and two infant sisters. She leaves to mourn her passing, her husband and 3 children (Philip, Mary Lou, and Jonathon), her mother of Kalona, Iowa, 3 brothers (Owen, Joseph, and William, all of Kalona), 2 sisters (Mary Lois—Mrs. Daniel Yoder, Greenwood, Del., and Wilma, Kalona), besides many other relatives and friends. She accepted Christ as her Saviour in her youth and united with the Conservative Mennonite Church and remained true to this faith until death. She was always willing to serve in any way and leaves a quiet testimony of faithfulness to all who knew her. Funeral services were held at Greenwood Church with Walter Campbell and Nevin Bender in charge. Interment was made in the church cemetery.

Nice, Rebecca Longanecker, a resident of Denbigh, Va., for 30 years, died in the home of her son Byron and family on Feb. 13, 1955. She is survived by the following children (Frederick of Wenatchee, Wash.; Byron and Henry of Denbigh; Frank of Houston, Texas, and Mrs. Olive Jones of Little Rock, Ark.). Twenty grandchildren and 27 great-grandchildren also survive.

Grandmother Nice, as she was affectionately known, would have celebrated her hundredth birthday had she lived until April 19, yet she was still alert and interested in all family and community affairs, and kept up a wide correspondence. She was for many years a member of the Mennonite Church, attending services faithfully and regularly until her last weeks. Throughout her long life she was always mindful of others and leaves the bright testimony of a full and happy Christian life.

She was born in Ohio, moving with her family, while still a girl, to the wheatlands of Illinois. There in 1879 she was married to Jonas Nice. The young couple pioneered and founded their first home in a sod house at Roseland, Nebr. She worked with her husband who was ordained there as minister, first serving in that new land. In 1891, they moved to Louisiana where, except for one and a half years, they lived until they came to Virginia. She survived her husband by twenty years.

Funeral services were held Feb. 17 at the Warwick River Mennonite Church with T. H. Brunk, Geo. R. Brunk, and John H. Shenk in charge. Interment was made in the adjoining cemetery.

Owens, B. Wesley, was born Aug. 25, 1891; departed this life Feb. 7, 1955; aged 63 y. 5 m. 13 d. Most of his life was spent in Shenandoah and Frederick counties of Virginia. Bro. Owens found the Lord and was baptized into the Mennonite Church just two weeks before his death, which was caused by cancer. He gave a good expression of the joys of salvation. Although his Christian life and experience was short here below we have hope of his eternal salvation through his Lord and Saviour whom he so graciously accepted.

Ranck, Edith L., departed this life at the General Hospital, Lancaster, Pa., on Feb. 10, 1955, after being in failing health for some time; age 75 y. She was the daughter of Martin and Leah R. Wiker and was a member of the Strasburg Mennonite Church for a number of years. On Oct. 9, 1934, she married Enos G. Ranck, who departed this life 3 years ago on Feb. 16. Surviving are one brother (Harry R. Wiker), 3 stepchildren (Chester D., Earl D., and Elsie D. —Mrs Paul R. Newswanger); 9 grandchildren, and 16 great-grandchildren. Funeral services were held at the Bachman Funeral Home on Feb. 14, 1955, in charge of Jacob T. Harnish. She was laid to rest in the Strasburg Mennonite Cemetery.

Shenk, Etta Myrtle, daughter of William and Laura Anderson, was born May 1, 1882, near Alba, Mo. On Jan. 1, 1900, she was united in marriage to Perry J. Shenk. To this union was born one daughter, Mrs. Esther Berkey, of Sheridan, Oreg., and one son, Wilbur Shenk, of Tucson, Ariz. She departed this life Feb. 27, 1955; aged 72 y. 10 m. 27 d., at the McMinnville, Oreg., hospital. She had resided in Sheridan, Oreg., during the past 7 years. At an early age she became a member of the Mennonite church near Oronogo, Mo., and remained a faithful member until her death. Besides her son and daughter, she is survived by 5 grandchildren, 11 great-grandchildren, and a host of relatives and friends. Funeral services were held on March 4, at the Johnston-Arnce-Simpson Funeral Home, Webb City, Mo., in charge of Stanley Shenk of West Liberty, Ohio. Interment was made in the nearby Weaver Cemetery.

Stoughton, Elizabeth, 84, Lancaster Co., Pa., widow of Bro. Perry Stoughton, died at the Lancaster General Hospital on Friday, Dec. 24. She and her husband lived at Sunnyside and they both accepted the Lord and united with the Mennonite Mission. Bro. Stoughton preceded her in death 13 years. Sister Stoughton had her home with Bro. and Sister David Gerlach the past four years. Funeral services were conducted at the Sunnyside Mennonite Mission on Dec. 26 in charge of Jacob Harnish, David High, and Witmer Barge.

Troyer, John Warren, son of Perry and Elsa (Roth) Troyer, was born Oct. 15, 1923, at Milford, Nebr. Death came unexpectedly on Feb. 28, 1955, at St. Vincent Hospital, Erie, Pa., minutes after an automobile accident; aged 31 y. 4 m. 13 d. In his youth he joined the Mennonite Church and was an active member at the time of his death. In 1937 his family moved to Waterford, Pa., where he made his home. In 1951, Aug. 25, he was united in marriage to Martha Zook. They became the parents of 2 daughters (Sandra Kay and Pamela Jane). He is survived by his parents, his wife, daughters, three brothers, four sisters, (Glenn Vernon, Cleo Frank, and Carol Joy of Waterford, Pa.; Mrs. Vera McDonald of Pensacola, Fla.; Eugene Alton, Shirley Jean, and Mrs. Thelma Hurst, Indianapolis, Ind.). He was preceded in death by a sister and a brother. Funeral services held on March 4 at the Beaver Dam Mennonite Church near Corry, Pa., were in charge of the pastor, Kenneth Snyder. Burial was made in the Beaverdam Cemetery.

Wagner, Isaac Ellsworth, aged 78 y. 5 m. 16 d., died at the Maugansville, Md., Mennonite home, Feb. 20, 1955, after an illness of several weeks. Bro. Wagner was born on Sept. 4, 1876, son of the late Michael and Elizabeth (Strike) Wagner. He was a member of the Chambersburg Mennonite Church and was the last of his immediate family. Surviving are a number of nephews and nieces. Funeral services were held at the Chambersburg Mennonite Church on Feb. 23 by Amos E. Martin, Harold Hunsecker, and Omar Martin.

Wyatt, Shirley Anne, infant daughter of Richard and Betty Wyatt, Hopkins Park, Ill., was born Aug. 12, 1954; departed this life in her sleep on Jan. 16, 1955; aged 5 m. 4 d. Surviving are her parents, 3 brothers, 2 grandmothers, one grandfather, 2 great-grandmothers, and one great-grandfather, besides other relatives and friends. She always had a little smile for everyone. Services were held on Jan. 22 in the Baptist Church in Hopkins Park, conducted by R. F. Yoder.

Zuercher, Jacob D., son of Daniel and Barbara (Sprunger) Zuercher, was born near Berne, Ind., Nov. 8, 1879; died Feb. 28, 1955, at his home near Kidron, Ohio. In his youth he was baptized and became an active member of the Berne Mennonite Church, later becoming a charter member of the Kidron Mennonite Church where he retained his membership to the end. On Oct. 27, 1908, he was married to Caroline Welty who preceded him in death in 1951. To this union was born one son, Ivan, who survives him. Also surviving are three grandchildren and five brothers (Philemon, Havilock, Iowa; Nelson, Orrville, Ohio; Edward, Palmdale, Calif.; Calvin, Ft. Wayne, Ind.; and Emer, Ossian, Ind.), and four sisters (Mrs. Fred Bachman, Los Angeles, Calif.; Mrs. Daniel Augsburger, Berne, Ind.; Mrs. Wilbert Beer and Mrs. Jeff Rauch, Decatur, Ind. Funeral services were held on Mar. 3 at the Kidron Mennonite Church with Rueben Hofstetter, Allen Bixler, and Isaac Zuercher in charge.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Statements of Religious Bodies on the Conscientious Objector, by the National Service Board, 1105 K Street, N.W., Washington, D.C.

The National Service Board for Religious Objectors has issued "Statements of Religious Bodies on the Conscientious Objector," which gathers together declarations by 56 religious bodies on the right of conscientious objection to military service. The bodies quoted range from the World Council of Churches, the National Council of Churches, and leading Protestant denominations to the Israelite House of David and the Megiddo Mission. Some of the documents quoted are from the Bylaws or the Church Discipline, some are pronouncements adopted by national—or international—assemblies, still others are letters from church officials or statements

presented in connection with petitions submitted by conscientious objectors registering for the draft. In each case a name and address are given from whom further information can be secured.

(Copies of this book are available from the National Service Board for Religious Objectors, 1105 K Street, N.W., Washington 5, D.C., for 20 cents per copy.)

Love Speaks From the Cross, by Leslie Badham; Abingdon; 1955; 64 pp.; $1.00.

This brief volume on the seven sayings of Jesus from the cross is unexcelled in simplicity and profundity. The author takes you through verdant pastures of inspiring thought and brings you to the foot of the cross in worship of the only One whose life and teachings were in perfect agreement. Reading this with uninterrupted attention will flood your soul with the love shed abroad from the cross, and move you to renewed consecration and service.—C. F. Yake.

Web of Words

BY EDNA BEILER

Some span a chasm with steel phrases
Or kindle fire-song that blazes,
While others sing a hushed refrain
As kindly as the latter rain.

But I? Why, spiderlike, I spin
A thread of song so ghostly thin
One flick will wipe it all away:
A structure destined for a day,
So frail, almost before it's spun
It faces swift oblivion.

Yet sometimes fragil song of mine
(My web of words) may catch the shine
Of stars. Or, lowly in the grass,
Point out to unseeing souls who pass
Briefly, the glint of angel wings.
Reward enough for one who sings!

Grantsville, Md.

Mennonite Yearbook

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1955

Items and Comments

Columnist Dorothy Thompson, in commenting on the present race in the production of H-bombs, predicts that another war would not be a war in any sense hitherto known, but a "holocaustic catastrophe." She says the only people who are using their reason "amidst the grotesque dance of death" are the idealists who say the whole business should stop.

* * *

An illustration of the ecumenical nature of hymnody is seen in the fact that the three branches of the Presbyterians—Northern, Southern, and United Presbyterian, also the associated Reformed Presbyterian Church and the Reformed Church in America—are co-operating in the publication of a new hymnal. It has recently been impossible for the Presbyterian branches to unite, but they can co-operate in producing a hymnal.

* * *

"Rock of Ages," "The Old Rugged Cross," and "In the Garden" are currently leading in a poll of America's ten favorite hymns being conducted by Galen Drake, radio broadcaster.

* * *

The National Council of Churches, through its general board, has reaffirmed opposition to permanent Universal Military Training.

* * *

Ethiopia has decided to permit Moslem religious missions from the Mohammedan university in Cairo to enter Eritrea. The population of Eritrea is about half Moslem and half Christian nominally. Moslems had complained that while American and other Christian mission groups were freely admitted to Eritrea, they had been unable to gain entry for Moslem missionaries.

* * *

A Portland, Oreg., judge has ruled that "Parents may make martyrs of themselves, but they have no right to make martyrs of their minor children before they reach the age of discretion." The ruling concerned the refusal of a mother, who belongs to Jehovah's Witnesses, to permit a blood transfusion for her five-year-old daughter.

* * *

Let us pray for President Eisenhower, that his courage for peace may not yield before pressures from the Pentagon and the war element in Congress. **Between the Lines** wrote in a recent issue, "One word, the courage of one man, and the influence of one woman may be keeping the balance between war and peace—the woman, the president's mother, who was a Mennonite, a 'River Brethren' pacifist."

* * *

There may be a good deal of significance in Peron's efforts in Argentina to free the government, including public education, from religious controls. **Between the Lines** suggests that due to religious pressures in the United States, little of Argentina's historic reformation is being reported to the American public.

* * *

"The elements of atomic warfare bring mankind to one of the most critical moments in history. How is it to be met? The only world force with the historic background and prestige to meet the need is the Christian church. If Protestantism should proclaim that the Christian can no longer bear arms or wage war, mankind would respond everywhere, for the peoples of the earth are already in revolt against any thought of atomic war—as the hazardous condition of all our alliances reveals."—**Between the Lines,**

* * *

West Germany has been experiencing a remarkable drop in divorces. In 1948 there were nineteen divorces for every 10,000 inhabitants, whereas in 1953, for which statistics have just been given out, there were only ten.—W.P.

* * *

At the request of Madame Chiang Kai-shek a special edition of 60,000 New Testaments was published in Hong Kong for distribution among nationalist troops on Formosa. The publication work was done by the American Bible Society.

* * *

Through the good offices of an interested donor in the United States, the American Bible Society has secured permission to place Bibles in English and the national languages in all U.S. embassies, legations, and consulates throughout the world.

* * *

The American Bible Society has chosen "Take—Read" for the theme of its twelfth annual world-wide Bible reading program. The theme has been taken from the St. Augustine conversion story. Last year the Bible Society printed and distributed over 14,000,000 copies of the Scripture reading lists.

* * *

Religious feeling is growing in Communist-dominated Romania, according to refugees who recently fled the country. Refugees said churchgoers openly show their contempt for clergymen who preach the Communist Party-line from their pulpits. Burials without a religious service are rare. In spite of the government's strenuous efforts to create a godless citizenry, people still call the priest when a loved one dies, when they get married, and when a child is to be christened. However, the ceremonies are held at home with the window shades drawn, because a reputation for piety is unhealthy under Communist rule.

* * *

Evangelist Billy Graham's campaign in Glasgow, Scotland, March 21 to April 30, will be heard in virtually every part of the United Kingdom as a result of arrangements with British post and telegraph authorities. The crusade is being carried to more than 1,350 separate services in Britain over relay wires. Every county in England as well as many in Wales will have a relay within its boundaries. The English centers include the Channel Islands, the Isle of Wight, and the Isle of Man.

* * *

A Mennonite farmer in California has been denied citizenship because he said he could not raise crops which he knew would be used by the armed forces. The judge said that this

A reprint of an editorial from GOSPEL HERALD, March 15, 1955

Bring the Books

by Paul Erb

Bring the books, too, especially the parchments.—II Tim. 4:13, Williams.

In the deep, dank prison cell in Rome Paul had longings. One might have expected him to wish for a softer bed, or for some favorite dish from a Jewish kitchen. He might have wished for a drink from the sparkling fountain of his boyhood Tarsus. And he might have wished for some game to while away his time.

But he didn't. He only wished for a cloak to shield him from the damp chill, and then for books! If only he had his books, the weeks in his cell would fly by on wings. With books to occupy his mind and to stir his heart, the tedium of waiting would largely disappear. A few books on the little shelf would well serve as windows into the realms of freedom and light.

But for Paul books were hard to come by and hard to get at. They cost a lot of money, they were cumbersome and awkward to travel with, and they were hard to read under poor light. How a scholar like Paul would have exulted in the abundance and the availability of books which we enjoy today! We can go to libraries and read them there or check them out for longer study. Bookstores and book catalogs flaunt their riches before us. Fliers and ads beg us to do what our soul need implores: buy a book. For none of us that plaintive cry from a dungeon at the edge of the Roman forum: "Bring the books!"

My mind is dull and uninspired. My thoughts run in the old familiar ruts. Trite platitudes and hashed-over formulas hold me in their bondage. I need new ideas, new truth, or at least I must see the old expressed in fresh forms. Where is the master who can lend his mind out to me? Bring me a book!

My soul is hibernating. Shibboleths and dread creedal statements chill me. Words I can say, but my heart is not in them. The things I know I have thought so often and said so many times that they have no power to warm me and to move me. I need someone to stab me wide awake, to stir the embers of my being. Bring me a book!

I am expected to teach and preach to others. Appointments come pressing upon me. Next Sunday treads upon last Sunday's heels. I want to have something to say. I don't want to have it said of my preaching, *The hungry sheep look up but are not fed.*

I need stimulation, growth, fresh material, effective ways of putting the truth. Bring me a book!

How long is it since I have read a book? How many did I read last year? Hurry! Bring me a book!

Mennonite Publishing House *Scottdale, Pennsylvania*

Liston Pope, dean of Yale Divinity School, in a scathing criticism of religious radio and TV programs said, "It has been said that the newer media of communication were invented just at a time when nobody had anything to say."

* * *

There is reason for the widespread agitation against comic books; for if their influence is evil, it is a tremendous influence. They are the best-read publications in the United States next to the newspapers, according to a study by the Bureau of Public Administration of the University of California. More than a billion copies yearly are circulated. They cost more than all the grade and high school books used in the United States and four times as much as the budget of the United States public libraries.

* * *

Winston Churchill, in a speech in the British Parliament on the hydrogen bomb, said that as he watches little children playing their games he wonders "what would lie before them if God wearied of mankind." Dorothy Thompson comments thus on Churchill's statement: "God endowed humanity with freedom to weary of Him. It will not be because of God's weariness, if man destroys mankind."

* * *

Fewer persons were killed in course of their employment during 1954 than in any of the 18 years for which records are available. The work-death total for 1954 decreased 7 per cent from the total of 1953.

* * *

The **Saturday Evening Post** reports an opinion survey among seventh-graders in Wichita, Kans., in which fifty per cent of those asked put World Peace at the top of their desires.

* * *

The National Association of Travel Organizations is trying to popularize the idea of moving all holidays to Monday so as to provide for long week ends. The suggestion is to make the third Monday in February Presidents' Day; the last Monday in May, Memorial Day; the first Monday in July, Independence Day; the fourth Monday in November, Thanksgiving Day, and the first Monday in September, Labor Day.

answer and the Mennonite's refusal also to become a medical corps man disqualified him for citizenship.

* * *

A record was broken in 1953 when the people of the United States spent $9,085,000,000 for alcoholic beverages.

An eight-story building is being built in Jerusalem which is intended to house the Chief Rabbinate of Israel, the religious law courts, and the religious library in Archives. The building will function as a religious center for Israel and possibly as a focal point for Jewish orthodoxy from all over the world.

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GOSPEL HERALD

TUESDAY, MARCH 29, 1955. VOLUME XLVIII. NUMBER 13

BIBLICAL SEMINARY

Why Did Jesus Die?

By Ellrose D. Zook

The death of Jesus, as well as His resurrection, is both typical and symbolical of the spiritual experience of the born-again Christian. But much more, without the death of Jesus there could be no resurrection, no forgiveness of sins, no reconciliation to God, no victory over sin, no benediction of the righteousness of God, and none of the spiritual grace and blessings of Calvary.

But there are enemies of the cross—those who stumble about the foot of the cross instead of kneeling there, those who think the preaching of the cross to be foolishness, and those who hate the thought of forgiveness through the atoning sacrifice of Jesus.

During the past nineteen centuries the great spiritual magnet that has drawn the heart of man is the Son of God uplifted on the cross of Calvary.

Indeed, the cross has been acclaimed as the glorious symbol of Christianity. A despised instrument of death has been transformed into a symbol of deep and lasting spiritual meaning.

At the Foot of the Cross

The Roman soldiers were too proud and the Jews too superstitious or hateful to carry the cross of Calvary. When Jesus' strength failed, a man nearby was pressed into service, Simon of Cyrene, who if he was not a disciple soon became one. Can you imagine the thoughts of Simon when he at length became conscious of the meaning of Jesus' death?

Milling about the cross on that first Good Friday were people much like those today. To the soldiers the crucifixion became an opportunity to gamble—at the foot of the cross! Today also gambling goes on in the shadow of many church spires decorated by crosses. Some Christians are more interested in the property of Christ than in the persons whom He died to save.

Around the cross we see also the mob of people who came to satisfy their bloodthirstiness with the goriness of it all. Stolid and silent they looked on Him in idle curiosity. There are millions of their kind today.

The passers-by railed on Him as they wagged their heads and taunted that He try to save Himself. Today the light-headed and lighthearted passers-by still jeer at Christ whom they cannot comprehend, much less accept.

Around the cross also stood the spiritual shepherds of the people—the Pharisees, scribes, and Sadducees—who because of their formalism, hypocrisy, blindness, and pride had schemed to kill Jesus. These sins of the religious leaders inflamed in their hearts violent hatred. His death was the only solution in their predicament. He must be got rid of, and in their efforts they were successful, so they thought.

Another group, though quite small, we see close at the foot of the cross. As then, so today, you will find the best men and women of the world, without regard to race or nationality, gathered about the cross of Christ. Each of us who knows the experience of forgiveness by faith in the death of Jesus desires to be identified with this faithful group.

Lloyd C. Douglas, in his book, *The Robe,* describes for us the feelings of Marcellus, the commanding officer in charge of the crucifixion of Christ. When he returned from carrying out the sentence, Demetrius, his trustworthy and faithful servant, ministered to him. Demetrius was a Greek slave and had not witnessed the incidents on Calvary. During the conversation Marcellus said to Demetrius: "I'm afraid I'm going to have a hard time forgetting that look." The look of the dying Saviour had left an unforgettable picture in the mind of Marcellus.

Today our Lord is a risen and victorious Lord, and in His countenance appears the triumph of victory. But on Calvary as sinners redeemed by His precious blood we can see in that face the moving expression of love, concern, forgiveness, and humility. How agonizing must be the look on the Saviour's face when a follower crucifies Him afresh.

All that happened on Calvary may be read by the spiritual person into the common symbol of the cross. But what do people think when they see crosses almost everywhere? Electrically lighted crosses are erected on tops of mountains; crosses decorate our church spires, walls, and windows; they are worn about people's necks and are pinned to their clothing; they line up row after row in our military and institutional cemeteries; they ornament the walls and tables of our homes; authors write articles and books quite freely about different aspects of the cross, but all of these acts of devotion are not enough.

Through faith in the Calvary sacrifice we have forgiveness of sins. Jesus redeemed us by paying the ransom of His precious blood. Jesus died in our place, the stripes which He bore should have been ours. At the cross we find freedom from Satan's captivity, from his binding chains and from the prison of sin, for the power of God has overcome the power of the wicked one. At Calvary we are reconciled to God and God to us so that there we again become friends with God through Jesus. The fellowship broken in the Garden of Eden was restored in the Garden of Gethsemane and on Calvary.

"Enemies of the Cross"

The expression, "enemies of the cross," was used by the Apostle Paul.

The Mother's Sorrow

By Tillie Nauraine

She walked a painful road that day
When they led her Son away
To the hill of death.

She followed with the angry throng
As they hurried her Son along
To be crucified.

She watched them drive the nails that day
That carried her Son away
With the load of sin.

She cried when they hammered Him down
And the angry mob from town
Cursed Him and fled.

She saw Him laid in a borrowed tomb;
Her Son—the fruit of her womb—
Was dead and buried.

She strove alone on the dusty road
Under the weight of her sorrow and load,
But her faith had died.

She did not know of an Easter Day
When the stone would roll away,
For her hope had fled.

But He burst the bands of death that morn
Despising the cross and thorn
When He rose again!

Rio Piedras, P.R.

Phil. 3:18. As then, so today, we have those persons who deliberately or unwittingly compose this group.

In the church at Philippi those Christians were enemies of the cross whose chief pleasure was the satisfaction of the sensual appetites of the body. The things they gloried in were shameful.

The Judaizers were enemies of the cross because they insisted on observing the traditions and practices of the law in order to be saved.

The Apostle Paul writes to the Corinthian Christians that the preaching of the cross is foolishness to persons steeped in intellectualism and the philosophy of this world. They unwittingly become enemies of the cross.

Jesus' death on Calvary does more than exert a moral influence on the spiritually sensitive soul. It is wrong to say that Jesus' death was intended primarily to give a supreme example of suffering and that by emulating this example we can have our sins forgiven. One cannot be saved by pouring out his life "redemptively" for others, although certainly the consecrated Christian finds great joy in presenting himself a living sacrifice to God.

We cannot be saved just because we are sincere; nor by doing good things, as they are commonly spoken of.

If our faith is in the wisdom of worldly philosophy we have for our symbol of hope "the flask of hemlock," the way of death suffered by Socrates. We cannot disparage the great work of philosophers; their philosophical theories show great brilliance of intellect. However, the Apostle Paul warned the Corinthian believers that to such the preaching of the cross would be foolishness.

One modern enemy of the cross is expressed in the words of a former Christian Scientist who after his conversion said, "Christian Science turns His blood to nothingness, His cross to a myth, His death to fiction, His burial to mockery, and Himself to a personality, that was never real and no longer exists." In the words of Mrs. Eddy, the founder, we find this erroneous statement: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in His veins, as He went daily about His Father's business."

Again, there are those who see only the cross, never the blood of Jesus. There are others who believe that one can be saved only by continuous perseverance in intellectual activity in searching out truth and error.

There are those who freely use Biblical terminology in their writings or speeches, but read into this terminology meanings which are foreign to the evangelical understanding of the Scriptural teachings. These fads and theories come and go in theological and philosophical thinking, but the truth still remains that "without the shedding of blood there is no remission of sins," and that Jesus is "the propitiation for our sins."

The resultant effect of false teachings about the atonement is well stated by A. A. Hodge in his book, *The Atonement*:

"History puts it beyond question that a tendency to deny, or even to abate or to modify, the full truth on this subject [the atonement], is always symptomatic of a tendency toward a total disintegration of the system of revealed truth."

Leander S. Keyser states that the Bible language is clear and understandable. The whole question of salvation by the atonement on Calvary rests on whether we believe the Bible. That the Bible is crystal clear on the way we are saved cannot be doubted in any manner. We need only to turn to such references as I Cor. 1:30; I Pet. 1:18, 19; Heb. 2:9; Titus 3:5; Heb. 10:14.

A nineteenth century German Lutheran theologian, F. A. Philippi, wrote that whoever belittles the comfort of faith in the atoning blood of Christ and in the imputation of Christ's righteousness, "robs me of Christianity itself." Philippi was born of Jewish parents and accepted Christianity at the age of twenty.

Blessings from Calvary

In Hebrews 6 the writer hints strongly that forgiveness of sins through the atoning sacrifice of Christ is the first step towards spiritual rebirth and growth, but also, that it is an elementary step.

In other words, if the only blessing one receives from Calvary is the forgiveness of sins, he is only in spiritual babyhood of Christian life and experience. In this stage of growth one is in constant danger of crucifying the Son of God afresh. The cross must become a positive source of strength, faith, peace, and joy in one's daily experience of duty and sacrifice.

History and eternity met at the cross. This same experience occurs to every soul when it comes to the cross for forgiveness and peace. The soul is born anew by the Spirit of God into the eternal world to experience a growth beyond any conception of the carnal mind of man. A new perspective of history and a seeing "through a glass darkly" into eternity now begins. The suffering Messiah suddenly becomes the triumphant Messiah—a resurrected, living, and victorious Lord, the King of kings, and the true and righteous Judge of all peoples of all ages.

The plan of the cross has come from the mind of God; Jesus, His Son, crucified from the foundation of the world, appears in due time on the earth to carry out this plan and will of God. This divine plan transcends the limits of human wisdom and is foolishness to the mind of the natural man.

Both Old and New Testaments are clear in symbol and direct teaching that without the shedding of blood there can be no remission of sins. The Old Testament sacrifices pointed to Calvary. The glorious passage of Isaiah 53 is unmistakably prophetic of Calvary.

The atonement is always central in the plan of salvation. Jesus was "delivered by the determinate counsel and foreknowledge of God," and by wicked hands was slain and crucified. Jesus' death was a voluntary one: "I lay down my life, that I might take it again. . . . I lay it down of myself." Jesus said He came "to give his life a ransom for many." Let us now observe the words of other New Testament writers:

The Apostle John: Jesus is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The Apostle Peter: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Also, we are redeemed with "the precious blood of Christ."

The Apostle Paul: We are "justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past."

The writer of the Hebrews: Jesus "tasted death for every man," and "in due time Christ died for the ungodly."

The two great victories won at Calvary are the conquering of self and death. Jesus has set the example that self must be crucified. The suffering self wins over the sinful self. At the cross the carnal self dies and the spirit of the soul comes alive to God.

At the cross death was destroyed by the power of God. Only at the cross is the great enigma of death answered. After the crucifixion of the self comes

(Continued on page 297)

GOSPEL HERALD

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EDITORIAL

"What Is Truth?"

Guest Editorial

"What is truth?" said Pilate, while He who was the way, truth, and the life stood before him. Why ask for the truth when the truth is apparent, standing before you? Perhaps Pilate couldn't see the truth, but why couldn't he see it? He admitted that he "found no fault in the man." Wasn't that unusual in a court of justice when there was so serious a charge as to merit death? Here stands truth, and a way—the way, a way of life, yes, the life, the well-spring of life itself; and Pilate says, "What is truth?" and, "Art thou a king, then?" To these pointed questions he gets pointed answers, which he pursues no further, but washes his hands in symbolic renunciation of guilt.

He washed his hands of more than guilt that day, had he only known it. Here was the King of Truth, a greater empire and more lasting than mighty Rome, yet Pilate does not say, "Most faultless king, could you make of a mere provincial Roman governor a most eager citizen of your kingdom?" He could have said thus, but did not. He could have released Jesus to the governor's custody and postponed sentence for many days, learning from the King of Truth the while, but he did not. He turned on his heel as soon as he had asked the question. Better were it for him if he had never asked than to ask and not tarry for the answer.

He washed his hands of a way of life that day. At the moment a bedraggled fugitive fisherman, smarting under the remorse caused by his swearing denials —such a man, I say, was a better man than Pilate, had Pilate only known it. For the repentant fisherman was a later tool for good, and Pilate never was. Even now Peter's tears were bathing his raw, smarting conscience with healing power, but Pilate never washed himself in the tears of repentance.

"What is truth?" says a man, and washes himself of the blood of Christ, not in it. "I will not have anything to do with the blood of this just person," is a fearful declaration, even if he did not mean it as it is meant here. To turn from the Way, the Truth, and the Life, to have nothing to do with the blood of Christ, ah, what a fatal basin do you wash in, O Pontius Pilate? None shall cleanse you now, I fear.

Farewell forever, Pontius Pilate. I would follow that thorn-crowned King of Truth yonder, sharing His cross all the way to His kingdom.—J. Paul Sauder, in *Reflections.*

A Minister of Music

There is a growing awareness of the importance of our church music and of the necessity of cultivating it if it is to function in our church life as it should. The recent discussion conference held at Chicago, sponsored by the Commission for Christian Education, was attended by a number of deeply interested persons. The chairman was the Secretary of Church Music on the Commission. Participating were the General Conference Music Committee, Music Secretaries from a number of district conferences, music teachers from our church schools, and others who are deeply interested in our church music. Papers read in that conference and the discussions which they provoked helped to make all the participants aware of the state of our music program and of some of the things that could be done to improve it.

For instance, of all the congregations which returned a recent questionnaire on our church music, only 16 per cent have a music committee or a director of music who study the music needs of the congregation and try to do something about it. The usual pattern is a number of elected or appointed song leaders whose duties are only selecting and leading the songs used in our various church services. No one (except in the rare cases where the pastor takes hold of the problem) is actually working for better musical standards and performance.

Some churches of other denominations, and a very few of our own, have a person whom they designate as minister of music. Whether we use that title it not important. But it *is* important that some person or persons in each congregation have both the interest and the ability to diagnose musical ills and prescribe for them some workable remedy. Every church needs a committee or a director or a minister of music who can take the lead in developing and carrying on the music program of the congregation. For our music, like any other part of our life and work, will deteriorate if nothing is done about it. It will not just take care of itself. Singing involves knowledge and skills which must be developed. Good singing does not happen. Where there is good four-part congregational song, sung with life and meaning and spiritual fervor, one may be sure that a consecrated and able leader has been working in that congregation for some time. And where the songs are poorly chosen, inaccurately pitched, and slovenly sung, one may be sure that there was no one who has cared enough to make the song service worthy of its great purpose and possibilities.

The director or committee of music could do a great variety of things. A wide-awake person would see that somebody is prepared beforehand to lead the songs in each service. He might lead many of them himself, but would probably be interested in developing the talents of others. He might hold some special meetings to learn new hymns, and to study the text of both old and new ones. He might arrange a week-end music conference, with a visiting speaker —possibly the district secretary of music. He might study with the pastor how the whole worship service might be better integrated. He could work with the congregation on breaking bad habits, such as slamming books into the racks or disturbing the service by late entrance. He might conduct or arrange for a study of rudiments, so that all, especially the young people, might become music readers. He might organize quartets and choruses for more musical practice and for providing "special music" wherever it is needed or desired. Above all, he would study how the singing of the congregation might be made more spiritual, with more realization of the meanings of hymns being sung.

We feel, with many of our song leaders, that our church music is improving. We believe the improvement could be helped along by authorizing certain persons to work at the job.—E.

We cannot reach tomorrow, and in trying we lose today.—Fred Beck.

"The Way of Life"

BY FRANK HORST

"You are cordially invited to stay tuned for the next half hour to KTLO as the Mennonite churches of this area bring you 'The Way of Life' program under the direction of Clarence Horst, pastor of the Mountain View Mennonite Church, Buffalo, Ark." With this thought the announcer opens the door to the listening audience of KTLO each Sunday morning at 8:00 o'clock.

It was in the spring of 1953 that announcement was made that plans for the erection of a radio station were being completed, with Mountain Home, Ark., as the location. After considerable talking and planning in informal discussions and several group meetings, Mennonites of this area agreed that we ought to have a voice on the air. Since Bro. Clarence lives near Mountain Home and most of the rest of us who might take some responsibility for the program direction live a good many Ozark miles away, it seemed logical that he should serve as director. This he said he was willing to do if he did not also need to be responsible for financing, publicity, etc. It seemed better to have a small organization with someone serving as treasurer. And so it was agreed.

The program name, "The Way of Life," was agreed upon after it was pointed out by Dr. Meryl Grasse that he had observed in Bible study how often in the Book of Acts the Christian life and conduct are referred to as "the way" or "this way." This also is in harmony with the tract publication, "The Way," which we distribute periodically through the mail to our church and outpost communities and several other communities in this area.

The first program was presented with the station's first Sunday on the air, May 31, 1953. It has continued regularly since. Occasionally there are guest speakers, but usually the responsibility for the sermon, and always the responsibility for the program, depends on Bro. Clarence. It begins with, "Follow the Path of Jesus." Just preceding the sermon message is the chorus, "Spirit of the Living God, Fall Afresh on Me." All of the singing is good, unaccompanied Mennonite singing. All of the program is transcribed and that gives opportunity for using records and tapes from some of our best Mennonite singers. After the opening songs, announcements, and prayer, Sister Ida, Clarence's wife, tells a story for the children. This has proved to be a very interesting and worth-while part of the program; it has brought many favorable comments. Both the children's story and the sermon are Scriptural, pointed, and are good listening for anyone. Christ Jesus has continually been lifted up as the only hope for a perplexed and lost world. Such subjects as excessive jewelry, street dances, and the liquor traffic, have been dealt with in season. Of course, not everyone is pleased with such straightforward preaching, but there have been many gratifying results. We have, we believe, been pleasing the Lord with the witness.

KTLO, "The Twin Lakes Station," is one of comparatively small wattage. It reaches into all, or parts, of about eight counties in North Central Arkansas and South Central Missouri. It carries a Mennonite witness where we could not otherwise go. It has proved its convenience and value for making announcements of special meetings, summer Bible schools, etc. The half hour on this station is comparatively inexpensive, yet our local groups have not always met the expenses alone. We have been deeply grateful for help from interested friends. In addtion to radio time there are the expenses of equipment, tapes, an improvised studio, fixtures, upkeep, and repair. We are committed to the Lord that if ever or whenever funds fail, then we will take it as His will that we go off the air—at least for a time. It is the Lord's program, and we are His stewards. Sometimes the provision is just a week at a time, but that is enough. However, in addition to this we are prayerfully considering an invitation from the station management that we also broadcast the program from their station at Harrison, Ark. They have repeatedly expressed appreciation for the program, stating that they consider it one of their very best. The local cost is $12.00 per program; over both stations it would be $22.00. This is not an appeal for funds but rather a means of sharing information with those who have been asking, and with many others who are interested. One brother has been sharing $5.00 per month for some time. We could use more good records, any speed, or good tapes recorded at 7.5 inches per second. To date a borrowed record player is being used in preparation of the programs.

In addition to the regular Sunday morning broadcast, Bro. Clarence takes his turn with other ministers of the immediate Mountain Home area in conducting "Morning Devotions" a week at a time. He says, "By the time I prepare a radio program for each week and a Sunday-school lesson to teach, and two sermons each Sunday, besides the midweek meetings and radio devotional program, it makes me about a full schedule, but I enjoy it all."

Many encouraging comments, and such sentiments as the following, lead us to believe we should make every reasonable effort to keep the program witnessing. Some have said, "After listening to your program Sunday morning we decided we would be more faithful in our Christian life, and attend church more regularly."

Culp, Ark.

The Bible has more to say about drunkenness than about lying, stealing, swearing, hypocrisy, adultery, pride, or blasphemy,—more than 160 verses.

—Ala. White Ribbon.

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50 Years Ago

(from Herald of Truth, March 23, 1905)

Another faithful minister has answered to the roll-call "up yonder." This time it is Bro. David Weaver of Newton, Kan.

On . . . March 5th thirty-six persons were received into church fellowship in the Blooming Glen congregation, Bucks Co., Pa. On the following Sunday, thirty-five were baptized . . . in the Mannheim congregation, Waterloo Co., Ontario.

The Indiana legislature has passed a law which makes it a crime to sell or own cigarettes or even cigarette paper.

(from Herald of Truth, March 30, 1905)

Bro. and Sister Jacob H. Mellinger . . . have been elected to the stewardship of the new Mennonite Home at Oreville [Pa.] . . . . twenty-five have already made application to be admitted into the Home.

The Earth Lay Frozen

By Lorie C. Gooding

The earth lay frozen, hard and cold,
And suffered with an iron pain.
A thought, unbidden, came to mind:
"This time it will not rise again.

"This time the trees are surely dead;
What can withstand such bitter cold?
The life of seeds is all destroyed,
And earth is barren, tired, and old."

But suddenly the wind was sweet,
The sun was gold, the sky was blue.
There came a resurrection day,
And, lo, the world was new!

Holmesville, Ohio.

♣

A mother's love is indeed the golden link which binds youth to age; and he is still but a child, however time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion or the gentle chidings of the best friend that God ever gives us.—Bovee.

The Deep Waters

By S. N. Leitner

Sometimes a single sentence from God's precious Word is the means of leading us into sincere and precious thoughts pertaining to His wisdom.

"Let the waters . . . be gathered together unto one place . . ." (Gen. 1:9).

We might elaborate how the divine Creator manifested His creative power. We might imagine how by His omnipotent Word He turned the deep furrow of the broad Atlantic and dug the more expansive Pacific. We can see in our thoughts how He formed the mighty Himalayan range and many other mountain ranges in succession, above the surface of the fast receding flood.

In Gen. 1:11, 12 we see what God had in view when He gave the command that the waters should be gathered together in one place. It was His desire that the earth should bring forth fruit and this could not be attained until the gathering together of the waters, for He had covered the earth "with the deep as with a garment" (Ps. 104:6).

The things pertaining to the natural creation of our universe, or rather God's universe, are only foreshadowings of things pertaining to the spiritual.

It's midnight when we in thought now enter dark Gethsemane—that sacred spot hallowed by the feet of the precious Son of God, who in the days when He lived in the flesh so often went there with His disciples. He enters it now for the last time, selecting three disciples and telling the eight to sit there while He prays. To the chosen three He reveals (with little response from them) the exceeding sorrow of His soul and going a little farther falls on His face and as He prays sweats as it were great drops of blood. Why this deep agony? It is true He stands under the shadow of death, but have not others stood there?

Stephen's face shone as the face of an angel. The beloved Paul could say boldly, "I am now ready to be offered." There were others who showed a good confession. We think of these boldly facing martyrdom and joyfully yielding up their lives, but here we see the blessed Christ, the chief leader of our salvation, bowed in grief, and again we ask why?

Deep were the waters which the martyrs passed through, but Jesus must sink beneath a rougher sea and be overwhelmed in deeper gulfs than they, for the Lord, the mighty God, hath spoken the thought of Gen. 1:9, "let the waters . . . be gathered together unto one place."

Is this not the answer to our question? For the eternal purpose of God concerning our redemption must be fulfilled. He who is to accomplish that redemption must come into the deep waters where the floods overflow Him (Ps. 69:2), if He would lead His people like a flock. His way must be in the sea and His path in the great waters where His footsteps are not known (Ps. 77:19, 20), and if He would build a spiritual house, an habitation of God, the beams of the chambers must be laid "in the waters" (Ps. 104:3).

This deep agony of our Saviour was caused by the expectation of that unfathomed agony which lay beyond Gethsemane and Pilate's hall. As yet He had not been mocked and spit upon and not yet was His brow wreathed with that crown of thorns, not yet had His body been wounded, and not yet was the shame of the cross His portion. He who knew all things and the end from the beginning had perfect knowledge of these things and how calmly He endured them when they came to pass.

A home that has liquor on the sideboard seldom has a Bible on the reading table.
—The Christian Advocate.

But now "the floods have lifted up their voice" (Ps. 93:3) and "deep calleth unto deep" (Ps. 42:7). The hands of wicked men were ready to heap upon Him every indignity that their wicked and envious hearts could conceive and the power of Satan was nearing its highest manifestation. But the hand of God was gathering together the sins of the past and future, wreathing them that as a yoke they might come upon His neck (Lam. 1:14) and sink Him in the deep mire where there was no standing, while the waves and billows of a righteous judgment of a holy God should roll o'er His sinless, spotless soul.

But cannot infinite wisdom, infinite love, devise a way of escape from it all? Must His thrice-repeated prayer be in vain?

When the children of Israel came to the shore of the Red Sea their leader, Moses, needed only to stretch forth his rod, and the sea was divided so that they passed over on dry land. Then after forty years they came to the river Jordan and the priests that bore the ark dipped their feet into its brim and the waters were driven back until they had all passed over.

But now the perfect one, He who was perfect from the foundation of the world, He was about to go to His Father and the way lay through the deep mire. The holy one, the sinless one, must now be made sin for us. He who had known only eternal companionship with God must endure the hiding of His face.

But who can fathom the deep mysteries of Calvary? Who can measure the height of the waves that passed over Him? What tongue can tell of the darkness that came upon His soul when the sky with darkness wrapped about Him? Well may we sing with sweet sadness:

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through. . . .

—E. C. Clephane.

But the night of His sorrows is passed. The cross and the grave are now vacant. The grave clothes have been exchanged for garments of glory and beauty. The napkin that was about His head has been changed to a crown of glory and honor. He is now beyond the clouds seated at the right hand of God in the glory of the Father. Sin is put away, death is vanquished, and Satan is defeated. And we can now exclaim with joy: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. 93:4). "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever" (Ps. 29:10).

Birch Tree, Mo.

Broadcasters Meet in Nation's Capital

By B. Charles Hostetter

It was my privilege to spend February 3 and 4 in Washington, D.C., attending the annual "Christian Action Conference." The National Religious Broadcasters were guests at this conference which was sponsored by the International Council for Christian Leadership (I.C.C.L.) and International Christian Leadership. U.S.A. (I.C.L.)

The theme for the conference was, "A World-Wide Spiritual Offensive." Spiritual leaders from all over the world were present. Also many high government officials attended.

These are indeed crisis days and tensions are mounting all over the world. But it was thrilling and heartening to hear many of these men in high places speak at a convention to promote the evangelical Gospel of Jesus Christ.

It was most significant and encouraging to find present at some of the meetings men like Vice-president Richard Nixon; Charles Malik, Ambassador of the Republic of Lebanon; Chief Justice Earl Warren; Chairman of the Joint Chiefs of Staff, Admiral Radford; Dr. Andrew Gih, President of "Evangelize China Fellowship"; world-known evangelist, Dr. Billy Graham; Governor Frank Clement of Tennessee; and Conrad N. Hilton of the Hilton Hotel Chain. Also many senators, congressmen, government officials, business executives, and other similar leaders in the spiritual, educational, political, and business world were present and a number delivered messages.

These national and international leaders told us at meeting after meeting that the only hope for peace and the only offensive against godless forces in our world is a vital Christian church at work. With much feeling they told us representatives of the church that the defense of a free world, with high moral and ethical principles, was our task.

Let me give in summary fashion a digest of some of the passionate appeals made.

1. Time and again we were told that the only hope for mankind was a spiritual offensive. Political leaders readily acknowledged that the giving of food, clothing, and money was not facing the real problems of mankind. They also admitted that atom and hydrogen bombs, guided missiles, and other weapons of war would not meet the basic issues involved. We as a church must "wake up or blow up," as Dr. Frank Laubach says it. It is our move. As a church we are faced with this most challenging and heart-searching responsibility. Humanity is at stake; we dare not fail in this dark hour.

2. It's now or probably never for the church to act if she wants to save humanity. They told us that the heat of an atomic bomb is 20 times hotter than the center of the sun. General Douglas McArthur in his speech at Los Angeles several weeks ago said that World War III contains the germs of double suicide.

John Broger, president of Far Eastern Broadcasting Company and consultant to the Joint Chiefs of Staff, said 822 million are behind the iron curtain today, after about 35 years of activity by the Communist Party. The church must duplicate the zeal and sacrificial spirit of the Communist. We must give everything *now* in proclaiming Christ, the Prince of Peace, the only remedy for mankind, the only hope for light in darkness. Jesus Christ is the light of the world.

3. Evangelist Billy Graham said, "The only way to change the world is to change men. The only way to change men is to bring them under the influence of the regenerating power of Jesus Christ. We must be born again. It is that place we must begin in our world-wide spiritual offensive."

4. We sacrifice in time of war and for purposes that are selfish in their ends, but we will not for the eternal cause of mankind. We were challenged to put first things first. We were warned that materialism, luxury, and things had engulfed us as a church. We have grown soft, worldly, and selfish, with a spirit of general unconcern.

5. Dr. Thomas Zimmerman, president of National Religious Broadcasters, told us religious broadcasters that no group of people in the world had a greater opportunity to reach the multitudes with the Gospel. He said, "You touch every nook and cranny of the world in a few moments." With pleading and a note of urgency we were encouraged to pour our best and our all into our opportunities.

6. Finally we were told that when the church will become dynamic and each member live Christ, we are on the way to victory. Conrad Hilton said, "Far too many church members take their religion like medicine, by the spoonfuls rather than making it a vital part of everyday life."

These days I shall never forget. I was challenged to the core. I came away with new visions, a warmed heart, a determined will, and with a total commitment to my Lord. Harrisonburg, Va.

Disaster Relief Conference

By Boyd Nelson

One hundred forty-eight people from six or seven Mennonite groups in the Ohio, Michigan, and Indiana area met at Goshen College all day February 14 to discuss disaster relief experiences and future plans. Visiting speakers included William T. Snyder, Assistant Executive Secretary, Mennonite Central Committee, Akron, Pa., and Elmer Ediger, Executive Secretary of the Board of Christian Service, General Conference Mennonite Church, Newton, Kans.

Bro. Snyder spoke on MCC's relationship to disaster service. Bro. Ediger participated in formative discussions on disaster service organization and spoke in the evening on "Christian Motivations for Disaster Service."

Charles V. Gardner, Goshen, chairman of the Northern Indiana Area Committee, served as chairman for the meeting, and Ora M. Yoder, Shipshewana, Ind., secretary of the same committee, served as secretary. Roy Umble, speech instructor at Goshen College, moderated the afternoon discussion session on organization and planning.

Others serving on the program included William E. Miller, Topeka, Ind.; H. S. Swartzendruber, Goshen, Ind.; Willard E. Yoder, Topeka, Ind.; Boyd Nelson, Elkhart, Ind.; Lewis Britsch, Archbold, Ohio; Gordon Stichter, Bremen, Ind.; and Francis Troyer, Elkhart, Ind. Various phases of organization were discussed, and Bro. Ediger was asked to present principles in the Kansas experience in disaster work.

The following decisions were made: 1. That the name "Mennonite Disaster Service" should be used for our inter-Mennonite disaster organization. 2. That Ohio should organize its own program. The Ohio representatives decided to meet March 5 at Archbold to do that. 3. That Indiana and Michigan should be considered a district or area. 4. That new Indiana-Michigan Mennonite Disaster Service officers should be elected at a meeting of contact men to come within a month, the executive committee to call the meeting, which they are doing on March 14, at Goshen College.

Elkhart, Ind.

The New Church at Lombard

By LeRoy Kennel, Pastor

A new Mennonite church was organized at Lombard, Ill., on Oct. 23, 1954. Over a period of years a number of Mennonite families had moved into the western suburbs of Chicago. For the last two years these families met in monthly fellowship meetings and sought the Lord's will concerning the establishment of a church. Prayers were regarded as answered when Bishop C. Warren Long presided at the organizational meeting on October 23. Fourteen names were placed on the opening membership roll, with three added since. After the installation of pastor, the first communion service was observed.

Since that time regular Sunday school and church services have been held at a temporary rented location. Recent average attendance has been around sixty, with a high of eighty-one. An evening service is scheduled every fourth Sunday with a fellowship dinner every second Sunday. Youth work and projects have also been started. The congregation is encouraged in this new work by the fellowship of VS and I-W men and their families from Elgin, Evanston, Chicago State, and Alexian Brothers service units. Several families of other Mennonite branches also attend the new church. In addition to the people of the community who attend, a number of persons from other states have visited church services. Ministers who have been present include: Ivan Kauffmann, Hopedale, Ill.; Phil Frey, Archbold, Ohio; Raymond Charles, Lancaster, Pa.; and Paul Erb, Scottdale, Pa.

The work thus far has been most encouraging. The new congregation is very enthusiastic in the Lord's work, but we do need your help in several ways. Please remember this work in your prayers, that we may be faithful, and that we may have His guidance in our church development and witness. Funds are also needed for our building program. With the help of volunteer labor we are tentatively planning to build a church and/or parsonage this summer.

The new building will be located in some new section of town that is unchurched. We will seek to minister to all the people in the community with a definite missionary emphasis. With our county's increase of population in the last ten years by 50 per cent, we have a very definite obligation. While studying Lombard recently it seemed almost as if we needed six new churches (rather than one) to meet the unchurched people. We have been led to consider a site in the southwest part of Lombard in a new growth area.

In a letter to congregations of midwest Mennonite conferences Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, gave this de-

A PRAYER
FOR THIS WEEK

Our Father in heaven, we approach Thee through Jesus Christ, who is the Head of the church, "the saviour of the body."

We thank Thee that He loved and gave Himself for the church. Grant her Thy cleansing power so that He might present to Thyself a "glorious church," made holy through Thy Word.

We thank Thee that we are members of Thy body, the church, and since Thou art the Head, mayest Thou in all things have the pre-eminence. We prostrate ourselves at Thy feet, imploring Thy forgiveness, wherein we have failed to be agreeable, charitable, and forgiving.

As individual members, our need of salvation, cleansing, victory, and constant trust in Thy power is the same. We cannot all occupy the most important positions in Thy church, but since each has a place to fill, help us to serve Thee where Thou hast placed us, in humility, sincerity, and gratitude.

May we as a church be one—in spirit, love, and purpose—as Thou Father, Son, and Holy Ghost art one. Amen.

Gordon Schrag.

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scription of our new church which is now organized as a church in the Illinois Conference.

"This development at Lombard has been under study by the Mission Board and by its Urban Evangelism Committee for several years. At various times we have counseled with Bro. Warren Long, who has the bishop oversight of the Home Mission in Chicago, of which this new congregation in Lombard is in a real sense an outgrowth. Last August we also had a discussion of this new development with the Executive Committee of the Illinois Conference. . . . Our Board is very happy with this development at Lombard and seeks to give it every encouragement. Perhaps twenty years ago we would have designated this new work at Lombard as a new city mission. We believe, however, it is much more sound to view these developments as the beginnings of a new congregation. We believe it is more sound to establish a congregation that from the beginning is considered an independent church rather than to establish first a mission and then later on try to convert it into a congregation. It is for this reason that the Board gives this project at Lombard its full endorsement. The Board has agreed to give a limited financial support for a specific period of time beyond which it is hoped that the congregation could operate on an independent basis. We commend them to the sister Mennonite congregations in the surrounding states for their prayer support and for financial assistance as they may feel led to give, and wish for the new congregation at Lombard the choice blessings of the Lord as they become established and as they seek to evangelize the community in which they are located."

Goshen, Ind.

What Is Lent?

BY A. L. GLICK

The word "Lent" comes from the Middle English "lente" and Anglo-Saxon "lengten" and in one sense means "spring." It is related to the Danish "lente," German "lenz," and English "long," all meaning "long" because at spring season of the year the days begin to lengthen. It is the name given to one of the long fasts of the Roman Catholic Church. It begins on Ash Wednesday and ends on Easter Sunday. It it definitely not of Apostolic origin. It is not known exactly when or how it originated, but its observance seems to have been started about the third century, or about the age of Constantine. At first it was thirty-six days long, but in the fifth century four more days were added, making it equal in length to the time of Christ's fast during His period of temptation in the wilderness. This forty-day period has always been kept by the Western Catholic Church. It is also supposed to have a foundation in the fast of Moses when he was forty days in the mount with God, and in the fast of Elijah when he went forty days in the strength of food that he received in a miraculous way. The Sundays of the period are not considered a part of the fast, but are spoken of as Sundays "in" Lent not "of" it.

The fast is observed according to certain rules of abstinence established by the Catholic Church. Previous to the period of fasting a carnival used to be held, and feasting, hilarity, and joyous times were celebrated. But when the time of fasting arrived food was to be abstained from during the day. Some fruit juice or liquid could be taken in the evening. Later, food could be taken after sundown. Still later it was permitted to take food after three o'clock. Sundays are always considered as days of feasting. The English church kept and still observes Lent and many of the fasts, but gives no directions about abstaining from food. So also do many other Protestant churches. The Lutheran Church prepares a schedule of subjects and texts for its ministers to use throughout the year. Some Lutheran ministers follow this schedule for the morning service, but in the evening services for the period of Lent special emphasis is placed on the Passion of Christ. In the directives given by the Catholic Church certain foods such as fish and eggs have been accepted as permissible during fasts. A number of verses have been written by poets on the subject of Lent and fasting such as the following:

Who can believe with common sense
A bacon slice gives God offense;
Or, how a herring has a charm
Almighty vengeance to disarm?
Wrapped up in majesty divine,
Does He regard on what we dine?
—Jonathan Swift.

Is this a fast—to keep
The larder lean
And clean from fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look and sour?

No, 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate—
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin—
And that's to keep thy Lent.
—Robert Herrick.

(Continued on page 309)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the Race Relation's Conference to be held at Goshen, Ind., April 22-24, may be led of the Lord in formulating a statement which will guide our church into Christian attitudes toward all peoples.

Pray that the Government of India, Prime Minister Nehru and his cabinet, may make possible the continuance of the preaching of the Gospel in that country.

Pray that as the Territorial Council meet in Somalia this month, they may grant permission to the Mennonite Mission to purchase land for the second station location. If this approval is refused, the expansion of the mission program in this country will be greatly hampered.

Pray for our Bihar, India, Christians, that each may give a dynamic witness to the world regarding the saving power of Jesus Christ. Especially remember the newer Christians at Nareshgarh and Palha.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Oratorical Contest

Six young men gave challenging messages on the subject of "Nonresistance" in the annual Oratorical Contest sponsored by the faculty. Taking first place was Henry Benner's oration, "The Basis—Love." Awarded second prize was Wesley Ropp for his oration, "The Conflict." The other orations were: "The Articulate Conscience" by Harry Lefever, "Positive Love in Race Relations" by Omar Eby, "The Master's Love" by Carl Keener, and "Living Love Through Surrender" by Titus Bender. The orations were all of a practical nature, emphasizing the application of the principle of nonresistance in everyday relations.

Mission Board Representatives on Campus

Recent visitors to the E.M.C. campus included representatives of several of our Mission Boards: Marcus Clemens of the Franconia Mennonite Board of Missions and Charities on March 7; and Harold H. Lahman, representing the Virginia Mennonite Board of Missions and Charities, on March 14; Henry Garber and Paul Kraybill of the Eastern Mennonite Board of Missions and Charities on March 3. In addition to bringing chapel messages these brethren interviewed students interested in mission work under the several Boards.

Touring Chorus Itineraries

Plans are now completed for the Easter tours of the Touring Chorus and the Men's Chorus. The Touring Chorus under the direction of J. Mark Stauffer will be visiting eastern Pennsylvania, Delaware, Maryland, and eastern Virginia. The Men's Chorus, directed by Earl Maust, will be making stops mainly in Ohio and Michigan. The complete itinerary follows:

The Touring Chorus: Apr. 7, Messiah College, Grantham, Pa.; Apr. 8, Maple Grove Church, Atglen, Pa.; Apr. 9, Conestoga Church, Morgantown, Pa.; Apr. 10, p.m., Hereford Church, Bally, Pa.; Apr. 10, eve, Rockhill Church, Telford, Pa.; Apr. 11, Doylestown Church, Doylestown, Pa.; Apr. 12, Skippack Church, Skippack, Pa.; Apr. 13, Wesley Chapel, Newark, Del.; Apr. 14, Greenwood Church, Greenwood, Del.; Apr. 15, Holly Grove Church, Westover, Md.; Apr. 16, Mt. Pleasant Church, Fentress, Va.; Apr. 17, p.m. Warwick River Church, Denbigh, Va.; Apr. 17, eve, Richmond Mission, Richmond, Va.

The Men's Chorus: Apr. 3, Valley View Church, Criders, Va.; Apr. 7, Pond Bank Church, Chambersburg, Pa.; Apr. 8, Maple Grove Church, Hartville, Ohio; Apr. 9, Beech Church, Louisville, Ohio; Apr. 10, p.m., Sonnenberg Church, Apple Creek, Ohio; Apr. 10, eve, Walnut Creek Church, Walnut Creek, Ohio; Apr. 11, Pleasant Hill Church, Sterling, Ohio; Apr. 12, Central Church, Archbold, Ohio; Apr. 13, Pigeon River Church, Pigeon, Mich., Apr. 14, Riverside Church, Twining, Mich., Apr. 15, Bowne Church, Clarksville, Mich.; Apr. 16, Locust Grove Church, Sturgis, Mich.; Apr. 17, p.m., Sonnenberg Church, Apple Creek, Ohio; Apr. 17, eve, South Union Church, West Liberty, Ohio; Apr. 18, Midway Church, Columbiana, Ohio; May 22, Zion Church, Broadway, Va.

TO BE NEAR TO GOD (Continued)

—milk for the young and weak
—meat for the mature and growing
—bread and water of eternal life
—the piercing, rebuking, comfort in strong Word of Truth

"And he said to all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me.'"

Friday, April 8

Sing—"Christ for the World We Sing," Hymnal, No. 504.

Read—Acts 1:1-12—"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses. . . ."

What is power?
God spoke—
Worlds came into being.
He breathed into molded clay—
Man became a living soul.
He sent Christ, the only begotten of the Father—
We beheld His glory.
Incarnation, identification, atonement—
Saving power.
Christ burst the chains of death—
Resurrection power
He returned to the Father and sent the promised Comforter—
Holy Spirit power
Victory power
Witnessing power
"Not by might, nor by power, but by my Spirit, says the Lord of hosts."

Saturday, April 9

Sing—"Rise, Glorious Conqueror," Hymnal, No. 137.

Read—I Pet. 1:3-9—"Without having seen him you love him; though you do not now see him, you believe in him and rejoice with unutterable and exalted joy."

Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flow'rs before Thee,
Hail Thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away,
Giver of immortal gladness,
Fill us with the light of day!

Mortals, join the mighty chorus
Which the morning stars began;
Father-love is reigning o'er us,
Brother-love binds man to man.
Ever singing, march we onward,
Victors in the midst of strife;
Joyful music lifts us sunward
In the triumph song of life.

(Henry van Dyke)

(Scripture quotations from RSV.)

—Ralph Buckwalter.

An Appeal

In 1953 six young Mennonite families each purchased a home and moved to the community of Walker, Mo. Early in 1954 they were organized into a congregation with 17 charter members and Bro. Irvin Nussbaum, one of their number, was ordained as their minister.

They have been worshiping in a community house up to the present time, but they have deeply felt the need of having a house of worship of their own. When the congregation at Oronogo, Mo., discontinued their services, they gave their church to the congregation at Walker. These places are about 60 miles apart.

Now since the brethren at Walker have secured a plot of ground at that place on which there is some building material, they are in the process of wrecking the Oronogo building and using these materials in building their church house.

Since the congregation has started one family has moved to Arkansas to serve in the work of the Lord there. Three other families are planning to move to Walker this spring.

This young congregation is to be commended for its interest in providing a place of worship. One can easily understand that to start in a new community it would be a temptation to provide first for one's own home. Surely they are wise to see the need and to make the sacrifice of some other things for this cause. Here is an opportunity to encourage and help a small congregation to provide so important a facility for their families and to give a Christian witness in their community. Any gift the Lord moves you to give to this worthy cause will be much appreciated. Send your gift to either Russel Showalter or Irvin Nussbaum, Walker, Mo. Please remember them in prayer. Harry A. Diener, bishop of the congregation.

♣

We have come on a generation of teaching that simply holds before men various truths and says to them, "Reach your hand into the basket and take your choice." I know the reason for this. It encourages men to think for themselves and to be able to say, "This truth is mine." This method of teaching, however, can be as false in its refusal to share the deepest and the truest that generations have known as the other method which sought merely to cram undigested truth into the mouths of gullible students. In an endeavor to adapt truth to life we have forgotten that life must be brought to God through Jesus Christ.

From *God's Way*
by Harrison Ray Anderson
(Fleming H. Revell Company)

TEACHING THE WORD

A True Teacher

her children . . . call her blessed

By Dorothy McCammon

Call her not lonely, today or ever;
Her life will always be full and free.
Hours and miles and decades to her
Are only a step toward eternity.

She caught the torch which was thrown to her early,
Carried it proudly, sometimes in the dark,
Spent all her life and her strength on her children,
Planting in each an unquenchable spark.

Hers was the vision, the courage, assurance,
Hers were the values we learned to believe,
Hers was a culture and intellect sought for,
Not to be purchased, but ours to receive.

Now to the ends of the earth we are scattered,
Children of hers by adoption and birth;
Serving, each one, in the happy conviction
That we, through our lives, are to hers adding worth.

Tokyo, Japan.

How to Be a Good Teacher

Why does Rita come into Sunday school eating potato chips? Why does Myrtle delight in sticking Ruth with a needle during the class session? The answers to these and similar perplexing problems usually can be solved by the conscientious teacher.

Jesus saw children as human beings —not as problems. He loved out their best. Just so, the conscientious teacher will seek to *know the children he teaches.*

Be sympathetic. Youth has its questions, desires, and needs. The discerning teacher realizes this and wins his pupil's confidence by giving of himself and his time to each as the opportunity presents itself. Jesus knew children individually and always manifested an interest in them. They sensed His affection and love for them and responded to it.

Be punctual. The teacher that arrives at Sunday school fifteen or twenty minutes before the lesson period is forming a good habit. But in addition he will have adequate time in which to get his breath, prepare the classroom, and collect his thoughts. If he is present before and when the class convenes, he has command of the situation and is available for counseling or visiting with the early comers.

Be consistent in attendance. We all are familiar with Mrs. Brown's complaint that John dropped out of Sunday school because his teacher was absent much of the time and all the substitute teacher did was have them read the lesson. Continuity of lesson matter and prolonged and spirited interest can only be maintained if the teacher is in his place each Sunday.

Practice what you teach. This is easier said than done, as any teacher will agree. Pupils, even juniors, are keen to sense any discrepancies between what a person teaches and how he lives. A teacher may drill his class in memory work, such as the Ten Commandments and the Golden Rule, but unless these are an integral part of his own life, they are not apt to become a part of the pupil's character. The effectiveness of Jesus' teaching lay in the fact that His life coincided in all respects with what He appeared to be.

Encourage pupil participation. Children love to feel that they are an important part of a group. Most of them will be glad to share in the lesson discussion if they are prepared. Questions, topics, and memory verses may be assigned and given out a week in advance. Many times class members will enjoy compiling notebooks. These keep active hands busy and are helpful in driving home lesson truths.

Know your materials. Teaching materials play a significant role in holding the interest of the pupil. These usually are chosen by a committee composed of the pastor, departmental heads, and Board of Religious Education. They should combine sound Bible teaching with approved methods. In order for the teacher to do more than just "cover the materials," he must not only know them thoroughly but also know how to use them. He will find it helpful to know more than he needs to, for often a question arises foreign to the subject of the lesson. If so, this is a real challenge and the teacher will find it very satisfying if he can answer the questioner. Jesus knew methods and varied His teaching program to suit the occasion. The wise teacher will do the same.

Offer prayer before the lesson. Just as soft music readies the heart for worship, so an opening prayer prepares and quiets the class for the lesson. It provides the teacher with a starting point from which he can proceed with assurance, and centers the pupil's mind on things spiritual.

Be a witness for Jesus Christ. First, last, and always the Sunday-school teacher should be a convincing witness for Jesus Christ. It isn't enough to talk about Him. The teacher should know Him so well that his pupils will know he is speaking of someone with whom he has a close personal relationship. The portrayal of Jesus should be so attractive that the class will want to know more about this Person who loves them and has commanded them to love others. —Anna Regier in *Evangelical Mennonite.*

WHY DID JESUS DIE? (Continued)

eternal spiritual life; after the death of the body comes immortal life of the soul. Death is a kind of change—a transformation from a world and earthly existence into an eternal and spiritual life with God.

The believer who daily places himself in humble obedience at the foot of the cross experiences not only constant forgiveness of sin, but also a continuous filling of spiritual life from the eternal springs of God. His victory over self is constant and certain at every moment and in every circumstance. The light of the divine love of God motivates each thought, word, and act. The light of the truth of God shines brightly in his mind and opens to him an incomprehensible body of spiritual truth. The spirit of forgiveness and understanding continuously pervades his being. His own self-righteousness, long cast aside and forgotten, has been replaced by the pure and holy righteousness of God. No act of service is too small for his Lord and no call to sacrifice is spurned because of fear of pain or disgrace.

In the words of the poet the blood-washed soul constantly sings:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Scottdale, Pa.

FAMILY CIRCLE

Twenty-one

By Roger Ulrich

An old shotgun, my dog, and I
Tramped along 'neath an autumn sky.
There in a meadow damp with dew,
Willows sing where a stream runs through.
A time-worn path lay at my feet,
Casting a spell denying retreat.
The birds' gay notes made the forest ring,
Here in a realm where all are King.
Wind in my hair, song on my lips,
Adventures close at my finger tips.
Blessed with freedom unsurpassed,
Youth's priceless gift we lose so fast—
Will I ever be a King again,
Since having entered this World of Men?

Metamora, Ill.

Exalting Christ as Homemakers

BY HELEN GOOD BRENNEMAN

A talk given at the Iowa Sewing Circle meeting held at the Fairview Church, Kalona, Iowa, March, 1954.

What comes into your mind when you think of the theme for today—exalting Christ in our labors? I hear someone say, "Now I can see how a missionary would have something to say about that, but I am 'just a housewife' and I can't see how my work is very Christ-exalting. My days are filled with everything from scrubbing the basement floor to brushing down cobwebs in the attic. From the time the alarm goes off in the morning until I fall asleep over the evening paper, my hours are packed with labor, all right. But I hardly have time to evaluate whether or not it is Christ-exalting."

All of us here today are women. And since I, too, am a woman, a wife, and a mother, I find it difficult to give an intangible talk on general principles without specifically applying these principles to my own life as a homemaker.

What per cent of the average Christian homemaker's time is devoted to work outside her home: sewing circle work, visiting the sick, personal work, teaching a Sunday-school class? Probably none of us spend as much time as we would like in doing these things; perhaps many of us do not spend as much time in such activities as we could afford to give. But a large per cent of our time, and rightly so, is given to the day by day routine of establishing and maintaining Christian homes. Do we exalt Christ here?

Most of us have entirely too weak-kneed an opinion of our high calling as Christian wife and mother. "Just a housewife" is the spineless answer many women give when asked their vocation. The title is not an indication of humility; it indicates a mediocre viewpoint toward one's lifework. I remember Elaine Sommers Rich writing, "Just a housewife! You hold the destiny of the nations in your hands. That's all!" And I remember reading in one of Ruth Millett's columns, that more of us should think of ourselves as the house-to-house salesman calls us, "the lady of the house." However, I would like to improve upon even that designation by pointing to the words of the writer of the Proverbs, "Who can find a virtuous woman? for her price is far above rubies."

One homemaker, Claire Sherwood Kimble, wrote an article entitled "Homemaking Is My Vocation"[1] which appeared in *The Christian Century*. She said, "In most lives there are few great occasions to witness for one's faith, but in every life there are countless small opportunities. These can add up to form a continuous pattern and bring an awareness of fulfillment. That is how I look on my role as homemaker. I experience a deep peace and at the same time an exhilaration as I realize that I have found my place in God's world. The knowledge that in no other work could I serve Him better is precious."

Mrs. Elton Trueblood, who wrote one chapter in her husband's book, "The Recovery of Family Life,"[2] has discussed at some length the fact that there is no word that adequately describes the role of a homemaker. She finally comes to the conclusion that marriage for a woman is a ministry.

So now we are off on the right start. Each of us as a Christian woman is a minister, giving full time in loving service to others. And it is our happy privilege to serve not only as a source of inspiration for our husbands (volumes have been written on this subject) and as centers of the universe for our children (volumes have been written on this subject), but even beyond the four corners of our own homes.

How then can we exalt Christ in the many duties of our busy days?

1. *Let us be women of prayer.* Not too long ago I caught myself saying to my husband, "Our days have gotten so full that I just have not been able to work in my private devotions. I guess the Lord understands." No sooner had I said it than I realized my mistake. Communion with God is not for the Lord's sake, but for mine. I am the loser if I miss it!

If we pray without ceasing, our opportunities for prayer are unlimited. We can pray while our hands are in the dishwater; we can pray while we are driving down the street; we can lift our brother or sister to God in prayer while we are running the vacuum sweeper or putting the baby to bed. It is a matter of willing to do it, of caring for the spiritual needs of our friends, of taking time to make a prayer list. If our hearts are constant channels of prayer, God may touch us at any time with a need of a fellow Christian or an unsaved friend.

2. *Let us do our work as unto the Lord.* Some women become frustrated because in homemaking there is no measure of skill or success. I remember that at one place where I worked we were given efficiency ratings on how well we did our job. There is no such thing for the homemaker. But the Christian mother should not feel disturbed about this, for a happy family and peace of soul and hope for a glorious future with Christ should be reward enough for any woman. I know Jesus included the work of a mother in His promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

3. *Let us consider the children which the Lord has given us as our most sacred trust, a challenge to the best that is in us.* How often we take out our own worries and weariness on our children, instead of giving them the best that we have! To be the central figure in the life of a child calls for purity of heart, gentleness of touch, and the wisdom which only God can give. Claire Sherwood Kimble says, "A mother must realize that her children will learn more from what she is than from what she does and says. . . . We want our boys to remember not a succession of sitters but a continuous sharing in family activities."

4. *Let us learn to put the proper value on things, relating everything to the kingdom of God.* Sometimes we as homemakers are much like the ostrich, burying our heads in our housekeeping sand, never taking time to "come up for air." The world does not get a very flattering view of the ostrich! We need to "come up for air" daily during our private devotions; we need frequent inspirational meetings. We go back to our work better able to evaluate it and to see if we truly are exalting Christ in our labors.

5. *Let us remember that the Great Commission was given, not only to full-time mission workers, but to each one of us.* Our homes should shine in the community as lighthouses. Everyone who comes to our door should be considered a contact for the kingdom of God. We need to "put ourselves out" for our neighbor in need. We need to befriend the friendless of our church and community. Friendship evangelism is a possible service for every homemaker. Call on your unsaved or backslidden neighbors when they are ill. Invite them to your home. Learn to be a good listener to the heartaches of others. Be sensitive to the needs of your fellow men. Let

(Continued on page 309)

TO BE NEAR TO GOD

THEME—RISEN SAVIOUR

Sunday, April 3

Sing—"Christ Is Risen," Hymnal, No. 126.

Read—Matt. 28:1-10—" . . . I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said."

If we had been with the Marys as they painfully wended their way to the sepulcher on that memorable morning when the Son of Righteousness rose "with healing in his wings," we too may have gone reflectingly instead of expectantly. But what a poignant fear and hope was kindled in their sorrowing hearts as they beheld the open tomb and the man of light standing guard! What more hope-inspiring words could have electrified that glorious dawn than the amazing tidings of the heavenly messenger! "He is not here; for he is risen, as he said."

Yes, it was just as He had said. Why hadn't they remembered? But now this dazzling one was speaking again, "Go quickly and tell his disciples . . ." "Go . . . and tell," the Good News—Christ is risen!

And to you and me today also is that compelling, urgent commission, "Go and tell to 'earth's remotest bound' and to your neighbor next door . . . God is love! Jesus lives! Jesus saves!"

Monday, April 4

Sing—"The Strife Is O'er," Hymnal, No. 127.

Read—Luke 24:13-32—" . . . Was it not necessary that Christ should suffer these things and enter into his glory?"

Cleopas and his companion, slowly pacing the familiar road to Emmaus, were so engaged in animated conversation that they could not tell from whence the stranger came who suddenly joined them and inquired the subject of their earnest discussion. More surprised were they by the questions of this uninvited fellow traveler. They quickly confided their disappointment in the tragic death of the one whom they had expected would be the redeemer of Israel and their wistful hope that the amazing report of the women might indeed be true. How their hearts burned within them, though, when this strange stranger "interpreted in all the scriptures the things concerning himself," the amazing love of God revealed in this plan of the ages for man's redemption. But why could they not recognize their beloved Master until He had broken bread at their evening table? Was it because they had been so "slow of heart to believe . . ."? Yes, and we too who are so dull of heart to believe, will not know Him truly until we invite Him in to break bread at our heart's table. "O Saviour, enter! enter!"

Tuesday, April 5

Sing—"Awake, O Earth," Hymnal, No. 125.

Read—Luke 24:33-43—"See my hands and my feet, that it is myself . . ."

Seeing wasn't believing for the disciples gathered in a secret room in Jerusalem on the evening of that first Lord's day. There had been a flurry of excitement when Cleopas and his friend entered breathlessly telling them about their wonderful guest. Now, when suddenly Jesus stood with them in the room, they were terror-stricken, thinking they saw a spirit. Jesus' reply and His action were intended to heal their blindness and produce radiant faith. This experience also is meant to bulwark our confident trust in Him who is the Lord of creation, the author and perfecter of our faith.

O Lord, give us the faith to touch Thee in life's throng and press, and to believe. Amen.

Wednesday, April 6

Sing—"Sing with All the Sons of Glory," Life Songs, No. 288.

Read—John 20:24-31—" . . . Blessed are those who have not seen and yet believe."

These words which Jesus spoke to Thomas echo down the years to all of us who have not seen but have received the matchless gift of faith.

Cory ten Boom tells of her youthful wish for a miraculous vision of the Saviour. When she confided her desire to a great Christian mystic of India who visited her native Holland, he replied, "It is greater miracle that though you have not seen Him, yet you believe." From that day she did not seek for visions in the sky but she claimed the assurance of "Christ lives in me" and started serving Him.

I ask no dream, no prophet-ecstasies,
No sudden rending of the veil of clay,
No angel-visitant, no opening skies;
But take the dimness of my soul away.

Thursday, April 7

Sing—"Jesus, Thy Boundless Love to Me," Hymnal, No. 280.

Read—John 21:1-25—" . . . do you love me more than these? . . . Feed my sheep."

What is the true measure of love? Is it earnest love songs, inspired poetry, verbal declarations of affection? Or is it deeds of loving service?

Do you love me more than these?
—More than these, who so quickly say, yes, but fail to count the cost of true discipleship.
—More than these, who seem to count the cost but turn back from the plowing.
—More than these—
More than you love the best seats,
—a slap on the back
—the feel of power to lead men
—the security of home and family
—the plans you have for you and yours . . . .

If you love me more than these,
Then, Feed my sheep

(Continued on page 296)

Our Assurance of Eternal Life

Sunday School Lesson for April 10

(Mark 16:1-7; John 11:25-27; I Cor. 15)

One man said he would take his own life if he didn't believe in a hereafter. Do your pupils believe that they will live on after physical death? Many people think that when man dies he dies like a dog. If your pupils are Christians they anticipate a future life with Jesus, a life of the greatest joys. Do they have assurance of this life? Are they so confident that they could convince others?

Begin with John 11:25, 26, the memory selection. These are Jesus' words, the truth. Read and reread them.

What is your proof that Jesus did rise? All of the early church preached this Gospel—Jesus lived, died, and rose. This is the Gospel. It would not be at all complete according to Paul unless Jesus did rise. This is the center, the core, the whole message.

Also Paul says it is according to the Scriptures. This of course would be the Old Testament Scriptures. You may not want to take time to go through these Scriptures in your lesson hour.

And then Jesus was seen alive after His death. Therefore He did arise. By whom was He seen?

The most convincing proof that Christ rose is what He does in the lives of men. If He were not alive He couldn't empower us. Consider what Paul's vision of the living Christ did to him. When he heard Christ speak to him, then he was convinced that Jesus had risen from the dead. No dead Christ could regenerate and revive and empower a man to live and preach as Paul did. The risen Christ empowers all saints.

What is the attitude of your pupils toward death? Some believers fear death. Should they? Need they have this attitude? Consider the second part of the lesson text. Many of us shall taste death, but death has lost its sting. This we see in Jesus' resurrection. Also we believe the grave can no longer have the victory. Jesus' resurrection gives us this confidence. As He was changed, so shall we be and then go on to live eternally with God or separated from Him.

Discuss the oft-quoted statement, "How could those folks be so happy and peaceful at the funeral of a loved one. It looks as if they didn't care." What testimony do Christians give at funerals of Christians?

This concludes our study of doctrines. Of course this lesson was assigned to Easter Sunday. Yet is it not an essential doctrine to a believer? To deny the bodily resurrection of Jesus and therefore of ourselves is a denial of the Christian faith. If one believes in Jesus, that one believes in the immortality of the soul and joyfully anticipates the life hereafter.

This explains why the Apostle Paul was so concerned that the Corinthians take the right attitude to the resurrection of Jesus. Make sure your pupils are true believers.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Nelson Kauffman, president of the Mennonite Board of Education, was at the Bethel Mennonite Church, Wadsworth, Ohio, on March 27, speaking concerning the work of the General Educational Council and Area Councils of the Board of Education.

Bro. H. S. Bender, Goshen, Ind., gave a talk on "Bethany High School: What Can Be Done," at Kidron, Ohio, on March 25 in a meeting sponsored by the General Educational Council.

Bro. Elmer Nitzsche, Cass Lake, Minn., spoke to the Beemer, Nebr., congregation on March 13 concerning the work among the Indians in the Cass Lake region.

Evelyn Rouner, Hesston, Kans., participated in the World Day of Prayer service on Feb. 25 at the West Liberty Church, Windom, Kans.

Bro. Laban Peachey, Harrisonburg, Va., and the E.M.C. quartet participated in a Youth Meeting held at the Rocky Ridge Church, Quakertown, Pa., on March 26.

The MYF, Atglen, Pa., gave a program at the West Chester, Pa., Mission on March 6. This mission is sponsored by the Frazer congregation.

An octet from Maple Grove, Atglen, Pa., sang at the Zion Church on March 11, where Raymond Kramer, Meadville, Pa., was holding meetings.

Charles Burkhart, Goshen, Ind., who has been teaching in the music department of the International Christian University, Tokyo, Japan, for two years, sailed for home on March 10.

Bro. Gordon Bauman, St. Jacobs, Ont., was ordained to serve as pastor at the Berea Church, Alma, Ont., on March 20. Bro. J. F. Garber, present pastor of Berea, was in charge of the ordination, assisted by Bro. R. S. Koch and Oliver D. Snider.

A farewell service will be held on Good Friday evening, April 8, at Berea, Alma, Ont., for Bro. J. F. Garber, who has accepted a call to serve at Burton, Ohio.

A group from the Buckeye Migrant Camps gave the evening program at Sunnyslope, Phoenix, Ariz., on March 13.

Bro. Richard Weaver, Harrisonburg, Va., and Bro. Sanford G. Shetler, Hollsopple, Pa., were guest speakers at a Bible Conference, Trissels, Broadway, Va., March 23-27.

Bro. Milton Brackbill, Paoli, Pa., was scheduled to speak at the regular monthly meeting of the Radio Gospel Fellowship at Neffsville, Pa., the evening of March 28.

Bro. S. E. King, Hutchinson, Kans., spoke at Mt. Zion, Versailles, Mo., on March 8.

Bro. C. J. Ramer, Duchess, Alta., assisted in the meetings at Western Mennonite School, March 6-13.

Seven members were received into fellowship by baptism at Martinsburg, Pa., on March 13.

The congregation at Protection, Kans., has built an eight-room parsonage for the use of their pastor.

Students from Goshen, Hesston, and Eastern Mennonite colleges participated in the Intercollegiate Peace Fellowship at Tabor College, Hillsboro, Kans., March 17, 18.

Speakers in a Bible Conference at the Pike Church, Harrisonburg, Va., March 3-13, were J. R. Mumaw, M. J. Brunk, and Sanford G. Shetler.

A meeting looking toward the organization of an Eastern Ohio Mennonite Disaster Service Unit was held at Hartville on March 26.

Sister Arlene Sitler enjoyed a month-long rest in Japan from her heavy responsibilities supervising the 4,000 Korean orphans under the jurisdiction of the Christian Children's Fund, Inc.

Bro. Paul M. Yoder, Hesston, Kans., spoke on congregational singing at East Fairview, Milford, Nebr., on Feb. 20.

Bro. Harold Bauman, Orrville, Ohio, conducted the annual revival services at Rockway Mennonite School, Kitchener, Ont., March 14-18. During this same week he spoke at the Snyder Church, Bloomingdale, Ont., each evening, March 13-20.

The commencement program of the Ontario Mennonite Bible School and Institute was held on March 23, 24. Bro. Myron Augsburger, Harrisonburg, Va., delivered the commencement address.

Mennonite Teachers' Association. The recent election of officers resulted in the selection of J. Lester Brubaker, former teacher at Lancaster Mennonite School, as vice president. Present officers are: Pres., Richard Detweiler; V. Pres., J. Lester Brubaker, Ann Arbor, Mich.; Secy.-Treas., Ada Schrock, Kalona, Iowa. The constitution was amended to make the term of office three years, one officer to be elected each year.

Bro. Ford Berg, Birdsboro, Pa., spoke at the chapel service at MCC on March 22.

Announcements

Floyd Kauffman, Minot, N. Dak., at Jackson, Minn., April 20.

Bro. H. J. King, Arcola, Ill., guest speaker at Midway, Pekin, Ill., in fifth anniversary of Sunday-school work there, April 24.

Christian Life Conference at Clarence Center, N.Y., with Osiah Horst, Petersburg, Ont., as speaker, April 10.

Week-end meetings in tent at Media Chapel, Oxford, Pa., with Charles Shetler, Schellsburg, Pa., and Harold Fly, Bethlehem, Pa., as speakers, May 14, 15.

Correction: The communion services at Souderton, Pa., will be held on May 22 instead of on April 10 as announced earlier.

The Rock of Ages Broadcast, with John H. Shenk, Denbigh, Va., as speaker, has added a new station—WSIG, Mount Jackson, Va. The time is 4:00-4:30 Sunday afternoon.

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NOTICE

Christian Writers' Conference, May 3-6, 1955, Hesston, Kans. Staff members include Janice M. Gosnell, Argye M. Briggs, Elizabeth Showalter, Ellrose D. Zook, Menno Schrag, John F. Schmidt, Elaine Rich, Christine Miller, Mary Miller. Any Christian writer is eligible to make application. Attendance by registration only. Send your application early to the secretary, Edward L. Kauffman, Hesston, Kans.

Calendar

Meeting of General Council of General Conference, Chicago, March 28-30.
Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Christian Writers' Conference, Hesston, Kans., May 3-6.
Annual Meeting, Women's Missionary and Service Auxiliary, Indiana District, Goshen College Union, May 7.
Annual Meeting, Gulf States Regional Conference, Sarasota, Fla., May 6-8.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

A missionary conference was held at the Lawrence St. Mennonite Church, Middlebury, Ind., March 19, 20, with Bro. John Mosemann, Goshen, Ind., president of the General Mission Board, Bro. and Sister Carl Beck, missionaries on furlough from Japan, and Bro. William Miller, Crumstown, Ind., vice-president of the Indiana-Michigan Mission Board, as special speakers. Reports were also given from the following home missions: Moorepark, Mich.; Bethel, Ossian, Ind.; Kokomo, Ind., Mission; Mahalasville, Ind.; Light House, East Goshen, Ind.; and English Lake, Kouts, Ind.

The Culp, Ark., Area Committee will meet at Culp on April 19. The committee includes local representatives from the Culp area and representatives from both the South Central Conference Mission Board and the General Mission Board and gives advice and counsel regarding the evangelistic, medical, educational, and agricultural program carried on in the Culp area.

Bro. Ralph Smucker, Goshen, Ind., former missionary to India, and Sister Yuko Shinohara, Osaka, Japan, student at Goshen College, served as Missionary Day speakers at the First Mennonite Church, Ft. Wayne, Ind., on March 20. Bro. Smucker also showed some of his missionary films.

The Youth Chorus from the Bethel Mennonite Community Church, Chicago, and the pastor, Bro. Paul O. King, gave programs at the Pleasant Hill and Morton, Ill., churches on Spring Missionary Day, March 20.

Bro. S. C. Yoder, Goshen, Ind., served as Spring Missionary Day speaker at Mennonite Home Mission, Chicago, on March 27.

The Bethel Mennonite Community Church, Chicago, experienced a Spring Cleanup on Saturday, March 19, when the local members assisted by a VS unit from Goshen College, Goshen, Ind., attacked it with brooms, mops, and sponges.

The Ann St. Mennonite Church, Peoria, Ill., experienced a spiritual renewal and a new outreach in the community during the past week, March 20-27, in a series of evangelistic meetings conducted by Bro. Roy Bucher of East Peoria.

The attendance at the Rehoboth Mennonite Church, Hopkins Park, R. 1, St. Anne, Ill., was 43 on March 13. Bro. and Sister Mark Lehman, formerly of Harrisonburg, Va., took charge of this work on January 24 and ask an interest in the prayers of the church as they follow the leading of the Holy Spirit in developing a mission-service program in this needy rural area just south of Chicago.

The following staff members from the General Mission Board headquarters at Elkhart, Ind., gave brief talks on Sunday evening, March 20, at the College Mennonite Church, Goshen, Ind., regarding the work which they do: Esther Graber, Mary Groh, June Lambke, Irene Overholt, Mildred Schrock, and Stella Yoder. Eleanor Niemela, Menahga, Minn., another staff member concluded the program with a talk on "What Missions Mean to Me."

Bro. J. J. Hostetler, Peoria, Ill., spoke at the East Bend Mennonite Church, Fisher, Ill., on Sunday evening, March 13. That same evening Bro. Howard Zehr, Fisher, Ill., spoke at the Ann St. Mennonite Church, Peoria, Ill., and took the voice of the congregation regarding bishop oversight.

According to Children's Home News, a monthly magazine published by the Mennonite Children's Home, Kansas City, Kans., applications for service in the home for the next year beginning in August are now welcomed. The staff, in addition to four I-W men, consists of seven women—six housemothers and a nurse. Interested persons may write to the superintendent, Bro. Glen Yoder, at 1620 S. 37th St., Kansas City, Kans.

Sisters Marie Moyer and Blanche Sell, missionaries to India, left Bombay for North American furlough on March 18. They will come via Europe and expect to land in New York on May 17.

The Conference on Christian Community Relations to be held at Goshen College, Goshen, Ind., April 22-24, will be of particular interest to mission workers serving the American Negro, the American Indians, and Spanish Americans in our country and members of their churches. Special speakers include Andrew Schulze, President of the Lutheran Human Relations Association of America; Garland K. Offutt, Negro minister from Louisville, Ky.; and foreign students from Goshen College and Eastern Mennonite College. The conference is sponsored by the Committee on Economic and Social Relations of the Mennonite Church.

Bro. H. Ernest Bennett, Elkhart, Ind., General Mission Board treasurer and secretary of Charitable Institutions, served as Spring Missionary Day speaker at the Wellman, Iowa, Mennonite Church, on Sunday, March 20. On March 21 he met with the local board of the Sunset Home for the Aged, Geneva, Nebr.

Representatives from the General Mission Board headquarters, Elkhart, Ind., attending the City Missions Round Table at Canton, Ohio, March 22-24, included the brethren J. D. Graber and H. Ernest Bennett.

Dedication services are planned for the Fellowship Center at the East Side Mennonite Church, Saginaw, Mich., on Sunday afternoon, April 3. Bro. J. D. Graber, secretary of the General Mission Board, will be the special speaker. This work, begun during the past year, serves another section of the city from the Ninth St. Mennonite Church begun in 1950.

The 1955 Mennonite Yearbook, the annual handbook of the Mennonite Church, is now off the press. It contains information regarding the mission, relief and service, and institutional program of the General Mission Board and of all the district boards in addition to much other valuable information. Every Mennonite home should possess and use this valuable handbook. We too often fail to have the information we need because we do not take personal responsibility for keeping ourselves informed. Mennonites today do not need to be uninformed about the activities of their church.

The Belmont MYF, Elkhart, Ind., spent Saturday, March 26, in a work project at the Hope Rescue Mission, South Bend, Ind., mending and laying floors. Their pastor, Bro. S. J. Hostetler, is secretary of the local board of the Hope Rescue Mission.

Your Treasurer Reports

We have appreciated very much the way the mission work being carried on in Saginaw, Mich., has been blessed by the Lord. Bro. LeRoy Bechler has served as pastor of the mission work there which was begun in 1950. The work there has been located on Ninth Street and is known as the Ninth Street Mennonite Church. The facilities consist of the church building and a residence for the mission workers.

As the church there has grown, interest has been increasing in expanding the witness being given in Saginaw. This interest has resulted in the beginning of a second mission effort which is located on 23rd Street in Saginaw. This work is being carried on under the direction of Bro. and Sister Melvin Leidig. With the contacts that were made through the Ninth Street mission program, the work there has developed very satisfactorily and already there is a large group of children and other people attending the services being held at the East Side Mission.

Since there were no facilities available to begin this work, the local board has authorized the construction of a residence which is to be used by the mission staff and which will also serve as a place for church services for the time being. Work on this building is now under way and some contributions have been received. However, there is need of additional contributions to assist in this work, and since this represents a special type of project, I would like to recommend it to those who may want to contribute funds for some specific purpose.

We greatly appreciate the assistance which has already been given by churches in the Michigan area and we believe that this is a mission outreach of the General Board which also deserves the general support of our church. Contributions for this building project at Saginaw in this new mission outreach should be designated for the East Side Mennonite Church of Saginaw.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Hope Rescue Mission Celebrates Anniversary

BY S. J. HOSTETLER

On Sunday, Feb. 27, the first annual Rally Day Service for the Hope Rescue Mission, South Bend, Ind., was observed in the Grace Methodist Church two blocks south of the Mission. On the Friday evening preceding, a dedication service was held for the newly rented and equipped quarters at 530 S. Michigan St., just on the north side of the original quarters of the Mission.

Rev. Clifford Hartzell, Philadelphia, Pa., president of the International Union of Rescue Missions, was the speaker at these meetings. He said that the Hope Rescue Mission has made more progress in one year than most such missions do in several, and he related how he had prayed that we might secure the title to the property lest the devil manage to put an end to the witness given there. Bro. Hartzell said that the achievements at the mission show clearly that God is working there.

Indeed, during the first year 444 men and women have gone into the prayer room to find salvation. That is an average of more than one every day. A few of these we know have fallen into sin again, but many of them we know are faithful and growing in faith. What has happened to others we do not know. But even if only half of them are faithful, the efforts expended by Bro. Tobe E. Schmucker, the superintendent of the mission, his helpers, and those who have had a part in the various activities of the mission have been immensely worth while. Your prayers are needed for all those who have accepted Christ that they may grow in grace and that many others may be won during this coming year.

These are men and women in desperate need, shackled by drink, by gambling, by undisciplined lives, by immorality, by crime, by sin, by the devil. There is one who came here the next day after he was released from the penitentiary. He was a slave to sin, had several times attempted to take his life, is now a happy man in Christ, reunited to his estranged wife. Several who had broken homes have been happily reunited in the Lord. Some are men with great abilities: artists, skilled artisans, college degree professional men. But they all need Christ, and many find Him at the Hope Rescue Mission.

The mission has also been a blessing to the surrounding churches. Many persons have had the privilege of taking part in meetings, 355 of them evening services. A number have helped with daily Bible study for the men. Many have helped by working at alterations in the building; many have donated various articles and appliances to facilitate the work; many have contributed of their means to the work. Besides, many women have served special meals at Thanksgiving, Christmas, and on other occasions.

Those on the staff helping Bro. Schmucker include Martha Hoover who works in the office, Arnold Handrich who oversees the men's dormitory (last year 4,147 men slept there), and Ansel Henderson who spends several nights there having charge of the mission to relieve Bro. Schmucker. Jesse and Ruth Beachy, VS workers, will shortly be located in the mission also to help with various activities, including the work of the kitchen. Quarters for them are now in preparation in the back room. Besides these, several of those who found Christ at the mission are helping with the work. During the first year 15,588 meals were served.

The mission, a part of the work of the Mennonite Board of Missions and Charities, is a new venture for the Board. Two rescue missions are located on the west coast, in Portland and in Sacramento, but this is the first under the General Board, and in this part of the country. The local board of the mission is appointed by the General Board, and consists of Nathan Reiff, chairman; S. Jay Hostetler, secretary; Willis Hughes, Marner Miller, and Edward Weaver.

Finally, the mission seems to indicate what should be an encouragement to every Christian worker in this that most of those who respond to the Gospel call here are men who once had some connection with the church or Sunday school. This means that their boyhood experience with God makes them more ready to come back to Him than those who never had any connection with the church. So even if we are often disappointed by the backsliding of those who have been under our influence in the Gospel, the teaching may still bear fruit in later years. "Let us not be weary in well doing."

Elkhart, Ind.

Blessings of Voluntary Service

BY JASON MARTIN

"For me the past two years have been filled with the blessings of God. I have received in abundance and grown thereby. My desire is to have been able to help in return, in some measure, those by whose acquaintance I have profited. If at times my efforts appeared insignificant, I was encouraged by the realization that God prepared me to fill a specific place and if I follow Him I am now filling it."

Thus spoke a young man who recently completed a two-year term as a voluntary service worker in Puerto Rico and was soon to return to his home. With these fitting words the young man had given expression in a few short sentences to a vast store of wisdom with which to build a happy, satisfying life.



After an evening service. Various groups from nearby churches come in to sing and preach the message of salvation.



Superintendent Schmucker interviews a man in need. The superintendent must often spend many hours with men in order to lead them to Christ and a new life.

Since the dawn of recorded history man's striving has continually been to achieve purpose and satisfaction in living. Today's man remains essentially unchanged. If you will examine briefly current magazines it becomes quickly evident that the great search continues unabated. Our twentieth century eyes and ears are subjected to an unceasing barrage of propaganda purporting to lead to true happiness. Try this or that product, learn a hobby, spend your vacation in some far removed spot and yours will be satisfaction supreme. It is all very enticing and delusive but seldom are the basic factors that lead to true happiness even touched. The rewarding life is not achieved through selfish aggrandizement. Striving for the allurements of life may produce delusions of success but leaves the heart as unadorned as an arid desert.

Where then lies the answer to man's search for a purposeful life? In Christianity. Then why are so many Christians only half satisfied? To attain a satisfying Christian life one must put his Christianity to work. The essence of Christianity is to lose self in serving others. The young man quoted earlier was apparently aware of this Christian responsibility. Said he, "I received, and grew thereby." Thus he acknowledged his indebtedness to God who set the first example of sacrificial living. He gave self no credit for the satisfaction he had known during his two years of voluntary service. People get out of life what they put into it. When our friend expressed the hope that he had helped others in return for what he gained from them, he touched again on the vitals of living happily. Our happiness is measured to the degree that we are willing to sacrifice for the happiness and well being of our fellow men.

To the Christians who are spiritually pure and feel a need to serve others but are unsatisfied with their efforts, the world presents boundless opportunities for serving others. Individuals may launch out on their own and cheer the way of many discouraged mortals, but in our organizational minded era there is in the church a planned program to serve humanity in areas of vital need. Today's young person who feels a conviction to be of greater service in the kingdom of God to the benefit of mankind will find persons prepared to encourage and help him find the answer to his convictions.

Puerto Rico is one area where Mennonite youth are giving of their time and talents for the happiness of others to their own immeasurable benefit. It is probably impossible to be a useful member of a service unit without finding the experience highly useful in one's own life. Where people are daily living in close contact with others representing many parts of the nation and branches of the church, there is a continual exchange of viewpoints which are conducive to a well-rounded personality and outlook on life.

Becoming acquainted with the Puerto Rican culture and the Spanish language likewise adds its blessings to the Christian worker. There are few experiences to be had as useful as this in rolling back the horizons of narrow-minded, national, or religious prejudice that accepts the idea that nowhere on God's earth does the sun of His mercy shine as benignly as in one's own native land. To learn about other people's problems of life, about parents' concern for their children, about young people planning for the future, about the search for daily bread, and the quest for spiritual quietude, is to become more aware of the universality of the Gospel of Christ. There is no nation, race, or denomination enjoying a preference in divine grace.

The increase in the service worker's knowledge of Puerto Rican culture and his ability to freely communicate with the people also increases his knowledge of their problems with the resultant desire to take an active personal part in carrying to them the Gospel of love which exerts so profound an influence in the lives of men as to change them from hopeless profligates to models of Christian behavior. And in that is contained the ultimate objective of Christian service.

It is unnecessary to plan for a term of service for one's own happiness. Indeed if the objective of serving others were personal gain it would be doomed from the beginning. Man's greatest happiness is acquired **only** as a by-product of making or seeing others happy. Thank God for the voluntary service program of the Mennonite Church and for the privilege of being a part of it. It can be one of the greatest experiences of a lifetime.

La Plata, Puerto Rico.

What a New Worker Sees at Gulfport

The city of Gulfport, Miss., is built right on the coast and is fast becoming one of the main trading centers on the coast. It has a population of about 35,000.

The Wayside Mennonite Church is just north of town. Most of the folks that attend are rural people. The average attendance is 75, mostly children. So many of the adults in the community have the idea that Sunday school is just for children. There are, however, some very faithful and sincere adult members as well as some young girls. Others have been converted through the Mennonite church but still have their membership in their former church because their companions don't want to change. It should not make us any difference in which church they have their membership as long as they are truly serving the Lord. Our main object should be to have people come to a right standing with God and not just to increase the membership of one particular denomination.

The divorce rate is terrific here. Much of it is due to the fact that the girls are often not more than 14 or 15 years of age when they marry, and the men are much older. One 15-year-old, who already has her second husband, made the remark, "Someday the right one will come along." A number of young converts have left the church and married and are greatly disappointed in their married life. One young Christian girl was engaged to a fellow in service. She had hopes that he, too, would become a Christian, but as time went on and he did not show any more interest she broke the engagement. She is now considering going to Hesston next fall. Pray for her.

School attendance is compulsory but not enforced very well. If children don't want to go to school and if their parents don't encourage them, they just don't attend regularly; some quit altogether. Quite a few people can't read at all.

Because of the warm climate the houses do not have to be built so well. They do not have basements because of the low altitude which would make it difficult to keep the water out. Many houses have only one room, with the washing machine on the outside, that is, if they are fortunate enough to have one. The walls are often just one thickness and, of course, no paint on the walls or floor. Most homes have electricity but not everyone has a telephone. Television is very common even if the people have barely enough to eat and wear. Almost everyone is poor, but the worst part is that many do not seem to care to improve their way of living.

The soil is very poor. Therefore, gardening is not very successful unless a lot of fertilizer is used. Potatoes can be raised but they don't keep over winter because of the dampness. Turnip greens, corn bread, and beans are favorite foods of the Mississippians.

It seems one of the best ways to help these people is to live right in their midst, work with them, worship with them, and show them better ways of living, both spiritually and materially. Young people who are now Christians but whose parents are not have never known what it is to live in a Christian home. We need to show them what a Christian home can be and is like.—Esther Hochstetler in **Witnessing.**

A COUNTRY CHURCH

In September, 1953, Chu Chi-ming, pastor of the Church of Christ in China country church in Iting, reported on the first six months of work in the church since they had been allowed to re-open after land redistribution. He reports the return of all church property as though it was an act of generosity on the part of the government. They had to register the church as a social organization, and turn in a complete list of their members. The church has 298 members, rated socially as follows:

Poor peasants	202
Middle peasants	94
Small landlords	2

In these first six months the church had received from its members a total of Yuan 5,780,00 and had carried through several repairs to the property. They had also added 40 benches, each long enough to seat seven persons. He states that the number of benches was not enough, and many of the worshipers had to stand or sit on the floor. So they decided to build the benches themselves. Different families subscribed the wood for one or two benches each, and then they got together and made the benches, and thus the seating capacity has been increased by 280.—**China Bulletin.**

Providing Spiritual Opportunities for Youth in the City

BY LOIS GISEL LEIDIG

"What would your mom say if she knew you were running all around town with me?"

"I don't have a mom, just a dad."

"Oh. Who takes care of you?"

"Another lady. I call her Beulah. My mother ran away when I was four. At least that's what my daddy says."

"Do you have any brothers and sisters?"

"Three of them. One is in Ohio and my other brother and sister are down in Arkansas."

"This lady who stays with you—is she old or your daddy's age?"

"She's 34. Daddy's 45."

"Didn't she ever get married?"

"Oh, yes. Her husband lives on your street, down farther than you."

Jimmy's not confused. This is life to him. Anything wrong with it? Probably not as far as he knows.

Then there's Fred. He works at the foundry. "You gotta show them the way out," he said. "Some preachers just condemn 'em. The remedy's what we need. We know we're lost." Fred is not a bad sort of fellow. Has a good wife and some fine children. But there's something lacking, and he knows it.

Julian and Angeline live across the block. I walked home with them one night and we talked about things. "Doesn't your daddy live with you all the time?"

"No, sometimes he goes out to the farm. He don't like kids. Seven of us, and our mamma has to take care of us."

"He gives your mamma money, doesn't he? Do you have enough food and clothes always?"

"Oh yes. Sometimes we don't have too much, though."

"Is your daddy nice to you?"

"Sometimes he gets mad and tries to hit our mother."

This is life for Julian and Angeline. Life as they know it.

You're wondering what kind of spiritual opportunities Jimmy and Julian and Angeline and Fred will have, aren't you? Our community is a rather small one, about 200 homes in the immediate area and much more like a country village than a city. There are no apartment houses but rather privately owned and rented homes. We like our community. People are so friendly. The day before we moved in, Mrs. Adams said she'd put jelly on our first breakfast table!

Our East Side Mennonite Church "Fellowship Center" is now nearly completed and is being used for services and activities. The first Sunday was one of waiting. We wondered what God could do. Fifty-eight came to worship the Lord! Perhaps this was only because of the newness. But the next Sunday there were 65 and the next 75. Six adults came to a midweek Bible study. We believe God wants to speak to those who are hungry. We believe He is able to move into this community and build a body of believers here.

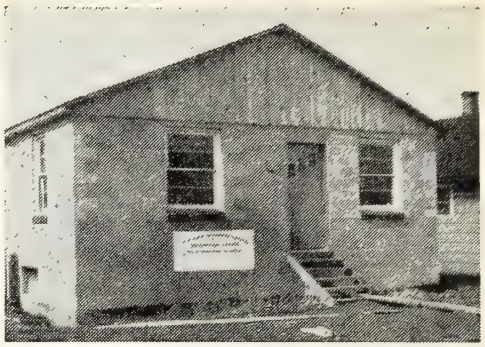
Not only do we want to worship here, but to fellowship with one another in other activities. At our Fellow Center where "all can fellowship in Christ," we have Bible classes for boys and girls, clubs where we do things together, and times for just plain playing together. We like to work jigsaw puzzles and play anagrams and Bible travelog. So far we have to play in the chapel room, but we hope to have the basement finished soon and move down there for our fun.

Grownups need Christian group experiences, too, so we're starting a homemakers' club. We want to share our ideas about sewing and patching and baking. We want the church to be the center of community activities so that the aroma of Christ may penetrate the community.

Can Christ do anything for our community? Can Jimmy and Julian and Angeline learn to live all over again? Can they know love? Will Fred allow Christ to humiliate him? It depends on you. Will you support missions? Will you pray? Will you send consecrated money?

Christ can change lives. Where there is hatred and jealousy he can plant love. Where there are proud hearts he can bring humility. Where there is carnality and confusion, Christ's claims can be made real. God is able and willing. But you must help. "So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workmen for God" (I Cor. 3:7-9 RSV).

Saginaw, Mich.



The East Side Mennonite Church Fellowship Center, Saginaw, Mich. First services were held here on Feb. 13. Dedication services are planned for Sunday afternoon, April 3. About $800 are needed to complete the building.

The grace of giving must be taught; it will not come automatically.—Ernest Bennett.



Enjoying Bible travelog at the Fellowship Center, East Side Mission, Saginaw.



At East Side Mission, Saginaw, Mich. First service, Feb. 13.

The Mennonite Hour

Echoes from Box 22

During "Mail Month" we received many fine letters of appreciation from the listeners of the broadcast. Letters of all kinds came into **The Mennonite Hour** offices. In recent weeks a number of unsaved have written asking spiritual help in their behalf.

The fields are white already to harvest; let us pray, witness, and sacrifice more that the world may see the love of Christ in our witnessing endeavors.

African Missionaries write:

"My wife and I and little daughter, Hope, are missionaries under the Congo Inland Mission here in the Congo. Your last message on 'Secrets of Building a Happy Home' was the second of your programs we have heard. Both messages are a blessing to us and the booklet would be greatly appreciated, also your anniversary edition of your book or folder of your staff. We do enjoy your singing, too. Oh, I should mention that your program comes in very well over radio station Ceylon."

"I have often wondered what you believe" (Colo.)

"This is the first time I have ever heard your broadcast. We just got a new radio which enables us to get more stations than we used to get, and I must say I enjoyed the singing so much and also the sermon the 'Unpardonable Sin.' Long ago, I feared that I had committed this sin. But I do not feel so any more and I think you have the right explanation of it. I have often wondered just what you people believe and practice as a church."

"Once saved, always saved" (Minnesota):

"In your recent talk you spoke of the 'Unforgivable Sin.' You said that both a sinner and a Christian could do this sin. Evidently you do not believe in eternal security, once saved, always saved! I find this latter held forth so much these days and to me it is one of Satan's last efforts to lead men astray and I have been severely criticized for my stand. I am only a housewife, not having any Bible school training, but in my study as a Sunday-school teacher these 24 years, I have not found that to be true in Scripture."

"We love Jesus Christ and His words" (East Pakistan):

"Every night at 10:00 p.m. I tune my wireless set to Radio Ceylon and listen to the Gospel spreading services broadcast from Baltimore Tabernacle, and your Centre which of course offer in addition the beautiful and most useful hints, advices, and instructions to families towards helping them building a happy home. I have been listening to your programs since the past few days only and can find no word of expression to tell you how gratified we are at your work for humanity. . . . We love Jesus Christ and His words and so we believe He is our only Friend. We very sincerely pray that your mission do bring forth and bear fruits. . . ."

"I'm in much need of a Saviour" (Virginia):

"I have been listening to your broadcast for some time and am sorry to say I have never written before. Your programs have made me realize how much more than ever I need the Lord Jesus Christ. I am writing in regards to your sermon 'The Unpardonable Sin.' I pray if it's God's will you can help me. You must know how it feels to wonder as to being completely lost. . . . Brother Hostetter, have I committed the unpardonable sin? It has worried me all these years. I am sick and weak in fear. I'm in much need of a Saviour."

"Now he is a regular listener" (Indiana):

"In the early part of January a neighbor of ours who was unsaved listened to The Mennonite Hour. His wife is a Seventh-Day Adventist. She also listens regularly. After listening to your message on January 2, he was struck with a blood clot on the brain and passed away the following week unsaved, but his wife is a regular listener and attends the Mennonite Church quite a lot. . . .

"Another neyt door neighbor is also a listener to your program. She is a member of the Mennonite Church and he is unsaved. She tunes in your program when he is around. At first he objected but now he is a regular listener also and we hope and pray that he too will be saved. And so on we could relate similar incidents but these are two of the many we know of and are typical samples. God bless you."

"Your a cappella music is so lovely" (Washington, D.C.):

"Your a cappella music is so lovely, it tells such a fine story. Only through a few broadcasts like yours can the true story of the Jesus I love, be heard."

"I am not of your faith, being a Mormon" (New York):

"Responding to your request as to listeners of your Sunday program, I hear the services through CHML, Hamilton, Ontario, and feel it is well worth listening to. The preacher has a remarkable way of speaking his thoughts. I am not of your faith, being a 'Mormon' of Latter Day Saints, but still feel your program is worthy of listeners."

"I would like to be saved and know it." (Mass.)

"I hear your speaking over WBZ station in Boston when I get through working, which is very nice to be able to. Please pray for me as I would like to be saved and know it, not just thinking or hoping I am."

"Would like to hear your program here in Salt Lake City" (Utah):

"My wife and myself would like very much to hear your radio program here in Salt Lake City. . . . Please let us hear from you real soon. . . . The teaching of Christ Jesus by the Mennonites will be much appreciated by us along with the other information we are seeking. Though my little girl will be only six months, I'm interested in educating my youngest in 'an old-fashion type of church.' . . . In closing may we wish you well in your life's work for our Lord Jesus Christ and for God."

"African women do very little to train their young" (East Africa):

"We listened to your broadcast on 'How to Build a Happy Home.' This morning it occurred to me that it would be very nice to read that lesson to my group of African and Asian YWCA women who gather in my home frequently. If you have a spare copy, I would be grateful for it. African women in general do so very little here to train or teach their young. Children are usually turned out like chickens into the sunlight and open air without a care and consequently they grow up to be utterly selfish people."

"My great-grandmother was a Mennonite" (Mass.):

"Just a note to tell you that my wife and I listen to your program every Sunday evening. My great-grandmother was a Mennonite. My wife and I are both Episcopalian but we like your program."

—via Mennonite Board of Missions and Charities, Elkhart, Ind.

Give to the People a Pure Language

By Roy Kreider

The history of the Jews has occasioned many changes in language. At the time of the downfall of the Jewish State, Hebrew was only their written language. Aramaic was the language for daily intercourse. In 600-700 A.D. it was replaced by Arabic as a result of the advance of Islam. In other European countries the Jews adopted the language of the Romans. In the Byzantine Empire, Greek was spoken by the Jews until the 15th century when under influence of Jewish immigrants from Spain it was replaced by Spanish. In the 10th century when Jews migrated into south and central Germany they adopted German, while those coming from Byzantium into East Europe adopted the Slav tongues. Hebrew remained their written language used in religious services and writings, while in Europe the contemporary Jewish literature and all important documents were also written in Hebrew.

On migrating, Jews would not suddenly and entirely give up their own language in favor of the vernacular, but gradually mixed their own with words from the language of the new country. This led to the formation of jargons with their vocabulary and grammar composed of both tongues. There was the Jew-Aramaic, Jew-Greek, Jew-Italian, Jew-French, Jew-Arabic, and Jew-German or Yiddish, written in Hebrew script.

Yiddish predominated as they segregated into their ghettos or as they migrated. Hebrew had been banned from daily speech, used only for religious services and literature. Study of a foreign language or even acquaintance with a script other than Hebrew was prohibited. They learned the language of the country only when required for their profession. When in the 19th century under the compulsory education of the Germans, Yid-

(Continued on page 308)

MISSIONS

EDITORIAL

Seeking the Wanderers

A city pastor recently sent a letter to pastors of Mennonite churches in the same geographical area in which his city church is located urging them to give him information regarding members from their churches working in the city. He asked for the following classifications:

1. Members of rural churches working in the city but not resident there.

2. Members of rural churches attending school in the city.

3. Members of rural churches resident in the city but regular in attendance and active in their country church.

4. Members of rural churches living in the city and no longer regular in attendance or active in their country church.

5. Ex-members of country churches who are not members of a church in the city.

That the Mennonite Church does not have an adequate method for following members who move to the city to work or go to school is evident from the heavy casualties to the church among these people. Our concern involves particularly those who do not affiliate with any other church and lose themselves in the worldly life of the city. Some of these no doubt go to the city to lose themselves; others become careless about their spiritual lives because of the pressures of city life about them.

The consecrated pastor cannot help but feel for these like the shepherd in Jesus' parable of the lost sheep. The concerned Christian who knows about such wanderers will also be constrained to follow them with his prayers and give assistance to the city pastor in following them up.

The city pastor, of course, is responsible for his own church program; Sunday school, worship services, young people's activities, summer Bible school, and visitation work. But he is also anxious to find those who have moved into the city and to use them in his church program.

Too often we forget that each person is a witness, the one who tries to lose himself in the stream of city life as well as the city mission worker. We do not lay aside our witness to others when we leave the church or discontinue our attendance. The city pastor is naturally concerned that all those living in the city and affiliated with his church group should attend his church and give an active witness in the city. He is also concerned for their spiritual struggles and the problems they face as Christians in the city.

May we give our city pastors all the assistance possible so that they can be effective shepherds to all those from our rural churches who live and work or study in the city.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Plans for the summer service program are now taking shape, and there is a definite need for volunteers to serve in the homes for the aged. Applicants are urged to give this area of service their prayerful consideration. Volunteers of previous summers give testimonies of having received great blessings in this type of work. One article entitled "It's a Thrill to Serve the Aged," reads, "It has given me a deeper appreciation of the old people and has drawn me closer to God."

The following assignments of VS personnel from the March orientation school have been made:

Elgin, Ill., Hospital Unit: Robert Garber, Lowpoint, Ill.

La Junta Mennonite Hospital, La Junta, Colo.: James and Alta Stalter, Eureka, Ill.

Mathis, Texas: Donald Zehr, Castorland, N.Y.

Kansas City, Mo.: Lyle Burkholder, Waynesboro, Va., and Fred Miller, Partridge, Kans.

Froh Brothers' Homestead, Sturgis, Mich.: Gerald Rodgers, Fennville, Mich.; Treva Nissley, Nappanee, Ind., and Lydia Miller, Goshen, Ind., for three-month terms.

Hope Rescue Mission, South Bend, Ind.: Jesse and Ruth Beachy, Kalona, Iowa.

Ruth Umble, R.N., of Telford, Pa., left for Puerto Rico March 23 where she will be serving at the La Plata Mennonite Hospital.

Dr. H. Clair Amstutz, Goshen, Ind., will be leaving for Puerto Rico on April 1 to study the medical service program and to bring back recommendations concerning this program. According to present plans he will return to the states April 11.

Leaders from the larger VS units and administrative personnel from Elkhart Headquarters met at the unit home in Kansas City, Mo., on March 17 and 18, to discuss VS policies and program.

Dorsa Mishler, MRSC personnel director, visited the units at Mathis, Texas, Phoenix, Ariz., and La Junta, Colo., March 16-29.

I-W Services

The I-W unit at Philadelphia, Pa., has started a tract distribution program in Levittown, Pa., which is reported to be the fastest growing community in the USA.

Sunday evening, March 6, the Iowa City Church gave a program to the I-W group at Oakdale, Iowa. Mahlon Leichty was in charge and a mixed octet furnished special music.

Robert Rabenstein, Spring Valley, Ohio, who attended the March orientation school, is serving at the West Liberty Children's Home in Ohio.

Released March 18, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Mental Health Survey Under Way

A study to determine the extent of mental illness and mental retardation among Mennonite, Brethren in Christ, and Amish church groups in the United States is being made by the Akron Mental Health Services office. This constituency-wide survey is occasioned by a special study in the four-state area of Illinois, Indiana, Michigan, and Ohio to determine the advisability and possibility of extending MCC institutional services to that area.

It was felt this would be an opportune time to gain information which the Mental Health Services office has needed to serve the constituency in a better way and to compile current mental health statistics. The last study surveying the mental health needs of Mennonite groups was made in 1945.

Information for this study is being gleaned from a questionnaire submitted to Mennonite, Brethren in Christ, and Amish pastors or ministers around the middle of March. In addition to inquiring about the extent of mental illness and mental retardation, the questionnaire seeks information about hospitalization, such as how many persons are currently being treated in institutions and whether in public or private hospitals.

1955 Christmas Bundle Folders Available

Folders listing packing instructions and containing labels for 1955 Christmas bundles are now being distributed to local churches. Additional copies are available from the clothing centers in Reedley, Calif.; North Newton, Kans.; Ephrata, Pa.; and Kitchener, Ont.; as well as the MCC offices in Akron, Pa.; Waterloo, Ont.; and Newton, Kans. Last year nearly 28,000 Christmas bundles were contributed and at this time it appears that at least an equal number could be used to good advantage this year.

What Materials Are Most Desired for Foreign Relief?

The continued distribution of clothing, bedding, soap, and sewing supplies to the poor and unfortunate overseas is made possible by the continued contribution of these materials by Mennonite, Brethren in Christ, and Amish churches in the United States and Canada. Frequently persons ask where relief supplies are needed and what kinds of materials are required.

At present the largest amounts are shipped to Jordan and Korea for distribution among refugees and poor people. Another needy field is Austria where large amounts of relief supplies are dispersed in refugee camps. Bedding, household articles, and clothing are important items in the operation of the children's homes in Bad Duerkheim, Germany, and Valdoie and Weiler in France. Similar materials are used in Formosa children's homes and hospital. Other supplies go to Indo-China, Java, and to other areas as needs arise. An increasing emphasis in the relief program are self-help projects in which people are given materials to make goods for themselves or to sell as a source of income.

To have a good supply of relief materials available makes it possible to disperse them to areas where needs suddenly arise. Last year 216 tons of clothing were contributed and the goal for clothing contributions for this year is slightly higher.

Here are the materials most desired for foreign relief—**shoes:** men's and children's (new or repaired), no women's high-heels; **clothing:** new or secondhand (clean and mended), men's coats, suits, pants, jackets, shirts, socks, underwear, (heavy preferred), pajamas (warm preferred) and work clothes, women's coats, suits, wool skirts, jackets, warm stockings, underwear and night clothes (warm), dresses of wool or cotton, durable material; all kinds of children's and babies' clothing; knitted articles (hand-knit or manufactured such as sweaters, caps, mittens, afghans, wool socks, stockings, and scarves); **bedding and household articles:** quilts, blankets, sheets, pillowcases, towels, washcloths (new or secondhand, clean and mended); **soap, tooth brushes, tooth paste and powder; sewing supplies:** sewing cotton, darning cotton, pins and needles (in packages), safety pins, scissors, and elastic; **yard goods and knitting wool.**

Clothing and other supplies should be carefully selected and repaired, if necessary. They should be shipped to the nearest clothing center—Reedley, Calif.; North Newton, Kans.; Ephrata, Pa.; or Kitchener, Ont. Only such materials should be contributed as are worthy of the sticker, "In the Name of Christ."

Building Hoffnungsfeld-Filadelfia Road in Paraguay

Construction of the Hoffnungsfeld-to-Kilometer 145 roadway in Paraguay has been completed and work has started on a Hoffnungsfeld-to-Filadelfia roadway. This road construction is the work of Vern Buller of Richey, Mont., the five Pax men, and several Mennonite colony men. The Hoffnungsfeld-to-Filadelfia road connects Menno and Friesland colonies and is extensively used for the shipment of freight. The completed Hoffnungsfeld-Kilometer 145 road connects the freight terminal of the three Chaco colonies to the end of a railway, also known as End Station. Construction of these roadways can do much to improve the economy of the Mennonite colonies in Paraguay.

Released March 18, 1955
MCC Information Service
Akron, Pa.

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Morocco: With Gospel witnessing extremely difficult, especially in Spanish Morocco, it is reported that there are at least 120,000 radio sets among the 8 million population, affording a tremendous opportunity for reaching people with the Gospel. And yet, Dr. Miner Stearns' broadcasts have had to be dropped from the International radio station in Tangier because of lack of funds. Won't you pray about this?—**I.F.M.A. News.**

WMSA Weekly Notes

From the Treasurer—We do appreciate what you have given in this work for the Lord. We should give, not so much because there is a need and because we have some left over which we can spare, but because we are God's stewards; all we have is His, and we owe it to Him. As of March 7 we still need over $700.00 for Nursing Education, and $800.00 for the General Fund, to meet this year's quotas. For the special projects, which funds are kept open until our annual meeting in June, we need more than $1000.00 for the London Gospel Centre and $130.00 for the Pediatrics Ward in the new Puerto Rico Hospital. May we not grow weary in well doing. —Mrs. Paul Graybill.

The new report blanks for 1955-56 have been mailed to the District Secretaries. There is a report blank for the Adult Circle which has been slightly revised. There is a different blank to be used by Junior and Intermediate Girls' Circles. A third report blank has been prepared for the use of Mission Circles, Homemakers' groups, or other organized women's fellowship and service groups. The District Secretary will be mailing these to you very soon. These report blanks are a convenient record of your contributions and work from month to month through the year.

The reports of the observance of the World Day of Prayer have been most interesting and varied. It has been gratifying to learn that more and more groups are observing this day with a special meeting.

We will want to continue to remember the work of the church through the year. The Prayer Guide edited by the Secretary of Literature, Mrs. John Duerksen, will be available for use, May 1. Send your order now, to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

Correction—The price of the Prayer Guide is 30¢ a copy.

Do not delay to order enough copies for each family in your congregation, so you may begin to use it the beginning of May.

The Free Literature Fund is a continuing fund of the WMSA. As needs for Bibles, books, summer Bible school, or Sunday school materials are presented to us from time to time, distribution is made from this fund to supply such needs. Your continued support of this fund will permit us to contribute towards supplying such things as books for London Gospel Centre library, Sunday-school or summer Bible school materials for work done among the community children of our VS Centers, or Migrant Units. Your contribution to the Free Literature Fund will help to make the Word or portions of it available to some children and young people who might otherwise never learn to know our Lord.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

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Our peace testimony must be motivated by inner imperatives and not by selfish vainglory.—John H. Mosemann.

From Our Churches

FLORADALE, ONTARIO

(Floradale Congregation)

Dear HERALD Readers:

"Bless the Lord, O my soul; and forget not all his benefits" (Ps. 103:2).

Bro. and Sister Ralph Palmer were with us on the evening of Oct. 15 when Bro. Palmer brought a challenging message. May the Lord bless them in their worth-while work of tract distribution.

On Nov. 21 Bro. Roger Smith from the London Rescue Mission was with us. He is a trophy of grace won from skid row and his Spirit-filled message was inspiring. We praise God for the marvelous way in which the Holy Spirit brought about his conversion and for his ringing testimony. Truly the Lord can save to the uttermost all who come unto Him.

Bro. and Sister Simeon Hurst were with us on Jan. 9, bringing a farewell message prior to their return to Africa. They challenged us to be faithful in our prayers so that the power of the Spirit may bless the work in dark Africa. It was encouraging to see their joy and eagerness to return to their field of labor.

We are anticipating a Bible conference in June with Bro. Paul M. Miller, Goshen, Ind., as speaker, and are also looking forward to our revival meetings in September with Bro. Osiah Hurst, Mannheim, Ont., as speaker. May the Lord bless these coming events is our prayer.

Our Sunday school has been blessed through a prescribed memory work course. Good interest has been shown and it has proved to be a spiritual blessing to all those participating.

Mrs. Homer Schwindt.

LIMA, OHIO

(Salem Congregation)

Greetings:

"Lord, thou hast been our dwelling place in all generations" (Ps. 90:1). We are happy once again to have our services in the main room of the church after having been in the basement for three months while remodeling.

On March 5 Bro. and Sister Lawrence Brunk, who have spent the last five years in Argentina, told us about the progress of the churches there.

Among those of our members who have been ill are Bro. Christian Stalter, who is back in his usual place after seven weeks of illness; Sister Vernie Good has been unable to worship with us for some time but is improving; Sister Mary Stemen gets out only occasionally; Bro. and Sister George Layman are unable to come because of illness; and our deacon, Bro. Perry Smith, has been unable to attend regularly. Sister Lena Good is at Greensburg, Kans., taking care of her mother, who is suffering from a broken leg.

On Feb. 6 four were received into church fellowship, 2 by baptism and 2 upon confession of faith, with Bro. M. L. Troyer officiating, assisted by Bro. Richard Martin.

Bro. James Detweiler, Elida, Ohio, brought us the message on Feb. 13.

We are looking forward to a Prophetic Bible Study on April 10-12, when Bro. J. L. Stauffer will be with us.

The E.M.C. quartet plans to be with us soon and we expect God to accompany them as they render the Gospel to us in song.

Does God answer prayer? Is the day of miracles past? Have you experienced a definite answer to prayer? If not, why not? I wish you could have heard the talk Bill and I had. He can really tell what the Lord has done for him, and yet he is not quite ready to yield to Him. To know Bill of yesterday and to see him today, one cannot help but believe in the all-prevailing power of God. His speech, actions, expression, and countenance are all changed and he has a happy smile. Sometime I may tell you more about him.

God is very definitely blessing us and we are grateful to Him for hearing and answering prayer. The sisters' sewing circle has increased in attendance, there are larger crowds in services, and the prayer meeting has jumped from about a dozen to 50 or 60. May we never lose interest in Him or get to the state where we rest with ease in Zion.

Sunday, March 20, was set aside as homecoming, or rally day. It might better be called a rededication of our church unto God. Bro. Martin, our pastor, brought the message.

Please put us on your prayer list. We need it. Thank you. J. C. Swartz.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear Brethren:

Greetings in Jesus' blessed name. In July a group of people from Beverly Beach, residents of California, Mo., and Granite City, Ill., visited our congregation. We appreciated having them here and give them a cordial invitation to come back again.

Bro. Joseph Shank, Park View, Harrisonburg, Va., worshiped with us while visiting his brother, J. R. Shank. March 6 was the last Sunday Bro. Shank worshiped with us before moving to Philadelphia, Mo., where he and Sister Shank will make their home with his brother-in-law and sister, Bro. and Sister Clyde Fenton. There was a nice crowd at the meeting that night, with people from various churches worshiping with us. We are sorry to tell them good-by but are glad they can be with the Fentons since Sister Shank is not well. May the Lord bless them in their new field. Pray for us in our field of labor here.

Our brethren, Leroy Gingerich and Protus Brubaker, are going to hold meetings for us, the Lord willing. We desire your prayers.

Lessie L. Inman.

WEST LIBERTY, OHIO

(Oak Grove Congregation)

Greetings:

We as a congregation are indeed thankful to our heavenly Father that He has given physical strength to our pastor, Nelson Kanagy, so that he can again worship with us. We are also thankful to the brethren who were willing to preach for us during Bro. Kanagy's illness. May God richly bless each one.

Bro. I. Mark Ross, Hesston, Kans., assisted in the work of the ministry for two and one half months. On Feb. 27 a farewell fellowship dinner was held for Bro. Ross. The afternoon was spent in an enjoyable informal singing.

Bro. George R. Brunk was with us Jan. 2-9. His messages were indeed an aid to spiritual growth. Bro. Brunk also preached the dedication sermon on Jan. 9 when we dedicated the new addition to our church. This addition, besides giving added Sunday-school rooms, also enlarges the main auditorium. The MYF of the three churches is holding its meetings in the new addition also.

Young and old alike are enjoying the "MYF Trailblazer," a little newssheet telling about the MYF's activities, which we find folded in our church bulletins once a month.

At present the brethren are busy remodeling the basement of the main part of the church.

Bro. C. N. Hostetter, Grantham, Pa., gave the morning message on March 6. In the afternoon and evening he was guest speaker at the One Hundred Ninetieth Quarterly Mission Meeting held at the Bethel Church in West Liberty.

We enjoyed a Bible conference on Prophecy and the Jews on March 10-13 with Sanford C. Mills, field evangelist of the American Board of Missions to the Jews, Inc., Columbus, Ohio, as speaker. Bro. Mills is a Christian Jew.

Our local relief committee reported that there were sufficient funds left from the Meat Canning Project to purchase 269 pairs of new shoes, largely children's and boys' work shoes. They were sent to MCC to be distributed in Formosa and Korea.

We ask an interest in your prayers that God's will may be done in choosing an assistant for Bro. Kanagy in the work of the ministry.

Mary E. Harshbarger.

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More than two thirds of the New Testament has now been translated into the language of the Anuak tribe of Ethiopia. It is expected that in two years the entire New Testament should be completed. This translation is being done by Rev. Harvey T. Hoekstra of the American Mission in the South Sudan (United Presbyterian Church and Reformed Church in America.)—**EFMA Missionary News Service.**

dish began its decline. In East Europe Jews maintained Yiddish as their mother tongue. Through succeeding generations Yiddish has been gradually disappearing.

When at the close of the 19th century the migration to Palestine began, the young Russian Jewish immigrants endeavored to re-establish Hebrew as the common language in place of European tongues. Schools were opened in Hebrew at the turn of the century and it was soon adopted in all Jewish schools when the Zionist organization took charge of education. Hebrew has served in Israel as a bond of union between divergent Jewish groups.

Why have the people of this newest state chosen to resurrect an ancient language in this modern day? Woud it not be wiser to adopt one of the current languages already rich in literature and modern phraseology? Language has been termed the most important mark of nationality and the chief means of creating and maintaining it. It determines the sphere of one's intercourse and the literature he reads. It exercises a determining influence on the mentality of the child and the formation of his ideas. A language forms a common mental basis for all who speak it. Without a common language there can be no lasting cultural community, and without cultural community there can be neither nations nor nationality. The adoption of the language is the first and most important stage in assimilating the immigrant. Change of language causes the children to be estranged from their parents, for the children educated in Israeli schools regard the language of the parents as a jargon and their contempt for it is extended to those who still speak it and to the tradition handed down in it.

Israeli Hebrew has been growing by leaps and bounds. Its vocabulary has been expanding at the rate of approximately ten new words a day. One can say that during the last 20 to 30 years a typically Israeli Hebrew has taken shape. It is quite difficult, wellnigh impossible for Hebrew-speaking Jews living abroad to cope with its recent developments.

This is Hebrew Year in Israel, the seventh year as a State. Every loyal Israeli is expected to teach another Israeli the national language free of charge. New grammar books are appearing constantly on newsstands attempting to make Hebrew easier to learn. Banners float across streets, billboards and newspapers urge young and old to enroll in study courses, "Hebrew without tears!" "Hebrew for health's sake!" By the close of the year as their intensive campaign concludes they hope to have made the transition en masse from foreign to national mother-tongue and leaped a major hurdle in moving from groupishness to a closer unification of the people with each other and with ancient Jewish history.

The languages of exile with their nightmarish memories of horror, hardship, and unrest will pass away with their generation as they embrace "the pure language" by which God spoke to their forefathers in this same land. God once spoke to Israel in Hebrew and saved the remnant that believed. He speaks again today of sin, righteousness, and judgment to come. Hebrew words fall on Hebrew sensitivities and a remnant responds. One pure language facilitates the spreading of one pure message, enabling hearts to be made pure in the blood of Calvary's Lamb.

Jerusalem, Israel.

Field Notes

CONTINUED

Hesston College events: Christian Businessmen's Dinner with O. O. Miller as speaker, March 26; Peace Week, March 28 to April 1; Annual Spring Work Days, April 1-13.

Regional Sunday-school Workshop at Elmira, Ont., from Friday evening, April 1, to Sunday evening, April 3. Workshop group leaders are: Kindergarten, Alta Mae Erb; Primary, Mrs. George Schiedel; Intermediate, Elizabeth Showalter; Youth and Adult, Millard Lind; Administration, Paul M. Lederach.

Howard H. Charles will discuss the Gospel of John in a Bible Conference at Zion, north of Morgantown, Pa., Friday evening, April 1, to Sunday evening, April 3. Saturday forenoon, April 2, he will lead a discussion on divorce and remarriage as interpreted by the New Testament.

All-day program at Rock Church, Elverson, Pa., with Lloyd Hartzler, Ft. Seybert, W. Va., and Aaron M. Shank, Myerstown, Pa., as instructors, April 10.

Annual meeting Buffalo Church, Lewisburg, Pa., with Lloyd M. Eby, Ronks, Pa., and David Thomas, Lancaster, Pa., as speakers, April 30.

A complete picture story of I-W service in Denver, Colo., is available in a yearbook, **The Mile-Hi I-W.** Send requests to The Mile-Hi I-W, 885 Delaware St., Denver 4, Colo. Price: $3.00.

Inspirational song service, Millersville, Pa., Palm Sunday, April 3, 2:00 p.m.

Sunday-school workshop at Zion, north of Morgantown, Pa., Saturday afternoon to Sunday evening, April 16, 17. Leaders of workshop groups: Preschool, Alta Mae Erb; Primary, Helen Trumbo; Juniors, Elizabeth Showalter; Intermediate, Edna K. Wenger; Youth, Glenn Esh; Adults, Millard Lind; Superintendents and pastors, Urie A. Bender; Song leader, Warren Leatherman.

Communion dates for Casselman Valley: Springs, April 24; Casselman, April 10; Oak Grove, May 8; Dry Run-Meadow Mountain, May 1; Red Run, April 17; Bear Creek, May 15; Glade, April 3.

Communion dates: Eastern District of Franconia Conference, in charge of Joseph Gross and Richard Detweiler: Doylestown and Perkasie, April 3; Blooming Glen, April 10; Easton and Lambertville, N.J., Saturday eve, April 16; Groveland, May 1; Trevose Heights, May 8; Deep Run, May 15.

A music and chorister-training class will be held at the First Mennonite Church, Norristown, Pa., beginning April 5 and continuing every Tuesday evening for 12 weeks. Bro. William Swartley of the Franconia congregation will be instructor.

The Iowa Mennonite School Chorus will give a program, at Morton, Ill., April 9, at Dillon, Ill., Mennonite Church on Sunday afternoon, April 10, and at Midway, Pekin, Ill., that evening.

Passion Week Services

Clyde D. Fulmer, in Good Friday Service at Presbyterian Church, Martinsburg, Pa.

Easter week-end service, April 9, 10, with Elias Kulp, Bally, Pa., as guest speaker and Paul Burkholder, Jr., as song leader at Cambridge, Honey Brook, Pa.

John E. Lapp, Lansdale, Pa., at Olive, Elkhart, Ind., April 4-10.

Gerald Studer, Smithville, Ohio, and Pleasant Hill MYF at Fairpoint, Ohio, Good Friday evening.

Visiting Speakers

Feb. 27. **Louis Sider,** on furlough from Brethren in Christ mission, Rhodesia, at Upland, Calif.

March 6. **J. Paul Sauder,** Mount Joy, Pa., at Denbigh, Va.

March 13. **Edith Showalter,** former missionary from Africa, at Lynside, Lyndhurst, Va. **Vernon Schertz,** Goshen College, Goshen, Ind., at Morton, Ill. **Leland Bachman,** Goshen, Ind., at Flanagan, Ill. **Wilbur Hostetler,** on furlough from India, at Roselawn, Elkhart, Ind.

March 20. **A. C. Good,** Sterling, Ill., at Flanagan, Ill. **J. R. Mumaw** and Gospel Team from E.M.C. at Nickel Mines, Paradise, Pa. **L. S. Weber,** Scottdale, Pa., at Beaverdam, Corry, Pa. **Howard Snider,** Scottdale, Pa., at Masontown, Pa. **Bro. and Sister Milton Vogt,** on furlough from India, at Protection, Kans.

March 27. **Mark Lehman,** Camp Rehoboth, Hopkins Park, Ill., at Flanagan, Ill. **Earl Stover** and wife, former workers in Puerto Rico, at Rocky Ridge, Quakertown, Pa. **C. F. Yake,** Scottdale, Pa., at Leetonia, Ohio. **J. Robert and J. William Detweiler,** Orrville, Ohio, at Beech, Louisville, Ohio. **Russel Maniaci,** Elkhart, Ind., at Maple Grove Mission, Millersburg, Ohio. **Paul Peachey,** Harrisonburg, Va., at Goshen College, Goshen, Ind. **Noah G. Good,** Lancaster, Pa., at North Lima, Ohio, **Henry L. Ruth, Jr.,** Souderton, Pa., at Media Chapel, Oxford, Pa.

Evangelistic Meetings

Alvin Swartz, Talbert, Ky., at Huntington Ave., Newport News, Va., beginning March 16. **Charles Shetler,** Schellsburg, Pa., in tent meetings at Media Chapel, Oxford, Pa., March 14-29. **George R. Brunk,** Denbigh, Va., at Pigeon, Mich., March 20-27. **Shem Peachey,** Quarryville, Pa., at Aurora, Ohio, March 13-20. **I. Mark Ross,** Hesston, Kans., at Pond Bank, Chambersburg, Pa., beginning April 12. **J. E. Gingrich,** Johnstown, Pa., at Masontown, Pa., April 24 to May 1. **Milo Kauffman,** Hesston, Kans., at Belmont, Elkhart, Ind., April 3-10. **Orvin H. Hooley,** Burr Oak, Mich., at Ft. Wayne Rescue Mission, Ft. Wayne, Ind., March 24 to April 3. **Noah Hershey,** Parkesburg, Pa., at Laurel Street, Lancaster, Pa., March 30 to April 10. **B. Harold Thomas,** Bronx, New York, at Fairview St., Reading, Pa., April 24 to May 1. **John S. Hess,** Lititz, Pa., at Oxford Circle, Philadelphia, Pa., April 17-24. **Don Augsburger,** Philadelphia, Pa., at Freemanville, Ala., April 3-10. **Aaron Shank,** Myerstown, Pa., at Rock, Elverson, Pa., April 10-17. **Ross Metzler,** Mattawana, Pa., at Slate Hill, Shiremanstown, Pa., April 3-10. **Raymond Kramer,** Meadville, Pa., at Hannibal, Mo., April 17-24.

WHAT IS LENT? (Continued)

In the Middle Ages lent was applied to the fasts of the church, and the spring lent was called "the Great Lent" or "Clean Lent," probably because of the confession and absolution just before the fast. In the Catholic Church it is customary for members to take vows of abstinence which they are taught to believe are worthy of some merit. For example, one who has a bad habit may decide to abstain from indulging the habit for the duration of Lent. By doing so he believes he will be granted some favor or merit and in this way atone for some of his evil doings. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). It is common for a man to refrain from smoking or drinking during Lent, only to fall back into such sin again as soon as Lent is past.

Sometimes things not considered wrong in themselves are put away for the time for the purpose of inflicting self-punishment in order to win the favor of God. The extremes of the abuse of such a fast have no end. To the carnal man it may become a trap. He comes to believe, contrary to the teaching of the Word, that by fasting and abstaining from sinful indulgence he merits salvation and forgiveness, whereas there are many Scriptures to show that Christ took our sins upon Himself and atoned for them by His death on the cross. II Tim. 1:9; Eph. 2:9; Gal. 2:16; Rom. 9:11.

Minot, N. Dak.

FAMILY CIRCLE (Continued)

God lead you in what to say and when to say it. Take advantage of every opportunity for service that comes your way. Sew love into every stitch, pray love into every prayer, show love in every word, gesture, and deed. Then may the Lord say of each of us in that day when all opportunities for loving service are over, "She hath done what she could."

[1] "Homemaking Is My Vocation," **The Christian Century,** June 10, 1953; Chicago, Illinois.

[2] **The Recovery of Family Life,** Elton and Pauline Trueblood; Harper and Brothers; New York; 1953.

Iowa City, Iowa.

Identification of Sex

BY IRA BIRMINGHAM

God never intended that men and women should look alike, sound alike, or be alike. "Male and female created he them." It seems in these modern times that many women try to imitate men in many ways, such for instance as wearing slacks and men's hats and caps. If this is defended because men's apparel is warmer, then why do we see little girls only half dressed in winter in this climate, while their brothers are always well dressed?

In the long ago, when all chickens were hatched under hens, an old neighbor of ours, who lived alone and raised some chickens, told my mother something like this, "I'll tell ye, Miz Birn'am, the roosters is a little more nakeder." The reverse order seems to fit the present times. And who is to blame? If you ask me, I can't see past their mothers, who allow Hollywood and Paris, where all morals are lost in "the love of money," to dictate the styles and patterns, with very little regard to health, comfort, or to old-fashioned common decency.

Yes, the times and customs have changed. I remember when the village officials put an advertisement in the local paper, asking the young men of the village to please put something on over their undershirts before coming downtown, because some complaints had been made to him.

Then there was the old lady who had neither arms nor legs. What she had were "upper and lower limbs." Silly, of course, but has not the other extreme been reached? On a hot day in that same town you would now be likely to see a dozen women in shorts, as well as some bathing suits, although the only water fit to go wading in is miles away. Of course, I am old-fashioned and expect to be told it is none of my business, but I still like to see women modestly dressed and wearing skirts. I believe it is Scriptural too.

Ovid, Mich.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to all who helped to make my stay in the hospital and convalescence at home more meaningful by your prayers, visits, cards, timely thoughts, flowers and gifts.—Charles W. Gehman, Elverson, Pa.

* * *

We wish to thank our many friends, relatives, and neighbors who so kindly visited us during the lengthy illness of our husband and father, and during his passing. May God richly bless each one of you.—Mrs. Emma Kauffman and children, Belleville, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3)

Bauman, Harold H. and Gladys (Horst), Elora, Ont., first child, Gary James, Feb. 28, 1955.

Burkholder, Jacob S. and Martha (Zimmerman), Denver, Pa., first child, Jacob Ray, Feb. 4, 1955.

Calvert, Frank and Mildred (Jutzi), Freeport, Ont., third child, second daughter, Susan Jeanette, Feb. 25, 1955.

Cashman, Sidney W. and Lena (Hartzler), Alexandria, Pa., third child, second daughter, Ruth Ellen, Feb. 21, 1955.

Charles, Abram H. and Ruth (Keller), Lancaster, Pa., second child, first son, Clifford Lynn, March 10, 1955.

Charles, Vernon H. and Mary E. (Denlinger), Lancaster, Pa., second child, Frederick D., Jan. 14, 1955.

Eash, Maynard L. and Elaine (Roth), Wellman, Iowa, first child, Randall Lamonte, Jan. 12, 1955.

Ebersole, John H. and Kathryn (Wenger), Mercersburg, Pa., third child, first daughter, Mary Louise, March 10, 1955.

Good, Robert and Elverta (Martin), Dayton, Ohio, first child, Sheryl Ann, Feb. 3, 1955.

Histand, Nelson and Eunice Mae (Gingerich), Pryor, Okla., eighth child, fourth son, James Lester, Feb. 26, 1955.

Horst, Frank and LaVerne (Shetler), Calico Rock, Ark., seventh child, sixth daughter, Patricia Louise, Feb. 5, 1955.

Horst, W. Glenn and Christianna (Lehman), Chambersburg, Pa., first child, Jay Lester, March 1, 1955.

Hostetler, Norman and Delories (Pebley), Smoketown, Pa., second child, first son, Ronald Eugene, March 5, 1955.

Kauffman, Clifford and Anne (Nissley), Bloomfield, Mont., sixth child, fifth daughter, Sherri Ann, Feb. 14, 1955.

Kauffman, James and Miriam (Brubaker), Richfield, Pa., second son, Gerald Lester, Feb. 14, 1955.

Kauffman, Joe and Thelma (Hostetler), Harper, Kans., fourth child, second son, Randal Dru, March 9, 1955.

Kennel, Mahlon and Ruby (Saltzman), Shickley, Nebr., third child, second daughter, Sharon Elaine, March 2, 1955.

Kindy, Erie and Beatrice (Mast), Midland, Mich., fifth child, second daughter, Sharon Rose, Jan. 6, 1955.

Lapp, Melvin L. and Ada Ruth (Umble), Atglen, Pa., second daughter, Audrey Louise, Feb. 28, 1955.

Leinbach, Earl and Betty (Hoover), Elkhart, Ind., second son, Kenneth Earl, Jan. 17, 1955.

Martin, Allen E. and Esther L. (Oberholzer), Hagerstown, Md., second child, first son, Durell Ray, March 14, 1955.

Martin, Edgar B. and Mary Ann (Weber), Elmira, Ont., second child by adoption, first daughter, Elizabeth Ann, Sept. 22, 1954.

Martin, Harold C. and Evelyn (Kreider), Bird in Hand, Pa., third child, first son, Clifford Wayne, March 7, 1955.

Martin, Harold W. and Bertha M. (Weaver), Marietta, Pa., first child, Glenn Roy, March 9, 1955.

Martin, Harvey S. and Ermina (Martin), Elmira, Ont., third child, second daughter, Gloria Ann, Nov. 28, 1954.

Martin, Jay L. and Florence (Horst), Middletown, Conn., first child, Brenda Rose, March 1, 1955.

Martin, Vernon L. and Eileen (Gingrich), Elmira, Ont., first child, Kristine Faye, Feb. 19, 1955.

Mast, J. Melvin and Anna Mary (Mast), Parkesburg, Pa., seventh child, fourth daughter, Mary Jane, Feb. 4, 1955.

Mast, Stanley and Ruby (Kudrna), Julesburg, Colo., third child, second daughter, Pamela Sue, Jan. 30, 1955.

Mellinger, Ernest H. and Ruth (Keener), Strasburg, Pa., third son, Randy K., Dec. 10, 1954.

Moore, Clifford and Betty (Good), Delphos, Ohio, third child, first son, Kenneth Lee, Jan. 19, 1955.

Moyer, Sylvanus M. and Mildred (Shenk), Denbigh, Va., fifth child, first daughter, Esther Jean, Feb. 6, 1955.

Newswanger, Amos, Jr., and Arlene (Gehman), Schuylkill Haven, Pa., fourth child, first daughter, Linda Beth, Feb. 25, 1955.

Pool, Russell and Nettie (Emmett), Culp, Ark., ninth child, sixth son, Michael Jefferson, Dec. 20, 1954.

Raber, Chester and Geraldine (Landis), Goshen, Ind., first child, Jon Alden, March 4, 1955.

Ramer, Roy W. and Mary Elizabeth (Bechtel), Nappanee, Ind., fifth child, first son, Marvin LeRoy, Feb. 16, 1955.

Roth, Jasper and Dolorez (Good), Dewey, Ill., third daughter, Kaalene Faye, Feb. 6, 1955.

Rutt, Frank B. and Mary Alta (Stauffer), Mount Joy, Pa., fourth child, first son, Kenneth S., Dec. 22, 1954.

Schlabach, Crist and Amanda (Miller), Uniontown, Ohio, fourth child, second daughter, Regina Ann, Jan. 22, 1955. (One daughter deceased.)

Schlabach, David and Lois (Miller), Scottdale, Pa., third child, first daughter, Donna Louise, March 15, 1955.

Stauffer, Milton and Pauline (Beck), Mount Gilead, Ohio, third child, first son, Thomas L., Jan. 31, 1955.

Swartzendruber, Dan and Donna (Steider), Denver, Colo., first child Steven Lou, Feb. 9, 1955.

Troyer, Dana and Verna (Burkholder), Chicago, Ill., third son, Frederick John, March, 1, 1955.

Weaver, Roy and Ruth (Gehman), Elizabethtown, Pa., second son, Arthur Dale, March 15, 1955.

Weber, Martin and Anna (Hoover), East Earl, Pa., sixth child, fourth daughter, Joyce Eileen, Feb. 15, 1955.

Weber, Ralph S. and Alice (Habermehl), Elmira, Ont., second child, first daughter, Yvonne Mae, Sept. 10, 1955.

Wideman, Glayton M. and Mary (Martin), Elmira, Ont., third child, second daughter, Brenda Susan, Oct. 14, 1954.

Widrick, Royal and Arlene (Roggie), Watertown, N.Y., first child, Larry Dale, Jan. 28, 1955.

Yeager, Glenn A. and Elizabeth (Lehman), Chambersburg, Pa., fourth child, third son, Jerry Theodore, March 2, 1955.

Yoder, Amos and Sara (Miller), Kalona, Iowa, first child, Philip Arnold, March 8, 1955.

Yousey, Floyd R. and Verda I. (Klingelsmith), Lockport, N.Y., third child, second daughter, Phyllis Ruth, Feb. 10, 1955. (Son deceased.)

Zehr, Donald and Esther (Johnston), Roseburg, Oreg., first child, Teresa Ann, Feb. 24, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager—Kurtz.—Merle Bontrager, Hartville, Ohio, and Mary Kurtz, Greentown, Ohio, both of the Maple Grove Conservative Church, by Rudy Bontrager at the Maple Grove Church, March 3, 1955.

Bush—Brenneman.—Earl Bush, Iowa City, Iowa, First Baptist Church, and Freda Fern Brenneman, Iowa City, Iowa, Lower Deer Creek cong., by Elmer E. Dierks, Feb. 25, 1955.

Clemmer — Moyer. — Herbert D. Clemmer, Lansdale, Pa., cong., and Arlene N. Moyer, Souderton, Pa., Rockhill cong., by Daniel D. Leatherman at the Lansdale Church, Feb. 20, 1955.

Groff—Landis.—Jay M. Groff, Bird in Hand, Pa., Stumptown cong., and Doris Elizabeth Landis, Strasburg, Pa., Mellinger cong., by Elmer G. Martin at the home of the bride, March 5, 1955.

Halteman—Detwiler.—Arlan B. Halteman, Telford, Pa., Skippack cong., and Miriam M. Detwiler, Harleysville, Pa., Towamencin cong., by John E. Lapp at the Skippack Church, March 12, 1955.

Metzger—Martin.—Arthur Metzger, Elmira, Ont., cong., and Inez Marie Martin, Elmira, Ont., Floradale cong., by Rufus Jutzi at the home of the bridegroom's parents, Jan. 5, 1955.

Schrock—Knepp.—Lester Tobias Schrock, Pleasant Grove C.M. cong., Goshen, Ind., and Lydia Louise Knepp, Townline C.M. cong., Ligonier, Ind., by Clarence A. Yoder at the Townline Church, Dec. 12, 1954.

Anniversaries

Morningstar, Lewis and Fannie (Kauffman), Lagrange, Ind., were married 56 years ago on March 14, 1899. They have nine living children, four sons and five daughters, 31 grandchildren, and eight great-grandchildren. Four sons are deceased. They attend the Plato Mennonite Church, Lagrange, Ind. May the heavenly Father bless their remaining life together.

* * *

Walter, Bro. and Sister Allen S., Line Lexington, Pa., celebrated their fortieth wedding anniversary on Feb. 27, 1955, at their home. They had a dinner and open house in the afternoon. They have one daughter, four sons, and twelve grandchildren.

"Today, nearly two thousand years after the Great Commission was given, it is estimated that one billion people now living have never heard the precious name of Jesus. If you were to stand day and night watching this vast number march by, you would stand for a whole generation."

—The Missionary Broadcaster.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barnes, Joyce, daughter of Philip and Susie Barnes, was born May 15, 1949, at Youngstown, Ohio; went to be with Jesus Feb. 19, 1955, when she became frightened by a dog and ran into West Federal Street, Youngstown, in the path of a steel truck; aged 5 y. 9 m. 4 d. She had been an enthusiastic and faithful pupil of the Mennonite Gospel Chapel since she was two years of age. She will be greatly missed by her little friends, teachers and family. Joyce became a missionary in her death—her father became a Christian and many friends got right with God because she laid down her life. Besides her parents Joyce leaves five sisters (Evelyn, Delois, Maxine, Gloris, and Juanita) and two brothers, (Ronnie and Glen), all at home. An impressive funeral service was conducted Feb. 23 at the new Rockview Mennonite Church, Youngstown, by Fred Augsburger. Stephen Yoder assisted at the Belmont Cemetery where she was buried.

Brenneman, Simeon, son of Moses and Mary A. (Stemen) Brenneman, was born March 4, 1879, near Elida, Ohio; peacefully departed this life at the Memorial Hospital, Lima, Ohio, March 8, 1955; aged 76 y. 4 d. He was united in marriage with Lillie Anne Burkholder of Dale Enterprise, Va., on Jan. 1, 1908, who preceded him in death by only 13 days. Surviving are three children (Edwin and Robert of Elida, and Evelyn—Mrs. Lloyd Hostetler, Goshen, Ind.), 8 grandchildren, 6 brothers and 2 sisters (Andrew, John M., Moses, Rhoda R., Martha J., Alpheus N., Mary Ellen, all of Elida, and Adam S. of Lima). Since having confessed Christ as his personal Saviour at a young age, he had been a member of the Mennonite Church, and at the time of his death was a member of the Elida Central Mennonite congregation. His entire life was spent near the old homestead in the Elida community where he with his brothers and sisters lived as a closely knit family, attending the same religious services and many family gatherings together. His death is the first of the 9 brothers and sisters. Funeral services were held at the Central Church, Elida, on March 11, with Menno L. Troyer, James Detweiler, and Richard Martin in charge. Burial was made in the Salem Cemetery.

Good, Barton H., son of the late Aaron and Elizabeth (Horning) Good, was born Aug. 27, 1884, in Lancaster Co., Pa.; died at his home near Bowmansville, Pa., Feb. 19, 1955; aged 70 y. 5 m. 23 d. He was married to Lizzie Geigley, who survives. To this union were born 5 daughters and 3 sons (Susanna, deceased, Edna—Mrs. Mahlon Good, Amos, Elizabeth—Mrs. Edwin Fox, Isaac, Ella Mae—Mrs. Rufus Weaver, Ruth—Mrs. John Burkhart, and Edwin). Also surviving are 34 grandchildren, 7 great-grandchildren, and these sisters (Mary—Mrs. Solomon Weber, Lavina—Mrs. Samuel Witmer, Annie—Mrs. Aaron Musser). He was a faithful member of the Bowmansville Mennonite Church where funeral services were held by Benjamin Weaver and Howard Good. Interment was made in the adjoining cemetery.

Hauder, Peter A., son of Christian S. and Margaret Ann (Haun) Hauder, was born in Woodford Co., Ill., Jan. 10, 1885; moved to Garden City, Mo., in 1899. He was married to Wilma Smoker on Dec. 24, 1910, and began homemaking on a farm near Garden City. Following a few years spent near Ishpeming, Mich., their home was in Goshen, Ind., for the past 37 years. He became a Christian in youth and served his church in many capacities. His wife preceded him in death on Feb. 10, 1952. Surviving are 2 daughters, (Mrs. George Parkko, Anchorage, Alaska, and Mrs. G. W. Hostetler, Harlan, Ind.), 4 grandchildren, and a sister (Mrs. Earl Helmuth, Huntington Park, Calif.). Funeral services were held at the Eighth Street Mennonite Church, Goshen, Ind., on Feb. 26, with Robert Hartzler officiating. Burial was made in the Violette Cemetery, Goshen.

Hussong, Ruth, daughter of Daniel Diehl, and wife of the late Harry Hussong, was born July 28, 1885; passed away Feb. 16, 1955, at the hospital in Chambersburg, Pa.; aged 69 y. 6 m. 19 d. She was baptized into fellowship of the Marion Mennonite Church on Jan. 31, 1955. She is survived by one son (Lee), and her father at the home in Marion, Pa., one sister (Fanny of High Spire, Pa.), and 2 brothers (Irvin, Columbia, Pa., and Sherman, Greencastle, Pa.). Funeral services were conducted Feb. 19 at the Marion Mennonite Church by Norman H. Martin, Harvey E. Shank, and J. Irvin Lehman, with interment in Cedar Hill Cemetery, Greencastle, Pa.

Nyce, Sallie H. Freed, wife of the late Henry B. Nyce, was born Aug. 28, 1870, near Telford, Pa.; died Dec. 2, 1954; aged 84 y. 3 m. 4 d. She had been in failing health for some time because of a chronic heart condition. She was a faithful member of the Salford Mennonite Church. Her devotion to Jesus Christ as her Saviour was evident because of her readiness to speak of things eternal. Surviving are 2 daughters (Sussana—Mrs. Raymond Derstine; Sarah—Mrs. Nelson Sell), one son (Henry, Jr., Souderton, Pa.), 13 grandchildren, and 4 great-grandchildren. Funeral services were held at the Salford Mennonite Church on Dec. 6 with Henry L. Ruth, Elias N. Landis, and Rein A. Alderfer in charge. Interment was made in the Salford Cemetery.

Rohrer, Samuel Dayton, oldest son of Benjamin W. and Nancy (Lehman) Rohrer, was born near Wadsworth, Ohio, Oct. 7, 1879; departed from this life March 9, 1955, on the same farm; aged 75 y. 5 m. 2 d., after experiencing poor health and melancholia for several months. On Feb. 8, 1911, he was united in marriage to Ella M. Rohrer. They were blessed with 3 sons (Paul, Seville, Ohio; Sanford, Wadsworth, Ohio; and James, Broadway, Va.), 4 daughters (Anna Lois, Balodgahan, India; Ava—Mrs. Irvin Horst, London, England; Mabel—Mrs. Ben Geiser, Wadsworth, Ohio; and Mary, Nappanee, Ind.), all of whom survive, with his widow and one brother (Clayton of Wadsworth), and one sister (Mrs. Edward Graber, Wadsworth), and 14 grandchildren. He was preceded in death by two brothers, one sister, and one grandson. He was baptized and received as a member of the Bethel Church on May 13, 1911, where he held his membership until death. He was ordained to the ministry on Nov. 4, 1917, and served as minister for over 37 years, serving as pastor for over 35 years. The funeral sermon was given by Bro. O. N. Johns, who spoke on the Great Commission, a text selected by Bro. Rohrer a month before his tragic death. I. W. Royer and J. Robert Kreider assisted in the services. Burial was made in the Lower Mennonite Cemetery.

Shantz, Henry Cyrenius, son of Henry and Magdalena (Bauman) Shantz, was born in Marysborough Twp., Ont., on June 4, 1879; passed away March 4, 1955, in the Lanigan Hospital near his home at Guernsey, Sask.; aged 75 y. 9 m. On June 5, 1906, he was married to Angeline Snider, who preceded him in death on Jan. 22, 1952, at the identical age of his passing. To this union were born 5 sons and 2 daughters (Wesley, Arthur, Lincoln, Olive—Mrs. Clair Biehn, Eileen—Mrs. Harold Biehn, all of Guernsey; Leonard of Elmira, Ont., and Daniel, who died in infancy). One sister (Mrs. Henry Brubaker), one half sister (Mrs. Seranus Martin), and four half brothers (Ozias, Amos, Eli, and Nelson Gingrich), all living near Kitchener, Ont. Two half sisters and one half brother preceded him in death. There are 29 grandchildren, of which 4 are in Ontario and the rest at Guernsey. As a young man he went to Alberta, living at Mayton, Alta., on a homesead and following his marriage he made his home near Aldersyde, Alta., until 1929 when the family moved to Guernsey. He accepted Christ as his Saviour and in his last years was a faithful member of the Sharon Church near Guernsey. We praise God for the manifestation of His grace in the life of our brother. Funeral services were held March 8, conducted by Stanley Shantz, assisted by Arnold Shantz.

Shantz, Herbert, eldest son of the late Aaron and Leah (Snider) Shantz, was born Dec. 6, 1874; passed away at his home Feb. 28 after a long illness; aged 80 y. 2 m. 22 d. Early in his youth he accepted Christ as his Saviour and became a member of the David Eby Church, and later the Erb Street Mennonite Church. On Dec. 12, 1900, he was united in marriage to Selina Shantz, Mannheim, with whom he shared life's joys and sorrows for 54 years. Surviving him are his companion, 4 daughters (Orpah—Mrs. Vernon Woolner, Kitchener; Lona—Mrs. Joseph Martin, Elmira; Erma—Mrs. Stanley Snider, Kitchener, and Wilma—Mrs. Martin Horst, Waterloo), 12 grandchildren, one great-grandchild, one brother (Ephraim), and one sister (Mrs. Urias Snider, Waterloo). One sister preceded him in 1935. He was a faithful Christian and always interested in the work of the church. Services were conducted at the Erb St. Mennonite Church, Waterloo, Ont., by Clare Shantz and J. B. Martin, with burial in the Erb Street Cemetery.

Snader, Daniel S., son of the late Aaron R. and Annie (Sauder) Snader, was born in Lancaster Co., Pa., March 17, 1892; passed away at St. Joseph's Hospital, Lancaster, Pa., Jan. 22, 1955; aged 62 y. 10 m. 5 d. He is survived by his wife Sarah A. (Cronse) Snader, 6 sons and 3 daughters (Paul M., Washington Boro, Pa.; Daniel E., Ephrata, Pa.; Titus, Ruth—Mrs. John M. Zimmerman, Narvon, Pa.; Noah, Isaac, Lester, East Earl, Pa.; Anna Mae and Mary at home, Narvon, Pa.), 24 grandchildren, 4 sisters and 3 brothers (Mrs. Manlon Witmer, New Holland, Pa.; Amanda, Denver, Pa.; Mrs. Walter Weaver, Martindale, Pa.; Sarah, Lancaster, Pa.; Aaron, East Earl, Pa.; Moses, New Holland, Pa.; Jacob, Denver, Pa.), besides many other relatives and friends. He was a faithful member of the Weaverland Mennonite Church. Funeral services were held at the Weaverland Church on Jan. 25 by the home ministers. Interment was made in the adjoining cemetery.

Wenger, Anna May, aged 76 y. 9 m. 2 d. daughter of the late Daniel N. and Magdalena (Kindig) Lehman, was born near Millersville, Pa., May 19, 1878; left her weary body Feb. 21, 1955, near Harrisonburg, Va. On Sept. 28, 1900, she married A. D. Wenger, who preceded her in death nearly 20 years ago. An infant son Ralph also preceded her. Surviving are the following children (Mary—Mrs. Warren Kratz, Anna May—Mrs. John F. Garber, Amos D. Jr., Paul L., Ruth—Mrs. Arlin Snider, Rhoda E., of Tanganyika, and Chester L., of Ethiopia), 5 brothers (Christian K., Benjamin K., Walter S., Daniel W., Chester K.), 2 sisters (Magdalena K. Lehman, Elizabeth—Mrs. John E. Kurtz), 26 grandchildren, and one great-grandchild. Her one great concern was that everyone of her descendants, as well as her Sunday-school and summer Bible school pupils, might be faithful consecrated servants of God. Another of her great concerns was that Eastern Mennonite College, where she labored with her husband for over 13 years, might continue to stand as a great spiritual lighthouse, grounded upon the standards of God's Word, until Jesus comes. Her supreme loves included the Word of God, fervent prayer, Christian service and testimony, sacred music, children and youth, Christian friends and fellowship, stars, birds, and flowers. Funeral services, Feb. 23, at the Pike Church, Harrisonburg, Va., were conducted by Ernest G. Gehman, Melvin J. Heatwole, and Kenneth Seitz; at Mt. Pleasant Mennonite Church, Fentress, Va., Feb. 24, by Clayton Bergey and Lloyd Weaver.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

What Every Christian Boy Should Know, William W. Orr; Van Kampen Press; 32 pp.; 25¢

Here is a helpful little booklet written for boys of the middle and later teens. The short, terse paragraphs are written in a chatty, conversational style that appeals to boys, without giving them the idea they are being preached to. Such subjects are discussed as salvation, school life, social life, marriage, etc., a wealth of good advice being packed into a small space.

Orr is a conservative and sane in his counseling. He clearly and firmly denounces the evils of movies, dancing, smoking, and drinking; he is plain and frank in his dealing with sex and petting. It is interesting to note that he deplores the extravagances of the modern wedding, asserting that the throwing of rice is a heathenish custom (p. 27). He also states that he does not favor swimming trunks for boys, but would rather see them cover their bodies more fully while bathing (p. 31).

Sunday-school teachers and other leaders of boys' groups will find this an excellent, inexpensive booklet to pass out to their boys.

One adverse criticism would be the author's attitude toward Christians in sports (p. 7).—Earl R. Delp.

Items and Comments

The Baptist Student Union of William and Mary College, Williamsburg, Va., has adopted a destitute Negro family of seven and is rehabilitating their run-down home. Members of the Union cleaned out a spring and established a water supply. They made emergency repairs to the house, working at night, and are now building new furniture. The group plan to continue the project until college closes in June. By that time the family will have a rebuilt and modestly furnished home.—**RNS.**

* * *

Church construction activity, hitting a pace of nearly $2,000,000 a day during what normally is the slow season for building operation, set a new record for the month of February. A total of $53,000,000 worth of construction was undertaken by churches in February compared with $41,000,000 in the same month a year ago. Construction of nonpublic schools and colleges, hospitals, orphanages, and other institutions were also above the figures of last year.

* * *

The international director of the Pocket Testament League reports from Africa: "The sin and need in Africa is greater than we ever dreamed of back in the States. If American Christians could see for one day the condition in Africa, they would send up a mighty volume of prayer in behalf of the millions here who live in sin and darkness. We are daily more convinced that Africa stands on the brink of tragic disaster—and that nothing but the Gospel of Jesus Christ can help her."

* * *

The El Paso, Texas, Ministerial Association has stenciled on the sidewalks of that city one thousand markers which read, "God is our Strength—Attend church of your choice every week."

* * *

Evangelist Billy Graham jam-packed Madison Square Garden at his first major appearance in New York City. The rally started fifteen minutes early, as every place in the 20,000-seat arena was taken. An overflow crowd estimated at about 5,000 to 9,000 stood in the streets outside.

* * *

Leaders of two Indian Jacobite groups have accepted a plan to settle a fifty-year legal dispute between them. The dispute concerns certain matters of sovereignty and of property. The Peace League, a youth organization dedicated to healing the split, was largely responsible for the proposed settlement. The leaguers, after six weeks of fasting, began to show signs of physical collapse. The persistence of the fasters decided some of India's top ecclesiastical leaders to act to settle matters by drawing up a peace plan which would be acceptable to both parties in the dispute.

* * *

The Synod of the Evangelical Church in Germany warned its ministers against the proclamation of political views as divine truth and against questioning the sincerity of those who held different opinions. "Pastors," said the Synod, "should be aware of their position and refrain from causing annoyance by mixing divine and human speech." But the Synod went on, "Together with all Christians in the world the Synod feels summoned to the task of promoting peace and abhors the idea that present tensions can be solved by war."

* * *

In a message striking at white supremacy policies and aiming at a restoration of good will between the Australian and Asian peoples, the Australian Council for the World Council of Churches urged that quotas of Asians be admitted as immigrants.—WP

* * *

Gustav Heinemann, West German church leader who has led the opposition to German rearmament, says the policy of West Germany seems to be, "Make a lot of money—get an army to defend it—and a church to bless both."

* * *

The next in a long and growing series of Franco-German meetings of churchmen will be held right after Easter in the Saarland and elsewhere in the orbit of the Rhineland Evangelical Church. By unanimous agreement the theme of the gathering is to be: "The Christian Confronted by Modern War."

* * *

European press comment on the recent speech by General McArthur has played up prominently his strong remarks about the futility of war and the need of disarmament. Numerous editors criticized the American press for relegating the General's frank statement to a minor place in the news.

* * *

Carrying on a tradition established by pioneer Kansas immigrants from Sweden in 1882, the Bethany College Oratorio Society, at Lindsborg, Kans., will present its 200th performance of Handel's The Messiah on Palm Sunday.

* * *

South Dakota has passed the bill which will prevent further expansion of Hutterite colonies in the state by making future communal corporations unlawful.

Mennonite Yearbook

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Make certain that every Mennonite home has a Yearbook. 50c each, forty dollars a hundred. Mennonite Publishing House Scottdale, Pa.

1955

Southern Baptist Convention is launching a multimillion dollar program to reach 65,000,000 unchurched Americans through radio and television. A long-range program includes plans for the construction of a $200,000 Radio-Television City at Fort Worth, Texas.

* * *

Nearly one thousand Southern Baptist foreign missionaries were in active service overseas at the end of 1954. The foreign missions board of that denomination spent about $9,500,000 on its work abroad last year.

* * *

Cases involving the mailing of obscene matter increased 73 per cent during the past year, according to a United States department official. Officials say they are finding it difficult, under present laws, to cope with the flow of pornographic material.

* * *

An attack on "noisy religiosity on the public level" in Washington, was made in a Lenten sermon by Dean James A. Pike of New York.

"When we put 'In God We Trust' on our postage stamps, open up a meditation room in the United States Capitol, and make constant reference to spiritual values, and then fail to live up to our words with our deeds, we give an impression of hypocrisy to the rest of the world," he said. He sharply criticized the State Department for opposing in the United Nations, recently, a proposal to continue the commission investigating apartheid (segregation) policies in South Africa. "While the voice of America was telling the world how religious we are," the dean asserted, "the front page of every newspaper in Africa and Asia was telling the truth about us—that we back up race hate."

* * *

Plans are being made for celebrating the two hundred and fiftieth anniversary of the arrival of the first Protestant missionaries in India—an event that has been called "the beginning of the modern missionary movement." The first missionaries who landed at Tranquebar, South India, in 1706 were German Lutherans sent out by the Danish king.

* * *

For the first time in nearly two hundred years the kingdom of Nepal has opened its doors to Christian missionaries. An international team of medical missionaries have already established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country. Not since 1771, when Nepal dispelled a band of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. At the end of 1953 the government granted permission to the India-based United Christian Mission to launch the medical program. The medical team is chiefly Indian in personnel.

* * *

That India is not closed to missionaries from the United States is seen in the fact that during 1953 and 1954 the Indian government granted 89½ per cent of all requests for visas by United States mission boards, a total of 399 persons during this time. Forty-nine visa applications were denied.

* * *

New interest in World Council of Churches circles in the study of questions concerning the church, war, and peace is evidenced by a discussion meeting planned for March 22, 23 in Geneva, Switzerland. The discussions were organized by an enlarged European Continuation Committee meeting under the leadership of M. R. Zigler. Brethren, Friends, Mennonite, and International Fellowship of Reconciliation representatives, who constitute the European Continuation Committee, met with World Council of Churches representatives to discuss these matters. The executive committee of the World Council of Churches at its February meeting took initial action toward setting up a theological study commission in this field in response to concerns expressed at the Evanston Assembly last August.—MCC.

* * *

The United Church of North India has named two missionaries to East Africa, the first to represent that church in Africa. The missionaries hope to sail for East Africa in August.

* * *

Conviction of three Jehovah's Witnesses as draft dodgers was reversed recently by the United States Supreme Court, which held the men should have been classified as conscientious objectors, even though they were willing to fight a "theocratic war."

* * *

March 18 edition of **Collier's** magazine carried an article entitled, "He takes the Bible Around the World." The article gives a comprehensive picture of Eugene A. Nida's work in translating the Bible into the languages of the world. Nida is Secretary of Translation for the American Bible Society.

* * *

A new Mennonite settlement in Uruguay is being established in an area approximately 93 kilometers (58 miles) northwest of Montevideo, the capital city. Forty-one families, who have either been employed in industry or working as tenants, have purchased a tract of land with private financial assistance. The tract of land is 1,462 hectars in size, which is approximately 3,600 acres. The other two Mennonite colonies in Uruguay, Gartental and El Ombu, lie approximately 150 miles to the northwest of this new settlement.—MCC.

* * *

The Church of God, with headquarters at Anderson, Indiana, is observing this year its 75th anniversary. It has approximately 2,150 local congregations with a total membership of 122,000. An average of one new church has been established every 4½ days over the past 10 years. The church has missions in 26 foreign countries, with a total of over 60,000 adherents.

WHAT ABOUT
CHILD EVANGELISM

Last fall a group of interested leaders gathered at Laurelville to study the implications of child evangelism for Mennonites today. They read study papers and discussed frankly our theological positions. All were experienced Christian workers. *They were experienced Christians studying what Mennonites today believe and practice in regards to child evangelism and the age at which children should be baptized.*

What they discovered is of vital interest to your church, your pastor, your community, your home, and you! No longer can you afford to be unaware of the implications of present child evangelism practices!

You can obtain these articles that were written for this conference by such men as John C. Wenger, Harold S. Bender, Gideon Yoder, John R. Mumaw, Paul Erb, in two ways. . . .

Condensations of some will appear in the *Herald Teacher* beginning with the April issue.

But for a more complete coverage of the conference we refer you to the quarterly *Christian Ministry*. Beginning with the first quarter issue 1955 (copies are available if you request them) that magazine is running extended condensations and complete study papers. If you subscribe *now* you can obtain the first quarter copy with its important articles by Chester Lehman and Harold S. Bender.

Examine for yourself the findings of this study group! Subscribe now to *Christian Ministry*. One dollar a year (four issues), $2.50 for three years.

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NEWNESS OF LIFE

By Marjorie A. Clark

It is resurrection time again. The golden heads of daffodils nod in the wind; tiny daisies star the lawn; the delicate tracery of tiny leaves shows on the bushes; and we awaken to the song of meadow lark and robin.

Each flower that blooms in new beauty brings us its Easter message. "We also should walk in newness of life," says Paul, in his epistle to the Romans, and while we as Christians look forward to that day when we shall put on immortality, we already have new life and it should already be evident to those around us.

It is John who talks so often of life—everlasting life—in his writings. Count the times it is mentioned in chapters three, four, five, six, and again in ten and eleven of his Gospel. The book was written, he says, "that believing ye might have life through his name" (John 20:31). His epistles not only talk about that life but tell how we should live with the new life in us, remembering that "as he is, so are we in this world" (I John 4:17).

Where do we get newness of life? We do not find it at His cross—that is the place of death. Christ died on the cross. Identifying ourselves with Him, our "old man" or the natural man must be "crucified with Christ."

In many countries Good Friday is a day of mourning. All the people wear black. The bells are tolled; voices are hushed. Even the children must not sing or play. They look sorrowfully upon images or pictures of a thorn-crowned One staggering under a heavy cross, or hanging pale upon it.

The cross had to be. The righteous must die for the unrighteous, the blood must make atonement. Christ's death paid the price of sin; His blood covers it. But for new life, we must go beyond the cross.

We find life at His resurrection. "But God . . . hath quickened us together with Christ" (Eph. 2:4, 5). When we believe in God's Son we receive His gift of life. John 17:1; 5:24. "He that hath the Son [the Son who died and rose again] hath life" (I John 5:12)—he has resurrection life.

What is this new life, and how does it operate? To begin with, we should not refer to life as "it." We should say "He," for this new life is Christ living in us. Paul prayed for the Ephesians "that Christ may dwell in your hearts by faith" (3:17) and told the Colossians that "Christ in you" was their hope of glory. And wonder of wonders, the very faith by which He dwells within us is His own gift—"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

After Paul realized that this new life was his, is it any wonder that he counts all else but dung that he might "know him, and the *power of his resurrection,* and the fellowship of his sufferings" (Phil. 3:10)?

How is it that we, having Christ in the power of His resurrection life within us, fail to recognize and use that power? Why is it that often there is no evidence that we have "newness of life"? It is because we often put the cart before the horse. We want the power, but we fail to "reckon . . . [ourselves] dead indeed unto sin, but alive unto God." If we then "be risen with Christ," as it says in Col. 3:1, every part of us—spirit, soul, and body—should show it. Spirit—"seek those things which are above, where Christ sitteth"; soul—"set your affection on things above"; and body—"ye serve the Lord Christ" (Col. 3:1, 2, 24).

Empowered with resurrection life, we should not only reckon the "old man" dead, but lay aside the things that belong to that old life. "Let us lay aside every weight, and the sin which doth so easily beset us," says the writer to the Hebrews. In Africa, when a witch doctor becomes a Christian, he brings his "stock in trade"—the bones and the charms—and burns them before the church. A woman will bring the things that have been dear in her old life, her pipes and the beer pot.

This new life means a new start. Justified by His resurrection, in God's sight we are "just as if we had never sinned," as someone has defined it. We are "renewed in knowledge after the image of him that created," or, as Paul puts it in another epistle, "renewed in the spirit of your mind." New heart—loving Him; new mind—desiring to know Him; new environment—walking in newness of life.

Some of the loveliest flowers in West Africa bloom in the center of a rosette of succulent green leaves. After the blossoms fade, the leaves wither, but they still hang to the stem. The next year a fresh rosette grows up through the old leaves. This goes on, year after year, the plant steadily growing upward until, at last, all that is seen is the tall stalk of withered leaves. The green leaves and flowers are lost to view. Some of the tropical palm trees follow the same pattern of growth. To keep them beautiful men chop away the old leaves as they die.

So we should cut away the trappings of sin and death to reveal the newness of life. Often we hear a Christian, in giving his testimony, dwell so long on describing his old life before he was saved that he almost forgets to mention the new life he has found in the Lord Jesus. We are told to forget the things that are behind—even our mistakes and failures as Christians are dead things, evidences of the old man and his power over us, and should be cut off from our "tree."

And now, as we rejoice in Christ's resurrection this Easter, may there be a deeper realization of His resurrection life within us, a fuller reckoning of ourselves dead to sin so that we can walk in newness of life—renewed, radiant, reflecting His glory.

Courtenay, B.C., Canada.

Easter

By Daniel M. Krady

Christ!
O Christ who died for me,
Who didst not fear
Death's chains,
But with Faith's Vision
Saw sure hope of life:
Open my sin-dimmed inner eyes
To see my own deliverance
From self-forged chains
Through Thee.

Let me like Thee share
At Eastertime
My deliverance from Death's Prison
With those who seek the vision
Of certain life,
Heaven's bright reward.

—Voice of Youth.

Easter in the Holy Land

BY RUTH LEDERACH

Throughout the world, on Easter morning, Christians will attend services of worship and praise to our resurrected Lord. The services will be held in many varied places. Perhaps there will be one at the top of the Grand Canyon where a magnificent view will enthrall the gatherers as the sun rises. Many will be gathered in their churches or on some hillside. There will be a few who will be in a small garden just outside the walls of Jerusalem. They too will experience something very real, for perhaps here Christ was laid away and then broke the bonds of death by His resurrection.

Before we attend this Garden Tomb service let us go to another Easter service held in Jerusalem. This ceremony was first described by Bernard the Monk in A.D. 870, when he visited Jerusalem. In the Church of the Holy Sepulchre, where many (especially the Greek Orthodox and the Roman Catholics) believe Christ was crucified and buried, is held the celebration of the Holy Fire. A tradition claims when Christ arose from the dead a holy fire flew. Each year this fire is symbolized in a ceremony. The church and its approaches are filled with excited people. Many have slept overnight in the church and many have come great distances.

After a long wait of nearly four hours, we see priests, and monks dressed in gay and dark robes march around the Holy Sepulchre, in a grand procession. They do this three times, waving banners and chanting, and then the great moment comes. The Archbishop, leaving the procession, goes into the tomb. After a few suspense-filled minutes a burst of flame is thrown from the openings in the tomb and the Archbishop runs from it, forces his way through the people, and disappears. Then firebrands are lit, and the church is filled with shrieking, stamping madness. Some in the crowd light candle from candle, laughing with joy, while others try desperately to get to the fire. Smoke and the odor of singed hair fill the air. Men pass flames over their faces and women pass them under their chins and across their breasts. Then, as the crowds are mad with the fire, the bells of the church begin to ring and the whole church is a chaos of sound and movement. In utter confusion the people believe that God has again sent fire from heaven.

We make a hasty retreat. The ceremony has stirred our souls to the depths. No wonder Christianity in the East has had so little influence on the Moslem world. The significance of the resurrection seems to be trampled under by an almost pagan fire rite.

We enter the Garden Tomb area again. The sunrise service held here has attracted about 300 people. The loveliness of the garden and the message of the minister fill our hearts with rejoicing. "Although," he says, "I have visited many famous tombs throughout Europe, this is the only tomb I have visited which is empty. How wonderful it is to sit and look and meditate on the open and empty tomb of our Saviour!" And taking our Bibles we read, "He is not here; for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6). —From *Voice of Youth*.

Easter in Your Heart

BY DOROTHY C. HASKIN

"Mom, Easter is late this year, isn't it?" Marilyn asked, with a puzzled expression on her face.

Her mother studied the calendar. "You might call it that, though Easter could be as late as April 25 or as early as March 22."

"That's over a month's difference. Who picks the date for Easter?"

"During the reign of Emperor Constantine, he summoned the church leaders of his day to the Council of Nicaea in 325 and they decided that Easter should be the first Sunday after the first full moon occurring on or after March 21."

"Sounds complicated to me," Marilyn remarked as she walked out of the kitchen.

Her mother stopped peeling potatoes and glanced out of the window above the kitchen sink at the stretch of blue sky. There were lots of things complicated about Easter besides the date. Her hands went back to their work but her mind went spinning.

Easter should be something special. Christmas and Easter were the two outstanding Christian holidays of the year. The family should look their best at church. Her yellow nylon dress would do. She hadn't worn it much last year. She'd try to get a new dress for Marilyn so she wouldn't feel out of things. And a new pair of pants for Hal. As for Dad, rather than something special to wear, he'd like ham and plenty of it.

But that's not enough, she knew, as she put the last potato into the pan of water and put them on the stove to cook. Easter must be more than clothes, or the family would be as the Lord had said, like "whited sepulchres" (Matt. 23:27). That was a grave that had been whitewashed. Ugh!

Easter must be in the heart! She took her Bible off the shelf, sat down in the last rays of the afternoon sun, and read of the first Easter. She saw that:

John, the disciple, had the true foundation for Easter. When he and Peter heard that the tomb was empty, they both ran to the tomb. Peter ran in but John looked in and both saw "the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" (John 20:6, 7). And John "saw and believed" (John 20:8). Truly, it is only when one believes in Christ, crucified and risen from the grave, that one has Easter in the heart!

Mary Magdalene knew the fullness of Easter. When Mary went to the tomb, she was distressed because it was empty. She stayed in the garden and wept. And the Lord revealed Himself unto her. Then with ecstasy, she exclaimed, "Master." Jesus was not only her Saviour but her Master. She was eager to do everything and anything He wanted her to do. Truly, it is only when one obeys the Lord as Master that one has the fullness of Easter in the heart!

The women who went to the tomb knew the spirit of Easter. When they went to the empty tomb the angel told them, "He is not here: for he is risen . . . .Go quickly, and tell his disciples" (Matt. 28:6, 7). "And they departed quickly . . . and did run to bring his disciples word" (Matt. 28:8). It is not enough to know the Lord Jesus as Saviour or even as Master but to have fully the spirit of Easter in the heart, one must tell others that "He is risen."

Pacific Palisades, Calif.

Our Readers Say—

I very much appreciate the selection of articles appearing on the front page of our church paper. The New Testament View of the Ministry is outstanding. The brother clearly points out a far-reaching trend. Have we the strength and grace to retrace our steps? The article deserves rereading. Also wish our HERALD readers would have access to the article in the January-March issue of *The Christian Ministry* on Prophecy by John L. Stauffer.—*S. Honderich, Filer, Idaho.*

GOSPEL HERALD

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EDITORIAL

Immortality and Resurrection

The immortality of the soul is not a Christian doctrine. The resurrection of the body is a Christian doctrine. Immortality and resurrection are not synonymous.

There is an almost universal expectation of a life which follows this earthly life. Long before Christ taught about eternal life, centuries before Judaism set forth certain basic foundations for eternal life, such countries as Egypt, India, and Greece had clear and definite theories about life after death. All the great religions of the world teach immortality. Such a cult as Spiritism is obsessed by the continuance of the personality beyond the grave. One need not think his thought is Christian because he believes that somehow, somewhere, we go on living after what we here call death. Someone has observed that mere immortality only serves to project the sin problem into eternity.

Christians, of course, do believe in immortality. But what Jesus and Paul taught on this subject is very different from what Plato taught, or from the transmigration of Hinduism, or the survival theories of Spiritism. The distinctive Christian contribution to the doctrine of immortality is the assurance of the resurrection of the body.

This assurance rests, not upon philosophy, or aspiration, or any natural abhorrence of the loss of personality. It rests upon the historical fact of the resurrection of Christ. Something entirely new came into revelation upon the first Easter day. Old Testament faith in life beyond the grave is built upon a solid foundation in the character and the will of a living God. But the method of eternal life was in a haze until Christ drove that haze away by rising from the dead. As the first fruits of all who have slept, He showed us how we shall live again. Because He lives, we shall live also.

Our hope of eternal life, then, is not in immortality, but in a relationship which we bear to Christ. As our Saviour He died and rose again in our behalf. We triumph in Him, as we experience with Him both death and resurrection. The spiritual experience of renewed life which we even now enjoy is an assurance that at His coming our bodies also shall be redeemed from death, so that as whole persons, not simply as disembodied souls, we shall partake of eternal life.

Easter, then, is for the Christian more than a symbol of life which goes on and on. It is the celebration of a great historical event, the resurrection of Christ, which has become the ground and hope of Christian assurance. We, too, look forward to a resurrection.—E.

Mennonite Sunflower Seeds?

Guest Editorial

We have been accused, "You manage to bring the name 'Mennonite' into everything!" That is true. There is hardly a news report in this paper which does not carry that reference at least once. The name of this newspaper would be misleading if that were not so.

This accusation cannot be brushed aside that lightly though, and it is not our intention to do so. The heart of the matter is that such an attitude reflects some muddled thinking on the subject.

Perhaps this is the case because "Mennonite" unfortunately has come to mean so many things; in many communities it hardly stands for the right thing any more. We have Mennonite cheese, Mennonite sunflower seed, Mennonite sausage, etc. One misinformed student believed that Mennonite Central Committee stood for a meat-packing industry.

The best way possible to define what "Mennonite" means or should mean is to discover what it meant originally. Mennonite is derived from Menno Simons, who was a prominent Anabaptist (Wiedertäufer) leader in the Netherlands in the time of the Reformation of the sixteenth century. It is the name which was given to his followers.

Mennonite stood for a faith. It was different from the Catholic faith. It called for the restoration to the Christian faith, the authority of the Bible, the denial of the saving efficacy of the sacraments, the denial of the infallibility and authority of the pope, etc.

It was different from other Protestant faiths of the Reformation. Mennonite leaders insisted on baptism on confession of faith, the separation of church and state, and the obedience of the Christian to the teachings of Christ in all areas of life.

To use Roland Bainton's words, "Much more drastically than any of their contemporaries they (the Anabaptists, later called the Mennonites) searched the Scriptures in order to recover the pattern of the early church." Anabaptism stood for a unique interpretation of the Bible, which put the following points at the center of their teaching:

The Scriptures alone are authoritative in all matters regarding faith and life.

The church is a voluntary fellowship of redeemed believers.

The Christian is a disciple of Jesus Christ.

The heart of Christian living is loving.

Mennonite stands for a faith which is Christian. It is a name and a classification to differentiate from other interpretations, which we believe are inferior. As a name it is as good as any other name, whether it be Lutheran, Catholic, Interdenominational, or Gospel Hall. We continue to use it because it stands for something different. It was so different in the time of the Reformation that both state and church persecuted the Mennonites.

Mennonite stands for a church and a faith. Let us be done with the false thinking that the essential content and mission of the Mennonite community is cultural. Above all, let's stop preaching it. Mennonite, in its true meaning, does not stand for a "Volk," an ethnic group, even though this is the popular interpretation. Mennonite means a faith, a unique allegiance to Christ and the Holy Scriptures which transcends cultural loyalty.

There are two extremes to be avoided in our attitude to our name. One is, that Mennonite means everything, including salvation. The other is, that it means nothing and falls under the judgment of Paul in I Corinthians 1.

Perhaps, if there will be those that will continue in the former extreme, we will need the latter to bring about a needed reformation in our circles. It would be better for us to lose the name and retain the meaning than to lose the meaning and keep the name.—Frank H. Epp, in *The Canadian Mennonite.*

Saved by Hope

By John K. Martin

I believe there is no other truth in the Bible that has thrilled me more than the power of the resurrection. This was an important theme of the apostles to inspire men everywhere to a living faith in Christ. This article will deal with that hope of the resurrection, the hope referred to in Rom. 8:24a, "For we are saved by hope."

We will notice that the word "hope" in this Scripture refers to the resurrection as is seen in the preceding verse, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (v. 23). "Hope" here is not used as it is generally used today, as based on mere luck, but is used because it refers to a future work, as seen in the following verse, "But if we hope for that we see not, then do we with patience wait for it" (v. 25). The Apostle Paul never intended for saints to doubt their salvation, but had full assurance as is clearly seen in all his writing. Reading Rom. 8:24a from the Williams translation will make it clearer, "For we were saved in such a hope."

Knowing that Jesus was raised from the dead which gives us this hope, let us consider the power of the resurrection. First, this power as it relates to us in our present lives. As we open our hearts to receive Jesus, He reveals Himself to us, and whether we are fully aware of what all takes place or not, there is a great miraculous power beginning His work in us, which is the Holy Spirit Himself, even the same power that raised up Jesus from the dead.

Before this work of regeneration took place in us we were living in the realm of our senses, thinking of ourselves mostly in the term of our being the body and having a soul; and so our thoughts were centered upon this temporal life, and naturally our main efforts were to provide for the body. Needless to say that while we were in this condition it was impossible to please God. When regeneration takes place in our lives we become new creatures. The work of the Spirit is revolutionary. That which was impossible for us to do because of the law of sin and death now becomes a reality through the law of the Spirit of life.

Before regeneration we were governed by the desires of the body, now the desires of the body are controlled by the inner man through the Spirit of Christ. Now we see ourselves as God wants us to see ourselves, and what we really are. We see ourselves now as souls and living in bodies, souls that live forever. Now we appreciate the Word and understand Scriptures such as John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Life has taken on a new look. Our view of life is entirely different. We see everything from a spiritual viewpoint. Now life is real, we can only now really enjoy life, enjoy God's creation, enjoy the countless blessings. While in bondage we were shortsighted, thinking of death as the end; now death is only the steppingstone into the eternal realms. By His Spirit bearing witness with our spirit we become God-conscious, and have the privilege of fellowship with Him. This is a foretaste of the future glory. Through the quickening power of the Spirit we are enabled to live the victorious life. We are now our real selves, the way God has created us to be, that is, in the inner man. Our body is not yet redeemed but we can understand ourselves as eternal beings, and death will only mean putting off that which is mortal, and the resurrection putting on that which is immortal.

We now come to the future work of redemption, the resurrection. We can think of salvation in three tenses: past, when we were converted and saved from past sin; present, being saved from the power of sin through the Spirit and the intercessory work of Christ our High Priest; future, complete deliverance, saved from the presence of sin, glorified, and with Christ forever. This last work will be the most glorious of all. When we consider God's dealing with man we find each successive work better than the preceding one. For example, take the old and new covenants, the new being the better one. This future work which we are yet to experience is to be even more glorious than our previous experiences. If receiving the earnest, or down payment of our inheritance, is glorious, how much more glorious shall be the redemption of the purchased possession! Now we see as a dim reflection, then in reality. In Eph. 2:7 we get a glimpse of the vastness of life beyond the grave, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

When comparing our present state with the things prepared for us as revealed by the Word and the Spirit we become homesick for heaven. And because of various trials, persecutions, tribulations, or suffering, we definitely feel limitations brought upon us through that which is mortal, and we groan within ourselves waiting with patience for this hope to be turned into reality, "For we were saved in such a hope." Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Lititz, Pa.

Wondrous Work

By Lorie C. Gooding

Oh, what a wondrous work was done
That day at Calvary;
How great the love and mercy shown
When Jesus died for me.

No wonder then God's kindly sun
Should hide his gleaming face;
He could not bear to look upon
Christ dying in my place.

Alone upon the cursed tree,
Beneath the darkened sky,
The Saviour shed His blood for me
Where I deserved to die;

Where I deserved to die—but He
In pity and compassion
Paid all the bitter penalty,
Was judged for my transgression.

My Lord, who gave so much for me,
To Thee what can I give?
My life is Thine; I give it Thee
Who died that I might live.

Holmesville, Ohio.

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75 Years Ago

(From Herald of Truth, April, 1880)

The Lancaster Conference was held as usual at Brubaker's Meeting-house, three miles west of Lancaster City, on the 19th and 20th of March. Seventy-eight bishops, ministers, and deacons were present.

"I send you five dollars for the heathen. As I did not know where to send it, I send it to you. Our Amish and old Mennonites should do more for the spread of the Gospel among the heathen."

Last fall the brethren . . . built a new brick Meeting-house in Souderton, in which they are now regularly holding meetings every three weeks. The house is 43 x 53.

. . . at Good's Meeting-house, in Lancaster county, Pa., . . . two brethren had been presented as candidates for Bishop. . . . The lot fell on Bro. [Martin] Rutt.

The time is at hand again in which Sunday Schools throughout the country are usually opened for the Summer.

Rabbi Ze'era said: "One must not promise to give something to a child, and not give it to him, because thereby he is taught to lie."—Talmud.

BEHOLD THE MAN!

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Among the seas of uncertainty which surge round the sacred relics of Ancient Jerusalem, it is refreshing to stand upon something that is beyond doubt. Let any traveler who visits the Holy City in the spirit of a pilgrim go and view the Roman pavement laid bare on the premises of the Sisters of Zion.

Interesting are the remains left us of the Arch of Ecce Homo. It is indeed a stirring place. We can yet see across the narrow street that leads from Saint Stephen's Gate, the upper portion of this Roman arch's central span. The part of the arch over the street is surmounted by a small room with two tiny windows. On the west side of that archivolt two square stones have been placed to save them from being constantly trodden underfoot. They are said to be the stones on which Jesus stood and the other on which Pilate stood when he said, "Behold the Man!" This was in the time of Christ a wide road leading to Pilate's Judgment Hall. That the arch was in Roman epoch a triumphal arch is well known.

We enter the church built on part of the site of Pilate's old palace in such a way that an ancient triumphal arch of Roman workmanship, with Hebrew inscriptions, now forms the background to the high altar in the chapel. It is mounted by a statue of our Lord, reed-sceptered and thorn-crowned, as when Pilate led Him forth and said, "Behold the Man!"

What admits of no question is the ancient pavement which is to be seen in the basement of the convent. This must date from the Roman days, and in all probability was trodden by our Lord. Here we come to the original pavement and find also the Roman stone from which Pilate probably addressed and argued with the excited Jews, and the tribune from which Pilate is supposed to have washed his hands in the innocency of the blood of "this Just Man." The pavement of the road under the central arch was grooved for the horses' feet to make it easy for animals to climb the hill, while under the side arches it was left smooth for pedestrians. It extends for some one hundred paces, and on the pavement are deeply dented marks where the soldiers played their games. Scraped on the rocky floor is the diagram on which the soldiers played a dice game. We may feel as we tread these worn-out massive flagstones that here our feet are indeed set in the footprints of the Man of Sorrows. There is also the little pedestal on which they would climb to recite a comic speech or sing a song. In the weary hours of waiting to be ready for disturbances at Passover, the soldiers must have welcomed the delivery to them of One whom they might mock and maltreat, not with any special malignity, but just with the ordinary wickedness of this wicked world, the thoughtless brutality of their everyday amusements. We can almost hear the thud of the blows and the harsh shouts of the soldiers as they salute Him mockingly, "Hail, King of the Jews!" No one of His own followers could say a word for this "Man," and His pretensions were fair game for mockery.

This spot will always attract attention of the pilgrims and tourists. The opinion that the Judgment Hall was situated in the immediate vicinity gives a decree of verisimilitude to the tradition of the "Ecce Homo" that makes many a devout believer to pass beneath this impressive arch with silent reverence.

* * *

Whether or not the event happened on this spot none can say. Let us, however, recollect this "great scene on that First Good Friday."

When Pontius Pilate came up to Jerusalem from Caesarea on official visits, it is almost certain that he did not live in the garrison quarters of the Castle of Antonia, but in the magnificent palace of Herod the Great.

Tradition says that Jesus was brought before Pilate in the Praetorium of the Castle of Antonia, where the Via Dolorosa begins. And this is no doubt so. Pilate would have administered the Roman law in a Judgment Hall in the garrison buildings, although he and his wife were staying in the neighboring palace.

In the early morning of this great day a noisy and vindictive multitude gathers round the gate of the palace. Pilate is astir, for there is unwonted excitement today, even for a day in the Passover week. It was little past midnight when a request had come to him from Caiaphas that he should send a captain and his band to secure the arrest of a turbulent Galilean. He had sent the soldiers and now waited with some anxiety for the man to appear.

Pilate was governor of Judea. Was he entirely ignorant of the facts with which Judea had rung from one end to the other? The miracles of our Saviour were not done in a corner. The raising of Lazarus, the miraculous feeding of five thousand people, the curing of a vast number of sick and infirm folk—surely the rumor of these things could hardly fail to have come to his notice.

Pilate meets the crowd. He looks upon Jesus. He is half relieved, half annoyed. Is this gentle, inoffensive Sufferer the turbulent and suspicious character he has sent soldiers to apprehend? This the King of the Jews? Pilate is relieved, there is not much trial needed here. He is partly annoyed that they should disturb him with so manifestly simple a case! He goes out to the people. No great crowd probably stands outside the palace, but it is easy to see that the priests and their men are strongly represented. With something of scorn on his lips, Pilate asks them, "What accusation bring you against this man?" They see the scorn. But they want neither trial nor justice. They want only that their unjust verdict on Him should be ratified and executed! And so they answer angrily, "If He were not a malefactor, we should not have delivered Him up unto thee." "Well, take Him and judge Him yourselves." And then came the firm response that made Pilate pause, "It is not lawful for us to put any man to death."

His personal responsibility—a responsibility which Pilate was only too anxious to evade—was thus forced upon his mind. He is to judge, he alone has power over the issues of life and death. If he is to judge justly, he must know—know what the charge implies and determine whether it be true. He is not to do as he is "told," but to judge for himself.

Pilate retires into the Judgment Hall to put Jesus to the proof. Can turbulence and crime be concealed behind that quiet and simple exterior? And has He really the ambition of a pretender to the throne? Pilate cross-questions Him again and again. It is a strange examination.

But Pilate has conscience. He is a heathen. He is not overscrupulous in his general conduct, but nevertheless the voice of God which is implanted within the breast of all made itself heard. There is one fact that presents itself before him with startling prominence: Jesus is innocent! He can find no cause of death in Him. He knows that for envy, and naught but envy, He has been delivered unto him. And he shrinks, yes, with all his faults and all his cruelties, he shrinks from condemning an innocent person to the shame and torture of crucifixion. Indeed, we have abundant proof that Pilate hesitates not only to condemn an innocent man, but especially to condemn one whose character he feels to be mysterious.

Behold, then, the fearful struggle in the mind of this man! There stands Jesus, His very aspect pleading in His favor. His words are such as never man spake before. His meekness, His patience, aye, even His majesty, shine out in the midst of all His sorrows!

Pilate tries one device after another to escape from the necessity of condemning an innocent man, and yet avoid coming into an open conflict with the priests and the mob. His struggles are as hopeless and pitiable as those of a bird caught in a net. And all the while Jesus looks on in silence, carrying out His mournful, but effectual plan, the

true Master of the movements which design to crush Him, and which He has foretold.

Yet Pilate has openly let his own sense of justice be overridden by the clamor of the priests. It is terrible to notice their lynx-like watchfulness. Not a movement of Pilate's countenance escapes them. The moment he shows signs of releasing Jesus they shout and threaten. They prefer a murderer to the Prince of Life. They accept the awful curse, self-inflicted, "His blood be on us and on our children." From this moment it is a losing battle. Every step is only more unjust, and leads more surely to the inevitable end.

Roman though he be, Pilate is shaken. His sense of duty pales before the savage, unrelenting fury of the mob. Like other weak men in a strait betwixt two, he proposes a middle course. He will scourge the prisoner, to gratify them; and then release Him, to satisfy himself.

A middle course! And yet the Roman scourging was only less than death. Every stroke of the cruel rods bruised and tore the quivering flesh to the bone. But this too Jesus had to endure for us, that He might "bear witness to the truth." And even in this, cruel and shameful as it was, Pilate seems to have had a motive of mercy. Seeing the awful plight in which the frightful lash has left Him, clothed with mock symbols of royalty, all smeared with blood and shameful spitting, he determines to make a final effort to move the sympathies of the people. Repeating his reiterated attestation to Christ's innocence, Pilate leads Him out to the multitude and with no irony or bitterness he points simply to a human being in abject misery, as if to move even their hard hearts to pity by a spectacle so miserable and pathetic. It is a sight to draw tears even from flinty rock, but it rouses no sense of shame, and stirs no chord of compassion.

They accept the scourging, but they are not satisfied. They see the blood that flows from the wounded back, and they only cry for more! Pilate hates the whole proceeding; but he fears these bloodthirsty priests. They watch his soldiers dress Jesus as a king. They see them come up to Him, one by one, and make their mock obeisance. Does Pilate hope to turn the matter into ridicule, and so get Jesus off? He brings Him out and says once more, "Behold the Man!" But they are in no mood for humor, however grim. With startling decision the cry breaks upon his ears, "Crucify Him! Crucify Him!"

To the menacing and bloodthirsty crowd, Pilate makes a weak surrender. Jesus he scourges and delivers to be crucified.

From one door, passing before Pilate's judgment seat, there issues Barabbas, the murderer, smiling in exultation. By the other door, held by the hard grip of the callous soldiers, seeing no kindly face looking toward Him, confronted by the relentless hate of the infuriated multitude, there issues Jesus, the Saviour of the world, to His cross. "Behold the Man!"

How simple and yet how perfect is this picture! A few short words, and yet we can see it all. Let us stop and gaze upon it, for it is not a picture to be lightly passed by. See, He comes forth from the Judgment Hall, wearing the crown of thorns, and the purple robe. And who is this that comes forth? It is the "man of sorrows and acquainted with grief." It is Jesus of Nazareth, the despised and rejected of men; and yet, oh! wonderful love, it is our Saviour, our King, our God! There He goes forth, and we can see the bleeding brow, and the smitten face, and the mangling of the cruel scourge. We can see the look of patient suffering, of holy meekness, of tender love. Can we turn away from such a picture? Does it not touch and melt our hearts? Do we not hear His pleading voice as He stands there in His crown and robe of mockery, crying to us and saying, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

Old City, Jerusalem, Jordan.

"The Lived Life"

By Edwin Raymond Anderson

We are told that the human life span is constantly broadening and increasing. The early Roman lived, on the average, 22 years. The American of 1850 reached the score of 37. Today it has reached over the mark of 68 years. Scientists are claiming that it is entirely possible that the span shall be increased to the century mark. We are living longer, but what kind of living is it?

For the Christian, the main concern is not the length of life, but rather the measure of its spiritual breadth. We have no assurance whatsoever for the length thereof, for, "ye know not what shall be on the morrow" (Jas. 4:14), and we are looking rather for the coming of the Lord. But we should have every measure of true concern as to the spiritual quality of it, for that is in our hand, and under our charge, as directed and illuminated by the Holy Spirit of God.

Consider these familiar words—"the life which I now live in the flesh I live by . . ." (Gal. 2:20); by what? according to what rule? and for whose supreme satisfaction? We know, of course, the answer which the apostle gave: "I live by the faith of the Son of God, who loved me, and gave himself for me." The Son gave Himself for Paul, and Paul could only give himself back to the Son in the practical measure of that Christian living which would prove the truth of "not I, but Christ."

That was the answer which one Christian gave. Is that your honest answer, Christian? We all come in, by faith, and because of Calvary at the first point of that text—"the life which I now live in the flesh." We have been given a new life (II Cor. 5:17) via the blessedness of new birth (John 3), out of death into salvation's holy light (John 5:24). But what about the second part? what about our Christian life as it is lived day by day here below?

The Word tells us that when we appear before the judgment seat of Christ, we shall be weighed according to the measure, not of, "how much," but far deeper, "of what sort." Not the quantity —not how long the life has lived its portion on earth; rather, the quality—what has gone into each day's privileges and opportunities. We have been called to "go and and bring forth fruit" (John 15:16), not long years; we are commanded to "shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). This is the Christian life in its sum and essence; nothing else, or less, can measure up to the divine standard.

To His own did He direct this solemn word, "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). The life we have received full and free of His bountiful grace is to be returned with praise and thanksgiving in the measure of complete consecration. Anything else is the supreme spiritual tragedy.

Waterbury, Conn.

Maintenance of Purity

By Jeanette Kennel

This is the age of hurry, bustle, run, rush—streetcar clanging, car-horn honking, people yelling, ever rushing, running, worrying. This is also the age of warped personalities, disturbed minds, jet planes, atomic bombs, radiation sickness, scandals in government, and rush, rush, rush of humans. You may ask how this opening ties in with the subject of purity. Let us continue. Along with all this hurry and rush we find a lowering of moral standards of American people. This in turn affects the youth of the nation.

First we need a definition of purity. It means clear, clean, genuine, without defects, not mixed with anything else, with no evil, without sin.

The average American youth of today cannot remain pure—we run against obstacles from all directions. To begin with the home—Mom and Dad are too busy with clubs, movies, business deals, card parties, dances, and what not to care much for what Junior and Susie are doing or where they go; they attend church only at Christmas or Easter. That leaves friends and the school—friends have the same situation to cope with. Now it's the gang trying to find something to do, something to keep their minds active and working. That leaves the schools — in the average public

A PRAYER
FOR THIS WEEK

Eternal God, our Father, we come to Thee in the name of our Lord Jesus Christ. For the mysteries of salvation's plan, for the willingness of Jesus to execute it upon the earth, we thank Thee. Our Father, we realize it was at great cost that God was manifested in the flesh. We thank Thee for Jesus who taught men how to live, and then died to make atonement for the sins of all mankind.

In this Easter season we rejoice again in the manifestation of Thy power in raising Him from the dead.

Help us to go forth in newness of life in the power of the resurrection of the Son of God.

Continue to cleanse our hearts from sin. Give us a burden for the lost whom Jesus died to save.

Work in us Thy perfect will, and to Thee be the honor and the glory. In Jesus' name. Amen.

A. K. Landis.

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schools today, even though their academic standards are high, the moral standards are something to be ashamed of—smoking is the thing to be done, if you don't dress according to the set rule of the girls you're queer; there are dances and so forth to attend—and on and on, not even to mention dating.

Our own Mennonite youth have an advantage over the non-Mennonite youth. First, they have parents who are interested in their welfare, who help them. Second, they have a church to attend. Third, they have friends who believe and do as they do, and fourth, they have their own schools.

But even though that is all very important, there is something which is all-important, which all youth can have in maintaining and holding their purity—we all have a great God above, the One who can guide and direct us, who can give us assistance and help along the way when temptation seems so strong.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

It is the Christian's duty today to set an example in purity to the non-Christian. We should not say duty, but privilege, to hold forth on every angle of purity in dress, school, entertainment, and dating, by the help of God.

Iowa City, Iowa.

"Ye Shall Be Witnesses"

By Ruby P. Zook

A witness is one who tells what he knows at firsthand, what has become a part of his own experience. Salvation has to be a personal experience with every Christian and then he can be a witness of that fact to others. You are saved, aren't you? Then you ought to be a witness.

After Christ arose from the dead He continued to give His disciples instructions about Himself and for saving men from sin. It would be done through the witnessing and teaching of His disciples. He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Every Christian believer should witness for Christ to those around him. Jesus asked the Father to sanctify His disciples through the truth of God's Word, in His last great prayer found in John 17. So the Word of God will fit you to be a witness or representative of Christ to the world.

The early apostles were filled with the Holy Spirit and were not ashamed to witness. The same power is still available for every Christian believer. You may say, "I haven't the ability to lead anyone to Christ." It doesn't take ability. It takes the power of God in you. Then go ahead. Witness!

Have you ever heard of the Roman Road to Eternal Life? Many sinners have found salvation just by understanding these four verses from Romans. First, "For all have sinned, and come short of the glory of God" (3:23). Second, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:23). Third, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (5:8). And, last, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (10:9, 10). Why don't you memorize these verses and be ready to help a sinner find salvation? This would be a wonderful way for you to witness.

Let no one make you believe that it is only the ministers, or the Sunday-school teachers, or the missionaries who are called to witness. Everyone who is saved and has united with Christ through the church is responsible, personally, to live and witness for Him. The Christian must be ready to tell what he knows of His salvation out of his own experience.

G. Campbell Morgan said, "Every Christian soul, living in the power of the Christ life, should be able to talk of the secrets of that life when the opportunity arises. I go so far as to say, and again I say it with very strong conviction, that inability to speak to any of the truth—I do not mean to speak in public, I do not mean even to teach a church class—but inability to speak of the secret of life, must surely be the outcome of poverty of experience. Words of Jesus come back to me: 'Out of the abundance of the heart the mouth speaketh!' If there be a full personal realization of Christian life, when the opportunity comes, it will not be difficult to speak."

Industry today is often concerned with or involved in strikes. But the greatest of all strikes has been in our own churches on the part of those who claim to be saved, yet never have become fishers of men.

Look at the figures of the Mennonite Church for the last few years. We ought to hang our heads in shame. So many of us who know and love Jesus do not seem to love Him enough to make any special personal effort to get others to know Him. Suppose Jesus had left the evangelization of the world to our church? How slowly we would be winning souls for Him!

Several months ago at Powers Lake, North Dakota, a little boy was lost. Everyone in the United States, and perhaps in other countries, heard about it by radio and short wave. Thousands and thousands of people came hundreds of miles with more hundreds of horses, to search for the boy in this rather isolated part of our country. Several of my relatives helped in the search. A human chain, over one and one-half miles long, hand to hand, walked across the country looking for the child. But they did not find him. He was lost!

How wonderful it would be if Christians, who know what it means to be saved and what a terrible thing it is to be eternally lost, would "gang up" in such

(Continued on page 332)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for safe journeying to the church workers who travel the highways, the paths of steel, the air lanes, and the seas to their various labors.

Pray for a young father and mother who have separated, that they may restore their home together and with their sons.

Pray that the Race Relations Conference to be held at Goshen, Ind., April 22-24, may be led of the Lord in formulating a statement which will guide our church into Christian attitudes toward all peoples.

OUR SCHOOLS

LANCASTER MENNONITE SCHOOL

The students of L.M.S. enjoyed a four-day series of messages designated as a Youth Bible Conference. This was a new series planned to take the place of the spring revival meetings this year. Bro. John L. Ruth, an alumnus, served as speaker on the four main topics: Sin, Salvation, Sanctification, Service. Each of these was teamed up with a pre-sermon message on God's various purposes in creation. These pre-sermon messages were given by former students also: Paul Kurtz, Luke Stoltzfus, and Jay Bechtold, and one by Bro. Jesse Byler of the school faculty.

The messages appealed particularly to youthful listeners. Many of the students were challenged. In a student meeting for testimony, several expressed enthusiastic appreciation for blessings received through this conference. Several were impressed by the message on sin. One student said, "He hit many of us as he brought this right down into our own experience." Typical of other responses were these: "We were again reminded that we were put in this world for the purpose of service to our Saviour. Many of us again renewed our vows that we would serve Him more faithfully. The meetings were of great help to me in my Christian life." "God knows the result of this revival and how it affected three hundred high school students at Lancaster Mennonite School."

The Holy Spirit always leaves with us the burden of continuing in the Word, assimilating that which we have heard, and profiting in obedience to it. This conference has added such responsibilities to all of us here.

—Harold Brenneman.

GOSHEN COLLEGE

Student Editors Chosen

Two Eastern Mennonite College transfers from Pennsylvania, Victor Stoltzfus, Martinsburg, and Alice Metzler, Scottdale, have been appointed to edit the 1955-56 student publications.

Stoltzfus, a junior majoring in English as a pre-divinity student, will edit the biweekly college **Record.** At EMC he was editor of the **Weather Vane,** a campus weekly.

Miss Metzler, vice-president of the sophomore class, will head the **Maple Leaf** editorial staff. She currently serves as news editor of the **Record.**

Students to Tour

Four groups of students will represent GC in programs to be given throughout seven states and Ontario during spring vacation, April 1-12.

Going to Ohio will be Mr. and Mrs. Andreas Balzer, Ruth Pfrunder and Yung Min Kim. Mr. and Mrs. Herman Tan, Anni Dyck, E. K. Sempira, and Joseph Hoover will tour Illinois.

The purpose of these teams is to give the students an opportunity to become acquainted with Mennonite communities; to allow them to share with these communities their experiences, particularly as they relate to Christian work in their respective countries.

Under the sponsorship of the peace team committee, two teams will be giving programs on the theme "love in action."

Traveling through Iowa, Minnesota, and Michigan will be Robert Stetter, Stanley Yake, Victor Stoltzfus, Don Wyse, and Dave Harnish.

The following persons will give programs in Pennsylvania, Ohio and Ontario; Roland Schertz, Ben Krahn, Arnold Roth, Lavon Yoder, and David Helmuth.

GC Analyzes Radio Audience

After five months of broadcasting the Radio Voice of Goshen College, a program of audience research is being launched this month by the radio committee of Goshen College. Goals for this evaluation project have been defined by the committee as follows: (1) to determine how many and what kind of people the Voice of Goshen College reaches in their daily programs over WKAM; (2) to discover what type of program listeners most appreciate and what suggestions they have for improvement; (3) to increase the radio audience by making more people aware of the program.

One method of implementing this research involves approximately 500 phone calls, to be made during the time of the program. Basic communications students will make these calls as part of their study of telephone conversation and audience analysis. Persuasion class formulates the questions to be asked in the phone interviews.

Special radio announcements will be made during the week of March 12 to 21, inviting listeners to send in their evaluation of the broadcasts. Mr. Josiah Autenrieth Jr., president of station WKAM, is particularly encouraging this type of research, pointing out that it is most effective, since it covers every area of the radio audience.

Ministers of Elkhart County churches will be contacted with a statement for their church bulletins inviting people to listen to the program. A broadcast evaluation will be requested from the ministers.

GC students and faculty will also be polled. Their responses will be evaluated differently, since this is not primarily the audience for which the program is aimed.

Romulo Speaks

It is in the "spirit" that the United States can exercise world leadership, Carlos P. Romulo told the March 17 lecture-music audience.

In his lecture, "The Asia America Does Not Know," Romulo viewed Asia from an Asian's point of view.

Known the world over for his service to humanity, Romulo has long worked in the crusade for world understanding. Romulo is distinguished in his accomplishments as Philippine Ambassador to the U.S., President at the Fourth General Assembly of the U.N. and Pulitzer prize winning journalist.

Nonconformity Emphasized

Paul Peachey, professor of sociology and church history at Eastern Mennonite College, Harrisonburg, Va., and Peter Wiebe, pastor of the Yellow Creek Mennonite Church, Goshen, were speakers for Nonconformity Week, March 21-25. This annual conference is sponsored by the church and school relations committee of the YPCA. Pamphlets and posters supplemented the lectures in promoting this concept of discipleship.

Recreation Workshop

Thirty-five faculty and student recreation leaders from seven Mennonite and affiliated colleges attended the Recreation Workshop held on campus March 18, 19. The workshop was planned to study and evaluate collegiate recreational activities. Chief resource person was Robert Tully, assistant professor of recreation at Indiana University, Bloomington. Mr. Tully also spoke during the Friday chapel period. Representatives were present from Bethel, Tabor, Hesston, Bluffton, Messiah, Eastern Mennonite and Goshen College.

Faculty News Notes

Roy Umble, professor of speech, participated in a panel discussion over the Elkhart TV station on the subject of Military Conscription, Sunday afternoon, March 13. He along with Robert Fisher, a Brethren minister, spoke on the negative; oppositive views were presented by two veterans of foreign wars from South Bend. Umble also led a disaster relief section at the adult activities workshop at Metamora, Ill., March 18, 19.

Acting Dean Karl Massanari attended the annual meeting of the North Central Association at Chicago, March 23, 24.

President Paul Mininger, H. S. Bender, dean of the Biblical Seminary, and Massanari met with the Collegiate Council of the Mennonite Board of Education at Orrville, Ohio, March 25.

Miss Mary Royer and **Miss Mary K. Nafziger,** professors of education, accompanied their elementary education classes to Elementary Education Day program at Ball State Teachers' College, Muncie, Ind., March 26.

LeRoy Kennel, assistant director of public relations, was ordained to the Christian ministry March 27 at Lombard Mennonite Church, Lombard, Ill., Bishop C. Warren Long, Tiskilwa, Ill., officiating. Charges to the congregation and the new pastor were given by J. D. Graber and Sanford C. Yoder. Kennel plans to move to Lombard in August after teaching in GC's summer session. He has previously served as assistant pastor at Iowa City, Iowa, and Metamora, Ill.

Silas Hertzler, chairman of the Teacher Education division, and **Jacob Swartzendruber,** assistant professor of education, attended Cincinnati meetings recently. Hertzler attended the Philosophy of Education society and Swartzendruber the National Science Teachers' Convention.

Four members of the Seminary faculty, **J. C. Wenger, John Mosemann, Mininger,** and

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CHURCH MUSIC

Music Practices in the Mennonite Church Today

BY PAUL ERB

What are the music practices of the Mennonite Church today? This question can hardly be answered by the memory or impressions, even by one who has visited a considerable number of our congregations. It calls for investigation and an objective statement of facts.

Therefore I circulated a questionnaire throughout the church, sending it over the pastors' mailing list. A covering letter suggested that the pastor should ask one of his most experienced or capable song leaders to answer the questionnaire. I was seeking the judgments and opinions of those engaged in the music work of our congregation.

Of almost 600 questionnaries sent out, 383 were returned, although not all of them answered all the questions. A number of the questionnaires were answered by the pastors themselves, who might have answered somewhat differently than their song leaders would have. The questionnaire gave the name and address, also the congregation and conference of the one filling it out, thus furnishing a partial mailing list of our song leaders.

The first section had to do with song leaders. The tabulation of replies indicates that in 268 congregations song leaders are elected; in 123 congregations they are appointed. Of the latter, 68 are appointed by the ministers, 16 by a church council, and 7, mostly in one conference, by the old song leaders. Six are appointed by a music committee.

The great majority, 301, serve for one year or less; 54 serve for more than a year, and 23 for life. Most of the latter are in one conference, the same where the new leaders are appointed by the older. This system provides for a self-perpetuating group of leaders.

A total of 1,892 leaders was reported by these 383 congregations. One might safely say that 2,500 different people are leading songs in our churches. Of the 1,892, 855 use the hand for directing or beating time. One brother commented that some of them do not beat the same time they are singing. For these it is a conventional procedure which they do not understand and cannot use properly.

More than two thirds of all the leaders use a pitch pipe or tuning fork to get the pitch; 427 of them get the pitch quite accurately without such aids; 336 guess at it with varying accuracy. (Some answers seemed to indicate that some use a pitch pipe and still guess at the pitch!)

The second section has to do with songbooks. In the book racks of 244 churches the *Church Hymnal* is found; 266 have *Life Songs II;* 104 have the *Church and Sunday School Hymnal.* Ten have *Songs of the Church,* and 35 have books by other than Mennonite publishers.

The song leader selects the songs in 371 churches, the minister in 41. In only nine are there selections from the congregation. The selected song leaders in large part determine the song fare of our church services.

The song leader consults in the selection of hymns with the minister or superintendent in 123 churches; in 255 he does not. The use of hymns as compared with songs with choruses is increasing in 235 churches; in 33 it is decreasing. It was reported that in 203 congregations hymns are used more than songs; in 94 songs are used the most, and 75 thought the use of the two types of church music is about even.

I divide the world in three classes—the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens.—Nicholas Murray Butler.

Only 48 congregations, 33 in one conference, have no special music. Eighty-five use it in the Sunday morning worship service, 177 in the Sunday evening worship, 51 in Sunday school, 211 in young people's meetings, 233 in special music programs, 211 in evangelistic meetings, and 169 in extension work.

The men's quartet is the most common type of regularly organized special group, with 171 reporting this type; then comes the mixed chorus, 110; the mixed quartet, 105; the ladies' quartet or trio, 94; the junior chorus, 37; the ladies' chorus, 34; and the men's chorus, 30. These groups sing in the regular church services of 102 congregations. In 180 they sing in special services, in 72 in other churches, and in 23 in such places as hospitals and jails.

Questions were asked concerning the improvement of our church music. One hundred and sixty-eight congregations report that there is no conference secretary of church music or other comparable officer whose responsibility it is to work for better music practices, while 178 report that there is such an officer. One of our larger eastern conferences, we were told, is planning to appoint a music secretary in the near future.

Only 60 congregations have a director of music or a music committee to study the music needs of the congregation; 309 do not have such help. There are 28 directors of music as against 25 music committees. Seventeen say Bible schools are giving help in this direction. Within the past two years 131 congregations have used special meetings to learn new songs; 98 used classes in rudiments of music; 52 had music conferences; 3 reported a choristers' clinic.

Whether our church music is getting better or worse is obviously a matter of judgment and opinion. But of those answering the questionnaires, 191 thought their singing was holding its own; 179 thought it was improving; only 5 thought it was deteriorating.

Many different changes are being suggested by members of our congregations for the improvement of our church music. Singing schools and music classes are being called for persons in a score of churches. Several suggest memorizing hymns. Some want more training for leaders. Many recognize the need for more practice in group singing. Others recognize the need for teaching music to children. A few object to the use of new hymns; others plead for the use of more of the hymns in our books. There is a desire for other songbooks: either for our later published books, or for a type of songs our books do not have. Some ask for a heavier type of hymns, and some for a lighter type. Some want less interruption of the song service by Sunday-school secretaries putting up the attendance records and by the ushering in of late arrivals. A few think our singing would be improved by the use of musical instruments. Meetings for hymn study and learning new songs were mentioned frequently. Some expressed the need for a director or committee to study the music needs and inaugurate improvements. Attendance at music camps was urged. One brother said that whereas it used to be considered wicked to consider improvements in church singing, now we welcome changes for the better. One suggested a better integration of song, Scripture, and sermon. There was frequent recognition of the importance of the song leader in improving our music. Some called for more spiritual emphasis.

I appreciate the many who by their answers made this study possible. They have revealed a church music program which, though it has many shortcomings, is making improvements. Most of the changes suggested are already in effect in some churches. There is much to be happy about, but there remains much work to be done to make our song services a joy and blessing to the participants and a glory to God.

♣

Time magazine reports that at the present rate one out of every twelve persons born in the United States is destined to spend some part of his life in a mental hospital. State mental hospitals, according to the authorities quoted, have only three fourths of the attendants they need, half the doctors, and one fourth of the graduate nurses.

FOR OUR SHUT-INS

Faith

By Gladys Hostetter Burke

Ye who have faith to look with fearless eyes
Beyond the baffling tears and toil of time
And, with that vision ever strong and clear,
You follow now those rays of light and hope—

Ye who have faith to walk with steady step
Along a lonely path of stones or thorns
And, with that walk that is so sure and true,
You follow steps the Master trod while here—

Rejoice, whatever anguish rend the heart;
In simple faith and trust go on today,
For blest are ye to witness now His Grace.
Look to that blessed hope when faith is sight.

Newport News, Va.

A Letter

Anywhere, U.S.A.
One Rainy Day

Dear Nellie:

You have been much in my thoughts today. In fact you first came to mind when I awoke before daylight to hear rain whipping on the windowpane—for I know how you feel about a rainy day.

We have been so 'specially close that I was not in the least surprised when this mental telepathy resulted in a letter from you in the noon mail. Or was it just that it rained in your part of the country before it did in mine?

Dear, I can't come now as you beg me to do, but I am going to visit you on paper in a way that I have not done before. I hesitate. Only the conviction that God has laid this on my heart, and so will prepare your heart to receive it, gives me the hardihood to speak.

Heaven forbid that I should be a Job's Comforter, speaking that of which I know nothing. That has been your constant lament to all your friends: "You don't know; you don't know!" and you have likened yourself to Naomi of old: "The Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Yes, it is true; I don't know. It is true that my life is now at the full.

However, I have a Friend who does know. He lost more than either of us ever will. Also we (you and I) have mutual acquaintances who have truly seen the dark depths of trouble and sorrow and yet have emerged unmartyred and free from self-pity.

O, Nellie, that is what I want so much for you! That your experiences may enlarge and free your spirit as the caterpillar emerges from the cocoon a shining and beautiful thing. I want you to force yourself—and it will take force at first—to turn your thoughts from yourself and your bereavement to others. "What! others who do not know what affliction is?" Yes. Begin where you are. Let your first morning thought be not, "How shall I ever get through the day?" but, "How can I make it easier for those who serve me?" And above all, accept the comfort of the One who came to heal the brokenhearted.

Perhaps we are too glib in saying that time heals all things, but it is still true. It does if we let it. No wound can heal if it is constantly pricked open. It takes lots of letting alone plus an optimistic outlook. If your interest in others isn't so very heartfelt at first, cultivation and perseverance will strengthen it. Do try!

That's all for now. You know how much I dislike any appearance of sanctimony. This isn't it. And if I do not see you soon, write me again a few rainy periods hence.

As ever yours,
Catherine.

Trusting

You ask how you learn to trust Him?
Dear child, you must just let go!

Let go of your frantic worry,
And the fears which plague you so.

Let go of each black tomorrow,
Which you try to live today.

Let go of your fevered planning,
He knoweth all your way.

Fear not lest your slipping fingers,
Let go of your Saviour too.

Trusting is only knowing,
He'll not let go of you!

—Selected by Marie Troyer.

♣

It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty.

We are prone to lament that the world is not better. Yet the fact that it is full of trouble affords us our only chance to spend our hearts. And it is not in times and places of peace that we find our heroes and heroines; not in ballrooms and on bathing beaches, but in the places of danger and darkness, in frontline trenches, there valor is found, there where men fight and die—heroes with their heads beaten in and the blood running out of their eyes. A time of prosperity is a dangerous time; the soul loafs and grows fat. Times of storms and peril are the ones that show what we are made of. Loss and grief are always life's summonses to us to be great.—Archibald Rutledge, in *Beauty in the Heart* (Fleming H. Revell Company).

Royal Ensign

By Lorie C. Gooding

As every soldier's banner
Displays his leader's sign,
The emblem of my Sovereign
Is blazoned upon mine.

Its colors white and crimson,
For crimson was the flow
Of Jesus' blood at Calvary
That washes white as snow.

Its sign the Cross of Jesus,
His royal Crown above,
And on each side emblazoned
The Olive-Branch and Dove.

And when His kingdom cometh,
This flag shall be unfurled
With brotherhod in love and peace
Across the whole wide world.

Holmesville, Ohio.

EXPRESSIONS OF APPRECIATION

I wish to thank all who have remembered me with prayer, cards, visits, and gifts during my stay in the hospital and since I am at home. May the Lord bless and reward each of you. —Mrs. Paul B. Hess, Lititz, Pa.

* * *

We wish to express our sincere thanks to the many friends who kindly remembered Sara Jane with prayers, gifts, and lovely cards during her recent illness. They were greatly appreciated. May the Lord bless each one as you continue to serve Him by serving others.—The Allen W. Gehman family, Mohnton, Pa.

* * *

We want to take this opportunity to thank our many friends who so kindly remembered us with their prayers, cards, flowers, and gifts in our recent illness. May the good Lord abundantly reward and bless you all for your kindness. We find ourselves entirely unworthy. Please read Heb. 6:10.—John A. and Emma S. Kennel, Parkesburg, Pa.

* * *

We wish to express our sincere appreciation and thanks to our many friends, neighbors, and relatives, for the kindness and sympathy shown with prayers, cards, and letters since the sudden passing of father, grandfather, and great-grandfather. May God bless each one of you. —The Ephraim L. Hershey family, Kinzers, Pa.

* * *

We wish to thank our many kind relatives and friends for the sympathy, prayers, cards, and gifts during the passing of our little darling, Marlin Lee. May our heavenly Father reward you richly for your kindness.

We also want to thank you for the money we received at the shower. May God bless you all real good!—Marlin and Catherine Lehman, Chambersburg, Pa.

TO BE NEAR TO GOD

RESURRECTION AND LATER

Sunday, April 10

"Did not our hearts burn?" Read Luke 24:32.

I have often pondered over what He must have said. Apparently He talked with them for about two hours, quoting and explaining what the quotations meant. How filled with meaning those Old Testament quotations now were! The Pentateuch was full of references to and types of His life and death. He was "that prophet" of whom Moses spoke. The prophets were full of pictures of Him. Mary, the virgin of Nazareth, bore Him. He descended on Jerusalem from the North, was first heard of from the East, and was called out of Egypt, and I imagine Jesus called their attention to all that. He quoted Psalms undoubtedly, pointing out that David's personal recital of troubles was but a preview of the events of the past week. "Thou wilt not suffer thine Holy One to see corruption nor leave his soul in the grave" had a clearness of meaning for them now, coming from this well-versed stranger. How could such a man have remained hidden among the teachers of Jerusalem? Stop for supper; we must listen more. The evening is young.

Yes, yes, heartburn and no supper and a long tramp back to Jerusalem with springy step to proclaim the glad news. "I am the resurrection and the life," He had said at the tomb of Lazarus. Resurrection day has come and He ever lives and intercedes for the apostles, their followers, and us. Hallelujah!

Monday, April 11

Thomas. Read John 20:24, 25.

Now I don't blame Thomas so much for not believing as for not being present. Folks' faith has been strengthened in solitary places, I know, but such folks are not of the "show me" Thomas breed. To borrow a phrase, you can always tell the Thomas type of man wherever you meet him, but you cannot tell him much. He is not in a position to accept the experiences of others, however valid they may have been. He must see for himself and have a special and unparalleled experience of conviction.

But Thomas was reasonable and, when the time came, didn't even carry out his proposed experiment. He saw that he was wrong. Blessed are the Thomases who believe when they see and blessed also are we who, not seeing, believe on the testimony of those who saw and wrote and preached.

Tuesday, April 12

Alone, yet not alone. Read John 21:4.

The risen Lord had told them to go to Galilee, that He would meet them there. They did go, and quite a long tramp it was back home. They had not met Him there yet. They had not, as some folks superficially imagine, returned to their former occupations. In all probability Zebedee lends his sons the equipment which they had forsaken a few years before. They are not asking for it, permanently. Seven of them are there, enjoying the hard work of the night.

Jesus is there, though they know it not. In the midst of their disappointments about the establishment of "the kingdom," Jesus is present. He probably watched through the night. Here Peter walked on the waves. Here these seven and five more were afraid lest all should go to the bottom the night of the storm. Here five thousand were fed. Here, where the majority of these seven had first met Him, He was, waiting until in this too they had found an end of themselves and He could direct in so simple a matter as to where experienced fishermen could find fish when they had utterly failed. He still stands in the shadows when we too toil all night and catch nothing but our need of His direction.

Wednesday, April 13

Four prophecies. Read John 21:15-19.

Both a command and prophecy was Jesus' word to Peter when He said, "Feed my lambs," "Shepherd my sheep," and "Feed my sheep." Indeed Peter did just that. The three thousand of Pentecost were certainly lambs, spiritually speaking. He certainly shepherded the brotherhood at various times and places when He led, fed, and warned mature Christians. He still feeds sheep through His epistles which have been preserved for us. All these functions are honorable and carry with them a certain amount of dignity and recognizable worth, even from the viewpoint of power-conscious worldlings.

More difficult to anticipate is that other prophecy that all such faithful ministering would carry its price, persecution. All men there that day paid that very price for their witnessing. Can we expect to do the other three things and miss the fourth? What of our witnessing today? Does it as certainly lead toward self-death as those fishermen's did?

Thursday, April 14

What shall my brother do? Read John 21:21-23.

We appreciate Peter, of course we do. He does talk a lot and sometimes we do too. If Jesus brought up the question of Peter's need, should not Peter have faith that Jesus would also sense John's need and speak of it if discussion should be needed? Once before Peter talked when "he wist not what to say."

(Continued on page 332)

Rehoboam, King of Judah

Sunday School Lesson for April 17, 1955

(II Chronicles 10—13)

Back we come to our study of history which we left off last June. We would emphasize again that this is a study of the history of God's people, the story of God dealing with His chosen race, rather than biographical studies. In some classes I visited and in others that I heard of the emphasis last year was just that of character study. Men make history. Yes, but the history of a nation is more than the sum of the lives of a few men. We want to see God in His relation to His people. The great truth that stands out is that no nation can endure without God.

Get out your time line which I hope you made last year. Add the southern kings and prophets and get the thread of historical continuity running from the division of the kingdom to the final captivity. The third quarter this year continues the history to the end of the Old Testament.

Perchance you didn't make a time line last year. We repeat the directions. Put the names of the kings on a long piece of paper (1 foot wide, 4 yards long) with the number of years each reigned drawn to scale (1 inch=2 years). Continue this line throughout the quarter. Also put on the names of the prophets at their respective places.

When Israel clamored for a king, God didn't wish it for them. Why not? But God did not forsake them. Give proof of His guidance through the history of the kingdom under Saul, David, and Solomon. What were the existing conditions at the close of Solomon's reign? See chapter 9.

Why did Israel plan to make Rehoboam king? Who was this Jeroboam that led the rebellion against Rehoboam? See I Kings 11. Why was it that Jeroboam was so successful in taking so many of Israel with him and away from Rehoboam? Now Israel was divided. See the geography of Israel and Judah.

No doubt Rehoboam thought that he was king by divine power and approval. God diverted him through the prophet from fighting the ten tribes. For three years Judah walked in the way of David and Solomon, but then "he forsook the law of the Lord and all Israel with him." God punished Judah and they repented, but their leader did not seek the will of the Lord. Moreover he did evil. 11:21-23; 12:14. He followed in the steps of his father. Most people live as they are nurtured rather than as they may have been admonished.

Consider the spoiling of Jerusalem that took place. Jerusalem is important in the history of Judah. Let someone tell the story of deliverance of Judah from Israel during the reign of Abijah. See the Lord directing His own. When men rely on Him they will prevail.

What evidence we have that God is still ruling His children and that He cares for them!

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ammon Kaufman passed away at his home near Davidsville, Pa., on Sunday, March 27. Bro. Kaufman was conference historian for the Allegheny Conference and regularly prepared summarized reports of vital statistics for the GOSPEL HERALD.

A two-weeks Bible school is in progress at Alden, N.Y., having begun on March 24. Instructors are Emmanuel Peachey, Belleville, Pa., and Paul Smith, Elida, Ohio.

Bro. Paul M. Lederach, Scottdale, Pa., field secretary for the Commission of Christian Education, conducted a Sunday-school Conference at Clarence Center, N.Y., March 26, 27.

Bro. Elmer Grove, Harrisonburg, Va., has been chosen by the congregation in Baden, Ont., to serve them as pastor.

Sister Mary Wenger, Brethren in Christ missionary to Israel, spoke recently in a number of Mennonite churches in Michigan.

The Lancaster Conference, in its recent session, approved the establishment of a Youth Farm Center, "to provide an opportunity for Christian teaching, fellowship, and guided recreation in a Christian environment for children and young people from the missions in the Lancaster Conference District."

Bro. Milo Kauffman, Hesston, Kans., spoke at a Stewardship Conference at Arthur, Ill., March 26, 27.

Five members were received at Sunnyslope, Phoenix, Ariz., on March 20: one by water baptism, one by confession, and three by letter.

The Eighth Annual District Singspiration was held at Phoenix, Ariz., March 26, 27.

Bro. Sanford G. Shetler, Hollsopple, Pa., was the speaker in a Bible Conference at Trissels, Broadway, Va., March 23-27.

Bro. John Snyder, Hespeler, Ont., manager of the Golden Rule Book Store in Kitchener, has been appointed as acting sales manager for the Mennonite Publishing House for the remainder of this year. He succeeds Bro. Paul Shank, who has resigned to give his entire attention to the circulation department.

The Family Almanac, in its eighty-sixth year with the 1955 issue, will not be published in 1956 because of decreasing sales. The Almanac was founded by John F. Funk, and since 1909 has been published by the Mennonite Publishing House. It reached its top circulation of 25,000 in 1925.

Our Tract department recently filled an order of 72,000 tracts for the Wesleyan Young People's Society, Marion, Ind.

Bro. J. Frederick Erb is displaying our Summer Bible School materials at the Vacation Bible School Conference of the Greater Detroit Sunday-school Association.

Joachim Lange, a young printer from Germany, is spending six months at Scottdale in the European Trainee program sponsored by MCC.

The Curriculum Committee of the Commission for Christian Education met in Pittsburgh, March 18, 19.

Bro. J. L. Horst spoke to the Philadelphia I-W unit at the Trevose Heights Church on March 22.

Bro. C. F. Yake, educational agent of the General Educational Council of the Mennonite Board of Education, recently visited Christian day schools in Lancaster and Mifflin counties, Pa.

Bro. Urie A. Bender recently served as counselor during Christian Life Week at Belleville Mennonite School in Pa.

Bro. John R. Mumaw addressed the Parent-Teachers Meeting at Hartville, Ohio, on March 25.

Bro. Carl Kreider has decided, because of great need at International Christian University in Japan, to serve another year there as dean.

Groups which met at Orrville, Ohio, March 25, 26, included the Conrad Grebel Lectureship Committee, the General Conference Executive Committee, and the Seminary, Collegiate, and General Councils of Mennonite Board of Education.

Speakers in a missionary meeting held at the Sonnenberg Church, Dalton, Ohio, March 26, 27, were Rudy Stauffer, Frank Nice, and Walter O. Winger, Grantham, Pa.

Bro. Clair Shenk, Brewton, Ala., was ordained as minister for the Pleasant Grove Church at Brewton on March 22, with Henry E. Lutz and LeRoy Stoltzfus officiating.

A new church building has been erected at 1703 N-W St., Pensacola, Fla. Herbert Ebersole serves as pastor.

Bro. Paul Neuenschwander, business manager, and Bro. Myron Augsburger, evangelist, for the Crusade for Christ, sponsored by the Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, have just completed a tour making preparation for the meetings to be held this summer. The meetings for the summer campaign will begin at Walnut Creek, Ohio, on June 1. The dates for the meetings at Baden, Ont., and Souderton, Pa., will be announced later.

Announcements

Bible Academy Chorus from Meade, Kans., at Protection, Kans., April 17.

Allen H. Erb, baccalaureate sermon at Mennonite School of Nursing, La Junta, Colo., April 10. **Norman Loux,** M.D. Providence, R.I., commencement speaker, April 11.

Sister Ruth Stoltzfus of the Heart-to-Heart program will speak to a Mothers-Daughters Fellowship at Wadsworth, Ohio, on May 9.

Bro. Roy Bucher, who has been serving as pastor of the Pleasant Hill congregation, East Peoria, Ill., will be installed as pastor of the Metamora congregation on April 3.

Henry F. Garber, Mount Joy, Pa., at Fox Street, New York, in all-day meeting, April 17.

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NOTICE

The Conference on Race Relations to be held at Goshen College, April 22-24, is an open meeting to which everyone is cordially invited. The topic is of unusual importance just at this time in American life and in our church life. The program has been carefully planned. Able speakers have been secured. The committee on Economic and Social Relations of General Conference and The Mennonite Community Association, which are sponsoring this conference, hope that there will be a good attendance at all sessions. See the full program in **Christian Living,** March issue.

Calendar

Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Christian Writers' Conference, Hesston, Kans., May 3-6.
Annual Meeting, Women's Missionary and Service Auxiliary, Indiana District, Goshen College Union, May 7.
Annual Meeting, Gulf States Regional Conference, Sarasota, Fla., May 6-8.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Dedication services for the Sunday-school wing of the new Mathis, Texas, church building are planned for Sunday, April 17. Bro. and Sister T. K. Hershey, Goshen, Ind., who have been helping in the work there while Bro. and Sister J. Weldon Martin have been in Spanish language study in Mexico, plan to return to their home after that date.

Bro. T. K. Hershey, serving in the mission-service program at Mathis, Texas, for several months, reports that four years of crop failure in the area have resulted in much unemployment for the local Mexican population, causing much poverty and near starvation.

Bro. C. Z. Martin, Columbia, Pa., who has been associated with the work at Columbia for 35 years, has resigned as superintendent and Ivan D. Leaman, Lancaster, Pa., has been appointed in his place. Bro. Martin will continue as pastor.

The following executive board was elected for one year at the recent meeting of the Puerto Rico Mennonite Conference: Lester T. Hershey, president; John Driver, vice-president; Melquiades Santiago, treasurer; Pablo Gonzalez, Esteban Rivera, and Juan Colon, additional members. One of the first duties of this board will be to appoint a general secretary for a three-year term.

Bro. Melquiades Santiago, La Plata, Puerto Rico, was licensed as associate pastor of the Calvary Mennonite Church, La Plata, at an impressive service on Sunday afternoon, March 13, during the annual convention of the Mennonite churches in Puerto Rico. Bro. Amos Swartzentruber had charge of the service in the absence of the regular bishop, Bro. T. H. Brenneman.

Peter Nathan Hege was born to Bro. and Sister Nathan Hege in Ethiopia on March 8. **Joel Robert Gingrich** was born to the Paul Gingrichs in Ethiopia on March 16.

Out of state speakers appearing on the Illinois Mennonite Mission Board program to be held at Freeport, April 21, 22, include Bro. Carl Beck, missionary on furlough from Japan, and Bro. J. Frederick Erb, city missionary from Detroit, Mich.

Sister Catherine Miller, missionary appointee to Luxembourg, arrived in Europe on March 5. The Glen Goods who have been studying language in Luxembourg have moved to Paris to continue their language studies there.

The "fresh air" parents day program at the Mennonite Spanish Church, Chicago, turned out to be a good success with 95 visitors present from the country. Morning attendance reached 205. The local WMSA served lunch prior to the special afternoon service.

Bro. Dayal Kachaph, a member of the Bihar, India, Mennonite Church, was taken to the hospital on March 6 with a serious case of dysentery, but died that afternoon. His wife died six years ago from a snake bite. He leaves three children.

The next meeting of the General Mission Board Executive Committee has been tentatively set for Friday, April 29.

Bro. Clayton Keener, missionary on furlough from Ethiopia, reports that Bro. Daniel Sensenig has been restored to good health and is now stationed at Addis Ababa during the absence of the Keeners. He reported also that His Imperial Majesty, Haile Selassie I, has requested the mission to set up a new school for the blind in the province of Harar.

A Gospel Team of foreign students from Hesston College and Bible School, Hesston, Kans., under the leadership of Bro. Justus Holsinger, will give a program at the Mennonite Gospel Center, Kansas City, Mo., on Friday evening, April 8.

The parents' day emphasis at the Gladstone Mennonite Church, Cleveland, Ohio, and Sunday, March 13, boosted total attendance to 144, the highest thus far in 1955. Sunday-school children were encouraged to bring their parents on that Sunday.

Sister Dora Taylor has returned to Honduras to resume her service at the Trujillo clinic. She was forced to come home in February 1953 because of illness.

The MYF of the Detroit, Mich., Mennonite Church gave a program for the Pigeon River congregation, Pigeon, Mich., on Sunday evening, March 27.

The Italian administration in Somalia has removed the Mahaddei Uen land purchase application from the Territorial Council agenda to avoid its being vetoed. However, the Mission Board has concurred with Bro. Wilbert Lind's suggestion that we ask to have this placed back on the agenda even at the risk of having it denied rather than prolong indefinitely further action on it.

Mrs. Olin Stockwell, former missionary to China, served as special speaker for the Mothers and Daughters meeting at the Mennonite Home Mission, Chicago, on Friday evening, March 25.

Bro. W. J. Dye, administrator of the Mennonite Hospital and Sanitarium, La Junta, Colo., on leave for graduate study in hospital administration at Northwestern University, Chicago, gave a message at the Mennonite Home Mission, Chicago, on "The Hospital Witness of the Mennonite Church," Sunday evening, March 20.

One of the results of the recent Annual Meeting of the Eastern Mennonite Board of Missions and Charities, at New Holland, Pa., was the conviction of many that not only should the present program be continued but it should be expanded. It was noted during the sessions that if each member of the Lancaster Conference gave one dollar per month more for missions it would be possible to support ninety additional foreign missionaries or five additional mission fields the size of Honduras. During that meeting and since a number of contributions for this purpose have been received. A "Missionary Advance Fund" has been set up by the Eastern Board with the understanding that only those gifts which are above and beyond what one would normally give are to be directed to it. This fund will only be used for expansion beyond the present program.

Your Treasurer Reports

During this past week superintendents and workers from various city missions met in Canton, Ohio, in connection with the City Mission Workers' Round Table. Part of the discussion this year centered in the area of financing the city church.

We appreciate very much the increasing evidence that our city churches are assuming more responsibility for the operating costs of these churches. It is also evident that many of our city missions are now developing an interest in becoming self-supporting congregations. We are glad for these trends in the enlarging and growing church.

Although the above developments are taking place, it is still clear, however, that we have a large responsibility as a church to continue our support of the evangelistic outreach which is needed in our American cities. We must continue to support the missions which have been started and are now carrying on effective mission programs. There is also a need to expand this work and to develop many more centers of evangelism where our Mennonite people move into urban areas. Considerable thought is now being given to the encouraging of mission outreach through the men who have gone into urban areas as a part of the I-W service program.

To stimulate and give guidance to the above needs, the Board has now arranged for the services of Bro. Nelson Kauffman who has been appointed as Secretary for Home Missions and Evangelism. I am sure that Bro. Kauffman will be able to do much to give guidance to our evangelistic program here at home and we believe can be instrumental in starting many new places for mission work.

I would like to encourage continuing interest on the part of every member of the church in the above need and to request your prayers and financial support that we may move forward in an effective extension of the evangelistic outreach of the church through home missions. Financial assistance for this program can be given in a general way by contributing to the Home Missions General Fund or contributions may be given for any particular city mission in which there may be particular interest. City missionaries are also available to be supported on an individual basis through the missionary support program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Opposition to the Gospel in the La Plata Valley

By Lester T. and Alta Hershey

After five years of absence from the La Plata Valley one is impressed with the change of attitude toward the Mennonite Church. For instance, in one home we visited we asked whether they would allow us to read the Bible. After some hesitancy on the part of the daughter as she glanced at the statue of the Virgin Mary on the side table, her father suggested that it might be all right. But the daughter wasn't too sure, for as she said later on, "They have prohibited us from reading the Bible." But the father said that he was reading a small book (written by Thomas à Kempis: excerpts of **Imitation of Christ**) which was all the Bible they were allowed to read. Further visiting revealed that they couldn't take the time to read the Bible even if they wanted to since they had prayer to read, rosaries to count, and obeisance to make to the Virgin. The Lord did open the door to this home, however, and we were invited to come back again.

One Sunday morning one of our sister members of the congregation came to church to tell me her husband was drunk again and that she had gone away the evening before to the home of her son to evade being mistreated. This husband is a former member of the church. We had felt a special burden for him after coming to the valley and had been visiting him, trying to help him over his drunkenness. He seemed to have been improving, for he had left off drink for several weeks and had come faithfully to church. But the craving had gotten the best of him; neighbors seemed to get a kick out of giving him drink upon knowing that the pastor was trying to help him.

That afternoon we visited him. First we gave him black, bitter coffee to drink in an attempt to sober him up. After some time of waiting and listening to him talk about the Bible and things he was doing, he sobered and we walked up the hill to his field and sat down. Here he poured out his heart to us telling us all his troubles, of his downfall, of his crushed hopes, of his planting tobacco against his will, and many other things. We prayed with him, saw the tears roll down his cheeks, and heard him pour out his need to the Lord. This man wants to come back to the Lord whom he served a few years ago and served well. He needs our help and prayers.

Other experiences could be given which reveal the devil at work among people of the valley. But we would not be doing justice to the Lord's power in lives redeemed if we did not tell you that there is a good nucleus of young people who are endeavoring by God's grace to serve Him. Each Friday evening these young people meet to have their service in the church, or take their service to some home in the community. They go out visiting in the community homes each Sunday afternoon. They help in a service at the Cayey Sanitarium once every two weeks. Several of them are in charge of the Penon work each Monday night. Three are in the States attending Hesston and Goshen Colleges, preparing to return to serve the Lord and the church here. One of these young men is now in New York and is happily attending one of our churches there.

Calvary Mennonite Church

Membership in the Calvary Mennonite Church, La Plata, now stands at 76. Five persons were recently received by baptism and one by church letter. Sunday-school attendance has been increasing for the last three years; for instance, in 1952 the average was 75; in 1953, 83, and in 1954, 97. Summer Bible school attendance came down from 133 to 110.3. Giving has gone down about $300 from the previous year, which may mean several have become a bit careless in their giving. The church's "Benevolent Fund" has served as a loan fund to help several of the members and converts over a period of difficulty. To others it has meant a bit of extra food. The congregation's missionary for the past two and a half years, Paula Santos, has served well among the young people and in visitation. Her influence and guiding hand has been noticed and felt by all. As she now leaves us to go back to the States for further training, she will leave a vacant spot hard to be filled.

Upon a vote by the congregation, Calvary recently decided to call a copastor. One of its own members, Melquiades Santiago, has been called. He has moved back to the La Plata Valley and will work together with us learning the work of a pastor and assuming much of the load now carried by the continental pastor. It is hoped that in this way the time will soon come when he may take responsibility for the congregation and thus relieve the missionary for other duties.

Penon

At the beginning of the year Robert Yoder was in charge of this outpost of the La Plata Church. Upon his returning to the States, Richard Fandrich took over the work. When



The Rolon family of La Plata, Puerto Rico. L. to R.: Antonia, Mrs. Rolon, Mr. Rolon, Maria Concepcion, Tito, and Robert. The eldest son, Samuel, is a student at Hesston College. Although he is not a Christian, Mr. Rolon is happy to have his son studying for the ministry.



Calvary Mennonite Church, La Plata, Puerto Rico, after English Vesper Service which is held the third Sunday of each month.

this young man returned to the States, Esteban Rivera took charge. Esteban is just completing his I-W work and is a married man who has made his desires known that he is interested in preparing for the Lord's work. Penon has shown very little growth in the past year. Several, however, have shown a desire to obey the Lord and be His servants. No baptisms can be reported at this place. Services are carried on each Monday evening at which time a converts' class is conducted with a children's meeting and preaching following. Plans are being made for Sunday afternoon visitation which ought to improve the attendance as well as provide new contacts.

Salto

Paula Santos attended this Saturday afternoon outpost each week. Paula came from this community, and the children all liked her very much. About 12 or 13 children have been attending. Several families with children have moved away. Catholic opposition has grown as evidenced by the throwing out of benches from one home where the group had been meeting. This was at the command of the wife of the owner of the land who followed the priest's orders from the neighboring town of Comerio. For several months Bro. E. V. Snyder had been conducting a converts' class in several homes each Saturday night. One of these converts has been baptized since.

The prayers of God's people are needed in this difficult work in the La Plata Valley and vicinity. We are certain that the Gospel is the power of God unto salvation to every one who believes. We need to pray that souls being contacted will believe on our Lord and thus experience the Gospel's power to transform their lives. You can do much in remembering our converts and members at God's powerful throne of grace.

La Plata, P.R.

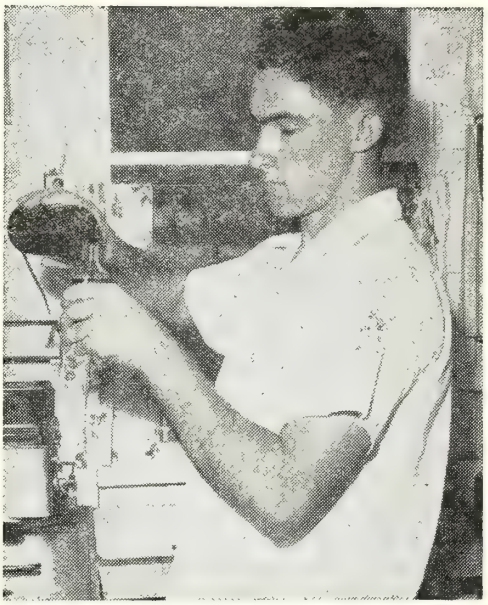
Serving Christ Hospital-Clinic Program

By John Grasse, Jr., M.D.

Should you walk into the La Plata Mennonite General Hospital today you would find few changes since its completion about ten years ago except for a new coat of paint and the addition of a few pieces of much-needed equipment. One would wonder how so many people can find the care they seek in so rustic a setting. And yet the patient load continues to increase: in 1954 obstetrics increased from 205 to 278 deliveries and hospital-patient days increased quite markedly so that the average census now ranges well above previous years, and few empty beds are ever seen. Outpatient visits are nearly 1,000 over last year's figures; only surgery has changed little since last year. The much-needed facilities of the new hospital are still on paper, but it is hoped that by summer building will actually be under way.

At the beginning of 1954, the burden of the physician care fell largely on Dr. R. Yoder. Dr. G. Troyer has continued to serve two days a week in surgery and to conduct an eye clinic weekly at the La Plata center, in addition to carrying on his private practice and conducting two weekly outpatient clinics at Pulguillas and La Cuchilla. In August, 1954, Dr. J. Grasse arrived to help with the work at La Plata and to operate some of the outstation clinics as well. Rabanal continues to be a weekly clinic, Coamo Arriba biweekly, and the remaining public health clinics at La Plata Health Center and the tuberculosis clinic at our own hospital also operate weekly. We have attempted to categorize our clinics and so minimize the physician burden.

The turnover in nursing personnel has been very great during the past year. This has created some problems because of increased language difficulties with new personnel for X-ray, social work, or anesthesia. We pray



John Murray, I-W man, is pharmacist and X-ray technician at the La Plata Mennonite Hospital.

that consecrated workers trained in these skills may be led to serve on this needy field. I-W workers are filling many of these positions, but untrained personnel makes our program less than our best for Christ!

Along with the indigenous program for the church in Puerto Rico, we are trying to make the medical work self-supporting. Fees are being increased and are being standardized. Attempts are being made to collect bills owed and to discourage letting the government pay it all. More native workers are also being employed and several Puerto Ricans are now receiving training in specialized fields with the idea of serving in our new hospital.

A recent tour of available medical facilities in addition to those in the La Plata area made by Drs. Yoder and Grasse revealed adequate hospitals on the island for referral of difficult cases requiring the care of specialists. It is nonetheless a growing feeling that our medical work in Puerto Rico should offer more specialized service and that our staff should include a larger number of doctors so that a class of medical care equal to that in most of the States can be obtained.

Our present work has served to fill an emergency which is slowly ending. The day when one or two doctors are expected to care for all illnesses, necessitating the seeing of extremely large numbers of patients, can no longer be justified. A Christian testimony through medicine demands more than just giving a people something better than they already have in their own municipal hospitals; it demands the best there is.

Daily devotions in the hospital wards, weekly services Monday evenings, tracts, and personal Christian contact offer our patients more than just physical help. We hope to show them the love of Christ in action. We hope that by placing our all on the altar they will be drawn to seek out the peace that we have found. Pray for us as we serve Christ through medicine.

La Plata, P.R.

Glimpses from Life at Bethany Mennonite School

By Carol Glick

"Look, Mrs. Snyder, the boys are playing with their tops on our ball diamond!" . . .

What a thrill! Donny offered to tell us something in Spanish. He's overcoming his fear of talking Spanish. . . .

There comes Miss Massanari with Rafaelito. Oh, his eye has been hurt! Yes, someone pushed him against the hibiscus hedge. I guess that ugly red eye may do more to convince children not to push than a dozen sermons! . . .

"May I speak to you, Teacher?"

"Yes, of course, what is it?"

"I want to accept Jesus."

"Good! What made you decide now?"

"I thought that if Jesus would come I would be lost, and I was afraid. . . ."

"My son, did you really say you were going to cut your teacher in pieces with your knife?" Plentiful tears wash away bitter anger but only the blood of Calvary can wash away a rebellious attitude. . . .

"Will you come to our party?" Mashed potatoes, salted codfish, coffee, orange juice, and cake are prepared and served under a favorite tree where several fifth- and sixth-grade play families have their homes! . .

"Please, José, take only one wrench in your hand at once." Mr. Fred's seventh- and eighth-grade boys were never happier than when they were taking apart that old Dodge motor donated by Hector's father. . . .

"I won't come! I won't come! I know I have parasites, but I won't take that bitter medicine!"

"Do you like the thought of those ugly enemies ruining your health and keeping your grades down?" About 125 children needed parasite treatment and took it this year. . . .

"You've already finished that book in English? Did you understand it?"

"Yes, I understood every word of it! I love these stories in English! May I take another one home today?"

"Of course, and I am glad you feel you are learning so much English." . . .

"Hm, I like that music. May we stay to listen to the records—that's Brahms' Lullaby." . . .

"Well, Iris, are you glad we don't have school on Monday?"

"Oh, no, I'd much rather go to school." . . .

"May we go down to the road to meet the bus Miss Kauffman comes on?" This came from her third and fourth graders. . . .

"If I have to miss a class, I'll miss Spanish or math, but I won't miss home economics for anything." . . .

And so it goes. Month after month passes with delights and disappointments, but a chance to see youth developing. May they be an honor to Him whom we serve.

Pulguillas, Aibonito, P.R.

Toward the Mastery of Spanish

By E. V. Snyder

The general impression is that the language school should not be sacrificed yet. The results of the first year's work, while not one hundred per cent efficient, are sufficiently encouraging to continue offering this service not only to the several service programs in Puerto Rico, but also to the other Mennonite Spanish-American missions. By the middle of May, 1955, two missionary appointee couples will have completed approximately nine months of continued Spanish studies and practice ready to go to their respective fields of service: Bro. and Sister Paul Landis to the Spanish-speaking peoples in Pennsylvania and Bro. and Sister Ross Goldfus to the Argentine Mennonite Church.

Language School Board Appointed

It was felt that the language school would contribute more practically to the needs of the Puerto Rican field as well as to the church at large if a board of directors was appointed to guide the planning, especially since the school was to contribute to the needs of a variety of phases of our work. Inquiries have also come in from other churches who are attracted especially by our short-term offers, as well as by the practicability of the long-term courses.

So the first thing this new Board did was to plan a pamphlet explaining the courses, commodities, and cost of Spanish study here. This booklet should be ready for distribution before the middle of this year. The Board is composed of John Lehman, director of the La Plata Mennonite Project; Lester T. Hershey, pastor of La Plata Mennonite Church; and E. V. Snyder, director of the language school.

This Board is also investigating the possibility of setting up the language school as a unit by itself, so as to avoid as much as possible the contacts students make with other **Americanos** who do not believe it a sin to speak English. The school, however, must insist on a complete turnover to the Spanish language. It is the out-of-class-practice and adjustment to Spanish which perfects this language in living situations.

Activities in Spanish

As soon as students are able to express themselves at all, they are encouraged to go for walks or visits with the local people and talk to the community people. Soon they can help to sing in the chorus and in quartets. Later they will read devotional lessons, give short testimonies and talks in Sunday afternoon cottage meetings, in children's church, in Sunday-school classes; prepare recitations for MYF meetings or short messages for the hospital services; and finally, prepare and deliver sermons.

Some of these activities have been carried out from the beginning of the school and others will be added as need arises and opportunity affords. The intensive course for six-weekers keeps them busy working up their special **vocabularies.**

Just how much La Plata will suffer from being a linguistic guinea pig upon whom these students practice their mutilated Spanish, one cannot foresee. But we are counting on the forbearance and patience, especially of Don Fidel and Don Pancho.

La Plata, P.R.



Devotions at the language school in La Plata. At left is E. V. Snyder, director and teacher.

The Lord Has Opened the Door in Usabon

By Lawrence and Annabelle Greaser

Usabon, a township division of the county of Aibonito, located on the road between Aibonito and Barranquitas, is one of our newer places of work here in Puerto Rico. With all of our pastors working to capacity we haven't been looking for new places to open up work; however, when the Lord opens the door as He has here, there is only one thing to do and that is to enter.

In December, 1953, two men, Don Juan and Don Flor, who live in Usabon, were received as members of the Betania Church in Pulguillas. They had been converted through previous contacts and after their baptism became very active workers in their community.

The Christian Men's Fellowship from the Betania Church, which conducts a meeting in some home weekly, held several meetings in the homes of these two brethren. On one occasion I accompanied them to the home of Don Juan. The house was filled and others stood outside listening. When an invitation was given there were several professions of faith. Some of these have remained faithful, and others, because of opposition or lack of interest, have lost out.

One woman, who in that service accepted Christ, is owner of a large two-story building. The first floor was originally a store and she had her living quarters on the second floor. When we became aware of the interest in the community, we felt it necessary to begin regular weekly services. It was possible to rent this former store building and since March we have had a weekly preaching service there. Of the group of converts which have come from this community, five were baptized in December, 1954. They are a man and his wife, their two daughters, and a son-in-law.

Each Sunday morning and evening the mission station wagon from Pulguillas has made the round trip of 11 miles to bring a load of 15-20 adults and children to the services in Betania. Recently a week of evangelistic meetings was conducted and there were five more professions of faith. A Sunday morning service has also been started with Don Juan and Doris Snyder conducting the service, and each Tuesday evening the pastor conducts a Bible study. There is considerable opposition on the part of the Catholics, but people continue to come.

Don Juan, who is a retired veteran on pension, although he is only 33 years old, is very active in visitation work. Before his conversion he was the outstanding drunkard of the community and now has been so completely converted and dedicated to the service of Christ that the people of the community cannot help marveling at the change that has taken place in his life. He is taking a Bible correspondence course at present and hopes to become a minister of the Gospel.

Praise the Lord for the transforming power of the Gospel!

Pulguillas, Aibonito, P.R.

Luz Y Verdad

Spanish Gospel Broadcast

Our missionaries in Uruguay are interested in a Spanish broadcast in Montevideo. Investigations are being made regarding the possibility of using the **Luz y Verdad** programs. Support will also be needed for such a broadcast. A half-hour program on a strong station which can also be heard by our churches in Argentina will cost approximately $160 per month. Some funds have already been pledged. Persons interested in helping with this support should write the Spanish Broadcast Committee at the Elkhart, Ind., office. Pray for this possible expansion of our radio witness and for the tie-in which it will provide with a beginning evangelistic program in Uruguay.

Testimonies

Mieres (Oviedo), Spain: "I am writing this letter by orders of all the persons in this small village who are receiving the magazine **Heraldo** to tell you to not bother sending any more since from the beginning we have known who you are and so have burned them all without bothering even to unwrap them." (No address or surname given.)

Alhama de Murcia, Spain: "Listening to your religious broadcast, I have the honor to write you to express my thanks to you for your effort through your broadcast. They are much appreciated. . . . Please excuse me if I haven't expressed myself adequately. . . . Please continue your holy efforts." (How different from the above!)

Ayotla (Mexico) Mexico: "With affection I greet you, my Brethren. . . . We live 135 kilometers from our own church and 30 from the nearest church. So we can't always get to church regularly. . . . We do appreciate your service over 4VEH. . . . There are three families who meet with us in the morning to listen to your service and we thank you for this favor." (signed by three heads of families.)

San José, Costa Rica: "Every Sunday we listen to your service **Luz y Verdad,** and we understand them to be of great blessing for us as they are Christian and spiritual. We would like to take any lessons which you have to offer us. Also send us a 1955 calendar."

Restauracion, Dominican Rep.: "Having the desire to come into the Evangelical religion I wish to study by correspondence with you since here where I live it is not possible. Also send me a calendar."

San Antonio, Texas: "I give thanks to God for your sermons. . . . I have heard them over KIWW. I went to the station and asked whether I could speak to the one who had broadcast but was told the program is recorded. Anyway my heart was blessed."

Chicago, Ill.: "My mother asked me to write you and ask for a calendar. . . . I don't know if you remember me or not, but my mother is a member of the Mennonite Church here in Chicago."

Rio Piedras, P.R.: "Since last November I have been receiving **El Heraldo Evangélico,** a magazine which has served to bring much happiness as it teaches Christ's teachings. I ask God that He continue blessing your radio programs, and may you continue to give them as the other patients and I in this sanitarium enjoy listening."

San Salvador, El Salvador: "Here in our country we hear you perfectly well. . . . For myself, I have considered your messages of great spiritual help. . . . I am a cobbler and at the age of 70 years am still actively working, and even have the hopes of serving my Lord; so even though I don't have many words to speak for Him, I have my radio and let Him use it for His glory by letting it give forth the message of salvation. I do this with other Gospel programs, too."

San Nicolas, Aruba: "I am a Christian, and it is a great pleasure for me to listen to your programs over 4VEH, Haiti. I like the way you explain the Word. . . . My husband is also a Christian. . . . We shall appreciate receiving the calendar and what other literature you are able to send us. Pray for us."

Villahermosa, Tabasco, Mexico: "I want to tell you that thanks to God we have been able to get a radio by which means we are able to listen to your program and others. They bring great blessings to our souls. . . ."

Alajuela, Costa Rica: "My family and I always listen to your precious message **Luz y Verdad** by means of the station TIFC on Sunday mornings. Everyone likes the program, and the messages are a blessing to our lives. . . . I live about two kilometers from the city on a farm, and we invite all of our neighbors in to listen to your good programs."

Cabo Rojo, P.R.: "Having listened to your profound pronunciations from the Word of Truth, I and my husband like them so much that we are up on Sunday mornings by five o'clock in order to be ready for the 6:30 program of **Luz y Verdad.** I have been a Christian since my youth, and I think that there is no companion better than Jesus. I read God's Word every day and pray. I am praying for you, too."

Elkhart, Ind.

The Mennonite Hour

On the Calendar . . .

At the present time (April 3-10) B. Charles Hostetter is speaker at the District Passion Services held at the North Lima Mennonite Church, North Lima, Ohio.

VS Secretary Completes Year of Service

Letha Miller, North Liberty, Ind., has just completed a year serving as a Mennonite Hour secretary on voluntary service basis.

The Mennonite Hour Staff has appreciated Letha's fine contribution during the past year and wishes her God's blessing as she continues in service for Christ.

She writes about her year with **The Mennonite Hour:**

"When I came to work for **The Mennonite Hour** last spring, the end of my year of service looked very far away. Now that I am leaving, it seems to have been a very short period of time.

"I have enjoyed working with **The Mennonite Hour.** My part has been very small, but I thank God that I was able to serve Him in this way.

"This experience has proved very valuable to me. I have gained an inside glimpse of all the work and prayer that goes into a religious broadcast. Through the daily routine of processing the mail, I feel as though I have made many new friends throughout the world.

"This has been one of the richest, fullest, and happiest years of my life—not as far as dollars go, but when you are working for the Lord, it brings a peace, satisfaction, and joy that you never could have otherwise."

Darlene Miller, Kalona, Iowa, is now taking Letha's place. She too is serving under the MRSC Voluntary Service organization.

What Your Easter Offering Will Do

$1.00 will carry the message of Christ to over 1000* people for ½ hour.

$5.00 will pay for one broadcast on WIVI in the Virgin Islands (an English-speaking island east of Puerto Rico).

$10.00 will make it possible to reach over 10,000* people with the Gospel for ½ hour.

$40.00 will pay for one broadcast on HCJB Quito, Ecuador, reaching North and South America by short-wave.

$135.00 will make possible one broadcast on Radio Ceylon taking the Gospel to the needy East. (The majority of the world's people are within good listening of Radio Ceylon).

Christ gave His all that you might live. Let us give sacrificially that others too may enjoy eternal life. It is our duty but moreover our

(Continued on page 332)

MISSIONS

EDITORIAL

Missionaries Report

This issue of the Gospel Herald contains a number of articles from Puerto Rico about the developing church program there over the past year. Not all of the activities can be described on a few pages. More will need to appear later.

Missionaries are busy people. The days never are long enough to accomplish all of the tasks which seem necessary to an expanding evangelical witness. Sitting down to tell the folks back home in an article or story about what is transpiring on the mission field can be a laborious task. Not too many folks at home write the missionaries about what is happening at home or to encourage them during their strenuous days of activity. Yet, according to statistics, many of us are quite ready to hold back on our giving when we are not informed about what is happening on the mission field.

Most of our missionaries realize the need to fellowship with their prayer partners at home through informative articles. They are ready to send information about what they are doing. This is channeled through our church papers to the church at large.

We sometimes get requests for missionary information which appears regularly in the Gospel Herald, such as the missionaries on the various fields along with their addresses. For the last several years these have been appearing three times a year: in the first issues of March, July, and November.

During the next several months, informative articles from our different mission fields will be appearing in the Gospel Herald, telling about the advances on these fields during 1954. Why not read these carefully so that you can pray more effectively for our missionaries? Then write one or more of the missionaries a letter of appreciation for the things you enjoyed in their reports.

It is rather easy to take a bored attitude toward anything that smacks of a report. If the material our missionaries send back to help us pray more effectively for their work does not meet our taste, we are apt to turn to something more polished, more to our liking. Such an attitude is hardly defensible among Christian brethren who are concerned for the salvation of lost men. Our partnership ties with our missionaries in the great task of winning men for Christ should be able to withstand greater shocks.

May each of us strive to be less critical and more constructively helpful concerning the work being done by other Christians. May we determine in whatsoever we do, to do it all in the name of the Lord Jesus. (See Col. 3:17.)—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

A young man in Pax service writes, "Since my home congregation has sent me a little money, I feel I can get along without my $10 monthly allowance. I would like to cancel this money as of March 1, 1955, in favor of some other person. This year we are short of Pax men so I would like to see all come to Pax who want to and are qualified. I would like to thank you very much for making it financially possible for me to enter Pax."

Do we all feel that we can get along without certain things in order to keep the program of the church moving forward? Only 50¢ per member each month will support the present program which includes Pax and I-W Services, foreign relief, voluntary service, and refugee aid and resettlement. There are more opportunities for Christian service! There are more Christian people who want to serve! Increased giving will make possible increased service.

Voluntary Service

Correction: The La Junta VS alumni reunion tentatively planned for May 15 will be held at the home of Eldon Nafziger, Hopedale, Ill.

There are still vacancies in the summer service program for Bible school teachers in city and rural missions. Two teachers are needed for the migrant unit which will be located either near South Bend, Ind., or Hartville, Ohio. There is also a shortage of male counselors for Mennonite Youth Village, White Pigeon, Mich. Children are looking forward to Bible school or camp with never a thought that this year there may not be anyone to teach them, to guide them. Christ says, "Feed my lambs."

Another orientation school is scheduled to begin on May 3. Write immediately to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., if you are interested in long-term service and wish to attend this school.

Additional nurse aides for the hospital unit at Elgin, Ill., are one of the most pressing needs in the long-term VS program.

Henry Weaver, Jr., of the MRSC office at Elkhart Headquarters, presented the voluntary service program at Eastern Mennonite College, Harrisonburg, Va., March 23-25. Personal contacts were made with interested persons.

Joseph Horsch, Foosland, Ill., has been assigned to Rockome, Arcola, Ill., for his VS term. He began his service there the early part of March.

Hettie Snyder, who is serving her VS term as housekeeper at Elkhart Headquarters, spoke on "Opportunities in Voluntary Service" at her home church in Elmira, Ont., on March 20.

Released March 25, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Summer Workers Needed

One hundred workers are needed in the MCC Canadian summer service program for 1955. Applications have been reaching the Waterloo, Ont., office in goodly number but still more are needed. There is a particular need for additional women volunteers.

Summer service workers serve in various areas of human need such as mental hospitals, t.b. sanitariums, homes for delinquent children, and at mission camps. This summer we have vacancies in 11 units in Ontario, Manitoba, and Alberta. Workers in summer service receive the regular wages of the institutions where they serve but pay MCC a unit fee to cover costs of operation and administration.

VS Special Notice:

The Gowan's Home for Missionaries' Children at Collingwood, Ont., has requested two VS girls. Volunteers at the Gowan's Home care for children of missionaries who are serving in Africa and who find it impossible to take their families with them. This can also be a service opportunity for a young married couple. We are asking the pastors to kindly make this need known and have interested applicants contact our office for further details.

Any young people who feel the call of the Lord to serve in some area of human need through MCC should write to Harvey W. Toews, MCC, 10 Union St. E., Waterloo, Ont., or to Voluntary Service, MCC, Akron, Pa.

First Japanese Trainee Arrives

The first Japanese youth to participate in the Mennonite Central Committee agricultural trainee program arrived in San Francisco on March 15 and has begun his observations of American life at the Glenn Peachey dairy farm, Petersburg, Pa. He is Tsutomo Fujita from Nakashibetsu on the island of Hokkaido, and is primarily interested in learning about dairying during the course of his one-year stay in the United States. He is also interested in learning about an American creamery and may spend several months observing its operation. Mr. Fujita was converted to Christianity through the efforts of the Lee Kanagys in Nakashibetsu and was baptized by Missionary Ralph Buckwalter shortly before his departure for the United States. The trainee program in which Mr. Fujita is participating permits youths from abroad to spend a year in Mennonite communities observing occupational practices and church and community life.

Heartening Responses in Buenos Aires Work

Martin Duerksen, who serves the approximately 500 Mennonites in the vicinity of Buenos Aires, Argentina, writes of recent heartening responses to the presentation of the Gospel and various church services. A number of young people found new life in Christ at the youth retreat held in February, Bro. Duerksen reports. He also tells of a good response to the ministry of Abram G. Neufeld, a representative of the General Conference Mennonite Board of Missions. G. B. Giesbrecht, Mennonite Brethren missionary, planned to visit Buenos Aires in April. Several persons are preparing for baptism. The work in Buenos Aires is difficult because Mennonites in the area are widely scattered and because of some indifference toward the work of the church. The independent Mennonite congregation in Buenos Aires has achieved government recognition and deserves the prayers of Christians that it might become a more vital force in the lives of Mennonite residents in the area. Bro. Duerksen is pastor of the congregation.

Applicants for Pax Service Needed

Draft-age Mennonite and Brethren in Christ men interested in fulfilling their alternative service requirements through Pax (the MCC overseas rehabilitation program for drafted conscientious objectors bearing the Latin word for "peace") are urged to register their interest with the MCC or MRSC offices.

An immediate need for Pax applicants is for 25 men early this summer as replacements for Germany. These men will continue the construction of refugee housing projects.

Similar overseas opportunities for I-W service develop from time to time for young men interested in applying their manual skills in their Christian witness for peace. An expression of interest on the part of a young man enables MCC to explore and develop such projects as are suited to his interests and ability. And at the same time, such registration of interest may well result in a young man's finding a service opportunity to his liking when a project suddenly develops.

The LeTourneau project in Peru is an example. Several draft-age fellows with mechanical skills and interests had indicated their desire for foreign service many months before ready to begin work. When the Peru Pax project was initiated, these fellows found work to their liking. And at the same time, had these applicants not been available, such a project would not have developed so quickly.

Nine Pax Men Sail for Germany

Nine Pax men are on the Atlantic en route to Germany where they will give expression to their Christian peace convictions in the construction of housing for Mennonite refugees.

Following a week of orientation at MCC headquarters in company with five Pax men going to Peru, these nine men were scheduled to sail from New York City on March 30. After arrival in Germany, they will be assigned to one of the housing projects to replace Pax men whose periods of service have been or will soon be completed.

The names and addresses of these men are Carl J. Beyeler, Waynesboro, Va.; William H. Gehman, Morwood, Pa.; Ernest W. Geiser, Apple Creek, Ohio; Arlin Hunsberger, Telford, Pa.; Norman D. Kennel, Iowa City, Iowa; Omar J. Lapp, Gap, Pa.; Roger

D. Nofziger, Goshen, Ind.; James L. Short, Stryker, Ohio; and Roy H. Voth, Newton, Kans.

At present there are 93 Pax men serving in the following countries: Austria, Egypt, France, Germany, Greece, Holland, Iraq, Jordan, Korea, Paraguay, and Peru.

Released March 25, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A visit to the Mission Board office was arranged by the women of the East Goshen congregation, Goshen, Ind. On March 14 about 45 women and girls plus headquarters staff gathered at 1711 Prairie St., Elkhart, Ind. A short program was given in the chapel by officers of the General Mission Board. Levi C. Hartzler, Secretary for Publicity and Church Relations, was chairman for the program and in charge of the arrangements. To help the visitors become acquainted, H. Ernest Bennett, treasurer, discussed "Finances, Institutions, and the Mission Headquarters"; John H. Mosemann, president, gave an "Overview of Home and Foreign Missions"; Dorsa J. Mishler, personnel director, gave an "Overview of the Relief and Service Program"; Florence Shantz, executive secretary of WMSA, told of the "Relationship of WMSA to the General Board Program."

The group was then divided into three smaller groups and directed from office to office from the basement to the third floor to hear about the particular job being done in each office. Each staff member was on hand to answer questions and explain the duties of his department. After the tour all assembled again for fellowship as refreshments were served by the hosts, Norman and Phyllis Lyndaker and Hettie Snyder.

* * *

Infants' layettes came to the mission office last fall in large packages, in small packages, in big boxes, and in bigger boxes. Sometimes when the express man came it seemed as though he had brought a whole truckload of parcels. Quite a few of these were stored in the warehouse at Elkhart because the storage space is limited where our mission and service workers are serving. From time to time requests come from them to send some bundles. Our supply is adequate for the immediate future needs suggested by our workers.

We were surprised when we saw the great response shown in the layette project. But we have appreciated the interest and co-operation which local circles and districts have shown in every project we have suggested. May we urge you to the same degree of faithfulness in supporting with your offerings the special and annual projects we have undertaken.

* * *

Your name, address, and congregational name help to identify you as you write to district or general WMSA secretaries. It is much easier to discuss projects or plan programs when the location of congregations is known, number of members, and special interests or abilities. It is unwise to suggest a large project to a small group nor is it challenging to suggest a small project to the larger circle with many members. Such added bits of information will help the secretaries to help you in sharing in the total program of the church.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

CHERRY BOX, MISSOURI

(Mt. Pisgah Congregation)

Dear HERALD Readers:

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." We feel the Lord has blessed us both spiritually and materially.

Our Bible conference was held Feb. 18-20. Bro. Wallace Kauffman, Exeland, Wis., spoke on Daniel and Bro. Nelson Kauffman, Hannibal, Mo., on I John.

Bro. Ben Detweiler was ordained on Feb. 7 to the office of deacon.

Our hearts were saddened in December by the passing of Bro. Uriah Johnston. He is greatly missed by our small group.

We as a group of sisters met with the Pea Ridge, Palmyra, and Hannibal sisters at Hannibal for a "World Day of Prayer" program, with Sister Carol Kauffman as leader.

Sisters Alma Yoder and Flossie Johnston have been appointed as youth leaders. At Christmas time they made stuffed toys and books and distributed them at several hospitals. At one hospital they sang carols over a public-address system. Appreciation was expressed by attendants and patients. Each one was blessed with the effort that was put forth to cheer the sick at Christmas.

We give a hearty welcome for visitors to come and worship with us. Pray for our group here that we may be doing the will of God at all times. Correspondent.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear GOSPEL HERALD Family:

Christian Greetings. On the evening of Feb. 14 about seventy-five persons helped Bro. and Sister Joe Bare celebrate their fortieth wedding anniversary. The meeting was held in the church basement. Three of their four children were present. Ivan, who lives in Oregon, could not be here.

The two oldest adult Sunday-school classes had another song practice on Feb. 21 in the home of Sol Plank and his daughter, Ella. Songs from the "Church and Sunday School Hymnal" were used.

Our morning service on Feb. 27 was in charge of Pres. Roy D. Roth and faculty quartet from Hesston. Bro. Roth spoke on the subject, "Know, Go, Do."

Each Wednesday evening we have Bible study and prayer meeting combined. Bro. James Hamilton led the study through Philippians and the Epistles of John. Bro. Wilbert Nafziger followed in a study of Colossians. On March 16 we began a study of I and II Thessalonians, with Paul E. Kuhns as leader.

We welcome the return of Bro. and Sister Reuben Weaver to this community. Bro. Weaver was in charge of this church for nearly 50 years.

Each Thursday morning at ten o'clock there are two cottage prayer meetings. We are praying that God may search our hearts and cleanse them "throughly." Our desire is that when our meetings begin April 22, D.V., with Bro. S. J. Miller, Grabill, Ind., as evangelist, we may have an outpouring of spiritual blessings. Pray with us for a revival that is genuine and lasting.

This church is rich in its number of boys and girls. We covet every one for the Lord.

Margaret Horst.

LANCASTER, PENNSYLVANIA

(North End Congregation)

Dear Christian Friends:

The Lord has surely showered us with blessings. During the month of January we were privileged to have the following visiting brethren bring messages: Brethren Stoner Krady, Jacob Brubaker, Raymond Bucher, and a French brother Lenard Brachet; also Bro. and Sister Ernest Lehman, telling of their work in Jordan. On March 16, Bro. Lehman was with us at our prayer meeting, held at Bro. and Sister Wissler's, to show us pictures of the work in Jordan. It brought us closer to the work and showed us the needs round about us.

Brethren Henry Nauman, Homer Bomberger, and Stoner Krady were with us in several morning worship services in February. On Sunday, Feb. 27, votes were taken for a deacon and Bro. Willis Detweiler was chosen. The following Sunday afternoon he was ordained. May the Lord richly bless him and his wife. We believe the Lord will bless us all to the salvation of many souls.

Bro. John Martin, Groffdale, Pa., has been leading a Bible study in Hebrews. We expect to continue this study again on March 27.

Sunday evening, March 13, the chorus from Telford rendered the program. On March 20, we had an all-day meeting with returned missionaries from Ethiopia, Bro. and Sister Walter Schlabach and Bro. and Sister Chester Wenger. On the same afternoon, we were surprised to have Bro. and Sister Clayton Keener, Sister Martha Wikerd, and Bro. and Sister Speedy. The Lord fed us richly and we should be better fitted for His service.

We regret that we are losing some workers and yet we rejoice that the work is spreading and there are those who are willing to go to other parts of the land. Bro. and Sister Lloyd Clymer and family are leaving April 4 to work in the field at Bainbridge, Ga. Our prayers go with them. May the Lord find new workers to supply the vacancy left.

May you continue to remember us as we take the Gospel to folks in this community. The last few months a father and mother of some of the boys are attending services, and also a man who was contacted when Bro. Samuel Longenecker was with us at one of our prayer meetings. Another young man who has been attending Sunday school also attends the services. Our prayer is that the Holy Spirit may touch these souls as the Lord Jesus is lifted up.

Emma S. Sauder.

VERSAILLES, MISSOURI

(Mt. Zion Congregation)

Dear Readers of the GOSPEL HERALD:

Greetings in the name of Jesus. No doubt many of our friends have known that we have had a church remodeling project at this place. Work was begun in January, 1954. We had our services in the nearby schoolhouse for over two months. Then we were able to use the auditorium of the church again, and the Sunday-school rooms, although not finished, were used too. During our Bible school last summer, when we had with us Bro. and Sister Edward Kauffman of Hesston, Kans., we were very happy for the extra classrooms. Work on these rooms was resumed in February and March of this year. We praise the Lord that the money for this project came in as needed to the completion of the project and that there were no serious accidents. Nearly all the labor was donated. Truly working together is as beneficial as worshiping together when both are done in the spirit of love.

The work at Coffee schoolhouse continues much as before. There was some doubt as to whether we would be able to continue the work because the schoolhouse was sold, but so far the Lord has kept the way open for His Word to be taught from Sunday to Sunday. One sister from there was baptized and received into the church several years ago. Just recently another sister was baptized. They need our prayers as they let their lights shine in their own community.

Sunday, March 13, was a day of special note in our congregation. We were soon to bid farewell to our bishop, Bro. J. R. Shank, and wife, as they were leaving for northeast Missouri. Since the month of March marks 50 years of Bro. Shank in the ministry and 30 years of their married life and now March is the month of their leaving, we wanted to have a fellowship dinner and special program at the church. But we were not sure Sister Shank would be able to stand such a celebration. When asking them we felt assured that they would plan for it with pleasure. The day was planned in keeping with the anniversaries mentioned. In the afternoon Bro. Shank gave a talk giving us a glimpse into his early and continued convictions and a few of the high points of his experiences. Bro. Protus Brubaker also gave a short talk.

At the close of the meeting Sister Shank asked to speak and assured us that she was able to enjoy the occasion and it would be a green spot in her memory.

In the morning of the same Sunday one of our teen-age girls was added to the church by baptism.

We are expecting the chorus of Hesston, Kans., to be with us April 17. We are glad for these contacts. Perhaps you, dear reader, can pay us a visit. Mary J. Holsopple.

MENNONITE HOUR (Continued)

privilege while the doors for radio evangelism are still open.

Continue to pray regardless of your ability to give.

Address all mail to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

* According to available figures this estimate is very conservative.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

TO BE NEAR TO GOD (Continued)

Here is a fitting rebuke for Peter and all of us. "Follow thou me" is the answer when we tread that sacred province of the Lord's dealings and relationships with our brother. In all due time our brother will get his assignment from the Lord also. Our speaking will not hurry it up. The hour is ripening for him as well as for us. And why single out John from James, Thomas, Nathanael, and two others? All needed assignments. This selectivity bothers Christendom today. We Christians have a sneaking suspicion that Christendom is leadership instead of brotherhood. Leadership is present in the New Testament church, but "Follow thou me" was pounded into all these seven that day by the silence of Jesus when Peter showed partiality by singling out one disciple for possible prominence. Can we learn from Jesus' silences as well as from His words?

Friday, April 15

First trouble. Read Matt. 28:16, 17.

But, But, But.

Some Bible scholars place the appearance to five hundred brethren here, making the "but some doubted" easier to harmonize with the earlier meeting of Jesus with the eleven in Jerusalem. I agree and assume that here. It seems a great pity that eleven men should meet there, eleven sure witnesses, and some others who were learners also should not believe the word of the resurrection. **But** it is even so today. There are many professed believers in Christ's ethical teachings, who, if pushed to the wall, do not believe the literal resurrection of His three-day-dead body. For them is denied power of the resurrected life and they are "of all men the most miserable." The event has a happy ending though. The greater part fell asleep believing and the remainder were believers in Paul's day.

Saturday, April 16

The parting. Read Luke 24:50, 51.

Bethany, where Lazarus was raised. Bethany, where Mary chose "that good part." Bethany, near which stood even now a blackened fig tree, forever unfruitful excepting as an object lesson. Perhaps He stood by that symbol of His power when He said, "All power is given unto me." Somewhere near the condemned and withered fig tree He blessed them, told them they were able to do His task better than He could do it. Then came the parting. He had risen from the dead; now He rises from the living. By the power of God He was raised from the dead; now He has all power and rises from the living. And so we leave Him at the end of this Easter week of meditation, going up, up, up, until a cloud parts Him even from sight. But He has left His power below to move those men, those common men. And we, who believe their record, can use it also.

J. Paul Sauder.

Field Notes

CONTINUED

Bible Instruction Meeting, Paradise meetinghouse, April 16, 17, with Alvin Martin, Terre Hill, Pa., and Walter Lehman, Chambersburg, Pa., as guest speakers.

Bible Instruction Meeting, Carpenter meetinghouse, evenings of April 6, 7, 8, 9, and all day April 10, with James Sauder, East Earl; Luke L. Horst, Reading; John W. Burkholder, Blue Ball; Elmer Showalter, Lebanon; and Menno Sell, Laytonsville, Md., as speakers.

Clayton Keener, on furlough from Ethiopia, at Slate Hill, Shiremanstown, Pa., April 13, 7:30 p.m.

Passion Week Services

Annual Good Friday services at Allentown, Pa., with Milton Brackbill, Paoli, Pa., as speaker.

Easter Sunrise Service in charge of the MYF and mothers of the Mennonite Church at Pigeon, Mich.

Preparatory and baptismal services at Shopes, Highspire, Pa., on Good Friday at 9:30.

Roy D. Roth, Hesston, Kans., at East Holbrook, Cheraw, Colo., March 31 to April 10.

Special Easter services at 9:45 a.m. at Cedar Street Mission, an outpost of the Marion, Pa., congregation which serves Bauchanan Home and vicinity, a government housing area of Chambersburg, Pa.

Harold S. Bender, Goshen, Ind., at Waterloo, Ont., April 6-10.

Clinton Ferster, Richfield, Pa., **Martin R. Kraybill,** Elizabethtown, Pa., and **Le Roy A. Zook,** Mt. Union, Pa., at Allensville, Pa., April 6-10.

Visiting Speakers

March 13. **Sanford Mills,** Jewish evangelist, at Oak Grove, West Liberty, Ohio. **E. M. Yost,** Denver, Colo., at Garden City, Mo. **Newton Weber,** West Liberty, Ohio, at Gladstone Mennonite Church, Cleveland, Ohio. **Emanuel J. Hochstedler,** Kokomo, Ind., at Ft. Wayne, Ind.

March 20. **Russel Yoder,** Hesston College, at Garden City, Mo. **Alvin Becker,** Northern Bible Society, and **Lloyd Miller,** Curtis, Mich., at Pigeon, Mich. **Paul O. King** and a group of young people from Bethel, Chicago, Ill., at Morton, Ill. **Principal Simmonds** and choir from Toronto Bible College at St. Jacobs, Ont. **John Overholt,** director of the Mennonite Revival Singers, Uniontown, Ohio, at Plato, Ind. **Lewis Martin,** Harrisonburg, Va., at Lynside, Lyndhurst, Va.

March 27. **M. C. Vogt,** on furlough from India, at Hopedale, Ill. **Peter R. Kennel,** Shickley, Nebr., at ordination of his son LeRoy, Lombard, Ill. **J. R. Mumaw,** Harrisonburg, Va., at Walnut Creek, Ohio. **O. O. Miller,** Akron, Pa., at College and Pennsylvania congregations, Hesston, Kans. **Bro. and Sister Arnold Dietzel,** missionaries on furlough from India, at Pleasant Valley, Harper, Kans.

Evangelistic Meetings

Myron Augsburger, Harrisonburg, Va., at Mellingers, Lancaster, Pa., March 27 to April 10. **Raymond Kramer,** Meadville, Pa., at Flat Ridge, Ohio, March 24 to April 3. **J. H. Hess,** Kitchener, Ont. at Bethel, Chicago, Ill., March 27 to April 1. **Paul Hummel,** Berlin, Ohio, at Pleasant View, North Lawrence, Ohio. **Kenneth Good,** Morton, Ill., at Orrville, Ohio, March 29 to April 5.

"YE SHALL BE WITNESSES" (Cont.)

force to hunt for those who are bound for an eternal hell!

There may be souls right around us who are longing and searching for peace. They know they need Christ, but how can they find Him? They seek and seek. The Christians pass by and offer no help. "Inside Hollywood," the story of a converted movie actress, now a religious writer, recently printed in the *Youth's Christian Companion,* tells of one soul with such yearning for God. Now since she is a Christian, this question often burns in her heart. "As I toured the United States, appearing on the stage in performance after performance, many people saw me. Often the house was packed. Can it be possible that not one who saw me was a Christian? If not, then far too many people in the United States are not saved."

The Bible makes it clear that witnessing is the business of the Christian. One would be surprised to know how many active lay Christians are continually witnessing for Christ in their everyday lives. Yet, there should be many more. It is the duty of every believer to witness, to launch out, and to initiate work for the Lord. We should be thankful for the advancement made by laymen of our own denomination. Many are convinced that evangelization of the lost need not come only through the ministry of the ordained. Laymen, too, are ordained to witness. Laymen, too, can win souls.

Christians must remember they are epistles known and read of all men. They are to witness by word of mouth. They are to witness by their daily lives and conduct. They are to witness through teaching of the Word. Every Christian, young or old, should be ready to venture out in witnessing for Christ. The Christian need not hesitate. Ask the Spirit of God to help. Then witness for Him!

La Tour, Mo.

OUR SCHOOLS (Continued)

Bender, participated in meetings of the General Council of Mennonite General Conference in Chicago, March 28-30.

Goshen College to Begin $390,000 Building Program

Simultaneous construction of a $220,000 nurses' dormitory and a $170,000 arts building at Goshen College will begin in April according to plans released by the business manager, Leland Bachman.

Location of the 43 by 125 ft. dormitory will be at the parking lot on state road 15, across from the college library. The four-story building will house approximately 100 girls. There will also be an apartment for the matron.

The three-story arts building, approximately 60 by 96 ft., will be erected south and east of the Science building and will cover part of the area now occupied by the quadrangle and tennis courts.

Offices, classrooms, and laboratories on the third floor of the arts building will be used by the School of Nursing. Second floor will be used by the Home Economics department. On the ground floor will be located music studios, practice rooms, and classrooms. The classrooms are planned for each of these departments but will be available for other departments if needed.

The building committee, appointed by the Mennonite Board of Education, includes: President Paul Mininger, chairman; Leland Bachman, secretary; Melvin Lauver, treasurer of the Board of Education; Menno Miller, Goshen; and Nathan Reiff, Elkhart. The committee has selected Orus Eash as architect and J. G. Jackson as builder.

Erection of both buildings will be done by the "lift-slab" method of construction. This method of construction involves the pouring of concrete to form the roof and upper levels of a building at ground level. These concrete slabs are then lifted into position by hydraulic jacks and secured to steel support columns. Architect Eash believes the "lift-slab" method of construction will be both an economy of time and money. Both buildings will be brick and completely fire-proof.

Present funds include $100,000 from the Mennonite Board of Missions and Charities which was raised by the Mennonite church for a proposed Mennonite hospital and nursing school in Elkhart, Indiana. Because the community decided to enlarge the Elkhart General Hospital and build a new hospital in Goshen, the Mennonite hospital plan was dropped.

An additional $160,000 have been raised in cash and pledges by business and manufacturing concerns of Elkhart County. The balance will be raised from the Mennonite church and alumni of the college. If the program is not held up by lack of funds the building will be completed by September 1956.

♣

As redemption works in us, it must also work through us upon the community in which we live.—J. H. Mosemann.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Miller.—Jesse Beachy, Chicago, Ill., and Ruth Miller, Middlebury, Ind., by Enos C. Swartzentruber at the Elam Hochstetler home, Dec. 25, 1954.

Horst—High.—Ray S. Horst, Gap, Pa., Weaverland cong., and June Marie High, Rheinholds, Pa., Blainsport cong., by Amos Horst at Ephrata Church, March 12, 1955.

Nitzsche—Wallin—Dale R. Nitzsche, Amenia, N. Dak., Red River Valley cong., and Janet Wallin, Valley City, N. Dak., Free Methodist cong., by E. C. Repple at Free Methodist Church, Dec. 28, 1954.

Oberholtzer—Yoder.—Isaac Oberholtzer, Jr., and Betty Ann Yoder, by John H. Shenk at the Lindale Mennonite Church, Linville, Va., Feb. 12, 1955.

Shearer—Beiler.—Robert Shearer, Mt. Joy, Pa., cong., and Gladys Beiler, Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga Church, March 12, 1955.

Swartzentruber—Miller.—Paul E. Swartzentruber, Chicago, Ill., and Martha Miller, Middlebury, Ind., by Enos C. Swartzentruber at the Elam Hochstetler home, Goshen, Ind., Dec. 25, 1954.

Sweigart—Stauffer.—Arthur Paul Sweigart, Mt. Joy, Pa., cong., and Mary Wenger Stauffer, Lititz, Pa., Landis Valley cong., by Mahlon Zimmerman at the Landis Valley Church, March 19, 1955.

Weldy—Cox.—Wayne Weldy, Wakarusa, Ind., and Ruby Cox, Columbia City, Ind., both of Holdeman cong., by Simon G. Gingerich at the home of the groom's parents, Feb. 20, 1955.

White—Brenneman.—Clair White, Washington Boro, Pa., Masonville cong., and Ruth S. Brenneman, Lancaster, Pa., New Danville cong., by Henry W. Nauman at the home of the bride, March 16, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Aschliman, Vernon and Alice (Stuckey), Fayette, Ohio, seventh child, third son, Calvin Jay, March 14, 1955.

Bender, Byron and Lois (Graber), Majuro, Marshall Islands, second daughter, Sara Marie, March 15, 1955.

Blosser, Arthur and Ardith (Cullar), Columbiana, Ohio, first child, Charlene Kay, March 11, 1955.

Bucher, D. Melvin and Alta (Brubaker), Lititz, Pa., third child, first daughter, Thelma Jane, Feb. 11, 1955.

Clemmer, Norman C. and Ruth Elizabeth (Detwiler), Souderton, Pa., third son, Timothy Neil, Feb. 24, 1955.

Eby, Menno L. and Marian (Landis), Gap, Pa., second child, first daughter, Doris Ann, March 11, 1955.

Eshleman, James D. and Grace (Kiser), Harrisonburg, Va., fourth son, Neal Leroy, March 3, 1955.

Fenton, Raymond and Evelyn (Merillat), Wauseon, Ohio, second son, Max Ray, Jan. 11, 1955.

Froese, Harry A. and Letha (Evers), La Junta, Colo., fourth child, third daughter, Ann Coleen, Jan. 7, 1955.

Geiser, Clayton D. and Della (Nussbaum), Orrville, Ohio, third son, Norman Lynn, March 12, 1955.

Glick, Melvin and Erma (Kauffman), Lititz, Pa., first child, Debra Ann, Feb. 25, 1955.

Hilborn, W. Rae and M. Edna (Shantz), Ayr, Ont., fourth child, first son, Daniel Rae, Feb. 2, 1955.

Horst, Ernest and Beulah (Good), Warren, Ohio, first child, Barbara Ann, March 14, 1955.

Martin, Weaver and Esther (Horst), Blue Ball, Pa., first child, Leon Ray, Jan. 3, 1955.

Meyer, Vernon and Geneva (Ulrich)), Wooster, Ohio, third child, second daughter, Kathryn Jean, March 3, 1955.

Miller, Daniel E. and Sarah (Bender), Lancaster, Pa., sixth child, fourth son, Jason Everett, March 7, 1955.

Miller, John Keith and Maxine (Schrock), Grantham, Pa., first child, Michael Lewis, March 19, 1955.

Neff, Ernest and Shirley (Troyer), Lagrange, Ind., fourth child, first son, Winfred Doyle, March 20, 1955.

Nebel, Clayton and Edith (Rich), Wayland, Iowa, fourth daughter, Nadine Kay, Jan. 18, 1955.

Nebel, Gerold and Kathryn (Roth), Wayland, Iowa, second child, first daughter, Regina Rae, Jan. 5, 1955.

Rosenberger, Earl G. and Elaine (Weaver), Chalfont, Pa., second child, first daughter, Eileen Joy, Feb. 20, 1955.

Roth, Allen and Evelyn (Nebel), Wayland, Iowa, first child, Rulon Kent, Dec. 21, 1954.

Roth, Rex and Evelyn (Widmer), Wayland, Iowa, fifth child, fourth daughter, Maratha Joy, Jan. 1, 1955.

Sensenig, Irvin J. and Gladys M. (Lefever), Hinkletown, Pa., first child, Linda Kay, March 16, 1955.

Short, Dale E. and Patty (Nofziger), Archbold, Ohio, second son, Timothy Allen, March 8, 1955.

Souders, Henry and Verna (Grover), Conestoga, Pa., third child, first daughter, Doris Jean, March 15, 1955.

Steiner, Lee and Vera (Kauffman), Alto, Mich., first child, Terry Lee, March 11, 1955.

Stutzman, George and Maxine (Hershberger), Walnut Creek, Ohio, a son, Timothy Wayne, Feb. 23, 1955.

Trumbo, Norvell and Doris (Showalter), Broadway, Va., second son, Scott Loren, March 20, 1955.

Yoder, Charles and Arlene (Kolb), Spring City, Pa., first child, Cheryl Lynn, March 4, 1955.

Yoder, John E. and Mildred (Brenneman), Kalona, Iowa, first child, Stephen Aldywn, Feb. 10, 1955.

Yousey, Clayton and Iva (Yousey), Castorland, N.Y., third son, Kim Loren, Jan. 3, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Steven James, was born to Melvin and Dorothy Beachy, Feb. 19, 1954; passed away Feb. 6, 1955, near Altha, Fla.; aged 11 m. 13 d. He leaves parents, 3 brothers and one sister (Harold Gene, Shirley Darlene, Darold Dean, and Marlin Jay), 4 grandparents (Mr. and Mrs. Sam Beachy and Mr. and Mrs. Abe Nisly of Kansas), and many other relatives and friends. Little Steven had some trouble with asthma, but was otherwise a robust child. He had a cold for a few days. Sunday morning upon arising the family was shocked to see his life was gone. His oldest brother, Wayne, had gone before him at the age of 2½ years. Funeral services were held Feb. 8 with Raymond Byler and Richard Kling in charge.

Burkholder, James Earl, stillborn son of Clarence and Hilda (Hoylman) Burkholder, What Cheer, Iowa, was born at Washington, Iowa, Hospital, Feb. 16, 1955. Funeral services were held on Feb. 17 at the Powell Funeral Home, Wellman, Iowa, conducted by Perry Blosser. Burial was made in the East Union Cemetery.

Hershey, Ephraim L., son of the late Henry and Elizabeth (Leaman) Hershey, was born in Lancaster Co., Pa., Jan. 2, 1866; died March 12, 1955, at the home of his son-in-law and daughter, Mr. and Mrs. Willis L. Hershey, Kinzers, Pa., after a very brief illness; aged 89 y. 2 m. 10 d. He resided there for about 8 years. He was a member of the Pequea Mennonite Church, and attended services regularly until he was suddenly called home. On Nov. 7, 1889, he was married to Catharine Hoover, who preceded him 5 years ago. Surviving are these sons and daughters (Chester H., Lebanon, Pa.; Alice M.—Mrs. I. Leaman Hershey, Gap, Pa.; Ada E.—Mrs. Willis L. Hershey, with whom he resided; Willis H., Paradise, Pa.; Lena L.—Mrs. Samuel Finkbiner, Mountville, Pa.; John C., Gordonville, Pa.; Walter L., New Brunswick, N.J.; Mary L.—Mrs. Jacob Brackbill, Gordonville, Pa.; and Henry H., Ronks, Pa.), also 25 grandchildren, and 28 great-grandchildren. He was the last of his immediate family. Funeral services were held March 15 by

Hershey Sensenig and Joseph Weaver at the Hershey Church. Interment was made in the Pequea Mennonite Cemetery.

Hostetter, Michael Clair, son of Amos and Climera (Good) Hostetter, was born Feb. 6, 1955, at Swartzville, Pa., where he passed away on March 16, 1955; aged 1 m. 10 d. Besides his parents he is survived by these brothers and sisters (Howard Joseph, Rachel, Lucy, Marie, Amos Eugene, and Susie Elizabeth), 4 grandparents (Howard Z. Goods and Joseph Hostetters), and the great-grandparents (Harry Hornings). Funeral services were held at the Bowmansville Mennonite Church by Benj. Weaver. Interment was made in the adjoining cemetery.

Klopfenstein, Jemima, daughter of Theopholus and Fannie (Vonier) Aeschliman, was born near Archbold, Ohio, March 8, 1884; departed this life Jan. 26, 1955, at her home in Wauseon, Ohio; aged 70 y. 10 m. 18 d. On Dec. 31, 1903, she was united in marriage to Aaron Klopfenstein. Her companion preceded her on March 22, 1934. Six children came to bless their home (Frances—Mrs. Harley Beck, Archbold, Ohio; Arthur and Mabel—Mrs. Dennis Stuckey, Wauseon; Ellen—Mrs. Raymond Aschliman, Stryker; Roy, Wauseon; and Doris, at home). She was preceded in death by her father, her companion, and 4 grandchildren. Surviving are the 6 children, her aged mother, 2 brothers (Ben, Archbold, and Enos, Wauseon), 2 sisters (Mary—Mrs. Henry Richer, and Lucinda—Mrs. Sam Richer, both of Wauseon), 19 grandchildren, 4 great-grandchildren, and a large number of other relatives and friends. She and her husband became Christians several years after their marriage and became members of the Mennonite Church. She was a faithful member of the West Clinton congregation and served her Lord in a meek and quiet spirit. On Sept. 6, 1954, she first became afflicted after suffering a stroke, but improved for a time and was able to be about her home again. Later, after several more strokes, she gradually became worse until the Lord took her home to Himself. Funeral services were held at the West Clinton Church with D. L. Sommers and E. B. Frey officiating. Burial was made in the Pettisville Cemetery.

Miller, Menno W., son of William K. and Anna (Brenneman) Miller, was born near Green Center, Iowa, Nov. 21, 1886; died at his home in Wellman, Iowa, March 15, 1955; aged 68 y. 3 m. 24 d. He accepted the Lord in his youth and became a member of the Upper Deer Creek Church, and in this congregation spent his entire life, serving at various times in the work of the Sunday school and church. On Dec. 25, 1917, he was united in marriage with Barbara Swartzendruber. To this union 4 children were born (Lester J., Wellman; Lydia Fern, who died when 10 months old; Paul W., Wellman, and Ruth Darlene, stillborn). He leaves to mourn his passing his companion, 2 sons, 8 grandchildren, 5 sisters, 2 brothers, and other relatives and friends. His brothers and sisters are (Amanda—widow of Menno S. Yoder, Peter B., Anna—Mrs. Harvey Bender, Samuel W., Barbara—Mrs. Daniel J. Gingerich, Lydia—Mrs. William S. Yoder, and Mary—Mrs. Christian I. Helmuth, all of Kalona, Iowa). His parents and one sister also preceded him. He suffered from a heart ailment for the last 11 years, but not until the last several months was it really serious. The last four weeks it was necessary to administer oxygen at all times. Funeral services were held March 17 at the Upper Deer Creek Church conducted by Albert S. Miller, Elmer G. Swartzendruber, and John Y. Swartzendruber.

Schmucker, Charles L., son of Joseph L. and Anna (Roth) Schmucker, was born Aug. 10, 1885, near Stryker, Ohio; passed away at his home in Pettisville, Ohio, Jan. 24, 1955; aged 69 y. 5 m. 14 d. After being bereft of his mother early in life, he lived for a time in Indiana, but spent most of his life in Ohio, having farmed near Pettisville for 42 years. He gave his heart to the Lord in his youth, united with the Mennonite Church, and was a faithful member of the West Clinton congregation. On Nov. 16, 1905, he was united in marriage with Hannah Freyenberger. Their home was blessed with 4 sons and one daughter (George, Reedley, Calif.; Earl, South Bend, Ind.; Harold and Carl, Pettisville, and Grace—Mrs. Willard King, Wauseon, Ohio). Surviving are his wife, 5 children, 13 grandchildren, 5 great-grandchildren, one brother (Calvin, Hillsdale, Mich.), an aged aunt (Katie Roh, Elkhart, Ind.), and many other relatives and friends. His parents and one sister preceded him in death. His health began to fail in the past year and on Dec. 5 he suffered a stroke from which he never recovered. Services were in charge of E. B. Frey, Olen Nofziger, and D. L. Sommers.

Shenk, Etta Myrtle, daughter of William and Laura (Swift) Anderson, was born May 1, 1882, near Alba, Mo.; passed away at the McMinnville, Oreg., Hospital, Feb. 27, 1955; aged 72 y. 10 m. 27 d. Death was caused by cerebral hemorrhage. On Jan. 1, 1900, she was married to Perry J. Shenk, minister of the White Hall congregation near Oronogo, Mo., who preceded her in death Sept. 28, 1937. In early life she accepted Christ as her Saviour, uniting with the Mennonite Church, and remained a devoted member until her death. In 1948 she moved to Sheridan, Oreg., where she resided at the time of her death. In 1953 she transferred her membership to the Sheridan, Oreg., congregation. Her life has been an inspiration to many and her service as Bible teacher was much in demand. She is survived by a daughter (Mrs. E. R. Berkey, Sheridan, Oreg.), a son (Wilbur E., Tucson, Ariz.), 5 grandchildren, and 11 great-grandchildren. Funeral services were conducted by LeRoy Cowan at the Sheridan Church on Feb. 28, and on March 4 at the Webb City Funeral Home by Stanley Shenk. Interment was made in the Weaver Cemetery near Oronogo, Mo.

Springer, Joseph, son of Valentine and Marie (Eash) Springer, was born April 1, 1865, in Alsace-Lorraine, France; passed to his eternal reward Feb. 25, 1955, at the home of his daughter, Mrs. Ralph Schertz, Washburn, Ill., where he made his home the last two years; aged 89 y. 10 m. 25 d. He came to the United States at the age of 21, and was married to Elizabeth Ulrich on Sept. 13, 1893. She preceded him in death on July 9, 1909; also a son, Raymond, in infancy. He is survived by 2 daughters (Mrs. Ralph Schertz, Washburn, Ill., and Mrs. Dan Eyer, Saybrook, Ill.), 5 sons (Peter, Roanoke; John, Emanuel, and Walter, Metamora, and Joseph, of Washington, Ill.), 2 brothers (Valentine, Fisher, and Ben, Washington), 16 grandchildren, and 14 great-grandchildren. Three brothers preceded him in death. As a young man he accepted Christ as his Saviour, united with the Roanoke Mennonite Church, and was faithful to his baptismal vow until death. Funeral services at Roanoke Mennonite Church on Feb. 28 were in charge of Ezra B. Yordy. Burial was made in the church cemetery.

Witmer, Emma Z., daughter of the late Jonathan W. and Elizabeth (Zimmerman) Martin, was born March 13, 1888; departed this life Feb. 14, 1955; aged 66 y. 11 m. 1 d. On June 18, 1912, she was united in marriage to James Clair Witmer, who survives. To this union were born one son and 2 daughters (Vernon, Camp Hill, Pa.; Mary—Mrs. James Kauffman, Lancaster, Pa.; and Cathrine—Mrs. Ralph Rowe, Enola, Pa.). Also surviving are 6 grandchildren, 4 sisters and one brother (C. Z. Martin, Columbia, Pa.; Mamie—Mrs. Lester Ebersole, Sterling, Ill.; Martha—Mrs. Clair Ressler, and Elizabeth—Mrs. Joseph Wargo, Lancaster, Pa., and Mable—Mrs. Merle Price, Dixon, Ill.), and many relatives and friends. Two brothers and a sister preceded her in death. She and her husband confessed Christ as their personal Saviour early in life and became members of the Church of God in Lancaster, Pa. In 1914 they answered the call to the ministry of the Lord in the Church of God, where they labored for over 40 years. Services were conducted at the Church of God on Feb. 18, where her husband is the present pastor. M. C. Manning, pastor of the Shippensburg Church of God, conducted the services. Her body was laid to rest in the Mellinger Cemetery, Lancaster, Pa.

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An evangelical pastor in Sagunto, near Valencia, Spain, is in jail again for the "crime" of conducting an "unauthorized religious service." When the police found Sr. Florentino Tornadijo and 14 members of his congregation reading the Bible together they ordered each one to pay a fine. Sr. Tornadijo was imprisoned on Feb. 22.

Last fall the pastor and members of the Baptist Church in Jativa were fined for the alleged intention of holding a baptismal service in a hidden place in the country. On Feb. 16 five of those members were put in prison for having refused to pay that fine.

EFMA Missionary News Service.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Where'er the Sun, by Samuel H. Moffett; Friendship Press; 1953; 121 pp.; $2.00 (cloth); $1.25 (paper).

In the generation that was young at the time of World War I, Christian youth in America were inspired to devote their lives to missionary endeavor by the stories of the experiences of great missionaries and by student volunteer conferences. The need for missionary work is as compelling today as it ever was and therefore the need for material suitable to stimulate missionary interest is as great as ever. This book should help to fill this need. It is written by a young man who was born of missionary parents in North Korea. After studying at Wheaton, Princeton, and Yale he was assigned to China as an educational missionary. Now that the communist regime in China has closed the doors to him there, he is ready for a new assignment in Korea. While waiting for that assignment he has written this book to give a rapid survey of missionary needs, opportunities, and problems in all five continents of the world.

The title of the book, of course, comes from the well-known hymn by Isaac Watts, "Jesus Shall Reign Where'er the Sun," a hymn that was written before the modern Protestant missionary movement really began. The author begins his book by telling how he heard this hymn sung by Chinese Christians behind the bamboo curtain of Communist China. The first chapter of the book also discusses briefly the problems of carrying on mission work in war-torn Korea today.

The second chapter describes the activities of an international work camp in Thailand (Siam). The reader cannot fail to be thrilled with the story of the dramatic meeting at this work camp of a girl from Japan and a boy from the Philippines. There is intense hatred between these two national groups because of the recent war, and the Philippine and Japanese campers dreaded meeting each other. While working together in a common Christian cause, however, they immediately forgot old animosities and co-operated as Christian brothers. Another dramatic episode at the same work camp was the time when the Buddhist grandson of King Rama IV of Siam decided that he wanted to become a Christian and asked to be baptized.

The third chapter "Christ the Answer" gets its title from the theme of an international student conference held at Travancore, India, in the winter of 1952. This chapter also, however, gives the unforgettable story of how Sadhu Sunder Singh, a Sikh, became a Christian, was disowned by his family, and was given poisoned food by them, but who had such a burning zeal for Christ he gave his life in missionary work. "He was last seen in 1929, disappearing into Tibet, blind in one eye, weakened with an ailing heart, but pressing on with only a Bible, a blanket, a begging bowl—and God."

Chapter four describes the difficulties in carrying on missionary work in China. On

three previous occasions it appeared that China had a good opportunity to be won for Christ, but on each case, when the prospects seemed bright for success, political or other forces were suddenly set in motion which practically wiped out the whole of the Christian witness. Again in the 1930's and '40's China seemed to be a rapidly growing Christian community. There were 13 great Protestant universities spread over China and one out of 10 Chinese college students were studying in a Christian college. Two-thirds of the better hospitals were operated by the Christian Church. Today all of this property is in the hands of the communists, and the author finds the communist menace more terrible than any that preceded it. "But behind the curtain there is still a church, and I can still hear the church singing in confidence above the storm: 'Jesus shall reign where'er the sun.'"

The fifth chapter relates to missionary work in the Philippines and in Japan. The author draws a sharp contrast between the backward islands of the South seas where Laubauch's teaching of natives to read is one of the most effective missionary tools of this generation and Japan where the typical Christian is a highly educated person. He speaks encouragingly of the work of the International Christian University, but he also calls attention to the fact that the greatest untouched region in Japan is the small rural villages where only 2/100ths of one per cent of the people are Christian.

The sixth chapter relates the amazing story of the spread of Christianity in Africa. In spite of the fierce antagonism of the Moslems in North Africa, and in spite of the acute difficulties caused by the rabid "segregation" policy of the "Christians" of South Africa, the field as a whole is one of the most rapidly growing Christian communities in the world.

In the seventh chapter the author takes his readers to Europe and notes the persecution of the Christian church there during the years of World War II, especially in Denmark, Norway, and Germany. He also describes briefly the situation in Russia where the Christian persecutor Lunacharsky was forced to remark: " 'Religion is like a nail; the harder you hit it, the deeper it goes into the wood.' "

The eighth chapter describes the work of Protestant missions in Central and South America. Here one of the greatest problems is Roman Catholic opposition. In South America, however, there are also millions of people who have never been touched by any form of Christianity, Catholic or Protestant. The final two chapters outline the opportunities in "Our Back Yard." He feels that although half of the persons in the United States are church members life in the American city and on the American university campus is essentially a pagan one and these two areas constitute some of the most fertile soil for missionary activity. Furthermore, many people in the rural and mountain regions have never been met by the Christian message.

The book is prepared in a highly attractive format, is beautifully printed, and is provided with interesting illustrations. It is exceptionally well written. It is the kind of a book which young people would find it a joy to own and of which people of all ages would find it worth while to study and to read. It is filled with startling statistical facts arrestingly and interestingly presented. For example, "there are more Protestants in India than in Latin America." (p. 96) Only one unfortunate slip by the author mars its message. In describing the wartime situation in Europe he has one sentence which implies that the Christians of Europe were justified in armed resistance (p. 70).—Carl Kreider.

Items and Comments

About 750,000 families in the United States will need to learn how to deal with the problem of a seriously retarded child, according to the Executive Director of the National Association for the Retarded Children. About 4,000,000 families "must learn to accept and rear with ever constant pressures the moderately retarded who will grow more slowly, demand greater attention, and always be marginally sustaining adults." He voiced the conviction that, "firm religious faith" lessens the force and duration of the shock reaction of parents who find that their children are retarded. He reported that almost 375 community groups have been organized in the past five years by parents of retarded children to deal with their mutual problems.

* * *

The **New Yorker,** with most excellent irony, points out that when the Federation of American Scientists reported "that future accelerated H-bomb test-programs by several Atomic powers will ultimately reach a level which can be shown to be a serious threat to the genetic safety of all people of the world," the **Herald Tribune** ran the story on page 3. Three days later the story of the New York City Council's banning the sale of toy pistols rated the first page. Sir Winston Churchill told Parliament that "major war of the future will differ from anything we have known in the past in this one significant respect, that each side at the outset will suffer what it dreads most—the loss of everything it has ever known." And immediately Parliament decided to go ahead and build its share of hydrogen bombs. The Archbishop of York, in the House of Lords, said concerning the bombs, "I would to God they had never been invented," but then he went on to say that he thought that England ought to build its share. The world is in the insane position of having weapons which it dare not use and yet each nation says that it will use them if the provocation is sufficient.

* * *

Further evidence of the relation between cigarette smoking and lung cancer and coronary diseases is seen in the fact revealed by the Hadassah Medical Organization in Israel. It is shown that not a single case of lung cancer has been reported among Yemenite Jews in Israel in the last 15 years. There is also almost no coronary thrombosis among these Jews. Both these diseases, according to **Between the Lines,** are serious health problems in Israel. Yemenite Jews do not smoke cigarettes.

* * *

Our government has been warned by Europeans that we are creating more fear

WHAT ABOUT

CHILD EVANGELISM

Last fall a group of interested leaders gathered at Laurelville to study the implications of child evangelism for Mennonites today. They read study papers and discussed frankly our theological positions. All were experienced Christian workers. *They were experienced Christians studying what Mennonites today believe and practice in regards to child evangelism and the age at which children should be baptized.*

What they discovered is of vital interest to your church, your pastor, your community, your home, and you! No longer can you afford to be unaware of the implications of present child evangelism practices!

You can obtain these articles that were written for this conference by such men as John C. Wenger, Harold S. Bender, Gideon Yoder, John R. Mumaw, Paul Erb, in two ways. . . .

Condensations of some will appear in the *Herald Teacher* beginning with the April issue.

But for a more complete coverage of the conference we refer you to the quarterly *Christian Ministry.* Beginning with the first quarter issue 1955 (copies are available if you request them) that magazine is running extended condensations and complete study papers. If you subscribe *now* you can obtain the first quarter copy with its important articles by Chester Lehman and Harold S. Bender.

Examine for yourself the findings of this study group! Subscribe now to *Christian Ministry.* One dollar a year (four issues), $2.50 for three years.

Mennonite Publishing House
Scottdale, Pennsylvania

over the threat of atomic radiation than Europeans have ever had from the dangers of communism.—**Between the Lines.**

* * *

Some 30 per cent of all nurses graduated in the United States and its territories during 1954 were trained in Roman Catholic schools of nursing.

* * *

Walter N. Penner, formerly a Mennonite Brethren pastor, at Dallas, Oregon, has been named Southwestern Regional Director of the National Association of Evangelicals.

* * *

Repeal of a state ban against marriages between Caucasians and Negroes, Japanese, or Chinese was defeated in the Nebraska legislature.

* * *

A new prayer and meditation room has been opened in the United States Capitol recently. The room is to be used by the nation's lawmakers only. It is the first prayer chamber in the history of Congress. It is situated immediately off the rotunda under the dome, as centrally as possible between the two houses.

* * *

President Eisenhower has created a new post of cabinet rank—Special Assistant on Disarmament Problems. The man who has been appointed to the post is Harold E. Stassen.

* * *

H. L. Turner, president of the Christian and Missionary Alliance, after visiting mission stations around the world, declared that there needs to be marked changes in the missionary tradition of the church. Whereas individual missionaries used to go into fields with the sole emphasis upon soul saving of individuals, he stressed that the current world situation demands concentration upon the development of national churches which can survive and witness after the white missionary has been forced to leave. "The white missionary can no longer take the attitude of the lord among the 'poor heathen,'" he said, "because of the growing insistence on the part of the natives to be treated as equals. Thus many missionaries are going to be faced with the question of whether they will adapt to the new situation—or get out."

* * *

The United States State Department has notified the Secretary-General of the United Nations that this country opposes any change in the present calendar. A new world calendar proposed by India and approved by many groups throughout the world has been referred to the United Nations for study. The new calendar has been strongly opposed by some religious groups because once a year and in leap years, twice a year, there would be an extra day which would not be a part of the week.

* * *

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, has expressed his misgivings over the depth and quality of the current religious revivals in this country. He said that one must ask how much of it "comes from anxiety arising from the threat of doom that hangs over us and casts a shadow of which we are all half conscious all the time. Even danger can draw a man to God but it can draw him out of many motives and for the wrong things," he said. "Religion is not simply a way to get a selfish peace of mind, or a shield for one's own life."

* * *

More than 15,000 persons packed Kelvin Hall, Scotland's biggest auditorium, for the opening of Graham's Scottish Crusade. Another 3,500 heard and watched him over a closed circut TV in a nearby building. 2,000 others stood in the streets to catch a glimpse of the evangelist. The response at the end of the sermon was the largest ever given in the opening meeting of any campaign. Four hundred and seventy listeners came to the front of the hall. In a press conference on his arrival in Glasgow, Dr. Graham was asked to comment on a number of matters of public interest. But he refused. "Two years ago in my immaturity I made statements which continue to embarrass me even now," he said. "I do not intend to make any more such mistakes in the future."

* * *

A Lenten pastoral letter strongly protesting the government's anti-church campaign was issued by the Argentine Roman Catholic Hierarchy. It was to be read in all Roman Catholic churches in the country on March 27. The letter criticized the regime's prohibition of public religious processions and meetings, its denial of the radio to Catholic programs while allowing non-Catholic broadcasts, dismissal of civil servants for religious reason, and imprisonment of individuals against whom no offense has been proved.

* * *

A strong protest against Argentine anti-church measures was made in Vatican City by **Osservatore Romano,** Vatican daily newspaper. The paper said that the latest move in the campaign was the decree by President Peron removing five religious holidays from the list of those observed nationally.

* * *

The seriousness of modern social conditions is seen in a survey in one of the Indianapolis schools. Children from broken homes make up 78.8% of the total enrollment of this school.

Mennonite Yearbook

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Temples of the Holy Spirit

By J. L. Stauffer

Our title suggests something that is startling in the light of the Old Testament. King Solomon seems amazed at the thought of God's dwelling in a temple on earth. He says:

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? I Kings 8:27.

God fellowshiped with Adam in the Garden of Eden before his disobedience, but sin made it impossible for the fellowship with God to continue. There were two reasons for this impossibility. Adam did not want to continue fellowship with God, and God could not consent to such a fellowship without approving Adam's disobedience.

The visible symbol of God's presence was found only in the Most Holy Place in the tabernacle, and later in Solomon's Temple. The high priest alone was permitted to enter once a year, but not without blood, first, to make atonement for his own sin, and then for the sins of the nation. God also had His representatives here on earth in the Levitical priesthood and the prophets. The prophets were intermediaries between God and man, representing God to man and man to God, but not once that the writer can recall, do we find anything in the Old Testament that suggests that God will dwell within the bodies of men, as He dwelt in the Most Holy Place in the tabernacle or temple.

The Prophet Isaiah made an astounding statement in 57:15 to the effect that God will dwell with men on certain conditions;

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

The Prophet Isaiah also predicted the coming of the Messiah who would be called *Immanuel,* meaning, "God with us."

In the New Testament we have the fulfillment of the Isaiah prophecy in the Word becoming flesh and dwelling among us. John 1:14.

Our Lord unfolded the absolute necessity of the new birth. John 3:3, 5, 7. To be born again is to be born of the Spirit, and this is as much of a reality as being born of the flesh. While every living person has been born after the flesh, only those who believe the Gospel will live spiritually and are born of the Spirit.

Jesus Christ promised that the Holy Spirit would come and that He would be both with them and in them. John 14:17.

While Old Testament saints were sharers in the grace of God, some Bible students believe that no one was born of the Spirit before Pentecost.

It remained for the Apostle Paul, who received the Gospel he preached by revelation from Jesus Christ, to tell us many things in greater detail than were given by our Lord. When Jesus was here, He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12, 13). This revelation came through Paul and the other New Testament writers.

The one who is born again is "a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). He has become "a partaker of the divine nature" (II Pet. 1:4).

This new creature has the life of God within. The Spirit of God is the life given and dwells within. Christ is also said to dwell in the heart by faith. Eph. 3:17. Thus the *born-again person* is actually linked up with the divine Trinity. If Solomon could hardly conceive how God could dwell in a building made by human hands, what would have been his exclamation if he had been confronted by the New Testament revelation of God's dwelling in the bodies of mortal men who by nature have been depraved and are sinful in God's sight?

Mortal man is subject to the influence and habitation of spirit beings. Man is not an orphan. He has either God or the devil as his spiritual father. Before we had spiritual life we were indwelt by the spirit of disobedience. Eph. 2:1, 2. When we became new creatures, the Holy Spirit began His abode within, and now it can be truthfully said that "Greater is he that is in you, than he that is in the world" (I John 4:4).

It depends upon who the indwelling spirit is within man as to how he lives and talks in everyday life. The Apostle Paul describes the relationship of the Holy Spirit to men and women who are born again in the following words:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (I Cor. 3:16, 17).

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20).

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—II Cor. 6:16.

A Summary of the Above

"Ye [Corinthians as well as other Christians, I Cor. 1:2] are the temple of God."

The Spirit Also Helpeth

By Miriam Sieber Lind

Ah, Holy One,
Not Father and not Son, yet God indeed;
Third leaf of clovered Godhead, You—
Can it be true
That You will intercede
Not, not according to my want or feeling,
But my need?
Great need have I, great need!

Pray for me, then,
Who have such need of prayer
And yet whose lips are strain-sealed;
Numb with the daily care.

Bring to my Father's heart—my heart:
Its hurtness and its burning joy,
Its wonderings unutterable; spirit-quests
Stifled at start.

Bring Him these fires of God-love
Smoldering, self-condemning;
Perhaps at Your insistence He will breathe
The dying coals to flaming.

Ah, Spirit-God,
I know not how to pray;
Speak, then, to Him for me
In your own time . . .
Your way.

Scottdale, Pa.

"The Spirit of God dwelleth in you."

"Your body is the temple of the Holy Spirit."

"Ye are not your own."

"For ye are bought with a price."

"Therefore glorify God in your body, and in your spirit, which are God's."

The Implications of the Indwelling of the Holy Spirit

The Spirit that is indwelling the person sets the standard of speech and conduct. If it is the spirit of disobedience that dominates the unsaved person, it is likewise true that it is the Holy Spirit who indwells and dominates the life of the Christian. Let no one think for a moment that if he has been truly born again of the Spirit of God that he can continue to live his life as usual. The words that he used and the nature of conduct that characterized his life before conversion, were pointed out through conviction by the Holy Spirit at conversion, and a reversion to them after conversion is not only serious in its implications, but it grieves the Holy Spirit and can ultimately prove fatal. Unworthy conduct and speech after conversion make the Holy Spirit a party to it and ultimately the Spirit will disown it if not abandoned with true repentance. In the meantime the Holy Spirit is grieved and that may account for the poverty-stricken witness and manner of life of many professing to be the children of God. Through the indwelling Spirit the born-again one can be victorious over the world, the flesh, and the devil.

1. *Clean Speech.*

Our words are an index as to what is in our hearts.

Idle words go into God's record book. The person who uses them will meet them again in the judgment day and be condemned by them, unless he repents and has them blotted out by the blood of Christ. Matt. 12:35-37.

Modern slang and *minced oaths* or substitute swear words, such as "darn for damn," "gee for Jesus," "gosh for God," and many others, constitute language that fools only people, not God. This is conformity to the world that is condemned before God, and no born-again one dare allow himself to indulge in such evil expressions. "Be not deceived; God is not mocked." But one says, "It is not a habit, but only once in a while one 'slips out,'" but such should be reminded that "slips" are revealing of a heart condition.

Expressions of anger, gossiping, talebearing, boasting, flattery, and the hiding of evil in others, instead of witnessing to truth and godliness, belong to the old life and not to the Spirit-filled life.

Actual profanity places a person in the "red" with God and brings guilt upon the soul. "The Lord will not hold him guiltless that taketh his name in vain." James tells us that the untamed tongue is set on fire of hell. Such a tongue cannot bring forth both bitter and sweet. It must be bitter or sweet. If it is bitter, it is not the tongue of one who is the temple of God. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

2. *Clean Living.*

Not only will speech be affected by the indwelling Spirit, but also the manner of life. We live in a changing world, but we have an unchanging Christ and an unchanging Word which is a revelation from God.

The works of the flesh enumerated in Gal. 5:17-19 still bar men from the kingdom of God. The unrighteous described in I Cor. 6:9, 10 are still rejected by God.

Clean living requires clean thinking. Clean living cannot be retained by those who feed on the comics provided by the world, or who attend modern commercial movies, or gaze upon modern television, or patronize the dance floor. Many pictorial magazines, reputedly true story magazines, and sex magazines likewise fill the mind with filth of all kinds and make clean living impossible. Those under the domination of the "god of this world" who is also the "prince of the world" and "prince of the power of the air" have no escape from the influences of this age. They are a part of it.

Only those who are "not conformed to this world" and who have been delivered from "this present evil world" (Rom. 12:2 and Gal. 1:4) through regeneration and the presence of the indwelling Spirit, can escape, but this requires alertness, yieldedness to Christ, and an exercise of the will to do so. It will mean that we go to no place where the atmosphere would be unwholesome for one who is indwelt by the Spirit of God.

Unclean speech and unholy living do not belong to Spirit-indwelt people. Where the new life is denied by either speech or manner of life, it means that the Holy Spirit can no longer function in that soul, lest He condone the evil speech and evil life. Continued sinning will mean the abandonment of the professing one who is given over to sinning. David prayed when under condemnation, "Take not thy holy spirit from me" (Ps. 51:11). No one should deceive himself into believing that once the Spirit indwells a person, that therefore He will always indwell that person, regardless of the manner of life. The visible symbol of God's presence left Israel's temple because of continued and persistent sinning, and for the one in the New Testament who seeks for glory, honor, and immortality, it means that there must be a faithful "continuance in well doing" (Rom. 2:7).

Many want to keep abreast of the sinful times in which we live, but the true Christian has the desire to remain simple concerning evil. Let us hope that Spirit-indwelt people will never catch up to the times, because the age is moving away from God and those who conform to it are journeying a way that leads in the opposite direction from the celestial city.

Harrisonburg, Va.

Our Readers Say—

I believe the church at large is very much in the dark about our district missions. It seems to me that there is an unbalanced condition existing between our general and district mission work. Week after week the GOSPEL HERALD carries several pages for the general board, while the district work is unheard of.

We are laboring in a district mission field in the north country; our closest town is 25 miles; we have observed Mennonites driving through our village and we only wonder who they were. I really believe our people are more interested in missions than pleasure trips.

If our people knew where our district stations are located, no doubt many, while on vacation, would call at these stations, and thereby develop a deeper interest in our mission program and at the same time the workers would feel that the church at large is interested.

I do appreciate our church literature and the effort the church is putting forth to meet the needs of her people.—*Willard D. Handrich, Grand Marais, Mich.*

"The Christian and His Illnesses" by Samuel S. Wenger in the March 22 issue is the best and clearest statement on this subject that I can recall ever seeing. I am advising folks to read it carefully. I believe it will help to clear up much confusion on this subject.—*Lorenzo Schlabach, Farmington, Del.*

A French archaeologist has discovered at Beersheba, in southern Israel, the remains of what is believed to be an idolatrous shrine denounced by the prophet Amos. Amos 5:5. The archaeologist says he is hopeful that continued digging may unearth the sanctuary of Abraham, mentioned repeatedly in Genesis, which he believes is at the same site. It is also announced that at Massada Fortress, overlooking the Dead Sea, the ruins were discovered of what may be a palace of King Herod. The Fortress is near the battlefield where the Jews made their last stand in 70 A.D. against the forces of Titus.

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EDITORIAL

The Preacher's Children

Should the minister's children be an example of good conduct to the other young folks of the church? Yes, they should. For bad conduct on the part of his sons and daughters can practically cancel the efforts of a pastor to lead his people in the right ways. Paul gave as one of the qualifications of a bishop that his children should be subject to his discipline. If a minister cannot influence and control his children, he can hardly influence anybody else. It is exceedingly difficult for a man to say effectively to others what he has not been able to say to his own family.

But when we have said that, we want to hurry on to say that all other Christian young people should also be an example. When Paul wrote to Timothy, "Be thou an example," he was not writing to a preacher's son. There is in the Scriptures no double standard of conduct, one for preachers and their children and one for the other Christians. There lies upon every one of us the obligation to live holy lives, not only for our own sakes or for God's, but also for the sake of those who will be influenced by us for good or ill.

It is hardly fair to expect more from the preacher's children than from others. The editor writes as a preacher's—in fact, a bishop's—son. He hopes that his father's work was not seriously handicapped by his son's shortcoming. But there is no recollection that our father ever reminded us to be good because we were "preacher's children." If he had done so, it might have seriously strained our relation to him and our attitude toward the church. The sons and daughters of the preacher are normal human beings, inherently neither better nor worse than others. They should be permitted to live a normal life, without being set off in any special class. Even if we insist on putting our preachers up on some kind of pedestal, there is no reason why we should put their children up there with them. The children have not been ordained to any special office.

Preachers' sons, we believe statistics show, have made a pretty good record. Even though their fathers have often had to neglect their families for the sake of the church, they have not done too badly for their own sons. But we think it very possible that the families of preachers may be driven into wrong attitudes and even into rebellion against Christ by the unreasonable expectations of others concerning them. Don't expect the preacher to do for his children what you can't do for your own.—E.

The Forty Days

Easter is over. We have now entered into the period representing the forty days of the earth life of our Lord after His resurrection. His home in heaven awaited Him, but instead of immediately entering into the glory world, He chose to tarry here for forty days. The fact that He would do so suggests that these days were invested with considerable importance and they were indeed extremely significant to the disciples, as they also are to us.

First of all, they provided unmistakable proof that Jesus actually rose from the dead and that His resurrection was not an idle boast of His or a delusion perpetrated by His friends. Luke tells us that "he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). The postresurrection accounts in the Gospels show how much the disciples needed the encouragement which they received from His appearances to them. His appearances to and conversation with the surprised women, the travelers to Emmaus, those gathered in a barred room in Jerusalem, the fishermen by the sea, particularly Peter, the group on a mountain in Galilee, are pertinent illustrations. He not only gave them visible proof of His resurrection but gave them much needed teaching to confirm them in the faith. Standing out in His teaching was the Great Commission to carry on His work after His departure from them.

It is significant that all His appearances, and consequently His utterances, were to disciples only, as Peter tells us in Acts 10:40-42: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

A second thing of considerable interest in the postresurrection life of Jesus on earth is the illuminating demonstrations He gave as to what a resurrected body is like. He was not limited by time, space, or matter. He could appear or disappear at will, as in the case of the disciples who ate with Him at Emmaus or the group assembled behind closed doors in Jerusalem on two different occasions. He could eat and drink, as He showed to the disciples in Jerusalem and by the sea. His body was recognizable by the wounds on His hands and side, and yet at will He could withhold recognition to those who knew Him well.

These are a few things which point out the great significance which the forty days were in the experience of the disciples. The climax came when He took them to the Mount of Olives, and there after once more commissioning them to be His witnesses "to the uttermost part of the earth," He ascended to heaven in their sight. A further climax came ten days later when He sent upon them the Holy Spirit on the Day of Pentecost as He had promised.

Much is made by some people of the forty days previous to Easter, the period of Lent. They were great days of preparation for His suffering and death and resurrection. Of equal or even greater significance are the forty days after His resurrection. The one prepared for His triumph over death, the other demonstrated the proof of it.

Now that Easter is over, let us try to grasp the meaning of the events which followed the resurrection. This is really more in harmony with the traditions and practices of our church. Let us look forward to the observance of the days which commemorate the ascension of our Lord and His gift to the church of the Holy Spirit.—H.

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.—Dickens.

DEVOTIONAL COVERING (Continued)

upon the head of any woman it should truly be a sign of what we naturally would expect her life to exemplify and what the devotional covering is designed to represent—devotion, piety, modesty, purity, subjection to man, and obedience to God.

If in your and my heart we do not find the loyalty, devotion, purity, modesty, and will to serve and to obey the Lord that ought to be there to make the wearing of the devotional covering appropriate, let us take it as a warning from God that we should conform our life to what the veiling stands for rather than to discard the covering and conform our life to the world.

The Christian woman is to wear the covering as a sign of her subjection to the order that God has given us—woman, man, Christ, and God. The headship of Christ means that Christ holds the biggest and greatest place in our life. He is head over all things. He is worthy to be obeyed. He is "pre-eminent in all things." Every spiritual blessing comes from Him. Our peace with God, the forgiveness of sins, our hope of glory, all center in Him. To worship and praise Christ as our only Saviour and Redeemer is to own Him as Head. If we think of Jesus Christ in this way, then we will have no difficulty in understanding the meaning of the devotional covering as the outward symbol of these great truths. Let us always remember "The blessing of the Lord, it maketh rich" (Prov. 10: 22). But let us also remember that if our keeping this commandment is only a form of godliness, there will be no blessing connected with it.

One of the problems about this doctrine seems to be the fact that other churches have discarded it, but so had the people in Noah's time discarded the idea that God meant what He said when He told about the flood. Not what others think, but what God says, should govern our lives. James says, "To him that knoweth to do good, and doeth it not, to him it is sin," and also, "Be ye doers of the word, and not hearers only, deceiving your own selves."

Another objection is that we know some Christian women who do not wear it. But whom do you trust most, or whose word do you value most highly, those women or the Word of God? A person is no more spiritual than he is Scriptural.

Others say that some people make an idol out of it. Then you had better be a light and show them how to wear it to God's honor and glory.

Another outstanding excuse for not wearing the covering is that it does not save you. Of course not. We are saved by the blood of Jesus Christ, but if we deliberately refuse to obey His commandments it shows that we do not love Him very much. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Some people say that there are weightier matters to talk about. The Bible says, "These ought ye to have done, and not to leave the other undone" (Luke 11: 42). Others say that the church would be more peaceful without practicing things such as the devotional covering, feet washing, nonresistance and nonconformity. But at what price peace! I am for peace, but not at the sacrifice of God's Word.

Another great problem seems to be when to wear the covering. Paul says for praying or prophesying. Prophesying is defined in I Cor. 14:3 as speaking to "edification, and exhortation, and comfort." Praying is speaking to God, and prophesying is speaking to man. This involves our conversation which should always be consistent with our profession, and since the Bible tells us to "pray without ceasing" and the Christian should always be ready to teach the way of salvation to the unsaved, the covering should be worn at all times. It is also a witness to the unsaved and serves as a way of approach when someone who is not a Christian questions us about it. Another great blessing is that of witnessing.

Some people say this teaching is hard to understand and they would be ashamed to wear it. Willingness has much to do with the understanding, and this is probably the secret of most objections. The only solution to these problems I would say is love, more love for Christ, a love that compels obedience and makes it a joy. You say you love God with your whole heart, soul, mind, and strength, but you must show it with your deeds. God demands proof.

May the Lord help us to be obedient in all things.

Columbiana, Ohio.

"God Is My Witness"

BY B. CHARLES HOSTETTER

Recently in a personal devotional period these words in their context, "God is my witness" from Rom. 1:9, arrested my attention. They come back to me over and over again.

Notice carefully what the Apostle Paul tells the church at Rome. He says, "Without ceasing I make mention of you *always* in my prayers." What claims he makes for his praying in their behalf! Of course it is not hard to make such claims, but Paul says, "God is my witness" to these claims.

We talk a lot about how much praying we do and readily promise people our prayer support. But is it not true that we often exaggerate a bit or leave the wrong impression when our prayer life is discussed? Knowing human nature that we like to be known for our much praying, I am challenged that Paul could say to this church, "Without ceasing I make mention of you always in my prayers," and "God is my witness."

Paul also tells the church at Philippi, "I thank my God upon *every* remembrance of you, always in *every* prayer of mine for you all making request with joy . . . for God is my record" (Phil. 1:3, 4, 8.)

How much praying do we actually do? We talk a lot about the importance and the power of prayer, but do we pray? Will our claims about our praying and the impressions we give about our prayer life stand the test of fact? Can we say, "God is my witness," to these claims?

May the Lord search us on these matters. Our hearts cry out, "Lord, teach us to pray."—*The Mennonite Hour Informer.*

25 Years Ago

(From GOSPEL HERALD, *April 3, 1930)*

First group, 61 families, 356 souls, Johann Funk leader, sailed Hapag steamer "Bayern" afternoon, March 15, arriving Buenos Aires April 9, where transfer special Government chartered steamer direct Puerto Casado [Cable from Germany].

(From GOSPEL HERALD, *April 10, 1930)*

. . . revival meetings, with Brother O'Connell in charge. . . . twenty-five confessions.

Change of Address.—Bro. J. R. Shank and wife from Carver, Mo., to Gravois Mills, Mo. The move became necessary because of the building of a dam across the Osage River . . . an artificial lake will cover the farms of most of our members.

E.M.S. . . . oratorical contest . . . orators were as follows: Paul Roth, John C. Wenger, John Baer, Harold Thomas, Sanford Shetler. First place . . . to Sanford Shetler.

By a recent law . . . child marriage has been outlawed throughout British India.

Critica, afternoon daily newspaper in Buenos Aires, has proposed that church and state be separated in Argentina. The paper made the suggestion in a statement accompanying its front page reprint of an editorial bitterly attacking the Roman Catholic bishops as a "shameful and worn-out oligarchy." The editorial, headed "Crocodile Tears," appeared earlier on the front page of the semiofficial daily **Democracia.** It was regarded as the Peron administration's reply to a pastoral letter issued by the heirarchy and read in thousands of Catholic churches. The letter protested the government's antichurch campaign and its various restrictions on Catholic activity.

Pray, For Thy God Heareth

By Norman Hillyer

O thou that hearest prayer.—Ps. 65:2.

How reluctant we are to pray—until trouble breaks over our heads like the angry surf. And when deliverance comes in some ordinary way, how eager we are to put down God's answer to natural causes!

Over and over again there is a sad repetition of the incident of the small boy who went bird-nesting up the face of a cliff. Suddenly he missed his foothold and began to slither downwards. As he lost all control he cried out, "Lord, save me!" At that moment it seemed as if a mighty hand gripped him by the trousers. After a few seconds he realized what had happened. "It's all right, Lord; I'm caught on a bush."

If we were to be challenged on the subject we should certainly claim that we believe God answers prayer. We can point to instances where He has indeed done marvels, apparently in response to our petitions.

Yet how much do we in fact believe that God hears (and therefore answers) prayer? Our daily practice of life frequently contradicts the statements of our lips.

There are doubtful actions which go on in business, yet we say we cannot stop them, for we would lose trade. The housework and the shopping and the children more than fill the day, and we dare not afford a time of quiet waiting on God. There are worries and problems which besiege us night and day.

True, we bring these matters to the Lord in prayer—and then carry them away again to fret over once more. Yet would these second-rate experiences still take place in our lives if we really believed what the Word of God declares—that we have a prayer-hearing God?

So reluctant are most Christians to pray that God has to order His children to come to Him. He does not ask us to come, nor advise us that praying would be a profitable practice. He does not suggest as a worth-while recommendation that the time and effort spent in prayer would probably not be wasted.

The doctor has no need to compel attendance at his surgery; food stores display no urgent entreaty to persuade unwilling customers to eat lest they faint by the wayside; the editor does not threaten dire consequences for your life if you fail to read his newspaper. But God knows our hearts when it comes to praying, and He has to command us to draw near to Him.

We have no need to be prevailed upon to feed body or mind with something—though we may not always do even that very well. Yet how slow we are to nourish the soul with prayer! Only twice are the Ten Commandments recorded. Scores of times in the Bible God commands His people to pray. There are over five hundred references to the subject.

Agreed there are plenty of hindrances in this rushing life of ours—lack of time, lack of desire, lack of assurance in prayer's efficacy. The evil heart of unbelief will bubble up excuses by the dozen to dissuade earnest, expectant prayer.

Nevertheless the text plainly implies the promise of an answer. *That an answer will definitely be given is guaranteed by God's own character.* He is faithful and true that promises.

If news is brought to your door by a neighbor who has frequently deceived you by distorting truth, it is unlikely that his words will find ready acceptance. If a message is brought by another who is fairly reliable, his tidings will be received with caution. But a report from your wife or husband, the one whom you utterly trust will be at once believed as truth. The character of the messenger guarantees its reliability.

Answered prayer is also *guaranteed by past experiences,* our own and other people's. If at this moment you look back on life there are a certain number of outstanding answers to prayer which you can recall. But not a great number.

"There are many more, I know," you say, "but I cannot remember them at present." Precisely!

Just how many forgotten answers there are can be clearly seen if you keep an account for a week, recording the answers given each day. There are many minor instances to be noted, often about emergencies which arise and for which a hurried "arrow prayer" is shot up to God. A week's record of God's dealings with you will be a heart-warming revelation of how much He is at work.

Such a diary is a great impetus to new faith. And as prayer life is deepened, we discover fresh experiences of His grace. Ezekiel had a vision of waters to paddle in, then waters to wade in, and finally waters to swim in. It can be our vision too as we learn to trust God more.

Probably the outstanding man of faith in recent times has been George Müller of Bristol. Captain Arthur Mercer tells in one of his booklets of an experience when George Müller was on board. Owing to dense fog, he had been on the bridge twenty-four hours, and had never left it, when Mr. Müller came to him and said: "Captain, I have come to tell you that I must be in Quebec on Saturday afternoon."

"It is impossible," replied Captain Mercer.

"Very well," he said. "If your ship cannot take me, God will find some other way—I have never broken an engagement for fifty-seven years—let us go down into the Chart Room, and pray."

The captain stared at that man of God. "Mr. Müller," he began, "do you know how dense the fog is?"

"No," he replied. "*My eye is not on the density of the fog,* but on the living God, who controls every circumstance of my life."

George Müller knelt down and prayed one of the most simple prayers. When he had finished, the captain was going to pray, but Mr. Müller put his hand on his shoulder and told him not to pray. "Firstly," he said, "because you do not believe God will, and, secondly, because I believe God has, and there is no need whatever for you to pray about it."

The captain looked at him . . . and George Müller said: "Captain, I have known the Lord for fifty-seven years, and there has never been a single day when I have failed to get an audience with the King—get up, Captain, and open the door, and you will find the fog is gone."

He got up, and the fog was indeed gone.

On Saturday afternoon George Müller was in Quebec for his engagement.

We have the same God, one who hears prayers.

London, England.

Visiting a Bible School

By Lorie C. Gooding

The next best thing to attending a Bible school is visiting one. The Pleasant View Conservative Mennonite Church at Berlin, Ohio, was host to a six-weeks' Bible school this winter. Bro. and Sister Andrew Miller of Holmesville, Ohio, invited me to visit this school with them on Feb. 10. As the Millers had visited the school often and knew the faculty and many of the students, I relied upon Mrs. Miller as my guide.

This was the day before closing of the school, and most classes were having tests or reviewing tests given the day before. We entered the main auditorium at 10:30 a.m., where a lecture by David Beachy of New York State was in progress. We heard only a little of the talk, and then the students were given an opportunity to speak. There were some inspiring testimonies in appreciation of the Bible school, and not a few confessions of minor infractions of the rules of the school, especially the one concerning the 11:00 p.m. bedtime. Bro. Beachy took an understanding attitude, pointing out that sin does not consist in such unintentional violations of rules, but in willful transgressions. These young people seemed very tender of conscience, and very firm of purpose.

At 10:55 in the main auditorium Willard Mayer of Pigeon, Mich., conducted a study of the Book of Genesis. The lesson for the day was from the 26th chapter concerning the nonresistant Isaac, who would rather give up his wells than fight with his neighbors. Since this was the

last day of the course, the instructor skipped rapidly to Jacob and his dream at Bethel, which brought up the subject of forms of divine revelation in the Old Testament. Before the discussion was finished, the bell rang for changing classes.

The next class in the auditorium was Christian Living, also taught by Bro. Beachy. The textbook for this class is "Deepening Spiritual Life" by Gaines Dobbins. The test papers written Wednesday were returned, and there were interesting discussions of questions missed.

We left the auditorium to visit the Personal Evangelism class conducted in the balcony by David Showalter of Gays Creek, Ky. This class was reviewing a comprehensive examination of their study for the term. Their textbook is Milo Kauffman's "Personal Work." One of the requirements for passing this course is that the student must contact at least one person about his salvation. During the discussion it was suggested that this figure be changed to two, and then one ambitious young person suggested "one for each week of the course."

At twelve o'clock we returned to the auditorium to find the Christian Living class running overtime. We heard the conclusion of Bro. Beachy's lecture, stressing obedience as the keyword in Christian Living.

Lunch was served in the basement at nine long tables, each seating twenty to twenty-two persons. The dinner was excellent and the service efficient. The cooks, eight or ten ladies of the church, had been busy all morning, preparing to serve approximately two hundred people. They told us that there had been many more than that at times. They, and the girls who served the tables, deserve a hearty "Thank you, and God bless you." Teams of students serving by turns for one week each washed the dishes.

After lunch the assembled company sang "Happy Birthday" for a sister who thanked them all for their good wishes. Then four Pax boys, recently returned from Germany, discussed their travels and their experiences. Since they used the German language I was obliged to get the import of the remarks from someone who understood it.

After this we attended Bro. Andrew Farmwald's class, "Assurance of Salvation," where we took the examination with the students. We wish we would have passed it. We then sat in Bro. Mark Peachey's song-leading class, which was very enjoyable. The students faced the audience with confidence, and received criticism with humor and good grace. Bro. Peachey is a very able and sympathetic instructor.

We also visited the library where the Bible school annual, *The Gospel Star,* was being run off on a mimeograph by several young men. The separate sheets were laid in piles, waiting for the binding. It seemed as though making up the book would be a very exacting task. One of the young men asked us not to "mix those pages up."

We also met Bro. Shem Peachey, whose articles we have often read with interest, and his wife, who was matron of the school; as one of the girls told us, "She is 'Mom' to all these boys and girls." Bro. Mark Peachey was principal of the school as well as instructor in classes.

These Bible schools serve a real need for those who cannot go to a Bible college or other Bible schools. The courses are well planned and the teachers are efficient and, what is more important, consecrated to their service.

I spent an interesting and instructive day at the Bible school, and I wish I could have been there more often. The next best thing to attending a Bible school is visiting one.

Holmesville, Ohio.

Expressing Sympathy

Bro. Isaac B. Kulp, who had lived in the Holbrook community, near La Junta, Colo., for 48 years, was a man who was loved by all who knew him, even by the children, because he always had time to reach in his pocket and pull out a stick of gum, a sucker, or maybe just a mint candy, when there was a child in his presence. He was always active as a Sunday-school worker in the home congregation and in the Spanish Mission. Then, as a truck farmer who delivered his products to his various customers for miles around, he also had many, many business acquaintances.

When Bro. Kulp passed away on Jan. 22, 1955, it was the desire of his loved ones that friends and neighbors express their sympathy in some way that would bring honor and glory to God. They suggested to the undertaker that along with the notice of his death in the local newspaper a little note should be added stating that instead of flowers, the family desired that expressions of condolence should be in the form of a gift to a fund for Gospel tracts. The undertaker kindly told them that he thought such a note should be omitted because people just did not contribute to such funds; they much preferred giving flowers. However, even though it was not put in the paper, word did get around to the neighbors and after the funeral (where there had been just a number of floral tributes) the family was presented with an envelope containing $34.25. This represented the contribution of 56 different neighbors—some Christian, some Catholic, some nonprofessors.

In trying to decide how to use this money so that it would not only be a memorial to the departed one, but also would help someone prepare for the heavenly home he had so freely talked about the last months of his earthly stay, they felt led to give it to Virginia Paul, a registered nurse from the local community who is now a missionary nurse in Jordan. So the entire amount was sent to her to use for Gospel tracts and literature in her work in Jordan.

Surely expressing sympathy in this manner is much better stewardship than giving flowers. Not only was the family comforted by the expressions, but eternity alone will reveal what lasting good will be accomplished by the Gospel tracts and literature that the money is supplying for the missionary in Jordan. "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

—A Neighbor.

The Unexpected Way

BY DOROTHY C. HASKIN

The woman's children were hungry. Her husband had deserted the family. Desperate, the mother went to a grocery store and pleaded, "Please, will you let me have some food for my children? All I can offer is a prayer."

The grocer looked at her with a hard expression on his face. He felt she was trying to take advantage of him, and so he replied, "Very well. Write the prayer on a piece of paper and I'll give you food equal to its weight."

She took a piece of paper out of her worn purse and replied, "Here it is. I wrote it last night when I was watching my sick baby."

Confused because she had the prayer ready, the grocer put the paper on the weight side of his old-fashioned scales, then he put a loaf of bread on the other side. But it did not go down.

Surprised, he kept putting on food. But it did not go down. Finally, flustered, he said, "That is all the scale will hold. Here's a bag. Put the things in yourself. I'm busy."

She put the food into the bag, wiping her eyes on her sleeve between each article. Embarrassed, the grocer waited on his other customers. As soon as the woman was gone, he went back to his scale. There, he saw what had happened—the scale had broken. But he never ceased to marvel that it had broken at the exact time that he was giving food for the weight of a prayer.

God does answer prayer. "Ask of me, and I shall give thee" (Psalm 2:8). But often, He answers in unexpected ways. When Adoniram Judson was a young man he prayed for the conversion of the Jews and tried to go to Jerusalem as a missionary. But he was hindered and spent his life as a missionary in Burma.

When he was dying, his wife read to him from the newspapers that some Jews in Turkey had been converted through the published accounts of his suffering for the Gospel in Burma. He said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late, perhaps in the last way I could have imagined, but it came."

A PRAYER
FOR THIS WEEK

Dear heavenly Father, we praise Thee for who Thou art; yes, and how Thou hast consecrated Thyself to the happiness and well-being of mankind! Truly Thou art worthy of more praise than we can ever give Thee!

What dost Thou think of us tonight? If Thou hadst encountered Satan today as in the case of Job of old, couldest Thou have mentioned our names? Couldest Thou have made a bargain weak enough to fit our case? With shame we ask Thy pardon for negligence in devotion to Thee. We want to freely yield ourselves to Thee that Thou mayest form Thy Son Jesus Christ in us through Thy Holy Spirit. Definitely direct our attitudes, meditations, and intercessions that Thou mayest fulfill Thy promises and purposes. We pray in the name of Jesus. Amen. —*Leroy E. Schrock.*

Another unexpected answer was received by James H. McConkey, writer of a number of devotional books. One day he was sailing on one of the Great Lakes. Suddenly the wind died and his boat became becalmed. He prayed for a breeze to take him back to shore. For about an hour he prayed, but no breeze came. Then he saw a boat coming toward him. In it was a fisherman who, seeing McConkey's boat, realized his plight and rowed out to get him. God had used not the wind, but a man to answer his prayer.

God may use the unexpected to answer your prayer. He may use you to answer the prayer of another. If He would like to use you, could He? When Joy Ridderhof, of Gospel Recordings, decided it was the Lord's will for her to be a faith missionary, she told her mother her plans. Then she concluded, "I shall never ask you for anything, but, Mom, do stay close to the Lord so if it is necessary, He can speak to you."

Los Angeles, Calif.

Return of Spring

By Blanche Blosser Miller

I wandered down a fragrant path
This morn 'neath budding trees;
Where dewdrops cling to violets,
Soft birdnotes filled the breeze.

I filled my arms with sprigs of green,
And lavender, and white.
God filled my heart with music,
And my soul with love and light.

Roseland, Nebr.

Blessings of Wearing the Devotional Covering

By RUTH F. DETWEILER

I find great joy in obeying the commandments of my blessed Lord. There are many blessings that come from full obedience. God always has blessings in store for us when we follow His will for us. This applies to the woman who wears the devotional veiling as well as it does to anything else we do in obedience to His will. It is certainly the will of God that His children continue to be responsive to the teachings of the Word, and that *inner experience* and *outward expression* should alike testify of conformity to the will of God. The inward truth and the outward expression go together. When both men and women fail to respond to and support this command, they are disobedient to divine revelation and cannot help depriving themselves of many spiritual blessings.

Paul says he delivered these things unto us as he received them of the Lord, and Jesus said in John 13:17, "If ye know these things, happy are ye if ye do them." "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). The woman who obeys the letter but inwardly rebels, of course, can receive no blessings for her form, but the one whose inner spirit harmonizes with the symbol she wears does receive blessings. This should be done, not merely because it is a church rule, for even where there is no rule like that in the churches the Word of God still stands. While church rules should not be despised but reverenced, here is a Scripture which is so very plain that no one should think of disobeying it. A conscientious and prayerful observance of this ordinance will bring many blessings that would otherwise be missed.

"For this cause ought the woman to have power on her head because of the angels" (I Cor. 11:10). We are told that angels are learning the wisdom of God in us, and Paul seems to say, "Let the angel hosts see a reverence, a modesty, and a respect for holy things which they do not find in the women of the world." With this sign upon her head it gives the angels the occasion to bear the message home to God that she is taking her place side by side with man as his helper and co-worker in the work and worship of the Lord. The word "power" in this verse bears the meaning of authority, or the right or permission to approach God. To the angels it is the woman's sign of redemption. There is no power of authority in the veiling itself; the power lies in the recognition of God's Word and obedience to it. Therefore another blessing we receive for wearing the covering is to know that we are meeting the requirements of God's Word to have our prayers heard in heaven.

Wearing the devotional covering is a help to our testimony. The woman who wears her veiling bears witness to the world of God's order and testifies that she is following it. The covering has proved to be a moral protection when the conduct was consistent with it. Disobedience was and is the first cause of immorality. It is recognized everywhere as a sign of purity. There is little danger for the *consistent* sister to be mistaken as an easy mark. It becomes a sign to men and angels of her purity obtained through the blood of Christ. Do we consider this a blessing that God has given us, a way to show to the world that we belong to Him? I believe if a person is in harmony with God she will find it easy to wear the covering at all times, and not be seemingly ashamed of it so that she will quickly take it off after church. Paul says that we shall not be conformed to this world but be transformed by the renewing of our minds. If we want to have the covering be a sign to the world that we belong to Christ, our dress and the way we arrange our hair must also correspond. The natural should not obscure the spiritual. Are we following the world in the manner of headdress? When we see the covering

(Continued on page 340)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the leaders in the Mennonite Church in Puerto Rico as they prepare a constitution for their church, plan for a Bible Institute to train badly needed workers, and develop their youth activities along the MYF pattern.

Pray that the financial campaign for the new hospital in Puerto Rico may be completed on schedule.

Pray for the officers of our boards, conferences, and committees, that God may guide them in important decisions which will vitally affect the welfare of the church.

Pray for sufficient funds to carry on the relief and service activities of the Elkhart Board.

Pray for safe journeying to the church workers who travel the highways, the paths of steel, the air lanes, and the seas to their various labors.

Pray that the Race Relations Conference to be held at Goshen, Ind., April 22-24, may be led of the Lord in formulating a statement which will guide our church into Christian attitudes toward all peoples.

OUR SCHOOLS

STUDENT PEACE MEETING

Officers of the Intercollegiate Peace Fellowship were installed at Tabor College on Friday, March 18, at the close of the sixth annual conference held in Hillsboro. They are president, Joe Smucker, Bethel College; vice-president, Victor Stoltzfus, Goshen College; and Carolyn Schnell, Bluffton College, secretary. Thirty-six representatives, from ten Mennonite Colleges and Seminaries, attended the Fellowship Dinner ending the conference that evening in the Tabor Cafeteria.

A high light of the conference was the panel discussion of the question "UMT and You," on Friday afternoon. Dr. Harley J. Stucky, Bethel College, was chairman of the discussion with Professor Wesley Prieb, Tabor College, and Elbert Koontz, pastor of the First Mennonite Church in Hillsboro, participating. This discussion was followed by a session of letter writing to influential congressmen against passage of the pending UMT bill in Congress.

Three foreign students presented their views on the subject, "Peace as We See It" on Friday morning. Mr. Mina Mina, formerly from Egypt and now attending Bethel College, was the first speaker. Miss Yt Veenstra, formerly from the Netherlands and now attending Tabor College, portrayed how far present-day Christianity has fallen short from the theme of the Christmas story, "Peace on Earth and Good Will to Men."

Hans Wiehler, formerly from Eastern Germany and now attending Goshen College, discussed how living in a war situation for many years makes for a realistic searching of God's Word in search of permanent peace. This peace can only be found in the hearts of Christians today, he concluded.

An audience of over four hundred heard Dr. C. N. Hostetter, President of Messiah College, deliver the last conference message on the subject, "The Bible and War." Besides serving as guest speaker, Dr. Hostetter acted as representative of the Mennonite and Affiliated Colleges and the Mennonite Central Committee during the two-day conference, March 17 and 18.

LA JUNTA SCHOOL OF NURSING

The thirty-sixth commencement program was held at the Junior High School Auditorium, La Junta, Colo., at 8:00 p.m., April 11. The class doctor, Wm. R. Sisson, M.D., gave an address, after which the commencement address was given by Dr. Norman L. Loux, asst. superintendent and clinical director Butler Hospital, Providence, R.I. Special musical numbers were rendered by student nurses. Other features of the program were the Congratulatory Challenge, by Allen H. Erb, acting administrator, and the Candle Lighting Service and Presentation of Diplomas, by Emma Hess, class sponsor; Edna Amstutz, director of education; and Maude Swartzendruber, director of school.

The graduating class of nineteen was composed as follows: Phyllis Egli, Barnum, Iowa; Mary Kay Felton, Goshen, Ind.; Marilyn Good, Hopedale, Ill.; Esther Hartzler, Latour, Mo.; Katharine Heinrichs, Kirk, Colo.; Una Hershberger, Upland, Calif.; Lola King, Woodburn, Oreg.; Martha King, West Liberty, Ohio; Kathryn Oswald, Chappell, Nebr.; Erlene Roth, Harrisonville, Mo.; Glenna Schrock, Hutchinson, Kans.; Mary Alice Shaum, Quenemo, Kans.; Joan Shettler, Wellman, Iowa; Norma Jean Showalter, La Junta, Colo.; Mary Ellen Swartzendruber, Wellman, Iowa; Ada Webb, Chicago, Ill.; Mary Wenger, West Liberty, Ohio; Lois Yoder, Oyster Point, Va.; Jane Zook, Dodds, Alta.

GOSHEN COLLEGE

The eight 1954 graduates of the Goshen College School of Nursing who wrote Indiana state board examinations ranked first in three out of the five sections, according to scores recently released by the Indiana State Board of Nurses' Registration and Nursing Education.

Average standard mean score of the Goshen candidates was 622.9 while the Indiana average for the 608 students who took the tests was 529.2. A passing score is 350.0. Average performance of all candidates in all states was 500.0.

In surgical nursing, obstetrics, and pediatrics, the Goshen ladies ranked first. They ranked second in medical nursing (by .2) and second in psychiatric nursing (by 2.9).

Scores from the other five members of the Goshen class of 1954 who wrote examinations in Illinois and Pennsylvania are not yet available.

* * *

To prepare camp leaders and counselors for effective summer service, Goshen College is sponsoring the second annual Camp Workshop, June 7 through 21.

Co-directors of the workshop to be held at Mennonite Youth Village, White Pigeon, Mich., (20 miles north of Goshen), will be Roman Gingerich and Edith Herr, assistant professors of physical education.

Two other full-time staff members will assist Gingerich and Miss Herr: Dr. Merle Jacobs, nature study specialist from the biology staff, Duke University, Durham, N.C., and Francis Troyer, elementary science teacher, Elkhart, Ind. Serving as resource person will be Dr. J. C. Wenger, professor of theology and philosophy; Dr. Mary Royer, professor of education, and Dwight E. Weldy, assistant professor of music.

Instruction will be provided in camping skills and techniques, crafts, nature study, methods in Christian education, techniques in counseling children, camp management and administration, camp programing, and water-front activities.

Special workshop activities will include outdoor worship services, discussions on camp Bible teaching, crafts using native materials, five-mile cross-country hike by compass culminated by a "cook-out" and sleeping in tents.

The testimony of a 1954 Workshop participant points out the value of the experience,

"Outdoor cooking, varied worship experiences, trail-blazing, crafts, and hikes have put us in the mood for a summer of camping. I'm sure that the lessons we've learned 'on the spot' will stick longer than any we could have learned in a classroom. This has been a time when we have learned to know better, not only the creation, but also the Creator. Our Bible classes and worship experiences have been a blessing and were just what we needed; because to go into camp work we also need a right spiritual tone."

Registration fee for the two-week workshop is $65 if two semester hours of college credit is desired. For non-credit participants the fee is $50. Because only a limited number can be accommodated reservations should be mailed by May 1 to Dean's Office, Goshen College, Goshen, Ind.

* * *

Prof. Samuel A. Yoder, who has been head of the Goshen College English Department since 1946, has received a Fulbright appointment to serve one year in Greece as professor at Anatolia College, Thessalonike. Dr. Yoder recently disclosed his appointment after he was notified by the State Department.

Dr. Yoder is the second Goshen College professor to receive a Fulbright Award. In 1950 Prof. Howard Charles received a predoctoral award for graduate study in Edinburgh, Scotland.

Mr. and Mrs. Yoder and 15-year-old Elaine, will leave Goshen in August and are scheduled to attend orientation school at Athens Sept. 1. He will then proceed to Anatolia College. The Yoders will return in 1956. Another daughter, Phyllis, will continue her studies in the Goshen College School of Nursing.

Dr. Yoder has a special interest in the middle east. During 1944-46 he spent two years working with UNRRA which took him to Egypt, Ethiopia, Palestine, and parts of Europe. He has recorded some of his experiences from those years in his book, **Middle-East Sojourn** (Herald Press, 1951).

He applied to teach in Greece because as a professor of the humanities he felt it would be stimulating to spend some time in the birthplace of the humanities. Because Greece is "full of history, classical remains, and is in Europe" were other reasons he gave for choosing Greece.

Dr. Yoder graduated from Goshen College in 1928. In 1929 he received his master's degree from Harvard and in 1937 his Ph.D. degree from Indiana University. He was assistant professor at Goshen in 1935 and 1936, and was a professor at Wheaton College, Wheaton, Ill., from 1938 to 1944. In 1946 he took his present position at Goshen College in charge of the division of language, literature, and fine arts.

The basic purpose of the Fulbright program (named after Senator Fulbright of Arkansas) is to further good will and understanding between the United States and other countries. This is done through the exchange of students, teachers, lecturers, research scholars, and specialists.

(Continued on page 357)

GENERAL CONFERENCE

Do You Know?

How well do you know your church? The 1955 *Mennonite Yearbook* has now been made available. It contains a great storehouse of facts, the kind of facts you should be interested in having either in your mind or in a handy reference book not far from your hand. Do you already have your copy? See if you can find the answer to these questions:

1. How many members did our church have in 1954?
2. Which conference gained the most members last year?
3. Who is the moderator of Mennonite General Conference?
4. Who was the youngest bishop ordained last year?
5. One figure in our statistics passed 100,000 during the year. What was it?
6. Which had the higher enrollment—Sunday schools or summer Bible schools?
7. Which is our largest conference?
8. Name a state in which there is no Mennonite minister.
9. Who is the moderator of the Illinois Conference?
10. Where is the headquarters of the Mennonite Board of Missions and Charities?
11. What is the birth year of your minister?
12. What is the enrollment of Lancaster Mennonite School this year?
13. How old was S. F. Coffman at the time of his death?
14. What is the major emphasis of the Commission for Christian Education this year?
15. How many bookstores are operated by the Mennonite Publication Board?
16. Where will General Conference meet this year?
17. Where did the Mennonite Board of Education meet last fall?
18. Who is the president of Goshen College?
19. Which board conducts a mission in Ethiopia?
20. Who represents your conference on the General Council of General Conference?
21. Name two high schools opened in 1954.
22. Who is president of the general MYF?
23. What is the telephone number of the moderator of your conference?
24. How many members does your congregation have?
25. In what foreign country does the Virginia Mission Board do mission work?

Know your church. Buy a Yearbook and study it.

Paul Erb, Exec. Secy.
Mennonite General Conference.

Proposed Revisions of the Constitution to be acted upon by 1955 Mennonite General Conference

1. Delete paragraphs 6 and 7 of Article II and substitute the following: Each district conference entitled to representation in General Conference shall have the privilege of sending one delegate for each 200 members, provided that no district conference be limited to less than four (4) delegates. In those conferences eligible for membership in General Conference which do not elect delegates, their bishops shall be recognized as delegates.

2. Article III shall be amended to read: The officers of the General Conference shall consist of a Moderator, an Assistant Moderator, an Executive Secretary, and a Treasurer. The duties of these officers shall be similar to those pertaining to officers of like name in Mennonite district conferences and other deliberative bodies. The officers of General Conference shall also serve as the officers of the General Council. The Executive Secretary shall be the agent of and responsible to the General Council. He shall be a co-ordinating and promoting agent for our boards, committees, and conferences. His further duties shall be determined by the General Council. The time given and the remuneration for such services shall be determined by the Executive Committee. The treasurer may pay out money beyond approved budgets only by consent of the Budget and Finance Committee.

The Moderator, Assistant Moderator, and Executive Secretary shall be elected at each regular meeting of the General Conference, the Executive Secretary on recommendation from the General Council. The Treasurer shall be elected for a term of four years or two regular sessions of the General Conference. All officers shall enter upon the duties of their respective offices immediately upon the adjournment of the session of the conference at which they were elected. They shall serve until their successors shall have been duly elected and installed.

3. In Article V, Section 1c, delete "and Young People's Work" from the name of the Mennonite Commission for Christian Education.

4. In Article VIII, paragraph 2, line 4, concerning the Nominating Committee, change "at" to "for."

What About the

Mennonite Yearbook 1955

If you're one of those who sometimes ponder over the importance of the MENNONITE YEARBOOK 1955, let us give you this one suggestion:

The MENNONITE YEARBOOK *can give you most of the answers you'll have about the organization of the Mennonite Church* (as well as some things you probably hadn't thought of)! Order your Yearbook today.

only 50c

Mennonite Publishing House

Scottdale, Pennsylvania

Conviction of three Jehovah's Witnesses charged with refusing to report for induction in the armed services was reversed by the United States Supreme Court. In so doing the high tribunal rebuked for the second time in the month the Department of Justice for the manner in which appeals by conscientious objectors have been handled. Dr. A. Stauffer Curry, Executive Secretary of the National Service Board for Religious Objectors, hailed the court's decision as "an important advance in defending the rights of religious objectors."

QUIT

Gossiping.
Fidgeting.
Grumbling.
Hairsplitting.
Saying that fate is against you.
Finding fault with the weather.
Anticipating evils in the future.
Pretending, and be your real self.
Going around with a gloomy face.
Faultfinding, nagging, and worrying.
Taking offense where none is intended.
Dwelling on fancied slights and wrongs.
Talking big things and doing small ones.
Scolding and flying into a passion over trifles.
Boasting of what you can do instead of doing it.
Thinking that life is a grind, and not worth living.
Talking continually about yourself and your affairs.
Depreciating yourself and making light of your abilities.
Saying unkind things about acquaintances and friends.
Exaggerating, and making mountains out of molehills.
Lamenting the past, holding on to disagreeable experiences.
Pitying yourself and bemoaning your lack of opportunities.
Comparing yourself with others to your own disadvantage.
Working once in a while, and take time to renew your energies.
Waiting round for chances to turn up. Go and turn them up.
Writing letters, when the blood is hot, which you may regret later.
Thinking that all the good chances and opportunities are gone by.
Thinking of yourself, to the exclusion of everything else and everyone else.
Carping and criticizing. See the best rather than the worst in others.
Dreaming that you would be happier in some other place or circumstances.
Belittling those whom you envy because you feel that they are superior to yourself.
Dilating on your pains and aches and misfortunes to everyone who will listen to you.
Speculating as to what you would do in someone else's place, and do your best in your own.
Gazing idly into the future, and dreaming about it instead of making the most of the present.
Looking for opportunities hundreds or thousands of miles away, instead of right where you are.
Longing for the good things that others have, instead of going to work and earning them for yourself.—**The Life-Line.**

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude.—*Beecher.*

FAMILY CIRCLE

A Family Conference? Why Not?

Why not plan for a family conference on one week end of Family Week (May 1-8). Below are a few suggestions that may help. To be good the program should be planned at once. Sources for reading should be ordered at once if not on hand.

Friday evening or Saturday program

Social needs of our children

(To build self-reliance, self-confidence, helpfulness, power of decision, getting along with others at home, school, and church, etc., etc.)

Emotional needs of our children

(To learn self-control, to accept frustration, to belong to the home, to be secure, etc., etc.)

Readings that might give help on these subjects are found in these three pamphlets:

Guiding Children's Social Growth—Weitzman
Emotional Problems of Growing Up—English and Finch
Fears of Children—Ross
These are *Better Living Booklets* which can be purchased for 40¢ each from
Science Research Associates
57 West Grand Avenue
Chicago 10, Illinois.

Sunday morning—sermon

Biblical principles for successful marriage

Sunday evening—

The church helps the home

Spiritual opportunities of instruction, fellowship, activity, worship

The home helps the church

Lays foundation, follows up the program of church, co-operation with Sunday school and church

* * *

Other possible subjects for discussion on family week program or at other times:

Nurture of children
Preparing childhood for school
Nurturing children to worship
Christian courtesy in the home
Sex education for children
Sex education for adolescents

Understanding children and adolescents
Spiritual needs of children
Emotional health of children
Mental health of our children
Understanding the adolescent himself, at home, at school

Parent-children relationship
Parenthood, a friendship
Children need good parents
Discipline that is effective

Husband-wife relationship
Marriage a partnership
Making a success of marriage
Biblical principles for a successful marriage

Home-church relationship
Your child and the church
The church helps the home
The home helps the church

Looking toward marriage
Courtship that is Christian
Premarital counseling

Home living
Recreation in the home
Making the home a Christian center

* * *

Order one of the following for each family (do not order if they already have this pamphlet).

Christian Family Living, Selected Book List—Free from Scottdale

Millard Lind and Alta Mae Erb, Secretaries of Home Interests in the Commission for Christian Education.

♣

NOT ONCE, BUT ALWAYS

Absolutely incredible is the way we walk through life with head down, lowered eyes, and unheeding ears. In the presence of a veritable miracle we stand as unblinking as an old cow in the meadow. Emerson reminds us that if the stars should appear one night in a thousand years, how we would believe and adore, and preserve for generations the remembrance of the city of God which had been shown. But because the stars always shine at night, even when hidden by clouds, most of us rarely give them more than a fleeting glance.

Thoreau said that if the sight of a flaming maple tree in full color should be seen only once in all time, the memory of it would be handed down by tradition until it become enshrined in the mythology of the race.

If a man were granted in a lifetime but one unhurried view of the full glory of sunset, the recollection of it would be treasured all his days. If a husband knew that merely for a single day would he be blessed with the love of his wife, how indelibly would that experience be burned into his memory. If only on the first day of every year an individual could enter into vital comradeship with the living God, how glorious would be his anticipation and how zestfully would he make preparation for such ecstasy!

All about us are ten thousand marvels and miracles. Passionately must we pray that God will enable us to live daily with open eyes, unstopped ears, sensitive spirit, and devout heart. Wealth untold is ours, we are the heirs of the ages, children of the holy and mighty God. How unspeakable the tragedy of living as mere animals in our Father's blessed home. Let us pray without ceasing that we may come to our right minds.

—Kirby Page.

♣

Catholics of Brussels, Belgium, staged an extensive demonstration against government school policies. A number of persons were injured as 100,000 marchers thronged the streets. The demonstration was the climax of a campaign protesting government proposals to reorganize the educational system and reduce subsidies to Catholic schools. Of Belgium's 1,600,000 school students, more than 900,000 attend church schools.

TO BE NEAR TO GOD (Continued)

Paul had some vital truth in I Thessalonians. He felt, and rightly so, that all Christians needed it. Therefore he gave the most solemn charge, as his Greek indicates, that the letter be read to all the holy brethren. This letter was the first of the New Testament Scriptures, having been written before the Gospels even. Reading of that which is fixed and not subject to distortion as it is passed along is the one sure way to solidify and perpetuate truth. So, "read to all." Are we passing up a surefire method of indoctrination today? Do we place in every home that which we want every home to embrace? And do we then see to it that it is read by all or to all? I wonder.

Saturday, April 23

Yes, they read it often. Read Matt. 21:42.

Of course they had heard from their youth how that a pre-cut stone was left over at the building of Solomon's Temple. And they knew "by heart" the story that it had been stumbled over and kicked about and overgrown with weeds perhaps and how that it finally found a place at the "head of the corner," way up there at the crowning pinnacle of the Temple. The blueprint or its equivalent was correct. There was a place for everything. And yet—here was a prophet, surely; His works and pure ethical exposition of the Old Testament identified Him as such. Why then did they not look at the plan of the ages and try to find a niche for Him instead of rejecting Him? Simply because they were numbered among the nonintelligent readers of history who "gum up the works" of every generation, politically, economically, and religiously. Thinking that might makes right their prolific seed has brewed trouble in every generation while the Head of the Corner waits patiently by for His elevation to the right place in the Temple of the Ages. And religious zealots have been among the worst offenders. They can pronounce words but somehow the sense of the Word isn't captured.

J. Paul Sauder.

TO BE NEAR TO GOD

THEME FOR WEEK—READING

Sunday, April 17

Words, merely words. Read Acts 15:26, 27.

It jarred me, when I read these words just now. To think that Sabbath after Sabbath one could either read or hear the mighty words of Isaiah, Jeremiah, and the rest and be none the wiser! To think that one could boast of having never missed a Sabbath (or Lord's day) and yet never quite know what the prophet meant to say! I had an aunt, long since deceased, whose taste buds had largely failed because of an illness. To her all things tasted much alike and were like so much mud of various degrees of firmness. Yet she ate; could see her foods, know what she was eating, and have a degree of enjoyment with the rest of us. Today you will go "to church." Will the voice of the prophet or New Testament writer reach your heart and produce **action or stopping**, as the case may be? How will it go with you? Just what will the reading do and why? I pray that your experience may not parallel Aunty's table experiences. It need not.

Monday, April 18

Back of the words. Read II Cor. 3:14.

Today's thought is a continuation of yesterday's. Why had the reading of the prophets been so meaningless to Paul's contemporary Jews? Simply because there was a veil between them and the Word. The veil kept the persons of the prophets from being recognized as any veil would. And what was the veil? A predetermination to refuse to see a coming Personage of whom the prophets spoke. And if it is predetermined that you will see no stars, you can, with a handkerchief, fulfill your determination while looking in the right direction at a cloudless night sky. It takes only the veil of predetermination. What of you this Monday morning? Do the prophets and evangelists depict your living Christ?

Tuesday, April 19

What nice parentheses. Read Eph. 3:3b, 4.

The Ephesians would read what Tychicus had written for Paul, the prisoner, and they would understand. The preceding two days' meditations are somber enough and it is a relief to know that such is not always the case. In fact, the prophets and apostles were incorrigible optimists, for they could not bring themselves to believe that their prophecies and writings would ever be wasted. Not one who pronounced woes failed to record his certain knowledge of coming blessings also for those who would stand in line for them. And so we see Paul, an incorrigible optimist, insisting that the reading about the mystery of Christ would be followed by an understanding. I suppose he knew the faithfulness of his readers, for not all readers understand or wish to do so.

I am glad that Paul threw in the parentheses, saying that reading the Scriptures will reveal the mystery of Christ.

Wednesday, April 20

Generation after generation. Read Deut. 31:11b-13.

Young folks forget somewhat easily and so do their elders. Also, that which is read to folks this year may be "above their heads" and so needs to be read the next year and the one following. Why? So that men, women, youth, and maidens may hear, learn, fear, observe, and do all that the Lord has to say to them. Note the verb sequence. The reader reads and five other verbs follow and the progression is psychologically sound if the chain is not broken. Talk about "good luck chains." This is the real article, nothing superstitious about it. **Read** to folks so that they may **hear, learn, fear, observe,** and **do.** Sound practice, isn't it?

Thursday, April 21

Passing the time. Read Esther 6:1.

The king cannot sleep, so he tries to woo sleep by means of the dreary, dry, and uneventful court records, the "police blotter" of the modern city. Nothing could be drier. It had all happened before and he had doubtless known of most of it when it had happened. Come on, sleep, let the very dreary monotonous repetition of these doings put sensibilities away so that the king may nod after a while.

But no, the very God who watches over His own takes a dreary court record and uses it to prod a king. It is an inevitable link in a chain of events which saves a people and causes that people to celebrate Purim even today. It was instrumental in saving a line of ancestry for our Lord and His apostles. Surely God uses the "weak things of the world to confound the mighty . . . and things that are not to bring to naught things that are." We, who are always bathed in air, are likewise bathed in Providence.

A sleepless king and court records and Providence.

Friday, April 22

They must hear it. Read I Thess. 5:27.

I am sure that there is no virtue in reading the Scriptures so many minutes a day as a merit-performing or sin-canceling experience. The Scriptures are to be read to be absorbed. I ate meat for supper, not to give my teeth calisthenics but to nourish my body. I listen to the reading of Scripture for a similar reason.

(Continued on page 346)

Asa's Religious Reforms

Sunday School Lesson for April 24

(II Chronicles 14-16)

Many of our best citizens are saying quite loudly that the great need of our country is righteousness. Christians know that this is true. "Righteousness exalteth a nation but sin is a reproach to any people." The great need of any individual of any community is righteousness. We see this principle at work in the long reign of Asa. It will be interesting and profitable to trace this principle at work through the remaining years of Judah's history.

Who was this Asa? Let the class trace him back to David. A pupil might report how Abijah resisted the attempt of Jeroboam to make Judah subject to Israel. Abijah pleaded with Jeroboam to recognize that God had given the kingdom of Israel "to David forever" (chapter 13). The children of Judah did prevail because they relied on God.

Recall the moral conditions existing at the close of Solomon's reign. Neither Reboboam nor Abijah took any step to put away idolatry. God could not be pleased with such kings.

When Asa came to the throne, the land was unmolested for ten years. Asa chose this opportune time to put away the abominable idols. He sought to do the will of God. The defeat of the Ethiopians (let a pupil report this incident) showed that God can fight for His own against any foe. One of the choice verses for the individual Christian as well as for the nation is that found in 14:11. And the Lord delights to act with His strong arm in behalf of His own if they do rest in Him. Are we sure that He is able to deliver!

A great prophet in Judah encouraged the king. This is a fundamental in a prosperous nation: God must be heard. The great principle that its prophet stated and that Israel had often experienced in their past history is another fundamental of national righteousness and of personal righteousness. God is not unconditionally on our side. What is the condition? Present this not only as a warning but also a hope. The important thing is to find God's way and go with Him on His way.

Asa took courage and did more cleaning out of idolatry, but he also revived the altar of the Lord and led the people to enter into a covenant with the Lord God of their fathers. He even fought against the influence of his mother.

Asa also illustrates another principle: He that endureth unto the end shall be saved. Asa had a tragic decline. He added a sad postscript to his life. For some reason he forgot God's inimitable law of cause and effect. He didn't keep his humble faith and reliance on God and courage given by obedience to God. True success comes only as we keep ever in closer relationship with God.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ordination.—On Sunday, March 27, the brethren DeWitt Heatwole, Harrisonburg, Va., R. 4, and Ralph Heatwole, Dayton, Va., were ordained to the ministry of the Word to serve in the Middle District of Virginia Conference. The brethren J. Ward Shank, Timothy Showalter, J. L. Stauffer, and Daniel W. Lehman participated in this service.

Reports come of continued appeals for support which come to our congregations from non-Mennonite organizations. We urge all our people to withhold support from all causes which they are not sure of as to their reliability.

Bro. Wayne North was ordained to the ministry, if plans carried, on Easter Sunday afternoon, at Vineland, Ont., with his father, Bro. Homer North, Nappanee, Ind., preaching the sermon. Services were to be in charge of A. L. Fretz, assisted by J. B. Martin and Harold S. Bender.

Bro. A. J. Metzler was the guest speaker at the seventh Southeastern Missions Conference held at the Lower Deer Creek Church and the Iowa Mennonite School auditorium Saturday evening, March 26, and Sunday afternoon, March 27.

Change of Address.—Bro. Martin Longenecker, superintendent of a rural mission in Georgia, under the Eastern Mennonite Board of Missions and Charities, from Bainbridge, Ga., to R. D. 2, Box 49, Colquitt, Ga.

Bro. Roy Bucher, formerly serving the Pleasant Hill congregation, Peoria, Ill., was installed as pastor of the Metamora congregation on Sunday afternoon, April 3.

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Items and Comments

A two-week Bible school was held with the Alden, N.Y., congregation, beginning March 22, with the brethren Paul Smith, Elida, Ohio, and E. B. Peachey; Belleville, Pa., as instructors. Morning and evening sessions were held.

Bro. and Sister Omar Stahl, formerly of Scottdale, Pa., spoke at the Steelton, Pa., Mission on Sunday evening, March 27, on the work of the Publishing House and their call to mission work in Luxembourg, to which service they were recently appointed.

Bro. and Sister Carl Beck, on furlough from the Japan Mission field, spoke at the Crystal Springs Church, Crystal Springs, Kans., in the morning and at Pleasant Valley Church, Harper, Kans., in the evening, on April 3.

An all-day Bible Instruction Meeting was held at the Coatesville, Pa., Mission on April 10.

Brethren Shem Peachey, Quarryville, Pa., and Don Augsburger, Philadelphia, Pa., were guest speakers at the annual anniversary meeting at the Perkasie, Pa., Church, March 28, 29.

The Friendship Mennonite Church, Bedford Heights, Ohio, formerly known as Louis Road Chapel, is an active group of 72 members, mostly of non-Mennonite background. The congregation set aside Easter Sunday as a time to bring tithes and offerings to meet their building needs. Although under the Ohio Mission Board they assumed the responsibility of building their own church edifice. Construction was started last June and use of the building began Dec. 5, 1954. Approximately $6,000.00 are needed to finish the building and pay off expenses incurred thus far. Bro. Dale Nofziger is pastor. They will appreciate the help and prayers of our readers in behalf of the work of this young congregation.

Books Again Available.—The classic pamphlet, **The Anabaptist Vision** by Harold Bender, which had been out of print for some time, will again be available in a few weeks. A small quantity of **The Hutterian Brethren,** by John Horsch, will also be available soon. Interested readers will please note.

The spring Bible conference at the Elmira, Ont., Church was held April 6-10, with Bro. C. F. Derstine, Kitchener, Ont., as speaker.

Bro. Harold D. Groh, principal of Rockway Mennonite School, Kitchener, Ont., served as special speaker for a fellowship dinner meeting of the Toronto Young People's Fellowship on Saturday evening, March 6.

A Gospel team from Hartville, Ohio, gave a program at the First Mennonite Church, Johnstown, Pa., on Easter Sunday evening.

The brethren Harry Y. Shetler, Davidsville, Pa., and S. J. Miller, Grabill, Ind., served as instructors in a Bible Conference held recently at the Tedrow Church, Archbold, Ohio.

The Historical Committee of General Conference held a meeting at Scottdale on Saturday, April 2, with a full attendance of its twelve members. The meeting concluded with a trip to places of historical interest in Westmoreland and Fayette counties.

Correction.—A recent announcement that Bro. Milton Brackbill would speak at Neffsville for the Radio Gospel Fellowship needs some untangling. Bro. Wm. Detweiler, Orrville, Ohio, spoke at the Neffsville Church on March 28; Bro. Brackbill is to speak at the Rossmere Church, Lancaster, Pa., on April 25.

Guest speakers at the Friendship Mennonite Church, Bedford, Ohio, on March 27, were Bro M. L. Troyer, Elida, Ohio, in the morning and Bro. Erie Sauder, Archbold, Ohio, who in the evening showed slides of his recent trip to Haiti, the Dominican Republic, and South America.

Announcements

Dedicatory services for the new church at Pueblo, Colo., will be held on May 1.

H. J. King, Arcola, Ill., at Midway, Pekin, Ill., in all-day anniversary program, April 24.

Summer Bible School Conference sponsored by eleven summer Bible schools at Old Mill Bible Conference Grounds, Brandamore, Pa., May 21, 22.

"How the Christian Should Win," will be the topic for the young people's Bible meeting at Miners Village, Pa., on April 17. Speaker, Bro. Christian Frank.

Sunday School and Summer Bible School Workshop at the Beech Church, Louisville, Ohio, April 22-24. Speakers helping in the work are Kathryn Aschliman, Goshen, Ind., and A. J. Miller, Kent, Ohio.

(Continued on page 356)

Calendar

Annual Meeting, Ohio Mennonite Mission Board, at Kidron, Ohio, April 15-17.
Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Christian Writers' Conference, Hesston, Kans., May 3-6.
Auxiliary, Indiana-Michigan District, Goshen College Union, May 7.
Annual Meeting, Women's Missionary and Service Auxiliary, Indiana-Michigan District, Goshen College Union, May 7.
Annual Meeting, Gulf States Regional Conference, Sarasota, Fla., May 6-8.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The 1955 school year in the Argentine Mennonite Bible School at Bragado began April 5. Applications received indicate at least a 30 per cent increase in the enrollment over 1954. For this reason there was a tremendous amount of activity in the Bible School during the month of March as bricklayers, carpenters, painters, and electricians attempted to prepare more dormitory space and increase the facilities in general.

Bro. Pablo Cavadore, pastor at Cosquin, Cordoba, was the evangelist for special meetings in Bragado, Argentina, April 3-10. Each morning he gave a devotional message for the students in the Bible School.

The Israel Evangelism Committee at its recent meeting passed a recommendation to the General Mission Board that another couple be found and sent to Israel by the end of the summer so that continued representation would be present in Israel in case the Roy Kreiders are forced to leave next fall when their present visa expires. The prayers of the church are earnestly solicited in behalf of the visa problem. Other missionaries who were forced to leave have been unable to secure re-entry permits.

March 27 was designated as Bible School day in all of the Argentine Mennonite churches. Special programs and sermons related to the need for evangelism and the place of the Bible School in the total program of the church were given.

Bro. Nelson Litwiller, Buenos Aires, Argentina, conducted evangelistic meetings at Arrecifes, March 18-20.

Bro. H. Ernest Bennett, Elkhart, Ind., treasurer of the General Mission Board, spoke to the Men's Fellowship of the Willow Springs Mennonite Church, Tiskilwa, Ill. on Friday evening, March 25.

Bro. Juan Carlos Acosta, a third-year student at the Bragado, Argentina, Bible School, has been scheduled to travel to Carlos Casares each week end to preach, teach, and do visitation work.

Bro. J. D. Graber, Elkhart, Ind., executive secretary of the General Mission Board, will serve on the annual meeting program of the South Central Conference Mission Board at Hutchinson, Kans., April 16, 17. Sister Graber will also be speaking to the district WMSA meeting on Saturday, April 16.

The William Hallman family moved from America to Pehuajo, Argentina, on March 22 to take up their responsibility as the new pastors.

Pray for continued permission from the government of India for our missionaries on furlough to return to their field of service. Sisters Blanche Sell and Marie Moyer were unable to obtain no-objection-to-return permits before leaving for furlough recently, bringing to three the number of missionaries now on furlough who do not have this advance guarantee of a return visa. A young couple planning to go to Woodstock School, Landour, to teach has recently been denied a residence visa.

Bro. John Koppenhaver, director of the Argentine Mennonite Bible School, Bragado, served as special speaker for the Bible School Day, March 27, in Arrecifes, where Bro. Martin Obregon is pastor.

The Argentine MYF executive committee met at Floresta, Buenos Aires, March 18, 19, to make final plans for the sending of their delegate to the Youth For Christ Seventh World Conference on Evangelism in Sao Paulo, Brazil, April 17-24. Bro. Marco Aurelio Michelli, a member of the Floresta congregation, was elected as delegate.

Speakers at annual meeting of the Illinois Mission Board at Freeport, April 20, 21; Carl Beck, on furlough from Japan, J. Frederick Erb, Detroit.

Don Reber and **Lee Kanagy,** missionaries in Hokkaido, attended a Rural Life Conference at International Christian University in Tokyo.

The John Friesen family arrived safely in Bombay, India, on April 2 following furlough. They will be located at Shantipur, via Dhamtari, M.P., India.

The I-W men from the several Chicago Hospitals and from Evanston met at the Mennonite Home Mission on Friday and Saturday, March 25, 26, to help clean and paint at the church. In addition to the fine work they also contributed $50.00 toward the cost of materials.

Bro. David Castillo, La Junta, Colo., will serve as evangelist at Mathis, Texas, for a week beginning on April 17, the date for the dedication of the Sunday-school wing of the new church. Pray for these meetings among our Spanish-speaking brethren.

Five young people who were recently baptized at the Mennonite Home Mission, Chicago, gave their testimony for Christ at the Eureka, Ill., Mennonite Church on Sunday morning, March 20, as a part of the Missionary Day program. Bro. Laurence Horst, pastor of the Home Mission, spoke at the morning and evening services.

Address change: Sister Gladys Widmer, missionary to Puerto Rico, should now be addressed at A-40, Pedro y Pablo, Coamo, Puerto Rico.

The Seventy-Fourth Quarterly Mission Meeting was held at the Salem, Mennonite Church, Elida, Ohio, on April 3 on the theme, "Evangelism—The Greatest Work in the World." Special emphasis was given to lay evangelism and evangelism by pastoral services.

The Primary Sunday-school department of the Mennonite Home Mission, Chicago, contributed $37.50 to the American Bible Society through their quarterly savings plan for the first quarter of 1955. Their project next quarter is to contribute toward the improvement of the Sunday-school room used for the beginners and the Sisters' Sewing Circle. "A little child shall lead them!"

Pray for Marcelina Rivera, Coamo, Puerto Rico, who is blind and is now reading the Bible in Braille. Her father is interested in spiritual things, but her mother opposes. Marcelina is now studying in high school in Coamo, and her one desire is to do something useful in the world in spite of her handicap. May the light of the Lord enter her heart.

The Ann Arbor (I-W) Men's Quartet under the direction of Bro. Lowell Byler gave week-end programs in Chicago, April 2, 3. Saturday evening they met with the MYF at the Mennonite Home Mission and on Sunday afternoon they provided the vesper service program there.

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Your Treasurer Reports

Occasionally special needs appear on our program which were not anticipated in planning the annual financial program. In such cases we like to suggest these projects to individuals and groups who may want to contribute for such special needs.

Such a need has recently developed in connection with the program among the Navaho Indians at Black Mountain Mission where Bro. and Sister Stanley Weaver are serving as missionaries along with Sister Lois Kauffman, who is carrying out a nursing service program. Due to the rugged terrain over which the workers there must travel with their car, they have discovered that the Jeep station wagon which they have been using is rapidly deteriorating to the place where it is very unreliable to carry out their work. This car plays a very significant part in both the nursing and the mission outreach on the reservation.

In consultation with Bro. Weaver, it has recently been decided that it would be necessary to trade in the present Jeep station wagon for a more recent model which is a sturdier machine and will be better able to meet the needs of the workers there. At the present time we anticipate that about $1,400.00 will be required to make this purchase.

It is imperative that our workers there have adequate and reliable transportation. Therefore, we would like to suggest this need as a project toward which special contributions may be given. Anyone wishing to assist in this need may send their contributions through the regular district treasurer channels or direct to this office. In either case, please designate your contribution for the Black Mountain Mission Jeep Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

MRSC and MCC Summer Service Opportunities

Maybe You Should Be Spending Your Summer in Service for Others

With the wide variety of opportunities now available in summer service it is possible to obtain experience in many areas of work and at the same time render a valuable service. Following is a brief summary of these:

Child Welfare

A prerequisite to this work is a love for children. These volunteers will find working in a children's home an enjoyable experience. They will assist with housework and farm work in addition to guiding children and planning activities for them. Seven people are needed for the homes at Kansas City, Kans.,* and West Liberty, Ohio,* and four at the Ailsa Craig Boys Farm** in Ontario.

There are also numerous children's summer camps. At least 45 men and women can be used in these camps to serve as counselors, Bible teachers, and recreational leaders. MRSC conducts Mennonite Youth Village, White Pigeon, Mich., and Camp Rehoboth, St. Anne, Ill. MCC conducts camps at Brookville, Md., Kearney, Ont., and two camps for crippled children, one at Crestline, Calif., and another at Minneapolis, Minn. The camp at Minneapolis is also for crippled adults.

The other children's projects using volunteers are the Governor Bacon Health Center, Delaware City, Del.,** and a child-care center** to be arranged in a metropolitan city to provide activities during the day for children whose parents work.

Institutional services

VS-ers' duties at the two homes for the aged at Eureka, Ill.,* and Rittman, Ohio,* consist of practical nursing plus other general work. Five girls are needed.

Over 65 psychiatric aides (both men and women) are needed in mental hospitals under the MCC program. These hospitals are located at Brandon, Man., Red Deer, Alta., Vineland, Ont., Newton, Kans., Hagerstown, Md., and Reedley, Calif. Persons interested in this type of work will find this experience very valuable.

There are also a number of tuberculosis sanitariums that utilize volunteer help during the summer. These are at Guelph, Ont., Gravenhurst, Ont., Ninette, Man., and The Pas, Man. Six men and 29 women will fill a vital place as aides at these hospitals.

Those who would like to serve in some capacity and at the same time have a great deal of free time for study, personal recreation, and college courses may be interested in the opportunity for 10 to 12 men and women to act as "normal study patients" in experimental medical research.**

Migrant work

Migrant work consists mainly of teaching Bible school, directing club work and recreation, and conducting worship services. MRSC is operating a unit of this type for the first time among the Spanish migrants in Northern Indiana or Southern Whites and Negroes near Hartville, Ohio. MCC has two projects of this type, one at Waterville and Hamilton, N.Y., and another at Modesto, Calif.

City missions

Summer after summer MRSC volunteers return from their terms of service in city missions with new insights and an enlarged vision of the task of city evangelism. Souls which have become embittered must be brought to know this love before sin claims them as its own. It is for this cause that volunteers teach Bible school, visit homes, and do a multitude of manual jobs in the cities of Chicago, Ill.; Cleveland, Ohio; Iowa City, Iowa; Kansas City, Mo.; Meadville, Pa.; Saginaw, Mich.; Youngstown, Ohio; Pueblo, Colo.; Johnstown, Pa.; Los Angeles, Calif., and Wichita, Kans.

Rural missions

Those who prefer to work in a rural community may do the same general type of work under the MRSC program at Akers, La.; Culp, Ark.; Minot, N. Dak., and Menahga, Minn.

Community services

Camp Landon, Gulfport, Miss.,** will be the site of a unit of seven women and three men needed to live and work among the poor white and colored families there. The other community service under MCC will be in Mexico where the unit along with Mexican families will tackle village work projects.

MRSC is making plans for a unit to serve in Alaska assisting Bro. and Sister Mahlon Stoltzfus at Russian Mission. Volunteers will help in the construction of a school building and teach Bible school along with other evangelistic work among the Eskimos. However, volunteers for this field will need to pay their own transportation costs, at least in part.

Student-in-Industry

This is actually a workshop experience in a Chicago factory open to college students who are interested in helping evaluate existing social and spiritual conditions through such a laboratory experiment. Administered by the Committee on Economic and Social Relations, this study is designed to discover better ways for the church to serve in such a society.

What does it add up to?

There is a place for you in summer service if you are 18 years old or older and truly desire to "lose your life" in service for Christ. If you would like to have further information or to apply for service, write to the program in which you are interested in serving. Addresses are given below. You may also wish to inquire about the program of your district conference if it operates one.

* Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

** Voluntary Service, Mennonite Central Committee, Akron, Pa. via Relief and Service Office, Elkhart, Ind.

Come, See My Saviour

BY MIRIAM WEAVER BEACHY

We had long planned and prayed for the Spiritual Retreat for evangelists' wives and Bible women at Hisri, Bihar, India, Feb. 14-18, 1955.

On Monday afternoon, Feb. 14, our cars loaded with equipment, we turned off the main road. We bumped over plowed fields, dived in and out of a ravine, and then



A summer service worker leads the singing for the Leader, Minn., Bible school. The five-member unit provided the complete staff for this Bible school in 1954.



At Camp Rehoboth, St. Anne, Ill., a child welfare program for local and Chicago children is carried on. Here a summer service worker supervises a crafts class.

squeezed through a narrow lane to the Hisri church. A short while later camp had been set up and tea water was boiling. Camp consisted of a sleeping tent for Esther Kniss and Elsie Shirk, a second one for Gladys Becker and Miriam Beachy, and a cooking tent, with a table and four chairs under the trees.

The church at Hisri is a mud building with living quarters for Evangelist Phulchand and his family in one part and a room for the church services in the other. The twelve women planned to live in this house. After a cup of tea we went to see if they were getting settled. The Christians from Hisri had gathered wood for the fires. The women had paired off to share cooking. They chatted merrily as they worked. Five pots of rice and curry were already boiling. A spicy fragrance filled the rooms. We knew the retreat had a good beginning.

At 7:30 we rang the bell for our first evening meeting. We had chosen I John for study, with our theme being I John 5:13, "That ye may know that ye have eternal life." Each of us had spent much time in preparation. But we realized keenly that no matter how ably we led in the study periods, unless each opened herself to God and reached out in an encounter with God, little would be accomplished.

Gladys Becker had charge of our first meeting. The rest of the days we took turns. Our schedule included a morning class from 9:00 to 11:00 spent in study of one chapter. From 11:00 to 11:30 we went in twos to some quiet spot for prayer and meditation together, sharing burdens, experiences, and aspirations. At this time we missionary women could give counsel and guidance. We received new insight into the women's spiritual problems and aspirations. We spent the afternoon meeting from 1:30 to 3:00 in singing, giving testimony, and in intercessory prayer. After tea we divided into groups and visited the four Christian homes at Hisri. The Bible women took turns leading the evening meeting, choosing their own subject. The Christian women from Hisri came to the meetings whenever possible.

Widow Salome donated the land for the church at Misri. In the last afternoon meeting, with radiant face and intense feeling, she said, "This is what I gave this land for. I'm so glad we're having a meeting like this. When I'm at home I have sorrow and trouble, but here I have peace."

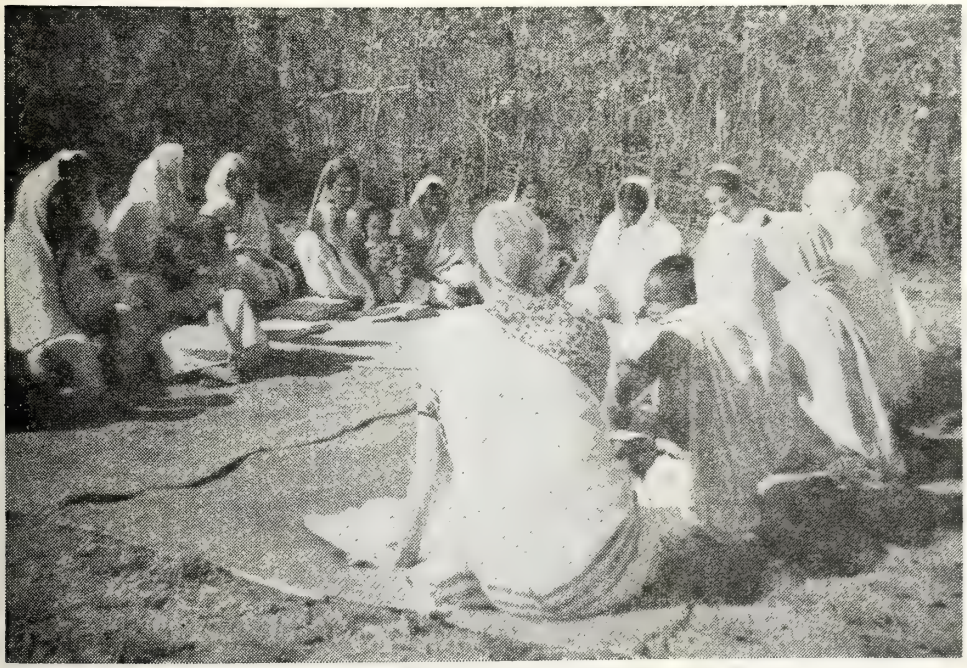
Our hostess, Evangelist Phulchand's wife, has always been reserved in giving expression to her joy in Christ. We thrilled to her response. With a big smile she testified freely of her spiritual peace and happiness and desire to witness to others. She repeated, "I'm so happy; I have such joy in my heart."

Two who have been converts from Hinduism since our missionaries came to Bihar give much evidence of spiritual growth. One who at first was not accepted by her family now may go home, and her family even has tea with her. She feels burdened for them and believes they, too, will accept Christ. She is eager for more Bible study. The other woman's husband is in the hospital with bone t.b. She said she had felt so lonely and burdened, but in fellowship and Bible study during the retreat she found comfort and encouragement.

One Bible woman expressed her desire, whether in joy or sorrow, to witness more and to be ready to suffer and be persecuted for Christ's sake.

Another said she had lacked courage to accompany her husband when holding meetings in villages. She determined to appropriate God's power so that she might sing and witness with her husband in non-Christian homes.

GOSPEL HERALD readers prayed with us for blessings during this retreat. One friend from home wrote, "We're trusting and praying your meetings with the women this week will bear fruit far beyond your hopes!" That is exactly what happened. We could not have hoped for greater fruit. God graciously answered prayer and blessed expectant hearts.



Food for the soul—missionaries and evangelists' wives and Bible women fellowship in the Spiritual Retreat at Hisri.



Food for the body—Esther Kniss, Miriam Beachy and Elsie Shirk prepare the meal outside their tent.

One song sung at almost every service was, "Come, See My Saviour." We gazed at our crucified Saviour. We know we have eternal life. We know those who abide in Him do not sin. We came back to our homes encouraged to walk as He walked and with renewed faith that others will see our Saviour.

Chandwa P.O., Palamau, Bihar, India.

A PAX MAN REPORTS FROM EGYPT

Paul Peachey, a member of the Tuttle Avenue Mennonite Church, Sarasota, Fla., who recently began Pax service at Assiut, Egypt, writes that the health and economic condition of the Egyptian peasant is very depressing. He reports information presented at a rural life conference that one out of two children die before the age of five.

"When one sees the unsanitary conditions in the villages, he is surprised that so many live. But they seem to have developed a certain immunity and are more resistant to the effects of diseases than we Americans. Really, they have to since every Egyptian has an average of two diseases. Many do not care or try to do anything about this problem. As one social worker at the conference put it: Not much of lasting importance can be accomplished **until** the heart of the native is cleansed.

"I am very pleased with what our project is doing about the health problem through its first aid clinic. The trust and confidence we have won through it cannot be overestimated. At the present time there is a surplus of doctors in this country, or shall I say, a shortage of city openings and mostly because they will not serve in the villages although the rural areas need the most attention since 70 per cent of the population is rural. Many peasants receive a wage as low as 30¢ a day, which is hardly sufficient to offer them an existence, so you can appreciate the problem."

—via MCC Information Service, Akron, Pa.

Following God's Leading in Youngstown

BY FRED AND CAROLYN AUGSBURGER

"So you are building your new church at High and Rockview on the near southside of Youngstown! This is where I felt God wanted us to start a mission fifty years ago," exclaimed Bro. Limbaugh who had been a committeeman hunting a mission location years ago when Rockview was Garlic Street. "How did God lead you back across town to this area now?"

In August, 1953, we wrote, "O Lord, Where Next?" There is no future to Briar Hill, where our old chapel was, as the city redevelopment plans call for that to be torn away for industry. God heard our earnest prayers and made His will manifested in unquestionable ways, leading us past numerous sections suggested by various people, past our personal ideas, to the area He had been endeavoring for two years to open to us even before we were looking for a new location.

When the Ohio Mission Board was purchasing a mission home in 1952 we felt puzzled about why the Lord definitely led to the south side, three miles from the chapel. God does all things well! In January, 1954, we noticed a vacant lot posted for sale around the corner from our house in the same block. Upon inquiry the owner offered it $200 cheaper than his listed price if we would build a church. The day after the down payment was deposited a long-time negotiator for the lot came with his full cash. God had held him back in our favor.

Because full Board action was required before building operations could begin, it was June 6, 1954, when ground was broken. This was only seven days before the date set by the city for vacating the old condemned building.

In June, summer Bible school was conducted in the local schoolhouse with 250 enrolled. A religious census taken by our service unit revealed this as a needy area with few churches.

With rejoicing we watched the Tex Dri Wall tile block walls rise on the 36′ by 40′, two-story building, on the back of the lot at 235 Rockview. According to long-range plans this will be the Sunday-school room section when finances permit and attendance requires the adding of a proper auditorium towards High Street.

God manifested His "strong arm" in our behalf throughout the construction. Having interceded with the Union Labor Council, we were granted permission to use donated labor as much as possible. Their further promise to protect us in face of trouble proved true when the hod carriers went out on strike throughout the city, even stopping for five weeks the work on a much-needed hospital. When several carloads came and threatened to picket us if our mason would not stop, he told them to bring him authorized word from their union president. They never returned to bother us. Praise God!

The donated labor provided enjoyable fellowship as groups of men came from the Columbiana, Mahoning, Fulton, Putnam, and Wayne County, Ohio, churches. It also saved about $2,000 from the originally estimated cost of construction. Thank you, each one who helped with labor, with money and with gifts of materials. The people living around the church were astonished and marveled at such a display of real Christian love and service. To see a preacher shovel dirt, lay blocks, hammer nails, and drive a tractor was astonishing to these city people.

The city authorities stretched their patience by allowing us to remain in the old building until the last of September. They did not know then that we could use the new building, but God had it timed just right. The electrician, plasterers, and flooring men got their work done just that week. So, on October 3, 1954, the first service was conducted in the new Rockview Mennonite Church, even if the heating and plumbing systems were not finished.

New church benches and landscaping even now have to await financial aid from interested friends. The ground froze before the landscaping could be finished. So warm spring days will find lots of work to be done on that.

On February 20, 1955, about three hundred friends met with us for an impressive afternoon dedication service. Bro. Myron Augsburger preached the dedicatory sermon while Bro. Fred Augsburger, pastor, led the dedication ritual and prayer. The week was climaxed by evangelistic meetings conducted each night by Bro. Myron. Six have been baptized as visible results and many were revived. God used the tragic death of a little Sunday-school girl, Joyce Barnes, to impress some of their need to repent.

The Rockview Mennonite Church stands as a haven for salvation in an area where many people do not attend churches because they cannot dress well enough nor pay the church dues, where many want to be saved but do not want to stop living in sin, where many are discouraged and lonely for someone to stop and listen to the truthful facts about their starved spirits behind their masks of respectability, where people long for a little manifestation of love to make their lives seem more worth while. We pray that we will be faithful in our prayer life for and in our witness to these dear people. Brethren, pray for us.

Youngstown, Ohio.

A Glimpse of Korea

BY CLARA ESHLEMAN

(Sister Eshleman of Harrisonburg, Va., is an MCC worker in Korea. Before going to Korea she served as a secretary at the Mennonite Publishing House, Scottdale, Pa., and at MCC headquarters, Akron, Pa.)

Walking up the street, we pass the candy man with his open cart rhythmically clanking his tin shears. The children yell "hi," "ok" or "hello" until you answer each one. Someone is cleaning the gutter and slinging the slush across the street to dry. An oxcart lumbers along. A hog rides to market on the back of a bicycle. A lady walks by with a baby tied in front and another on her back and her basket on her head. Or you see lines of people on both sides of the stream pounding their laundry. There is lack of sanitation and cleanliness on all sides. This is a mere glimpse of Korea.

Nothing of the above makes you enjoy this place more, and yet I am happy I came to Korea to serve. At present one of the activities of the Korea MCC unit (of which I am a worker) is to distribute the food and clothing which you people in the United States and Canada contribute.

(Continued on page 356)



Former home of the Mennonite Gospel Chapel, 2013 W. Federal, Youngstown, Ohio.



The new Rockview Mennonite Church, 235 Rockview, Youngstown 2, Ohio.

MORROS ATTACK MENNONITES

On Saturday, Feb. 12, a party of Morro Indians in Paraguay raided two Mennonite villages in Fernheim colony, injuring two men who are now being treated in the Filadelfia hospital. The party consisting of seven or nine Indians first struck Village No. 10 around 9:00 a.m. attacking a Mr. Bergen, who was hit in the leg with a spear. Hauling a log on the road toward Filadelfia, he drove away from them and the Indians did not follow.

Then about noon the Indian group came to Village No. 2. Seeing the party enter the village, two families near the edge of the village rushed toward the third family's house. Everyone got inside except Wilhelm Sawatzky, who was hit in the abdomen by an arrow. The Indians then clubbed him, breaking an arm and generally beating him. When another man come to his assistance, the Morros left, taking pails, blankets, pillows, and a hatchet with them.

Dr. Dollinger at the Filadelfia hospital thinks the men will recover unless infection sets in. He does not think the wounds show any signs that the spears or arrows were poisoned. On previous occasions these fierce Morro Indians have attacked the Mennonite settlements and brutally killed some of the colonists.

During the past several years attempts have been made by Mennonite missionaries to contact this tribe in an effort to bring them the Christian Gospel. Two trips into their territory have been made but never have any of the Morros been sighted, according to Missionary G. B. Giesbrecht.

In an effort to win their confidence and favor, the missionaries left gifts for them at several places consisting of clothing, food, mirrors, and some trinkets for the children. On their second visit they found these gifts untouched. It is thought that the Indians have mistaken this expression of love as an attempt to poison or injure them and now are expressing their resentment through these raids.

This situation is a call to prayer for these Indians as well as for Mennonite relationships with them. Christians should pray that the Mennonite missionaries may find a way to present Christianity to the Morros, that the Indians may experience only acts of love from those they attack, and that the Mennonite colonists will trust God for protection, being willing to suffer violence should that be necessary.—via MCC Information service, Akron, Pa.

IT IS ESTIMATED

That the Mennonite Church gives $5,000,000 less than the tithe each year. If this is true, we could support 600 pastors, 1,000 foreign missionaries, and we could spend an additional $100,000 each for relief and for Christian education. Will God permit Himself to be robbed? God may not evict a man from his house, or hail a man into court, or confiscate his farm, automobile, furniture, or business. But let us remember that God does control the "windows of heaven." God is sovereign.—Wooster Mennonite Church bulletin.

The Mennonite Hour

ECHOES FROM BOX 22

"The Mennonite people and church are my aim" (New York):

"After just being inspired by your wonderful program, I feel moved indeed to tell you how much I enjoy your program. The Mennonite people and church are my aim for myself, but due to several troubling features as yet they are not my true brothers and sisters. I just moved about 40 miles from our church and am unable to attend the services as I would like. . . . My prayers are with you and I want you to know that Christ is indeed glorified by your program and the enjoyment it gives to my heart is unspeakable. God bless you and may your work continue."

"I have been troubled concerning this subject" (Washington, D.C.):

"I heard your broadcast over station WMAL and I do so enjoy and appreciate it. Several weeks ago you spoke on the 'Unpardonable Sin,' and it was such a comfort to hear your answer to the inquiries about it for I, as many others, have been troubled concerning this subject."

"I can't go along with you in an everlasting burning hell" (Denver, Colo.):

"I listen to your program over Station KVOD Denver, Colo., and I enjoy a great deal of it; however, I can't go along with you in an everlasting burning hell for the wicked."

"My husband doesn't go to church" (Lancaster, Pa.):

"It's into homes such as ours, that the radio brings the way of salvation and for it I rejoice. You see my husband doesn't go to church. . . . I praise the Lord that I am permitted to listen to your program and that also he listens to the programs."

"I am a member of the Church of Latter Day Saints" (Alberta, Canada):

"Since I am a member of the Church of Jesus Christ of Latter Day Saints (not Mormons) with headquarters at Independence, Mo., and sincerely believe that they are preaching the true Gospel as Christ taught while He was on earth . . . . I am enclosing a photo and article about one of your Mennonite brethren who has made the choice of accepting the fullness of the Gospel in Saskatchewan. One who saw something lacking evidently in the Mennonite beliefs."

"If those people practice what they preach" (Lancaster, Pa.):

"Some time ago, a man who doesn't go to church listened to the broadcast. Later he told me that he thoroughly enjoyed the program. He said that if those people practice what they preach, then he would like to belong to that church."

". . . who are not Christians listen faithfully" (Pennsylvania):

"My brother and family, who are not Christians, listen faithfully over their local Lewistown station and enjoy the program very much. May God use this means to lead them to the Saviour."

"I came to know of Him through a Mennonite Church" (Norristown, Pa.):

"I am a worker in a Baptist Church and know the Lord as my Saviour and keeper. I had first come to know Him through a Mennonite Church and Sunday school very early in life. I think that is why I enjoy your program so much."

Broadcast travels over 800 miles (Copper Cliff, Ont.):

"Your broadcast comes to us from Richmond, Va., each Sunday evening. We are amazed in the fact that we can hear it with clarity here in Ontario's Northland (350 miles north of Kitchener). . . . The broadcast certainly is a blessing to us who are giving out the Word from day to day with very little opportunity to hear good programs."

"Very few fundamental Christian broadcasts in English" (Puerto Rico):

"We appreciate this opportunity of telling you how much we enjoy your broadcasts. We are greatly blest and enriched by your programs which are released over one of our local stations. . . . There are a good many English-speaking people here in San Juan and very few fundamental Christian broadcasts in English. Then too the program can be heard over the larger part of the island. So we are hoping that you may be able to keep the program on the air in this vicinity."

"It is also the land of Eskimos" (Hopedale, Labrador):

"While listening to WBZ, Boston, last evening, I heard your program and it was quite interesting and I made a vow that I would try and get it every Sunday night from now on.

"Hopedale is in the northern part of Labrador and at this time of the year there is only snow and ice for miles and miles; it is also the land of the Eskimos and I have spent the past six and one-half years up here."

via Mennonite Board of Missions and Charities, Elkhart, Ind.

MISSIONS

EDITORIAL

Christian, Read Your Bible!

These seem like strange words at a time when the Bible is a best seller, when numerous organizations such as the American Bible Society, the Gideons, and others are putting on a concerted campaign of Bible distribution in this and other countries.

Yet a recent survey of one evangelical denomination indicates that 25 per cent of the members never read their Bibles. A professor of English in one of our large universities already fifteen years ago lamented the fact that so few of his students knew anything at all about the numerous references to the Scriptures in Seventeenth Century English literature.

Last year the guide and secretary of the late Metropolitan Germogen of the Russian Orthodox Church during his visit to the U.S., a Professor Shiskin, wrote as follows regarding the Bible in America after returning to Moscow:

". . . In America the Bible has an important social significance. It is a necessary appurtenance to every family home. Young men and girls, adults and old people read the Bible. To give a good Bible with illustrations as a Christmas present is considered something very pleasant, socially useful, and pleasing to God. The Bible is read in schools, in churches, at public meetings. In any hotel or restaurant you will certainly find a copy of the Bible intended for the reading of clients....

"But in our opinion the moral principles of the Holy Scriptures do not have such application to life as one would think at sight of the multimillion editions of the Old and New Testaments. In America the Bible is losing its moral educative effect in spite of a whole network of moral educational institutions. The country is evidently moving toward dechristianization of society. In the hands of 'businessmen of religion' the Bible has become an object of advertising, a means of speculation, and means of false justification of the social contradictions and countless religious errors. . . ."

Could it be that the frustrations and moral aberrations of our society stem from a failure to read the Bible? Are we a people with the Book but not of the Book? A neglected Bible serves Satan's purposes as well as an absent Bible. We can own the Book without possessing it in the real sense of the Word. God help us to awaken to our need to read and study the Bible rather than merely to own it as a revered and holy book.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

A meeting to discuss means of co-ordinating efforts in order to better promote health and sanitation among the Navaho migrants in the carrot camps was held March 31 at Grants, N. Mex. Growers and other persons representing various programs concerned with this problem attended the meeting. Arlene Grieser, unit leader, and Theron Weldy, business manager, represented the concerns of the voluntary service unit.

VS'ers who have recently completed their terms of service are Mose and Barbara Miller, Kalona, Iowa, and Lester Egli, Hopedale, Ill., at Froh Brothers' Homestead, Sturgis, Mich.; and Letha Miller, N. Liberty, Ind., at the Mennonite Hour Office, Harrisonburg, Va.

James and Suetta Bechtel, Nappanee, Ind., who were serving in the unit at Mathis, Texas, have transferred to Rest Haven Home for the Aged, Gassville, Ark.

The Navaho Migrant Unit, now located at Phoenix, Ariz., is planning to leave for Grants, N. Mex., on April 20 for the summer months. Any mail for the unit after that date should be addressed to Mennonite Voluntary Service Unit, Box 551, Grants, N. Mex.

The new center which was built at Grants, N. Mex., last summer has not been furnished. If you are interested in aiding the program among the Navaho Indians, you may do so by contributing to the purchasing of furniture for the unit home. Send your contribution clearly marked for this purpose to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Roman and Marianna Stutzman, unit leader and matron of the Kansas City Hospital Unit, and a trio, Helen Kauffman, Ruby Shank, and Geraldine Bechtel, plan to visit churches in Iowa, Minnesota, N. Dakota, S. Dakota, Nebraska, and Missouri, April 14 to 24. The program they will render at these churches includes special music, a report on the work at Kansas City, and personal testimonies, including the value and challenge of voluntary service.

I-W Services

The planning committee for I-W services of the Indiana-Michigan Conference met on March 31 with the conference pastors and with Roy Burkholder and Henry Weaver, Jr., of the MRSC office to discuss plans for the decentralized I-W program in their district.

Released April 1, 1955
Office for Relief and Service
Elkhart, Indiana

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The vital point about religion, after all, is not what you **think** about it, but what you **do** about it.—Sir Wilfred Grenfell.

MCC Weekly Notes

Five More Pax Men Depart for Peru

A farewell and dedication service for the second group of Mennonite Pax men made available to the R. G. LeTourneau colonization project in Peru was held in the Bethel Mennonite Church, Lancaster, Pa., on the evening of April 1.

Participating in the service were Mr. LeTourneau, well-known Christian industrialist, and his son, Roy, who is in direct charge of the Peru project. Following the service the five Pax men accompanied the LeTourneaus in their private plane to Longview, Texas, where they will spend several weeks in orientation before going on to Peru.

The names and addresses of the five Pax men en route to Peru are George R. Ediger, Inman, Kans.; Virgil R. Ewy, Kingman, Kans.; Stephen S. Stoltzfus, Elverson, Pa.; Owen M. Witmer, Salem, Ohio; and Paul M. Wyse, Harrisonburg, Va.

Their orientation will include instruction in the handling of diesel engines and land-clearing and road-building machinery. In Tournavista, Peru, they will join the five Mennonite and Brethren in Christ Pax men who have been with the LeTourneau organization since July 1, 1954. Five of the original 10 Pax men in Peru were transferred to Paraguay in December to aid in the construction of Mennonite colony roadways.

The LeTourneau project in South America is an effort to bring economic improvement in an undeveloped area of eastern Peru. To carry out this project, Mr. LeTourneau has been given approximately one million acres of land in exchange for constructing 30 miles of roadway.

The dedication service for the Peru Pax men was similar to the one held the evening of March 29 for the nine Pax'ers departing for Germany on March 30. The meeting took place in the Vine Street Mennonite Church, Lancaster, Pa. William T. Snyder, assistant MCC executive-secretary, spoke on the subject, "Ambassadors for Christ."

50 Vacancies in US Summer Service

With April 30 as the deadline for submitting applications, there are still 50 opportunities for service in the summer voluntary service program in the United States. A good interest in summer service has filled approximately half of the 100 openings in the United States program.

The most pressing personnel needs are for workers in New York and California migrant camps, a child-care center in Wichita, Kans., and a community service workshop in Mexico. Men applicants are particularly needed. Persons interested in contributing a brief period of Christian service in these or other summer service projects are urged to express that interest at once by writing to the Voluntary Service office, Mennonite Central Committee, Akron, Pa., or their conference headquarters.

The Mexico community service workcamp, like several other projects, needs additional personnel if it is to materialize. Plans are for the party to meet in and leave Kansas around June 13, spend three weeks touring in Mexico and then spend four weeks in a workcamp set up in the area of Cuauhtemoc—a region where Mennonites live and where MCC assists. The workcamp will include study in Mexican history, culture, and related subjects.

Contributed Food Greatly Appreciated in Berlin

A report from Mrs. David P. Neufeld, Rosemary, Alta., MCC worker in Berlin, indicates how much contributed food is valued and appreciated by persons enjoying the services of Menno-Heim. "One week end a month some 35 to 50 Mennonites from the East Zone come to Menno-Heim. Here they receive food for the body as well as food for the soul and clothing to keep them warm. The meals we serve are plain and simple, but for them they are a real treat. When chicken noodle soup was served on one occasion, some regarded it as something very extra-special. They said they had not tasted chicken noodle soup for 10 years and had had a strong craving for it. The lard, the beef, the cracklings (of which the Prussian Mennonites are so fond), the tasty chicken and the beef broth (which you in America contribute) all help to make each meal different and delicious."

VS Project Begun in Washington Orphan Home

The assignment of Niel Kehler of Abbotsford, B.C., to German Orphan Home marks the beginning of a voluntary service unit in that institution in Washington, D.C. The administration of the home is eager to acquire the services of one more man and two women volunteers. German Orphan Home cares for 26 children ranging from five years on up until the time they are ready to seek an occupation. The institution has a very homelike atmosphere and volunteers assume the role of big brothers and sisters. Their work ranges from maintenance jobs to aiding children in their studies and music lessons. These associations offer many opportunities for volunteers to make an effective Christian impact upon the lives of the children. German Orphan Home is approved for I-W service. The institution received its name from its founders who were of German immigrant origin.

Released April 1, 1955
MCC Information Service
Akron, Pa.

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Valiente is a dialect spoken by 8,000 people who live on the Caribbean side of Panama, near the Costa Rican border. The American Bible Society has published Scripture portions in this dialect. Recently a shipment of 500 copies was sent to Central America. "Every Indian who could read and had the money on hand bought copies," one missionary wrote to the American Bible Society. "At once they set out to read them with avidity. Questions began to arise about the meaning of phrases and words and idioms. They reveled in the parables, the historic accounts of Acts, and expressed great joy that the Word has come to them in their own tongue."

WMSA Weekly Notes

In bringing to you the 1955-56 Prayer Guide, which is coming off the press in April, we bring an appeal, a challenge, and a blessed opportunity for fellowship in united prayer.

Each double page of the Guide opens to a week of Scripture reading, seed thoughts, and prayer requests. The prayer requests for an entire week are devoted to a specific field of work. You will also find a birthday list of our foreign missionaries and their children each week. Remember each one earnestly on his birthday.

When Christians realize the power of prayer and use it, then the forces of evil, the superstitions of the ignorant, and the indifference of the multitudes will be conquered. "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).

Attention, Literature Secretaries!

Do I hear the literature secretaries all over the continent sighing about that last space on their Literature Report Blank, which calls for a report on their literature activities? You are saying that you thought it was no longer necessary to keep an accurate record of the missionary books read, missionary letters written and received, etc. You are right! The idea of including a blank for reporting literature activities is not to get an exact count of things done by your circle, if you prefer not to keep such a record, but rather to give you an opportunity to share the outstanding and most interesting things done in your circle that would be a good suggestion to pass on to other circles.—Mrs. John P. Duerksen, Secretary of Literature.

This note is too late for the report this year, but it is still time to drop a card to the Secretary of Literature, Mrs. John P. Duerksen, Hesston, Kansas, to tell about the special things, to share these with other groups who, like you, are looking for new ideas.

Have you visited a home for the blind, or a home for the aged or handicapped? Some circles try to visit some institution in the community each Christmas. It is too late to plan to do this at Easter this year. But we do not need a special time or season to bring cheer with a visit to the shut-in. As you visit and sing you too will be cheered and blessed.

A small gift given to each person is a remembrance of your visit—a good smelling apple for the blind, a motto or calendar, perhaps one you have made for the aged or shut-in, or a perfumed cake of soap for the sick. Perhaps you had planned to do this, at some special season, and you forgot to plan it in time. You do not need to wait, you can plan to do it now.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

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The Indian Government unanimously passed a "Hindu Marriage Bill" decreeing the abolition of polygamy and declaring it now to be illegal; also that girls may not get married before the age of 15 and boys before the age of 18. They didn't say how they were going to enforce this law, wonderful though it is.—**I.F.M.A. News.**

From Our Churches

CANTON, KANSAS

(Spring Valley Congregation)

Dear Christian Friends:

On Jan. 16 Bro. Glen Yoder of Kansas City, Kans., worshiped with us and brought us a message from Gen. 3:12.

Bro. Noah Landis of Alpha, Minn., spoke to us on Jan. 30, using as his text, Prov. 14:9.

On Feb. 6 Bro. and Sister H. A. Diener of Hutchinson, Kans., worshiped here. Bro. Diener brought the morning message, using the words "Let Us" taken from Heb. 4.

On the evening of Feb. 13 a group of the Winter Bible Term students of Hesston College, Hesston, Kans., gave us a program.

We were privileged to have Bro. Milton Brackbill of Paoli, Pa., conduct our revival meetings from March 10 to 20.

Alice Selzer.

FT. SEYBERT, WEST VIRGINIA

(Pleasant Grove Mennonite Church)

Greetings to all:

Since many of you have probably never heard of Pleasant Grove Mennonite Church, Ft. Seybert, W. Va., you'll need an introduction.

We are a small congregation in Sweedlin Valley of the West Virginia mountains. Our church house was built as such in 1903.

It is 42 miles west across Shenandoah Mountain from Harrisonburg, Va. Preachers were supplied from Virginia two Sundays a month until March of 1947, when the Lloyd Hartzler family moved in as a resident pastor. Our bishop is Bro. J. L. Stauffer and our deacon is Bro. Oscar Wenger, both from Harrisonburg. Bro. and Sister Jacob Martin from Park View are teachers for the adult men's and women's classes. We have six classes in our Sunday school. The attendance averages from between 35 and 40.

Starting in April we plan to have preaching every Sunday morning instead of just two Sundays a month as has been the custom for yea. The evening meetings will be varied but have not been planned yet. We have been having young people's programs once a month for the past two years, and preaching scheduled in the evenings whenever we had it in the morning.

Midweek prayer meetings were begun approximately three years ago. We meet in homes and a number of the brethren take turns in leading the meeting. At present we are studying from Matthew. We have completed the study of Acts and James.

You may have met a few of our members outside of our valley. Bro. Howard Miller has been serving his I-W term in Greystone Park, N.J. Sister Anna Lee Ritchie is a high school senior at E.M.C. Sister Catherine Walker is employed as a nurse aide in Rockingham Memorial Hospital in Harrisonburg. Mr. and Mrs. Hobart Nesselrodt live near Harrisonburg but quite often come "home" to worship with us on Sundays.

Sister Edith Showalter was our Missionary Day Speaker on March 20. She showed us her collection from Africa which was very interesting.

Since our group is small we especially appreciate visitors, so plan a scenic drive across the mountain some Sunday and don't bring your lunch. The hospitality in our basement house across the road will be crude but genuine. We extend a hearty invitation to all. Visitors are inspiring and encouraging as we endeavor to cling to the "faith of our fathers" in every respect and not compromise with the world. Pray for us.

Mrs. Melvin Miller.

WELLMAN, IOWA

(Wellman Congregation)

Dear Readers:

Recent visitors contributing to our church services were B. B. King, Scottdale, Pa.; J. Mark Stauffer, Harrisonburg, Va.; H. Ernest Bennett, Elkhart, Ind.; a group of I-W men from Mt. Pleasant, Iowa; and the workers from the Sandtown Mission near Hills, Iowa. We always appreciate visitors among us.

Various organizations within our church have recently re-organized. Mrs. J. W. Swartzendruber is president of the Sewing Circle; Letha Miller, president of MYF; Willis Roth, asst. superintendent of the adult department, and Harry Wenger as asst. superintendent of the primary department. Plans are under way for the people in the primary department of the Sunday school to give the Easter Program.

The Extension Committee of the church sponsors a service monthly at the Sunshine Rescue Mission in Cedar Rapids, Iowa. This is a work which has great possibilities. This committee also arranges the Wednesday evening meetings. Along with the prayer service the group is now studying the Sunday-school lessons. These studies have proved very interesting and helpful.

Glenn Hershberger and Phyllis Whetstine were married Sunday afternoon, March 27, in a public ceremony. Bro. Geo. S. Miller performed the ceremony.

Members of our church who have recently returned home from various areas of service are Mr. and Mrs. Marlin Stutzman, Mr. and Mrs. Willis Roth, Glenn Hershberger and Mr. and Mrs. Einer Stoltzfus. There are a number of young men serving in Evanston, Ill., Des Moines, Iowa, and Carlisle, Pa., and one member, Arlen Miller, is serving with Pax in Germany.

Other members of our church are quite widely scattered, some furthering their education in our church schools, some in nurses' training, and others working in other states or communities. Bro. and Sister Robert Mishler of our congregation are helping with the work at the Daytonville Church. Joan Shettler will graduate from the La Junta School of Nursing on Easter Sunday. May the Lord bless each one wherever they serve.

Pray for us at Wellman, that we may be found faithful.

Kathryn Steckly.

YODER, KANSAS

(Yoder Congregation)

Greetings in Jesus' name:

"The earth is the Lord's and the fulness thereof" (Ps. 24:1). We are thankful to our heavenly Father that we are well, able to cultivate, and to take care of one little corner of the earth.

On Feb. 6 we were privileged to have Bro. Paul Erb preached for us; he also gave a talk to the children, explaining some of the work done at the Publishing House.

On Monday evenings the young folks meet to prepare an Easter program. T. C. Yoder is in charge.

Our midweek meeting consists of instruction meetings for the class of 12, Sunday-school teachers' meeting, children's meeting in charge of Lola Fay Bontrager, and a study of the Book of Hebrews conducted by Alpha Kauffman.

Jack Shuler had meetings in Hutchinson Feb. 6-27; good sermons, large crowds, and many chose to serve Christ.

Bro. Milton Brackbill preached the Word of God here Feb. 27 to March 9. We were happy to have Sister Brackbill here also. Eleven young boys and one girl gave their hearts to the Lord. They were baptized on Sunday morning, March 27.

On March 27 we had our 63rd semiannual Sunday School Conference; our theme was Rural Missions.

Mary Headings.

Bibles Will Go East of Iron Curtain

Depending on how much money is given to the American Bible Society this year, the shipment of Bibles to communist countries will increase in 1955. East Germany got 150 tons of paper for printing Bibles in 1954, the Rev. Laton E. Holmgren reported at the Society's annual meeting. Enough paper for 30,000 Bibles was sent to Hungary.

Bibles can not be shipped into China, but there are 20 million Chinese in Southeast Asia. A Lutheran clergyman, the Rev. Ralph Mortensen, has been sent to the Orient to figure ways of distributing Bibles to the Chinese outside China.

In the United States the Bible Society distributed nearly 10 million volumes of Scripture in 81 languages last year. Most of them

were sold (at far below cost) but 1,301,145 volumes were supplied free to military chaplains. The Bible in Braille is printed in 20 volumes and costs $60, but is sold to the blind at 25 cents a volume.

Estimated budget for the Society's work in 1955 is $3,544,000. Contributions are expected to total $2,744,000, and income from sales will be about $800,000.—**Gospel Herald,** (Cleveland, Ohio).

Mission News

CONTINUED

Sister Lydia Rivera, a high school girl ready for baptism, is staying with Sister Gladys Widmer in Coamo, Puerto Rico.

Bro. Kermit Derstine, Doylestown, Pa., a student at Goshen College, Goshen, Ind., who will be serving as assistant pastor at the Detroit, Mich., Mennonite Church during the coming summer, spoke at Detroit on Sunday morning, March 27.

The Eastern Mennonite Board of Missions & Charities has designated the April missionary offering from its constituency for rural missions. In the past twelve years the Eastern Board has opened eleven missions in southern Alabama and northern Florida.

Dr. and Mrs. Walter Schlabach, missionaries on furlough from Ethiopia, will speak at the First Mennonite Church, Meadville, Pa., April 16, 17.

The York County, Ont., Missionary Conference was held at Markham on April 8 with special music by the Goshen College A Cappella Chorus, Goshen, Ind., and messages by Bro. Lawrence Brunk, missionary on furlough from Argentina.

The Toronto, Ont., young people's group is preparing a colored slide set on city mission work in Toronto. The Toronto Young People's Chorus will present a program of sacred music at the Danforth Mennonite Church on Sunday evening, April 17.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, who with his wife spent the last several months with their daughter, Sister Doris Snyder, in Puerto Rico, left for the States by plane on March 21. He will spend several weeks in Florida and then proceed to Goshen, Ind., where his wife and daughter, with her two children, will join him after May 1.

Special Easter week services were held, April 3-10, at the La Plata, Pulguillas, and Palo Hincado churches in Puerto Rico. Speakers at the Calvary Church in La Plata included the brethren Lester T. Hershey, Melquiades Santiago, Ross Goldfus, and E. V. Snyder. The young people's chorus provided special music.

Bro. Melquiades Santiago, La Plata, Puerto Rico, was installed as co-pastor of the Calvary Mennonite Church, La Plata, on Sunday, March 26. Bro. E. V. Snyder has been asked to take charge of the churches in the La Plata area since Bro. Lester T. Hershey has been called to the Bethany Church, Pulguillas, to serve the churches in that area.

Field Notes

CONTINUED

Alvin Becker, Northern Bible Society, at Oak Grove, West Liberty, Ohio, April 17.

Christian Life and Nonconformity Conference, Boyertown, Pa., with John R. Mumaw, Harrisonburg, Va., and David N. Thomas, Lancaster, Pa., as out-of-district speakers, May 14, 15.

A series of studies in Church History will be conducted Sunday evenings April 17 to May 8 at the Maple Grove Church, Atglen, Pa. Ira D. Landis, Bareville, Pa., instructor.

Foreign Missions Conference at Columbia, Pa., Mission, April 16, 17, with Truman H. Brunk, Denbigh, Va., and Henry A. Ginder, Manheim, Pa., as instructors.

Paul Erb speaking in a Home Sunday program, Sunday, April 17, at the Longenecker Church, Winesburg, Ohio.

Bible Instruction Meeting at Paradise, Pa., April 16, 17, with Alvin Martin, Terre Hill, Pa., and Walter Lehman, Chambersburg, Pa., as speakers.

Sunday School Workshop at Zion Church, near Morgantown, Pa., April 15-17. The staff is composed largely of workers of the Publishing House staff, with Glenn Esh, Akron, Pa., and Warren Leatherman, Monterey, Pa., congregation completing the group of eight instructors. This meeting is designed to serve the Sunday schools of this area.

A practical nurse is needed at the Virginia Mennonite Home, Harrisonburg, Va. Write to M. C. Showalter, Broadway, Va.

Visiting Speakers

March 20. **Richard Weaver,** Harrisonburg, Va., at Springdale, Waynesboro, Va.

March 27. **G. Irvin Lehman,** Harrisonburg, Va., at Springdale, Waynesboro, Va. **Harold Bauman,** Orrville, Ohio, at Pennsylvania Church, Hesston, Kans. **David S. High,** Lancaster, Pa., at Holdeman, Wakarusa, Ind. **Paul Erb,** Scottdale, Pa., at Central Church, Elida, Ohio. **C. J. Ramer,** Duchess, Alta., at Pike Church, Elida, Ohio. **Isaac Baer,** Washington, D.C., at Steelton, Pa.

April 3. **Harold S. Bender,** Goshen, Ind., at Scottdale, Pa. **Paul M. Lederach,** Scottdale, Pa., at St. Jacobs, Ont. **Millard Lind,** Scottdale, Pa., at Hawkesville, Ont.

Passion Week Services

A. J. Metzler, Scottdale, Pa., at Central Church, Archbold, Ohio, April 3-10. **George R. Brunk,** Denbigh, Va., speaking to faculty and students at Union Seminary, Richmond, Va., on Good Friday afternoon. **J. C. Wenger,** Goshen, Ind., at Prairie Street, Elkhart, Ind., March 31 to Easter Sunday morning, excepting Saturday evening, April 2.

Evangelistic Meetings

J. E. Kurtz, Harrisonburg, Va., at Bally, Pa., April 13 to May 1. **Ross Metzler,** McVeytown, Pa., at Pottstown, Pa., April 17-24. **Charles Shetler,** Schellsburg, Pa., in tent meetings at Media Chapel, Oxford, Pa., May 14-29, and **Not** March 14-29, as previously reported. **Paul Miller,** Goshen, Ind., at Pinto, Md., April 10-17. **John R. Mumaw,** Harrisonburg, Va., at Souderton, Pa., April 4-10. **Shem Peachey,** Quarryville, Pa., at Plainview, Aurora, Ohio, March 13-20. **Kenneth Good,** Morton, Ill., at Orrville, Ohio, March 29 to April 5. **George R. Brunk,** Denbigh, Va., at Argentine Church, Kansas City, Kans., April 17-24. **John E. Gingrich,** Johnstown, Pa., at Masontown, Pa., April 24 to May 1. **Roy S. Koch,** St. Jacobs, Ont., at Blooming Glen, Pa., beginning March 27. **Richard Martin,** Elida, Ohio, at Norristown, Pa., beginning March 27 and continuing a week. **J. C. Wenger,** Goshen, Ind., at Middlebury, Ind., April 10-17.

A GLIMPSE OF KOREA (Continued)

It's a pleasure and privilege to hand a Christmas bundle to a shivering child who has walked a great distance for this gift given "in the name of Christ." You wonder if this is perhaps the first gift this little girl has received when she doesn't even reach out to receive the bundle. But they are smiles all over when they proudly model their new clothes. We read many of the names on the bundles to see if there is someone we know and I was happy when I read "Mrs. Jacob Shenk, Harrisonburg, Va.," and was able to hand out her bundle. A can of beef, too, is a pleasant addition to their meal of rice and fish soup. It was rather amusing when some folks didn't know what a package of cheese was and tried to use it for soap.

At present there are six of us living in a Japanese-style house here in Taegu. We aren't privileged with all the conveniences we enjoyed at home but a person is surprised how much you can get along without. We have electricity part of the time but we need to use candles many evenings. And the telephone—that is almost like a game. After a few days without telephone service we receive a call saying it is all fixed up again. You can't imagine all the things you could make from telephone wire—and it is no trouble to find some—just climb the pole and cut out as much as you need. The next morning our telephone is probably dead again.

We have tatami mats on the floors and so you must wear soft slippers when you come inside. Part of our house is Westernized, but not the living room. Our only piece of furniture in that room is a low table and we sit on the floor. It is a saving in rooms too when you sleep in the same rooms in which you live during the day. The large closets with sliding doors along the side hold everything. At night we pull out our bed and unroll it. It really is a roll now too—I have nine layers of blankets over me at night. This style house is not tight at all and so it can get quite cold, especially on a windy day or night. We will be happy when spring arrives. And yet how can we say we are cold! Certainly our fingers aren't frostbitten at night in our home as those of the little boy who came to Bible class. And we do have a door on our house, not just a rice bag hung over the opening. And we have enough clothes with which to keep warm—not just the one garment to wear day and night. Certainly we have been blessed of God, and realizing this we are happy to help alleviate the suffering of these Korean people.

OUR SCHOOLS (Continued)

Funds for grants under the Fulbright Act (Public Law 584—79th Congress) are derived from certain foreign currencies owed to the U.S. Programs administered by the State Department are currently in operation in 24 of the 28 countries which have signed executive agreements with the U.S.

Awards are made on the basis of applications and personal interviews.

* * *

With Pres. Paul Mininger digging the first shovel of ground during the ground-breaking ceremony March 31, Goshen College began simultaneous construction of two buildings, a nurses' dormitory and an arts building, as part of a $455,000 expansion program.

In his short address, Pres. Mininger expressed appreciation to the Goshen community and Elkhart County for the co-operation between college and community since the School of Nursing was organized in 1950.

"The School of Nursing at Goshen College could not be carried on without the close co-operation of the community," Mininger pointed out. "We are engaging in an experiment which may well become a historic event in higher nursing education, a private college co-operating with the community in providing nursing facilities and nursing education."

Mayor Rollin Roth, extending greetings from the city of Goshen, commented, "Today marks another step in the progress of Christian education facilities at Goshen College. Your contribution to the education and Christian teaching of the youth of America has been responsible for sending many young men and women to the far corners of the world to teach the Christian way of life."

H. Ben Williams, Jr., treasurer of the Elkhart General Hospital board, and Walter R. Beardsley, president of Miles Laboratories and chairman of the Elkhart County Fund Raising Organization, spoke brief greetings for their organizations.

Pres. Mininger suggested that the ground-breaking symbolized the determined purpose of Goshen College (1) to expand its educational program to meet the needs of a growing student body with a variety of needs; (2) to provide more adequately for the personnel needs of her students, and (3) to continue her dedicated purpose of providing an educational program under the motto, "Culture for Service."

The School of Nursing Octet sang "Blessed Lord, in Thee Is Refuge" to open the service which was in charge of Dr. H. Clair Amstutz. Singers included Joy Burkhart, Betty Hostetler, Lois Histand, Juanita Brenneman, Mary K. Hostetler, Irene Zimmerly, Barbara Roth, and Rita Frey.

Devotions were conducted by I. E. Burkhart, College Field Secretary, and Business Manager, Leland Bachman, pronounced the benediction.

Foreign Students Conference

Fourteen foreign students will represent Goshen College at the annual Foreign Students Conference to be held April 16-18, Tabor College, Hillsboro, Kansas. "The Student and Christian Re-awakening in Our Time" is the conference theme.

Goshen College students representing Asia at the conference are Yoon Chai Chun, Yung Min Kim, Yuko Shinohara, Mr. and Mrs. Herman Tan and Eui Won Chough; from Europe, Anne Comtesse, Anni Dyck, and Ruth Pfrunder. E. K. Sempira,, Hassen Mirreh, and Kodwo Ankrah will represent Africa and Mr. and Mrs. Andreas Balzer, South America. Two student drivers, John D. King and Wilmer Rutt, and faculty sponsors (Russel Liechty and Amy Hunsberger, personnel deans) will accompany this group.

Faculty News Notes

Miss Viola Good, dean of women, attended the annual convention of the National Association of Deans of Women at the Congress Hotel, Chicago, April 1-4.

Roy Umble, professor of speech, participated in the central states speech association conference at St. Louis, Mo., April 1, 2. Besides presenting a paper, "Illustrating the Principles of Argument with Great Speeches," Dr. Umble planned and chaired a public address demonstration and open forum.

H. S. Bender, J. C. Wenger, Nelson Springer, Melvin Gingerich, and **Walter Oswald** attended a Mennonite Historical Committee meeting in Scottdale, Pa., April 2. Bender is chairman of the committee and Wenger is secretary.

Two members of the Biblical Seminary faculty served as pre-Easter service speakers. **J. C. Wenger,** assistant dean and professor of theology and philosophy, delivered messages on The Christian's Creed, March 31 to April 10, at the Prairie Street Mennonite Church, Elkhart, Ind. **John W. Miller,** instructor in Old Testament, conducted services at the Bethel Mennonite Church, Mountain Lake, Minn., April 3-8, on the theme of "The Suffering Servant."

Howard Charles, associate professor of New Testament, filled speaking engagements at the Zion Church, Morgantown, Pa., March 31 and April 1.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Auker—Gehman.—William R. Auker, Ephrata, Pa., and Edna M. Gehman, East Earl, Pa., by J. Paul Graybill at his home, March 27, 1955.

Brunstetter—Clemens.—Charles Eugene Brunstetter and Miriam Louise Clemens, both of the Easton, Pa., cong., by Richard C. Detweiler at the Easton Church, March 26, 1955.

Gerber—Wilker.—Ervin Gerber, Wellesley, Ont., and Frieda M. Wilker, Britton, Ont., by C. F. Derstine at his home, March 26, 1955.

Gunden—Hoffman.—John Dale Gunden, Bay Port, Mich., Pigeon River cong., and Ethel Hoffman, Pigeon, Mich., cong., by Donald E. King at the Pigeon Church, Feb. 25, 1955.

Hershberger—Whetstine.—Glenn Hershberger and Phyllis Joann Whetstine, both of the Wellman, Iowa, cong., by Geo. S. Miller at the Wellman Church, March 27, 1955.

Horst—Lichty.—Luke S. Horst, East Earl, Pa., and Ruth A. Lichty, Terre Hill, Pa., both of the Weaverland cong., by J. Paul Graybill at the home of the bride, March 19, 1955.

Miller—Miller.—Alvin E. Miller and Mary Elizabeth Miller, both of Goshen, Ind., Pleasant Grove C.M. cong., by Clarence A. Yoder at the Pleasant Grove Church, March 20, 1955.

Nissely—Yoder.—Melvin Nissely and Mattie Yoder, both of Nappanee, Ind., of the Bethel C.M. cong., by Clarence A. Yoder at the Bethel Church, Feb. 27, 1955.

Yoder—Plank.—A. B. Yoder, Oak Grove cong., and Maude A. Plank, South Union cong., both of West Liberty, Ohio, by Nelson Kanagy at his home, March 20, 1955.

Yoder—Burkholder.—Andrew Yoder, Dalton, Ohio, and Maribelle Burkholder, Nappanee, Ind., both of the Maysville C.M. cong., by Clarence A. Yoder at the Maple Lawn Church, March 13, 1955.

Zimmerman—Brubaker.—Levi W. Zimmerman, Jr., East Earl, Pa., and Doris E. Brubaker, Rehrersburg, Pa., both of the Shirksville cong., by Simon G. Bucher at the Gingrich Church, March 26, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Ehret, Robert D. and Elta (Yoder), Hato Rey, Puerto Rico, first child, Anita Louise, Jan. 26, 1955.

Frey, Vincent J. and Marcella (Stuckey), Archbold, Ohio, first child, Cynthia Jo, Nov. 5, 1954.

Geisinger, Lawrence and Effie (Yoder), Spencer, Ohio, first child, Calvin William, Feb. 20, 1955.

Gerig, Irvin L. and Lois (Birky), Albany, Oreg., third child, second daughter, LuAnn Lois, March 8, 1955.

Gingrich, Paul and Ann (Keener), Nazareth, Ethiopia, second son, Joel Robert, March 16, 1955.

Good, Charles E. and Susie (Weaver), Strasburg, Pa., seventh child, fifth son, Robert, March 20, 1955.

Good, Leon W. and Pearl (Petersheim) Bowmansville, Pa., third child, first daughter, Doris Jean, March 1, 1955.

Graybill, Paul C. and Verna (Kreider), Palmyra, Mo., fourth child, second daughter, Donna Lou, March 24, 1955.

Hege, Nathan and Arlene (Landis) Dire Dawa, Ethiopia, third child, second son, Peter Nathan, March 8, 1955.

Helmuth, Frederick and Minnie (Troyer), Marilla, N.Y., Douglas John, Jan. 20, 1955, second son (by adoption).

Horst, Preston M. and Rebecca (Eby), Hagerstown, Md., second daughter, Betty Jane, March 19, 1955.

Kurtz, Paul S. and Lydia (Sensenig), Reading, Pa., third child, second son, Phillip Duane, March 28, 1955.

Lehman, Robert C. and Ruby (Swartzendruber), Kalona, Iowa, first child, Judith Ann, March 27, 1955.

Lentz, Wilbur A. and Eleanor (Goss), Willow Street, Pa., third daughter, Jean Lynette, March 20, 1955.

Martin, Chester H. and Esther (Eshleman), Hagerstown, Md., fourth child, third daughter, Wilma Jean, March 10, 1955.

Massanari, Walter and Orva (Gerber), Millersburg, Ind., fourth child, second son, Thomas Brent, Feb. 25, 1955.

Miller, Perry A. and Kathryn (Litwiller), Goshen, Ind., third child, first daughter, Janet Ann, March 22, 1955.

Petersheim, Stephen and Mabel (Weaver), Blue Ball, Pa., third child, first son, Steven Kenneth, March 14, 1955.

Schlabach, Roy and Evelyn (Hershberger), Sugarcreek, Ohio, third child, first son, Bruce Alan, Feb. 17, 1955.

Schrock, John I. and Edna (Canen), Goshen, Ind., fourth child, second daughter, Patricia Jean, March 20, 1955.

Shank, Wilmer and Dorothy (Schrock), Sterling, Ill., fifth child, third daughter, Darlene Dorothy, March 17, 1955.

Slagell, Earl and Annabell (Kauffman), St. Johns, Mich., fourth child, third daughter, Jeanette Marie, March 20, 1955.

Slaubaugh, Aaron and Leona (Litwiller), Mylo, N. Dak., third child, first son, Myron Joseph, March 1, 1955.

Snavely, Roy and Mabel (Hoover), Mt. Joy, Pa., first child, Nelson, March 1, 1955.

Stichter, Robert and Harriet (Schrock), Mishawaka, Ind., third child, second son, David, March 17, 1955.

Swartzendruber, Harold and Lucile (Graber), Goshen, Ind., third child, second son, James Edwin, March 26, 1955.

Troyer, David E. and Beulah (Lehman), Tachigi Ken, Japan, third child, second son, Jonathan Edward, March 24, 1955.

Weaver, J. Paul and Nora (Sensenig), Ephrata, Pa., second child, first daughter, Susan Marlene, March 14, 1955.

Widrick, Lloyd and Leona (Jutzi), Mannsville, N.Y., eighth child, third daughter, Brenda Barbara, March 22, 1955.

Wissler, Earl H. and Ruth (Wenger), Lititz, Pa., sixth child, fourth daughter, Linda Faye, March 19, 1955.

Witmer, Leon H. and Verna (Petersheim), Elverson, Pa., second daughter, Linda Lou, March 22, 1955.

Wyse, Richard J. and Grace (Prough), Archbold, Ohio, second child, first son, Patrick Richard, March 15, 1955.

Yoder, Earl and Peggy (Krepps), Lancaster, Pa., first child, Melody Ann, Feb. 25, 1955.

Yoder, Norman C. and Effie (Kaufman), Belleville, Pa., seventh child, fourth daughter, Jenny Mae, March 12, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Magdalena, daughter of the late Peter and Bena Zehr, was born in East Zorra, Ont., on April 19, 1873, lived in this community all her life; passed away at the home of her daughter, Mrs. Bena Kropf; on March 14, 1955; aged 81 y. 11 m. 5 d. She accepted Christ as her Saviour in her youth and remained a faithful member of the East Zorra Amish Mennonite Church. In 1892 she married Moses Bender, who died in 1897. This family was blessed with one son (Christian), who died in April, 1924. On March 13, 1900, she married John Bender. This family was blessed with one son and 3 daughters. Surviving are her husband, one son (Joseph of South Easthope), 3 daughters (Annie—Mrs. David Streicher, Tavistock, Ont.; Mrs. Bena Kropf, South Easthope; Elizabeth—Mrs. John Schwartzentruber, East Zorra), 16 grandchildren, 25 great-grandchildren, and one sister (Mrs. Bena Bender, Tavistock). Four brothers and 3 sisters preceded her. Funeral services were held at East Zorra on March 16 by Henry Yantzi, assisted by Dan Wagler. Interment was made in the adjoining cemetery.

Burkhart, Elizabeth Ann, daughter of Jason and Mildred (Herr) Burkhart, was born at York, Pa., May 2, 1953; passed away Feb. 27, 1955; aged 1 y. 9 m. 25 d. Besides her parents she is survived by a brother (Jason Rohrer, Jr.), her grandparents (Mr. and Mrs. Charles M. Herr, York, Pa.), great-grandmother (Mrs. Ada Herr, Lancaster, Pa.), and a number of other relatives. Her death was caused by a heart condition which she had from birth. Although her time on earth was short, she had endeared herself to those about her. Funeral services were conducted by H. Frank Leaman, with interment in the Stony Brook Cemetery.

Frey, Noah E., eldest son of Jacob C. and Mary (Burkholder) Frey, was born near Pettisville, Ohio, April 17, 1892; died at his home in Pettisville, March 12, 1955; aged 62 y. 10 m. 23 d. His health was failing for several years but he continued to be up except for a brief period just before his death. At the age of 16 he accepted Christ as his Saviour, and became a member of the Mennonite Church and was a faithful member of the West Clinton congregation at the time of his death. He maintained an active interest and concern for spiritual things and was diligent in church attendance while health permitted. On March 16 1916, he was married to Fannie M. Wyse. They received into their home one daughter at the age of 5 years. Surviving him are his companion, one daughter (Clara Ann—Mrs. Kenneth Alvord), one little grandson, 4 brothers and 5 sisters (Amanda Frey, Emma—Mrs. J. C. Liechty, and Minnie—Mrs. Lloyd Miller of Archbold; Edward B., of Pettisville; Simon, Harvey, Pearl—Mrs. Sylvan Rupp, Bessie—Mrs. Charles Miller, and Ora of Wauseon, Ohio), and many relatives and friends. Funeral services were held March 15 at the West Clinton Mennonite Church with Raymond Richer, D. L. Sommers, and Olen Nofziger in charge. Interment was made in the Pettisville Cemetery.

Hartzler, Clara, daughter of Rude S. and Frona (Smucker) Yoder, was born in Logan Co., Ohio, Jan. 30, 1888; peacefully passed away at her home near West Liberty, Ohio, Mar. 18, 1955; aged 75 y. 1 m. 18 d. On Dec. 17, 1907, she was married to C. Arthur Hartzler, and to this union were born 2 sons and 2 daughters (Earl of Bellefontaine, Ohio; Freda—Mrs. Clifford Yoder, West Liberty, Ohio; Francis, Lansing, Mich., and Phyllis—Mrs. Dwight Stoltzfus, Mantua, Ohio). Those surviving are her husband, 4 children, 13 grandchildren, one sister (Mrs. John I. Yoder, West Liberty), and one brother (J. Arch Yoder, Bellefontaine). In her youth she accepted Christ as her Saviour and joined the South Union Mennonite Church. After her marriage she transferred her membership to the Oak Grove Church where she was a faithful member until her death. Hers was a fruitful life; she loved her church and regularly attended as long as health would permit. Funeral services were held at the Oak Grove Church on March 20 with Nelson Kanagy and Edward Stoltzfus in charge. Burial was made in the Oak Grove Cemetery.

Hartzler, Fannie E., daughter of Abraham and Martha Kurtz, was born in Urbana, Ohio, March 8, 1871; passed away at her home at Fayette, Pa.; aged 84 y. 13 d. In 1889 she became a member of the Oak Grove Mennonite Church, New Wilmington, Pa., where she remained a faithful member until her death. She was united in marriage to M. S. Hartzler on Nov. 24, 1904. She was preceded in death by an infant son and by her husband on Sept. 24, 1931. Surviving are 4 daughters and one son (Ida—Mrs. Paul M. King, Bellefontaine, Ohio; Carrie—Mrs. Edwin Zeigler, Creston, Ohio; Vanora—Mrs. Jack Blough, Clinton, Ohio; Florence—Mrs. Ernest Kauffman, New Wilmington, Pa., and Ira, Fayette), 15 grandchildren, and 2 brothers (John Z. of New Wilmington, and Jonathan of Belleville, Pa.). Funeral services were conducted at the Sharp Funeral Home in New Wilmington by Nathan E. Nussbaum and Roy Kaufman. Burial was made in the Maple Grove Cemetery.

Heatwole, John A., son of Abram D. and Magdalene (Rhodes) Heatwole, was born in Rockingham Co., Va., July 12, 1866; died at his home near Dalton, Ohio, on Feb. 25, 1955; aged 88 y. 7 m. 13 d. He was married to Leannah Showalter on July 9, 1891. She preceded him in death on Oct. 24, 1903. To this union were born 5 sons (Ira A., Dayton, Va.; Gabriel H., North Lawrence, Ohio, and 3 sons who preceded him in death, 2 in infancy, and Isaac N., in 1954). He was married to Emma Good on Oct. 5, 1916. He is survived by his wife, 2 sons, 6 grandchildren, 3 great-grandchildren, and many other relatives and friends. In 1905 he with his boys moved to Ohio, near Dalton, where he resided the rest of his life. He joined the Mennonite Church in his youth and remained faithful until death. He was in failing health for many years and was blind for over 5 years, but bore it all with great patience and Christian fortitude. Funeral services were held at the County Line Mennonite Church on March 1 with Elmer Good, Cleophas Steiner, and Abram Good in charge. Burial was made in the adjoining cemetery.

Hershberger, Menno E., son of the late Emanuel and Mary (Miller) Hershberger, was born Sept. 23, 1878, near Grantsville, Md.; died March 18, 1955, at his home near Grantsville; aged 76 y. 5 m. 25 d. He accepted Christ in his youth and remained faithful to the end. He was preceded in death by his companion (Minnie Yoder Hershberger), Sept. 12, 1950, a daughter (Ivy), a brother (Noah E.), and 3 sisters (Lydia—Mrs. Rufus Beachy, Mary—Mrs. Moses Beachy, and Annie, who died in infancy). He is survived by 10 children (Annie—Mrs. Joel D. Beachy; Freda—Mrs. Cleamon Yommer; Ada—widow of Noah J. Kinsinger; Mabel—Mrs. Henry L. Yoder; Alvin, Kalona, Iowa; Ruth—Mrs. Simon J. Tice; Ray; Edna—Mrs. Melvin R. Yoder, Milford, Ind.; Grace, La Vale, Md.; and Lela—Mrs. Philip Bender, all of Grantsville except as stated), 20 grandchildren, 3 great-grandchildren, one brother (Samuel E.), one sister (Katie E.), and many other relatives and friends. He seemed well and active to the very end, with the exception of a heart condition that did not seem to be very serious, but passed away suddenly while resting on his day bed. Funeral services, held at the Mountain View Church on March 21, were conducted by Eli D. Tice, Ivan J. Miller, and Paul E. Bender. Interment was made in the Niverton Cemetery.

Horst, Phares Brenneman, son of Christian and Fannie (Brenneman) Horst, was born in Stark Co., Ohio, June 28, 1871; died March 5, 1955, at his home near Dalton, Ohio; aged 83 y. 8 m. 5 d. On Nov. 16, 1899, he was united in marriage with Dora L. Koppes, who preceded him on Feb. 6, 1905. After her death, he moved to Wayne Co., Ohio, where he lived the remainder of his life. On Feb. 23, 1908, he was united in marriage to Anna C. Hildebrand, who survives. He is also survived by one daughter (Valley—Mrs. Willard Good), and 9 grandchildren, one sister (Mary—Mrs. Daniel H. Eberly, who is nearing her 91st birthday), and many other relatives and friends. He was a member of the County Line Mennonite Church. The last 14 years of his life he was stricken with blindness, which he patiently bore. In June, 1954, he suffered a stroke, and was bedfast until his death. Funeral services were held at the County Line Church on March 8 with Cleophas Steiner and Elmer Good in charge. Burial was made in the adjoining cemetery.

Kauffman, Paul Russell, son of the late Amos and Sarah (Kurtz) Kauffman, was born in Lawrence Co., Pa., Sept. 6, 1908; passed away suddenly on March 25, 1955, at his home in La Junta, Colo.; aged 46 y. 6 m. 19 d. In 1920 he moved to Colorado with his parents and since then has made his home in the vicinity of La Junta. His parents preceded him in death, his mother in 1936, and his father in 1937. At that time he and his brother, Joe, moved to La Junta, where they have made their home together. He has been engaged in raising poultry and in doing cabinet work. In his youth he accepted Christ as his Saviour and has been an active and faithful member in the Mennonite Church. He was always ready to accept whatever responsibilities were assigned to him. During World War II he served 3 years at Fort Collins, Colo., in CPS. He is survived by 3 brothers (John, Goshen, Ind.; Archie, St. Johns, Mich., and Joe, at home), and one sister (Mary Yordy, St. Johns, Mich.). Funeral services were held at the La Junta Mennonite Church on March 28 with Jess Kauffman, assisted by Wilbur Nachtigall and Glen Whitaker, in charge.

Miller, Angeline Alpeter, was born in Holmes Co., Ohio, on Feb. 5, 1876; died at the home of a daughter, Mrs. Roman Hershberger, Shanesville, Ohio, following an extended illness on March 12, 1955, aged 79 y. 1 m. 7 d. In her youth she confessed her faith in Christ and became affiliated with the Walnut Creek Mennonite Church to which she remained faithful until death. On Nov. 17, 1895, she was united in marriage to Noah E. Miller. This bond was blessed with 3 sons and 7 daughters. Her husband, and a son, Galen, have preceded her in death. She is survived by 2 sons (Edwin of Palm Beach, Fla.; Lester of Walnut Creek, Ohio), 7 daughters (Mrs. Willard Schrock, Sugarcreek, Ohio; Mrs. Anna Sundheimer, Walnut Creek, Ohio; Mrs. Orrie Oswald, Charm, Ohio; Mrs. Ray Schrock and Mrs. Roman Hershberger, both of Shanesville, Ohio; Mrs. Lloyd Mishler and Mrs. Ohlen Miller, both of Walnut Creek, Ohio); 21 grandchildren; 9 great-grandchildren; 2 brothers (Al. Alpeter, Sugarcreek; Oliver Alpeter, Shanesville, Ohio;) 2 sisters (Mrs. Clara Haas, Dover, Ohio; Mrs. Wm. Olinger, Sugarcreek), also many relatives and friends. Funeral services were held at the Walnut Creek Church, March 15, 1955, with Paul R. Miller in charge. Burial was in the church cemetery.

Musselman, Harry David, the oldest son of Joseph and Katie (Eigsti) Musselman, was born Jan. 4, 1888, near Tiskilwa, Ill.; departed this life on March 19, 1955, at his home near Garden City, Mo.; aged 67 y. 2 m. 15 d. His death was caused by a blood clot. When a child he moved with his parents to Hartford, Kans. Nine years later his mother died, after which he made his home with his uncle and aunt, Mr. and Mrs. Ben Saltzman, Flanagan, Ill. In his youth he confessed Christ and became a member of the Mennonite Church, remaining faithful until death. On Jan. 12, 1911, he was married to Maude Yoder, and they established their home in the Garden City, Mo., community. Four sons were born to this union. He is survived by his companion, 4 sons (Lawrence, Los Angeles, Calif.; Elwood, Louisville, Ky.; George, Culver City, Calif.; and Leon, Hollywood, Calif.), 5 grandchildren, 3 sisters (Sadie Egli and Ada Eichelberger, Manson, Iowa; Ella Byler, Laramie, Wyo.), and 2 brothers (Elmer, Hartford, Kans.; and Omer, Manson, Iowa). His parents, a stepmother, 2 brothers, and a grandson preceded him in death. Funeral services were held at the Sycamore Grove Church on March 22, in charge of Earl Buckwalter, assisted by S. S. Hershberger, with interment in nearby Clearfork Cemetery.

Schmucker, Anna E., was born in Canton, Ohio, May 2, 1872; died at the Maple Crest

Home, Uniontown, Ohio, March 18, 1955; aged 82 y. 10 m. 16 d. She was first married to John Hughes. To this union were born 6 children. After her husband's death, she was married to Eli Schmucker. To this union were born 2 sons. Bro. Schmucker also preceded her in death in 1918. In her earlier years she accepted Christ as her Saviour and later united with the Mennonite Church in which she continued faithfully until the end. Besides her two husbands, two sons preceded her in death. She is survived by one daughter (Mrs. Arthur Wendling, Canton, Ohio), 5 sons (Thomas, Ervin, and Robert Hughes, all of Canton, Ohio; and Eli Schmucker, Alliance, Ohio, and Edwin Schmucker, West Liberty, Ohio), one stepson (David Schmucker, Louisville, Ohio), 3 stepdaughters (Jacobina and Eva Schmucker and Mrs. Oscar Hostetler, all of Louisville), 2 sisters (Mrs. John Huther and Mrs. George Heckaman, Canton), one brother (Edward Rohrer, Canton, Ohio), 11 grandchildren, 6 great-grandchildren, and many other relatives and friends. Funeral services were conducted by O. N. Johns, using Luke 23:28, the text selected by the deceased. Interment was made in the Forest Hill Cemetery north of Canton.

Shantz, Ezra, son of John D. and Elizabeth (Steiner) Shantz, was born Sept. 12, 1869; died March 22, 1955; aged 85 y. 6 m. 10 d. On Feb. 19, 1893, he was married to Annie Loucks, who preceded him in Dec., 1952. He was ordained deacon of Shantz Church in 1911 and served faithfully for many years. Surviving are 6 sons (John of Breslau; Elmer of Kitchener; Eldon of New Dundee; Jacob and William of Baden, and Joseph of Wellesley), 3 daughters (Kathrine—Mrs. Alvin Lantzer, Goshen, Ind.; Sarah—Mrs. Leonard Horst, Newbury, Ont., and Mary, Baden, Ont.), 2 sisters (Sarah—Mrs. George Weber, Lizzie—Mrs. Solomon Gehman), 23 grandchildren, and 8 great-grandchildren. Funeral services were held March 26 at the Shantz Church, Baden, Ont., conducted by L. H. Witmer, M. H. Roth, and C. C. Cressman, with burial in adjoining cemetery.

Troyer, Amanda, daughter of the late Joseph and Katie (Gerber) Kuhns, was born near Milford, Nebr., Feb. 13, 1875; passed away suddenly of a heart attack at the home of her daughter, Mrs. Henry Lauber, near Shickley, Nebr., March 24, 1955; aged 80 y. 1 m. and 11 d. She had been in failing health the past six months, yet death came as a shock to her family and a blessed relief to her suffering. She accepted Christ in her youth, and united with the East Fairview Mennonite Church near Milford, Nebr. She went to the Shickley community when a young girl and attended Sunday school in a schoolhouse one mile west of where the Salem Church now stands. A little later she became one of the charter members when the Salem congregation was organized in the Hamilton Township Hall. On Feb. 26, 1893, she was united in marriage to Abraham Troyer, the wedding service being performed in the Town Hall. To this union were born 10 children. Arthur, William, Ellen, and Ira preceded her in death. Her husband also preceded her on Nov. 22, 1950. She leaves to mourn her departure 6 children (Katie—Mrs. A. W. Birky, Albany, Oreg.; Joe A. of Spartansburg, Pa.; Raymond of Nampa, Idaho; Lena—Mrs. M. J. Eichelberger; Fern—Mrs. Henry W. Lauber, and Roy all of Shickley), 31 grandchildren, 34 great-grandchildren, one brother (Joe E. Kuhns of Shickley, Nebr.). She was also preceded in death by 5 sisters and 5 brothers. Funeral services were held March 23 at the Salem Mennonite Church conducted by Fred Reeb, assisted by Lee Schlegel and Alvin Eichelberger. Interment was made in the cemetery nearby.

Wyse, Daniel M., second son of Albert and Abbie (Baer) Wyse, was born Dec. 7, 1903, near Archbold, Ohio; died Nov. 6, 1954, at his home near Mt. Crawford, Va.; aged 50 y. 10 m. 29 d. When he was 13 years old, the family moved to Midland, Mich., becoming one of the pioneering families of the Mennonite Church in that vicinity. At the age of 13 he was baptized into the fellowship of the Midland Mennonite Church. On Sept. 13, 1925, he was married to Cora Rosina Yoder. The Lord blessed them with 2 children (Robert Alden and Joann Lucille). The family moved to Mt. Crawford, Va., in 1951. He served the church as a trustee and church clerk for some years while living in Michigan. At the time of his death he was a member of the Chicago Avenue Mennonite Church of Harrisonburg, Va. Surviving are his wife, 2 children, 2 granddaughters, his parents, 9 brothers (Edwin, Archbold, Ohio; Oscar, Midland, Mich.; Monroe, Harrisonburg, Va.; Lester, Hartville, Ohio; Ray, Willard, and Homer, of Midland; Ora, Naubinway, Mich., and Lawrence, Midland), and many other relatives and friends. Services were held at the Lindsey Funeral Home, Harrisonburg, on Nov. 7, with Harold Eshleman in charge, assisted by Daniel W. Lehman. On Nov. 10, funeral services at the Midland Mennonite Church were conducted by Harold Eshleman, assisted by Clarence Yoder and F. F. Bontrager. Interment was made in the Midland Cemetery.

Yoder, Ida B., was born Oct. 17, 1874, in Waterloo, Ont., daughter of Meno and Hanna Weber. She resided in Kitchener, Ont., until her marriage to Jonas D. Yoder on March 10, 1908. To this union were born Edison K., Howard, J. B., and Karl, all of Dayton, Ohio, and Stanley of Little Rock, Ark., all surviving, as well as 17 grandchildren. Also surviving is a brother (Irvin, Kitchener, Ont.). She resided in Dayton, Ohio, for the past 5 years. She became a member of the Mennonite Church in her youth, and was a member of the Oak Grove Church, West Liberty, Ohio. Her husband preceded her in death on March 25, 1952. She went to be with the Lord on Feb. 9, 1955, after a brief illness; aged 80 y. 3 m. 23 d. Funeral services were held at the Marker Funeral Home, Dayton, Ohio, with Nelson Kanagy in charge, assisted by Elmer Stoltzfus. Burial was made in the Memorial Cemetery of Dayton.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Cross in the New Testament, Walter Thomas Conner; Broadman; 1954; 181 pp.; $2.50.

This is the best book on the atonement which I have read. It sets the cross at the center of Christian thought and experience. It analyzes the true and the false in the various theories of the atonement. It tells us not only what not to believe, but also what we should and must believe if we are to be truly Christian. It gives the sacrificial cross-life its proper setting in the loving redemptive act of God.

Every preacher should own this book; every serious reader will profit by reading it.—Paul Erb.

Temptation, Dietrich Bonhoeffer; Macmillan; 1955; 47 pp.; $1.25.

Those who have already discovered Bonhoeffer, martyred by the Nazis, will eagerly take these lectures, found among his unpublished notes. Not easy reading, they open up new depths of truth concerning the universal human experience of temptation. The author shows how all temptation is conquered in the sufferings of Christ on the cross. A big little book. I appreciate a man who can teach me so much.—Paul Erb.

William Tyndale, Martyr for the Bible, by Cateau DeLeeuw; Association Press; 128 pp.; $2.00.

William Tyndale would not be stopped. The common man of his country must have the Scriptures in the language he could read —English. For Tyndale it meant leaving his homeland, facing opposition and persecution, seeing his friends imprisoned and killed, living and working under cover. His struggle against these opposing forces is here dramatically retold.

The person who begins this book will not likely stop before the end. The reader is carried forward as the conflict heightens, finally resulting in Tyndale's betrayal and death. The book ends on a triumphant note. Yes, Tyndale died but his work was more important to him than his life—and his work was successful.

This is an exceptionally readable biography. Written especially for teen-agers, it will be meaningful to readers of all ages, because here is the exciting story of a martyr who died for our right to read the Bible.—Marie Gingerich Snider.

Items and Comments

The liquor interests now spend more than $250,000,000 to put their product into American homes through every advertising medium available.

* * *

All Christians may have to be conscientious objectors to war in the future, Father O. Danielou told the Pax Christi Militants Congress in Paris recently. "It is possible that in view of the development of the techniques of destruction every and any war may appear an unjust one and a matter of condemnation of Christian standards," he said. "In this case it would be the duty of every Christian to refuse to fight." But he added a typical Catholic note to his view when he said, "It is not for the individual conscience to decide whether this is so. It would be for the Church to decide on a Christian line of conduct."

* * *

The Library of Congress in Washington has secured an important Christian document. It is the Yonan Codex New Testament. It is in the Aramaic-Syriac language, the language which Christ and His disciples spoke. The volume is believed to be more than 1,600 years old. It is covered by one and one-half million dollars insurance policy.

The
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by H. S. Bender

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HERALD SUMMER BIBLE SCHOOL SERIES

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There is reason for a little hope that the cigarette is on its way out. In 1954 one large tobacco company reported that sales dropped $11,000,000. For another sales were down $23,000,000 and for another almost $75,000,000. Medical evidence is slowly crystallizing against the cigarette and people are a little hesitant on committing suicide. One medical authority for instance, Dr. Alton Ochsner, says that this year 25,000 Americans will die from lung cancer and that in 95 per cent of the cases death will be traceable to smoking.

* * *

John Reimer, formerly a member of the General Conference Mennonites, has been elected an officer of the American Bible Society.

* * *

Patients in many hospitals on Easter morning found a beautifully colored paper-bound Gospel of John on their breakfast tray. These have been published by the American Bible Society for the third year. Other organizations also circulate these Gospels, but the largest calls have come from hospitals.

* * *

Richard Bland, a pacifist, was mayor of Nelson, England. Bland passed up the honor of playing official host to Queen Elizabeth and her consort when they passed through his town in a spring tour. For when he learned that the Queen would be attended by 100 rifle-bearing soldiers, his peace principles forced him to resign. According to **Time** magazine, his townsmen said, "We don't agree with Dickie, but we like a man to stand up for his convictions."

* * *

Of some 90,000,000 who are now enrolled as members of churches in the United States, an all-time high, 2,500,000 joined the church during the past year.

* * *

The British Broadcasting Corporation gave Evangelist Billy Graham, five minutes each morning for a full week, in its religious program, "Lift Up Your Hearts." During the first five days of the campaign in Glasgow, there was a total of 1,825 decisions for Christ.

* * *

A recent survey showed the following breakdown of greater New York church affiliation: 47.6% Roman Catholic; 26.4% Jewish; 22.8%Protestant; 3.2% other and nonaffiliated. The Jewish population of New York is decreasing—dropping from 31.4% in 1935 to 24.1% in 1952. During the same period Protestants increased from 17.8% to 20.9%.

* * *

Oswald J. Smith has just celebrated the twenty-fifth anniversary of his pastorate of People's Church in Toronto. During the quarter of a century, this church has raised $3,562,000, of which $2,754,000 has gone for the support of foreign missionaries. The church now supports 365 missionaries on 40 fields.

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"Walking in the Spirit"

By Harold Bauman

Each of us is a person. Each makes his own decisions. We sometimes hear this expression, "I am free to do as I wish. I don't care what anybody else says."

One time I heard of a lad who didn't like what happened at home. So he told his mother, "I am leaving home." She said, "Oh, why are you leaving home?" "I don't like it here. I think I should leave. I think I would be happier," he replied. The mother responded, "Well, if that is the way you feel, let us pack your bag."

She went upstairs with him and said, "You will need this, and this." Her son was talking about the things he would need and she asked him, "Where are you going to sleep tonight?" "Oh, I will find someplace to sleep." "Where are you going to eat tomorrow?" Well, he didn't know. "Where will you sleep tomorrow night?" Well, he wasn't quite sure. Soon he said, "Well, Mother, if you don't mind, I will just stay at home."

A Christian may say, "I can do as I please," but where is that love that binds you to Christ? You may decide that you want to go wandering as this boy wanted to wander. Where is the love that binds us to our Lord? The Apostle Paul tells us in Galatians 5 that there is a walk for the Christian in the Holy Spirit, that he may walk led by the Holy Spirit as on a journey to a goal. As he walks, into his life experience there will come those riches which a Christian ought to possess. As we look at ourselves and examine our lives, do we walk in the Holy Spirit?

First of all, our Christian life begins in the Spirit. These Galatian people were led to think: we must keep the Jewish laws and circumcision and then we will be saved. Paul says, "Having begun in the Holy Spirit, are you going to go back to the confidence of the flesh to be saved?"

Oh, how we need to come again and again to the cross of Christ and see anew that when we come to the cross we come vile and helpless; we have nothing to say except, "Forgive me, Lord."

And the Lord does forgive. We accept the gift of eternal life, because it is a gift. Jesus is the only way of salvation for sinful men. We often sing,

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heav'n, and let us in.

Do we day by day thank the Lord for salvation? We have nothing to offer, nothing good in ourselves.

To the Christian God gives His Spirit. When I receive the pardon for my guilt, God gives me His Spirit. I may not recognize it; I may not claim the promise; I may not fellowship in the riches of that promise. But if I am a Christian I have His Spirit or I am no Christian, as Paul tells us in Rom. 8:9. So Paul comes to the Galatian people and says, "Having begun in the Holy Spirit, you received the promise by faith. Now fellowship and walk in Him. You have become God's Temple. The eternal God dwells in your body."

Salvation is the gift of God. I bring nothing; I have nothing to offer. It is simply a gift. Then God wants to take me and to live in me. The beginning is a gift, the continuing is a gift; it is all of His mercy and His grace. One time a minister was visiting a sick man in his home. He lived in a very poor home, with a dirt floor. The minister talked to him about salvation, the gift of God. To everything he asked, the man said, "Yes." One meets that kind of people, but their faces show they have no conviction. They are not experiencing what you are asking them. So the minister, baffled, went home and prayed about it. The next day he came back and on the dirt floor he drew a line. On one side he wrote the words sin, death, and hell; on the other side he wrote the words Christ, heaven. Then he simply asked this man, "Could one of these letters in sin and death jump across on the other side of the line?" "No," the man said, "they can't jump over." The minister said, "Neither can a sinner of himself cross into eternal life."

Each Christian, having received eternal life, has also received the Holy Spirit as a gift, simply a gift. Are you fellowshiping in that truth? Does the forgiveness and peace of Jesus Christ reign in your heart? Do you acknowledge yourself as only a sinner saved by grace with nothing to claim except the promises of Jesus?

Second, Paul makes it very clear that the Christian life is not simply a life of peace and bliss. We receive eternal life as a gift. It comes into our very being and experience. It changes our heart and mind, but every Christian knows the road from there is not rosy. There are obstacles to meet. There are temptations to face. Things do not go as smoothly as we may expect. There is something in us that cries out for the peace and joy of God; yet there is something else in us that wants to satisfy self. We have that within us that longs for peace and rest, and yet we have that within us that lusts for the garlic and onions of Egypt. We have that within us that wants the Lord Jesus so precious, and yet we have that within us that wants to reach down to lift the world. Jesus says it cannot be done.

Why is this? God says you have begun the Christian life in the Spirit, but He also says the Christian has a choice to make whether he lives for self or Christ. Christian believers are constantly faced with that decision. We have two natures within us if we are Christians. God has made us body, soul, and spirit. The soul is who we are; that is our personality, our being, our very person. The body touches the world. The spirit touches God. And the soul has to decide which one it is going to serve. And so we have within

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A Conscience Clean

By Edna M. Mertz

My thinking had become fouled up,
And I was wrong—so wrong,
I, who claimed to live for Christ,
And who had felt so strong!

Lord, how could I, a child of Thine,
So easily transgress?
My bitterness, rebellion, and
Resentments I confess

To you—and then to those I wronged.
O Lord, I never knew
Such peace and joy could flood my soul
And thrill me through and through!

It's all acknowledged Lord, today,
And nothing stands between
To mar our precious fellowship;
My conscience now is clean.

Ft. Wayne, Ind.

us a nature that brings the soul and the body together. It may decide to serve the appetites of the body, to be fleshly. In Gen. 6:1 God says that when man fell he became flesh. And that term simply means that the body is controlled by an evil nature. Whether it's desires, or thoughts, or deeds, or whether it is the world around me that is opposed to Christ, these are flesh. In other words, it is self. You take the word flesh, drop off the "h" and write it backwards and you have "self." We have self within us and no one misses this experience.

But he who claims the name of Jesus has another nature within him. God has given him something else, a new nature. And this nature is implanted within us by the act of God. It happens at the time that we make our decision for Jesus Christ. It is a miracle; it's a new birth; it's something that God plants within us. It frees our will and wants to lift us up to Him. Notice that the old nature is not changed. God has placed within us a new life, a new principle, a new desire; but the old desire is still there and it has to be dealt with. I experience it. If you are human, you do too.

Every Christian knows this conflict. The Christian becomes the battlefield between Christ and the devil. When we become Christians we have new joy and new peace. We want to work for Jesus, to live for Him and serve Him. But soon temptations come and we don't know how to deal with them. Soon our love grows cold. Soon we become tremendously selfish and interested in our own things; the joy lessens and our Christian witness wanes and we go along just formally. You have experienced this, and I have.

Paul says that the flesh lusteth against the Spirit and Spirit against the flesh, and these are contrary. They run head on into each other so that we cannot do the things we would. Is that your experience? Yes, I believe it is. We have these within us. Every Christian knows this experience and sometimes we become tremendously defeated and wonder, "Is the Christian life worth while anyway?"

Paul goes on to tell us that there is an answer to this problem. As we walk in our Christian life we don't need to be bound up in that conflict. We will always face it, but we can have an answer for it. The third truth that Paul wants to say is simply this: the Christian can live and walk in the Spirit. We can have fellowship with Christ and when we do, the Holy Spirit comes in and takes over.

We fellowship with a Person and the Christian life becomes an outflowing of one's devotion to a Person, and not to rules and regulations. I trust you have this attitude toward the Christian life. We get the idea that we are to see how near we line up with the regulations of the church. God forbid! The question is, "How close are you in your fellowship to the Lord Jesus?" What does He mean to you? Since the last memorial service of your Lord's death, have you grown? Is He more dear? Do you walk more closely with Him? As the church makes interpretations of the will of God for this day, we need to be aware of those things, but these are not the things which determine our spirituality.

Paul says the Christian can live, he can grow, and he can walk in the Holy Spirit. I ask you, as I have to ask myself, am I growing in that experience? As Paul says, we receive the gift of salvation without depending on our flesh. We glory in Jesus Christ and we have no confidence in human things that might buoy us up. Oh, we might educate our old nature; we might dress him up and culture him; we might be generous in our giving; we might live nobly; we might have a high moral character; but that isn't coming into the presence of the Lord.

A man is only as spiritual as he is Biblical.—William McGrath.

Paul tells us how to live and to walk in the Spirit. He says, first of all, call flesh, flesh, and sin, sin; recognize its fruits. Paul has four groups of them. This is the Word of God speaking. Paul has said you are living either according to the flesh or according to the Spirit. Now which one of these groups will you come into, dear friend? Let us notice what he says.

He says, first of all, the flesh will manifest itself in sins of moral impurity. There is the sin of sexual immorality, or fornication; the giving of one's body to another outside of God's will. How much of it we see today. It results in lives shattered for a lifetime. Newspapers carry stories of this day after day, blazoned in headlines. People see it and turn away and think little about it. The sin of immorality is an evidence of the flesh.

Next comes uncleanness, or impurity. By this Paul means all the filthy thinking and degenerate stuff that leads up to the first act of sin. How much of it is abroad in our land today. You cannot pick up a newspaper without seeing things that lead to uncleanness.

Again there is lasciviousness, which means sensual. It is like a horse that is running down the road with no rider to control it. That is the picture of the human body without control. People live today for their senses, whether it is the appetite of food, or of sex. People become sensual, because they live on the level of the flesh.

How we need today restraint and modesty! We as a people are human like everybody else. And as the trends go across our country and sweep back and forth, they affect the Christian groups just as they do the others. How much are we aware of the sensual aspect that we are taking on? It is evident among us the way we dress. The body gives off stimuli to another person that arouse sin. How much am I concerned about it? Yes, Paul says the sins of flesh can lead to sins of impurity. Are we conscious of them today?

The second group of sins of flesh that Paul mentions is that of godlessness. He mentions idolatry and witchcraft. We don't have any idols as such today. We simply worship the material things.

Do we have witchcraft? We say we trust to luck. There is no such thing for the Christian. We believe in the providence of God. If I believe in His providence the number 13, the black cat, or knocking on wood doesn't mean a thing. I only testify to the godlessness of the age when I take part in it. Do you believe in the providence of God in your faith?

I would like to add one other sin. It is not in this list, but it seems that Paul would have written it if he would have been in our day. The sin of godlessness is manifested in our day in materialism. People are consuming their lives just to get things. I know we need them, some of them, to live by, but how much of them are we getting that we don't need? And how much of this passion is consuming our lives to keep us from having a sense of mission, a passion for souls, a giving to missions. Why is it that we can't raise a hundred thousand dollars for a church in Chicago in a membership of 70,000? Lord, have mercy on us.

And Paul mentions another group of sins which includes sins of personal animosity, of enmity, of variance, of emulations, of wrath. What do these mean? Hatred is simply hating somebody else. I say, "I can't love that person; he doesn't treat me right." That is the sin of the flesh.

Next is variance, or let us just say, quarreling. We simply can't get along with somebody. And Paul mentions emulations, which means jealousy. Somebody can do something that I can't, so I become jealous. It begins to work animosity in my heart. Soon it results

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EDITORIAL

Vertebrate Christianity

In a current magazine article we ran across the phrase, "vertebrate Christianity." It referred, of course, to a Christianity with a strong backbone of doctrine. And the burden of the article was that people need and want teaching which has doctrinal content.

Can one preach theology and hold his audience? Or does the shallow mind of much of the contemporary church want only "inspiration," plentifully larded with clever phrases and entertaining illustrations? Is an attractive pulpit manner more important for a preacher than a mastery of the great facts of Biblical theology?

We believe that there is need today, as there always has been, for theological understanding. People cannot be saved without a knowledge of God, of Christ, of the Holy Spirit, of the plan of salvation and God's method of redemption. They cannot live right without clear teaching of the divine way of sanctification and of Christian witness and service. They cannot have hope without a knowledge of a clearly revealed eschatology.

And we also believe that people, in considerable numbers, are interested in these things. The editor, in giving this year his lectures on "The Alpha and the Omega," has, indeed, a feeling of folks slipping, one by one, out of the audience of interest, of their giving up after a very brief effort to understand a terminology of eschatology which is new to them. But he also has a feeling that there are many—an increasing number—who realize that here is something they ought to know, and who are willing to think hard enough to follow even a dull presentation.

For let us make clear that not all theological teaching is interesting. But it is the teacher, not the subject, which is dull. We follow trite patterns of thought and repeat formulas of words which may not have become really a part of us. We often fail to relate the great formulations of doctrine to the felt needs of those who listen. We may have a greater concern to make a statement that no one can find fault with than we have to bring God's answer to the persistent human questions. There is no assurance, that is, that all doctrinal preaching will find a receptive audience. In fact, much of it will not. But let us not put the blame on the doctrine. Let us only study how we may present it with true relevance to the needs of those who hear us.

We believe it is really true that people tire of invertebrate preaching and reading. They want something more than to be assured that they can succeed if they only think they can; something more than lectures on how to be happy; something more than chats on dating and fine arts and neighborliness. Our age has come to the place where it really wants to know what, if anything, God has said about the hopelessness in which man finds himself. The preacher or writer who knows how to tell them that will have an audience.—E.

Broader and Deeper

One of the criticisms of our present-day Christianity is that it is broad but not deep. This trend shows itself in various ways, as for instance, the social gospel which reaches into many different aspects of social life and human relationships, but fails to touch the individual life with converting power.

A way in which this broadening trend has touched our church is the constant increase in organizations and institutions. Here we are faced with the problem of devoting our efforts and finances to the furtherance of our ever-growing list of organizations and institutions, good as these may be, while neglecting the work of our congregations and the spiritual upbuilding of our individual lives. We have here the growing danger of becoming broader but thinner in our religious life.

There is even a danger of getting spread out so much in our mission, relief, and service endeavors that we become shallow and superficial in our work. One hears the criticism sometimes that our present-day missionaries and other Christian workers do not have the depth of devotion and spiritual life that was manifested in those of a generation gone by, when the total group was smaller.

Then there is the danger to all of us as individual Christian workers that we may spread ourselves over so many activities, good in themselves, that we do not have time to deepen our own spiritual lives through Bible reading and prayer and Christian fellowship, and thus as our activities broaden we become more shallow spiritually.

As we face these spiritual problems it is only fair to observe that in the light of present-day opportunities we should broaden our interests and activities. We have responsibilities to society and to the world that previous generations did not have. We have facilities for spreading the Gospel and rendering other Christian services that were unknown a generation ago, but we must not allow the use of modern means of travel and communication to make our lives shallow, superficial and artificial.

The Christian life is more than social service, more than organizations and institutions, more than frenzied activity. It is an individual change of heart and life. The Christian is a "new creature" in Christ, who gives himself "a living sacrifice, holy, acceptable unto God," who is "not conformed to this world," but is "transformed by the renewing" of the mind. He must be before he can do.

The Prophet Isaiah gives a good illustration of the necessity of going deeper as we become broader, as he counsels; "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (54:2). Our Christian life and service needs to expand, but it is imperative that it increase in depth at the same time. To widen the tent and not to strengthen the stakes would be disastrous, as anyone who has handled tents well knows. And so as we widen out in our outreach and activity as a church, let us not neglect to strengthen the home base, our local congregational life, and to deepen the spirituality of our individual lives.—H.

BANANA ON THE COB

A youth from the Ozarks was taking his first train ride, and he bought a "bernaner" from the train vendor. A little later the news agent asked him how he liked the banana. "Well, mister," he said cautiously, "I can't say so bodaciously much for it. In the first place it was mainly all cob; and when I'd throwed that away the rest was sort of bitter and ornery to eat."

This reminds us of those who reject the heart of the Gospel—and complain that the rest is "sort of ornery to eat."—Christian Victory.

Those Revival Lapses

BY MARTHA B. NAFZIGER

We visited a community where a year previously revival fires had burned brilliantly and hundreds turned to God. Eagerly we inquired of a bishop how various converts were progressing. Of some of the names mentioned he spoke encouragingly, of others he shook his head sadly. Some of the most spectacular conversions and consecrations to Christian work lapsed completely!

I thought of a certain grandmother now with the Lord. Might her method be applicable in our revival situation?

Never too busy with the rearing of her own healthy dozen, she felt personally responsible for any puny ailing infants in the communities where she lived. And because the physicians of her day knew little about infant diet and care, Grandmother's compassion and experience speeded her to the rescue. Tactfully she would approach the distressed mother of such a child.

"Melindy," she would say kindly while she looked the little one over and diagnosed his trouble with her experienced eye, "Benny isn't gaining, is he?"

"No, he isn't," Melindy would admit with a catch in her voice.

"I believe I could help him. Mind if I take him home awhile?"

And confidently Melindy would hand puny fretful little Benny over into Grandmother's capable arms.

At home Grandmother determined whether it was cracker soup or *brei* (pap) the little skeleton needed. And after a few weeks when Benny was round and rosy she would return him to grateful Melindy.

People are usually suspicious of a spectacular conversion. They watch the convert cautiously to see if he is sincere. A convert senses this lack of trust. Satan assails him with big temptations. He errs once or twice and immediately his new friends conclude, "We had our doubts all along." And soon the convert is back in the old paths.

How much more sensible and Christian if every convert had a guardian! A minister would be fine, but not enough ordained men exist. Could not mature Christian laymen make themselves personally responsible to believe in the new brother in Christ—inquire regularly about his progress, share his struggles, pray with him when sorely tempted, counsel him in the Scriptures when difficulties arise, and thus encourage him? How could he give up when his guardian offers helpfully, "Give me a ring when you need help and I'll be over to pray with you"!

I venture that "cracker soup" and *brei* would make our revival lapses fewer.

Ft. Vermilion, Alta.

The Light of Life

BY RUBY P. ZOOK

"God is light, and in him is no darkness at all" (I John 1:5). "Let there be light," were the first words of God spoken after the heavens and the earth were created. Jesus Christ announced Himself as the Light of the world. The life that was in Him was the Light of men. John 1:1-12.

Light cleanses and purifies. God cleanses the soul that walks in His light. Nothing can sweeten and purify the whole of life except the Divine Light in the soul. He is the great source of life and strength for the Christian. Man must come to Him, draw nigh unto Him, as the One who has all power, who has all riches, who has all wisdom, who is all love and light.

Light promotes life and growth. The energy that comes from the sun to the earth gives to living things warmth and the life-giving beams that are necessary for progress. So, God, the great Sun of Righteousness, the Source of life and progress for men, sheds upon His people the divine light that gives life to the soul. Jesus said He came to earth that men might have life and that they might have it more abundantly. His life and teachings and work shed light on the way of the Christian's life and problems. Men and women are to grow in grace and in knowledge, in character and godliness, in love and virtue. The light of God in the individual's life is an indispensable condition for his growth and development into the perfect man.

Light does its work silently. So God works silently. Elijah found Him in the still small voice—not in the mighty wind, the fire, or the earthquake. Light accomplishes its work without noise and confusion. God often works slowly and noiselessly to accomplish His divine purposes. Man is the one who becomes impatient, lacking faith, and causing strife and confusion.

Light makes possible a real fellowship among men. Read John 12:35, 36, 44-50. If man walks in God's light his living becomes more social. Others who walk in the same light see him and they see what he is doing. A common interest draws them together. Men can see to work together and to help each other when they are in the light. They have nothing to hide. "Walk in the light" and by so doing see your way through life and avoid the dangers and hazards of those who walk in darkness. With the light travel along in comfort, free from worry, fear, and doubt.

God is light. Many times Jesus opened the eyes of the blind, and eyes that had never seen the beautiful light of day were opened to see the wonders of the natural world. Many souls are spiritually blind. Have you experienced the opening of your eyes? Read John 9:35-41. Have you seen the truth as found in God's Word? Have you recognized His grace and mercy bestowed upon you and in the lives of your fellow men? Do you see life as God sees it for you?

Since Jesus Christ is not here any longer in person to reveal the light of life to men, many neglected souls are needed to reflect this light through Christ to multitudes still in darkness. What are we as Christians doing about it? Christians are to be Christ's light-bearers to bring more and more of these neglected souls to the light, that they, too, may go forth shining for Him. Read Matt. 5:16.

Pray for the light of life to enter your heart and soul. Pray that you may grow in the knowledge of God. Pray that you may be patient, yet strong. Pray that you may walk in the light so that a richer and more abundant life through Christ may be yours. Pray that your eyes may be opened to His will for you and that you may be willing to follow obediently.

"Send out Thy light and Thy truth,
Let them lead me;
Oh, let them bring me to Thy holy hill."

La Tour, Mo.

50 Years Ago

(From Herald of Truth, April 6, 1905)

The congregation at Elizabethtown, Pa., have decided to build a new house of worship.

During three days of last week 16,000 foreigners landed at Ellis Island.

The Bell Telephone Company is just completing a through line between New York and San Francisco, thus enabling the human voice to be heard across the continent.

(From Herald of Truth, April 13, 1905)

The initial number of *"The Gospel Witness,"* . . . is before us. The paper is published at Scottdale, Pa., by the Gospel Witness Company, Bro. Aaron Loucks, manager, and Bro. Daniel Kauffman of Versailles, Mo., editor.

The spring term of Goshen College opened on Monday with eighty students.

(From Herald of Truth, April 20, 1905)

One of the congregations in Indiana is working on a proposition to raise enough money [$200.00] every year to support a missionary in the foreign field. . . . $200.00 a year will be far above the average of what is now contributed by our largest congregations. . . .

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants, and nothingness.—Sel.

The Synagogue in Capernaum

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Capernaum was called in the Gospels our "Lord's own city." The greater part of His public as well as earlier life was spent in a very limited district, of which the Lake of Galilee may be called the center. It will help us greatly, in reading the evangelists, to know the leading features of the scenes amidst which He thus moved.

From Jacob's Well near Shechem, Jesus, in passing to Galilee, would take the ordinary road. It would lead Him past Samaria, then in all the glory of its restoration by Herod and full of life and manifold attractions, as the headquarters of the Roman provincial soldiery. After crossing the circular plain, from which the Hill of Samaria rises like the boss from a shield, four hundred feet, with steeply sloping sides, He would advance through an opening in the hills enclosing it, to the uplands, and passing Dothan would descend to the Plain of Esdraelon, by a narrow rough defile opening on the wide level opposite the Mountains of Gilboa. From here, He appears to have passed over the hill to Nazareth. But His reception there was so unfriendly that He soon left it, and "went down to Capernaum, which from that time he made his own city."

It is strange to think that a place of which the Gospels speak as Christ's "own city," or returning to which from any temporary absence He was said to be "at home," should have vanished so utterly. Yet so it is with Capernaum.

The situation of Capernaum is beautiful. The outlines of many foundations lying uncovered upon every side indicate a populous community. Of all the cities in the Holy Land none had so great an opportunity as Capernaum. The manifestation of the life of Christ was to be found here. Every path and slope of the mountains, every street around the once busy lake was saturated with His presence, His teachings, and His miracles. He seems to have been honored and respected here. All the sundry came to listen to His words.

There is perhaps no site so pathetic and awe-inspiring in its desolation as the once exalted city of Capernaum. Today nothing is more striking than the contrast between these shores in the time of Christ, with busy scenes of traffic and life, and what they are now, a "spectacle of loneliness and desolation." Among the silent ruins with only a Franciscan monastery near at hand and a few monks seen quietly working in the garden, it taxes one's imagination to picture what Capernaum used to be. It is striking when we remember the denunciations against these places where Christ spent so much time in preaching, to find them just heaps of ruins all level with the ground. No one who has seen these ruins can have turned his back on them at the last without a haunted shiver and a stifled sigh. Capernaum with its towers and temples is now but a name! The word "Capernaum" is on the lips and in the hearts of all people. No other name appeals to the heart, no other reminiscence is so dear to the soul of every religious tourist. If Jesus mourned over the coming woes of populous and prosperous cities like Capernaum, how grieved would He feel now if He should come again to the lake that was the center of His ministry!

Between the Great Things we cannot do and the Small Things we will not do is the Danger that we shall do Nothing.—Selected.

Capernaum had indeed a synagogue, but this was always found in a Jewish community of any size. It also boasted of a small garrison, which was commanded by a centurion, who, though a Gentile, was so well inclined to the Jewish faith that the synagogue had been built at his expense. That there should have been none till this generous centurion gave one, shows, however, that the Jewish community, as a whole, must have been very poor, and that it could not have been large, since, even if it had been poor, a large community would assuredly have been able to secure for itself a building in which to worship.

Capernaum lies near the head of the blessed Lake of Galilee, on sloping ground which slowly rises into low hills behind. Its name seems to point out the character of the ruins scattered over quite a large space, for "Hum" means "black," and the stones with a few exceptions are of black basalt, which is abundant in the neighborhood, volcanic action having once been very marked in this part of the country.

The ruins among the eucalyptus grove are one of the most touching links with our Lord's ministry. The Franciscan Fathers, who guard each stone with love and reverence, have left untouched these white ruins facing the lake, so that one can sit here and know that Jesus, when He stood here, looked across the blue waters to the parched hills! Among these piles of hewn blocks of black basalt still remain the ruins of a great synagogue, within whose walls, the foundations of which may still be seen, were gathered the multitudes who flocked to hear the teaching of Christ.

Let us just sit beside the ruins of this synagogue. As we watch the blue water of the lake reflect the rich beauty of the peaceful shore, we can calm all other thoughts and reconstruct the history that has passed in this land. We try to picture the synagogue as it was during our Lord's visit. In the majority of villages and towns of the Holy Land, the synagogue was important equally as a center of instruction and of religious worship.

Can this be the synagogue which a friendly centurion built at his own expense for the Jewish community, whose hospitality had won his heart? The non-Jewish features on this synagogue are very interesting. The presence of stones on which carved Roman eagles have been defaced suggest that some of the material of that earlier synagogue built by the Roman centurion was re-used. The heavy moldings and square linteled doorways of many of these synagogues show Roman workmanship. As we wander from one ruin to another, the whole atmosphere seems full of history, struggle, and the influence of nation on nation. This synagogue must have been one of the most beautiful in Galilee. The edifice must have been an inspiring one, judging from the splendor of the white stone. The frequency with which it occurs in the Gospel story suggests that it was possibly the most important synagogue on the lakeside!

The interior of the synagogue shows the remains of what might be called a central nave, and in the corners of the gallery are to be seen two square pillars, each flanked by half-columns. The columns carried Corinthian capitals with elaborately carved foliage. Above this was a rich entablature, the architrave, the frieze, and the cornice, all of which were profusely ornamented with sculpture. All the side walls themselves were covered with mural decorations.

The convex frieze is ornamented by a succession of circles formed by four acanthus leaves, in the center of which there are successively a rosette, a bunch of grapes, a pomegranate, a star interwoven like the traditional Seal of Solomon. There is also a sea horse with a horn on its forehead and a beard on its chin, ending in a spirally curled fish-tail and two eagles back to back. A pot of manna has been discovered in relief on the stone lintel of a doorway. May it not have caught the Master's eye and suggested His words, "Your fathers did eat manna in the wilderness, and are dead"? This has excited great interest, it being imagined that this may have served for a visible illustration during our Lord's mysterious discourse upon the "Bread of Life."

Indeed, we might fancy the black unshapen stones strewn around us to be rather the debris of some volcanic convulsion than the remains of human dwellings. I stood amid the silent ruins wondering. I asked the good father if he knew where Christ probably stood when speaking therein. Without an in-

stant's hesitation he went and laid his hands on a low stone platform. "He stood here," he replied. I hope he was right. I felt as if he were and bared my head.

* * *

I took a New Testament out of my pocket and turned over its leaves to find the passage relating to the healing of the centurion's servant in Capernaum.

It is usual to speak of the military life as one of a generally loose and immoral character. Of course, in every profession there are bad men. But it does not follow that because there are many bad that all should be so. In this story we have one in military life who was very good, who received very high praise even from Jesus Himself—higher praise than most men could ever hope to receive. He was a centurion, that is, a captain over a hundred soldiers, one who had risen from the ranks by good conduct and good service. Before he got his "vine-stalk," which was the mark of his authority over a hundred men, he had no doubt marched many a weary mile under a heavy load, and fought probably many a bloody battle in foreign parts. That had been his education, his training—discipline and hard work. Because he had learned to obey he was fit to rule! The Roman army was the most admirably disciplined which the world till then had ever seen. So indeed was the whole Roman government. Every man knew his place, and knew his work. Every man had been trained to obey orders. The Romans were, being heathen, distinguished for vice and profligacy of every kind, especially the soldiers in the Roman army. But here this man, a heathen, a Roman, and a soldier, came forth from his companions a really good man. Whether the Romans had any right to conquer and keep down the Jews as they did is not our concern just now. But we have proof that what this centurion did, he did wisely and kindly.

He comes to our Lord "beseeching him." But for whom? Not himself—his servant. Those whom we call in the Holy Scriptures servants were slaves. They were generally treated as mere property, as cattle bought and sold in the market, so that when we see this centurion so anxious about his slave, taking so much thought about him, and giving himself so much trouble as to seek out Jesus from a distant place in order to get him cured, we conclude that he was a very generous, liberal, kind-hearted man, that he had overcome all the prejudices of his education, and had entertained higher views of moral duty than the other centurions. I suppose that what he had heard from the Jews about the One Living God who had made all things in heaven and earth and had given them a law which could not be broken, so that all things obey Him to this day, must have pleased him better than the Roman stories of many gods.

This centurion had heard of Jesus working miracles in healing the sick, and perhaps he had himself witnessed these acts. He concluded, from his reasoning observation, that one who could do such miracles as he had seen must be more than man. He must be God as well as man. Therefore he prayed to Him. But what came of his prayer? Jesus said, "I will come and heal him." Nothing could be better than that. Most of us would be quite contented with such an answer as that. Was the centurion? No. The answer caused him to think. Jesus, this great prophet, this holy and most glorious preacher, this merciful healer and deliverer of men, to come into my house, my poor, miserable dwelling, to heal my slave? No, that cannot be. So he began to reflect upon himself. What am I? I am a man under authority. My office as a soldier is to see everything done rightly by the men under me, as their captain. Now if I, such as I, have this power, how much more will this Jesus to whom I am speaking be able to do everything that He wishes to do without coming down to my poor wretched dwelling place. Has God, then, no word of command likewise? I merely speak and I am obeyed. I am merely spoken to, and I obey. Shall not God merely speak and be obeyed likewise? If I can work by a word, cannot this Jesus speak and be obeyed likewise? He is a messenger of God with commission and authority from God to work His will on His creatures. Cannot He do His work by a word, far more certainly than I can do mine? If my word can send a man to death, cannot His word bring a man back to life? Surely it can.

We read the hard and narrow-minded teaching in the Sermon on the Mount that man shall not be forgiven except as he is willing to forgive.—William McGrath.

We now come to the conclusion of this scene. It is made by our Lord Himself. "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." And He said unto the centurion, "Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

The centurion is praised. But for what? Not for his generosity and mercy in taking care of his servant, but for his faith! He was a man of deep thought, reflections, and meditation on the power of God. He had not that sort of faith which we ought to have in Jesus as our atonement, as our righteousness. He knew nothing of these abstract points of theology, for he was a heathen. But still he is praised for his faith. What sort of faith? A belief in the goodness, love, mercy, and providence of God, and in Jesus he saw God. We can observe, as the centurion did, what God is doing every day all around us—works of mercy and of love to ourselves and to our families and our friends. And when we fall into trouble, or sickness, or sorrow, we can, whatever our place is in this world, master or servant, head or inferior, appeal to God and beseech Him for His help, and we can look into ourselves, our life, our character, our religion, and be humble-minded.

Humility! lowliness of mind! thinking little of self! Is not this a lesson to every one of us, and especially those under authority, as this centurion was? Nothing is so beautiful in the sight of God as simple-minded, gentle, peaceful humility.

Old City, Jerusalem, Jordan.

Satan's Program for a Christian's Defeat

By Kenny Joseph

In I Cor. 10:13 we read, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." We find here the importance concerning the Christian life of defeat and victory. God cannot be blamed for a Christian's defeat. It is Satan's work to defeat the Christian.

If you are being used of the Lord, Satan will try to stop you. If he can't stop you, he will slow you down, using money, pride, sex, sickness, jealousy, envy, or anything else. He does this by cutting off your two main sources of communication with power which is needed for Christian life. They are: your talking to God in prayer, and God's talking to you from His Word.

In prayer, he will attack hardest your quiet time, even telling you to "Pray all the time while you work but don't waste that best time of the day on your knees."

If you persist in reading the Word, he will keep you hopping along, grasshopper style, instead of adopting a studied program of digesting the meat of the Word that you might be able to pass it on. He will make you call anyone else who is spending time in prayer and reading a "pious time-waster" and an "ivory-tower saint." If you persist in reading and praying in a definite manner, he will open up all the guns of hell in order to stop you from memorizing the Word. This he knows will defeat him and give you the victory over temptation. Be ready for a fight at this point.

How many Christian friends do you know who have started in some systematic way of memorizing the Word and have failed or got derailed? That's Satan's work. You see, if he can cut your two vital communication lines, he knows you'll never be a soul winner. And so to camouflage this action, to make you

A PRAYER

FOR THIS WEEK

O eternal and holy Father, truly the whole earth is full of Thy glory as new life continually bursts forth in our sight. We offer our thanks anew for Thine infinite love so much in evidence in our daily lives. As Thou art perfect Love, lead us so to love Thee and our fellow men that our souls may be in tune with the great music of Thy Spirit; as thou art Mercy and Compassion, help us to show sympathy, good will, and a willingness to share our blessings with those who are in need; as Thou art Righteousness, strengthen us that we may bear witness to the truth and lead others into the light of Thy Presence: through Jesus Christ our Risen Lord. Amen.

—*Virgil M. Gerig.*

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think you're really accomplishing something, he'll keep you busy working in the nervous energy of the flesh, beating the air, going six ways at one time but accomplishing little with eternity's values in view. Beware the barrenness of a busy life. If you have any free time left, he'll keep you busy at good things in themselves but rob you of the quiet time when you study and pray. And he'll also see to it that you are busy criticizing and judging your brother and sister instead of helping them see the light. There is a telephone pole, a beam in your own eye, while you are using the microscope of criticism to get the little particle of dust out of your brother's eye.

To many Christians, defeat is more common than victory. This is not God's fault; it is our fault, for we have submitted to the devil instead of resisting him. Until some of us are convicted that there is a personal devil and demons, very real, in the spiritual realm, whose business it is to derail and slow down Christians, we never really come to the head of this problem of victory.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit."

Tokyo, Japan.

LET US KEEP IT COMPATIBLE

There had been an automobile accident. Suggested by their experience, the police were searching the car. Then one said to the other, "There is no use to look for liquor here. Here is a Bible."

The officer's guess was pretty safe. Liquor and the Word of God do not usually ride in the same car.

There are certain things which belong in the Christian life. Among these: The Bible read; the private prayer and the spirit of prayer; self-denial; attendance at the means of grace; benevolence; evangelistic spirit; a sense of responsia real sense of stewardship; humility; an bility; and a high regard for personal influence.

What would go with all this? liquor? tobacco? Sabbath desecration? vulgar or profane talk? lying? jewelry and other worldly attire and decoration? cheating? unfair treatment of the family? wastefulness? neglect of worship?

No one should have in his person or in his life what involves contradictions.

If the police or anyone else discovers one or two or three important facts about our lives, they should be able from this to get a fair picture of the whole life.—*The Free Methodist.*

Our Lord's Attitude Toward Sub-Christian Marriage Laws

By Raymond Byler

Marriage is the union of one man and one woman for life. Our Lord said so. His standards are law for the Christian Church.

The enemies of Jesus were quick to see a conflict between the ideal of Jesus and the practice allowed by Moses. Moses legalized separation and remarriage. Jesus did not. And so they came with a question which would certainly tangle Jesus and Moses. "Is it lawful for a man to put away his wife for every cause?"

Jesus answered by stating that the indissolubility of marriage was firmly established by God in the beginning. He also recognized the need for the divorce and remarriage laws of Moses. He upheld the action of Moses as an expedient necessity, because of the hardness of the hearts of the Jews.

So once again Jesus made clear that the principles of the Sermon on the Mount were not intended to regulate sub-Christian society. Once again the Son of God refused to judge civil law which governs sinful society. Once again our Lord obligated His followers to demonstrate God's Holy Law in the midst of a crooked and perverse nation.

How can the transition be made from Moses to Christ? Our Lord was silent on this question, aside from the general call to repent. As the Apostle Paul writes to the Corinthians, he is conscious that he is dealing with the question for the first time. After directing the "unmarried" and the "married" he writes to "the rest." According to Christian standards these were in a class by themselves. They were married before they found the Lord. Now they discover that their union is sub-Christian in its origin, and unchristian in its standard.

The missionary to the Gentiles recognized that the union may be terminated by unbelievers. For the sake of the souls affected he counsels the believer not to make an issue of the union. He should rather begin living for the Lord in the bondage he was in when the Lord called him. This was the Apostle's universal rule.

Personally, I almost tremble at the implications of these conclusions. I write as a searcher of the Lord's ways in this question. We must be loyal to the Lord. If we are loyal to Him, I am certain He will see to it that our light will shine brightly in the darkness.

Altha, Fla.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the unsaved families that have recently started to attend the Friendship Mennonite Church at Bedford, Ohio, that they may be won for Christ. Pray also that the weak in the congregation may become strong in the service of the Lord.

Pray that the Race Relations Conference to be held at Goshen, Ind., April 22-24, may be led of the Lord in formulating a statement which will guide our church into Christian attitudes toward all peoples.

Pray for the officers of our boards, conferences, and committees, that God may guide them in important decisions which will vitally affect the welfare of the church.

Pray that the financial campaign for the new hospital in Puerto Rico may be completed on schedule.

Of Men and Angels

By Lorie C. Gooding

We are not as Thine angels are
Who dwell in heaven Thy face to see.
Rejoicing ever in Thy light,
The angels serve Thee perfectly.

All happiness and blessed peace
Are theirs, who dwell with Thee above.
And yet what angel e'er could know
The joy of Thy redeeming love?

We love Thee as they only can
Who know Thee as their Saviour, Lord;
With more than gratitude we love.
What angel's soul hast Thou restored?

Oh, angel hosts, we envy not
Thy dwelling place so near His throne.
He stoops to enter our poor hearts,
And, more than yours, He is our own.

Holmesville, Ohio.

OUR SCHOOLS

Victory Through Prayer

BY ARNETTA DETWEILER

(Talk given at Christian Workers' Band)

How is your contact with God? Do you find it hard to understand prayer? You may even regard it as nonsense, or you may have sincerely tried to pray and it did not seem to mean anything to you.

Prayer cannot properly be understood until you have learned its wonder by personal experience, but perhaps it might help to consider it in comparison with something you do understand. I refer to human relationships.

I am sure you know of some person whose company you enjoy. Perhaps you spend an hour with that person, and when you have to part you are sorry and wish you could have been together for a longer period of time. You feel that his, or her, company has done you a lot of good. Spending some of your time with God in private prayer can be like this!

You meet a friend and when you have left him you find yourself thinking something like this: "That really did me some good. Being with him gave me a lift!" We cannot explain what has happened, but we have a nice feeling inside. An aspect of prayer is something like this.

We say that prayer is communion with God, and it is a communion more marvelous than the human contact we have just considered. Time spent with God brings to us strength, peace of mind and heart, satisfaction, and joy. This is one reason why we pray.

Christ understands us completely. He knows and, better still, is able to meet our deepest needs. Time spent with Him is fellowship so wonderful that it cannot be described.

Prayer becomes more wonderful as we get to know God better. When two people meet for the first time they get to know only a little about each other, but as the months go by and they meet often they get to know each other well. The friendship and companionship is then far more enjoyable.

When you first begin to pray, you may feel that your prayers are limited. The person who has realized he is a sinner and cries to God for forgiveness may know little of prayer, but as the months go by and he gets to know His Saviour better by constantly communing with Him, he finds that prayer becomes a real force and joy.

In real prayer we not only speak to God but, more important, God speaks to us. How can this be? If we hear no voice, what grounds have we for saying that God speaks to us?

Again, let us consider things which happen in everyday life. We talk of two people being "in love at first sight." This knowledge does not neccessarily come from conversation. There is something within which communicates between the two people concerned.

This link may not be fully understood, but it is unmistakable and conveys a wealth of meaning and truth from one person to the other. So we see that the utterance of words is not necessary to convey meaning. God's voice is unmistakable, and we are able, in a real way, to converse with Him in prayer.

MY PRAYER

Though oft' I kneel to say my prayers
How often do I pray?
Does God above hear merely words
Repeated, day by day?

As well kneel down to gods of stone
Or idols made of clay
As offer to my living God
Petitions that decay.

Prayer must come from him who seeks
His Father's will to know;
Our Lord will not attend to one
Whose prayer is only show.

Dear God, I ask that Thou wilt guide
And teach me what to say,
And may my prayers reflect Thy love
For others, when I pray.

Hesston, Kans.

The Training of Our Children

"Our many false gods are so entwined in our thoughts and habits that we cannot shed them easily. One is education. Our great material progress has made possible the most elaborate, the most expensive system of education the world has ever seen. If the American people, through their thoughts and actions, agree on any one god, that god is public education. In the early days of our country most education was given by the churches. Its primary purpose was to teach children to read so they could read the Bible. The colleges were founded by the churches, not the government. Their purpose was to educate men for the ministry and for high public service.

"The American system, however, produced so great a surplus of wealth that cities and states were able to develop an enormous high-school and state-college system. Built and supported by taxes, these numerous institutions have gradually overwhelmed and nullified religious education. Indeed, it is only natural that tax-supported schools should glorify Government in place of God and the state in place of religion. The end result is our gigantic process of secular or public education from which God has been systematically eliminated.

"How can an American really trust in God after twelve or sixteen years of secular education which teaches all the gods except the true God? He can, but only by the most terrific and sustained intellectual effort. Before we can really believe in God today we must clear our minds of the many false gods which secular education has planted there, beginning with our excessive trust in public education itself."—From *The Way to Security,* by Henry C. Link.

♣

A MAN'S DESIRES

What we want decides what we become, and what we desire most passionately determines our destiny. Every inclination is pitted against some other urge. The outcome of this incessant struggle is registered in our character. To a high degree, desire may be controlled and transformed. Craving for rich food may be curbed by the stronger satisfaction of moderation for the sake of robust health. Pride of sumptuous dress may be mastered by simplicity in order to share more generously with the underprivileged. The satisfactions of self-centeredness may be sublimated by family affection.

The quality of a man's character is determined by his hierarchy of desires. Through awareness and determination, first things may be put first and lesser things put later. What an individual wants is changed by prayer in its many forms. Adoration of God and gratitude to Him transform low desire into high desire. Penitence and confession strengthen holy aspiration. Commitment and petition diminish certain desires and intensify other urges. Intercession and communion profoundly affect the longings of a man's heart.

Persistent prayer should be made to God that the desires of our souls may be purified and exalted. As we fix attention on God and expose our faculties to Him in unhurried reflection and fervent yearning, low desire is replaced by high desire. Our spirit is kin to the Holy Spirit and we are restless until we rest in God.

Wise the man who has learned to prune his desires, and who is faithful in the nurture of noble aspirations. Take time to be holy is a sensible admonition.

—By Kirby Page.

♣

The greatest crime—to reject Christ, the only Saviour.

My greatest privilege—power to become a son of God.

The greatest bargain—the loss of all things that I might win Christ.

The greatest profit—godliness in this life and that which is to come.

My greatest peace—that peace that passes understanding.

PEACE AND WAR

The Articulate Conscience

By Harry G. Lefever

Written across the pages of history less than fifty years ago in bold outline of the then existing world conditions are the words, "optimism," "utopia," "evolution," and "technology." The world was progressing toward perfection, and the stage was being set for the kingdom of God to be ushered in by the lofty achievements of man. World War I, with all its horrors, hardly proved to be a damper for such optimism; rather, it was thought of as the war to end all wars.

But in the two succeeding decades the United States experienced a depression, followed by participation in World War II, which proved to be the most devastating world conflict in history. And now ten years later, with the possibility of a third world holocaust, and all the atrociousness of germ and atomic warfare, it is not difficult to see that such optimistic utopianism was only a figment of man's imagination, and an overestimation of his ability to promote progress.

Tonight, somewhere on an island off Formosa, some girl's sweetheart may be crouched in a shallow, damp, dirt-walled foxhole, listening to the muffled groans of his dying buddy. He is gripped with fear—the fear of stopping a straying bullet or of the piercing of the cold steel of an enemy's bayonet. Close by are possibly huddled hundreds of homeless and hungry refugees, cringing, too, from the fear of the blinding flashes of exploding bombs, and the deafening roar of the ensuing clash of Sabre-jets and Red MIG's. In Korea, some mother is shivering, because her only coat is being used to keep the cold breeze that comes through the walls of her house from reaching her baby. Some orphaned child is dying because of malnutrition. And in our own country, on the skidrow of Chicago, some man is beating his wife, because he has come home in a drunken stupor. In the residential district of Detroit, some man is despondent, because he hates his job, which is part of an endless chain of exploitation by a ruthless employer. In Atlanta, Georgia, some teen-ager leaves a restaurant, with eyes that flash injustice, because, as a Negro, he was refused to be served. And in a back alley of the Bronx of New York City, some boys' gang is deciding the methods of attack to be used upon their next victim.

And now we must face the question, "What is the responsibility of the Christion in the light of such conditions?" Too many times through the centuries, and by too many Mennonites, the attitude has been one of withdrawal. We have thought that the answer to social injustices lies outside of the possibility for us to give, and, consequently, we have lived as though we had no need to speak against them. Withdrawal inevitably means that a Christian loses his contact with the world, and results in an "innocent," silent conscience.

However, on the contrary, the Anabaptists and many since their time have seen their responsibility of speaking against social injustices. But for the Christian the question of social action raises many problems, which are perennial, because they must be faced in the light of changing conditions. And, further, the Christian always faces the possibility of choosing several alternatives, and if he chooses the wrong one he will be led to the necessity of making compromises.

One alternative we face is that of accepting a dualistic relation between love and justice. We may come to the Word of God and see from the Sermon on the Mount, and from Paul's teaching that *Agape* love is the ultimate principle for all social action. However, we may decide that love is the "impossible possibility," the ideal, and therefore justice must be resorted to as the practical principle that allows for attainment. We could argue on the basis that there is no advantage to hold to a principle that doesn't work, but that one must face life in reality and accept a principle that works. This is pragmatism and leads to ethical relativism, and forces one to rely on the grace of God for forgiveness, because it is not possible to live up to the ultimate principles that one knows are in the Bible. Such a position is the guilty conscience of neo-orthodoxy.

It is not true that a perfect hydrogen bomb casteth out fear.—William McGrath.

The second alternative we face is that of taking a negative attitude toward social action, saying that *all* social action is a social gospel, a purely humanistic movement that attempts to better society without any supernatural transformation. Such a position emphasizes crusades for truth, and in revolting against the social gospel also revolts against the Christian social imperative. This is the uneasy conscience of Fundamentalism who is the modern priest and Levite, bypassing suffering humanity. (See, Carl Henry, *The Uneasy Conscience of Modern Fundamentalism.*)

The third alternative is that of identifying Christianity with the existing form of the economic order. Every war will be looked at in black-white terms, and one will be forced to say that all the righteous are on the one side, and all the evil are on the other side. This is the very thing that is prevalent today; the people of America, Christians included, have equated the United States with the side of the white, and communism with the side of the black. Such logic justifies a "holy war," a crusade against the impending danger of becoming a slave to an evil tyrant. This leads to self-righteousness, and a false estimate of the varying shades of gray that are mixed throughout on both sides. In the government they resort to such fanatical movements as "McCarthyism," using any tactics possible to get rid of subversive evil. The position of the churches can best be illustrated by the words of Harold J. Ockenga, an eminent pastor of a large church in Boston. "In every major struggle of history," he said, "there has been a mixture of opponents. The theists and the atheists were on both sides." Then he adds, "Now for the first time in history, darkness and light, Satan and God, hell and heaven are in a life-and-death struggle." And, of course, he was equating America with the side of the light, heaven, and God; and communism with the side of the darkness, Satan, and hell!

Not long ago, as General Douglas MacArthur was celebrating his 75th birthday, he was given an award of extraordinary merit. The award was given by the Episcopal bishop of Los Angeles, with the words, "For distinguished service to the church of God as a Christian statesman and soldier." Such was our attitude of World War II. But we have naively overlooked the fact that probably many Japanese generals were also awarded for distinguished service as a soldier of their religion, and certainly, the soldiers of Germany under Hitler died because of "service to their country and to God."

And now that we are trying to make friends with the Japanese and Germans, it is necessary to tell the widows and the parents of those who died for the "righteous cause" in World War II that our men died in vain, because Japan and Germany, after all, are on the side of the righteous. Such absurdities are the perverted conscience of nationalism.

The fourth alternative, and the one I feel that can be supported by the Word of God, is that of accepting an absolute standard of love. Christian love is an absolute demand because God is absolute. This will lead to an inevitable tension for the Christian, because the Gospel and culture exist in a tension. We are *in* the world, which eliminates withdrawal, but we are not *of* the world, which eliminates identity with the main stream of culture. We dare not withdraw, for then we will no longer be the salt of the earth, the articulate conscience for the demands of love, and against the injustices of society. We dare not become identified entirely with the existing culture, for then we will have lost our preservative power, which is the very purpose of our being salt. A Christian who is negatively related to the injustices of society can neither be salt nor light to the world.

(Continued on page 381)

FAMILY CIRCLE

My Neighbor's Bible

BY ROSE BENNINGTON

I am my neighbor's Bible;
He reads me when we meet.
Today he reads me in my home;
Tomorrow, in the street.
He may be relative or friend;
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.
Dear Christian friend and brother,
If you and I but knew
How faithfully the world records
Just what we say and do,
Oh! We would make our records plain,
And labor hard to see
Our worldly neighbor won to Christ,
While reading you and me.

—Author unknown.

"My Neighbor's Bible."

It is a beautiful poem, is it not? Thought-provoking, too! How comforting it is to know that each one of us Christians have the power within us to lead another person to God. By our actions, by the very words we speak, we can light a blazing arrow that points directly to the King's Highway!

"Now, wait a minute!" You instantly reject a part of that statement, "Aren't you stretching the truth a bit there? Words . . . what have words to do with lighting that arrow?"

And I tell you, friend, they have everything to do with it! Words are such powerful things! In spite of their place of importance in our Bible, we pay far too little attention to them. Jesus tells us how important they are when He says, "The words that I have spoken to you are spirit and life" (John 6:63, RSV). Again we read, "Anxiety in a man's heart weighs him down, but a good word makes him glad," and, "A word fitly spoken is like apples of gold in a setting of silver" (Prov. 12:25; 25:11, RSV). I love that one!

It is rather frightening, in this world of loose talk, to learn that there are no idle words. Every single word we utter counts for, or against us, in the final reckoning. Words are the most powerful weapons of the ages. Used with evil intent, this weapon can destroy nations; can instill fear and hatred, and completely destroy peace of mind. In Ps. 55:21, RSV, we read, "His words were softer than oil, yet they were drawn swords." Again, in Prov. 12:18: ". . . rash words are like sword thrusts, but the tongue of the wise brings healing."

Even the thoughtless words, that we all seem so guilty of at times, play an important part in tearing down the structure of good that God would have us surrounded by.

"But," you say quickly, in your own defense, "I wasn't gossiping when I made that little slip about Edith last night! It was just idle chatter, to fill an awkward gap in the conversation. My words had no evil intent at all—they weren't meant to harm anyone!"

That is true, but, nevertheless, they did harm someone. You, Edith, and the one who was reading you at the moment. The one who, unknown to you, is being influenced daily by your words and actions.

"Idle chatter" sounds light and airy to most of us. It has no evil ring, yet it is the most dangerous pastime we can indulge in. Jesus says, "I tell you, on the day of judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned" (Matt. 12:36, 37, RSV).

A worth-while thought to keep uppermost in our minds is this one: Our faces —not the ones we see in our own private mirrors, but the ones other people see— do actually reflect the words we have spoken.

I know a man who would be extremely good-looking if it were not for the shape of his mouth. Take a ride with him just once and you'll wonder if the shaping of that mouth hadn't first begun behind the steering wheel of an automobile. He is a "sorehead" driver. He lays on his horn at the slightest provocation, is discourteous to other drivers and is continually yelling abuses at them. His words are, indeed, "like sword thrusts," slashing away, relentlessly, at his own personality and appearance.

In sharp contrast to this man is a woman I had the keen pleasure of observing the other day. While awaiting my turn at the busy doctor, in his crowded waiting room, my attention was soon attracted to this woman who sat directly opposite me. She could easily have been hiding behind the door when all the good looks were being passed out, yet there was something breath-takingly lovely about her, in spite of her irregular features. The small boy with her was five or six years of age, and a human question mark! He asked more questions in a minute than most people can think up in an hour! His mother considered each question carefully before she spoke and then quietly answered it. Almost everyone in the room was watching and listening to her. The man next to me grinned and said, "She has the patience of Job, hasn't she?"

What I marveled at the most was her treatment of the small boy at her side. He was a real person to her, in spite of his tender years, and, therefore, was entitled to real answers to his questions. Not one idle word did that woman utter! When the boy finally got around to God and asked, "Doesn't God ever get tired, Mamma?" I found myself eagerly waiting for her answer.

She smiled at him and an inner radiance shone from her eyes, "Of course not, honey," she said positively, "God is love, and love never gets tired."

The waiting room seemed strangely vacant when she got up and left it. Yet that woman left a glowing example behind her for each one of us to live and profit by!

Elbert Hubbard tells us, "Upon every face is written the record of the life the man has led; all things are written there; nothing is hidden, nor indeed can be."

As we grow older, that record is etched deeper and deeper upon our faces, for all the world to see. Let us, then, be extremely careful in choosing our words for this record.

If we are to be an open book to each and every person we meet, let us not waste time composing a trashy novel of idle, thoughtless words that may harm others irreparably and will, beyond a doubt, harm us. Let us weigh carefully each word we would utter and then we will be proud to present God's own Book for our neighbor to read. If we work at this religiously and keep all the idle words weeded out, then we can truly be our neighbor's Bible, can we not?

Auburn, Calif.

Think It Over

Soon it will be Mother's Day again. Many will be the cards sent to mothers and rightly so. Was it not mother love that cared for us, made the many sacrifices for us as children? But how about Father? Isn't he pretty well left out? A month later comes Father's Day with a sprinkle of cards for him if he is not entirely forgotten. God made him the head of the home; he is the provider. There are mouths to feed and Mother and the children must be kept warm. Who can say but that Father is just as precious in his place in the home as Mother? God ordained it so that he is Mother's *house-bond.* Then why not bring him up on the same pedestal with Mother where she would have him? Do we not hear enough of separation these days? Let us make it a Home Sunday. If no card is at hand, write a nice letter to Mother and Father which they will enjoy even more.

—Just a Mother.

EXPRESSIONS OF APPRECIATION

We want to thank all our neighbors and friends who remembered us with cards, gifts, and visits during the sudden passing away of husband and father.—Rhoda Shenk and children, Cochranville, Pa.

* * *

I wish to thank all who have remembered me with their prayers, cards, gifts, and visits during my recent illness in the hospital and since I am at home. May God bless you all.—Mrs. Ivan M. Weaver, Morgantown, Pa.

TO BE NEAR TO GOD

THEME FOR WEEK—THINKING

Sunday, April 24

God's thoughts. Read Jer. 29:11, 12.

Surely God's thinking must differ from ours. We "think through" something, try to come to a logical and good end by amassing our reasons for this side or that, and then coming up with a logical outcome. God must think differently than that. He has all the facts, none are missing. He never makes mistakes in comparing them. His judgment is sound. What then does He have to think about? We who say that He is omnipotent are also quick to note His self-limiting powers. He is not a forced deity. In this He thinks. He limits His actions to the observable response of those who are to follow His thought. He thinks when an Elijah thinks to match His thoughts and plans for men. In this verse He thinks His thoughts of peace to match the thoughts of a faithful remnant. I am not the creator of this electric light which floods this room as I write. I did press the switch. And on this Sabbath God's thoughts toward you are triggered by your desire to direct your soul toward His praise. Yes, He thinks of you much and pictures your spiritual well-being.

Monday, April 25

Suppose you? Think you? Read Luke 13:2 and 4.

Perhaps you are like the translators who have made these two verses unequal by translating the same verb two different ways. Perhaps you too call supposing thinking or thinking supposing. It is supposed that some murdered Galileans were worse sinners than others. It is supposed that the tower of Siloam would not have fallen on any excepting very great sinners. In our day it is supposed that the addition of value to value, position to position, and farm to farm is the hallmark of God's approval and the absence thereof is the sign of His frown. We suppose and suppose and do not think. We may even call our supposing thinking but calling it that does not add a mite of value to supposition. Men who can think like squirrels are able to be successful squirrel hunters while others tramp the same woods and never see a hair. Doth not nature teach us? Supposing God's thoughts is not thinking God's thoughts after Him. Newton knew this when he reverentially explored the laws of God's physical universe and said, "I thank Thee that I can think Thy thoughts after Thee." Thinking is not supposing.

Tuesday, April 26

Why think wrongly? Read Matt. 9:3, 4, 5.

There is a Pennsylvania Dutch proverb which says, "It never rains but what some old complainer has her wash out on the line." And if that be hard on the long-suffering sex let me hasten to say that the truth is there for both sexes and needed but a convenient illustration.

I suppose that Jesus never healed anybody in exactly the right way to please all His critics. It is a matter of record that in many cases His critics were both vocal and unfair in the extreme. Whom did they heal? Nobody; that's where and why the shoe pinched. A lot of unsanctified complaining is still being heard today under parallel circumstances. Even Christ's disciples of today imitate Christ's first disciples who said, "Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not us."

It is evil when you do not rejoice at conquests for Christ's kingdom. Don't bite into that green persimmon, brother.

Wednesday, April 27

Neither high nor low. Read Rom. 12:3.

"Fools rush in where angels fear to tread" is not Bible but is Biblical. Such rushing is a result of "esteeming oneself" which is Paul's first verb translated "think." Paul's second verb translated "think" in this verse means "to exercise the mind," and that makes all the difference in the world. Neither must the person think more critically of himself than God intends, for we are here enjoined to think soberly according to the measure of faith dealt out to us. Arrogant fools have made misery for the world all out of proportion to their numbers of course, but men who undervalued the powers of God's servants have also been responsible for much sin of omission. "Think soberly," says Paul, "exercise your mind according to that measure of faith which is yours to grasp" and you will prove some things about the will of God for your generation. Deal with yourself you must, every man must. Now deal according to what faith you can hold, for to such a measure of faith were you called to think today.

Thursday, April 28

Supposing about the Bible. Read John 5:39.

Jesus' critics were great supposers and here they were at it again. They were even then supposing Him to be a blasphemer because He had made Himself "equal to God" by claiming God as His Father. He had quite an argument with them and toward its con-

(Continued on page 382)

Jehoshaphat's Righteous Leadership

Sunday School Lesson for May 1

(II Chronicles 17—20)

Righteous leadership! That's the kind needed of any leader—schoolteacher, parents, club leader, MYF leader, Sunday-school teacher, Sunday-school superintendent, minister, policeman, mayor, ruler in any country, state, or nation. What is righteous leadership? It is opposed to unrighteous leadership. Since true righteousness is of God the leader must be all out for God. He must believe in Him and act on faith. "The Lord shall be with the good." Righteous leadership is a crying need of this day.

In the leadership of Jehoshaphat we see an example and can study how leaders may proceed. Use all the chapters telling the king's story, 17 to 20.

Jehoshaphat strengthened his kingdom against those of God's children who had left His leadership. He had a desire, no doubt, to hold the people for the Lord and didn't want them to go as the people of Israel were going.

The king himself "sought to the Lord God," "not after the doings of Israel." Ahab was now king in Israel and they worshiped images of God in Bethel and Dan. God had forbidden such worship of Him. The heart of the king was "lifted up in the ways of the Lord." Here is the key to the king's righteous leadership. He knew and desired to follow the way of God.

Then too he acted upon what he knew to be right. The high places and groves were removed out of Judah.

Now the people must be taught the way of God, and the king put on an educational program throughout all the cities of Judah. The people had evidently showed that they too wanted to follow God. They had brought the king presents. As a result of the teaching, fear of the Lord fell on all the nations about.

Jehoshaphat erred in going to battle with Ahab against one of Ahab's enemies. But God saved him in the battle and he repented upon being rebuked by the Lord through the prophet Jehu. He put on a more thorough program to teach the way of the Lord to the people.

In seeking the way of the Lord Jehoshaphat learned that God demands justice. Accordingly he put on a reform in the courts. Notice in how much detail he planned this program, how careful he was to instruct the judges in righteous judging. All who judge anyone will do well to consider carefully their king's instruction—since we are God's and there is no iniquity with Him, then there should be none with us. The king himself was courageous in the Lord and he wanted all his people given justice by men (laymen, priests, Levites) who would deal courageously.

Faith in God and action for Him made Jehoshaphat a great king. Any leader will give his people good leadership as he follows closely the source of righteousness for himself and in the total program that he is directing.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Oscar Schrock was ordained to the ministry at the Mahalasville Mission, Martinsville, Ind., on Sunday, April 3. The service was in charge of Edd P. Shrock, Oscar Leinbach preached the sermon, and T. E. Schrock, father of Oscar, had charge of the ordination. Also assisting in the services were Emanuel Hochstedler and Charles Haarer.

Ordinations to the ministry in Ontario on Easter Day were: Bro. Wayne North at Vineland in the morning; and Bro. Elmer Grove at Baden, in the evening.

Good Friday services were held at the Wideman Church, Markham, Ont., and at the Vineland Church for the Niagara district.

A church building was dedicated at Steel City, Pa., April 9, 10, with Bro. Ivins Steinhauer, Bridgeport, Pa., as guest speaker.

The Casselman Community Winter Bible School, Bro. I. Mark Ross, principal, conducted at the Casselman Church near Grantsville, Md., March 21 to April 8, had an average morning attendance of 15 and an evening attendance of 53.

The Braeside Home for aged people, Preston, Ont., is erecting a new building this year. It is designed to be of 92-bed capacity.

Bro. Gordon Bauman, who was ordained on March 20 to serve the Berea congregation, Alma, Ont., preached his first sermon at his home church, St. Jacobs, Ont., on Sunday, March 27. He was installed as pastor of the Berea Church, the following Sunday.

Youth and Nonconformity is a new study course by Bro. John C. Wenger for use by youth classes in our churches. It is recommended that this course be studied during the July, August, September quarter as background for and supplemental to the simultaneous **Nonconformity Conferences** to be held throughout the church, Sept. 17, 18. These quarterlies may be ordered from the Mennonite Publishing House for 30¢ each or 25¢ each in lots of five or more.

Goshen College A Cappella Chorus, of some sixty voices rendered programs of sacred music among the churches in Ontario during the week of April 3-8.

Bro. Clayton Showalter was ordained to office of deacon at the Morning View Church, Linville, Va., on Sunday, April 17, if previous plans were carried out.

Bro. Henry J. King, Arthur, Ill., was scheduled to be guest speaker at the fifth anniversary meeting for the work at Midway, Pekin, Ill.

A peace team from Goshen College gave a program at the Wildwood Church, Curtis, Mich., on Sunday evening, April 10.

Bro. Earl Graybill, Parkesburg, Pa., R. 1, was ordained as minister of the Gospel at the Millwood meetinghouse, Gap, Pa., on April 6, to serve the Coatesville, Pa., congregation. Bro. Elmer Martin, Lancaster, Pa., brought the message and the charge was given by Bro. LeRoy S. Stoltzfus, of the home congregation.

Bro. and Sister Clayton Keener, missionaries on furlough from Ethiopia, had charge of the meeting at the Landisville, Pa., Church on Sunday evening, April 10.

Dedication services were held at Iowa Mennonite School for the new "Hillcrest Auditorium," on Sunday afternoon and evening, April 3, with Bro. Harry A. Diener, Hutchinson, Kans., as guest speaker.

Bro. Christian Charles, Salunga, Pa., began a series of messages on the Book of Revelation recently for the prayer meeting group of Bosslers Church, Elizabethtown, Pa. These messages are to continue through April, May, and June.

Communion services were held at the First Mennonite Church, Johnstown, Pa., on Good Friday evening. A Gosepl team from Hartville, Ohio, gave the program on Easter evening.

Baptismal services were held at the Howard-Miami Church, Kokomo, Ind., on Sunday evening, April 3, when seven persons were received into church fellowship.

Mission work among the colored at Madisonville, La., 28 miles north of Akers, La., has been begun by Bro. Henry J. Tregle, of Akers, and the Robert Stoltzfuses who live at Madisonville. The brethren need a tent for this work. Contributions of either a tent or funds to purchase a tent are needed and will be appreciated.

The sixth annual Bible meeting was held at Oxford Circle Church, Philadelphia, Pa., April 17. Speakers were John S. Hess, Lititz, Pa., and Leroy Umble, Oxford, Pa.

Bro. Walter Funk was ordained to the ministry at the Zion Church, Pryor, Okla., with the brethren Harry A. Diener, Hutchinson, Kans., and Nelson Histand, of the home church, officiating.

Announcements

Conrad Grebel Lectures, "The Alpha and the Omega," by Paul Erb at Orrville, Ohio, May 12-15.

Communion services at Lynside Church, Lyndhurst, Va., Sunday evening, May 1, with Bro. Truman Brunk, Denbigh, Va., in charge.

Week-end meetings at Hopedale, Ill., April 22-24, with J. Frederick Erb, Detroit, Mich., as speaker.

Youth Conference at Zion Church, York, Pa., week end of April 23, 24, with Richard Martin, Elida, Ohio, as speaker. Sunday afternoon meeting for youth only.

Forty-eighth Annual Nebraska Sunday School Conference at Riverside Park, Milford, Nebr., May 24-26. A full program has been prepared, beginning on Tuesday evening, May 24.

Annual meeting of the Nebraska ministers Tuesday morning, April 24, at the Milford, Nebr., Church.

Sixth anniversary meeting at the Goshen Church, Laytonsville, Md., April 23, 24. Guest speakers: Noah Hershey, Parkesburg, Pa., and John Winters, Kinzers, Pa.

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Calendar

Annual Meeting, Illinois Mission Board, Freeport, Ill., April 20, 21.
State Meeting, Women's Missionary and Service Auxiliary, Metamora, Ill., April 23.
Conference on Race Relations, Goshen College, April 22-24, 1955.
Spring Meeting, Commission for Christian Education, Morton, Ill., April 22, 23.
Christian Writers' Conference, Hesston, Kans., May 3-6.
Annual Meeting, Women's Missionary and Service Auxiliary, Indiana-Michigan District, Goshen College Union, May 7.
Annual Meeting, Gulf States Regional Conference, Sarasota, Fla., May 6-8.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Nebraska Sunday School Conference, Milford Church, Riverside Park, Milford, Nebr., May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The new Bible school planned by the Puerto Rico Mennonite churches will open at La Plata on August 1 under the direction of Bro. E. V. Snyder. Other members of the board of directors include the brethren Lester T. Hershey and John E. Lehman. The teaching staff will be named later by the Puerto Rico Executive Committee.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, will be keeping the following appointments in Illinois following the Illinois Mission Board meeting at Freeport on April 20, 21: April 22, Science Ridge, Sterling; April 24, morning, Pleasant Hill, East Peoria; evening, Metamora. Sister Beck will also be speaking at the annual meeting of the Illinois WMSA at Metamora on Saturday, April 23.

Bro. and Sister Milton Vogt, missionaries on furlough from Bihar, India, spoke at Pueblo, Colo., on April 6.

"I want what you have. How did you change?" These are the statements of seekers in Coamo, Puerto Rico, as they notice the faithful witness of former friends who have become Christians. Pray that this witness of one friend to another may continue to bring many into the kingdom of God.

Bro. C. K. Jebiar was chosen at the recent special session of the Mennonite Church in India to be ordained to the Christian ministry. His ordination will take place during the church conference in May.

Communion services were held at the Ninth St. Church, Saginaw, Mich., on Good Friday evening, April 8, under the direction of the pastor, Bro. LeRoy Bechler.

Young people in Coamo, Puerto Rico, are expressing interest in English Bible classes. Pray that the Lord will lead in this and other contacts with the youth of the city. Sister Gladys Widmer is the missionary stationed in Coamo.

A group from the Canton, Ohio, Mennonite Church gave a program on city missions at the Walnut Creek, Ohio, church on Sunday evening, March 3.

The chorus of the Mennonite Spanish Church under the direction of Sister Esther Buckwalter Graber gave an Easter program at their church on Sunday evening, April 3. The I-W Octet from Ann Arbor, Mich., under the direction of Bro. Lowell Byler participated in the morning service on the same day. The Mennonite Spanish Church celebrated communion on Sunday, April 17, with their bishop, Bro. C. Warren Long, Tiskilwa, Ill., in charge.

The Franconia Mission Board at its March meeting approved the recommendation of the Executive Committee making the following appointments for the mission organization in Cuba: Director, Bro. Henry Yoder; Secretary-treasurer, Bro. Aaron King.

Bro. and Sister Paul Landis, Lancaster, Pa., will be completing their Spanish language study at La Plata, Puerto Rico, about April 22 and will return to their home immediately to serve the Puerto Rican migrants in the eastern Pennsylvania area.

The evangelistic committee in Puerto Rico is planning a Christian stewardship conference series and has asked Bro. and Sister Elvin Snyder and Bro. Juan Hernandez to speak at the various churches as follows: April 17, Pulguillas; April 24, Rabanal; May 1, Palo Hincado; May 8, Usabon; May 15, Guavate; May 22, Coamo; May 29, Coamo Arriba; and June 2, La Plata.

A Parents' Night program has been planned for the Warden Park Mennonite Church, Toronto, Ont., on Tuesday, April 26, at 7:30 p.m. Bro. John Hess, Kitchener, Ont., who has recently accepted the call to be pastor at Warden Park will speak to the parents on their responsibility in assisting the Sunday-school workers in the spiritual development of their children.

The Bethany Mennonite School, Pulguillas, Puerto Rico, will complete its school year on April 28 with an elementary school graduation. A Parent-Teachers' meeting was held on April 6.

Bro. Milton Brackbill, Paoli, Pa., will serve as guest speaker for the monthly meeting of the Radio Gospel Fellowship, Lancaster, Pa., to be held at the Rossmere Mennonite Church on April 25. Bro. Norman Derstine of **The Mennonite Hour** staff will also be present and lead the singing.

Two teachers in the Bethany Mennonite School, Puerto Rico, will be taking their summer furloughs this year. Sister Martha Kanagy will spend the summer, May 1 to August 20, at her home in Manitou Springs, Colo. Sister Doris Snyder and children, Margaret Ann and Arnold, plan to vacation in Goshen, Ind., and Ontario, Canada. Sister Snyder will be accompanied to the States by her mother, Sister Edna Swartzentruber.

Bro. Johnwillliam Boyer, Phoenix, Ariz., was ordained to the ministry on April 2 for the work in the migrant camps 25 and 29 near Buckeye, Ariz. This mission work is carried on by the Sunnyslope congregation of Phoenix. The Brethren Sherman Maust, Upland, Calif., and Leonard Garber, Winton, Calif., who were present at Phoenix for the ordination, also brought messages on Friday evening, April 1, to the congregation there.

The workers at the Hope Rescue Mission, South Bend, Ind., report that there were 33 professions of faith in Christ during the month of March. Praise the Lord for the good work being done at this place.

Bro. S. C. Yoder, Goshen, Ind., will be guest speaker at the district mission meeting to be held at the Wanner Mennonite Church, Hespeler, Ont., on April 24.

Bro. Mario Snyder, Spanish Mission, Chicago, Ill., had charge of the morning worship service at the Roanoke Mennonite Church, March 13. In the evening the chorus from the mission under the direction of Sister Esther Graber gave an interesting program.

Bro. Laurence Horst, Home Mission, Chicago, Ill., was in charge of the Missionary Day services at the Roanoke Mennonite Church. He brought four people who had recently been baptized along with him. They gave their testimonies.

B. Charles Hostetter, Harrisonburg, Va., and The Mennonite Hour Quartet, Martins Creek Church, Millersburg, Ohio, Saturday evening and Sunday morning, April 30, May 1; at Springs, Pa., Sunday evening, May 1.

Home Missions Conference at Hess Church, Lititz, Pa., on the evenings of May 5-7 and all day Sunday, May 8. Out-of-district speaker, John R. Mumaw, Harrisonburg, Va.

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The Indian government announced that 16 per cent of India's population, or about 60,000,000 people, are literate. This number is increasing tremendously and should awaken the Lord's people to the opportunities for getting out the Word of God and other literature.—IFMA News.

Your Treasurer Reports

Recent reports being received from Bihar, India, indicate urgent need to expand the mission program there, particularly in the area of supplying training facilities for children of the Bihar Mission. Bro. John Beachy has requested authorization to construct several small buildings which will be used to house personnel and make classroom facilities for this school. In terms of total cost this is not a large expenditure, involving less than $2,000.00 to actually make this school possible.

In planning for the indigenous development of the church the training of children in a Christian school is of prime importance. Therefore, it would seem advisable to encourage our missionaries in Bihar, India, to plan for this so that their witness and influence among the national people can be made as effective as possible during the time which we may be able to have missionaries in India. Special programs of this kind usually require additional funds since special building expenditures are involved.

In light of this urgent need and with the conviction that we should move ahead with this particular project in India, we would like to recommend this as a special project for those who may want to contribute to the work in India in a special way. Contributions for this particular program may be designated for the Bihar Mission Fund or for the Bihar School Program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Growing Navaho Church Reports

BY STANLEY WEAVER

Sometimes the development of a new church is quite slow, tedious, and painful. I am not here speaking of the physical church organization but of the building of true temples of God in the hearts of men and women. When some strong indications show that this process is going on and that the church is gaining in strength it is something which brings much happiness and joy in the hearts of all true members of the total church.

Just this last week we experienced such an indication here at the Black Mountain Mission. It came about without any fanfare of any kind and this made it all the more significant.

We were drawing to the close of our regular Sunday afternoon church service. We had twenty people present for the service and at least five of these were unsaved members of the local community. I drew my message to a close, had prayer, and then gave a short invitation for any to accept Christ as his Saviour.

After waiting a few minutes I asked for a selection of some Navaho hymn to sing in closing the service, but before anyone could voice a selection, one of the Navaho Christian men, Joe Tsosie, started talking. Joe is normally a man of few, carefully chosen words and in his characteristic way he spoke slowly and quietly, but with very evident feeling and conviction. As he spoke of his own past life and his conversion and complete happiness in Christ, his voice gained in conviction and intensity. Everyone listened with thoughtful quietness.

Joe Tsosie had hardly finished speaking when Billy Charley began giving his own personal testimony to the saving power of Christ in his own life. Billy, too, spoke with strength and conviction. Both Joe and Billy had much to tell because they had both lived lives of drunkenness and much sin. As these men talked, two of the unsaved men in the audience stirred uneasily in their seats.

I had time to put in only a short expression of appreciation for these spontaneous testimonies until Mary Tsosie, Joe Tsosie's wife, gave a very warm and sincere expression of her belief in the Lord Jesus Christ.

Before Stella Mitchell began speaking she looked into the eyes of her unsaved husband sitting beside her and he quickly and uneasily turned his head the other way. Stella spoke with much feeling and emotion because she was knowingly speaking out for her own husband as well as for the others present who were not Christians.

Following Stella Mitchell's testimony our Christian worker here at the mission, Lita Tsosie, spoke briefly, giving the unsaved people present many things to think about. Lita can speak with conviction and knowledge because she knows from firsthand experience of the truth of the Christian way and she also knows much of what the Bible says concerning the Christian way and the fate of those who refuse the gift of salvation.

Now let me remind you that all of these testimonies were given spontaneously without any begging for testimonies such as I have heard in some of our old established Mennonite churches. I had not even said anything about anyone giving a testimony and before we knew it almost all of the Navaho Christians present had given testimony to their belief in Christ. Why did they do it? Their belief in Christ was an intense personal conviction and they knew there were people present who didn't believe in Christ.

From this short report of these happenings I want to bring you to a consciousness of two things. I want you to see that the Navaho Christian Church is definitely taking form and is gaining strength. All of us here at Black Mountain need your constant prayers. There are definitely those in our community who are under conviction but have not been willing to give themselves to Christ and His way.

The other thing I want you to ponder is this: How is your Christian experience? Is it so real and so intense that it **forces** you to give testimony even when there isn't an opportunity to give it? Is it so real to you that you can't bear the thought of friends going to hell without Christ? Or has your Christian belief become cold and your zeal for Christ pretty uncertain? Join with your Navaho Christian brothers and sisters in proclaiming Christ as the only way of salvation at every slight opportunity you have.—in **Yatahay.**



Stanley and Arlie Weaver, missionaries to the Navahos, Black Mountain Mission, Chinle, Arizona.



Joe and Mary Tsosie and daughter Elaine, Navaho Christians.

The highest type of fellowship always sanctifies our lives and draws us closer to God.

Advance in Puerto Rico

BY MARY F. SNYDER

Bethany Mennonite Church, Pulguillas, Puerto Rico, was the host church to the 1955 Annual Conference. The ample auditorium can seat about 300. That was commodious last year. But this year we made history. By Saturday afternoon, over 300 persons found their way into the church. Sunday afternoon and evening the maximum number reached 365 with the gallery, aisles, and the standing space in rear all occupied. It was a joyful time of spiritual fellowship. The Puerto Rican church felt that she was making history this year, and she was attentive to that contribution for the future of the church.

The conference theme was based on Philippians 3:14: "I press forward toward the mark . . . in Christ Jesus." Two series of talks were featured on the program. The first was a devotional Bible study on Paul at the beginning of each session. Several aspects of his life and work were presented: the trail blazer, the writer, the Christian Atlas, the founder of Christian doctrine, the polemic, the liberator, the mystic. The subjects were far-reaching in their discussions. Each speaker gave consecrated messages in honor of Paul's grand contribution to Christianity and declared himself unreservedly to live such a life should God lead that way. These talks were given by seven of our most promising helpers. Bro. Esteban Rivera, vice-president, helped lead various of the sessions, assisting the president, Bro. E. V. Snyder.

The other series of messages dealt with the church. Eight studies were made of the church and presented by various pastors with one guest speaker assisting, Rev. Alberto Espanda Matta, Church of the Nazarene organizer and director of Warren Jones Institute, Santurce, P.R. These studies presented the church in her various functions: "Her

Call" and "Her Commission" by Bro. Amos Swartzentruber; "Her Organization" by Bro. John Driver; "Her Field in Education" was presented by the Brethren Paul Lauver and Lester Hershey. Rev. Espanda Matta gave evangelistic messages both evenings, March 12 and 13. He also delivered two addresses in the church series: "Her Sacrificial and Triumphal Witness to the World" and "Without Hope and without Christ." Although the messages were brimful to overflowing, each person attending came to the climax of our annual conference aware of a spiritual strength equal to the task awaiting him in his daily witness for the Lord.

The special features of this conference will perhaps be what actual history will record. On Saturday morning, the proposed constitution for the Puerto Rican Mennonite Church was presented, discussed, and accepted. In accordance with the new organization, the executive committee of conference was named, presented, and voted in. This will consist of three ordained ministers and four laymen from our different churches. The accepted constitution calls for ordained ministers to serve as president, vice-president, and secretary. This marks the beginning of an organized, indigenous church on the island.

The Sunday afternoon high light came in the form of a consecration service conducted by Bro. Amos Swartzentruber. Bro. Melquiades Santiago received license as co-pastor of the Calvary Church at La Plata. He received this call from his home congregation. At this time our conference president, Bro. Snyder, called on all the ordained ministers and workers present to stand in recognition of their duty and consecration to the new task to be realized by the Puerto Rican church. Several responded to the call of the church, consecrating themselves completely to the Lord. A prayer of consecration concluded this service.

Next came plans for the new Bible institute. Plans and programs call for the opening by August first. Prospective students are being enrolled in accordance with the various needs for assistance in our several congregations. Bro. E. V. Synder was named director of the Bible Institute which will begin at La Plata.

People attending conference included delegates, church members, and unsaved folks from the Christian families. The Lord honored the evangelistic messages. Several conversions resulted. One brother recently converted at a station outpost had the joy of seeing his wife and son saved. Others did not surrender their lives to Christ, but will carry home with them the witness to salvation provided by the conference and also what Christ does for those who follow Him. We believe each conference bears witness to a year of joyful service for the Master. With Peter in Jesus' day we also felt inwardly the joy of having been present with the Master during these fruitful days together with other believers.

We trust the history of this conference will be written in the lives of some of the younger persons present as they recall the experience of the 1955 Annual Conference at Pulguillas.

La Plata, Puerto Rico.

OHIO DISASTER SERVICE ORGANIZED

Approximately 150 congregational representatives from six or seven Ohio Mennonite groups met Saturday, March 5, at the Central Mennonite Church, Archbold, Ohio, to discuss mutual disaster service interest. Most Mennonite communities of Ohio were represented with one or two representatives from Indiana who assisted in discussion, planning, and preparation for organization.

After a devotion led by H. E. Bertsche, Archbold, Ohio, Olen Nofziger, Archbold, and Ralph Sommers, Pandora, Ohio, spoke on motivations for Christian disaster work. Roman Mullet, Nappanee, Ind., related disaster experiences from Oklahoma, Nebraska, Indiana, and Michigan. Lunch time was a period of general fellowship in the basement of the church with people from the local congregation furnishing the meal.

In the afternoon, a short testimony by Lewis Britsch, Archbold, preceded a message by Jesse Short, Archbold, on the subject of "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." Roy Umble, Goshen, Ind., led the discussion on disaster service organization.

During the discussion the group decided to organize under the name of Mennonite Disaster Service for their work in Ohio. At the same time they decided that Ohio should be organized into two separate disaster service groups, an Eastern and a Western area, each with its own Executive Committee and co-ordinator. Arrangements were then made for the future. The Western area organized a temporary committee under the chairmanship of Lewis Britsch, Archbold. The Eastern area decided to call a meeting to be held at the Hartville Mennonite Church on March 26, with L. C. Kreider, Wadsworth, as temporary chairman.—via Relief and Service Office, Elkhart, Indiana.

SERIOUS DROUTH IN JORDAN

MCC relief personnel report that a serious situation is developing in Jordan as a result of very limited rainfall during the winter months.

"If there is no rain in March," Ada and Ida Stoltzfus of Morgantown, Pa., write, "there will be a great cry for bread and water in the land. It is possible there may still be rains in March or even early April. If so, this would put water into cisterns and make possible the summer crops even though the winter crops are a failure."

There are reports of the price of flour going up and shopkeepers hoarding it. Flocks in certain areas along the desert are suffering for lack of food and water.

In an annual report of their relief services which consist of feeding centers and distribution of material aid, the Stoltzfus twins present this picture of human need in the Hebron area where they are working.

"Many frontier farmers are existing on only a fraction of their former income with insufficient lands to farm and pasture their diminished flocks. Their water supply is not adequate, medical help is often far away, educational facilities are insufficient, and many roads are very difficult to travel and at times almost impassable.

"There is a great deal of unemployment in the villages and Hebron City. This results in lowered living standards and children are undernourished and ill clad. The large per cent of refugees makes the housing conditions inadequate. Nearly one third of the population of Hebron City are refugees (total population is 55,000). Many families live in one room in the poorer part of the city. Villages are overcrowded and people are living in caves."

An effort to provide long-term assistance in the Hebron area has been the initiation of a home for unwanted boys under the direction of the Stoltzfus sisters. About 15 boys have already been admitted. Many children in Jordan come to be unwanted as a result of the remarriage of one of their parents. When a home is broken either by death of one parent or by divorce, and remarriage takes place, the new husband or wife will not take responsibility for the children by the former companion.—via MCC Information Service.

PAX PILGRIMAGE TO PALESTINE

Forty-one Pax men in Germany have recently completed a three-week study tour to the Holy Land that took them through seven Middle Eastern and southern European countries. A major objective of this "Pax Pilgrimage" in February was to give each participant the rare opportunity to study the Scriptures by personally walking where Christ walked. Upon return, one of the Pax men said: "This tour was more than a momentous sight-seeing journey—it was an enriching spiritual experience. As we drove through the barren, rock-strewn landscapes where once the Master taught, His parables and illustrations took on a sharp vividness and new depth of meaning."

David P. Neufeld, Rosemary, Alta., of MCC Berlin, who accompanied the tour as pastor and general supervisor, wrote that the group gave a clear Christian testimony wherever they went. "Just to have a group of 50 young people go into a dining room, bow their heads for grace, is a language in itself," he said. "The quiet devotions we had in dining halls, in lounges, on verandas, on ship decks, at the Jordan River, or in the Garden of the Tomb, all gave a good testimony for Christ."

The tour was planned so as to take advantage of a three-week wintertime vacation, with parents and friends paying the cost of the trip.—via MCC Information Service, Akron, Pa.

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This spring the European Evangelistic Crusade begins an aggressive ministry of tent evangelism. For five months they will have six tents in action in the different countries of Europe, reaching tens of thousands with the Gospel.—EFMA Missionary News Service.

Frozen Souls in a Frozen Land

BY IRVIN SCHANTZ

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). There are souls thirsting in the far north. They are thirsting for God. These souls have no money; they do not need money to receive salvation; but they do need someone to bring them the Word of God. Many are ready to come, yea, willing to come, yea, longing to come to the fountain of life but Satan has frozen their souls. They are groping through life, living in superstition and fear, with no future, either spiritual or material, to look forward to. They have no comforter to lean upon, to call upon, in times of distress and want. And sad, but true, a dark eternity awaits them unless they hear and accept the way of salvation.

Poplar Hill, 80 air miles from Red Lake, 105 Indians.

These faithful, hungry souls continue to come to services to hear more of God regardless of the weather. It is indeed heart touching. We have Bible study each Tuesday evening. Last evening our subject was Sin: where it began, the blood sacrifice, and the crucifixion. After the lesson the medicine man said, "Thank you." After closing a service on Sunday, one of the boys asked if that was all, so we sang more hymns. The Lord has blessed us with several Ojibway-English dictionaries. Ojibway is somewhat like the Saulteux. We also have two Saulteux grammar books which we hope will help us in our language study. However, the grammar books are in Saulteux and French which will necessitate the French being first translated into English.

A communication system has been installed here through a consecrated brother who was concerned about the isolation of the workers. This brother is paying the monthly rental and cost of messages sent. May God bless his noble efforts. It is a blessing to see individuals and groups assuming some definite part of God's work and being responsible for it.

Saturday evening word was sent that a baby was to be born and the mother wanted the girls from the mission to come. It was forty below zero. The expectant mother was lying on a poorly made bed on the floor, with the cold air penetrating through the many cracks in the floor and walls. Each half-hour she was given a gravy made of flour and water to eat and some tea to drink. She was not allowed to sleep, the others rubbing her cheeks if she began to rest. After the little baby girl arrived, one of the younger girls lay down on the floor to rest and as she had no covers, Sadie covered her with her coat. She, however, took the coat and laid it over the new baby. At twelve o'clock midnight the mother gave Sadie a worn sheet of paper, with some songs written in Cree and asked her to sing. Sister Sadie stayed with the mother and child through the night. A layette, donated by a sewing circle, was given to the mother. We wish you could see the joy and pleasure a gift such as this brings. We wish to thank the many sewing circles who have provided various needed supplies for the mission homes and for these needy people.

Pikangikum, 55 air miles from Red Lake, 135 Indians, permanent workers are now stationed here.

Our first Sunday service was held in our home but it was too far for the older people to walk, and also for those with little children, so the counselor gave us permission to have it in his home each Sunday afternoon. We have an average attendance of 80. We do more singing in church than you or I are used to but these people love to sing. We open our services by singing about eighteen selections after which we have a flannelgraph lesson. Bro. Willard [Moyer] who has conquered the language quite well, brings a message. On the second Sunday we bundled up and went to church through a snowstorm. By the time we started home again, we had trouble finding the trail, but after wading through deep snowdrifts, we found the trail. The snow was beating in our faces, driven by a strong gale and we could see only a short distance, but we were soon home. We had just started a fire in our stove when there was a knock at the door. The counselor had come to see if we had arrived home safely. After staying long enough to drink a cup of tea he hurried home again through the storm before it got dark. Our hearts were touched to think of the concern he had for us that he ventured through this storm to see if we found our trail home.

The Lord is answering your prayers in behalf of the souls at Pikangikum. Two of the young men who fell into sin have confessed their wrongdoing to God and to us and want to make restitution. They had taken some articles from the mission home and now want to return them. The next time they came to visit us, they brought some other young men over and before the evening was over three new souls were brought into the Kingdom. We keenly felt the presence of the Holy Spirit with us that evening. Sister Maggie has also found the Lord precious and although her health does not permit her to attend services, she has experienced the joy of being a "child of the king." Willard went over to visit her one day and over her bed hung a piece of paper with these words, "God give me good heart. My heart was sinful." She needs your prayers that she may continue to live for Jesus.

Deer Lake, 113 air miles from Red Lake (flying direct) 135 Indians.

Services are held here periodically. The Indians say, "We cannot read. We need someone to tell us the Jesus' Way." An old man lay in rags in a corner of the cabin. He had been lying there for a year, with no control of his lower limbs. A stroke had left him speechless. Bedsores reached his shoulders and he was afraid to die. After talking with him through an interpreter, he made known by signs his belief and faith in Christ and asked to be baptized. Now he is ready and willing to leave this world of sorrow and trouble. May God bless this dear brother in his few remaining days.

We are having a supply of outboard motor gas and oil, some reserve aviation gas, coal oil, nails and roofing for a home sent in by tractor train to this place and to Sandy Lake. This train, drawn by two caterpillars pulling drays, makes several trips in the winter if the lakes and rivers are frozen thick enough. It leaves Lake Winnipeg and goes to various isolated outposts. By purchasing supplies from Winnipeg and shipping them by tractor train, we are able to get supplies to these places cheaper than by flying.

Sandy Lake, 145 air miles from Red Lake, 500 Indians.

We have had several services for these Indians. Recently we were to this place to make arrangements for the storage of supplies coming in by tractor train. On our way home we were forced to land because of a snowstorm. We landed on Favourable Lake, 135 miles from home, to wait for the blizzard to diminish. Fortunately we located Indian trappers living near and stayed in one of their huts. Soon more Indians gathered and we had a service for them. The next morning it was still snowing so they asked us to have another service, which we gladly conducted. These people did not even have the bare necessities of life. They gave us a dish of moose meat for supper and the same for breakfast. I gave my sleeping bag to my passenger (a trader) so all I had was a blanket. A little fire burned in a small barrel for heat in the hut. At midnight I awakened to find snow blowing in my face and with about six inches of snow on the stove. It was 45 degrees below zero. Our workers did not know where we were and we had no way of contacting them. Needless to say the workers were glad to know we were safe and we appreciated home so much more after spending 24 hours in the bush, but we are glad to go through these experiences that others may hear the Gospel. These people keep asking us to come as soon as we can to tell them more about "manido" (God).

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). True, we cannot all go but we can all be a part of God's program somewhere, in some way. What talent has God blessed you with? One thing is certain. We can all pray. Will you remember us when you are talking to God. Ask Him for souls in the frozen north; for messages for the workers; and for their protection in these isolated places and for protection as we fly supplies to them. Shall we accept the challenge of being used to deliver Christ's invitation?

"If any man thirst, let him come unto me, and drink."

Loman, Minn.

The first business of the church **is to proclaim** the law and will of God.—**Paul Mininger.**

The Problem—Without a Home

No one can sing or hear the words of the song, "There's No Place Like Home," without a stir of the imagination. Perhaps it tends to remind one of his own happy home now in existence but often it brings to mind our childhood home of the past where the family used to gather on holidays, or a spot where Grandma was waiting with some of her famous pies. Whatever the association most people would agree that "be it ever so humble; there's no place like home." Suppose that one week you had had such a home, humble and/or rich, and the next day you found yourself forcibly expelled from that home with only the clothes on your back and perhaps a small suitcase. Suppose the home you left which had meant a lifetime of work and security now meant money for your children's future frozen in the bank, and your business ruined. Such is the situation for many of the Palestine refugees who, in 1948, left their homes; most with only a few belongings which they were allowed to bring out. Most of the Palestinians left after being advised that they would probably return after a few days. But they have not returned to this day. The mass exodus has resulted in the more than doubling of the population of an already economically poor country (Jordan), the squalid refugee camps, the disappearance of a sovereign state (Palestine), and perhaps above all despair and bitterness in the hearts of many people.

There is bitterness toward the United States in the hearts of many people turned from their Palestine homes. They feel that it was the result of the policy and influence of the U.S. that enabled the Zionist Jews to drive them from their homes and take their country. I have heard Palestinians, say, "We used to love you Americans very much in Palestine. You brought us schools, hospitals, orphanages, and in other ways made us your friends. The missionaries you sent here taught us to respect Christianity and the American way of life. We liked your democracy and the way your country always helped the small nations against the imperialists; the way a man was free and equal and could rise, as Abraham Lincoln did, from poverty to the presidency. But then you tricked us and sold us out to the Jews. You helped to drive us from our country and offered us relief rations instead. How can we help but distrust you? How can we believe that you are our friends?"

Many foreigners say of the Palestinian refugee who lives in a camp, "Why he's better off than he was before at his home in Palestine. Now he is getting medical care, his children are going to school, he is drawing rations, while before he was only a small shopkeeper or a peasant farmer." It is difficult to say just to what degree this statement is true. But these people have eliminated one important factor in their evaluation—the love of "home," no matter how humble. The peasant is always greatly attached to his home and his land. It has probably been in his family for years and, though poor and rocky, it still represents home and security to him. Away from his home and his soil he is lost and bewildered, his love of hard work replaced by the "something for nothing" philosophy of those on relief roles. I was once riding in the back of a truck with a group of young men who began to heartily sing Arabic songs. I asked them what they were singing about and they remarked, "We are singing songs of our homes and our beloved Palestine." I thought then of my own home and country and felt that perhaps there is nothing in the world so sad as being a refugee.

At the same time there are the middle and high class Palestinians who lost beautiful homes, large businesses, thousands of pounds in the banks, furniture, and all other personal belongings. Some who lived in the New City of Jerusalem can actually look over and see their houses in Israel. One man once pulled a key from his pocket and said: "This is all I have left of it now. I can see it a few hundred yards away but I can't go to it." This man had left a beautiful stone house, not a Bedouin tent. Contrary to what many Americans believe, very few of the Arabs are nomads and live in tents. Many of them dress and live much as you or I. This class of people too are bitter, for it has not been easy to start life over again in a new and poor country. Many who were wealthy now find themselves forced to accept rations and charity.

It has been said that the Arabs are unrealistic and unreasonable in their attitude toward Israel and the Palestine problem. Perhaps they are, but could you be reasonable or realistic if you had suffered a similar fate as these people? The situation these people find themselves in is only another manifestation of man's lack of love and concern for his brother. It is the outgrowth of the greed and personal ambition of petty men in positions of power who care only for themselves. The Arabs have not been "lily white" in fostering the present situation, but you and I have had a part in this also. It is partly due to our failure as Christians that there are refugees in the world today. We have failed to bring to the world Christ's message of "love your neighbour" and humility. But the challenge still remains; "Why sit ye here idle." It is our business to know where people are suffering and where the lack of Christ's love is causing it.—Jordan Relief Notes.

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THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease of meeting his own obligations with the nine tenths.
4. At the ease in going from one tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine tenths that remains.
6. At himself in not adopting the plan sooner.—**The Glad Tidings.**

MISSIONS

EDITORIAL

Christian, Study Your Bible

Since the Bible reveals God to man and since God has promised that His Word will not return unto Him void but that it will accomplish His purposes, the Christian worker must saturate himself with the Word. Cursory reading will not be sufficient. The more he works for God, the more he will realize his need for increased understanding of the Bible.

The Bible becomes the soul-winner's tool for convincing men that they need Christ and for leading them to a faith in Christ. D. L. Moody advised Bible reading as means to faith. Faith increases as the believer gets better acquainted with the God of the Bible.

The Bible also provides the background necessary for effective prayer. George Mueller testified that his morning worship period became increasingly effective when he began with Bible study followed by prayer instead of beginning with prayer.

A strong faith and an effective prayer life are prerequisites to successful witnessing. Realizing this the personal worker seeks the most effective means for Bible study. Many ministers have struggled with this problem, recognizing their need for systematic study. Thus the lay worker need not be embarrassed when he faces a similar problem but will want to find a means for study which will suit his needs.

A simple method is to study the Bible paragraph by paragraph, chapter by chapter, and book by book. Get a notebook which will take the regular 8½ x 11″ sheets. Purchase two cheap Bibles or individual copies of the book to be studied. Cut out a paragraph at a time and paste each paragraph on a separate sheet with plenty of room for study comments.

Then begin the study with paragraph one of chapter one and so on all through the book chosen for study. Look for the following four things in each paragraph, although they will not all be found in each paragraph: key persons, key places, key events, and key ideas. As you go through a book of the Bible in this fashion, the outline of the book will gradually become clear to you. When you have finished you will have notes which will be valuable for teaching purposes later.

For a further elaboration of this method of Bible study get the booklet **How to Enjoy Studying the Bible** by Joseph M. Gettys, published by the John Knox Press, Richmond, Va. May God bless your efforts at improved Bible study.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

An advisory committee meeting concerning a proposed paper for Mennonite youth was held April 6 at Elkhart Headquarters. Those present were A. J. Metzler, Urie A. Bender, and Ellrose Zook of the Scottdale Publishing House Office, Boyd Nelson, Levi Hartzler, Willard Roth, Ray Horst, and Henry Weaver, Jr., of the Elkhart Office, Paul M. Yoder, Hesston, Kans., Richard Detweiler, youth secretary for the Commission for Christian Education, Raymond Charles of the Eastern Board of Missions and Charities, and LeRoy Kennel, President of the MYF.

Again we would like to share the testimony of a young man who has served in Pax: "There is no doubt in my mind that the value of the Pax work is priceless in dollars and cents. I am also aware that, were it not for MRSC, it would have been impossible for me to have this valuable experience. And so I want to help this program in support to make it possible for others who could not participate in this program without your aid." The financial needs continue to be serious. Only through the combined efforts of the total church constituency is it possible to carry on a program of this type which will reach many people for Christ and also strengthen the faith and enlarge the vision of those in VS and Pax units.

Voluntary Service

Robert and Ruby Lehman, Harrisonburg, Va., leadership couple of the Iowa City Hospital Unit, have completed their terms of service. Bryan Stoltzfus, Atmore, Ala., is now serving as unit leader and Loren Zehr, Foosland, Ill., is the business manager. Mrs. Anna Stutzman, Wellman, Iowa, continues to serve as matron of the unit.

Members of the Navaho Migrant Unit write, "We would not fail to write that we thank you for your prayers on our behalf. We rejoice greatly that one young wife has expressed her desire to be baptized with her husband."

The Hesston College VS Unit gave a program at the Eureka Gardens Church, Wichita, Kans., Sunday evening, March 27.

Esther Lapp, West Liberty, Ohio, has completed her term of voluntary service at the Mennonite Board of Missions and Charities, Elkhart, Ind.

VS-ers at La Junta, Colo., conducted the hospital chapel services March 14-19.

A record Sunday-school attendance of 106 was reached on Spring Missionary Day at Mathis, Texas, through the combined efforts of the workers and pupils. The new Sunday-school wing has been completed and a dedication service was held April 17.

Summer Service

At least 60 more consecrated young people are needed in the summer service program. Opportunities remain in the areas of teaching Bible school in rural and city missions and working in homes for the aged and children's homes.

Released April 8, 1955
Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

MCC to Aid Refugees and Evacuees on Indonesian Island

MCC is preparing to make shipments of food and clothing available on the Indonesian island of Celebes to groups of refugees and evacuees who have lost their homes and been forced to flee at the hands of a local terrorist group.

Relief supplies of powdered milk available from U.S. government surplus, light clothing, and such self-help materials as yardage and cotton goods will soon be shipped. These materials are being shipped in response to investigations made by Robert W. Miller of Akron, Pa., MCC worker in Java who visited Celebes in February.

According to an official estimate, there are 160,000 refugees or evacuees in Celebes as a result of the activities of the terrorist group which consists of fanatical Moslems and persons who oppose the present Indonesian government. Of these 160,000 about 80,000 are Christians.

These people have been forced to leave their homes and land because their homes have been burned and their crops often destroyed. Some persons have tried to return and rebuild only to have their homes burned a second time.

In their flight most of these people have settled on the edge of towns in crudely constructed huts made of bamboo. With inadequate food and often without employment, many are undernourished, sick, and in need of clothing.

The food and clothing being made available to alleviate the suffering of these people will be dispersed through the assistance of local Christian groups and a local women's relief organization. As this relief activity progresses, it is possible that shipments of canned beef and Christmas bundles may be sent to this area.

This situation in Celebes, the spider-shaped island lying east of Borneo, illustrates the importance of having relief supplies on hand when such needs for assistance to suffering and distressed persons develop. To have a variety of clothing and food items available enables MCC to dispatch such materials without delay.

Another need of the Christian people in Celebes is spiritual encouragement and strengthening. There are reports of large groups of Christians who have been forced to renounce their faith and follow Islam. When the threat has passed, these people have again followed the ways of the Christian life and worship, but not without great heaviness of heart.

The distribution of these relief supplies is an occasion for Christian people in America to pray that they may be a means of testifying to the efficacy of the Christian Gospel and a means of bringing hope and encouragement to all the recipients.

Milk Feeding and Medical Services in Formosa

The MCC relief team in Formosa with the assistance of local Christians continues its extensive ministry of milk feeding and medical services to many of the island's people who otherwise would not receive such assistance.

A report at the end of February indicated that approximately 5,850 children were receiving a bowl of warm milk each morning. Milk-feeding stations set up in co-operation with local churches are in operation in 34 villages. In addition, an average of 25 patients at the Hualien hospital receive free milk twice a day.

For the same month there were nearly 9,500 medical and surgical treatments at the Hualien hospital, the three treatment centers operated in connection with the mobile clinic and the one eye clinic all operated by MCC personnel. These services include treatment of diseases, dental work, and care of eye difficulties.

Released April 8, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

"Look in the WMSA Release, there you will find the information!" was the answer given when some questions arose at a recent meeting of the local circle. Have you filed the releases which have been sent to the secretary of the local circle? Each release is punched so that you can keep them together in a three-ring binder for ready reference. The new secretary should receive the records from the past secretary along with the two WMSA releases, "Know Your WMSA" and "Projects for Girls." One copy of each release is sent to every circle by the district WMSA Secretary. If you have not filed these, now is the time to buy a three-ring binder, to keep these and future releases for your reference.

* * *

Are you looking for worth-while ideas to increase interest and regular attendance of the girls' circles? As you invite the younger grade school age girls to join, you will want to vary the program and activities from month to month. Select projects which will not require many meetings to complete. You may need more adult supervisors to help in your program. Ideas which have been used by other groups will be found in the release, "Projects for Girls." If your secretary did not receive this release, write to the district WMSA Secretary of Girls' Activities. Your circle secretary's name and address should be on the District WMSA Secretary's mailing list, so that you will receive all future releases and information as well as report blanks.

From the Mailbag

Camp Rehoboth, St. Anne, Ill.

"A total of eleven were present this week to sew on garments for a family in the neighborhood. We were handicapped somewhat by a lack of material, but this week a package of material came from a circle in Roanoke, Ill., and there will be plenty for all to do."

Olive Church, Elkhart, Ind.

"Each Sunday before our sewing day we pass envelopes in all of the classes of women in the Sunday school. The classes of girls who might be working are included in this also. One of our problems is to get women to come to the sewing. In this way they have an opportunity to give. Enough take advantage of the opportunity so that we have a much larger fund to work with than if an offering was only taken at the meeting."

Shore Church, Shipshewana, Ind.

"In November, the Emma Circle sisters met with us at our regular meeting. Mrs. John Friesen was also with us and gave us an interesting talk about their work in India. We had a good day working together and visiting. In March, the Maple Grove sisters were invited to spend the day in sewing and quilting. Sister Florence Shantz, Executive Secretary, spoke about the work of the WMSA in relation to the mission program."

Topeka, Maple Grove, Ind.

"In December we made and filled boxes of cookies and candy as Christmas gifts for the Lagrange County Home. We also filled boxes for the sick and shut-ins in Topeka, Ind. The third Thursday of each month we go to the Rogers Orphans' home to do mending and sewing for the children."

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

ALLENSVILLE, PENNSYLVANIA

(Allensville Congregation)

Dear Christian Friends:

On Nov. 22, Bro. Irwin Schantz, Loman, Minn., showed slides in the Ex Hall at Belleville Mennonite School where many from the different churches had gathered. These pictures, with the explanation given by Bro. Schantz, gave much information about the work with the Indians in the north.

The enrollment in our winter Bible school this year, Jan. 17 to Feb. 4, was 83. Closing services were held on Feb. 3. There were seven graduates. In connection with the Bible school a Christian Life Conference was held Jan. 22, 23. Speakers were the brethren Elam Glick, Belleville; Ross Metzler, McVeytown; Orie Kauffman, White Pigeon, Mich.; and Charles Shetler, Schellsburg, Pa. They also served as Bible school instructors.

Bro. John S. Hess, Lititz, Pa., brought the morning message on March 29. That evening he spoke to us on the beginnings of mission work at the various stations in the Lancaster conference. Bro. Hess was accompanied by Sister Hess and Bro. and Sister Howard Hess. Sister Howard Hess conducted a children's meeting.

The brethren Clinton Ferster, Richfield, Pa., Martin Kraybill, Elizabethtown, and Le Roy Zook, Mt. Union, Pa., were the speakers for our annual pre-Easter services beginning April 6 and continuing each evening through Sunday, and one session on Friday morning. Our communion services were held Sunday morning, April 10.

What a wonderful Saviour we have. "Glory ye in His holy name." Ida Kanagy.

HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers:

The brethren in the Missouri State Prison appreciate your prayers for them. They now print, by hand, bulletins of their week-end services on the yard. Bro. Kauffman plans to serve communion to them on April 24. He is scheduled to preach in the prison chapel on May 15 and Oct. 11. A recent ruling allows only ordained men and near relatives to visit the inmates. Brethren from other Mennonite churches in our district are called upon to take part in this visitation program twice each month.

Bro. Raymond Kramer, Meadville, Pa., will be with us April 17-24. The brethren Harold Kreider and David Mann have been bringing us effective messages in preparation for these meetings. Special prayer meetings in the homes and a home visitation program have been alternated each Tuesday evening for some months. As a result of this effort, three souls, a young couple and a young mother, have responded and gave public statements in our morning service, April 3.

On the evening of April 3 our "Christ for Today" male quartet gave a program at the Pea Ridge Church.

Bro. George R. Brunk will be with us for the "Christ for Today" tent meetings, beginning April 21 and continuing for four weeks, if the Lord so directs. Numbers of interested ones are already praying for these meetings, and we would like to ask you to join also.

The Hesston A Cappella Chorus will be here April 16. C. Carol Kauffman.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Miracle in the Hills, by Mary T. Martin; McGraw-Hill; 1953; 232 pp.; $3.50.

In this interesting account of more than forty years spent in Crossnore in the hills of North Carolina, the reader has the feeling, almost, of sitting in Mrs. Sloop's kitchen and hearing her recount the high spots of these years. The story is told in an energetic, interesting manner that makes the reader resent interruption. Quite a few photographs are included showing typical scenes in Crossnore, N.C.

After the completion of her medical training, she was married to Dr. Eustace Sloop and the two doctors chose the North Carolina hills as their place of service. She is an enthusiastic proponent of tireless, unselfish service, and the choosing of the most needy spot rather than the easiest or most comfortable.

In this book her interest in schools and education receives at least as much attention as her interest in medicine, if not more. Her efforts and successes in raising educational standards and opportunities at Crossnore are interesting and challenging. It is in connection with this that one senses her great faith in the power of prayer, as she trusted God to supply the funds necessary for building needed classrooms and dormitories.

Mrs. Sloop belongs to the Southern Presbyterian Church. Reading her book, one feels that she is a thoroughly genuine Christian with plenty of initiative and sparkle. In telling something of her background she mentions her grandfather's service in the Revolutionary War. At another place there is some favorable mention of dancing and the movies. I didn't feel, though, that any of these were treated in a way that made them seriously objectionable.

I feel this is a timely book, especially since our church is becoming more and more interested in evangelization in these out-of-the-way parts of our country. *Miracle in the Hills* is a record of the Sloops' efforts to help these hill-folk help themselves to a better life through religion and education.

The reader will grow tense as Mrs. Sloop recounts dangerous situations, chuckle at her clever wit, and be inspired by her high sense of Christian duty.

It is a worth-while book!—Lois A. Good.

The Christianity of Main Street, by Theodore O. Wedel; Macmillan; 1952; 112 pp.; $2.00.

That the nominal Christian of today is illiterate concerning classical Christianity, and holds to a remnant Christianity of human idealism is the thesis of this thought-provoking little volume. It is an excellent description of a brand of Christianity which leaves God out, and a convincing argument that such a religion has no power to meet the personal or social needs of our day. The style is clear and makes for easy reading.

Mennonites have a special interest in this book, as the author, now an Episcopalian and canon of the Washington Cathedral, was brought up in a Mennonite home. He is the son of C. H. Wedel, first president of Bethel College. Your reviewer was a classmate of his in the public schools of Newton, Kansas. Canon Wedel, apparently after a swing through liberal thought, has come back to a firm belief in historic Christianity. But he has not come back to the faith of his fathers. His position is that of neo-orthodoxy. After reading so much that one can fully accept, it is disappointing to read his very unsatisfactory opinions concerning the Bible. He has no trouble believing that God revealed Himself to His Son, but he cannot accept the revelation in an inspired Word, though he uses that Word for all his arguments.

This book is recommended only to those able to sift out several unsatisfactory passages in it.—Paul Erb.

SELF MUST DIE

The last inward enemy of the believer to be destroyed is self. It dies hard; it will make any concession, if only allowed to live.

Self will permit the believer to do anything, sacrifice anything, go anywhere, suffer anything, bear any crosses, afflict soul or body to any degree—anything, if only it can live.

It will allow victory over pride, poverty, and passion, if only it is not destroyed.

It will permit any number of rivals, so long as it has first place.

It will consent to live in a hovel, in a garret, in the slums, in faraway heathendom—if only it be spared.

It will endure any grab, any fare, any menial service rather than die.

Dying to self is a poetic expression; it sounds romantic, chivalrous, supernatural, saintlike.

It is beautiful to read about, easy to talk about, entertaining to theorize about. Yet it is hard to do.

But it must be done! There is no abiding peace, spiritual power, or prosperity without it.

We must die to good deeds and to bad deeds, to successes and to failures, to superiority and to inferiority, to exaltation and to humiliation—to every manifestation of self, and to self itself.

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Self crucified with Christ draws; for only then is Christ lifted up in the yielded life. Happy those who can say with Paul, "I am crucified with Christ . . . the life which I now live . . . I live by the faith of the Son of God."—from gleanings of the late Esther Stein, in **The Burning Bush.**

The Mennonite Hour

WBZ Covers Over Half of United States

During Mail Month WBZ Boston took first place as far as coverage is concerned. Listeners from 29 states wrote that they could hear the broadcast over this station. Also heard from were Ontario, Labrador, and Puerto Rico. WBZ has a high rating in professional radio and this report shows in brief why it does have such a good rating.

WRVA Reaches at Least 20 States

WRVA Richmond took second place with listeners from 20 states plus one Canadian province—Ontario.

Since many listeners requested an earlier time for WRVA, THE MENNONITE HOUR is endeavoring to clear time at 9:30 p.m. This is a more expensive time than 10:30. However, it is felt that the larger audience at 9:30 would justify the additional expense. Would you make this a matter of prayer that God's will might be done?

On the Calendar . . .

April 22-24 B. Charles Hostetter, guest speaker, at District Youth Conference, Kalona, Iowa.

April 24 Norman Derstine and the Male Quartet at the following churches:

a.m. Sandy Hill Church, Sadsburyville, Pa.

p.m. Maple Grove Church, Atglen, Pa.

eve. Congregational Mennonite Church, Marietta, Pa.

—via Mennonite Board of Missions and Charities, Elkhart, Ind.

♣

THE ERRORS OF ECCENTRIC EMPHASIS

To emphasize everything is to highlight nothing. In public speaking the emphasis of every word results in making none salient. It is also true in matters pertaining to moral conduct. Pressure upon every point without regard to relative importance means nothing is outstanding in the code of ethics. Hence, there are no deep and abiding convictions by which to render sound judgment. The effect is confusion instead of clear understanding.

To make incidental matters fundamental is to throw the conscience out of balance until it does not function as a reliable guide to conduct. The speaker who uses all his force in pronouncing the prepositions and conjunctions in his vocabulary is obliged to subordinate the words that convey the meaning of his message. Yes, those little incidental words are necessary to smooth, accurate speech, but they make no sense if they alone are heard.

To direct the aim at things that are on the periphery is to go off on a tangent and miss the highway. A detour is not so bad. It will eventually lead back to the main road. A tangent always has a dead end. It leads nowhere except into a maze of darkness and chaos.

Giving major attention to things on the surface can result only in building superficial lives with no depth of character and no capacity for effective service. A farmer who scratches the surface of the soil with a stick may kill a few weeds and gather a small, inferior crop; but if he would plow deep, he would eliminate more weeds and produce a larger harvest of better quality.

In giving too much attention to things external, the inner life is neglected. Opportunity is offered for anyone to exaggerate the significance of his pet notion. With all "ready to die for the right," disunity, contention, and strife prevail. Faith, love, and mercy are forgotten. God is grieved. The church is defeated. Many souls are lost forever.

The forthright, rugged preaching of the Word of God is the need of the hour. A proper pressure of things central and fundamental will keep all in balance. Everything will receive attention in proportion to its importance. The Word of God will mightily grow and prevail.—**Herald of Holiness.**

♣

WITH THE WITCHES

There are 80,000 fortunetellers in the United States, according to the **Saturday Evening Post.**

Also a professional magician is quoted as saying that forty per cent of our fellow citizens have a sneaking belief that there is something to this fortunetelling. And the Better Business Bureau declares that people of this country spend $200,000,000 annually upon such impostors. We assume that those who thus spend their money follow in some measure the advice they get.

Man is constitutionally religious. Superstition is one of the lowest forms of religion. If people will not go God's way and be guided by His Word, it is reasonable that they, knowing that they cannot wisely direct their own affairs, should fall back on fortunetellers and witches—as did Saul.

Tinkering with this fool stuff is a natural consequence of a failure to walk in the light which God has given.—**The Free Methodist.**

Field Notes

CONTINUED

Johnstown Mennonite High School Chorus at Sunnyside Church, Conneaut Lake, Pa., Friday evening, April 22.

Counsel meeting at Sunnyside Sunday, April 24, with D. D. Miller in charge.

Scottdale-Masontown annual Sunday-school meeting at Scottdale, Sunday, May 22.

Workshop for Sunday-school and summer Bible school teachers at Fisher, Ill., afternoon of April 24, conducted by John R. Mumaw and Paul M. Lederach.

Inspirational meeting at Slackwater, Pa., Saturday evening, April 30, and all day Sunday, May 1. Speakers: Stanley Beidler, Quakertown, Pa., and Raymond Peachey, Belleville, Pa.

Christian Life and Nonconformity Conference at Boyertown, Pa., with John R. Mumaw, Harrisonburg, Va., and David N. Thomas, Lancaster, Pa., as out-of-district speakers, May 14, 15.

District Youth Conference, Kalona, Iowa, April 22-24, B. Charles Hostetter, Harrisonburg, Va., as guest speaker.

Norman Derstine, Harrisonburg, Va., and The Mennonite Hour Quartet at Maple Grove, Atglen, Pa., Sunday afternoon, April 24; Congregational Mennonite Church, Marietta, Pa., evening.

Visiting Speakers

April 3. Edward Yutzi, Haven, Kans., at Sycamore Grove, Mo. **John P. Duerksen,** Hesston, Kans., at Kaufman Church, Hollsopple, Pa. **J. M. Nissley,** Sarasota, Fla., at Bear Hill, Jennings, Md., morning; Red Run, Grantsville, Md., evening. **Sherman Maust,** Cucamonga, Calif., at Sunnyslope, Phoenix, Ariz.

April 10. Alvin Becker, representing Northern Bible Society, at Oak Grove, West Liberty, Ohio. **Osiah Horst,** Petersburg, Ont., at Clarence Center, N. Y. **C. F. Yake,** Scottdale, Pa., at Central Church, Elida, Ohio. **B. Charles Hostetter,** Harrisonburg, Va., at Crystal Springs, Kans.

April 17. **James Steiner,** North Lima, Ohio, at Wooster, Ohio. **Aaron Mast,** Belleville, Pa., at Central Church, Elida, Ohio.

Evangelistic Meetings

Roy Bucher, Metamora, Ill., at Peoria, Ill., March 20-27. **Milton G. Brackbill,** Paoli, Pa., at Lynside Church, Lyndhurst, Va., beginning May 8. **Jesse Short,** Archbold, Ohio, at Fairpoint, Ohio, April 18-24. **Charles Shetler,** Schellsburg, Pa., at Pleasant Grove, Salix, Pa., April 11-14. **Lloyd Eby,** Ronks, Pa., at Millersville, Pa., March 31 to April 10. **Luke G. Stoltzfus,** Philadelphia, Pa., at Harrisburg Gospel Mission, April 17-24. **Raymond Kramer,** Meadville, Pa., at Hannibal, Mo., April 17-24. **Abner Miller,** Cumberland, Md., at Kingview, Scottdale, Pa., April 24 to May 1. **Harry Y. Shetler,** Davidsville, Pa., at Gortner, Md., April 10-17. **Silas Brydge,** Lyndhurst, Va., at Otelia, Pa., beginning April 11. **J. E. Kurtz,** Harrisonburg, Va., at Bally, Pa., April 23 to May 1, not April 13 as formerly reported. **Jacob Rittenhouse,** Lansdale, Pa., holding meetings at Hess Church, Lititz, Pa., closed on April 10, with fourteen confessions.

Passion Week Services

Ivan Birkey, pastor at Dewey, Ill,. at community Good Friday services at the Fisher, Ill., school. **Harold Zehr,** Roanoke, Ill., at Freeport, Ill., April 6-8. **John L. Harnish,** Eureka, Ill., at Highway Village, East Peoria, Ill., and **Milton G. Brackbill,** Paoli, Pa., at Allentown, Pa., on Good Friday. **Eugene Herr,** Scottdale, Pa., at Hyasota, near Jerome, Pa., April 8-10. **J. Otis Yoder,** Harrisonburg, Va., at Clinton Frame, Goshen, Ind., April 7-10. **John Steiner,** Goshen, Ind., at Holdeman Church, Wakarusa, Ind., April 4-10. **John E. Lapp,** Lansdale, Pa., at Olive Church, Elkhart, Ind., April 4-10.

♣

At every point the Christian walk must be tested by the standards of the Word.—**A. J. Metzler.**

"WALKING IN THE SPIRIT" (Continued)

in the next sin, wrath, a passionate outburst of anger. That is a sin of the flesh, not just the bad temper which you inherited from your grandfather.

Paul goes on to the sin of partyism, factionalism, and he mentions strife or intrigues: personal friends taking sides against other personal friends. This brings seditions, by which he means factions, or divisions, ending up in utter discord. He next names heresies, or party spirits. Folks take a Gospel truth and push it to its nth degree until it becomes heresy. We have it running rampant across our country in religious circles. Again Paul says envyings. Because we envy somebody, we end up by not having fellowship with them.

The last group of sins Paul mentions as in the flesh are those of personal excess, lack of self-control. He talks about drunkenness, about reveling, doing things beyond the proper measure. Are we moderate and temperate in the things we do?

Paul says the flesh cries out to do these things. Paul is saying, recognize flesh as flesh, condemn it as sin and flee it, because nobody who has these things is going to inherit eternal life. The word here is one of those Greek words that doesn't carry the meaning in English. He says those who continually practice these things, they are the ones that are not going to enter eternal life. And so you say, "But in the weakness of the flesh I have done some of these things." That will not cast you out of heaven. Paul is saying, lay hold on the power of the Holy Spirit so you don't have to do them any more, so that you become His child in truth.

The second thing that Paul would tell us if we would live and walk in the Spirit is to claim the power of God to overcome the flesh. He says in verse 24: "And they that are Christ's have crucified the flesh with affections and lusts." When Jesus died, He cut the power of sin and when I have faith in Jesus Christ and that truth, I have to believe it, and I have to act on it. When I meet temptations I don't think of the temptation. I don't think of the commandment that says I shall not steal, although that may go through my mind. But I think of the person of Jesus Christ, of His love and grace, and claim His power by faith to meet the temptation that is coming to me.

Lord, bend that proud and stiff-necked I,
Help me to bow the head and die
Beholding Him on Calvary
Who bowed His head for me.

There is the center of our difficulty. We do not submit ourselves before the Lord and say, "Lord, it is your power and it is your strength; you take over."

The last thing that Paul tells us is that we should walk in the Spirit. We must make Jesus Christ Lord of our life if we expect to walk by His Spirit. Jesus must be supreme; He must come first. Do we covet the things of Christ? Do we seek spiritual things, Sunday-school teachers and parents? Are we interested in spiritual truth? Can we say with Paul, I count all things but loss that I might gain some knowledge of Jesus? Can we say that, when we don't have time for family altars, or for personal devotions, or for prayer in the house of the Lord, or for the fellowship of the saints? I count all things but loss for the excellency of the knowledge of Christ Jesus. We say it and then we don't do it. How many things come in between!

If you were to climb a mountain in Switzerland, you would pack your sack and the guide would say, "Let's go." Soon you are losing out, falling behind, panting and short of breath. The guide comes along and says, "If you want to reach the top, you are going to have to take same things out of that sack." So the guide takes everything out except a little food and a little clothing and then on you go. How many things are you carrying in your sack that weigh you down, that make a burden on you because they are not things of the Spirit? Paul says, allow the Holy Spirit to work out His truth in your life. I can only list these. He says love, joy, and peace; these are our attitudes toward God. Do you have peace of heart? Do you have joy in the Lord because He is your Saviour? Do you love Him devotionally?

In the second set He names longsuffering, gentleness, goodness toward our fellow men. How much does it take to anger you? How much to make you say, "I am going to get even with him"? The fruit of the Holy Spirit is not there.

Last, Paul says, is faith, meekness, and temperance. The word faith could better be translated "faithfulness." Are you faithful to God? He has given you the gift of eternal life. He has come and has said, "I have given you my Spirit to live within you. I have given you all you need to keep down the flesh that you might live and grow and become like the Lord Jesus." Are you faithful? We would all have to say we have fallen again and again. But we want to come again and renew and say, "Lord, I want to be faithful." How is your fellowship with the Lord? Is it growing? Are you growing spiritually? That is the key test. In addition, how is your passion for souls? Do you long to see men saved? Do you have a burden for the lost? Where is your sense of obedience to God's Word?

Are you seeking the character of personal work that God would give you? God looks on the inner heart and He wants to see you growing in Christ as His child. That growth is evidenced by the way you conduct your personal life. How much are you seeking to take your place as fathers in the home, spiritual heads in the home, or sisters as being in your place in the home, in Christian companionship, in the dressing of your hair, in allowing it to grow, in the wearing of the covering. You say, but those don't matter much these days. Paul says if we live in the Spirit, let us walk in the Spirit and also be led of Him.

The Spirit of Christ or the spirit of this world, which is entering your life? Are you seeking today to be pleasure fed, or are you seeking to live redemptively to serve your fellow men. If we live in the Spirit let us walk in the Spirit. We are on a journey. The Holy Spirit is going ahead of us. And are we walking by the wayside, looking at the scenery, lost in the things that are along the way, while the Holy Spirit pleads and says, "Come, my child, I want you." The whole thing comes back to this question, "What have I done with myself?"

Orrville, Ohio.

PEACE AND WAR (Continued)

Dag Hammarskjold, secretary-general of the United Nations has said, "The church has the power to show men the strength—so necessary in our world of today—that follows from the courage to meet others with trust." If a man in such a position can realize the Christian's duty, can we ourselves be guilty of passing off too lightly our responsibility to society? We, as Christians, who have our personalities integrated from a source outside ourselves, should be in the front with the answers, instead of allowing the creative ethical thinking of our day to be done by those who are sub-Christian, or who do not even profess Christianity. And integration for the Christian who demands to find an answer of how to relate an absolute Christian ethic to our technical society today is found not from a mere metaphysical force, but from a personal God, who demands of His followers the cost of discipleship. And here is the very area where those who are forced to make compromises fail. Their concept of discipleship is not a radical one, not realizing that the Christian can choose death rather than pragmatism. In fact, the Christian has already experienced death, death on the cross of discipleship, and he now realizes the sacredness of every area of life, because it is subject to the Lordship of Christ.

The Christian, then, who has such a world view, must seek to relate an absolute social ethic, founded on the New Testament, to the concrete problems of life, because love must be made relevant to society. But it is here where the answers are wanting. What responsibility do we have in giving a prophetic witness to the government when we feel that they have overstepped their bounds of police action in maintaining right by the use of such atrocious methods as atomic warfare? Or what can we do to alleviate the hunger and sickness of countless suffering humanity around the world, and in the slums of our cities? And is there anything within our power to ease the tensions between capital and labor, or to present a meaning for living for the man on the assembly line? And what can we

do to remove the injustices of racial prejudice, and the inequalities of social classes? And in our evangelism, is the realization of private conversion enough, or is an accompanying emphasis on a social ethic also required? "Next to evangelism, the most urgent task within the Christian Church . . . is the re-articulation of the Christian social ethic, of the relationship of the Christian and the church to the social order." (See Paul Peachey, "Toward an Understanding of the Decline of the West," in *Concern*, p. 41.)

The answers to the above questions are an imperative to our generation of Christian youth. And in order to give these answers we must be more than a good incentive for others to look up to as an "impossible ideal"; we must have a conscience that speaks the realities of *Agape* love. In the words of Reinhold Schneider, a Catholic Pacifist, ". . . we should oppose every, even the well-meant attempts, to silence the conscience." And furthermore, we dare not accept a position of nonresistant love just because we are members of one of the peace churches, but it must arise from a personal conviction, based on the Word of God.

So, the choice is ours. Will it be among the silent conscience of withdrawal, the guilty conscience of neo-orthodoxy, the uneasy conscience of Fundamentalism, or the perverted conscience of nationalism?

Or will we choose an absolute ethic, with the willingness to do creative ethical thinking which is expressed by *The Articulate Conscience?*

E.M.C., Harrisonburg, Va.

TO BE NEAR TO GOD (Continued)

clusion He invited them to search the Scriptures. "Ye think," said He, using the very verb He used when He spoke elsewhere of supposing. They had a notion that the very use of the Scriptures was eternal life somehow, possibly in some mysterious manner.

Handling the Scriptures is no ground for any such supposition. The Bible yields eternal life only as the treasury is searched for discovery of the Son of God revealed therein. In Him, not in the Scriptures, is the eternal life which only a radical operation can cure. One cannot "suppose" about God's Word.

Friday, April 29

Casting oneself on the facts. Read Mark 14:71, 72.

The very precision of the Scripture is rich. Mark describes this scene of sorrow with no light verb of supposing. Nor yet does Mark here use a verb which describes a long-drawn-out argument of logic. Rather does he describe Peter as "casting himself upon" the memory of what Jesus had said in prophecy of this night. The rooster reminded Peter, but Peter also "called to mind," a necessary discipline to full discipleship. In this were Judas and Peter distinct and separated for time and eternity. Certainly both sinned grievously. The recipe for restoration to the Lord is quite evident here; "call to mind" the words of Jesus, "cast yourself" upon the facts, weep abundantly from sincere grief that the Lord has been denied and wait for the restoration by the risen Christ. How are the facts of our lives in relationship to the risen Lord whose name we bear? Can we cast ourselves on the facts of our lives and face them with tears as did Peter or do we deny that the Son of man has power to cut us loose from past sins as Judas felt?

Saturday, April 30

Take inventory. Read Phil. 4:8.

I cannot at this time say how many different verbs are rendered "think" in our King James Version. Suffice it to say that here is another one. It comes just after the apostle talked of "the peace of God, which passeth understanding." It seems that after having cast all anxious thought on God who cares for us we are to "take inventory" of all in life that is true, worth preserving, just, pure, beautiful, worth repeating, strengthening, and praiseworthy. If all our confabs large or small, formal or informal, family, sewing circle, board meetings, committee meetings were characterized by such inventory some things would be different. And it is precisely because of such lack of spiritual inventory on the pleasant side of our Christianity that we come forth from such gatherings sterile of that faith which produces the good works which the body of Christ should bear. No wonder the "I can't" philosophy reigns supreme in places where it should never rear its head and the Lord's work goes begging for men and means. In circles of all sorts we have failed to take inventory as Paul here recommended. If you were God would you send new blessings before the old were even acknowledged between brethren? Would you?

—J. Paul Sauder.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Daniel H., and Ora (Kremer), Milford, Nebr., third child, first son, Evan D. H., March 27, 1955.

Blosser, Herman H. and Eileen (Perry), Salem, Ohio, second son, Phillip Perry, Feb. 24, 1955.

Brenneman, Clifford W. and Jean (Wolgemuth), Lancaster, Pa., fourth child, second son, Kenneth Lamar, Feb. 27, 1955.

Dolly, Henry and Lois (Dove), Burlington, W. Va., a daughter, Bonnie Lucille, March 1, 1955.

Double, J. Roger and Alice (McConnell), Archbold, Ohio, second child, first son, J. Roger Junior, March 18, 1955.

Eby, Milton G. and Agnes M. (Eby), Waterloo, Ont., first child, Karen Sue, March 31, 1955.

Hackman, Samuel and Mary Esther (Meyers), Telford, Pa., fifth child, third son, Philip, March 21, 1955.

Hess, James R. and Helen (Keener), Bernville, Pa., second child, first son, James Robert, March 8, 1955.

Mast, David M. and Eldora (Gingerich), Kalona, Iowa, fourth child, second daughter, Dorothea Marie, Jan. 27, 1955.

Myers, Walter J. and Caroline M. (Eicher), Huntertown, Ind., second child, first son, Richard Lee, March 30, 1955.

Oester, James and Retha (Folk), Canton, Ohio, second daughter, Reenee Deniece, March 6, 1955.

Ritchie, Gorman and Mary (Dolly), Dillsburg, Pa., a daughter, Darlene Ann, Feb. 21, 1955.

Shenk, James Leonard and Iris Maxine (Martin), Mt. Crawford, Va., second son, Lyall Wendell, March 21, 1955.

Shetler, Dale E. and Winona (Schrock), Pigeon, Mich., first child, Terry Dale, March 25, 1955.

Smoker, Vernon D. and Mary (Umble), Christiana, Pa., fifth child, third son, Vernon Daniel, March 17, 1955.

Weaver, David and Lizzie (Horst), Ephrata, Pa., third child, second daughter, Julia, Feb. 23, 1955.

Yoder, Daniel E. and Amelia (Swartz), Ithaca, Mich., first child, Carol Yvonne, March 15, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Derstine—Hunsberger.—Harold L. Derstine, Telford, Pa., Franconia cong., and Ruth J. Hunsberger, Souderton, Pa., cong., by Russell B. Musselman at the Souderton Church, April 2, 1955.

Good—Bower.—Lawrence E. Good, Fleetwood, Pa., Oley cong., and Grace S. Bower, Hatfield, Pa., Plain cong., by Joseph L. Gross at Plain Church, March 26, 1955.

Maust—Graber.—Clifford Maust, Montgomery, Ind., Berea cong., and Dorothy Graber, Etna Green, Ind., North Main St. cong., by Homer F. North at the North Main St. Church, March 25, 1955.

Oberholtzer — Fultz. — Nathan Oberholtzer, Manheim, Pa., cong., and Thelma Fultz, Lebanon, Pa., Kralls cong., by Simon G. Bucher at Gingrich's Church, April 3, 1955.

Steckley—Leland.—Donald J. Steckley, Midland, Mich., cong., and Kathryn J. Leland, Midland, Mich., Pleasant View cong., Brethren, Mich., by Clarence R. Yoder at the Pleasant View Church, April 2, 1955.

Zoss—Zimmerman.—Eugene C. Zoss and Geraldine M. Zimmerman, Eureka, Ill., by Ezra B. Yordy at the Roanoke Church, Dec. 10, 1954.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boyer, George, son of Jacob and Maria (Eckrote) Boyer, was born in Luzerne Co., Pa., Feb. 17, 1865; died in the Uniontown Hospital, Uniontown, Pa., Mar. 10, 1955; aged 90 y. 23 d. He was a retired coal miner, and a member of the Masontown Mennonite Church for the past twenty-one years. Survivors are 3 sisters (Mrs. Martha Booth, Bluefield, W. Va.; Mrs. Blanche Pierson, Plymouth, Pa.; and Mrs. Laura Krum, Trucksville, Pa.). Funeral services were held in the Masontown Mennonite Church with Paul M. Roth and A. J. Metzler in charge. Burial in the Greendale Cemetery.

Brewer, Charles Arthur, son of the late John W. and Ellen Brewer, was born April 13, 1883, at Wytheville, Va.; passed away at Philadelphia General Hospital, Feb. 21, 1955; aged 71 y. 10 m. 8 d. He was united in marriage to Nellie Dawson, who preceded him in death. Surviving are 3 sons, addresses not known. He accepted Christ several years ago and united with the Mt. Vernon Mennonite Chapel, Oxford, Pa. Since then he had lived at the home of Lester Miller. In December he broke a hip as a result of a fall. He expressed himself as being ready to meet the Lord and witnessed in the hospital to his victory, by the help of the Lord, over the evil habits of drinking and smoking. Funeral services were held at the Cauffman Funeral Home, Oxford, Pa., conducted by Lester Miller and J. Lloyd Kreider, with burial in the Oxford Cemetery.

Eby, Henry Martin, son of the late Joseph and Susanna (Martin) Eby, was born May 14, 1864, in Lancaster Co., Pa.; passed away in Lancaster General Hospital, March 15, 1955; aged 90 y. 10 m. 1 d. He was a member of the Paradise Mennonite Church. He was married to Lizzie A. Hershey in Oct., 1877; she passed away 12 years ago. Surviving children are (Mrs. Ruth E. Witmer, Lancaster; Eli, Gordonville, Pa.; Mrs. George Phenneger, Paradise; Mrs. Allan Gehman, Lancaster, with whom he

resided; Menno, Gap, Pa; Mrs. Roy Kreider, Ronks; and Mrs. John H. Ranck, Paradise); also 21 grandchildren and 30 great-grandchildren survive. He was the last of his immediate family. Funeral services were held March 18 by Parke Book and Martin Hershey at the Paradise Church, with interment in the Paradise Cemetery.

Gerig, Mary, daughter of the late Daniel and Katie (Roth) Erb, was born in Washington Co., Iowa, April 22, 1880; passed away at Albany, Oreg., March 21, 1955; aged 74 y. 10 m. 30 d. Death was caused by cerebral hemorrhage. On Dec. 19, 1906, she was united in marriage to Simon C. Gerig who preceded her in death 7 years ago. Surviving are 4 daughters (Martha—Mrs. Sam Eicher, and Annie—Mrs. Glenn Yoder, of Albany, Oreg.; Agnes—Mrs. Elmer Boshart, Scio, Oreg., and Mary—Mrs. Chriss Nofziger, Kalona, Iowa), one sister (Lydia—Mrs. Dan Nofziger, Lebanon, Oreg.) 10 grandchildren, 4 stepgrandchildren, one stepgreat-grandchild, and many other relatives and friends. At the age of 14, she dedicated her life to the Lord and was baptized as a charter member with the first class of converts at the Fairview Mennonite Church near Albany, Oreg., where she served as Sunday-school teacher for over 40 years. Funeral services were held at the Fairview Church on March 23 in charge of N. M. Birky, assisted by N. A. Lind, M. E. Brenneman, and Paul Yoder. Burial was made in the Riverside Cemetery.

Miller, Laura Leah, oldest daughter of Christian G. and Mary (Short) Beck, was born in Fulton Co., Ohio, on June 22, 1876; died in her home near Pettisville, Ohio, March 19, 1955; aged 78 y. 8 m. 25 d. In her youth she accepted Christ as her personal Saviour, united with the Mennonite Church, and remained a faithful member of the West Clinton congregation. On Dec. 7, 1899, she was united in marriage to Christ J. Miller. To this union were born 3 sons. One son (Maurice D.) died in 1922. Eva Reynolds also came into the home in 1935 and has resided there since then. Sister Miller was afflicted with arthritis since 1940 and was confined to her chair, but attended church services occasionally until about 4 years ago. She is survived by her husband, 2 sons (Lloyd J., and Charles L., both of near Pettisville), Eva Reynolds, 12 grandchildren, 8 great-grandchildren, 2 brothers (Peter of Pettisville, and Samuel of Grabill, Ind.), one sister (Sarah Lantz of Pettisville), and many nephews and nieces and other relatives and friends.

Miller, Lucinda, daughter of Jacob and Catherine (Rose) Mast, was born at Berlin, Ohio, Jan. 5, 1867; passed away at her home near Dover, Ohio, March 16, 1955; aged 88 y. 2 m. 11 d. She was a member of Walnut Creek, Ohio, Mennonite Church. On June 13, 1886, she was united in marriage to Moses I. Miller. Surviving are 4 daughters (Mrs. Luella Yoder, Kent, Ohio; Mrs. Maud Headings, Princeton, Ill., Mrs. Kate Nussbaum, Twin Falls, Idaho, and Bessie Miller at home), 2 sons (Lloyd B., Ocala, Fla., and Wallace L., Dover), also 2 sisters (Mrs. Ellen Geis, West Lebanon, Ohio, and Mrs. Sophia Hummel, North Canton, Ohio), 15 grandchildren, and 19 great-grandchildren. Her husband, 2 daughters, and one son preceded her in death. Funeral services were held March 19 at the Walnut Creek Church, conducted by the home ministers, with burial in the church cemetery.

Philips, Lillie M., was born Oct. 14, 1893; passed away Feb. 7, 1955 at the Oreville Mennonite Home, Lancaster, Pa.; aged 61 y. 3 m. 24 d. Several years ago she had a stroke which left her partially paralyzed. She enjoyed fairly good health until November when she had another stroke. Death followed a third stroke. She was united in marriage to George Philips who preceded her in death. One son, George also preceded her. Surviving are one daughter (Clantha, Darlington, Md.), 2 sons (James and John, Oxford, Pa.), 5 grandchildren, and these brothers (David, Elm, Pa.; Wesley and Percy, Philadelphia, Pa., and Norman, Marlton, N.J.) She accepted Christ 5 years ago and united with the Mt. Vernon Mennonite Chapel, Oxford, Pa. She enjoyed reading the Word and was reading the Bible through for the seventh time. Funeral services were held at the Cauffman Funeral Home, Oxford, conducted by J. Lloyd Kreider and Jacob Harnish, with burial in the Oxford Cemetery.

Shenk, Elam K., son of the late John and Amanda (Kauffman) Shenk, was born March 24, 1903; died very suddenly on Jan. 25, 1955, near Cochranville, Pa.; aged 51 y. 10 m. 1 d. On June 14, 1932, he was united in marriage to Rhoda Charles. He is survived by his companion, 2 sons and 2 daughters (John B., Charles E., Alma J., and Dorothy A.), 2 grandchildren, 2 brothers and 4 sisters (Harry K., Mt. Joy, Pa.; John K., Manheim, Pa.; Susan John, Nigeria, West Africa; Mable Hess, New Danville, Pa., Amanda, La Junta, Colo.; Fannie Denlinger, Paradise, Pa.). Funeral services were held at the Millwood Church by Ephraim Nafziger and Irvin Kreider. Burial was made in the Millersville Cemetery.

Zimmerman, Annie M., daughter of the late Christian and Catherine (Weber) Hertzler, was born March 8, 1885; passed away on March 19, following a stroke on March 17, from which she never regained consciousness. She was living at the Oreville Mennonite Home and was a member of the Slate Hill Mennonite Church. Surviving are 3 sons (Noah W., Paul M., Laban G., all of Mechanicsburg, Pa.), a stepdaughter (Esther Shelley, Danville), 29 grandchildren, 6 great-grandchildren, 2 sisters (Mrs. Barbara Lauver, Mechanicsburg, and Mrs. Shelley Musser, New Holland), 2 brothers (Daniel Z. and Henry C., both of Mechanicsburg). Funeral services were held on March 23 at the Slate Hill Church with Simon Bucher and William Strong officiating. Interment was made in the adjoining cemetery.

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Items and Comments

Some part of the Bible has been published in 1,084 languages and dialects as of Dec. 31, 1954, according to a statement issued by the American Bible Society.

Languages in which the whole Bible has been published	206
Languages in which a complete Testament has been published	260
Languages in which at least a Gospel or other whole book has been published	618
Total languages in which some part of the Bible has been published	1,084

Six languages last year received the whole Bible for the first time:

Africa:
Ndonga
Ngala (Bangala)
Ruanda
Maltese
Sindhi (Pakistan)
Cambodian

New Testaments were published for the first time in:

South America:
Aymara (Peru)
Ecuadorean Quechua
Malo (New Hebrides)
Kui Khondi (Orissa State, India)
Africa:
Baouli
Dyerma
Kipsigis
Ngambai
Red Bobo

Scriptures were published for the first time in 1954 in Bandi, Liberia; Bobo: Red, French West Africa; Kom, Assam: Tagaba-oa, a Philippine Island dialect, and in 3 Peruvian dialects: Ayacucho Quechua, Junin Quechua, and Shipibo.

There are some 80 additional languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

* * *

Billy Graham has been officially invited by the Primate of Norway to visit Norway. This action virtually assures plans for the evangelist to conduct a five-day campaign in Norway next June. It is planned to hold the rally in the Bislet Sports Arena, which can accommodate up to 30,000 people.

* * *

Establishment of pulpit and altar fellowship between the Church of South India, which is a union church, and India Lutheran churches has been recommended by a joint theological commission. It is proposed that participating churches "recognize one another as believing and preaching the essentials of the Christian faith and obedience to the Scripture and as duly ministering the sacraments according to Christ's ordinance, and thus co-operatively within the one holy catholic apostolic Church." A qualification is added that neither church would be "committed to acceptance or approval of every teaching or practice of the other."

* * *

Federal Judge Luther W. Youngdahl has said that separation of church and state "too often had been used" as an excuse to avoid responsibility in the community. He said that those who framed our constitution "believed in God and had no intention of divorcing statesmanship from churchmanship."

* * *

A bill calling for a study of New York's matrimonial and divorce laws was defeated in

the assembly. Roman Catholic groups were strongly opposed to it. The spokesman for the State Catholic Welfare Committee said the proposed study would be the "entering wedge of a drive for liberalization of the divorce law." Adultery is the only ground for divorce in New York.

* * *

Reinhold Niebuhr has warned that "religion itself can accentuate sin. There is nothing worse than a religious-sanctioned racialism or nationalism which presents itself righteously in the name of God. And I don't think any nation has ever been so self-righteous as America is today . . . but with all its power America is not as powerful as it thinks it is; and with all its righteousness it is not as righteous as it thinks it is."

* * *

The Denver Council of Churches launched a campaign to persuade grocery stores in Denver not to sell beer. Concerned over a sudden rush of applications by grocers for 3.2 beer licenses, the Council asked them to abide by a "gentlemen's agreement" not to handle the beverage. Several large chains gave assurance that they would not stock beer, and a long list of independent grocers has followed this example.

* * *

A paper manufacturing company in Erving, Mass., is engaged in full-scale production of "grace napkins," embossed with prayers suitable for Protestants, Roman Catholics, and Jews. The napkins are being produced mainly for public eating places to promote prayers before or after meals.

* * *

After 128 years of separation, the Arch Street and Race Street Yearly Meetings of Friends have united as a single Philadelphia yearly meeting. The union came as a climax to ten years of planning. The split of two yearly meetings came in 1827 because of differences in emphasis on discipline and dress. For years the Arch Street body, which is the stricter of the two plain sects, was known as Orthodox; and Race Street, the more liberal, as Hicksite, after a leader named Hicks. In the passing of years the differences became minor, although the books of discipline and administrative procedures have some variations.

* * *

Three specialists in rural sociology have found that when people move to the suburbs they generally keep—and sometimes improve—their church-going habits. Those who view with alarm the effect of movement away from the city on church-life seem to be mistaken, they say. The sociologists observe that "the religious experience runs too deep in America to be rooted out by a mere shift in residence."

* * *

An estimated 152 agricultural missionaries are now serving in 46 underdeveloped areas of the world. Most of these were trained under the sponsorship of Agricultural Missions Incorporated, a nondenominational organization in New York.

* * *

The United States Supreme Court has ruled that witnesses with religious scruples against oath-taking do not need to make more than a simple affirmation that they will tell the truth. The decision reversed the conviction of Perry Owen Moore, of Sullivan, Ill., who received a two-year sentence on the charges of draft evasion and ordered that he receive a new trial. Moore had claimed religious objections to military service. The unanimous decision held that a federal judge of Chicago erred in refusing to let Moore take the stand in his defense, as well as other defense witnesses who refused to swear the usual oath or to "solemnly affirm" that they would tell the truth. "There is no requirement," the high court said, "that the word 'solemnly' be used in the affirmation and the judgment of conviction is, therefore, reversed and the case is remanded for a new trial." Moore had refused to take the oath or to make a "solemn" affirmation, as demanded by the Chicago judge.

Proposed Revisions of the Constitution to be acted upon by 1955 Mennonite General Conference

1. Delete paragraphs 6 and 7 of Article II and substitute the following: Each district conference entitled to representation in General Conference shall have the privilege of sending one delegate for each 200 members, provided that no district conference be limited to less than four (4) delegates. In those conferences eligible for membership in General Conference which do not elect delegates, their bishops shall be recognized as delegates.

2. Article III shall be amended to read: The officers of the General Conference shall consist of a Moderator, an Assistant Moderator, an Executive Secretary, and a Treasurer. The duties of these officers shall be similar to those pertaining to officers of like name in Mennonite district conferences and other deliberative bodies. The officers of General Conference shall also serve as the officers of the General Council. The Executive Secretary shall be the agent of and responsible to the General Council. He shall be a co-ordinating and promoting agent for our boards, committees, and conferences. His further duties shall be determined by the General Council. The time given and the remuneration for such services shall be determined by the Executive Committee. The treasurer may pay out money beyond approved budgets only by consent of the Budget and Finance Committee.

The Moderator, Assistant Moderator, and Executive Secretary shall be elected at each regular meeting of the General Conference, the Executive Secretary on recommendation from the General Council. The Treasurer shall be elected for a term of four years or two regular sessions of the General Conference. All officers shall enter upon the duties of their respective offices immediately upon the adjournment of the session of the conference at which they were elected. They shall serve until their successors shall have been duly elected and installed.

3. In Article V, Section 1c, delete "and Young People's Work" from the name of the Mennonite Commission for Christian Education.

4. In Article VIII, paragraph 2, line 4, concerning the Nominating Committee, change "at" to "for."

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GOSPEL HERALD

TUESDAY, APRIL 26, 1955. VOLUME XLVIII. NUMBER 17

Nonconformity in Attire

By Peter B. Wiebe

May I ask you a question? How or what parts of the GOSPEL HERALD do you usually read? All of it, or just the personal sections? I suspect that some of you will be tempted to read this article because you know that this is a "burning" subject in many of our communities. But before you read, may I ask you to do one thing? Honestly face yourself and ask what your major motive is in reading. Do not read any further unless you can say that you are interested in understanding the Biblical position on attire and willing to conform to whatever the Bible teaches. Can you say that? God bless you if you can.

Menno Simons once said when he was attacked by his opponents: "Give me the Scriptural proof and that will end all argumentation." Can we still have that same confidence in the Scriptures? Indeed we can.

Perhaps some of us are impatient with the church on this question. With all the studies and special committees we should have arrived at an answer long ago. May we suggest that the Bible clearly implies that we will have a constant struggle with the world, unless we surrender to the spirit of the world. The enemy of the church will never cease till our people yield to immodest and luxurious attire. We need therefore to hold before us continually the new implications of the eternal principles of God's Word. A changing culture necessitates a reinterpretation and a reapplication of the Word, not to adjust ourselves to the world, but to sharpen the implications of our faith as new issues arise. Each generation calls for a teaching program which will help it to face the challenges of its day. Never think the battle won until Jesus comes.

In every age and culture, the disciple of Christ by the expression of his faith is earmarked. It is only natural that the life in Christ which calls for complete submission will evidence a Christlikeness in outward expression. Every born-again believer is called to rise as conqueror over evil within and without. The conquest of the soul is expressed in outward appearance.

I conclude this introduction to the subject pointing out that the writer considers the problem before us to be basically a problem of the heart. The pressure of the world to conform to it is too strong for people who have no real heart resistance and conviction. The problem, I dare say, largely disappears if the individual has a definite spiritual experience which is the basis of a new attitude toward Christ and the world.

The Importance of the Subject

It is evident that both in the Scriptures and in our present culture there is a great deal of emphasis on dress. However, the emphasis given by each is in opposition to the other. Old Dame Fashion contradicts the Bible. Today's pattern in dress evidences sinful motives on the part of the designers. Much of the moral degeneracy can be traced back to the parading of immodesty. This then elicits lust and fans into full flame the already existing passions that our culture is promoting.

Further, it is no secret to all of our leaders that worldliness is so destructive to the Christian piety that our church, if hesitant to raise its prophetic voice, will lose its power and influence in evangelism. To compromise is to commit suicide. We dare never lose sight of the challenge of nonconformity.

As a third reason for discussing this important subject at this time in the GOSPEL HERALD, I would point to the dangers of private interpretation of the applications of nonconformity when we need the united witness of the brotherhood so desperately at this time. Our church is dependent upon the entire brotherhood for counsel and exhortation. The entire body of believers, working harmoniously together in life and witness, is effective in maintaining a spiritual glow in our churches and in giving an effective witness to the world.

Fourth, all leaders in the church are aware of the tendency to abandon the unpopular restrictions and regulations. The Biblical doctrine of discipline by the brotherhood would place into the hands of the church the authority to regulate the membership in doctrine, principles of life and practice (including of course attire). May there be searching of hearts as this year our church has launched out on a greater teaching program in the various areas of nonconformity.

What Does the Bible Teach?

The Bible addresses itself through its various authors, who were inspired by God to write, to the times in which they lived. That is to say, the Old Testament writers addressed the people in the context of the law. The New Testament writers wrote to the first-century church. In subjects of worldliness they mentioned particularly the existing forms and practices which should not be found in the church of Jesus Christ. Having said this, I want to make clear two very basic considerations of this matter.

1. *Biblical teaching on this subject appears in the form of principles in many instances.* All Biblical principles have eternal and universal application by virtue of the eternal God who gave them. The New Testament does not prescribe a set of dress regulations, material of dress, cut or color, but speaks in principles which in various climates and times may vary somewhat in their application. But the principles of the New Testament speaking also negatively do outrule certain practices of culture as being sinful for the Christian at all times. That is to say, some types of dress are always wrong and never will be appropriate for the Christian.

2. *Much Biblical teaching on attire comes to us through parallel applications.* Certain first-century applications of the New Testament are clear teaching to us in that the principle they support has a new application in our day. Let us now consider what the New Testament expects of the Christian in attire.

Old-Fashioned

By Lorie C. Gooding

Old-fashioned? Well, yes, I'm old-fashioned,
And I have the best of good reasons.
You see, I belong to the Ancient of Days,
And He doesn't change with the seasons.

And sin, you must know, is old-fashioned.
(It dresses in modern garb, though.)
It began in the Garden of Eden,
And that was a long time ago.

And the mercy of God is old-fashioned,
And the peace of transgressions forgiven.
He saved my soul from an old-fashioned hell,
And I hope for an old-fashioned heaven.

Old-fashioned? Why, sure, I'm old-fashioned.
You may laugh at my ways if you will.
But if God "changeth not," He's old-fashioned,
So I think I'll be old-fashioned still.

Holmesville, Ohio.

New Testament Principles and Virtues Expected of the Christian

1. *Simplicity*—basic in the "pilgrim and strangers" concept which is upheld as expressive of people who live by faith. Heb. 11:13; I John 2:15, 16.

2. *Humility*—"For I say, . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). (See also I Pet. 5:5.)

3. *Purity*—"Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). (See also I Cor. 9:27; Rom. 14:21.) Fashion makes purity hard.

4. *Economy*—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9).

5. *Reserve*—I Tim. 2:9 and Titus 2:12 (meek and quiet spirit—I Pet. 3:3, 4).

6. *Self-respect*—Eph. 4:1; Gal. 4:3-7; Eph. 5:15 all teach us to walk circumspectly, reminding us of our calling as sons of God.

7. *Not sex appeal or form fitting*—I John 2:15, 16.

8. *Not conformed to the world.* Rom. 12:1, 2 emphasizes consistency with our profession as a Christian.

9. *Such as will promote and foster spirituality.* "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

Some Applications of the Scriptures

1. *In worship*—that the women be veiled and men not. I Cor. 11:4-6, 10, 13.

2. *Women to have long hair,* which is a positive glory. I Cor. 11:6, 11-15.

3. *No jewelry.* I Tim. 2:9, 10; I Pet. 3:3, 4.

4. *No cosmetics.* I Pet. 3:3, 4; I Tim. 2:9, 10.

5. *Clothes should distinguish the sexes.* "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

6. *God designed clothes to cover the body* (Gen. 3:21) as compared to man-made clothes of fig leaves that were inadequate (Gen. 3:7).

An Interpretation

Contrary to the thinking of many in our church, this is not a position our own group alone has sought to maintain. We stand in the company of the apostles (Peter and Paul as quoted), the early church fathers (Cyprian, Clement of Alexandria expressly in their writings), the reformers (John Wesley; see a whole sermon on dress in John C. Wenger's *"Separated unto God,"* pp. 323 ff.), and the revivalists (e.g., Charles G. Finney).

Mennonite history points out that our own European brethren emphasized and practiced simplicity from the very beginning. The Swiss Mennonites had this as a very strong teaching with certain evidences of uniformity in application, such as made them recognizable by sight. The Dutch Mennonites adopted some uniformity and clothing regulations in the eighteenth century.

In America our church has maintained the principle through the years with some slight differences in application. Changes in clothing through the generations have followed the adopted pattern of the day where they did not conflict with the Biblical principle. It must be said that we have always been reluctant to change until a certain pattern was established. Thus many fashions have been avoided. This points up the fact that we have never defined nonconformity as opposition to change as such, but the doctrine of nonconformity is separation from all forms of worldliness and such things as are in conflict with the Spirit of Christ.

God designed dress in Genesis for the comfort and covering of the body. They had made aprons (Gen. 3:7), but God made them garments (Gen. 3:21). Unregenerate man today designs fashionable clothes to reveal form, accepting seminudity as the acceptable pattern. On the other hand, the world also displays with over-dressing, with superfluous apparel, ornamentation, and showy gadgets. Both are rejected in the Bible.

The New Testament teaches the Christian to give expression to holiness of heart. The passages already quoted infer definitely that the outward expressions in attire have a definite inward effect upon the Christian. That is to say: fine clothes can make a man or woman proud. Plain clothes can safeguard us against this danger. Expensive and showy clothes tend to increase our vanity, our desire to be admired and praised. It is also clear that outward ornamentation and adornment cannot fellowship with a meek and quiet spirit. In spending money for self by purchasing costly apparel, we cannot be "adorned with good works." The more we spend for ourselves, the less we will spend for relief and missions.

How Can We Meet the Challenge?

"When a culture breaks, the externals go first; then go the internals, the attitudes, beliefs, and principles. Letting loose of the symbol simply means the opening up of the way for letting loose of the reality for which the symbol stands." With these words Dr. Jesse Zigler warned the members of the Mennonite Historical Society at Goshen, Indiana, some years after he had carefully studied the trends in his own Brethren Church.

We need to face the problem, not as fatalists nor as if the situation were not serious. We must face it with a greater conviction of the Biblical principles and the fact that there remains no alternative for us when the Scriptures have spoken. We can launch a teaching program in our church that can by the grace of God do miracles in our own churches where ministers have already "given up." Included with the teaching program we need more person-to-person contact in pastoral and lay visitation. Nonconformity will then become for us not a burden but a privilege, for we are identifying ourselves with our great Master, the Lord Jesus Christ.

Goshen, Ind.

Always leave home with loving words, for they may be thy last.—Selected.

Our Readers Say—

Just read the article, "'Holy War' in the Old Testament," by John W. Miller. We appreciate so much the way he explained why there was war in the Old Testament times. It has cleared up some of our own questions on this subject.—*Mr. and Mrs. Lester Ebersole, Middletown, Pa.*

♣

Another important step in the struggle between Peron's government and the Roman Catholic Church in Argentina is revealed by the following Associated Press Report from Buenos Aires: "The semiofficial newspaper **Democracia** said Tuesday [April 5] the Argentine government has decided to withdraw all its financial support to the country's Roman Catholic schools. Catholic leaders have said the loss of the annual subsidy of 87 million pesos ($6,300,000) would wreck the system of private church schools. They number almost 1,000 and have a total enrollment of 240,000."

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Rotating Offices

Many of our congregations and conferences are writing into their constitutions provisions which make certain officers ineligible for re-election. We believe this trend toward spreading out the offices more widely among the members of the church should be encouraged.

One cannot make an absolute rule in this matter. There may be cases where a man should remain in an office indefinitely. In such an organization as our general Mission Board, for instance, there certainly would be great loss in frequent changes of the secretary or the treasurer. But such full-time positions are hardly comparable to the moderatorship of a conference or the position of Sunday-school superintendent or trustee or council member in the congregation. In such offices we believe there is much to be gained from periodic changes.

Rotation of offices provides opportunity for new members and younger members of the church to find use for the gifts God has given them. Office-holding which is virtually for life assures that most of the officials of a church are old men and women. This in itself need not be bad, but it certainly is bad when a more capable younger man or newer member is denied the opportunity to serve the church.

Change in personnel is a safeguard against getting into ruts. There may be better ways of doing things, but if the same people are in control year after year, these better ways have a poor chance of being discovered. New men have new ideas. Sometimes it is good to have officers who can't remember the precedents.

Constitutional provision for rotation makes it possible to avoid some embarrassing situations. Churchmen are just human enough that sometimes they want to hold on to an office when they are past the peak of efficiency. No one wants to hurt a good friend, and so the work suffers for the sake of the feelings of a man. Ineligibility for re-election, however, takes care of the situation without any personal affront.

Sometimes it is felt that a plan of rotation loses to the church the services of a tried and proved official. It need not be so. There are other places where he may be just as efficient, and there is no reason why, after an interval, a man cannot be elected to a former position for which he is peculiarly fitted.

A principle to be emphasized is that the work is more important than the man. It is wrong to cripple the church for the sake of the feelings of some one member. Anyone who is sensitive to this wrong will want to hold any position of responsibility with a tentative attitude, always assuming that the time may be here when he should yield for the sake of the cause. Certainly no one has a *right* to any work or office. Our only right is to be the servants of the Lord, and as His servants we are ambitious only to do His will at the call of His body, the church. It is ours to minister, not to be ministered unto. The Scriptural command, "in honour preferring one another," may be paraphrased for the thought of this editorial, "in position yielding to one another."—E.

Doing God a Favor

"I've about got to the place," said one man, "that I'm willing to go to heaven if that's where God wants to put me." Another man spoke of giving to God out of his own tithe. If either of these men had any conception of grace, it was only of his own graciousness toward God. God was on the receiving end. One was doing God a favor in going to dwell with Him. The other felt he was giving God out of the liberality of his own heart something that he well could have kept for himself. In neither case was there any suggestion that God is the Giver and man the unworthy receiver.

Such people talk as though in themselves they have resources and plans which they must sacrifice for God's sake. Left to themselves they could be happier. This is one example of the human self-sufficiency which finds it very easy to get along without God. We are so well off in this world that we get the idea that our well-being is of our own making. And we project our present independence into the next world so that God's heaven seems somehow a second best.

What reversal of fortune, what disaster will it take to waken us to a realization of God's favors to us? Will this lovely earth upon which God has placed us have to become an inferno of destruction before we will want to receive God's gift of a City of Peace? Will we have to be reduced to rags and hunger before we realize that everything we have is given us, that we are only stewards to dispense as God has blessed us?

Grace is often defined as God's unmerited favor toward us. It's pretty hard for people who live in begadgeted ranch houses and who drive luxuriant multicolored cars to accept that word "unmerited." It's hard not to feel that heaven will be something of a letdown. And God seems something of a beggar when He asks us to give to His church money which we have a perfect right to spend on ourselves.

It's about time that we do something about our concept of God. When we become condescending about Him, then we need a bigger God. We need to live for a while in the atmosphere of Isaiah 40 and 41, until we see Him in all His majesty and might, and see all nations before Him as less than nothing. When a man once sees himself as a billionth part of less than nothing, he will no longer talk of doing God favors.—E.

Mother

By Frank Horst

She was born of Pennsylvania Dutch stock in Lancaster Co., Pa. The pioneering spirit of her parents brought her to Kansas in 1885. She was six months old. There were two older brothers. Later, in the humble dwelling out on the plains of Marion County, a sister and two other brothers were added to the family. There they worked and played; they served and prayed. Along with other pioneers they planted gardens, fields, and orchards in freshly broken sod. They encountered summer droughts and winter blizzards. Pleasures and blessings outweighed hardships and trials.

They built churches in new communities and Mother's father was soon ordained deacon. They built schools, but younger children couldn't attend when the weather was too severe for them to make the long walk through the cold. The older ones often needed to stay at home to help with farm work except for a few months through the winter. In between these two age groups was the "golden age" for school children. Those fortunate enough to receive an eighth-grade diploma felt surely they had earned it. They had learned their

lessons well. In addition to regular schoolwork there were many spelling bees, ciphering matches, and other school-community projects. In this environment Mother grew to maturity. Now that her own children are grown, at least one of them looks back to consider her the best English teacher he ever had.

Just as her family was ready to begin their lifeward journey, as a family, then came human grief. It was in the great influenza epidemic following World War I. All the family were sick in bed. They'll never know why, on this side of eternity, but Father was taken and Mother was left. This cast her, with her family, upon the mercy and kindness of the Lord. It was a new trial, sudden and sad. She had deeply loved her husband and was leaning upon him for these coming years. What should she do now!

There were many interested and concerned counselors in those days. She would listen, pray, and then make decisions. There were many lessons for her to learn for herself, and many more to teach her three sons and three daughters. The oldest was twelve. Folks who know her may recall that often when a Scripture verse was called for, her response would be Psalm 46:1, "God is our refuge and strength, a very present help in trouble."

The time and discipline of the Lord brought out the strong will that lay beneath her natural timidity and social reserve. Gradually three resolves were formed in her mind. One was that as long as there was any possible way she would keep her children together as a family. Another that she would make every sacrifice necessary to help the children through high school. If they got more than that, then they'd have to help themselves. She herself had gone only to grade seven and often wished for more schooling. The third resolution was to labor and pray that each child would become a useful servant to Christ and the church. There were multiplied discouragements, but she never gave up. There were strenuous struggles financially, socially, spiritually, and physically. It meant great and unceasing self-sacrifice and the seeking of divine guidance. It can now be said to her worthy honor that she has realized, with at least some degree of success, the fulfillment of her threefold desire.

At that time the farm home was under mortgage. It became an annual topic how to pay the taxes, to meet the interest, and possibly pay some principal, and still to provide for the family. It was suggested to her that she could take advantage of the law which made special provision whereby widows could outlaw their debts. But she refused to consider it. She steadfastly affirmed that these debts were honorably contracted, and that if the Lord ever in any way provided, they would be honorably paid. And so the Lord eventually rewarded her faith and persevering honesty, but it took about a third of a century. It was said of her by bankers, businessmen, and county officials that she was doing better than many men under more favorable circumstances.

There were many scenes "behind the scenes." Many people knew the family was poor but few knew how poor. Some seasons were less severe than others. Many a meal was just one main dish with few bare trimmings. Sugar must be sprinkled very lightly, and butter spread thinly. Desserts were special. As the children grew older, it became a joy to them to spare and share during the week so that they might have company and a "special" dinner on Sunday. They developed an extraordinary delight in having guests in the home. Always the rule was that the best is saved for visitors. This was valuable training for the children as a very practical application of *others first*. Hand-me-down and second-hand clothing was often in the conversation and in the wardrobe. They were kept in condition and worn with satisfaction. Out of this situation came a favorite proverb, namely, "It's no disgrace to be poor, if you can't help it, but it is a disgrace to be dirty."

Happiness is the echo of the pleasant words we speak to others.—Selected.

The divine provision in caring for the farm was that the boys exchanged labor with their mother's brother who then supervised the farm and furnished most of the equipment. He lived just across the road and so it proved to be a convenient plan, with many details to be worked out season by season. Mother's parents also lived nearby. From Grandfather and Uncle the boys learned much about farming, mechanics, and general rural practices. The grandparents' and uncles' automobiles provided the regular transportation for Mother's family to church three miles away and to many other places. There were many times when the families got together for meals, musical expressions, picnics, and recreation.

Mother was a father to her boys as well as mother to the whole family. She was good at paper hanging, painting, and driving nails. Once she made a pig trough. It was her special pride to have the boys observe that every nail went straight into the boards; not one came out the sides. She knew one example was worth a thousand words. Sometimes she went along to shock up the wheat and oats, or to help with other farm work. Occasionally, too, there were the needs for discipline. The boys would tease the girls, or quarrel among themselves, or otherwise disobey. One day she came unexpectedly upon her two younger sons, old enough to know better, playing in the barn. Now the play was all right in season but this was deliberate neglect of duty. So she called for a special session "board" meeting. She appointed herself to serve as chairman and sole administrator of the board. Her boys—the reception committee. Of this meeting there were no minutes kept, and no time lost. But the committeemen remembered, with profit, the time and purpose of the meeting.

As a lover of nature and all outdoor life she proved to be a successful gardener and poultry woman. She took special delight in her flowers and the house wrens that returned to their box year after year. On the inside her canary brought much cheer, and pretty house plants were a pleasurable satisfaction.

It was not all work and no play in Mother's family. There were many good times of recreation and relaxation. Included were a croquet set, a carom board, figmill boards, anagrams, bicycling, hunting, horseback riding, sledding, and a calf-chain swing hung from high in the peak of the hayloft. Often the family and friends would gather around the old-fashioned organ to sing and play. Weekly singings conducted in the local community homes added much to the enjoyment of family and neighborhood life of those years. Mother was a good song leader and loved to sing. She endeavored to pass on the blessing to others by precept, example, and personal encouragement. She often told her children that when she was tempted to discouragement or was experiencing some trial, then she would sing or whistle. There in some good song she would find the strength and comfort that she needed.

One stabilizing factor in the lives of her children was that they always knew wherever they went she was following them unceasingly in her prayers. Now

(Continued on page 406)

25 Years Ago

(From GOSPEL HERALD, *April 17, 1930)*

We waited nearly one hundred years too long to begin, or rather we should have kept our own schools when we had them (A. D. Wenger).

(From GOSPEL HERALD, *April 24, 1930)*

Bro. Frank Raber and wife . . . are soon to take charge of the Mennonite mission in Detroit.

Bro. Warren Long is the new superintendent of the Mennonite mission in Peoria, Ill.

Clara Eby Steiner [wife of M. S. Steiner, died] unexpectedly.

. . . the small town may be on its way to extinction, owing to the influence of the automobile. . . .

Blessings from Church Publications

By Mrs. Henry L. Ruth

Is mail time an anticipated time of the day for you? Have you ever checked yourself to see which part of the mail you are most anxious to look at? The personal letter or the unexpected post card from a close friend usually receives first attention at our house. But after that has been read and reread, what will I reach for next? Will it be *Successful Farming* or the GOSPEL HERALD—*Better Homes and Gardens* or *Christian Living*? One evening as I was about to settle for a bit of relaxation with something to read, it suddenly occurred to me that I was more anxious to read *Reader's Digest* than the Bible. After having spent the greater part of the evening with the *Digest,* my eyes heavy with sleep, I reached for my Bible. There were no two ways about it, I did enjoy reading secular material more than the Word of God and that which pertained to it. This thought caused me no little concern. But I thank God that within recent years the Lord Jesus Christ has become more precious to me. And with this new relationship came a growing desire to study the Bible and also a better understanding of what I read. I praise God for this blessed Book which is God Himself speaking to us. I praise Him for those portions of Scripture which suddenly stand out from among the rest as though they were spoken directly to us to give new hope and courage. I'm grateful to men of the past who risked their lives to preserve its pages so that I can have the Bible in my possession today.

Along with Bible reading came a greater interest in our church periodicals. It seemed as though the articles published were suddenly very much more interesting than before; I was the one who had become more interested.

I have found our church publications to be a good, regular supplement to Bible reading. They have been a source of innumerable blessings to me. Recently we had two families visiting in our home over mealtime. During the course of the dinner one of the men asked whether the other two men would be interested in going to a certain revival meeting that evening. "Sure," said one of them, "we'll go along; we like to be where the blessings fall." After the dessert was eaten the men were off to enjoy an evening of revival blessings about twenty-five miles from our home. I'm speaking for the other two women when I say that we too would have liked to be where the blessings fall, but it was our lot to clean up the food and dishes, keep seven children happily entertained, and then see that they got to bed at a reasonable time. This is the circumstance we mothers often find ourselves in.

I thank the Lord, however, that we can enjoy rich blessings right in our own home without having to take the baby from his crib, dress up, and drive twenty-five miles. Reading our church publications has brought blessings to me which I'd like to share with you. With the mail coming at the time of day when I'm busy working and wouldn't take time out for Bible study, I will pick up the GOSPEL HERALD or the *Youth's Christian Companion* and glance through. It may be just a poem on the front page or a short article written by a favorite writer that will catch my attention.

First, then, I have been moved to a greater faith in my Lord, a more patient attitude toward my children, a little more kindness to my neighbor, in this way.

In prayer it is better to have a heart without words, than words without a heart.—John Bunyan.

Second, I have found our church literature to be a good stimulant to my prayer life. While the Bible points us to our own need of prayer, our church periodicals bring the needs of others to our attention. Many a time I've been led to bow my head and ask the Lord to supply the needed strength and courage to a foreign mission worker to overcome some obstacle. I have asked Him to give wisdom to those struggling with a difficult language and to supply the material needs for the cold and hungry refugees, also asking Him to lay a greater burden upon my own heart to help supply the needs of those less fortunate.

Third, church publications have proved to be a helpful source to direct me in my giving. I count it a privilege to be able to help to send Bibles to students in India who have never had a Bible before. Recent pleas by the Mission Board have made me want to give more liberally toward the work of missions throughout the world. Needy fields which are presented throughout the various publications can be brought to the attention of the youth classes who are lifting an offering and are looking for a special need for which their gifts may be used.

Fourth, church publications have been a means of educating myself at a very low cost. Most of the writers have gone deeper into the school of learning, both by actual study and by experience, than I have. The language and vocabulary of the writer eventually becomes the language and vocabulary of the reader. Surely a growing vocabulary is a valuable asset to any person who is interested in witnessing for the Lord, whether it is witnessing to our children, to Sunday-school classes, or to the salesmen coming to our door.

Fifth, reading our church publications is a means of widening our acquaintances throughout the Mennonite Church. After reading and enjoying the articles or poems written by a certain person we can't help getting a good idea of what that person is like. Some of our writers seem like good friends of mine because I've enjoyed their articles so many times. I'm thinking especially of the time I saw the announcement in the GOSPEL HERALD that Millard and Miriam Sieber Lind were the parents of a baby girl. Knowing there were five boys in the family and now a baby girl, I rejoiced with them. I felt like sending a congratulations card although I had never seen or spoken to either one of the parents. They were my acquaintances through the printed page.

Finally, I can say that our church publications have greatly helped me to grow toward a more rounded Christian life. I am grateful to men of the past who saw the value of printing Christian literature periodically and also to those who are putting long hours of real work into our literature today. May the Lord continue to bless them as they look to Him for guidance and wisdom to publish that which will be to the strengthening of the Mennonite Church. Let us be good stewards by faithfully subscribing to our publications and keeping up the payments. But let us not feel it is the proper thing to do and then stack our literature in the magazine rack and eventually on the trash pile without reaping any spiritual benefit from it. It would be a great benefit to each one of us to heed the advice given to Timothy by the Apostle Paul, "Till I come, give attendance to *reading,* to exhortation, to doctrine" (I Tim. 4:13).

Souderton, Pa.

Stand Fast

Ey Edna M. Mertz

Faint along the way and stumble?
Never, Lord! For Thou art near;
I'll stand fast until the morning
When with clouds Thou shalt appear!

Faint, when men shall ridicule me?
Never, Lord! Though days are drear,
Thou hast promised to be with us;
Troubles shall not make me fear.

Faint, when men shall ridicule me?
When temptations come my way?
Never, Lord! For Thy glad coming
I will wait and watch and pray.

Faint, when all the powers of darkness
Seem to drive me to retreat?
Never, Lord! For Thou wilt triumph;
Thou hast never known defeat!

Ft. Wayne, Ind.

Spiritual Pride

A phase of religious experience appears in every century, in which the subjects claim to have special illumination from the Holy Spirit, and to receive divine impulses and guidance to which others are strangers. They are lifted into what is called a higher life, breathe a holier atmosphere, and find a peculiar joy in the consciousness that they are led by God's Spirit. No believer in the Scriptures can doubt that such an experience is both desirable and possible. It is the Bible ideal of a Christian life.

But the history of the church gives also sad proof that special perils attend such an experience, and that many who suppose themselves to have attained it fall into spiritual pride, and into the snare of the adversary. Feeling that they have a light and a peace not granted to others, they grow vain and boastful. They sit in judgment on their brethren, and try them by false standards, and pronounce rash sentences.

There are some decisive tests of the indwelling of the Spirit, by which honest inquirers may learn the reality of His presence in their hearts. One of these is a profound humility, joined with tender charity. The Spirit convinces of sin, and one who enjoys a special illumination has an insight into his own heart, which reveals its corruption and fills him with penitential shame.

Another test of the Spirit's presence is a reverence for the Bible, and a deeper insight into its truths. This is one great object of the Spirit's coming, to take of the things of Christ and show them unto His people, and to lead into a knowledge of revealed truth. Christian faith rests on the Bible, and the Christian life is sustained by feeding on its great truths.

Whenever, therefore, young or old Christians flatter themselves that they can have an inner light, by which they are guided, and by which they can test the piety of others, if this light is something apart from the Bible, and does not rest on the Bible and draw from it both discrimination and power, it may be assumed safely that they have fallen into a delusion.—*Watchman and Reflector,* in *Herald of Truth,* 1867.

If the Church Is Your Paymaster

By Martha B. Nafziger

Few things reveal a Christian worker's caliber more clearly than underpay. Many a worker spoils the testimony of his service by his murmuring and resentfulness. He pities himself all over the place because he and his wife must tug heroically to stretch the pay check over the barest necessities. His employers in the church own their commodious homes, drive luxury cars, underwrite their children's college educations and farms, travel to Palestine if they wish. It isn't fair, he thinks.

Of course it isn't. And God no doubt reserves special punishment for those who violate the Golden Rule even when it concerns His work in the church.

But! God often uses just that unfair treatment to develop His choice servant. If He has called you to serve His church, then He is your first employer. How can He better teach you to be a quality servant than by enduring patiently the humiliations, privations, inconveniences, and frustrations of underpay?

In spite of such rigorous training, the Judge of all the earth will not leave you destitute. Far from it! Perhaps this very year He will spare you a $1,000 hospital or doctor bill. His paydays are not indicated on the calendar, but He will not forget them.

Ezekiel recounts a remarkable story for the encouragement of all "victims" of God's pay roll. Ezek. 29:18-20. Nebuchadnezzar performed a valuable service for God by warring against Tyrus. But he received neither wages for his soldiers nor spoils of the city for recompense. God was not content to give Nebuchadnezzar a few paltry spoils salvaged from the rubble—He generously gave him the whole *country of Egypt* for his wages!

Cease resenting man and trust the great just God to supply your needs. His payday is worth waiting for.

Ft. Vermilion, Alta.

Fellowship with Christ

By Earl H. Wissler

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them" (Luke 24:15). How these words always warm our hearts, when we read of Jesus' willingness to fellowship with those who are His children!

We who are the children of God experienced His fellowship when we accepted Christ as our Saviour, and now we have the longing heart of Christ to fellowship with us.

The question we must answer is, Are we ready to fellowship with Christ?

What is the meaning of fellowship? Webster says that it is to associate or commune with another. It is easy to commune together when two individuals are minded to seek each other's company. The Lord truly is seeking for your fellowship. In John 4:23 we have these words, "The Father seeketh such to worship him."

We as God's children should not have to put forth special effort to fellowship with Christ daily. We as Christians must continue to follow a prayer life, that follows the pattern of I Thess. 5:17 which says, "Pray without ceasing." Are we following a life of prayer, seeking to go still deeper with God?

Another way we can fellowship with Christ is through meditation. How much did each of us who read these words, meditate the past four weeks? This is a definite command of God also, and I fear it is being lost in our busy world of rush and hurry. Can we get nearer to God through any other channel than by prayer and meditation? I Tim. 4:15. Another way to fellowship with Christ is through Bible reading and Bible study. This is a practice, if followed, that will put an urge within us to be near our Lord.

We say our church is losing its power, and if so it is because we are not in fellowship with Christ. Christ said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). The Holy Ghost will not come upon us unless we prepare ourselves for Him. And how can we prepare our hearts for Him unless we read, pray, and meditate on His holy Word?

The devil is satisfied if we are church members and do not have a deep yearning to fellowship with Christ. Satan knows our sad spiritual condition, and he is certain he will have our children if we as parents do not follow a deep devotional life.

It is time every member of the Mennonite Church awakens to the fact that Christ is our captain every day of the week. Our fellowship with Christ dare not be like a clock that is run down till it comes to the end of the week and has to be wound up again.

The Christian should carry the testimony of the early church as recorded in Acts. Truly we have a message to give to the nations, and we always will have, as long as the church remains in the world, but it must come from a heart bathed in prayer and fellowship "with the Father, and with his Son Jesus Christ" (I John 1:3).

Does your heart seem empty? Does it have a longing that is not satisfied? Did you ever have the desire to have the testimony of the great saints of God? You can have all these longings satisfied if you walk with God as Enoch of old did.

We need to exemplify more and more the life of Christ in our daily walk. The daily life of many a faithful saint has converted sinners when sermons could not have saved them.

In I Pet. 2:9 we are told that God's people are a chosen people, a holy people, a generation entirely different from the world. This ideal, this high plane that God wants us to be on, can only be reached: (1) By following Eph. 5:11 where Paul says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Here the child of God is called on to turn his back to the things of the world. He will then not fellowship with darkness, for he will have no interest there. (2) By hearing and following the call to fellowship in Christ, as we have it given in I Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of his

A PRAYER

FOR THIS WEEK

Our heavenly Father, we come humbly before Thee. Our hearts rejoice in the fact that with Thee *all* things are possible, and we pray that Thou wilt ever keep in our minds the fact that without Thee we can do nothing.

This week we pray that Thou wilt be with those who are ill, discouraged, misunderstood, and laboring in hard places. Help all such to encourage themselves in Thee as did David of old.

We pray for families the world over, that parents may be aroused to the responsibility that is theirs, that children may be nurtured in Thee. For the multitudes who have never heard of Thee and Thy plan of salvation we pray, Lord, send forth laborers.

Help us, each one, to tell the Good News to our individual world by word and deed. In Thy name we pray. Amen.

—*Mrs. S. J. Bucher.*

Son Jesus Christ our Lord." We can see from these two passages that every living soul has fellowship, either with the works of darkness, or with Him who has said, "I am the light of the world." He is the one who is all light, in whom is no darkness at all. Will you honestly answer this question: "Where is my fellowship?"

Oh, that every child of God would see his calling in Christ Jesus!

Are we as Christians living a life of fellowship in Christ? Are we living on a plane of victory and ready to rise to every duty of faithful service to Him who has given His all for us?

Lititz, Pa.

Simple Faith

By MONT HURST

We hear the expression, "a simple faith," over and over. But, as a matter of fact and proof, there is no other kind of Christian faith! Faith in God is not a complicated affair requiring special capabilities for understanding and acceptance. One reason for the falling away in this day and time may be attributed to those ministerial orators, religious leaders, and modern shepherds who have attempted to make something complicated of a faith which is not genuine if not simple. Modernistic pulpiteers who have tried to put over the idea of the brotherhood of man and Fatherhood of God have consistently shot wider and wider of the mark of piety and holiness. God is not the Father of sin and neither is He the Father of sinners. No man can be our brother unless he has been born into the kingdom of God through the verities of full surrender and acceptance of Christ as personal Saviour and King.

One beautiful surety of faith is that Christ responds to every manifestation of it. We receive faith by believing and then we must prove it by acting upon it. And this is where the responsibilities and rules of Christian living must be applied. Someone has said that the act of faith, which separates us from all men, unites us for the first time in *real brotherhood.* They who, one by one, come to Jesus and meet Him alone, next find that they are come to the city of God "and to an innumerable company." In the ancient Heidelberg Catechism we read: "True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also an assured confidence, which the Holy Ghost works by the Gospel, in my heart; that not only to others but to me also, remission of sin, everlasting righteousness, and salvation are freely given by God merely of grace, only for the sake of Christ's merits." In short, belief in God's Word is simplicity itself. To the practical application of it all modes of living, action, and testimony naturally follow under direction of the Holy Spirit.

Faith is as understandable to the child as to the adult. It may be appropriated by all. But it is accepted and practiced quicker by those who demand nothing of a worldly life save adequate sustenance. An individual shorn of all worldly ambition, plain in living, modest in apparel, and satisfied with the virtues of honest toil, gets the most from faith in the way of joy, satisfaction, and the beauty of piety. He enjoys the genuine brotherhood of pious men. He knows who his true brothers are and he knows he is a joint heir with Christ. Alexander Maclaren said, "If faith, then new birth; if new birth, then sonship; if sonship, then 'an heir of God, and a joint heir with Christ.'" But if you have not got your foot upon the lowest round of the ladder, you will never come within sight of the blessed face of Him who stands at the top of it, and who looks down to you at this moment, saying to you, "My child, wilt thou not at this time cry unto me, 'Abba, Father'?"

Thomas à Kempis said, "Purity and simplicity are the two wings with which man soars above the earth and all temporary nature. Simplicity is in the intention, purity in the affection; simplicity turns to God; purity unites with and enjoys Him." The faith of a true Christian is a living illustration of simplicity. His entire life and activities are guided by simplicity which ranges from food to clothing, from rest from labor to material activities necessary to sustain life. But it can go no farther!

Genuine faith can have no pretensions. It can become tainted with worldly pleasure and seeking after fame and fortune. Fenelon said that simplicity is the straightforwardness of a soul which refuses itself any reaction with regard to itself or its deeds. This virtue differs from and surpasses sincerity. We see many people who are sincere without being simple. They do not wish to be taken for other than what they are; but they are always fearing lest they should be taken for what they are not! A so-called faith which has been tempered with worldly programs and modernistic doctrines is but fool's gold in the heart of its possessor! Genuine faith is the real thing, as real as pure gold and as dependable as God Himself. Faith believes, accepts, and acts upon God's Word. There can be nothing simpler than that. The true way of faith is so plain that it is a shame that more people will not accept it. If there were more plain people who possess it for a testimony, how pleased God would be! If faith is to be promulgated in a wider manner, it must be carried about in vessels which have been anointed and sanctified unto good works!

Dallas, Texas.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the revival meetings to be held May 1 to 8 at Roseland, Nebr., by Bro. Eli Yutzy, Kalona, Iowa.

"My husband and I are not saved. Please pray for us."

Pray that the financial campaign for the new hospital in Puerto Rico may be completed on schedule.

Pray for the unsaved families that have recently started to attend the Friendship Mennonite Church at Bedford, Ohio, that they may be won for Christ. Pray also that the weak in the congregation may become strong in the service of the Lord.

Pray for the officers of our boards, conferences, and committees, that God may guide them in important decisions which will vitally affect the welfare of the church.

Georgia's State Board of Education has directed that a set of regulations be drawn up requiring teachers to sit with students during meals at school lunchrooms and see that grace is said at the tables. Said one member of the Board, "Many children will never hear grace said unless they hear it at school." Another one said, "Nobody but atheists and agnostics could object to the saying of grace. I also think the teachers could do a lot for table manners."

OUR SCHOOLS

GOSHEN COLLEGE

National Science Foundation Award

Harold Heatwole, son of Mr. and Mrs. E. J. Heatwole of Pratts Woods, Waynesboro, Va., has been selected as one of 255 first-year graduate students for a National Science Foundation predoctoral fellowship award in zoology for 1955-56.

Heatwole plans to enroll in the University of Michigan graduate college at Ann Arbor in September. He will study zoology in the special area of herpetology, the study of reptiles and amphibians. After receiving his doctoral degree he plans to teach college biology.

Heatwole, a senior majoring in biological science at Goshen College, was graduated from Eastern Mennonite High School, Harrisonburg, Va., in 1951. He received one year of his high school education at Potomac Christian School, Washington, D.C. In addition to college work done at Goshen, Heatwole has attended the University of Virginia in Charlottesville and American University, Washington, D.C.

Predoctoral fellowships for the first year of graduate study carry a stipend of $1,400 plus additional allowances for dependents, tuition, and other normal expenses. Married fellows upon request will be provided a dependency allowance amounting to an additional $350 plus $350 for each dependent child. In addition to studying German, Heatwole's summer plans include marriage to Miss Audrey Yoder, daughter of Mr. and Mrs. Edgar Yoder, Midland, Mich.

Applicants were required to take examinations for scientific aptitude and achievement. The test scores, academic record, and recommendations regarding each candidate's abilities were then considered by panels of outstanding scientists in the respective fields of the candidates. This part of the selection procedure was carried out for the National Science Foundation by the National Research Council.

On the basis of these evaluations, lists of finalists in each field were transmitted to the Foundation in Washington, D.C., which then made the final selection.

Fellows may attend any accredited nonprofit educational institution of higher learning in the U.S. or abroad.

Installation Address

(Given by Justus G. Holsinger at the service for his official installation as Dean of Hesston College.)

Brother Kauffman, President Roth, members of the faculty, students, and friends of Hesston College and Bible School. In commitment of my life to Christ, for service in His kingdom, I accept this call from the Board of Education of the Mennonite Church, to the deanship of Hesston College and Bible School. I accept this call not as an honor to myself, but rather as an opportunity of service in the kingdom of our Lord. To the president, and to the faculty of Hesston College and Bible School, I join you as a co-worker, and a fellow laborer, in the task of providing an adequate instructional program to meet the needs of the young men and women of our school community.

One request would I make for myself, and for all those who join me in the common task of planning and carrying out the instructional program of our school. My request to God is the same request King Solomon made when he faced the responsibilities of his call—that we individually and collectively might have understanding hearts, as we work together day after day, leading young minds and young hearts to a fuller knowledge of truth.

One thief on the cross was saved that all might have hope. One thief on the cross was lost that no one will presume.—Selected.

An understanding heart, applied to our school situation, would likely differ somewhat from King Solomon's concept of an understanding heart. By an understanding heart or mind, as it applies to a school situation, I refer to a mind which is sensitive to the spiritual, intellectual, social, and physical needs of the youth of our school community. I would like to think of an understanding mind as a sensitive mind, possessing five senses. As God looks down upon us, and as we face together our common task, I would pray that He might grant to us first of all a clear *sense of direction,* in the instructional program of Hesston College and Bible School. We dare not labor together blindly, but must ever keep our minds focused upon clear goals, in accordance with the Word of God, and within the framework of the Mennonite Church. We must strive to see those goals realized in the lives of the young men and women as they become members of the school family. The goals and objectives must be more than verbal statements; they must be transformed into living realities in the lives of our students. We plan our program to meet the needs of the youth of today, rather than yesterday's world of the horse and buggy, or tomorrow's world of space man.

God grant us a "oneness" in our sense of direction, as we study together in planning the instructional program of our school. We as a faculty must press toward a common "mark." To arrive at the same destination we must travel in the same plane, under the direction and guidance of the same pilot, who is Jesus Christ our Lord. A few weeks ago, while flying over the southern border of Lake Michigan, a few minutes outside of Chicago, I was meditating on this idea of one's sense of direction. I thought of the many planes which leave the airfield each day, some destined toward western goals, some destined to eastern goals, some to southern goals, and some to northern goals. I understand that once a plane has reached its altitude, the automatic pilot is fixed on a certain goal, or a certain place. Just think how tragic to the passengers, if due to a poor sense of direction the plane were to arrive in Mexico City, when it left the airfield bound for New York. The teacher who teaches without a clear sense of direction is likely to lead young minds into the open space of confusion.

In our school philosophy, we have committed ourselves to the achievement of certain goals through our instructional program. Every classroom activity, every physical facility, every effort on the part of the instructor and the student must be directed toward the achievement of those goals. Working together as teachers and students, under the common lordship of Christ, we shall achieve those goals as we commit our efforts and our energies to His direction and guidance, and as we find ourselves in the center of His will.

As we unite our efforts toward definite goals, with a clear sense of direction, we together need a keen *sense of awareness of the presence of Christ.* It is my prayer that each one who endeavors to teach may be fully aware of the presence of Christ as he goes about the routine tasks of his work. The spirit of Christ needs to be felt in the routine of our daily tasks just as much as we feel His presence in worship services. We would hope that the presence of Christ might be so real that as others look at us, they might be able to say, "There goes a man who walks with God." We would hope that the presence of Christ might be felt in every classroom, every laboratory, on the gym floor, in the library—in every phase of campus life. God forbid that Hesston College and Bible School should have two compartments in its curriculum; the secular and the sacred. God forbid that we should ever teach any subject at Hesston which might be labeled secular, a subject in which Christ should be left out. It is our prayer that every classroom may have that warm emotional and spiritual environment which we believe is conducive to learning. No one instructor, in himself, possesses the type of personality to provide that learning environment, without the presence of Christ in his life. "Chumming with God" is not inconsistent with scholastic achievement.

Walking with the Great Companion gives one the *sense of assurance.* With our eyes fixed upon common goals, and with the sense of awareness of the pres-

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CHURCH HISTORY

A Church Twice on Fire

BY VERDA KINZIE

When Pennsylvania became rather densely populated some families decided to go to Canada. They believed that the British Government would fulfill their promise in granting them exemption from military services and from taking judicial oaths.

The Hagey community is the oldest settlement of Mennonites in Waterloo County. Joseph Schoerg and Samuel Betzner were the first settlers who came from Pennsylvania in 1800 and located on the banks of the Grand River about three miles west of the Hagey Church. Other families soon came in. . . . There was no meetinghouse until a number of years later and so meetings were held in the homes. The first meetinghouse was built at Berlin in 1813. . . . In 1842 the first Hagey Church was built on the present site.

In 1896 the seating style was changed. In 1928 the basement was constructed, and the roof raised. Other general repair work was done. Then at about 7:00 a.m. Sunday morning, January 15, 1950, it was discovered that the Hagey Church was on fire. Immediately the Fire Department was called. Then the farmers in the district were called by the fire signal on the rural telephone. The Fire Department responded with a truck and booster pump. Farmers and other volunteer helpers got trucks loaded with milk cans which they used to fetch water from the nearest Preston town hydrant. Thus firemen were able to keep their hoses going, and kept the blaze confined to the interior of the brick building. There was a large hole burnt in the floor and there was major damage from smoke, fire, and water.

The church had just been renovated a short time before the fire. A new furnace had been installed at that time.

By July 2, 1950, the church was rebuilt. Many free work hours were given by the people of the community.

The dedication service of this new building was held Sunday, July 2, 1950. The building was filled to capacity. A congregation of nearly five hundred heard the service in the main auditorium, the Sunday-school auditorium in the basement, and through loud-speakers that delivered the messages to all those on the grounds. Bishop B. B. Shantz presented high lights in the history of the church. Bro. J. Steckly, chairman of the building committee, thanked the committees and workers. Bro. Howard Good, pastor of the congregation, thanked the Wanner Mennonite and Zion United Church for their assistance while they were homeless. Services had been held in these two churches while the new building was being erected.

On Thursday, February 19, 1953, at 6:41 a.m. the Fire Department was again called to a fire at Hagey's Church. Their efforts to save the church, twice on fire in three years' time, were fruitless. Trucks again conveyed water from the nearest hydrant to the scene of the blaze. Only a skeleton of brick walls, twisted girders, piping and wiring, and charred embers remained of the church which had been reconstructed in 1950.

Work on a new building at a more favorable location began immediately and the name of the church was changed to Preston Mennonite Church. The new church was built on land donated by E. G. Langs, adjacent to the new Coronation Public School on Concession Road. In the meantime, Sunday morning services were held in the Kindergarten School auditorium, Preston.

Thanksgiving Day, October 12, 1953, was an important day in the history of the Preston Mennonite Church. In an impressive ceremony, the cornerstone of the new church was laid. The chairman was Bro. Howard L. Good, who was ordained pastor in 1948. After the hymn "Faith of Our Fathers," followed a prayer of invocation by Bro. Merle Shantz, pastor of Wanner Mennonite Church. Bishop B. B. Shantz, who was ordained as minister of Hagey's in 1908, gave the Scripture reading and prayer.

Words of welcome were given by Ford I. Wilson, Mayor of Preston, and E. G. Langs, who generously donated eight lots for the building of the new church in Preston.

Bishop Roy S. Koch, acting moderator of the Mennonite Conference of Ontario and pastor of St. Jacobs Mennonite Church, lowered the cornerstone. Brethren George Hagey and Bruce Witmer, who were chosen because of their position in the rich tradition of the church, deposited the records in the stone. George Hagey's great-great-grandfather was ordained as second deacon at Hagey's in 1832. Bruce Witmer represents four generations and was the first president of the Mennonite Youth Fellowship.

Bishop Koch laid the cornerstone with the following words: "In the name of the Father and of the Son and of the Holy Ghost, we lay this stone of a building erected for the worship of God, for the evangelization of the lost, and for the edification of the saints."

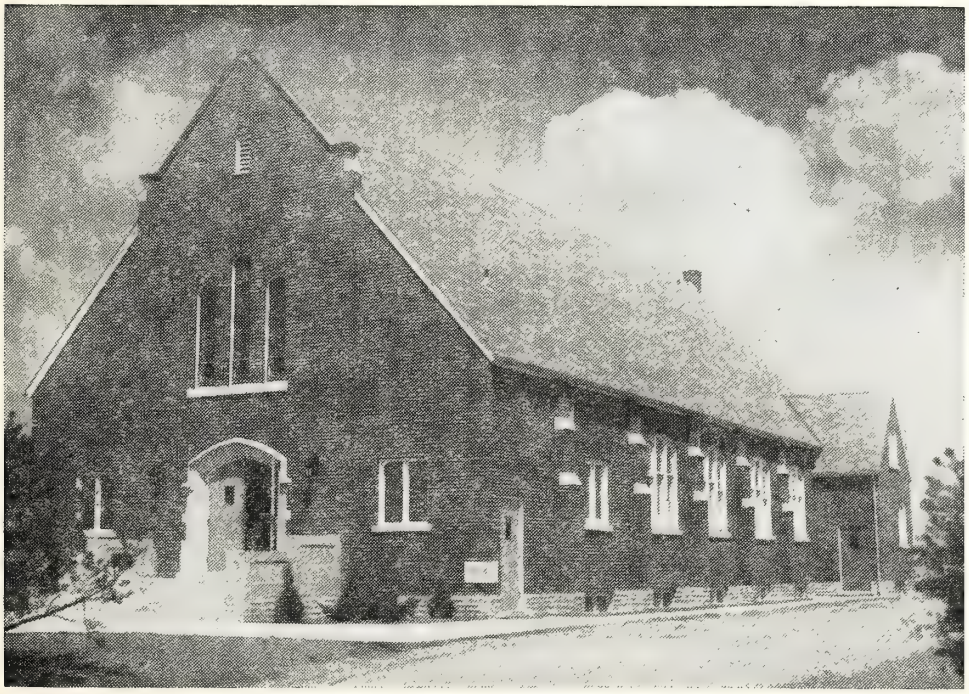
Dedication services for the completed church building were held May 16, 1954. Bishop C. F. Derstine preached the dedication sermon and complimented the congregation for their determination to rebuild after two disastrous fires. The chairman of the building committee, Bro. J. Steckly, thanked everyone for their co-operation and extended special thanks to neighboring churches, local businessmen, and others for the contributions and encouragement they gave to people of the congregation during their misfortune.

The congregation was able to build the church for approximately $62,000.00, including donations, because of the kindness of L. A. Bechtel, a local builder, who often supplied equipment for less than cost.

A sentence from the dedication is appropriate: "For the worship of God in prayer and praise; for the preaching of the Word; for the observance of Christian ordinances; with the prayer that it may be protected from *mishap and disaster*, we dedicate this house."

The Preston Sunday School was the first in the district to have a missionary superintendent. The aim was to get people more interested in missions and in

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The Preston, Ontario, Mennonite Church

FAMILY CIRCLE

"Open Your Home to God"

BY ALTA MAE ERB

These words are the motto for National Family Week May 1-8, 1955. As the church plans for the observance of this week, so also the individual homes can rededicate themselves to God to strengthen the family life. Is there any home that cannot open its doors more widely that God might have *fuller* admission?

God will not intrude Himself if He is not wanted. Yet He stands at the door and knocks. Will we with Mary and Martha open the door? Recall Jesus' telling Mary that she had chosen that good part in that she sat at His feet to hear His words. Why not examine your family worship practice and really take steps this week to revitalize your family devotions? Perhaps you would want to use the suggestions given in May *Christian Living*. Monthly you will find these suggestions for the whole family. Mother and father may lead little children close to God with suggestions given under "Worship with young children" each month. Set aside extra time for worship of our great God.

Are your children permitted to bring to your worship other children in whose homes God may have little or no place? Perhaps this week you could set aside one hour or more for neighborhood children's story hour. Tell them a Bible story. Read to them a good book. By opening other home doors your family will find richer family fellowship with your God.

Read aloud together a book and the family ties will be strengthened.

Plan for a stay-at-home night when all the members can be present and you spend the time in activities suggested by the family (at least one suggestion from each member.) They say families that play together stay together. This suggests that at least a part of this evening might be given to play.

A family hike into some nature spot rich with wonders will lead each member closer to God. Plan the trip in a God-directed family council. In the presence of some wondrous works of God you will find spiritual impetus for true worship. Worship is an individual personal experience. In the family many situations can be planned wherein each member is helped to real communication with God.

Co-operate with your church as they put on a program that will be built to improve your family living in some area. Inasmuch as churches will concentrate on building better homes the church will be strong. The young people of the church might plan a covered-dish supper for all the church families. The young married folk might arrange for a home conference during several days of this week. See GOSPEL HERALD, April 12 issue, for suggestions.

Each family might consider some service project for highlighting this family week. God calls us to serve our neighbors, our poor friends, our neglected citizens, the suffering in foreign lands, those who are mentally ill, those who are homeless. Your family may serve with material gifts, with music for cheering, with a Gospel message for encouragement or conviction, with open home door for the lonesome, or with an act of service to a shut-in. Some widow may need help in gardening. Open your home to the leading of God.

"Behold, I stand at the door, and knock: if any . . . open the door, I will come in . . . and . . . sup with him. . . ."

Scottdale, Pa.

"She Shall Be Praised"

BY RUBY P. ZOOK

"Who can find a virtuous woman? . . . Many daughters have done virtuously, but thou excellest them all. . . . A woman that feareth the Lord, she shall be praised" (Prov. 31:10, 29, 30).

Mothers are God's most wonderful creation. Take the "m" out of mothers and we still have "others"—the ones our mothers live for. It is mother who shares the joys and sorrows, the trials and cares of her children's lives. Mother, unafraid, walks through the valley of the shadow of death that she may give life to her little ones. It is the soothing hand, the comforting voice of Mother that we first feel and hear as she so tenderly and lovingly nurtures and cares for us. It is Mother who so patiently and willingly gives of her time and energy each day for our mending and sewing, washing and ironing, sweeping and cooking. When we are ill, it is Mother's watchful care and gentle hand that quickly restores us to normal health again.

Though we may stray from home, Mother prays for our safety. Throughout the quiet hours of the night, it is Mother who eagerly listens for the familiar sound of returning footsteps. Mother's love never fails, even though we may thoughtlessly neglect her. She is always ready to comfort and cheer. Often she is able to lift us out of the chasm of despair and despondency. Truly, she is a beacon light and a guiding star. Whether we wear a red flower or a white one this Mother's Day, whether our mothers are living or a memory, let us honor and cherish them. Remember—a mother is a precious possession.

Kate Douglas Wiggin, an American author (1859-1923), said of her mother, "Most all of the beautiful things in life come by twos and by threes, by dozens and by hundreds. Plenty of roses, stars, sunsets, rainbows, brothers, sisters, aunts, and cousins, but only one mother in the whole world."

The wise man rightly said, "A woman that feareth the Lord, she shall be praised." Whenever we find such mothers, her children turn and honor her in her old age, as well as in her youth.

Girls, this is a challenge for you. Be virtuous. Endeavor to excel all others. But first, fear the Lord, and take Him with you wherever you go. When you have the privilege of rearing and training children, they and your husband will rise up and call you "blessed."

La Tour, Mo.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere appreciation to the many friends who remembered me in prayer, and by visits, cards, and gifts during my stay at the hospital and since my return home. May the Lord richly bless each one for your kindness and thoughtfulness.—Waive Kisamore, Hatfield, Pa.

* * *

I wish to thank all who have remembered me with prayers, cards, gifts, and visits during my stay in the hospital and since I am at home. May the Lord bless and reward each of you. —Mrs. Anna Dagen, Willow Street, Pa.

* * *

We wish to express our sincere appreciation and thanks to our many friends, neighbors, and relatives for kindness and sympathy shown with prayers, cards, and letters since the passing of mother, grandmother, great-grandmother, and great-great-grandmother. May God bless each one of you.—Aaron H. Weaver and family, East Earl, Pa.

* * *

I am taking this opportunity to express my appreciation and thanks to those who so kindly remembered me with many beautiful cards and flowers in my recent illness, and for other gifts from the Landis Valley Sunday School, and for the prayers that went to the throne in my behalf. I also thank the sisters of the Willing Workers' Band of the Stumptown Sunday School. Their motto, Help us live for others, that we may live for Thee.—Mrs. Enos Binkley. Lancaster, Pa.

Spring Cleaning

By Elsie V. Rowe

When hands give fairy touch
  As in all springs,
My heart, this year, will seek to add
  Some deeper things:

A brain swept clean of cobwebs
  For quiet thought, and clear;
And eyes that see some hidden truths
  With vision far—and near.

A touch of Phoebe's courage,
  Co-workers near my pane;
A faith in future loveliness
  I see in April's rain.

My house must answer Spring
  With glow and shine;
But may God's strength and blessing
  Just fill this home of mine!

Narberth, Pa.

TO BE NEAR TO GOD

Christ and His Word the Center of Family Life

Sunday, May 1

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Read Gen. 2:7-9, 18-24.

The very nature of man cries out for fellowship and the intimacy of family fellowship can answer that cry.

After a pleasant day together with the family a little three-year-old boy with shining face came to his mother and said, "I'm glad I belong to this family."

Do we realize that our home and family are the undeserved gift of a loving Father? The home and family was established by God at the very beginning of the world. Our first parents lost much by the fall, yet God in His mercy allowed them to stay together in homes and live a happy family life. "A happy family can mean a paradise on earth."

". . . I kneel before the Father from whom every family in heaven and earth derives its name and nature" (Eph. 3:14, 15, Moffatt).

I thank the Lord my Maker
For all His gifts to me;
For making me partaker
Of bounties rich and free;
For father and for mother,
Who give me clothes and food,
For sister and for brother,
And all the kind and good.

Monday, May 2

"For I know him, that he will command his children and his household after him . . ." (Gen. 18:19). Read Ps. 128.

"What America needs more than railways, irrigation, bigger wheat crops . . . is a revival of piety, the kind of fathers we used to have. Piety that counted it good business to stop to pray daily before breakfast . . . that quit work a half hour earlier on Wednesday night so as to get the chores done to get to prayer meeting" (Wall St. Journal). America needs homes where father and mother and children all serve Christ and who are willing to bring every activity into harmony with His will.

Do we strive for "things in possession,"
And toil for the perishing meat,
Forgetting the one thing needful—
Sitting at Jesus' feet?

"Wisdom and strength are of God." "Without me ye can do nothing."

Thank God for fathers who command their household after them and for Christian families that stand secure in a changing and chaotic world.

Tuesday, May 3

"Her children arise up, and call her blessed; her husband also, and he praiseth her." Read Prov. 31:10-31.

A busy mother was one day regretting that she could do so little church work. "I shall have only a life of housework to show at last," she said rather sadly to a friend. "Why, Mother," exclaimed her little daughter, "all we children will stand up and tell all you've done for us—everything. It was you who taught us about God. I shouldn't suppose they'd want anything better than good mothers in heaven."

Juvenile delinquency is on the increase and one of the causes is traced to mothers who find jobs outside the home. Is there any task greater or more important than building immortal souls? For this task we need much love and much wisdom. The Bible says, "If any of you lack wisdom, let him ask of God."

Wednesday, May 4

"Lo, children are an heritage of the Lord" (Ps. 127:3). Read I Sam. 1:8, 11, 20, 28.

Children are one of God's greatest blessings. The family circle is complete only if there are children. This is God's plan.

A wealthy woman once visited a Roman lady, Cornelia, to show her the costly jewels she possessed. The visitor requested Cornelia also to show her jewels. Pointing to her children Cornelia said, "These are my jewels."

Children are of eternal value. They are to be as "olive plants" nurtured and trained so that they will produce fruit year after year for the kingdom.

"For this child I prayed; . . . therefore also I have lent him to the Lord; as long as he liveth . . . . And he worshipped the Lord there."

O happy home where little ones are given
Early to Thee in humble faith and prayer;
To Thee, their friend who from the heights of heaven
Guards them and guides them with more than mother's care. —Phillip Spitta.

Thursday, May 5

"Blessed are they that keep his testimonies, and that seek him with the whole heart." Read Ps. 119:1-25.

In Ponca City, Okla., is a statue of the pioneer woman. The statue is that of a woman, her face up, her eyes glowing with adventure. A Bible is under her right arm, and with her left hand she is holding the hand of a young boy, with whom she is stepping briskly forward.

This statue reminds us how the pioneer women took the Bible as their book of life. Many of the mothers and fathers of those days studied the Bible and taught its principles to their children.

Modern living is driving a wedge between us and God's Word. Do we let radio take the place of firsthand Bible study? Do we read the Bible with our family and live it be-

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Josiah Repairs the Temple

Sunday School Lesson for May 8

(II Chronicles 21—24)

Trace on the time line the line of David's house, beginning with Solomon. How many tribes are in this southern kingdom? Why are they called Judah? See the map of the kingdom of Israel and Judah. Where did the kings have their thrones?

What are some evidences in the history of Judah thus far that God was controlling the affairs of Judah? 12:12; 13:14, 15; 14:11, 12; 15:6; 16:7-9; 17:5, 10; 18:31; 19:17. (This very interesting review can easily become too extended.)

Who succeeded Jehoshaphat? Of Jehoram it was said he "departed without being desired." Why was he so unappreciated? He strengthened himself by the murder of his brethren and some of the princes. He took Ahab's (evil king of Israel) daughter to wife. He made high places for idol worship again. Philistines came and carried away all his sons but one, Jehoahaz or Ahaziah. The Lord smote him with a disease of the bowels.

Ahaziah, counseled by Ahab's house and his wicked mother Athaliah, did wickedly one year. They "were his counsellors . . . to his destruction." "The house of Ahaziah had no power to keep still the kingdom." Jehu slew this king and the king's mother, Athaliah usurped the throne. However, one son she didn't get. God had said the line of David would continue on this throne. For six years Joash was hidden in the house of the Lord.

Joash was very young, but there was a priest of God, Jehoiada, who set things in order and in the seventh year made Joash king. What was his plan for getting Joash crowned and set upon the throne in the king's house? 23:1-21. What a striking illustration of how God was controlling Judah! He gave the boy king a great priest Jehoiada and preserved the boy of David's line.

A covenant was made between the people and the king that they should be the Lord's people. Baal's house was broken down. The worship of God was restored in the house of the Lord.

For this worship the house was ordered to be repaired and renewed. While the worship of Baal was strengthened, the house of Judah's God had fallen into a state of decay. Joash saw that the people must be strengthened in the Lord. It is never enough to put away the evil. Joash had a chest made for receiving the freewill offerings for the temple repairs. "Much money" was given. With the "money in abundance" the work was perfected by the masons, the carpenters, and those who wrought in iron and brass. There was also enough money to replace the temple vessels which had been carried away.

And the offerings continued all the days of Jehoiada. From Joash's program we learn that voluntary giving is a good method for financing the church. Should the church beg for money? Should there be church bazaars for revenue for God's house? Is tithing a good means of giving?

Read together Mal. 3:10. This is a big promise of God, our God who never omits to do one word of His promise. Consider the late "Missions Week" in our church, which brought about a quarter million dollars into the Mission Board treasury. When the saints are willing, the gifts are large.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Bible Conference beginning April 18 was held at Benton, Ind., with D. A. Yoder, John Miller, and Paul Sieber as instructors.

Bro. Christian E. Charles, Salunga, Pa., is conducting a series of meetings on The Holy Spirit, each Tuesday evening for two months at the Marietta, Pa., Mission.

Bro. Paul R. Yoder, formerly of Elverson, Pa., now living near Dayton, Ohio, was licensed on April 10 by Bro. D. D. Miller to preach for the Huber congregation.

Change of address: Bro. Robert Keller from Elkhart, Ind., to 123 West Grant, Greensburg, Kans.

Bro. John Metzler and wife have answered the call for additional workers at Crestview, Fla.

Bro. Charles Burkhart has arrived at his home in Goshen after two years of teaching at International University in Japan.

Amish Life and **Mennonite Life** are scheduled to go on sale in the Howard Johnson restaurants on the Pennsylvania Turnpike. We welcome this opportunity to give more authentic information to the traveling public.

Bro. Russell Krabill, Goshen, Ind., represented our publications in a summer Bible school workshop conducted by Bible Truth Publishers at Fort Wayne, Ind., on March 22.

Dr. James L. Kelso of the Pittsburgh-Xenia Theological Seminary spoke to the editors at Scottdale on April 18 regarding recent archaeological finds in Palestine.

A summer Bible school workshop was held at Scottdale on April 19 for Bible school teachers of western Pennsylvania.

Mrs. Clarence Hooley, literature secretary for the Ohio Women's Missionary and Service Auxiliary, was in charge of a Publishing House book display at the annual meeting of the auxiliary at Kidron, Ohio.

Leonard Wedel, personnel manager of the Southern Baptist Sunday School Board, Nashville, Tenn., spent April 18, 19 at Scottdale in consultations on the developing personnel service here.

A Gospel team from Western Mennonite School gave programs in Washington, Alberta, and Montana, March 31 to April 11. They were accompanied by Bro. and Sister Clayton Swartzentruber.

The Valley Men's Chorus of the Pacific Coast district, under the direction of Bro. M. R. Martin, gave programs to capacity crowds at Nampa, Glenns Ferry, and Filer, Idaho. The trip was in behalf of Western Mennonite School.

Bro. Ira D. Landis, Bareville, Pa., is conducting a series of studies in church history on Sunday evenings, April 17 to May 8, at Maple Grove, Atglen, Pa.

Bro. Abner Stoltzfus, Gap, Pa., spoke concerning travels in the Holy Land at Morton, Ill., on April 17 and at Metamora, Ill., on April 18.

Thirteen young people were received into fellowship by baptism at Kidron, Ohio, on Good Friday morning.

Bro. Paul Hummel, Millersburg, Ohio, was the speaker for the MYF banquet of Medina and Wayne counties, Ohio, on April 2.

More than a dozen congregations were represented in the Sunday-school workshop held at the Zion Church, north of Morgantown, Pa., the week end of April 17.

The Motet Singers of Mennonite Biblical Seminary, Chicago, Ill., conducted a Vesper service at Lombard, Ill., on April 17.

Bro. J. L. Hostetler, Meadville, Pa., spoke to the youth group at Beaverdam, Pa., on April 14.

Bro. Daniel Glick, Smoketown, Pa., was the speaker in dedication services held at the Plumstead, Pa., Christian Day School on April 23.

Quakertown Mennonite School gave a program for the conjoint young people's meeting for the Swamp and Rocky Ridge congregations at Rocky Ridge, Quakertown, Pa., on April 17.

A group of young people from Paradise, Pa., with Bro. Amos Weaver as speaker, conducted a meeting recently at the Wayside Gospel Mission in Philadelphia.

Bro. Herbert Schultz of Route 1, Milverton, Ont., was ordained to the ministry for the Poole, Ont., A.M. Church on April 10. This was a record for Ontario Mennonites, with three ordinations to the ministry on Easter Sunday.

Construction is proceeding on the new Home for the Aged at Preston, Ont. The Braeside Home is being offered for sale.

Announcements

A chorus from Bethel, Chicago, Ill., at Oak Grove, West Liberty, Ohio, on April 30.

Missouri state-wide MYF rally at Argentine Church, Kansas City, Kans., April 30 to May 1.

Northern Illinois MYF Fellowship at Tiskilwa afternoon of May 14.

Laurence Horst, Home Mission, Chicago, at Lombard, Ill., May 15.

Octet from Messiah Bible College, Grantham, Pa., at Zion, north of Morgantown, Pa., evening of May 8.

Missionary Conference with Clayton and Martha Keener as speakers at Steelton, Pa., May 29.

Sunday-school meeting at Stony Brook, York, Pa., with Noah L. Hershey, Parkesburg, Pa., and Ezra B. Yordy, Eureka, Ill., as speakers, May 14, 15.

Don Augsburger, Philadelphia, Pa., at Palo Alto, Pa., Chapel, April 30 and May 1. Beginning May 1 Sunday school at Palo Alto at 9:30 instead of 10:00.

Inspirational song service at Lititz, Pa., YPM on May 1. Song leaders, Landis Hershey and Paul Metzler.

Russell Baer, speaker for monthly Jewish Evangelism Meeting at Vine Street, Lancaster, Pa., May 2.

Holland Relief workers reunion at Camp Friedenswald near Union, Mich., June 11, 12. Those planning to come, notify Donna E. Yoder, 1579½ West Franklin St., Elkhart, Ind.

M. A. Yoder, Hesston, Kans., at Crystal Springs, Kans., May 8.

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Calendar

Christian Writers' Conference, Hesston, Kans., May 3-6.
Annual Meeting, Women's Missionary and Service Auxiliary, Indiana-Michigan District, Goshen College Union, May 7.
Annual Meeting, Gulf States Regional Conference, Sarasota, Fla., May 6-8.
1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Nebraska Sunday School Conference, Milford Church, Riverside Park, Milford, Nebr., May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Lloyd Hall has been elected to the office of deacon for one year at the Ninth St., Mennonite Church, Saginaw, Mich., on April 3. He will assist the pastor in the program of the church. Bro. J. D. Graber, Elkhart, Ind., had charge of the installation service. "This event marks another milestone in the history of the work here for which we praise the Lord. We ask the prayers of the church in behalf of Bro. Hall," writes Bro. LeRoy Bechler, local pastor.

The missionary message at the annual meeting of the Allegheny Conference Associated Sewing Circles to be held at the Stahl Mennonite Church, Hollsopple, Pa., on May 7 will be given by Sister Dorothy Metzler Brunk, missionary on furlough from Argentina.

The Mennonite Spanish Church, Chicago, is conducting a midweek Bible study on the Chicago west side for a group of members and Sunday-school pupils who live outside of the immediate neighborhood served by the church.

Sister Elva B. Landis, Lancaster, Pa., who spent six years in Tanganyika, East Africa, and plans to return in 1956, is spending a month at Loma Linda, Calif., preparing for her reassignment to the mission field by the Eastern Mennonite Board of Missions and Charities. Sister Landis, a graduate of Women's Hospital of Philadelphia, is one of the members of the class in Tropical Hygiene and Parasitology at the School of Tropical and Preventive Medicine, a school of the College of Medical Evangelists, in Loma Linda, Calif. This course is given especially for nurses whose interest is in the tropics.

Sister Elsie Selzer, who has for the past number of years been a worker at the Ninth St. Mennonite Church, Saginaw, Mich., was married on April 10 to Bro. Ezra Miller, Bloomfield, Mont., at her home church in Kansas. They will make their home in Montana.

A youth leader interested in crafts, recreation, and MYF is needed for one year at the Mennonite Spanish Church in Chicago. This would be an opportunity for a young man to become acquainted with city mission work and make a real contribution to the kingdom of God. Write the Personnel Director, Mennonite Board of Missions and Charities, Elkhart, Ind., if interested.

Bro. John Leatherman, missionary in Tanganyika, East Africa, at the Eastern Mission Board's direction has investigated the matter of sharing in the rehabilitation of and a witness to Mau Mau prisoners in Kenya. After studying the situation he and his co-workers felt to recommend that the Board postpone any action on this for at least six months. It was felt that if our workers share in the rehabilitation program in these detention camps their witness will be seriously handicapped because it is too directly related to the government's program. Furthermore, it was felt that all of East Africa is a potential for the same kind of disturbance. They feel that their efforts should be channeled toward working with the African who has not yet given himself over to Mau Mau and by so doing save other individuals from succumbing to this movement.

Returning from their two years of service in Europe, Pax men Wilbur Bender, Hartville, Ohio; Clarence Schroeder, American Falls, Idaho, and George Steckley, Albany, Oreg., stopped in London, England, to aid in the remodeling of Free Gospel Hall, Kentish Town, where Bro. and Sister John Coffman are serving. Schroeder spent about 10 days in this work. He arrived in New York April 4 while Bender and Steckley planned to spend about a month at this work in London before returning.

The Mennonite Spanish Church in Chicago would like to have some experienced public schoolteachers to help with their summer Bible school, June 27 to July 8, to serve also as resource persons in training the local members for summer Bible school teaching. Write the pastor, Bro. Mario Snyder, 1014 Blue Island Ave., if available.

Sister Ruth King, Elverson, Pa., completed two years of service as a worker at the Hannibal, Mo., Mission Church and returned to her home on April 6.

Sister Alma Ruth has resigned as a worker at the Diamond Street, Philadelphia, mission after fifteen years of service. **Sister Barbara Herr,** a worker at Norris Square, Philadelphia, has also resigned after 29 years of service.

Easter attendance at the Hannibal, Mo., Mission Church was 113. In the evening the congregation observed the communion and feetwashing services. One of the brethren converted in prison, now living at Hannibal, had his first experience of the ordinances in a congregation. Three other adults recently converted were present who had never before witnessed either of these services in any church.

Bro. Clair Shenk was ordained to the ministry to serve the Pleasant Grove congregation, Atmore, Ala., on March 22. . . . **Bro. Earl Graybill,** Sunday-school superintendent at the Coatesville, Pa., Mennonite Church, was ordained to the ministry for that place on April 6. The former is a rural mission congregation and the latter a city mission congregation under the Lancaster, Pa., conference.

The Goodwill Rescue Mission, London, Ont., served 1114 meals to destitute men during March and provided beds for an approximate 25 men per night. A local doctor, William R. Quinn, M.D., a former missionary to India, is giving free medical service to the men at the mission upon recommendation of the workers.

Two men who found Christ at the Goodwill Rescue Mission, London, Ont., Bro. Roger Smith and Bro. Doug Harding, plan to go to St. Johns, N.B., to open a Rescue Mission there. Pray for the Lord's guidance in this new witness.

Bro. Lester Wyse, Hartville, Ohio, conducted special Easter services at the Gladstone Mennonite Church, Cleveland, Ohio, April 8-10.

Conjoint communion services are being planned for the Mennonite churches in New York City on May 15 to be held at the Fox St. Church.

The Territorial Council in Somalia, East Africa, adjourned recently without voting on the Mahaddie Uen land purchase application by the Eastern Mission Board. It is hoped that this application will be acted on favorably when the Council next meets in May or June.

Clayton and Martha Keener, returned missionaries from Ethiopia, will speak at Elizabethtown, Pa., the morning of May 1.

(Continued on page 404)

Your Treasurer Reports

Recent reports from India indicate a drought and serious food situation in the Bihar field where our mission is located. Upon the request of Bro. Allen Shirk we have advanced funds from the Emergency Relief Fund of the Relief and Service Committee to help meet this famine need in India. The amount being held in India for this purpose is not large, but is being applied immediately toward the famine need.

At its recent meeting, the Relief and Service Committee authorized the sending of these emergency relief funds and felt that this need should be made known to the church so that special contributions might be given for India famine needs. It is not yet known whether additional funds will be needed for this particular purpose, but since the Relief Committee has advanced funds on several occasions from the Emergency Relief Fund for the work in India it would seem reasonable to suggest this as a special project.

Therefore, I would like to suggest this as a purpose for designated contributions. Funds contributed should be designated for India Famine Relief. All funds received above the amount needed for this project will be placed in the Emergency Relief Fund or will be applied to the General Relief program. The amount remitted to India for the Bihar famine and for Central Province Relief purposes during this year has been Rs. 5,000. At present exchange rates, this amounts to about $1,063.00.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Argentine Youth Train at Bragado

BY JOHN KOPPENHAVER

On April 20, 1954, the Bible School of the Argentine Mennonite Church opened for classes, having been closed for two years. It has been closed because so few young people wanted to study and because the pastors and missionaries were too busy in their respective congregations to come to Bragado to teach.

During the year 14 young people registered to study the regular courses taught during the day. Another group took advantage of the night classes. Three young men dropped out during the year. One girl studied only the first semester but her place was taken by another who came for the second semester. Eight young people studied both semesters and three received diplomas.

Seven students are planning to return for the 1955 school year. The prospects for new students also seem good. We may have more students in '55 than in '54. These numbers may sound a bit ridiculous to people in the States but considering our membership of only 650 the percentage of our young people who attend Bible School is even better than among many of the other denominations in this country, and this considering the fact that most of the Bible schools and seminaries are located in Buenos Aires and have very adequate facilities and beautiful buildings, which we do not have. This does not mean that we are satisfied with the enrollment. Quite the contrary.

For this reason considerable thought and time has been given to the preparation of promotional, publicity material: articles in the church magazine each month, a 1955 calendar with 19 pictures of school life plus prayer requests. A new bulletin was also prepared. Besides this, personal letters were sent to many young people. All of this was to acquaint every lay member with the Bible School, to help them recognize that it is their school, to be concerned about the great need for more workers in the church, and to pray daily for the school and its related activities.



Students need to work for their support. This young man polishes the door of the Bible School building in Bragado.

There is encouraging response from the constituency. The resolution adopted at the annual Church Conference in January recommends that every congregation should endeavor to have one or more young persons in the Bible School in 1955.

Special offerings were taken in most congregations on Mother's Day for the Bible School. The financial response was more than double anything the Argentine Church had previously contributed to the school.

The school recommends four years of study especially for the men, although there is profit in studying even for one year and young people are urged to do so. Diplomas are given for the completion of the two-year Christian Workers' course and the four-year Ministerial course.

During the school year 1954, 33 courses were taught. The professors were the brethren Brunk, Byler, and Koppenhaver. Theory of Music and Spanish were taught by two Argentine sisters. Brunk and Byler were at the same time pastors and had to travel from Pehuajo and Trenque Lauquen each week. For Bro. Byler this meant six hours on the train one way. We are working and praying toward the day when some of our Argentine brethren will be professors on the staff. This is essential.



Gospel teams from the Bible School give programs in outlying mission stations. At Salto where there is no church building the service is held in a house.

There is no question but that the school could serve the church better, in various ways, if we had more teaching personnel. The teachers should be able to spend week ends in the various congregations giving special doctrinal messages and teacher-training courses, as well as assisting in direct evangelistic campaigns. There is also some demand for correspondence courses which as yet no one has had time to prepare and to direct.

Some have raised the question as to whether Bragado is the best location for our school. Being closer to Buenos Aires, although not in the capital itself, would offer certain definite advantages. But we want to study prayerfully all angles of this matter before any change is considered.



Evangelism is an essential part of the work of the Argentine Mennonite Bible School. These students are ready to distribute tracts.

The earnest prayers of the home brotherhood are greatly desired on behalf of the total program of the Argentine Mennonite Bible School.

Bragado, Argentina.

"But God Gave the Increase"

BY WILLIAM E. HALLMAN

Harvesttime in Argentina is a time of feverish activity. Early to rise and late to bed is the order of the day, seven days a week. If a person volunteers that in some parts of this world men and machinery rest one day a week even in harvesttime, he gets the kind of look that says, "That is interesting, but hardly true. Use your imagination on some other subject."

As workers in the great harvest field of the Lord we sometimes make real efforts to observe Monday as a day of rest, but as duties and visits and reports and letters crowd into our badly needed rest we suddenly come to realize that we are also working seven days a week. But it could hardly be said that our efforts are feverish. Ideally, the Lord's servant always lives an obedient rested life, and to the extent that we are able to live in the Spirit, to that extent we will calmly "wait on the Lord," and "give thanks in every thing."

There are four small established congregations in the northwest part of the Province of Buenos Aires, namely Villegas, Ameghino, Piedritas, and America. Our mission owns the property in America and Ameghino, and in Villegas and Piedritas the congregations worship in rented halls. Until November, 1953, Bro. Albert Enns of Paraguay, who sudied in our Bible School in Bragado, kept the weekly appointments in Villegas, Piedritas, and Ameghino. Since November Herberto Palomeque of Trenque Lauquen, one of our own Bible School students, has been doing his practical work in this district before returning to complete his studies. I have been accompanying these students once a month, "riding the circuit."

Will the gentle reader accompany us on a Monday afternoon with the thermometer at 98 as we board the 20-passenger bus and find standing room only in the center aisle? Just as we are ready to pull out at 4:30 three more come running to crowd in, completing the crowd of 20 standing and 23 seated. There are three blocks of smooth pavement in the center of Villegas and then we bump into the dust or dirt or earth, whatever you want to call it. We might as well smile and try to enter into the pleasant conversation all about us. After all, this may be a chance to practice Christianity. Maybe Philip was also on a hot, dusty road as he bumped along beside the Ethiopian under the burning sun. (A year of furlough in the States where the air is properly cooled and cleaned before it comes into contact with your properly cleaned and dressed body is a bit too long to be away from such "down to earth" mission activities.)

Forty minutes later the late model '38 Chevy bus comes to a creaking, steaming stop in front of the "hotel" in Piedritas. We engage a room and try to assure Herbert that Bro. Enns informed me that the place is really fixed up now compared to what it was like last year, and that this is part of mission work—adapting ourselves with a smile to conditions as we find them. Please try to smile, Herbert. We shake off and wash off the worst of the dirt and immediately set out across the block-wide railroad yards filled with high grass crossed by winding footpaths, to the working-class part of the village "across the tracks." Ten minutes later we arrive at Dona Vicenta's **rancho** where we clap our hands briefly and loudly announcing our arrival at the patio gate. A little granddaughter appears, then disappears, and we can hear her calling to the whole household that **los pastores** have arrived. Chairs are brought out and we sit in the shade to exchange the latest news of interest to Christians in this part of the world. Dona Vicenta excuses herself two minutes to prepare to serve mate, and a smile of assurance beams on Herbert's face as he sees strict cleanliness in this traditional ceremony. As we get up to leave for another visit we are invited back for supper.

Herbert's smile is now natural, and inwardly he reassures himself that the Lord has called him into mission work. This reassurance is intensified as we see the small hall fill up with **peones del campo** (farm hands). After the "opening" in traditional Mennonite form I introduce Herbert, telling them that he will now be their student pastor for at least seven months if all goes well, and if they pray for him and co-operate in the work of reaching the lost.

As the enthusiastic presentation of the old, old story draws to a close I am convinced that I should give the invitation. There are six who respond immediately, and then I ask for testimonies, which are given through tears and praise to God. The after-meeting of visiting and buying wall mottoes, and giving the converts some instructions grows in length and nobody is in a hurry to go home. These farm laborers who can't read and have permission to come to town once or twice a month—how can they be prepared for baptism?

The question stays with us and we talk it over as we inspect the beds for inhabitants. Herbert is now happy and he uses the hotel "towel" instead of his handkerchief. The Lord was present in that meeting; nothing else matters now! Has the Lord found an evangelist for our work here in Argentina? Your prayers will help decide that! Gentle reader, will you go along with us Thursday to Ameghino?

America, Argentina.

Indigenization in Argentina

By B. Frank Byler

Today one hardly knows what terms to use to express the process that we call indigenization. We mean that the church is to take root in the area where once a mission opened work. It is the Holy Spirit working through the young church, giving life through a direct relationship with God.

We in Argentina are all amazed at a situation here, in a district where two years ago a supported national couple abandoned a work because of sin in their home. It looked as if we might as well not work there for a time until the scandal died down. Nevertheless, a Bible School graduate, single and just out of school, was put in charge of the hard situation. By dedication to prayer and to the power of the Holy Spirit, souls began to respond, genuine conversions followed, and life became evident first in the new converts and then in some of the old members who had largely lost their interest in the church and spiritual things. Thus a church prospers in a situation that would be almost unacceptable according to old standards of mission work.

That first student has left for other work and because of shortage of pastors another student was sent there for some months of practice. The blessings and life continue. That small group baptized as many as the larger churches last year; they have as many converts as other places where there are experienced missionaries or national pastors. Their offerings increased 77 per cent over last year. They have a student in Bible School preparing for service. The leaders of conference planned to send a missionary couple to the district to help carry the work forward, but for some reason the Lord in His wisdom has not opened the door for them to go. One sometimes wonders if we don't try to plan too ideally sometimes for the safety of the new churches, when really what they need is less of men and man's plans and more direct relationship with God through the Holy Spirit. Pray for us as we seek the Lord's will in promoting the indigenization of our work here in Argentina.

We have just finished the first Church Conference under the new constitution which allows participation of lay delegates from the congregations in all the governing of our church. Until now, the pastors, supported workers of the mission, and the missionaries have held the governing of the work in their hands, but now by giving equal voice to these duly qualified lay delegates, the voice of the Argentine church has been increased immensely and the weight of control by the missionaries has been greatly reduced. We praise the Lord for this advance and also because of the exceptional harmony that reigned in all sessions of conference. There was no evidence of less efficiency in operation because of the move. While the constitution is still in a probation state, we are hoping that progress will continue toward the perfecting of the organization of the church in Argentina and the obtaining of its own national charter.

We also praise the Lord for continued emphasis in the use of local leadership. During this year the first Argentine deacon in the Mennonite Church was chosen. The question of deacon has been discussed various times, but never has the actual step been taken. The one chosen this year was chosen for a limited time and without ordination, but we hope this will follow. Also during the year assistant pastors were chosen in at least two more congregations. If we as leaders can wisely use this talent and prepare them for more responsibility, they should be a source from which to supply some of the lack of workers in our churches.

This particular movement for the use of deacons and local talent for pastors does not have a very favorable acceptance with many of our leaders, however; so we must not expect a very great advance in this direction until these local brethren can feel that they are wanted and that their contribution is appreciated. More than once during the year they have been made to feel quite inefficient and unwanted by public and private remarks by our leaders. The reason for this is largely because in one situation especially the local leaders have somewhat harmed their influence and efficiency both locally and in general by a too independent spirit and a certain disdain for advice that experienced leaders have tried to give them with all Christian love and good will. There is some danger that local initiative be curtailed because of this situation. We need your prayers so that the movement may not be lost because of imperfections in our efforts, attitudes, and abilities.

Economically there are also signs of progress. The total cost for the operation of the Mennonite Church in the conference that we represent here in the provinces of Buenos Aires, Eva Peron, and Cordoba, apart from missionary support and travel to and from the field, was about 480,000 pesos. Of this, the Argentine church gave about 173,000 or a bit more than 35 per cent. The offerings for 1954 increased 43 per cent over the preceding year. This is in part due to responsibility that was placed upon the local church, which in turn required budgeting and planning. The Floresta congregation, for example, built their own church with funds raised in Argentina and consequently increased their giving by 62 per cent. Ramos Mejia is actually now in the process of building their church in the same way and have increased their offerings 55 per cent. Trenque

Lauquen had to raise money to pay for pavement on the streets that pass their church, which resulted in a 71 per cent increase.

The value of budgeting and planning, heretofore largely unappreciated by our leadership, now is evident and consequently the conference officially has made a budget this year and we expect that the increase in giving will be wisely stimulated so that the increased efficiency will be seen in taking over more and more financial responsibility. This year for the first time the conference will be fully supporting two men and partially supporting some three or four other workers. It is also taking over the administration of our campground and providing some funds for maintenance.

We continue to appreciate very much the prayers of our brethren in our behalf so that the indigenization of the church in Argentina might be wisely carried forth.

Trenque Lauquen, Argentina.

Taking the Gospel to the Cayey District

BY PAUL AND LOIS LAUVER

"I will praise the Lord at all times: his praise shall continually be in my mouth." We glory in the work that Christ has done in the hearts of men, women, and children in this area of Puerto Rico.

The year 1954 brought great blessings to the believers at our Guavate rural community. In November of 1953 they built and dedicated their simple chapel, but the month of May, 1954, marked a greater day for them when 22 souls were baptized and received into church fellowship. Also the first communion service was held following this baptismal service. We travel to Guavate on Sunday afternoons for the Sunday school and preaching service and also on Tuesdays for the Bible study. Beginning last fall the members at Guavate have been holding their own praise and prayer service on Thursday evenings. In the latter part of 1954, a literacy class was started at Guavate with some of those interested in learning to read their Bibles.

In the spring of 1954 we were saddened with the passing away of one of our faithful believers at Guavate. Bro. Santos Colon died as a result of a serious accident, but his faithful testimony will not soon be forgotten by the fellow believers and others in the community. Santos was instrumental in the starting of the work of the church at Guavate and was among the first to accept Christ as his personal Saviour.

An enthusiastic spirit has continued at our Altura outpost. This work is located in the mountains to the south of the city of Cayey. We have converts from a number of families whom we gather together once a week for an instruction meeting. A number of these people have shown much interest and have been attending our services Sunday morning in the city of Cayey. For a period of time we held services in a garage, but more recently we have been meeting for a weekly Bible study in different homes of the community. Since there is very good bus service between Altura and the city of Cayey, we feel that the field there can be worked well in conjunction with the activities in the city.

During the year we have been encouraged with the increase in attendance at our Sunday morning service in the city of Cayey. Our home has continued as the meeting place, but the accommodations are very inadequate for the three Sunday-school classes. The buildings that we had hoped to purchase for the expansion of our work have been held up because of complications in securing a clear title for the property. We continue to pray that God will lead us each step of the way in the work here in the city. One young married man who came by our house during one of our services, later returned and accepted Christ as Saviour. He with his family live out of the city several miles; yet he has been faithful in attendance.

At Guavate and at Altura we held summer Bible schools for the first time this past summer. The attendance at each place was not high but an unusually large proportion of the children had a perfect attendance record. Each day on our way up to Altura we picked up 21 children who packed into our jeep station wagon.

A high light of the year was the united week-end conference held in the Guavate chapel. Groups from town and Altura attended the studies which were taught by guest speakers, Elvin V. Snyder and Lester T. Hershey.

A number of changes have been made in our workers helping us in our district. Dr. Stover and his family returned to the States in December, 1954. We appreciate so much the fine contribution they have made to the work in the city. Ruth Nussbaum Martin has joined us in our Sunday work both at Cayey and Guavate. Don Juan Rodriguez, an evangelical from Barrio Maton, has made a fine contribution to our labors in the Cayey area. Bro. Juan cannot read or write, but he has a wonderful gift of speaking and personal work. We have appreciated the consecration of this brother and the keen interest he has taken in our work at Guavate from almost its beginning in 1953.

We ask your continued prayer support for the preaching of the Gospel and the growth of the church in the Cayey district.

Cayey, P.R.

EVANGELICAL LITERATURE FOR LATIN AMERICA

Facing up to the challenge of Latin America's 'exploding population and rapidly multiplying opportunities for evangelism through the printed page," evangelical leaders from 14 countries and 27 religious groups met in San Jose, Costa Rica, for an unprecedented literature conference February 21-26.

Although tabbed "exploratory" by its leaders, the conference resulted in the appointment of a 15-man committee to work toward formation of "L.E.A.L."—a co-operative literature organization to be known as "Literature Evangelica para America Latina." LEAL promises to gain the support of a great majority of the evangelical groups in Latin America, in the opinion of Clyde W. Taylor, who chaired the conference. Dr. Taylor is Executive Secretary of the Evangelical Foreign Missions Association.

LEAL (which means "loyal" in Spanish) will promote new bookstores in large cities throughout the continent, co-ordinate Spanish-language publishing activities with the goal of increased production and efficiency, and undertake a training program for Latin Americans in publishing, bookselling, and writing.

Another major project of LEAL will be the initiation of a popular Spanish magazine similar to the **African Challenge,** to be sold on newsstands as well as through church channels.

The February conference, called by Evangelical Literature Overseas with the Latin America Mission as host, emphasized the importance of putting LEAL under Latin leadership from the very beginning. According



The combination clinic and home of the Navaho Migrant VS unit in Grants, N. Mex., was built last summer by a VS builders' unit. The members of the migrant unit, Arlene Grieser, R.N., Wauseon, Ohio; Cleo Gnagey, Kalona, Iowa; and Theron and Evelyn Weldy, Wakarusa, Ind., plan to move from Phoenix, Ariz., to Grants for the summer months on April 20. Any mail for the unit after that date should be addressed c/o Mennonite Voluntary Service Unit, Grants, N. Mex.

to Dr. Taylor, "The results of this conference will solve a lot of literature problems in Latin America. There has been a conspicuous atmosphere of harmony and enthusiasm." —**EFMA Missionary News Service.**

BACK TO WHICH CHURCH?

"Three new couples are coming to the mission now," my mother wrote in a letter to me recently. I remembered the young people she named as friends in my community, and some of them, I was certain, were newly released I-W's. "They chose the small church in town for their church," I thought, "and they preferred it to their large home congregations. I wonder what their reasons were."

Being familiar with my church and its needs, I was glad for that news. I knew my church needed those young people in her program. She has work for them. She has other young people who need their support and companionship, to team up with them for Sunday morning **Way** distribution (those East King Street apartment houses!), to swell the crowd on hikes (a favorite of our group always) and taffy-pulls. She offers them lively children—Jesus-loves-me toddlers, boys, boy-oh-boy variety, whose Bibles get dog-eared but come along anyway for a teacher who notices them; and girls, prim, teacher-loving, stepping gingerly. She offers them the warm handclasp of a minister who loves young men and women. She offers them old people who are kind and who appreciate kindnesses. All this inside is for them. Up the hill around the corner papas and mammas sit on their doorsteps while their children are singing and praying. And they're even glad for Sunday morning!

Two years ago those three couples shot the Sunday-school register from 649 to 643 in their home congregations. I'm certain their 643 brethren and sisters did not forget them the two years they were gone. But their 643 brethren got along without them in time. And six other people held MYF offices or led singing or gave out tracts in Baltimore.

My song is the song of the small congregation, the struggling mission church, freshly stuccoed, where hands are few and children are as eager as if it were their first Bible school. Maybe the church you left at home was full when you left. Maybe there's a little church not far away. Maybe two of the ten men holding one end of a log should go to the other end and help the lone fellow there.

Have you considered a small church for your church when you get the trailer sold and head the Plymouth back toward Pineapple Creek?—J. B. Landis in **Cleveland Chimes.**

♣

In Ecuador the World Mission Prayer League has launched a unique evangelistic effort. Seeking to reach the shy Quechua Indians, missionaries have established an inn for them near the city of Cuenca. Many of the Indians come here for market purposes, and the missionaries are providing space for them to sleep, store their products, and quarter their animals. A number of Indians have availed themselves of these accommodations, and the missionaries in charge have had opportunities to present the Gospel by using tracts, slides, and recordings.—**EFMA Missionary News Service.**

The Mennonite Hour

Eight Stations in Orient to Add Broadcast

A letter was just received from the Far East Broadcasting Company saying that THE MENNONITE HOUR has been accepted for broadcasting on their eight stations covering the Orient—Australia, China, Japan, the Philippines, and the Pacific Islands.

Just as soon as tapes arrive in the Philippines (where the transmitters are located) the program will be broadcast every Thursday morning at 9:00 a.m.

Praise God for this new open door. The station cost ($30.00 per week) is very low since it is a missionary radio station. One business place has volunteered to support this station for at least one-half year.

Other missionary stations needing your regular support are HCJB ($40 per week), Radio Ceylon ($135 per week), WIVI, Virgin Islands ($5 per week), and two stations in Puerto Rico ($15 per week). Complete support for these stations is received from interested Christians in this country. Individuals or groups who would like to support one of these broadcasts for one week or more may earmark the gift accordingly. Send your mail direct to THE MENNONITE HOUR, Box 22, Harrisonburg, Va.

Don't Forget Daylight Time

In case you missed hearing the broadcast at 10:30 p.m. (Eastern Time) on WBZ Boston or WRVA Richmond perhaps you have not considered Daylight Saving Time which began April 24.

WBZ observes DST; WRVA does not observe DST. Therefore if your community observes DST you can hear WBZ at the usual time but WRVA will be one hour later than usual. If your community remains on Standard time then WRVA will be heard at the usual time but WBZ will be one hour earlier.

WBZ is found at 1030 on the dial (10:30 p.m. EDST)

WRVA is found at 1140 on the dial (10:30 p.m. EST)

These stations can be heard with varying reception throughout eastern United States.

On the Calendar . . .

April 29—May 1, B. Charles Hostetter and Male Quartet in western Pennsylvania and eastern Ohio.

Friday eve: Stahl Mennonite Church, Johnstown, Pa.

Saturday afternoon & evening, Sunday morning: Martins Creek Mennonite Church, Millersburg, Ohio.

Sunday evening: Springs Mennonite Church, Springs, Pa.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

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There is no compulsion to Evil in any man's life. There is temptation, but the power of Heaven itself is available against it.

MISSIONS

EDITORIAL

How to Promote Missions in Your Church

The early church stayed at Jerusalem until persecution scattered its members far and wide. Some of them went to Antioch where an active local church developed which sponsored the first missionary movement in the Christian Church.

The leaders of the church at Antioch, the prophets and teachers, assembled regularly to seek the Lord's will for their lives and their local church. While thus assembled in a prayer meeting, the Holy Spirit directed them to call two of their number and send them out to preach the Gospel in the regions beyond. Local churches working individually in their own areas and co-operatively in a world-wide mission program form the base for all mission work.

Is there apathy toward missions in your church? This can be overcome if the following two basic requirements for a mission-minded church are met: a spiritually minded people and a mission-minded ministry. The leadership of the church at Antioch suddenly found themselves promoting missions under the guidance of the Holy Spirit as a result of their spiritual exercise of prayer and fasting.

Effective teaching and promotion require planning. A balanced program for the local church will include evangelism, teaching, and missions. Evangelism is the church at work in its own area. Missions include the combined efforts of a group of congregations to take the Gospel to the regions beyond.

The teaching and promotion of missions in the church today is not a difficult task with all the means and materials which are now available. Most of our congregations have missions committees or can work through the local mission board member to promote missions. The local WMSA program can be integrated into a missions promotion plan for the congregation.

Fall and Spring Missionary Days, area quarterly mission meetings, planned missionary conferences with missionary speakers—all of these can be used effectively to promote missions. The Sunday school should be an effective teaching agency for missions, utilizing the mission savings banks and quarter investment program for promoting missions among the younger children. The Youth Missionary Project will do the same for young people. Mission study courses during midweek services will aid adults in becoming more mission-minded. Literature, including maps and pictures, is available through the Mennonite Publishing House and our Mission Board offices. —L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

A VS-er in the Kansas City, Mo., Hospital Unit recently had the privilege through the guidance of the Holy Spirit to lead a patient to Christ.

Some of the pupils enrolled in the kindergarten at Mathis, Texas, taught by Mrs. Ann Conrad, withdrew to attend a Catholic school which was recently started. However, vacancies were soon filled by other children for whom there had not been room earlier. They now have a capacity of 18 and since that time, Margaret Gordon, Smithville, Ohio, has been assisting Mrs. Conrad.

La Junta VS-ers participated in a survey of the problems of the aging and chronically ill conducted by the community. Results of the survey will be tabulated by the county and recommendations concerning this group of persons will be made.

Velma Frey, MRSC crafts instructor, will assist in a crafts program at Ft. Wayne, Ind., April 28 to May 4. I-W men in this area are welcome to participate also.

There is an urgent need for an assistant at the Gladstone Mission, Cleveland, Ohio, to help with the girls' club and other general duties.

To date MRSC office has received about forty summer service applications. More than twice as many are needed in order to fill the requests for workers this summer. There are openings at Mennonite Youth Village, White Pigeon, Mich.; Camp Rehoboth, St. Anne, Ill.; in the Northern Indiana Migrant Unit, and also in city missions. What is God's will for you this summer?

Relief and Service Committee Meeting

The Relief and Service Committee met Tuesday, April 12, at the Elkhart Office.

H. Ernest Bennett's financial report indicated substantial continuing deficits although they have been reduced during the past six months. Total contributions amounted to $194,408.25 or $16,200 a month average for the year April 1, 1954, to March 31, 1955. Expenditures totaled $271,281.87 for the fiscal year, not including approximately $38,000 sent directly to MCC.

Henry Weaver, Jr., presented the I-W services report which was approved on motion.

MRSC approved in principle the work on a newspaper for Mennonite youth.

According to reports from John Lehman, hospital solicitation plans are moving forward in Puerto Rico. Mrs. Muñoz Marin, the governor's wife, invited influential people to attend a meeting concerning raising funds for the hospital. A goal of $90,000 was set for this campaign in San Juan.

The Committee approved budgets amounting to $16,500 monthly for Relief and Service Committee operation. Continued contributions of 50¢ per member for the monthly relief and service offerings will provide sufficient funds to carry this responsibility.

Voluntary service personnel were appointed to eleven different locations.

The Relief and Service Committee solicits the prayer support of the entire constituency which it represents as it moves ahead in its work.

Released April 15, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Arthur Jost Granted U.S. Citizenship

An order on April 6 by the Superior Court of Fresno County, Calif., granted Arthur Jost of Reedley, Calif., the right to United States citizenship—a quest which he began in May, 1950.

Although the U.S. Supreme Court had made a ruling on Bro. Jost's case last Feb. 1, 1954, which in effect should have granted him citizenship soon thereafter, the order granting citizenship was delayed by numerous technicalities. According to plans, Bro. Jost is to be naturalized as a U.S. citizen on April 22.

Born in Canada, Bro. Jost was originally denied his petition for naturalization on the basis that an individual cannot claim exemption to military service if the organization to which he belongs does not as a whole teach its members to refuse to perform either combatant or noncombatant service. After unsuccessful appeal attempts in two higher courts, the case was taken to the U.S. Supreme Court.

By its decision the nation's highest judicial body confirmed the intention and validity of the law which makes provision for the naturalization of conscientious objectors.

The petition to the Supreme Court in behalf of Bro. Jost's case was prepared by Dean Acheson, former U.S. Secretary of State, and his associates—Graham Claytor and Charles Horsky—whose efforts played a very important part in the favorable decision. The services of Mr. Acheson and his associates were given without charge because of their interest in the principles involved.

Bro. Jost, administrator of Kings View Homes and the West Coast MCC Regional Office, was assisted by MCC in carrying his case to the Supreme Court. This assistance was provided because of the implications this case had for persons taking the conscientious objector position.

The order granting Bro. Jost citizenship is a cause of gratitude to God because of the legal precedent it establishes in cases involving sincere conscientious objectors.

MCC to Aid Tachen Island Evacuees

MCC personnel in Formosa are preparing to provide a limited amount of medical aid to evacuees from the Tachen Islands who have been placed in the Hualien area. Dr. Roland P. Brown of Freeman, S. Dak., reports that about 3,000 such evacuees are temporarily living around Hualien in schools until special villages are ready for them. Hualien is the site of the MCC hospital and clinics. At present these people are receiving food from the government. There may be a need for assistance after government aid is cut off, and MCC personnel are watching the situation so aid can be provided if needed.

Germany Pax Chorus Makes Easter Tour

On an Easter week-end tour, the 18-member Pax chorus in Germany presented four programs in German Mennonite communities.

Traveling with the chorus was Richard Hertzler of Ludwigshafen, head of the German Mennonite Relief Organization, who served as a link between the vocal group and the German Mennonites. Bro. Hertzler presented the chorus members and explained the aims of Pax.

The Easter tour included two places where Pax served previously—Neuwied and Espelkamp—and the Wedel community where a Pax construction project is currently under way. The chorus sang almost exclusively in German. The group now has a repertoire of more than 15 German language songs plus some quartet selections.

Dutch Mennonite Doctor to Jordan

Dr. Alice van der Zwaag, a Dutch Mennonite from Gasthuis, Middleburg, Holland, has joined the MCC personnel in Jordan to aid in the relief program. Like several other MCC workers in Jordan, she has been loaned to a local hospital. Dr. van der Zwaag will be working at the Evangelical Hospital at Nablus in company with another MCC worker from the Dutch Mennonites—Miss Grietje Groenveld, a registered nurse.

Released April 15, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Have you a copy of the 1955-56 Prayer Guide? We begin to use the new Guide next week, May 1. If you haven't a copy you will want to order some, not only for yourself, but for the members of the family away from home, at school or work. You will also want to make certain that the other members of the circle have ordered their copies. Could you have the secretary order enough copies for each family in the congregation?

Let us make this a year of united prayer for the work of our church. Remember the workers at home and abroad. Remember those serving in the hard and difficult places. Remember all those in positions of leadership. Remember those serving silently and unnoticed.

* * *

From Mrs. John Coffman, London, England: "After plenty of scrubbing and cleaning we have now moved into the mission. Not all of the rooms are finished. There is the sitting room to finish and partly furnish, and the carpets for the hallway and passageway as well as the living room. We shall wait to see how the funds come in.

"I have begun a girls' club. Only five came, and we knitted. Next week I hope to begin a women's meeting. Please pray hard for our work here. Don't let your interest in the work here relax. It's so needy."

* * *

From Mrs. Quintus Leatherman, London, England: "Coming into a new country having a culture as old as that of England with the hope of setting up a Centre for a practically unknown denomination presents many problems and requires much time; so we ask that you pray God to give us as workers the necessary vision, patience, strength, guidance, and presence of His Spirit, that He may lead men and women who desire spiritual help to the Centre and that those who come may indeed find that which their souls need. Pray also that the church at home will support the work with their prayers and gifts.

"It has required a great deal of money to buy and furnish this Centre, and repairs have exceeded the estimates. We have tried to get along without some of the needed furnishings, and there are many needs even though the Centre is functioning."

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana.

From Our Churches

EUREKA, ILLINOIS

(Roanoke Congregation)

Grace be unto you and peace from God our Father and from the Lord Jesus Christ. May we as Christians let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

In our Sunday evening programs we have been learning more about missions and missionaries. The brethren Laurence Horst and Mario Snyder were here to help us see the work the missions in Chicago are doing.

Many of us attended the adult workshop which was held at Metamora on March 18, 19. On Friday afternoon we went out in groups and invited many people to Christ. There are many in need of spiritual help.

Joe Hoover and the Foreign Student Team of Goshen College gave a very interesting program on April 3. The students were from Java, Africa, and Trinidad. They enlightened us on how our missionaries can help them and how we can help the foreign students to help their own people.

Bro. Ezra Yordy was one of the ministers to help in the installation services for Bro. Roy Bucher as pastor of the Metamora Church.

Ruth Elaine Kenyon.

FORAKER, INDIANA

(Salem Congregation)

Dear Readers:

"Having . . . boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart in full assurance of faith...."

Sunday evening, Nov. 28, Bro. Walter Schlabach, recently returned from Ethiopia, told of his work there.

On Dec. 5, Bro. Lester Miller, who is serving his I-W in Kalamazoo, worshiped with us. He led the morning devotions and gave a short testimony. Peter E. Hartman, home from Hesston for Christmas vacation, led the Sunday morning devotions on Jan. 2. And on Dec. 12 the Westville Chorus gave a music program to a full house.

During the winter we studied the booklet "Youth and Nonresistance" alternately with the YPBM programs. One evening Hans Wiehler, college student from Germany, led the study, and another evening Gustav Wiens, German trainee in the Maynard Hoover home, gave his testimony.

Midweek prayer meeting speakers during the winter have been the brethren William McGrath in a study of II Cor.; Amos Bauman from East Goshen; Chester Helmick from Pinto, Md.; and Paul Burkey, who led in a study on Personal Evangelism.

On Dec. 26, Bro. Jency Hershberger, minister at our mission outpost at Toto, preached for us, and Sister Marilyn Troyer, Conway, Kans., had children's meeting.

The Mennonite Revival Singers gave an inspirational program both morning and afternoon of Jan. 16. The congregation fellowshiped with them informally over the dinner hour.

On Jan. 23 Bro. William McGrath preached his farewell sermon, having served the congregation as pastor while Bro. Ray Yoder was in VS in Texas and New Mexico.

The portable canner was in our community in January, and our congregation worked there one day in company with the Nappanee congregation and the Union Grove Brethren in Christ.

The present YPBM committee includes David Hostetler, chairman; Nelson Welty, vice-chairman; Floyd Cripe, secretary-treasurer; Alice Marie Ramer, chorister; Francis Freed from the ministry.

Our MYF gave a program to the East Goshen congregation on Feb. 20, and on Feb. 22 the North Goshen MYF gave a program to our MYF at the college cabin.

On Feb. 21 the Nappanee Sewing invited the Busy Mothers' Sewing to hear Sister Esther Hoover tell about the work among the Navaho Indians.

Rose Goldschmitt from France is the new trainee in the Maynard Hoover home; we welcome her among us.

Other recent guest speakers have been the brethren Harold S. Bender, Elno Steiner, Warren Shaum, Paul Peachey, and Lawrence Brunk. Their messages were much appreciated.

Alice Hartman.

KALONA, IOWA

(Lower Deer Creek Congregation)

"O magnify the Lord with me, and let us exalt his name together."

Guest speakers for the past few months were as follows: On Feb. 27 Bro. John P. Duerksen, Hesston, Kans.; March 6, Bro. J. Mark Stauffer, Harrisonburg, Va.; March 20, for spring missionary day, C. C. Thomas, a foreign student from India now attending S.U.I., at Iowa City; April 6, Bro. Paul Mininger, Goshen, Ind. We are indeed grateful for all visitors that stop to worship with us.

On March 2 our sewing circle was reorganized with Mrs. Clark Brenneman as president; Mrs. Roland Yoder, vice-president; Alma Brenneman, secretary-treasurer. The beginning of the year showed an increase in attendance at our meetings. New faces were seen that haven't been attending.

Bro. A. B. Gingerich, one of our older members who had the misfortune to fracture his hip last fall, is able to get around some since warmer weather has come. We missed him from regular services all winter.

Sherrill Miller, young daughter of Bro. and Sister Wilbur Miller, a polio victim last summer, is improving slowly and is able to spend week ends at home with her parents, but is taken to the hospital in Iowa City during the week.

A group of foreign students of Hesston, Kans., accompanied by Bro. Justus Holsinger, had charge of the midweek program on April 6. They were a real testimony to us. Let us pray for them as they go on in their work.

Esther J. Hershberger.

LAYTONSVILLE, MARYLAND

(Goshen Congregation)

"Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:1).

When we consider what the Lord has done for us, we realize the blessings are many. We have a wonderful Saviour.

On Sunday evening, February 13, council was taken for a deacon at Goshen. The council was favorable and the ordination will be in the near future, to take care of the Goshen, Gaithersburg, and Dawsonville areas.

Every Wednesday evening is midweek services. One week is Bible study in the Book of Acts and prayer meeting and the next week is cottage meeting in one of the homes. There are many boys and girls in these homes, as well as parents, who need to hear the Gospel.

On Saturday evening and all day Sunday, April 23 and 24, the sixth anniversary meeting is to be held at Goshen. The main speakers are Noah Hershey and John Winters.

At the present time the group from Gaithersburg are looking for a place to worship. They had been using an old bank building until that was wanted for other reasons. Now they ha. been worshiping with us at Goshen until another place can be found. Gaithersburg is about ten miles from Goshen. They now use the Goshen bus to haul the Gaithersburg folks, and the Goshen folks are taken in cars. A second bus is needed.

Remember these needs and the future meetings in your prayers.

We extend a hearty welcome to visitors to come and worship with us at any time.

Mrs. Cora Horst.

NAMPA, IDAHO

(Nampa Congregation)

Greetings:

We were privileged to have with us the 36-voice men's chorus of the Willamette Valley, Oregon, on April 2. Their inspirational program of music was interspersed with testimonies from the group. From here they went to Hammett, and then on to Filer for services.

Bro. E. S. Garber attended a meeting of the General Council in Chicago.

Sister Elizabeth Stauffer left April 12 for Milford, Nebr., to spend several months with her daughter, Mrs. Lyle Kremer.

On April 17 the workers' meeting for the three Idaho churches met at Filer.

Sister Mary Yoder, Garden City, Mo., arrived here recently to spend the summer with her daughters.

Bro. Robert Miller, who spent two years in VS work at Portland, Maine, gave a very interesting talk about the work there and about opportunities for witnessing in VS and I-W work.

Mrs. Sam D. Miller.

PHOENIX, ARIZONA

(Sunnyslope Congregation)

Dear Friends:

"If ye then be risen with Christ, seek those things which are above."

Bro. John David Zehr, Los Angeles, Calif., conducted a series of revival meetings here Jan. 23 to 30. One soul has been baptized. On Jan. 30 we had our annual fellowship dinner with an informal program in the afternoon. Fifteen states were represented. At this time many winter visitors are leaving us.

On March 27 the eighth annual singspiration was held. Forty brethren and sisters were present from the California churches.

On April 2 Bro. Johnwilliam Boyer was ordained to serve as pastor at Buckeye Camps. When once you hear those Negro, Mexican, and Indian children sing, it leaves an unforgettable melody ringing in your heart.

Mrs. J. Ed. Mast.

SAINT JOHNS, MICHIGAN

(Bethel Congregation)

Greetings to the GOSPEL HERALD Readers:

It was a beautiful Easter day and we realized again that although the cross was a dark tragedy, it was also a glorious triumph . . . .

Although Bro. Landis had gone to Fairview, Mich., for Good Friday services, he was with us for the Sunday morning Easter services. He returned to Fairview Sunday afternoon for a week of revival meetings there. During his absence we are looking forward to having Bro. Clarence Yoder and family with us on Sunday morning.

A new Sunday school has been started in the Hammond schoolhouse northeast of Ashley. The second Sunday there was an increase in the number of attendance, which was an encouragement to continue. Bro. James Tanner has returned from the St. Johns Hospital where he had been confined for two weeks because of a knee injury. Bro. Charles Yordy has also been confined to the hospital for the same reason but is still not able to return to his home, after one week of hospitalization.

The A Cappella Chorus from Goshen was here on April 1. Their program was appreciated.

Bro. Laurence Horst conducted revival meetings here March 7-13. We were happy to have Sister Horst and little daughter with us for the week end. We greatly appreciated the work and the fellowship of the Horst family.

Bro. George Swartzendruber is still making good progress, and we are thankful to our heavenly Father for His answers to prayer. Bro. George has been at home now for several weeks.

We welcome Bro. Harold Zook back into our church and community after two years of VS in Colorado.

Real progress has been made on the church and parsonage building project. Not only are we eagerly watching the progress of this work but the whole community is also interested. May God grant that they will see that we are also building for eternity. Correspondent.

SARASOTA, FLORIDA

(Bayshore Congregation)

Greetings:

The Lord has richly blessed us and supplied all our needs. We have been having wonderful services this winter, and our church was filled to capacity. We were glad to have our northern friends with us again. For about two months we had two services, church at nine o'clock, Sunday school at ten, and then another preaching at eleven.

The total of our special "Mission Week" offering amounted to $1,149.00.

In January, Ralph Palmer gave a talk on tract distribution, and told about some of his experiences.

We also had the pleasure of having Bro. and Sister Harvey Birky from Alabama show some pictures of the camp at Mennonite Youth Village. They also told us of their own work, which was very interesting.

One evening we had a program on "Witnessing to God's Love in VS." Several young people from Bayshore talked, and then Ira Miller, Middlebury, Ind., gave a talk about the I-W and VS, a challenge to young people. We all received a blessing from the talks.

We still have our Sunday morning radio broadcast, "The Sunday School Hour," over WSPB. We pray it will help someone to love God more.

On Sunday, April 10, we had baptismal services conducted by Bro. T. H. Brenneman.

We thank the Lord for His healing power. Several of our group have been very sick and are slowly improving. We leave it in God's hand to heal them.

Pray for the work here. Visitors welcome.

Marjorie Schrock.

YOUTH
and
NONCONFORMITY

YOUTH AND NONCONFORMITY is a new series of lessons suitable for use in Sunday school and especially planned for the III quarter prior to simultaneous Nonconformity Conferences that will be held many places during September 16, 17, and 18, this fall.

Written by John C. Wenger, this 64-page booklet covers in a very interesting style the many problems of social interaction that young people face. Prices: 30¢ each; 5 or more, 25¢. Order from

Mennonite Publishing House

Scottdale, Pennsylvania

Mission News

CONTINUED

Bro. B. Harold Thomas, pastor of the Glad Tidings Mennonite Church, 344 Brook Ave., Bronx, N.Y., has recently preached a series of messages on "Four Spans in the Bridge of Salvation" which are being printed and will be available to anyone writing for them.

Bro. and Sister Ross Goldfus, missionaries under appointment to Argentina who have been studying Spanish in Puerto Rico, will be returning to 150 Front St., Lititz, Pa., on April 28 to make final preparations for leaving for Argentina the latter part of May.

The Executive Committee of the Mennonite Church in India at its March 18 meeting passed favorably on the construction of an urgently needed isolation ward in the Dhamtari Christian Hospital and is requesting help on the project from the General Mission Board.

The graduating class of the Ontario Mennonite Bible Institute, Kitchener, visited the mission stations in northern Ontario as a Gospel team, April 1-3: Markstay, Monetville, Waters, Worthington, and Whitefish. This was their senior class trip.

The Bethel Youth Chorus, Chicago, Ill., under the direction of Mrs. Elbert Waters, will give programs at the following Ohio churches during their annual spring vacation:

April 26, Gladstone Church, Cleveland
April 27, Fairview Church, Youngstown
April 28, Pleasant Hill, Smithville
April 29, Sharon Church, Plain City
April 30, Oak Grove, West Liberty
May 1, morning, Central Church, Elida
evening, Central Church, Archbold

The first program of this tour was given at the Ninth St. Mennonite Church, Saginaw, Mich., on April 25.

Field Notes

CONTINUED

Sunday-School Workshops: The Mennonite Publishing House and Mennonite Commission for Christian Education are sponsoring a series of Sunday-School Workshops west of the Mississippi, May 7-21. Those taking part and their responsibilities are: Alta Mae Erb, preschool workers; Helen Trumbo, primary workers; Elizabeth Showalter, junior-intermediate workers; Paul M. Lederach, youth-adult workers; and J. J. Hostetler, administrators.

The itinerary for the workshop team is

Detroit Lakes, Minn., May 7, 8
Manson, Iowa, May 10, 11, 12
Colorado Springs, Colo., May 14, 15
West Liberty, Windom, Kans., May 17, 18
Hesston College, May 19
I.M.S., Kalona, Iowa, May 21, 22

Sunday-school workers, teachers, pupils, parents, pastors, all should attempt to attend the workshop in their community.

Bro. Peter Wiebe, Goshen, Ind., conducted a Youth Conference at the Bergthaler Mennonite Church in Altona, Manitoba, April 21-24.

Wanted: copies of the cantata, "David the Shepherd Boy," by Root. For used copies in good condition we will pay 35¢. If you can supply one or two copies, please send them immediately to Roy Smucker, Mennonite Publishing House, Scottdale, Pa. If you can supply larger quantities, we suggest that you notify Bro. Smucker before mailing them.

Bro. I. R. Lind, Hesston, Kans., spoke in a Bible Conference at East Fairview, Milford, Nebr., April 15-17.

Passion Week Services

James Yoder, Goshen, Ind., at Garden City, Mo., Easter Sunday. **Martin R. Kraybill,** Elizabethtown, Pa., at Allensville, Pa., April 8-10. **Dr. Walter E. Schlabach** and wife, on furlough from Ethiopia, at Meadville, Pa., Easter. **G. G. Yoder,** Hesston, Kans., at Crystal Springs and Pleasant Valley, Harper, Kans., April 9, 10. Participating in Sunday morning service at La Junta, Colo., on April 10, **Norman L. Loux,** Providence, R.I., **Paul Mininger,** Goshen, Ind., **James Lark,** Chicago, Ill., and **Carl Beck,** on furlough from Japan. **Richard Bender,** Williamsville, N.Y., and **Elam Bender,** Vassar, Mich., at Maple Glen, Grantsville, Md., April 10.

Visiting Speakers

April 3. **Vern Miller** and quartet from Gladstone Church, Cleveland, Ohio, at College Mennonite Church, Goshen, Ind. **Paul Mininger,** Goshen, Ind., at Lower Deer Creek, Kalona, Iowa. **Harvey Toews,** director of Ailsa Craig Boys' Home, at Kitchener, Ont.

April 17. **Milton Brackbill,** Paoli, Pa., at Harlem, N.Y. **Lester C. Shirk,** Jonestown, Pa., at Plain, Lansdale, Pa. **Nelson Kanagy,** West Liberty, Ohio, at Sharon, Plain City, Ohio.

April 24. **Roy S. Koch,** St. Jacobs, Ont., at Peoria, Ill.

Evangelistic Meetings

Edgar Denlinger, East Brewton, Ala., at Crestview, Fla., April 20 to May 1. **Martin R. Kraybill,** Elizabethtown, Pa., at Sand Beach, north of Hershey, Pa., beginning April 24. **S. J. Miller,** Grabill, Ind., at Pleasant Valley, Harper, Kans., April 22-29. **Nelson E. Kauffman,** Hannibal, Mo., at Providence, N.W. 16th St., Washington, Ind., April 24 to May 1. **C. F. Derstine,** Kitchener, Ont., at Pigeon, Mich., beginning April 17. **Paul Angstadt,** Wernersville, Pa., at Red Run, Denver, Pa., beginning April 3. **Myron Augsburger** and staff near Berlin, Ohio, June 1-12. **Willard Mayer,** Pigeon, Mich., at Gays Creek, Ky., April 6-20. **M. D. Stutzman,** Kingman, Alta., at Winton, Calif., beginning April 5.

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So bitterly opposed was Wycliffe's translation of the Bible into English that he was called "the Devells Instrument, Churches Enemy, Peoples Confusion, Hereticks Idoll, Hypocrites Mirrour, Schismes Broacher, Hatreds Sower, Lyes Forger, Flatteries Sinke: who at his death despaired like Cain, and stricken by the horrible judgment of God, breathed forth his wicked soule to the dark mansion of the black devell."

ence of Christ, we will develop a strong *sense* of assurance. The stability, the security, and the strength of the instructional program at Hesston College and Bible School will likely be in proportion to the sense of assurance which we as individual instructors feel. Faith in God, faith in ourselves and in our instructional program, faith in our students, and faith in the members of our constituency gives us that assurance so necessary to the administration of a successful instructional program at Hesston College. With full realization of our weaknesses and our inadequacies, we must still recognize that God can use only those efforts dedicated to Him. As Jesus multiplied the few loaves and fishes to feed the hungry multitude, He can also multiply our feeble efforts to feed the minds and souls of the young men and women who sit under our instruction from day to day, and from year to year. We as an instructional staff would walk hand in hand with our Great Companion; and in so doing let us never go ahead of our pilot, nor would we lag far behind, but may each moment of each day find us by His side.

The strength of Hesston College and Bible School lies not in human accomplishments, but in divine commitments. Human accomplishments void of divine commitments result in cold intellectualism. The college built upon human energy and human accomplishment alone is as a house built upon the sand. In a world characterized by secularism, nationalism, and the philosophy of relativism, may we as an instructional staff keep our hands firmly fixed in the hands of our Master, and thus will we possess that sense of assurance so necessary to strength and security.

Surrounded on every side by the forces of secularism and nationalism, and the philosophy of relativism, we need to possess a proper *sense of values,* as we provide the program of instruction for our young people. These forces are very subtle indeed and wedge their way into our thinking and planning. Our institutional goals have been in the past, and are today, largely determined by the sense of values of the teaching staff, and in a general way of the school community. Our sense of spiritual values is very closely related to our attitude toward things. In our present civilization there seem to be two prevailing conflicting philosophies, regarding the material resources of the world in which we live. One philosophy stresses the common or collective ownership of physical resources, while the other philosophy stresses individual ownership of these resources. Both of these philosophies are basically selfish, and we as Christians cannot accept in full either philosophy. We dare not overlook the fact, however, that both of them have a strong pull on our thinking and planning, especially as we undertake to direct the thinking of young minds. We as Christians subscribe to a new and different philosophy of things. We believe that God alone holds ownership of the physical resources of our world, and we as stewards of those resources do not become owners in either an individual or collective capacity. As stewards of these resources, we do not allow them to become ends in themselves to us, but means to spiritual ends. Our sense of values, therefore, must rise above the tangible, into the realm of the intangible, or the spiritual. As we plan an instructional program we must recognize that the spiritual and intellectual needs of youth are primary, and that physical needs are secondary. When our needs can be satisfied with tangible incentives, we are perhaps still living on a mediocre level, and have not yet achieved our highest purposes. What our world needs more than a knowledge of *how to make a living,* is a knowledge of *how to live.* Too many of the educators of our country, during the past half century, believed that one's life consists in the things he possesses. Almost too late, we discovered that we cannot leave God out of our national system of education, and still survive as a strong nation. In recent years leading educators of our land have awakened to the need of stress on spiritual values in our public school program. Some of the products of our educational program have frightened the better thinkers, and caused them to do some re-evaluating of our educational structure.

If a high sense of spiritual values seems essential to our better thinking national educators, how much more important should it be to educational institutions operating within the framework of evangelical churches. Our achievements at Hesston College and Bible School will never rise above our goals and aspirations, and those goals and aspirations are determined largely by our sense of spiritual values. From our institution, let us send forth young men and women whose lives yield the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

Perhaps we have too infrequently emphasized the necessity of a good *sense of humor* in the instructional program of an institution. The individual who has never acquired, or who has lost, his sense of humor, is indeed poorly equipped to direct the learning experiences of young people. A good and high quality of humor is a mark of strong character. Our Master, in His teaching ministry, met many difficult situations with what we may call a keen sense of humor. Though we cannot adequately define a sense of humor, we do believe that it is an essential ingredient of one's healthy emotional development.

Our national constitution, under which our fathers and grandfathers lived, had its birth in a tense situation mellowed by the keen sense of humor of the elderly gentleman, Benjamin Franklin. Among a group of young political leaders, Mr. Franklin seemed to be the only one with the mature sense of humor to lift them over the rough conflicts. Every group that sets out to perform a difficult task, in which there is likely to be serious conflict of opinions, ought to have at least one individual with a good sense of humor. Every classroom ought to have at least one individual with a good sense of humor, and it is highly desirable if that individual is the instructor. In a religious environment where the members are guided by conviction, there is always the danger of their taking themselves and their opinions too seriously. Once in a while we need to stand back a little distance from ourselves and take a good laugh, with the crowd, at ourselves. It might come as a surprise to some of you to know that some of the national leaders of our church, after a hard morning of committee work, join together around the dinner table in a conversation flavored with a high quality of humor. Humor kept on a high level is not inconsistent with our Christian witness; in fact, it is a vital part of one's Christian witness. Let us instructors remember that one's sense of humor can bridge the gap that frequently exists between the front and back of many classrooms.

In conclusion, may I repeat the words from King Solomon after his prayer of dedication of the temple: "The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. . . . That all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day." This is my prayer this morning as I accept the responsibilities of the office of dean of instruction.

Hesston, Kans.

savings boxes and quarter investments. Ida Gingrich Cressman was the first missionary superintendent in 1921. L. D. Witmer got that office in 1922 and served in that capacity for approximately 25 years.

In 1922 quarterly mission meetings were begun. They were special services held at the following churches: Wanner's, Snyder's, Breslau, and Preston. Later Strasburg was added. The programs were planned to interest the people in doing missionary work as well as to give the people the privilege of helping to support missionaries. It was possible to have a service at each of the churches about once a year. There has been a great interest shown in these services, and usually large crowds attend them.

Preston has been a missionary church. Besides the foreign missionaries in Africa and Puerto Rico, there are missionaries and Christian workers in other fields of service. They are:

John Gingrich, pastor, Johnstown, Pa.

Cora Gingrich Groh, who served at Toronto Mission for a number of years.

Arthur Gingrich, Markstay, Northern Ontario.

Arnold Gingrich, pastor, Bothwell, Ont., 1935.

Gladys Shantz Gingrich, Bothwell, Ont.

Marjorie Shantz, Puerto Rico.

Helen Lindhorst, Copper Cliff, Ont.

Helen Witmer, R.N., serving in a Relief Hospital Unit, Nazareth, Ethiopia.

Besides this a number of members served in service units.

The spiritual outlook is also encouraging. Never have our people had more privileges to serve Christ and the church. There are summer Bible schools, summer camps at Chesley Lake, music rallies, and MYF, besides the many missionary activities.

We are grateful for both a bishop and a pastor at our church. It adds to the interest of the church in having a pastor who has more time to devote to pastoral work. Our church has done well to hold together through two church fires in three years' time. It is good to see the unity that still exists in spite of these trying years. People are taking a greater interest in the church, and more are remaining in the church than in previous years. Of course, our Christian schools and colleges have also contributed toward this.

At the impressive cornerstone-laying ceremony on Thanksgiving Day, Oct. 12, the following hymn was sung with deep feeling:

The Solid Rock

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

Hagey's Church Firsts

1800—*First* Mennonite settlers in Waterloo County, Joseph Schoerg and Samuel Betzner, settled where Pioneer Memorial Tower now stands.

1840—*First* Mennonite Sunday school in North America held here with Wanner's congregation.

1890—*First* English sermon in Mennonite churches (in Waterloo County) preached here by Noah Stauffer.

1891—*First* Sunday school (of the present order) in Ontario Conference District held here, Wanner's congregation participating.

1893—*First* evangelistic meetings in Ontario Conference District held here by J. S. Coffman, evangelist.

Preston, Ont.

MOTHER (Continued)

that they are grown and all serving the Lord, she writes that she continues to pray for them, and that she also includes all her grandchildren. Happy are the children of such a mother. Surely "Her children arise up, and call her blessed." I'm happy that she can read this while she is living and well, and I count it a privilege to have been reared in her home. I have been gone from home now about twenty years, but precious memories are many and blessed.

Culp, Ark.

TO BE NEAR TO GOD (Continued)

fore them each day? Our forefathers lived courageously and looked hopefully toward the future because they had the Bible as their guide.

O happy home where all in heart united,
In holy faith, are clinging unto Thee;
Where all, to Thee a joyful service bringing,
Hear and obey Thy voice most willingly.

Friday, May 6

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." Read Deut. 6:4-25.

All our relationships have their roots in the family. The spiritual life of our church cannot rise above the spiritual life of our families. It is in the home that Christian virtues are learned—gratitude, thoughtfulness for others, co-operation, responsibility, sharing, love to God and love for each other. In His strength we can cultivate these virtues and create for ourselves the blessedness of a Christian home. The family that takes time to worship together, to play and sing together, and that will walk in His way and talk together freely of the things of the Spirit will be a family in whom God delights.

O happy home where each one serves Thee, lowly
Whatever his appointed work may be,
Till every common task seems great and holy
When it is done, O Lord, as unto Thee.

Saturday, May 7

"And when Jesus came to the place, he . . . said unto him, Zacchaeus, . . . to day I must abide at thy house." Read Luke 19:5-7.

Family happiness depends upon a realization that we are "workers together with God." We are bound together in love and in God, for God is love. Christ may not only be the head of the individual life, but He may also be the head of the home. He desires to be one of the home circle. "Better a humble cottage with Christ as guest, simple furnishings and frugal meals, than a palace royal in which greed, avarice, irreverence, and discontent abound."

Do we want purpose and joy in our lives together? Do we want a living faith for every day and trust for dark days ahead? He will help us when we draw near to Him and allow Him to have the rightful place in our home and family circle.

Lord Jesus, be our holy guest,
Our morning joy, our evening rest,
And with our daily bread impart
Thy love and peace to every heart.

—Fannie Wenger.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Earl J. and Rosina (Steiner), Apple Creek, Ohio, first child, James Elden, Feb. 11, 1955.

Blosser, Vernon and Alma (Garber), Newton, Kans., third child, first son, Vernon Dale, April 9, 1955.

Bontrager, Robert W. and Harriet (Blosser) Sturgis, Mich., second child, first son, Phillip Lynn, April 6, 1955.

Brandenberger, E. J. and Betty (Clemens), Fort Wayne, Ind., fourth child, third daughter, Mary Kay, March 29, 1955.

Crider, Abram and Lowe Mae (Martin), Shippensburg, Pa., second daughter, Phyllis Marie, March 26, 1955.

Denlinger, Lloyd C. and Ruth (Stauffer), Bethel, Pa., second child, first son, Linden Ray, April 7, 1955.

Diem, Arthur and Elsie (Hershey), Ephrata, Pa., fifth child, first son, Kenneth Eugene, April 7, 1955.

Diem, Clarence and Esther (Horst), Myerstown, Pa., a daughter, Elizabeth Jane, March 30, 1955.

Eby, Harold L. and Mary E. (Martin), Mason and Dixon, Pa., fifth child, third daughter, Esther Lorraine, March 21, 1955.

Frederick, Charles R. and Sara Lu (Graber), Pigeon, Mich., first child, Charles Richard, Feb. 4, 1955.

Good, James and June (Sherfy), Nampa, Idaho, third child, second daughter, Helen Renee, Feb. 10, 1955.

Hershberger, Lester and Jean (Wagler), Norfolk, Va., seventh child, third daughter, Twila Jean, March 20, 1955. (One son deceased)

Hooley, Walter and Miriam (Kehr), Middlebury, Ind., fifth child, third daughter, Dorcas Irene, April 5, 1955.

Hostetler, Richard and Helen (King), Dillonvale, Ohio, third child, second son, David Paul, April 6, 1955.

Jones, Abram S. and Frances (Geissinger), Royersford, Pa., second child, first son, Kenneth Lee, March 29, 1955.

Keim, Ray and Clara (Bontrager), Goshen, Ind., first child, Paul Arden, April 1, 1955.

Landis, Mervin L. and Rachael Anne (Hess), Lancaster, Pa., fifth child, third son, Frederick Robert, March 24, 1955.

Longenecker, John and Elizabeth (Miller), Elizabethtown, Pa., fifth child, first son, John Robert, March 25, 1955.

Miller, David M. and Laura (Wagler), Hutchinson, Kans., fifth son, Nathan, Nov. 22, 1954.

Miller, Edward R. and Velma (Stutzman), Nappanee, Ind., third son, Kevin Eugene, March 8, 1955.

Neff, Vernon and Mary Louise (Troyer), Lagrange, Ind., eighth child, seventh daughter, Janet Kay, March 30, 1955.

Nelson, K. O. and Colleen (Barton), Pinto, Md., third child, Beth Barton, March 15, 1955.

Rosenberger, William H. and Ada (Geissinger), Quakertown, Pa., fourth child, third son, Philip Arlan, March 22, 1955.

Schmidt, Leo and Roma (Garber), Pueblo, Colo., first child, Laurel Denise, March 21, 1955

Schmucker, Joe and Sarah (Stutzman), no address, fourth child, third daughter, Shirley Ann, March 2, 1955.

Schrock, Christ and Ruth (Snyder), no address, second son, James Ray, March 26, 1955.

Schrock, Perry and Sophia (Miller), Albany, Oreg., fourth daughter, Carolyn Ardell, March 3, 1955.

Showalter, Elmer M. and Lurella (Lehman), Hagerstown, Md., third child, second daughter, Debra Ann, March 11, 1955.

Stemen, Warren and Margaret (Brunk), Elida, Ohio, first child, Debra Sue, March 30, 1955.

Stutzman, Orville R. and Ilea (Voth), Newton, Kans., first child, Twila Eileen, April 11, 1955.

Swartzendruber, H. D. and Frances (Quirin), ———, Iowa, second son, Herbert Daniel, Jan. 5, 1955.

Troyer, Ray and Loretta (Kauffman), Mio, Mich., first child, Anthony Ray, April 7, 1955.

Weaver, Norman W. and Violetta (Stauffer), Lititz, Pa., fourth child, second son, Glenn Norman, April 1, 1955.

Wenger, Mervin D. and Mary Catherine (Herr), Manheim, Pa., third daughter, Shirley Marlene, April 8, 1955.

Widmer, Daniel D. and Edna (Leichty), Al-

bany, Oreg., third child, second daughter, Sarah Ann, March 31, 1955.

Yoder, Clarence and Ursula (Kandel), Millersburg, Ohio, second child, first daughter, Linda Elaine, Jan. 26, 1955.

Yoder, Donald and Ruth (Voegtlin), Tofield, Alta., second daughter, Elaine Marie, March 7, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Allebach—Landis.—Claude F. Allebach, Telford, Pa., Souderton cong., and Marilyn M. Landis, Landisville, Pa., Plain cong., by Russel B. Musselman at the Souderton Church, April 9, 1955.

Allen—Dunford.—Jack Allen and Virginia Lee Dunford, both of Newport News, Va., Huntington Ave. Mennonite Church, by Truman H. Brunk at the Huntington Ave. Church, March 29, 1955.

Bontrager—Mishler.—Leroy Bontrager, Middlebury, Ind., Clinton Brick cong., and Marie Mishler, Lagrange, Ind., Shore cong., by Amsa H. Kauffman at the Shore Church, March 12, 1955.

Bricker—Hoopengardner.—Samuel L. Bricker, Chambersburg, Pa., Strasburg cong., and Hazel Hoopengardner, Mercersburg, Pa., Williamson, Pa., cong., by Harvey E. Shank at his home, April 10, 1955.

Burckhart—Gaeddert.—Paul Burckhart, Orrville, Ohio, cong., and Marna Gaeddert, Buhler, Kans., Hebron Mennonite cong., by Harold E. Bauman at the Hebron Church, Buhler, Kans., March 26, 1955.

Engel—Smoker.—Harold R. Engel, Coatesville, Pa., and Anna Mae Smoker, Paradise, Pa., both of the Millwood cong., Gap, Pa., by LeRoy Stoltzfus at the Millwood Church, March 30, 1955.

Graybill—Blank. — Elvin Graybill, Smoketown, Pa., Cross Roads cong., and Mary Blank, Christiana, Pa., Millwood cong., by LeRoy Stoltzfus at the Millwood Church, Feb. 26, 1955.

Greenly—Snader.—David Greenly, East Petersburg, Pa., cong., and Ruth Snader, Blainsport cong., Reinholds, Pa., by H. E. Lutz at the home of the groom's parents, April 9, 1955.

Hartzler—Erb. — Harold Hartzler, Goshen, Ind., and Sarajean Erb, Elkhart, Ind., by S. C. Yoder at Goshen, April 2, 1955.

Hershey—Hershey.—John K. Hershey, York, Pa., Hershey cong., and Martha Hershey, Lititz, Pa., cong., by Amos S. Horst at his home, April 9, 1955.

Hostetler—Kropf.—Wilmer D. Hostetler and Beulah Kropf, both of the Fairfield A.M. cong., Tampico, Ill., by Herman Hostetler at the Fairfield Church, Feb. 15, 1955.

Lapp—Huber. — Lloyd Lapp, Stumptown cong., Bird in Hand, Pa., and Anna Mae Huber, East Petersburg, Pa., cong., by H. E. Lutz at the East Petersburg Church, March 26, 1955.

Peters—Brubaker.—Luke Peters, Gantz and Hernley cong., Manheim, Pa., and Lois Brubaker, Mt. Joy, Pa., cong., by H. E. Lutz at the church, Feb. 9, 1955.

Snyder—Wert.—Glenn M. Snyder, Mt. Joy, Pa., Erisman cong., and Mary M. Wert, Elizabethtown, Pa., cong., by Clarence E. Lutz at the Elizabethtown Church, March 5, 1955.

Umble—Engel.—Henry Umble, Jr., Parkesburg, Pa., and Martha Engel, Coatesville, Pa., both of the Millwood cong., by LeRoy S. Stoltzfus at the church, March 12, 1955.

Brazil: The Association of Baptists for World Evangelism has asked prayer for a proposed printing ministry in Rio Grande de Norte. There is a great dearth of Christian literature although the Portuguese Bible is available together with small portions and a few tracts. We know you will pray for this printing ministry.—**I.F.M.A. News.**

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Binder, Mary Sylinda, daughter of Mr. and Mrs. Andrew Binder, deceased, was born in Waterloo Twp., Ont., on March 11, 1884; died in London, Ont., after a long illness, on April 6, 1955; aged 71 y. 26 d. She was preceded in death by 6 sisters. Two sisters (Rosanna of Breslau, and Mrs. Nancy Buschert of Kitchener) survive. She suffered a great deal before her spirit was released to meet her Maker. The funeral services on April 9 at the Cressman Mennonite Church, Breslau, were in charge of Carl J. Rudy and Oscar Burkholder. Burial was made in adjoining cemetery.

Bricker, Anna L., daughter of the late Henry and Sarah (Lehman) Bricker, was born on Sept. 28, 1875, in Franklin Co., Pa.; died at her home in Chambersburg, Pa., on March 31, 1955, after an illness of three weeks. She was a faithful member of the Chambersburg Mennonite Church for many years. Surviving are a sister (Amanda L. Bricker), and a brother (Samuel L.), both of Chambersburg, and 3 nieces. Funeral services were held at the Chambersburg Church on April 3, 1955, conducted by Amos Martin and Harold L. Hunsecker. Burial was made in the cemetery adjoining the church.

Davidhizar, Enos L., son of John and Barbara (Landis) Davidhizar, was born Jan. 20, 1864, near Wakarusa, Ind. He made his home on the same farm throughout his entire life and died April 5, 1955; aged 91 y. 2 m. 16 d. On May 9, 1901, he was married to Martha S. Beutler, who passed away Nov. 5, 1945. To this union were born 6 children, all of whom survive. Four sons (George, Manford, Otis, and Henry, all of Wakarusa), and 2 daughters (Bertha and Catherine, who cared for their father during the years of his declining health). Also surviving are 14 grandchildren, 8 great-grandchildren, and one aged brother (Henry, Weiser, Idaho). He was converted to the Christian faith and united with the Holdeman Mennonite Church in the year 1892. He was highly esteemed both by his brethren in the church and by many friends in the community. Funeral services were held on April 8 at the Olive Mennonite Church in charge of Simon Gingerich and Maynard Kulp, with burial in the Olive Cemetery.

Dumm, John Harry, son of the late Harry Dumm and Mary (Hartzler) Dumm of Belleville, Pa., was born Dec. 20, 1944; passed away suddenly April 4, 1955; aged 11 y. 3 m. 15 d. The boy with his mother attended an evening program of Easter music at the Maple Grove Mennonite Church after which he walked home with several of his little neighbor friends. After parting with his friends at the highway, while attempting to cross the road, he ran into the path of a passing car. He was struck by the car and instantly killed. The tragedy was a shock to the community, especially since his father passed away suddenly with a heart attack almost a year ago, and his grandfather, John Y. Hartzler, passed on only 2 days later. Besides his mother, he is survived by a grandmother (Mrs. Fannie Hartzler, Belleville), his grandfather (John Henry Dumm, Lewistown, Pa.), 2 aunts, and other relatives and friends. Services were conducted in the home by Aaron Mast and Jacob F. Weirich. Interment was made in the Allensville cemetery.

Gebhard, Jacob S., son of the late John and Annie (Snyder) Gebhard, was born July 21, 1893; died March 11, 1955, at the Lancaster Osteopathic Hospital; aged 61 y. 7 m. 20 d. He resided at Elizabethtown, Pa., and was a member of Elizabethtown Mennonite Church. He was married to Eva Longenecker who survives. They had 3 daughters, who survive (Ethel—Mrs. Benjamin Kopp, Manheim, Pa.; Martha—Mrs. Paul Shaffner, and Elizabeth—Mrs. Gilbert Antes, both of Mt. Joy, Pa.), also 13 grandchildren and a brother (Harry S., Florin, Pa.), and these sisters (Mrs. Minnie Henry—Elizabethtown; Mrs. Emma Troup, Mt. Joy; and Mrs. Fannie Mae Senst, Lancaster, Pa.). Funeral services were held March 15, at the Elizabethtown Church by Walter L. Keener, Jr., and Howard Barnhart. His body was laid to rest in the Eberly Cemetery at Mt. Joy, Pa.

Gingrich, Cyrus Shantz, oldest son of Abraham B. and Lydia (Shantz) Gingrich, was born in Waterloo Co., Ont., on Dec. 8, 1877; passed away in the Lanigan Union Hospital on March 31, 1955; aged 77 y. 3 m. 23 d. Surviving are 4 brothers and 2 sisters (Ira, Addison, Irvin, of Guernsey, Sask.; Angus, New Hamburg, Ont.; Mrs. Selina Snider, Guernsey; and Mrs. Henry Knoll, Elmira, Ont.). One sister and 2 brothers preceded him. He homesteaded in the Guernsey district in 1908, and farmed there continuously until 5 years ago when he retired, spending time in Ontario, Alberta, and around Guernsey, Sask. Last fall he went back to Saskatchewan and spent only a few weeks with his brother when he suffered a stroke which led to his passing away after 60 days in the hospital. Funeral services were held in the Shan Mennonite Church, near Guernsey on April 3, conducted by Stanley Shantz.

Landis, Henry E., son of the late Daniel L. and Anna (Eshelman) Landis, was born April 16, 1882, at Chambersburg, Pa.; departed this life March 21, 1955, at the Chambersburg Hospital after several years' illness. He was a member of the Chambersburg Mennonite Church since early life and served as a Sunday-school teacher for a number of years. He was a linotype operator for a local newspaper for many years. [He also served in this capacity at the Mennonite Publishing House at Scottdale at different times.] He is survived by his wife, Mrs. Lucy Near Landis, 2 daughters (Mrs. Moses Stoltzfus, Elverson, Pa., and Elizabeth N.), 2 sons (Milton D., Cleveland, Ohio, and John C., Chambersburg, Pa.), a brother (C. E. Landis, Cuyahoga Falls, Ohio), and 7 grandchildren. Funeral services were held March 24 at the Chambersburg Church with Harold L. Hunsecker and Omar R. Martin officiating. Burial was made in the adjoining cemetery.

Lehman, Lydia A., daughter of Daniel S. and Anna (Shank) Lehman, was born near Chambersburg, Pa., April 29, 1882; died April 5, 1955, at the Chambersburg Hospital; aged 72 y. 11 m. 7 d. She had been in ill health for a month. She is survived by 3 brothers and a sister (Peter L., Henry S., and Amos F. of Chambersburg, and Mrs. Susie Horst, Maugansville, Md.). Funeral services were held April 7 at the Chambersburg Church, of which she was a member for many years. Amos Martin and Harold L. Hunsecker officiated. Burial was made in the adjoining cemetery.

Moshier, John W., son of Joseph and Katie (Widrich) Moshier, was born Oct. 28, 1885, near New Bremen, N.Y.; passed peacefully away at the House of the Good Samaritan, Watertown, N.Y., Feb. 13, 1955, after an illness of about 3 weeks; aged 69 y. 3 m. 16 d. In his youth he united with the Amish Mennonite Church (now known as the Conservative Mennonite Church) at Croghan, N.Y. He was united in marriage to Anna Moser on Dec. 29, 1908. He is survived by his wife, 3 sons and 2 daughters (Ezra, Castorland; Reuben, New Bremen; Alma at home; Floyd, Carthage; and Belva—Mrs. Clifton Lehman, Castorland), 2 brothers (Joseph, a twin, and Aaron, Lowville), 2 sisters (Katie—Mrs. Joseph J. Zehr, New

The Anabaptist Vision

by H. S. Bender

Regarded as THE summary description of Anabaptist-Mennonite theology, this important thirty-page monograph is again in print. **The Anabaptist Vision** will help you clarify your understanding of what being a Mennonite Christian means. Send for your copies today. 30¢ each.

Mennonite Publishing House
Scottdale, Pennsylvania

Bremen, and Leah—Mrs. Menno Roggie, Croghan). His parents, 3 brothers, 2 sisters, and one grandson preceded him in death. Funeral services were held at the Conservative Church at Croghan on Feb. 16 with Elias Zehr and Lloyd Boshart in charge. Burial was made in the church cemetery.

Nolt, Harlan G., son of Luzetta Nolt and the late Noah L. Nolt, was born April 7, 1890, in Lancaster Co., Pa.; passed away after a heart attack, Feb. 12, 1955, at his home in Bareville, Pa.; aged 64 y. 10 m. 5 d. He was a member of the Groffdale Mennonite Church. He is survived by his wife, the former Nettie Hess, and one daughter, (Mrs. Chester Bucher, Manheim, Pa.), and 2 sons (Mervin H., Mount Joy, Pa., and Elvin H., Elizabethtown, Pa.). Funeral services on Feb. 16 at the Groffdale Church were conducted by the home ministry. Burial was made in the adjoining cemetery. The text, II Cor. 4:17, was one he had selected.

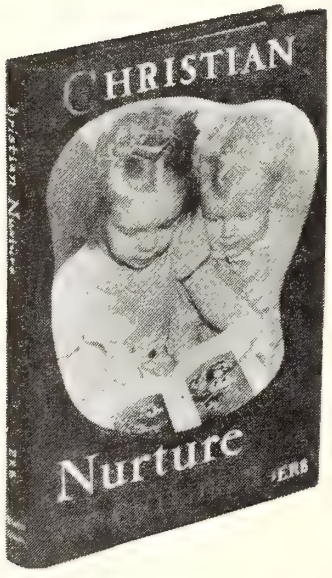
Schlegel, Leah, daughter of the late Jacob and Nancy (Schwartzentruber) Bast, was born Nov. 29, 1883; died at her home near Tavistock, Ont., Jan. 15, 1955; aged 71 y. 1 m. 17 d. In her youth she accepted Christ as her Saviour and remained a faithful member of the East Zorra A. M. Church. On Dec. 14, 1905, she was united in matrimony to Joseph Schlegel. She leaves to mourn her departure her husband, one daughter (Vera—Mrs. Abner Bender), 4 grandchildren and one great-grandchild. She also leaves 6 brothers, 2 sisters, and many relatives and friends. Two sisters and two brothers preceded her in death. Funeral services were held at the East Zorra A.M. Church in charge of Daniel Wagler and Joel Schwartzentruber. Burial was made in the adjoining cemetery.

Staker, Daniel W., son of Nicholas and Bena Staker, was born near Morton, Ill., Dec. 11, 1881; passed away at his home near Metamora, Ill., March 23, 1955; aged 73 y. 3 m. 12 d. In his early life he accepted Christ and united with the Morton Mennonite Church, later transferring his membership to the Metamora congregation. In 1903 he was united in marriage to Mary Ripper, who survives with 2 children (Allen, Pekin, Ill., and Mrs. Esther Gingerich, Lowpoint, Ill.). A daughter (Mrs. Ethel Bachman) preceded him in death. Also surviving are 3 grandchildren, 3 sisters (Mrs. Lena Yordy and Mrs. Viola Kurtz, both of Morton, and Mrs. Fannie Gerber of Eureka, Ill.). His final illness was of intense suffering at times, but borne with little complaint, always trusting in Him who does all things well. Services at the Metamora Church on March 25 were conducted by Roy Bucher, with burial at the Hickory Point Cemetery near Metamora.

CHRISTIAN Nurture of Children

by

Alta Mae Erb



NEWLY REVISED

Since its first appearance in 1944 *Christian Nurture of Children* has grown to the stature of a minor classic. Parents within and without Mennonite circles have been impressed with the clear Biblical philosophy it brings to the parent-child relationship.

The new revision by the author more clearly than ever now reveals this book's inherent merit. She places primary emphasis on parental attitudes as perhaps the most important factor in any child's subsequent spiritual experience. We believe *Christian Nurture of Children* can bring new vision and new insights into homes where little children live, or are expected.

NEWLY DESIGNED

To further enhance the new edition of *Christian Nurture of Children,* it has been given a completely new typographical treatment. Easier-to-read pages, better paper, a complete index, and bibliography, plus study questions make this an even more valuable book for your home or Sunday-school library, and a volume you'll want to recommend to your friends. Order your copies today.

$2.00

Mennonite Publishing House Scottdale, Pennsylvania

Items and Comments

A floating clinic for the Nile River is being planned by the Seventh-Day Adventists. The clinic would serve the densely populated area for a thousand miles or more along the river.

* * *

A bill has been introduced in Congress which would provide for income tax deduction for tuition paid to a private school on the primary or secondary level.

Proposed Revisions of the Constitution to be acted upon by 1955 Mennonite General Conference

1. Delete paragraphs 6 and 7 of Article II and substitute the following: Each district conference entitled to representation in General Conference shall have the privilege of sending one delegate for each 200 members, provided that no district conference be limited to less than four (4) delegates. In those conferences eligible for membership in General Conference which do not elect delegates, their bishops shall be recognized as delegates.

2. Article III shall be amended to read: The officers of the General Conference shall consist of a Moderator, an Assistant Moderator, an Executive Secretary, and a Treasurer. The duties of these officers shall be similar to those pertaining to officers of like name in Mennonite district conferences and other deliberative bodies. The officers of General Conference shall also serve as the officers of the General Council. The Executive Secretary shall be the agent of and responsible to the General Council. He shall be a co-ordinating and promoting agent for our boards, committees, and conferences. His further duties shall be determined by the General Council. The time given and the remuneration for such services shall be determined by the Executive Committee. The treasurer may pay out money beyond approved budgets only by consent of the Budget and Finance Committee.

The Moderator, Assistant Moderator, and Executive Secretary shall be elected at each regular meeting of the General Conference, the Executive Secretary on recommendation from the General Council. The Treasurer shall be elected for a term of four years or two regular sessions of the General Conference. All officers shall enter upon the duties of their respective offices immediately upon the adjournment of the session of the conference at which they were elected. They shall serve until their successors shall have been duly elected and installed.

3. In Article V, Section 1c, delete "and Young People's Work" from the name of the Mennonite Commission for Christian Education.

4. In Article VIII, paragraph 2, line 4, concerning the Nominating Committee, change "at" to "for."

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GOSPEL HERALD

TUESDAY, MAY 3, 1955. VOLUME XLVIII. NUMBER 18

LIBRARY SEMINARY

The Shepherdess in the Church

By C. Warren Long

Paul in writing to Titus, in chapter two, gives special help to aged men and women and to young women and men. He said, "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

In this message we wish to confine our attention to the counsel given to the women in the church. Woman has acquired through Christianity a position of equality with man. Thus it is necessary to remind her that this position involves serious responsibilities. Her unique position requires a queenly life that is radiant with spiritual power. For she is to function as a shepherdess in the church among younger women. We wish to imply that the "older women" are the spiritually mature women and the "younger women" are the spiritually immature women in the church. This maturity or immaturity, then, does not necessarily have any reference to their physical age. It is these spiritually mature women that are to serve as shepherdesses in the church. They are to help shepherd the spiritually immature.

According to Titus the aged Christian lady is to conduct herself like the aged Christian man. That is, her behavior is a definite exposure of maturity or immaturity of her Christian character. She is to show a holiness which goes with spiritual maturity. The aged men are to be sober, serious, sensible, sound in faith and love, and in steadfastness. These are marks of holiness. They are not the characteristics of a stiff, prudish, sanctimonious person. Holy persons never have irreverence in their speech, or pride in their looks, or folly in their dress and conduct. They demonstrate a quiet, personal fellowship with God that is reflected in their influence, conversation, and conduct.

To be sober is a statement that Titus addresses to the older and younger men, as well as to the older and younger women. This definitely refers to a physical sobriety. However, included in this is a moral sobriety, which is careful thinking coupled with self-control. The moral sober-minded person possesses the cure to all kinds of physical intemperances. Genuine morality springs from the heart and the soul. It makes for a sober, serious, sensible, sound, and steadfast life. This is the kind of life the shepherdess is to portray to the younger women.

To be sound in faith and love and steadfastness is to be healthy. A healthy faith has a spiritual basis for faith. A healthy love is a love consciously attached to the supremely lovable One. A healthy steadfastness (or patience) is to show a nobleness of soul, a spiritual fortitude, in the presence of all the trials that come in life. It is a reverence in conduct in the whole of life. Titus is saying, "Let your whole life be full of that 'holiness without which no man can see the Lord.' "

To be holy or mature, Christian woman is to be a *true woman*. Paul said, "Not false accusers." His statement does not refer to the law and courts of the land, but to common daily life. A true woman respects the honor, the reputation, the character, and good report of others. She knows that accusations that are unworthy and untrue are injurious, and thus restrains herself from being a carrier of such injustices and injury.

To be a holy or mature Christian woman is to be a *useful woman*. She is a teacher "of good things." The field of "good things" makes the ministry of the shepherdess very large. She is a teacher by word and by example. Her life is colored by her continuous personal experiences with God and His Word in the whole of her life. This useful woman exercises control of her tongue. That is, she is a "teacher of good things" instead of being a false accuser, a slanderer. The substance of her teaching is made up of things that are sound, pure, and honest.

This mature Christian woman, this shepherdess, is to supplement the practical and continuous guidance of her pastor. Titus, the pastor, should urge her to be a true shepherdess to the younger women in the church in the Cretan community. It seems strange that a young woman must be taught that a woman's husband and her children are worthy of her love. Upon reflection we observe that these immature (young) women retain with a clear memory experiences in their recent non-Christian life. They keenly remember experiences that accompany their wrongly directed maternal love. Thus the carry-over of some habits and practices that are not conducive to spiritual growth. The shepherdess is to assist the younger women in their Christian life and thus help to give direction in the area of their maternal love. The shepherdess by her precept and example shows that love, enriched through spiritual living, is a source of personal strength. It is also a solace to the husband in his responsibilities, and an assurance of happiness and security to the children. A loving wife is a blessing to the husband and children, and thus will make the whole home radiate with happiness.

The shepherdess shall also help the younger to be "discreet" and "chaste." The younger need to know how to conduct themselves in a sensible, pure way in all of their domestic life as a true partner with the husband and as a motherly mother to the children. The most beautiful and attractive women, the queenly women, are those who are sensible—the

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On Mother's Day

By Robert J. Baker

What can I say on Mother's Day
To this frail woman, worn and gray?
What can I say?—my throat is thick,
My eyes are wet, my heart is sick
As I recall the thankless years,
The load of work, the hidden tears,
The sweat, the strain, the silent cry
Endured by her for such as I.

What can I say? Sadly I wait
For thoughts or deeds that shall full state
The gratitude within my breast
That wildly swirls, giving me no rest.
I fear full thanks shall never come,
For tongue nor quill shall ever sum
This feeling now that lies within,
Clouding my eyes, making them dim.

No pen of mine, my mother dear,
Can full explain or make appear
On printed page these thoughts of mine
That now defy the rhyming line:
But take this truth, I give it free,
It comes with love, it comes from me;
Of all the mothers beneath the sun,
Thank God you're mine, that I'm your son.

Elkhart, Ind.

"chaste" or sensible ones in dress, language, love, conduct, home environment, and social activities. The women who are unclean in language, habits, manners, and appearance are repulsive both at home and abroad.

This shepherding is necessary also in the area of the work of the younger women. They are to be taught to be "keepers at home." The Christian woman's chief business is her household and not the great world of society and commerce. The Christian testimony receives no honor when the home duties are neglected. Evil is easily spread by gadding women who busy themselves in other people's lives. The children are neglected and permitted to grow like weeds in the unkept yard. The true spiritual homemaker is a lovable teacher to the children and a true partner to her husband in his interests and home. Thus the Word of God is exalted and its fame not injured (that is, blasphemed). The younger women as they are shepherded will help to recommend the Gospel, the grace of God, to the unbeliever.

A missionary church is a growing church. She is continually reaching out into new lives and new homes in the community. Thus a growing church has a continual influx of spiritually immature people. The older women's shepherding work is a supplement to the pastor's work in the church. Without this supplement, spiritual growth in the church can be slow and painful. The Apostle Peter recognized the work of the shepherdess in the church in his time. He gave guidance to the women of the church in I Pet. 3:1-6. We will quote him as he is translated by Charles B. Williams: "You married women, in the same way, must be submissive to your husbands, so that if any of them do not believe the message, they may be won over without a word through the living of the wives, when they see how chaste and respectful you are. Your adornments must be not of an external nature, with braids of hair or ornaments of gold, or changes of dress, but they must be of an internal nature, the character concealed in the heart, in the imperishable quality of a quiet and gentle spirit, which is of great value in the sight of God. For this is the way the pious women of olden times, who set their hope on God, used to adorn themselves. They were submissive to their husbands, as Sarah, for example, obeyed Abraham and called him master. You have become true daughters of hers, if you practice doing right and cease from every fear."

Tiskilwa, Ill.

A Mennonite Fellowship in Richmond, Va.

By Grant M. Stoltzfus

In late years more and more Mennonite people have come to live in Richmond, Va., either for a short or longer period of time. A few persons have distributed tracts in the city occasionally over the years and in 1948 a series of evangelistic meetings was held. In 1951 mission work officially began and is now in charge of Bro. and Sister Ralph Ziegler. At this writing the National Heights Mennonite Church, an outgrowth of the mission work, is nearing completion.

Other Mennonites to come to Richmond include I-W men, medical students, theological students, mission workers, and others who find employment or residence in the city. Recently these persons, numbering in all about thirty, have formed the Richmond Area Mennonite Students' Fellowship. A constitution has been drawn up and a number of monthly meetings held. The purposes of the Fellowship are:

(1) To provide opportunity for acquaintance for Mennonites and their families who take up residence in Richmond; (2) to promote the spiritual welfare of the group; (3) to discover how to strengthen the permanent program and testimony of the Mennonite Church in Richmond.

Officers of the Fellowship are: Linden Wenger, chairman, and Mrs. Harry Kraus, secretary-treasurer. Other members of the steering committee are Robert Collins and the writer.

Monthly meetings in the past school year have been enjoyable and served a fine purpose. In the early fall a picnic supper was held at one of the public parks. The next meeting was held in the home of one of the medical students, where the evening was given over to getting acquainted with the activities of different persons who make up the group. Another meeting was held with Bro. Paul Peachey speaking on what it means to live the Christian life in a city environment. The occasion of this meeting was the day that Bro. Peachey brought his Urban Society class on a field trip to Richmond from Eastern Mennonite College.

Another helpful meeting was highlighted by a talk on the Christian and race relations. For this evening a Baptist Negro minister, Mr. Theodore Jones, was our guest. Mr. Jones is a teacher of Bible and sociology and is dean of the chapel at Virginia Union University.

In February Bro. Paul Erb spent an evening with the Fellowship and discussed the Christian witness of a minority group in today's world. The March meeting was an illustrated talk by Dr. Merle Eshleman on mission work in Africa.

Those who are in the Fellowship hope it will continue in the years ahead and that it will make the Christian testimony of Mennonites in the city a clearer one.

Richmond, Va.

Our Readers Say—

Regarding "The Christian and His Illnesses" of March 22, let writer Wenger re-examine the Scriptures to prove or disprove some of the conclusions made therein.

It is conveniently easy to substantiate present-day popular thinking with the use (or misuse) of the Scriptures but in doing so missing links may pass unnoticed in the chain of logic.

To illustrate, see Bro. Wenger's remarks, "I believe that Jesus miraculously healed people because there was no other method of healing available in that day." Read Mark 5:25, 26, RSV, as follows: "And there was a woman who had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse." Is not this the typical testimony of many today?

Bro. Wenger also indicates that the command "Heal the sick" (Matt. 10:8) implies the building of hospitals, while the very next phrase instructs "raise the dead." With what monstrosity of modern science is that command to be executed?

The distinction made between "natural healing" and "medical healing" is misleading. Hippocrates, sometimes called the father of medicine who laid down his principles 400 years before Christ, insisted that "Nature heals, the physician is only nature's assistant."

To associate Gen. 1:28-31 with the drug "penicillin" indeed requires a gross imagination. Thomas A. Edison prophesied thus, "The doctor of the future will give no medicine, but will interest his patients in the care of the human frame and in the cause and prevention of disease."

The important factor, however, is to get sick people well. The Pharisees too were concerned *how* the blind man received his sight (John 9) and were anxious that he denounce Christ as a sinner. The once blind man, even before he knew who Christ was, answered thus: "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see" (John 9:25, RSV).—*Paul P. Esch, Pigeon, Mich.*

WHAT GOD LOOKS AT

Not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their logic, how methodical they are. But He looks at their sincerity, how spiritual they are.—Selected.

GOSPEL HERALD

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EDITORIAL

Our Unpaid Guardians

"The unpaid guardians of our souls" is the beautiful and magnanimous description which Stanley Jones gives to critics. It is an evidence of the sweetness of the man's soul that he can be grateful to the people who belabor him and try to show him up. A more usual attitude is resentment and a desire to defend ourselves against the critic. One prominent American got first-page notice of his desire to punch the nose of the critic who had something to say against his daughter's singing.

Our critics may be our best friends. They say things that our ostensible friends do not. They thrust the sharp barb of their criticism into the pus-pockets of our vanity and our faults, and brings us health as we acknowledge the truth of what they say. They hold up to us the mirror of truth and help us to see ourselves as others see us; and because the picture is not a pleasant one, we are stimulated to improvement.

We sometimes feel that our critics guard us too zealously; that they insist on giving too full value for the pay they do not receive. We would be willing that they should slack their duty a bit. Like the basketball player, we try to get away from the ever-present guard. He does his job too well for our comfort.

But in our honest moments we know we cannot get along without critics. They check the rank growth of our idiosyncrasies. They bring us down a few notches when our pride exalts us. They refuse to be impressed by the achievements which our flatterers magnify. They keep us conscious of the flaws and flecks which we would like to forget. They keep us balanced by emphasizing the character-spots which we are determined to ignore. Probably from no one else do we get so much of real value without paying a dime for it.

We would not write so glowingly about critics as to encourage our readers to join their company. While it is good to have critics, it is bad to be one. The person who dwells upon the faults of others is likely to develop an ugliness of soul. He comes to look and act like a buzzard who is always smelling out what may be rotten. It is better to have a nose for flowers than for carcasses. Human nature being what it is, there will probably always be enough critics. We need not try to create and train more.

But still, like the buzzards and the smaller bacteria, critics are useful members of society. They help us to get rid of the stench and the eyesores in our lives. Happy is the man who has a sufficient number of them following his trail. And it is very kind of them not to send a bill for services rendered. Not many utilities are so cheap.—E.

The Cult of Security

On every hand we are reminded that our age is turning to religion. Actors, prize fighters, stock brokers, circus performers tell us in newspaper stories of their reliance on prayer. "Peace of mind" books continue on the best-seller lists. And people are joining church as never before in our history.

But is there a real turning to God? Are men turning from themselves to God, or only to themselves? One can have religion without having Christian faith. One can make religion an end in itself, instead of a road to God. One can make his own gods, and fall down before them to worship them. Calvin once said that the human mind was an idol-factory. The man with an understanding Christian faith today has deep misgivings that the factory is running at full capacity.

What most people want today is security. Amid international threats of suicidal war, increasing chaos of social relations, and economic uncertainty, they want to find a sure and safe retreat. They want the assurance that whatever happens, all will be well with them. And so they proceed to build, perhaps on imaginary foundations and with most flimsy materials, a structure which they and others call a religious faith. But there is little or nothing of God in it. Perhaps we are seeing the development of a new and very delusive humanism. Aaron is molding another golden calf.

God indeed has security for those who believe in Him and follow His way. Trust brings a peace that goes beyond understanding. Redemption brings a release from hounding guilt and fear. But the mere feeling of well-being, of having things under our control, is not an end to be sought. In fact, security can be a great peril to us. It is insecurity, a sense of lack, a feeling of desperate need which often throws us back in full reliance upon God. Security may be the enemy of true faith. Peace of mind may only rock us in a cradle of error which leads to destruction. To have all our desires fulfilled may only make us self-righteous prigs. It may make us only self-confident, not believing and faithful.

Faith in God comes only when man has come to the end of himself. All our accomplishments must appear to be, as indeed they are, insufficient. All our pretensions must be blown to atoms. All our self-esteem must be deflated. All the ground upon which we stand must fall away. All our self-defense must be abandoned. Until we have lost our "religion," we cannot find God's salvation. Until we have trembled before the divine judgment upon the best that we can do, we cannot receive assurance from the best that God can do.

The ungodliness of our day is not so much the defiant wickedness of the moral profligate as it is the religiousness which substitutes psychology for revelation, and simply gets along without a God for which it feels no need. There is, of course, great immorality in our day. There is militant atheism and demonic opposition to truth. But the greatest enemy of Christianity, we must believe, is the cult of security, the humanism which is rich in confidence and self-esteem and has need of nothing. Can it be that the worst opposers of the Church of Christ are among the thousands who are flocking to become church members? To falsify religion has always been Satan's best strategy.

So may God crush us low, that we may learn to stand. May He reduce us to a confessed ignorance, that we may know Him. May He bring us to the end of our way, that we may find out where to go. May we lose our "religion," that we may find a faith. May He plunge us into insecurity, that we may become truly secure.—E.

He who lives in the tomorrow has worry and fear as comrades.—Fred Beck.

Our Mother

By Edna M. Mertz

The love of God is mirrored in
Our mother's dear sweet face,
Mellowed by the years of time
In loveliness and grace!

The comfort of her presence that
Oft' quelled our childish fears,
In our maturity has grown
More precious through the years!

With tender sacrificial love
Unstintingly she gave;
O God, may we give back to her
The love her heart would crave,

The patient, understanding love
Which comforts, helps, and cheers.
God bless her; give her health and peace
Through happy sunset years!

Ft. Wayne, Ind.

A Parable of Stewardship

By Lorie C. Gooding

A wealthy man called upon a friend who lived in the same city. "I have bought some land," he said, "upon which I intended this year to build a house. Now I find I must be absent several months to care for my interests in another city. I wish you would build the house for me. Send me an accounting of expenditures, and I will send you the money to pay. And all your trouble I will recompense when I return. Build the house as you would build for yourself. I trust your judgment and discretion."

So the friend accepted the charge, and set in motion the work of building the house. And when he knew the owner was gone, he began to cut corners outrageously. He ordered inferior sand for the mortar, but he sent his friend a bill for the best of material. He used green timbers for the frame, but he sent his friend a bill for sound and seasoned timbers. And so, throughout the process of building, he used materials of a poor grade, and hired careless workmen because they could be hired for less wages. He sent his friend accounts for sound material and skilled labor, and the money he thus "saved" he put in his pocket.

So the house was finished, and when the owner returned to the city, he went with his friend to look at it. It was a fine-appearing house. Its flaws were well hidden. There was nothing to show that within a few years the foundations would crumble, the house would settle, and the floors would sag. There was nothing to show that soon the unseasoned timbers would twist and warp, pulling door-frames and windows out of line, or that the winter wind would find cracks in the scanty insulation, and the rain drip through the imperfectly shingled roof.

"It has a sturdy look," said the owner. "I am pleased with it. Good friend, I have long sought opportunity to make you a gift. I know you have no home of your own. That is the reason I told you to build as you would for yourself. This house shall be yours."

"Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

Holmesville, Ohio.

Spurious Conversions

By Andrew A. Miller

True piety consists of those gifts, graces, and general characteristics which are required and rightfully expected in every professed child of God. The lack of them has always been a very much used opportunity for Satan and all enemies of the Gospel to point an accusing finger of scorn at the whole idea of conversion to Christ. Especially is this the case when someone claims to have been converted, or to have "found the light" at some religious meeting, but fails in being able to display a "walk" that corresponds with his talk. Even non-professors seem to understand that "conversion" would necessarily mean a changed life. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). If it is simply a "new piece of cloth on an old garment" it will not hold, and eventually be a gazingstock and stumbling block to the cause of true Christianity. If self is still on the throne; if the world and the things of this world are still the object of affection; if the depraved flesh is still gratified with such selfish indulgences as the modern demoralized moving picture show; the hilarious, soul-stifling atmosphere of the popular athletic and sports event; if the general character and deportment does not display a meekness, humility of mind and spirit, a love for God, for His Word, and for all men, desiring to know and to do His will at any cost to the flesh—if these things be true, there is substantial evidence of spurious conversion.

It is true that allowance must be made for "growth in grace," and that the beginner in the Christian life is merely a babe in Christ. Yet in this connection we want to remember that this beginner is nevertheless (if his conversion is genuine) "in Christ"; has been born again of His Spirit (John 3:5; Rom. 8:9), is a partaker of His divine nature (II Pet. 1:4) professing to have escaped the corruption that is in the world through lust. If the corresponding logic of the natural-born child "taking after its parents" may be used as an illustration, we should have every reason to expect a similar "taking after its parent" by those people who have been born of God. John 1:13. When we say this we have reference to the inner nature which has been conformed to and made subject to the will of God and not of perfection in Christian attainment. We are considering the starting point and not the ultimate goal of entire sanctification of body, soul, and spirit. I Thess. 5:23. We have reference more to "disposition" and "attitude" than to outward acts and manifestations. But yet, if the outward manifestations of the Christian life do not attest to the fact of being born of the divine nature, at least in a certain definite degree, what evidence have we of the genuineness of that conversion?

Reference is sometimes made of cases where there is a shallow or "stony ground" experience. It is doubtful whether this can rightly be called conversion in its proper sense. To become converted is to become a new creature in Christ. There is an unmistakable change both in the inner and in the outer life to the extent that the very nature and the whole outlook on life is changed. The attitude toward sin, toward God, toward Christ, toward judgment, and toward our fellow man—all is a new relationship, a new area, and a new experience. There will be a personal conviction of sin, both original and committed, because the Holy Spirit points it out through the Word; there will be an intense hunger and thirst after righteousness and true holiness; there

(Continued on page 427)

75 Years Ago

(From Herald of Truth, May, 1880)

A new edition of the sermons of Noah Troyer, the well known trance preacher . . . is for sale . . . at 25 cents per copy. . . .

We have now in press two Sunday School Question books, which were compiled by a committee of brethren, appointed with the sanction and under the direction of the Bishops of Lancaster Co., Pa.

Hershey's Church, near Buyerstown, Lancaster County, Pa., appears to be in a prosperous condition, since the brethren have commenced to hold English services regularly in that place. Last Fall quite a number united with the Church, and now there are again sixteen applicants with a good prospect for more.

. . . at funerals our brethren, as mourners, should take off their hats, instead of keeping them on as the custom of the world, and also kneel during prayer (Lancaster Conference).

All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time (Lake Shore & Michigan Southern R.R.).

Abraham's Crucial Test at Mount Moriah

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The city of Jerusalem is perched among the hills. Within and without its walls are several historic summits. Some were fortified for defense, and some were sanctified for worship.

From the Mount of Olives the city of Jerusalem presents itself as a vast picture, which as well as being supremely gratifying to the eye, satisfies the mental conception one has formed of its unique site upon hills surrounded by hills. The deep Vale of Kidron separates Olivet from the steep gray slopes of Mount Moriah, which rises precipitously opposite. On the summit is the most striking feature of the whole city, the long platform of the Temple Area, with tapering columns of somber cypress trees showing above the cyclopean walls of the enclosure. Everyone who has seen a picture of Old Jerusalem is familiar with the appearance of the Dome of the Rock.

Eleven gates lead into the Temple Area, all guarded from profane feet. We come suddenly upon an arched entrance through which we have a glimpse of lovely fountains, amid olive trees and tall cypresses, of a wide terrace with its steps beyond leading up to a building of fairylike beauty glittering in the mild sunshine. This is the Dome of the Rock.

What is the future of this place? And why is it so carefully guarded? When we enter the Temple Area we will be amazed at the sudden change. The contrast is such as almost to take the breath away. The Moslems have good right to name this the "Noble Sanctuary." In place of narrow roadways, disorder, and noise, we enter suddenly upon spaciousness, cleanliness, silence, nobility. From lack of architectural beauty we come to a feast of architectural loveliness.

Here indeed is a sanctuary and a noble one. If any mere place could provide a refuge, or give escape without ignominy, surely it is here. So strong is the quiet spirit that prevails that it seems impossible that this site could ever have been other than a place of sanctity, forbidden to the things of the world, a hilltop set apart by men from ancient days for worship, offering an escape from earthly care and anxiety and perhaps a foretaste of a hoped-for peace.

To enjoy an unforgettable sight we must stand in the Temple Area, when the sun is shining, throwing its million colored lights through the glorious windows. We will see men squatting on the ground chanting the Koran—the Moslem holy book—with their colored lights playing about them. If some tired worshipers fall asleep beside the prayer niche, it is God's will!

Reaching the gate to the Dome of the Rock we are asked to pay for the pleasure of entering. But the "fifty cents" will be well spent. We take our shoes from our feet and put on red morocco slippers furnished us, lest we defile this consecrated area. No one can enter it without reverence. To the Moslem this reverence becomes an almost fearful veneration, for he finds himself, as he believes, in the first place to be created, the last to be destroyed, the site of the Last Judgment, and the daily haunt of angels and apostles and prophets. To the Moslems this place is a house of God and not a building of archaeological or artistic interest!

A chip on the shoulder is the heaviest load you can carry.

Our immediate concern is with that for the sake of which this wonderful shrine was built. This octagonal building covers the wonderful rock, the crown of Moriah, one of the most impressive sights in the Holy Land. Rugged and massive, more than fifty feet long and forty-five feet wide, this rocky summit of the sacred mountain rises to eight feet above the massive pavement beneath the imposing dome.

It is a tragic irony that Moriah divides the loyalties of half the world. To Christian and Jew it is the Mount of Abraham and Isaac. To the Moslems it is the Mount of Abraham and Ishmael, the seed through which came Mohammed and the Knowledge of God and immortality.

The lavish Persian carpets on the floor secure a most restful contrast to the irritating heat and bustle of the city. Do you notice those little arched windows? Their panes are of plaster with innumerable colored glass plates through which only an exceedingly dim religious light can enter. Tired by the dazzling glare of the bright sun upon the pavement outside, the eye gratefully receives the dim, rich, mysterious twilight which is one's first impression of the interior. The subdued light, changed to red and purple and yellow in the exquisite stained glass of the windows, relieves the eye and the head. The stately old-fashioned oil lamps still give their dull and awesome glimmer.

The solemn, quiet interior is like a place of enchantment, so richly decorated it is. It is full of gorgeous color. Its marble pillars are exquisite in their varied lines. The walls are covered with enameled tiles, with verses of the Koran running round. Chandeliers and lamps that hang in the arches are but material signs of devotion.

Now disregarding the many "sights" usually shown to visitors, let us confine ourselves to the one thing we wished to see, compared with which all else is uninteresting.

Let us think for a moment on what we are looking. Do you notice that mass of rock at our feet? We recall facts enough to make this rock one of the most impressive places on the earth. It has played a considerable part in the history of this Holy Land from the earliest times.

What is in the center just beneath the mighty dome? A precious shrine? By no means. Some noble work of art? Not at all. A bare rough rock! There is a railing round it, but we can look over or through as long as we like. The old rock itself, the genuine rock of ages, is as bare and rugged as when Isaac lay upon it bound. What could not this rock tell us of Bible history if it would but speak! The origin of the sanctity of Moriah is in the story before us. But its silence and its rugged face impress one as does little else in all the land. This rock has been there since the beginning, and it is likely to remain there until all religions are forgotten and the world is dead and the stars are dark.

* * *

Moriah forced the utmost out of Abraham. Here he faced the most crucial test of all his experience. On its rocky altar he was required to offer his loved son in sacrifice. It was a test and he endured it, and showed for all time the authority, power, and purity of a faith that went to the utmost edge of its trial.

If Abraham had supposed that in all circumstances it was a crime to take his son's life, he could not have listened to any voice that bade him commit this crime. The man who in our day should put his child to death and plead that he had a divine warrant for it would either be hanged or confined as insane! No miracle would be accepted as a guarantee for the divine dictation of such an act. No voice from heaven would be listened to for a moment, if it contradicted the voice of the universal conscience of mankind. But in Abraham's day the universal conscience had only approbation to express for such a deed as this. Not only had the father absolute power over his son, so that he might do with him what he pleased, but this particular mode of disposing of a son would be considered singular only as being beyond the reach of ordinary virtue. Abraham was familiar with the idea that the most exalted form of religious worship was the sacrifice of the first-born. At all events it became Abraham's conviction that God desired him to offer his son. This was a sacrifice which was in no respect forbidden by his own conscience.

How old Isaac was at the time of this sacrifice there is no means of accurately ascertaining. He was probably in the vigor of early manhood. He was able to take his share in the work of cutting wood for the burnt offering and carrying the fagots a considerable distance.

Who can conceive the terrible struggle in Abraham's breast when that night in his tent at Beer-sheba the command was brought in upon him to take his only son Isaac and offer him for a burnt offering on a mountain which God would hereafter more distinctly point out to him?

Manifestly no harder task could have been set for Abraham than that which was imposed on him by this command. This son, Abraham might have said, whom I had been taught to cherish, putting aside all other affections that I might love him above all, I am now with my own hand to slay, to slay with all the terrible niceties and formalities of sacrifice. I am with my own hand to destroy all that makes life valuable to me, and as I do, so I am to love and worship Him who commands this sacrifice. What can Abraham have thought?

Abraham was satisfied that the summons came from God, and he was satisfied also that God's command must be right. Therefore, however strange and incomprehensible, however trying to his natural feelings, he did not hesitate to obey. The Judge of the whole earth must do right, and he would cast himself upon Him. There must be some way out of the trial, dark and mysterious as it seemed. He did not even plead with God. He did not beg Him to take his flocks or herds, his more costly earthly possessions, but spare his son. Still less did he reason with Him, and ask Him how, if the command were obeyed, His promise could be fulfilled, how the childless old man could have seed as the sand of the sea. No, Abraham reasoned not but obeyed: and he obeyed at once. He rose up early in the morning and set out for the place of which God had told him.

Though Abraham was the chief, he was not the sole actor in this trying scene. To Isaac this was the memorable day of his life, and quiescent and passive as his character seems to have been, it cannot but have been stirred and strained now in every fiber of it. Abraham could not find it in his heart to disclose to his son the object of the journey. Even to the last he kept him unconscious of the part he was himself to play. It seems that he even did not tell Sarah a word of what God had ordered!

Abraham had to endure the further test of time. The thing was not done swiftly, in a moment. There was enforced suspense because of the time the journey occupied. It would have been an unspeakable relief to discharge the act in the heat of a passionate hour, when the blood was warm and the impulse fresh and the glow of a great vow was still regnant in the heart. But it was not done that way. It was before him for three days!

Two long days' journey, days of intense inward commotion to Abraham, they went northward. He had time to think it over, to look it in the face, to feel its drastic, tragic implications, and then if it was to be done at all, it must be done with cool and calculated deliberation. It was with him in the wakeful hours of the day, and it faced him with the yelp and cry of the jackals at night. The length of the journey added greatly no doubt to the severity of the trial, as giving time for all sorts of doubts and difficulties to suggest themselves. He had time for second thoughts, but he stood by his first vow. He endured the test of time. The first impulse never lost its authority. His faith never failed, not even when on the third day he lifted up his eyes and saw the place far off. There he dismounted, and bade his servants await his return. Father and son went on alone, unaccompanied and unwitnessed. So they went, both of them together, but with minds how differently filled! The father's heart was torn with anguish and distracted by a thousand thoughts; the son's mind disengaged, occupied only with the new scenes and with passing fancies. As they approached the place of sacrifice, Isaac observed the silent and awe-struck demeanor of his father, and feared that it may have been through absence of mind he had neglected to bring the lamb.

Who rises from prayer a better man, his prayer is answered.—Selected.

One short but most touching conversation broke the silence of the journey. While the father's heart was ready to break under the weight of his terrible secret, his faith yet firm, alike against the yearnings of his love for his son, as against any misgivings or hard thoughts of God, the son with a gentle reverence ventured to attract his father's attention with the simple inquiry, "Behold the fire and the wood, but where is the lamb for a burnt offering?" It was one of those moments when only the strongest heart can bear up calmly and when only the humblest faith has the right word to say. The son's natural question about the lamb was followed by the father's wholehearted and confident reply that "God will provide it."

And now they have reached the divinely chosen spot. In silence the rude altar is raised. In silence the wood is laid in order. In silence and wondering meekness Isaac suffers himself to be bound. He makes no resistance, not even when his aged father lays him on the altar upon the wood. But will Abraham's faith stand firm and bear the trial? Hitherto, he may have been upheld by the hope that in some way God would interfere and save his son. But now the time for the sacrifice has come. Isaac is ready for the slaughter and no rescue has appeared. With what feelings must he have seen the agonized face of his father as he learned that he must prepare not to sacrifice but to be sacrificed. Here there was the end of those great hopes on which his youth had been fed. Was he to submit even to his aged father in such a matter? Why should he not resist and flee? Trained by long experience to trust his father, he obeys without complaint or murmur.

Can Abraham go on and complete the task which has been appointed to him? Will he not at the last moment shrink from the sacrifice? No! His faith still triumphs. He will trust in God and go forward. The grim realism of the event increased every moment, but God did not intervene. The hand of Abraham holding the shining blade was about to strike, when God took the "will" for the deed. A Voice stayed the hand from hurt, and the sacrifice was arrested—arrested when there was only a breath between the "boy" and death. In one moment the sacrifice would have been complete. In heart and will the deed was done. It was enough! Abraham was prepared to give God his very best. Faith can do no more. The ram, which God later provided, was offered up as a burnt offering in the stead of Isaac.

When Abraham resigned his son to God and received him back, their love took on a new delicacy and tenderness. They were more than ever to one another after this interference of God. What God desired was not Isaac's life but Abraham's loyalty, thus separating between the false and the true in relation to human sacrifice. His son was given back to him as if from the dead, and this spot became memorable, not to Abraham only, but to all ages as the "scene of a great lesson."

* * *

We learn from this history what faith really is. It is not only seeing Him who is invisible, but seeing Him as a Friend, of infinite goodness, love, and power, and trusting in Him accordingly. We have to do with the same God whom Abraham obeyed and in whom he trusted. We too have great and precious promises offered us. Let us make much of those promises, and look forward to them, and trust entirely to the love of Him who has made them. And though we shall have sacrifices to make for God and temptations to endure, yet if we deal freely and lovingly with Him, as with a Friend, He will not disappoint us. He will in the end do for us exceeding abundantly above all that we can ask or think.

As we gaze upon Abraham and Isaac on this Mount of Sacrifice, we see, as in a picture, the Eternal Father yielding up His true and only begotten Son. He did Himself what He had asked of Abraham. That blessed Son willingly offered Himself to suffering and death, allowing Himself to be laid upon the altar of the cross and shedding His most precious blood for us and then afterwards rising from the grave and coming forth victorious, having accomplished all His Father's will.

Old City, Jerusalem, Jordan.

A PRAYER

FOR THIS WEEK

Gracious Father,

Thou hast given us another night of refreshing sleep. We thank Thee that Thou art ever awake to the needs of Thy children. This new day is in Thy hand. We are Thy servants in Christ. We humbly pray that Thou wilt lead us in the paths of righteousness for the sake of Thy great name. Amen.

—Raymond Byler.

From Catholic to Mennonite

By MARTHA B. NAFZIGER

What does it take to win to Christ a man so devoted to Catholicism that he once aspired to the priesthood? Ask Philip Sadlier and he will answer, "Consistent Christian living!"

Raised in a stanch Roman Catholic home in Montana, educated in Catholic parochial schools, Philip revered Catholicism to the extent that he felt constrained to share it with others. This, he reasoned, could best be accomplished by becoming a priest. However, his youthful aspirations went awry and he found himself working in the shipyards of San Francisco and drinking whisky to relieve the gnawing unhappiness within himself.

As Philip matured, he became increasingly aware of the gross discrepancy between his church's doctrine and practice. He still esteemed the Catholic Church, but in practice his loyalty wavered. Over and over he used the church's confessional to relieve himself of the sins that oppressed him and each time he determined to sin no more; but sin he did, worse than before.

Philip became hungry—hungry for God. And with this hunger came a deepening sense of his own sinfulness. At last, loathing his wretched existence in San Francisco, he moved his newly acquired family to Creston, Montana. Short of money, he patched up a seedy little place to house his family and purchased a cow.

Elmer Birky, a Mennonite, lived nearby and the two men neighbored casually. A few times they swapped work. One day Elmer offered Philip a job in his father's sawmill. "It will pay $1.00 an hour," Elmer promised.

Philip accepted because he needed work and an income. When payday arrived, he discovered that he had received pay at the rate of $1.25 an hour. Puzzled, he sought Elmer and objected. "There's a mistake about my pay."

"No mistake," Elmer assured him. "Dad felt you could take care of the job, and we want you satisfied."

Pleased over this unexpected good treatment, Philip set himself to observe these new employers carefully. These Birkys seemed different from the usual men in business. None of them smoked, drank, nor vented tempers. They worked quietly and fully respected each other's orders to the employees. A large family working together in harmony—Philip was fascinated.

Later on when work became scarce at J. N. Birky and Sons, Philip was laid off. One of the Birky brothers took pains to inform Philip of an available job with another firm decking logs in a sawmill. Philip took the job temporarily, but eventually when work picked up he returned to the Birkys. Troubled in soul as he was, he appreciated that they did not meddle into his private life, denounce him because he drank and smoked, or try to force their Protestant beliefs upon him. His philosophical mind, capable of reasoning for himself, would have resented any interference. But against their *living* he could muster no argument! Quietly and surely they lived their belief. He envied their serenity and confidence.

Meanwhile the knot of conviction inside Philip grew as big as a football. One evening when his wife Vivian was away, Philip felt he could endure his misery no longer. He visited Elmer and unburdened himself.

Then Elmer talked about being "born again," and this left Philip more baffled than ever. He invited Philip to attend his church. Shortly after this Philip was confronted by a Gospel sign erected by the Mennonites on a sharp turn in the highway. "Except a man be born again . . . ." *Born again!* There was that bewildering concept again! He noted the reference and looked it up when he got home. He felt still more mystified.

Except for attending several summer Bible school programs at the Mennonite church, this was Philip's first visit to a morning service. Daniel Brenneman preached, and totally unaware that a Catholic sat in his audience, he said, "Salvation is a free gift—it cannot be earned by spending time in purgatory!"

After the service, Mrs. Elmer Birky confided to Preacher Daniel: "You certainly did hit Phil. I'm afraid he won't come back!"

But when Preacher Daniel met Philip and introduced himself, Philip remarked, "I certainly did some thinking."

From that Sunday forth, Philip gravitated regularly to the little Mennonite church. He took home the Sunday-school quarterly he received and within three weeks he digested every lesson! Also within the first month of his attendance, Philip and his family were invited to a Sunday dinner at the Daniel Brenneman home. Philip used the opportunity to bombard his host with questions. "What do you believe about communion? Is the bread the actual body of the Lord? Should infants be baptized? Is there a purgatory?"

For every question Preacher Daniel opened the Scriptures and answered authoritatively. Philip, seeking the truth with his whole heart, was impressed by this approach. Preacher Daniel presented him with a Bible and a *Confession of Faith*. Daniel chuckles to recall, "He knew his *Confession of Faith* almost better than we did!"

Then Milo Stutzman of Alberta came into the Creston community to hold a Bible conference. Philip says of that event, "When Brother Milo gave the call to accept Christ as my personal Saviour, the Spirit had already convicted me of the error in my way of living. There remained but to know the Mennonite attitude toward the sin in my life before I could accept baptism into the Mennonite Church. When the answer was found in the Scriptures, I surrendered." Philip with his wife, Vivian, experienced the mystery of the new birth.

Under the home ministers, John Hochstetler and Daniel Brenneman, the pair received instruction for baptism. Preacher Daniel recalls with satisfaction, "There were only two in that instruction class, but it often lasted till midnight!" May, 20, 1953, they were baptized.

A year later the Sadliers' two children, Terry and Joan, also accepted Christ.

And thus, the faithful demonstration of the Word in the lives of several men in business prompted a Catholic family to accept Christ. Preacher Daniel Brenneman comments, "They are *good Mennonites too!*"

Ft. Vermilion, Alta.

PRAYER REQUESTS

(Requests for this column must be signed)

"My husband and I are not saved. Please pray for us."

Pray that the financial campaign for the new hospital in Puerto Rico may be completed on schedule.

Pray for the unsaved families that have recently started to attend the Friendship Mennonite Church at Bedford, Ohio, that they may be won for Christ. Pray also that the weak in the congregation may become strong in the service of the Lord.

Pray for the officers of our boards, conferences, and committees, that God may guide them in important decisions which will vitally affect the welfare of the church.

Pray for Bro. Ralph Palmer as he continues his tract distribution in western cities.

OUR SCHOOLS

A Chapel Service at Goshen College

ARRANGED BY S. A. YODER

1. The Sense of Futility

Leader: Man is like a thing of nought; his time passeth away like a shadow. All the world (said one) is a storm, and men rise up in their several generations like bubbles descending from God and the dew of heaven, from a tear and drop of rain, from nature and Providence. Some of these bubbles instantly sink into the deluge of their first parent, and are hidden in a sheet of water, having had no other business in the world than to be born that they might be able to die; others float up and down two or three turns, and suddenly disappear, and give their place to others; and they that live longest upon the face of the waters are in perpetual motion, restless and uneasy. . . . So is every man; he is born in vanity and sin; he comes into the world like morning mushrooms, soon thrusting up their heads into the air, and conversing with their kindred of the same production, and as soon they turn into dust and forgetfulness. (Taylor, **Holy Dying**)

Group: Then I considered all that my hands had done and the toil I had spent in doing it, and behold, all was vanity and a striving after wind . . . . I hated all my toil in which I had toiled under the sun, seeing I must leave it to the man who will come after me; and who knows whether he will be a wise man or a fool? Yet he will be master of all for which I toiled and used my wisdom. **(Ecclesiastes)**

Leader:

Like as the waves make towards the pebbled shore,
So do our minutes hasten to their end;
Each changing place with that which goes before,
In sequent toil all forwards do contend.
Nativity, once in the main of light,
Crawls to maturity, wherewith being crowned
Crooked eclipses 'gainst his glory fight,
And Time that gave doth now his gift confound.
Time doth transfix the flourish set on youth
And delves the parallels in beauty's brow,
Feeds on the rarities of nature's truth
And nothing stands but for his scythe to mow. (Shakespeare, **Sonnet**)

2. The Problem of Evil

Group: Again I saw all the oppressions that are practiced under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! On the side of their oppressors there was power, and there was no one to comfort them. And I thought the dead who are already dead more fortunate than the living who are still alive; but better than both is he who has not yet been, and has not seen the evil deeds that are done under the sun. **(Ecclesiastes)**

Leader:

Who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The insolence of office, and the spurns
That patient merit of the unworthy takes?
(Hamlet)

Group:

I was envious of the arrogant, when I saw the prosperity of the wicked.
For they have no pangs; their bodies are sound and sleek.
They are not in trouble as other men are; they are not stricken like other men.
Their eyes swell out with fatness, their hearts overflow with follies.
They scoff and speak with malice; loftily they threaten oppression.
They set their mouths against the heavens, and their tongue struts through the earth.
Behold, these are the wicked; always at ease, they increase in riches. **(Psalms)**

Leader: Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot . . . . Then Apollyon, espying his opportunity, began to gather up close to Christian, and, wrestling with him gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, "I am sure of thee now." And with that he had almost pressed him to death! **(Pilgrim's Progress)**

Group: And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him. When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him! If you release this man, you are not Caesar's friend! Away with him, away with him, crucify him!" They were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will. **(The Gospels)**

3. The Response of Revenge

Leader: I said, "The best of you brings me the most Turkish dead," and we turned after the fading enemy, on our way shooting down those who had fallen out by the roadside, and came imploring our pity. . . . The Arabs were fighting like devils, the sweat blurring their eyes, dust parching their throats; while the flame of cruelty and revenge which was burning in their bodies so twisted them that their hands could hardly shoot. By my order we took no prisoners. . . . In a madness born of the horror of Tafas we killed and killed, even blowing in the heads of the fallen and of the animals; as though their death and running blood could slake our agony. (Lawrence, **Revolt in the Desert**)

4. The Response of Love

Group: If ye forgive not men their trespasses, neither will your Father forgive your trespasses!

Leader: That is a categorical condition with no exceptions made. During those first days in prison I had to face that condition. I knew that my imprisonment was really not my fault. . . . I could have spent the days chewing my fingernails and railing inwardly at all those who had caused my months in jail. But my resentment would not have hurt them and would have turned my days into an endless inner torment. That was a dead-end road. I prayed God to take all the hate out of my heart, to put love in, and to reign there Himself. That is just what happened. The two doors of self-surrender and forgiveness were wide open, and in flowed peace, contentment, and joy. This is the Gospel truth, **and can be verified in the experience of anyone, any time, anywhere.** (Olin Stockwell, **With God in Red China**)

I found that for my own spiritual health, I had to give up my negative and critical attitudes. I had to quit finding fault even with my liberal, modernist opponents. (J. C. Massee, in a Sermon at Tremont Temple)

During the first world war I took a course in automotive dynamics, and eventually became an instructor; I was duly authorized and as evidence I still hold a certificate signed by Secretary of War Newton D. Baker. I knew the theory and could give the answers to the questions—**but I couldn't drive a car!** Brethren, I speak in a parable: I have known men meticulously instructed in all the niceties of orthodox theology—who couldn't live the Christian life! (The late Professor Hamilton of New York University)

Group: If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. **(Corinthians)**

Leader:

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest—
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest. It becomes
The throned monarch better than his crown.
It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice. **(Merchant of Venice)**

5. The Triumph of Right

Group: All power is given unto me in heaven and in earth. . . . I am the Alpha and the

(Continued on page 429)

CHURCH HISTORY

Farewell Service at Maple Glen

By Ira D. Landis

Early in the morning, David R. Bomberger at the fifth wheel, plus his guard, Wayne H. Miller, and the writer, were ready to pick up Joseph M. Nissley, in his native town of Mt. Joy, and to put the capstone on our group with the chairman of the Eastern Board of Missions and Charities, Henry F. Garber. The traffic was light, the conversation heavy, and no one slept. We missed the capital city by inches, traveling on the straightaway across the state to Bedford, where we turned for Cumberland, crossing the Mason and Dixon Line. Soon we began to crawl the mountains over more snow on the National Highway to Grantsville. Bro. Joseph was looking for his wife the whole way down, and when we were approaching the latter town, he wanted us to be certain to see his brother-in-law's house. His wife was waiting at the gate. We could no longer hope to have him in our company. We, turning north, were soon in the Maple Glen Conservative Mennonite meetinghouse for regular Sunday morning services.

We were in Garrett County, Maryland, by nine o'clock on Sunday, February 20. Garrett, cut from Allegany County on April 1, 1872, is traversed by the Great Savage Mountain, north and south, with two thirds to the west, pinched into a corner by West Virginia and Pennsylvania. The 760 square miles of mountainous land of sandstone, limestone, and stone coal, was named for John W. Garrett (b. 1820), president of the Baltimore and Ohio Railroad. The altitude is 2,500 feet, with one third glade, or open country. The Casselman and Youghiogheny rivers flow through it toward the Ohio, while the Savage flows into the North Branch of the Potomac. Grantsville lost the county seat to Oakland by 63 votes. Grantsville is three miles south of Springs, Somerset County, Pa.

On Oct. 8, 1737, on the "Charming Nancy," Jacob and Barbara Mas(h)t, Jacob and Feronica Biler, Abraham and Christian Miller, entered the New World. They settled in the Northkill section of Berks County, which they significantly named Berne Township. Johannes Gnäge with Jost Yoder, Moritz, Hans, and Christian Zug, came Sept. 21, 1742; Hans Blauch, Nov. 3, 1750; Hanas Miller, Sept. 26, 1743; and Johannes Müller, Sept. 27, 1749. The Zugs were in Chester County, but many in Northkill, until the Hochstettler massacre in 1757. This scattered the Amish settlement completely.

Hans and Christian Blauch by 1767 were in Conemaugh Township, Somerset County, Pa., when Indians, wolves, and bears were the only inhabitants. Christian Gnaege obtained 500 acres of land two miles south of Meyersdale by 1774. His neighbors in 1784 included John Hochstetter, Michael Miller, John Yotter, Christian Berkey, and Joseph Farney. In 1775 Jost Yoder, for his son Henry, bought off Michael Beüghley in Somerset County, land still in the family name. Jacob Miller, probably a son of the 1752 John Miller, taxable, who later went to Sugarcreek, Ohio, came from Berne Township also, in 1785, and purchased farms in Somerset. Joseph Tschantz, who landed Oct. 28, 1769, went to Berlin, Somerset County, by



1774, laid out Johnstown in 1800, and died in the Ammon Kaufman country in 1808. By 1776 Schweitzer Christian Yoder and a Hooley were in the Glades, northern Somerset County. The Conemaugh and Glade Amish communities disappeared entirely. The Casselman River settlements on both sides of the line are the active district today.

Jacob Casselman, a trapper-hunter, camped along this river, giving it its name. This was on lands of Jacob Saylor, who died 1796. In 1773 William St. Clair sold Peter Livengood land warranted nine days after the area was open in 1769. Bishop Jacob Mast from Morgantown had the bishop oversight of the three scattered Amish communities of Somerset and Garrett counties. Benedict Miller, son of Jacob, was ordained as the first resident bishop on Whitmonday, 1813. By 1837 Yost Yoder and Hannes Gingerich were also ministers. Wilhelm Bender came to Baltimore with Peter Kinsinger in 1830. The latter managed to get to this Amish settlement, but was obliged to leave Wilhelm back in Baltimore as a redemptioner. A daughter of Benedict Miller besought her father to release him, with the appeal: "This boy may become the husband of one of us." He was moved and some years later she was too. Jonas Bitsche (d. 1878) in 1838 became Benedict Miller's successor. Joel Beachy (d. 1894), his nephew followed. During his bishopric in 1881 the first Amish meetinghouses east of Ohio were built—Summit Mills and Flag Run in Somerset County, and Maple Glen and Cherry Glade in Garrett. Joel J. Miller, grandson of Benedict, became bishop on the Maryland side and Manasseh Beachy (d. 1895), son of Bishop Jonas, for the Pennsylvania side. The storm brewing over Sunday schools, started in 1892, a normal school with D. H. Bender as principal, with some minor issues led to the 1895 schism. The Pennsylvania side remained with the Old Order Amish and the Maryland side joined the Conservative Amish Conference in 1912. Joel J. Miller (d. 1913) was succeeded by Christian W. Bender, and he by his son-in-law, Ivan J. Miller, a grandson of Joel J. Miller. On the Pennsylvania side the succeeding bishops were Moses Yoder, and Joseph Yoder at present. In 1897 the Oak Dale meetinghouse was built for the Pennsylvania side of the Conservative Amish Conference group.

After this historical digression let us come back to Maple Glen, Grantsville, Md., where we are worshiping this morning. The bishops—C. W. Bender and Ivan J. Miller—Paul E. Yoder, minister, and Simon D. Beachy, deacon, are present with a well-filled house, 46 x 80, provided with anterooms at both ends and a gallery with main auditorium seating for 380, without chairs. I learned the congregation was mostly Miller, Maust (or Mast), Yoder, and Bender, with a slight sprinkling of Beachy, Orendorf, and Beitzel. Earl Maust, Pigeon, Mich., minister, led the adults after the superintendent's devotional period. The lesson was Jude 1-14. Thereafter the visiting ministers had charge of the services.

We were at Ivan J. Miller's home for noon. Bro. Ivan, born May 7, 1911, and his wife, Della Bender, July 15, 1913, married in 1931, have been blessed with these children: Esther, 23; David, 21, married to Erma Bender; Rachel, 18; Miriam, 15; Joanna, 13; Ruth, 11: Dorcas, 6; and Philip, 4. Bro. Miller was a son of Pre. J. B. Miller, English editor of *Herold der Wahrheit* for many years. Bro. Miller is a wide-awake Mennonite bishop of these 260 members in three meetinghouses. He is also interested in church history and made his contribution to this article.

In the afternoon we assembled in the church for the farewell services for Catherine Miller, 45, sister of Ivan J. and Harvey (already in Luxembourg), appointed to join the latter at Dudelange. This is a joint foreign mission project by the Conservative Mennonite Conference and the Eastern Mission Board. The Clarence Fretzes and the Glen Goods are there, and Kate, as she is familiarly known, was to sail Thursday following (Feb. 24) to aid in the work. Henry Garber opened the services, and Earl Maust brought the message from Ps. 126:6. Christian Bender spoke on II Tim. 2:4, 5 and Eph. 6:12, and Eli Swartzendruber on "Fishers of Men." Mark Peachey spoke of his recollection of Kate as his Sunday-school teacher in years gone by.

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FAMILY CIRCLE

Treasured Memories

By Blanche Blosser Miller

Within the recess of my heart
There dwells the fondest memory
Of bygone days. I live again
Those childhood years in reverie.

Mother and Dad, your silver hair
Reflect the years you've toiled for me.
Your faded brows bespeak of love
Accompanied with anxiety.

Down through the years with watchful eye
Through joy, through pain, perplexity,
My smallest woe was your concern;
You've sacrificed so much for me.

Those childhood days were full of joy;
Great pals we were continually.
As years grow on, the more I feel
The love and care you gave to me.

Dear God, just now as twilight fades,
Forgive me where I've grieved, I pray,
And lead them on by Thy dear hand,
Until they reach eternal day.

Roseland, Nebr.

The Mother I Expect

(Read at Tiskilwa, Ill., on Mother's Day, 1952)

I expect my mother to be my spiritual guide. Of course, I think my father should have a strong part in this, but I want my mother to be the warm part. With her understanding and wisdom to help me, I can make better decisions. I expect her to be forgiving and sympathetic, for she is older than I, and knows that young people are hasty and thoughtless. I want her to see my viewpoint without making me miserable. I want her to be a praying mother. If she prays, then I know she will pray for me. Then I will be aware that what I do with my life is her greatest concern.

I expect my mother to be the loveliest lady I know. I want her to keep herself neat and clean, so I will never need to hesitate when I want to brings friends home with me. I expect her to keep the home clean and in order. But I do not want her to keep it so spick-and-span that the family does not feel comfortable. I do not want her to continually tell us children to put our things away. I like to leave my hobbies around so they are handy when I have a few minutes. I want her to enjoy my hobbies with me, and make our home the place, more than any other, where we all prefer to be. I expect her to have the meals ready at regular times. I do not like a hit-and-miss way of living.

I expect my mother to keep our family secrets. I think there are always things that only the family should know. I do not want her to correct my mistakes of etiquette in the presence of guests, but tell me about my mistakes when we are alone. I do not want her to discuss my personality and faults with her friends, but if she must say something, let it be only the good points.

I want to be able to bring my confidences to her and to know that she will not tell anyone else. I want to be proud of my mother and know in my heart that she loves me, even though she knows my faults. I want to feel that when I need her most, she will not let me down. I want to lean on her.

I expect my mother to keep herself in reserve. By that, I mean I do not want her to get all the news of the community first, and tell it first. I do not want the neighbors to think they can come to her to get all the gossip of the neighborhood. I do not want her to listen in on the party telephone line when it's not our ring. I want her to be the quiet kind of mother, so that when she does have something to say, everyone will listen. I want my mother to have friends, not fame.

I expect my mother to be a good wife to my father. I want her to uphold him, and if he has any faults, I do not want her to be the one to tell them. I do not want her to quarrel with him, at least not in front of us children. If she does not agree with him, I want them to go away alone to talk things over. It makes me feel secure and contented when they ask each other for advice and are considerate of each other. I think she should let him be boss, especially away from home. I want my mother to do little things to please my father so that we children can see that she loves him very much.

I expect my mother to be consistent. I want the same rule to hold tomorrow that was good for today. I don't want to be scolded today for something she did not notice yesterday. I want to know what she expects of me, but I can only know if she is first consistent in the things she does. I want her to be the same every day at home as she is on Sunday.

I expect my mother to put first things first. I want her to be interested in helping me select the right books, the right friends, appreciate fine music, and see the beauty of the world that is beyond the farm fence. I wish she would take time out to stand with me and watch a sunset, or sit with me in the shade without either of us talking much. Then I would know that she does not put material things first in her life, but is making me rich by showing me wealth money cannot buy. I want what she *IS* to be more outstanding than what she *HAS*. I do not want her to try to "keep up with the Joneses" but to be honest with herself and with her family and not make us all unhappy by trying to live above our income.

I expect my mother to be the kind of mother everyone can respect. I do not want her to be the floor mat for the rest of the family. I want her to speak up and have her opinions about the affairs of the family and home. I do not want her to accept back talk from me as a "stage" I am going through. I expect her to have more patience than I, but I do not want her to try to be superhuman and endure more than she can stand. I want her to be normal and natural like the rest of the family. If she will relax and trust us, then we will feel like pleasing and respecting her.

Most of all, I want my mother to be easy to love. When she is gay and happy, the whole family feels that way. If she smiles at me I know I have a companion. When I am sick I want to feel her cool hand on my face. I want her to listen when I want to tell her something, and not tell me to wait until she is not so busy. I wish she would laugh at my jokes, even though they are not very funny. I want to be more important to her than the furniture, the Home Bureau, or the Birthday Club. I would like to be as important to HER as she is to ME. I want her to be the best mother in the world.

A Letter to Mother

Dear Mother,

This is early Monday morning. I have been awake since quite early and have been thinking of you and praying for you. May God indeed make all kinds of grace abound toward you. Daddy wrote and told of your decision to go to Dr. —— of ——. I will pray that he may be guided by God's Spirit as he seeks to serve and help you.

God's Word promises that "though our outward man perish, yet the inward man is renewed day by day." You have a right to expect, as you come toward the time of life when bodies begin to wear out, that your spiritual life can be growing more strong and vigorous, your faith in God more serene, your joy in the Lord more abounding. As an older man Paul cried, "I have learned in whatsoever state I am, therewith to be content." As an older person David said, "I . . . am old; yet have I not seen the righteous forsaken."

While lives without Christ grow more peevish, more fretful, more self-centered, and more miserable as the years go on, in contrast to this the life in which Christ abides grows more sweet, more self-forgetful, more serene, more attractive, and more helpful to others. The letters Paul wrote in his later years breathe the most joyous note. The farewell message of Moses is the most vibrant message of

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TO BE NEAR TO GOD

THEME FOR WEEK—UNDERSTANDING

Sunday, May 8

Not easy to understand. Read II Pet. 3:15, 16.

Not all truth lies on the surface, ready to pick up like potatoes in the row. Sometimes we think that our ministers (and one is writing this) try to make things too easy. It is said that the most widely circulated magazine in America is written to the level of a twelve-year-old. Even our spiritual digestive apparatus seems also to desire simpler and simpler pablum, and that almost force-fed. Some things hard to be understood belong in the diet of the Christian. He ought to have a good concordance showing the original tongues. He ought to realize that holy men of old wrote in languages unrelated to the English and he ought to **dig** Paul's and Moses' meanings as though he were mining gold out of his back pasture. There are plenty of helps to be obtained even if he has never gone away to more than the grade school. Then the ignorant and unlearned will not be able to twist **him,** for with his concordances and dictionaries he can make Scripture explain Scripture and know where he stands. And He who inspired Paul and Moses did not do it so that men might be all mixed up. Pray for understanding today. And if the sermon this morning starts you inquiring so that you must spend an interesting afternoon today trailing down the meaning of the text the preacher uses, then, brother, all I have to say is that you've spent worse afternoons, by far.

Monday, May 9

I do not understand. Read Mark 14:67, 68.

This was untruth. Peter did know; he did understand. It is one of the puzzles of history. He had been forewarned; he had been told that very afternoon that his point of testing would be on the matter of acquaintance with the Master. And, furthermore, the Master told him exactly what he would do and here Peter found himself doing it. Furthermore, the Master had told him what the rooster would do and here was the rooster doing it. A mystery of history is why Peter didn't stop short of the third denial.

And yet! Somewhere yesterday a minister preached to his parishioners, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And this Monday morning one of those very hearers is planning to do shadily and heap unfairly to himself and walk proudly and boastfully unconscious of the God in heaven. Yesterday a minister quoted the phrase from Paul, "and covetousness, which is idolatry," and today a prominent member of the visible church organization is planning to get that property away from that widow before she finds out that the new highway is going through her farm and would enable her to have welcome relief from her poverty-stricken days.

I'm not sure that Peter is so very far removed from all of us.

Tuesday, May 10

All turned around. Read I Cor. 14:20.

At Corinth they must have been remembering their quarrels as men do and forgetting their understanding as children do. Indeed we do not expect children to have understanding. They haven't had experience enough. This world is very new and as yet unfolding to them. How should they be expected to know the whys and wherefores of how men behave toward each other? Why expect children to be adults in understanding? Still we do that very thing when we leave the guidance of youth up to those same youth, as is increasingly done these days.

Worse still, if it can be worse, is the reversion to childish grudges so frequently seen today on the part of the supposedly mature. It was so at Corinth; it is all too apparent now. A child is subjected to a little correction in school or elsewhere; that becomes a personal affront to immature parenthood; said parenthood prods the unmalicious childhood memory; an opportunity for growth is stunted, and away we go to childish understanding and adult malice. No wonder Paul cried in spiritual pain and yearning, "O ye Corinthians, our heart is enlarged." His heart yearned to have his spiritual children be kindly and understanding.

Wednesday, May 11

Understood? Read Ps. 139:1, 2.

Of course you are understood. Someone knows just why and how you "tick," to borrow a watchmaker's phrase. Generally speaking, it is not necessary to know why a watch runs but it is important to keep it wound. The human soul is not a watch however. You cannot understand yourself; you are not a "soul-maker." Only One is a "soul-maker" and He turns out no duplicates. Care of the unique one living in your "soul-case" (body) requires constant reference to and communion with your Maker. He alone can deal with you better than your best human adviser, yourself included. He understands fully; you and others do not. Yes, there is understanding and a way to follow.

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Uzziah's Strength and Failure

Sunday School Lesson for May 15

(II Chronicles 25, 26)

Here's another study of success and failure. What is the road to success as we have seen it in the story of Judah? 12:7; 13:12b; 14:11; 15:1b; 16:8, 9; 17:3-6; 20:15-17. "Whatsoever he doeth shall prosper" is said of the godly man. Why is it that the Lord prospers those who love Him? Is it not because such a man is walking in the good way, the way that is the best way for him? God, having made us, knows the way a godly man must go.

The father, Amaziah (successor of Joash), and the son, Uzziah, are both studies in success and failure.

See these men grow strong and weaken: Amaziah did what was right in the eyes of the Lord. He put out of the way those who were responsible for his father's death. This may have strengthened him politically but what was in his heart?

When Amaziah was rebuked for hiring Israel (with whom the Lord was not) he listened. He believed that God had power to keep and to cast down. He also believed that the Lord could easily make up to him what he had paid for hire and lost.

Amaziah failed when he returned from successful battle and brought the heathen gods to be his god. He finally provoked the king of Israel to his overthrow. The king of Israel even came into Jerusalem and destroyed part of the city's wall and took some of the treasures.

Uzziah was chosen king even though he was only sixteen. The people must have seen in him possibilities. Uzziah had a large army "that made war with mighty power." God helped him against the enemies of God, the Philistines and Arabians. He won much honor from the subdued peoples.

Out of armor Uzziah was the owner of much cattle and loved husbandry. Uzziah was helped by a very good prophet, Zechariah. "His name spread far abroad; for he was marvellously helped, till he was strong." The story of rising to success and prosperity is briefly told, but probably lasted the most of the 52 years he reigned.

"**But** when he was strong, his heart was lifted up." Evidently outward prosperity is not a measure of the growth of inward piety and strength. This famous king thought entirely too highly of himself and transgressed a divine ordinance, or rather attempted to do this great act of disobedience. God had set bounds between the priest and the king. Offering incense was restricted to the priests.

When rebuked by Azariah the king became wrathful and the Lord had to bring him very low. The punishment must have been very humiliating. What happened to his honor and usefulness in the kingdom?

Recall other Bible characters, and men and women of your own time who became proud and with it became very irreverent. Pride distorts our sense of values. Recall also some truly great men in church and state who very easily bowed their knees in humility before God. What is the road to true success?

"Pride goeth before destruction."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A conjoint chorus from the Nappanee, Holdeman, and Olive congregations in Indiana, under the direction of Bro. Merrill Swartley, secretary of music for the Indiana-Michigan Workers' Conference, sang at the Olive Church near Elkhart on April 17.

A regional Sunday-school meeting with nine northern Indiana congregations participating was held at the Holdeman Church, Wakarusa, Ind., on April 24.

The 100-voice mixed chorus of Bethany Christian High School, Goshen, Ind., gave a program at the Olive Church on April 12.

The Western Mennonite School Chorus, under the direction of Bro. Clayton Swartzentruber, conducted a worship service at Albany, Oreg., on April 24.

New members were received at Blooming Glen, Pa., on April 10 as follows: 11 by letter, 3 on confession.

The Christian Workers' Band at Blooming Glen, Pa., has changed its name to Mennonite Youth Fellowship.

Members from Allentown, Pa., gave the YPM program at Blooming Glen on April 10.

Six members were recently received into membership at Denver, Colo., 2 by letter and 4 by baptism.

Bro. Ed Hooley gave an illustrated talk on the Rocky Mountain Mennonite Camp at Denver, Colo., on May 1.

The I-W chorus from Cleveland, Ohio, gave a program at Sonnenberg, Dalton, Ohio, on April 17.

The new church building at Pueblo, Colo., was dedicated on May 1 in an all-day service.

Three new members were baptized at Colorado Springs on April 17.

Bro. Allen Ebersole, Canton, Ohio, was the speaker for the Men's Fellowship at Orrville, Ohio, on April 26.

The General Council of the Mennonite Board of Education has appointed a committee consisting of J. R. Mumaw, Paul Mininger, Roy Roth, Noah Good, and Paul Erb to conduct a study on future needs of Mennonite higher education. The committee held a meeting at Chicago on April 14. A research committee consisting of Paul Bender, director, Ira E. Miller, and Leonard Lichti has been appointed. This committee will begin work at Harrisonburg on June 20 and the directing committee will meet there on July 13, 14.

Guest speakers in a workshop at the Beech Church, Louisville, Ohio, on April 24 were Orpha Troyer, Walnut Creek, Ohio, and A. J. Miller, Kent, Ohio.

Bro. Ray Bair and family moved on April 29 from Louisville, Ohio, to Akron, Pa., where he will take up work in I-W supervision.

Bro. William McGrath is speaking at the Zion Church, Broadway, Va., April 27 and May 4, on Mennonite history themes.

Bro. Raymond L. Kramer, Meadville, Pa., preached at Morton, Ill., on April 25.

Six young people and one grandmother were baptized on April 17 at Germantown, a branch of the Metamora congregation.

Wanted: the address of Ruth F. Detweiler, the author of our recent article on "Blessings I Have Received by Wearing the Devotional Covering." We have mail for her and evidently Columbiana, Ohio, is not the correct address.

Bro. Roy Roth, Hesston, Kans., spoke at the Emmanuel Church near Moundridge, Kans., April 17, 18.

Bro. C. F. Derstine, Kitchener, Ont., will be the commencement speaker at the Moody Bible Institute on June 10, when the largest class in the history of this school will be graduated.

Mrs. Mahlon Krabill, Louisville, Ohio, was the speaker at the Mother-Daughter banquet at Leetonia, Ohio, on April 29.

Bro. Harold Yoder and wife, who had been in relief service in Japan and Korea, were scheduled to arrive in New York on April 26.

The Franconia Conference has purchased a property near Harleysville, Pa., which will be used for a rescue mission home.

Bro. Orie Kauffman, formerly of Vassar, Mich., was ordained on April 17 to the office of bishop for the Riverview Conservative Mennonite congregation near White Pigeon, Mich. The service was in charge of Bro. E. B. Peachey, Belleville, Pa., who has had bishop oversight over this congregation since its beginning in 1952. Bro. Emmanuel Swartzendruber, Pigeon, Mich., preached the sermon. This congregation, begun in a basement house, dedicated a new church on Feb. 17.

An excellent conference on Christian Race Relations was held at Goshen, Ind., April 22-24. Those in attendance represented many of our conferences. A statement was adopted which will be published later in the GOSPEL HERALD together with an interpretative editorial.

The annual meeting of the Lancaster Mennonite Hospitals was held at the New Providence Church, Pa., on April 28.

Bro. Stanley Shenk, West Liberty, Ohio, preached at Rensselaer, Ind., April 24-26.

The Christopher Dock Chorus of 30 voices, under the direction of Bro. Hiram Hershey, gave seven programs in western Pennsylvania and eastern Ohio over the week end of May 1.

Bro. Oscar Burkholder, Breslau, Ont., at the annual commencement of Ontario Mennonite Bible School, was presented with a plaque in recognition of 37 continuous years of teaching at the school.

A Doctrinal Conference of the Missouri congregations was held at Pea Ridge, Philadelphia, Mo., April 30 to May 1. Bro. Amos Gingerich, Parnell, Iowa, was an out-of-district speaker.

Nine new members were received at Bay Shore, Sarasota, Fla., on April 10, one by letter and eight by baptism.

Bro. Urie A. Bender, editor of Youth's Christian Companion, spoke in a youth rally at Mellingers, near Lancaster, Pa., on April 26.

Bro. Menno Chupp and wife, formerly relief workers in Ethiopia, spoke at Olive, Elkhart, Ind., on May 1.

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Calendar

Christian Writers' Conference, Hesston, Kans., May 3-6.

Annual Meeting, Women's Missionary and Service Auxiliary, Indiana-Michigan District, Goshen College Union, May 7.

Annual Meeting, Gulf States Regional Conference, Sarasota, Fla., May 6-8.

1955 Conrad Grebel Lectures, Goshen College, May 1-5, and Orrville, Ohio, May 12-15.

Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.

Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.

Annual Meeting, Ontario Mennonite Conference at St. Jacobs, May 31 to June 2.

Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.

Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.

Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.

Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.

Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).

Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.

Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.

Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.

Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.

Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The following brethren were re-elected for another term of service at the recent meet- of the Ohio Mission Board: President, D. Walter Miller, Wooster, Ohio; Treasurer, Erie Sauder, Archbold, Ohio.

Bro. Floyd Sieber, missionary recently returned to Argentina, preached at Bragado on Sunday morning, April 3. The Siebers were given a welcome service at America by the local congregation, and Bro. Sieber was installed as pastor on Thursday evening, April 7, by Bro. William Hallman.

Bro. J. D. Graber, executive secretary of the Mennonite Board of Missions and Charities, will leave New York on May 9 for Puerto Rico to accompany Dr. George Troyer to the island of St. Kitts, investigating a possible mission-service program there. Dr. Troyer spent two weeks on the island during February of this year conducting eye operations.

The Mennonite Spanish Church, Chicago, Ill., will serve as host on May 9 to the All-Mennonite Fellowship which includes the pastors and workers of the Mennonite churches in Chicago. The sewing circle will serve a Mexican meal following the afternoon session. Harry Saulnier of the Pacific Garden Mission will be the special speaker at the evening service.

David Paul was born to Bro. and Sister Paul O. King, superintendent and matron of the Bethel Mennonite Church, Chicgao, on April 18.

Bro. and Sister Paul Kniss, Balumath, Palamau Dist., Bihar, India, plan to sail from Bombay on June 21 for North American furlough on the S.S. **Strathaird,** P. and O. lines. They are scheduled to leave London, England, on July 19 and arrive in New York on July 25.

Sister Ruth Cressman Strubhar, Culp, Ark., passed away on Saturday morning, April 23, after giving birth to a stillborn son on April 21. The funeral service was to have been held at Culp April 24. Sister Cressman was formerly a nurse at the Culp clinic. Her husband, Bro. Clifford Strubhar, is in charge of the mission farm at Culp. May God grant him and the Cressman family divine comfort at this time.

More than sixty persons raised their hands as seekers in pre-Easter services at Barrio San Antonio near Villegas, Argentina, conducted by Bro. Herbert Palomeque, a student from Bragado Bible School. Fifteen have expressed a desire to enter an instruction class in preparation for baptism.

The members of the Glad Tidings Mennonite Church, Bronx, N.Y., have decided, after seeking God's will, that the "Christ for You" tent campaign will be sponsored this year and future years as a congregational outreach. At the request of the congregation, Bro. B. Harold Thomas has consented to serve as evangelist for this year. Dates for the campaign are August 7-28.

Bro. Martin Duerksen, MCC worker in Buenos Aires, Argentina, reports the baptism of eleven persons into the membership of the Mennonite believers' congregation in the city on April 24. Assisting in the act of baptism was Bro. Nelson Litwiller, missionary in Argentina under the Mennonite Board of Missions and Charities.

Bro. George Smoker, missionary on furlough from Tanganyika, East Africa, preached for the Calvary Mennonite Church, Los Angeles, Calif., on Sunday morning, April 17.

Bro. James Lark, St. Anne, Ill., will conduct baptism and communion services at the Bethel Mennonite Church, Chicago, on Sunday, May 8.

During March the nurse serving at Black Mt. Mission, Chinle, Ariz., was able to serve 197 patients, including a number at a community clinic recently established at a government day school in an isolated area up in the mountains.

Bro. D. W. Miller, president of the Ohio District Mission Board, reported after their annual meeting, April 15-17, that "the Board had the best report in the history of the work, and also the largest financial year in her history." The Board is planning to "make a survey of a new field or two with the idea of starting another work by another year if possible. We are also planning to establish a better way of selecting workers."

Bro. John E. Gingrich, pastor of the First Mennonite Church, Johnstown, Pa., indicates an increase in the number of young people in the local congregation during the past year. They were to meet together on Thursday evening, April 21, with a view to organizing an MYF unit.

Bro. and Sister T. K. Hershey, former missionaries to Argentina, have arrived back at their home in Goshen, Ind., after a period of service at the Spanish mission in Mathis, Texas. They attended the Conference on Christian Community Relations at Goshen College, Goshen, Ind., April 22-24.

Bro. and Sister J. Weldon Martin, Mathis, Texas, returned to their home recently after a three-month period of language study in Mexico.

Bro. and Sister Melvin Leidig, Saginaw, Mich., are scheduled to keep the following appointments in the midwest, where they will present their work in the East Side Mission, a new work in Saginaw under the General Board: May 6, Arthur, Ill.; May 8, evening, Garden City, Mo.; May 9, Sugar Creek, Wayland, Iowa; May 10, Lower Deer Creek, Kalona, Iowa; May 11, Kouts, Ind.

Correction: the newly elected deacon at the Ninth St. Mennonite Church, Saginaw, Mich., is Bro. Floyd Hall instead of Lloyd Hall as reported last week.

Your Treasurer Reports

Each year the Relief and Service Committee sponsors a summer service program. Through this program a large number of summer voluntary service workers assist in activities of the church in various ways. Many of these workers assist in summer Bible school work of smaller mission churches where they do not have local members who can teach in their schools. Some of the summer service workers go to our various charitable institutions and some to other special projects.

At the present time plans are well under way for the program to be sponsored during the coming summer months. It is anticipated that a budget of around $6,000.00 to $7,000.00 will be required for various units which are being promoted for this year.

We would like to recommend this program as an area for special contributions. Funds may be designated for the Summer Service Units and may be sent direct to the Elkhart office or can be forwarded through your district conference treasurer. Any individual or group who would like to assist the young people of our congregations to make a contribution to the mission and service outreach of the church during the coming summer months may do so by making contributions to the above program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Speakers in a Missionary Conference at the Stahl Church, Johnstown, Pa., April 30 and May 1, were Bro. and Sister James Lark, Chicago, Ill., Bro. Oscar Wideman, Rock of Ages Rescue Mission, Portland, Oreg., and Bro. Miller Stayrook, former Jordan VS worker.

The annual meeting of the Franconia Board of Missions and Charities was held at Salford, Harleysville, Pa., May 2, 3. Out-of-district speakers listed are Clayton and Martha Keener, on furlough from Ethiopia, Lawrence Burkholder, Princeton, N.J., Don Augsburger, Philadelphia, Pa., and Abner Stoltzfus, Kinzers, Pa.

Open house for the new wing to the Home for the Aged, at Albany, Oreg., was held April 30 and May 1.

Sister Miriam Wenger, on furlough from Africa, gave an illustrated talk to the Landisville Youth Fellowship on April 26.

Sister Naomi Smoker, on furlough from Tanganyika, gave an illustrated message on the work in Africa at Scottdale on April 24.

Newly elected officers of the Illinois Mission Board are: vice-president, Kenneth Good; Secretary, Ivan Kauffmann; colporteur, John Harnish.

City Without a Soul

BY A. ORLEY SWARTZENTRUBER

Our work in the Paris area is centered in three different places, each with a program of its own. I will not speak of the program developing among the scattered Mennonites who meet in the center of Paris, nor of the newly begun work in the northeast suburbs of Paris. I will speak of the first place at which our work began, because here we have now reached a turning point. This place is called Butte Rouge. It is a large housing development, one of the first of its kind, built under the inspiration of a great Socialist leader who decreed at the outset that there should be no taverns and no churches in this development. This orientation has been followed, and both things are true even today. About five thousand families live here, but the city itself offers almost no jobs to its inhabitants, and hardly any amusements even. The people who live here go to work in Paris, or Versailles, and if they want any distraction other than what the local movie theater offers, they must again go to Paris. This phenomenon is so common in the outskirts of Paris that there is now a name for it: dormitory cities. The pleasant housing development, with its trees, its lawns, and its water fountain, is spiritually a barracks on a grand scale, a town without a soul, where ambition manifests itself chiefly in the desire to move closer to Paris.

The people who live here can not move closer to Paris because there is no housing to be found. The housing shortage has been getting worse in France ever since the first World War; today it has reached truly scandalous conditions. The housing shortage has made it impossible for us to follow the usual method of renting living quarters and renting a hall for meetings; we are almost forced by circumstances to buy a property before we begin a program. The only answer we have found so far, within these limitations, is to hold our meetings in a room in someone's apartment. But here we encounter one of those unpredictable French traits that puzzle us and do not convince us, and yet are true: a Frenchman does not like to go to another's home. We have managed, however, to hold meetings as large as a room in one of these apartments will allow and we are working with these people by personal visits, by purely personal contacts, and without any publicity.

We have three groups which meet weekly, each in a different room. The little children have something like Sunday school on Thursday afternoon. Mrs. Sommermeyer, a very faithful worker and a gifted teacher, gathers a class in her own living room, sometimes goes out with them on hikes, and the class ends with everybody eating a lunch he brought along. This is what the French call crust-breaking, and it is a powerful fellowship builder.

Another meeting for older children is held on Wednesday afternoon after school. These are children whose parents are Christians and who want them to get some knowledge of the Bible. The course can only be described as being from Genesis to Revelation in 100 lessons. The interest of the pupils seems exceptional to me, but the attendance here again is limited to those children whose parents were sufficiently concerned about their children's religious education to think about sending them.

While we looked for solutions on the housing question, the program centered around these three groups has continued steadily. Recently we purchased a small house for the missionaries' lodging which brought us within two miles of Butte Rouge instead of twelve as was the case before. The next step is the location of a hall as near as possible to Butte Rouge for our group activities. The General Mission Board has authorized this step in principle, and we are making efforts to find it, with the help of God as in the past.

We have now arrived at the place where we begin to think of a meeting in a hall. We are thus standing at the threshold of a new phase of our work. Our activities are going to become public in a much fuller sense. For one thing, to begin with, a series of meetings thoroughly advertised throughout Butte Rouge could finally be held, as well as regular Sunday services. The children's activities would have a suitable place. For older children a club seems to be very successful in France. Butte Rouge is full of children; its two schools are overflowing, but schools have no activities outside of class hours. A children's club, besides giving us many valuable contacts with the children of Butte Rouge, would fill a genuine need in the community.

Finally, one thing that has been thought of increasingly among the members of the group is the need of a bulletin to create a link between the people who have been contacted and ourselves. Butte Rouge has no newspaper and our group members feel that without becoming anything like a newspaper, we might provide a link, a means to offer help, to ask for help, not only for ourselves, but for people around us. The group has been collecting money for some time to equip the hall once we got it, but right now they would almost favor beginning with a mimeograph. A bulletin would increase our contacts within



Paris—the housing shortage. This situation has been getting worse since World War I.



Butte Rouge—city without a soul.

the group and outside, and I agree with the people in the group who believe it would be very desirable.

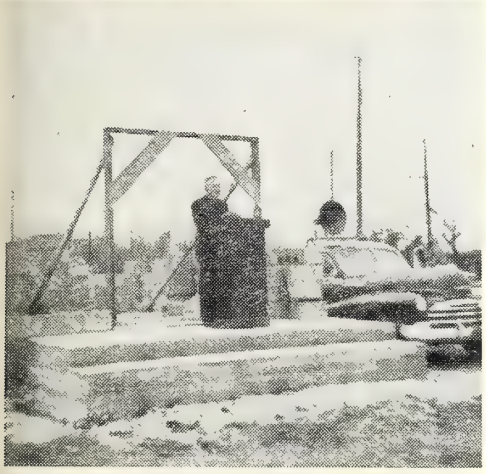
Clamart (Seine), France.

Cornerstone Is Laid at Mathis

BY ANN EASH

On February 13, 1955, an event took place which makes history in the work at Mathis, Texas. This was the laying of the cornerstone of the new church. As you may recall from the March 1, 1955, issue of the GOSPEL HERALD, ground was broken for the new Mathis Mennonite Church on January 16, 1955. Now the cornerstone has been laid and construction of the classrooms and temporary auditorium is well under way.

The people are interested in the work as witnessed by the group of about 80 who were present at the cornerstone laying service. To them it was a new and different service, but, too, it was an important one.



Bro. T. K. Hershey reads the history of the work at Mathis in Spanish.

The program began with congregational singing led by Bro. Lester Blank, who was also leader for the program. Sister Beatrice Huerta read II Chron. 7:11-13 and Psalm 127:1 for devotions and Bro. Paul Conrad led in prayer. A male quartet sang "Rock of Ages" in Spanish. After the brethren Samuel Hernandez and Geraldo Gonzalez had quoted appropriate Scriptures, the quartet sang "Rock of Ages" in English. Bro. Blank read a brief history of the work here in Mathis in English, and Bro. T. K. Hershey read the same in Spanish. These historical papers were placed into a jar which was inserted into a fixed place beneath the cornerstone. The actual laying of the cornerstone climaxed the event.

The entire theme was based upon the blessing of the Lord on a house dedicated to be used for His cause. It is our desire to make this a house of prayer and spiritual blessing to the people in this community.

We wish to thank you who have helped us in this effort with your prayers and gifts. We are looking forward to the time when we can build the main auditorium because then we will be able to use the entire classroom wing for classroom space which we need for our expanding program.

If the Lord lays it upon your heart to pray for us, do so, and He will bless you. If the Lord has blessed you materially as well as spiritually and you would like to make it possible that others might know Christ as their Saviour, too, through your church in Mathis, send your gift to help us complete the new church. It is badly needed to accommodate the increased attendance with which the Lord has blessed us. Christ has done so much for us. May you with us show our appreciation in prayer, praise, and pennies.

Mathis, Texas.

Three I-W Men to Belgian Congo

Three Mennonite I-W men who might well be termed "missionaries in overalls" have arrived in Belgian Congo to aid in the work of the Congo Inland Mission.

Their going to Africa illustrates a new approach to missions. The work of their hands will be a means of testifying to the efficacy of the Christian Gospel and will strengthen the work of missionaries by freeing them from much manual labor and enable them to give more time to evangelistic activities. And at the same time, their work in Belgian Congo illustrates how I-W service can be an effective service for Christ and the church while being a means of fulfilling the required two years of government alternative service.

The names and addresses of the three I-W men who sailed for Matadi, Belgian Congo, on March 12 are David Claassen, Newton, Kans.; Larry Kaufman, Windom, Kans.; and Fremont Regier, Whitewater, Kans. Accompanying them was Loyal A. Schmidt of Abbotsford, B.C., not subject to any draft call but going for a period of Christian service.

The men took with them a one-ton panel truck which will be used by the missionaries in evangelistic-itinerary work. To drive the vehicle the thousand miles from Matadi at the mouth of the Congo to the field required about a week's time.

Claassen will be a general assistant to Dr. Merle Schwartz in the medical work at Mukedi. Kaufman and Regier will be a team at the Mutena station. Kaufman will be in charge of vehicle repair and maintenance and assist in the building program and Regier will assist in the agricultural and industrial programs.

Their assignments for their two years of I-W service under the Congo Inland Mission, were facilitated by the Mennonite Central Committee. Selective Service considers their work of aiding the natives of Belgian Congo in the areas of health, medicine, and agriculture as being in the "national health, safety, and interest." During their I-W service, their work must be limited to construction- and rehabilitation-type activity and not include evangelistic work.

via MCC Information Service, Akron, Pa.

Does Your Neighbor Have a Bible?

Where do Bibleless Americans live? Many live in Bibleless homes, but where are Bibleless homes to be found? To be sure, there are many in the back roads and across the tracks; but what few people realize is that there are Bibleless homes in every community—perhaps next door.

The Bible Society has a long-standing concern to reach such homes with the Word of God. In the State of Connecticut the Eastern District of the American Bible Society attempted to find out if there was a way in which Bibleless homes might effectively be reached, and so in the spring of 1954 it launched a program to that end. It was carried out jointly with the Connecticut Bible Society through the Department of Evangelism of the Connecticut Council of Churches. So far as is known, this is the first such effort on a state-wide scale.

The plan itself was initiated by a letter sent to each one of the 900 pastors in Connecticut. The letter began: "It is our conviction that the Bible and evangelism are inseparable, and that when people begin reading the Scriptures seriously they are on the threshold of a spiritual experience." It then went on to explain that through the joint efforts of the Bible Societies free editions of the American Bible Society's 90-cent Bible would be available in reasonable quantities to any pastor who wished to place them in Bibleless homes within his parish. The letter further stated that ministers and churches who did not feel they needed such missionary help, but still liked the idea, might purchase the books at cost price. In addition to Bibles other materials were offered, including an "Annual Bible-Reading List," "Getting More Out of the Bible," and a catalogue of English Scriptures. A coupon was provided on which all of these materials might be ordered. It was suggested that the pastor and others in the church make the distribution individually if possible, explaining the use of the Bible to the recipients. The letter was signed by the Chairman of the Department of Evangelism and the Secretary of the Council of Churches.

Such was the offer, and these are the results:

Over seven per cent of the ministers of Connecticut requested materials. To be sure, not all of them asked for Bibles, some requesting only the helpful materials to encourage Bible reading; but a great many did want the Word of God. Over 900 Bibles were distributed in the project. Now and then an order would arrive with a little note such as the one that said, "We feel we would like to share in this ministry and will pay the full price for each of the books we use."

The District Secretary, in calling on some of the ministers who had participated in the program, felt that here indeed was a basic Christian service. Some churches put the question to Sunday-school children bluntly, asking for a show of hands of those who did not have a Bible in their own homes. Hun-

(Continued on page 428)

The Local Congregation and Her Missionary Outreach

Too many times we think of missions as an effort to save souls at a point far removed from where we live. As a lad, my conception of missions was a work among the heathen. When anyone mentioned the word "missions" I immediately thought of India and Argentina or one of our city missions sponsored by the General Board of Missions and Charities. I was a part of the home base, and missions were a work carried on far away by many congregations working co-operatively.

It is difficult for me to account for this notion of missions and the home congregation being such separate entities, because from my earliest recollection our local congregations each were sponsoring an outpost and co-operatively a mission in Youngstown. I think this idea was born of the practice of regarding our mission points in those days as mission Sunday schools. While preaching usually was also a part of the service and evangelistic services were occasionally held, yet these outposts were thought of too much as a building or schoolhouse where workers were sent to "hold" Sunday school or services. Those who led out in those early mission movements are not to be criticized. On the contrary, they were men of conviction, zeal, and vision. But the whole idea of mission points or outposts was new and many things had to be learned through experience.

In this article we are to consider only two phases of modern missions, namely, the local congregation's outreach in her immediate community, and her outreach in nearby areas through outposts.

I. Making Missions Out of Churches

Have you ever thought of your local congregation as a mission? After all, it is, isn't it? According to the Great Commission, we are to seek to save the lost in all nations. Christ's further teaching in Acts 1:8 is that we "shall be witnesses . . . [at home] in Jerusalem, and in all [nearby] Judaea, and in Samaria, and unto the uttermost part of the earth." That a church can be Christian and yet thoughtlessly unmindful of the lost souls about her, seems inconceivable. Yes, our congregations should in reality function as missions. Churches are rising to meet this challenge. Some congregations live in areas where the field about them is large and "white unto harvest," while others are located in well-churched communities. It is gratifying to see missionary zeal growing in many churches. Many congregations are seeking to express this missionary vision through greater efforts in the local church and many are establishing outposts. Relative to the missionary outreach of the local church, the writer would like to share several convictions.

First, there should be a still greater growth in missionary zeal among members as a whole. It would be fine if every member would come to see himself as a missionary. It does not follow that each should feel asked to preach or even to publicly teach, but rather that he is called to witness in such ways as he may have talents and gifts and in such ways as may be appropriate. Most of us can do far more in personal work than we do. There are many other ways in which we may legitimately exercise our missionary convictions, besides praying and giving. We may invite our neighbors, friends, and newcomers to our community to our church and help them to feel at home when they come. All of us have opportunities in our conversations to show, when appropriate, what Christ and the church mean to us. All of us appreciate the growth in recent times in Christian giving and improved stewardship. The list of "tithers" is constantly growing, we believe. Yet when we think of the possibility of every member becoming a "tither" or better, we see much room for improvement.

So we need to have a greater consciousness of what the local congregation can do to save the lost about her. We need to grow in missionary zeal and vision. We need to see the challenge of giving more of our time and money. There is much we can do to build up the home base as a missionary unit. We can have missionary-minded churches. Weldon Crossland begins his challenging book, **How to Increase Church Membership and Attendance,** with this significant statement: "Any church anywhere can greatly increase its membership and attendance through Christian evangelism."

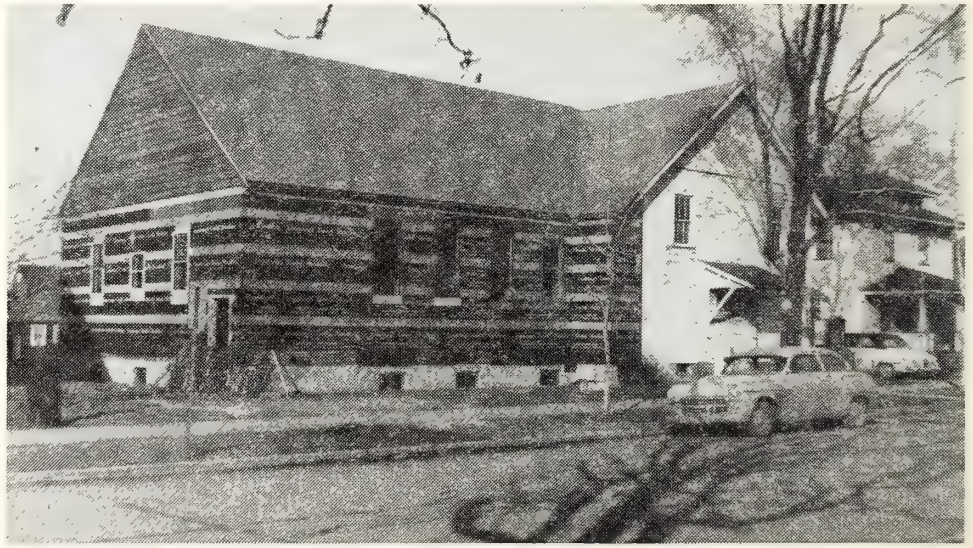
II. Making Churches of Our Missions

Are you "conducting" an outpost or building a church? While any sincere program of teaching or preaching God's Word has value, let us remember Christ's significant words, "Upon this rock I will build my church." In this age, God's plan is to build churches. Paul not only preached to save souls; he established churches from the converts. When the local congregation establishes an outpost, it should envision that work ultimately becoming a church.

For this reason, any field proposed for starting an outpost should be carefully considered to see if it has possibilities for establishing a church. For example, an unused church building should not in itself be an all-clear signal to begin a work. The question is: What are the possibilities of winning a sufficient number of converts to establish a church? What is the unchurched population? Will the community respond to the Gospel? What is the history of previous attempts? Outposts cost money to operate. We need to be good stewards of God's money and select fields where we may reasonably expect the work to grow into a congregation. To spend many years teaching folks in an outpost only in the end to see them scatter unshepherded would seem very questionable stewardship of God's money. The answer would be to plan from the very start to work toward the establishment of a church where the folks will be cared for spiritually once they respond to the Gospel.

To this end, the personnel sent out from the home base should be among the best. It would not be advisable to send all the best, lest the home base suffer. Neither should all the best be kept at home, or very likely the work at the outpost will not prosper. The staff sent out should all be capable and spiritual. The inexperienced might well be developed first at the home base before they are given positions of responsibility at the outpost. Availability or willingness on the part of those considered as material to send out has not always been a safe criterion for selection. The very fact that they are available may mean that they were never used at home. More than likely, to obtain the best teachers and workers they may need to be drafted from those already having responsibilities. In such cases both they and the home base will no doubt need to be prepared to make the sacrifice.

The task of the outpost staff will vary according to the problems of each location. In general, it would seem advisable to launch out with a summer Bible school and a general canvass of the community to find out the needy and approachable persons. While Sunday school and preaching may likely be the first services held, other forms of activity should be added as soon as advisable in or-



Progress continues on the building extension of the Ann Street Mennonite Church, Peoria, Ill. The basement part of the new section was used for Sunday-school purposes for the first time on April 3. The congregation is proceeding with the building program as cash becomes available. They have greatly appreciated cash contributions and donated labor from other congregations.

der that a well-rounded and balanced program may contribute to supplying the total need of the group. The task is to build a congregation.

The role of the sponsoring congregation is to support the work financially and prayerfully, to supply the staff, and to supervise the work. Some outposts have suffered from lack of supervision, while others have had too much supervision and their growth toward an independent congregation was hindered. To encourage the development of the outpost into an independent, indigenous congregation as quickly as can be accomplished on a sound basis should be the goal of each sponsoring congregation. To this end, the mother church should give encouragement and guidance. Where mother congregations can spare several substantial families to place their membership and form a nucleus in the little outpost congregation, it seems to work well. Certainly this is one of the most stabilizing steps that can be taken. It can be a blessing to the mother church as well.

In conclusion, the following points may be noted. Practically every congregation anywhere can grow and serve its community in a greater redemptive capacity than it now is. Possibly some congregations that are thinking of establishing outposts might well first look more thoughtfully to see what outreach they could be making from the home base. When this is done, and it should be, then attention should be given to locating a needy area for establishing an outpost. In deciding on the field and the program, let's plan definitely for not just an outpost but an outpost with a definite purpose—an outpost that will grow into a congregation.—James A. Steiner in **The Ohio Evangel.**

The Mennonite Hour

On the Calendar

May 8, B. Charles Hostetter with The Mennonite Hour Chorus, Ladies' Double Trio, and Male Quartet in Maryland:

2:30 p.m.—Hagerstown High School, North Potomac St., Hagerstown

7:30 p.m.—B. Charles Hostetter and Male Quartet at the Pinto Mennonite Church, Pinto

Echoes from Box 22

"My anger was turned to prayer" (Massachusetts):

"It was a real thrill to me tonight to accidentally tune in on your program. It happened to be a moment when I was having antagonistic and fearful thoughts about a person with whom I had had contact today. Such was the healing power of your program, combined with a feeling of being among my people again, that my anger was turned to prayer for the person involved. . . ."

"The Mennonite Hour. . . helps us along in our witnessing" (Pennsylvania):

"It is a blessing to us when we go on visitation work in the community where we worship and people tell us they enjoy **The Mennonite Hour.** I think it helps us along in our witnessing for Christ."

" am looking forward to attending the Mennonite Church" (Ohio):

"I am soon to be transferred to Wooster, Ohio, and am looking forward very much to attending the Mennonite Church in that area."

"Gold miners . . . listen to this broadcast" (Africa):

"It was a great thrill the other week to tune our radio to 16.84 meters and hear these words, 'The Living Christ for a Dying World' come ringing across the miles.

"Most of the missionaries here at Shirati gather around our radio from 9:00 to 9:30 a.m. (on the African beam) to hear your broadcast every Saturday morning. Again at 1:45 we are able to pick it up from the S.E. Asian beam with better reception than the morning broadcast.

"Since we have been able to hear your broadcast we have also heard of some gold miners nearby who also remarked that they too listen to this broadcast and enjoy it very much."

"We have started to devote ourselves to the family prayers more spiritually" (India):

"I have been listening regularly to your transcribed broadcast from Radio Ceylon on Saturdays at 9:30 p.m. (IST). I very much liked your lectures on 'Secrets of Building a Christian Home.' I am very much interested in these. I can confidently tell you that these have been a great source of inspiration in my family and we have started to devote ourselves to the family prayers more spiritually.

"Kindly send me these lectures which you have printed. I shall be highly obliged. We daily remember you in our prayers that God may bless you all who render such a useful service and help every creature of the world know the Word of God, through your valuable service. It helped me much and I believe it must have helped millions of people who tune to your program. May God help and bless you all."

"The messages have greatly encouraged and inspired us" (Ceylon):

"I write this to say how very much my family and I have been enjoying your broadcasts each week. The messages come to us through Radio Ceylon each Saturday night and have greatly encouraged and inspired us."

"Made clear enough for the unsaved" (Wisconsin):

"I listen to your Sunday evening program whenever I have the opportunity and certainly enjoy and appreciate them. They are very inspiring and made clear enough for the unsaved to realize their condition."

"Your broadcasts continue to maintain that high spiritual quality" (Washington, D.C.):

"Your broadcasts continue to maintain that high spiritual quality, always exalting the name of our blessed Christ.

"Assuring you of my warmest appreciation of your kind response and of my continued prayers in behalf of your wonderful work."

via Mennonite Board of Missions and Charities, Elkhart, Ind.

PLANNING A PUERTO RICO BIBLE INSTITUTE

BY ELVIN V. SNYDER

At this writing (February, 1955) plans are not quite complete for the opening of a regular Bible school in Puerto Rico next August 1. We have two courses to offer. One is for persons who want to prepare themselves for better Christian service while continuing in their usual work. This course will be the first two years of a regular four-year course required of those preparing to enter full-time Christian service. There will be ten departments of instruction: Biblical Interpretation, Theology, History, Sociology and Philosophy, Homiletics, Religious Education, Missions, Language and Music, and Personal and Social Hygiene.

We are also planning that each student learn a trade or two by which he could support himself or at least add to his income in case of necessity. These will include: electricity, carpentry, mechanics, poultry, dairying, horticulture, gardening, dressmaking, practical nursing, typing, bookkeeping, dietetics, domestic science, and piano.

The executive committee has not yet made final appointments to the teaching staff but they will be chosen from the mission and unit according to the needs and availability.

The Bible school will be housed in La Plata, between Casa Grande and the church, until better facilities become available when the hospital moves to its new quarters in Aibonito.

La Plata, Puerto Rico.

MISSIONS

EDITORIAL

Our Mission in the Light of Jesus' Ministry

When Jesus stood up in the synagogue at Nazareth to give His testimony He read a passage from Isaiah which referred to His ministry here on earth. Since we are called to be His witnesses and to carry on His work, we will do well to learn from this Scripture. Luke 4:18, 19.

Jesus was anointed by the Holy Spirit for His work even though He was the Son of God. The anointing of the Holy Spirit does for our ministry what rain accomplishes in thirsty soil. But this must be a personal anointing. The individual Christian receives the Holy Spirit and then from within him flow the rivers of living water bring refreshing to other lives.

The task to which we are called demands the heavenly wisdom and heavenly direction which the Holy Spirit provides. Sin must be challenged and overcome in our own lives. Then we must assist those in sin around us to throw off their shackles. We must help those enslaved by atheism and materialism to overcome the power that binds them.

The power to do this comes from God. It is a power which Jesus claimed: "he hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised." Only Jesus can deliver from sin. He delivered Peter and Paul. He gave them power to become His witnesses, to carry His message to the bruised, the captive, the injured in mind and body. He has done the same for countless other faithful followers. He will do it for you and me.

But Jesus not only received the anointing of the Holy Spirit and divine power to deliver from sin. He also received a vision of the lost: "he hath sent me . . . to preach . . . recovering of sight to the blind . . . the acceptable year of the Lord." Because the tempting aspects of sin gain control of their attention, sinners do not see sin with its consequences as God sees it. Jesus was ever conscious of the awfulness of sin. He brought a message of deliverance, "the acceptable year of the Lord." This refers to the fiftieth year in the Jewish calendar when prisoners and slaves were to be set free and all debts and mortgages canceled. We can tell the world that accepting Jesus will result in freedom from the slavery of sin and freedom from the penalty of sin. What a Gospel!

How many of us are sincerely accepting our mission in the world? Do we desire above all things to be witnesses for Christ?

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Jean Kauffman, Volant, Pa., recently completed her term of service at the children's home at West Liberty, Ohio. She writes, "I am thankful for the privilege of serving in VS. I can think of no better way of spending a year or even two serving the Lord. . . . The wonderful experience you receive is worth all the sacrifices that you have to make. . . . I will recommend VS to any person who is willing to sacrifice and wants to serve his Lord in this way." Your contributions to the monthly relief and service offering make possible similar experience of Christian growth in the lives of Mennonite youth. This, in turn, will serve to strengthen the witness of the church of tomorrow.

Anyone who is interested in taking the nurse aide training course being offered at La Junta Mennonite Hospital, La Junta, Colo., beginning June 1, is urged to write immediately to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The next orientation school is now scheduled to begin May 17 instead of earlier in the month as previously announced. Ten volunteers will be attending this school.

The first issue of the new voluntary service paper has been printed. The name chosen for the paper, **Agape, is the Greek word for** the giving, self-sacrificial love from God which seeks "not to be served but to serve." It is our prayer that each VS-er will truly demonstrate **Agape** love to the world in all his contacts that this paper will be a means of sharing experiences, thereby strengthening the total program.

The Personnel Director of Sherman General Hospital, Elgin, Ill., has expressed a very strong interest in finding more VS-ers to fill openings there.

Final plans are formulating for the La Junta VS reunion on May 15 at the Eldon Nafziger home, Hopedale, Ill. Alumni are invited to worship with the Hopedale Mennonite congregation in the morning. Levi C. Hartzler of the Elkhart Office will be guest speaker. After the service dinner will be served in the church basement. A short program is being planned for the afternoon.

I-W Services

A I-W services workshop conducted by MCC at Akron, Pa., April 19-21, was attended by Henry Weaver, Jr., Roy Burkholder, Velma Frey, and Boyd Nelson from the MRSC Office.

The I-W unit at Middletown, Conn., is in the process of producing a yearbook. Earl Hostetler is the editor.

Released April 22, 1955
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

Kenneth L. Yoder, Grantsville, Md., is en route to Germany for two years of Pax service at the Conservative Mennonite Church center in Espelkamp. Yoder, a member of the Casselman River Valley congregation, was scheduled to sail from Quebec on April 22.

European Pax Men Enter Three New Projects

Pax is extending its services through two new construction projects in Germany at Bielefeld and Kaiserslautern and a rebuilding program in North Africa in an area devastated by earthquakes last September.

At Bielefeld, about 50 miles west of Hannover, a unit of five men has begun to aid in the building of 30 houses for 60 Mennonite refugee families—some of whom are still living in lagers. When more Pax men are available, the unit will be expanded to 15. Pax men are working alongside an 11-man German crew in the building of these two-family dwellings of red brick construction with stucco exterior.

In Kaiserslautern, a city of about 90,000 in Germany's southwestern Palatinate province, 12 Pax men from the Enkenbach unit are helping construct an MCC-sponsored Mennonite community center. This community center is an outgrowth of relief work of the past and will be a focal point for Mennonite activity in the area. When the two-story, block structure is completed in late fall, it will provide offices and living quarters for MCC personnel as well as facilities for community use. Chapel and library will be open to the public. A full basement is to house equipment for printing Christian education materials.

Children's and young people's work will be important functions. Along with weekly Bible classes for community youth, a children's center is to be set up, providing supervised recreation and Bible instruction for local youngsters who can attend school only half the day because of crowded conditions. MCC worker Milton Harder of Butterfield, Minn., is in charge of the center.

The project in North Africa to which Pax men will be seconded is under the direction of the Mennonite Board of Missions and Charities, Elkhart, Ind. Extensive rebuilding is needed in the Tenes area, on the Mediterranean coast about 100 miles west of Algiers, where homes of 1,000 persons were destroyed. Plans are for Pax men to be made available to this project in May.

Workshop Considers Church Services to I-W's

A workshop to study and consider ways in which Mennonite and Brethren in Christ churches can better assist and serve their I-W men in their witness for Christian love and peace was held at MCC headquarters, Akron, Pa., April 19, 20, and 21. Participants included I-W services personnel from MCC and the Mennonite Relief and Service Committee, Elkhart, Ind.

A major consideration was the new approach in the I-W program of integrating groups of men into local churches and church institutions in the interests of making them feel a greater part of the total church program and witness. A great deal of discussion was devoted to how local church leaders can aid I-W's by giving them sufficient opportunities for worship, service, recreation, and personal development.

The group of 12 persons participating in the workshop decided an educational agent is needed to work with I-W's to encourage them to utilize their two years in government service to their best interests. This possibility will be discussed with the Council of Mennonite and Affiliated Colleges. The workshop also agreed that more emphasis must be placed upon pre-service orientation.

The workshop was addressed by Mr. Victor Olsen of the national Selective Service headquarters who expressed general satisfaction with the I-W program. He did say, however, that "too many fellows are going into the program to get it over with" and suggested that I-W's should be more concerned about the importance of their work "contributing to the maintenance of the national health, safety, and interest."

At the end of 33 months of I-W service, he said, 5,500 men have been assigned to more than 900 agencies in practically every state in the Union and 41 foreign countries. He reported only 25 delinquents in the program compared to more than 600 who were discharged from Civilian Public Service for some delinquency. This improvement is attributed to the present Selective Service law limiting conscientious objection to those basing their convictions on religious belief and training.

Nine Mennonite Church Youths Enter VS

Nine young men and women from the Mennonite Church have entered voluntary service to make known to the world the salty savor of the Christian Gospel. They took up their assignments after participating in the March 7-25 orientation school at MCC headquarters attended by 18 volunteers.

John Fry, Manheim, Pa., is serving as a volunteer study patient at National Institutes of Health, Bethesda, Md., for a short period of time awaiting the opening of a new community rehabilitation project in Haiti. He will go to Haiti with another volunteer as soon as plans are complete.

Vernon and Ferne Glick, Smoketown, Pa., are en route to the newly begun community service project at Baie Verte, Newfoundland. The Glicks will join Mary Nafziger, R.N., of Millbank, Ont.—the first volunteer there—and will perform such activities as conducting church services, teaching Bible school, and leading youth activities.

The other assignments include Elden Heimbach, Selinsgrove, Pa., Akron headquarters; Lynford Hershey, Paradise, Pa., Kings View Homes, Reedley, Calif.; Dale C. Horst, Smithville, Ohio, Ephrata, Pa., clothing center; C. David and Shirley Landis,

Lititz, Pa., Maine General Hospital, Portland; and Patricia Nafziger, Hopedale, Ill., Brook Lane Farm, Hagerstown, Md.

Released April 22, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The WMSA annual meeting will be held June 13, 14, at Goshen, Ind., during the annual meeting of the Mennonite Board of Missions and Charities. Each district WMSA should send the name or names of the delegates whom they have appointed or elected to the secretary, Mrs. Mahlon Eigsti, Hesston, Kans.

Besides the public meeting and business session there will be a meeting for all district delegates on Monday morning, June 13. At this delegate session one delegate from each district will give a very brief report of some special district project.

Not only do we invite and welcome every sister to attend the annual WMSA meeting, but we would like to suggest that as many district and local officers as possible plan to attend this annual meeting. It is your opportunity to meet many of the women who are leaders in the local circles, and to learn to know the officers of the General Committee.

* * *

Have you ordered the 1955-56 Prayer Guides for your congregation? In some congregations all the women's groups join together to distribute the Prayer Guide and to share in the cost. Do not miss the blessing of sharing in the prayer concerns of the whole church.

Send your order for the Prayer Guides now to Mrs. Ben Charles, 823 Market St., Scottdale, Pa. The price is only 30¢ a copy for a Prayer Guide which can be used for an entire year.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana

From Our Churches

WOLFORD, NORTH DAKOTA

(Lakeview Congregation)

Dear HERALD Readers:

We are glad that spring is here again although we had a very nice winter with not too much snow or cold weather. Spring brings about a change in many different ways. Nature seems to shake herself and blossoms out. New growth is on every side. The Easter season stirs people, some into spiritual activity, as we are again reminded of the great importance of the resurrection of Christ to the world and to Christianity.

We had communion services on Easter Sunday with nearly all the members present. We are also getting ready to take care of the North Central Conference from June 6 to 9, which includes Sunday School Workers', Missions, and Church Conference. The delegates from neighboring conferences expected to be here are Paul Yoder, Pacific Coast; M. A. Yoder, South Central, and Noah Landis, Iowa-Nebraska, who will preach the conference sermon. Visitors will be welcome; the messages will be good (they usually are), and the meals are free.

E. G. Hochstetler will be busy for a number of weeks in serving communion to the different congregations in his district.

On April 3 the church services were held in the basement as the sanctuary was being redecorated.

On Tuesday evening, April 12, Bro. Amos Graber was ordained to the office of deacon. The three bishops of the conference district were all present and officiated. Since the Lakeview congregation was organized in 1916, we have been without a deacon much of the time although two have been ordained before.

Remember the work at this place as we labor in the Lord's harvest. M. P. Hochstetler.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Greetings in Jesus' name:

"The Lord reigneth; let the earth rejoice." Our attendance has greatly increased since warmer weather has come. The highest number was 177. We are glad that Sister Amanda Weaver (Grandmother Weaver) is continuing to improve from her recent illness. She will be 92 this month.

Recent visitors who helped in our church services were the brethren Amos Weaver, Keota, Iowa; Martin Weaver, Annville, Pa., and Hershey Martin also of Pennsylvania.

We are glad to have Bro. and Sister Jason Weaver back with us. Plans are being made for Bible school in June at this place. We are looking forward to our revival meetings in July.

On April 3 three were received into church fellowship by baptism.

Work has been started on the basement of our new church. May we have your prayer interest in the work here? Kathryn Cullen.

SPURIOUS CONVERSIONS (Continued)

will be love and good will, instead of hate, and generosity and kindness to replace jealousy, covetousness, and revenge. If the new-birth experience does not affect the general disposition—even in its initial and first stage of Christian experience—it is hardly a genuine conversion.

Human emotions, excitement, or even good resolutions of the human will have many times been mistaken for conversion. When this is the case it will manifest itself in the walk of life and general inclinations in due time. A certain amount of emotion and enthusiasm is certainly in place in Christian experience, but it is when they are present in excess of the amount of good, sound, Biblical teaching absorbed by a clear, open, logical mind, that they become a hindrance and a snare. Happy the Christian who can rejoice in the Lord, but at the same time also know what he is rejoicing about. And he will also be more stable and established when the effects of a charged-up atmosphere and what scholars term "mass psychology" have worn off. When feeling is mistaken for conversion, the result cannot be other than disappointment, as feelings will come and go.

Lastly, what can we do about spurious conversions? Likely there will always be this kind. The best of teaching and preaching will result in some "stony ground" hearers. The apostles had to do with an Ananias and a Sapphira who lied to the Holy Ghost. Paul writes about "false brethren crept in unawares," and their perils to him and the church. They are an unfortunate, deluded class of people who usually will hold on to some form or other of godliness, but deny the power thereof in a changed life. They are easily and soon offended. Having no root in themselves, they fall easy victims to Satan. They are a dead weight, a hindrance to any congregation, church, or Christian assembly if retained in full fellowship. Some of them are referred to in the Book of Revelation as having a name that they live, yet being dead. They are the tares in the wheat, and the bad fishes in the Gospel net—spurious conversions. Good sound Bible teaching on the part of ministers, evangelists, and Christian workers who themselves have been truly converted is a great help in avoiding wrong impressions and unscriptural attitudes. A Scriptural discipline exercised in the congregation according to I Cor. 5, expelling the notoriously wicked from fellowship, will help both the sinner and the church.

If our conversion has been real, and we are walking in the light, we are children of the King by birth, by sonship, by adoption, being legal heirs and joint heirs with Christ. If this be so, how then can we henceforth live unto ourselves? II Cor. 5:15. But, on the other hand, if you have never been converted, if you have never allowed the Son of God access into your heart and affections, how shall you be able to stand before Him at last? "How shall we escape, if we neglect so great salvation" (Heb. 2:3)? "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Holmesville, Ohio.

TO BE NEAR TO GOD (Continued)

Thursday, May 12

Visible to invisible. Read Rom. 1:20.

That which is seen is visible and if it can be touched it is also tangible. God is neither visible nor tangible; He cannot be reached by our five senses today. Nevertheless, Paul contends, God is understood and clearly "perceived," that is, brought into consciousness. And this consciousness arises by reason of a keen observation of all that the five senses do bring. It is four minutes to ten now and I know it by that timepiece which was made by hundreds of beings who resided in this country thirty years ago or more. I know it because only beings greater than the watch could have made such a wonderful mechanism. I know not one of them and yet I know that they were there. Their works proclaim their powers to me constantly. Thus Nature proclaims God.

Is your invisible Creator and Upholder receiving just praise from you today? Eternal power merits eternal praise, you know.

Friday, May 13

The gift of understanding. Read Dan. 9:22.

The timing of this gift of understanding was not accidental. The day's secular pursuits, its ordinary duties, were ended. Now was the time for "speaking" to God, for "praying," for "confessing my sin, and the sin of my people." Furthermore Daniel appears to have daily presented his "supplication" for the prosperity of physical and spir-

itual Jerusalem. These are outgoing exercises; these are not selfish demandings for things heaped to oneself. No wonder the angel comes to one thus emptied of self. No wonder there is now room to contain heaven-sent skill and unearthly understanding. There he stands, or kneels rather, a fourfold emptied man of prayer and likewise a fourfold filled man of skill and understanding. So many seem so unable to be outgoing in the spirit. Is it any wonder that we lack skill and understanding? There simply isn't room for God to cram these gifts into our crowded selfish souls.

Saturday, May 14

He knows better. Read Isa. 40:28.

"There is no possible inventory of the understanding of God," says Isaiah.

A certain patient did not respond to his physician's treatment. Quite wisely that physician referred his patient to a medical center some distance away. Quite sensibly the patient entrusted himself to that institution, telling his new specialist, "I came here knowing that you know more about me than I know about myself." The specialist replied, "How I wish that all our patients came to us with that same confidence! The outlook for your case is good and you will be going home and back to your occupation after your restoration. We cannot predict the length of time it will take but it will be shortened by your attitude as you have expressed it. We do indeed know more about you than you know about yourself." Both patient and physician were correct, as it turned out. Restoration was rapid.

There is no human inventory of the superior understanding and resources of God. As "Clinic Director" He heads up the "Department of Welfare for Mortals," if I may coin such phrases. No office hours, no fee other than all you have, no inferior treatments, no callous disregard for mortals' welfare! The only requirement is a co-ordination of your will with His. Then from out His vast storehouse of understanding His resources become yours. More power to you! Isaiah says so too.

—J. Paul Sauder.

DOES YOUR NEIGHBOR HAVE A BIBLE? (Continued)

dreds of Bibles were thus distributed. Other ministers chose to make the survey by personal calling. One of the discoveries made in this project was that Bibleless homes were not confined to the underprivileged alone, but to many others where the luxuries of life did not include the priceless Word of God.

The District Secretary called at one home where the young wife confessed that in establishing their home she and her husband had not thought about a Bible but that, now that they had one, they read every day from it and were also reading from its pages to their three-year-old daughter.

Another minister, in commenting on the results of the project in his community, told of a broken home where a mother, striving to provide her family with the bare necessities of life, wept tears of gratitude when he placed in her hands the Book of books.

The projects also served to stimulate laymen to seek out people who were without Bibles but who would appreciate one.

One minister in his Sunday bulletin stated, "If you know of any home that is without a Bible, please let your pastor know. . . ." As a result, one woman alone placed four Bibles.

Surely the distribution of some 7,000 leaflets aimed at encouraging and strengthening Bible use, and the careful placing of 900 volumes of the Word of God, did much to honor Jesus Christ and His Word.

The story can never be told in figures alone, for its importance lies in the lives that have been quietly changed; for "The entrance of thy words giveth light." Whether it be a fine house next door to the church or a run-down shack in the slums of a city, wherever there are Bibleless inhabitants, someone should be concerned to supply the need by "holding forth the Word of Life," that all may see and read and live.—John W. Osberg in **Bible Society Record.**

Field Notes

CONTINUED

Announcements

Lectures on "The Alpha and the Omega" by Paul Erb at Denver, Colo., May 6-8.

Sunday-school meeting at Paradise, Pa., on Ascension Day.

Christian Life Conference at Garber's, Menges Mills, Pa., Saturday evening May 7 and all day May 8. Speakers, John D. Martin, Waynesboro, Va., and Paul Barnhart, Stuarts Draft, Va.

The Senior class from Bethany Christian High School, Goshen, Ind., at North Lima, Ohio, Saturday evening, May 7.

Sunday School Workshops

The Mennonite Publishing House and Mennonite Commission for Christian Education are sponsoring a series of Sunday School Workshops west of the Mississippi, May 7-21, 1955. Those taking part and their responsibilities are: Alta Mae Erb, preschool workers; Helen Trumbo, primary workers; Elizabeth Showalter, junior-intermediate workers; Paul M. Lederach, youth-adult workers; and J. J. Hostetler, administrators.

The itinerary for the workshop team is

Detroit Lakes, Minn., May 7, 8
Manson, Iowa, May 10, 11, 12
Colorado Springs, Colo., May 14, 15
West Liberty, Windom, Kans., May 17, 18
Hesston College, May 19
I.M.S., Kalona, Iowa, May 21, 22

Sunday-school workers, teachers, pupils, parents, pastors, all should attempt to attend the workshop in their community.

A music conference will be held at the Christopher Dock School near Kulpsville, Pa., May 7, 8, which will be of special interest to song leaders and chorus directors. Two workshops will be held simultaneously, the one in charge of Earl Miller of Messiah Bible College and the other in charge of Mary Oyer, of Goshen College. Sunday afternoon at 2:30 a Franconia male chorus will sing under the direction of Earl Miller, and Sunday evening the combined 85-voice chorus will sing seven anthems under the direction of Mary Oyer.

Howard Kauffman, Goshen, Ind., will speak on "The Christian Home" in a vesper service at Lombard, Ill., on May 8.

The new church at West Fairview, Beaver Crossing, Nebr., will be dedicated on May 8.

Speakers at a Bible Instruction Meeting, May 7, 8, at Shirksville, near Fredericksburg, Pa., will be J. Ward Shank, Broadway, Va., Elias Kulp, Bally, Pa., and Christian Charles, Salunga, Pa.

Visiting Speakers

April 10. **Josef Herschkowitz,** Minneapolis, Minn., at Lynside, Lyndhurst, Va.

April 17. **Lloyd Weaver,** Newport News, Va., at Lynside, Lyndhurst, Va. **Raymond David Walter,** Monaca, Pa., at Bay Shore, Sarasota, Fla. **Erie Sauder,** treasurer of Ohio Mission Board, Archbold, Ohio, at Orrville, Ohio. **Lawrence Burkholder,** Princeton, N.J., at Blooming Glen, Pa. **Abner Stoltzfus,** Kinzers, Pa., at Morton, Ill.

April 24. **Harry Brackbill,** Paoli, Pa., at Zion, north of Morgantown, Pa. **Milton Brackbill,** Paoli, Pa., at Lambertville, N.J. **Wallace Jantz,** Greensburg. Kans., at Protection, Kans. **Gideon G. Yoder,** Hesston, Kans., at Roanoke and Metamora, Ill. **Noah Good,** Lancaster, Pa., and **Richard Detweiler,** Perkasie, Pa., at Flanagan, Ill. **Howard Rush,** Bristol, Pa., at Perkasie, Pa. **Harold Zehr,** Roanoke, Ill., illustrated talk on Puerto Rico, at Arthur, Ill. **Chester Helmick,** Pinto, Md., at East Goshen, Ind. **LeRoy Bechler,** Saginaw, Mich., at Holdeman, Wakarusa, Ind. **J. C. Wenger,** Goshen, Ind., at New Bremen, N.Y.

May 1. **Eldon King,** West Liberty, Ohio, at Beech, Louisville, Ohio. **J. B. Martin,** Waterloo, Ont., at Clarence Center, N.Y. **Paul King** and **Bethel Youth Chorus,** Chicago, Ill., at Central, Elida, Ohio.

Evangelistic Meetings

John F. Garber, Burton, Ohio, at Mill Run, Altoona, Pa., May 8-15. **Nelson E. Kauffman,** Hannibal, Mo., at Providence, Washington, Ind., April 24 to May 1. **Paul Roth,** Masontown, Pa., at Thomas, Hollsopple, Pa., May 8-15. **George R. Brunk** at Warwick River, Denbigh, Va., April 11-14; at Salford, Harleysville, Pa., May 10-17. **Isaac Baer,** Washington, D.C., at Parkesburg, Pa., April 28 to May 8. **D. D. Miller,** Berlin, Ohio, at Gladstone, Cleveland, Ohio, May 15-22. **S. A. Yoder,** Columbiana, Ohio, at Beaverdam, Pa., April 17-24. **Harry Y. Shetler,** Davidsville, Pa., at Boyer Church, Middleburg, Pa., April 24 to May 1. **Abram Risser,** Manheim, Pa., at Shirksville, Pa., May 8-18. **D. W. Miller,** Wooster, Ohio, at Emma, Topeka, Ind., May 6-15.

CHURCH HISTORY (Continued)

Paul Yoder gave a five-point message given by Catherine Miller earlier: (1) in utterance, speak convincingly and definitely; (2) understand first the meaning of the message and the purpose; (3) have faith to press on, when the fruit of your labor is not apparent; (4) labor as though the results depended entirely upon you; (5) know fully the meaning of "love." Ivan J. led in the consecration service.

Even the hymns chosen by Catherine were appropriate, as "Where Cross the Crowded Ways of Life," "O Jesus, I Have Promised," a German hymn:

Mein Hirt ist der Herr, des bin ich so froh,
Denn Niemand wie Er, erbarmet sich so;
Es kann ja den Seelen, die Jesus regiert,
Kein Gutes je fehlen, der Herr ist mein Hirt.

and "Anywhere":

Any little corner, Lord,
In Thy vineyard wide,
Where Thou bid'st me work for Thee,
There I would abide;
Miracle of saving grace,
That Thou givest me a place
Anywhere, anywhere.

Where we pitch our nightly tent,
Surely matters not,
If the day for Thee is spent,
Blessed is the spot;
Quickly we our tent may fold,
Cheerful march thro' storm and cold
With Thy care, with Thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed,
Constant day and night;
Then the heart will make its home
Willing led by Thee to roam
Anywhere, anywhere.

Nearby the church is a building which was used for a Children's Home from 1914 to 1938, and now as a shelter for fresh-air children from New York City every summer. After a day of genuine fellowship, we traveled over the serpentine roads to the north (of course, we were minus Joseph Nissley). We saw Meyersdale, Berlin, Manns Choice, and then went on to Bedford, crossing the country that was once the home, for a time, of the Berne Township Amish with their "western fever." Many long since have gone on to Holmes County, Ohio; Elkhart and Lagrange counties, Indiana; Johnson County, Iowa; Douglas and Moultrie counties, Illinois, and elsewhere, mostly farther west. However, remaining are 180 Old Order Amish of the Joseph J. Yoder bishopric; 294 with the Ottoes in the Allegheny Mennonite Conference; and many in other churches, especially the Church of the Brethren. Mt. Joy was our destination, which we reached safely, with a day well spent, and we believe profitable to all concerned.

We bade Catherine adieu, praying that the Lord may use her mightily in Luxembourg. Her life in prospect she gave in verse some years ago.

YE HAVE DONE IT UNTO ME

By Catherine J. Miller

If I have eaten selfishly my morsel
all alone,
If I have looked on others' woes
and heeded but my own,
If any perished in the cold
for lack of clothing, yea
If any poor have stretched their hands
and I have turned away
And heeded not their piteous cry
as though I heard it not,
While gain and gold I made my hope,
I have denied my God.
I am my brother's keeper and what things
are mine are his,
How shall I spend my needy brother's
goods for luxuries?
I am my neighbor's minister, whoe'er
my neighbor be,
Who dwell, perchance, beneath my roof
or dwells beyond the sea.
I am my Master's servant on a wide
and weary earth,
How shall I prove unworthy of my
noble calling's worth?
I must be true, though poor, though rich;
by Him are actions weighed;
And she who gave her mites gave more
than all the wealthy paid.
He went about in doing good, as
poor, though worlds He framed;
And foxes e'en, and birds had more
than He, my Master, claimed.
And He whose I have come to be and
whom I choose to serve,
Stands ready, for the duty set,
my will and strength to nerve.
He is not hungry, is not cold, nor
needeth aught of mine;
The cattle on a thousand hills,
O Lord, are Thine, are Thine!
But inasmuch as one of Thine whom
in distress we see,
Our sympathy and help receives,
Thou saidst we succor Thee.

1. **Pennsylvania German Pioneers,** Hink-Strassburger.
2. **History of the First Mennonite Communities,** Grant Stoltzfus.
3. **Mennonite Quarterly Review,** October, 1954, pp. 235-62.
4. **The Amish Settlement in Somerset County, Pennsylvania,** Alvin J. Beachy, idem, pp. 263-92.
5. Church and local histories: **Amish Genealogies,** esp. Mast, by C. Z. Mast.
6. **Annals of the Conestoga Valley,** Mast and Simpson.
7. Records of Ivan J. Miller.

Bareville, Pa.

OUR SCHOOLS (Continued)

Omega, says the Lord God, who is and who was and who is to come, the Almighty. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . . Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. . . . For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. **(New Testament)**

Leader: My son, keep sound wisdom and discretion; let them not escape from your sight, and they will be life for your soul and adornment for your neck. Then you will walk on your way securely and your foot will not stumble. If you sit down, you will not be afraid; when you lie down, your sleep will be sweet.

Do not be afraid of sudden panic, or of the ruin of the wicked, when it comes; for the Lord will be your confidence and will keep your foot from being caught. **(Proverbs)**

Group: Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus. . . . As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. See to it that . . . no root of bitterness spring up and cause trouble, and by it many become defiled. **(Epistles)**

6. The Communion of Saints

All: Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. **(Psalms)**

FAMILY CIRCLE (Continued)

courage. His outlook as an old man was the most serene and courageous. Caleb's words as an old man were the most buoyant, vigorous, undaunted, and inspiring. The outlook of Simeon and Anna, as older people, was most Christ-centered and Christ-exalting. It is a sacred thing to grow old as a Christian.

We youngsters have a right to profit by your wisdom, your ripe experience, and your testimony of God's faithfulness over many years. May God inspire your heart with the vision of the unique ministry you now have to bear testimony to His faithfulness.

I hope and pray that God may yet see fit to relieve you of the thorn of nervous tiredness and weakness in the flesh. He *will* give you His promise, "My grace is sufficient for thee." *You can be absolutely sure of one of these two answers from God.*

By the time you get this letter, it will be almost my birthday, —— years since you gave birth to a squalling bundle of contradictions which you named ——, and loved in spite of all his unloveliness. Again I want to thank you for all you have done for me, the thousands of sacrifices, the patient love, and the untiring services. I am one of your children rising up to call you blessed.

Lovingly,
——

EXPRESSIONS OF APPRECIATION

I wish to thank all who have remembered me with prayers, cards, visits, and gifts during my stay in the hospital and since I am at home.

May the Lord bless and reward each of you. —Mrs. Caleb J. Stauffer, Bethel, Pa.

* * *

We as a family wish to express our sincere appreciation for the prayers, sympathy cards, flowers, and many acts of kindness shown us during the sudden passing away of our husband and father. May God bless each one of you. —The Harlan Nolt family, Bareville, Pa.

* * *

Heartfelt thanks for prayers, cards, and letters sent my way during my recent stay in the hospital. Special thanks to those who have given of their time to assist the ones at home. May God richly bless all who have in one way or another helped lighten our pathway.—Mrs. Paul Good, Jasper, N.Y.

* * *

I wish to thank my neighbors, friends, and relatives who have remembered me with prayers, cards, gifts, and visits during my recent illness in the hospital and since I am at home. May God bless each one of you.—Mrs. Elam Umble, Christiana, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Ralph N. and Lois (Clymer), Lancaster, Pa., first child, Luanne Faye, April 2, 1955.

Bontrager, Merlin and Nellie (Kauffman), Eden, N.Y., first child, Diane Fay, Feb. 12, 1955.

Christophel, James L. and Mary L. (Martin), Goshen, Ind., first child, Stephen Jay, March 25, 1955.

Eby, Donald S. and Marian (Thomas), Gordonville, Pa., second daughter, Nancy Lavonne, April 10, 1955.

Gehman, John E. and Anna (Richard), Wadsworth, Ohio, first child, Karen Ann, April 7, 1955.

Good, Walter M. and Martha (Huber), New Hamburg, Ont., first child, Margaret Ann, April 3, 1955.

Graybill, Glenn K. and Anna (Weaver), McAlisterville, Pa., second and third children, Esther Miriam and Edith Marion, Feb. 26, 1955.

Hoover, Arthur M. and Gladys M. (Reichelt), Goshen, Ind., sixth child, second son, Glenn Richard, March 23, 1955.

Kindy, Orie and Florence (Landes), Doylestown, Pa., fifth child, fourth daughter, Diane Marie, April 1, 1955.

Kindy, Virgil E. and Vera (Neuhauser), Freeland, Mich., first child, Joyce Irene, March 11, 1955.

King, Glenford Dale and Ruth Elaine (Liechty), Wauseon, Ohio, fourth child, first daughter, Karen Sue, April 7, 1955.

King, Leo and Pauline (Lind), Salem, Oreg., third daughter, Joan Arlene, April 11, 1955.

Lederach, John and Naomi (Kauffman), Elkhart, Ind., first child, John Paul, April 17, 1955.

Martin, Ervin L. and Beatrice (Dettweiler), Wallenstein, Ont., first child, Lois Marlene, March 23, 1955.

Miller, Elmer and Edna (Scheffel), Pryor, Okla., third child, second daughter, Ruth Edna, Feb. 25, 1955.

Miller, Wayne and Leabell (Troyer), Rocky Ford, Colo., first child, Kathleen Sue, April 16, 1955.

Miller, Wilbur W. and LeAnna (Swartzendruber), Fort Dodge, Iowa, first child, Douglas Brent, April 12, 1955.

Plank, Irwin and Bertha (Albrecht), Grabill, Ind., second child, first daughter, Teresa Jo, April 16, 1955.

Schrock, Jonas D. and Mary (Cross), Humboldt, Ill., fourth child, second son, Kennie Gayland, March 28, 1955.

Steiner, Marvin and Mary (Eberly), Dalton, Ohio, sixth son, Mark Eugene, April 7, 1955.

Swartzentruber, Melvin and Wilma (Swartz), Fredericktown, Ohio, third child, second son, Cecil Jay, April 6, 1955.

Weldy, Paul and Orona (Haarer), Montgomery, Ind., sixth child, fifth daughter, Ruth Arlene, April 10, 1955.

Yoder, Al. J. and Olivia (Miller), Kalona, Iowa, second daughter, Rosalie Marie, April 1, 1955.

Yoder, Robert and Lois (Yoder), South Bend, Ind., first child, Randell Lee, April 16, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Graber—Miller.—Milo Graber, Shipshewana, Ind., and Wilma Miller, Middlebury, Ind., both of the Middlebury cong., by Wilbur Yoder at the Middlebury Church, April 9, 1955.

Metzler—Sonnakolb.—Richard Metzler, Martinsburg, Pa., cong., and Ingrid Sonnakolb, Goshen, Ind., by A. J. Metzler, uncle of the groom, at Goshen College, April 2, 1955.

Miller — Selzer. — Ezra Miller, Bloomfield, Mont., and Elsie Lorena Selzer, Canton, Kans., by Edward Selzer, father of the bride, at the Spring Valley Church, Canton, Kans., April 10, 1955.

Nafziger—Cressman.—John Nafziger, Baden, Ont., St. Agatha cong., and Mildred Elaine Cressman, New Hamburg, Ont., Biehn cong., by Curtis C. Cressman at the Biehn Church, April 9, 1955.

Schlabach—Coblentz.—Andrew Schlabach, Jr., Sugarcreek, Ohio, and Elsie Coblentz, Millersburg, Ohio, by Roy Miller at the home of the bride, April 7, 1955.

Troyer—Gingerich.—Daniel Troyer, Jr., Uniontown, Ohio, Maysville cong., and Betty Gingerich, Hartville, Ohio, Maple Grove cong., by Roman H. Miller at the Maple Grove Church, April 10, 1955.

Unternahrer — Gascho. — Joe Unternahrer, Flagler, Colo., Thurman Mennonite Mission, and Katie Gascho, Wood River, Nebr., cong., by Wm. R. Eicher at the Wood River Church, April 14, 1955.

Weaver—Longacre.—John D. Weaver, Annville, Pa., Kralls cong., and Dorothy Longacre, Spring City, Pa., Vincent cong., by Martin E. Weaver, father of the groom, at the Vincent Church, April 9, 1955.

Zuercher—Miller.—Clayton Zuercher, Orrville, Ohio, Kidron cong., and Alice Lucille Miller, Orrville, Ohio, cong., by Isaac Zuercher, father of the groom, at the Orrville Church, April 3, 1955.

Anniversaries

Gascho, Chris and Mary (Swartzentruber), Zurich, Ont., celebrated their sixtieth wedding anniversary at their home on March 28, 1955. They were married on March 28, 1895, by the late Bishop Jacob M. Bender, at the Blake A.M. Church, near Zurich.

Bro. Gascho has served the Zurich Mennonite Church as deacon for nearly 45 years. In recognition of this long and devoted service the congregation held a freewill offering for Bro. and Sister Gascho.

Due to inclement weather the family postponed the fellowship dinner in honor of their parents until the following day, March 29, 1955. The family consists of four children, Mrs. Seth Ammons, Laura (who stays with her parents), Amos, and Clarence, all of Zurich, three grandchildren, and three great-grandchildren. Also present were the pastor and family and Mrs. Rudy Swartzentruber. The afternoon was spent in fellowship, prayer, and praise. During this time Bro. Gascho, in typical fashion, recited some of the precious Scripture passages and poems which have served as guideposts to these parents and their family, as well as the church, over the years.

Bro. and Sister Gascho are both in their 82nd year.

♣

Protestants are more evangelistic than are Catholics, according to a survey printed in the **Catholic Digest.** It shows that 59 per cent of all Protestants tried to win converts and 43 per cent of them succeeded, but only 20 out of every 100 Catholics tried and only 17 were successful, according to **Newsweek.**

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beutler, Jacob R., son of William and Mary (Parcell) Beutler, was born Aug. 30, 1889, in Olive Twp., Elkhart Co., Ind.; died of a heart attack April 11, 1955, in the St. Joseph Hospital, South Bend, Ind.; aged 65 y. 7 m. 12 d. Surviving are the widow, the former Florence (Enders) Yoder, whom he married on May 12, 1925, 3 sons (Robert, Albert, and Wayne), 7 grandchildren, 2 stepsons (Charles and Harold Yoder), a sister (Mrs. Martha Bixler), and a foster brother (Howard Parcell). He was converted in 1930 and soon after became a member of the Wakarusa United Missionary Church where he and his family were faithful in their attendance and support of the church. Funeral services were conducted in the United Missionary Church at Wakarusa, Ind., by Orlan Golden and D. A. Yoder, with interment in the Olive Cemetery.

Burkhart, Mary Ann, daughter of the late John A. and Sallie (Gehman) Good, was born in Adamstown, Pa., May 23, 1861; passed away after a brief illness at her home in East Earl, Pa.; aged 93 y. 10 m. 9 d. She was a faithful member of the Bowmansville Mennonite Church since her youth. Her companion, David Burkhart, passed away Sept. 27, 1940. Surviving are two daughters (Hettie—Mrs. Aaron Weaver, with whom she resided; Sallie—Mrs. Jacob G. Hurst), 6 sons (Barton, Isaac, David, Edwin, John, Paul), 52 grandchildren, 83 great-grandchildren, 4 great-great-grandchildren, one brother (Milton Good), and one sister (Sallie, widow of Henry Musser). Services were conducted at the Bowmansville Church by Howard Z. Good. Burial was made in the adjoining cemetery.

Gerber, Joshua, son of Peter and Maria (Nussbaum) Gerber, was born near Kidron, Ohio, Feb. 14, 1877; passed away April 11, 1955, following a cerebral hemorrhage suffered four days earlier; aged 78 y. 1 m. 9 d. As a young man he accepted Christ as his Saviour, and was received into church fellowship of the Kidron Mennonite Church where he was a faithful member. Although unable to read well for the past several years, due to failing eyesight, he appreciated having others read to him from God's Word. He is survived by his widow (Sarah Zuercher Gerber) with whom he shared life's joys and sorrows for nearly 50 years, their wedding having taken place Dec. 12, 1905. Also surviving are one son (Milton, Geneva, Ind.), 2 daughters (Sylvia Gerber of the home and Alta of Orrville, Ohio), 5 grandchildren), and one brother (Jacob P., of Dalton). He was preceded by 2 daughters, 2 sons, and one brother. Funeral services were held on April 14 at the Kidron Mennonite Church with Reuben Hofstetter, Allen Bixler, and Isaac Zuercher officiating. Burial was made in the cemetery adjoining the church.

Hofstetter, Sarah, daughter of Abraham and Eliza (Neuenschwander) Nussbaum, was born near Berne, Ind., May 15, 1889; passed away at her home in Kidron, Ohio, April 7, 1955; aged 65 y. 10 m. 22 d. Although in failing health for the last two years, her sudden departure was a shock to her family and friends. In 1903 she moved with her parents to Wayne Co., Ohio. Eight years ago they retired from their farm and moved to Kidron, where she passed away. In her youth she accepted Christ as her Saviour and was received into the fellowship of the Mennonite Church, remaining a faithful member of the Kidron Church until her Saviour called her home. She was married to Simon Hofstetter on Jan. 19, 1911. Their home was blessed with seven children, all of whom survive. Surviving are her husband, 2 sons (Lester of the home, and Milton, Apple Creek, Ohio), 5 daughters (Leona, Ida, and Sylvia of Orrville; Elda and Anna of the home), 4 grandchildren, 4 brothers (Samuel E., Amos A., and Albert A., of Apple Creek; and William of Dalton, Ohio), and 3 sisters (Saloma—Mrs. David Wyss, Orrville; Bertha—Mrs. Silas Lehman, Apple Creek; and Ella—Mrs. Frank Wyss, Kidron). Three brothers preceded her in death. Funeral services were held at the Kidron Church on April 11 with Reuben Hofstetter, Isaac Zuercher, and Allen Bixler officiating. Burial was made in the church cemetery.

Hunsberger, Norman K., son of the late Peter and Susanna (Kratz) Hunsberger, was born

Aug. 23, 1892, in Lucon, Montgomery Co., Pa.; departed this life at the Sarasota Memorial Hospital, Sarasota, Fla., March 7, 1955; aged 62 y. 7 m. 14 d. He had reached the exact age of his father to the very day. Death was due to a blood clot on the heart, with which he had been stricken about two weeks previous while he and his wife were vacationing in Florida. On Feb. 7, 1914, he was married to Mary Clemmer. He is survived by his wife, 4 sons (Paul C., Coopersburg, Pa.; Franklin C. and Norman C., Telford, Pa.; and Clarence C., Salford, Pa.), 5 grandchildren, and the following brothers and sisters (Esther—Mrs. Joseph Weber, Salford Heights, Pa.; Russell, Akron, Ohio; Horace, Albuquerque, N. Mex.; Laura—Mrs. John Musselman, and Edna—Mrs. Jacob Alderfer, both of Salford Heights). Four brothers and one sister preceded him in death. Funeral services were held on March 12, at the Salford Mennonite Church, Salford Heights, Pa., where he had been a faithful member until death. Rein Alderfer, Henry Ruth, and Elias Landis officiated. Interment was made in the adjoining cemetery.

Oswald, Chris E., son of the late Jacob and Elizabeth (Rupp) Oswald, was born at Minier, Ill., Jan. 10, 1884; passed from this life April 10, 1955, at the Peterson Rest Home, Lincoln, Nebr.; aged 71 y. 3 m. In his youth he moved with his parents from Minier, Ill., to Beemer, Nebr., and later to Beaver Crossing, Nebr. The last 20 years of his life were spent in Lincoln, Nebr. Besides his parents, two sisters preceded him in death. He leaves to mourn his departure one daughter (Mrs. Evelyn Peterson, Omaha, Nebr.), one son (Leonard, Minneapolis, Minn.), 9 grandchildren, 9 great-grandchildren, 3 sisters (Anna, Beaver Crossing, Nebr.; Mrs. Claude Vance, Griswold, Iowa, and Mrs. Perle Stutzman, Lincoln, Nebr.), 4 brothers (John, Lincoln; Menno, Milford, Nebr.; Jake, Beaver Crossing, and Peter, Hopedale, Ill.), and many other relatives and friends. Funeral services were held on April 13 at the West Fairview Church, Beaver Crossing, Nebr., in charge of John R. Troyer and Wm. R. Eicher. Interment was made in the cemetery adjoining the church.

Snyder, Magdalena, daughter of the late John M. and Barbara Brubacher, was born Sept. 17, 1862, in Waterloo Co., Ont.; departed this life April 7, 1955, at Braeside Home, Preston, Ont.; aged 92 y. 6 m. 21 d. On March 4, 1888, she was united in marriage to Franklin B. Snyder who predeceased her May 7, 1937. To this union were born 6 sons and one daughter (Ira and John of St. Jacobs; Amos and Israel of Mahoning Co., Ohio; Elias of Kitchener; David, deceased; and Barbara—Mrs. Simeon Martin, of St. Jacobs). Also surviving are 2 sisters (Mrs. Veronica Sauder of St. Jacobs, and Mrs. Christian Frey of Wallenstein), 2 brothers (Henry and Benjamin, both of Elmira), 21 grandchildren, and 25 great-grandchildren. She spent practically her whole life in Waterloo Co., Ont. She joined the Mennonite Church in her youth and remained a faithful member until death. Funeral services were held at the St. Jacobs, Ont., Mennonite Church on April 10, in charge of Roy S. Koch and Noah Hunsberger. Burial was made in the cemetery at Three Bridges.

Stutzman, Cora, daughter of A. A. and Amanda (Gerber) Miller, was born Sept. 28, 1880, at Walnut Creek, Ohio; passed away at the home of her daughter March 28, 1955; aged 74 y. 6 m. In 1902 she was married to Alex Stutzman, who served as deacon in the Plainview Church from Aug. 7, 1910, until his death in 1942. After the first year of their married life they moved into the community of Aurora, Ohio, where they lived until the death of Bro. Stutzman. The land where the Plainview Church is built was their donation for the church property. In her youth she united with the Walnut Creek Church, later transferring her membership to the Plainview congregation where she retained her membership until death. Surviving are 4 children, a daughter (Mrs. Erdine Jantis, Fort Lauderdale, Fla.), a foster daughter (Mrs. Alice Marker, Akron, Ohio), 2 sons (Harold, Ulysses, Pa.; Roland, Fort Lauderdale, Fla.), 5 grandchildren, 2 sisters (Mrs. Ura Hostetler, Sugarcreek, Ohio, and Mrs. Frank Henry (Warren, Ohio), 4 half brothers (Elden and Chester, Aurora, Ohio; Sidney, Streetsboro, Ohio, and Adrian, West Liberty, Ohio), and a half sister (Mrs. Cipriano, Ravenna, Ohio). Three sons and a brother and sister preceded her in death. Funeral services were conducted by Eugene Yoder and Elmer Stoltzfus at the Plainview Church, with interment in the adjoining cemetery.

Zehr, Reuben Lesslie, son of the late Joseph and Barbara Zehr, passed to his reward Feb. 27, 1955, at Chestertown, Md., aged 54 y. 7 m. 27 d. He is survived by his wife, Marion Lehmann Zehr, 2 sons (Wilson and Robert), 2 daughters (Audry—Mrs. Henry West, and Loretta—Mrs. Gorden Gingerich), 4 sisters (Mrs. Fannie Stevens, Mrs. Barbara Campany, Mrs. Lena Fisher, and Mrs. Verbena Jebo), 2 brothers (Peter and Wilfred Zehr), and 11 grandchildren. Bro. Zehr accepted Christ as his Saviour in his youth and was an active and faithful member of the First Mennonite Church, Croghan, N.Y., for a number of years preceding his death. He was well known and respected in the community as an electrician and businessman.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Land and the Book, by William M. Thomson; Baker Book House; 1954; 718 pages; $4.95.

William M. Thomson (1806-1894) through thirty years as a missionary in Syria and Palestine had abundant opportunities for becoming very familiar with the land in which the Bible was written and in which the Bible characters lived. He also was minutely familiar with the Bible, was well read in both ancient and modern writers on Palestine, spoke the languages of the people, and possessed unusual powers of description. His work was first published in 1858 in two volumes which had a large circulation; a second edition in three volumes was published from 1880 to 1885. Its more than seven hundred pages in fine print contain an enormous amount of valuable material. There are numerous pictorial illustrations.

The book is a study of Bible lands and of the Bible by the light which the lands shed upon it. Essentially it is a study of Bible manners and customs, and gives much attention to Biblical allusions to typography and geography and to locations of Biblical events. It is an illuminating commentary on many Scripture texts and on specific phrases and words in those texts, and it fulfills in a high degree its purpose of elucidating the Bible. It preserves faithful descriptions of Palestinian life before such life was greatly affected by western civilization. The author supports belief in the divine origin of the Bible. He wrote his book in the form of a journal of travel and with a traveling companion who introduces the topics. The journey begins at Beirut and proceeds southward through Palestine.

In a few instances present scholarship does not support ideas given; for example, it is now almost universally agreed that Mark is the earliest of the Gospels and not Matthew (p. 377). Also we know more about the Hittites than was known when Thomson wrote although his limited statement is correct (p. 163). The customs concerned with the veiling of women is interestingly discussed but not from the point of view of a church ordinance (p. 32), and neither are the kiss of charity and feet washing considered as ordinances (pp. 128, 129). Nevertheless this one volume edition of Thomson's great work will prove very helpful to preachers, Bible teachers, and all Bible readers, and will be particularly appealing to persons who have traveled in the Bible lands.

—Edwin L. Weaver.

Items and Comments

There have been about 5,000 primary and secondary schools for Negroes in the Union of South Africa. Of these, 232 were government schools. The rest were run by missionary societies. The majority of the mission schools ceased to exist on April 1, when the Bantu Education Act went into effect. Under this act all education is under the control of the government, which decrees that education for Negroes shall be for serfdom under the segregation policies. Some schools will be turned over to the government. Others will simply die rather than to sacrifice Christian ideals. Many Negro teachers will be thrown out of employment.

* * *

Extensive, if not too important, is the influence of the Bible on names. In America six million women are named Mary, and one American man out of twelve is called John.

* * *

Children of thirty-eight different homes at Modesto, Calif., are raising eighty-nine young goats which will be sent to far-off lands by Heifer Project, Inc. A good way to make children international-minded.

* * *

More than 3,500 Mennonite and Brethren in Christ young men have been called into U.S. government alternative service since July, 1952.—MCC Services Bulletin

YOUTH
and
NONCONFORMITY

YOUTH AND NONCONFORMITY is a new series of lessons designed for use in Sunday-school classes. Written by John C. Wenger, this 64-page booklet covers in an interesting way the many problems of social interaction that young people face.

These lessons are especially planned for III quarter, before the conferences on Nonconformity that will be held many places Sept. 16, 17, and 18, this fall. Order booklets for your Sunday school today. Prices: 30¢ each; 5 or more, 25¢. Order from

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Scottdale, Pennsylvania

Eugene Carson Blake, President of the National Council of Churches, has defended the sincerity of President Eisenhower's church membership and attendance. His statement was a reply to earlier suggestions by Senator Neely of West Virginia, that the President, who before his election belonged to no organized religious group, was hypocritically making political capital out of going to church. President Eisenhower was baptized in and joined the National Presbyterian Church in Washington shortly after his inauguration and has attended services there since. Said Dr. Blake, "When the Chief Executive of the nation gives the whole people an example by his regular attendance at the church of his choice, all men of faith should be glad. The officials of his own church and of all churches are, I am sure, thankful for the manifest sincerity of the President's Christian faith. Many adults are making decisions every day to join churches. To question the motive or to challenge the sincerity of the President or anyone else who makes such a decision is presumptuous. Such matters are the concerns of the conscience of the individual and the discipline of the church." Senator Neely had earlier said to the United Automobile Workers of America, "Next Monday I don't want to have to see in the paper the picture of the President and a story that he has attended this or that church. Away with hypocrisy! I don't care what religious group is involved, if that is an unfair statement, they can make the most of it."

* * *

To become better acquainted with the work and witness of other members of the historic peace churches, nine Friends from England visited Mennonite Central Committee and Brethren Service Commission projects in Germany early in April. Visiting Pax projects in Backnang, Enkenbach, and Wedel, the British Quakers were impressed with the work of American conscientious objectors in a former enemy country. At each unit the visitors gave informative programs about the Quakers of England. Two Dutch Mennonites accompanied the British guests. This visit was made in return to one made in March, 1954, by five MCC and several Brethren representatives.

* * *

The State Department at Washington has turned thumbs down on proposals to donate surplus food to China for relief of victims of last year's flood. Several hundred tiny bags bearing the Biblical quotation, "If thine enemy hunger, feed him," had been sent to President Eisenhower. An official of the department said the proposal was turned down because the Chinese Communist Government twice refused offers of aid made by the Red Cross. It was feared also that under the present Chinese-Communist system for the allocation of food and other supplies on the basis of political and economic considerations, rather than human need, there was little if any chance that food for relief would actually reach such sufferers.

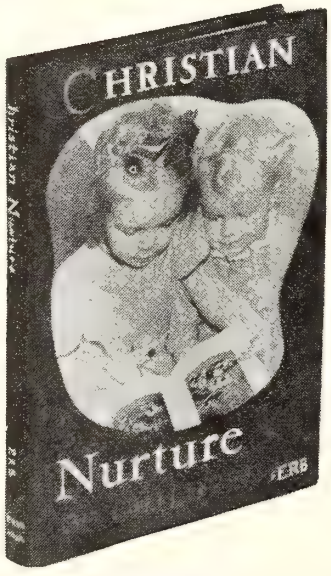
* * *

George MacLeod, Scottish theologian now in America, says the most ominous aspect of the church in the United States, Canada, and Britain at present is that no one wants to crucify it. Possibly, he said, "there is nothing to be crucified about." He warned that unless spiritual forces become geared to the real pressures of men, materialism will rule the next stage of the world's history.

CHRISTIAN Nurture of Children

by

Alta Mae Erb



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Since its first appearance in 1944 *Christian Nurture of Children* has grown to the stature of a minor classic. Parents within and without Mennonite circles have been impressed with the clear Biblical philosophy it brings to the parent-child relationship.

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Gospel Herald

TUESDAY, MAY 10, 1955. VOLUME XLVIII. NUMBER 19

Grown-up Pretenders

By Hazel E. Howard

Mrs. Martin and Mrs. Jones had been next-door neighbors for years. They chatted and exchanged news as they hung out the washing. They sampled each other's cooking and traded recipes. Their children played and quarreled together. But one morning, while sweeping their sidewalks, Mrs. Martin swept a cloud of dust from her half of the alley on Mrs. Jones' half. Mrs. Jones swished it back, shouting, "Stop sweeping your dirt on my clean walk." Wherewith Mrs. Martin yelled, "Then keep your old dirt where it belongs." They plied their brooms angrily, faces red, eyes blazing, words flying. From that day, neither spoke to the other, even when they met face to face. Two grown women, acting like children.

Paul wrote to the Corinthians, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11). And that is what he expected God's children to do.

When a girl stops playing with her dolls, it is a sign she considers herself no longer a child. She is growing up. Other interests have entered her life. And when a boy exchanges his bicycle for a motorcycle or maybe a hot rod, he is approaching manhood. Childish things, as Paul says, are put away or discarded. He uses the simple statement to teach a spiritual lesson.

To enter the kingdom of God, which is spiritual, it is necessary to become as little children, accepting the atonement of Jesus Christ with childlike faith. Paul aptly calls new converts "babes in Christ." And what is more beautiful than a baby? How eagerly its fond parents watch for every sign of growth! The first tooth. The first step. The first word. They take him to the doctor for monthly checkups and chart his growth. How many pounds has he gained? How many inches has he grown? If he is underweight, something must be done about it promptly. The cause must be diagnosed. His formula may need altering. He may require more Vitamin C or D, or more sleep. It is important that he grow.

But what about the child that does not, in spite of all efforts? A family of eight had five boys and a beautiful, merry-eyed, laughing baby girl they adored. When she reached the age of two years, the doctor informed the parents that something had stunted her growth. She would always remain a child both physically and mentally. An object of pity.

It is still more pitiful to see the number of bottle-fed Christians in our midst, many fifty years old or older, who have never matured.

Paul said to the Corinthians, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal" (I Cor. 3:2, 3)?

He did not say that the milk of the Word was not essential. That keeps the Christian alive. But they cannot continue to grow and develop past a certain stage on milk alone. They need the vitamins, minerals, and proteins, the strong meat of the Word to become strong. Yet they cannot assimilate this as long as carnality exists. Envying, strife, and division weaken their prayer life, testimony, and silent witness.

A pouting child does not present a pretty picture. But you lose patience with the pouting adult who goes off into a corner and sulks because someone received more praise or attention than she did or her suggestions were not adopted. And men are guilty of pouting as well as women. Perhaps the minister called on Mrs. Adams across the street but didn't even glance in Mrs. Brown's direction. She completely forgot that he had visited her three times as often as he had Mrs. Adams, and began feeling sorry for herself. It is so easy to fall prey to self-pity, sympathizing with one's self, feeling slighted, left out, ignored. The more a person feels sorry for himself, the less sorry his friends will feel for him. It is a childish hangover and utterly unbecoming to a follower of Christ.

Self-pity is akin to jealousy, the little green worm that gnaws at the very vitals of a Christian's experience. It can split a home in two or cause a rift in the church. It starts growing in infancy. Brothers become jealous of their brothers or sisters, playmates of playmates. You hear people say, "Johnny has had the run of all the childhood diseases, so he is immune to them." Jealousy, anger, and hatred are childhood diseases no one is immune to and they are acutely dangerous to adults.

Jealousy caused Cain to kill his brother, Abel. You can trace its green thread through the Old Testament. Even kings like Saul fell prey to it. Christ witnessed jealousy in His day, among His own disciples, and He warned against it in the parable of the Prodigal Son. The last chapter might appropriately be titled, "The Elder Brother." This man resented the fuss his father made over the return of the spendthrift younger brother. He became angry, refusing to go inside the house. The father had to come out and plead with him.

The house of God has its elder brothers and sisters, too. It comes to light when special attention is paid to new converts and newcomers. Or when some coveted post is given to another and it kills the spirit of the meetings.

Another childish trait is a whispering campaign. Perhaps a young girl has made a grave mistake. She repents. Christ forgives her and the pastor and his wife take her under their wing. They try to restore her self-esteem but the brothers and sisters in Christ turn their

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Daily Living

By John Allison

Praying, striving, that I be true,
Proving my faith by the works I do,
Putting unworthy things behind,
Purer, nobler, in heart and mind,
Planting a truth seed where I can,
Passing my best to my fellow man,
Praising my Lord for His loving will,
Pressing on, upward and upward still.

Heeding all that I hear Him say,
Holding fast to His love each day,
Hastening ever where He may call,
Having one purpose, to give Him all.
Heart and soul in His cause enthused,
Hand and thought in His own way used,
Hoping and trusting till life is past,
Homeward longing for Heaven at last.

Doing His bidding now, near or far,
Daring to go where the great needs are,
Danger, nor trial, nor sea, nor land,
Darkness, nor hardness, shall stay my hand,
Deeming but little all I can give,
Due unto Him by whose power I live,
Dying for Him if the need shall be,
Daily this is His cross for me.

Jefferson City, Mo.

narrow backs and whisper among themselves. They point fingers at her, forgetting that every time they do, three fingers point back at themselves. Their carnality is self-evident. Sometimes the campaign may be waged against some innocent church member or even the minister. The air is charged with discontent, but no one can put a finger on the source. The work of the Holy Spirit is hampered. Souls are not saved. A contrary spirit takes over. In time, the air is cleared, but the damage has been done. The memory of the insinuations and searing words lingers.

History has repeatedly revealed instances of church members not speaking to one another for years. How very childish! "I'm mad at Alice," a small girl may explain to her mother. The following day the two youngsters may be playing amicably together. But when this "mad" spirit enters into adults, it hardens their hearts and ofttimes remains. And it can quench the spirit of the meetings, hindering the Holy Spirit's work.

We smile at our children playing the game of "Grown-up." Little girls, stumbling around in their mother's castoff dresses, sizes too big; thumping along in high-heeled slippers, their hair piled high on their small heads. But it is no smiling matter when we see childlike Christians pretending to be grown up. Pretending to be what they are not. Bottle-fed, they can't digest the meat of the Word. Nor do they try. They are content. They have gone to the altar, confessed their sins on their knees, and Christ has forgiven them. They have testified and often continue to do so, but nothing new is ever added. The testimony is stale and moldy. They pray from habit. They read the Bible occasionally, but it is not a substantial part of their daily diet. They attend meetings and give in the collection. But they have stopped growing and cling to their half-empty bottle of milk.

They are the members who must constantly be pacified. The minister has to play nurse-maid to them and he spends so much time pampering them that he neglects the newer converts and those who need him more.

Some wander from church to church, seeking spiritual nourishment. Chameleonlike, they turn from Presbyterians into Baptists, then into Methodists, or drift into some other denomination. And they don't grow in grace and the knowledge of their Saviour, Jesus Christ.

What the church needs today is full-grown, mature Christian men and women. The writer to the Hebrews tells them that when they should be teachers, they have need to be taught the first principles. He says they are in need of milk, not strong meat. "Every one that useth milk . . . is a babe. But strong meat belongeth to them that are of full age."

There may be some who have backslidden and must do their first works over and return to the milk diet for a time. On the other hand many should be weaned. It is not easy, this spiritual weaning, but the results are gratifying.

The weaning process begins with self-examination, looking into the heart. Discovering and analyzing the childish traits —anger, malice, greed, selfishness, envy, jealousy, and, in fact, anything unchristlike. The next step is giving up the milk. That is renouncing the inborn sin. Then follows consecration. The Christian gives himself and his possessions to Christ. With the indwelling of the Spirit in all His fullness, all the childish traits vanish and then the Christian becomes a full-grown man or woman in Christ, able to feast on the meat of the Word.

Redlands, Calif.

A Word of Concern About Board Members

BY NELSON E. KAUFFMAN

Our district conferences will soon be convening for their 1955 annual sessions, at which time they will likely be electing members to represent them on the church-wide Boards. Upon what basis are persons nominated for membership on church boards, and upon what basis do delegates vote? This I feel sure is a deep concern of every Board officer who carries major responsibility. Will the conferences choose their best qualified persons who have a real interest in the work of that Board, or will they feel that it is nice to give this or that brother a chance to serve, since he does not have any other responsibility and since it would be nice to give him a chance to attend these Board meetings?

Is not the time here, that before a nominating committee presents a man's name, he should be asked if he has any interest in the area of concern, whether he will be willing to give time and energy to it, and if he will be willing to take the responsibility if he is elected? There have been persons holding Board memberships who seldom attend meetings and, if they do, they do not inform themselves sufficiently to be able to contribute to any discussion, and some will not even answer a letter from an officer who asks for judgment or an opinion on a problem facing the Board.

All three of our church-wide Boards now have far-reaching responsibilities. The church has given them assets in the million dollar figures and they are responsible for an expanding body of persons. Unless the individual board members are chosen with qualifications to think, understand, and to contribute counsel in Board responsibilities, the executive committees will be forced to carry more and more responsibility. This I do not believe the members of the church want. We believe in a representative church board control of our cooperative endeavors in publication, missions, and education, but it is often apparent that folks do not realize how important it is that qualified and interested people who have the welfare of the church and her institutions at heart be elected to serve as Board members. Younger men, laymen, who have interest and ability must be prepared to assume responsibilities, and especially those that involve investments and handling of funds.

May we suggest that district conference committees, nominating committees, and also conference delegates pray definitely for divine guidance in this matter, that men may be chosen who are "full of faith and of the Holy Ghost," and who are qualified with interest and willingness to serve, to assume and to carry responsibility in the enlarging program of our church-wide Boards.

Hannibal, Mo.

Our Readers Say—

The article on "Nonconformity in Attire" by Bro. Peter Wiebe in April 26 issue of the GOSPEL HERALD is a most timely one and if every leader in the church has the same convictions and speaks them we will have a healthier outlook for the future of the church on this question.—*David M. Nolt, Ephrata, Pa.*

* * *

I especially appreciate receiving the GOSPEL HERALD during these months in Boston. It helps me feel that I am not entirely isolated from the rest of the Mennonite Church.—*Lester C. Shank, Boston, Mass.*

Church World Service has announced that it will send a team of twelve special emissaries to Europe to help get the Federal government's refugee immigration program into motion. Perhaps they can do better than the political appointees.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

World-Wide Peace Testimony

One of the distinctive things which the Mennonite Church has to say to the world is our testimony on peace. Christendom in general is handicapped in preaching the full Gospel, of which love to all men is an integral part, by a sorry record of participation in war and the condoning of violence. The Mennonite Church, with all its faults, has a 425-year record of condemnation of the use of force, and refusal to participate in war. For this we are known all over the world. Our program of relief and alternative service has further established our reputation for constructive helpfulness. There is widespread approval and appreciation of a position which takes the ethics of the New Testament seriously enough to attempt to live it out.

In addition to being a nonresistant church, we have also become to a considerable extent an evangelizing church. As we go preaching the Gospel, what do we preach? Shall we proclaim only a Saviour who is able to take away the guilt of sin, or shall we also proclaim a Lord who demands the full allegiance of a life? Shall we preach only a Lamb who gave His life on the Cross for our redemption, or shall we preach also a Lamb who was silent before His accusers, and who asked His disciples to follow in His steps? Is nonresistance and positive love a vital part of the message which we carry to all the world?

We believe that we are not preaching the full Gospel if we leave out what that Gospel says about human relations. We have no choice, therefore, as to whether we shall include the peace message of the Scriptures in our teaching. We must pass on all that Jesus did and all that Jesus taught. We must give the true apostolic interpretation of the Gospel. We dare not mutilate the message by leaving some of it out.

It is granted that one must use tact and judgment as to how the teaching on peace may be best presented. But we misunderstand the message if we make peace so peripheral that we need say nothing about it except in situations of war or of conscripted military service. The attitude of love must be made basic to Christian living. It is inseparable from faith in Christ. It is inextricably involved in the Christian commitment.

We have made a good start in a world-wide peace testimony. We can build upon foundations well laid. But we must look to the certainty of the peace convictions of our missionaries and our preachers. We must have our nonresistance so thoroughly integrated into our total faith that those who hear our witness will soon see that we have no sympathy with a gun-toting Christianity. We must win converts to the Christ who so loved that He gave His life.—E.

Need or Opportunity

Some of us are always driven by need. We are forever unhappy because of something that has to be done. We suffer continually from a pressure which we should like to avoid. We are slaves under the whip of a taskmaster. Our daily work keeps crowding upon us, an unwelcome agenda that is never done. We scowl to see the wayside sufferer that we must stop to help. We hate war because it gives us so many refugees to feed and settle and rehabilitate. We almost dread the results of evangelism because we must build new churches and enlarge the old ones. We begrudge the multiplying causes which crowd our offering schedules for a place. The needs which we see on every hand frustrate and exasperate us.

Others of us are always led by opportunity. We are forever happy because of some interesting new thing that we can do. We flourish under the stimuli of new challenges. We open our eyes every morning with a thrill of certainty that the program of the day will test us with new demands. We leap to meet the needs that confront us. We see in every difficulty an opportunity for conquest. Where sin raises its ugly head, we eagerly scotch it. Where discouragement threatens, we raise the hearty song of courage. Where defeatism makes the atmosphere heavy, we open the windows to the fresh breezes of confidence. When there is more work to be done than there are people to do it, we study how to increase our output. The needs which crowd upon us are a shot in the arm which stimulates us to new accomplishment.

Needs are opportunities if we only make them so.—E.

Christian Freedom

By Lorie C. Gooding

The freedom of the world is directly opposed to the freedom of the Christian. The forces of sin and evil in the world are very subtle. Still they say to the children of men, "Yea, hath God said, Ye shall not . . . ?" So suggesting that obedience to God is a form of slavery. Satan says, in effect, "If you follow me you are free. You are at liberty to choose your own way, to set your own pace. Enjoy your liberty. I demand nothing, I require nothing of you." The reason Satan can confidently say this is that he knows that every path which man chooses for himself, whether long or short, whether the way of pleasure and sensual enjoyment, or the way of human goodness and human morality, will eventually lead to one destination, eternal separation from God.

Man is not, never was, and never will be free. Man was created to be a servant to spiritual powers, and a servant will he be. "It is not in man that walketh to direct his steps." "To whom ye yield yourselves servants to obey, his servants ye are." But man may choose whom he will serve. A man who chooses to follow his own inclination will find only eternal death at the end of his way. So he will find that while he boasted himself in his freedom he has all his life been a slave to the powers of darkness.

Jesus said, "Ye shall know the truth, and the truth shall make you free." God never said to man, "You are free to follow your own way." This freedom which we have in Christ is freedom from sin (Col. 3:3; Rom. 6:7), freedom from guilt (Rom. 5:1), freedom from condemnation (Rom. 8:1), freedom from death (Rom. 8:2). Having therefore received so great a liberty, we who have chosen to follow Christ are become servants of righteousness. It is the purpose of this article to beseech some of our brethren and sisters to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). For the Lord Himself has called us to be a separate people, that we should stand as a light to the unsaved, and a glory to His name.

When we, as pilgrims and strangers in the world, engage in the frivolous and sinful practices of the world, do we not bring reproach upon the name of our Lord, and make void our citizenship in the heavenly kingdom?

Jesus said, "If a man love me, he will keep my words." The great apostle tells us that if we walk in the Spirit we shall not fulfill the lust of the flesh. So then, if we are pilgrims and strangers in the earth, if we claim Christ as our Saviour and heaven as our home, it becomes us to walk even as He walked. For this is our testimony to His power in the midst of evil and worldliness, that a man may walk as a child of God in this present world. If the world sees us walk as the world they will certainly ask us what we have other than what they also have. Our privilege is to witness to the saving and keeping power of God in Christ Jesus, and this not in word only, but in our every act. We are always under the eye of the world. For this reason, if for no other, "let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). God has promised that if we will commit ourselves to Him, He will direct our paths. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Holmesville, Ohio.

Where Is Thy God?

BY OLIN A. MORROW

The exiled writer of the forty-second psalm shed many bitter tears because his enemies round about him were continually taunting him with this question, "Where is thy God?" Their belief, which was common among people of that day, that when a nation conquered and brought another under its rule, the god of the conqueror must be stronger and superior to that of the enslaved nation, gave them a very good reason for making this taunt. But do we not as Christians hear this same taunt today, in substance or by inference at least if not in the exact words, from the unregenerate around us? And we must not be too hard on them, because it is hard at times even as Christians to keep from doubt, when we see around us so many instances of apparently faithful Christians who suffer many hardships and injustices, while on the other hand men who are openly worldly and wicked in their speech and actions enjoy the greatest of material prosperity, at least to the imperfect knowledge of their fellow men.

But what makes this thrust doubly troubling to the sincere believer is the difficulty of giving an adequate answer to their argument. No matter how firm may be your belief in the ultimate justice of God in all His acts, what words can you offer that will convince these scoffers? Since they do not have the Holy Spirit dwelling within to give them the assurance of the truth of God's Word and the promises therein contained, it is useless to use this authority as an argument.

I believe that there is only one answer that is capable of reaching them. And although capable of simple statement, this is the hardest kind of answer to effectively present. All too many professed Christians today are not giving the world this answer. It is useless to speak to unregenerate men and women about their spiritual condition when what we are speaks so loud that they cannot hear what we say. But the witness of a true Christian, whose whole nature has been so thoroughly changed that his life, seven days in the week, presents a picture that all can read clearly of what the power of Christ and the Holy Spirit can do to transform a life, has an inevitable impact on those around him. Such a life can speak louder than words, and when such a one does speak, his words carry great authority. Those around him in many cases come at times to a sense of dissatisfaction with their life as it is being lived, and would gladly change it for something better if they can find it. And there is something about the life of such a Christian that makes them feel that he has something to offer in the way of a better kind of life, for which they can desire to give up their present way of life in exchange. The life of all too many professed Christians does not stir in them the belief that it is a thing to be desired, that it is indeed a "pearl without price." To give this witness the Christian must not only show that he has a different outlook on life, but he must live a joyous life that tells he has found great happiness in it, that he may convince the unregenerate that this life is worth while and desirable.

It is this type of witness among the Mennonites that influenced me most when I decided, less than two years ago, to join this group, more even than their Biblical teachings and doctrines for which I have come to have a sincere respect, for doctrines of themselves are of no avail if they are not translated into Christian living. Although there are unfortunately some in this group as well as all other groups that fail to measure up to this standard, it seems to me that there is a much larger proportion of true witnesses in this group than in any other group with whom I have come in contact. And this should challenge our people to magnify this witness, that many others may be led to make the same decision. It is my conviction that as God preserved the Hebrew people for a distinct purpose, so have the Mennonites been kept in their more fundamental religious practices and beliefs for a definite task in these closing days of the present dispensation. I pray that I may do my part in this purpose and hope that we as a group will be more true to this purpose than the Hebrews as a whole were in their time.

Bath, New York.

♣

"You will enjoy your happiness more if you help to produce it—for yourself and for others."

25 Years Ago

(From GOSPEL HERALD, *May 1, 1930)*

A forward step . . . the Indian Legislative Assembly passed the Sardar Child Marriage Bill. . . . The minimum age is fixed . . . at 14 for girls and 18 for boys.

A shipment . . . of 4 bales and 5 boxes of new and used clothing, bedding, and shoes . . . was sent to the Russian Mennonites in Canada.

. . . sixty colleges are now giving courses in race relations.

(From GOSPEL HERALD, *May 8, 1930)*

It was resolved that we reaffirm our position on sixteen and eighteen years as the minimum age limit for the marriage of girls and boys respectively, but that we advise the ages of eighteen and twenty . . . as being more desirable [India Conference].

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Bible Stories About Jesus, by Tessa Colina; Standard Publishing Company; 1954; 160 pp.; $1.95.

Stories About Jesus presents in a chronological order the life of Jesus. It is written so simply that young children can understand some of the more difficult stories. An example of the author's style follows: "Nicodemus did not know what Jesus meant. 'I am an old man,' he said. 'Must I become a baby and start growing all over again?'

'No,' said Jesus. 'It is not your body that must grow up. It is your heart. . . .'"

The book contains 54 stories and a number of well-selected poems. The atonement is not emphasized, but the whole tone of the book assumes the inspiration of the Bible and Jesus as the Son of God.

Several times the author makes statements that go farther than the Scripture narrative and natural sequence may warrant. At no time, however, is any point of doctrine involved.

The art is very good. The old traditional Standard pictures are used along with some very effective newer ones. The paper is of good quality, and the type clear and readable.

Anyone working with preschool and primary age children will welcome this book. It is more than just another Bible storybook.

—Leah Kauffman Lind.

♣

Some people alibi their angry outbursts by saying, "I was just upset." But, remember, when you are upset you pour out only what is on the inside.—Selected.

Retirement Message

By A. C. Good

(Preached at the Science Ridge Mennonite Church, Sterling, Illinois, February 27, 1955)

This morning I am going to use the same Bible that I used forty-nine years ago, and the same Scripture lesson and the same text. Of course I have a different audience this morning from what I had then. One thing that I have always been happy about—I never had an occasion to question my call to the ministry. That is something that I feel every minister should know definitely. As a lad in Virginia I was sure that would be my place. My early days at Sterling strengthened my convictions. But the final decision was made at a conference at South English, Iowa, when Bro. M. S. Steiner gave the last message of the conference with an appeal for workers. It was then that down deep in my heart I said, "Anywhere, Lord, providing you will find me through the church." On my return two letters were on my desk asking me to come to the Chicago Home Mission to assist Bro. A. H. Leaman for the winter. After three months there I came back to Sterling to be ordained for the Science Ridge congregation, Feb. 25, 1906. I want to say to you this morning that the definite leading of the Lord and the assurance that I was where the Lord wanted me helped when the going was tough. Sometimes we hear it said that we labor through sweat, blood, and tears. Well, we did pour out our life for this church, and there was plenty of sweat and some tears. One knew in those days whether or not he was called to the ministry.

My First Message

Some of you will perhaps remember that my first text was taken from Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God [or the compassion of God, and who has not been moved by the compassion of God?], that ye present your bodies a living sacrifice." Perhaps Paul had reference to the dead sacrifices on the Jewish altars, but now we are to give ourselves a living sacrifice, by presenting our bodies on the altar of God for service. To me this is the need of the hour, an all-out commitment of all that we are, have, or ever shall be, to Christ and His church for service. All of our potential powers should be yielded to Him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27). This to me is the basic requirement of true discipleship. Be willing to do anything, be anything, go anywhere; then perhaps you can be triumphantly happy to stay just where you are. I remember the time that I said to the Lord, "I am ready to go to India." And to be ready to go to India in those days had a different meaning than it does today. I am thinking of the first missionaries who went to India; they really presented their bodies as a living sacrifice. But let the presentation be just as real to stay at home.

My Resources

Now turn with me to I Cor. 2:1-5: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Paul, trained in the schools of his day, as helpful as that training might have been, realized that to preach the Gospel effectively he needed the presence and power of the Holy Ghost, just as the apostles did on the day of Pentecost. There is no substitute for the power of the Holy Ghost in preaching the Word.

Where there is a mother in the home, matters speed well.—A. B. Alcott.

My preparation for the ministry was very limited. This meant that I had to lean hard on the Lord, but He never failed me. You will remember that my theme was "Jesus Christ and him crucified." Jesus said on one occasion, "And I, if I be lifted up from the earth, will draw all men unto me." It was glorious just to lift up Jesus, His life, His teaching, His death, and His resurrection. But it was more than a man on a cross; it was the victory that He won that day when He said, "It is finished." The way back to the great heart of God was opened to every sinner—"whosoever will, may come." There they are, the teeming millions at the foot of the cross. I can hear them cry, "Redeemed, Redeemed!" "Red and yellow, black and white, they are precious in His sight."

There is nothing to equal the lifting power of the Gospel. I recall what I think was about the third sermon that I attempted to preach. I did not know how preachers found their texts, but I was sure this one was in the Bible somewhere, so I set out to find it. This was it, "What shall I do then with Jesus which is called Christ" (Matt. 27:22)? I well remember how the Spirit was present that morning as I laid the claims of Jesus on the hearts of my hearers with all the compassion of my soul. "What will you do with Jesus? Neutral you cannot be." I saw two sisters, well up in their teens, sitting in the audience, and I saw the fountain of their tears break loose, manifesting their surrender to the Christ. That day the power fell, and the Spirit did His work. Oh, how that occasion thrilled my soul! Those sisters are present this morning. We walked with both of them through deep waters, but the Lord was there also. No wonder Paul said, "I am not ashamed of the gospel of Christ."

That Personal Charge

Now I want to read from Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Every undershepherd ought to take heed unto himself and to all the flock. The old sheep—I have always had a warm spot in my heart for the old sheep. The pillars in the church. Our Amen corners used to be full of old sheep. They knew how to pray, and to give an occasional "Amen" to encourage their boy preacher. God forbid that we should ever be rude or unkind to the old sheep, to put them on the shelf in the corner, and say, "You have had your day." We can still depend on them for their prayer support. Then the well and the strong sheep can carry the responsibility for the active progressive program of the church. I have always appreciated them. Sometimes there were a few sick ones. Maybe they were undernourished, or for other reasons they went out from us. That was always a burden on our hearts.

Then the lambs of the flock, how we did try to feed them with the sincere milk of the Word to keep them in their first love! To feed the church of God was a constant challenge, and I determined that if I could not feed them neither would I whip them. The challenge of every sermon was, Will this feed the sheep? On one occasion I was not sure that it would, so after the chores were done on that Sunday morning, I changed my message, and a sister said to me, "You must have put a lot of time on that message." I said that I did very little, but the Lord sure did a lot. The purchase price was His blood. I wanted to be conscious of the fact that I was dealing with the Lord's possession, over the which the Holy Ghost made me overseer. I never tried to play the role of the lord, priest, pope, or dictator; I was just a humble servant of the Lord feeding His sheep.

The Passion in Service

Now may we read again, this time from Col. 1:28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," and from Gal. 4:19: "My little children, of whom I travail in birth again until

Christ be formed in you." This must be the passion of every true minister of the Word, to see spiritual growth developing in the congregation.

In closing, I want to say that we have had years of unity, peace, and progress. We have had a good standing in the community, with other churches in the two cities, with the editor of our newspaper, and with our radio station WSDR. Our rating in the conference was equal to any of the congregations.

Whatever success we have had, it was due to your co-operation, your gifts, and largely your prayers. Our motto was, "Together." We have been together in our labors, in our joys, and in our sorrows. You have heeded the divine injunction of Heb. 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

And "now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Sterling, Ill.

Are We Being Watched?

BY KATHERINE B. MORROW

What do many outside the Mennonite Church think about us? There are many opinions. Some simply believe us to be a very queer group of people. They think that we are just another new religious group that will soon pass off the scene.

Many, however, believe that we are too religious to enjoy living. Many feel that we are a very strict, sober people. They think we must live a very dull life.

Others believe that we have a religion of works, mainly due to plain clothing. They also think it wrong for us to be branded as we are.

Still others look at us with curiosity. Many have respect for us, but do not let it be shown. Pride often keeps them from visiting our services or asking us about our beliefs. However, no matter how people look at us, we are being watched and often very closely. Are we really letting Christ plainly be seen in our lives? Often the only Bible those in the world read is the lives of Christians. May we not let down our standards, but hold them high to the glory of Christ. Always remember, we are being watched. How do I know? Until a little over a year ago, I was one of the watchers. November 29, 1952, was the first time I ever stepped into a Mennonite church. Since then my parents and I have attended the Alden Conservative Mennonite Church, ninety miles from our home. On October 4, 1953, just one week after my parents and only brother joined there, I also became a member.

We have really appreciated the hospitality shown us by the Mennonites. We are happy to be among them and one of them. However, we are very much concerned for those all about us. They too have a right to know about God's plan of salvation, but are we living so as to show them that the Gospel really works in our lives day by day?

Harrisonburg, Va.

Pride

BY J. D. BURKHOLDER

What did God do with Lucifer for his pride but to cast him and all the angels that sided with him out of heaven? And He will finally cast them into hell. Here we see that "the beginning of pride was in heaven; it continues on the earth, and ends in hell." Pride was the devil's downfall and with it he not only captured an army of angels, but through it he has a great army of people under his command on the earth. Someone has said: "Pride is the master sin of the devil." Another said: "Pride is the president of hell."

Shakespeare said, "He that is proud eats up himself." What happened to Nebuchadnezzar when pride lifted him up? God took him off his throne, put him out in the fields among the asses and cattle to eat grass for seven years, until his hairs were like eagle's feathers, and his nails like bird claws.

What did God do with proud King Saul but to take his kingdom away from him and give it to David? And He saw him commit suicide by falling on his own sword.

What did God do with proud Haman but to have him hanged on the scaffold he had built for Mordecai, who would not bow down to him?

John Bunyan dreaded spiritual pride. One time after he preached a fine sermon his friends crowded around him to shake his hand to express their admiration of his eloquence. He interrupted them by saying: "Aye, you need not remind me of that, for the devil told me of it before I was out of the pulpit."

In the language of Spurgeon, "None have more pride than those who dream they have none. Their conceit of humility will prove to be pride in full bloom."

Another writer said, "If a man has a right to be proud of anything, it is of a good action done without any selfishness at the bottom of it."

Greville said, "Pride as a principle is the parent of almost every virtue, and of every vice; it is sometimes virtuous, sometimes vicious."

Quoting from Benj. Franklin, "If pride has caused you to buy one fine thing, you must buy ten more that your appearance may be all of one piece; but it is easier to suppress the first desire, than to satisfy all that follows it."

Quoting from another writer, "The seat of pride is in the heart and only there, and if it be not there, it is neither in the look nor in the clothes."

Henry Ward Beecher said, "When flowers are full of heaven-descended dews, they always hang their heads: but men hold theirs higher the more they receive, getting proud as they get full."

Quoting another, "Nature has given us pride to keep us from being conscious of our own imperfections."

Cecil, writing of pride says, "Can that be noble which God resists and is determined to abase: can that be laudable which God calls abominable?"

God had His inspired writers to write of pride forty-seven times, and of the proud fifty-seven times directly, and other times indirectly. Here we find His attitude toward pride and the proud boiled down. "God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5c). "A high look, and a proud heart, . . . is sin" (Prov. 21:4). In Prov. 29:23 we find these words: "A man's pride shall bring him low; but honour shall uphold the humble in spirit." "Pride goeth before destruction, . . . Better it is to be of an humble spirit with the lowly" (Prov. 16: 18, 19). The beloved disciple John wrote in I John 2:16: "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," and Paul says, "The fashion of this world passeth away" (I Cor. 7:31). Are we conformed to the world in any way? There is a way out. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Are we worldly? Then we need to change our minds. This we have often done. Why not do it here and now?

Weyers Cave, Va.

The Christian's Relation to Sin

BY ANDREW A. MILLER

It is a generally accepted and also a Biblical fact that sins of the past are remitted, forgiven, not to be remembered in believers when they are justified by faith in the atoning work of Christ, and that this is made possible only through the unspeakable love and forbearance of God. See Rom. 3:24, 25; Eph. 1:7; Heb. 8:12.

It is not this area of the sin question, however, that we expect to discuss in this article. If the believer has been made free from his burden of sin, what then is his relation to sin? Someone will at once say he is dead to sin. Another will say he cannot sin, because he is born of God. Another will point out that sin

A PRAYER

FOR THIS WEEK

Dear Father, our hearts are humbled as we look upon Your harvest fields. It was long ago Christ told His followers to pray that laborers would be sent, and still there are a thousand tribes in this old world without one laborer of Thine. Lord of the harvest, forgive our lack of vision, our prayerlessness, or should we say: "Forgive our unbelief!" If we believed, (as Your command infers) that You could not send forth laborers unless first we prayed, surely then our tearful prayers would ascend unto Your Throne unceasingly. So God, forgive us, and then hasten to send forth the laborers. For Jesus' sake, Amen.

—*Mrs. George Reno.*

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shall not have dominion over him, because he is now under grace. Others will very earnestly cite certain Scriptures to match their experience. Some have tried to prove to others that the normal Christian experience is to tolerate at least a certain amount of sin in their lives. The favorite Scripture used by these exegetes is I John 1:8. This verse has been much abused by faulty interpretation, and in some cases it has been strained to the point of trying to make it a cover for known, willful sin, or else a blunt refusal to walk in the light. Still others have been known to look to the visible church or its officers as the ever-willing remedy and antidote for their constant bondage to sin through the rite of confession with little or no expectation of release and victory over their besetting passions.

Just how immune is the Christian to sin if his is a normal Christian life? Our answer to this is largely, I believe, an individual matter, because it depends upon the amount of consecration, carefulness, and devotedness to the will of God in the individual. One point seems clear: God does not want His children to continue or persist in sin, which is plain from such Scriptures as I John 2:1 and Rom. 6:1. Another point seems clear: that sin shall not have dominion over Christians. Rom. 5:14. They are not in bondage to any known sin, but to be free (John 8:32-34) through receiving the truth.

Again, it seems clear that Christians are always subject to sin through temptations from without. In the unregenerate person the heart is the very seat of sin, but not so in the born-again believer. The habitation and stronghold of Satan has been given a cleansing by the regenerating and sanctifying work of the Holy Spirit. Therefore committing sin in the believer is a matter of yielding to the unholy influence, which makes it sin. Jesus Himself, we are told, was tempted in all things like we are, yet without sin. Jesus did not yield once, and is therefore become our perfect sacrifice, sin offering, and high priest. (See about temptation in I Cor. 10:13; I Thess. 3:5; Acts 20:19; Jas. 1:2, and II Pet. 2:9.) It is interesting and important to notice in the words of II Peter 2:9 that the Lord knows "how to deliver the godly out of temptation." Many hundreds of Christians could give testimony to the fact that God can and will deliver from evil in direct response to trusting in His keeping power. "Lead us not into temptation, but deliver us from evil" is not asking too much from an almighty God. We are kept by the power of God through faith.

If actual sin is committed by Christians, it must be confessed and forsaken, in which case Christ will intercede as an advocate with the Father, somewhat like the high priest in Old Testament times. I John 1:8 and 2:1, 2. Those who sin are to be rebuked publicly before all as a discouragement to others. This was the charge given to the young bishop Timothy by Paul, and very likely applies yet to this day. I Tim. 5:20.

It is to be remembered that it is sin that separates from God and heaven, and that it should therefore be dealt with without delay. Proper attitudes and a right relationship with God make sin a conquered enemy. Salvation can and will deliver from the power of sin. In heaven there is complete deliverance, even from its presence.

Holmesville, Ohio.

Viewpoint

By Dorothy McCammon

(Written for a friend who thought it was too late in life to come to Christ)

A tragedy?
Perhaps, to us who view with finite eyes
The awful struggles of a sightless soul—
A soul so grimly sure it needs no help
Until the ravages of sinful man
Exhaust it, force it, drive it without rest
In desperation to the Source of peace.

A tragedy?
Perhaps, to him who wasted precious years
In needless suffering, torture, futile loss.
Although he now knows truth and joy and peace,
He grieves o'er years which cannot be redeemed,
Because so long he lived an empty life,
Because so late he found his Source of strength.

A tragedy.
Perhaps, to us who view with finite eyes;
Perhaps, to him who wasted precious years.
But not to Him whose very heart is love,
Eternal love, love tender, infinite!
His is full joy to welcome home a child!
His is complete forgiveness, freely given!

Tokyo, Japan.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the revival meetings to be held at Mt. View, Lyndhurst, Va., by Bro. Myron Augsburger and Bro. William Jennings beginning May 11.

Pray for the unsaved families that have recently started to attend the Friendship Mennonite Church at Bedford, Ohio, that they may be won for Christ. Pray also that the weak in the congregation may become strong in the service of the Lord.

Pray for the officers of our boards, conferences, and committees, that God may guide them in important decisions which will vitally affect the welfare of the church.

Pray for Bro. Ralph Palmer as he continues his tract distribution in western cities.

Pray for the current membership drive, financial needs, and the coming summer's camp program of Rocky Mountain Mennonite Camp.

Praising God

By Wm. E. Detweiler

So often well-meaning Christians pray thus, "Lord, forgive us for not praising Thee as we ought while here on earth, and when You take us to be with Thyself, we shall praise Thee with a more perfect praise," or, "When our work on earth is done, we can then praise Thee throughout the ceaseless ages of eternity."

This certainly is true, and we should be looking forward to that time. But why offer God that? He has throngs of holy angels around His throne praising Him continually, and did have before He made man, yet He was not satisfied. He wanted a free moral agent, a being of choice, to give Him voluntary praise. So He said, "Let us make man." Our God is a jealous God, the one and only being who can rightly be jealous.

Our God seeks praise, and worship, and honor, the only being who can rightly desire and seek these.

So why make excuses? Just praise Him and praise Him some more. This is what gives us the joy unspeakable. Praise His holy name!

And let me suggest, with a thrill in my heart, that if we intend to praise Him throughout the ceaseless ages of eternity, let's get plenty of practice now. Shall we?

Praise His marvelous and matchless name through Jesus Christ our Lord.

Dorchester, Nebr.

OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING

Else Galle from Mannheim, Germany, arrived in La Junta on March 7. Else is a participant in the European trainee program sponsored by the Mennonite Central Committee. She spent her first six months working at the Beatrice, Nebr., hospital. Irmgard Klaassen, also a European trainee, who spent her first six months in the Mennonite Hospital at La Junta, transferred to Prairie View Hospital at Newton, Kans., in March.

Lena Graber, R.N., returned missionary from India, spent a week visiting friends and renewing acquaintances in La Junta during March. She reviewed nursing education in India for the class in Professional Adjustments II during one period. At the faculty and staff dinner, Miss Graber showed colored slides and gave an interesting account of the cultural and political trends in India.

Maude Swartzendruber, R.N., director of nursing, spent a day on the Hesston College campus on two occasions during March. She met with the Executive Committee of the Mennonite Board of Education.

Edna Amstutz, R.N., director of nursing education, will begin her year leave of absence on May 15. Miss Amstutz has been serving on the faculty of the nursing school consecutively since the summer of 1943. Plans are now complete for her to assume the position of acting director of the Goshen School of Nursing for the coming year. She will begin her duties May 23. Florence Grieser, R.N., who has been serving on the faculty since 1950, will be acting director of education for the La Junta Mennonite School of Nursing during the absence of Miss Amstutz.

The nurses' chorus, under the direction of Paul Yoder, purchasing agent for the Mennonite Hospital, has given programs at the following places: First Mennonite Church in Denver, Colorado Springs, Limon, and Pueblo Mennonite churches; Ft. Lyons Veterans' Hospital, Rocky Ford Brethren Church, Ordway Methodist, Spanish Mennonite in La Junta. On Saturday night, May 7, the chorus will give a program at the Youth for Christ rally in Colorado Springs. Their last program will be given in the La Junta Mennonite Church on May 15.

Students affiliating for a 3-months period at the following hospitals are, Children's Hospital, Denver, Mary Erb, Katherine Yutzy, Dorthy Eigsti, and Ferne Kauffman. Colorado State Hospital, Pueblo, Jean Langenwalter, Ella May Wideman, and Rachel Albrecht.

Mrs. Madelyn Dickinson, consultant in nursing education for the Colorado State Board of Nurse Examiners, spent two days in April visiting the La Junta Mennonite School of Nursing and the Mennonite Hospital. She also visited Pioneers Memorial Hospital in Rocky Ford.

After five years of serving as a member of the Colorado State Board of Nurse Examiners, Maude Swartzendruber, R.N., completed her term as of the last meeting which was held on March 21, 22.

Ruth Brubaker, R.N., late night supervisor; Joanne Keller, medical head nurse; Pearl Good, staff nurse; Marjorie Reber, bookkeeper, and Marie Kauffman, director of the residence, attended the annual mission board meeting of the South Central Conference at Hutchinson, Kans., on April 16 and 17.

The school administration announces the appointment of the 1956 Nightingale staff as follows: editor, Jean Langenwalter, '56; associate editor, Mary Ellen Kauffman, '57; business manager, Ella May Wideman, '56; sponsor, Joanne Keller, R.N. The assistant business manager will be appointed from the class entering in the fall of 1955.

During the 36th annual commencement season in April many parents and friends of the graduating class were guests of the La Junta Mennonite School of Nursing and the Mennonite Hospital. A number of alumnae also returned to their Alma Mater to participate in class reunions. The following classes had reunions; 1930, 1936, 1945, and 1950. The class of 1936 held their reunion a year early because Mrs. Carl Beck (Esther Thut) is home on furlough from Japan.

The Alumnae-Senior breakfast, which is always one of the high lights of the Commencement activities, was held at the Kit Carson Hotel on Tuesday morning, April 12. Mary Lou Snyder (Farmwald) '49 served as toastmistress. Dr. Norman Loux, assistant superintendent and clinical director, Butler Hospital, Providence, R.I., gave the main toast. The following awards were presented to members of the graduating class by the Alumnae Association: scholarship award, Martha King, West Liberty, Ohio; citizenship award, Joan Shettler, Wellman, Iowa; best bedside nurse, Katherine Heinrichs, Kirk, Colo.; Erlene Roth, Harrisonville, Mo., was elected as the recipient of the White Rock Uniform award which was given this year for the first time. Announcement was also made that an honorary membership in the La Junta Mennonite School of Nursing Alumnae Association was presented to Marie Kaufman, director of residence and librarian, in recognition of services rendered to the school, Alumnae Association, and nursing program.

The student body organization elected the following officers at their March meeting to lead them in their activities during the 1955-56 school year: president, Doris Gerber, Kidron, Ohio; vice-president, Ella May Wideman, Edmonton, Alta.; secretary, Regina Smith, Denver, Colo.; treasurer, Doris Birkey, Manson, Iowa.

Officers for the Colorado State Student Nurses' Association for the coming year are: Rheta Mellow, Denver, Colo., president; Rachel Albrecht, Gibson City, Ill., vice-president; Janet Lambright, Lagrange, Ind., secretary; and Hilda Eby, Drake, Sask., treasurer. Jewell Yoder was elected as the district representative and Lois Mann as the school representative. Mary Jane Swartzendruber is the sponsor.

Carolyn Kehr, R.N., '50, began working at the Pioneers Memorial Hospital at Rocky Ford on April 12. Martha King and Mary Alice Shaum, graduate nurses of the class of '55, began working at the same hospital April 13. Donnabelle Graber, R.N., '51, who has been employed there since last fall, will be leaving on May 1 for her home in Stryker, Ohio.

GOSHEN COLLEGE

Conrad Grebel Lectures

Paul Erb, executive secretary of the Mennonite General Conference, presented his Conrad Grebel lectures at Goshen College, May 1-5.

"Christ, the Hope of the World—the Alpha and the Omega" offered a Christian understanding of the future in God's program for the church and the world. He showed how Christ is not only the beginning of the Christian faith but also its culmination.

Senior Class Gift

Construction has begun on the picnic shelter which the 1955 senior class is giving to Goshen College. Location of the shelter will be 100 yards east of the College Cabin. Plans for the structure include a unique circular fireplace.

Architect, Orus Esch, drew the plans and Vernon Schertz, senior, has been contracted to do the building. Members of the class of '55 are also helping in the actual construction of the shelter.

According to Charles Burkholder, chairman of the class gift committee, the shelter will be ready for use by the first of June.

"Y" Activities

The YPCA sponsored a Mission Emphasis day, April 27. Opportunity was given during the chapel period to donate money for the building of the new church at Lombard, Ill. Since last Oct. 23 Sunday school and church services have been held in a rented building. LeRoy Kennel, who was recently ordained as pastor of the church, was the chapel speaker.

In the Speech Department

Lewis Weber, Kitchener, Ont., won first place in the Freshman Men's Peace Oratorical Contest with his speech, "Doing the Truth." Second place went to Arnold Roth, Wayland, Iowa, for "Bargains." John Stoltzfus, Manson, Iowa, won third place with his talk "Let's Face It." Other contestants were Ronald Schertz, Metamora, Ill.; Ivan Wenger, Millersburg, Ohio; Wayne Kornhaus, Orrville, Ohio, and Calvin King, West Liberty, Ohio.

First place in the 23rd annual Poetry Reading Contest went to David Haarer, senior from Goshen, Ind., for giving Lindsay's "Congo." Buetta Wyse, freshman from Archbold, Ohio, won second place with Robert Frost's "Wild Grapes," and Florence Hoover, a senior from Goshen, Ind., was awarded third for her presentation of "The Marshes of Glynn" by Lanier. Other contestants in

(Continued on page 453)

TEACHING THE WORD

The Annual Sunday School Report for 1954

BY J. J. HOSTETLER,
SECRETARY OF SUNDAY SCHOOLS

A composite record and picture of all the Mennonite Sunday schools in the USA and Canada is again presented for your study and consideration. There is a real satisfaction that follows the achievement of certain goals and objectives. This report is significant from that point of view. The year 1954 registered the largest increase in enrollment of pupils in any one year since records have been tabulated. Our total enrollment has now reached to 102,172 pupils attending in 715 Sunday schools. However, in contrast to this we are humbled by the realization that there are still over 50 million persons in our area who are not yet enrolled in any school.

How is this report compiled? Each year on October 1, every local school is asked to fill in a report of their work for the year and to send it to their District Conference Secretary or reporter. This officer then compiles a report for his District and sends a copy of it to the Commission Secretary of Sunday schools, where the total report is prepared as you now see it. Every reader should examine it carefully and evaluate the record in terms of progress made and to be made. For comparison you may refer to the previous annual report as published in the July 27, 1954, issue of the GOSPEL HERALD, or in the statistical section of the *Mennonite Yearbook*, or to the *Commission Handbook*. Many of the district conferences also publish their respective district reports in their own conference or missionary publications. A complete record of all local schools is also maintained in the files of the district secretaries, and of the General Secretary. Anyone interested in the progress and development of his own school, or of any other, can find the information in these files. Each local school also is provided with record blanks. Consult your superintendent or secretary for these.

Things are not always the way they seem or appear. It is easy for anyone to be disillusioned, and to have faulty opinions. Through the use of records and reports we are faced with the facts and can more readily determine the need for improvement. The Sunday school is no exception to this.

We see in this report factors that give us reason for rejoicing, and also reason for grave concern. There is a spiritual significance behind all of these statistics. We want to point up some of the factors:

1. We now have 715 Sunday schools in operation. This is a gain of 32 over last year, an average of beginning a new school every two weeks. These schools are located in 38 states and 3 provinces. There are still many areas where no schools are located. They may be near to you.

2. Our present enrollment of 102,172 pupils represents a gain of 5.18% for the past year. While this is the highest we ever had, should it not be 10%? All conference districts had gains except one. The gains varied from .6% to 18%, with Virginia leading. Each age division of the report also showed corresponding gains during the year.

3. The average attendance of 78,800 is only 77% of the enrollment. This means that 23% of our pupils are absent every Sunday. Public schools and industry average around 5% absentees. This challenges all of us to work on this problem. Could we not raise this to above 80% this year? Four conference districts reached this goal, six averaged from 75 to 79%, six from 70 to 74%, and one was under 70%. You may easily determine your own by dividing the average attendance by your enrollment.

4. Pupils over 12 years old not church members total 3,694, or 3.6%. This figure is quite low and indicates either effective evangelism or dropouts of non-church pupils. The latter is largely suspected.

5. Pupils of non-Mennonite parentage total 12,597 or over 12% of our total enrollment. This is somewhat indicative of our outreach, and should be made to go much higher through census taking, home departments, cradle rolls, home visitations, and mission outposts.

6. With 484 libraries reported 67% of our schools have one; 231 schools do not. The goal is for all to have a library. The total volumes reported would average one for every two pupils. These should be increased so as to have two volumes for each pupil. Libraries that fail to grow soon become stagnant and cease to operate. Now is the time to give good reading helps to our pupils.

7. Report concerning our homes. There are 19,840 homes reported, and only 6,357 or 32% are reported as having regular family worship. While these two reports may be the least accurate of all the report, nevertheless it is feared that they are altogether too true of the facts.

(Continued on page 453)

TABLE XI

SUNDAY SCHOOL STATISTICS BY CONFERENCES

Compiled by J. J. Hostetler
Secretary of Sunday Schools of Mennonite Commission for Christian Education

For the year ending October 1, 1954

CONFERENCE	Number of Schools	Teachers of Classes	Cradle Roll, 0-2	Nursery, 3	Kindergarten, 4, 5	Primary, 6-8	Junior, 9-11	Intermediate, 12-14	Youth, 15-22	Adult, 23-up	Home Dept.	Enrollment	Average Attendance	Pupils over 12 Non Church Members	Pupils Received into Church Membership	Pupils of non-Mennonite Parents	S.S. Library	No. of Volumes	Youth's Christian Companion	Words of Cheer	Beams of Light	No. of Homes	No. of Homes Having Family Worship	No. Read New Testament	No. Read Bible	Teacher's Meeting	Teacher Training	Mission Study	Missionary Projects	Mission Sunday School	Offering for Supplies
Alberta-Saskatchewan	13	91	88	55	101	113	97	85	94	511	13	1157	821	30	49	179	10	1633	13	13	12	292	181	21	4	0	2	1	4	5	2275
Allegheny	45	417	299	178	325	445	422	394	549	1942	2	4556	3424	310	138	1193	38	4069	38	42	39	1379	240	42	26	9	2	1	18	22	11713
Franconia	44	693	327	455	519	987	887	666	717	3663	3	8224	6764	452	119	1756	32	4586	42	42	41	1961	358	27	8	34	9	1	22	15	21109
Illinois	31	359	201	261	386	524	511	349	469	2194	17	4912	3279	334	66	1334	26	3978	27	28	28	1479	531	56	34	9	7	5	14	17	10928
Indiana-Michigan	81	975	822	579	951	1206	1224	883	1360	5536	80	12641	9511	692	426	1914	66	8956	78	80	78	3295	1381	132	47	20	17	16	32	44	38576
Iowa-Nebraska	28	572	290	284	291	438	433	368	566	2990	24	5684	4268	93	154	266	23	3126	22	23	21	1572	809	34	14	2	0	4	17	8	12558
Lancaster*	172	2429	1283	1157	1912	2591	2338	1862	2591	11269	151	25154	20788	...	415	...	76	4000	122	141	137	..	...	...	...	....	.	.	...	85	49743
North Central	18	121	92	43	150	160	138	110	168	414	0	1275	973	93	47	292	13	1233	17	17	17	292	165	17	13	3	0	0	9	7	2620
Ohio & Eastern M.	73	895	594	484	983	1282	1061	956	1220	5588	38	12206	9491	538	404	1914	60	9165	69	70	59	3206	931	116	59	19	12	10	40	22	30371
Ontario	37	422	333	341	413	535	427	307	531	2643	60	5590	3975	154	177	670	34	5625	35	37	37	1554	554	130	43	4	8	5	19	9	12549
Ontario A.M.	13	261	78	92	213	236	252	176	431	1542	9	3029	2222	89	48	84	11	941	9	13	10	756	93	16	2	3	3	1	12	2	4594
Pacific Coast	28	263	147	188	248	369	354	250	235	1122	10	2923	2053	154	67	641	16	1371	22	26	24	728	191	70	22	5	0	1	9	16	4960
South Central	46	435	251	215	413	487	441	340	627	2131	167	5072	3674	215	111	840	37	4506	44	45	41	1450	520	112	46	11	3	4	14	11	11406
South Pacific	6	64	15	21	61	112	98	41	39	252	2	641	520	28	38	219	5	993	5	6	6	244	53	7	5	2	1	2	3	10	1913
Virginia	61	470	298	249	516	656	605	450	613	2450	2	5839	4310	277	77	867	30	2467	51	52	51	1122	252	46	25	6	0	1	10	32	10126
Washington-Franklin	15	176	51	73	216	240	228	190	193	1105	5	2301	1960	179	52	352	3	220	7	9	9	320	63	0	3	3	3	2	1	5	3716
Unaffiliated	4	69	53	49	70	105	95	96	83	399	18	968	767	56	40	76	4	766	3	3	3	190	35	0	0	2	0	0	3	0	2187
Totals	715	8712	5222	4724	7768	10486	9611	7523	10486	45751	601	102172	78800	3694	2428	12597	484	57635	604	647	613	19840	6357	826	351	132	67	54	227	310	231344

*Age groups estimated on percentage basis

FOR OUR SHUT-INS

To Touch the Robe

By Lorie C. Gooding

One timidly pressed through the throng
To Thee, O Healer, only to touch
The border of Thy spotless robe.
Ah, would that I might do as much!

For I am weak and sick at heart,
And I would touch the fringes of
The garment of Thy righteousness,
Thy cloak of mercy and of love.

To Thee, through throngs of doubts and fears,
I come, Restorer of my soul,
That I may touch the border of
Thy robe, and find my spirit whole.

Holmesville, Ohio.

Sam and Maria

By Priscilla Delp

Samuel and Maria Johnson lived alone in their little bungalow. Although Samuel had a wooden leg, he was able to hold a job as night watchman at the high school. By careful planning and good housekeeping Maria managed not only to live on their earnings but to lay some away in savings each week. In the summer time, with the help of their garden, they were able to lay almost the whole amount away. And since they did not go to church, there was no need to spend much money for clothing or put any in the collection plate. And so after twenty years of married life, through careful management of their investments, they had acquired several homes. Each year after the taxes and necessary repairs, the accumulation of their rents, together with their savings, was placed toward the purchase of a new home.

The time came when just sitting at home, listening to the radio, and counting over their account books became monotonous. Maria was the first to feel the need for something better. Having been brought up in the church, she knew the Scripture, but had forgotten much of it. And now there was a sudden longing to get back into fellowship with God. God had been watching, and through a Christian businessman made the contact. Maria could not resist the invitation to attend a church service. A Christian neighbor was called in who offered to take them along. It was quite an experience. Maria got out the dress she had worn twenty years ago. While it was still good, it needed altering. The adjustments were made and Maria accompanied her neighbor to church alone, for Samuel refused to go along.

At first Maria was embarrassed, for she had not realized the change that twenty years had made in clothing. But everyone was so friendly that she came back again. She began reading her Bible and repeating what she remembered of the sermons to Samuel, who although he encouraged her going, still refused to go along.

Then one day Maria asked the neighbor to take her shopping. The next Sunday she felt more at home in her new clothes. The next week she persuaded Samuel to get a new suit and hat, and then he too accompanied them to church. In a few weeks there were revivals held at the church, and Maria expressed her desire to unite with the church. She went to class instruction and was baptized. Although Samuel came to the services, he did not make up his mind. They began to show more interest and wanted to know all about the activities of the church. In the company of Christian friends they toured the country, visiting the different institutions of the church. Samuel then decided he, too, wanted to be a member. When it came time for a retirement he was retired on a pension. He gave up their life insurance policies, and they followed the practices of the Mennonite Church according to their understanding and ability.

Then one day Maria was found crying. She exclaimed that her sorrow was due to the fact that she was too old to do anything for the Lord. Different things were pointed out to her, such as prayer and giving. She cheered up. The next week she called the officials of the church of which she was a member and asked if it would be possible for her and Samuel to donate their money to the work of the church. A lawyer was consulted and papers were drawn up after much discussion. Their properties were signed over to the church with the church promising them a certain income as long as they lived, plus taking care of their medical and funeral expenses. After Maria's death Samuel's pension was increased. Instead of using it selfishly he made personal donations to different needs. One time he bought a poor member of the church a new suit of clothes, and another time donated a liberal amount to another member who had suffered loss by fire.

As age brought ailments, the church kept her promise and saw that they had proper medical and nursing care. At their death each was given a nice burial and marker according to their wishes. The properties had increased in value, and so Sam and Maria were able to serve in a very definite way.

Souderton, Pa.

Handicapped but Happy

By Thelma Landis

We can't recall just when we first saw Johnny Lagorus; however, both my husband and I will never forget him. He has made an indelible impression upon our minds.

There is nothing pretentious about Johnny or his appearance. Although he spends most of his time in a wheel chair, that is not what called our attention to him. He is one of quite a few handicapped persons whom we welcome to our mission services. Perhaps it was his quiet manner; his intent dark eyes fastened upon the speaker, that caused our attention to be drawn to him. . . . Perhaps it was his smile of warm understanding as he drank in the words of the message that made us sure that we wanted to talk with him, for underneath that unassuming manner lies something deeper, something worth-while knowing about. . . . One must find out what that something is!

Johnny does not take things for granted. As long as God wills, he is glad to be alive! Yes, even though living means being helped by someone in almost everything he does. He is grateful that someone is willing to help him. He is thankful for the food he eats; for the bed he sleeps in; for the glass-partitioned room, one of a number in his ward, which he calls his home. Ever since being placed, as an infant, in the Good Shepherd Home, he feels that they have offered him much to be thankful for, yet he would not be unusual if he chose to complain, especially so, when pain grips his body.

Johnny does not complain. Not in the sense that he could, almost justifiably, if he chose to complain. When asked if he ever felt like complaining about his circumstances, he replied, "What have I to complain about? . . . Oh, yes, sometimes in pain, I'm tempted to do so, but I have nothing to complain about!" We heard him say those words, faltering and with effort, for speaking to Johnny is something that involves his whole body, due to the nature of his illness.

Johnny gives of himself and of his means generously. His friends are those with whom he comes in contact. People see him, talk with him, and like him. Even though speech causes effort on his part, he is glad to speak with everyone. He is generous with his smiles too. On a visit to the Good Shepherd Home, Johnny was concerned that we should not go home without taking something along that he had for us. The gift was a "Dimes for Vitamins" card for Korean children which he had received in Sunday school. He apologized for the partly filled card, and when he was told that the card was not due until a future date, he smiled, and put it back in his drawer. . . . to add more dimes to the card! He sells candy

(Continued on page 453)

TO BE NEAR TO GOD

THE PRAYERS OF ST. PAUL

(Choose one prayer and memorize it this week. Write it out and put it where you'll see it often—beside your mirror, above the sink, or near the dining table. Your whole family will enjoy learning it together.)

Sunday, May 15

Read Ephesians 1:15-23.

Here Paul's requests fit into each other. He prays that the Ephesians may receive the Spirit of wisdom and revelation—which will lead to an enlightened understanding—which will lead to a knowledge of His high calling and a practical demonstration of the exceeding great power of God. A dazzling vista, this! Dare we ask God to form this chain of experiences in our own hearts?

Monday, May 16

Read Ephesians 3:14-21.

Isn't the little benediction that follows this prayer splendid? It is Paul's reverent **amen** to a request that the "faithful in Christ Jesus" may know the unknowable love of Christ. This triumphant declaration fits any prayer. It hints at an attitude of heart that is the basis of all joy and peace for every child of God.

Tuesday, May 17

Read Philippians 1:9-11.

Filled—what emotion does the word produce in your heart? Does it bring a feeling of sufficiency—a joyous cry of praise to the Giver of this divine Enough? Poverty, inadequacy, and emptiness are not normal for the Christian. The Lord wants to fill you with the fruits of righteousness that you may glorify His name. Will you let Him?

Wednesday, May 18

Read Colossians 1:9-13.

"Into the kingdom of the Son of his love" is the marginal rendering of verse 13. Two kingdoms are in evidence here—the armies of darkness against the Hosts of Light—the vast, seething reaches of hate versus the kindly Dominions of Love. Surely our hearts have cause to meditate upon and give thanks for the marvelous translation that is ours.

Thursday, May 19

Read I Thessalonians 1:2-4.

There is much to be said for positive prayer such as this—and little to be said for the pharisaical attitude that enjoys reminding the Lord of other people's faults! "Brethren, beloved of God" (verse 4, marg.)—what else can **we** do but love likewise, asking the Lord that the lovely in them may be multiplied until it fills their lives? Doubt any prayer in which you can enumerate the shortcomings of others without pain to yourself. Shun any prayer that leaves you feeling smug and superior and self-satisfied.

Friday, May 20

Read I Thessalonians 5:23, 24.

"And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"—does such a prayer stagger you? Is there a question mark in your mind after it? Paul has supplied a period that ought to erase dishonoring question marks forever. "Faithful is he"—turn away from yourself for a long look in this direction. Accept—believe—and rejoice!

Saturday, May 21

Read II Thessalonians 1:11, 12.

Motive is the striking element here. We need to look deep within ourselves before we realize how many of our prayers (both for ourselves and others) carry the taint of selfishness. The burden of Paul's praying was the glory of God. Let us turn to the Lord and cry for cleansing from all that hinders the echo of that burden in our hearts!

—Edna Beiler.

Hezekiah Attempts Reconciliation

Sunday School Lesson for May 22

(II Chronicles 27—30; Micah 6—7)

Perhaps you would like to look at the succession of Judah's kings (to date) to see which were good and which evil. Underscore them yellow and black. Such a picture makes us ask, For how long can a righteous leader pull the people back to God? What makes this increasing difficulty? Think of the nature of sin. The figure used of leaven is apropos here. What has been the personal experience of your pupils?

Sin, especially the great sin of worshiping heathen gods, has had a deep effect on Judah. For 52 years, Uzziah, a good king, had strengthened Judah against his military enemies. His son Jotham led Israel sixteen years in the ways of the Lord. He too became mighty "because he prepared his ways before the Lord his God."

Ahaz followed with sixteen years of walking in the ways of Israel. What did he do to Judah? (28:2-4) He made molten images for Baalim. What commandment did he break? How significant was this sin? God could not let this go unpunished. The king was greatly afflicted by the Syrians. In his distress he became more idolatrous. What were his added trespasses? (28:21-25) Consider well the force of this **great** sin of worshiping other gods, with Judah and with us.

Then came Hezekiah with a heart right toward God. What can he do? What should he do to avert the wrath of the Lord that was upon Judah and Jerusalem?

At once he began to turn the faces of his people toward God. See his detailed program in chapters 29 and 30. Let a pupil repeat Hezekiah's program of getting ready for the solemn passover. Notice how very carefully he worked to follow the command of God given to Moses: How confession of sin and cleansing came first; how repairing, cleansing, and setting in order the house of the Lord was put before any political moves to strengthen the kingdom. Ahaz had closed the house of the Lord. Hezekiah knew that Judah's relation to God was at the heart of their problems.

See how great a statesman Hezekiah was in his experiment to bring all Israel and Judah back to God to heal their backsliding but also to heal their enmity. All these were God's chosen people whom He desired to bless.

Read together the story of the very joyous passover celebration. God was pleased indeed! Then "prayer came up to his holy dwelling." The people received blessing from the priests. For seven days praise led by the priests ascended to God. What wouldn't such a service do for their reconciliation with God! God desires above all else a heart that loves and obeys and lives to His praise.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

MY MOTHER'S SCRAPBOOK

A Creed

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil, without complaining,
Not a humble task disdaining,
Let me face the summons calmly
When death beckons me away.

—Sel.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ben Eberly, Hannibal, Mo., was elected by the brethren of the four northeast Missouri churches as area co-ordinator for disaster service work.

Bro. Henry Weaver, Jr., of the E.M.C. faculty, now in I-W service at Elkhart, Ind., spoke to the Yellow Creek MYF on the "Harmony of Christianity and Science."

Correction: The Christ for Today meetings to be conducted by Bro. George R. Brunk at Hannibal, Mo., will begin on June 19 instead of April 21 as announced earlier in our columns. The meetings will continue for four weeks if interest warrants.

Bro. Nelson E. Kauffman conducted communion services at the Missouri State Prison on April 21. One of our brethren is still in solitary confinement as a result of being accused of participation in the riot last fall. One felt he was not prepared for the communion; three participated. During this service three other brethren visited with other recent converts, one of whom was a professional boxer. These men give evidence of real experience with Christ.

A choral service was held at Rocky Ridge, Quakertown, Pa., by the Doylestown-Deep Run A Cappella Chorus and the Brotherhood Male Chorus in charge of Bro. Millard Detweiler.

Bro. Raymond Charles, vice-president of the Eastern Board of Missions and Charities, was the speaker for the Gospel Crusaders of Bosslers Church, Elizabethtown, Pa., on April 29.

The annual meeting of the Christian Workers' groups of Lancaster Conference was held at Metzler's, Ephrata, Pa., April 30 and May 1.

Bro. Roy D. Martin was ordained on April 24 to the office of deacon to serve the East Bethel mission near Greenville, Va. Bro. Daniel Lehman, Harrisonburg, Va., brought the message and the charge was given by Bro. Franklin Weaver of the home congregation.

The Collegiate Chorus of Goshen College under the direction of Bro. Clifford King, gave a program at the Holdeman Church, Wakarusa, Ind., on May 1.

The Wooster, Ohio, MYF gave programs at Toledo, Ohio, on April 30 and May 1.

Three young people and an elderly man were baptized recently at Meadville, Gap, Pa.

The MYF from Plainview, Aurora, Ohio, gave a program at Hartville on April 29 and are scheduled to be at Beech, Louisville, Ohio, on May 7.

Bro. J. F. Garber, formerly of Alma, Ont., was installed as pastor at Burton, Ohio, on April 17.

The attendance at Gladstone Church, Cleveland, Ohio, on Easter Sunday was 299.

Young people from the Hartville Conservative Church gave a program at Aurora, Ohio, on April 3.

Baptismal services were held at Warneke Chapel, Pedro, Ohio, on April 10, when six persons were received into church fellowship.

Change of Address.—Bro. John F. Garber from Alma, Ont., to R. 1, Aquilla Road, Burton, Ohio. Bro. Garber is conducting evangelistic meetings at Mill Run Chapel, Altoona, Pa., May 8-15, and will also serve on the program of the annual meeting of the Ontario Conference Mission Board at Kitchener, Ont., May 22, 23, when he will speak on "The Indigenous Church."

Bro. C. B. Driver, Versailles, Mo., has been relieved of preaching responsibility because of his failing health.

A chorus from the Bethel Church, Chicago, Ill., gave a program at the Oak Grove Church, West Liberty, Ohio, on Saturday evening, April 30.

Bro. Lester Wyse, Hartville, Ohio, was guest speaker at the Gladstone Mission, Cleveland, Ohio, April 8-10, in special meetings which were well attended.

The A Cappella Chorus of thirty-two voices, of the Christopher Dock Mennonite School, near Lansdale, Pa., gave a series of programs from April 29 to May 2 in various places in western Pennsylvania and eastern Ohio. This new high school in its first year of service has an enrollment of 115. While giving only three years of work this year, it expects to add grade twelve next year.

The Detweiler twins, William and Robert, sons of Wm. G. Detweiler, of the Calvary Hour, spoke during the young people's Bible meeting hour at the Beech Church, Louisville, Ohio, Sunday evening, May 8.

The annual song service from the Harmonia Sacra songbook was held at Trissels Church, Broadway, Va., on Sunday evening, May 1.

Bro. Wesley Jantz, Mountain Lake, Minn., spoke at the Manson, Iowa, Church morning and evening, May 1, which has been designated Student Nurse Day.

Bro. J. Otis Yoder, Harrisonburg, Va., served as instructor of a week-end Bible conference held May 7, 8, at the Pleasant Grove Church, Ft. Seybert, W. Va.

A doctrinal conference was held at the Pea Ridge Church, near Philadelphia, Mo., over the week end of May 1.

Brethren Amos S. Horst, Akron, Pa., and Henry Garber, Mt. Joy., have been appointed to make a deputation visit to the mission fields in Europe and East Africa under the Eastern Mennonite Board of Missions and Charities. They expect to sail from New York on June 1.

A student team from Eastern Mennonite College had charge of the morning worship period at the Congregational Mennonite Church, Marietta, Ohio, on May 1. Accompanied by Bro. and Sister Paul Peachey, of the faculty, the team was composed of Traugott Reiber, of Germany; and Issa Khalil, Hiyam Hammouri, and Minera Hammouri, of Jordan.

Four persons were added to the Stahl congregation, near Hollsopple, Pa., by water baptism on April 9.

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Calendar

1955 Conrad Grebel Lectures, Orrville, Ohio, May 12-15.
Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Ontario Mennonite Conference at St. Jacobs, May 31 to June 2.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

A Missionary Conference was held at the Upper Skippack congregation in the Franconia District, April 30 and May 1, with O. O. Miller, Akron, Pa., and John R. Mumaw, Harrisonburg, Va., as speakers.

Bro. Nelson Litwiller was scheduled to leave Buenos Aires, Argentina, on April 27 for a visit to Paraguay, Brazil, and Uruguay in the interests of the proposed Montevideo Bible School and the mission programs in Brazil and Uruguay. He plans to be back in Buenos Aires by June 1.

The Albert Buckwalter family arrived home from the Argentine Chaco for North American furlough on April 28. They will be residing at Hesston, Kans., for the present and plan to attend the Wycliffe language school at Norman, Okla., this summer.

Bro. Esteban Rivera, La Plata, Puerto Rico, was installed as co-pastor of the Rabanal Mennonite Church at a special service held at the Calvary Mennonite Church, La Plata, on April 24. Bro. E. V. Snyder preached the sermon and Bro. Lester T. Hershey had charge of the licensing service as moderator of the Puerto Rico Mennonite Conference. A representative group accompanied by Sister Marjorie Shantz, resident missionary nurse was present from the Rabanal Mennonite Church.

Summer Bible school dates for the Ann St. Mennonite Church, Peoria, Ill., have been announced for June 13-24.

Bro. J. Frederick Erb, Detroit, Mich., served as special speaker for a youth conference at the Hopedale, Ill., Mennonite Church over the week end of April 24.

Bro. Howard Kauffman, professor of sociology at Goshen College, Goshen, Ind., now in graduate school in Chicago, Ill., spoke on "The Christian Home" at a vesper service for the newly organized Lombard, Ill., Mennonite congregation on Sunday afternoon, May 8, following their monthly fellowship dinner.

Bro. Ross Goldfus, missionary under appointment to Argentina, in language study in Puerto Rico, conducted the Sunday service at Guavate on April 17 and at Palo Hincado on April 24. The Goldfuses left Puerto Rico on April 28 for Pennsylvania in preparation for leaving for Argentina the last of May.

Sisters Blanche Sell and **Marie Moyer** are due to arrive in New York from India for North American furlough on May 17.

Dr. H. Clair Amstutz, Goshen, Ind., spent about ten days in Puerto Rico early in April in a study of the hospital and medical services provided by the mission-service program there.

Bro. Carl Kreider, Tokyo, Japan, spoke to the Hokkaido Missionary Fellowship meeting in Sapporo on May 4, 5. This is a fellowship meeting of the Protestant missionaries on Hokkaido.

The summer camp program conducted by the Mennonite Churches in Puerto Rico includes the following camps for 1955: boys' camp, June 1-8, at Luquillo YMCA Camp, Caribbean Sea Beach; girls' camp, July 11-16, McLean's Campgrounds, Bayamon, Puerto Rico.

Five men representing the Lower Deer Creek and East Union churches, Kalona, Iowa, spent April 26, 27, at the Mennonite Spanish Church, Chicago, doing repair work and remodelling on a VS basis. Their services were greatly appreciated.

The Jefferson St. Mennonite Church, Lima, Ohio, plans to participate in the Mennonite Youth Village summer camp program for children and youth, 10 to 14 years, and is tentatively arranging for farm experience for youth 15 years old and above.

Missionary Henry Kliewer, who has been serving among the Hopi Indians in Arizona, will speak at the Mennonite Home Mission, Chicago, on Sunday evening, May 15.

The Hokkaido Mennonite Fellowship held its semiannual meeting at Sapporo on May 3 and 6, the day before and the day after the meeting of the Hokkaido Missionary Fellowship meeting. Bro. Carl Kreider, Tokyo, spoke to the group on the afternoon of May 3 regarding their peace witness in Japan.

Missionaries serving on the program of the Annual Indiana-Michigan WMSA meeting held at Goshen College, Goshen, Ind., May 7, included Mrs. Wilbur Hostetler and Mrs. Royal Bauer, India, and Mrs. Carl Beck, Japan.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, will be serving on the program of the Ontario Mennonite Mission Board annual meeting, May 21, 22. They also participated in the Quarterly Mission Meeting at the South Union Mennonite Church, West Liberty, Ohio, Sunday afternoon and evening, May 8, and spoke at the Sharon Mennonite Church, Plain City, in the morning. On May 1 they spoke in the evening service at the Shore Mennonite Church, Shipshewana, Ind.

The General Mission Board Executive Committee at its April 29 meeting approved a plan for the Gladstone Mennonite Church, Cleveland, Ohio, to develop a community center service program for the community.

Bro. Weyburn Groff, Yeotmal, India, participated in the Youth Retreat and Boys' Camp program at Dhamtari the last of April and the first week in May.

Bro. Clifford Strubhar, Culp, Ark., stopped at the General Mission Board headquarters, Elkhart, Ind., on May 2, en route home from Ontario following the funeral of Sister Strubhar.

Bro. J. D. Graber, General Mission Board secretary, interviewed students interested in missionary service at Eastern Mennonite College, Harrisonburg, Va., on May 6 and spoke to the Bible School Fellowship. On May 7 he spoke to the Christian Medical Society meeting in Philadelphia, Pa., a group of Christian medical students from the five medical schools in that city. Bro. Graber was scheduled to preach at the Norris Square Mennonite Church, Philadelphia, on Sunday morning, May 8.

Bro. Frank Horst, Culp, Ark., visited the General Mission Board headquarters on April 29 and spent May 1 at the Mennonite Home Mission, Chicago.

Your Treasurer Reports

By recent action the Executive Committee of the Mission Board authorized the treasurer to set up a Revolving Church Building Fund. Several sizable contributions which were received in the form of estates were placed in this fund as a beginning balance. This present balance is about $2,500.00.

The purpose of this fund is to establish a source by which assistance can be given to new indigenous church developments. There are a number of areas in which members of our church are being brought together, particularly in urban areas where there is interest in starting a Mennonite congregation.

A good example of this is the Lombard Church near Chicago. At Lombard a group of our brethren have organized a congregation and are now planning to construct a home for their pastor and, as soon as possible, a church building. This congregation is being started with considerable support by the local group and it is hoped that in the near future they can be a completely self-supporting congregation.

A situation such as the above example indicates there could be considerable help given if there were a sizable fund available from which this group could draw on a loan basis for building purposes. It is the intention for the fund established by the Mission Board to be used for this purpose. It will be administered on a loan basis and funds will be made available to some mission church which is now ready to move ahead as an independent congregation or to groups of our brethren who find themselves in a situation where they can organize a congregation. Such funds would be advanced on a basis whereby they will be returned by the congregation over a period of years. As the funds are returned they will be made available to other groups.

We would like to commend this fund to interested individuals and groups as a significant purpose for which contributions can be given. Funds received for the Revolving Church Building Fund will not only serve an immediate purpose but will serve over many years to assist in the church building program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Evangelist Daniel with his father and family. Three generations of Christians—jewels from Hinduism.

Tonka Toli Hears the Gospel

BY PAUL KNISS

Tonka Toli is a typical Oraon village. The Gospel had never been preached there before, but some of the villagers had heard preaching at nearby places. Everyone knew that for the past few years some preachers and missionaries had been camping frequently at Kalkaliya and other villages, "trying to make Christians." There had been some anti-Christian preaching too; "Don't listen to them; theirs is a Western religion. They are very persuasive, but their doctrine is false. They want to make you Christians and then exploit you."

One day in January, 1955, three evangelists, a Bible woman and a missionary couple set up camp in Tonka Toli. In the daytime they walked to the nearby villages, visited with people and preached that Jesus Christ could free them from their load of sin and from the oppression of evil spirits. They also dispensed medicines and gave advice on sanitation and health. At night they had meetings at the camp, under a small tabernacle-like tent. They sang, preached, and showed lantern slides about Jesus Christ.

The village people were interested in everything. Crowds gathered to watch the way cooking was done on a "roaring stove" (kerosene pressure stove) and the way the missionaries ate, placing the food up on a table, sitting on chairs and putting their food into their mouths with spoons and pronged objects. But more interesting yet were the beautiful songs these people sang, the things they said, and the pictures they showed.

On the second night a large crowd of about two hundred gathered. Only half of them could get under the tent. They behaved orderly and listened attentively. Then a young man from the village strode up and stood before the evangelist who was speaking. This man, despite his youth, was somewhat of a leader in the village. He was educated—he had gone through the sixth class, which was far more than anyone else in the village had done. Then, too, he had been drinking a little liquor, so he had a good deal of courage. First he addressed the evangelist.

"Who told you to come here? You dare not preach here." Then, turning to the audience, "Get out of here. What do you mean, listening to this poison? Go on, get out! Everyone go home."

They obeyed. After everyone had gone the group of preachers and missionaries gathered for consultation and prayer. They had seldom encountered such bold opposition. But they were not downhearted. Rather, they felt that God had blessed the meeting and that people would probably come back to hear more. One evangelist said, "If they don't come for the night meetings, we'll do more during the day." They all felt they should not move on to another place yet.

The next day some of the older men rebuked the young man for his rudeness. Then they went to the evangelists and apologized for his behavior. They assured them they could continue camping in their village. That evening only a small group ventured to the meeting, but the following night and each night after that a good crowd came.



Paul Kniss preaches the Gospel to India villagers in Bihar.

Several days later one of the evangelists was handed a note purportedly from the **Gram Panchayat,** or village council, to the missionary. The note read something like this: "It is reported that you have set up camp in Tonka Toli without permission. You will please answer to the **Gram Panchayat** for this. Failing to do so, you will be dealt with according to the Bihar **Gram Panchayat** laws."

Because the missionary could not be present on the appointed day, two of the evangelists went to the council meeting. It was evident that all the council members were friendly, except for one who was a friend of the young man who had broken up the meeting. The note apparently came from him, for the others seemed to know nothing about it. The evangelists told the council why they came. They explained that permission had been given by the elders of the village to camp at Tonka Toli. Then they opened their Bibles and gave their own testimony. With great enthusiasm they told of Christ's commission to preach. Having this command of Christ, they said, they could do nothing else. The council members were impressed with their sincerity and message. They said, "You may continue your work." One of them said he would come to the meetings if he didn't live so far away. Others started to attend that night.

A few days later it began to rain, so tents were taken down and the group went back to their respective places for more substantial shelter. The village settled back to its old routine again. But parts of the songs that were sung and some of the things that were said keep turning over in the minds of those who listened so attentively.

Balumath, Bihar, India.

Tribulation Worketh Patience

BY S. ALLEN AND ELSIE SHIRK

"Thanks be to God which giveth us the victory through our Lord Jesus Christ." Though stormy foes may surround us there is a peace of mind and heart which only the child of God can know. Truly the Lord has been teaching us much patience during this year of varied experiences.

In January, 1954, we enjoyed the privilege of carrying the Word to Panki, a new area, where the people listened with open hearts. But Satan was soon on the job threatening the work. We explored this area with the hopes of opening a new station, as we had learned that five hundred families of Oraons were living there. Oraons in other areas have been responding to the Gospel. We also investigated other areas and carried on a continual witness around Latehar.

Since Bro. Milton Vogt was leaving on furlough some of his responsibilities were given to us. In March the local Grow-More-Food officer came seeking some land for crop demonstration purposes. Before long I found

myself tied down with administrative responsibilities, taking care of the secretary-treasurer's work, and arranging details for the Farm Demonstration Program. In the meantime we had placed our evangelists at strategic centers from which they could carry the Gospel to their neighbors and so blanket the area with the Good News. They also toured in another outlying area until the opposition became intense and they had to close down.

In February we enjoyed touring with our evangelist in Ober, fellowshiping with the few Christians and telling the Good News to others. The people listened well but none were ready to profess faith in Christ Jesus and be baptized.

A month or two was spent in getting all the necessary equipment and materials together for the Farm Demonstration Project. We employed a Christian leader of one of our villages as farmer hoping he would then help his village to progress economically, a means of getting the church established financially.

In April we rejoiced to see four receive baptism in Dumadorah. The following night our evangelists and two other Christians were beaten and threatened by opponents of the work. The four new Christians turned back and Christians in other villages became fearful. We spent the hot season in the hills for spiritual and physical refreshing, but our hearts were burdened heavily for our brethren.

We enjoyed many rich blessings during the rainy season Nine Weeks Workers' Training School. The last week of spiritual blessing was especially helpful; Bro. Stuti Prakash was again used mightily of the Lord. In the following weeks Bible schools were conducted for the children in the village, a new experiment. As a result our Sunday-school attendance has increased greatly.

During the rainy season our Christians at Nareshgarh seemed to be going backward. In November we camped there and rejoiced to see them become established more firmly. They need our continual prayers, especially in finding marriageable partners for their children. December was the month of



Evangelist Phulchand with the young Christians baptized at Hisri, Bihar, February 27, 1955. Elaine and Paul Becker are in foreground.

Thanksgiving and Christmas celebrations together with a Christian Jalsa at Hisri, December 4, for all our Christians.

We praise God for victories won, but bow our heads in humble confession that we have seen so little fruit for Him.

Latehar, Bihar, India.

Sowing the Seed at Chandwa

BY HENRY AND GLADYS BECKER

It seems but as yesterday when nearly a year ago on January 27, 1954, we left New York for India and especially for our field of service at Chandwa in Palamau District, Bihar. We arrived in Bombay on February 22 after a pleasant voyage. Four days later we were met at Tori Station by Bro. and Sister M. C. Vogt and were taken to the bungalow where we are now living. Our first concern was to get Elaine and Paul ready to travel with the school party to Woodstock School.

At first we boarded with Vogts and later they boarded with us, since they were getting ready for their furlough. We also had the pleasure of welcoming the J. E. Beachy family back to Bihar.

We attended the baptismal service when three families were baptized on confession of faith in Christ Jesus. It was also our privilege to commemorate the Lord's Supper with our Indian brethren and sisters. Not long after that we had the sorrowful experience of seeing some who had been baptized about a year earlier turn away from Christ and go back to their old idolatrous worship. Later on we had a baptismal service at Dumadorah. Four were baptized on confession of faith, but soon they too turned back because of serious persecution.

It seemed such a short time until the hot season began. During our vacation in the hills we were able to make arrangements in Bombay for the purchase of a 1950 Ford Sedan to use in our work. We soon put it to use; every week for ten weeks beginning July 19 we would load the car to capacity with workers and take them to Latehar for the Workers' Training Conference. That conference proved to be an inspiration and blessing to us as well as to the workers.

Again this past fall we were sorry to see one man turn his back to Christianity and return to the service of Satan. Oh, that we might be able to help our new Christians grow in the grace and knowledge of our Lord Jesus and be steadfast in Him! This fall we again had communion services with all the Christians.

We praise God that He has given us the faith and courage to trust Him for the future, rejoice in victories won and look ahead to greater victories.

Chandwa, Bihar, India.

"Knowing Not Which Will Grow"

BY PAUL AND ESTHER KNISS

The Lord has continued to bless His work in the Balumath area. Through His mercy many have heard the joyful news proclaimed.

About six months ago Barnabas, a Christian brother at Itke, planted a field of barley. Due to the lack of rain the seed did not germinate, so the crop was considered lost. Two weeks ago we had a series of showers. Surprise! The field is becoming green. It may yet produce a good crop.

The sower is not always aware of what is becoming of the seed he scatters. After hearing the Gospel message again recently the blacksmith at Tuti said, "Remember Jamuna Singh?"

We did. He was a young intelligent man who had come to the night meetings regularly when we camped near his village. He used to come frequently to the camp and talk. He showed more than average interest, but no one was impressed that he was really in earnest.

"Well, Jamuna used to come here often and read from that book you gave him. He used to say, 'This is the right Way. Everyone should follow it. I'm going to.' "

"Where is he now?" we asked.



Elsie Shirk teaches the Rajhar Bible school—a new experiment which proved successful.

"He became ill a couple months ago. They took him to Patna: he died in the hospital."

We often wonder in how many hearts the Spirit of God is working as He worked in Jamuna Singh's.

We camped twice at Kalkaliya during the past year. As before, the young folks are interested but the older ones hold back. The young folks have heard the message again and again. They sing Christian songs as they go about their work. Surely someday this seed will germinate.

At Banio we encountered opposition but no apparent interest, so we stayed only a week. The evangelists preached the message boldly and powerfully while we were there. May there have been some fertile soil at Banio of which we were unaware?

Everyone showed good interest at Gargoma. A leader said, "The message is true; we should stop serving the devil and serve God. But we older ones will never listen. We are too set in our ways. Come and preach often. Someday our children will learn and will follow Jesus if you keep on preaching here."

Mandhaniya has heard the message many times. One hindrance is that the people have known Christians whose lives did not correspond with the message they proclaimed. Nevertheless, there are those individuals at Mandhaniya who have a real spiritual hunger and a desire to follow Jesus, but consider the cost too great.

We have been impressed with the necessity of strengthening our believers, especially since times are so uncertain. It is their witness which counts most, not the witness of foreigners. More efforts have been made this past year to teach and help them spiritually. We feel these efforts were worth while.

Balumath, Bihar, India.

Missions Conference Considers Three "I am's"

By Virgil and Helen Brenneman

I am a debtor.
I am ready to preach.
I am not ashamed.

These three great "I am's" from the first chapter of Romans were the theme of the Seventh Annual Missions Conference of Southeast Iowa Conference at Lower Deer Creek Church and Hillcrest Union, the new Iowa Mennonite Church auditorium, Kalona, Iowa. Bro. A. J. Metzler, Scottdale, Pa., was guest speaker for this inspiring conference.

The week end was off to a good start on Saturday evening, March 26, as Bro. Metzler brought a searching message on factors which help and hinder mission work. His sermon introduced a lively discussion period during which there were many testimonies of confession and commitment to more active participation in personal work, as well as requests for prayer. The general spirit of the conference was apparent again in the Sunday afternoon session when another testimony period followed another message. The conference culminated in a session at Hillcrest Union on Sunday evening with an attendance of approximately 1,000 and many responses to a plea for greater consecration to "The Three I Am's" of the Apostle Paul.

Bro. Chris Hershberger, vigorous long-time mission enthusiast of the Kalona area, moderated the conference, and Bro. Vernon Roth, minister from Wayland, Iowa, served as chorister. Special music accompanied each session. Preceding the Sunday evening service, Bro. Virgil Brenneman reported on the preliminary investigations which the Iowa-Nebraska Mission Board has been making relative to opening a new mission work in Des Moines.

The group planning the annual mission conference for the Southeast Iowa churches has recently reorganized. It consists of mission board members of each established congregation and superintendents of each mission station of the area. The group plans the annual meeting and meets together for fellowship and sharing of mutual problems. Inspiring greater mission interests in this area, gaining more active interest and support of mission stations on the part of local congregations, and tying together new members at the mission stations with the larger Mennonite fellowship are some of the goals of this missions conference. Remember them in your prayers.

Iowa City, Iowa.

THE MENNONITE HOME CONCLUDES 50 YEARS OF SERVICE

More than a half century ago John L. Landis, a prominent farmer of Manheim Township, Lancaster Co., Pa., donated his farm and home to be used for an old people's home. April 1, 1955, marked the fiftieth anniversary of the Mennonite Home (often misnamed the Oreville Mennonite Home). It was chartered Oct. 23, 1903, and the building started soon afterward and the first guests were admitted on April 1, 1905.

The first superintendent, Jacob H. Mellinger, uncle of the present superintendent, provided for 20 guests the first year of operation. The Home has had a continual growth all these years until now it has more guests than any time in its history. At present there are 114 guests and 23 on the working staff, making a total of 137 residents. A long waiting list is on file continually.

Five additions have been added to the original building with the sixth in prospect for this coming summer. The modern trend to build smaller homes increases the demand for Home service. When age overtakes this feeble body, it is only natural to look for a home where we can feel we have some security and where we can know we will have someone to care for us.

The church has been wise in founding homes for its old people where they can feel they are not encroaching on the time and privilege of someone who does not care for them. Many are the expressions of appreciation of these people for their home where they can associate in leisure with those of like circumstance. Here they can mingle together daily, go to church without facing the elements, and worship with those of like age and interests.

Those who are bedfast or cannot leave their rooms are privileged to enjoy any service from the loud-speaking system that serves the whole building. This large group of aging folks, who range in age from 98 years down, are eager for any service that they may be able to enjoy. Twelve of our guests are past their 90-year mark and 62 are between 80 and 90 years.

What a privilege to render real service to someone who, in his declining years, appreciates and welcomes a kind and helping hand when it is so much needed! Probably when you are too weak to walk alone, or too feeble to feed yourself, assistance shall be welcomed for the first time.

This kind of work is a challenge to those who want to do service for their King and fellow man. Our workers are attached to their patients and work and can rightly feel they are doing a worthy work for the aged, the needy, the helpless, and often friendless, and especially for their Master and Lord.—Jacob D. Mellinger in **Millersville Echoes.**

"Sick, and Ye Visited Me"

By Bonnie Driver

"We came to see if you will come to see my mother. She is already advanced in years and it is impossible, because of incontinence, to take her to town to the doctor. We know that you can alleviate her suffering a little."

"My wife has been in bed with a very high fever for several days. Could you give her some medicine or a shot to help her?"

"Miss, could you come to our house and bring some medicine for our child that is very sick with a fever?"

On response to one of these calls, I followed the two ladies down a narrow path back into the hills. The older one, I learned, was a widow whose husband had been stabbed in a drunken brawl some years ago. The other volunteered that she too knew something of the unhappy life of a drunkard's wife. Upon entering the first small room, I noted the strong nauseating odor of rum and four red-eyed men conversing in a half-oriented manner. The room of the patient was anything but conducive to good health. It was hot, stuffy, and dark. A small wooden shutter was opened so we could see the patient. As I sat and talked to the little old grandmother, her response to love and attention brought tears to the eyes of the daughter.

Her condition was chronic, but we were able to give some sympathetic relief. The grandmother never learned to read, but some of the grandchildren who had crowded into the small room promised to read to her the little Christmas booklet given them containing portions of Luke's narrative of Christ's birth. It was a privilege during the season when we celebrate our Saviour's birth to tell them why it is so meaningful to Christians. Only two men remained in the outer room,

but they also accepted booklets and promised to read them. I left with a prayer in my heart that God should bless His Word in this home, even though poorly given, to His greater glory.

In another home I am welcomed twice a week to administer the medications which have been prescribed for the mother in the home. She is seriously ill and has three children in school. They permit me to read the Bible and pray in their home. So far the mother's attitude has been indifferent. She does not seem to feel that Christ is the answer to her own personal need. Pray with us that the Holy Spirit will enlighten her understanding that she might inherit salvation before her opportunity is lost.

Then there are the many patients numbering from forty to fifty each month who come to our doors seeking medical aid. Many times we have an opportunity to witness to them. On occasions I have resterilized the syringe to have more time to talk to the patient.

As we administer the prescribed injections, give a few pills, soak an infected leg or finger, and redress the wounds may we remember the words of our King, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

God grant us wisdom to point these people to the Great Physician who can also heal their spiritual infirmities.

Palo Hincado, Barranquitas, Puerto Rico.

Luz Y Verdad

Spanish Gospel Broadcast

The Spanish Broadcast Committee appreciates the fine support which is being given to the thirteen-station broadcast of **Luz y Verdad.** Further pledged support is needed for Radio Internationale, Tangier, N. Africa, which reaches into Spain and Portugal. It will soon be time to renew the yearly pledged supports on several other stations.

Negotiations are continuing for a suitable time to broadcast over a Montevideo, Uruguay, station to reach southern South America. This will benefit the new witness in Uruguay and reach into Argentina to our brethren there. Pray for God's guidance in this matter.

San Antonio, Texas: "Dear Brother: You will forgive me for calling you Brother, but I can't resist it . . . your preaching seems to me to be of the same religion. . . . I am thankful to my heavenly Father for your program **Luz y Verdad.** I hear others, but of them all this is the most wonderful. I would rather listen to it than to go to my own church." (a Mormon).

Canovanas, Puerto Rico: "I am sending you an offering to help along the program **Luz y Verdad** for which we ask our Father to bless and help since it is always so full of the Spirit and faith, and may it always stay on the air. . . ."

Anahiol (N. L.) Mexico: "May I tell you that I am listening to your program over station KCCT, Corpus Christi, Texas. . . . I wish you much prosperity in your preaching."

Ludiente (Valencia) Spain: "Having listened to your program **Luz y Verdad,** besides liking it very much, I want to ask for a calendar. Also I would appreciate some words of light and guidance to follow Jesus Christ as there isn't anything here of what you are preaching, so one can't develop his idea. Hope this petition hasn't been too much of boldness on my part."

Chicago, Ill.: "This is to let you know that I am a listener to your program over WOPA. . . . I listen with much reverence and interest to your programs. I find it of much value to me and to my husband, too. When we lived in Puerto Rico we always listened to it, and now we can again hear your messages of the Lord."

Lagos, Portugal: "Dear Brothers in Christ: May the Lord bless you as this letter reaches you and may you continue to preach the message of Jesus Christ. . . . May God's message over the radio bring many souls into the church so it will keep on growing. We would appreciate it if you were to send us literature."

Managua, Nicaragua: "As ever I listen to your program each Saturday when you preach the Gospel. It gives me much delight to listen to God's Word, as also the hymns sung which help us to worship our God."

Buga, Colombia: "I am delighted to hear your program from so far away, and to hear the explanations from God's Word, and the beautiful melodies . . . it gives me much pleasure to listen here in my small home . . . may I hear more from you which will comfort my spirit."

San Jose, Costa Rica: "More than once I have had the privilege of listening to the radio and your programs have been of great blessings to my whole family. . . . I must confess that the messages are wonderful. . . . They are bread to my soul, for through such messages I have been brought near to my Saviour, who shed His blood on the cross of Calvary for remission of my sins, and He is my only mediator between God and me."

Alhama de Murica, Spain: "Listening to your religious program, I have the pleasure of writing to you to express my thanks to you for your labors realized on your broadcast, and at the same time to ask for a calendar. . . . I greet you and hope you will continue in your holy endeavor."

Havana, Cuba: "A cordial and Christian greeting to you. . . . It is a great pleasure to inform you that I am now receiving the **Heraldo** which you freely have sent me. . . . I would be very happy to learn more about your 'pacifist' beliefs and of the Mennonite Church as to its birth, place, time, etc. May the Lord bless you."

Santa Ana, El Salvador: "My reason for writing to you is to tell you that I am listening to your program. . . . All my house listens to it, and besides, I turn on the volume loud so that those passing by on the street may hear it, too."

San Antonio, Texas: "This is only to tell you that here in San Antonio we are listening to your program over KIWW. I count it a happy privilege to hear it Sundays at 11:00 a.m. Hope you will be so kind as to send me your calendar."

Honda, Colombia: "The undersigned who this day is writing to you is a listener to your wonderful program which you, my brethren, are broadcasting . . . bu I want to tell you that the Word brought me by your program has made me know of new paths which I am hoping will take me to life eternal. . . . will you have the love for me enough to remember me in your prayers, and also each one of those living in my home—all of us are experiencing so many trials. . . . Before closing I want to tell you that I am deprived of my sight, but I am confident that the Lord is with me."

Lajas, Puerto Rico: "I want to tell you that from its beginning, Sunday after Sunday, I have been listening to you over WKJB in Mayaguez. All of us have listened to it with great devotion . . . even to the two-year-old . . . we are a religious family. I am not of your religion, but I profess great admiration for yours. I am Catholic, but I am not prejudiced. Please send me your calendar."

via Mennonite Board of Missions and Charities, Elkhart, Ind.

The Mennonite Hour

Formosa to Hear THE MENNONITE HOUR

An invitation was given to **The Mennonite Hour** to buy time on five Formosa stations covering the island.

It is reported that radio is mushrooming in the Orient just like television is in this country. Another challenge in the Orient for English broadcasts is the growing number who know or are learning the English language.

These five Formosan releases are in addition to the eight stations in the Philippines which will also broadcast **The Mennonite Hour.** The eight stations in the Philippines are owned and operated by the Far East Broadcasting Company, a missionary-radio agency, beaming their broadcasts (both long and short wave) to Australia, China, Japan, the Philippines, and islands in the Pacific.

These are great opportunities which God has given for the proclamation of the Gospel.

(Continued on page 452)

MISSIONS

EDITORIAL

Share Your Blessings

Most of us have profited spiritually from testimony meetings in which other Christians shared their experiences with God. Paul told the Corinthians "For ye may all prophesy one by one, that all may learn, and all may be comforted" (I Cor. 14:31). It is the Christian's privilege to share with his brethren the wonderful things God has done for him.

However, our total church fellowship has grown beyond the possibility of sharing in a public meeting. How then can a brother in Oregon share with one in Mississippi God's blessings on his life and in his service? By means of our church papers.

The missions section of the GOSPEL HERALD is open to such sharing from our total mission program—local congregation, district conference, and world-wide outreach. We would like to have more material like "A Call from the Lost in Camp 29," a local congregation project which appeared in the Feb. 15 issue, and "What Makes the Wheels Go Round in a City Mission Church," a district project which appeared in the Dec. 21, 1954, issue.

We sincerely believe that such presentations of what God is doing on the local level will help us all to serve more effectively in our own area. Traditionally Mennonites serve silently. There is much to be said for such an attitude. However, we believe that a wider sharing of what God has done for and through us will be a means of encouraging and informing others so that their ministry and witness will also be improved. We are not talking about self praise but about giving glory to God for what He has accomplished through us.

We would like to have correspondents who will send us local mission news and prepare articles of local mission activites. An editor is limited by the material he has on hand when the deadline comes for sending material to the press. An editor will always appreciate the opportunity of helping interested writers to prepare material acceptable for his paper.

Has your congregation or district mission board recently made a mission survey, opened a new mission station, or built a new mission church? Why not share these and other experiences in working for God with your brethren who serve in other areas so that they can benefit from your experiences? We invite inquiries about what would be acceptable.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Some may have read the story, "The Summer Is Ended," by Robert J. Baker in the April 24 issue of the **Youth's Christian Companion,** and dismissed it with the thought, "That isn't true anyway." Whether or not a story like this is true, it points out a truth. It ended in a tragedy which could have happened. And it is a known tragedy that souls are lost. It is true that summer service workers are urgently needed. It is true that a request for workers was referred to other Mennonite organizations due to a shortage of personnel. What will be the profit of your summer when it is ended?

The first issue of Agape (A-gah'-pay), a news publication in the interests of voluntary service is now in circulation. Using the Greek word for Christian love as distinguished from other types of love as its name, the paper will reflect work in VS in many locations. People who have been receiving individual unit papers such as **Yatahay, La Voz de Mathis, News in General,** and others will now receive **Agape** instead.

I-W Services

Two young couples, John H. Kraybills and Glenn Zeagers, spent their I-W service terms in New York City, working at the Bellevue Hospital. Following is a condensed report of their mission activities during service taken from an article printed in the **Coastal Compass:**

In the fall of 1953 the Eastern Mennonite Board of Missions and Charities decided that work should be begun in Harlem, a thickly populated Negro section of New York City. The previous summer an outdoor Bible school was held for two weeks. This was followed by street meetings and continued once a week throughout the fall. In January, 1954, a building was dedicated for the work and a Sunday school begun. The workers from the two other missions in the city helped the Kraybills and Zeagers start the work.

Bro. James Lark held a week of meetings the following spring and Bible school followed in July with an enrollment of 87. Ten of these children were sent into Christian homes under the Missions Children Visitation Program and ten of the older ones were sent to camp.

Weekly activities include prayer meeting, midweek meeting, including children's meeting and Bible study, visitation, tract distribution, Sunday school and church, and instruction class.

Bro. Kraybill testifies concerning the work, "There have been a number of decisions for Christ, some of which were not altogether sincere and some which were. The environment is very evil and it is difficult for those who come out on the Lord's side to remain true but we praise the Lord for several who have.

"As I face the last few weeks it hardly seems possible that my twenty-four months of I-W service will soon be history. . . . For myself it was an educational experience. . . . Secondly, it gave me an opportunity to serve God and my country in a positive way. Thirdly, it led me to the city where my off-duty hours could make a contribution to the mission program of our church."

Pray for this work that it may continue to grow under the Lord's direction and also that others serving in I-W may take advantage of the opportunities to witness which are theirs.

Released April 29, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Ailsa Craig Boys Farm May Open in June

Good progress in the renovation of Ailsa Craig Boys Farm in Ontario points to the possibility of opening this Christian home for neglected and delinquent boys early in June. Dates for a week-end open house and dedication service will be announced when plans are completed. These meetings will include sessions discussing the needs of the type of boys whom Ailsa Craig will be helping and its admission and treatment program.

Renovations on the large farmhouse are now in the second phase. Plumbing and heating have been installed and work on the second floor is near completion. Work has been started on the attic and a classroom remains to be constructed.

In preparation for admitting boys, the Waterloo MCC office, which administers the Farm, has conducted a survey to determine which age youngsters in Ontario need help most urgently. The majority of replies from 50 children's aid societies and officers of juvenile and family courts report the 10- to 15-year-old group to be in most urgent need of assistance. Almost all of the responses were emphatic in expressing a need for the services Ailsa Craig plans to provide.

One 17-year-old boy has already been admitted. It appears there may be more applications for admission than the Farm will be able to accept.

Staff members secured to date to operate the Farm include Jack Wall of Niagara-on-the-Lake, housefather; Elaine Brubacher, R.N., of Kitchener, matron-nurse; Rosanlee Holt of Abilene, Kans., farmer; and Mrs. Holt, cook.

Ailsa Craig Boys Farm represents a new field of church service for Mennonites and is the Christian response of Mennonites in Ontario disturbed by an alarming increase in juvenile delinquency in the province. This home is being established on a 135-acre farm donated to MCC by the Ailsa Craig Mennonite congregation. The Farm is the responsibility of the Ontario Conference of Historic Peace Churches which has asked MCC to administer the project.

UMT Bill Moves to House

The Reserve and Universal Military Training Bill has been adopted by a 31-5 vote by the House Armed Services Committee and reported out to the U.S. House of Representatives which was expected to vote on the bill sometime during the week of May 2.

This bill provides for six months of basic training for 100,000 to 250,000 youths under 19 years of age and an obligation to follow through with 7½ years of ready reserve instruction. In addition, a provision has been added which would authorize the President to recall to active service up to one million reservists, if available, without specific Congressional approval if a major emergency should arise. The Administration's request for authorization to draft men into the six-month training plan was not approved.

Certain minor changes were made in the bill as received from the Subcommittee No. 1 of the House Armed Services Committee. These were apparently made with the view of moving as far away as possible from the appearance of universal military training while retaining as much of the UMT idea as the Committee thought could be passed in the House.

To Establish VS Project in Denver

A Voluntary Service project is being established in Denver, Colo., in co-operation with the First Mennonite Church in the interests of extending and intensifying the witness and service of various Mennonite activities in the city.

One phase of this new project will get underway around May 16 with the construction of a service center near the church by the Denver First Mennonite congregation. To be built with the assistance of VS personnel, this center represents the desire of the Denver Church to serve the young people of the city. The center will provide recreational and workshop facilities for I-W's and local young people as well as housing for VS personnel.

The first volunteers to enter this project include Richard W. Ediger of Inman, Kans., and Mr. and Mrs. Jonathan Mendel of Freeman, S. Dak. The two men will aid in the building of the service center and Mrs. Mendel will be the housekeeper for the unit. In addition, she will provide secretarial assistance to Glen B. Martin who serves as chaplain in Colorado General Hospital—another Mennonite Church activity to which the VS unit will be related. Plans are for other VS workers to support Chaplain Martin. One of the opportunities opened for service by the chaplaincy is to minister to the home needs of patients and their families.

As the unit expands, plans are for VS personnel to enter such Christian service activities as child care, home visitation, Bible school instruction, and institutional work. Another aspect of the VS project may be related to I-W "plus services." A maximum unit of 10 volunteers is planned.

Denver is reported to be a growing city and one with many opportunities for Christian service. The prayers of the church in behalf of these activities by the Mennonite

Church, I-W men, and the VS project will be appreciated.

Released April 29, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the District Secretaries' Reports

"I wish we could impress new officers with need of fulfilling their duties as unto the Lord."

"I am enclosing my report, but I am afraid some did not report accurately."

"I reported another circle last year. They were discontinuing last May because they had no sponsor."

"I am sorry to be so late with my report. But the local secretaries have been so slow in sending their reports."

"I am very happy to have two new groups to add to the list."

"I am sending the reports I have received. I am sorry the report is not complete. I am hoping to receive a few more before the end of the month."

"I mailed out the report blanks the last of February, but had only one prompt response."

"Reports are necessary," was the decision of the district WMSA officers as they met at Laurelville last summer. Might we add that reports have value if they are complete and accurate.

Each local secretary has a great responsibility to keep an accurate record during the year so that at the end of the year, immediately after the March meeting, she will complete her report and send it to the district secretary. If this were done, then district secretaries would not need to send second or third reminders to tardy secretaries.

* * *

"They had no sponsor." Are there girls in your congregation who would be glad to gather together for fellowship and service, girls who want to learn to do things, girls who are willing to share and serve? Maybe the sister who is most able to work with these girls needs to be relieved of some of her responsibilities or needs help with her home duties. Tell us how you have solved the problem in your congregation. Tell us how you are working together so that every woman and girl has an opportunity to serve in the program of the church. Write to the District Secretary of Girls' Activities, or Executive Secretary for release, "Projects for Girls" which has been prepared to help you in starting a work with the girls.

* * *

You ordered enough "Prayer Guides" this year for every family in the congregation, and also for those away from home, from Mrs. Ben Charles, 823 Market St., Scottdale, Pa. Nearly all of the "Prayer Guides" were distributed right away, and the rest were put in the cupboard. Did you find some copies from last year in the same cupboard—copies that no one ever had a chance to use? This year, if you do not have a secretary of literature in your circle, appoint some member to be responsible to see that all the Prayer Guides are distributed. If you need more copies do order them right away, and begin to join with others in the church to pray this month for our homes, for the Bihar Mennonite Mission in India, for our summer Bible schools, and for the work in Luxembourg.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

ELMIRA, ONTARIO

(Elmira Congregation)

Dear HERALD Readers:

Greetings. We certainly want to praise Him for the marvelous things that have been wrought in our congregation and we are looking forward to further blessings.

On March 13 two new members were received into our congregation and on April 14 four more were received.

Seven from our congregation are going into VS work: Linda Brubacher, Pauline Detwiler, Vera Snyder, Leah Brubacher, Mabel Bauman, Nelson Martin, and Samuel Martin. They will be serving in western Canada, Alberta and Manitoba, in mental hospitals and in sanitariums, and at the Hebrew Mission summer camp. Hettie Snyder, who has served a year at Elkhart Mission headquarters, was at home on March 20 and spoke on opportunities in voluntary service. She has returned for another year of service. We realize that only as we get a spirit of service will our lives be more Christlike.

Several from here attended O.M.B. School and O.M.B.I., and two are at Goshen College.

We had the privilege of having a Sunday-school workshop at our church on the week end of April 3 for the churches in the surrounding district with Bro. Paul M. Lederach, Bro. Millard Lind, Sister Alta Mae Erb, and Sister Elizabeth Showalter as instructors. We received many blessings from this workshop. We also had a Bible Conference following the workshop, April 6-10, with C. F. Derstine in charge. Our junior and senior choruses took part in these services. The morning service of April 3 was in charge of the Peace Team from Goshen College.

On April 24 the Johnstown Chorus gave the evening program.

It was decided at the beginning of the year to support two young men from our congregation, Mario Snyder and Simeon Hurst, who are serving the Lord in Chicago and Africa mission work.

The young people are giving monthly programs at the House of Friendship, Kitchener. Last year they were sent out in seven different groups to visit the local mission stations and those in northern Ontario. In this way they became acquainted with the missions and the mission workers, and were given opportunities to use their talents in giving programs. We hope to continue the plan this summer, giving the younger married people an opportunity to serve in this way.

We ask an interest in your prayers, that as a church we may abound in the work of the Lord.

Alice Horst.

KITCHENER, ONTARIO

(First Mennonite Church)

Dear HERALD Readers:

In thinking back since the beginning of the year, we know the latter part of Lam. 3:23 is true: "Great is thy faithfulness."

During the third week of January our pastor, Bro. Derstine, conducted his 48th evangelistic campaign in First Mennonite, in the same inspiring and challenging way. Bro. Hess directed the singing.

In the evening of Feb. 6 the young people had their candlelight installation service. Bro. Hess gave the message.

Ralph Howlett of West Montrose spoke one evening on "Escapism to Reality." He is a devout Christian and dedicates his time to helping people who have emotional problems.

The mid-term Christian Life Conference was held in February. The brethren Gerald Studer, Smithville, Ohio, and Lewis Weber, Scottdale, Pa., were the guest speakers.

Pastor V. D. Trimmer of the First Baptist Church, Waterloo, spoke at our February Sunday-school teachers' meeting. He is an outstanding Sunday-school organizer.

The commencement program of the Ontario Mennonite Bible School and Institute was held on March 24. Twenty students received diplomas. Bro. Myron Augsburger, Harrisonburg, Va., gave the commencement address.

Goshen College A Cappella Chorus gave an inspiring program on April 7.

Our pastors conducted special passion week services. A sunrise service was held Easter morning and later in the morning we commemorated Christ's death and resurrection in our spring communion service.

Harvey Toews, director of the Ailsa Craig Boys' Home, spoke one evening on "The Gospel for the Delinquent."

Bro. Amos Swartzentruber, missionary from Argentina, gave the evening message on April 24.

Bro. Hess is conducting the study of the Book of Hebrews in our weekly prayer and Bible study period.

Our young people continue to conduct their monthly Sunday morning service at the Freeport Sanatorium.

Bro. Derstine has been asked to give the commencement address at the Moody Bible Institute on June 10.

In February, our associate pastor and companion, Bro. and Sister John H. Hess, accepted a call to Warden Park Mission in Toronto. This section of the city is a rapidly growing postwar community. At present they have no resident pastor. Bro. and Sister Hess have given invaluable service to First Mennonite during the past five years. They have been appreciated not only in the church, but by the community at large. Bro. Derstine and Bro. Hess have shared the responsibilities of the church very ably. Their fine spirit of co-operation has been an incentive to the congregation. Bro. Derstine has greatly appreciated their services. Mission work has been Bro. Hess's conviction for a number of years. His charge at First Mennonite was accepted with the understanding that, when a definite call comes for mission work, he would be released. They have now answered God's call. May the Lord bless them and may they be a blessing in this needy vineyard. Our prayers are on their behalf. Tentative plans have been arranged for them to take over their new charge the early part of the summer.

Pray for us that God may lead and direct in securing a replacement for Bro. Hess. May we all be laborers together for the cause of Christ and the extension of His kingdom.

Correspondent.

MILLBANK, ONTARIO

(Riverdale Congregation)

Dear Readers:

"Lord, thou hast been our dwelling place in all generations" (Ps. 90:1). This is indeed a blessed consolation to the Christian Church.

During the month of January several of our young people attended winter Bible school at Wellesley.

Our bishop, Bro. Val Nafziger, attended the ministers' fellowship at Fort Wayne, Ind., and our minister, Bro. Menno Zehr, has just recently returned from conducting revival meetings at Nappanee, Ind.

Our congregation was greatly blessed through the ministry of Bro. Stoltzfus, Gap, Pa., during the Passion Week. Counsel meetings were held Good Friday morning. The congregation observed communion and feet washing ordinances.

We have prayer meeting and Bible study every Tuesday evening. The young people have their prayer meeting Friday evenings. These services greatly refresh the Christian and challenge us to greater responsibilities.

Our congregation is quite actively engaged in helping to remodel a house purchased in Milverton which the Ontario A.M. Conference wishes to use as a nursing home. Our sisters of the sewing circle are also engaged in making bedding for the nursing home and for the boys' farm at Ailsa Craig, a project under the supervision of MCC.

Pray for us at Millbank that we may give to the world a witness for Christ that is without compromise in every respect.

Mrs. Kenneth Brenneman.

SARASOTA, FLORIDA

(Tuttle Avenue Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. The tourist season is coming to a close and we did appreciate the spiritual feasts we enjoyed from time to time during these months. This year two souls were received by water baptism and two by letter.

On Feb. 19, 20, we had a Home and Missionary Conference with S. C. Yoder and Aaron Mast as speakers. Other guest speakers at different times were Andrew Jantzi, Gordon Schrag, Lowville, N.Y.; Simon Gingerich, Wayland, Iowa; Abram Risser, Manheim, Pa., and D. A. Yoder, Elkhart, Ind. We were happy to welcome all these brethren who ministered to our spiritual needs.

Bro. and Sister D. Parke Lantz gave a series of studies on South America in the Wednesday evening meetings.

Bro. John Sensenig gave a chart study on prophecy for a number of evenings during the week, and Bro. D. A. Yoder gave talks on Christian ordinances at the midweek services.

On Easter afternoon the Gospel Team from E.M.C. gave a much-appreciated program, and on Easter Sunday night communion services were held with a good attendance and a warm fellowship.

Mary Barbe.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Readers:

On Jan. 20 we were happy to have Bro. Milton Vogt, missionary on furlough from India, to give us a glimpse of the work and needs there.

Visiting speakers taking part in our church services in recent months were the brethren Timothy Showalter, Broadway, Va., Daniel Lehman, Harrisonburg, Va., Oscar Schrock, Martinsville, Ind., Richard Weaver and G. Irvin Lehman, both of Harrisonburg, Va.

The chairman of our Christian Day School Board, Bro. Justus Driver, and our four teachers, Ruth Hackman, Alice Martin, Ruth Showalter, and Lester Weber, attended the Fifteenth Annual Christian Day School Meeting at Millersville, Pa., on Feb. 12.

At a patrons' meeting held on Feb. 24, Bro. Ira Miller, E.M.C., Harrisonburg, Va., spoke on "Standards for the Christian School." We hope to organize a Parent-Teachers' Fellowship sometime in the future.

We enjoyed an inspiring and challenging program of sacred music and testimony on Feb. 26, given by the Mennonite Revival Singers, Uniontown, Ohio.

In our Friday evening prayer meetings, primarily for our young folks, a number of our district ministers have been speaking. At the present time our pastor, Bro. Paul Wenger, is giving talks on various aspects of prayer.

On Monday evenings the prayer meeting is attended largely by the older folks. Also, there is a separate meeting in the basement for the children with Sister Anna Mary Burkholder in charge. Dr. Merle Eshleman, E.M.C., Harrisonburg, Va., was with us on Apr. 18 and told about some of the problems of the African Church. On April 25 he spoke on "Doing Personal Work on the Mission Field." Sister Eshleman spoke to the children.

Bro. G. Irvin Lehman, E.M.C., Harrisonburg, Va., will be with us at our Monday evening prayer meetings during the next few months. He will have studies in the New Testament.

We are expecting Bro. William McGrath, E.M.C., Harrisonburg, Va., to be here on May 8 for morning and evening services.

Dorothy Showalter.

THE MENNONITE HOUR (Continued)

Will you pray with us that every broadcast may be Spirit-directed with messages in word and song which touch the heart?

Broadcast Begins in Delaware

WKSB Milford, Del., began releasing **The Mennonite Hour** broadcast on May 1. Free time has been made available through the courtesy of WKSB. At this writing word has not been received as to the time of release. WKSB is located at 930 on the dial.

On the Calendar . . .

May 14, 15—Pastor Hostetter, the Ladies' Double Trio, and Male Quartet in eastern Pennsylvania:

8:00 p.m. Saturday evening at the McCaskey High School, Lancaster, Pa.

2:30 p.m. Sunday afternoon at the Blooming Glen, Pa., Mennonite Church.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

Field Notes

CONTINUED

A missionary conference was held at the Stahl Church, Hollsopple, Pa., over the week end of May 1, with Miller Stayrook, Souderton, Pa.; James Lark, Chicago, Ill.; and Oscar Wideman, McMinnville, Oreg.

Bro. and Sister James Stauffer, Apple Creek, Ohio, were with the Fairpoint, Ohio, Mennonite church for week-end meetings over May 7, 8. In keeping with Home Sunday Bro. Stauffer's messages had to do with youth, home, and mother.

Announcements

Bro. Eugene Herr, will be ordained to the ministry for the Kingview congregation, Scottdale, Pa., on Sunday afternoon, May 15.

Summer Bible school workshops, sponsored by the Christian Nurture Committee of the Lancaster Mennonite Conference, as follows: May 10, New Providence and Hanover, Pa.; May 12, Churchtown, Narvon, Pa., and Mt. Joy, Pa.; May 13, Susquehanna, Port Trevorton, Pa. All meetings at 7:30 p.m.

Ascension Day meeting on May 19 at Martindale, Pa., with Mervin J. Baer, Carlisle, Pa., and David N. Thomas, Lancaster, Pa., as speakers.

The Calvary Hour will be released over WWST (960) Wooster, Ohio, during the next five months on Wednesday evening, 6:15-6:45, instead of the former schedule.

Sunday evening, May 15, the first applicants will be received at the mission on 1026 Herr St., Harrisburg, Pa., which is a new work sponsored by the Hess congregation, Lititz, Pa. This will be followed by a week's evangelistic meetings by Bro. John S. Hess. The first communion service will be held on the evening of May 29. This is the second mission station to be opened in Harrisburg. The prayers of God's people are solicited; also those who can are invited to attend the meetings.

Bro. Walter Stuckey and some of the Lockport congregation, near Stryker, Ohio, will give the program at the Lima, Ohio, Church on Sunday evening, May 15.

An all-day Sunday school meeting will be held at Hanover, Pa., on Ascension Day, May 19. Speakers: Elias Kulp, Bally, Pa., and Noah Hershey, Parkesburg, Pa.

Bible Meeting at the Manchester Mission, York, Pa., Saturday evening, May 21, and all day Sunday, May 22. Speakers: Andrew Hartzler, Newport News, Va.; Lester Hoover, Palo Alto, Pa.

Annual meeting of the Mennonite Mission Board of Ontario May 21-23; at the Breslau Church, Saturday evening, and at the United Missionary Pavilion, Kitchener, Ont., Sunday and Monday, with three sessions each day. Some speakers are: Carl Beck, missionary to Japan; E. J. Swalm, Executive Board of Brethren in Christ; Doris Snyder, Puerto Rico; Amos Swartzentruber, Argentina.

Annual Youth Conference of the Northwestern Pennsylvania churches at Sunnyside Church, Conneaut Lake, Pa., July 9, 10, with A. J. Metzler as guest speaker.

"Friendliness and the Forgiving Spirit" will be the topic for the Miners Village, Pa., YPBM on May 15, with Clinton Ferster as speaker.

Old-fashioned Hymn Sing at Millport Mennonite Mission near Oregon, Lancaster Co., Pa., Sunday evening, May 15, 7:30 DST. Emory Herr and Landis Hershey, song leaders. Familiar hymns will be sung. Bro. Herr will bring a short message.

Program for Hess YPBM, near Lititz, Pa., for May 15: Voluntary Service Program, Raymond Charles; What VS Has Meant to Me, Anna Mary Keller.

Missionary Meeting at the North End Church, Lancaster, Pa., May 15. Speaker, Abner Stoltzfus, Kinzers, Pa.

The Mennonite Evangelistic Crusaders of Harrisonburg, Va., have open dates from May 29 to June 12, and June 19 to July 3, in which their tent, 80 x 100, 1000 seating capacity, is available for tent campaigns. Address correspondence to Howard D. Showalter, R. 1, Broadway, Va.

The Ladies' Chorus of Eastern Mennonite College will present music programs over the week end of May 13-15 as follows: Friday evening, Springdale Church, Waynesboro, Va.; Saturday evening, Scottdale Church, Scottdale, Pa.; Sunday afternoon, Masontown Church, Masontown, Pa.; Sunday evening, Glade Church, Accident, Md.

William McGrath will speak at the Pleasant Grove Mennonite Church, Ft. Seybert, W. Va., on Wednesday May 11, 7:30 p.m.

Visiting Speakers

April 24. **Daniel Lehman,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Harold Longenecker,** Andalusia, Ala., at Pinto, Md.

May 1. **Bro. and Sister Clayton Keener,** on furlough from Ethiopia, at Elizabethtown, Pa. **Bro. and Sister Harvey Birky,** Middlebury, Ind., illustrated message, at Morton, Ill. **Alvin Kauffman,** Hesston, Kans., Sycamore Grove, Garden City, Mo. **Paul King,** Chicago, Ill., at Central Church, Elida, Ohio. **Donald Yoder,** Middlebury, Ind., at Clinton Frame Church, Goshen, Ind. **Paul Swarr,** East Petersburg, Pa., at Mt. Zion Church, Versailles, Mo.

May 8. **Clayton Keener,** Ethiopia, at East Chestnut Street, Lancaster, Pa. **Urie A. Bender,** Scottdale, Pa., at Baden, Ont.

Evangelistic Meetings

Silas Brydge, Lyndhurst, Va., at Tressler Church, Greenwood, Del., May 23-29. **S. J. Miller,** Leo, Ind., at Crystal Springs, Kans., ending April 29. **Myron Augsburger,** Harrisonburg, Va., in tent meetings on the grounds of Bethany High School, near Goshen, Ind., June 26 through July 10.

SHUT-INS (Continued)

to visitors and friends then turns most of the profit over to charity!

Does Johnny ever wish that he could walk as other folks do? He had a dream not too long ago . . . a wonderful dream! He was able to get out of his wheel chair and walk! Crash! The dream ended abruptly, and Johnny was lying on the floor beside his bed. The thrill of walking was not realized and pain was stark reality! Johnny told his visitor about his dream then smiled. No, he couldn't walk, but he could pray. "I often pray for you and other folks," he said.

Does Johnny ever get lonesome? He finds companionship with other handicapped folks and those who care for him at the Home. He enjoys his visits to our Mennonite Mission Home located three doors below the Good Shepherd Home. He's thankful for all this only he wishes, so much, that he could see his mother who lives in the Bronx, New York City, N.Y. She is sick and unable to visit him.

One could say much more about Johnny, but words are inadequate. He loves his Lord, and has so much to be thankful for. His life, the testimony he lives, are proof of those words, and have meant so much to us and others who have come in contact with him. We have watched him, listened to him, then bowed our heads, moved to tears, and thanked God for His allowing us to know and observe Johnny Lagorus.

Allentown, Pa.

EXPRESSIONS OF APPRECIATION

We wish to thank everyone who participated in helping us to appreciate the Easter season more keenly, especially Sister Rhoda Lehman's Sunday-school class and others who brought us a large azalea plant and other flower plants, cards, letters, vegetables, visits, gifts of money, and prayers.

And people from many states remembered my wife on her birthday, April 17, especially people from this state, Illinois, and Maryland. We appreciated all that was done. May the Lord bless each one who participated in this surprise to my invalid wife who has been in bed for eight and one-half years.—Harry and Alma Lehman, Chambersburg, Pa.

OUR SCHOOLS (Continued)

this year's contest were Menno Chupp, Kokomo, Ind.; Celia Gerber, Orrville, Ohio; Esther Stoltzfus, Elverson, Pa.; and Mae Nitzsche, Amenia, N. Dak.

Faculty News Notes

Registrar **Paul Bender** attended the Registrar's convention in Boston, Mass., April 19-21.

Jacob Swartzendruber and Mary K. Nafziger of the education department, attended the Indiana Unit of Association of Student Teaching, at Turkey Run State Park, April 22, 23.

Roman Gingerich of the physical education department, attended the Governor's Recreation Conference at Indianapolis, Ind., April 18.

LeRoy Kennel, assistant in public relations and pastor of the Lombard Mennonite Church, Lombard, Ill., attended the Illinois Mission Board Meeting at Freeport, April 20-22.

Edna Shantz and **Olive Wyse** of the home economics department, attended the symposium on "Potentialities of Women in the Middle Years" at Michigan State College, April 18-20.

John Fisher, of the English department, **Arthur Smucker,** of the chemistry department, **Norman Kraus,** of the Bible department, and **Harold Schultz,** of the history department, attended the Symposium on General Education, Michigan State College, East Lansing, Mich., April 25-27.

Orpah Mosemann and **Verna Zimmerman,** of the School of Nursing staff plan to attend the National League for Nursing Meetings at St. Louis, Mo., April 30 to May 6. Miss Mosemann is also planning to attend the Indiana State Board meeting in Indianapolis May 9.

Margaret Brubacher, of the Nursing staff, plans to be present at the Indiana League for Nursing Meeting, Indianapolis, Ind., May 13, 14.

TEACHING THE WORD (Continued)

This part of the report should challenge all pastors, officers, and teachers to do their utmost.

8. The item on Bible reading is encouraging with 826 having reported as having completed the New Testament and 351 the entire Bible. While there is no particular virtue in just reading the Bible through, yet without definite goals and systematic reading, one does not cover the whole of truth. The promotion of Bible reading should be emphasized in all our schools.

9. Our training program is reflected in the items: teachers' meetings with only 132 or 18.5% of our schools having them, teacher training courses with only 67 or 9% of our schools having one, mission study courses with only 54 or 7.5% having one. If we expect to prepare workers for service tomorrow and to improve our teaching today, we will need to give more attention to our training program. Every school ought to be working in this area.

10. Missions. Missionary projects were reported in 227 or 31% of our schools. Our mission schools, or outposts, have been increasing over the years. We now have 310, or 43% of our schools. Soon we may reach 50% and then we can say we have one mission outpost for every church. Of course we expect these mission schools to become indigenous and that should lower the percentage.

11. Cost of supplies. By dividing the total by the number of pupils enrolled we find the cost to be $2.26 per pupil per year, throughout the church. This would be 4¢ per pupil per Sunday. With our improved curriculum materials, additional teaching facilities, and enlargement of the total program we should rejoice in the low cost on which we operate.

The over-all report portrays progress and definite achievements, for which we praise the Lord. The room for improvement and expansion is unlimited, subject to our vision and consecration. While there are many factors in the report not pointed up, the concluding challenge is fourfold:

First, it is spiritual. The workers, officers, and teachers need to seek the Lord sincerely that vision, conviction, and consecration may lead them into the service where the Spirit can use them for His glory.

Second is that of training, and preparation for service. Training is a Scriptural term and has no terminal until perfection in Christ is obtained. Teachers' meetings and training courses should ever be the rule.

Third is that of facilities. Jesus used the best methods and such facilities as were available. In our day and with our means we should avail ourselves of the best facilities available. Proper grading, individual class space, effective teaching aids, Biblical curriculum, and such adaptations that make for the most effective teaching we are capable of.

Fourth is that of extension. Our outreach for the unchurched, the multitudes who do not attend Sunday school, is the responsibility of all. We have not fulfilled our obligation until all are in the fold. Neither can we expect too great results in bringing them in until we have met the conditions of the first three challenges just related.

A good motto for us this year might be "Let us thrive in 1955" by following the above challenge. May each school thrive in '55.

Peoria, Ill.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baker, Earl H., Jr., and Dolores (Wolfer), Harrisburg, Oreg., second child, first daughter, Linda Jean, March 30, 1955.

Barge, R. Norman and Leola (Martin), Hanover, Pa., fifth child, second son, Paul Norman, March 24, 1955.

Byler, John and Cora (Byler), Reedsville, Pa., fourth child, second daughter, Susan Joy, March 28, 1955.

Byler, Thomas and Mary (Byler), Belleville, Pa., third son, Donald Franklin, April 23, 1955.

Cassel, Mahlon and Elizabeth (Bergey), Souderton, Pa., third child, second daughter, Esther Faye, March 19, 1955.

Chupp, Daniel and Irene (Yoder), Orrville, Ohio, fifth child, third son, Joel Mark, April 4, 1955.

Dagen, David S. and Verna (Zink), Quarryville, Pa., a son, David Dwen, April 11, 1955.

Delp, Harley C. and Verna (Landis), Lansdale, Pa., first child, Alan Ray, April 7, 1955.

Detweiler, Durrell D. and Miriam (Alderfer), Perkasie, Pa., first child, Glenn Dale, March 25, 1955.

Deiner, Menno and Savilla (Taylor), Akron, Pa., fifth child, third son, Claude Jay, April 7, 1955.

Erb, Wayne and Catherine (Bentz), Hartville, Ohio, first child, William Dale, April 13, 1955.

Good, Ralph and Ruby (Miller), La Crosse, Ind., first child, Joyce Elaine, March 4, 1955.

Good, Wilmer and Lila (Birky), San Pierre, Ind., fourth child, third son, Mark Alan, April 12, 1955.

Handrich, Reuben and Eleanor (Kauffman), Mio, Mich., second daughter, Martha Fay, April 13, 1955.

Heatwole, Oren and Margaret (Wenger), Dayton, Va., fourth daughter, Sheila Kathryn, April 10, 1955.

Helmuth, Chrissie J. and Martha (Hochstedler), Smoketown, Pa., first child, Twila Faye, April 17, 1955.

Hershberger, Edwin S. and Arlene (Hoover), Kendallville, Ind., fourth child, third son, Daryl Levon, April 25, 1955.

Hochstetler, Dale E. and Lucile (Conrad), Wellman, Iowa, third child, second son, Thomas Conrad, March 6, 1955.

Hoogterp, Douwe R. and Ruth (Flisher), Nampa, Idaho, first child, Florence Virginia, March 31, 1955.

Hooley, Ray and Barbara (Heyerly), Albany, Oreg., second child, first daughter, Sally Jo, April 12, 1955.

Hunsecker, Charles E. and Ellen (Shank), Marion, Pa., third child, Elaine Kay, April 5, 1955.

Kauffman, Raymond S. and Minerva (Beiler), Bird in Hand, Pa., first child, Carl B., April 22, 1955.

King, Paul and Lois (Meyer), Chicago, Ill., second child, first son, David Paul, April 18, 1955.

Lampl, George and Nettie (Good), Valparaiso, Ind., second daughter, Judy Ann, Jan. 16, 1955.

Lelpel, Melvin and Emma (Bowman), Ephrata, Pa., second child, first daughter, Judy Marie, April 8, 1955.

Metzler, Richard K. and Reba M. (Buchen), Manheim, Pa., second son, Vernon, April 17, 1955.

Miller, Paul R. and Edna (Guth), Bedford, Ohio, second child, first son, Terry Wayne, April 11, 1955.

Peachey, Irvin and Mary (Zook), Belleville, Pa., first child, Ray Allen, Jan. 3, 1955.

Peachey, Ivan D. and Ruth (Peachey), Belleville, Pa., first child, Kathryn Louise, April 16, 1955.

Peachey, James L. and Iris (Yoder), Belleville, Pa., first child, Cedric Harry, March 21, 1955.

Siegrist, Clarence and Jane (Denlinger), Neffsville, Pa., a son, Arlan Donner, April 23, 1955.

Slagel, Warren E. and Vernelda (Widmer), Wayland, Iowa, third child, second son, Kelvin Jay, Dec. 4, 1954. (One son deceased.)

Snader, Titus F. and Susanna (Beam), Narvon, Pa., fifth child, second son, Dwight David, April 23, 1955.

Springer, Elmo and Irene (Litwiller), Carlock, Ill., second child, first son, Jeffrey Dale, April 10, 1955.

Stalter, Roland and Violet (Good), Chenoa, Ill., fourth child, second son, Mervin Jay, April 7, 1955. (Daughter deceased.)

Steury, Furman R. and Margaret (Yoder), Grabill, Ind., first child, Kirk Richard, April 23, 1955.

Stoltzfus, Robert and Rachel (Horst), Madisonville, La., second child, first daughter, Deborah Ann, April 3, 1955.

Sweigart, Marvin and Miriam (Swartzendruber), Mt. Pleasant, Iowa, third child, second son, Timothy Leroy, April 17, 1955.

Todd, John R. and Mary Kathryn (Stauffer), Lancaster, Pa., third child, second daughter, Shirley Ann, March 22, 1955.

Widrick, Walter Gene and Lorna Ann (Widrick), second son, Terry Bruce, April 19, 1955.

Witmer, Paul M. and Mabel (Meyers), Manheim, Pa., sixth child, fifth daughter, Barbara Ann, April 15, 1955.

Witmer, Vernon and Vera (Horst), Columbiana, Ohio, third child, second son, Richard Lee, Feb. 28, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Becker—Lantz.—Lowell Becker, Toledo, Ohio, Bancroft Mission cong., and Velda Lantz, Archbold, Ohio, Central cong., by Jesse J. Short at the Central Church, April 10, 1955.

Birky—Kennel.—Jake W. Birky, Spartansburg, Pa., Britton Run cong., and Frieda Kennel, Strang, Nebr., Salem cong., by P. R. Kennel at the home of the bride, April 17, 1955.

Craul—Hanck.—Charles Craul, Stony Brook cong., York, Pa., and Delores Hanck, Mission cong., York, Pa., by Richard Danner at the Stony Brook Church, April 23.

Grieser—Schmucker.—Jesse Grieser, Archbold, Ohio, Central cong., and Mary Schmucker, Albany, Oreg., Fairview cong., by Jesse J. Short at his home, Feb. 20, 1955.

Hamilton—Beckler.—Gerald Elverd Hamilton, Sheridan, Oreg., cong., and Opal Beckler, Albany, Oreg., Fairview cong., by N. M. Birky at the Fairview Church, April 10, 1955.

Hampton—Lehman.—Arthur Glenn Hampton and Jean Isabel Lehman, both of Willow Hill, Pa., Shady Pine cong., by Amos E. Martin at the home of the bride.

Hershberger—Roth. — Paul B. Hershberger, and Alice Mary Roth, both of Archbold, Ohio, Central cong., by Jesse J. Short at the Central Church, April 16, 1955.

Hershberger — Yoder. — Dean Hershberger, Shreve, Ohio, and Mary Yoder, Millersburg, Ohio, by Paul W. Kandel at the East Union Conservative Church, April 22, 1955.

King—Miller.—Forrest Lee King, Harper, Kans., Pleasant Valley cong., and Margaret Maxine Miller, Hydro, Okla., Pleasant View cong., by Waldo E. Miller at the bride's home, April 8, 1955.

Payne — Hershberger. — Paul Grant Payne, McVeytown, Pa., Otelia cong., and Mary Ann Hershberger, Detroit Lakes, Minn., Lake Region cong., by E. D. Hershberger, father of the bride, at the Lake Region Church, April 15, 1955.

Slabaugh—Yoder.—Allen Slabaugh and Trissie Yoder, both of Nappanee, Ind., Maple Lawn Amish Cong., by Steve Yoder at the Maple Lawn Church, April 17, 1955.

Sutter—Carlson.—Donald Sutter, Manson, Iowa, and Bonnie Mae Carlson, Perry, Iowa, both of the Manson cong., by Ed Birkey at the Manson Mennonite Church, April 8, 1955.

Sweigart—Snyder.—Earl Sweigart, Perryton, Texas, cong., and Winnie Snyder, La Junta, Colo., cong., by Marcus Bishop at the home of the bride, April 8, 1955.

Troyer—Swinehart.—Vernon James Troyer, Smithville, Ohio, Oak Grove cong., and Ellen Elaine Swinehart, Orrville, Ohio, cong., by V. M. Gerig and Harold Bauman at the Oak Grove Church, April 23, 1955.

Weaver—Groff.—Mervin Lester Weaver, Carpenter cong., Bareville, Pa., and Charlotte Leora Groff, Manheim, Pa., cong., by Homer Bomberger at the Manheim Church, March 12, 1955.

Yoder—Miller.—LeeRoy Yoder, Apple Creek, Ohio, and Esther Miller, Hartville, Ohio, by Paul W. Kandel at the East Union Conservative Church, Feb. 4, 1955.

Zimmerman—Hurst.—Earl R. Zimmerman, Ephrata, Pa., and Betty Jane Hurst, Lititz, Pa., both of the Indiantown cong., by Mahlon Zimmerman at the Indiantown Church, April 23, 1955.

Anniversaries

Shank, Jacob D. and Clara M. (Yohe) celebrated their fiftieth wedding anniversary on April 6, 1955, at their home near Hanover, Pa. They were married by the late Daniel Stump at his residence April 6, 1905. They are the parents of six children, Melvin J., Amos D., John H., and Mrs. Aaron Bange, all of near Hanover, and Grace and Virgie at home. They have 23 grandchildren. They wish to thank their friends and relatives for the many cards, gifts, flowers, and good wishes for their anniversary.

* * *

Bontrager, Bro. and Sister John W., quietly celebrated their fiftieth wedding anniversary at their winter residence at St. Petersburg, Fla., on April 6, 1955. They were remembered with flowers and cards from their congregation at Alden, N.Y. They have 9 living children, 37 grandchildren, and 4 great-grandchildren. He is 71 years old and she is 68. We wish the continued blessings of God upon them.

The rift in the Syrian Church of South India, which was recently healed, caused lawsuits about church property that dragged on for 45 years and which cost much more than the property was worth.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Berkey, Sarah Jane (Whitney), was born June 21, 1878, at Bertrand, Nebr.; passed away at McMinnville, Oreg., April 11, 1955; aged 76 y. 9 m. 20 d. She had been in poor health for some time. On Jan. 10, 1894, she was united in marriage to Henry Berkey, who preceded her in death by 7 years. About 1903 they moved to Jasper Co., Mo., where they united with the Mennonite Church near Oronogo, Mo. In 1907 they moved to Wyoming where they lived until 1935, when they moved to Sheridan, Oreg. She is survived by 4 sons and 3 daughters (Samuel, Filer, Idaho; Oliver, Sheridan; John J., Pendleton, Oreg.; Chester, Buhl, Idaho; Mrs. Cordehlia Bush, Denver, Col.; Leah Phoenix, Torrance, Calif.; Katherine Ervin, Salem, Oreg.), 18 grandchildren, 10 great-grandchildren, and one sister (Mrs. Josephine Callwell, Burns, Wyo.). She was much interested in spiritual things and was faithful to her Lord and Saviour. Funeral services were conducted by G. D. Shenk and D. F. Shenk.

Bricker, Anna L., daughter of the late Henry and Sarah (Lehman) Bricker, was born Sept. 28, 1875; died at her home in Chambersburg, Pa., on March 31, 1955; aged 79 y. 4 m. 3 d., after an illness of several weeks. She was a member of the Chambersburg Mennonite Church. She is survived by Amanda Bricker, with whom she resided, and Deacon Samuel L. Bricker, Chambersburg, and 3 nieces. Funeral services were held at the Chambersburg Church on April 3 in charge of Amos E. Martin and Harold Hunsecker. Burial was made in the adjoining cemetery.

Conrad, Mary, daughter of Martin and Barbara (Stuckey) Nebel, was born in Henry Co., Iowa, on Nov. 18, 1870. About two weeks before her death she submitted to a major operation and seemed to be getting along quite well when suddenly she took ill and passed away at her home in Wayland, Iowa, on March 30, 1955; aged 84 y. 4 m. 12 d. In her youth she accepted Christ as her Saviour and united with the Sugar Creek Mennonite Church where she was a faithful member until her passing. Her religion was her great strength and hope in life. On Jan. 14, 1897, she was united in marriage to John K. Conrad. They lived on farms in Washington and Henry counties until Sept. 1, 1919, when they moved to Wayland, Iowa. Her husband preceded her in death on Sept. 9, 1919; also one grandson, 3 brothers, and 4 sisters preceded her. She is survived by 3 adopted daughters (Irene—Mrs. Vere Goff, Pontiac, Ill.; Florence—Mrs. Albert Taylor, Iowa City, Iowa; Clara—Mrs. Robert Shinkey, Springfield, Ill.), one brother (Sam Nebel), 3 sisters (Mrs. Lena Kauffman, Anna—Mrs. Jacob Gerig, and Martha—Mrs. Elmer Boshart, all of Wayland), 4 grandchildren, one great-grandchild, and many relatives and friends. Funeral services at the Sugar Creek Church on April 1 were in charge of Willard Leichty and Vernon Roth. Interment was made in the church cemetery.

Hewins, John A., Jr., son of John A. and Susan (Rappelye) Hewins, was born in Wathena, Kans., Jan. 4, 1878; departed this life suddenly at his home near Lenoir City, Tenn., on March 6, 1955; aged 77 y. 2 m. 2 d. He was married to Luella Blanche Williams on Dec. 19, 1906. After 4 years on the home farm, they moved to Kissimmee, Fla., where they lived for 5 years. During the past 39 years they resided in Knox and London counties, Tenn. Surviving are his wife, 2 sons (Glenn H., Lenoir City; Roma M., Clarksville, Tenn.), 4 grandchildren, and a host of friends. He was the last of his immediate family. Funeral services were held March 9, at Concord Mennonite Church with Wm. Jennings officiating. Interment was made in the adjoining cemetery.

Kaufman, Ammon, son of Noah and Catherine (Kaufman) Kaufman, was born in Conemaugh Twp., Somerset Co., Pa., Sept. 11, 1885; died at his home in Davidsville, Pa., March 27, 1955; aged 69 y. 6 m. 16 d. He was preceded in death by his first wife, the former Nora Thomas, and a sister (Mrs. Emma Hostetler). Surviving are his wife (the former Emma Yoder), 2 brothers (Norman, Johnstown, Pa., and Harrison, Belleville, Pa.), and a sister (Mrs. Elda Yoder, Hollsopple, Pa.). He was a member of the Kaufman Mennonite Church since

1905, where he served as a Sunday-school teacher and church secretary for many years. At the time of his death he was serving as historian for the Allegheny Conference and also made quarterly and annual summaries of vital statistics for the GOSPEL HERALD. He was a man that had a great concern for the Mennonite Church and left a vacant place in the church and community. Funeral services were held in the Kaufman Church, March 29, with Harry Y. Shetler and Aldus Wingard in charge. Burial was made in the Kaufman Cemetery.

Kaufman, John D., son of David and Magdalene Kaufman, was born in Holmes Co., Ohio, May 17, 1878, where he spent his boyhood years. In 1898 they moved to Newberry, Mich., and after two years moved to Oscoda Co., where he spent the remainder of his life. He passed away at his home near Fairview, Mich., on April 1, 1955; aged 76 y. 10 m. 15 d. In 1904 he became a member of the Fairview Mennonite Church, being one in the first class of converts to be baptized after the church was organized at Fairview, and has continued a faithful member to his death. On March 22, 1905, he was united in marriage to Lydia Ellen Yoder. To this union were born 5 children (Paul and Ora of Fairview; Violet Troyer of Fairview, Geneva Kauffman of Mio, and Noah of Midland). His wife preceded him in death on Nov. 21, 1952. Surviving him are 3 sons, 2 daughters, 18 grandchildren, 3 great-grandchildren, one brother (Sam, Canton, Ohio), one sister (Sarah Weaver, Fairview), and a host of relatives and friends. Funeral services were held at the Fairview Church, April 4, in charge of Harvey Handrich and Floyd Yoder, with burial in the Fairview Cemetery.

Krehbiel, Paula Anna (Duerrstein), was born in Germany on May 18, 1904; passed away April 7, 1955; aged 50 y. 10 m. 20 d. Her father (a Mennonite minister), mother, and one sister preceded her in death. She came to the U.S.A. in 1926, married Herman Krehbiel in 1928. Three children were born to them (Manfred, Hugo J., and Herman R.). Surviving are her husband, 3 children, one grandchild, 5 sisters, and 3 brothers. The family moved to Oregon in Feb. 1952, and became members of the Mennonite Church. She was very much interested in spiritual things and in the church of her choice. Funeral services were in charge of G. D. Shenk, LeRoy Cowan, and D. F. Shenk.

Lehman, Lydia A., daughter of the late Daniel S. and Anna (Shank) Lehman, was born April 29, 1882; died April 5, 1955, at the Chambersburg, Pa., Hospital following an operation; aged 72 y. 9 m. 6 d. She was member of the Chambersburg Mennonite Church. Surviving are 3 brothers and one sister (Peter L., Henry S., and Amos F. of Chambersburg; and Mrs. Henry Horst, Maugansville, Md.). Funeral services were held at the Chambersburg Church on April 7 in charge of Harold Hunsecker and Amos E. Martin. Burial was in the adjoining cemetery.

Roth, Amos, son of Joseph F. and Anna (Eicher) Roth, was born May 3, 1880; departed this life March 5, 1955, at his farm home near Elmira, Ohio, where he was born and resided all his life; aged 74 y. 10 m. 2 d. On Jan. 1, 1907, he was united in marriage with Emma Yoder. This union was blessed with one son (Benjamin). He leaves to mourn his departure his companion, son, one sister (Mrs. Edwin Wyse, Archbold, Ohio), besides a host of relatives and friends. He was preceded in death by his parents, 5 brothers, and 6 sisters. In youth he accepted Christ as his personal Saviour and united with the Central Mennonite Church, where he remained a faithful member to his death, which came after a two-years' illness, which he bore with much patience, always looking forward for the day when the Lord would call him Home. Funeral services were held at the Central Church by Jesse J. Short.

Wadel, Paul Jason, son of Harry S. and Emma (Shetler) Wadel, Shippensburg, Pa., was born Oct. 17, 1936; died April 18, 1955; aged 18 y. 6 m. 1 d. He met death almost instantly in a head-on collision with a tractor trailer. He was a member of the Rowe Mennonite Church. Surviving are his parents, 4 brothers and 2 sisters, (Ralph, Shippensburg; David, Smyrna, Del.; Joseph, Manheim, Pa.; Mark, at home; Mrs. Willis Halteman, Carlisle, Pa., and Mrs. John B. Sollenberger, Chambersburg, Pa.), grandfather (John H. Shetler, Chambersburg), and grandmother (Mrs. Kathryn Wadel, Shippensburg). He was a faithful member of the Rowe Mennonite Church, having accepted Christ at an early age. Funeral services were held at the Rowe Church on April 21, in charge of Amos E. Martin and Paul C. Martin. Scripture texts used were from Rev. 22, a Scripture he had read for a devotional reading on Sunday afternoon as he with a group of young people were out on visitation work, and Prov. 1, a Scripture he had read on Sunday evening in company with his girl friend. Burial was made in the new Rowe Mennonite Cemetery adjoining the church.

Yoder, Jephtha G., son of Ephraim and Melinda (Peachy) Yoder, was born in Mifflin County, Pa., Aug. 8, 1880; died at his home in Kalona, Iowa, on April 18, 1955; aged 74 y. 8 m. 10 d. He accepted Christ as his Saviour at the age of 15 and united with the Mennonite Church. Three years later he went to Johnson Co., Iowa, where he spent practically the remainder of his life. On Sept. 3, 1903, he was united in marriage with Sarah Vena Stutzman. To this union were born 5 sons and 3 daughters. Surviving are (Orie, John, and Paul of Iowa City, Iowa; Alvin, Mildred—Mrs. Aaron Miller, and Velma, all of Kalona). Preceding him in death were his wife, a son (Willard), and a daughter (Katie), 2 sisters, and one brother. He leaves to mourn his departure the 6 children, 4 grandchildren, and one brother (Orrie, Parkesburg, Pa.). He had been in rather poor health for several months and was taken to the Mercy Hospital for observation on Wednesday, April 13, and was released the following Monday. On the same afternoon, while resting in his favorite armchair, he peacefully fell asleep. He became a member of the East Union Mennonite Church when he moved to Johnson County and was a faithful member until the end. Funeral services were held April 21 at the East Union Church, with George Miller and A. Lloyd Swartzendruber officiating. Burial was made in the East Union Cemetery.

Items and Comments

The extent of Mennonite interest in South America is evidenced by the fact that Mennonite settlers, Mennonite mission boards, and MCC are working in all countries except the Guiana, Venezuela, and Chili.—MCC Services Bulletin

* * *

Concerning our recent note about the high proportion of divorces in Oregon, Marcus Lind writes: "Portland is a twenty-minute drive from Vancouver, Washington, where marriage laws are much more lax than in our state. There is no physician's examination and no time limit between purchase of license and matrimony. Result: it has for many years been customary for Portlanders to drive across the Columbia River to marry. This causes a much distorted ratio of divorces and marriages in Multnomah County, where the population is over one third of Oregon's total and makes the ratio of the whole state look bad." We are glad for this information. This is a good illustration of how misleading mere statistics can be if they are not properly interpreted.

* * *

The fear of our time has been well put recently by two prominent Englishmen. Winston Churchill talked of the "peace which is the sturdy child of mutual terror." And Harold Macmillan, the new Foreign Secretary, said, "Until the passions of mankind can be cooled by reason or by love, they must be chained by fear and there is no other way."

* * *

The Publishing House of the Brethren in Christ, at Nappanee, Indiana, has recently been expanded through expenditure of $50,000. This will considerably increase the capacity of the modern printing plant there.

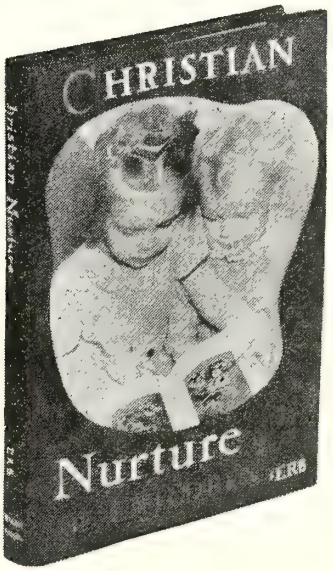
The medium marriage age for women in the United States dropped from 22 years in 1920 to 20.4 years in 1950. That of men dropped during the same period from 27 to 22 years. While the lowering of the marriage age has some advantages, it is no question that today it is being carried too far. A recent survey shows that about 1 in 33 students in grades 10 through 12 is married. Many high schools have as many as 20 married students. Sociologists are expressing fear that many of these marriages are an attempt to escape from situations, perhaps unhappy home situations.

* * *

Jehovah's Witnesses have announced a million-dollar expansion program for the coming year. The society says its publications, printed in forty languages, have a circulation of three million.—Eternity.

* * *

The China Inland Mission, after working for over 80 years in China, began working in 1951 in other lands of the Far East. Now the mission is using 20 languages or dialects in various centers in Malaya, Japan, Formosa, Hong Kong, the Philippines, Thailand, and Indonesia.



ALTA MAE ERB

CHRISTIAN NURTURE OF CHILDREN has gotten unusual praise from many quarters ever since its first appearance in 1944. Teachers and parents have appreciated the insights and Christian wisdom the author sheds in the parent-child relationship. Have you read it yet? Order your copy of this newly revised edition today. Only $2.00.

MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

Chicago high school students can now get breakfast at school for a small charge. This reflects the changing pattern of American home life today. With many mothers working, others sleeping late, children have been increasingly arriving at school with no breakfast at all or else picking up a hamburger and a coke at the drugstore or hot-dog stand.—**Between the Lines**

* * *

The Swiss Roman Catholic hierarchy has cautioned parents about possible harmful effects of television, which in Switzerland is still in the experimental stage. "The purchase of television sets cannot be recommended for all homes . . . ," the bishop said. "The use of a television set without discretion can disturb family life and draw youth towards things which are more harmful than useful."

* * *

Samuel W. Blizzard, of Pennsylvania State University, after a study of more than a thousand of the nation's parish ministers, has concluded that the typical American minister is between the ages of 35 and 44, is married, and has two children. He serves a church of about 400 members with about 200 youngsters registered in the Sunday school.

* * *

President Eisenhower was listed as the principal speaker at the dedication of a new $1,500,000 temple erected by the Washington Hebrew Congregation. Former President Harry S. Truman laid the cornerstone for the edifice in 1952.

* * *

American churches spent $161,000,000 in the first three months of 1955 for new buildings, far eclipsing the record of $123,000,000 established in the first quarter of last year.

* * *

Fourteen clergymen, laymen, and editors, including John A. Mackay, president of Princeton Theological Seminary, and John Bradbury, editor of the **Watchman Examiner,** wrote a letter to President Eisenhower urging him to "stop the current drift toward Atomic War." The churchmen said there was a need to "think and act positively in terms of peace. If we blunder into Atomic War," they said, "there will be no victors and few survivors. The only way to find a solution for . . . conflicts is by negotiation for a period. We think that to risk world-wide atomic war for the prestige of Chiang Kai-shek would not only be a folly but a crime of the first magnitude."

* * *

Christian churches in the Far East are developing a growing pattern of co-operation among themselves and at the same time are looking less often to United States churches for support and guidance. This is the salient fact indicated in reports on missionary work in Japan, the Philippines, and Korea given recently by the Executive Secretary of the National Council's Far Eastern Joint Office.

* * *

A school of archaeology is to be established in Jerusalem. A building to contain a library of 50,000 books, five study rooms, work rooms and dormitory for American students and a photographic laboratory will be erected shortly. A suitable plot of land was allotted by the government.

Sing! Sing! SING! SING! SING!

Sing!

The CHURCH HYMNAL

Martin Luther was a noted lover of music. His great composition, "A Mighty Fortress Is Our God," is just one of the many excellent hymns included in the official hymnal of the Mennonite Church.

For family worship, for the joy of group singing and the added pleasure of informal fellowship, sing from the CHURCH HYMNAL. Make sure there's at least one or two copies in your home now. Song leaders will want your own copy personalized with your name stamped in gold. And the long-wearing leather edition is always an appropriate gift. Whatever the edition, you'll enjoy having a CHURCH HYMNAL in your home. Order yours today.

Regular edition, only $1.90 each. In leather, $4.25. Gold stamping, 50¢ per line.

Mennonite Publishing House **Scottdale, Pa.**

The traditional Easter parade on fashionable Connecticut Avenue in Washington was not held this year. The Washington Federation of Churches asked merchants who had sponsored the parade to discontinue it, calling the annual display of fashions "a grave violation of the spirit" of the religious festival of Easter. "Easter is one of the very precious religious festivals of the church-year," said the Federation, "and we feel very strongly that any tendency to make of it a day of display and pageantry with the emphasis on the externals and the material would be a very grave violation of the spirit of such a religious festival. We sincerely hope that your association will refrain from offending the Christian people by staging such a parade on this day."

* * *

The Canton of Geneva, Switzerland, where Calvin preached the Reformation, now has almost as many Roman Catholics as Protestants. A census just published shows that there are 100,000 Protestants, 91,000 Catholics, 3,000 Jews, 2,000 followers of other faiths, 18,000 who declare themselves to be without religion.

* * *

Sir Richard Acland has resigned his seat in the British Parliament in protest against his government's decision to make the hydrogen bomb.

* * *

The **Reader's Digest,** which beginning with the April issue carries advertising for the first time, has refused to accept advertising of alcoholic beverages, tobacco, or medical remedies.

* * *

MCC personnel in Indo-China have become acquainted with a Dutch Mennonite doctor from Holland who is serving in that country. She is a Dr. Stroink, working for the World Health Organization setting up child health clinics.

* * *

Race relations are an issue in the copper mines in northern Rhodesia. Negroes are now employed for certain skilled jobs. The union has agreed to this move, but only if equal pay is given for equal work. At present the wage for the white miner averages about $5,600 per year, while that of the highest paid Negro worker is only about $1,000.

* * *

The number of Catholic hospitals and allied agencies in the United States and Canada has tripled in less than 40 years and now totals 1,501. The 200 per cent increase in Catholic hospitals since 1915 compares with a growth of 33½ per cent for all of United States hospitals in the same period.

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GOSPEL HERALD

TUESDAY, MAY 17, 1955. VOLUME XLVIII. NUMBER 20

BIBLE SEMINARY LIBRARY

The Implications of Faith

Luke 5:1-11

By D. Lowell Nissley

Jesus had just spent a strenuous night in Capernaum healing the sick and casting out demons. It was early morning when He went out of the city to the beach along Lake Galilee. There He saw two fishing boats pulled up on the sand and at some distance the owners mending their nets. Jesus stepped into one of the boats and called to Simon Peter, the owner, to push the boat into the water. Then Jesus sat down and taught the multitude from the boat. When He finished teaching He told Peter to "put out into deep water and let down your nets for a catch of fish." Peter responded by explaining how he and his partners had been fishing all night and had caught nothing. He had been practically born and raised on a fishing boat on Lake Galilee. He knew the sea from one end to the other. He knew its moods and ways, and there were times when one just could not catch fish. But in spite of everything, if this is what Jesus really wanted him to do, he would do it.

When they reached deep water he put down the nets and immediately they were filled with so many fish that the nets began to break and Peter called the ones on shore to come and help. When they finally loaded the catch, both boats were full to the point of sinking. Peter in amazement and humility fell down among the slimy fish at Jesus' feet saying, "Depart from me; for I am a sinful man, O Lord." And all the rest were amazed with him. Jesus answered Peter by saying, "Fear not, henceforth you will be catching men." Immediately when the boats hit the beach the fishermen left *all* and followed Jesus.

This is an interesting story from the life of Jesus, but it holds far more than just interest for us. We find in it a number of implications concerning faith. The first is the

Request of Faith.

In verse 4 Jesus says, "Put out into deep water and let down your nets for a catch"—not in the shallows where you can see. This is always the request of faith. Faith is to step into that which we cannot see. Our human reasoning may call it absurd. Our human efforts may call it folly. After all, Peter and his friends were experienced fishermen, and they had been using their skill and experience all night with no success. Human reasoning and efforts said it was useless to try any more. But faith said, "Launch out into the deep."

We reason the same way when approached by the grace of God. Human reasoning cannot understand how God can love man when man hated Him. Human reasoning says, "I will love the one who loves me." Human reasoning says, "God loves me because of the good things I do for Him." But the Bible says, "Not that we loved God, but that he loved us." Human reasoning says, "God forgives my sins and accepts me into His fellowship because of my fine moral record and church membership." The Bible says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." God says, "Launch out beyond your human understanding; throw your arms around the grace of God and grasp it by faith."

Prospective Christian workers on a special full-time basis face the problem also. Human wisdom says, "I can't give up my farm to be a missionary in Japan; after all, a man must live!" But faith says, "A man must die." Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone."

Christians everywhere face it when called upon to share as the Lord has prospered them. Human reasoning says, "The more I give, the less I will have." Faith says, "The more you give, the more you will have." Jesus said, "Give and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Luke 6:38).

God says, "Don't splash around in the shallow water where you can see the bottom. That is not faith. But launch out into the deep!"

When one has responded to the request of faith and moved out to deep water and thrown in the net, then he receives the second implication of faith, namely,

The Rewards of Faith.

In verses 6, 7 we read, "And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink."

Beloved, why is it so hard for us to take God at His Word? He has promised us peace and joy and abundance when we do. It was so with Peter. He took the step of faith and received more than he could handle. He received more in a few minutes by faith than he did all night by his own efforts. It is always the same. Such is the nature of faith.

Such rewards of faith are not without

The Reaction of Faith.

"When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken."

It is true that God has given to all of us certain talents and abilities and with them we are able to do many things. But unless they are invested in faith, we see only the work of our hands and not the mighty work of God. On the contrary, the rewards that follow the investment of our talents in faith will leave us dumfounded before God. Such experiences are humbling experiences because they strip us of our exaggerated ideas concerning ourselves and leave us before God in our stark reality. Brushing faith aside

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Little Things

By Lorie C. Gooding

The Lord takes up the little things,
Weak things, and those gone wrong,
The bent and crooked little things,
And makes them straight and strong.

The Lord takes up the little things,
And foolish in men's eyes,
The useless, helpless, little things,
And makes them good and wise.

The Lord takes up the little things
That do not matter much.
He builds a world of little things.
There's power in His touch.

The Lord takes up the little things
Which have been bruised by pain,
The worthless, broken, little things,
And makes them whole again.

Holmesville, Ohio.

we may look pretty good, but it is only as we step beyond ourselves and experience God by faith that we can see ourselves as we really are—as sinners before a holy God.

The fourth implication of faith we find in verse 10,

The Purpose of Faith.

"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." The final purpose of faith is not to fill our ships with fish; or our bins with wheat; or our pocketbooks with cash. The ultimate goal of faith is the salvation of souls for the kingdom of God. This was God's purpose for Peter. We wonder what would have happened if Peter had failed. He could have. He could have said, "No, thank you, Lord. I'm skilled and trained for fishing for fish; I'm not much for social functions anyhow. The sentiment is nice, but I'll just stick to my fishing." If Peter had stopped at this point of the story, he would never have preached that great sermon at Pentecost for the salvation of 3,000 souls. If Peter had failed, perhaps even a different chapter would have to be written concerning the Christian Church in America. Our imagination presents us with a very serious reality. What will happen to succeeding generations if we fail the purpose of faith?

God may grant material abundance in response to faith but these are not to be viewed as ends in themselves, but as object lessons. God would use these to demonstrate something of His power. He would have us see what He can do with us if only we will permit Him.

The fifth and last is

The Price of Faith.

"And when they had brought their ships to land, they forsook all, and followed him." Beloved, we tread on holy ground. These are words of maturity. These are words of radical discipleship. These are not words for the person whose religion is a convenience. These are words for the person who means business with God. These are to test our sense of values. I've often wondered what happened to the fish. Were they left for the sea gulls to devour? Perhaps the poor of Capernaum came out to the beach and just helped themselves. Or perhaps Peter's father took care of them and sold them. Whatever final disposition was made, it had little effect upon Peter. His mind was made up. As soon as the boat touched the sand, he left *all*—fish, nets, boats, all—and followed Jesus. Human reasoning would say, "Foolhardiness." But faith said, "That's the way to blessing and usefulness."

As Peter went contrary to human reasoning and cast his nets into the sea, now he goes against human reasoning and casts his whole self into the hands of Jesus—and leaves everything.

Now I am not sure that the lesson here is that every Christian farmer should walk off and leave his chickens and cattle to fate. Nor do I think that God is calling every Christian to sell his business, or farm, or possessions and become a missionary. And yet for some this may be true. It was for Peter. But I am sure of this, that there is a lesson for everyone. It certainly seems that more Christians should make this personal and literal interpretation, but certainly its message and blessing is of far greater scope than this.

The supreme mission of love in Christ is to make reconciliation between God and man, and to mediate in every human relationship.—J. H. Mosemann.

The core seems to be this. Peter possessed fish and nets and a boat. We possess things of a different nature. Peter was willing to give them up. We must also be willing. God asked Peter to give them up on the spot. He may allow us to keep ours for a year or two or twenty. But give them up we must sooner or later. The point is: Are we willing? Reuel L. Howe says, "God made people and things. He made people to be loved and things to be used, but instead man loves things and uses people." The price of faith would not be so hard to pay if we loved people as much as we do things, and used things for the glory of God.

Peter was obedient to the request of faith. He reaped the rewards and reacted with a proper humility. He accepted the challenge to be a fisher of men and was willing to pay the price. May God grant us wisdom and courage to do no less.

Crystal Springs, Kans.

♣

One has often heard of the great rural populations of India. The government has stated that there are 58,000,000 rural families, largely farmers holding small acreage. It is still tragically true that the greatest percentage of mission work in India is done amongst the city people.—**IFMA News.**

Our Readers Say—

The editorial in the GOSPEL HERALD which we received yesterday deserves wide reading and constant practice. I refer to the idea you wrote of not permitting men in church offices to succeed themselves one term after another. In my observation from 1939 on and even earlier many men in the select circle have held positions and received church monies for as long as 15 to 25 years to the utter exclusion of other well-qualified and spiritual brethren. I especially liked the thought that no one has a right to any office, or a right to certain positions or work in the church. Doubtless some defections which have afflicted the church body would have been avoided in many cases had the Scriptural method of passing the work and responsibility of the church around been followed. . . .

How therefore should this problem be remedied and the Bible way implicated? How about reading this editorial before each and every election is held in the next five years? Of course some of the *ins* would have to give up their positions willingly and gracefully submit to seeing others serve but it's worth a trial.

Who knows but that by 1960, if this is literally carried out, at least this present group of teenagers and youth will find room and welcome in service among the Mennonites rather than help build up other denominations. . . .

Give us more of this kind of editorial and may God guide the pen that writes. Yours for more representation of the less used but capable brethren. Psalm 127:1.—*Paul T. Huddle, Elizabethtown, Pa.*

SACRIFICIAL GIVING

The story is told of a businessman and a lawyer, both Christians, who were traveling in Korea. One day they saw in the field by the side of the road, a young man pulling a rude plow, while an old man held the handles. The lawyer was amused and took a snapshot of the strange sight. "That's a curious picture! I suppose they are very poor," he said to the missionary, who was interpreter and guide for the party. "Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the proceeds to the church. This spring they are pulling the plow themselves."

The lawyer and the businessman by his side were silent for some time. Then the businessman said, "That must have been a real sacrifice." "They did not call it sacrifice." said the missionary. "They thought it was a wonderful thing that they had an ox to sell." This scene lingered with the two Americans throughout the rest of their journey. When they returned to their homeland the lawyer took the picture to his pastor and told him the story. "I want to double my giving to the church," he said. "Give me some plow work to do, please, I have never given anything to my church that has cost me anything."—**Gospel Herald** (Cleveland, Ohio).

GOSPEL HERALD

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EDITORIAL

Extending the Line

Given a line, *a* to *b*. It is possible to extend that line to *c*. The direction of the line *ab* determines also the direction of the line *ac*. By extending the line one can see where *ab* leads to.

In our church life we do well to draw some extensions to see where we are going. It is shortsighted to hold positions in doctrine and practice without asking where they will lead us in the years ahead. It is wisdom to sight down the lines we now hold to judge where those lines will end up. It is wisest of all to determine so far as possible the goal which God would have us reach, and then adjust the present line so that it points directly to that goal.

At the present time we are in many ways allowing our standards to be influenced by the constantly changing conditions in the world. A certain amount of this is unavoidable. Even if we drive buggies in an automobile age, we must put reflectors on them and perhaps pay for a license. It is impossible to live today in the eighteenth or nineteen centuries, or even in the early decades of the twentieth century. But will our accommodation lead to complete conformity to the practices of our modern society? What must we do to live in the world but not of it?

We are changing our practices of church leadership and administration. We have more organization so that we can do the work which we feel we should do. We select our ministers and other leaders somewhat differently. We are redefining their task and their means of support. Granted the value for present purposes of all this. But we must not fail to ask, Where will these changes take us to? Are we blundering into something we do not want, or are we with design molding a church pattern which is Scriptural and spiritually effective? Will someone someday have reason to wish we had taken a different road?

We are making some new applications of the doctrinal and ethical principles of the Word of God. This is necessary, for new situations arise to which we must speak. But it is most necessary for us to consider where these new answers will take us. Could they become in time a disregard of Scriptural principles? Do they take us in the direction of true Bible holiness, or in some different direction? Knowing how difficult it usually is to change a wrong direction, we had better be most careful in setting courses which are apt to prevail in the future.

Around the turn of the century our fathers, almost all of whom have now left us, brought about certain important changes in Mennonite church life. For the most part we feel today that they set directions that were for our good. Will we seem so wise in the eyes of our children?—E.

The Church in Thy House

In the days of the primitive church Paul wrote to people who worshiped, not in temples or synagogues or churches, but in their homes. He wrote to Archippus "and to the church in thy house" (Philem. 2). He sent a salutation to Nymphas "and the church which is in his house" (Col. 4:15). Aquila and Priscilla, "with the church that is in their house," sent salutations to the Corinthian church. I Cor. 16:19. Paul in turn sent greetings to Aquila and Priscilla in Rome, and to "the church that is in their house" (Rom. 16:5). In those days the Christians found fellowship and worshiped together in their houses. Every Christian home was a potential church. They did not wait for the organization of a congregation or the building of a meetinghouse. Starting a new church was very easy, virtually automatic. Wherever Christians went to live, there the church went too.

This has been true also on the pioneer frontiers of more recent times. In our own country and in many mission lands, no doubt, when a family moved to a new locality they took their faith and convictions with them. A home became a nucleus from which a church grew, either by the moving in of other families of similar faith, or as the fruit of a Christian witness to non-Christians. Thus churches grow up out of the soil. No doubt the church helps to produce Christian homes. But there must be at least one strongly Christian home before there can ever be a church.

This obvious fact should tell us something about how our own denominational program must go forward. For various causes our people continue to scatter. Through this process we have lost far too many people. They thought that because there was no Mennonite church in the community they would have to find some other church home. Or they tried the unsatisfactory method of living at one place and keeping their church attachments "back home," perhaps hundreds of miles away. In these days of good transportation it is possible in most of our areas to drive up to fifty or sixty miles to worship more or less regularly in one of our churches.

But best of all, if one finds himself with his family in a community with no church of his faith, is to set up a church in his own house. Effective Christian testimony and living ought to attract others who would like to share Christian fellowship. And so a church may grow. Wherever two or three are gathered together in the name of Christ, there He is in their midst. And where Christ and His followers are, there is the church.

Church organization on the congregational level and also on the conference and denominational levels is a good thing. Church buildings, if they do not get so big and costly that they master us, may serve many useful purposes. But we are wrong when we put those things first. Whatever our definition of the church may be, it must make room for spontaneous fellowship in love and in the truth. Better a church without a building and an organization than an edifice and a constitution where the essential fellowship of believers is lacking.

Perhaps too often in our extension work we were challenged by empty church buildings. We thought that wherever there was a shell of a building, surely we should be able to supply the congregation. And so we have wasted a lot of effort and money trying to build a church where there was no true fellowship. Suitcase workers have seldom built a real church. We might better use our efforts in developing around the cell of a Christian home a true fellowship of believers. There will be plenty of time to erect churches after we have succeeded in the homes. Is there room for a church in your house?—E.

Our Lives Recorded

BY J. D. BURKHOLDER

The writer saw a dead sparrow lying on the ground; God saw it fall. The man who shot an arrow into the air said he knew not where it fell, but God knew. He saw it fall.

The writer sang a song, "I will be true," in a private room of a radio station. Immediately he heard himself singing the same song from the voice of a recording machine. Even man knows how to record our words and songs.

An unseen recording machine was set going while unpleasant words were being exchanged by guests in the chamber where they were spending the night. Imagine their embarrassment when the hostess set the machine going near the breakfast table the next morning. Jesus demonstrated His power to know our thoughts and our deeds.

When Jesus saw Nathanael in the shade of a fig tree, that moment He knew his past life and said, "Behold an Israelite indeed, in whom is no guile" (John 1:47)! A paralyzed man was let down on his cot through the roof under which Jesus stood. Jesus looked at the man who was paying a penalty for his sins, and said to him, "Son, thy sins be forgiven thee." In His presence were some scribes who heard Jesus forgive the man's sins, who said within themselves, "This man blasphemeth." Jesus knowing their thoughts said, "Wherefore think ye evil in your hearts?" Here again we see thought life open to Him, and our thoughts are recorded in heaven.

A man who had been afflicted for thirty-eight years was lying by the pool of Bethesda. Jesus saw him there and cured him. Jesus knew his suffering was due to his sins, and when He met the man again later in the temple said to him, "Sin no more, lest a worse thing come unto thee" (John 5:14). Jesus has our history.

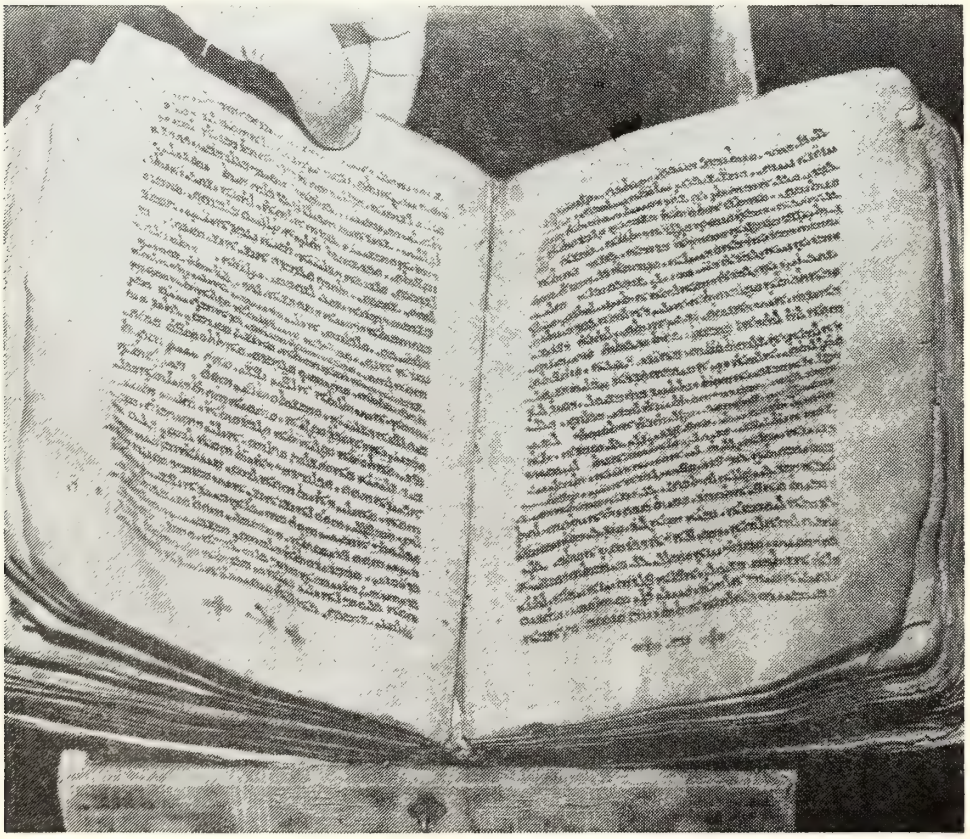
While traveling one day, Jesus' disciples were contending among themselves as to which of them would be the greatest in Christ's kingdom. Evidently Jesus was not present at the time. Did He know their thoughts? Let us see. After entering a house He asked them, "What was it that ye disputed among yourselves by the way" (Mark 9:33)? They felt their guilt and were ashamed or afraid to answer Him.

While the writer was a little schoolboy, one of his playmates kicked him. He had all but forgotten it. After growing old the schoolmate wrote a card asking forgiveness, saying, "It must have been wrong, else I would not remember it." Our own memories condemn our sinful acts, but our thoughts and deeds, good or evil, are known and recorded by the recording angel and will be made known on the Judgment Day.

How terrible is the thought that if our names are not written in the Book of Life, heaven is against us and hell is for us! "The ungodly shall not stand in the [day of] judgment" (Psalm 1:5). Here is a happy thought in Psalm 1:6: The righteous shall stand, "for the Lord knoweth the way of the righteous." All this goes to prove beyond doubt that our lives are recorded in heaven, and when the great and final Judgment Day comes, the books will be opened. Those whose names are in the Book of Life shall live gloriously eternally.

And those whose names are not found written in the Book of Life will be "cast into the lake of fire" (Rev. 20:15). "And the smoke of their torment ascendeth up for ever and ever" (Rev. 14:11).

Weyers Cave, Va.



Credit Religious News Service Photo (U-3E-55-NAB-PC)

Unique Bible Manuscript displayed Washington, D.C.—This 1,600-year-old Aramaic manuscript, said by several Biblical scholars to be the oldest known copy of the New Testament, went on display at the Library of Congress here. Public exhibition of the manuscript, the first since it was brought to America in 1930, was arranged by the Aramaic Bible Foundation, a nonprofit interdenominational organization. Known as the Yonan Codex, the manuscript is owned by Norman Yonan, a retired Washington businessman who emigrated to the United States from Iraq after World War I. Mr. Yonan said the manuscript has been in his family for nearly 50 generations. The foundation is seeking a fund of $1,500,000 to purchase the Yonan Codex from its owner and donate it to the Library of Congress.

50 Years Ago

(From Herald of Truth, April 27, 1905)

Quite a number of our people from Waterloo Co., Ontario, have recently gone to the new Mennonite Reserve in the Quill district, Sask., and Assiniboia, Northwest Territory. Bro. E. S. Hallman of Berlin, Ont., accompanies them as their minister.

The first regular services at our new mission located at 701 Pacific Street, Kansas City, Kansas, were held on Easter Sunday. Bro. J. F. Brunk . . . has been appointed superintendent. . . .

The automobile craze is not yet abating. During two local exhibitions . . . in New York more than twelve million dollars worth of automobiles were sold.

(From Herald of Truth, May 4, 1905)

. . . it was decided to procure the new Hymnal for use in our services hereafter. [Stumptown congregation, Lancaster, Pa.]

(From Herald of Truth, May 11, 1905)

. . . two copies of *Menno Simons* which had been sent by the Publishing House to customers in Russia were returned, having been refused admission to the country by the censor. The same is true of the *Martyrs Mirror.*

O spirit, o'erwhelmed by thy failures and fears,
Look up to the Lord, tho' with trembling and tears:
Weak faith, to thy call seem the heav'ns only dumb,
Remember the message, "Hold fast till I come."
Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness: oh, cling to the cross.—Mrs. E. W. G.

With the Disciples on Ascension Day

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Do not take the bus to Olivet! But let us walk with the disciples on their wondrous way, passing out of Saint Stephen's Gate, and down the steep pathway from the city walls, and over the little Brook Kidron, and past the Garden of Gethsemane, and up the side of the Mount of Olives till we reach the top. Here we look behind us on Jerusalem with the hills standing round about it, and Mount Zion, "a fair place, and the joy of the whole world." From the top of Olivet we can realize how much there is of grandeur and impressiveness in Jerusalem.

Beautiful when the morning sun, rising above the Mountains of Moab, diffuses a brilliant light over the opposite eastern wall and on the domes, towers, and minarets of the city, yet far more striking when the sun, about to sink into the west, casts a rich slanting glow across the Temple Area, touching with gold the Dome of the Rock, while the eastern wall and the deep valleys below are thrown into a solemn shadow which creeps slowly toward the summit. As we walk up the steep rugged path we see to our left, along the crest of Mount Scopus, the British War Cemetery and the Hebrew University, now "imprisoned" within a "U.N. Zone"!

Gradually we enter the village of Et-Tur. The houses nestle among oaks and olives, pines and almond trees. The village encircles memorial sites that have been sacred to Christianity since the days of Constantine, and which most probably were places of worship, before Jerusalem's First Temple was built! We drift into a "holy landscape," where one shrine adjoins another.

But the striking landmark on Olivet is the tall Russian steeple which dwarfs the modest minaret of the Mosque of Ascension. The tower is rather ugly, but it offers the loveliest view over all Jerusalem.

If we look down on Old Jerusalem we see it chiefly as a mosaic of amber or honey-colored stone, with the angle of the houses and the lines of the roofs standing out hard and clear in the strong light. But the left-hand bottom corner of the picture seems smudged and blurred, the lines are indistinct, and the color seems to have faded from amber to dirty white. This is the Jewish Quarter, and the reason for the change is that much of it is in ruin. It was the scene of heavy fighting during 1948, and many buildings were destroyed. New mounds have been added to the strata of Jerusalem, and as we look over them we see how soon the contours can be changed, and how quickly and mysteriously what was stone but a short while ago is transmuted into dust and mud. It is a sad area. The quarter was always squalid because the Jews who lived here were very poor. But the ruin of war has added to its squalor and its misery.

* * *

Let us ascend the minaret of the Mosque of Ascension, and with Jerusalem, the most interesting spot on earth, in front of our eyes, read the simple graphic story of the Ascension.

It was a great and glorious day for man when the Saviour ascended up again to the glory which He had from everlasting, taking up with Him to the heaven of heavens the very human body in which He had been content to live and die for us.

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

Whilst the Resurrection of our Lord was unseen by any human eye, inasmuch as His appearing to His disciples afterwards was enough to make quite certain to them the fact of the Resurrection, and so the mystery was hidden by the curtain which God drew over it, the Ascension into heaven was seen by the eye of man; because there being certain works to fulfill, it was needful that it should be seen, and it was seen with every circumstance which could draw attention to it. It was not in obscurity of the night. It was not amidst the disturbance of some mighty whirlwind; it was at one of those calm moments of deep intercourse between the Lord and His people that this mighty wonder happened.

All was now complete. The work which He had come to do was done. He was with His people forty days to show Himself alive by many infallible proofs. He also remained with His people forty days on the earth to comfort them. The Good Shepherd of the sheep has well housed His flock, strengthened them, and established them, comforted them and consoled them. Now the forty days of His stay upon earth after His Resurrection were over. Nothing remained but the last parting scene, so marvelous and full of awe and yet so briefly told us. And it happened that way. When the days of His further company with His disciples were accomplished, days of established faith and of confirmed commissions, He led His faithful disciples out to the hill where He had promised to meet them, and along the well-known tract they had so often followed with Him before, His sweet voice must have charmed them, and the words He uttered, the wondrous words of exposition and consolation, how much they enriched them! Now was that walk more sweet than solemn; for it is no mean thing to walk with the Son of God. And as they listened to His sweet words "He lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried out into heaven." In that open, cloudless sky of the brilliant East, this wonder was wrought. They saw Him under that cloudy canopy which, like some heaven-descended banner, floated in the still blue ether—saw Him wrapped in its folds and sheltered from their eager sight.

Oh! what an awful moment must it have been when they saw Him, His hands yet outstretched in blessing, rise slowly upward through the air, till He entered the cloud above them, and left them "gazing up into heaven," as though they would strive to pierce the cloud which hid Him from their sight and trace His marvelous pathway to the throne on high! But He is gone. They can see Him no more. The cloud is between Him and them. No more will He be seen standing by them on the lakeside. No more that mysterious meeting by the fire of coals, with the fish that He had prepared and the bread ready to His breaking; no more will that Voice speak to them His peace. He is gone, received up into heaven. Thither their eye, the eye that is of their body, could not follow, but He was revealed to them as He sat at the right hand of God.

But the decision to depart and the choice of a time came not from Him. He did not go, but was taken. And it is God's will it should be so. We can trace His course no farther. Even the mind stops where the eye stops. We cannot picture to ourselves His onward flight, after He had passed behind that cloud. How that human frame, changed and glorified though it was after the Resurrection, could pass, with more than lightning speed, through the boundless region of space, beyond the very stars, whose distances are so vast that our weak minds cannot embrace them. What is written, that let us believe.

There is something intensely natural and vivid in the description of the disciples looking steadfastly toward heaven as He went up, all their hearts and minds yearning after the Lord, restored to them from the grave, with whom they had lived in sacred communion for forty days and who was now suddenly vanishing from them into the mysterious depth of heaven. At that moment angelic voices recall them to earth and to the realities around them, and tell them what is the chief significance, for the practical purposes of life, of the event they are witnessing. That which was of supreme importance for them to realize and keep in mind was that the Lord who had thus left them would return, the same in nature, in character, and in power. All their life was to be controlled by this be-

lief; their thoughts were to look forward to that great day.

If we are tempted to gaze on, curiously inquiring of things beyond our reach, let us listen to the angels saying, "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That is, instead of gazing after our ascending Lord, let us go and prepare for His coming again.

Old City, Jerusalem, Jordan.

Saul of Tarsus

BY A. C. GOOD

In the Book of the Acts we have an introduction to Saul of Tarsus. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" (Acts 22:3). From this we would conclude that his early education was in the schools of Tarsus, where he acquainted himself with the philosophy and poetry of the Greeks. Later his parents sent him to the University at Jerusalem to study divinity and Jewish law at the feet of an eminent Pharisee, Gamaliel. In his letter to the Philippians, he said he was a Hebrew of the Hebrews, as touching the law a Pharisee.

Now in Acts 7:58 we have another picture of this man Saul. This time he is standing by, witnessing the stoning of Stephen. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." He manifested three things that come into the life of every sinner. First he saw, then consented, then shared. In Acts 22:6 he said he persecuted this way unto the death. He had a zeal but void of knowledge. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). Weymouth puts it this way, "Whose very breath was a threat of destruction." But why Damascus? Evidently the Gospel was gaining ground there, and he must see to it that the fire is put out. But something happened, something very wonderful. Suddenly there shined a light from heaven. In his defense before Agrippa Paul said it was above the brightness of the sun. And out of that brightness he heard a voice. How strange! He had never heard that voice before! What does it mean? What did it say? "Saul, Saul [yes, I know a man by that name], why persecutest thou me? Those stones that were hurled at Stephen yesterday were hurled at me. For he was my faithful witness. I called him. I saved him. I commissioned him, and I empowered him. What you did to him was against me, for he was my representative." Anything done against the Christian is against Christ. "For when ye sin so against the brethren . . . ye sin against Christ" (I Cor. 8:12). Now note the change, "Who art thou, Lord?" And the answer came, "I am Jesus whom thou persecutest." (Yes, Jesus, that name that you hate, and are trying to destroy, Jesus.)

When the light from heaven began to penetrate his sinful soul, and the pricks of conscience were more than he could endure, Saul cried, "Lord, what wilt thou have me to do?" How wonderful, to turn from persecuting to learning in the school of Christ! A young man at the *stop sign*. "It is hard for thee to kick against the pricks." Not for one moment could he erase from his mind that picture of Stephen. These words were ringing in his ears, "Lord Jesus, receive my spirit." "Lay not this sin to their charge. . . . He fell asleep." What could it all mean? In my mind every step that he took toward Damascus he was saying to himself, "Maybe I am wrong—Maybe I am wrong." In that frame of mind the light broke upon him, and he was ready to listen to the voice of God.

Men are what their mothers make them.—Emerson.

We will not all have the experience of Saul, but we do find ourselves in the school of life, from which we will never graduate in this world. We should be willing to say, "Lord, what wilt thou have me to do?" One lesson that all of us ought to learn is that life must be Christ-centered. But you may say, "How can that be in this busy material world, when we are surrounded with so many things?" Paul said to the Philippians, "For to me to live is Christ, and to die is gain." "Christ shall be magnified in my body, whether it be by life, or by death." It is necessary that we put our life at God's disposal; then He can show us the way. We too will hear the voice of God when we are in the will of God. Many young people and older ones too, for that matter, have missed the way at this point, and have never found it. What a tragedy! "It is not in man that walketh to direct his steps," said the prophet of the long ago. Jer. 10:23. We will find our place in life under the guidance of God through the Spirit. Then success is sure. God never planned a failure, but anything can happen when we are outside the will of God.

There ought to be a time and place where every Christian will make a definite commitment to Christ and His church. I would appeal to our young people in the church to develop a strong Christian character. It is encouraging to see so many young people turning to Christ and the church in the many evangelistic campaigns all over our land. The destiny of our nation is in the hands of our youth. The hope of the church is in our young people. Christian youth can turn the tide of the nation. Juvenile delinquency, liquor, and immorality can wreck any nation, America not excluded. But Christian youth can save a nation as well. They can be the salt of society.

I read an article the other day on "It's Smart to Be Good." Yes, it's smart to be a Christian, and to be a member of the church of Christ. It's smart to keep your life clean and strong. It's smart to take care of your body, for it is the only one that you will ever have in this world. Paul said that it is the temple of the Holy Ghost. It's a mark of stupidity to burn it up with alcohol and nicotine. It's smart to be a real Christian while you are in high school, to show young people how to live—to be a leader of youth in the better things of life rather than to be a mere "tag-along," to be young people that cannot be bought with the world's coin. Be careful of your associates: they can lift you up, or they can drag you down. You are known by the company you keep. Someday, maybe, you will want a life companion, and a home of your own, where God is and love reigns supreme. In this decision upon which an entire future depends, again it must be, "Lord, what wilt thou have me to do?" You don't want to live all of your life with a misfit.

Life is beautiful when God is in it. One thing more—when Paul became the preacher of righteousness, instead of the persecutor, he preached Christ that He is the Son of God. He did not use any questionable terms, and his messages were clearly understood. Then let our testimony be so clear that there will be no question where we stand on every issue that confronts us today. What God did for Saul of Tarsus He can do for anyone else that will surrender his will to Him. When God wants a work done He can find the man to do it. In all humility Paul could say, "By the grace of God I am what I am." "Not by might, nor by power, but by my spirit, saith the Lord."

Sterling, Ill.

Preparing a Place

BY RUBY P. ZOOK

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

Not long ago I read that someone was visiting a friend who had built a new house. It was just finished. It was very beautiful and useful. This friend was taken upstairs. There a beautiful room was shown to him. It had wardrobes, toilet glasses, books, and paintings. It was furnished wonderfully. And the father turned to his friend and said, "This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her; and as soon as the house is fully finished,

A PRAYER

FOR THIS WEEK

O Almighty God, our heavenly Father, who hast accepted us as Thy children in Thy beloved Son Jesus Christ our Lord, and hast fed us with the spiritual food for His most precious body and blood, giving us the forgiveness of our sins and the promise of everlasting life, we thank and praise Thee for these inestimable benefits, and we offer and present unto Thee ourselves, our souls and bodies, to be a holy and living sacrifice, which is our reasonable service. Grant us grace not to be conformed to this world, but to be transformed by the renewing of our minds, that we may learn what is Thy good and perfect will, and so obey Thee here on earth, that we may at the last rejoice with all Thy saints in Thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, for ever.

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

—The Liturgy of the Church of South India.

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we are going to Europe to bring her back, and we are going to bring her upstairs and open the door, and say, 'Daughter, this is all yours.'" The friend thought that these parents were indeed very kind to their daughter.

That is just what Jesus is doing for you and for me. He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

Surely, the father and mother mentioned above were rich, but there were many things they didn't know how to get. But Jesus, who is furnishing your mansion, and mine, has everything. He knows everything. And, unlike the daughter, who will sometime need to give up her lovely room, we shall abide in our beautiful mansion forever.

Isn't that a blessed thought? It causes the believer to watch how he lives in this wicked old world. It causes him to follow closely the guidance of his Guide—Jesus Christ, so that he will not lose the Way. It causes the believer to glory in His love, that he might become more and more like Him, helping others to find the same Way, so that they, too, may have a mansion in glory.

Praise His name for all He is giving His children day by day, and for what He is preparing to give when they meet Him face to face. Alleluia!

La Tour, Mo.

The Sower

By Lorie C. Gooding

The parable of the sower was spoken by Jesus to large crowds. He began, "A sower went out to sow" (Matt. 13:3). He always related His parables to objects and actions which even the least literate among the people could easily grasp. Yet even His closest followers had difficulty with their spiritual application. In explaining this first of His recorded parables, Jesus gave them the key to the understanding of all parables. He names here four classes of people who receive the seed of the Word in four different ways. The first of these hearers are as hard as a well-beaten path. The Word falls upon their ears, but does not penetrate their understanding, and is immediately forgotten. "The evil one comes and snatches [it] away." The second class is comparable to stony ground, a field with very little topsoil. The seed planted here grows quickly because it is not deeply planted. For the same reason, it cannot endure when the heat of persecution touches it. The roots cannot go deeper than the stones beneath it, to drink of the cool, hidden springs by which it could resist the burning rays. Then there is the third class, who, having received the good seed, allow so much of worldliness that it smothers the growth of the Word in their lives, so that it cannot mature and bear fruit, and only the thorniness of pride, greed, anger, strife, and resentment can be seen.

Then there is the group who hear the Word and understand it. These are they who recognize their own inadequacy, who open their hearts to the Word of God, whose soil has been prepared by the deep plowing of the Spirit in conviction and contrition. In these hearts the stones of sin and the weeds and briers of worldliness have been cleared away, as a careful agriculturist prepares his field. In such lives the good seed can grow unhindered, maturing and bearing fruits of holiness. The quantity of this fruit will not be the same in every case, "some a hundredfold, some sixty, some thirty"; but the quality of it will always be identical. "For the fruit of light is found in all that is good and right and true" (Eph. 5:9).

The disciples questioned, and Jesus answered them privately, "To you it has been given to know the secrets of the kingdom of heaven"; that is, to the true followers who have received the Word into good soil, "for to him who has will more be given, and he will have abundance." This is a promise of the presence of the Spirit of God to instruct. "But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things" (John 14:26). "But from him who has not, even what he has will be taken away." "And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct" (Rom. 1:28).

Now in all this the sower is not identified. But since the seed is specifically identified as the Word, the sower, we may safely assume, is the minister of the Word. We, therefore, are the sower in this parable. Jesus was the principal Sower, and His message was, "Repent, for the kingdom of heaven is at hand." And He "gave us the ministry of reconciliation" (II Cor. 5:18). In this we dare not be slack, but always and everywhere "sowing the seed by word and deed, that the harvest may be great." Of course there are many places and many circumstances wherein the Word we sow will be lost by the wayside, or if it grow, will wither in tribulation, or be choked by worldliness. These things will sadden us, as we see lost men going to perdition because they refuse the Word of God. Yet even in the most unpromising places we dare not withhold the good Seed. "Blessed are ye that sow beside all waters" (Isa. 32:20). So let us not be discouraged, but as faithful and diligent servants sow the Seed of the Word as God gives us opportunity, even when there are no discernible results. Growth is sometimes a hidden thing, and we have the authority of God Himself, assuring us that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

(All New Testament quotations from RSV.)

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the officers of our boards, conferences, and committees, that God may guide them in important decisions which will vitally affect the welfare of the church.

Pray for the current membership drive, financial needs, and the coming summer's camp program of Rocky Mountain Mennonite Camp.

Pray for a young man who has been sinning away the day of grace and who wants to regain peace with God and enter into the Lord's service.

Pray for the work of Guilford Road Mission, a new outreach of the Cottage City, Md., Church, located just off Route 1, about 12 miles south of Baltimore, Md.

We should use every day as carefully as we use the last match.—Fred Beck.

OUR SCHOOLS

The Time to Live Is Now

(Chapel Address, Hesston College, January 10, 1955.)

BY ROY ROTH

Paul's words of testimony to the Philippians are appropriate for study and meditation at the beginning of this new year:

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus—(3:13, 14).

In Phillips' "Letters to Young Churches," with which many of us are familiar, this passage is paraphrased thus:

Yet, my brothers, I do not consider myself to have "arrived," spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honour of being called by God in Christ (3:12-14).

We are living now. In fact, now is the only time we are living. For we aren't living yesterday, and we aren't living tomorrow; we are living now. But we need to remember that to live now is to live with tomorrow in view. And what about tomorrow? The alternatives are only two. For tomorrow, we'll either be living or we'll be dead. And if we're living tomorrow, the question is, "How will our living now affect our living tomorrow?" And if we're dead tomorrow, the question is, "How will our living now affect our death tomorrow?"

The highest motivation for living today is the long-range view of tomorrow and the tomorrows. In fact, we aren't really living now if we don't have tomorrow in view. But the way really to live with tomorrow in view is to live richly now. Yes, such logic may appear to be a movement in circles. It is a paradox. Many principles of life are paradoxical.

But a more difficult paradox is this one: how easy it is for us to live shallowly and superficially, to deprive ourselves of the best in life, when we really want to get the best out of life. When we pay so dearly in time and money for an education, it's hard to understand why we so often try to get as little out of it as possible. We are indifferent in our classwork, and we make grades which are just good enough to get by, so that we can pass the course. Or we seem to be happiest when we can skip a class entirely and can escape getting any returns at all.

In any other enterprise, in any other kind of business, such an attitude would be considered sheer folly. To invest one's best, and then to manipulate things so as to get the least in return for the investment, wouldn't be considered sensible anywhere else in life—except in school! Here we are, spending the best years we'll ever have, and many of us, the fruits of our parents' sacrifice. Let's live now. Let's learn now. Let's get something out of life now. If we don't, we won't be the first persons to write to our alma mater five years, ten years hence, and say, "If only, if only I had applied myself then, and taken advantage of my opportunities then, and not wasted my time then."

In a school situation, we speak of morale, spirit, and loyalty, meaning thereby that intangible something by which you can feel how things are going. Perhaps the most pertinent questions are,

Love is never eager to narrow down the scope of its object.—J. H. Mosemann.

"How is my morale?" "What is my attitude?" "What kind of school spirit am I building when I'm with my friends and talking off the cuff, so to speak?" Or, "How do I really feel when I'm alone with my thoughts?"

If we're not living to the full here at Hesston, where should we lay the blame? Maybe we should feel like the person who said that whenever he went to a party and didn't have a good time, the first question he always asked was, "What's the matter with me?" Is this our attitude, or do we more commonly lay the blame at someone else's doorstep? Do we really believe that school morale is what we are willing to make it? Or is it our attitude that if everything goes our way, to please us, then we'll be happy? Such an attitude is purely selfish, and if all three hundred of us live according to this philosophy, we'll surely have low morale around here.

We're all in this business of Christian education together, and for the purpose of making good. We're here to make a "go" of this school year. If any of us on the faculty are not in dead earnest to see that goal reached, perhaps we're not in the right place. If any of our staff are not sincerely working to make this a good school year, perhaps they are not in the right place. If any of you students here this morning are not seriously interested in making this an academically and spiritually profitable school year, perhaps you too are not in the right place.

Surely we'll recognize that there is room for all of us to work harder at our task, and to more earnestly "press toward the mark." Let's really allow God to make 1955 what He wants it to be for each of us.

In an organization of over three hundred persons there will be times when we will need to exercise patience, kindness, and forbearance toward one another. There will be some "rubs." Some mistakes will be made; we will all make some mistakes. But let's build on the lessons our mistakes teach us. A mistake doesn't need to be made for eternity.

If one were taking a trip and momentarily got off the main road and on a wrong side road, this would not mean that he could not get back on the main road again. We'll make some mistakes, and we'll get off on some wrong side roads. But let's get back on the right road again and then let's keep headed in the direction which takes us to the goal. What is the general direction of your progress this morning? Have you momentarily gone on a side road? Christ is sufficient for your need. This need, I believe, was in the mind of the Holy Spirit when I John 1:9 was written: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The time to live is now. Now is the time to leave the past behind and to give ourselves to an all-out effort to reach the goal Christ has set for us. Let's give Christ the best we have in this new year, and He will give us His best.

GOSHEN COLLEGE

Graduation Schedule Released

Dr. Harold J. Ockenga, pastor of the Park Street Congregational Church, Boston, will present the fifty-seventh annual commencement address at Goshen College June 6 at 8:00 p.m. in the Union Auditorium, according to an announcement from the President's office.

Ockenga, now president of the board of trustees of Fuller Theological Seminary, Pasadena, Calif., has studied at Princeton Theological Seminary, Princeton, N.J. He has received degrees from Westminster Theological Seminary, Taylor University, Suffolk University, Bob Jones University, University of Pittsburgh, and Houghton College.

A Cappella Chorus, under the direction of Dwight Weldy, will sing for the commencement program.

Pres. Paul Mininger will present the Baccalaureate sermon June 5 at 8:00 p.m. Collegiate Chorus and Motet Singers will furnish special music.

The same afternoon the College Choruses will present Mendelssohn's "Elijah" at 3:00 p.m. Soloists include Bernard Izzo, baritone, Chicago; Ruth Alice Hostetler, alto, West Liberty, Ohio, sophomore; Roberta Janzen, soprano, Butterfield, Minn., sophomore; Clifford King, tenor, Hutchinson, Kans., senior; Rosa Diener, soprano, Wellman, Iowa, junior; Herman Weaver, tenor, Goshen, Ind., postgraduate, and Edith Otto, alto, Springs, Pa., freshman.

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PEACE AND WAR

Our World at the Crossroads

BY JUSTUS G. HOLSINGER

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Western civilization today holds in its *right* hand the fruits of 250 years of energy devoted to secularism, nationalism, imperialism, science, and technology. Our civilization today also holds in its right hand the A-bomb, the H-bomb, the cobalt bomb—all deadly instruments. We also hold in that same hand all the gadgets of comfort given to us by science and technology.

Dr. Arnold Toynbee, in a recent article in the *New York Times*, says, "In our time science has placed in human hands the power to destroy life on earth. The great new enhancement of our material power has not made wickedness more wicked, nor righteousness more righteous than they have been. But it has made the practical consequences of human conduct immensely more serious than they have been in the past."

In the *left* hand, and at a low level, Western civilization holds the few threads of the fundamental Old Testament and New Testament concept of the sanctity and eternal value of the human soul. Our Western civilization still holds to the secularized superficial emphasis on human rights and individual freedoms, which is but a mere thread of the fundamental Old Testament and New Testament concept of the eternal value of the human soul. Jesus, in the above Scripture, implies that the human soul is worth more than the whole material world. One of God's original basic principles of human relations was, "Thou shalt not kill."

Dr. Toynbee says that, ". . . late seventeenth-century, Western man eagerly seized hold of natural science as an alternative outlet for spiritual energies that seemed innocent, uncontroversial, and useful. This belief in science to which our forefathers have committed themselves has been the guiding inspiration of the West down to our day."

Where do we stand today, just a few years past the mid-century mark? Man's destiny, in the next half century, will be determined by whether or not he can recapture the fundamentals of what he holds in his left hand and bring them up somewhere near the level of that which he holds in his right hand. Man can save himself from his own destruction only by recapturing the Old Testament and New Testament concept of the sanctity and sacredness of the human soul. If man cannot do this in the next half century, then he must face the other alternative—to see his civilization reduced to a stage lower than that experienced by our forefathers on the western plains, or perhaps man's total destruction. A dozen H-bombs dropped on the industrial centers of our land would reduce our level of living far below what we can now imagine.

Dr. Kirby Page says, "We can take Jesus seriously and strive earnestly to follow Him, or we can prepare to wage atomic war, but it is utterly impossible to do both at the same time." The preparation to wage atomic war and the teachings of Jesus are at odds one to the other. We must choose which one we will serve.

The future destiny of the child is always the work of the mother. —Napoleon Bonaparte.

The great spiritual awakening (Reformation) of the sixteenth century did not revive the New Testament concept of the true value of the human soul. It did revive a new fervor or spirit, and perhaps many got a new hold on God, but within one century after the Reformation, western civilization passed through the bloodiest warfares of its history. The Thirty Years' War, fought between the Protestant and Catholic forces, under the banner of Christ, was one of the bloodiest struggles of the West. Our history texts carry pictures of Protestant military leaders on their knees, with their swords in their hands, asking for God's blessings on the killing of their Catholic opponents. It is fortunate for our Protestant world that the Catholic forces did not hold in their hands the H-bomb, and equally fortunate for the Catholic world that the Protestants did not hold the H-bomb in their hands.

Today our young people must prepare to become a part of the greatest spiritual awakening since the Reformation, in which the Christian Church must recapture the real eternal value of the human soul. We indeed stand at the crossroads of time. How this great spiritual awakening will come, only God knows. But certainly it must come through the church of Jesus Christ, rather than through political institutions. The church, however, cannot transmit a truth to the society in which it operates, unless it is a possessor of that concept.

"Now that the peoples of the world find themselves standing within point-blank range of one another with deadly weapons in their hands," says Dr. Toynbee, "the virtues of prudence, self-control, tolerance, wisdom, and far above all these, love, have become necessities of life in the literal sense.

"Human life on earth cannot continue unless we ordinary men and women can manage to practice these virtues up to a far higher standard than we have thought it feasible. . . . Here lies the special need for a spiritual awakening—a need peculiar to our own times. . . .

"How simple our problem would be if things of the spirit were subject to the economic laws of demand and supply! But we know that our spiritual life is not like that. . . .

"After repressing our spiritual impulses progressively over a period of 250 years, we cannot now whistle a banished religion back to heel just because it might be politically and socially convenient. . . . A spiritual awakening will not be genuine unless it is spontaneous and disinterested. It must come of itself and for its own sake. If it is counterfeited for political use, it will reveal falsity by proving to be spiritually impotent.

"In thus forcing us once again to search our hearts, communism is doing us Westerners a valuable . . . spiritual service; for to skate on the surface of spiritual life is an unhealthy and unhappy way of living; and a spiritually (emancipated) Western man has been living this superficial life ever since he discarded Christianity. He has managed to give up his ancestral religion without adopting any other religion in its place so far because, during the 250 years, he has been abnormally powerful and prosperous. . . ."

Dr. Toynbee says that historically individual human rights derive from the Israelite belief that individual human souls have been created by God and have supreme value in His eyes, and from the Christian additional belief that God has demonstrated His love for human souls by redeeming them through the supreme act of self-sacrifice.

"In any case," says Dr. Toynbee, "I believe that an attempt to rediscover the religious foundations of our secular Western belief is going to be made by Western extheists; and this is the sense in which I expect to see a spiritual reawakening in the West in our times. For these foundations are not just theological propositions; they are the vision of God's nature and man's destiny that can inspire us, with God's help, to lead a new life."

What then is the practical application of Dr. Toynbee's observation to our own little religious circle? How might it apply to our Mennonite Church? Dare each of us make a personal application of the New Testament concept of the human soul to our own lives? What would be my reaction to a situation in which I could determine the destiny of some human soul by my decision to give everything I possess to save that soul? In other words, would I put any of my material possessions above the eternal welfare of a human soul?

Several years ago I had an experience which I shall long remember. While con-

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FAMILY CIRCLE

Contrast

By Dorcas S. Miller

A week ago she worshiped with us here;
Today she is worshiping with perfect praise with saints above.

A few days ago she was helping with temporal things;
Now she is employed with the spiritual duties of heaven.

In the past she prayed for her children and ours;
Now we must carry this prayer privilege in her stead.

She has longed that this church be a witness for Christ;
Now each of us will do our part to achieve or defeat that goal.

For eighty-five years she faced the uncertainties and sorrows of this life;
Now she will live forever where happiness is certain and where sorrow cannot come.

She gave life.
One hundred and fifty of us say, "Mother," "Grandmother," or "Great-grandmother."
Now she has life.
And all of us can say, "Praise God! Safe home."

She has waited twenty years without her companion;
Now she is part of the perfect bride of Christ.

She has blessed and been blessed in the home of her youngest daughter.
Now her place is empty.

But, lest we allow our sorrow to lessen our gladness, let us remember:
We have prayed God to ease her going;
Now we must thank Him for leading her softly home.

Greenwood, Del.

Vital Statistics Report

By the late Ammon Kaufman

(Completed by Bertha Nitzsche)

Births

Births reported for the first quarter totaled 461 (226 males and 235 females), of which 24 per cent were "first child" reports. Four adoptions were reported. The two largest families were 18 and 16 children. There were 2 sets of twin daughters and 3 of son and daughter. Twenty-seven states, 3 provinces, and 3 foreign countries reported. Fifteen births on Feb. 21; 14 on Feb. 23; 13 on Jan. 21 and Feb. 16; 12 on Dec. 25, Jan. 11, and Feb. 6, 25; and 11 on Jan. 11 and Feb. 14. Given names for males used were 165 and for females 162. Given names used most often were (male), David 20; James 17; Lee 14; Eugene 11; Kenneth 9; Daniel, Paul, Michael, and Ray 7; Alan, Carl, and Richard 6; (female), Ann 17; Kay 16; Louise, Marie, and Sue 14; Elaine 13; Carol 11; Susan 10; Esther and Jean 9; Mary 8; Joy, Karen, and Linda 7; Joyce and Ruth 6. Family names 248; most often reported were Yoder 27; Martin and Miller 23; Kauffman and Stoltzfus 8; Mast 6; King, Bender, Gingerich, and Weaver 5.

Marriages

Marriages numbered 140, of which 94 were held in churches, and one in a hospital, with 100 ministers officiating. One reported 6 marriages, three reported 5, others less, with 78 reporting one each. Eleven weddings took place on Jan. 1; 10 on Feb. 20; and 9 on Feb. 19.

Deaths

Deaths numbered 175, with 101 males and 74 females. One stillborn male. Thirteen deaths (8 males, 5 females) were by accident. One bishop, 4 ministers, 5 deacons, one minister's wife, one widow of minister, one deacon's son were reported. Of the total number 91 lived to be over 70 years of age; 7 over 90; and one lived to be 99 y. 9 m. 25 d. Age of 2 not given.

By Months

	Births	Marriages	Deaths
May, 1953	1	0	0
June	0	2	1
July	1	0	1
August	2	1	0
September	8	2	2
October	8	5	5
November	36	5	16
December	134	46	61
January, 1954	131	45	36
February	113	23	45
March	23	11	3
No date	4	0	4
	461	140	175

By States, Provinces and Foreign Countries

	Births	Marriages	Deaths
Place not given	1	0	3
Alabama	2	0	0
Arizona	0	1	0
Arkansas	1	0	0
California	0	1	2
Connecticut	5	0	0
Colorado	7	1	0
Delaware	4	4	1
Florida	5	2	2
Georgia	0	0	0
Idaho	2	0	0
Illinois	21	6	4
Indiana	31	15	15
Iowa	23	2	7
Kansas	14	4	6
Kentucky	0	0	0
Louisiana	0	0	0
Maryland	12	3	5
Michigan	14	2	4
Minnesota	1	0	0
Mississippi	0	0	0
Missouri	8	0	2
Montana	3	0	0
Nebraska	7	2	2
North Carolina	0	1	0
New Jersey	1	0	0
New Mexico	0	0	0
New York	8	3	3
North Dakota	0	1	0
Ohio	58	15	27
Oklahoma	4	0	1
Oregon	13	4	4
Pennsylvania	161	60	65
Tennessee	0	0	0
Texas	0	0	0
Virginia	6	2	9
Vermont	1	0	0
Washington	0	0	0
West Virginia	1	0	1
Wisconsin	1	1	0
Alberta	8	0	0
Ontario	30	8	11
Saskatchewan	1	0	1
Puerto Rico	1	1	0
Alaska	1	0	0
Israel	1	0	0
Ethiopia	0	1	0

Cultivating the "Home-Garden"

By George H. Clement

"The light that shines the farthest, shines the brightest nearest home," is a statement that contains blessings abundantly for any who practice it! The Christian who aims to always be his best for Christ in his own home is bound to radiate victory outside his home. But to many, home is the "place where one is treated best and yet where one grumbles most."

Home is like a garden. It will produce whatever we will cultivate there. If we want our home to bear the fruit of the Spirit, we must sow seeds of spiritual living within its walls. Whatever one sows there, so shall he reap. Discordant, disagreeable homes are the result of the inhabitants letting the flesh and the devil take control.

I have a home-garden. But in the spring I go down the street and dig up my neighbor's ground, plant seed there, and keep it cultivated. My grounds are all in weeds. Since I put nothing into my garden lot, I can expect to get nothing out of it except obnoxious weeds.

That is a parable of too many homes. Father puts his heart, mind, and soul into his office work. He is kind and considerate to his employees. Things go smoothly there. But he comes home and has no time to give a few minutes to his children before lunch. He eats without a word of appreciation for the good things prepared. He finds fault with this and that, and by retiring time the atmosphere of the home is more like a battlefield than a place where love and peace should reign. He got back from his "garden" exactly what he put into it.

Deacon Smith is very sweet in the prayer meeting. And even at the business meeting when things go wrong, he remains calm and unruffled. The church folk think he is a saint. He is kind to the aged folk and to the children also.

At home, however, he takes off his church behavior and is mean to his aged

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TO BE NEAR TO GOD

"AFTER THIS MANNER THEREFORE PRAY YE"

(The following prayers are based on suggestions from Scripture. Make them meaningful for yourself by adding specific requests. For instance, the prayer for laborers—Thursday—might be made vital by remembering especially those places where the Gospel has not penetrated, like Tibet or counties in the southern part of Ireland where there is not a single evangelical witness of any kind. Or the prayer for the sick could easily include names of invalids you know.)

Sunday, May 22

For Those in Authority.
Read I Timothy 2:1-6.

Lord God, we pray today for those who bear the heavy burden of leadership for this and other nations. Help us to lighten that burden as much as we can by our continual intercession. Give our President and his cabinet strength for their duties and wisdom sufficient for this crisis hour. Amen.

Monday, May 23

For God's Servants.
Read II Corinthians 1:8-11.

Dear Lord, bless those who have given the gifts you gave, back to you. Bless them as they preach or teach or sing or minister in other ways. Help them to draw strength from knowing that a multitude of those who love you are holding them up in loving intercession. Amen.

Tuesday, May 24

For Backsliders.
Read Numbers 14:1-5 and 13-19.

Dear Father, convict those who turn back with desire to the unsatisfying husks of Egypt. Help them to press forward out of the desert of doubt or rebellion or fears into the green Land of complete surrender to your will—into the blessed fullness of joy and peace in the Holy Spirit. Amen.

Wednesday, May 25

For the Sick.
Read James 5:13-16.

Great Physician, you who healed so many stricken bodies while you walked this earth, lean close to listen as we pray for those who suffer. Point out gently any hindering thing (if such there be) that prevents recovery. Pour out your love and blessing until (for them) the dark becomes one blaze of light and glory. Amen.

Thursday, May 26

For Laborers.
Read Matthew 9:35-38.

Lord of the Harvest, the fields are white. The grain hangs heavy in the ear. Anoint workers for this stupendous task—send out some to reap and others to glean, so that the precious sheaves may be garnered safely before the final darkness falls. Amen.

Friday, May 27

For Those Who Harm Us.
Read II Timothy 4:16-18.

Dear Lord, help us to echo this prayer (from our hearts) for all those who misunderstand or fail or abuse us. Help us to maintain the attitude you carried to the cross—the love that refuses to be embittered or offended no matter what the provocation. Flood our hearts with the Spirit of Love—divine love that beareth all things, believeth all things, hopeth all things, endureth all things. Amen.

Saturday, May 28

For All Saints.
Read Ephesians 6:18-20.

Father in heaven, we come to you today to beseech (for your saints everywhere) a real baptism of love and power. Wake us to the urgency of the warfare. Give us a glimpse deep into your heart so that we can never rest again until your loves and griefs become our own. Fill us to overflowing with love for you—for each other—and for the lost around us. Amen.

—Edna Beiler.

Hezekiah Meets a Crisis

Sunday School Lesson for May 29

(II Chronicles 21, 32; Isaiah 26—39)

A conflict is on in Judah. The "arm of flesh" is in battle against the "arm of the Lord."

What preparation had Hezekiah made for fighting against their enemies? Should he not have built up the walls and fortified his kingdom first before he called the people to repair the house of the Lord and to the great passover celebration? In what ways were the people prepared by this religious observance?

God had heard their voice of praise and their prayer. The people had certainly renewed their faith in God as they obeyed the Lord in preparing the passover according to the plan given Moses. The best preparation one may have for meeting a crisis is in preparation that strengthens the inner man, for there it is that crises are handled. This must be true of nations too. In every work that Hezekiah had done to seek his God he had done it with all his heart.

Now we see how a godly man acts in the hour of crisis.

What were the circumstances that became so critical for Judah? Hezekiah had been paying tribute to the king of Assyria but rebelled. Then the king came to Judah and encamped against Lachish, one of the fenced cities. He sent servants to Hezekiah and to the people of Judah with a great boast to discourage Judah. He, the great king of Assyria, a symbol of terror, boasted how he would and could come and take them away. This he had done to other great nations. With blasphemy he tried to persuade Judah to forsake their God and their king. And truly Sennacherib was a strong arm, but it was only an arm of flesh.

Hezekiah went into the house of the Lord. How good that it was repaired and ready to serve the king! How good that Hezekiah believed God had the resources for the crisis! Word was sent to Isaiah, who brought from God the encouragement that God alone can give. They must recall that God takes up the isles as a very little thing.

Hezekiah took the God-reproaching letter he received from Sennacherib and spread it before God. He asked God to save Judah for His honor. Isaiah got from God a wonderful prophecy for Hezekiah in answer. Read the word of the Lord spoken against this king who dared to lift up his voice against the Holy One of Israel. Isa. 37:21-35.

Hezekiah fortified himself by building up the broken wall and preparing weapons that might be needed for defense. But far and above this defense he strengthened and encouraged his people to be not discouraged at numbers. The arm of flesh is not to be compared to the arm of the Lord. And note carefully how the people "rested themselves upon" these words. They leaned on God. They trusted in Him.

What a great miracle God used for a quick and final victory! A plague took 185,000 of God's enemy. Judah did see the answer to faith. It is nothing with God to help whether with many or with those who have no power of their own.

God taught Judah once more that they did not need to fight, for the battle was not theirs but God's. For meeting all of life, including the crises, in God can be found the **sure** and **sufficient** resources. Faith and prayer will tap these great resources. "Our help is in the name of the Lord." Hezekiah was acquainted with the great source of help and rested in Him.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Reasons for Prayer

There are three principal reasons why God requires prayer in order to the bestowment of mercies on men; first, thereby to acknowledge our dependence on Him, for as God has made all things for His glory, so He will be glorified and acknowledged by His people especially.

Secondly, to exercise and strengthen the Christian's graces. Prayer tends to strengthen faith, to increase love, humility, and patience, and to invigorate hope in the real believer, and the more he prays in faith, the more all these graces grow.

Thirdly, God requires prayer to make us more sensible of the value of the mercies we seek, and to rejoice and be thankful for them when bestowed.—*Jonathan Edwards.*

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Mrs. Grant Stoltzfus, speaker on the Heart to Heart radio program, was guest speaker for the WMSA and Girls' All-County Meeting at the Martins Creek Church, Millersburg, Ohio, on May 10. She also spoke at Bethel, Wadsworth, Ohio, on May 9.

Bro. and Sister Warren Miller, Millersburg, Ohio, were speakers in a Home Conference at Dillonvale, Ohio, on May 1.

Bro. Clyde Fulmer, Martinsburg, Pa., will speak at the annual meeting of the Allegheny Youth Fellowship to be held at the Maple Grove Church, Belleville, Pa., on May 21.

The Guhr Brothers Quartet, Newton, Kans., gave a program at Pleasant Valley, Harper, Kans., on May 8.

Excellent interest and attendance is reported from the first session of the Sunday-school workshops being conducted throughout the Middle West. This session at Detroit Lakes, Minn., was attended by persons from every state in the North Central Conference, some driving almost 500 miles.

Bro. J. J. Hostetler, Peoria, Ill., spoke to the Men's Fellowship at Fisher, Ill., on April 29.

Eight persons will be received into church fellowship by baptism at Goodville, Pa., on May 22.

Bro. and Sister Melvin Gingerich, Goshen, Ind., have been appointed by MCC to a two-year period of service in Tokyo, Japan. They will sail in September. Bro. Gingerich will be especially concerned with promoting the peace witness. Their son, Owen, has been selected by Harvard University as a member of a team to study the total eclipse of the sun in Ceylon in June. Bro. Owen will teach for two years in the American University, Beirut, Lebanon, on a I-W assignment.

Three families have moved recently to the Northern Alberta field: the William Bast family from Carstairs, Alta., to Bluesky, where he will work as an automobile mechanic and welder; the Stirling Roth family from Tangent, Oreg., to Smith, where they will farm at Otter Creek; the Leon LeFever family from Lancaster, Pa., to Four Mile Creek near Eaglesham, where Bro. LeFever will work on the farm of the mission pastor, Bro. Rollin Yoder.

Bro. C. J. Ramer, Duchess, Alta., was the main speaker at an all-day mission workers' conference and baptismal and communion services at Smith, Alta., on April 12.

Bro. Ivan Headings, Lebanon, Oreg., visited the northern Alberta Mission fields in company with Bro. Linford Hackman, mission field superintendent.

Bro. Paul Voegtlin and a group of young people from Tofield, Alta., brought Easter messages in song and sermon to the missions at Culp, Four Mile Creek, and Bluesky. They had six flat tires on the way.

Short Bible schools were held recently at Four Mile Creek, Alta., by D. D. Brenneman, Creston, Mont.; at Stirling, Alta., by John Hochstetler, Creston, Mont., and at Smith, Alta., by Linford Hackman, Carstairs, Alta.

Sister Dorothy Brunk, on furlough from Argentina, spoke at the Mother-Daughter Banquet at Morton, Ill., on May 14.

Congregations planning church building remodeling include Goodville, Pa.; Elmira, Ont., and the Bethel and Morning View churches in the Northern District of Virginia.

Bro. Milo Kauffman, Hesston, Kans., gave lectures on Stewardship at the Regional Conference at Sarasota, Fla., the week end of May 8.

A Church Music Conference was held at Willow Street, Pa., on May 8.

Bro. J. R. Mumaw, Harrisonburg, Va., was the chief speaker in a Home Missions Conference at the Hess Church, Lititz, Pa., on May 8.

Bro. Earl Maust, Pigeon, Mich., spoke in the interests of the Mission program of the Conservative Mennonite Conference at the Maple Glen Church, Grantsville, Md., on April 29.

Bro. Daniel Yoder was ordained by lot to the ministry at the Greenwood, Del., Conservative Church on May 1. Ordination services were in charge of Bro. Alvin Swartz, Talbert, Ky., assisted by Bro. Nevin Bender. Pre-ordination services were held the three previous evenings.

Bro. Lowell Nissley, Crystal Springs, Kans., was in Pueblo, Colo., on May 8 in the interest of the Christian Education Cabinet of the South Central Conference. The Pueblo congregation is initiating a visitation evangelism program.

Participating in the ordination of Bro. Eugene Herr at Kingview, Scottdale, Pa., on May 15 were Bro. Jacob Harnish, Lancaster, Pa., J. L. Horst, who preached the sermon, Millard Lind, and A. J. Metzler.

Bro. J. C. Wenger spoke in a Mennonite History Conference at East Union, Kalona, Iowa, the week end of May 8.

The Guilford Road Mission is a new outreach of the Cottage City, Md., congregation. It is located just off Route 1 about 12 miles south of Baltimore. Ground will be broken shortly for the erection of a church building. Summer Bible school was held in this area last summer. Prayers and financial help are solicited. Address Bro. J. Virgil Hostetter, 8608 Edmonston Ave., College Park, Md.

Speakers in Ascension Day services at Towamencin, Kulpsville, Pa., are James Millen, Quakertown, Pa., and Norman H. Bechtel, Spring City, Pa.

Mark Fakkema of the National Christian Day School Association spoke in a Christian Day School Conference at Souderton, Pa., on May 17, and at the Congregational Mennonite Church at Marietta, Pa., on May 11.

Announcements

Ordination of a minister for Hersteins will be held at the Franconia, Pa., Church at 2:00 p.m. May 22; an ordination for a deacon for the Vincent congregation, Spring City, Pa., will be held at 9:30 a.m. May 26.

J. C. Wenger, in special week-end meetings, Morton, Ill., May 28, 29.

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Calendar

Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Ontario Mennonite Conference at St. Jacobs, May 31 to June 2.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Meeting Pacific Coast Conference, with associated meetings: Christian Workers' Conference, June 7; Church Conference, June 8, 9; Youth Conference, June 10.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Annual Meeting Alberta-Saskatchewan Conference at Carstairs, Alta., July 1-4.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20 22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-28.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Kenneth Gregory was born on May 1 to Bro. and Sister Kenneth Long, serving in the Bethel Springs Mennonite School, Culp, Ark.

Four young women students in the Bragado, Argentina, Bible School go to the town of Alberti (pop. 10,000) once a week in a house-to-house canvass seeking homes to which they can return each week to read the Bible. Two other women students are doing the same thing in O'Brien, a smaller town.

Three foreign mission fields will be represented on the annual meeting program of the Mennonite Mission Board of Ontario, May 21-23: Argentina, Bro. Amos Swartzentruber; Puerto Rico, Sister Doris Swartzentruber Snyder; and Japan, Bro. Carl Beck. The Saturday evening session will be held at the Cressman Mennonite Church, Breslau, and the Sunday and Monday sessions at UMC Pavilion near Kitchener.

Bro. John Koppenhaver, principal of the Bragado, Argentina, Bible School, gave a series of four lectures on "Successful Teaching" at the Ramos Mejia, Buenos Aires, congregation on April 24, 25, and preached to the congregation on Sunday morning, April 25. The next week end, April 30 to May 1, he performed the same services for the Floresta, Buenos Aires, congregation, using another series of four lectures. The teachers in each congregation participated in all eight lecture periods.

Bro. Gideon Yoder, a member of the faculty at Hesston College and Bible School, Hesston, Kans., preached for the congregation at the Mennonite Gospel Center, Kansas City, Mo., on Sunday morning, May 1.

A week-end voluntary service unit from Goshen College, Goshen, Ind., served at Camp Rehoboth, R. 1, St. Anne, Ill., April 30, May 1.

Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina, participated in the Ninth Wellington County Missionary Meeting held in the Bethel Mennonite Church, Elora, Ont., May 14, 15.

All of the third-year students in the Christian Hospital School of Nursing, Dhamtari, M.P., India, four men and four women, passed their examinations recently. The Nursing School plans to admit two men and at least six women in the new first-year class in July.

A Peace Team from Goshen College, Goshen, Ind., consisting of Bro. John W. Miller, Professor of Old Testament in the Goshen Biblical Seminary, Bro. Fred Speckeen, a seminary student, and Sister Esther Stoltzfus, a college student, conducted services at the Lombard, Ill., Mennonite Church on Sunday morning, May 1, and a vesper service at the Mennonite Home Mission, Chicago, in the afternoon.

A dedication service was held for the new Pueblo, Colo., church building on May 1, with Bro. Allen Erb, La Junta, Colo., participating. The Pueblo church program is sponsored by the South Central Conference district mission board.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, are scheduled to speak at the I-W Center, Cleveland, Ohio, on Saturday evening, May 28; at Louis Road Chapel, Bedford, Ohio, Sunday morning, May 29; and at the Gladstone Mennonite Church, Cleveland, on Sunday afternoon, May 29.

The Bragado, Argentina, Bible School conducted its first annual Victorious Life Conference, May 12-15, with Evangelist Juan Iztueta speaking three times each day. Evangelistic services were held each evening for the public. Pray that these services will be used by the Holy Spirit to extend the kingdom of God in Argentina.

Special speakers at the 36th Annual Meeting of the Ontario WMSA, May 10, held at the St. Jacobs Church, included Sister Lena Graber, R.N., missionary on furlough from India, and Sister Alta Schrock, Goshen, Ind., former relief worker in Europe.

Sister Naomi Smoker, missionary on furlough from Tanganyika, is temporarily filling a vacancy in the Eastern Mission Board office at Intercourse, Pa., serving as secretary to Paul N. Kraybill.

Bro. J. D. Graber, executive secretary of the General Mission Board, at the request of the Franconia Mennonite Board of Missions and Charities, will visit the new mission work in Cuba on May 14, 15, on his return from an administrative visit to Puerto Rico and St. Kitts.

The Omar Stahl family, missionaries under appointment by the Eastern Mission Board for service in Luxembourg, is scheduled to sail from Quebec City, June 6, arriving in Rotterdam June 15. A farewell service is planned for 2:00 p.m., Sunday, May 29, at the Bossler Mennonite Church, near Elizabethtown, Pa.

The mothers of the Mennonite Spanish Church, Chicago, Ill., were honored at a tea held in the pastor's apartment on the afternoon of Mother's Day, May 8.

Bro. Milton C. Vogt, missionary on furlough from Bihar, India, preached at the West Liberty Church near Windom, Kans., on Sunday morning, May 15. In the evening Bro. and Sister Vogt both spoke at the same church. They are scheduled to speak at the Plainview Church, Hutchinson, Kans., on May 22.

Sister Lena Graber, missionary on furlough from India, spoke at the Prairie Street Mennonite Church, Elkhart, Ind., on Sunday evening, May 8, concerning the work of the Dhamtari Christian Hospital, where she organized a School of Nursing five years ago.

Bro. and Sister George Smoker, missionaries returning to Tanganyika, are scheduled to fly from New York City on June 5, arriving in Nairobi on June 8. Bro. Smoker is currently enrolled in Fuller Theological Seminary for a special three-month course of study.

Bro. Albert Buckwalter, who has just returned on furlough from the Chaco in Argentina, gave an illustrated talk at the Pennsylvania Church, Hesston, Kans., on May 12.

Bro. Clayton Keener, on furlough from Ethiopia, preached at East Chestnut St., Lancaster, Pa., on May 8. He and Sister Keener spoke to the Publishing House workers at Scottdale, Pa., on May 10.

(Continued on page 476)

Your Treasurer Reports

The annual financial reports of the Mission Board have now been practically completed and figures are available regarding the status of mission funds. The final figures for the year show a very satisfactory financial position and I would like to express appreciation to all those who contributed during the past months which has made possible the meeting of the financial needs of the Board.

As of March 31, 1955, the balance in the operating funds of the Board shows an increase of $20,000.00 over the balance at the beginning of the year. This balance has been arrived at after closing practically all of our mission accounts and after applying some contributions toward major capital expenditures which were carried over from the previous year. This satisfactory picture has been possible due to the fine response received during **Missions Week** and the many additional contributions which were sent in over the end of the year. We want to express our sincere gratitude to each one who has contributed to the mission work of the church and we believe that we can move forward in the mission program with confidence that we have not expanded the program beyond the interest of the church to support it.

A second factor which has become evident from the annual financial statements is a major shift from balances being held in designated accounts and in the General Fund. Present balances show a much larger balance in the General Fund and less balances in designated accounts. We feel this is an acceptable trend due to the fact that it makes possible the allocation of funds to areas where most needed.

Fuller financial reports will be released from time to time with a complete statement being issued in the Annual Mission Board Report. However, I did want to report these several year-end figures so that those who have contributed will know that we did receive adequate funds to meet our needs for the year.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Wanted: Country Parents

BY IDA HABERMEHL

"May I go to the country again this year? I have gone to the same home for eight years," said young Carlos.

"Why do you like going to the country, Carlos? I think it would be too quiet there. Why, there isn't anything to do, no place to go, no television to watch," said a friend who heard Carlos speaking to one of the workers at the Mennonite Spanish Church in Chicago.

"Well," Carlos said, "at 'my farm' there is lots to do. I help feed the chickens and ducks and bring the cows from the pasture. Sometimes they even let me drive the tractor. My sister, well, she has just as good a time as me. She helps our 'farm mother' with the dishes, picking fruit and vegetables, playing with the baby, and lots of other things, and you should see how we eat. I gained two pounds last summer. Why, evening comes too soon on the farm.

"Our 'farm parents' are so nice and kind to us. They take us out for picnics. They try to make us feel at home while we stay there. We often talk about some problems I have and they give such good advice. The whole family meets in the living room after breakfast each morning for family worship. They read Bible stories to us at night, and there are ever so many good books around that we may read. I sometimes think it is easier to be a Christian on the farm than in the city. There aren't so many temptations. When I grow up I want to have a Christian home like my 'farm family' have."

"Can anybody go to the farm?" asked Carlos' friend.

"Only those who come to Sunday school regularly. That means coming to Sunday school at least two Sundays a month. I go to Sunday school every Sunday unless I am ill, because the teaching I get at Sunday school helps me to be the kind of boy that people like and who obeys the teachings of God's Word."



Mary Rangel, "fresh air" girl from the Mennonite Spanish Church, Chicago, anxiously awaits another visit to the farm.

This incident is similar to the experience of many boys and girls from the Mennonite Spanish Church, Chicago. All year they look forward to the two weeks in the country.

One young mother whose children go to the farm each year was a fresh-air child herself and has given this testimony. "When I was a fresh-air child, I was so impressed with the home life of my 'country parents' that I decided if ever I have a home of my own I want to pattern it after that of my 'country home.'" Today that decision has been realized and she has a fine Christian home because of the faithfulness of one family who lived their Christian testimony in her presence.

The Chicago mission workers will appreciate your specifying the age of child desired and whether you wish a boy or girl when writing for a fresh-air child. Although every effort will be made to honor each request, sometimes more requests than can be filled are received for little girls, and in such cases older ones or little boys who would like to go to the country and who have faithfully attended Sunday school but have not been requested must be substituted.

Were you ever in a large city, especially during the summer even for a few days or a week? Were you glad to get out into the country and inhale good, fresh air and feel the nice cool breezes? Then you have a little bit of an idea what this vacation means to Chicago children. Many have no yard to play in, only the cement sidewalk or playground, and no trees to shelter them from the hot sun.

The fresh air, good wholesome food, exercise, and a good night's rest help to build up the child physically. But the way you live your Christian life those two weeks, the times you leave your work (which may seem most necessary) to sit down and discuss some problem, to show by example a truly Christian home where the whole family joins to read the Bible and to pray are the things which will make a lasting impression on these young lives and will be the means of building them up spiritually.

During these two weeks, when you live so close to them, you will have opportunities that the mission workers will never have. We are looking to you to help us win these precious young souls for Christ.

Put the name of your "city child" and his parents on your prayer list. Pray for them daily throughout the whole year. Write to them occasionally and give encouragement. If possible, take a trip into the city some time and visit them in their home. You will receive a blessing in doing so and perhaps through your interest and faithfulness in



Edna Nisley, summer service worker, conducts some "fresh air" children from the Chicago Home Mission to Iowa City, summer, 1954.

praying for them, they will come to know Christ as their Saviour.

It has been said, "More things are wrought by prayer than this world dreams of."

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). May the Lord bless you as you consider sharing your home with a "city child" this summer.

Chicago, Ill.

NIGHTMARE

The editor recently had a bad dream. He dreamed that, overnight, America had become Spain—that is, that the Spanish system of government had been put into effect in America, although the people had remained the same. And this is what he found—

The Bill of Rights now had an article stating: "The profession and practice of the Protestant religion, which is that of the United States, should enjoy official protection. None shall be molested for their religious beliefs or their private practices. No other ceremonies or external demonstrations than that of the Protestant religion shall be permitted." This meant, in practice, that some 29,000,000 Americans of Roman Catholic faith, 5,000,000 Americans of Jewish faith, and other millions of varying beliefs had been declared second-class citizens.

Non-Protestant citizens were now barred from serving as Congressmen, Senators, army officers, or in other positions of public trust.

None but Protestant educational institutions were now allowed to exist.

Non-Protestant houses of worship were now forbidden to have any markings identifying them as such, nor could the faithful be summoned to worship by the use of bells, through newspaper advertisements, bulletin boards, or public notices of any kind.

Non-Protestant clergymen were now denied the right to officiate at legally recognized marriages.

Burial permits for non-Protestants could now be obtained only at the whim of bitterly hostile Protestant policemen.

Social security and other government benefits were now denied to non-Protestants.

Non-Protestants were now forbidden to proselytize for their beliefs by use of the writ-

ten or spoken word; publishing, radio, television, and motion pictures had become all-Protestant enterprises.

A venerable and respected Protestant clergyman preached to his flock against the government's policy of "tolerance" towards Roman Catholic "heresy," and young Protestants under his influence made frequent violent assaults on Catholic places of worship. . . .

As the horrors continued to pile up, the editor luckily awoke from his nightmare, and breathed a sigh of relief that these things had not come to pass in free America. And he prayed that these things might NEVER come to pass.—**Church and State.**

A HOME FOR UNWANTED CHILDREN BEGUN IN JORDAN

Our recently opened orphanage here in Hebron is a pleasure and yet it brings many problems. At the present time we have 12 boys, but by the time you read this we may have more or less. None of the children thus far are full orphans. In this country when a home is broken either by the death of one parent or by divorce, and remarriage takes place, the new husband or wife will not take responsibility for the children by the former companion. Three of the children have had their fathers killed by the Jews either during the conflict or in skirmishes along the border since.

A widow has no means of supporting herself and so, if possible, her family will arrange for her remarriage. The husband will not take responsibility for her children and they are left with grandparents or some other close relative. There are many unwanted children. If the child is the proper age, we admit him. Sometimes after a few days or a week the mother or other relative will come and want to take him out again. Although we do not like to see the child go, we permit it. This proves that there is someone to care for him after all and we must save our space for the truly unwanted ones.

We have a set of twins, but they are not alike. One is considerably taller than his brother. Yesterday they ran away, but this morning they were back again. There is one little fellow we should call "fatty." He is not very fat, but rather round. There are not many fat children in this country, at least among the poor, as they are not likely to be overfed. The first one we admitted is very clever and besides him there is a bigger one who could be called the "dull one." And so you see they run as average children. There is another one that Ada and I call "the alley kid." He comes from a poor quarter of the city down by the mosque. He spent his days in the dirty streets and dark alleys of that part of the city. He was staying with his mother's sister. When her husband came home he wanted the child put out on the street even for the night. Someone said: "Take him to the Mennonites; they have started a school; maybe they will take him." When he came he appeared to have sore eyes besides being thin and small. So we took him with some others to see the doctor. He howled all the while the doctor was examining him and after he was off the table soon made his way to the door. Ada followed him and caught him at the hospital gate. No doubt he was on his way back to the alley. Repeatedly I tell the matron that we must make something good out of him; he is a really unwanted child.—Ida and Ada Stoltzfus, in **Women's Activities Letter.**

The Mennonite Hour

Did You Know . . .

1. That 98.6% of all American homes have radios?
2. That in the United States there are more than twice as many radios in use as telephones?
3. That there are almost as many radios in the United States as there are people? (Radios—127 million; population—160 million)
4. That more radio stations went on the air in 1954 than television stations?
5. That there are 2,692 AM radio stations now operating in the United States as well as 542 FM radio stations?
6. That there are more than 30 million car radios in use in the United States?
7. That the first public radio message was transmitted on Nov. 2, 1920, in Pittsburgh, Pa., with an audience of about 50 persons?
8. That the oldest coast-to-coast religious broadcast is the Old-Fashioned Revival Hour?
9. That THE MENNONITE HOUR has had a second offer from ABC to go on their coast-to-coast network?
10. That THE MENNONITE HOUR in its first four years has grown faster than most other religious broadcasts in their first four years of broadcasting?
11. That THE MENNONITE HOUR could reach at least twice as many people as it now does if every member in our church gave an average of 25¢ per month? (Just think what a dollar a month could do!)
12. That your prayers in behalf of this ministry are tremendously important if this ministry is to make the greatest spiritual impact possible?
13. That the mailing address for THE MENNONITE HOUR is Box 22, Harrisonburg, Va.?

From The Mennonite Hour Prayer Calendar

Friday, May 20—Pennsylvania:
"I sure wish I could get my family to enjoy your sermons more . . . . They think I want to be too good . . . . I brought my son and daughter up to attend church, but they do not go along very much any more and they don't want to give up the worldly things and go the whole way with the Lord. Pray for us."

Saturday, May 21—Pennsylvania:
"Would you pray for me?" This request is from an 86-year-old lady who is very hard of hearing and has not walked for years. Pray for her that she may be true to her Lord even through times of illness. Also remember her daughter who is caring for her.

Sunday, May 22—
Prayer has been requested for a husband and wife who are members of a church but seldom attend and, of course, their children don't get to Sunday school either. Their excuse is that there are too many hypocrites in the church; so they think they will do like a lot of them are doing—just stay at home.

Monday, May 23—Indiana:
"Will you pray for the unsaved ones in my family and other loved ones? Also pray for me that I can commit them to God. We are prone to be so anxious about them that I am afraid we sometimes stand in God's way."

Tuesday, May 24—Ontario:
Pray for a young man who is not a Christian, but now is becoming interested in the doctrines and claims of a false sect. He has been reading the literature distributed by this group and he said to a friend: "It's very good reading and a lot of it comes out of the Bible." Pray that he will not be satisfied with any belief unless it is based entirely on the Bible.

Wednesday, May 25—
Pray for a friend in India who has been suffering from ill health and even though she has been receiving medical help the results have been very discouraging to her. The doctor has now presented to her the need of an additional operation. Concerning this she writes: "I'm hesitating, not knowing what to do. Please pray for me."

Thursday, May 26—
Pray for a man who says: "What I do not believe is that all writings in our Bible are given by inspiration from God." May we earnestly pray for him that he may accept the Bible as the Word of God and be willing to follow the teachings given therein.

Friday, May 27—Virginia:
A husband and wife write: "Please put us on the prayer calendar. We need prayer so much."

To receive a printed copy of the monthly **Prayer Calendar** send your request to **The Mennonite Hour,** Box 22, Harrisonburg, Va., and it will be mailed to you regularly without obligation.

Souls are dying. . . . Enlist in this great cause with your prayer support!

Via Mennonite Board of Missions and Charities, Elkhart, Ind.

A SELFLESS LIFE

If you would see the raw stuff of human nature which can be transformed into heroism and devotion, take a good look at Mary Slessor of Calabar.

Her girlhood and young womanhood were spent in a factory in Scotland. David Livingstone's death in 1873 produced deep emotion throughout the British Isles and gave tremendous impetus to the missionary movement. Mary Slessor was among those who offered to go for service in Africa, and three years later she sailed for Calabar in Southern Nigeria.

A human skull hanging on a pole at the entrance of the town was the first sight she saw when she arrived to begin her thirty-nine years of labor among the people. A few months before a chief had died, and with him were buried eight slave men, eight slave women, ten girls, ten boys, and four free wives.

For four decades less one year Mary Slessor lived among these victimized and degraded people. Gin, guns, and chains were practically the only articles of commerce bought from outside traders. Infanticide was a common practice. Witchcraft was prevalent.

In the places where she lived there were not many white people, and for months at a time she labored at advance stations where she saw only black skins. She lived among these primitive people as a friend, teacher, preacher, peacemaker. From her Bible she brought a message about the love of God and the love of Christ.

Tribal wars and internal conflicts were frequent, and many times Mary Slessor faced extreme danger. Yet the fact is that in all those years she was never molested. She was a living illustration of meekness and the mighty transforming power of loving-kindness when embodied in utter selflessness and sheer courage.—Kirby Page.

I Would Do It Again

BY NELSON WAYBILL, FORMER PAX MAN

The basic principles of all Pax work are set forth in the Pax Services handbook and read as follows:

"To provide projects that offer opportunities to alleviate human need and tensions, to give encouragement to those less fortunate than we, and/or to help resettle and rehabilitate the displaced peoples in various parts of the world. To provide an opportunity for a positive Christian witness by the individual and the group on the project. To provide this experience as a means for self-development. Working in intimate contact with people of other backgrounds, the dedicated worker will broaden his own personality and understanding. To promote international good will and understanding through the total impact of the program by working with citizens of other countries in a spirit of sharing and brotherly love. To bring our church constituency a greater consciousness and fuller realization of the suffering and the hopelessness found in a soul-sick world. This contrast will help us appreciate our own spiritual opportunities and our abundance of material wealth which we so often take for granted."

Since the total Pax program is very comprehensive in nature it is readily seen that these standards may be interpreted in slightly different ways depending upon the situation. This paper is drawn only from the situation as it existed in Europe.

Why Pax?

First let us look at our reasons for Pax. These can perhaps be twofold. (1) It is a service to God, and (2) it is a service to man. Stated in another way, it is both spiritual and physical. Let us break this down further, because from this concept must stem our whole attitude toward the program.

If we are sincere believers in the Word of God, our first aim in life is to be a good disciple. This discipleship may take on any number of forms and cover many different areas but it is always characterized by the same Christlike traits which are laid down for us in the Bible. Therefore, we look upon Pax work as not a single end in itself but as an experience along the road of discipleship. We all realize and admit that one of our biggest tasks here on earth is to "know Christ and to make Him known." It is in this area that we feel Pax can make its most worth-while contribution.

If this then is our aim, the question that immediately rises is how to best accomplish it. But before we attempt to answer that question, let us go back and look at the other reason for Pax, the physical reason. We must always take the two, spiritual and physical, together if we hope to reach some definite conclusion as to what the Pax program is to be.

The need for help in the building of new homes is apparent to anyone who has had the opportunity of visiting the areas in which Pax is now working. Even if one has not seen the actual conditions as they exist in Europe, it is not difficult to imagine what they are through reading the many different articles on the subject. One need not put his intelligence to a very hard test to realize that a very acute housing shortage would exist in a land where one out of every fifth person is a refugee and where thousands upon thousands of homes were destroyed by war. Here then is our physical reason for being here.

To relieve human need has been one of the concerns of our church for many years. It brought about the forming of the Mennonite Central Committee, whose origin and purpose is described thus in the handbook of the Mennonite Central Committee:

"In a very real sense then, the Mennonite Central Committee is an organization which spontaneously grew out of the desire of the Mennonite brotherhood to feed the hungry, clothe the naked, and to testify by loving service to the Gospel of peace and love. This desire to respond with witness of Christian peace and love grew in vision and compulsion as various emergencies were faced both within and without the brotherhood. Relief and peace services were an integral part of the Mennonite witness and way of life in the world. Where the various Mennonite and Brethren in Christ bodies retained their faith and ideals they were moved to remain firm in the position of nonresistance and to be energetic in showing mercy and love toward enemies as well as toward all mankind. To implement these compulsions they desired and organized to provide a channel for sharing their gifts and services 'In the Name of Christ.'"

The Pax handbook also states:

"The purpose that prompted our brethren a quarter of a century ago to unite in the Mennonite Central Committee for relief service is basically the same purpose that calls our young men today to unite in a program of Pax service."

However, if our Pax program is merely one of work and relieving physical suffering or simply to provide a place for I-W men to spend their two years, it is hardly worthy of its cost. To cite a specific example: During the approximately 22 months needed to complete the first project of ten houses in Backnang, Germany, 435 man months of labor were contributed by Pax personnel, an average of about 20 men per month. Based on a cost of $85 per month per man ($75 direct cash outlay and $10 for food and other fringe benefits), we obtain a sum of $36,975 for the support of the program. According to estimates of labor costs based on a preliminary report of the cost of these houses, the Pax men saved the refugees $31,000 in labor. However, that same amount of labor could have been done by 20 German laborers for an estimated $25,000. Through this it is clearly seen that if material help is all that we have contributed, we have fallen short of being the good stewards that God would have us be; therefore, we arrive at the conclusion that our main purpose must be spiritual, rather than physical.

The question may then arise, "Why Pax at all? Why not spend the money to send persons trained to give a spiritual witness?" We need only to analyze the situation a little farther to receive our answer. First, we must realize that Germany, as America, considers herself a Christian nation. To us, as Mennonites, this may seem to be a somewhat biased opinion. However, if we look around us at home we see the same symptoms of religious decay and secularism that we do in Germany. What is our position then toward these churches around us? A missionary does not have much chance with a person who thinks he is saved. Though our opinion of his condition may be different from his, in order to accomplish anything we must start with his opinion of himself. Therefore, we do not expend a great deal of man power in the reforming of other denominations; rather, we as a church live a life that is Christ-centered and show forth His way of life to man. This then should also be the aim of Pax Services. Even as the people about us watch the church at home, so also do the people abroad watch Pax men. Because we are strangers and foreigners we would be under careful observation even if we did not have a belief that causes us to want to help our fellow men. Since people are watching us, what better way is there to show them Christ than through our daily lives? In fact, it is one of the few ways in which they can be reached. If we stand on a street corner and preach, they won't listen, but when they see works that are uncommon for ordinary people, they wonder why, and when they wonder, they ask. Who ever had a better chance to witness for his Lord than the person who was asked?

Let us go back to our two basic principles for Pax as stated at the beginning: (1) It is a service to God, and (2) it is a service to man. If we look into the Christian life a little deeper, we find that our two principles are perhaps only one, mainly a service to God. We as born-again Christians have new characteristics, other than those of the world. We not only have the natural but also a godly nature. As the Lord fills us with His nature we have capacities for feelings that the world does not possess. One of these is the love that is of God. We no longer have just a natural concern, but a Christian love which surpasses the natural emotions. It is because of this love that we are touched by the sufferings of our fellowmen, and not only touched but spurred to action. We see then that basically all our Christian actions should stem from the conviction to serve God. It is because of this relationship with God that the aim of our work is mainly spiritual and not physical in nature, though as is previously stated it is so closely tied together that it is hard to separate one from the other. We are interested in both aspects of the work and our main concern is not to exploit one at the expense of the other, but rather that we mold the program into a pattern that will include both in proper proportion.

The Pax Program

The Pax program is one of endless change. What is good for one day may be outmoded the next. Since ours is a changing world, it

is essential that our work also make the necessary adjustments in order to meet the needs of the time. Still there are some basic things that enter into the life of each Pax unit at some time or other that may be governed by a predetermined pattern. The first very direct thing that faces a unit is the very fact that it does exist. To those who have studied the program it has become quite apparent that the ideal size of a unit would be from eight to twelve men, including the unit and project leaders plus a matron. A unit of this size is in a better position to make a united contact with the community than one containing perhaps 25 or 30 members. However, the very nature and proportions of many of the projects which constitute the work of Pax are such that the smaller unit is impractical; therefore, we must content ourselves with working under a handicap from the very first.

The one thing that can be predetermined about the work that will be done is that it will be hard manual labor. It will often seem a very strange way in which to serve the Lord and will perhaps at times become tedious and even discouraging, but these periods are almost sure to be followed by a new awakening to what is being accomplished. Whether the job be laying bricks, mixing mortar, painting, plastering, or merely acting as an errand boy, it is bound to bring some rewards. It is here on the project that we lay a great deal of the foundation for any spiritual effect that we might hope to have. If we were to come as missionaries to reform the people, we would receive a cold reception; therefore, we must first work ourselves into a position where people will look up to us. The place to do this is on the work project. A willingness to work, to be on time, and, when necessary, to put in extra time, are simple but essential ways of building the Christian reputation of the unit. This is not only true of the work in the Pax camps, but of any other task that may be undertaken. The spiritual help that we may be able to give is directly governed by our attitude toward and the way we do our work. It is important that this be kept in mind if we wish to make the maximum use of the Pax experience.

Anyone who is acquainted with Europe is aware of the fact that things are not always done in a manner that is common to Americans. Traditions are old and hard to break. Stress is laid on inconsequentials, and the philosophy that "if grandfather did it this way it must be good" does not always seem a good one to a practical-minded American. Usually a compromise can be worked out if only we are willing to co-operate and go the second mile here as well as elsewhere. As we become acquainted with the European custom of requiring a tradesman to spend years in study before he is allowed to do a job, we sometimes wonder how they ever come to put the trust in us that they do.

The work does not stop with the time spent on the project but carries over into the evening hours, because not only is the way Pax men work being watched, but also the way they spend leisure time. Possibilities for leisure time activities vary greatly from place to place. Where settlers have already moved into some of the completed houses or where they live in the near vicinity, visitation is a very important part of the work. Much can be done along this line in helping the people to become adjusted to new environments and to finding a place in the community. We are also interested in keeping our own spiritual life at a high level, and therefore midweek Bible study and daily devotions are a must. The study of the German language is another very important part of the curriculum and a working knowledge of the same is essential if we wish to be as effective as possible. Correspondence is not the least of the ways in which to spend time. Keeping up personal ties is necessary, but just as important is the obligation of keeping the home churches and leaders of the work informed as to its progress.

In many instances direct spiritual work can be carried on. This is particularly true in regard to Sunday schools for children. Many of the mission activities that are carried on by the home churches can be profitably promoted here also. There is, however, one danger that must constantly be watched for in this type of work and that is, that we do not move so fast that we run away from the already established churches. It is important that we work as much as possible with the founded churches. This not only insures that the work that may be started is continued, but will also tend to arouse the church to the needs that are waiting to be filled. By working with the people of the church and community we not only teach, but also have the opportunity of learning.

The Demands of Pax Service

The life of the Pax man is something different than most people are accustomed to. It is a life that makes demands on a person that he has never before encountered and in all likelihood will never encounter again. That it is educational and rewarding is undeniable. Rewards are bound to come to those who spend their time working for the Lord, but as in everything else, the biggest returns come where the greatest effort has been expended.

It must always be remembered that a unit is made up of individuals. Like a chain, it is no stronger than its weakest link. It is capable of doing no more than what each individual can do, and if it is to succeed, then its members must succeed.

What is it like to be a member of a Pax unit? The answer to this would be as varied as the number of men participating in the program. It means doing disagreeable work, participating in things that are perhaps uninteresting to us, putting forth the best efforts at our command, helping buoy up the spirits of a fellow unit member, and always being on the lookout for ways in which the program can be improved. In short, it means subjugating the self-interest to the program. This can only be accomplished if the unit members as such continue to keep the flame of Christianity burning brightly in their own breasts. It might be well to state here that Pax should not be a proving ground for the uncertain Christian, but rather a place where the Christian life can find expression. The way in which the members of the unit cooperate in the common cause and their rela-

(Continued on page 476)

MISSIONS

EDITORIAL

Why a Mission Sunday School?

Some years ago the slogan, "A Mission Outpost for Every Congregation," struck fire in our churches. Of the 312 home missions listed in the 1955 **Mennonite Yearbook,** 43 per cent stem from this effort to evangelize near the home base. Approximately 51 per cent are operated by district boards and nearly 6 per cent by the General Mission Board.

Certainly the primary reason for any congregation's establishing a mission outpost lies in its desire to obey the Master's call to preach the Gospel to all men. Sometimes, however, lesser motives become a factor also. We become acquainted with a low income housing area which has no church and after investigation and perhaps a trial Sunday school for a year or two decide that the people in the area should have a church. Since they are unable to build anything which we would consider a respectable church, we raise the funds and donate labor to build the church we have designed for them.

After the new church is dedicated we are surprised that the local community does not seem more appreciative of what we have done for them. Attendance may even drop off. But, after all, it is not their church. They gave little toward it and were not given too much opportunity to help build it. They do not sense the fact that it is really their church.

Another inferior motive sometimes operative in the developing of mission outposts is the very evident need of putting our members to work in the Lord's vineyard. However, instead of establishing a new church on the edge of our community with its own membership and organization, we rent a hall or schoolhouse and begin a mission Sunday school.

Every year we change officers and teachers in our mission Sunday school in order to give more of our members **experience.** If anyone accepts Christ as a result of our efforts, he must be brought to the home church for baptism and he becomes a member of the home church and not the mission Sunday school where he attends regularly. Then we wonder why mission members lose interest and drop out of fellowship.

How much better it would be to graduate each mission Sunday school into an independent congregation as soon as possible. Members of established congregations should be willing to forego the personal comfort of belonging to the **home** church and become pioneers with God in establishing a new church.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Letha Miller, North Liberty, Ind., who recently completed a year of voluntary service at the Mennonite Hour Office, Harrisonburg, Va., began working as a secretary in the Relief and Service Office at Elkhart Headquarters May 9.

Voluntary Service

Nelson Kauffman, Hannibal, Mo., and Ray Horst, Elkhart, Ind., spent May 1 in Indianapolis, Ind., studying the Flanner House Homes, Inc., to see what techniques are used in this home building community program that might be utilized by a possible VS unit to assist in one of our city mission areas.

Of the 300 man days spent on the new church in Mathis, Texas, only 30 were hired. In addition to the regular members of the Mathis VS unit, Paul Conrad, former VS-er there, and Forrest King, West Liberty, Ohio, also contributed time to the project. We are grateful that our VS units can make significant contributions to the ongoing mission program of the church.

Thomas Hostetler and James Lepley from the Mathis Unit took a trip to Sarasota, Fla., May 4-13, with Bro. H. F. Reist, Fremont, Texas, to attend a Gulf Coast Conference.

Dr. Richard J. Yoder, who has served at the La Plata Hospital in Puerto Rico for over two years, returned with his family to their home in Akron, Ohio, April 26.

Bro. and Sister Ralph Lugbill and daughter, Ann Louise, also returned to Archbold, Ohio, April 14, after two years of service in Puerto Rico. Sister Lugbill served as a nurse and Bro. Lugbill assisted in the farm program.

Another orientation school is being planned tentatively for the middle of July. There are many opportunities in various types of service at the present time. Anyone interested in attending this school should apply immediately to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., in order to allow time to work out the most satisfactory arrangements.

Several VS-ers have been recently added to the staff at Froh Brothers' Homestead, Sturgis, Mich. They are Bro. and Sister Paul Rohr, Hatfield, Pa., and Mary Elizabeth Graber, Goshen, Ind.

Wayne Kratzer, Orrville, Ohio, began serving at Camp Rehoboth, St. Anne, Ill., on April 27, assisting with recreation and general maintenance work.

I-W Services

Peter Wiebe, Goshen, Ind., spoke at the midweek fellowship of the Indianapolis I-W unit on "Christian Separation in Courtship and Marriage," May 11.

Plans for summer Bible schools are moving forward again among various I-W units. June 13-24 and June 27 to July 9 are the dates set for summer Bible school in Indianapolis, Ind. The following suggestions for helping in this area were given to I-W's serving there: (1) Assist in community census to enroll children. (2) Distribute announcements of the school. (3) Bring children to the school in forenoons. (4) Teach in the Bible school. (5) Give toward the supplies and expenses. These suggestions may be helpful to other units which will conduct Bible schools in their communities. Pray for God's blessing and direction in this area of His work.

Maxine Smeltzer, secretary at Goshen College, Goshen, Ind., is giving a week of vacation time in voluntary service to assist with the work at the I-W center, Indianapolis, Ind.

Released May 6, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Ray Bair Assumes I-W Services Directorship

Ray Bair, Louisville, Ohio, whose field of church service has been with Mennonite youth, has assumed the directorship of the MCC services program to Mennonite and Brethren in Christ I-W men. He began work May 1, succeeding Albert M. Gaeddert.

The position which Bro. Bair is taking up for a two-year period was created at the suggestion of Mennonite and Brethren in Christ representatives that the churches' services to their I-W's be strengthened and co-ordinated. His general responsibilities are to work with constituent groups to see that all I-W's are adequately served.

To effect the new decentralized approach in I-W services, begun during Bro. Gaeddert's term of service, will require considerable time and effort. Altogether 114 local sponsors must still be found to assume responsibility for arranging worship, service, and recreational activities for I-W groups throughout the United States. Other challenging tasks include pre-service orientation and the preparation of literature to administer the I-W services program.

Bro. Bair brings to this position his experience as assistant pastor of the Beech Mennonite Church, Louisville, since October, 1950, and secretary of youth activities in the Ohio Mennonite Conference. A graduate of Goshen College, he has been president of the Mennonite Youth Fellowship organization of the (Old) Mennonite Church.

With Bro. Bair taking over the leadership in the I-W services program, Bro. Gaeddert has returned to the pastorship of the Hoffnungsau Mennonite Church near Inman, Kans. Bro. Gaeddert has been on leave from his church during the past nine months for this I-W assignment.

Summer Service Leadership Conference Held

A leadership orientation conference in preparation for the coming summer service program was held at the Mennonite Biblical Seminary in Chicago May 6 and 7. Participants included leaders of MCC summer units, Akron MCC staff personnel, representatives from the General Conference Mennonite and (Old) Mennonite Voluntary Service programs, and Mennonite college faculty members. Approximately 85 young people have applied for summer service in projects in the United States. There has also been a good expression of interest in Canadian projects. Canadian volunteers are attending workshops in preparation for their participation in summer service.

Increasing Witnessing Opportunities at Gulfport

Workers at Camp Landon, Gulfport, Miss., are finding increasing opportunities to make a Christian impact upon the lives of individuals in the community. These opportunities to lead persons to a commitment to Christ and provide instruction in Christian living are an outgrowth of the past community welfare work by Civilian Public Service and Voluntary Service personnel.

Plans are to start a special Bible class to meet one evening a week. This additional class is intended to present the claims of Christ more directly to children with whom the Camp already works. A recent one-day retreat at the Camp was attended by 13 young people from the community. Topics discussed at their request included "Opportunities for Young People to Participate in the Church Program" and "A Personal Devotional Life." Plans are being made for another retreat this summer which is scheduled for May 30 to June 3. Summer Bible schools are also being arranged with a workshop to be held before the schools get under way.

Another development is the expansion of the Christian community center in North Gulfport which has had a wholesome effect in the community since its opening in October, 1953. Construction of a small house and the purchase of three lots will make four additional rooms available for Bible school, the craft and recreational program, as well as space for additional playground equipment.

Released May 6, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the Mailbag

From the Treasurer—"This month I would like to pass on to you the acknowledgment from the Mennonite Board of Missions and Charities: 'Each month we are grateful for the contributions included on your financial report. We assure you they are extremely helpful in the ongoing mission, relief, and service program. The WMSA is an important part of the total work of the church and we trust the Lord will continue to bless that organization. Sincerely yours, Mildred Schrock, Secretary to H. Ernest Bennett, Treasurer.' In His service, Ruth Graybill."

Mt. Pleasant Congregation, Ohio—"The girls with the help of the boys have joined together to remember each district missionary this year. A small remembrance is made or a gift of money is sent. The young folks are

learning to know their missionaries and something of the work. It gives us a deeper insight of the work of the church at large. It helps create a feeling of closer kinship with other Christians even though they are far away."

Kansas City VS Center—"I want to thank you for the many things which have come to us from the circles through your channeling. Everything is so nice."

Albuquerque, New Mexico—"We made a try at the bookmarkers, and did it ever go over big with the girls! We had 16 girls present and made 58 bookmarks, and they did splendid work. It was lots of fun."

Puerto Rico Hospital—"Thank you very much for forwarding the materials to us for use in our hospital. These materials are always appreciated. It also helps to remind us of the interest and concern that the folks at home have for our work."

Goshen College School of Nursing—"In behalf of the faculty and students of the Goshen College School of Nursing, may we express our sincere appreciation for your fine contributions which you make both in a material and spiritual way. May God continue to bless and use each of you in your field of service."

* * *

School Kits, Clean-up Kits, and Sewing Kits are needed by VS units for their summer programs.

School Kits should contain—3 pencils, 1 small pencil sharpener, 1 box of crayons, 1 eraser, 1 pair scissors, 1 ruler, $1.00 for summer Bible school supplies, in 1 large pencil case.

Clean-up Kits should contain—1 bath towel, 1 washcloth, 1 toothbrush, 1 medium tube tooth paste, 1 nail file, 1 bar toilet soap, 1 serviceable comb, 1 hair brush, in a plastic or oilcloth drawstring bag.

Sewing Kit should contain—1 pack assorted needles, 1 thimble, 1 pair scissors, straight and safety pins, 4 spools thread (1 black, 1 white, and 2 additional colors), 3-yard length of material for a skirt or dress, wrapped in 1 feed bag, plain or printed.

If your circle or class wishes to supply any of these, write to Florence Shantz, Executive Secretary, 1711 Prairie St., Elkhart, Ind., telling how many kits of each kind you wish to supply and we will give you the name and address of the unit near you where you may send the kits.

A visit to Mission Board headquarters was made by a group of women from the Prairie Street, Belmont, and Roselawn congregations in Elkhart, Ind., on Thursday evening, April 28. The women saw and heard many details about the work which is being carried on in their very own community. It is possible that some of them previously had only a vague idea of the program of the Board and how it is carried on through the headquarters staff. This was explained to them in several addresses and during a thorough tour of the offices, when each secretary explained her particular tasks.

Those of you who live near Elkhart, Scottdale, Akron, or some other focal point of church activity, have you ever visited the institution in your midst? The Mission Board, the Publishing House, and the Mennonite Central Committee have visits from many tourists from distant states, but often their very neighbors have not taken the time to come in and find out what goes on. The staffs of these institutions would appreciate your expression of interest in visiting the headquarters building. Why not arrange for a cheap but informative field trip for your women's or girls' group?

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

Dear HERALD Readers:

Bro. and Sister Ringler and son from Colorado Springs, Colo., worshiped with us on Easter morning. After our Easter program, Bro. Ringler brought a short but inspirational message. It was a lovely Easter day, with warm pleasant weather. Speaking of nice weather, we must admit to some rather severe dust storms before and after, but on Easter day it was as though Providence smiled upon us.

We had our counsel meeting on Jan. 23 and communion on Jan. 30, with Bro. G. D. Shenk officiating in the absence of our bishop, Bro. Ruth. Bro. and Sister Shenk soon afterward returned to their home in Sheridan, Oreg. On Feb. 13 we were glad to have Bro. and Sister Higginbotham, Sheridan, in our morning services. We appreciated also the visits from the L. A. Weavers from Saguache, Colo., the past few months.

A very inspirational time was enjoyed the evening of April 21 when the Stanley Weavers and Lois Kauffman from Chinle, Ariz., and the service unit from Grants, New Mexico, all came in. We had a fellowship supper together, after which talks were given by the visitors and others. It is interesting and profitable to listen to accounts of both trials and victories at different places.

I would like to say that this would be a fine place for a family or two to locate who are more interested in adding spiritual strength to a small but friendly group than in material things. This is a city of 150,000 and is called (by the natives) the fastest growing city in the States. There is here, as everywhere, a need for consecrated workers. There are so many more opportunities for service than our very limited number can take care of. We are praying that God will direct more workers to this part of His vineyard.

"Blessed are they that keep his testimonies, and that seek him with the whole heart" (Ps. 119:2).

Rhoda F. Yoder.

BREMEN, OHIO

(Turkey Run Congregation)

Christian Greetings:

"O give thanks unto the Lord for he is good: for his mercy endureth for ever" (Ps. 107:1).

On Jan. 2 Bro. Gabriel Brunk, Elida, Ohio, preached for us.

The brethren Roy Detwiler and William Miller assisted in the work at Old Man's Cave from Jan. 16 to Feb. 20, during the absence of Bro. and Sister Lester Roth, who have charge of the work there.

Bro. Floyd Plank and family have moved to South Webster, Ohio, to assist in the work at Warneke Chapel, a mission started there in recent years. We miss them in the church and community here.

Two of our members, Donald Cummans and Dwight Plank, have been released from I-W service at Cleveland Medical Hospital and are helping with the activities at the home church.

On Jan. 30 our bishop, Abram Kauffman, was with us for installation and baptismal services, when Bro. Marvin Good from the Pike congregation, Elida, Ohio, was installed and his oldest son was baptized.

Bro. and Sister Donald Plank are back from Harrisonburg, Va., where Donald had been in school. Their help in the church is needed and appreciated, since several of our members have gotten married and moved to other localities.

On March 25 there was a housewarming and grocery shower for the Marvin Good family who had just recently moved into the community.

On March 27 we had our quarterly Mission Meeting with Bro. Emery Yutzy as speaker. He was accompanied by his daughter and niece who sang several numbers for us.

Bro. and Sister Carl Wisselhoeft and family, Harrisonburg, Va., newly appointed missionaries to Africa, visited Sister Wisselhoeft's parents, Bro. and Sister Ellis Good, over Easter.

Our monthly sewing circle met at the home of Bro. and Sister Roy Plank on April 21. There was a good attendance.

Correspondent.

FILER, IDAHO

(Filer Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. We have enjoyed very much having several people stop with us during the first few months of this year. Bro. Allen Erb was with us for our communion service in January, a season of rich spiritual blessings. In March Bro. David High, Lancaster, Pa., brought a missionary message. He was accompanied by a son and his wife and their little son, and Bro. Mellinger. Also in March the brethren Merle Bender and Daniel Kauffman, Hesston, Kans., were with us in the interests of Hesston College. We enjoyed their messages and Christian fellowship.

The evening of April 3 the Willamette Valley Men's Chorus of 36 voices, and a number of the wives and children, were with us. Their messages, both in song and word, were very inspiring. They were here in the interest of Western Mennonite School.

On Easter Sunday the junior and primary departments of our Sunday school and a mixed chorus rendered a program, followed by an appropriate message by Bro. Louis Landis. How we praise God for our risen Lord!

On April 17 our annual Idaho Christian Workers' Conference was held here. The Nampa and Indian Cove congregations were well represented, and a good program and Christian fellowship were enjoyed.

Bro. Robert Miller, Nampa, Idaho, who served two years in Portland, Maine, gave a report of the VS work there, and also his own testimony. May the Lord richly bless each one that serves in this work.

We have two weekly Bible classes with Bro. C. U. Snyder teaching the men's class and Sister Katie Schiffler the women's class. We are studying the Gospel according to John. We also have a season of prayer and are realizing definite answers to our prayers.

We have two outstations where Sunday schools are being conducted by some of our young married folks.

Plans are being made to have five summer Bible schools this year. Pray for us as the seed is sown that it may grow and prosper to God's glory.

Anna Honderich.

GREENWOOD, DELAWARE

(Tressler Congregation)

Greetings in the Master's name:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

On March 6 Bro. Paul M. Roth, Masontown, Pa., brought the morning message.

Our quarterly week-end meeting by Bro. Paul M. Lederach, Scottdale, Pa., was held the last week end in February.

During the winter months we studied the ordinances in our midweek prayer meetings.

Two young boys accepted Christ in our fall revivals conducted by Bro. Wm. Jennings, Knoxville, Tenn. We are looking forward to another spiritual feast this spring, May 23-29, when Bro. Silas Brydge of Lyndhurst, Va., will be with us.

If the Lord will, our quarterly meeting and communion will be June 25 and 26 by Bro. Paul M. Lederach.

Summer Bible school will be held from June 20 to July 1. Pray that the Lord be glorified in efforts put forth in His work.

Evelyn Berkshire.

SALIX, PENNSYLVANIA

(Pleasant Grove Congregation)

Dear Readers:

On April 10 Bro. Mosholder from the Christian Missionary Church preached for us.

The closing night of our revival meetings was on April 24. Bro. Charles Shetler, pastor of the Schellsburg Church, was the evangelist. The Holy Spirit was working among the people, some receiving deeper experiences, and there were a number that requested prayer.

We solicit your prayers for our congregation.

Mrs. Calvin Miller.

I WOULD DO IT AGAIN (Continued)

tionship to each other has often been a source of amazement to people who have been in similar situations where the participants were not Christian. In their own experiences they had seen the conflicts and disagreements that arise when people are forced into close relationship with one another when their lives are not governed by love. When they saw the same situation in Pax units, they expected the same results, but when these did not develop, they were made to realize that these men must have something extra in their lives to live the way they do.

The Rewards of Pax Service

It has been said before that the time spent in Pax Services will be abundant in rewards, but these come only after we have given. It is therefore essential that anyone entering the program have something to give. If the individual has nothing to offer at the time of entering service, the chance that he may have something in the future or that it may help him personally cannot compensate for the risks that must be taken in perhaps harming the program if he does not develop. Twenty men can work diligently to carry on the work, and the folly of one can nullify half of what they have accomplished.

Even as Pax has been rewarding to the men who participate in the actual work, so will it also be rewarding to the church. The experiences that are gained in Pax are going to carry over into the many future years that will be spent in the home congregation. As the church benefited in ages past by the trials and victories of its members, so will it also benefit now. Broader experiences, new concerns, and deeper devotion to the cause of Christ resulting from a Pax experience are bound to be a means of moving the church forward, and as the church moves it tends to draw men to and with it.

White Cloud, Mich.

Mission News

CONTINUED

The Bragado, Argentina, Bible School with the help of a Bible Society representative is providing its students with a short course on "How to Sell Bibles," May 19-24. Following the initial lectures, three days will be taken to demonstrate the method to the students individually. Because of the crying need for Bibles and evangelical Christian literature in Spanish-speaking countries, we should pray for our co-workers in Argentina in this effort.

Bro. and Sister George Smoker, on their way east to go again to Tanganyika, are scheduled to worship at Phoenix, Ariz., on May 22.

Bro. Omar Stahl, who will leave soon for mission work in Luxembourg, was ordained to the ministry on May 15 at Bossler's, near Elizabethtown, Pa.

Field Notes

CONTINUED

Mennonite Conference of Ontario in annual session at St. Jacobs, Ont., May 31—June 2.

Ascension Day Bible Meeting at Erb's Church, Lititz, Pa., May 19, with Paul Ruth, Souderton, Pa., Daniel Smucker, Harrisonburg, Va., and Paul Angstadt, Wernersville, Pa., as speakers.

Quarterly Sunday-school Meeting at Churchtown, southeast of Carlisle, off Route 74, at Allen, Cumberland Co., Pa., with William Martin, Menges Mills, Pa., and Daniel Martin, Sheldon, Wis., as speakers, May 22.

The 100th anniversary of the building of the first Amish meetinghouse in Logan Co., Ohio, will be observed on May 29, 30, by the South Union congregation. In connection with this anniversary the Sunday-school wing of the new church will be dedicated and a home-coming of former members and attendants will be held. Paul Erb, Scottdale, Pa., and Don E. Smucker, Lombard, Ill., will serve as speakers. Three sessions on May 29, a noonday fellowship meal on May 30 followed by reminiscences and old-time singing.

Philhaven Hospital: A I-W man to serve as an attendant is urgently needed. Also a few voluntary service workers are needed to complete a summer unit. Please apply promptly to J. Horace Martin, administrator, Philhaven Hospital, Route 5, Lebanon, Pa.

All-day Gospel Meeting at Conestoga Church, Morgantown, Pa., on Ascension Day, May 19.

A Summer Bible School Conference at Old Mill Bible Conference grounds, Honey Brook, Pa., Saturday afternoon to Sunday evening, May 21, 22.

Richard Martin, Elida, Ohio, speaking on All-Day Musical Program at Pinto, Md., June 5.

Annual Conference on Mennonite Cultural Problems at Mennonite Biblical Seminary, Chicago, June 16, 17.

Dr. and Mrs. George Iten, Orrville, Ohio, speaking to YPCS, Fairpoint, Ohio, May 18.

Visiting Speakers

May 1. **John W. Miller,** Goshen, Ind., and **Fred Speckeen,** Preston, Ont., at Lombard, Ill., and Home Mission, Chicago. **J. P. Oyer,** Columbiana, Ohio, at Gladstone, Cleveland, Ohio. **J. C. Wenger,** Goshen, Ind., at New Paris, Ind., Church of the Brethren. **Elno Steiner,** Elkhart, Ind., at Clarksville, Mich. **Lester Weber,** Lyndhurst, Va., at Bethel, Mummasburg, Pa. **Earl Showalter,** Perryton, Texas, at Protection, Kans.

May 8. **Howard Kauffman,** Chicago, Ill., at Lombard, Ill. **Lester Graybill,** Goshen, Ind., at Orrville, Ohio. **J. L. Horst,** Scottdale, at Woodridge, Washington, D.C. **Urie A. Bender,** Scottdale, Pa., at Baden, Ont. **Ruth Stoltzfus,** Denbigh, Va., at First Mennonite, Johnstown, Pa. **John Drescher,** Orrville, Ohio, at Wooster, Ohio. **Don Augsburger,** Philadelphia, Pa., at Lansdale, Pa. **Llewellyn Groff,** Loman, Minn., at Plain, Lansdale, Pa. **Nelson E. Kauffman,** Hannibal, Mo., at Versailles, Mo.

May 15. **Bro. and Sister Lawrence Brunk,** on furlough from Argentina, at Morton, Ill. **Howard Zehr,** Roanoke, Ill., in illustrated talk on Ulrich Foundation, Puerto Rico, at Peoria, Ill.

Evangelistic Meetings

Kenneth G. Good, Morton, Ill., at Greensburg, Kans., May 17-25. **Russell Krabill,** Goshen, Ind., at Pleasant Hill, Sterling, Ohio, April 24 to May 1. **C. F. Derstine,** Kitchener, Ont., at Zion, York, Pa., May 18-24. **Richard Martin,** Elida, Ohio, at Zion, north of Morgantown, Pa., July 27 to Aug. 5. **Frederick Erb,** Detroit, Mich., at Holdeman, Wakarusa, Ind., Oct. 9-16. **Linford D. Hackman,** Carstairs, Alta., at Indian Cove, Hammett, Idaho, May 1-8. **Ivan J. Miller,** Grantsville, Md., Maysville, Ohio, April 25 to May 1. **Myron Augsburger** and **J. Mark Stauffer,** Crusade for Christ, south of Quakertown, Pa., July 16-31.

The location of the tent in the Crusade for Christ meetings in Holmes Co., Ohio, June 1 to 15 is one mile west of Berlin on Route 62.

SELECTIONS from the CHURCH HYMNAL

When a group gathers in your home to sing, one hymnal simply isn't adequate. Encourage more singing with this inexpensive booklet of favorite hymns taken from the Church Hymnal. Prices: doz., $3.25; each, 30¢.

Mennonite Publishing House
Scottdale, Pennsylvania

FAMILY CIRCLE (Continued)

father-in-law. He shows nothing but irritability to his wife and children.

We said that home victory assures victory elsewhere. But have we not contradicted that statement by portraying saintly behavior outside the home, while the home behavior could not be worse? No, we have shown merely that a hypocritical make-believe outside the home proves its superficiality when one is in his home. Christ spoke of some people in His day being whited sepulchers, appearing lovely outside while inside were only dead men's bones.

Christ sees all our behavior. It is to Him we must give account of ourselves. We cannot hide from Him our inconsistencies. We can not expect His abiding blessings while we live a double-sided life. Paul makes it clear that one is worse than an infidel who provides not for his own home.

To have a beautiful home (I did not say "house"), one must plant the right kind of seeds in the "home-garden." Seeds of kindness, patience, long-suffering, unselfishness, and such graces will produce the "Home Beautiful" indeed. This will require much thoughtfulness, and a real determined objective. An aimless gardener would have a strange garden indeed! So would a lazy one.

You come home at night and Jane would like you to read to her. But you are feeling lax and lazy; so you say; "Not right now, Jane; maybe tomorrow night I will feel like reading to you." But you never get around to doing it, and instead of a warm spirit of fellowship growing up between you and your young daughter, she finally decides that your world excludes all of her interests. So she looks elsewhere for her fellowship. And you have lost the joy of seeing a spiritual "flower-garden" growing up before you in the life of your child.

Paul says that when a man loves his wife he loves himself. This again involves the "home-garden" principle. Neglect your garden and you will receive nothing. Neglect your wife, and you will likely complain of your wife's indifference. But you are reaping what you have sown.

A beautiful "home-garden" only comes as we take the time and trouble to make it thus. Be guided by the Word of God and the Spirit of Christ, and you will find that you will cheerfully and persistently cultivate all the home relationships. You will not save your best behavior for outsiders. You will not talk "cream" outside, and live "skimmed milk" in your home. You will not be a sham! Your light will shine the pathway of many sinners to the feet of that One who said: "With what measure ye mete, it shall be measured to you again" (Matt. 7:1). "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

With Christians more and more experiencing home victory, the prayed-for revival would be here. There is no greater abomination in so-called Christianity today than "church Christians" living careless, loveless lives in their homes! This is the greatest stumbling block to revival that exists in American life today!

Big Stone Gap, Va.

EXPRESSIONS OF APPRECIATION

We wish to thank friends, neighbors, and relatives for the kindness and sympathy shown during the illness and passing of our dear wife and mother. May God bless each one of you.—Charles Kolb and family, Spring City, Pa.

* * *

I wish to express my sincere appreciation to the many friends and Sunday schools who remembered me in prayer, and by visits, cards, flowers, and gifts during my stay at the hospital and since my return home. May the Lord bless and reward each of you.—Mrs. John M. Landis, Lititz, Pa.

* * *

I wish to thank my friends and relatives who have remembered me with cards, prayers, gifts, flowers, and visits during my recent illness in the hospital and since I am at home. May God bless each one of you.—Mrs. Aaron E. Smoker, Gap, Pa.

* * *

I wish to express my sincere appreciation to the many friends who remembered me in prayer, and by visits, cards, and gifts during my stay in the hospital and since my return home. May the Lord richly bless each one for your kindness and thoughtfulness.—Mrs. Laura Musselman, New Holland, Pa.

OUR SCHOOLS (Continued)

SFC Election Results

Recent elections from the all-school ballot resulted in the choice of the following people as new Student-Faculty Council members: Marian Landis, Blooming Glen, Pa.; John Martin, Harrisonburg, Va.; Alice Metzler, Scottdale, Pa.; Fran Stieglitz, Milford, Ind.; and Vic Stoltzfus, Martinsburg, Pa.

In addition, each class has elected two council members. SFC is composed of fourteen students and seven faculty members.

Representing the class of '56 on the council will be Shirley Metzler, Martinsburg, Pa., and Marlin Troyer, Fairview, Mich. Next year's junior class elected Carolyn Burkholder, Orrville, Ohio, and Don Bodager, Rittman, Ohio.

Sophomore members will be Buetta Wyse, Archbold, Ohio, and Calvin King, West Liberty, Ohio. Ben Krahn, Sperling, Manitoba, will represent the seminary.

Freshmen will elect their two representatives this fall.

Speech Banquet Held

The Forensic Council and the Speech Department co-sponsored the annual speech banquet May 5 in Alumni Memorial Dining Room.

"Resolved, That participation in forensic activities at Goshen College should be recognized," the program theme, was discussed in three aspects. Margaret Jantzi, speech senior from Clarence, N.Y., spoke on the theme's relation to the Christian life; Tom Diener, debate manager from Goshen, Ind., discussed the topic as it related to liberal education; while S. A. Yoder, chairman of the humanities division, viewed the question as a Fulbright prerequisite.

Melvin Gingerich, of the social science faculty, in the concluding address, recalled the speech program as he had participated in it at Bethel College, North Newton, Kans.

WHGA Officers Installed

Installation ceremonies of the 1955-56 officers of the Women's House Government Association were held May 2. Bettie Norman, outgoing president, gave the charge to Joan Shenk, junior from Goshen who is majoring in education.

Repeating the WHGA pledge were vice-president Dorothy Imhoff, freshman from Eureka, Ill.; secretary Sylvia Neumann, sophomore from Metamora, Ill.; treasurer Anne Harnish, sophomore from Lancaster, Pa.; and class representatives Audrey Musselman, Preston, Ont., and Marilyn Ringenberg, Sheffield, Ill.

Following the installation ceremonies, Pauline Kennel, '53 alumna of GC, presented a challenge to the girls for a better dorm life. She stressed consideration for the other person as an essential factor in successful group living.

Summer School Session

This year's nine-week summer school session begins June 7 and continues until August 5. Registration for people who are in school this semester will be May 30, and for new students June 7.

In the language, literature, and fine arts division, Roy Umble, S. A. Yoder, and Hiram Hershey will be teaching. Hershey, a graduate of Westminster Choir School, is a high-school teacher in Telford, Pa.

Harold Schultz and Calvin Redekop will teach in the social science division. Redekop is an instructor of sociology at Hesston College, Hesston, Kans.

The division of natural science has as its instructors for the summer session Alta Schrock, S. W. Witmer, Glen Miller, Olive Wyse, Verna Zimmerman, and Orpah Mosemann.

J. C. Wenger and Leroy Kennel will be teaching in the Bible and philosophy division.

Belva Kauffman, another visiting instructor from Hesston College, will be in the teacher education and psychology division. Others teaching in that division are Jacob Swartzendruber, Hiram Hershey, Karl Massanari, Silas Hertzler, Chester Raber, and Olive Wyse.

PEACE AND WAR (Continued)

ducting devotions in the men's ward of the La Plata Hospital, I noticed that the curtain was drawn around the corner bed, and that the patient was breathing heavily. I completed the devotions and visited the men, but did not bother the corner patient since I did not want to disturb his sleep. Upon leaving the hospital I was informed by the nurse that the patient in the corner bed was dying. My first impulse was to go home and eat breakfast, but something gripped me and whispered, "Here is a man ready to pass into eternity; what will you do about it?" In talking with the man, one could see that he was almost past the state of consciousness, but he was putting up a hard fight to hold on to a few moments of life. He said that he knew Jesus as his Saviour, but his consciousness was so dim, one could hardly know if he understood the full meaning of the question. Two

hours later that soul had passed into eternity. My effort to save his soul from eternal destruction was indeed feeble, but how would I feel today if I had gone on to my breakfast and made no effort to speak to that dying man?

How much is a human life really worth to me? That may be answerable in the way I drive down the highway, in my attitude toward my opponent, in my interest in another's eternal welfare, and in many other ways.

Once the Christian Church recaptures the true concept of the sacredness of human life, as God would have us, our society will be affected and influenced for good. History will not permit us to believe that principles of a Christian body will not to some extent transfer over into a non-Christian society. One is not being overoptimistic to think that when the Christian Church really gets this concept, labor troubles, race problems, and crime will be far below what they are today. And when the church gets this concept, mission work will flourish as never before.

This New Testament concept can be recaptured only through a personal identification with Jesus Christ. It must come through a rebirth experience, but it will have to be much deeper than many apparent rebirth experiences have been. It will have to pierce to the very core of Christian living. Such a spiritual awakening will be far more than a shallow superficial emotionalism. The love of God shed abroad in our hearts will be the determining factor in the destiny of man as we stand at the crossroads of our time. The reconciliation of souls to God must again be the chief purpose of the church if we are to see the dawn of a new century.

Hesston, Kans.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bauman—Fellenbaum.—Alvin H. Bauman, Masonville cong., Washington Boro, Pa., and Edna Blanche Fellenbaum, Millersville, Pa., cong., by Christian K. Lehman at Millersville Church, March 12, 1955.

Burkholder—Hiestand.—Roy S. Burkholder, Blue Ball, Pa., Weaverland cong., and Helen E. Hiestand, Maytown, Pa., Congregational Mennonite cong., by John S. Hiestand at the Congregational Mennonite Church, April 23, 1955.

Kennell—Christner.—Kenneth D. Kennell, Roanoke, Ill., Linn A.M. cong., and Emily J. Christner, Shelbyville, Ill., Mt. Hermon A.M. cong., by D. M. Hostetler at the Mt. Hermon A.M. Church, April 16, 1955.

Nofziger—Schrock.—Richard Nofziger and Rosetta Schrock, both of the West Clinton cong., Wauseon, Ohio, by D. L. Sommers, assisted by Raymond Richer, April 3, 1955.

Schrock—Kauffman.—Ivan Schrock, Berlin, Ohio, and Mary Kauffman, Beach City, Ohio, both of the Pleasant View Conservative cong., by Harry Stutzman at the Pleasant View Church, April 19, 1955.

Sensenig—Mellinger.—Paul B. Sensenig, East Petersburg, Pa., cong., and Gladys L. Mellinger, Lancaster, Pa., Monterey cong., by Glenn Esh at the church, April 10, 1955.

Skelton—Bragg.—Richard Skelton, Rockford, Ill., Sterling Methodist cong., and Pat Bragg, Sterling, Ill., West Sterling cong., by Paul A. Friesen at the West Sterling Church, April 10, 1955.

Snyder—Friesen.—Melvin Snyder, Colorado Springs, Colo., cong., and Ilse Friesen, Enkenbach, Germany, by Jess Kauffman at Cheraw, Colo., April 10, 1955.

Steiner—Vanpelt.—Paul E. Steiner, County Line cong., Dalton, Ohio, and Bertha M. Vanpelt, Pleasant View cong., Columbiana, Ohio, by Carl J. Good at the Pleasant View Church, April 10, 1955.

Wise—Martin.—Arthur Calvin Wise, Greencastle, Pa., Marion cong., and Betty Jane Martin, Greencastle, Williamson cong., by Harvey E. Shank at the Williamson Church, May 1, 1955.

Zehr—Roggie.—Milton Zehr, Carthage, N.Y., and Ada Roggie, Croghan, N.Y., by Lloyd Boshart at the Conservative Mennonite meetinghouse, April 20, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, A. Elvin and Marion (Heistand), Manheim, Pa., second daughter, Sandra Elaine, April 14, 1955.

Bellar, Francis and Evelyn (Stutzman), Beemer, Nebr., second son, Randy Lee, April 8, 1955.

Bellar, John and Deloris (Oswald), Beemer, Nebr., first son, John Mark, Jan. 8, 1955.

Birky, Willis and Dorothy (Obenchain), South Bend, Ind., first child, Debra Jean, April 2, 1955.

Bontrager, Mark and Clara (Mishler), South Bend, Ind., first child, Diane Renee, April 10, 1955.

Buckwalter, Robert and Faith (Steffy), Wellsville, N.Y., eighth child, Mary Ann, April 16, 1955. (One daughter deceased.)

Christner, Walter and Marjorie (Miller), Alden, N.Y., third child, first daughter, Donna Lee, March 30, 1955.

Conrad, Amos B. and Mary (Martin), Tangent, Oreg., a son, John Martin, April 15, 1955.

Diffenbach, Abram W. and Beulah (Landes), Lancaster, Pa., third child, second son, Alan Ray, April 13, 1955.

Eitzen, Allan and Ruth (Carper), Wilmington, Del., first child, Hilda, May 3, 1955.

Flora, Donald and Nila Jean (Ramer), Nappanee, Ind., fourth child, third son, Philip Dean, March 24, 1955.

Gerig, Willard P. and Kathryn (Hunter), Lebanon, Oreg., first child, Curtis Dean, Feb. 25, 1955.

Heller, Parke M. and Charity (Good), Lititz, Pa., seventh child, fourth daughter, Karen, April 30, 1955.

Herr, James S. and Miriam (Hershey), Nottingham, Pa., third child, second son, Edwin Hershey, April 19, 1955.

Hess, Harold H. and Verna (Brubaker), Willow Street, Pa., third child, first daughter, Mary Lois, April 12, 1955.

Hofer, John and Rebecca (Wipf), Stirling, Alta., first child, Linda Marie, April 23, 1955.

Hostetler, Donald and Merlene (Hostetler), Tampico, Ill., first child, Rex Owen, Jan. 15, 1955.

King, Guilford and Ruth (Johnson), Casselton, N. Dak., sixth child, second son, Harold Emery, March 26, 1955.

Lehman, David G. and Doris (Liechty), Indianapolis, Ind., second child, first son, David Alan, April 21, 1955.

Long, Kenneth M. and Nancy (Yoder), Culp, Ark., first child, Kenneth Gregory, May 1, 1955.

Martin, Robert and Mary (Martin), Myerstown, Pa., first child, Linda Sue, April 23, 1955.

Miller, Edwin L. and Nellie Irene (Miller), Hutchinson, Kans., fourth child, third son, Orrville Dean, April 20, 1955.

Minnich, Abram D. and Marolyn (King), Pocomoke City, Md., first child, Debra Lyn, April 23, 1955.

Minnich, R. Herbert and Shirley (Showalter), Harrisonburg, Va., third child, second son, Herbert Darrell, April 23, 1955.

Nafziger, Mr. and Mrs. Maurice E., Pettisville, Ohio, third child, first daughter, Annette Fay, April 22, 1955.

Nissley, Clayton R. and Vera (Becker), Manheim, Pa., fourth child, second daughter, Mary Ellen, April 27, 1955.

Nolt, Ivan M. and Anna (Weaver), Bareville, Pa., third child, first daughter, Martha Ann, April 26, 1955.

Nolt, Joseph E. and Rhoda (Hershey), Lancaster, Pa., first child, Joseph E., Jr., April 22, 1955.

Oyer, Vilas and Viola (Stauffer), Foosland, Ill., fourth child, second son, Kenneth R., April 23, 1955.

Redcay, Henry and Kathryn (Stoltzfus), Cochranville, Pa., sixth child, fourth son, Darrell James, April 20, 1955.

Schloneger, Ronald C. and Patricia (Brown), Louisville, Ohio, second son, Craig Lewis, Jan. 24, 1955.

Schmucker, David and Violet (Brown), Markham, Ont., first child, Bonnie Lynn, April 16, 1955.

Sherfy, Bruce and Erma (Roth), Albany, Oreg., second child, first daughter, Janice Arlene, April 21, 1955.

Shoup, Owen and Eleanor (Davidhizar), Westville, Ind., first child, Steven Allen, April 23, 1955.

Springer, Nelson and Betty (Weber), Goshen, Ind., second child, first daughter, Mary Beth, May 1, 1955.

Stehman, Morris and Rosalee (King), Waukegan, Ill., second child, first son, Jerry Allen, April 10, 1955.

Stoltzfus, Jay Harold and Dorothy (Lupinski), Bird in Hand, Pa., first child, Jay Harold, Jr., April 17, 1955.

Strubhar, Roy and Rosalyn (Brenneman), Estacada, Oreg., second son, Marvin John, April 8, 1955.

Weaver, Paul and Ruth (Petre), Carlisle, Pa., first child, Daniel Paul, April 12, 1955.

Weaver, Paul H. and Della (Kurtz), Denver, Pa., sixth child, third daughter, Joyce Elaine, March 13, 1955.

Weber, Lyle and Ruby (Bender), Kitchener, Ont., second child, first daughter, Sharon Louise, April 18, 1955.

Yordy, Richard and Ruth (Miller), Freeport, Ill., second son, Philip Lynn, May 2, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Adams, Elizabeth Dell, was born Jan. 6, 1873, at Altoona, Pa.; departed this life March 27, 1955, at her home in Altoona, after several years' illness; aged 82 y. 2 m. 21 d. She was a member of the First Mennonite Church of Altoona for the past 5 years. She is survived by her husband, Albion F., one son (Lawrence W.), a brother (E. M. Dell), and a sister (Mrs. Appie Wilt), both of Duncansville, Pa. Funeral services were held at the First Mennonite Church with Harold Horst officiating. Burial was made in the Carlson Valley Cemetery.

Hough, Susanna Amelia, daughter of Joseph and Catharina (Naffzinger) Garber, was born in 1868 near Secor, Ill.; quietly passed away March 29, 1955; aged 87 y. 13 d. At the time of her passing she was visiting at the home of her daughter, Mrs. Emery Hartzler, Goshen, Ind. Previous to her death she prepared this testimony to be read at her funeral: "When I was 16 years old I heard the call of God, and I accepted Christ as my Saviour, and He has tenderly cared for me through all my sorrows, cares, and trials, though unworthy I have been. I have never regretted the road I started on with my Lord. He many times has given renewed strength and courage for all my trials, and He has supplied all my needs. God bless my dear children who so faithfully stood by me and cared for me so tenderly through all these years of suffering and trials. In the year 1890 I was married to William Elmer Hough and for seven short years we lived happily together, and oh, how I missed him when in July, 1897, God called him home. But we shall all meet our Lord in the clouds and meet all our loved ones in the sky too; and so shall we ever be with our Lord. Glory to His name! So, bless the Lord, O my soul. God bless all those left behind until we meet again."

She was a charter member of the Bethel Mennonite Church near Garden City, Mo., where she had grown to womanhood, and records indicate that she was the last surviving charter member. At the time of her passing she was a member of the Mennonite Church in Colorado Springs, Colo., where she made her home since 1921. She was also a charter member of the church organized at Manitou, Colo., in 1922. She leaves to mourn her departure 3 daughters (Viola Hough, Colorado Springs; Edith Bay-

lor, Miami, Fla.; and Alma Hartzler, Goshen). Two sons preceded her in death (Arthur M. and Orion L.). Also surviving are 4 grandchildren, one brother (H. R. Garber, La Junta, Colo.), one sister (Lula Sanderson, Portland, Oreg.), 12 great-grandchildren, and many other relatives and friends. At her request the funeral services held at the Swan Funeral Home in Colorado Springs on April 1 were in charge of Allen H. Erb, who at her request read Rev. 21 and used Rev. 21:4 as a text. Jess Kauffman assisted in the service. A service was also held at Goshen, Ind., on March 29 with Ray Keim and S. C. Yoder in charge. Burial was made in the Evergreen Cemetery near Colorado Springs.

Kolb, Anna Mae, daughter of the late David and Mary Anna (Acker) Weaver, was born in Juniata Co., Pa., March 25, 1878; died April 12, 1955; aged 77 y. 18 d. She moved with her family to Virginia at the age of 14. Following her youth she lived in Philadelphia and later near Frazer, Pa. On Feb. 14, 1905, she was united in marriage to Charles Kolb. To this union were born 5 children (Edna Mae, at home; Paul W., Spring City, Pa.; Miriam—Mrs. Markley H. Clemmer, Norristown, Pa.; Esther—Mrs. Samuel Yoder, Snow Hill, Md.). One infant daughter and one granddaughter preceded her in death. She is also survived by 20 grandchildren, 2 great-grandchildren, 2 brothers and 2 sisters (David, Waynesboro, Va.; Jonas, Royersford, Pa.; Margaret—Mrs. Titus Moyer, Souderton, Pa.; and Josephine—Mrs. Amos Burkholder, Harrisonburg, Va.). Funeral services were held April 15 at the Vincent Mennonite Church in charge of Elmer Kolb and Norman Bechtel. Burial was made in the adjoining cemetery.

Meck, Jacob A., son of the late John and Marie (Houser) Meck, was born Dec. 16, 1863, in West Lampeter Twp., Pa.; died March 4, 1955, at the Anirstuck Nursing Home where he was a patient for seven weeks; aged 91 y. 2 m. 19 d. Before going to the home he lived with his daughter and son. In his youth he accepted Christ as his Saviour and united with the Strasburg Mennonite Church. He was twice married. Surviving are a daughter (Edna—Mrs. Elmer K. Groff), one son (I. Rohrer Meck), both of Lancaster, 10 grandchildren, and 22 great-grandchildren. His companions, and infant son and daughter preceded him. He was the last of his immediate family. Funeral services were held March 7 at Strasburg Mennonite Church in charge of Jacob Harnish and Emory Herr. Interment was made in the adjoining cemetery.

Rohrer, Mary N., daughter of Emanuel and Cathrine (Eby) Neff, was born Aug. 13, 1873; departed this life March 6, 1955; aged 81 y. 6 m. 21 d. She suddenly and peacefully passed away just a few hours after retiring for the night. Her husband (George W. Rohrer) died nine years previously. Also preceding her were 2 daughters (Edith and Mabel). Surviving are 2 daughters (Mrs. Katie Peifer, Kirkwood, Pa., and Mrs. Jennie Moyer, Manheim, Pa.), 9 grandchildren, 11 great-grandchildren, a brother (Harry E., East Lampeter Twp.), and a sister (Mrs. Christian Huber, Lancaster). Funeral services were held March 10 at Mellinger's Mennonite Church where she was a faithful member for 60 years. David Landis and Harry Lefever officiated. Interment was made in the adjoining cemetery.

Ross, Fannie, daughter of Henry G. and Elizabeth Good, was born near Elida, Ohio, Sept. 2, 1877; departed this life at her home near Elida, April 21, 1955; aged 77 y. 7 m. 19 d. Early in her life she accepted Christ as her Saviour, united with the Mennonite Church near Elida, and remained a faithful member of the Pike congregation until her death. On July 11, 1896, she was united in marriage to Walter Andrew Ross, who preceded her on Feb. 25, 1946. To this union were born 10 children, 3 of whom preceded her in death (Julia, Breda, and Orlo). Surviving are (Omer, Glendale, Calif.; Henry, Kidron, Ohio; Burdett, Delaware, Ohio; Adam, Philipsburg, Pa.; Rolland, Wooster, Ohio; Irene Heatwole and Richard, Elida, Ohio), also 25 grandchildren, 14 great-grandchildren, 4 brothers and one sister (Mrs. Clark Berry, Christ, John, Aaron, all of near Elida; Abram, Nampa, Idaho). She had been in failing health for more than a year but at no time had been confined to her bed for a long period of time. She suffered a heart attack on the above date. Funeral services were held April 25 at the Pike Mennonite Church with Paul Smith, Harold Good, Gabriel Brunk, and Andrew Brenneman officiating. Burial was made in the adjoining cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Great New Commentary

BY HOWARD H. CHARLES

What inexhaustible treasures are to be found in our Bible! Each year hundreds of volumes come from our printing presses with the express purpose of helping us to see more clearly the wonderful riches in this ancient Book. As the shelves of our religious bookstores indicate, there is no lack of commentaries on our New Testament, yet there is always room for a new one of superior worth which undertakes afresh the task of expounding it in the light of the best modern scholarship. The Wm. B. Eerdmans Publishing Company is to be congratulated on making available to students of the New Testament just such a commentary under the title, **The New International Commentary on the New Testament.**

As early as 1946 plans were announced for the publication of a new seventeen-volume commentary on the New Testament "to provide earnest students of the New Testament with an exposition that is thorough and abreast of modern scholarship and at the same time loyal to the Scriptures as the infallible Word of God." It was not until the fall of 1951, however, that the first volume in the series appeared. This volume (on Luke) drew high praise. It set a standard of evangelical scholarship which led a well-known New Testament scholar to write, ". . . the series may well rank as one of the significant achievements of conservative Biblical scholarship in the mid-twentieth century."

The series is under the general editorship of Prof. N. B. Stonehouse of Westminster Theological Seminary, Philadelphia. The individual volumes will be contributed by noted Reformed scholars in this country, Europe, and South Africa. To date five volumes have appeared, namely, Luke, I Corinthians, Galatians, Acts, and James-Johannine Epistles. The remaining volumes will appear as rapidly as preparation and publication will permit. The published volumes range in price from $3.50 to $6.00.

The Commentary is designed to meet the needs of a wide range of persons—ministers, scholars, and laymen. With this spread of readers in mind the Commentary was set up on the following plan: First, there is an introduction to the Biblical book dealing with such problems as authorship, date, destination, and contents. This material is written in a clear, straightforward manner so as to give the reader an intelligent understanding of the main problems and their solution. This is followed by the commentary proper. The Biblical text is treated in units of one or more paragraphs each. First the English text of the passage under treatment is set out. This is followed by several pages of careful exposition based on a study of the Greek text. The exposition, however, is free of all Greek terms, making it easy for the layman to follow. Finally, for the more advanced students and scholars there are notes dealing with the more technical matters of text and interpretation. In these notes, also, references may be found to relevant source materials for further study. Some of the volumes have in addition special extended notes in which fuller explanation of important topics is provided. Each volume is concluded with subject and Scripture reference indices.

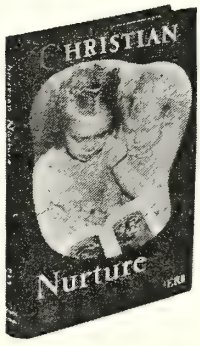
The primary purpose of the Commentary is to expound the text of Scripture. It is not homiletical or devotional in the usual sense, but rich source materials abound here for these practical ends. The volumes thus far published are marked by good scholarship, thoroughness of treatment, and sane critical judgment. Obviously, not all the positions adopted by the commentators will be acceptable to our constituency as, for example, the treatment of the prayer veiling. But on the whole, this series is to be strongly recommended as an excellent aid to Sunday-school, teachers, ministers, and students who desire help in serious Bible study.

Now Available:

The Gospel of Luke, by Norval Geldenhuys, $6.00.
The Book of the Acts, by F. F. Bruce, $6.00.
First Epistle to the Corinthians, by F. W. Grosheide, $5.00.
The Epistle of Paul to the Churches of Galatia, by Herman N. Ridderbos, $3.50.
Epistles of James and John, by Alexander Ross, $3.50.

To be published in 1955:

Philippians and Philemon, by Jac. J. Muller, $3.50.



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Mennonite Yearbook

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Items and Comments

Ninety-nine young student ministers from seventeen Protestant denominations are giving themselves to ministering this summer in twenty-one national parks and monuments. They are available for worship services and personal counseling.

* * *

Dr. Benjamin Rush, one of the signers of the Declaration of Independence, was opposed to militarism and urged the creation of a Secretary of Peace in the government. "Should we inspire our youth by such exercises of hostile ideas toward their fellow creatures? Let us rather instill into their minds sentiments of universal benevolence to men of all nations and colors," Rush urged. "Let the following sentence be inscribed in letters of gold over the doors of every statehouse and courthouse in the United States. 'The Son of man came not into the world to destroy men's lives but to save them.'"

* * *

The Israel Society for Biblical Research, in its third national conference, heard 44 lectures on the Pentateuch, the books of Joshua and Samuel, and the Dead Sea scrolls. The society, founded five years ago, aims to facilitate the scientific study of the Bible and to disseminate its knowledge among all the people of Israel.

The referendum of Swiss citizens initiated by Samuel Chevallier and signed by more than the requisite number of petitioners calling for the transfer to relief projects of half the amount spent normally in one year for the military budget has been declared acceptable by the Federal Council, which will now debate the measure and set a date in due time for a popular vote.—WP.

* * *

Instruction in the Roman Catholic religion and in morals has been halted in all Argentine public schools. A decree of the ministry of education said the ban was a "temporary suspension," made for "administrative reasons." But it was believed here that it would continue indefinitely. The move was the latest of a series of steps taken by the government to eliminate Catholic influence in education, since the Peron administration started its feud with the church last November. Peron established instruction in the schools by decree in 1944. Three years later it was provided for by a law passed by Congress.—RNS

* * *

President Eisenhower has been asked by the Daughters of American Colonists to abolish the post of Chief of Religious Policy in the United States Information Agency. The group said the position violates the separation of church and state. The post is now occupied by Dr. D. Elton Trueblood, Quaker author and educator, who maintains liaison between the Voice of America and the American church groups. He has general supervision over the religious programs carried by the Voice.

* * *

Sewage waters of cities in Israel are to be purified and used for irrigation.

* * *

In an age when so much scientific research is devoted toward the production of weapons of destruction, it is good to have the press making announcements of a method for halting the great scourge of poliomyelitis. It is good to note, too, that the Jewish people have again made one of their great contributions to the world. Dr. Jonah E. Salk, young University of Pittsburgh scientist who figured largely in this discovery, is the son of a Jewish garment-pressing father and a Jewish seamstress mother from the east side of New York.

* * *

The committee which has been appointed to revise the Scofield Reference Bible is receiving some violent letters, protesting against any revision and suggesting that no one today is able to revise the work of Dr. Scofield.

* * *

Among the recent archaeological discoveries in the Holy Land are the ruins of the 2000-year-old palace of King Herod the Great at Massada, near the Dead Sea. Included in this find are abundant remains of pottery, inscriptions, foods, the oldest mosaics yet found in Israel, and a Roman soldier's name inscribed in Greek on one of the columns of the palace terrace.

* * *

The Eisenhower Chapel—a nondenominational prayer and meditation room in one of Denver's newest skyscrapers—has been opened to the public. The 17 x 33 foot room is provided rent free by the building owners.

* * *

Argentina was denounced as a totalitarian state by **Osservatore Romano,** Vatican daily newspaper.—RNS.

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Gospel Herald

TUESDAY, MAY 24, 1955. VOLUME XLVIII. NUMBER 21

MENNONITE

Christ Is the Answer—But How?

By James N. Miller

Recently there seems to have been a renewed emphasis in religious publications both within and without our own denomination on such themes as "Christ the Hope of the World," "Christ is the Answer to All Human Need," or "God's Answer for a Dying World." In view of the fact that mankind at present is madly searching for an effective means of committing collective suicide, it seems that enough people have become afraid of that prospect to look for a remedy. Other people have become concerned, not so much because of the impending physical dangers of man's own destructive devices, but because of the moral and spiritual decline and decay of our modern culture, accompanied by a very general acceptance of this decline and decay as the new standard by which our lives should be ordered.

For example, the "double standard" of sexual behavior in our country has long since been cited and attacked as unjust and unrealistic, to say nothing of ungodly. But the change society seems to be making is not toward a new standard equally applicable to both sexes, but to no standard at all. This same direction is taking place in other areas of human thought and behavior, and is challenging some of the institutions which have been for centuries cherished by the Christian Church and more particularly by our own denomination as a part of that larger body of Christ. Some of the ideas that are being challenged are our beliefs in the authority of the church, the integrity and significance of the family, and the infinite worth of the individual.

It is no wonder that religious leaders of all faiths are getting worried, when the very fortresses and bulwarks of the propagation of our faith are in peril. We therefore are attempting to defend our faith, and beyond that to have an answer to the frenzied search of the world for a remedy to the problems we ourselves as humankind have created through being such willing partners with the devil. Certainly we believe that Christ *is* the answer to human need, and the increased activity on the part of religious bodies in presenting Christ to the world is certainly appropriate and pertinent for our time. In this article I would like to elaborate on some of the ways we as Christians can effectively tell the world about our Saviour, and I would like to raise some issues which may be controversial but which may stimulate thought and result in increased fruits of the Spirit.

Let me say from the beginning that I am not a pessimistic prophet of gloom and doom. Neither am I one of those who see what is happening in the world, bemoan the situation, accept it Pollyanna-like as part of the suffering that Christians must endure, and all the while do nothing.

The Christian Church is at something of a crisis point—we face a bad situation and we have helped to make it bad by not preventing it from becoming worse. But the church has been at crisis points before, and the issues are basically the same now as they were in the time of Paul. Furthermore, Christian people have a God who is adequate to meet the crisis of the church and the needs of the world. It seems that what is yet required is adequate faith and courage to translate the Word of God into living action, following the example of Christ as profoundly outlined in John 1:1.

Winning Souls

It seems that the central idea of most of the sermons and publications presenting Christ as the answer to the world's need is that we need to preach the Gospel and thereby lead people to a personal relationship with Christ, who, once having entered into the lives of individuals, will solve their problems and lead them to eternal life. The goal seems to be winning people to Christ, and with this goal I have no quarrel, so long as the winning of souls is glorifying to God and is not done for the purpose of winning more stars in our own eternal crown. To extend Christ's kingdom should be the goal of every true Christian. But I am concerned that we are too impatient about reaching the goal. We tell people feverishly that the time to accept Christ is *now*. We do have the responsibility to present in a meaningful way the message and plan of salvation. We must make sure that the world can taste of the Gospel *now*, and that salvation is available *now* to all those who believe, but suppose we let God work in His own mysterious ways to give the increase!

The point of the matter is this: perhaps there are people who are not ready to accept the Gospel. At face value this statement appears to be pure unadulterated heresy, but I beg of you to examine it more carefully with me. We seem to be working on the assumption that if people accept Christ they can love their fellow men and establish wholesome person-to-person relationships on earth. I have no argument with this—much of the Gospel deals with man's relationships to man. But every day we see such relationships carried out without Christ. Non-Christians have enduring marriages and their children grow up to be good citizens and they never cause any trouble. We see non-Christian businessmen who are nonetheless honest. We see politicians who are trying desperately to eliminate war and human suffering, although they are not Christians. We see doctors, nurses, social workers, and teachers who are working hard to relieve the ills of mankind and make better the conditions in which man lives, but many of these people are not Christians. You see, Christians do not have a monopoly on doing good. The Jews thought they had such a monopoly, but Christ shattered that myth for them in the story of the Good Samaritan. Perhaps we modern Christians need a parable about the "Good Atheist!" Perhaps we are missing the point by selling Christ as the answer to all the world's needs when the world can turn and say, "But look at all the people who get along O.K. without Christ."

Do They Know?

I heard the same old story
Of folly versus peace and happiness.
And as the throng went swiftly
Through the shadows,
I heard the sullen, discontented tone,
And here and there the weird, haunting moan
Of those who, reaching the last brief
Moment of the life's day,
See before them no ray of hope.

The clashing of the music,
The rumbling of the wheels,
The shrieking of the little ones in pain,
The haughty tone, the cry of broken hearts . . .
I heard them there.
But did I care?
I saw them hopeless, in despair,
And then I turned to trivial duties,
And with a shrug I gave the same excuse
Which others use: "They know the way;
I cannot them compel. My life itself
Bears testimony to the grace of God.
What is this multitude to me?
They know, they know the way!"

—Contributed.

Winning by Living

Let us look at the other side of the same picture. Do people become saved *because* they have fundamentally wholesome human relationships? No, of course not. The Bible tells us directly that man cannot save himself and that salvation is the gift of God. But *can* a man comprehend the love of God without first comprehending the love of God translated into human life and human relationships? I think not, and I think herein lies the biggest challenge to Christians of today—to carry into human life the eternal life of Jesus Christ. How can a child understand a loving heavenly Father if he has never experienced a loving earthly father? How can a man understand that the church is the bride of Christ if he has had an unfaithful earthly bride? The point is that people need to be shown how the love of God works before they can accept it and experience it. On the surface this whole pattern appears to be the same question as the familiar biological one—which came first, the chicken or the egg? Applied to the spiritual realm, which came first, God's love for man, thence man's love for man, or man's love for man, thence man's love for God? The very statement of the issue points up its error. It is God's love for man that saves us, not man's love for God (see Millard Lind's comparison of Eros and Agape love in the GOSPEL HERALD, Oct. 12, 1954). On the matter of spiritual origins, let us not forget God's eternity and that He sent His Son to earth, thereby providing a living example of God's love.

Let me restate my main point—that before non-Christians can become believers in Christ, they must be able to see personally and experience the love of God on a level of human perception. It is the job of every Christian to provide this experience. This is a difficult task and is not to be shrugged off lightly. I remember in my boyhood Sunday-school classes how the teacher used to tell us that we must tell others about Jesus. Someone in the class was always sure to say, "But actions speak louder than words." Since we knew we were Christians, our actions must be O.K., so we had nothing to worry about and were relieved of the responsibility of talking to others since our O.K. actions talked louder than words anyway. The loophole in this argument becomes apparent when we are confronted with the fact that our O.K. actions haven't won many people to the fold. Seeing that O.K. actions have failed, we are finally convinced that we need to start talking about the Gospel. Well, we do need to talk and to "confess with our mouths the Lord Jesus," but what about those actions? Maybe that is the place to start. You know really the spoken Gospel is comparatively cheap. What average American isn't within reach of a church or at least of a radio where he can hear the Gospel preached? But there are many millions of Americans who are not within reach of a person who is a living example of what God's love is.

We Must Accept

What does a person do who is a living example of Christ's love? There are many things, but I will take space to point out only a few. The first thing he does is accept the individual as worth more than the whole world. The Christian does not condemn (that belongs to God alone). Even Christ said to the sinful woman, "Neither do I condemn thee." Condemning people is one of our most frequent sins. We condemn people who drink; we condemn people who smoke, who join the armed forces, who are unfaithful husbands or wives, who steal, and who run the whole gamut of evil. Some of us even condemn people who are poor.

The logic seems to be that if a person is in trouble it is because of sin in the person's life—it is therefore his own fault, and Christians are relieved of the responsibility for helping. How frequently one hears, "He made his own bed, now let him lie in it!" Suppose Christ had taken that attitude toward you and me! Take the unmarried mother, for example. How often she is stamped with a scarlet letter for life and is condemned by us, and how often she really needs patient, accepting love and a realization that she can be forgiven of her sins, not only by God, but by men as disciples of God! Do we who are church people forgive her? We say we do, but our setting her apart, our gossiping about her, and our social ostracism of her betray us. Why do we condemn the boy who goes into the armed forces? We excommunicate him from our fellowship and very often forget him after that. If someone goes astray, is it not a sign that we should assure him of our love and woo him back to the fold, rather than punish him?

Let me give one more example. Mennonite homes have been known to refuse taking a foster child into the home because he was of a different background. Now I realize that differences in background may cause difficult adjustments, and wise social work practice would make placements in such a way as to make the adjustments as easy as possible, but can you imagine Christ not accepting someone from a different background? Are we *really* living out our love?

We Must Help

So the first thing an ambassador of Christ must do is to forgive and accept. The second is to help. Here is where our various potentialities and skills come in. To some are given the gift of healing, to some exhorting, and so on. The help may consist of a Christian family's "lending a hand" to a non-Christian neighbor after a disaster of some sort, without expecting a return favor; or it may consist of a doctor's performing an operation on a patient, or a social worker's helping a person in emotional distress to find a solution to his problems. The important thing to remember is that our help must be geared to what the person needs, not what we are able to give. The skills of particular individuals to help in certain situations are important within the church as well as without. Christ is the answer to our needs, but may He not be this answer through the skills He has given to us humans?

We Must Lead

The third thing the Christian must do is to lead. By this I mean that he must in his own personal life carry out the things he is trying to convey to others. It's one thing to profess a love for all mankind and quite another to live it out.

(Continued on page 484)

Our Readers Say—

Is there not a clause missing in our standard Mennonite ordination formula? To wit, "and diligently fill out all forms, questionnaires, reports, and polls that come to you." I realize that tabulations and records are valuable and sometimes very important. But if the minister respects all the mail that he finds on his desk I am afraid that he will have to slight his calling of giving himself to prayer and the ministry of the Word. It seems that there is no end to the mail that comes from Scottdale, Elkhart, the Colleges, the archives, and from students. These last touch my sympathy because they are at the mercy of their superiors. I at least try to pay this courtesy, that I seldom put anything into the wastepaper basket without removing it from the envelope.

I wonder if it is not a trick of the devil to surround us with so many good things that the best slip away from us untreasured. If these multiplied tabulations must be made and these records kept, is there not some way they can be taken care of without wedging them into the minister's schedule? Perhaps this will answer those who have received no reply from me.—*Byard W. Shank, Mt. Crawford, Va.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Memory and Conscience

How do we draw up our lists of right and wrong, of sins and virtues? How do we train that monitor called conscience, which approves our right-doing and condemns our wrong-doing?

For most of us conscience is largely memory. Our standards are made up of what we have seen others do, or of moral maxims which we have learned. We have unthinkingly accepted the tags of good, indifferent, or bad which have been attached by others: parents, church leaders, teachers, companions. We have accumulated our scruples pretty much as we have accumulated the stuff that clutters our houses: heirlooms, gifts, things recommended by people in whom we believed.

A conscience of memory is not altogether bad. It is mostly good if our teachers, if the sources of our maxims, were good. In youth, at least, we have little choice other than to accept the precepts and principles which our fathers, our betters, had adopted. Happy is the man who has inherited a good system of ethics.

But the conscience of memory has its serious limitations. It develops a loyalty to moral maxims instead of living principles. It may make the moral task largely negative. Its owner may think he is growing better by the mere accumulation of scruples. It does not exercise the moral insights which are required to deal with new situations. Its owner is lost when he gets into a spot for which he has no maxim that applies. He tries to think what his father said, instead of plowing deep into the matter for the answer of truth and of principle. The conscience of memory can help only when it is on familiar ground. It fails to prescribe for the new situations which history brings. It can be terribly inconsistent, straining out a gnat and swallowing a camel, hump and all. Its chief weakness is that it does not develop powers of moral insight. And so it can be dreadfully blind to the sins of today while it plumes itself on the virtues of yesterday.

The Christian must not remain in a condition of moral dependence. He needs to be so thrown upon God and Scriptural principle that he will learn to think for himself and to develop a conscience that does not disregard memory, but certainly goes beyond it. One of our greatest needs is a Christian conscience that regards all the facts, not merely those which we may have formerly met. We need a conscience that thinks, not merely remembers.—E.

Filling Out Forms

Be sure to read the letter on the opposite page. It points out a real hazard in our expanding church life. Our pastors are becoming more and more administrators, and there is a danger that they become less and less men of spiritual power and knowledge of the Word of God. So far as possible we should protect them from routine chores which divert them from their proper task. We know how our brother feels, for editors get many questionnaires too.

Facts and records are of great value. We would not even say they are a necessary evil. They may be made a positive good. A pastor ought to have records which enable him to answer how many members he has. Conference secretaries need the reports which enable them to compile an accurate account of the district. *The Mennonite Yearbook* is becoming an increasingly useful tool, and getting together those thousands of facts, down to the telephone number of all ministers, is a year-long task of trying to get answers from people. Statistics about Sunday schools, summer Bible schools, Christian day schools, and the total membership of our church not only satisfy our curiosity, but indicate the directions of our church life. The numerous studies of the Mennonite Research Foundation have given us information of great value to individuals and to boards and committees. The studies of students not only train them in research, but also have yielded results of value to an understanding of the Mennonite scene.

Much of this fact-gathering requires the help of people in our communities. Sometimes it is the pastor, but certainly not always. Often it is someone in the community who loves statistics and could answer the questions and make the judgments involved. Why not use their services? A few years ago we urged this editorially. We urge it again.

Some time ago the editor was one of those guilty of sending a questionnaire to our pastors. He had been asked to make a report on our current music practices, and since we have no complete mailing list of song leaders, he had to fall back on the pastors. (Our mailing list of pastors is the most complete and accurate list we have.) But in the covering letter he asked the pastors to hand the questionnaire to a capable and experienced song leader. He was surprised when a considerable number of pastors filled out the questionnaire themselves. Perhaps they do not have capable song leaders. We are thankful that they did not all throw the questionnaire into the wastebasket. But in some cases we knew that they did have capable song leaders, whose opinions we would have been glad to have. We were almost driven to the conclusion that some pastors do like to fill out forms.

The least one can do is to remove all mail from the envelope. Much material must be thrown away. But if it is a request for information, why not consider what other person could reply? The minister's schedule must not be cluttered with things that rob him of God's best for his people. Isn't it a matter of administration, putting other people to work?

And possibly some studies are not worth the trouble they cause. During the war the government asked us in the railway stations, "Is this trip necessary?" Perhaps researchers and statisticians should ask, "Is this questionnaire necessary?" And if it is, has it been reduced to the maximum simplicity?

Summary: Reports are necessary, but pastors do not necessarily need to fill them out.—E.

♣

Ecuador missionaries have launched a unique evangelistic effort designed to reach the shy Quechua Indians. They have established an inn for them, near the city of Cuenca. When the Indians come to the city on market days they find the inn a convenient place to sleep, to store their products, and quarter their animals. While guests at the inn, they are exposed to the Gospel message presented through tracts, slides, and recordings.—EP.

Words in Heaven

By Lorie C. Gooding

And are there words in heaven? Have they speech
To say the things that here we would have said
Were not our human language limited
To things within our sight, within our reach?
Our thought is crippled. Now we must compare
The things we see not with the things that are,
Which leaves our imagery short as far
As is a candle from a blazing star.
Say, do they speak a stronger language there?
What are the songs of angels? Can they teach
A speech that does not stumble, halt and grope
Impotently for things beyond its scope?
Oh, had we words our silent songs to bring
The seas would echo, and the hills would sing!

Holmesville, Ohio.

A Narrow Road

BY J. D. BURKHOLDER

Someone has said, "When you get to a narrow road, place the lines in God's hands." During the horse and buggy days, the best driver of an unruly horse was the one to hold the lines. A rich man wanted to hire a coachman, and to a number of applicants he asked this question: "How close to the edge of a precipice can you drive with safety?" Some said within a yard; others less and less until one man said his driving would be safe within three inches of the precipice. An Irishman among them was asked the same question. His reply was "Faith, and I would keep my master as far away from danger as possible." He got the job.

Applying the same thought to the dangers on the road to heaven, many are driving as close to the world as they can. Many church members are measuring themselves by themselves, and are skirting the border line between the church and the world so closely that it is hard to tell where they belong. Oh that all, like the Irishman, would keep as far away from danger as possible!

The Lord and Master said, "Learn of me; for I am meek and lowly . . . and ye shall find rest unto your souls." He asks that all His followers be "separate" people, "a peculiar people," "strangers and pilgrims" in the world; be in the world but not of it, a "holy people," "born of the Spirit," for safe guidance on the narrow way.

In Bunyan's *Pilgrim's Progress,* Christian had many dangerous places to pass by. When entering the Valley of Shadows he saw a deep ditch on the right hand, and on the left a very dangerous quagmire with no bottom to it. Here Christian's path was so exceedingly narrow that when he sought to shun the ditch on one side, he was near falling into the mire on the other side. When darkness fell over him, if he lifted his foot to go forward, he knew not where to set his foot for the next step. Then was Christian at the end of himself and prayed, "O Lord, I beseech Thee, deliver my soul." He had not gone a great way until he saw a company of friends coming to meet him. When they came near, in a loud voice Christian said, "I will walk in the strength of the Lord." When the friends heard this, they fell back and came no farther.

Christian's experience well illustrates what it takes to travel on the Christian's "narrow" path that leads to life, beset as it is with temptations on every side. As Christian went on, the day broke, shadows passed away, and his night turned into a bright morning. In this light he looked back and saw the narrow way he had passed through. He took courage and went rejoicing on his way to the Celestial City.

Of temptations Jesus said that He would make a way of escape. As Christian went on in the light of day, even to the end of the valley, his way was full of snares, traps, nets, pits, and pitfalls. Seeing these Christian said, "By His light I go through," and he reached the City.

Saints and pilgrims in our day have the same temptations, snares, and pitfalls as did Christ, and like Him we can pass them all safely. If through weakness we fall, we can repent, get up again, and move onward. To pass them safely we, as Christian did, must go in the "strength of the Lord," hand the lines over to Him, and He will lead us far from danger. Unless the Holy Spirit does the guiding we are lost.

Jesus has traveled the road from heaven to earth and back again, and knows the way. He leads all penitent, humble, faithful ones safely past all the dangers on the road. God has made driving safe by giving us a Saviour who has left a road map, the Bible, in our hands for directions to all of us who humbly surrender ourselves to His will and are willing to forsake the road we have been traveling. Then will God the Father, Jesus His Son, and the Holy Spirit dwell with and in us, to guide us through the gates into the City.

Weyers Cave, Va.

CHRIST IS THE ANSWER—BUT HOW?
(Continued)

Could all of us wash feet with a Christian Negro? Well, if we can't, do we *really* love all humankind as Christ loved? We must be able to demonstrate the rewards of accepting God's love, for God's love makes great demands. One reason many refuse Christ is that they are incapable of responding to such great love, and it overwhelms them. We must gently lead people by demonstration that Christ loves all; that there is growth in Christian love; that He demands of us only what we are able to give; and that He rewards us richly. All this is not done in one evening call; it is a continuous process that may last for many months before the non-Christian is able to meet Christ in a personal experience.

In summary, we are to be *doers* of the Word. Christ's love is not like a dripping faucet that fills our needy cups without any response or effort on our part. It is more like a stream that runs a water wheel which in turn is the source of power for much work to be done. Yes, Christ *is* the answer to the world's needs, but He is this answer through His own here on earth. To quote from B. Charles Hostetter, "To fail in this hour is a crime against mankind (and against God). We are challenged to leadership, showing the world how to live in peace and good will among men and how to reclaim those who have misspent their lives in evil and crime."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Cleveland, Ohio.

25 Years Ago

(from GOSPEL HERALD, *May 15, 1930)*

. . . the officers of the [Mission] Board for the coming year: President, D. D. Miller; Vice President, Levi Mumaw; Secretary, S. C. Yoder; Treasurer, V. E. Reiff; Fifth Member Ex. Com., M. C. Cressman. . . . Mission [Committee]: S. E. Allgyer, S. F. Coffman, Daniel Kauffman, Noah H. Mack, J. L. Stauffer. Relief [Committee]: Aaron Loucks, Levi Mumaw, J. H. Mellinger.

We are glad to have Bro. Elmer Hershberger's from Missouri move here [Detroit Lakes, Minn.] this spring.

. . . India has caught the spirit of the age. . . .

(from GOSPEL HERALD, *May 22, 1930)*

Bro. S. M. King and wife . . . are . . . engaged in school work in the Philippine Islands.

Net worth of the [Publication] Board —$278,480.

Bro. John L. Horst . . . has been appointed editor of the *Christian Monitor.*

Twelve young Falasha Jews, who might be taken as living proof of the legend that today's Ethiopians descend from Solomon and the Queen of Sheba, are studying in a village in Israel. They come from a tribe numbering 50,000 scattered over Ethiopia. The tribe is called Falasha, which in the Amharic tongue means "stranger." Its members practice Judaism according to the law of Moses, but have no tradition about later feasts such as Purim. The Falasha contend they are descendants of Israelites who went to Ethiopia when Sheba returned from her stay with Solomon.

Fourteen Tips for the Amateur Typist

By Lester C. Shank

Congratulations, ministers! You are to be commended for your increasing use of the typewriter in recent years. Your typewritten letters, manuscripts, and church releases are a great improvement over your former handwritten copies.

The following suggestions for the improvement of typewritten copy are designed to aid those of you who have no secretarial help for your official church work. The majority of you have not had the opportunity for formal training in typewriting. You are to be commended for your initiative and efforts in learning to use the typewriter. The following suggestions are not given as criticisms—they are offered to help you in your self-education program. We trust they will enable you to turn out copy which is neater, more easily read, and which carries with it a dignity which should characterize every phase of your church work.

1. *Include Your Full Address on Your Letter*

If you do not have printed letterheads, include your *full* address in the upper right-hand corner of your letter, in addition to placing it on the envelope. Many people throw their envelopes in the wastebasket as soon as the mail is opened. If your letter is not answered until several days later, finding your correct address can be very frustrating. It may greatly delay the reply.

2. *Spell Out the State Name*

In addressing mail, spell out the entire state name. This meets the approval of the post office department. And if you should strike a wrong key and fail to catch the error, it will not be so serious if you have written the state name in full. In an abbreviation on an envelope, writing "Me." for "Md." or "N.C." for "N.D." will carry your letter far afield. Always double space a three-line address. If there is no street or rural route, make a three-line address by placing the post office and state on separate lines. A four-line address may be single spaced.

3. *Never "Strike Over"*

Erasing, if neatly done, is permissible for typewritten copy in all but very rare occasions. "Strike-overs" are the "unpardonable sin" for the typist. They rob your manuscript of a neat appearance, and can be very confusing, especially when they involve numbers.

4. *Erase Carefully*

Erase slowly to insure a minimum of damage to your sheet of paper. Be sure to have a good "typewriter" eraser. They cost only a few cents, but are so superior to the ordinary eraser which you may happen to have on your desk. An erasing shield (obtained free at any typewriter agency) will help to protect the lines above and below the point of your erasure.

5. *Keep Your Typewriter in Good Condition*

An occasional thorough cleaning and adjusting job by a typewriter mechanic is just as reasonable and essential as the regular "grease and oil job" on your automobile. Typing goes so much better when the carriage moves smoothly and none of the keys stick.

6. *Clean Your Type Regularly*

We are all aware of what happens if we fail to clean our teeth regularly. It is just as important to regularly clean your typewriter's "teeth." This is especially true if you have recently installed a new ribbon. To have your "o's" and the top of your "e's" solid black greatly detracts from the neatness of your copy. Various kinds of good type cleaning materials can be purchased for a small sum at your bookstore or typewriter agency.

7. *Install a New Ribbon Occasionally*

Ribbons on typewriters do wear out and dry up. Few things can spoil the appearance of your typewritten copy like a faded, frayed ribbon. Money spent for a new ribbon occasionally is good investment.

8. *Make a Carbon Copy*

You may be tempted to feel that carbon copies are unnecessary and "too much bother." It is true that you will never refer to the carbon copy of many letters that you write. But the satisfaction of knowing "exactly" what you said in one case out of a hundred will more than repay you for the extra work involved in making the ninety-nine carbon copies you never use.

9. *Follow the Rules for Manuscripts*

All manuscripts for publication should be *double* spaced, on 8½" x 11" paper. They should be written on only *one* side of the sheet. Be sure to have your name and address on your manuscripts, for it is easy for them to get separated from the accompanying letters.

10. *Watch Your Spacing*

Your typewritten copy can be read much more fluently if you observe the standards for spacing: two spaces (and only two) after each period at the end of a sentence; one space after each comma. Discipline yourself to space twice *immediately* after striking your period. If you wait to space until you start your new sentence, you may be concentrating so deeply on what you want to say that you will forget to space.

11. *Watch Your Centering*

It is natural to think, when starting a letter, "This will just be a short one. I'll start well down on the sheet." This philosophy usually results in the complimentary close and signature being "squeezed" on the last half-inch of the page. Unless you are absolutely sure it will be a "short" letter, watch that you don't start too low. If you see you are getting near the bottom of the sheet, stop at least 1½" from the bottom and complete your letter on page 2 (not the back of page 1).

Normally you should single-space your letters with double-spaces between paragraphs, before and after the salutation, and before the complimentary close. Allow four spaces for your signature between the complimentary close and your typed name.

12. *Watch Your Margins*

Watch your margins, especially the right one. It is easy to feel that it will take less energy to "watch each line" than to bother setting the right margin stop. This usually results in a very narrow and very irregular right margin. The time spent in figuring out where to set your right margin stop, before you start typing your letter or manuscript, is time well spent. You are much more likely to end up with a straighter, neater margin.

The right margin should be approximately the same width as the left one. Their width should be regulated somewhat by the size of the letter. Use a four-inch line for a short letter, a five-inch line for a medium letter, and a six-inch line for a long letter.

13. *Re-type—If Necessary*

If you are composing your letter as you type it, it is very easy to make numerous typing errors because you are concentrating on what you are saying, and how to say it. Carefully edit that copy—then retype it. It will go much faster and easier the second time, and you will have a much neater letter to drop in the mailbox. It is a good idea to proofread your final copy *twice* before releasing it.

14. *A New Typewriter May Help*

Don't wait too long to trade in your old model for a new typewriter, or a good rebuilt one. I have seen typewriters in homes which would look much better on museum shelves. Ninety-five per cent of our farmer brethren would be ashamed to be seen with a piece of farming equipment as "out-of-date" as some typewriters currently being used. Our housewives would be equally as embarrassed to be compelled to use such antique kitchen appliances. The point is not merely to be "up-to-date" and to have a typewriter with that "modern look." Typewriter companies, like all other manufacturing companies, have been improving their models through the years. It is much easier, especially for the amateur typist, to turn out acceptable copy on a late-model, smooth-running typewriter than on the "museum" model. Changing from a well-worn, old typewriter to a new, or good rebuilt one, will be equal to stepping from a model "T" Ford into a 1955 "hydro-matic."

For Laymen Only

Of the suggestions given above, the last one (regarding the purchase of a new typewriter) will probably be the most difficult one for your minister to follow. With the limited financial support that many of them are receiving from their congregations, buying a new typewriter is out of the question. It is one of the things that will just have to wait a while.

The increasing trend to give material gifts to your ministers is a healthy one, and should be expanded. If your Sunday-school class or MYF group is looking for a suitable gift for your minister on his birthday, or for Christmas, why not check on the condition of his typewriter? Instead of another set of commentaries, perhaps he would appreciate a new typewriter much more. The time and energy thus saved will permit him to use to better advantage the sets of commentaries he already has. And he will have kind, loving thoughts of you daily as he speeds along on his attractive new typewriter!

Boston, Massachusetts.

Stop! Look! Listen!

BY GEORGE H. CLEMENT

Danger signals are never to be ignored. Many tragic happenings on highways and railways are due to neglecting warning signs and signals. But the greatest tragedies are those that occur all about us on the highway of life that leads from here to eternity.

All around us are God's warning signs, God's stop signals. Every time you see a sainted mother bowed in prayer for her wandering boy you see a stop sign that says: "Do not go against that prayer, son. If you do, your life will be wrecked and your soul will be lost forever."

Every time you walk down the street on Sunday, and see a church steeple pointing upward to heaven and God, or see the warm light glowing through the windows, and you harden your heart against the Gospel ministry of that church, and pass it by on the other side and refuse to enter, you are going against a stop signal. That signal says, "Stop and enter, and heed the Gospel that flows like living streams from my church. Stop and drink and you will live." But go heedlessly, carelessly by and you will meet with spiritual disaster that will have eternal effects.

Some do go in, and they listen to the sermon. But they heed not its life-giving message. They hear but they refuse to do. They are going through a spiritual stop signal, and Christ Himself said that a life that persists in doing this must expect judgment.

That Bible you have in your home that you have not read this year yet, that is another stop signal. It says, "Stop, take time to read my pages. In it you will find warnings, but you will also find guidance." You will find the way Home if you will but read and heed it. Ignore it and you will be lost eternally.

Well-meaning folk today are filled with advice about how to get to heaven. Much of it, however, is the way that seemeth right unto man. Unfortunately for those who go by these human speculations the end thereof is the way of death. So *stop*—get out the Road Map, the Bible; check it to see if you are heading upwards or downwards, to heaven or to hell. The devil, of course, will tell you you haven't time to do that. Just keep on going along, but don't take time to look at God's Road Map. You are too busy making a living, he will suggest. But remember, the important thing is not making a living, but making a life. There is a danger that too many people follow the example of the ditch-digger. "What are you doing?" he was asked.

You may have tangible wealth untold;
Caskets of jewels and coffers of gold;
Richer than I you can never be—
I had a mother who read to me.
—Strickland Gillilan

"Digging the ditch," he replied. "Why are you digging the ditch?" "To make the money, of course." "Why do you want to dig the ditch for the money?" "To buy the bread." "Why do you want the bread?" "To make the muscle." "But why do you want the muscle?" The exasperated laborer exclaimed, "Don't you understand? I dig the ditch to make the money to buy the bread to make the muscle to dig the ditch to make the money. . . ." What a hopeless, yes, senseless, way to live! Making a living, but neglecting to make a life.

Stop! Don't hurry along the wrong road that goes in a vicious circle, and which will not lead you Home. Stop! There is an eternity ahead. Stop! Look at the Road Map, the Bible, for in its pages you will find the *Way*, Jesus Christ Himself. Stop *now!* for up ahead the road suddenly ends. There is a precipice there and if you go over its edge, you will find it a bottomless pit, and you will keep right on falling into its black depths forever. Stop! Don't rush by God's warning signals. They are placed along life's highway because God loves you. That is what any warning sign indicates. If highway officials did not care for your life, they would not go to the time, trouble, and expense of having signs made and erected to warn you.

God could not possibly do more than He is doing to keep you from spiritual disaster. He gave us His Road Map, the Bible, the only official guide from earth to heaven. He gave His Son to die to keep you from eternal death. Standing before you is that cross. Again, we repeat, don't rush by it. Kneel before it instead and accept the Saviour who died upon it for your sins. Then go out and encourage others to heed God's *Stop* signals.

Christian friend, if you saw a blind person about to step into an unguarded well, you would rush to save him. What about the spiritually blind folk all around us walking straight to the chasm of eternal condemnation; driving blindly to the precipice of everlasting hell? Will you not call out to them? Will you not warn them of the danger that awaits them if they do not change their course? By thus doing you may save a soul from the error of his way, and deliver that soul from death.

One warning signal not only tells us to *Stop*, but it also tells us to *Look*. But it is important to *Look* the right way. If you are looking at your church membership to save you, you are looking the wrong way. If you are looking at your own good works, you are looking the wrong way. If you are looking at your baptismal certificate, you are looking the wrong way. These follow salvation through Christ and cannot be substituted for Him.

Isaiah speaks of those who worship graven images, and pray unto a God that cannot save, and adds, "there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth." *Look unto me.* There is only one Person who can say that, and really do something for us when we do look, and that is Jesus Christ. During His earthly ministry Jesus said: "Come unto me, . . . and I will give you rest." Looking to anyone or anything else for salvation, for soul rest, is looking the wrong way.

God was very much displeased with Israel on different occasions for her grumblings and rebellion. Once He sent fiery serpents among them and many died. Heeding their cry for mercy, He instructed Moses to erect a brass serpent on a pole, and told them that if they looked at that serpent they would live. Did they all look? A certain artist who depicted this scene evidently did not think so. For he had one woman ignoring Moses' instruction entirely as she bandaged the bitten hand of another woman. She was likely thinking that her good deed would make it unnecessary to obey God's message of life through His servant Moses. Another person was struggling with a serpent, trying to overcome it by his own strength, but not even glancing toward the brass serpent. One man was simply lying on his back, quite indifferent to his peril, and to Moses' warnings and directions. Still another man was praying to Moses. They were all disobeying God's command. They refused to follow God's directions and they all died. That was the evident inference the artist intended us to grasp.

Christ referred to this incident in the life of Israel when He said to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). Christ

A PRAYER

FOR THIS WEEK

Our Lord and Father, our great Creator, Thou who hast made all things, we thank Thee for this time of the year and for the new life Thou givest to the world. Help us to realize, with an understanding heart, Thy love for each newly opened flower, so that we may better realize the needs and aspirations of our brother mortals.

Give us faith and sincerity and worthiness of purpose, so that we may never doubt that the seeds we sow shall blossom into fruit. Let nothing daunt or discourage us.

Teach us to forget unworthy self interests by giving ourselves in unselfish service, so that we may truly learn that he who would lose his life shall find it and he that would save his life shall lose it.

As youth, as I-W's, as parents, as teachers, open our eyes to see unnumbered opportunities lying at hand for unspectacular daily service, and give us the secret of Thy abiding Presence. In Jesus' name. Amen. *James E. Millen, Sr.*

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was made sin for us, writes Paul. This fact fulfills the type as found in this wilderness episode. He took that old serpent the devil and dealt him a mortal wound on Calvary's cross. But that victory over the devil and over that deadly poison called sin cannot benefit us one iota if we look not to Christ by faith and receive His life. Christ was made sin for us, that we might be made the righteousness of God in Him. And this righteousness becomes ours as we look away from our own efforts, from our own good works, from any earthly means, to Him and to Him alone.

There is salvation in no other name than His. John the Baptist one day saw Jesus coming toward him. He pointed to Him and exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Look unto Him and you shall be saved.

Friend, where are you looking? There is a hymn that says:

Look and live, my brother, live;
Look to Jesus now and live.
'Tis recorded in His Word, Hallelujah!
It is only that you look and live.

How simple, yet how effective, when we do as God says!

Listen! says the warning sign. This word contains a message primarily for the one who has stopped and looked to Jesus for salvation. For the Christian's daily aim and object must be to listen to the commands of Christ and obey them. Only he who thus daily obeys Christ can expect to be blessed of the Lord. The fruits of Zion can only be enjoyed by those who do the bidding of their heavenly Joshua, and who go forth to fight the battles of the Lord, girded with the armor of God.

There is not one promise in God's Word that the blessing thereof is not conditional upon the Christian's obedience. So we must have an ear that will hear the Spirit's guiding voice through the Word of God, and a heart that will constantly say, "Not my will but Thine be done." Repeatedly, in the messages to the seven churches in the Book of Revelation we read, "He that hath an ear, let him hear what the Spirit saith unto the churches.'

Isaiah makes it clear that we may expect guidance from the Lord when he writes, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. 30:21). If we concede that earthly fathers can certainly direct their children in the ways of their will, we should never think it incredible for our heavenly Father to make clear to us His purposes. If God could not do that, He would not be God. If He did not, then much of God's Word has no bearing upon our daily lives.

Many Christians can never hear the Spirit's directing voice. Why? Worldliness cuts the lines of communication. "Can two walk together, except they be agreed?" If fellowship is broken, one cannot expect the blessings of guidance. Carelessness in Bible reading and prayer also eliminates the possibility of communion with the Lord, and the directions that go with this fellowship. Self-seeking Christians must also expect to live aimless lives. "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." Such a Christian will find God's will revealed to him clearly, moment by moment.

If we heed the Stop-Look-Listen of the railroad crossing sign as it applies in the spiritual world, we will be saved, with eyes kept upon Jesus and an ear listening every moment to His Word and the Spirit's call.

Big Stone Gap, Va.

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SECONDHAND SMOKE

Dr. W. C. Hueper, an authority on this subject, points out that "Over a period of time, nonsmokers who live with smokers, or who contact smokers socially, will inhale a considerable amount of tobacco smoke containing a certain percentage of carcinogenic tars, and show a liability to lung cancer.

"The danger from exposure to cancer-causing irritants generated by tobacco smoking for everybody within breathing distance brings up the question to what extent are young and helpless persons being exposed to the carcinogenic menace of tobacco smoke? I wish to publicize the fact that tars formed by tobacco smoking are carcinogenic, so that all will know that smokers may be giving cancer to themselves and to those who have to inhale the smoke."—*Convenanter Witness.*

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a close friend of one of our readers. He is unsaved.

Pray for God's solution to a serious church problem in one of our communities.

Pray for a young couple, belonging to different churches, who are engaged to be married, that they may be willing to accept God's solution for their problem.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

WHAT IS OUR MISSIONARY CONCERN?

By Violet Rogers

I am sure many of us are concerned over the shortage of missionary funds. Just how deep is this concern? Do we remember that each day, each minute, some soul that Jesus Christ died for is passing forever beyond our reach?

We say with Paul, "Christ liveth in me," but have we the right to say that?

While here on earth our Saviour never owned a home; He had no place to call His own. His one aim was to rescue souls from sin's dark night.

Here is a question that comes to my mind, If Christ were here today would He stay in my home or yours? What would He think of our modern comforts and time-saving gadgets, freezers, radio, and television sets?

I think He would wonder how Christians could live in such comfort and ease while souls He tenderly loved passed into eternal darkness.

"How shall they believe on him of whom they have not heard?" Many people on the face of the earth have never heard the name of Jesus, the only name whereby we may be saved.

Not all of us can go to the missionary field, but we can all give and pray. I believe most of us could live on just a little less and give more. Let us not delay until we hear the pitiful cry, "Too little! too late!" Many of our missionaries realize that communism is closing many doors and soon it will be too late. Do we realize the urgency of the hour?

Fennville, Mich.

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Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it.—David Starr Jordan.

OUR SCHOOLS

GOSHEN COLLEGE

The 50th annual Goshen College Lecture-Music Series will open Oct. 27 with Lecturer Norman Cousins, editor of **The Saturday Review,** according to a release by Melvin Gingerich, Series Chairman.

Mr. Cousins, a world traveler and interpreter of world affairs, is the author of several books including **Modern Man Is Obsolete, Don't Resign from the Human Race** and **Who Speaks for Man?** He recently covered the Afro-Asian conference at Bandung for the National Broadcasting Company.

Indianapolis Symphony Slated

The first musical program of the nine-number series comes Nov. 17, when the Indianapolis Symphony Orchestra will appear. Rated by critics as one of the nation's ten best symphonies, it has played to audiences in New York, Boston, Atlantic City, St. Louis, Kansas City, and Nashville. Conductor Fabien Sevitzky has appeared as guest conductor with the symphonies of Toronto, Berlin, Paris, Vienna, and Warsaw.

For Home-coming, Roland Hayes, Negro tenor, will sing Nov. 24 and 26. Although Mr. Hayes has been singing for 40 years, his 1954 appearances in Boston, Washington, London, and Amsterdam were applauded by music critics. "It is not merely his greatness as a singer, but as a man," in the words of critic Klaus George Roy, "that impresses his audiences."

Diplomat to Speak

Chester Bowles will deliver the second lecture of the series in January. Mr. Bowles is America's recent ambassador to India, author of **Ambassador's Report,** and is engaged in diplomatic missions for the United States.

The first illustrated lecture of the series will be presented by Dr. Dudley Crafts Watson Feb. 2. Dr. Dudley is a popular lecturer at the Chicago Art Institute as well as a conductor of many world tours. He will present "Modern Art and the Old Masters" in full color with correlated music.

This lecture is designed to give the novice an appreciation of the old and the new masters of art. Thousands of persons who have had their first introduction to art through this lecture unite in their praise of Dr. Dudley's contribution.

Chamber Orchestra to Play

The American Chamber Orchestra of New York City, founded in 1950 as the Mozart Orchestra, will appear Feb. 9. Robert Scholz, the founder and conductor, was born in Austria and is one of the world's foremost authorities on Mozart. The 17-piece orchestra with a violin concerto will offer a Mozart program in commemoration of the 200th anniversary of Mozart's birth.

The Concordia College Choir, Moorhead, Minn., will appear Feb. 20, under the direction of Paul Christiansen. The director is the son of F. Melius Christiansen, who for many years directed the St. Olaf Choir. Many critics regard the Concordia Choir as the foremost college large vocal group in America today.

Madrigal Singers Scheduled

William Barrard will direct the Tudor Madrigal Singers, Evanston, Ill., in the presentation of an unusual program March 19. Seated around a table, the three men and three women will sing old English madrigals and folk songs as well as contemporary madrigals.

The final number will be a return engagement by Karl Robinson, March 29. He will present his all-color motion picture film-lecture on Brazil. His lecture on Austria in the spring of 1954 was very favorably received by his Goshen audience.

Season tickets, including reserved seat tickets, will be available early in October, Bro. Gingerich indicated.

Home Study

By S. C. Yoder

Many young people are these days deprived of the opportunity of continuing their studies in college on account of the Draft Law which takes them into I-W or other services. Others are engaged in teaching or occupations which makes it impossible or at least impracticable to continue their schoolwork in residence. Still others may not be interested in finishing any prescribed course of study but desire to take some work in Bible for the purpose of increasing their knowledge of the Scripture as a means of making themselves more efficient and useful in the service of their church, their home, and their community.

In order to enable these groups as well as any other interested ones, Goshen College is offering courses in Bible and related subjects on the college level by which they accumulate credit toward graduation if they so desire. Many public school teachers are also taking advantage of this type of study in order to fulfill the Bible requirements for graduation for a degree or for certification to teach. Ministers are also making use of these facilities in order to better prepare themselves for their calling. Students completing the following courses will upon completion of the work receive full college credit if it is desired. Courses may, however, be taken without credit if the student so prefers.

	credit
C103, Old Testament History	3 sem. hrs.
C211, Old Testament Poetry	3 sem. hrs.
C104, New Testament History	3 sem. hrs.
C302, Life of Christ	3 sem. hrs.
C309, First Corinthians	2 sem. hrs.
C408, Gospel of John	2 sem. hrs.
C201, Church History Survey	2 sem. hrs.
C202, Mennonite History	2 sem. hrs.
C310, Missions	3 sem. hrs.
C312, Bible Doctrine	3 sem. hrs.

Circulars describing the course offerings, registration procedures, fees, etc., may be secured by writing to S. C. Yoder, Director, Correspondence Department, Goshen College, Goshen, Indiana. The Director will gladly assist prospective students in making their plans for this kind of schoolwork. Your interest and prayers are solicited as we direct the work that it may contribute to the training, knowledge, and welfare of those who seek such instruction.

Afraid of Fanaticism?

By Nathan Nussbaum

The genius of the Mennonites has been in their pattern of interpretation and doctrine, which has labeled them "Biblicists" and "Christo-centric" people. Theirs is the gift of making Christian truth simple and bringing it to common, practical, everyday living. With it we have more or less described and labeled what a Mennonite Christian should be.

There can be dangers that we become more concerned about Mennonite traditions and doctrines than true Spirit-directed living. We need to make verbal the Christian's walk and set out various fundamental doctrines of God's eternal Word. The Christian, however, is a redeemed child of God who serves the Lord in loving obedience and is not a robot to demonstrate a particular denomination's set of codes.

The power, the guide, and the motivating force of every child of God is his personal encounter with Christ and a life under the domain of the Spirit. Christ's concern was that people might know the Father by coming into the presence of His only-begotten Son, and then to come under the domain of the kingdom of God by the indwelling, living presence of the Spirit. "Jesus answered, verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5:39, 40). In the early church, the sign of the Christian was that he was under the control and power of the Spirit. An individual never becomes a Christian by adopting and following a form or pattern of life but by living in the Spirit.

The primary importance of the Holy Spirit in the Christian can be seen when one realizes His work. He reveals our sin (John 16:8), brings God's Word to our hearts (I Cor. 2:10), affirms our salvation (Rom. 8:6), is our teacher (John 14:6), reveals the walk of the Spirit (Rom. 8:1), gives personal guidance in life (Acts 8:29; 13:2; John 16:13), imparts gifts (I Cor. 12:4, 7, 11), gives

(Continued on next page)

CHURCH HISTORY

THE VALUE OF CHURCH HISTORY

Church history must occupy a large place in the curriculum if there is to be breadth and depth in the churchmanship which Christian education develops. The total absence of church history from the teaching program of many church schools leaves the pupil with a narrow, vague, and superficial understanding of the church of which he has become a part. When all that has happened between Biblical times and today is ignored the events that the Bible narrates seem to belong to a world that is completely cut off from the world in which we live. Not knowing or inadequately understanding the story of the Reformation, Protestants are unaware of the real foundations of protestantism. Not knowing the history of the various branches of the Protestant church, people fall a prey either to denominational narrowness or to an unfortunate repudiation of their denomination's heritage.

The opening up of the experience of the church through the ages will do much to set the church of the present day in its proper perspective and to illuminate the problems and issues of its life. The successes and failures of Christians in the past will help to make plain the Christian way for the church of the present. To this end pupils should be encouraged to recognize where the church has been most faithful to its nature and destiny in the past and where it has let itself be drawn aside from its true purpose. The standard by which it is to be judged is none other than Jesus Christ Himself, in whom the true calling of the church stands revealed. Only a church that is unafraid to confess its past sins is likely to be delivered from those sins in the future, and only a church that rejoices in its triumphs in the past is likely to go forward to greater triumphs in the future.—*Christian Faith and Life.*

♠

Thy Word is like a garden, Lord,
With flowers bright and fair;
And ev'ry one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For ev'ry searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle day,
All needful weapons there.

Oh, may I love Thy precious Word.
May I explore its mine,
May I its fragrant flowers glean,
May light upon me shine!
Oh, may I find my armor there!
Thy Word my trusty sword;
I'll learn to fight with ev'ry foe
The battle of the Lord.

HISTORIC MARKER IN KANSAS

By Nora Oswald

The first Christian martyr in America is thought to be Fray Juan De Padilla, a Franciscan missionary. Father Padilla stood with Coronado at the erection of the first cross on the prairies of Kansas. Padilla devoted a life of service to the cross and to the Indians of the kingdom of Quivira. He died a maryr's death in that service in 1542.



A cross monument has been erected to his memory near Lyons, Kansas. The cross is unadorned except for a few symbols in the center. The symbols are interpreted, "Jesus Christ, Victor," and express the victory of faith and sacrifice. A square, quartered by the cross, represents the four corners of the earth brought into Christian unity when Padilla carried Christianity to the center of the New World.

This monument was erected in 1950.

Goshen, Ind.

AFRAID OF FANATICISM (Continued)

strength and victory (Rom. 8:2, 26), and sanctifies us (II Thess. 2:3). The Christian, under the control of such a power and led of God by the Holy Spirit, will reveal a true testimony for Christ and manifest the signs of a redeemed child by fruits of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

We as Christians can put ourselves into the dangerous position of having preconceived ideas as to how the Spirit of God must work in the lives of born-again persons. We have specified exactly how a Christian should act, look, and think, and often do not surrender our total life to Him regardless of what the outcome or direction of such a surrender will mean. The Jews had a very vivid concept of a Messiah, but Jesus never met the standards of their kind of Messiah and so He was a blasphemer. They were afraid to submit to the Messiah as He desired to be to them because they were afraid to pay the price of its result.

Can the reason for a lack of complete surrender to the Holy Spirit of many Christians be because we fear its results? We have the knowledge of some Christian groups who "ride the hobby" of the doctrine of the Holy Spirit and fear the results of fanaticism. As one views the fruits of a Spirit-filled life, they are all manifestations of a stable, firm, enduring personality that lives for God and testifies to His saving work. Yet also the Holy Spirit might require us to be radically different from what our course of life has been, as in the life of the Apostle Paul. Because of our fears of fanaticism, we might be in danger of swinging the pendulum to the other extreme and hold to a crippling self-asserting type of living. Arnold Toynbee once said that we need to be aware lest we "stifle fanaticism at the cost of extinguishing faith."

Christians following the Master in this age, as always, need the inebriation and exhilaration of the Holy Spirit as found in Eph. 5:18, 19. The Spirit will promote a sound and healthy Christ-centered Christian life, satisfying every aspect of human need—spiritual, mental, emotional, social, and physical. The void and the bareness of unsurrendered Christians needs to be filled with the divine presence of the Spirit by surrendering and following God by faith.

Christians need to adventure with God by the Spirit into roads unknown by faith, as did Noah and Abraham. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:7, 8). Christ must always be our life and faith, and not a church or code of ethics. "Looking unto Jesus, the author and finisher of our faith" (Heb. 12:2). The God-powered, Christ-centered, holy Christian will be the one motivated by the Holy Spirit and not the one who is obedient to a set of codified church disciplines or regulations. We dare not afford to let the Mennonite way of life supersede the Spirit-directed life. And if we are Spirit-led, we will be true to the Spirit-inspired Word.

New Castle, Pa.

GENERAL CONFERENCE

Going to Hesston

By PAUL ERB

Executive Secretary, Mennonite General Conference

Copies of the tentative program for the next session of Mennonite General Conference have gone to the General Council and to people on the program. It is not too early to remind all our people that this is General Conference year, and to be pointing travel plans toward Hesston.

The first preliminary session of our General Conference was held at Elida, Ohio, in 1897. In 1898 the first regular session was held at Wakarusa, Ind. Since then General Conference has met every two years, except for an interval of three years between 1902 and 1905 and two special sessions in 1944 and 1946 instead of the regular session in 1945. Since 1905 the odd years have been General Conference years.

The 1953 Conference was held at Kitchener, Ont., with Bro. Paul Mininger as moderator. Bro. A. J. Metzler will preside over the 1955 sessions, to be held at Hesston, Kansas, Aug. 23-26. The excellent facilities of Hesston College and Bible School and of the Hesston congregation have been made available for this conference, which means that we will have the large auditorium of Hess Hall for the public meetings, with plenty of supplementary rooms for delegate sessions, committee meetings, displays, book store, and local services. The college dining hall will furnish excellent meals, and lodging can be taken care of in dormitories and homes of the community. Kansas has not had the opportunity to entertain General Conference since 1933, and guests are sure to find here western hospitality at its best.

The South Central Conference will be the host of the conference. On the managing committee this large conference of our south central states is represented, as well as the college and the two local congregations. Announcement will be made in due time concerning details of entertainment plans.

As usual, there will be a complete book and subscription service by Mennonite Publishing House, in co-operation with Bro. John Diller, who has a bookstore in Hesston. There will no doubt be displays by our various boards and institutions.

Excellent roads lead to Hesston from every direction. For those traveling by train, all Santa Fe trains stop at Newton, only seven miles away. A bus line runs through Hesston.

Kansas may be hot in August. Last year it was. We will hope for moderate temperatures this year. But if it should be hot, we will all go without coats and take things as they come, as westerners do. Only 400 miles away are the cool heights of Colorado!

The program is arranged with the mass type of meeting in mind. Most of the routine business will be taken care of in the earlier part of the morning sessions. Some of the more significant reports, together with inspirational and interpretive addresses by church leaders will make up most of the programs from 11:00 A.M. on. Here there will be an excellent opportunity to get acquainted with the Mennonite Church and to see it coming to grips with conditions and needs in our modern world. All sessions, from 7:00 P.M. Tuesday to 4:00 P.M. Friday will be open to the public. If any delegate sessions are necessary, they will be held in another auditorium simultaneously with the public sessions.

The easier part is to verbalize about what we believe, the harder part is to bring our living into agreement with what we believe.
—J. H. Mosemann.

During recent years a number of our General Conference meetings have been delegate sessions, sometimes with public meetings in the evening for the people of the community. In 1953 and again this year the sessions are public, with the entire brotherhood invited to be present. It is hoped that many will take advantage of this opportunity. General Conference is a wonderful place to realize the brotherhood of the church as we meet acquaintances from far and near. But more important than that, it is the best place to get a panorama impression of the total voice and work of the church. Reports are interesting when we have at heart the matters being reported. Resolutions and motions seem significant when we sense that here the life and thought of the church is being given direction. Elections are of intense interest to those who are holding their leaders up in prayer. At General Conference more than at any other one time or place the members of the Mennonite Church can get the pulse of the brotherhood and sense the unity of its program. Here we see the basic faith of the church in action. Here we can review and appraise the progress being made.

So turn your thoughts and prayers toward Hesston and turn your car that way next August. You may be able to visit congregations and church institutions on the way. You can see some of the vast reaches of this great country. You might want to include a visit to the scenic spots of the Rockies. See the Calendar of Events in the GOSPEL HERALD for attractive features at the Rocky Mountain Camp, under the shadow of Pikes Peak, just before and after conference.

We'll see you at Hesston!

EXPRESSIONS OF APPRECIATION

I praise the Lord for "He giveth power to the faint: and to them that have no might he increaseth strength" (Isa. 40:29).

As my health continues to improve, I do thank you for your prayers, letters, and gifts, which have meant so much to us all.—Linford D. Hackman and family, Carstairs, Alta.

* * *

We want to express our gratitude and sincere thanks to our many friends for their help, gifts, cards, and prayers that we so much appreciated during Ruth's confinement and the passing of our loved ones.

We praise God for the comfort of His Word and pray God to bless each one who has tried to share in our earthly loss.—Clifford Strubhar and family, Culp, Ark.

* * *

We wish to extend our sincere appreciation to all who remembered us by prayers, silent messages of encouragement, by cards, gifts, visits, transportation, help with farm work, those who contributed toward fertilizer, and all helpful kindness and interest shown. May the Lord reward each one of you.—Paul Myer family.

* * *

I wish to thank all who remembered me in prayer, and with visits, cards, letters, and gifts during my stay in the Lancaster General Hospital and since my return home. God bless and reward every one.—Mrs. Maria W. Martin, Elverson, Pa.

Members of the Waldensian Church in Italy have celebrated the 100th anniversary of the establishment in Rome of the Waldensian Theological College, Italy's largest and oldest seminary for the training of Protestant pastors. Although the Waldensian Church is the world's oldest Protestant body and the largest noncatholic group in Italy, it did not obtain religious and political recognition until 1848. The college was founded seven years later. The church is named for Peter Waldo, a rich merchant of Lyons, who in 1170 renounced his possessions and began to wander about as a preacher.—RNS.

Overflow Blessings

By Edna M. Mertz

The fragments remained of the bountiful feast;
Satisfied, the great crowds withdrew;
Have you been to Jesus for feasting today?
There are overflow blessings for you.

The Fountain's eternal, 'twill never run dry;
As the loaves and the fishes that grew,
So the Giver of Life fills your heart as you dine,
With the overflow blessings for you.

Come to the Fountain and drink deep today;
There are others who long for Him too.
As drouth-stricken plants reach for rain, these also
Need the overflow blessings through you.

Ft. Wayne, Ind.

TO BE NEAR TO GOD

FROM THE HEART OF OUR LORD

(Read John 17 at least once a day during this week. Try to imagine Christ, standing within sight of the agony of the cross, yet pausing to pray such a prayer as this! Pray the different requests after Him, asking first that they may be fulfilled in yourself, then that He will bring them to pass in others also to the glory of His name. Choose one verse that speaks to your heart and claim it as God's special word to you in the days ahead.)

Sunday, May 22

His Cross

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15, 16).

Notice that the first verse of this couplet is a prayer, while the last one is a simple statement of fact. Have we prayed frequently and fervently that God will cleanse us and all Christians of the spirit of materialism—the preoccupation with things (clothes and farms and cars)—that robs Him of undivided loyalty and love?

Monday, May 23

His Sanctification

"And for their sakes I sanctify myself, that they also might be truly sanctified" (John 17:19, marg.).

Sanctified to the service of God—this is the inevitable result of a joyous acceptance of His cross. The cross is negative—it cancels out self with its desires and aims and hopes—and opens the gateway for the indwelling Christ. "I live—yet not I" is the watchword of the sanctified. Can we honestly pray this prayer after the Lord or do unsanctified thoughts and actions make it a mockery? Perhaps we need to pray

"Lord, send a revival
And let it begin in me!"

before we are ready to ask this blessing for others.

Tuesday, May 24

His Joy

"And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves" (John 17:13).

His joy in us! Isn't it a breath-taking thought? Not the evanescent thing we call happiness (swayed or snuffed out by any chilling wind that chances to blow) but an abiding attitude that never fails no matter what happens. Does someone you love walk heavily these days? Then pray this prayer for him tenderly, even as the Lord did when His followers faced the shattering heartbreak of His death.

Wednesday, May 25

His Sending

"As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

An irrevocable sending is here set forth. In the world—not of the world—sent to the world is the divine position. The prayer for harvesters to reap souls for the kingdom might well be linked with this prayer—that all Christians everywhere might sense their responsibility to the lost around them.

Thursday, May 26

His Perfection

"I in them, and thou in me, that they may be made perfect in one" (John 17:23).

Perfect in one, even as the Father and Son are perfect! This is a "large petition" indeed—request for a blessing so sadly needed among us today. And this cry comes straight from the heart of the Master. It must have been much in His thoughts, since it is repeated four times in this one prayer. Let us echo it, over and over, asking for its fulfillment in our hearts, in our congregations, and in the church as a whole.

Friday, May 27

His Love

"That the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

God's love—the love that gave to the uttermost—in us! Not a love like His, but the real article. This prayer needs to soak deep into our hearts until every emotion, every attitude, every thought, is saturated with it. Of the trinity of virtues Paul mentions in I Cor. 13, love is the only one that will go with us into eternity. (Faith and hope will be swallowed up in sight then.) God grant that we may be golden pipes through which the golden oil of the Spirit of love may flow.

Saturday May 28

His Seal for Us Today

"Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

It is comforting to remember that our Lord prayed for us—each one—before we were born. More wonderful still is the knowledge that He is praying for us today. And I like to think that He is repeating (in essence) the requests of this chapter, because these prayers show up our needs so devastatingly. Let us kneel with Him (accepting the implications His cross has for us) and link our prayers to His until the day of joyous fulfillment dawns.

—Edna Beiler.

Manasseh's Sin and Repentance

Sunday School Lesson for June 5

(II Chronicles 33)

Very significant history is being made in Judah. We remember these are God's chosen people. Refer to your time line (April 5 issue) often to see that many years of history are being passed over in our brief studies.

A new king comes to the throne. What kind was he? He did evil in the sight of the Lord, but evidently not in his own sight or in the sight of man. What is evil conduct? Discuss the true nature of sin. Many people today don't have this word in their vocabulary. Why not? More and more God is being disregarded today. The highly irreverent conduct on the Lord's day and the commonness of swearing show the disregard for two of the Ten Commandments of God. Sin is **not doing** what pleases God, and **doing** what displeases Him.

Those whom the Lord cast out of Canaan when Israel entered were guilty of abominations before Him. These very abominations Manasseh brought back into Judah. And for years, perhaps decades of the 55 years Manasseh ruled, the people sinned because their leader "wrought much evil."

Discover in detail the abominations that provoked God. (33:1-9). In direct opposition to his father's ways, he built high places and introduced Baal worship. Altars where they worshiped the host of heaven were erected, and erected in the house of the Lord! Worship of the heavenly bodies had been forbidden by God. How dared Manasseh put this altar in God's house? Also he caused at least one of his sons to pass through the fire. This was forbidden. Lev. 18:21. For direction in the kingdom he resorted not to God but to witches, familiar spirits, and wizards. And to climax his evils, a carved image, an idol, was set in the house of God. Didn't Manasseh know the promise of God that is recalled in verses 7 and 8? According to II Kings 21:16 Manasseh also shed much innocent blood.

While God was angered He dealt with Manasseh in love. He spoke to him. When he would not hearken, He allowed him to be carried away into captivity with great suffering.

When in affliction, Manasseh humbled himself greatly and prayed to the true God. In response to Manasseh's trust God was entreated and brought him back to Jerusalem. What a wonderful God to forgive such a sinner!

Manasseh had sowed seed of a fatal disease in Judah. Too bad that he didn't repent before his people were made to do such evil. He tried to correct the evil he had done, but sin leaves a stain. Will Judah ever be purged of idolatry? Will they take heed to God's commands and return? The studies that follow will tell the sequence.

What an influence for evil one man can have!

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Students in Arizona high schools will no longer get credit for classes they attend in which historical aspects of the Biblical narrative were taught. The State Attorney General has ruled that such classes, even though they may not be sectarian in nature, would violate the prohibition against religious instruction in public schools.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Robert Keller was installed as pastor of the Calvary Church, Greensburg, Kans., on May 15, with Bro. Milo Kauffman, area supervisor, in charge.

Visiting speakers at a Home Conference at East Goshen, Ind., May 7 and 8, were M. L. Troyer, Elida, Ohio, and J. B. Shenk, Elkhart, Ind.

A summer Bible school workshop was held at Goshen College on May 14.

Bro. Don Augsburger, Philadelphia, Pa., was in charge of an inspirational song service at the Erisman Church, between Mt. Joy and Manheim, Pa., on May 22.

Bro. Ray Horst, director of voluntary service of the Mennonite Relief and Service Committee, gave an illustrated talk to the Yellow Creek MYF on May 12.

Bro. Jess Kauffman visited a number of middle west congregations recently in the interests of the Rocky Mountain Mennonite Camp.

The first converts of the Madison Avenue Chapel, Newport News, Va., were baptized on April 17. This work has outgrown its quarters and plans are being made to build a new chapel.

Bro. John S. Sensenig has moved from Florida to R. 3, Ephrata, Pa. Bro. Sensenig is open for appointments to give studies of the plan of God as it pertains to Israel and the Church. He gave these studies at Miami Beach, Sarasota, this winter.

Bro. Howard H. Charles, Goshen, Ind., gave a study of the Gospel of Luke by the inductive method at Roselawn, Elkhart, Ind., on May 11.

Bro. C. H. Smith, Eureka, Ill., writes: "I remember reading the German edition called **Herold der Wahrheit** some 70 years ago and had the later one named **Herald of Truth** and **Gospel Herald** come to my address regularly for more than 60 years."

Four members were received by baptism on May 15 at the Fairview Mission Sunday School, Albany, Oreg.

Bro. Paul E. Bender was the speaker at a conference-wide youth meeting held at Blooming Glen, Pa., on May 21.

Bro. John P. Duerksen has resigned as Secretary of Music from the Commission for Christian Education. Bro. Paul Marvin Yoder will complete his term.

Mrs. Frank Raber, Kansas City, Kans., will be in charge of the summer Bible school at Garden City, Mo., May 23—June 3.

Bro. Paul R. Miller, Sugarcreek, Ohio, is chairman of the Crusade for Christ committee which is promoting the tent evangelistic campaign in Holmes County, Ohio.

Norman Rostorn, chaplain of the State Prison at Pontiac, Ill., spoke to the senior fellowship of the Metamora congregation on May 20.

Out-of-state speakers at the Michigan music conference held at Midland May 14 and 15 were Mary Oyer and Merril Swartley, Goshen, Ind.

Mrs. Allen Bender, Baden, Ont., mother of Bro. Urie A. Bender, editor of the **Youth's Christian Companion,** died on May 17.

Bro. Maynard Ressler was licensed for the ministry on May 8 at the Flatridge Mission Church in Ohio. This mission is an outpost of the Martins Creek congregation.

Change of address: Bro. E. E. Showalter from Perryton, Texas, to 701 Belleview Ave., La Junta, Colo.; Bro. Paul R. Yoder from Elverson, Pa., to 6715 Valley St., Dayton 4, Ohio; Richard Birky from Cheraw, Colo., to Adair, Okla.

Correction: We apologize for errors in announcing the birth of Paul Norman, the fourth child and second son of R. Norman and Leah (Martin) Bange, Hanover, Pa.

Bro. Martin Z. Miller, Elizabethtown, Pa., spoke in the interests of Jewish evangelism at Norristown, Pa., on May 16.

A chorus from the Bethel Church, Chicago, Ill., recently gave a number of programs in Ohio congregations.

Bro. C. B. Shoemaker spent last week in the North Lima-Columbiana-Leetonia community in Ohio securing subscriptions to our church periodicals and representing other publication interests of the Mennonite Publishing House.

Bro. Norman Bechtel, Pottstown, Pa., spoke on May 9 at the monthly meeting of the Franconia Tract Society held at Trevose Heights.

The Conservative Mennonite Church of Mount Gilead, Ohio, will now be known as the Johnsville Conservative Mennonite Church. A church building has been purchased in the village of Johnsville and on May 8 the first worship service was held in this building with Bro. Harry Stutzman, Berlin, Ohio, as guest speaker.

A group of high school students and their sponsors from New York City were entertained overnight recently by the Mose Stoltzfus family of Morgantown. Bro. Ford Berg spoke to them concerning Mennonite faith and practices.

Boone Station, which has been operating as an outpost of the three churches of West Liberty, Ohio, will now be administered from the Oak Grove congregation with the other two congregations continuing financial support.

An overflow crowd heard the Bethany Christian High School chorus under the direction of Bro. Robert Ewing at Clinton Frame Church, Goshen, Ind., on May 15.

Visiting speakers at Maple Glen, Grantsville, Md., on May 13, were William McGrath and Issa Khalil, students at E.M.C.

Bro. J. M. Nissley, who after many years of mission work at Altoona, Pa., has spent several years in Florida, is building a home near Grantsville, Md. He preached at the Glade church, Accident, Md., on May 15.

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Calendar

Annual Meeting, Ohio and Eastern Mennonite Conference, Oak Grove, West Liberty, Ohio, May 24-26.
Annual Meeting, Indiana-Michigan Mission Board, at Shore, Shipshewana, Ind., May 30, 31.
Annual Meeting, Ontario Mennonite Conference at St. Jacobs, May 31 to June 2.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Meeting Pacific Coast Conference, with associated meetings: Christian Workers' Conference, June 7; Church Conference, June 8, 9; Youth Conference, June 10.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Little Eden Camp: Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.
Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Annual Meeting Alberta-Saskatchewan Conference at Carstairs, Alta., July 1-4.
Virginia Conference and Related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The brethren Mahlon Blosser, Myron Augsburger, and Warren Metzler, Harrisonburg, Va., visited Jamaica, West Indies, May 4-8, in the interests of possible mission work there by the Virginia Mennonite Board of Missions and Charities. They found a community which presents an open door and extends a hearty invitation for witness. A small but effective work has already been begun by D. H. and Annie Loewen of Manitoba, Canada, which needs to be supplemented.

A dedication service was held on Sunday afternoon, May 8, for the Community Center recently established at 2803 E. 51st St., Cleveland, Ohio, by the Gladstone Mennonite Church. Bro. Lester Wyse, Hartville, Ohio, gave the dedicatory message and Bro. Eugene Yoder, Kent, Ohio, had charge of the dedicatory service. A full program of community activities from children's clubs to adult fellowships will be conducted at the Center under the direction of Bro. Gerald Hughes, who with his wife will occupy the apartment at the rear of the Center. On May 8 over 200 persons were present in the morning service at the Gladstone Mennonite Church.

Members of the Mennonite Spanish Church, Chicago, who live on the West Side, recently decided to continue regular weekly meetings in their area, to make a survey of the community to find a meeting hall, and to consider conducting a summer Bible school in the area.

The indigenous church program in Sicily directed by the Virginia Mennonite Board of Missions and Charities continues this year with the following organization: Sister Franca Ceraulo, director; Bro. Vincenzo Moncada, pastor; and Sister Moncada, teacher of children and general helper. Services include Sunday school at 10:00 a.m. and preaching at 11:00 a.m. each Sunday; Bible study at 4:00 p.m. Thursday; and daily visitation and tract distribution.

The treasurer of the Franconia Mission Board reported at the annual meeting receipts for the year of $161,000, an all-time high.

(Continued on page 500)

ANNUAL MEETING

Mennonite Board of Missions and Charities

Goshen College, Goshen, Ind.
June 9-14, 1955

Travel and Lodging Information

Air Travel

American TWA and United Airlines schedule regular stops at South Bend. Travelers coming by air only as far as Chicago can take the New York Central to Elkhart or Goshen. If satisfactory connections can not be made on the NYC, the South Shore electric runs every hour from Central Station, Chicago, to South Bend. Both planes and the South Shore will be met at South Bend when necessary.

Train Travel

Persons traveling by rail can take the New York Central to Goshen or Elkhart; the Baltimore and Ohio to Nappanee, and the Pennsylvania to Fort Wayne or Warsaw. From Ft. Wayne or Warsaw the following bus schedule is in effect:

lv. Ft. Wayne	7:00 a.m.	10:00 a.m.	12:45 p.m.	4:00 p.m.	7:00 p.m.
ar. Goshen	8:39 a.m.	11:43 a.m.	2:28 p.m.	5:43 p.m.	8:43 p.m.
lv. Warsaw	10:00 a.m.	(Sat. only)	2:13 p.m.	7:45 p.m.	
ar. Goshen	10:45 a.m.		3:00 p.m.	8:30 p.m.	

Canadians traveling by the Michigan Central and detraining at Niles will find bus service to Goshen via Elkhart.

Car travel

Goshen College is located on Indiana 15 in the south part of Goshen. Highway 15 passes the campus and crosses U.S. 20 six miles north of the city and U.S. 6 nine miles south of Goshen. Autoists approaching Goshen from the southeast on U.S. 33 should turn left at the Goshen Tourist Lodge one mile east of the College.

Arrangements for Non-Autoists

Trains coming to Goshen, Elkhart, Nappanee, and Warsaw and planes coming to South Bend will be met if notification of arrival is made to Menno N. Miller, 1805 S. Main, Goshen, phone 4-3652. If you arrive and find no one to meet you, call the College, phone 3-1131.

Lodging

Dormitory rooms will be available at 50¢ per night with all linens and blankets furnished. Private homes, motel accommodations, and trailer parking space will also be available. For housing reservations write Marner Miller, R. 5, Goshen, Ind.

Mail

Mail sent to Board meeting attendants should be addressed: c/o Mission Board Headquarters, Goshen College, Goshen, Ind.

Your Treasurer Reports

Last week I reported some trends as noted in the annual financial report of the Board. It is always difficult to report figures without adequate explanation, but I would like to give some of the major figures from the completed financial report for the past fiscal year. Review of the total report is necessary to understand the following figures, but they do indicate the basic financial activity for the year.

During the 1954-55 fiscal year the total contributions received by the General Board amount to $1,011,006.54. This is a considerable increase over the previous year. Returns received from the **Missions Week** program and from special solicitation for the Puerto Rico Hospital seem to have been major factors in increased contributions. However, this increase has met the needs of the mission program for the year and has made possible the meeting of the operating deficits which had accumulated by midyear. We have expressed our appreciation for this and want to again express our gratitude for the generous response given by the church to the needs of the mission program.

Total disbursements for this year amounted to $1,161,237.63. In total this is also higher than the previous year. However, this total includes a transfer of $100,000.00 to the Goshen College School of Nursing, which funds have been held for several years pending development of this program. Total disbursements have been slightly higher than total income for the year and, thus, there has been a slight decrease in over-all fund balances. Total balances available for mission activity have increased, but this increase has been more than offset by a decrease in the funds available for the relief and service program which accounts for the net decrease in total operating funds at the end of the year.

In any case, we are glad to report that present fund balances, with the exception of the relief and service balance, have been adequate for the year's activity and have placed the Board in a satisfactory position to continue its present program of missions during the coming year without any current need to consider decreased activity due to insufficient funds.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Ernesto Suarez, editor, right, and Delbert Erb, business manager, left, prepare La Voz Menonita for mailing in the Buenos Aires mission headquarters office.

The Argentine Mennonite Magazine

BY ERNESTO SUAREZ VILELA, EDITOR
La Voz Menonita

Peculiar people always have peculiar things to say. II Peter 2:9. With reference to the Argentine Mennonites this is doubly true. The Argentine Republic is, nominally at least, a Catholic country, but actually her people are mainly indifferent in religious matters. Amidst these crowds there are several Evangelical groups proclaiming the Gospel of Jesus Christ: Methodists, Baptists, Plymouth Brethren, Pentecostals, Disciples, etc. All these groups are, in themselves, distinctive wholesome posers among our nation's people. They all have the truth to proclaim and they do it in their particular way.

In the beginning the Mennonites, whose Argentine Church was established after these other denominations, had no other way to declare their beliefs but by preaching within their own congregations. Since among the Protestant churches the Mennonites are a peculiar people because of their distinctive belief and practices, it was extremely necessary to have their own magazine through which to declare their Christian faith, pointing out their own doctrinal emphasis.

Therefore, in 1931 the Argentine Mennonite Board decided to lay the foundations for a monthly magazine whose name should be **La Voz Menonita** (The Mennonite Voice). Perhaps the title sounds like a sectarian one, but for the reasons that I have given in the beginning, I think it fits very well. The first issue of the magazine was published in March, 1932, under the editorship of Bro. Albano Luayza, a national pastor, working together with the first Mennonite missionaries. Bro. Luayza was editor until 1949 when he who writes this was elected to replace him.

Among the articles of that first issue of **La Voz Menonita** were the following: "Who Are the Mennonites?" first of a series by Nelson Litwiller; "The Missionary Work of the Mennonites," by T. K. Hershey; "The Argentine Republic as a Mission Field," by Albano Luayza; "Nonresistance," by T. K. Hershey; "Sanctification," by Pablo Cavadore (a national pastor); and the first part of a Bible studies series. Thus the magazine from its beginning was a true "Mennonite Voice." It was a 24-page, 6 by 8 inch publication.

Perhaps our North American readers will be interested to know that this magazine was published from the beginning in the mission's own printery with Mennonite personnel. The printery was purchased in 1927 through the help of a North American brother who gave to Bro. T. K. Hershey the amount of $1,700.00. This printery at first printed **El Camino Verdadero** (The True Way), a four-page monthly tract, and other official mission papers.

For more than twenty years **La Voz Menonita** was printed in this small printing plant until January, 1954, when we decided to change over to the Methodist Printery in Buenos Aires. This is a large, modern plant able to print our magazine in an attractive form. This change was made because the mission printery had no linotype and the hand type was old and almost illegible. Just now I have before me that first issue of 1932 as well as the last one of January, 1954 (both printed with the same type), and it is very evident that many years have passed. Due recognition should be given, however, to Bro. J. Battaglia who, from the beginning, was in charge of the printing work and who did it "as it were for the Lord"; and for the Lord it was.

Bro. T. K. Hershey was in charge of the administration until his retirement in 1948 when Bro. W. E. Hallman took over the job. Later Bro. B. Frank Byler replaced Hallman when the latter went on his furlough in 1953. This was not a dynastical move (as you know Bro. Hallman is Bro. Hershey's son-in-law, and Bro. Byler is Hallman's brother-in-law) but occurred because they all were pastors in Trenque Lauquen where the printery is located.

Bro. Delbert Erb, Paul Erb's son, is now in charge of the administration, and therefore we are assured a suitable journalistic work on the basis of a family tradition. Bro. Erb also makes, each month, all final arrangements with the printery in Buenos Aires.

Today our magazine is a 16-page, 7 by 10½ inch publication with a two-color cover and a circulation of 500. It has, among others, the following departments: Editorial, Evangelism, Youth Page, Women's Page, Bible School, Christian Stewardship, The Mennonites Witness Before the World (Missionary News), News, and Bible Study. Both laymen and ministers are in charge of different sections. Besides these are special articles and items of different spiritual and informational subjects.

Our purpose is to present a doctrinal, devotional, and informative magazine to fulfill its mission within the church and not for evangelistic purposes. For this latter purpose every congregation uses specially edited periodicals printed in large quantities which can be obtained at low prices.

La Voz Menonita has had the privilege to present in its pages a number of articles translated into Spanish which were originally published in the GOSPEL HERALD and **The Youth's Christian Companion.** Among others we have presented articles written by J. C. Wenger, Stanley Sauder, J. D. Graber, Melvin Gingerich, Harold D. Lehman, Paul M. Miller, and Grant M. Stoltzfus. Moreover, all of the news in "The Mennonites Witness Before the World" is taken and selected from the Missions Section of the GOSPEL HERALD.

Our hope and prayer is that this small magazine may teach the whole Word of God, pointing out those doctrines and practices for which our Mennonite forefathers suffered and died.

Trenque Lauquen, Argentina.

Lombard Mennonite Church

BY LEROY KENNEL

The Lombard Mennonite Church, Lombard, Ill., has now reached its six-month anniversary. Beginning with 14 charter members, the records now show a total membership of 45. Four of these were baptized on Good Friday evening, and then with the entire congregation, enjoyed the experience of communion and feet washing. Other families have transferred their membership.

Fourteen members who are from the Elgin and Evanston I-W Units are participating in the pattern of associate membership. This plan provides a "home church" for those



The new Lombard Mennonite congregation meets temporarily in the East Lombard Civic Club building. Bro. Paul Erb, Scottdale, Pa., is here preaching in a morning service as a guest minister.

who are away from their home community. It offers full privileges of fellowship, worship, and service. In no way is the permanent membership with the home community affected. This pattern is in line with the plan at many schools; it has the support of leaders of the General Mission Board and General Conference. Such a relationship and tie-up should heighten church loyalty and Christian growth.

The Elgin Service Unit continues to use Lombard as their place of church worship and Sunday school. They provide leadership for the youth program of the Lombard Church. Recently we were asked to become the sponsoring church of the Evanston Unit, for which the Don Kreider family is serving at present as sponsors. Periodic peace emphases are given with special consideration for the service units. The first of these was a program given Sunday, May 1, by members of a peace team sponsored by the Peace Society of Goshen College, Goshen, Ind.

Average attendance has been on the increase. It is currently around 65. Special occasions that resulted in attendances over the one hundred mark were the program given by the Goshen College Motet Singers, the ordination of the pastor, and Easter Sunday. A vesper service and fellowship dinner are held each second Sunday of the month, and an additional evening service the fourth Sunday.

Construction of the parsonage began May 10. A lot in Flowerfield (a suburb of Lombard) has been purchased for this purpose. Volunteer labor from the I-W units and Mennonite churches will be used. The next immediate concern is purchasing a site for the church in one of the many nearby unchurched areas. Meanwhile, regular Sunday-school and church services are held in the temporary, but inadequate, facilities of the East Lombard Civic Club building.

Goshen, Ind.

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Do not attempt to force upon your son your conviction. Sow in his mind and heart the seeds of conviction which will be his own.

Advance in Honduras

. . . Another joy and victory for us was our vacation Bible school, the first such school held here. We had hesitated in trying to have a school this year. We had so few books, not enough teachers, and the weather had been so unsettled. We felt led to go ahead, even though on a very small scale, and God abundantly blessed the work. We had enough books for only four classes, with about ten pupils in each class. The week of February 7 we contacted some children who we figured would be most interested in the school, together with the ones who have been attending our Sunday school most regularly. We had to refuse to register some children for lack of books. It looked favorable for a good attendance.

But Monday morning, the day school was to begin, it was raining quite hard. We didn't know if it was any use to even try to open the school. We couldn't have blamed the children nor their parents if they had not come. However, since the public school was scheduled to open in two weeks, we knew that it was either begin right away or postpone it until another year. So we rang the bell, then waited to see if the children would come. To our surprise and joy, 36 children came that first day. It continued to rain for several days, but the children kept coming. Before the end of the school we had enrolled 47 children in all, with brothers and sisters in the same grade using a book together. Sixteen of these children had perfect attendance records, and eleven others missed only one or two days.

But the most joyful part for us was the closing program, Friday evening, February 28. We had sent invitations to the parents and friends, but just didn't know what kind of a response to expect. This was something new, and many of these parents had never been in our services at all. You can imagine how thrilled we were to have the largest crowd since we are here. There were about 85 inside our little chapel, and around 20 standing at doors and windows. Each class gave a short part, and the children sang choruses together. We greatly appreciated the help of our national member, Manuel Medina, in this school. He taught the fourth grade, and Helen, Jessie, and I taught the first, kindergarten, and third grades, respectively.

After our Bible school program, we were all agreed that it had been a real worth-while effort, and a step forward in the work. But we also felt that the enemy had no intentions of letting a victory like that go unchallenged. So we were not surprised to have our service this past Sunday evening disturbed quite a bit from the outside. We know our Leader and His power cannot be surpassed. Rightly accepted, these experiences of opposition can be times of growth and strengthening for us all.

On February 28 Bro. and Sister Dan Shenk came to Tocoa from Trujillo in the MAF plane. They plan to spend some time here on the building projects before they return to their home. Their help and presence are greatly appreciated. The building work must be rushed through in order to have living quarters ready for the Norman Hockmans when they return from language school. The first project is to put up a small building to house the Maynard Headings, which will be used for a garage, workshop, and maid's quarters later on. The house we had tried to rent for the Headings was not available after all. After this house is built, work will begin on the new mission home. Cement walls which have been standing a number of years have been purchased and will be converted into a dwelling. Next in line will be the small clinic building, which is to be built on the lot where the chapel stands. We express our thanks to all who have had a part in making possible this building program. To see the work grow in this way and to know that so many of you are interested in this work and are willing to support it by your means and prayers, has given us a new incentive to push forward with renewed energy. The people of the village are looking on with interest as the improvements begin. They not only appreciate the work it brings to some of them, but they are glad to see improvements come to their long-neglected village, and especially do they look forward to medical help coming here.

It does look as though other improvements are finally coming to this section. After so much talk and rumors, it seems they have finally begun a project which if carried out will put a road from the coast, through Tocoa, to the town of Olanchito and from there to La Ceiba. This would give us good access to other villages besides making it possible to get back and forth more easily and quickly to Trujillo. We certainly hope nothing hinders the progress of this work. As our building program goes forward here, and as new ways open up to reach out to the people, our desire is to be led of the Spirit in the work that is before us. There are many unreached people here, sorely in need of the soothing and healing touch of the Gospel. Go with us to these people, by prayer, that they may be won to the only true Way. —Eldon Hamilton Letter, Tocoa, Honduras.

New Beginnings in Uruguay

One of our biggest problems here is transportation. Cars are too expensive for a missionary to own. There are plenty of modern buses but they are always full. At the end of working hours the hurrying mobs of people remind one of New York City. Bus after bus goes by jammed full of people. Taxis are available but quite expensive. We use them sometimes on special occasions. It is almost impossible to take the family on the bus. James Martin and Clyde have bicycles which they use when they go alone, but they are very dangerous as there are practically no traffic regulations or lights. Everyone blows his horn and expects the other fellow to get out of his way.

We are now settled in our own home on

Calle (street) Feliciano Rodriguez 2918. It is a nice neighborhood with a middle-class group of people living in it. Our neighbors are very friendly and are eager to be of help to us. The folks on the one side of us came from Yugoslavia after World War I. The grandparents, parents, and two children live together in the same house. Their name is Guguich. They are nominal Catholics but never go to church. They are very open-minded and sympathetic toward evangelicals. On the other side of us lives a young Uruguayan couple named Rodrigues. They have two small children. They are quite friendly, too, but claim to be atheists. They are seeking happiness in material things and obviously are unhappy and dissatisfied. They do not realize that the source of happiness is an inner rather than an outer matter. Across the street we have made friends with another family. The boy often plays with Rickie. They, too, are Catholics but never go to church either. The father is very friendly and interested in Mennonites. He is a post office clerk. For all these dear people we solicit your prayers that they might come to know the love of God and Jesus Christ His Son who is the light of life.

Our plans are to hold services in our home, which was the method of the early church. When we have a group of believers it will be up to them to decide what they want to do about a church building. Bro. Nelson Litwiller visited us in February and suggested that we try to find a part-time job as a means of identifying ourselves with the people to avoid the stigma of being paid religious proselyters. We are now investigating the possibilities of such a venture. There is a possibility of teaching English part-time. We also ask your prayers in this matter.

Rickie was to start school the beginning of March but due to a polio epidemic all schools remained closed during March. We thank God for His protection over our own children thus far. Barry has been doing well in this climate but we do not know how he will get along during the coming winter.

We thank all of you who have written us letters and hope you will forgive us if we were not able to answer all of them personally. If we should not have your address correct or if you know of others who are not on our mailing list that would like to receive our letter, please let us know at our above address, or write to Roy Bucher, Metamora, Ill.—Clyde Mosemann Letter, Montevideo, Uruguay.

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A little group in Peking, China, is working to spread the reading of the Bible in Inner Mongolia. They receive copies of the Bible in Mongolian from Hong Kong, and send them on to five different centers in Inner Mongolia. Now with the opening of a Peking-Urga Railway, they hope to establish a center in Urga to which they can send Bibles. They report that Christian workers there must all have a trade of their own. Some repair clocks and watches, others are farmers, etc.

MISSIONS

Mission Work in Viet Nam

BY LOUIS L. KING

Secretary for India and the Far East,
Christian and Missionary Alliance

The church in Indo-China is little known to the rest of Asia and perhaps also to the rest of the world. Indeed, apart from a very small company of Seventh-Day Adventists, the only Protestant missionary society that works in Viet Nam is The Christian and Missionary Alliance. Because our Society does not belong to the World Council of Churches or the International Missionary Council, the work has not received much publicity. A historical résumé, therefore, is in order.

At the founding of our Society 70 years ago, it was declared to be one of its main objectives to take the Gospel to the closed land of Indo-China. As early as 1893 our foreign secretary visited Saigon. At the same time our missionaries in South China were camping along the northern border waiting for the first opportunity to enter. No missionary, however, succeeded in getting a foothold for the mission, despite repeated efforts, until 1911. In that year property was purchased at Tourane, halfway down the coast; then, four years later, with a staff of nine missionaries and the prospects bright, the French government issued a decree prohibiting any further mission work. Our chapels were closed and some of the missionaries forced to leave the country. The few who remained were not allowed to do any missionary work. A year later the ban was lifted, with the proviso that Gospel work could only be done in the port cities and in South Viet Nam. A treaty made in 1884 between the Annamese Empire and the French government which restricted all missionary propaganda in the Empire to the Roman Catholic Church, was responsible for much of the trouble, and it was a thing the mission had continually to reckon with in most of the intervening years.

At the time the ban was lifted, the Alliance missionaries, though now hopelessly depleted in number and restricted in their orbit of labor, decided on a policy of "spreading out." In rapid succession they occupied Hanoi, Haiphong, Tourane, Saigon, Mytho, and Cantho. In each of these cities the beginning of the Lord's work reads like a continuation of the Book of Acts. The Holy Spirit brought key men and women into contact with the missionaries. In Hanoi a celebrated Annamese sculptor as well as a wealthy university man and also the editor of the newspaper were among the first converts. At Hue one of the first converts was the wife of a duke at the royal court, and their first pastor had been the royal court historian. The Tourane Church began with the conversion of a Confucian classical scholar of reputation, as well as four members of the Annamese royal family, three customs officials, and three secretaries employed in the head office of the government railway. This Tourane Church doubled its membership each year for a number of years, until there were over 1,000 members. The Christians had received the contagious type of salvation, and as in the days of the apostles they went everywhere gossiping the Gospel.

At Faifoo a popular actor well known throughout the province was converted, and after being trained in the Bible school became a famous preacher. In one year's ministry 1,000 people were converted. Like Paul he was called before the governor and then finally exiled because of his phenomenal success in preaching the Word. The work in South Viet Nam sprang up in what seemed for a time to be almost a mass movement, and that in spite of fierce persecution in every village. At present there is a Christian community of about 50,000 in the Evangelical Church of Viet Nam, with 30,000 baptized communicants.

One remarkable feature of the work in this country was that while the missionary was prohibited to minister in other than the main cities, the national brethren carried the saving message to the lesser towns and their work has yielded good results. By 1927 the work had progressed to such an extent that the Evangelical Church of Viet Nam was organized, completely separate from the mission, with its own administrative setup. Complete self-support was made a requirement for full membership. Congregations that were subsidized by the mission were permitted to send delegates to the annual conference of the national church. They were allowed to take part in the discussions, but they could not vote or hold office. The method employed in attaining self-support was rather novel. For every ten members the mission subsidy was reduced 10 per cent. When a church attained 100 members all mission subsidy ceased. By 1935 sixty-three churches had attained full membership in the national church; each had its own church building built with its own money. By 1941, 75 per cent of all the churches, or 121 congregations, had attained full self-support.

One of the remarkable features of the national church in Viet Nam is its missionary zeal. Through the years the vision of the church has steadily broadened. They have a growing sense of responsibility outside their own communities. Special projects have been undertaken by them in unevangelized districts. A Gospel boat has been operated under their direction on the rivers of South Viet Nam. A Gospel auto, given to the conference by one of the Vietnamese Christians, has been used in spreading the Gospel. Nine missionary Vietnamese couples are working among the tribes in the central highlands of Viet Nam. Once a year a great missionary convention is held at which these national missionaries tell of their work and give witness to the power of the Gospel in winning these tribal people to Christ. A part of the annual support for these missionary couples is raised at the convention. Itinerant Gospel teams working independent of any foreign supervision have had continuing success through the years.

This promising work was dealt a severe blow with the coming of World War II and the occupation of Indo-China by the Japanese. Some of the missionaries were evacuated; others were interned, not to be released until after Japan was defeated. Most of the released internees then returned to America to recuperate. For ten months one lone missionary in the country carried on as the sole administrator for the Society, and the only missionary counselor for the distressed national church.

As soon as possible after the close of the war, missionaries began to return to the field. They found scenes of desolation and ruin throughout Viet Nam. Nearly all property of the mission and church had been looted and every building required extensive repairs. The damage in property, however, was nothing in comparison to what the national church had suffered. Some pastors and many Christians had been martyred. Of those who were spared, many were left sick, destitute, and afraid. Travel was unsafe throughout Viet Nam except by airplane or convoy, and even convoys were sometimes attacked and destroyed.

Slowly, however, the scenes of desolation were changing for the better and thousands of evacuees were returning to their homes, when the war between the Viet Minh, who were striving for national independence, and the French, who sought to hold Indo-China in colonial status, broke out. Beginning in 1946, this caused heavy loss of life and property and tragic suffering among the people, including the Christians. During this war, disaster came to many Christian homes, and death to not a few of the pastors. Pastors and missionaries worked in the face of constant danger from ambushes and grenades. Our preachers and Christians were often under suspicion from both sides. In the interior, where a number of our churches were located, some of the rice fields had to be abandoned and crops were repeatedly looted. Consequently, many people in this once rich granary of Southeast Asia were made poor, and this made it most difficult to continue self-support.

During the years of the civil war crisis there was scarcely a week that some prominent Christian, often a preacher or pastor, was not robbed or killed. In South Viet Nam alone, ten churches were completely demolished—only five have been rebuilt to date; one church has been rebuilt no less than three times.

Christians in all the areas were terrorized. Because of the threats, rumors, and sporadic attacks on the towns, many Christians decided to seek safer surroundings. They wandered in the mountains and out-of-the-way places and when they returned in rags, they found all their possessions gone. Other Christians had been drafted, tortured, or imprisoned by both sides in the conflict. The Christians themselves were divided in their loyalties. Quite a large number sided with the Viet Minh. This was due largely to their passionate love of their country and their determined opposition to foreign control.

(Continued on page 501)

The Mennonite Hour

ECHOES FROM BOX 22

"Send me a list of Mennonite Churches" (Massachusetts):

"Please answer and tell me how your church baptizes and send me a list of Mennonite Churches in New England if you will."

"Only shut-ins . . . can fully appreciate such a broadcast . . ." (Indiana):

"THE MENNONITE HOUR is very favorite and special with me. I am alone, as far as human companionship is concerned, very much of the time and I look forward to the real alive radio broadcasts.

"The little booklet 'Victorious Living' was such a blessing to me. I took it to a sick neighbor lady and she told me it so encouraged her.

"May God's continued blessing rest upon your Gospel broadcast. Only those who are shut in and dependent upon their radio can fully appreciate what such a broadcast as yours means."

Privilege to hear the Word of God (South India):

"Thanks for your radio ministry. It is indeed a privilege of God that we in India are able to hear the Word of God. . . .

"Please pray for our entire household. Since of late we strayed away from God's fold and trusted in the evil influences of men. But thank God He has brought us once more into His care. Also pray for my sister who is mentally ill.

"Thanking you and the entire radio staff and may God spare one and all to carry on His work for many more years to come. God's choicest blessings upon you all."

Pray for these two girls (Vermont):

"Will you please send your prayer calendar to ——— and ———. These two girls have become Christians but, not being of age, they cannot join the church because their parents do not approve of the move. They are doing their best to show their parents it is not so wrong and are trying to witness for Christ and take a stand in their home. Your prayers would be appreciated."

Kansas minister appreciates program:

"I enjoy your good program and look forward to it from Sunday to Sunday. I am sorry I cannot send an offering for its support at this time but will and do pray for the broadcast and mention it to our friends and the people of our congregation. I have some wonderful Christian friends who are members of Mennonite churches.

"Would you please send me a copy of Nelson Kauffman's message, 'The Impossibility of Peaceful Coexistence'? I would also like a copy of the May messages, 'Christ Warns the Church.'"

Burma girl wants messages on "Guidance" (Burma):

"I have listened with interest to your last two broadcasts about 'Guidance', and great blessings have come because of them.

"I have missed a number of the series of messages that you have given, but I should be pleased indeed if you would kindly forward your little booklet on this subject to me."

Mennonite disaster groups—Notice! (Michigan):

"I have listened several times to your broadcasts over WMPC.

"My wife and I were deeply impressed while at Flint, Michigan, in 1953 after the tornado. We learned groups of Mennonite folks from Ohio came and helped rebuild the stricken area there absolutely free of charge.

"We are wondering if you have any booklets on 'What Mennonites Really Believe' or you know what I mean—your religion seems to be founded on the brotherhood of man. If you have any literature on this I wish you would mail it to me, please."

Penn State student writes again (Pennsylvania):

"It has been some time since I have written a letter to you; however, do not think that I have given up the program. I have told you this before but I feel that it can stand repeating. Your program is such a blessing to my heart here at Penn State. In addition to the blessing in the messages, I also enjoy the singing. The songs that you have on the program are the same ones that I used to sing in the EUB Church back home. There are many people here on the campus who would not listen to your program, because the messages that you give are not the ones that they are interested in hearing. But praise God, there are still a few ministers on the radio that are preaching the Word as it is written."

Good way to use schedule cards (Pennsylvania):

"I would like you to send me some of your radio program schedule cards. My husband is a bakery salesman and he would like some of these to pass along to his customers. We enjoy hearing your broadcasts and would like others to enjoy the same."

Missionaries in Mexico hear HCJB, Quito, Ecuador:

"Could I be favored with the booklet 'Victorious Living' and any others you might care to send me? I did not get all of the sermons on the radio as the static was too bad. What I got I enjoyed. Will appreciate very much receiving same. It will help my wife and myself in the 'spare time' mission we carry on among the poor."

MISSIONS

EDITORIAL

Loving the Unlovely

Love to be redemptive must reach the lowest and the vilest of sinners. Jesus did not turn away from the unlovely lepers when they came to Him for healing. He did not fail to meet the need of the socially unlovely Samaritan woman or the woman taken in adultery.

To help us realize how redemptive our love must be, Jesus gave command for us to love three classes of people and thereby included all men: our enemies, our neighbors, and our fellow Christians.

Sitting on a stone on the side of a Galilean mountain Jesus said to His disciples: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven . . . . " Usually persons considered as enemies appear to us as the most unlovely of persons, and yet we are commanded to love them. Jesus did.

Later when a young lawyer stood up and questioned Jesus about how to inherit eternal life, Jesus asked him to quote the law. The law which he quoted and Jesus underscored with the story of the Good Samaritan requires each of us to love his neighbor as we love ourselves. Now if any of us met himself on the street he would certainly say "good morning." We have a tendency to provide ourselves with the best we can afford, or at least to desire the best for ourselves. Jesus' command requires that we take the same attitude toward our neighbors regardless of color, creed, or economic status.

During His last intimate hours with His disciples on the night when He was betrayed, Jesus reminded them that they were to love each other as He loved them. This command is to characterize the Christian church. How did Jesus love each of us? So much that He died for us. We must be equally willing to die for one another. Certainly such love outlaws bickering, backbiting, divisions, gossip, slander, discrimination, and faultfinding, little sins often too common among us which destroy our witness to the world.

The Apostle John found the formula which makes possible loving our enemy, our unlovely neighbor, and unlovely Christian brother: "God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us . . ." (I John 4:16, 17, RSV). May we continually strive to practice such redemptive love.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

A new project in Northwest Africa on the Mediterranean Coast about 100 miles west of Algiers is being started under the direction of MRSC. This project is the building of two-room houses for 1000 persons whose homes were destroyed as a result of the earthquake in this area last fall. John H. Yoder will be responsible for administering the work from Europe and Donald Reist, on loan from the MCC France Unit, is assisting with the development of the program the first few weeks. The first Pax men to be appointed to the project are Wayne Lapp, Cactus, Ariz., and Robert Weaver, Gap, Pa., who have been serving in Enkenbach, Germany, and Walter Smeltzer, Elkhart, Ind., who has been serving in Vienna, Austria. They began orientation for their task May 4 at Valdoie, France, and left there for Africa May 7. Their mailing address is La Mission Mennonite, c/o Monsieur l'Administrateur, Commune Mixte de TENES, Algeria.

It is envisioned that this program will lay the groundwork for a Mennonite mission in the years to come. These men face a great responsibility as they make contacts with the villagers there, since the future possibilities of establishing a mission depend so directly upon the impact they make. Pray for them and for God's further guidance in this new undertaking.

Donald Reist reports that the Algeria group arrived at Tenes (pronounced Tennis) May 10 and through the good help of French Protestants and government officials had their tents and other living equipment available although their camp life was not organized at the time of the writing. Their reception has been very open and friendly.

Voluntary Service

Twelve to twenty 5th and 6th grade children from the public school attended the Bible Club held at Camp Rehoboth, St. Anne, Ill., every Thursday during the lunch hour. Those interested come and bring their own lunch which is supplemented with a hot dish such as soup or beans. They are taught Bible stories and practical lessons. Also a Psalm is being memorized and a few songs learned. The fact that some refuse the soup shows that they are interested in more than mere food.

The response to the appeal in the Words of Cheer for money for Navaho records brought a total of $40, enough to replace worn records, buy some new records, and obtain a new portable phonograph. Because many Navahos have only a limited understanding of English, the ministry of presenting the Gospel to them by use of Gospel songs and messages in their own language is an important one.

R. J. and Florence Hower, Goshen, Ind., nurses serving in the La Plata hospital, finished their public health training in Cayey, Puerto Rico, April 11. In order to work in Puerto Rico as a nurse one must take a six-week period of training with the public health workers to become acquainted with the unique nursing problems of the island.

I-W Services

Over 40% of the cards for a continuing draft census have been returned to MRSC. This census is designed to give information on 16- and 17-year-old men and will be conducted each year. The results of the census will be used to send peace literature to 17- and 18-year-old men according to the desires of each district conference. Since this program is to begin about June 1, pastors are urged to return census cards soon.

The Cleveland I-W Unit gave a program at Martins Creek Church, Berlin, Ohio, May 22.

Released May 13, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Indo-China Personnel Request Prayer for Continued Safety

MCC personnel in Indo-China are grateful to God for the protection experienced up to this point in the rebellion and violence, but request prayer for their continued safety. Delbert Wiens of Reedley, Calif., who has his headquarters in Saigon, reported he was looking into the possibility of providing assistance to persons in distress as a result of the recent violence. MCC workers in Dalat, while not experiencing danger similar to that in Saigon, write that the situation has been becoming more tense there. Dalat is a city between 150 and 200 miles northeast of Saigon from where relief distributions have been carried out.

Ernest W. Lehmans Return to Jordan

Bro. and Sister Ernest W. Lehman are returning to Jordan for a second term of service among Arab refugees. They were scheduled to sail from Hoboken, N.J., on May 14 and arrive in Beirut about two weeks later. In Jordan they will join the 12 relief and 7 Pax personnel seeking to bring relief, comfort, and hope in a Christian spirit to persons who are in their seventh year as refugees. The continuing refugee situation of these people contributes to the intensity of their plight. The Lehmans are returning to take up the leadership of MCC work in the Middle East, having served there previously from 1952 to 1954. During the interim Bro. Lehman worked in the MCC Voluntary Service office in Akron, Pa.

Reports Distribution in Southeast Jordan

Walter N. Rutt, Gulfport, Miss., reports that during a recent 18-day period MCC workers assisted in distributing clothing to more than 6,000 families in southeast Jordan suffering as a result of the recent drouth. Many of them were Bedouins. These recipients are poverty-stricken residents of the area whose livelihood has been made more difficult by an influx of refugees. Another distribution in which MCC personnel will assist is with the United Nations Relief and Works Administration to refugees in the area of Amman east of the Jordan River. There are about 16,000 families in the area and the distribution is expected to require about a month's time.

Plan Summer Activities in North Germany

Leonard Gross of Doylestown, Pa., in a report of work among Mennonite youth of north Germany, requests prayer for the summer activities. Six children's camps are being organized—each to provide two weeks of Bible instruction. A second part of the summer work is the young people's institute program—four of which will be held in July and August. This program is an effort to lead young people to a commitment to Christ and help them find their place in the work of the church. Bro. Gross, who is continuing this work from Robert Detweiler of Souderton, Pa., writes that the canned food and money contributed by American churches play a very significant role in this work jointly sponsored by MCC and the Mennonite youth commission in north Germany.

Pax Chorus to Sing in Berlin

Another opportunity to be of service and to fellowship with the German people will come to the Pax chorus when it makes a trip to Berlin. Plans are for this singing group of Mennonite and Brethren in Christ I-W's serving in Germany Pax units to make the trip the Pentecost week end, May 28 to 30.

Released May 13, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the Treasurer

Congratulations, Girls! You have reached your goal of $250 for the pediatrics ward of the new hospital to be built in Puerto Rico. The adult groups have not done quite so well on their quota of $1866.50 for furnishing the London Mission Home, but I am quite confident that it will be met by the time of our annual meeting.

We did not quite meet our quotas the past year for Nursing Education or the General Fund. Could we give enough extra this year to make up the deficit? "With God all things are possible." Send all contributions to your district treasurer who will forward them to me.

In His service,
Mrs. Paul Graybill.

* * *

For those who are now making up Christmas bundles for relief, we are glad to print this explanation which first appeared in the **Women's Activities Letter.** As individuals or circles, may the things we give be worthy of representing the love of Christ.

1955 Christmas Bundles for Relief

"Most of us consider the Christmas bundle project one of the best and most worth-while

projects in the gift-in-kind program. It is intended to be a project where families, church, and Sunday-school classes and other small groups can co-operate in preparing a bundle that will bring comfort and cheer to needy children abroad. Those of us who have seen these gifts distributed are convinced that the personal touch, love, and effort put into this project is carried over to the recipient.

"In spite of numerous admonitions to have people pack their own Christmas bundles a number of merchants have cashed in on this special project in a commercial way and many people have and are buying bundles from those who offer to pack and deliver them to MCC.

"We can understand why people are influenced to buy Christmas bundles from a merchant who offers to deliver them to Akron, Pa., when doing so saves shopping time and expenses involved in shipping. We also realize that sweaters and other warm garments are hard to get during the summer months. We have received many excellent Christmas bundles from nearby merchants. We have also received bundles that were far from satisfactory. It has been necessary to exchange inferior and unsatisfactory items for better merchandise.

"As contributors of Christmas bundles during the past years you will be interested in the following observations on this last year's intake:

1. One merchant advertised Christmas bundles by mail after his business had been closed out by a sheriff's sale.

2. One merchant collected Christmas bundle sales until the deadline (July 1, 1954) and then ordered the woolen sweaters and other special items. Naturally the bundles which were to be available July 1, could not be delivered until much later.

3. This year there was more inferior merchandise in purchased bundles than before. We have received bundles for boys without belts, bundles with 10 cent balloons for toys, poor quality towels, cheap jewelry and items of clothing very inappropriate to be distributed "in the name of Christ."

4. There is no way to check and make sure that every bundle paid for is actually delivered.

"The workers who have checked each bundle and packed the many Christmas bundles that have been contributed this year felt there should be a report to the constituency on these matters. We continue to urge people to make up their own bundles."

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana

Evidence of growing vitally among Chinese mainland churches despite continued pressure of the communist government is reported by Francis P. Jones, for 36 years a Methodist missionary educator in Nanking. Jones estimates that there are approximately 20,000 churches still active on the Chinese mainland. Hundreds of new members are joining each year and reports indicate an expansion of some church activities.

From Our Churches

EUREKA, ILLINOIS

(Roanoke Mennonite Church)

Greetings in the name of Christ.

On Easter morning our guest speaker was Bro. Robert Keller. Bro. Keller has been serving as counselor for I-O men in the MRSC I-W Office, in Elkhart, Ind. The Kellers were on their way to their new home in Greensburg, Kans., where Bro. Keller will serve as pastor. Both were former members here; Mrs. Keller is our bishop's daughter. The congregation wishes them God's rich blessings in their work. The MYF attended an Easter sunrise service in Peoria, where Dr. John R. Rice was the speaker. In the evening we had an Easter program which was given by the children and MYF.

Communion services were held April 17.

The MYF was host to a banquet for all the persons 60 years and older. Forty-one were present. After a very nice meal the MYF presented a program which consisted of music, singing, a skit, and a debate (We have more fun nowadays than they did at the turn of the century). The motto used was "The Lord is My Strength." The younger people wanted to show the older members that they are still appreciated.

Many of the women attended the state meeting of the Women's Missionary and Service Auxiliary held at Metamora.

The Collegiate Chorale of Hesston College presented a worship program of sacred music here on Friday evening, April 15.

A great number from here attended the 38th Annual Meeting of the Illinois Mennonite Mission Board, April 20 and 21 at Freeport.

April 24, morning worship service was brought to us by Bro. Yoder, Hesston, Kans. In the evening we were invited to Metamora where Bro. Carl Beck, missionary home on furlough from Japan, gave the message.

Bro. Lotus Troyer of the Meadows Mennonite Church was with us, May 1. His message was on "Loving Thy Neighbor."

Praise God we are still living in a free country.

Ruth Elaine Kenyon.

LOUISVILLE, OHIO

(Beech Congregation)

Christian Greetings:

Showing slides and speaking concerning their respective fields of labor were Bro. and Sister Carl Beck, missionaries from Japan, on Feb. 4; and on Feb. 12 Bro. and Sister Ernest Lehman, who have been at Jericho under the MCC.

On March 27 all services were canceled because of treacherous road conditions.

On April 3 our local chorus gave a program, and on April 9 the Eastern Mennonite College Men's Chorus, under the direction of Earl Maust, rendered a program of sacred song.

On Easter Day we had communion services, and all who were able attended.

Five more of our brethren have entered I-W service.

A Sunday-school and summer Bible school workshop was held at the Beech Church April 22-24. Speakers were Kathryn Eschleman, Goshen College; A. J. Miller, Kent, Ohio, and Orpha Troyer, Walnut Creek, Ohio.

On April 17 Bro. Willis Sommers and a group from our outpost at Congo gave a program here, and on April 30 a chorus of 32 voices from The Christopher Dock Mennonite School, Lansdale, Pa., gave a program of sacred song.

On May 1 Eldon King, Goshen Biblical Seminary, and his family were with us, and he brought the message. All these messages were greatly appreciated.

Bro. Ray Bair and family have moved to Akron, Pa., to work for MCC in the I-W program.

Correspondent.

MIDLAND, MICHIGAN

(Midland Congregation)

Dear Christian Friends:

Since spring is here again the farmers are busy preparing the ground for the natural seed. Likewise may we prepare our hearts to receive the spiritual seed which is sown so that it will bring forth fruit and evidence of the new life.

Bro. George R. Brunk, Denbigh, Va., was with us March 20-27 for Bible Conference and evangelistic meetings. Each evening we studied Romans and from Thursday evening on we also had evangelistic meetings.

Bro. Daniel Zook, Clarksville, Mich., had charge of our pre-Easter and Easter services at which time he presented to us many precious truths from God's Word.

On the evening of May 1 we had communion in observance of Him who died for us. We also had baptismal services when two souls were added to the church. Two were also received by letter since my last writing.

Correspondent.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear HERALD Readers:

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

Bro. H. J. King, Arcola, Ill., was with us from April 1 until Easter Sunday holding revival meetings. He presented us with much spiritual food and our prayer is that we will not soon forget what he left with us.

The Kansas City Service Unit, represented by a girls' trio and the director and hostess of the unit, Roman and Marianna Stutzman, gave a program on the evening of April 17.

Several groups from here planned to attend the Sunday-school Workshop at Detroit Lakes, Minn.

We are again looking forward for summer Bible school, for it is the only way in which some of the children get to hear the Gospel.

May God richly bless you all as you labor in His vineyard.

Mrs. Fred Yoder.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in Jesus' name:

Seventy-five from our congregation attended workers' meeting at Filer on April 17.

On Sunday evening April 24, we commemorated the suffering of our Saviour in our communion service, and a baptismal service was held the same evening.

Harry Miller, one of our members, had the misfortune of having a hoist give way, crushing him beneath a heavy trailer. Among his injuries were fractured ribs, vertebrae, and shoulder. He will be confined to the hospital for some time. Sister Della Kennell also underwent major surgery at the Memorial Hospital in Caldwell.

Bro. Menno Snyder of Oregon was with us recently in the interests of Western Mennonite School.

Communion services were held for Bro. F. H. Hostetler in his home as he is not able to attend services.

We are having good attendance at our midweek service. The group is divided into two classes and we are studying the book on nonresistance.

Mrs. Sam D. Miller.

PALMYRA, MISSOURI

(Palmyra Congregation)

Dear HERALD Readers:

Greetings. Our spring communion was held conjointly with the Pea Ridge congregation on April 17 at the Pea Ridge meetinghouse. Most of the members were present to enjoy this sacred memorial service. How wonderful that our Lord asks such unworthy creatures to remember Him. Bro. J. R. Shank had charge of this service in the absence of our bishop, Daniel Kauffman, who was serving elsewhere.

Our members all attended the doctrinal conference at the Pea Ridge Church Saturday evening, April 30, and Sunday, May 1. This was a real spiritual feast, rich in Biblical instruction and Christian fellowship. Nearly all the congregations in the state were represented in the audience as well as by speakers.

We had a pleasant winter. Now we are enjoying a lovely spring. "For thou, Lord, hast made me glad through thy work. I will triumph in the works of thy hands" (Ps. 92:4). This is our testimony.

M. Lena Kreider.

PRYOR, OKLAHOMA

(Zion Congregation)

Greetings to all HERALD Readers:

On March 24 the executive committee of conference with ministers and deacons of the Okla-

homa and Arkansas area met at our church to elect an area overseer. Bro. Nelson Histand was elected. As some of the brethren stayed overnight, we had an inspiring meeting in the evening also. Those attending the meeting were Frank and Clarence Horst, M. Bontrager, Perry Troyer, and Alva Swartzendruber.

On March 25 a men's chorus from Hydro, Okla., gave a program here. Bro. Alva Swartzendruber accompanied them and gave a message after the songs.

On April 1 a Gospel team from Hesston, Kans., was here and gave messages in song and Bro. Kauffman brought a message.

Bro. Harry Diener was with us April 8-10, having services and work leading up to an ordination. On the evening of April 10 Bro. Walter Funk was ordained to the ministry. May the Lord richly bless him.

On April 17 a group from Ohio, while traveling to other places, stopped to worship with us. The same day Bro. Menno D. Sell, wife and son, and Bro. and Sister Clarence Helmuth worshiped with us. Bro. Sell brought the morning message and Bro. Helmuth the evening message. We appreciate having folks stop with us. We invite each one to come back again. We also invite others to worship with us.

We are looking forward to our spring communion. Bible school time will be here soon. Pray that much good seed may be sown and that it will bring forth fruit.

Mrs. Katie Miller.

Mission News

CONTINUED

Bro. Albert Buckwalter, missionary on furlough from the Argentine Chaco, served as vesper speaker at Goshen College, Goshen, Ind., on Sunday afternoon, May 22.

A Muslim chief in Somalia in speaking to Eastern Board missionary Wilbert Lind tried to prove that our mission does not love the Somali people because the people of America discriminate against colored people. He further stated that he would sooner see a child die from starvation than accept Christianity. There are, however, many other Muslims who oppose the attitude of this chief and are quite favorable to the mission.

The missionaries in Ethiopia report that the Ethiopian government has advised them that the contract for the operation of the Nazareth Hospital will not be extended after it expires in April, 1956. They ask for prayer that the Lord's will may be done in this. This hospital was first operated under contract by the Mennonite Relief Committee, who later transferred it to the Eastern Board Mission in Ethiopia which has been operating it since that time.

Sister Lena Graber, missionary nurse on furlough from India, spoke on a Student Nurse Day program at the West Clinton Mennonite Church, Pettisville, Ohio, on Sunday evening, May 15. Other persons appearing on the program included four student nurses from the Goshen College School of Nursing, Goshen, Ind.—Bernice Rupp, Arlene Rush, Miriam Gross, Anna Mae Eby—and Dr. Robert Ebersole, Archbold, Ohio.

The Radio Evangelism Committee of the General Mission Board will meet in Washington, D.C., on May 25. Special considerations will include a review of present planning for Bible correspondence courses to be used by our radio broadcasters and a secretary for radio evangelism.

A meeting of district mission board treasurers and representatives will be held at Goshen College, Goshen, Ind., Friday afternoon through Saturday morning, June 10, 11, in connection with the Annual Mission Board meeting, to review the results of the **Missions Week** program last December and to make any plans for the future.

The annual meeting of the Indiana-Michigan District Mission Board will be held at the Shore Mennonite Church, Shipshewana, Ind., May 30, 31. In addition to reports from the large district program carried on by the Board, Bro. Carl Beck, missionary on furlough from Japan, will bring a message and Bro. J. D. Graber, General Mission Board secretary, will preach the mission sermon.

The committee investigating the possibility of beginning a Spanish witness in San Antonio, Texas, reports having found a small church building and residence for sale in a Spanish area. Investigations are also being made in Corpus Christi and Alice. Pray that God will direct those responsible in making the decisions for the future of this work.

Eight persons were baptized at the Ohain, Belgium, Children's Home on April 17, forming the nucleus for a new congregation at Bourgeois-Rixensart. Bro. Robert Rimbert, Belgian industrialist who has been co-operating with our workers, was also called and consecrated to lead this group of believers.

A farewell service for Bro. and Sister Omar Stahl, who will sail for Luxembourg from Quebec on June 6, will be held at Bosslers, Elizabethtown, Pa., on May 29. Bro. A. J. Metzler will bring the farewell message.

A farewell service will be held for Bro. and Sister Ross Goldfus, who will soon be leaving for missionary service in Argentina, at Neffsville, Pa., 2:30 p.m., May 29.

Sister Miriam Wenger, on furlough from Tanganyika, will speak to the women's fellowship of the Congregational Mennonite Church, Marietta, Pa., on May 27.

Bro. and Sister Carl Beck, on furlough from Japan, spoke at Clinton Frame, Goshen, Ind., on May 11.

Change of address: Glen G. Good from 2, rue du Parc, Dudelange, Luxembourg to 39 Grande Rue, Nogent-sur Marne (Seine), France.

Field Notes

CONTINUED

Bro. Daniel E. Kuhns will celebrate his 75th birthday, the Lord willing, on May 28. The Chambersburg, Pa., congregation expects to observe, on May 29, 50 years of labor by Bro. Kuhns in the ministry. He was ordained on May 31, 1905, together with Bro. Joseph E. Lehman in a double ordination service, which was in charge of Bro. George S. Keener. The sermon was preached by Bro. J. N. Durr and Bro. Abram Herr gave the charge. Bro. Kuhns was a single man at the time of the ordination. He was married on Dec. 7, 1905. He enjoys fairly good health and is still willing to help along in the Lord's work.

The Mennonite Revival Singers, Hartville, Ohio, gave a program at Midway, Columbiana, Ohio, on May 15, and one at Clinton Frame, Goshen, Ind., on May 22.

A mass meeting of Kansas young men who expect to enter I-W or VS work was held at the First Church of Christian, Moundridge, Kans., on May 18.

Announcements

John S. Hess, Lititz, Pa., at Sunnyside Mission, Lancaster, Pa., May 29, and at Pinesburg, Williamsport, Md., on June 5.

All-day services at Johnsville, Ohio, Conservative Mennonite church with Gerald Studer and Murray Krabill as guest speakers, May 29.

Young People's Institute at Laurelville Mennonite Camp is scheduled for the week of August 6-12. Descriptive bulletins will be mailed after June 1 upon request. Advance registrations will be listed in the order received. Address C. F. Yake, Secretary, 700 George St., Scottdale, Pa.

All-day meeting at York, Pa., Mennonite Church with James Sauder and Harold Brenneman as instructors, June 12.

Youth retreat for the young people of the Johnstown district at Laurelville, Pa., June 16-19.

Calvary Hour time change. Beginning May 29 the Calvary Hour will be heard one hour later over WKBN (570 Youngstown, Ohio) at 8:30 a.m. fast time.

A camp for teen-age youth planned by several congregations in northern Indiana at Shavehead Lake near Union, Mich., June 20-24.

Inspirational song service at Habeckers, south of Mountville, Pa., 2:00 p.m., May 29.

Twenty-fifth anniversary, all-day service at Sunnyside Mission, Lancaster, Pa., May 29.

Visiting Speakers

May 1. **Bill and Bob Detweiler,** Philadelphia, at Perkasie, Pa.

May 8. **J. L. Rutt,** former missionary in South America, at Media Chapel, Oxford, Pa. **D. C. Pauls,** Inman, Kans., at Yoder, Kans. **H. A. Diener,** Hutchinson, Kans., at Walker, Mo. **Carl Beck,** on furlough from Japan, at Sharon, Plain City, Ohio.

May 15. **Issa Khalil,** Bethlehem, Jordan, at Sharon, Plain City, Ohio. **LeRoy Kennel,** Goshen, Ind., at Central, Elida, Ohio. **Wilbur Nachtigall,** La Junta, Colo., at Thurman, Colo. **Edgar Metzler,** Washington, D.C., at Roanoke, Ill. **Paul M. Lederach,** Scottdale, Pa., at Denver, Colo. **Levi Hartzler,** Elkhart, Ind., and **W. J. Dye,** La Junta, Colo., at Hopedale, Ill. **Larry Foss** and **Fred Smith,** Pacific Garden Mission, Chicago, at Dillon, Ill. **Jacob T. Harnish,** Lancaster, Pa., at Scottdale, Pa.

May 22. **A. J. Metzler,** Scottdale, Pa., at Neffsville, Pa. **Dr. Paul Brenneman,** Doylestown, Pa., at Pinto, Md. **Lawrence Brunk,** on furlough from Argentina, at Howard-Miami, Kokomo, Ind. **John S. Hess,** Lititz, Pa., at Fox Street, New York City. **Ralph Malin,** Malvern, Pa., and **Luther Cummings,** West Chester, Pa., at Paradise, Pa. **Omar Stahl,** recently ordained for mission work in Luxembourg at North Scottdale and Market Street, Scottdale, Pa.

Evangelistic Meetings

Perry Y. Shetler, Davidsville, Pa., at Germfask, Mich., closing May 21. **Alvin Swartz,** Talbert, Ky., at Plainview, Hutchinson, Kans., beginning May 10. **Eli Yutzy,** Kalona, Iowa, at Roseland, Nebr., May 1-8.

MISSION WORK IN VIET NAM (Continued)

The church has gone through fire and blood, and because of it some have grown cold. Their suffering and want did not always result in increased faith and devotion. As in other lands, in this postwar area carelessness has crept in and a light view of sin is noticeable in some. A great number of believers were without spiritual teaching for months, with their churches closed, burned, or occupied by the military. Some Christians have faltered, but others have come through purified and perfected.

In order to bolster the faltering and beleaguered church, the mission began to subsidize the pastors' support, as well as to help in the rebuilding of churches. The result is that the number of self-supporting congregations has been greatly reduced. At present, however, of the 154 organized churches situated south of the 17th parallel, 76 are still on a full self-supporting basis.

There is not much to report about the 40 churches north of the 17th parallel in Viet Minh territory. After the Geneva Conference, all but eleven of the pastors in this territory left for South Viet Nam. The pastors who remained behind were all native to that region. Practically no word at all has come to us concerning the welfare of the Christians in that area. At the present time there are 27 missionaries working as helpers with the Evangelical Church of Viet Nam.

In the central highlands of Viet Nam we have tribes work that is separate from our Viet Nam mission and from the Evangelical Church of Viet Nam. In this area there are a million aboriginal people divided into about 100 tribes, each with their own language and customs. Our mission is working among 26 of these tribes. Here there is a staff of 31 foreign missionaries, nine Vietnamese missionary couples and two Vietnamese single men as well as 117 trained tribesmen who conduct organized day schools in addition to the work of the church.

The latest figures show that there are 71 organized churches and 91 outstations with a baptized church membership of 3,183.

The Alliance Mission established a printing press in Hanoi as early as 1918. Later other presses and equipment were added. The Alliance missionaries by 1926 had completed the translation of the entire Bible into the Vietnamese language, making the Word of God available for the first time to one of the largest language groups then in the world without the Scriptures in their own tongue. Our presses have printed helps, Bible studies, tracts, and missionaries biographies, commentaries on the books of the Bible, a concordance, and a book of systematic theology. There has been an effort to give to the Vietnamese church the finest in evangelical literature, so that the pastors and people would be well-equipped in this field.

(From a report at the annual meeting of the Southeast Asia Committee, Division of Foreign Missions, NCCCUSA, April 6, 1955. The MCC is carrying on relief work in South Viet Nam. Should Mennonites be doing more?—Ed.)

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Myron J. and Gladys (Lehman), Harrisonburg, Va., third child, second daughter, Louise Ellen, May 4, 1955.

Bare, John L. and Arletta (Roth), Donnellson, Iowa, fourth child, first daughter, Diann June, April 14, 1955.

Beckler, Clyde and Ruth (Krabill), Albany, Oreg., first child, Dennis Clyde, April 27, 1955.

Deiter, Robert H. and Mary (Eshbach), Lancaster, Pa., third child, second daughter, Miriam Elaine, May 5, 1955.

Ebersole, Lewis and Betty (Yoder), Aibonito, Puerto Rico, first child, Philip Wade, Feb. 12, 1955.

Farrel, Paul K. and Esther Mae (Martin), Ronks, Pa., second child, first daughter, Kathy Ann, April 30, 1955.

Frey, Rodger A. and Mildred (Ebersole), Hanover, Pa., third daughter, Joyce Carol, April 28, 1955.

Gingerich, Clarence and Marjorie (Rhodes), Parnell, Iowa, second son, Gary Lee, May 2, 1955.

Haarer, Paul W. and Shirley (Mishler), Howe, Ind., second child, first son, Charles Wesley, March 14, 1955.

Heatwole, David E. and Elizabeth (Wenger), Dayton, Va., fourth child, third son, Dale Lee, May 9, 1955.

Hershberger, Burdette and Ada (Christner), Parnell, Iowa, second child, first son, John Douglas, March 4, 1955.

Hess, James R. and Helen (Keener), Bernville, Pa., second child, first son, James Robert, March 8, 1955.

Hostetler, Maynard and Ada (Schrock), Roanoke, Ill., third son, Allen Jay, April 26, 1955.

Hughes, Willis G. and Audrey (Kanous), North Liberty, Ind., fifth child, third daughter, Marlene Alta, April 30, 1955.

Keener, Samuel and Esther (Good), Middletown, Pa., eighth child, third daughter, Sharon Marie, April 28, 1955.

Kurtz, Stephen M. and Vera (Stoltzfus), Morgantown, Pa., fifth child, fourth son, Kenneth Dean, May 1, 1955.

Landis, John H. and Kathryn (Buckwalter), Gordonville, Pa., a son, John Harold, April 19, 1955.

Landis, Richard B. and Doris June (Landis), Chalfont, Pa., first child, Diane, April 19, 1955.

Martin, Horace M. and Erma Jane (Martin), East Earl, Pa., first child, LuAnne Marie, April 8, 1955.

Mast, Lloyd and Edith (Mast), Elverson, Pa., second child, first son, Franklin Lloyd, May 2, 1955.

Metzler, Roy D. and Kathryn (Mellinger), Strasburg, Pa., third child, first son, Daniel Lee, April 28, 1955.

Miller, David I. and Erma (Bender), Grantsville, Md., first child, Phyllis Marie, April 14, 1955.

Miller, Paul and Ruth (Eimen), Aibonito, Puerto Rico, first child, Robert Glenn, Dec. 29, 1954.

Miller, J. Robert and Irene (Peifer), Manheim, Pa., second son, Dennie Lee, Feb. 1, 1955.

Peachey, Byron and Pauline (Zook), Belleville, Pa., third child, first son, Byron Frank, Jan. 12, 1955.

Ramer, Lewis and Margaret (Yoder), Goshen, Ind., third child, first daughter, Brenda Sue, April 21, 1955.

Roth, Menno and Ella (Nofziger), Rothsay, Ont., David Jefferson, born July 13, 1953, by adoption, April 19, 1955.

Rufenacht, Marlin and Lois (Beck), Wauseon, Ohio, first child, Craig Douglas, March 14, 1955.

Steckly, William N. and Twila (Hackman), Carstairs, Alta., first child, Sheryl Ann, April 20, 1955.

Swartley, Lawrence A. and Ruth (Moyer), Doylestown, Pa., first child, Donald Allen, April 11, 1955.

Swartzendruber, George and Jewel (Dutcher), Bay Port, Mich., third child, second son, Paul George, April 14, 1955.

Weaver, Clarence H. and Arlene (Martin), Ephrata, Pa., second child, first son, Roger Dale, April 27, 1955.

Wenger, Harold and Stella (Roth), Wayland, Iowa, eighth child, third son, Gary Duane, March 23, 1955.

Yoder, Harold and Mildred (Kinsinger), Wellman, Iowa, fifth child, second son, John Robert, Feb. 27, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

FitzGerald—Hildebrandt.—Patrick Cecil FitzGerald and Viola Hildebrandt, both of London, Ont., at the Forest City Mennonite Mission, London, Ont., Aug. 21, 1954.

Haarer—Miller.—William Henry Haarer, Jr., Shipshewana, Ind., Shore cong., and Shirley Diane Miller, Elkhart, Ind., Prairie St. cong., by Paul W. Haarer at the Prairie St. Church, April 10, 1955.

Hilty—Bear.—Robert G. Hilty, Columbus, Ohio, Huber cong., and Cretora Bear, Delphos, Ohio, Pike cong., by G. H. Brunk, grandfather of the bride, at the Pike Church, April 30, 1955.

Landis—Witmer.—Ross W. Landis, Orrville, Ohio, Chestnut Ridge cong., and Vesta M. Witmer, Salem, Ohio, Pleasant View cong., by Louis Amstutz at the Pleasant View Church, March 20, 1955.

Sandlin—Brunk.—Hubert Sandlin, Teges, Ky., New Found cong., and Waneta Brunk, Lima, Ohio, Pike cong., by G. H. Brunk, grandfather of the bride, at the New Found Church, April 9, 1955.

Shantz—Miller.—Marvin D. Shantz, Thomas, Okla., Pleasant View cong., and Norma Miller, New Wilmington, Pa., Maple Grove cong., by James A. Steiner at the Maple Grove Church, April 29, 1955.

Stutzman—Swartz.—Leon Stutzman, Millersburg, Ind., Clinton Frame cong., and Esther Swartz, Turner, Mich., Riverside Mennonite Church, by Vernon E. Bontreger at the Riverside Church, May 1, 1955.

Weirich—Deer.—Joe Weirich, Goshen, Ind., Marion cong., and Dorothy Jean Deer, Goshen, Bethel cong., West Liberty, Ohio, by Paul W. Haarer at the home of Mr. and Mrs. Henry Miller, Goshen, Ind., Feb. 13, 1955.

Yoder—Yoder.—Amzie Yoder and Mae Yoder, both of Nappanee, Ind., Maple Lawn Amish Mennonite Church, by Steve Yoder at the Maple Lawn Church, April 24, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beller, Andrew N., son of the late Joseph and Katherine (Noftsier) Beller, was born in Croghan, N.Y., Nov. 30, 1895; passed away in the Lewis County Hospital, Lowville, N.Y., on April 4, 1955; aged 59 y. 4 m. 4 d. He had been ill only a short time although he suffered from a heart condition for 10 years. Death was attributed to coronary thrombosis. He married Martha Zehr on Aug. 28, 1929. Surviving are his wife, 2 sons (Thomas, Carthage, N.Y., and Nevin, at home), one daughter (Evelyn, at home), one grandchild, a sister (Mrs. Viola Wilcox, Croghan, N.Y.), and a brother (John Beller, Watertown, N.Y.). One sister and one brother preceded him in death. Funeral services were held at the Croghan Conservative Mennonite Church in charge of Emanuel Swartzendruber, Leon Martin, and Elias Zehr, with burial in the adjoining cemetery.

Bilger, Mary L., daughter of James and Laura (McKee) McCrory, was born Sept. 9, 1916, in Cambria Co., Pa.; died unexpectedly at her home near Mt. Union, Pa., on April 17, 1955; aged 38 y. 7 m. 8 d. She was united in marriage to Fred Bilger on Aug. 1, 1933. To this union 9 children were born. Surviving are her husband, the children (James A., of the U.S. Army; Dennis E., New York City; and Barbara, John, Ruth, Nellie, Lee, Joyce, and Carl, all at home), and 2 sisters (Mrs. Herman Anderson, Saudi, Arabia, and Mrs. Frank Pannebaker, Upper Darby). She was a member of the Otelia Mennonite Church. Funeral services were held April 20 in the Clark Funeral Home, Mt. Union, Pa., in charge of Le Roy Zook. Interment was made in the IOOF Cemetery at Mt. Union.

Burkhart, David N., son of the late Amos and Hettie (Newswenger) Burkhart, was born Nov. 11, 1891; died April 23, 1955, at his home

near East Earl, Pa.; aged 63 y. 5 m. 12 d. He was a member of the Bowmansville Mennonite Church. Surviving are his wife, Sallie Hurst Burkhart, 2 sons and 2 daughters (Alta—Mrs. Adam Esbenshade, New Holland, Pa.; Lester, Denver, Pa.; Paul, Ephrata, Pa., and Grace), 11 grandchildren, and these brothers and sisters (Samuel, Harry, Lizzie—Mrs. Wayne Shirk, Amos, and Elmer). Three daughters and one son preceded him in death. Funeral services were held April 26 at the Bowmansville Church by Howard Good and Benj. Weaver, with burial in the adjoining cemetery.

Duff, Joseph Johnson, son of Joseph and Saffrona (Johnson) Duff, was born Sept. 6, 1861, in Whiteside Co., Ill.; passed away March 29, 1955, in Davenport, Iowa, at the home of his daughter, Mrs. Lottie Ellis; aged 93 y. 6 m. 23 d. He was married to Elsie May Hathaway in Palmyra, Mo., on July 17, 1886. Born to this union were 3 sons and one daughter. Preceding him in death were his wife, who passed away May 17, 1944, 2 sons, 3 sisters, and one brother. He united with the Pea Ridge Mennonite Church in 1904, being one of the charter members of this congregation. He leaves to mourn his departure one daughter (Mrs. Clyde Ellis, Davenport), one son (Virgil, Philadelphia, Mo.), one brother (Jack Duff), 7 grandchildren, 11 great-grandchildren, one great-great-grandchild, and a host of relatives and friends. Funeral services were held at the Pea Ridge Church with J. R. Shank and Ira Buckwalter in charge.

Early, Lilly Effie, daughter of Jacob and Susan (Rhodes) Early, was born June 17, 1876, in Rockingham Co., Va.; died April 21, 1955, the last surviving member of a family of 4 brothers and 4 sisters; aged 78 y. 10 m. 4 d. She was a quiet and unassuming member of the Mennonite Church. She quietly fell asleep in the home of her niece, Mrs. Basil Coffman. Funeral services on April 23 at the Bank Church were conducted by Melvin Heatwole assisted by De Witt Heatwole, with burial in adjoining cemetery.

Galebach, Lizzie H., daughter of the late Samuel S. and Sara (Lehman) Heisey, was born in Mount Joy Township, Sept. 3, 1867; passed away at the home of her nephew, Ira Heisey, Mount Joy, Pa., April 22, 1955; aged 87 y. 7 m. 19 d. She had lived at her home in Elizabethtown, Pa., before she suffered a cerebral hemorrhage three weeks prior to her death. She was the widow of Jacob Galebach and the last of her immediate family. She was a member of the Elizabethtown Mennonite Church. Funeral services were held from the Boyer Funeral Home, Elizabethtown, Pa., April 25, in charge of Clarence E. Lutz and Walter L. Keener, Jr. Interment was made in the Mt. Tunnel Cemetery.

Hoover, Ada L., daughter of the late Henry G. and Nancy (Lehman) Barkey, was born Dec. 15, 1870; passed away at the Brier Bush Hospital, Stouffville, Ont., April 30, 1955; aged 85 y. 4 m. 15 d. She united with the Wideman Mennonite Church at an early age. On Jan. 19, 1893, she was united in marriage to Isaiah Hoover. To this union was born one daughter (Gussie). Surviving are her daughter, 2 sisters (Lovina—Mrs. Howard Lehman, Delhi, and Bertha—Mrs. J. W. McMullen, Stouffville). Funeral services were held on May 2 at the Wideman Mennonite Church, Markham, Ont., in charge of Elmer H. Burkholder. Burial was made in the adjoining cemetery.

Kauffman, Victor H., son of Harry and Amanda (Miller) Kauffman, was born near New Wilmington, Pa., Jan. 3, 1919; departed this life at the Salem, Ohio City Hospital May 1, 1955; aged 36 y. 3 m. 28 d. His health began to fail about 4 years ago, but he was able to go about his work the greater part of the time until about a month ago. On Sept. 27, 1941, he was married to Dorothy Detrow. To this union were born 4 children (Louise, Jean, Robert, and Kenneth). He leaves to mourn his departure his wife, the 4 children, his parents, and 3 brothers (Ernest and Ivan of New Wilmington, and Merle of New Castle, Pa.). He was a faithful member of the Leetonia Mennonite Church and at the time of his passing was a member of the Church Council. Services were in charge of S. A. Yoder and J. P. Oyer. Interment was made in the Midway Cemetery.

Kemp, Mrs. S. J., died April 13, 1955; aged 80 y. 6 m. 28 d. She was married to Sam Kemp on Feb. 15, 1925; he preceded her in death on June 9, 1941. Surviving are 2 daughters (Sarah—Mrs. Ammon Miller, and Lovina—Mrs. Dan Shetler), 2 stepchildren (Lizzie—Mrs. Benedick Gingerich, and Benedick Kemp), 13 grandchildren, all of Kalona, Iowa. Funeral services held on April 16 were in charge of Adam Miller, Lester Miller, and Ira Nisley.

Miller, Janet Elaine, stillborn daughter of Henry and Ethel (Swartzendruber) Miller, was born at the Rockingham Memorial Hospital, Harrisonburg, Va., May 6, 1955. A graveside service in the cemetery near the Weaver Church west of Harrisonburg on May 7 was conducted by the infant's grandfather, Elmer G. Swartzendruber of Wellman, Iowa.

Roth, Melvin S., son of Valentine L. and Lydia (Stauffer) Roth, was born at Milford, Nebr., Aug. 23, 1903; passed away from this life on May 2, 1955, at his home near Wellman, Iowa; aged 51 y. 8 m. 9 d. He was united in marriage to Hilda Hershberger on Jan. 12, 1928. This home was blessed with 5 children. Surviving are his wife, 4 sons (Willis James, Burdette Ellis, Delbert Dean, and Curtis Eugene), and one daughter (Betty Jean), one grandson, 4 brothers (Reuben, Wauseon, Ohio; Roy, Joseph, and George of Tofield, Alta), 4 sisters (Mattie—Mrs. Edwin Sitler, Grace—Mrs. Melvin Lehman, of Ryley, Alta., and Florence—Mrs. Leonard King, Edmonton, Alta.), and other relatives and friends. His parents preceded him in death. At the age of six he moved with his parents to Tofield, Alta. After his marriage, he lived at Tofield, leaving there in 1935. In 1936 he with his family moved to Wellman, Iowa, where he remained the rest of his life. He became ill with a heart ailment in 1953. He was in the hospital for some time, but did not improve. The day of his death he felt as usual, but upon retiring for the night, he suddenly passed away. He became a Christian when he was young and united with the church at Tofield, Alta., later transferring his membership to the Wellman Mennonite Church. Funeral services at the Wellman Mennonite Church were conducted by Geo. S. Miller and Max Yoder. Burial was made in the Wellman Mennonite Cemetery.

Shank, Alice M., was born July 14, 1877; died at her home in Rheems, Pa., April 13, 1955, aged 77 y. 8 m. 29 d. She had been in ill health and suffered several strokes. She was a member of the Elizabethtown Mennonite Church. Her husband, B. Frank Shank, died June 23, 1944. Surviving are five sons (Lawrence, Royalton, Pa.; Phares, Elizabethtown, Pa.; Howard, Hershey, Pa.; Paul, Bainbridge, Pa.; and Victor, Mount Joy, Pa., besides 8 grandchildren and a brother (Milton Wissler, Silver Springs, Pa.). The funeral service was held April 16, 1955, from the Miller Funeral Home, Elizabethtown, Pa., in charge of Clarence E. Lutz and Walter L. Keener, Jr. Her body was laid to rest in the Mount Tunnel Cemetery.

Spoonhour, Margaret Jane, daughter of William and Anna Hall, was born near Chambersburg, Pa., March 3, 1899; died on the way to the doctor after a revival service at Pond Bank Church, April 23, 1955; aged 56 y. 1 m. 20 d. She had confessed Christ on Thursday evening, was at church on Friday and again on Saturday evenings, when she gave a radiant testimony to her new-found life. She died on the way to the doctor's office after this service. Her husband, Irvin Spoonhour, preceded her 13 years ago. She is survived by 2 daughters and 3 sons (Lois, at home, and Mrs. Ralph Bumbaugh and Charles of Pond Bank; Garnet of South Mountain, and John of Fayetteville. Funeral services were held at the Pond Bank Mennonite Church on April 26 by Harvey E. Shank, assisted by Jaye Yoke. Burial was made in the Green Hill Cemetery, Waynesboro, Pa.

Strubhar, Andrew Curtis, stillborn son of Clifford D. and Ruth (Cressman) Strubhar, was born at Culp, Ark., April 21, 1955. He leaves to mourn his departure his father and grandparents (Mr. and Mrs. C. C. Cressman, New Hamburg, Ont., and Mr. A. J. Strubhar, Hubbard, Oreg.), and other friends and relatives. His mother died two days after his birth. Graveside services at Table Rock Cemetery near Culp, Ark., were in charge of Frank Horst, assisted by M. E. Bontreger.

Strubhar, Ruth, daughter of Curtis C. and Amanda (Byler) Cressman, was born Aug. 2, 1921; passed away April 23, 1955; aged 33 y. 8 m. 21 d. On May 29, 1954, she was married to Clifford Strubhar, Culp, Ark., and together they served the Lord in this part of His vineyard. Ruth spent her childhood and early womanhood near New Hamburg, Ont. After completing her nurses' training, she served the church as a nurse at Hannibal, Mo.; Hesston College, Hesston, Kans., and Braeside Home, Preston, Ont. She took her college work at Hesston and at Goshen colleges. In preparation for her work in the Culp area she took the Frontier Nursing Service Course in Kentucky. She had become a Christian in her early teens and her purpose in her entire preparation and training was that she might serve her Lord and the church she loved. Surviving are her husband, her parents, 2 sisters (Lillian—Mrs. Gordon Bean, New Dundee, Ont., and Elsie, Tanganyika, East Africa), and one brother (Howard, New Hamburg, Ont.). Two funeral services were held. The first was at Bethel Springs Mennonite Church, Culp, Ark., on April 24 in charge of Frank Horst and M. E. Bontreger. The second one at Biehn Mennonite Church, New Hamburg, Ont., April 27, in charge of Moses Roth, assisted by J. B. Martin and Frank Horst. Interment was made in the adjoining cemetery. A very impressive part of each of these services was the personal testimony of her father, Bro. Curtis C. Cressman.

Swartzendruber, Naomi, daughter of Jacob and Mary (Yoder) Swartzendruber, was born April 29, 1892, near Wellman, Iowa; passed away at the Geneva, Nebr., Hospital on April 30, 1955; aged 63 y. 1 d. She accepted Christ as her Saviour in October 1906, united with the Mennonite Church, and remained true to this faith until death. In the spring of 1907 she moved with her parents to Shickley, Nebr. After the death of her parents she lived with her brother Lewis for 19 years. In the spring of 1942 she moved to Shickley to a home of her own. In February, 1952, she became stricken with cancer and was in the hospital four different times, the last time to the Geneva Hospital where she passed away. Preceding her in death were her parents, 4 sisters, one brother, 4 nephews, and one niece. Surviving are 2 sisters and one brother (Matilda Gingrich, Wellman, Iowa; Maude Kauffman and Lewis, both of Shickley, 10 nephews, 5 nieces, and a host of relatives and friends. Funeral services were in charge of P. R. Kennel, Fred Reeb, and Lee Schlegel. Burial was made in the cemetery adjoining the church.

♣

A prerequisite for work with Jesus is a profound compassion for the unfortunate.—J. P. Duerksen.

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Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Teaching Ministry of the Church, by James D. Smart; Westminster; 1954; 207 pp.; $3.00.

One of our greatest needs as ministers in the Mennonite Church is to develop a Scriptural concept of the church. Few books I have read recently have challenged me as much as this volume. James Smart states clearly that the church cannot separate theology from education. Education does not include only formal teaching, but also the communication of the Gospel. A group of persons who claim to be a church cease to be a church when they cease to communicate the Gospel.

The author shows clearly that the department of theology in our seminaries cannot be separated from missions and evangelism without doing violence to the Scriptural concept of both. Teaching and preaching are two aspects of the same task and an integral part of a true theology.

It is necessary that we in our day face realistically the fact that our Sunday schools, in addition to our preaching services, have failed to prepare our people to be intelligently conversant in the message of the Gospel; instead our people are spiritually illiterate. I sat beside a Sunday-school officer recently who could not locate one of the New Testament epistles in his Bible. Our teaching program does not have the support of our homes. Smart laments the condition in many Presbyterian churches which must be very similar to those in our congregations—teaching by ill-prepared teachers, using only quarterlies which have "detached snippets" Sunday by Sunday. He even ventures to suggest that it would be a happy day if all quarterlies were discarded for the Bible only as a textbook.

The author vividly describes the destructive effects of constant "moralism" on the content of the Gospel. Our teachers often spend most of their time teaching the moral implication of the Gospel without knowing actually what the Gospel is. Children get the impression that Christianity is only a matter of being good.

The typical neo-orthodox attitude toward the Scriptures becomes evident as the author discusses "The Bible in the Curriculum." While he emphasizes the supreme place of the Bible, yet he indicates that its history is not always reliable. Page 144. We would agree with the author that 'justification by faith does not require adherence to certain views on authorship of certain books of the Bible [p. 144], and that God cannot be injured by truth,' yet it is difficult to understand how a person can maintain respect for the Scripture and recognize it as a life-giving book if we accept a view that denies the miraculous in the record. We, however, need to remember that the Bible was not written primarily for children, but for adults, and for that reason care needs to be exercised not to give a false impression to children in our endeavor to make Bible stories understandable and applicable to children.

After reading a book like this one is impressed with the fact that the problems of our church are the problems of other churches as well. We live so close to ourselves that we cannot see ourselves objectively. We may settle into a smug complacency that we are the true church, yet we have been pitifully unaware of our failure to communicate the Gospel because we have majored on moralizing rather than teaching the Word, and are under the false concept that because we have had Sunday school all our lives, we are a literate church.

A reader of this volume could become critical at a number of points and miss all the penetrating analysis that is excellent. It is a book a minister should read more than once. Our seminary teachers should face realistically the criticism of those who teach our future ministers.—Nelson E. Kauffman.

Items and Comments

A call for more medical missionaries was sounded at a medical missions conference in Oklahoma City, the first ever held by the Southern Baptist Convention.

* * *

Constantine Zielinski, a Roman Catholic Priest, will be the first chief of chaplains at the new Air Force Academy, when it opens at Colorado Springs.—EP.

* * *

More than 4,000 students in three public high schools in Toledo, Ohio, begin each day with a moment of silent prayer.

* * *

John D. Craig, a former army man commissioned by the government to photograph the atomic explosions at the original Bikini and Eniwetok tests, said there are no atheists among nuclear scientists. "When they succeeded in splitting the atom, they realized that for the first time man has stepped into the realm of creation, that it was divine sovereignty speaking to him, and that man had better listen to what his Creator was saying to him, for now two destinies were offered to man; the very power that was active in creation had been placed at his disposal and he could use it either for untold blessings or for his own undoing. Once more he had been confronted with the age-old alternative of choosing between life and death."

* * *

Evangelist Billy Graham will carry his crusade to Switzerland for the first time in June. At the invitation of the Central Committee of the Swiss Evangelical Alliance, he will address mass meetings in Zurich and Geneva on June 18 and 19.

* * *

An effort is being made to repeal anti-Catholic articles in the 1874 Swiss Constitution. About 41 per cent of the Swiss population is Catholic and about 57 per cent Protestant.

* * *

Chinese communists have launched a campaign to promote "scientific atheism" among youth. The drive, similar to that underway in the Soviet Union and its satellites, was disclosed in the communist magazine **China Youth,** echoing Soviet atheist concepts. **China Youth** called religion an "opiate for the intoxication of the people in social problems and an instrument of aggression."—RNS.

* * *

East German Christians crowded Soviet Zone churches, despite communist efforts to discourage Easter's observance as a religious holiday. Youth, a prime target of communist propaganda in recent months, was particularly well represented in the churches. In attempts to dim the religious aspect of the holiday the Reds held "Youth Dedication" in several districts.—RNS.

* * *

Episcopal Bishop Burrill of Chicago in a sermon criticized the "increasing tendency to reduce God to the role of pal or big-hearted buddy. God is not a big brother. He is God almighty," the bishop said.

* * *

The United Lutheran Church in America has invited the Augustana Lutheran Church to "begin conversations with a view to merger."

* * *

A national library to be established in the Canadian capital is in the final stages of planning.—WP.

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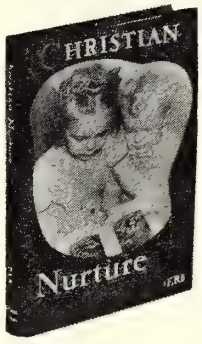
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Church groups generally have been deeply disappointed over the dropping of Edward J. Corsi from his job as special immigration adviser to the Secretary of State. Corsi was appointed to this position last fall in an effort to get the Refugee Act to functioning with more efficiency. To date not many more than one thousand genuine refugees have been brought to the United States under the Refugee Act, which is supposed to provide for more than two hundred thousand of them. It will be exceedingly unfortunate if the intrigues of politics will work against the interests of the unfortunate of the earth who would like to come to the United States. Government officials generally blame the delay upon the slowness of the church people to provide the assurances of support which are necessary under the law.

* * *

Jehovah's Witnesses have launched a court test to determine the constitutionality of the Selective Service program of alternative Civilian Service for conscientious objectors. Attorneys for the sect filed appeals in Federal Court for northern Virginia, on behalf of three youths who were denied ministerial classification by their draft boards but were classified as conscientious objectors. The brief argues that Congress, in creating a civilian labor draft of any kind, violates the involuntary servitude provision of the thirteenth amendment of the constitution, which outlawed slavery. Attorneys say they will carry the case to the Supreme Court if necessary.

* * *

Billy Graham will conduct a rally in the largest stadium in the Netherlands on June 30. From Rotterdam he will go to Sweden, where he will address a gathering on July 3, and to Norway, where he will speak at Oslo on July 5.

* * *

It is now illegal for children's publications in France to contain anything likely to inspire or to preserve racial or national prejudices. Five years ago an act was passed which prohibits the printing of illustrations or text in children's periodicals suggesting violence or immorality.

* * *

A Religious News Service observer in Buenos Aires believes it is a foregone conclusion that the Peron Regime will separate the Roman Catholic Church from the state. This view is supported by the growing intensity of the campaign by pro-Peron newspapers for a constitutional change, disestablishing the church.

* * *

The Department of Justice in Washington reports that 82 persons were executed under the Federal and State Court sentences in 1954, compared with 62 in 1953. Of those executed 38 were white, 43 were Negroes, and one was of Oriental descent. In the past 25 years approximately 60 per cent of the persons who have suffered capital punishment have been non-white. This is in a country where about 10% of the population is not of the white race. These figures argue, not necessarily a higher tendency to crime among the non-white people, but rather a possibility that justice is not being administered with an even hand.

* * *

A new men's dormitory is under construction at Bethel College, North Newton, Kansas.

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GOSPEL HERALD

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My Response to the Vision

By Helen Good Brenneman

(Talk delivered at the Illinois State Sewing Circle Meeting at Sterling, April, 1954.)

In the year that King Uzziah died, Isaiah saw the Lord in a vision. And his vision of the Lord showed him what a sinful creature he, Isaiah, really was. He saw himself as a man of unclean lips; indeed, he saw himself as a man of unclean heart, for out of the heart the mouth speaketh. But the Lord quickly took care of Isaiah's sin; He purged Isaiah's iniquity. Then was Isaiah in a position to hear God's voice calling him to Christian service.

"Whom shall I send, and who will go for us?"

Isaiah's answer was immediate and sincere.

"Here am I; send me."

Each one of us who are Christians could write a similar story about the time when we, like Isaiah, saw the Lord in His glory and saw our own sinful selves for what we were. Perhaps your story might go something like this.

"In the year that Franklin D. Roosevelt, or Harry S. Truman, or Dwight D. Eisenhower took over the presidency of the United States, I attended a stirring evangelistic meeting and saw the Lord, high and lifted up. The whole earth was full of His glory. And it was then that I saw how undone I truly was and how my lips uttered unkind words of gossip, words of contention, words of impatience, words that were not a glory to God. And I thought of how much I needed Christ as my Saviour. In that hour I was purged of my sin."

But can you truly fill in the second part of Isaiah's story with your own experience? What did you answer God when He said to you, "Whom shall I send, and who will go for us?" Did you say, "Here am I, Lord; send me"?

I would like to suggest four responses which professing Christians make to God's appeal for workers.

1. *"Here am I, Lord; send the preacher."*

Many people have the erroneous idea that the propagation of the Gospel should be in the hands of ordained ministers alone. This is absolutely unscriptural. We find in Acts that all the early Christians who were scattered because of persecution "went every where preaching the word" (Acts 8:4). The apostles themselves remained in Jerusalem. For one minister to make contacts with all the unsaved in his city is as impossible and preposterous as it would be if you were asked to give every home in your community a good spring house cleaning. Furthermore, there are many people in every community who are "preacher-shy." As soon as they find out that a man is an ordained minister or that a woman is a minister's wife, they immediately turn the latch on the door of their heart. It does little good for the minister to try to stick his foot in their door. However, should such a person come into contact with a Christian layman, perhaps a neighbor or a fellow worker, one who lives his Christianity, there is often an appropriate moment when the conversation can turn to spiritual things in a natural way.

Too many Christians are saying, "Here am I, Lord; send the preacher." They may hide behind an inferiority complex with the excuse, "I am just not qualified to speak to someone about giving God His place in his life." But they seem qualified to speak to their friends about everything else. Does it take a college graduate to live a consistent Christian life? Does it take a Th.B., or a B.D., or a Ph.D. to let one's neighbor know that Jesus Christ truly satisfies?

Some people take refuge in the excuse that they do their share by giving. Giving to the Lord what rightly is His is no excuse for failing to witness for Him in everyday life. People who really give generously rather than from their abundance are usually the consecrated Christian laymen who also cannot but speak the things which they have seen and heard. The following conversation was recently overheard between a couple as they left a Sunday evening service in a Mennonite church.

She: "What did you do with that dollar I gave you?"

He: "I put it in the collection."

She: "You dummy. I wanted to spend that for dairy queens tonight."

It is doubtful whether the Christian witness of this couple is any stronger than their giving.

The day when the Mennonite Church begins to practice every-member evangelism in earnest will be a day of spiritual blessings for the church and salvation for many unsaved about us.

2. *"Here am I, Lord; send the missionary."*

You have just attended a stirring conference on missions. The speakers have pointed out to you the shocking spiritual illiteracy that prevails in our own country. Foreign missionaries have presented the nightmarish needs of the world, and you have seen slides of people in India crawling for miles upon their knees to gain mercy from their God or trying to wash away their sins in a muddy stream. Suddenly you realize that you are truly among the privileged few to be a Christian, and an American Christian at that. You leave the conference stirred, glad that God calls somebody to do mission work. But secretly, you would hate to admit it, you are glad that it is not you whom He has called!

If God has not called you to proclaim His message in foreign lands, then He has called you definitely to a job at home if you have been open to a call at all. Have you searched your heart to be sure that you have been called where you are?

3. *"Here am I, Lord; send somebody else."*

"Anybody, Lord, but please, not me. You see, Lord, I have always dreamed of

---

Waiting for You

By Lorie C. Gooding

There are those who are waiting in darkness,
Waiting a long night through,
Patient, and helpless, and hopeless.
Could it be they are waiting for you?

There are those who are weary and faltering,
Tired and fearful and weak,
Needing a word to encourage.
Are they waiting for you to speak?

There are those overcome by their burdens,
Struggling alone and afraid,
Needing help and strength and comfort.
Are they waiting for your aid?

There is Christ who said, "Go and tell them,"
That mankind His grace may know,
Ceaselessly calling for workers.
Is He waiting for you to go?

Holmesville, Ohio.

a home of my own. What would we do with our wedding gifts if you would call us abroad, for instance? The Fostoria ware, the Sterling silver, the linen tablecloths, the deep freeze. Besides. I would not make a good missionary because I love my family too much. If I couldn't live within five miles of home, Lord, I would die. Of course, Lord, if you need me here at home to teach a Sunday-school class, I could do that, providing I can get a substitute whenever it doesn't suit me to be there. And I'd be glad to give a dollar each Sunday to the collection, Lord. Tithing? Well, you see, Lord, that was for Old Testament times. But please, Lord, use my talents here at home."

"Why call ye me, Lord, Lord, and do not the things which I say?"

4. *"Here am I, Lord; send me."*

This is the answer of a consecrated heart, of the soul who truly remembers with gratitude what God has done for him. Too many of us say to God, "Thank you for saving me, Lord, and for forgiving my sins. Good-by, I'll see you in heaven." We practice a selfish Christianity that saves us for our own benefit. If we are not saved to serve, are we saved at all?

God may not call to the foreign mission field the person whose heart responds with, "Here am I, Lord; send me," but He may. He may not call that person to the home mission field. But He may. Rest assured that that person will be called, though, and that he will know that he is in the will of God wherever he may be.

There is no reason why we as homemakers need not have a genuine sense of call in connection with our vocation. It is not hard to tell whether a homemaker has felt this call or not. The "Here am I; send me," homemaker has a high sense of values. She uses every opportunity to make a contact for God. She does her work in the home as unto the Lord. She nurtures her children more carefully than she does the house plants in her window box. She has time for God in her daily routine. She has time to teach her children about God, both by example and kindly precept. Her children grow up "missionary-minded" because their parents were. They grow up knowing that their parents have been called to do the work which they are doing, and that the things of God come first. If God calls them to the mission field, they know that their parents will find great satisfaction in their decision.

"Here am I, Lord; send me."

Iowa City, Iowa

A Classic Encounter

By Stanley C. Shenk

The clash between Amos and Amaziah was a little like an irresistible force meeting an immovable object. At least, Amaziah *thought* he was immovable. He found out differently. Both men felt absolutely strong and secure in their positions as they gazed at each other across the abyss of viewpoint that lay between them. "The priest was bold because of the backing of the king; the prophet was bold from a sense of God's backing" (Yates).

Amaziah had it partly right when he took his report to the king. Amos *had* predicted the death of Jeroboam (in 5:27) and the casting of Israel into captivity (in 7:9). However, he was all wrong in saying that "Amos hath conspired against thee." Or, if Amos was indeed part of a conspiracy, then the *leading* conspirator was God Himself! When Amaziah told Amos to "flee . . . away" into his native Judah and "there eat bread," he wasn't suggesting that Amos go home and comfort his feelings with a good square meal; he was slurring Amos as a shallow character who preached for money instead of the glory of God. Maybe Amaziah was judging Amos by himself! Amos never batted an eye. "I was no prophet, neither was I a prophet's son," he countered. That is, "I never made my living preaching, and I'm not descended from a long line of ministerial money-grabbers, either." "But I was an herdman," he continued, "and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord." And Amaziah *heard* the word of the Lord as it was poured out in a terrible judgment upon himself and his house.

Yates rightly calls this "one of the great scenes of history." It is perfectly symbolic of the agelong, never-ending struggle between the priest with his outward, formal, shallow religion, and the prophet with his inward, spiritual, and vigorously moral message from God. This was the struggle that took place between Jeremiah and the leaders of the Temple. This was the battleground between Jesus and the Pharisees. This was the issue that convulsed the Galatian church. This was the area of conflict between John S. Coffman and church leaders of his day who fought his revival crusade. It is a conflict that is still going on.

(Continued on page 513)

Our Readers Say—

I read with interest your editorial last week on "Rotating Offices." The arguments you present seem logical, but I wonder sometimes why we don't use some of our good business sense (and many Mennonites are praised for having that) in the management of our church affairs. What do we usually think of a man in the business world who moves from one job to another, holding each for only a short period of time? Suppose a man would try to be a groceryman one year, a mechanic the next, a farmer the next, and a doctor the next. We would soon lose our respect for him as a successful businessman. Couldn't the same apply to the offices in the church? Why must a man be a Sunday-school superintendent one year, a trustee the next, a chorister the next, and a Sunday-school teacher the next? I have attended Sunday-schools where the same man was Sunday-school superintendent for 20 years or more and I have also attended Sunday schools where the same man was not allowed to hold office for more than six months or a year. The same applied to other offices as well.

Of the two extremes my observation would conclude that the second was the least desirable. Why? It takes away all incentive to start anything new in the program because the person knows his term of office will be too short to be able to carry out any plans for long-term improvements. And so not only the officer but everyone falls into a rut and any suggestion for change is met with cries of "Our fathers never did it that way!" The same ones who make that cry seem to forget that "our fathers" never farmed with tractors nor cooked on electric stoves either. The person who holds office for a longer period of time may get into a rut but if he does get an idea he will be able to work it out without having to turn it over to another.

What would we think if, in our public schools, after a person has proved himself capable of being principal, the school board would say they wanted to give someone else a chance to develop his talents along that line and put the former principal in one of the grades? Why can't the same apply to our Sunday-school organization? If a person is a good primary teacher, why can't he hold that position for two, five, ten years or as long as he gives a satisfactory report of himself in that position? Why must we play "upset the fruit basket" at every election? You said that it would be inefficient to change the secretary of the Mission Board very often. Should the smaller offices of the church be run any less efficiently? When a foreign missionary comes home on his first furlough he, and everyone else, would be surprised if he were told that someone else was taking his place for the next term so that another could have some experience on the foreign field. But you say, he has dedicated his life to being a missionary. Wouldn't it be a good idea if those of us who serve at home would dedicate our lives to the places we are called and not just "serve our time" until someone else is elected to take our place? Isn't it about time, too, that we give up the idea that a person is trying to show off his superior knowledge when he tries to make some improvement in church procedures? More dedication to the cause of Christ and less job seeking, or shunning, as the case may be, would result in faster growth of the kingdom.

I would not want to see it made a rule that the same person must be elected for a certain office for more than one term, but I can see no really good reason for saying that he cannot

(Continued on page 513)

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EDITORIAL

Christ the Reconciler

"You, that were . . . enemies . . . hath he reconciled" (Col. 1:21). In these words we find the essence of salvation. Behind any Biblical doctrine of salvation is the Lord's efficient work. We do not save ourselves. We are the enemies, not the reconcilers. God must accomplish the reconciliation. We must be reconciled to Him, not He to us. He has never been our enemy, but always our friend and would-be Saviour. When we were against Him He was active in our behalf.

What He did to reconcile us was to send His Son into the world. Christ became the Reconciler. "We were reconciled to God by the death of his Son" (Rom. 5:10). God "hath reconciled us to himself by Jesus Christ" (II Cor. 5:18). In His vocation as priest Christ offered Himself in our behalf and made possible for us the complete reconciliation which we call salvation. A saved man is a reconciled man.

Christ could reconcile us because He was Himself reconciled. In fact, He is the supreme example of the reconciled person. He was in perfect harmony with the Father. There was between them absolutely no tension and conflict. He was reconciled to the will of God, accepting it, not as an imposition, but in glad obedience. He had perfect trust in the Father concerning the conditions of life laid upon Him. And He had an attitude of love toward all men.

Because He was Himself so perfectly reconciled, He could be a perfect Reconciler. Being without sin, He could atone for our sins. But atonement is only one aspect of reconciliation. All that Christ does for us, the salvation of the whole man, is involved in the reconciling experience. He puts us at peace in the presence of God. He does away with our inward tensions and conflicts. He reconciles us to all God's requirements, to the rigorous commands which are quite beyond our possibilities, but which we gladly accept as His will, made possible through His grace. He reconciles us to all God's appointments for us. We accept our stature and our place. We trust Him for victory and for overcoming. And He reconciles us to all our fellows. The love, the *agape,* of our Reconciler goes out to the other man, not because he deserves it, but simply because he is there. Estrangement with men is a sure sign that there is no reconciliation with God.

Thank God for the reconciliation of Christ!—E.

One Aspect of Nonconformity

While the Mennonite Church is thinking this year about nonconformity to the world, we will need to bring ourselves to specific problems and cases. General principles are important, but they do us little good if they remain abstractions.

One of the specifics that needs attention is the dating of our young men. Recently we have read the letter of a mother which describes the situation. A number of the high-school girls of the congregation have accepted the teaching that it is wrong to cut their hair, to wear lipstick and jewelry, to dress immodestly. They are endeavoring to be true to their Lord and their church. But the young men of the congregation seemingly do not agree with and approve the convictions of the girls. For they regularly date non-Mennonite girls. At high-school functions the Mennonite girls go unattended, while the Mennonite young men escort girls who violate our teachings and practices on coiffure, attire, and ornamentation.

It is possible that some of these boys choose non-Mennonite girls for their early dating, and later choose a Mennonite girl for serious courtship and marriage. But many of them marry the girls from outside our fellowship. We are glad to know that some of these brides come into our church, and that some of them become loyal and exemplary Mennonites, even more so than some who grew up in our churches.

But we still have the problem of the Mennonite girls. Do we expect them also to marry outside of the church, perhaps to go to the churches of their husbands? Do we expect them to remain true to the teachings they have received at the expense of the normal desire for husband, home, and family? All credit to those who do—who put conscience above nature. But our church has lost many fine women because of this situation, and of course we have lost many young men who have not succeeded—perhaps have not even desired—to bring their wives into the Mennonite fellowship.

The simple truth is that we have not taught our nonconformity principles unless we have taught them to our boys as well as to our girls—unless our boys, themselves practicing simplicity and modesty, admire similar principles in girls and are most attracted to those who hold and live them. If we do not succeed in this, our whole nonconformed position is in constant jeopardy.

There are some who see no serious disadvantage in a friendship and marriage in which there is not religious harmony. "We just don't agree about our religion," they say. And so we have many divided homes, in which husband and wife belong to different churches. This situation also reveals a failure in our teaching. We have not taught what is involved in the blending of personalities which is marriage. We have not made clear to our young people how inclusive are the commitments which bind a man and woman together when they join hearts and hands in matrimony.

Recently an Episcopalian clergyman has written a book on mixed marriages. Having formerly been a Catholic, he is thoroughly familiar with the tensions which must result when a Protestant marries a Catholic. But he also deals with the tensions which follow a marriage between two of different Protestant denominations. His chief emphasis is upon the essential unity of mind and outlook and conviction which is required for happy and successful home life. If an Episcopalian senses this so clearly, how much more should a Mennonite, who holds a number of distinctive points of view, be aware of the importance of religious agreement between those who come together to establish a home and bring up children. If our young people do not see this, our failure has been great.

We must work this year to establish the convictions of our young men in a true nonconformity to the world, and a devoted conformity to the will of God as revealed in His Word. Perhaps one way to do this is to establish the convictions of the parents of these young men. The attitudes of our homes are crucial in these matters.—E.

The Blind

BY JOHN UMBLE

Satan has many ways of making us miss the central opportunity in a given situation. Perhaps one of the commonest is to trick us into an exaggerated opinion of our self-importance. This can be an effectual method for blinding us to what is really significant in our immediate surroundings.

Matt. 20:29-34 points up this truth: "And as they went out of Jericho, a great crowd followed him. And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, 'Have mercy on us, Son of David!' The crowd rebuked them, telling them to be silent; but they cried out the more, 'Lord, have mercy on us, Son of David!' "

And Jesus stopped and called them, saying, "What do you want me to do for you?" They said to Him, "Lord, let our eyes be opened." And Jesus in pity touched their eyes, and immediately they received their sight and followed Him.

A great man is passing through the city. His fame has preceded Him. Here is an opportunity to demonstrate that Jericho, the city of unsavory reputation, can recognize and honor greatness. Everyone turns out to hail the great man. Nothing must mar His passing through.

This procession accompanying the famous healer and preacher is evidence that Jericho, too, understands how to entertain greatness. They press around Him as He goes, close but not too close. Their shouts proclaim Him, loud but not too loud. If only nothing happens to spoil the good impression that their homage and their decorous behavior must be creating in the mind of the Master and His group.

And then it happens!—the thing that they had feared and had hoped to prevent. These two blind beggars must be bawling out. If only the Great One does not hear them. Miserable sinners they are, of course, for had not Jehovah struck them blind? And now they must be spoiling the Master's good impression of Jericho by calling attention to their unholy plight with their cries. "Shh! Somebody tell those filthy beggars to keep quiet. Shout a little louder to drown out their yells. Crowd around Him a little closer so that He does not notice them."

It enters no one's mind that here might be an opportunity to bring the unfortunates to Jesus. A self-centered self-importance shuts out every unselfish thought.

Above the rising shouts of the crowd the ear of Jesus detects the pleading of the outcasts. He cannot see them, for the crowd seeks to screen the great man's eyes from this wretched sight. But He has heard, oblivious to the obsequious adulation about Him. He stops and above the din He calls to them asking what they wish. More than anything they wish their sight, for that would remove the fancied stain upon their character and permit them once more to walk as men among men.

Quietly He indicates His desire to pass through the crowd to where the men sit beside the road. A shudder runs through the group. Horrors! Is He after all to see these unkempt beggars, this blot on our town?

The crowd grudgingly but respectfully makes way. The Great One sees the beggars. Perhaps He will call to them. He could, you know, speak a word of comfort and pass on. But no, He is actually approaching them. What! He will touch the miserable outcasts? The crowd looks on in unbelief and revulsion at what their eyes see. He extends His hand, touches the eyes of the two blind men, and restores them to a place among their fellow townsmen.

That evening around scores of firesides in Jericho the talk was not of the impression that the town had made upon the Great One passing through. And a few vaguely sensed that they had missed their part in a great day.

Who were the blind that day in Jericho?
The two who sat beside the road and
cried, 'tis true;
But were not also blind the multitude
Who failed to feel the deep soul need of
hope-lorn men?

Let prejudice, tradition old, or vanity
Not blind our eyes to wrongs within our
view.
But smite our hearts with pity for each
sin-clutched soul
And nerve our hands to undertake with
Thee
The work that human wills cannot per-
form.

Goshen, Ind.

The Meaning of Sin

BY STANLEY C. SHENK

Yes, sin is a violation of God's will and it is the basis of the guilt with which God will confront sinners at the Judgment Day. But sin is *more*. It is a violation of common sense. God did not call sin sin because He wanted to deprive man of pleasure; God identified as sin *only those attitudes and acts that He saw would be harmful either to the person engaging in them or to someone else.* To sin is to violate the principles of common sense.

Moreover, sin is a violation of our basic natures—our divinely created natures. Sin takes the delicate, sensitive fibers of mind, will, spirit, imagination, emotion, and sensual sensitivity and so tangles and snarls them that even a good psychiatrist sometimes can't unravel them. Take the sin of adultery, for example. God's Word declares that "he who commits adultery has no sense; he who does it destroys himself" (Prov. 6:32, RSV). Take the sin of alcoholism. With it, declared one addict, men for centuries "have destroyed themselves against their own wills." Take the sin of murder. In the novel, *Crime and Punishment,* the leading character, a wretched young man who is guilty of murder, comes to the point where he cries out, "Did I murder the old woman? I murdered myself, not her! I crushed myself once for all, for ever." Only the redemption of Jesus Christ can save a man from sin, the great crippler and destroyer. And, lest we oversimplify, we must define what we mean by "save." Jesus Christ can *forgive,* He can give strength to *forget,* He can *give strength* to head up the trail of self-control, and *He can give a whole new meaning to life* —but He cannot—or *will* not—miraculously remove all the *effects* of sin. Sin leaves a mark. "Whatsoever a man soweth, that shall he also reap." Repentance does not prevent reaping. The mark that sin leaves is not always outward and obvious. It may leave its mark in inward emotional snarls that only slowly begin to unravel as the combing, cleansing effect of the new life begins to take effect.

Last of all, sin involves a clipping of our basic usefulness and worth. Here is an illustration from just one field of human effort: "Ruskin was never weary of telling that, whatever faults an artist may have, they are always reproduced in his work. He declares that the fumes of wine and the stain of sensuality mentally leave dark shadows upon the artist's masterpiece. He cannot indulge his lower nature without in some degree clouding and marring his genius" (W. L. Watkinson).—*Herald Youth Bible Studies.*

50 Years Ago

(From Herald of Truth, May 18, 1905)

The congregation at Versailles, Mo., expect . . . to build a new house of worship this summer.

(From Herald of Truth, May 25, 1905)

. . . the English edition of the Martyrs' Mirror has been reduced to a few hundred copies. It is not likely that the work will ever be published again. . . .

Bro. J. K. Yoder . . . was ordained to the ministry in the A.M. Cong. at West Union [Parnell, Iowa].

. . . a class of twenty-four persons were added to our number [Martins, Orrville, Ohio].

The movement . . . looking toward a union between the Cumberland Presbyterian church and the Presbyterian church, North and South is making a considerable progress [the union has not yet been achieved].

In the Footsteps of John

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

If one would reconstruct in imagination a vivid picture of that ancient day when countless thousands; monks, nuns, anchorites, and hermits, peopled the cliffs and barren wilderness in the Holy Land and made the world ring with tales of their austerities, one would do best to visit the celebrated Monastery of Saint Saba. It lies about ten miles to the east of Jerusalem.

It would not be easy to convey an idea of this conventual pile by ink and type. It constitutes a spectacle rarely matched even in the wildest abodes of the wildest devotees!

The way lies through the Wilderness of Judea, a scene of desolation that no pen or pencil can depict. All evidence of the vicinity of a capital speedily disappears. The gloomy desolation and the wild, unpeopled region which is traversed tell more of volcanic rendings or the devastations of mountain-torrents, than of a land once flowing with milk and honey. We ride for an hour or so admiring the wild grandeur of the scenery. The fantastically winding course of the Brook Kidron is at our feet. It is quite surprising to see how the shepherds and their sheep climb and scramble over the most difficult places, more like cats and monkeys than anything else! In the white, peaceful stillness we can hear a cock announcing the presence of a Bedouin encampment.

From afar we see the two towers of the monastery, one on either side of the gorge, loom up like grim old giants to guard the access. There is nothing to relieve the wild and weary monotony till we reach the Monastery of Saint Saba.

Somewhere in this hideous wilderness, in one of the caves, John the Baptist once lived, sleeping among the rocks, wearing the hide of beasts, and eating wild honey and locusts. He certainly chose a fitting spot for meditation and quiet, for little of the outer world can penetrate here and distract the mind. So evidently thought other men; and, following John's footsteps, came myriads of hermits from all parts of the world to settle here in caves and live as ascetics.

Superstition was then rushing into the church like the sea into a vessel that has sprung a leak. Asceticism had become a passion; and when men vainly dreamed that by abandoning the world, and by fleeing to a desert or cell, they could escape from sin, or win a heaven, the easy and self-flattering substitute for holiness was greedily embraced. They forgot that ere they could escape from sin they must abandon self. While carrying that with them, they only changed one form of guilt for another.

The exterior of the monastery, however striking, affords but little notion of the singularity of its interior. The tower on the right stands alone, a watchtower, still serving as a shelter for female visitors, for this convent preserves inexorably the rule of not admitting the entry of the "fair and tempting sex"!

With the sound of rasping iron a small door is opened; an enormous key in the lock reminds me of book-illustrations about dwarfs. We go down. Every step increases the admiration with which we gaze around upon this surprising structure. It is a transition sudden and unexpected—from the wild mountain to yet wilder, more vague, and mysterious scenes of Oriental enchantment. The loneliness and savage grandeur of the rocky heights fill our mind with a strange idea of entire separation from the world, as if we have come to the very last of human habitations!

There is one key to the problems of human relations—always and only, love.—J. H. Mosemann.

We are now ushered into the guest-chamber, a cool and actually clean apartment, nicely fitted with carpets and couches. We are served with a fragrant cup of coffee, and in the comfortable repose of this monastery we soon forget the fatigue of the ride.

The stupendous cliffs of the Kidron Valley, full of caverns, now the home of bats and owls instead of monks and hermits, are not the least impressive of the many wonders that cluster around this strange place of retirement.

Saint Sabbas was probably attracted to this spot by those very savage aspects of the scene which strike the mind with dread—the howling wilderness, the stern desolation, the terrific chasms, the oppressive solitude, the countless caverns, the then prevailing danger from wild beasts and robbers.

In this monastery men live, their only privation abstinence from meat, and their hardest duty maintaining the rituals of the church. Twice daily, for very long hours beginning at twelve midnight, they rehearse the ponderous liturgies of the Greek service. We attend their evening service. Greek saints, hideous figures in black dresses with stoles on which the cross and ladder and spear are painted in white, stand out from gilded backgrounds. Against these ghosts of their predecessors, the monks are ranged in wooden stalls with high arms, which support their weary figures under the armpits.

This may well suggest the thought, "Oh, how much man will do or forsake, or endure to work out a righteousness for himself!" How few recluses have learned, as the Scriptures teach, that if any man will not work, neither shall he eat.

Food is sent down to them weekly from Jerusalem and they need do nothing save bake a little bread and clean the dishes. No service can be rendered to any human being. No one is within reach whom they could help if they so desired. They eat and sleep and drone their prayers and let the poor world wag! Their self-denial is extreme, their devotion heroic. Yet to our eyes it appears irrational that men should give up their whole lives to a routine of observances which, although they are hard and stern, are yet so trivial that they appear almost ridiculous.

* * *

Darkness has already crept along the bottom of the gorge, and the evening hush is broken only by the low whistling of innumerable orange-and-black birds as they fly to their nests on the rocks. The scattered buildings around us and rising over our heads with all their outlines distinctly marked by the moonlight, form a scene of sublime grandeur rarely to be seen and never to be forgotten. Lights gleam out fitfully from hanging rocks and doubtful caverns. Winding stairs, with balustrade and iron rail, run up the perpendicular cliffs into rock chambers, where the solitary monk is drowsily muttering his evening prayer.

Could the world afford a more wild, sublime, and memorable home? We sit down and gaze on the deep glen of the Kidron far beneath, the wilderness on every side where David fled from the pursuit of Saul. We spend a happy evening, and while sitting on the flat roof of our chamber, watch the coming darkness, and the assembling of the starry wonders of the firmament. It is long after that hour before sleep visits our eyes, and then dreams of frightful chasms.

On waking in the morning the little crucifix on a table beside the bed is the first object that meets the view. Daylight strips off much of the wild and fearful from the midnight view; but even then this convent is the strangest place I have ever seen. To live long in the heat of so sublime a solitude is mournful; a visit of a few hours is delightful!

We of course visit the curiosities of the place. We mount first to a cell of the fourteenth century, of Sabbas the Cappadocian. An icon represents him with, at his feet, a lion whose friendship he gained. It shared in the life of other anchorites. I can quite understand the choice of this cavern of the desert where many before and after Saint Sabbas had withdrawn to end their days, but yet what had caused the saint to make his place of prayer just here?

Beneath the rock in another chapel is a cavern in which the candle brings to light a pile of shining skulls, monks massacred during the Persian invasion. Here came a horde of Persian soldiers, swarming over the sides of the rock, sword in

hand, searching every cave, massacring the "holy men" by thousands, and throwing their bodies into the chasm beneath. A grand hunt it was, man against man, changing for the moment the somber precipice into a vast charnel house. Piles of martyrs' skulls, fourteen thousand, they say, are shown to attest the truth of such havoc. What a fearful sight! Skulls of those who died long ago, piled in several pyramids. We look on them through the iron bars of the window; the glare of our torches falls on the ghastly heaps; each face is turned toward us; each seems, in the deep gloom and silence of the cavern, to tell a tale of helpless slaughter! On a table in a corner three skulls of martyred monks are laid out to be kissed, and kissed so often that they shine!

As we proceed we find jutting out of the rock, as if suspended in mid-air, a charming little herb and salad garden, so fresh and so green that the eye rests on it with delight. It gives a most refreshing air of coolness to the whole picture. See, here is a palm tree said to be endowed with miraculous properties which was planted by Saint Sabbas. It looks as strange here as it would look within a cavern on the shore, or in the gloomy court of a vast prison; yet its slender form and leaves of vivid green are beautiful within the battlements. In unfathomable depth it rears its giant stem which, with ever-recurring freshness, continues after several centuries to carry sweet date fruit, with no stones!

"What an amazing vitality!" I said to the abbot. "Have you water?" "God has been gracious to us. Once it did not rain for a long time, and the monks suffered. But they turned to Sabbas. 'Do something for us, holy one.' And he commanded them to fast, to pray for three days and three nights, and thereafter a spring gushed out of the stone here." "Very wonderful," I reply, and look at the flights of black birds with yellowish wings, which live only in the Jordan Valley, fluttering around us. These birds have a beautiful clear note, the only pleasant sound ever heard in the solitude. The monks have tamed them, so that they flock round them, alight upon their shoulders, and peck dried figs and raisins from their palms.

* * *

It is the hour of parting. They bid us farewell and the key of the iron door grates harshly in the lock. As we climb and the monastery once more sinks back into the ravine and only those two towers are in sight, I ponder over that strange life which persists there uninterruptedly through many centuries. Shortly vespers will sound; at three in the morning the candles for prayer will be lighted in the church till close at daybreak. And before recommencing the prayers for the day, the monks will linger for a short time on the veranda to give food to the birds whose companionship only the solitary knows how to look for and appreciate.

Old City, Jerusalem, Jordan.

The Laborers

BY LORIE C. GOODING

The parable spoken by Jesus in Matt. 20:1-16 was in answer to Peter's question of Matt. 19:27, which question in turn was called forth by the statement of Jesus in verse 23, "It will be hard for a rich man to enter the kingdom of heaven." Peter, the most outspoken of the disciples, then said to Him, "Lo, we have left everything and followed you. What then shall we have?" That is—in the nature of compensation or reward. It is obvious by his question that Peter was comparing himself and the other disciples with the rich young man whom Jesus had just dismissed with the statement that he lacked this one thing, and the comparison had weighed in Peter's favor. There is a spirit of self-righteousness in that query.

Jesus, first replying to Peter's question concerning the Twelve, declared, "When the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." This was making them a pledge and a promise. Immediately Jesus elaborated on this. "And *every one* who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life." This was assurance that no one who follows Him shall fail of a glorious reward. But that the Twelve might not certainly expect the highest honors in the kingdom, Jesus added, "But many that are first will be last, and the last first."

The beginning of the parable of chapter 20 with the preposition "for" relates it to this discussion of reward. It is notable that in verse 2 there is a specific wage or compensation mentioned, an agreement between the householder and those who were hired "early in the morning." This is analogous to the agreement just made by Jesus with the Twelve. For those who were hired at the third and sixth and ninth hours the agreement was not specific, but "whatever is right I will give you."

Now we may infer that the harvest was not being gathered rapidly enough, for we find the householder again at the eleventh hour, when the day was nearly ended, going out to find more laborers. He wanted his harvest in before nightfall with its threat of theft or storm. And finding some men standing idle, he sent them also into the vineyard.

Let us notice these "eleventh-hour workers." Perhaps they were glad that morning that no man had hired them. They looked forward to taking their ease, using their time as they chose. But by the eleventh hour their pleasure had changed to restlessness. Here was a day wasted. Idleness is never very satisfactory. A day or a lifetime in which nothing is accomplished is frustrating. So we find these men eager to work. They did not stop to bargain as did the first. They did not say, "It is too late in the day; we can do very little. We cannot earn a full day's wage." But at the word "go," they went.

And when evening came the laborers were called to receive their wages. Those who had come to work last were rewarded first. "And when those hired about the eleventh hour came, each of them received a denarius." Now this was exactly the wage for which the first-called had bargained. We pass over those hired in the ninth and sixth and third hours. "Now when the first came, they thought they would receive more; but each of them also received a denarius." Then they were envious and discontented that the last were made equal with the first, who had "borne the burden of the day and the scorching heat." But the employer upholds his right to use what is his own as he sees fit. "I am doing you no wrong; did you not agree with me for a denarius?"

This parable Jesus put before them as a gentle rebuke to Peter's question, with its overtones of eagerness for reward. By picturing the last-called servants as being rewarded first, and equally with the first-called, He makes very clear that the gifts of the kingdom of heaven are reckoned of grace and not of debt, and that there can be no such thing as a valid claim.

Peter's question, with its proud and mercenary attitude, merited the rebuke thus kindly given. Verses 13-15 are not so much a prediction as an admonition to examine the spirit or motive of one's service. As "eleventh-hour workers," let our question be not "What shall we have?" but "What shall we do?"

(All N.T. quotations from RSV.)

Holmesville, Ohio.

God Above the Crisis

BY GLEN WEST

With the threatened invasion of Formosa by the Chinese Reds and the declaration by President Eisenhower that the U.S. will defend it with "whatever operations may be required," the world is facing a crisis. This action, declared Mr. Eisenhower, was "in the interest of peace."

Though the world is topsy-turvy and the nations are upset, it is a comfort to the Christian to know: "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved" (Ps. 99:1). God remains secure and at peace on the throne of power and dominion. He is not perturbed by these conditions, for each new world-shaking crisis is bringing the world nearer its culmination in the return of our Lord and Saviour Jesus Christ.

A PRAYER

FOR THIS WEEK

Our Father, for the gift of Thy Son through whom we have forgiveness and redemption, we thank Thee.

Grant to us Thy children, wisdom and guidance that we may show the love of Christ to the world about us.

May we never forget to share with others the abundant blessings Thou hast bestowed upon us. Give us grace to serve Thee humbly and faithfully as day by day we walk with Thee. In Christ's name we pray. Amen.

—Myrtle Huber.

In view of the President's statement (above) we may ask ourselves the question, "Is peace possible?" We hear a great deal about peace today and the establishment of a peaceful world is the first concern of many of the greatest minds on earth.

It is ironic that the highest point reached by civilization should be the art of wholesale slaughter, yet the greatest scientific achievement of this modern age is the atomic bomb. Today one man can destroy an entire community. It is a tragic fact that science has provided man with the means for ruining the entire fabric of civilization.

The world fervently desires peace as evidenced by the billions spent for national defense. Today, as in the days of the prophets, men cry, "Peace, peace," when there is no peace.

History does not lead us to expect peace on earth. The first man born into the world killed his brother; his descendants followed his example. The Old Testament begins its history of the human race with a forecast of its contents, saying, "This is the book of the generations of Adam" (Gen. 5:1), and its record is filled with war and bloodshed. History confirms the fact that man is incurably war-minded.

The great obstacle to world peace is clearly revealed in the Old Testament. Before the Flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Then came the Flood and man started afresh, but human nature had not changed, and so God's indictment of mankind stands today. The great obstacle to peace is, "the heart of man," for God's Word says, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

Sin is universal. This is too obvious to be ignored; it stares at you from every newspaper. Not all men are criminals, but all men are sinners. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Therefore permanent world peace is a mirage, for, "There is no peace, saith my God, to the wicked." There may be intervals of exhaustion between wars, when nations stop to lick their wounds and sharpen their claws for the next conflict, but that is not peace.

Centuries before Christ came to earth the prophets hailed Him as the, "Prince of Peace." At His advent the angelic choir sang, "Peace on earth." But His own people, the Jews, rejected Him, and the Gentiles crucified Him. Therefore peace was taken from the earth till He comes again in power and great glory to fulfill the promise of peace.

The "Peace on earth" which the angels sang was not world peace, but the "peace of God, which passeth all understanding." Nor does, "Blessed are the peacemakers," refer to those who negotiate treaties between warring nations, but to those ambassadors for Christ who say like Paul, "We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). Men must first be reconciled to God before they can be reconciled to one another. This is the absolute condition for peace here and hereafter.

In this time of war and commotion this question, "Is peace possible?" was answered long ago at Calvary. It is priceless and because of this it is free. Eph. 2:8, 9. Jesus said in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

In I Thess. 5:3 we are given a glimpse of world conditions at Christ's return, "when they shall say, Peace and safety; then sudden destruction."

We who are of the day are admonished to be awake, lest "that day should overtake you as a thief" (I Thess. 5:4).

If we would pray for world peace in the light of God's Word, our prayer must be that of the Apostle John in Rev. 22: 20, "Even so, come, Lord Jesus."

Carstairs, Alta.

"I'm a Convert"

BY PHEBE F. KRAUS

From north, south, east, and west we had come together for a week of fellowship and instruction.

The evening of the first day found us ranged in family groups about the large room for a get-acquainted session. One after another we introduced ourselves till it came John Smith's turn.

John Smith, we learned, had come alone. He was a triumph of grace from one of our city missions, and still lived near his church home. It was the apologetic way he said it that caught my attention and has haunted me since.

"I'm a convert . . ."

as though that placed him several levels below us elect ones. There were a few more bits of information, then the humble, self-conscious repetition:

"I'm a convert."

How I wished that one of the men would speak up and tell Brother Smith that we are *all* converts, and we all came into the fold by the same door.

Looking back I realize that everyone was kindness personified to John Smith. They smiled at him. They said "Good morning." They, by turns, required endless reiterations of his personal history. "Where did you say you were born?" "What is the name of the mission?" "How long did you say you have been in the church?" But nobody touched the real John Smith with less than the proverbial ten-foot pole. Nobody discussed the Bible readings, or world affairs, or asked his opinion of the killings on the "super"—(after all, he *was* just a convert). Nobody, that is, but one who began to sense the situation and made it a point to have a daily visit with him. To this brother poor John Smith confided impulsively, "I like you! You talk to me about something besides myself and where I come from."

What about us upper-crust (?) Christians? Mightn't we well take stock of our attitudes toward the dear brothers and sisters who have come to us from other-than-Mennonite background? Do we compass sea and land to bring them in only to have them discouraged out of sheer loneliness? That experience taught me something. I don't know how you feel, but from here on I want it to be known that I, too, am a convert.

Denbigh, Va.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the separation of church and state in Argentina may result in greater freedom in the preaching of the Gospel.

Pray for the Mission Board meeting at Goshen, Ind., June 11-14, that all decisions may be in line with the plans of the Lord of the harvest.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

Answers to Prayer

In the past we asked our readers to pray that the way might be opened for the emigration of the Haddad family from Jordan to the United States. We rejoice that God has heard. The Haddads plan to arrive in July. Pray for a safe journey for them.

"When you have a wrong train of thoughts stop the train."

OUR SCHOOLS

HESSTON COLLEGE

Vincent Krabill, chairman of the Music-Lecture Series Committee, announced recently the completion of arrangements for the 1955-56 Hess Hall Series.

November 4—"River of the Crying Bird," illustrated lecture by J. Allen D. Cruickshank, staff member of the National Audubon Society.

November 25—Jane Carlson, pianist and soloist over NBC Telephone Hour.

January 20—Oriental Odyssey, No. 1, illustrated lecture of Formosa, Thailand, and Malaya, by Margaret Baker.

February 10—Zurich Little Symphony, 27 members, directed by Edmund de Stoutz; one of only two appearances in Kansas.

March 2—Singing Quakers, Friends University, Wichita, Kans.

New Record Soon

John P. Duerksen, head of the music department, recently disclosed plans for the production of a new 12-inch, long-playing record.

One side of the record will contain numbers by the Varsity Chorale, under the direction of Paul M. Yoder, and the other side, selections by the Collegiate Chorale, directed by John P. Duerksen.

The Collegiate Chorale's selections were chosen through audience appreciation during their extended Easter tour through Iowa, Illinois, Indiana, Ohio, Pennsylvania, Missouri, and Kansas.

Bro. Duerksen stated that the records will be available on May 27, immediately following the conjoint chorus program in Hess Memorial Hall. The records, enclosed in an attractive sleeve, are made of the finest vinyl material.

Holy City Soloists

Bro. Duerksen also announced today the soloists for the thirty-third annual rendition of Gaul's "The Holy City" on Saturday night, May 28, at 8:00 p.m.

Soprano—Mary Kay Felton, La Junta, Colo.

Alto—Velda Miller, high-school senior at Hesston College.

Tenor—John T. Kreider, Kansas City, Mo.

Bass—Marvin Miller, Hesston, Kans.

One hundred and eighty students and faculty have been rehearsing regularly in preparation for this event. A large number of alumni are expected to join this nucleus group for the annual presentation.

Mininger Commencement Speaker

Dr. Paul E. Mininger, President of Goshen College, will deliver the commencement address at the forty-fifth annual commencement on Tuesday morning, May 31, at 10:00 a.m. The commencement service will take place on East Lawn.

Dr. Mininger is an alumnus of Hesston. He was graduated with the academy class of 1925, junior college class of 1928, and the college Bible class of 1930.

Senior First in State

Ellen Penner, senior in the high-school department at Hesston College, received the highest score of all Kansas seniors in the Kansas State Comprehensive Examinations.

Miss Penner's score was 218, 99th percentile in all achievement areas. This places her in the top 1%. Of the 13,811 Kansas seniors who took the test, Hesston's seniors received a higher average score than 77% of all the seniors tested. Of the 51 seniors at Hesston, four ranked in the upper two percentile and 14 ranked in the top 10% in total achievement.

Ellen is a member of both the Audubon Club and the Choral Club and she is active in girls' athletics. Recently she was chosen assistant editor of the 1956 **Lark,** the Hesston College yearbook.

Wolfer to Lead "Y"

Lowell Wolfer and Russell Shank, college freshmen from Sheridan, Oreg., were recently chosen president and vice-president, respectively, of the Young People's Christian Association for the 1955-56 school year.

Other members of the Executive Committee include: Velda Miller, high-school senior from Elkhart, Ind., secretary; and Detta Saltzman, high-school senior from Milford, Nebr., treasurer.

The Y.P.C.A. is the most active and one of the largest student groups on the campus. Eighty per cent of the students are members. Each week approximately 60-80 students leave the campus in home and hospital visitation, literature evangelism, street meetings, and mission churches.

Slagell and Wicker Journal Heads

Doris Slagell, Hydro, Okla., freshman at Hesston College, has been appointed editor of the **Hesston College Journal** for the 1955-56 school year. Her assistant editor is Betty Wicker, Saginaw, Mich., also a college freshman. Ivan Kauffman, Colorado Springs, Colo., has been appointed sports editor.

The **Journal** is a biweekly publication, planned primarily for the students on the Hesston campus. However, its circulation includes subscribers in twenty states, plus Canada, Puerto Rico, Japan, India, and Germany.

Lark Editors White and Penner

Don White, Peabody, Kans., high-school senior, has been appointed editor of the 1956 **Lark,** the Hesston College yearbook. Ellen Penner, Sedgwick, Kans., has been chosen assistant editor.

Conrad Osborne, Hesston, will serve as business manager for both the **Lark** and **Journal.** Don Weaver, Hesston, has been named advertising manager of both publications.

Student Council officers for next year include: President, Dave Gingerich, Chappell, Nebr.; Vice-President, John Glick, Minot, N. Dak.; and Secretary-Treasurer, Irene Loucks, Windom, Kans.

EASTERN MENNONITE COLLEGE

Commencement Exercises June 3 to 6

Eastern Mennonite College will be observing its thirty-seventh annual commencement on Monday, June 6. A total of 58 students are candidates for degrees or diplomas in the college and 67 in the high school.

The opening feature of the commencement exercises will be the annual rendition of "David the Shepherd Boy" by the Vesper Chorus on Friday evening, June 3. Activities begin on Saturday at 11:45 a.m. with the Alumni Luncheon in the College Dining Hall. Richard E. Martin of Elida, Ohio, is to be the speaker. At 3:00 p.m. the High School Class Day Program will be given and at 7:45 the college graduates will present their Class Day Program.

On Sunday morning the annual Mission Program is to be held with Carl Beck and Goldie Hummel, missionaries on furlough to Japan and India respectively, as speakers. The Collegiate Chorus will present a program of sacred music at 2:30 p.m., and at 7:30 p.m. the Baccalaureate Sermon is to be preached by Paul Roth of Masontown, Pa.

Final exercises are scheduled to be held on Monday morning at 10:00. The commencement address will be delivered by Paul Lederach of Scottdale, Pa.

1955 Summer Session

Registration for the first term of the 1955 Summer Session has been set for 8:00 a.m. Monday, June 13. Present prospects are for an increase in enrollment over that of previous summers.

GOSHEN COLLEGE

Goshen Offers Art Major

With the appointment of **Ezra Hershberger** as a full-time assistant professor of art at Goshen College, students will have, for the first time, the opportunity to major in art, according to Karl Massanari, Acting Dean of the College.

Massanari further indicated, "The current part-time instructor, Arthur Sprunger, has made a fine contribution. However, it has long been recognized that Goshen College needs a full-time art instructor." Lois Leatherman, sophomore from London, England, is already a candidate for a major in art, he said.

Hershberger received his B.A. degree from Goshen in 1934. He studied in the Chicago Art Institute in 1944 and 1945 and has done graduate study at the State University of Iowa and Colorado State College of Education.

For the past ten years, Hershberger has been an art instructor at McPherson College, McPherson, Kans. Courses he taught there include general drawing and painting, art appreciation, elementary school art, poster design, engraving, history and appreciation of art, ceramics, painting, and creative painting.

Although Hershberger's particular area of specialization is painting, he has illustrated several books written by Goshen College professors. These books include S. A. Yoder's **Middle-East Sojourn** (Herald Press, 1951),

(Continued on page 525)

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Bible Words That Have Changed in Meaning, Luther A. Weigle, editor; Thomas Nelson & Sons; 1955; 36 pp.; 35¢.

Proponents and exponents of the Revised Standard Version Bible have here a splendid collection of ancient words used in the King James Version and their changed meanings, or acquired new meanings. It is known that many words no longer convey to the reader the meanings which they intended in 1611 and which were accurate translations then.

Some of the words of 400 years ago are obsolete, and others have changed in meaning only slightly. This booklet lists a large number which have changed and which point up the need for a modern translation Bible.

It is unfortunate that those who oppose the RSV base their opposition on a couple of verses only, whereas they usually, and nearly without exception, fail to realize the vast improvements in getting across the meanings of the Scripture as originally intended. We must admit that if the Scripture means to say in I Peter 3:6 "let nothing terrify you," that "amazement" as used in the KJV is rather inadequate. Or, if the Scripture means "immediately" in Matthew 13:21, then the KJV's "by and by" is decidedly weak.

This little booklet contains 857 obsolete, archaic, and changed-meaning words. It does not attempt to include all of the old words, only gives a large number for our study. This list could well serve as an interesting and rewarding study in the meaning of certain verses. It will help especially those who know little about how the Bible was written, the translations, and the need to conform the translations to current meanings of words. We have long ago learned that there is no point in carrying over the Germanic "Gott" for "God" when the English language long ago changed it to "God." Likewise, why should we carry over the pronunciation and archaic use of hundreds of other words and expressions when our language has long ago, sometimes centuries ago, changed in meanings? This publication evidences, without a shadow of a doubt, the need for a new translation.—Ford Berg.

Revolution in Missions, by Willis Lamott; The Macmillan Company; 1954; 228 pp.; $3.50.

Something radical is happening to our missionary thinking. We have too many books and monographs dealing with this aspect of the subject to be complacent any longer in our old concepts. We have, for example, **Missions at the Crossroads, New Emphasis in Missions,** and now the book under review, **Revolution in Missions.** Dr. Lamott works out the thesis that the revolution has consisted primarily in the change of our concept of the task from "Foreign Missions" to "World Mission of the Church." This book traces and explains the reasons and purposes behind this revolution, and the results of it.

"In thousands of congregations," the author says, "conceptions of the missionary purpose prevail that agree more with the situation faced by Carey, Morrison, or Livingstone than with the actual situation today. In particular, the existence of the Younger Churches seems not yet to have dawned upon the average supporter of missions." In the colonial days, the days of the world-empires, it was very natural to think of the millions in what were commonly termed "heathen lands" as being the recipients of our foreign missionary benevolence. The situation today demands, however, that the task be considered as a full partnership with the Younger Churches. The author traces the development of our concept of the foreign missionary task by viewing the missionary (1) as an Explorer; (2) as Colonial Administrator; and (3) as Fellow Citizen in the Indigenous Church. In these three characterizations we have the last 100 years of missionary history in a nutshell.

The book is divided into four main divisions as follows: I. Revolution in Missions (from Foreign Missions to World Mission); II. Changing Forms of Missionary Work; III. The Life of the Younger Churches; IV. The Younger Churches and the World Church. Under each main division are appropriate chapter headings. The central emphasis on the new churches in "mission lands" becomes evident from these titles and leads to the inescapable conclusion that the task of world evangelism will not be accomplished by the mere multiplication of mission institutions, and increase in the number of foreign missionaries. The task will have to be done by the churches in the countries to be evangelized and the churches in the West must find fruitful and effective ways of strengthening their hands.

"The day is past," the author reminds us, "when men thought of missions as concerned largely with the conversion of individuals from non-Christian religions in conveniently distant foreign lands. The challenge of our day lies rather in a world-wide heathenism running horizontally through all the religions, cultures, and nations of the world, including our own."

But the author must not be interpreted as discounting the conversion of the individual to Christ. He sees this as the fundamental step in the world-wide mission, and equally important, the next step of forming converted individuals into "dedicated communities." —"A Remnant of the redeemed and . . . a redeeming Remnant." Stress is continually laid on the **Koinonia,** the fellowship, of the believers, and on the fact that it is in this true fellowship that the church and her witness root. This is indeed the New Testament emphasis.

The author served as a missionary in Japan from 1919 to 1938 and has been actively engaged in missionary education, lecturing, and writing in the subsequent years. His viewpoint is Biblical and although he stresses the changes that have come about in our missionary orientation during the recent decades, he is clear in his witness to the unchanging nature of the Gospel and the power of the indwelling Holy Spirit to redeem men and to build them into living churches.

This is a book for missionaries and for all mature Christians who are trying to understand how the Great Commission can be effectively worked out in today's world.

—J. D. Graber.

OUR READERS SAY (Continued)

be, especially if he is qualified for the place. Certainly when Paul said, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," he did not mean that they had those gifts for one term of office only. I always thought they were for life. Some will say that it is all the work of the church and so we should be willing to do whatever part we are called to do. I agree with that, but if I do a good job of being a hand to the body now, why must I be an ear next year, a toe the next, and perhaps a head another?

These deductions may be entirely wrong but this very thing has been a burden on my heart for some time and I have seen much harm done because Sunday-school personnel had to be moved around every year. When a person is enjoying his work and is fitted for his task, why change just because a certain period of time has elapsed? As you say, no one should be kept in office if it is a hindrance to the work of the church but a change can have a crippling effect too. May the Lord direct us to the proper balance in the matter of church organization.—*Elva F. Gascho, Wood River, Nebr.*

A CLASSIC ENCOUNTER (Continued)

It is simply the struggle between a half religion and a whole religion. It is highly interesting that Amaziah, the Temple leaders, the Pharisees, etc., all considered themselves as conservatives and defenders of the faith. "Conservative" is a good word, and conservatism is a good thing, but a certain kind of conservatism can cling to a half religion, and oppose the full religion of the prophets of the Lord. —*Herald Youth Bible Studies.*

♣

It is reported that in the parts of Germany now administered by Poland many of the Evangelical parishes are still in operation. Even in many pastorates which are vacant because of the expulsion of the pastors, the illness or advanced age of others, the work goes on. The churches depend entirely upon themselves. "Lecturers" are used extensively. The only printed material that can be issued by the churches is sermons. These are sent to the lecturers and to isolated church members.—**EFMA Missionary News Service.**

"Go Ye"

By Edna Mertz

"Go ye," not John or Mary, friend;
"Go ye," the Master said,
And tell the good news everywhere,
That Christ died in our stead.

"Go ye," the field is yours today;
Go work for Christ's dear sake,
Ambassadors for Him; there are
Eternal souls at stake!

Ft. Wayne, Ind.

FAMILY CIRCLE

Humility

By Fannie Fisher

How could a mother dare not pray
For help to guide her children's way?
How dare presume her hand's enough
To guide them when the way is rough?

Too great for mortal hands, this task;
For heaven's aid we need but ask.
I humbly sought for help from heaven.
Thank you, God, that help was given.

Alma, Kans.

Why Did the Call Come?

By Rosanna Hostetler

Marg had always wondered why the call came. As a youth the inner voice had spoken: "Marg, you will not live here. You must become a student in school, of the Word and of the lives of others. You must prepare . . . ."

First Marg said, "No, no, Voice! It's real to work here at home at Frieden's where you love to teach community girls the Gospel of God. Why shouldn't I grow up and live here always?"

Still, there she was, off to college and back home in the summers. And again, there she was graduated from college with her Christian husband who too planned to enter missionary service. Yet two years lapsed. These were two years with another church community, young people, studying, helping the pastor husband, and teaching the small son. In between there were letters to her sister in MCC, brother and wife in North Africa, a brother in Pax service, Wein, Austria, one in college, and the other at home—the one who worked and gave.

Soon Marg and John were to be sent to a new field. During the year preceding, the above question recurred sometimes. "Why did the call come? Why am I not back at Frieden's where I wanted the Lord to call me?"

That spring the understanding came. It came partly on a week end when Marg's parents were there for a visit. A dinner conversation went like this: "Well, Bro. Miller, how is it you let your daughter live here so far from home? And how is it there is only one of the children at home? Aren't Pennsylvania farms good enough?" This was humorously yet seriously asked by the brother in whose home they spent the Sunday noon.

Marg and John smiled. Not till later, however, did Marg realize the full import of her father's answer. "You see," he began, "over thirty years ago when we were married, we began another Christian home. Into our home the first three years were born two sons. The first died when five weeks old; the second died shortly after birth. In desperation we got on our knees and searched our hearts. We promised the Lord that should He grant us children that lived they would be given to Him completely for service and in whatever part of the world He would call them. God gave us children whom we would love to keep at home, except that we would far rather have them follow the calls they receive."

That parents of the last generation have had a hand in the foundation of our present mission outreach is deeply appreciated. Ambitions for their children, yes, but the truly godly parents have said, "Lord, you lent them to us; we give them back in service for your kingdom." Marg had attributed the opportunity for missionary service to circumstances when she had thought, "Why did the Lord call me away from home?" However, in the following days of preparation for the field the discovered fact of willing parents showed her another reason for the positive response her heart gave to the Lord's call in her life.

Apple Creek, Ohio.

"An Heritage of the Lord"

By Florence B. Gehman

Children are gifts to us from God, and blessed are the homes into which God sends them. It is a privilege to be coworkers with God in the plan of creation. One is often led to marvel at the perfection of a baby. Can anyone but God make such perfection? These babies are quite helpless and innocent when they come to us, but soon, too soon, we notice temper and other characteristics of a sinful nature. It is never too soon to begin to teach the child. The sooner the better it will be.

There are a number of ways we can teach, first by precept, and second by example. And there are many things a child must learn. God has given us those preschool years, and we can do very much in those years. The child needs the influence of home to prepare him for the years ahead.

But what kind of home should that be? Of course, a Christian home, a home where God is Head and where the children are taught to think of Him as Head. It should be a home rich in love. If God is the Head, love will be there, for God is love. It should be a home where the members show their love for one another. We must teach the Word, but our lives must show that we have experienced the love of God. It is always easier to talk about something we know, than something we know nothing about. To teach effectively we must have more than a speaking acquaintance with God; we must have a personal experience with Him. We should want Him to be first in our lives. We need to know that there is no sin in our lives that would keep us from getting an answer when we call on Him. I like to think that there is nothing too small to take to Him. I believe there is an answer to all our prayers. It may be, yes, no, or wait, but the answer comes, for I know He is interested in all that concerns us. We like to have our children come to us, and we are His children. So we teach of His love and the value of prayer, at home, at school, at play, or wherever they may be. He is there.

Children should be taught to work. We should try to teach them the value of time. We know time is a gift from God. Therefore we want to use it wisely. A child must have time to play too. Some parents expect too little of their children, but there are also some who expect too much. I like to think of children as gifts, not just to get work out of. It is a wonderful privilege to work with the children, father with son, and mother with daughter. Dishwashing can be fun if shared. Many times it is just the right time for Mary to tell Mother some of the things that bother her, and John also welcomes the chance to talk with Father. It is also a good time to sing together. If we want the respect of our children, we must foster it.

Then we should teach reverence to God, at home and especially in His house. I hear a minister say, "The way a child acts at school or church reflects his home training." It is not showing reverence to chew gum in church. We need to teach against it. Another thing we should teach our children is respect for others. Some go to church to visit. And they do so during the sermon and when they are on their knees. I often wonder just what these people get out of the services.

A child must be punished, but never when the parents are angry. It is often well to explain to the child that God has told us to correct him, and that it is because of our love for him that we do so.

We should win their confidence, but we must do our part. It should not be one-sided. We should tell them things too. Sometimes it may be necessary to say, "Now this is just for our family to know, no one else." It shows that we trust them. This attitude teaches children to share in the family concerns. They feel as though they are a part. If we keep things from them, how can we expect them to come freely to us?

The family should be a unit, sharing in all things and especially in legitimate pleasures. I had one mother tell me recently how, when her children were small, she would teach them Bible verses and then some Sundays they would take

(Continued on page 525)

TO BE NEAR TO GOD

GATEWAY TO BLESSING

Ask—it is so simple a thing a child can do it, yet sometimes its very simplicity makes us stumble. Or perhaps we mask our unbelief behind generalities so sweeping that no one (least of all ourselves) ever knows whether they are answered. Try asking for some specific thing that the Lord lays on your heart every day this week. Make sure the request is of Him—commit it to Him in quiet trust—then wait with joyful assurance for the answer. Look carefully—it may be so transfigured, so much greater than anything you have dared to ask, so clothed in the love of our Lord that you hardly recognize it at all!

Sunday, May 29

Read Matthew 7:7-11.

"Ask, and it shall be given you."

Does prayer—simple requests for things we need—really alter our circumstances, change God's mind, as it were? Does it actually make any difference? "Ye have not because ye ask not" has a sorrowful ring to it—and proves beyond a doubt that prayer does matter. Communion with God—worship—adoration—all have their place, but so does straightforward asking. In **My Utmost for His Highest,** Oswald Chambers says, "Prayer is not only asking, but an attitude of mind which produces the atmosphere in which asking seems perfectly natural." Jesus taught us to pray, "Give us this day our daily bread" —in absolute dependence upon Him for everything we have.

Monday, May 30

Read James 4:3-8.

"Ye ask, and receive not, because ye ask amiss."

God is kind to us—He refuses to grant selfish requests. We need to walk softly, nevertheless. Sometimes He does give us what we ask for, if we insist, but He also sends us leanness of soul.

Tuesday, May 31

Read John 14:13-20.

"And whatsoever ye shall ask in my name, that will I do."

"In Jesus' name"—what do the words really mean? Is this an **abracadabra** kind of phrase that works a special magic, sanctifying any prayer (no matter how selfish) that precedes it? Is it simply a convenient term to be added glibly before the final **amen?** God forbid—and forgive us for thoughtless mouthings that border on sacrilege! No one can fathom the full meaning of "in Jesus' name," but I like to think of it as a searchlight that penetrates past innocent-looking requests to the motives behind them. It reaches down, deep down into the "thoughts and intents of the heart" and forbids us to ask for anything, except to the glory of God and the furthering of His kingdom.

Wednesday, June 1

Read Romans 8:26-28.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14).

The Holy Spirit is our guide here as in all else. He prepares us for prayer, He teaches us how to pray, He tells us what to ask for, then gives us the inner assurance that God has heard and will answer. "And if we know that he hear us, whatsoever we ask, we **know** that we have the petitions that we desired of him" (I John 5:15).

Thursday, June 2

Read I John 3:18-24.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Love is linked with intercession in a vital way. It invites us to positive prayer (instead of that negative kind that is simply a long list of the other person's faults, leaving us with a comfortable feeling of superiority). Christ prayed a positive prayer when He asked that His wrangling disciples might become one, even as He and the Father were one. Paul prayed it for his converts. He was ready to rebuke, but his prayers are so glorious our hearts feel hushed as we read. With these examples before us, let us also turn to this kind of prayer—prayer dipped in a love that will see the possibilities for good in others, then ask and expect God to change those possibilities into the real thing.

Friday, June 3

Read James 1:5-8.

"If any of you lack wisdom, let him ask of God."

The Spirit of wisdom will give us wisdom for any decision—if we ask. We need to recognize and acknowledge our lack, then look up in quiet trust. In this as in other things "ye have not, because ye ask not," and aimlessness, a swinging back and forth or up and down, is a terrible indication of failure in prayer.

Saturday, June 4

Read Jude 20-25.

"Now unto him that is able to do exceeding abundantly above all that we ask or think . . ." (Eph. 3:20).

"Surpassingly more than all we ask or imagine" (Williams). Surely this is enough to fire the soul! The vistas of requests open out into wider vistas of thought and on to the vast expanse of the imagination, yet even this does not encompass what the Lord can do for us! We can only echo Jude's benediction —"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen!"

—Edna Beiler.

Young King Josiah

Sunday School Lesson for June 12

(II Chronicles 34)

Paul wrote to Timothy, "Let no man despise thy youth; but be thou an example of the believers." Perhaps he was thinking of the fine young man, Josiah. Many people do despise youth. They trust them little. No doubt many young people go astray for lack of confidence placed in them. So often they are not expected to go strong for God. Josiah proves that a young man can be at the same time strong for the Lord.

A boy of eight certainly could not manage a kingdom, but no doubt he had excellent elders who directed affairs for him. We must think that his mother, Jedidah, feared God and did not follow the wicked ways of her husband. Then there was Hilkiah, the priest, and Shaphan, the scribe, who must have helped to guide the young king. Josiah must have showed promise as a boy, for the people made him their king.

Josiah came to the throne when Judah was in degradation spiritually. His grandfather, Manasseh, had led the people into unspeakable idolatrous worship.

As a young man Josiah sought the Lord and found Him. This was the first step in turning Judah back to God. The leader must first know the Lord and consecrate himself to the worship of this Lord. Not only did this give example to his people but gave him desire and power and understanding for leading the people in returning to God.

After four years of walking with God the king became courageous to go out to war for God. His first program was the cleansing or purging of Judah from its pagan worship. From one end of his dominion to the other he sent his men to tear out the roots of idolatry. Images of different kinds, altars, vessels used for idol worship, and priests of the high places were put down. Find from the Word the thoroughness of this purging. See also II Kings 23 and **Adult Bible Studies.** To thoroughly purge out the evil is a testimony of Josiah's love for true worship of God.

After the putting away of the evil came the repairing and strengthening of the house of God. And how God blessed the king's works by directing the workmen to the big find of the copy of the Law! If we seek with all our hearts, God comes more than half way to lead us on.

Josiah did right according to God's standards. He knew exactly how to go. He knew the evil ways to which he could turn on right or left. This is the standard today. Many having turned aside from God are at sea as they don't know what is right. The world greatly needs standards for conduct.

We note the influence of the good king David. One man's influence can last for years.

If you are teaching adults, strengthen them in their faith in youth who go with God. If teaching young people, strengthen them to do great things through faith and loyalty to God. He needs strong youth.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Clarence Overholt, West Liberty, Ohio, was licensed on May 22 to minister at the Boone Mission, Springfield, Ohio. The service was in charge of Bro. Abram Kaufman.

A mixed Mennonite chorus under the direction of Sister Doris Moyer gave the oratorio "The Creation" at the Kitchener-Waterloo Collegiate on May 15.

The male chorus of the Mennonite Brethren Church, Kitchener, Ont., gave a program at the Elmira Mennonite Church on May 15.

Bro. Edward Stoltzfus, pastor of Bethel Church, West Liberty, Ohio, is the new editor of the **Ohio Evangel,** organ of the Ohio Mennonite Mission Board. He succeeds Bro. David Hostetler, who will soon be taking up mission work in Brazil.

Delegates from the congregations of various Mennonite groups of eastern Ohio and northwestern Pennsylvania met at Hartville, Ohio, on May 7 to effect the organization of Mennonite Disaster Service, eastern Ohio division. Fifty representatives were present from five areas: Holmes-Mount Gilead, Stark-Tuscarawas, Columbiana-Mahoning, Medina-Wayne, Geauga-Portage-Western Pennsylvania. The executive committee is Leonard C. Kreider, Wadsworth, chairman; George Falb, Orrville, vice-chairman; Alvin J. Miller, Kent, treasurer. Two additional members of the executive committee, a co-ordinator and an assistant co-ordinator, will be chosen by the elected members. There will also be a council consisting of representatives of the various Mennonite congregations and conferences in the eastern Ohio region. This will include also the several Amish Mennonite groups.

Bro. Dwight Weldy, Goshen, Ind., conducted a song service at Salem, Elida, Ohio, on May 15.

Commencement speaker at Johnstown Mennonite School was Bro. Nevin Miller, Harrisonburg, Va. Bro. Urie Bender preached the baccalaureate sermon. The chorus of the school gave a program at the Kaufman Church, Davidsville, Pa., on May 22.

Christian Parents Baby Book, by Alta Erb and Winifred Paul, has just been published by Herald Press. This is a unique book in the area of religious publications, and the publishers anticipate wide acceptance outside our denominational circles, as well as within our own church.

Youth and Nonconformity, a 64-page booklet by John C. Wenger, is selling quite well to our Sunday schools throughout the church. Orders for 8,000 copies have been received to date with several thousand additional orders expected from the 250 Sunday schools which have not yet placed their orders for supplies. The booklet sells for 30¢ a copy; 25¢ each for five or more copies.

One hundred young people with their sponsors and pastors met at the Maple Grove Church, Belleville, Pa., on May 21 for the fourth annual meeting of the Allegheny MYF. The theme of "The Christian Witness" was carried through by testimonies from high-school students, the two messages given by Bro. Clyde Fulmer, and a film, "Missionary to Walker's Garage." Eight youth organizations were officially represented and reported on recent activities: Scottdale MYF, Weaver MYF, Johnstown District Prayer Groups, Thomas Youth, Johnstown First Mennonite MYF, Martinsburg Youth, Belleville MYF, and Springs MYF. Voting delegates elected the following officers for the coming year: Edgar Miller, president; Eugene Herr, vice-president; Elnora Schrock, secretary; Harry Maust, Jr., secretary of Fellowship; Ruth E. Yoder, secretary of Faith and Practice; Berniece Kolb, secretary of Extension. Mervin Zook continues to serve as treasurer.

Bro. John C. Wenger, Goshen, Ind., is scheduled to give the commencement address at Lancaster Mennonite School on June 3. Seventy-six will receive diplomas.

Moderator J. B. Martin is scheduled to give the conference sermon at the Ontario Conference on June 1.

Change of Address: R. W. Benner from Sarasota, Fla., to Cabins, W. Va.; H. A. Wolfer from Sheridan, Oreg., to Route 1, Brownsville, Oreg. This move will place Bro. Wolfer much nearer Tangent, where he holds the bishop oversight. Bro. Wolfer and other workers are planning to start tent meetings on June 19 in several communities where none of our congregations are located. He hopes for some new Mennonite churches as a result of this effort.

Ten seniors received diplomas at Belleville, Pa., Mennonite School on May 20. Bro. Harold Bauman gave the commencement address at the Locust Grove Church. Bro. Raymond R. Peachey preached the baccalaureate sermon at Mattawana on May 15.

Mennonite history was the theme of week-end meetings at Morton, Ill., May 28, 29, conducted by Bro. J. C. Wenger.

Wayside Gospel Crusaders, Lancaster, Pa., are erecting one of the largest Gospel signs in the country—50 by 16 feet. It is being placed near the Lancaster-Reading Road where it crosses over the Turnpike.

Sister Carol Kauffman spoke at a mother-daughter banquet in Kansas City on May 21.

Two new members were received into fellowship at Dillonvale, Ohio, on May 22.

MYF members from Wooster, Ohio, recently went to Mount Gilead, Ohio, on a Saturday to help Bro. Murray Krabill, pastor at that place, with his work on the farm.

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Calendar

Annual Meeting, Ontario Mennonite Conference at St. Jacobs, May 31 to June 2.
Annual Meeting, Indiana-Michigan District Conference, Shore, Shipshewana, Ind., June 1, 2.
Annual Meeting, Ontario Amish Mennonite Conference, Wellesley, Ont., June 8, 9.
Annual Meeting Pacific Coast Conference, with associated meetings: Christian Workers' Conference, June 7; Church Conference, June 8, 9; Youth Conference, Western Mennonite School, Salem, Oreg., June 10.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Little Eden Camp: Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.
Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Annual Meeting Alberta-Saskatchewan Conference at Carstairs, Alta., July 1-4.
Annual Meeting, Alberta-Saskatchewan Conference and associated meetings, Carstairs, Alta., July 2-5.
Annual Meeting, Allegheny Conference Mission Board, Weaver Church, Johnstown, Pa., July 8, 9.
Virginia Conference and Related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Recent evangelistic meetings at the Mennonite Spanish Church, Chicago, resulted in two conversions. Six persons are now taking instruction for baptism. The youth potential at the Spanish church totals 25 young people, most of whom attend church and MYF regularly.

Bro. Lester T. Hershey, radio pastor for **Luz y Verdad,** inaugurated a fifteen-minute broadcast over station WRIO, Rio Piedras, Puerto Rico, on Sunday, May 15. The program is largely music with a four-minute message giving information about the Bible and is entitled **Melodias y Pensamientos** (melodies and thoughts). The regular **Luz y Verdad** program is one-half hour in length.

Bro. Norman Derstine, Harrisonburg, Va., has recently accepted responsibility for directing the indigenous church program in Sicily as successor to Bro. Lewis Martin, who has been looking after the work from the beginning in 1950. The Derstines plan to begin Italian language study soon.

Bro. Carl Beck, missionary on furlough from Japan, is scheduled to give the missionary sermon during the commencement activities at Eastern Mennonite College, Harrisonburg, Va., on June 6.

At the May 11 meeting of the Eastern Mennonite Board of Missions and Charities the Board voted to open mission work on the island of Sumatra in Indonesia. The Board authorized the finding and sending of an initial party of two couples to open work there in the latter part of 1956. The island of Sumatra is located northwest of the island of Java.

The mission in Honduras has secured a **cayuco,** a 21-foot inboard motorboat. This boat will be used to make evangelistic trips to the Carib villages along the coast. A weekly trip is made to these villages to preach the Gospel and conduct a clinic. At the present time 12 men and women are under instruction for baptism.

Sister Esther Beck, missionary on furlough from Japan, and her daughter Carol spoke at the annual Mother-Daughter meeting of the Busy Bees, the junior girls' club of the Prairie St. and Belmont churches, Elkhart, Ind., on Thursday evening, May 19.

For physical reasons Bro. Henry Garber, president of the Eastern Mission Board, has found it necessary to cancel his plans to accompany Bro. Amos Horst in a deputation visit to the Eastern Board missions in Europe and Africa. Bro. Horst will be leaving on June 1 as previously planned, and will be making the trip unaccompanied.

Steven Peter was born to Bro. and Sister Peter Sawatsky, Campinas, E. de Sao Paulo, Brazil, on May 21.

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Travel and Lodging Information

Air Travel

American TWA and United Airlines schedule regular stops at South Bend. Travelers coming by air only as far as Chicago can take the New York Central to Elkhart or Goshen. If satisfactory connections cannot be made on the NYC, the South Shore electric runs every hour from Central Station, Chicago, to South Bend. Both planes and the South Shore will be met at South Bend when necessary.

Train Travel

Persons traveling by rail can take the New York Central to Goshen or Elkhart: the Baltimore and Ohio to Nappanee, and the Pennsylvania to Fort Wayne or Warsaw. From Fort Wayne or Warsaw the following bus schedule is in effect:

lv. Ft. Wayne	7:00 a.m.	10:00 a.m.	12:45 p.m.	4:00 p.m.	7:00 p.m.
ar. Goshen	8:39 a.m.	11:43 a.m.	2:28 p.m.	5:43 p.m.	8:43 p.m.
lv. Warsaw	10:00 a.m.	(Sat. only)	2:13 p.m.	7:45 p.m.	
ar. Goshen	10:45 a.m.		3:00 p.m.	8:30 p.m.	

Canadians traveling by the Michigan Central and detraining at Niles will find bus service to Goshen via Elkhart.

Car Travel

Goshen College is located on Indiana 15 in the south part of Goshen. Highway 15 passes the campus and crosses U.S. 20 six miles north of the city and U.S. 6 nine miles south of Goshen. Autoists approaching Goshen from the southeast on U.S. 33 should turn left at the Goshen Tourist Lodge one mile east of the College.

Arrangements for Non-Autoists

Trains coming to Goshen, Elkhart, Nappanee, and Warsaw and planes coming to South Bend will be met if notification of arrival is made to Menno N. Miller, 1805 S. Main, Goshen, phone 4-3652. If you arrive and find no one to meet you, call the College, phone 3-1131.

Lodging

Dormitory rooms will be available at 50¢ per night with all linens and blankets furnished. Private homes, motel accommodations, and trailer parking space will also be available. For housing reservations write Marner Miller, R. 5, Goshen, Ind.

Mail

Mail sent to Board meeting attendants should be addressed: c/o Mission Board Headquarters, Goshen College, Goshen, Ind.

Your Treasurer Reports

We are rapidly approaching the time when summer service units will be organized. Depending upon the number of volunteers for the summer voluntary service program, it is anticipated that there will be about the same number of units organized and workers needed this year as in previous summers. This program is organized and directed for the purpose of helping young people give a period of witness and service during the summer months when it is possible to give such service between school years and during periods when their service can best meet the needs of the church.

The summer service units are very helpful to the mission outreach of the church due to the fact that many of these short-term volunteers help in mission stations and other forms of Christian service and outreach.

The summer service program is sponsored through the Relief and Service Committee and requires an annual budget of about $6,500.00-$7,000.00. On the basis of the previous years, the average cost for supporting a summer service worker has been about $50.00. The anticipated cost for this year will be approximately the same. Therefore, I would like to suggest this part of the relief and service program as an area for special support and contributions.

A contribution of $50.00 will be sufficient to sponsor and support a summer service worker some place in the program. I would like to suggest that both individuals and Sunday-school groups give consideration to the support of a worker during this coming summer. Contributions for this specific purpose will help encourage the young people in their work and will also help the over-all budget of the Relief and Service Committee.

Contributions for this purpose may be sent direct to the Elkhart office or can be forwarded through the district conference treasurers. All contributions should be clearly designated for the Support of a Summer Service Worker of the MRSC.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Premi Bai, the Bible woman, teaches the Word in the Roadside Leprosy Clinics.

Roadside Leprosy Clinics—A Healing Witness

BY ELIZABETH PENNER

It is Monday morning. The sun is just peeping over the horizon as our staff gathers around "bumpsy" for another trip to our Roadside Clinics. We claim God's promise and bow our heads for prayer asking God's help and guidance in our work that His Word may be powerful in the hearts of man.

The cool morning air is invigorating. Nature's beauties abound throughout the year. The rice fields mean food for the people. A whole pond of red lotus is a beautiful sight to behold. In spring when the new leaves come out on the trees it is as colorful as fall. How gorgeous! And we also have the blooming trees of the jungle. The flaming red trees against the blue sky make a beautiful picture.

We arrive at our first place, Latabor. The people gather as we make our preparations. We have our little service and Somuram, one of our leper patients, joins with us as we sing. On occasion he testifies to what God has done and what He can do. He is the only Christian in his village and this is one means of Christian fellowship. We carry out our medical ministry and then move on to our next place, Sikosa. This seems like Sodom and Gomorrah but we know God is able. For some time a young Sikh lad has shown a keen interest in our literature. He has bought several booklets and also a portion of the Bible. His family is interested in Christianity. When we finish our work here it is high time for a refill and we soon locate a shady place by the side of the road for our rice and curry meal.

Upon arriving home we make preparations for the next day. Tuesday we go to Holdi, which is ten miles along the canal bank. A group of children have run to meet us. Why are they so anxious and eager? Premi Bai, our Bible woman, tells them Bible stories, teaches them Bible verses and children's songs, and we give them pictures with Bible verses. The children remember the stories and verses from one week to the next. Rikiram, a bright-eyed, eight-year-old boy, is really an inspiration in the interest he shows. Adults, and especially women, will say when questioned about the message, "We cannot read or write; how can we understand what you say?" Pray for this ministry among the children that it may bear fruit for eternity.

The other week a man came, whose wife's life was spared when he had given up all hope. His heart has been touched by God's love as we cared for them at that time. He has read portions of the New Testament and is interested in Christianity. Our regular patients hear God's Word every week and it seems their hearts are hardened to the Gospel. Last week an elderly man came from a distant village and listened with great interest. Afterward he bought a New Testament. So through the clinics there is the opportunity of sending God's Word out even beyond our immediate vicinity.



Prayer before setting out. L. to R.: Elizabeth Penner, Premi Bai, driver, compounder, doctor.

Here at our station, Sankra, we also treat leprosy patients. The signboard with the living Word is a silent witness to all who pass by. And many have heard for years. They nod their heads in the affirmative. But the Bible says, "Not every one that saith . . . Lord, Lord, shall enter into the kingdom of heaven." There is also Kadinlal, a twelve-year-old boy, and his father who have been coming for only a few months. The boy's right hand is affected and was getting badly crippled. He had surgery done at a nearby hospital and with proper treatment and exercise will have better use of his hand. Neither father nor son can read but they listen attentively. Will they be helped spiritually as they have been helped physically?

Wednesday is a long day. Our first stop is 32 miles from Sankra. Sometimes we pass the time in singing songs or memorizing Bible verses. We arrive and shake off the dust and go to work. Here is a man searching for the truth but torn between the voice of God and the voice of relatives. May he see the light!

Before we reach our next stop, Gunderdehi, we stop for lunch. The children from school come by and stop to watch us. Premi, who is ever alert for an opportunity, gathers with them and hands out Scripture verses and teaches them a song. As we arrive at our familiar stop under the big tree people from every direction seem to flock together. This place has a high incidence of leprosy. Several children are coming now, and what will happen to the babies of leprous mothers? I have mentioned before Janki Bai and her husband. Their village is not far from here. We feel that she has accepted Christ as her Saviour and now she says they are ready for baptism. Pray that the necessary preparation may be made for this important step.

May we be faithful in our witness, redeeming the time while it is yet day.

Jamgaon, via Durg, M.P., India.

"Christ for You"—1955

BY ESTHER ROBINSON

"So thou, O son of man, I have set thee a watchman . . . therefore thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33:7).

In the light of God's Word we are commanded to give this message of love to this lost and dying humanity. In the light of our personal Christian experience, we proclaim God's message because "the love of Christ constraineth us."

The blessings which God poured out upon "Christ for You"—1954 were truly "marvellous in our eyes." Today, we praise the Lord that in our congregation there are new faces, faithful Christians who found Christ as their own personal Saviour during last year's tent campaign.

This year again God has led us to plan for another "Christ for You" tent campaign. As we prepare for this coming event we want

you to share with us both the responsibilities and the blessings.

The prophet Isaiah proclaimed, "For as soon as Zion travailed, she brought forth her children" (Isa. 66:8). God wants to save the souls of the lost as we travail in our spirits, interceding to God for them. God has set us as His watchmen, and He expects us to be faithful! "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). May we together lay hold on the promises of God, claiming many souls for His harvest.

"Christ for You"—1955 will again be a faith project. We are encouraged by Jer. 32:27, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" and Luke 1:37, "For with God nothing shall be impossible." Praise the Lord, we are serving one who has promised to supply all our needs.

We are trusting the Lord that as He speaks to your hearts, you will respond. Whether by prayer or by your gifts, or both, whichever it may be, we wish you God's divine blessing and guidance.

The dates for the campaign are August 6-28. It is being sponsored by the Glad Tidings Mennonite Church, Bronx, New York. The evangelist will be our pastor, Bro. B. Harold Thomas.

We have prayed and are continuing to pray that the Lord by His Spirit will direct us in each decision we make. This is God's work and we want Him to direct it and do the building. He has given us this promise, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Your correspondence may be sent to (Mrs.) Esther Robinson, 612 St. Ann's Ave., Bronx 55, New York.

Bronx, New York.

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News has just come from Nigeria that the new government which assumes power July 1 will, as of that date, require all missionaries to abide by the following conditions with regard to work among Moslems:

1. No church or open-air meetings among Moslems.
2. No indoctrinating in hospitals where Moslems are present.
3. No indoctrination of Moslem pupils in schools.
4. No evangelism in leprosariums where Moslems are present.
5. No entering Moslem homes and compounds to evangelize.

All missionaries must sign this agreement or be expelled from the country. The same five conditions will be written into the entry permits of missionaries going to Nigeria.

The Sudan Interior Mission and the National Council of Churches of Nigeria have advised the government that such clauses are not acceptable, and further action is awaited.

It is indicated that if the government insists upon enforcing these conditions all evangelical Protestant missions in Nigeria will close their medical and educational work among Moslems.—**EFMA Missionary News Service.**

Program

Forty-Ninth Annual Meeting of the
Mennonite Board of Missions and Charities
to be held at
Goshen College, Goshen, Indiana
June 9-14, 1955

Theme: *Building the Church of Christ*

Thursday, June 9

1:00 P.M. Executive Committee Meeting.
7:00 P.M. Executive Committee Meeting.

Friday, June 10

8:00 A.M. Executive Committee Meeting.
1:30 P.M. Executive and Personnel Committees Meeting.
7:00 P.M. Executive and Personnel Committees Meeting.

Saturday Morning, June 11

8:00 A.M. Executive and Personnel Committees Meeting.

Saturday Afternoon, June 11

1:30 P.M. Opening Business Session of the Mennonite Board of Missions and Charities.
This session is open to the public.
2:00 P.M. Business Session of the Mennonite Medical Association.
Inaugural Address ..... Norman Loux, M.D., Providence, R.I.
Business Meeting.
2:00 P.M. Business Session of the Mennonite Nurses' Association.
Business Meeting.
Building Through Nursing Service in India ..... Lena Graber, R.N.
Laying Foundations in Japan ..... Esther Beck, R.N.
Medical Work in Ethiopia ..... Mae Schlabach, R.N.

Saturday Evening, June 11

7:15 P.M. Closing Session of Mennonite Youth Fellowship Meeting.
7:30 P.M. Mennonite Medical Association.
What the Church Expects from Its Medical Resources
H. Ernest Bennett, Elkhart, Ind.
Replies ..... Samuel Bucher, M.D., Harmon, W. Va.
Merle Eshleman, M.D., Harrisonburg, Va.

Sunday Morning June 12

9:45 A.M. Devotions ..... Paul Clemens, Lansdale, Pa.
10:00 A.M. The New Testament Church a Missionary Church .. Laurence Horst, Chicago, Ill.
The Growth of the Church Through the Centuries ..... Daniel Miller, Argentina
11:00 A.M. *Mission Sermon:* Christ Building His Church ..... J. D. Graber, Elkhart, Ind.
(Ministers are being assigned the same *Mission Sermon* topic in the surrounding churches.)

Sunday Afternoon, June 12

1:30 P.M. Devotions ..... Dr. Walter Schlabach, Ethiopia
1:45 P.M. Building the Church of Christ:
Among Illiterate Tribes ..... Albert Buckwalter, Argentina
In Today's East Africa ..... Clayton Keener, Ethiopia
In Today's Japan ..... Carl Beck, Japan

Sunday Evening, June 12

7:00 P.M. Devotions ..... Orland Gingerich, Baden, Ont.
7:15 P.M. Panel Discussion: *Financial Resources for Church Building.*
Harold Zehr, Chairman, Roanoke, Ill.
David Derstine, Blooming Glen, Pa.
Ralph Imhoff, Eureka, Ill.
Paul Kraybill, Intercourse, Pa.
Jacob Shetler, Ontario, Calif.
8:15 P.M. The World in Which the Church Is Built ..... Paul Peachey, Harrisonburg, Va.

Monday Morning, June 13

8:30 A.M. Business Session of the Board.
8:30 A.M. *Voluntary Service Conference.*
Devotions ..... Ray F. Yoder, Nappanee, Ind.
Voluntary Service Helps to Build the Church:
In Our Cities ..... Jean Kauffman, Plain City, Ohio
In Public Institutions ..... John Zehr, Elgin, Ill.
In a University ..... Robert Lehman, Kalona, Iowa
In Underprivileged Communities .... Eloise Bontrager, Decatur, Ind.
In Our Church Institutions ..... James Kratz, Goshen, Ind.
Voluntary Service Testimonies.
Building Through Serving ..... Allen H. Erb, La Junta, Colo.
Chairman ..... Ray Horst, Elkhart, Ind.
9:00 A.M. Delegate Session of the WMSA.
11:00 A.M. Program of Medical and Nurses' Association.
Building for Mental Health in the Home and the Church
Lucinda Martin, R.N., Newton, Kans.
Objectives and Purposes of Our Medical Missionary Programs
H. Clair Amstutz, M.D., Goshen, Ind.

Monday Afternoon, June 13

12:15 P.M. *Relief and Service Workers' Fellowship.*
1:30 P.M. Devotions ..... Mark Lehman, St. Anne, Ill.
1:45 P.M. Building the Church of Christ:
In Today's India ..... M. C. Vogt, Bihar, India
Among Jewish People ..... Abner Stoltzfus, Kinzers, Pa.
2:45 P.M. Business Session of the Board.

1:30 P.M. Business Session of the *Women's Missionary and Service Auxiliary.*
Open to anyone interested.
Devotions ..... Mrs. Carl Beck, Obihiro, Japan
Welcome Address ..... Mrs. Wilbur Huneryager, Goshen, Ind.
Response
Delegates Roll Call
Reports:
Secretary ..... Mrs. Mahlon Eigsti, Hesston, Kans.
Treasurer ..... Mrs. Paul Graybill, Freeport, Ill.
Home Interests Secretary ..... Mrs. Paul Yoder, Columbiana, Ohio
Girls' Activities Secretary ..... Florence Shantz, Waterloo, Ont.
Literature Secretary ..... Mrs. John Duerksen, Hesston, Kans.
Executive Secretary ..... Florence Shantz, Waterloo, Ont.
The Relation of WMSA and MSO ..... Boyd Nelson, Elkhart, Ind.
Building the Church of Christ:
Girls' Circles a Part of the Church Program
Mrs. George Amstutz, Dalton, Ohio
Offering
Young People Building the Church in India .... Blanche Sell, Dhamtari, India
Building the Church in the City ..... Mrs. Laurence Horst,
Mrs. Paul King, Mrs. Mario Snyder, Chicago, Ill.
Introduction of New Project
Election of Officers
Special Music ..... Ohio Girls
Chairman ..... Mrs. J. D. Graber, Elkhart, Ind.
Chorister ..... Mrs. John Stalter, Elkhart, Ind.
4:00 P.M. Mennonite Relief and Service Committee Meeting.

Monday Evening, June 13

6:45 P.M. Workers' Meeting and Devotions ..... Wilbert Nafziger, Harper, Kans.
7:45 P.M. Building the Church of Christ:
In Today's Puerto Rico ..... Doris Snyder, Puerto Rico
In Today's Argentina ..... Lawrence Brunk, Argentina

Tuesday Morning, June 14

8:30 A.M. Business Session of the Board.
9:00 A.M. Program of the *Women's Missionary and Service Auxiliary.*
Song Service ..... Mrs. Willis Bontrager, Shipshewana, Ind.
The Role of the Christian Home:
In America
In Africa ..... Mrs. Clayton Keener, Ethiopia
Building the Church of Christ:
Through Education ..... Mrs. Doris Snyder, Puerto Rico
Through Medical Service ..... Lena Graber, India
Through Voluntary Service ..... Mrs. Roman Stutzman, Kansas City, Kans.
Through Secretarial Service ..... Dorothy Swartzentruber, Kitchener, Ont.
Special Music ..... Indiana Girls
Building the Church of Christ:
In Latin America ..... Mrs. Lawrence Brunk, Argentina
In Argentine Chaco ..... Mrs. Albert Buckwalter, Argentina
Offering
A Message from the South Sea Islands ..... Mrs. Fred Brenneman, Samoa
Report of Election of Officers
Announcements
Introduction of Missionaries ..... Esther Graber, Elkhart, Ind.
Devotions ..... Goldie Hummel, India

Tuesday Afternoon, June 14

1:15 P.M. Final Business Session of the Board.
2:00 Devotions
2:15 P.M. Building the Church of Christ:
In Rural America ..... Raymond Byler, Altha, Fla.
In Urban America ..... Darwin O'Connell, Lima, Ohio
3:00 P.M. Consecration Service ..... Milo Kauffman, Hesston, Kans.

Tuesday Evening, June 14

6:45 P.M. Workers' Meeting and Devotions ..... Amos Swartzentruber, Argentina
7:45 P.M. Building the Church of Christ:
Through Institutions and Welfare Work ..... H. Ernest Bennett, Elkhart, Ind.
8:15 P.M. The Christian Church in Today's World ..... C. F. Derstine, Kitchener, Ont.

The Mennonite Hour

NEW STATIONS ADDED

WERC, Erie, Pennsylvania

Through the interest of the Beaver Dam and Britton Run congregations a broadcast has been started on one of Erie's prestige stations, WERC. The time of the broadcast, 11:30 a.m. Saturday, has been chosen by the groups for the purpose of reaching more non-Christians. According to Kenneth Snyder, pastor of the Beaver Dam congregation, "there is so much religion on the radio Sundays but very little through the week. Since we are interested in making this a missionary project we felt Saturday would be an excellent time."

WERC, Erie, Pa., is located at 1260 on the dial (99.9 on FM sets).

WHKK, Akron, Ohio

Another fine station to be added on June 5 is WHKK, Akron, Ohio. The time of the broadcast is 2:00 p.m. E.D.S.T. on Sunday. This station is located at 640 on the dial.

For some time there has been interest in eastern Ohio to have the broadcast released since listening was only fair on the night releases on WRVA and WBZ.

WCED, Du Bois, Pennsylvania

The mission churches at Brockton and Crenshaw (central Pennsylvania) have been interested in having the broadcast for some time. The manager of WCED has been very enthusiastic about having **The Mennonite Hour** since earlier the program was heard on this station but discontinued when the broadcast went on KDKA, Pittsburgh.

The time of release on WCED is 12:30 p.m. Sunday beginning June 5. WCED is located at 1230 on the dial (101.2 on FM sets).

Invite Others to Listen

Don't forget to invite your neighbors and friends to listen to **The Mennonite Hour** broadcasts. For schedule cards to hand out or to enclose in your letters write to The Mennonite Hour, Box 22, Harrisonburg, Va.

Your invitation may mean somebody's salvation!

via Mennonite Board of Missions and Charities, Elkhart, Ind.

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"God gave us both music and the ability to appreciate its message. Rightly used, it is a pathway to His very presence."

Secretary of State John Foster Dulles told a delegation of welfare agency leaders that he will consider appointing an overseas expediter for the Refugee Relief Program. Mr. Dulles said he agreed with the delegation that a deputy administrator should be appointed for the program who is familiar with immigration problems and is thoroughly sympathetic with its objectives. The delegation told the secretary that the slowness with which the program has been operating has discouraged refugees from completing the long and complex applications required for U.S. visas and has greatly discouraged American citizens from participating. Hence, they told Mr. Dulles, an expediter should be appointed to supervise the program in Europe and cut the red tape.

* * *

Arrangements for Evangelist Billy Graham to open his 1955 tour of the European continent with a one-week crusade in Paris, June 5-11, have been completed. At the close of the six-week all-Scotland crusade at Glasgow, on April 30, Graham is scheduled for a number of appearances in London. Following the Paris appointment, he will speak in Zurich and Geneva, Switzerland; Frankfurt, Munich, Stuttgart, and Nuremberg, Germany; Rotterdam, Holland; Oslo, Norway; and Gothenberg, Sweden.

* * *

Argentina's bishop has declared that Roman Catholics could not in conscience accept a moral separation of church and state. The hierarchy issued a pastoral letter replying to the current campaign in the progovernment press for disestablishment of the church. The letter was read in all Catholic churches.

The Trend in Charitable Institutions in the Mennonite Church in India

BY JEHOASH HARISCHANDRA

It is very surprising to know that people living in a far-off land have been helping the people living in India constantly for the last 55 years. Many of you may not even have seen one from among the thousands of us whom you have been so generously helping, and yet your love for each one of us has been so great that we just cannot describe it.

People of our country have been helped in various ways. By sending your people you have helped us to know the true God, our Lord and Saviour. About half a century ago there was not a single Christian in the area now covered by the India Mennonite Church. And now after 55 years we are 1,479 in number. We would still have been walking in darkness if the missionaries would not have brought the Gospel to us.

Our parents, the earliest to be brought to the fold, cannot forget the horrible days during the time of the great famine in many parts of the country when people died by the thousands of starvation and disease. The missionaries were moved and worked day and night to save as many as they could. Their love won the hearts of many who accepted Christ as their Saviour. Our parents, then mere boys and girls, were well kept and were given good education and were taught the Bible. Many Christian families were established and were given work. We, their children, were also given all possible help to get education and to become established in life. Hundreds of us have been helped in the past and hundreds are still being helped at the present.

The major portion of your generous contribution is spent in paying the salaries of the church employees working as evangelists, teachers, and medical workers. Next to that is the help given to the poor children for education. In the Mission Board's budget it is classified as "the charitable institution fund." The amount spent in charitable institutions is increasing year by year as more and more children from Christian homes are coming to schools.

Many orphans in the boys' and girls' orphanages were also given all the privileges to get as much education as possible. Many were taught various kinds of vocations for which they had the aptitude. Now only a few are left who are studying in schools and a time may come when we will have just few.

There were also many old men and women who could not earn their living either due to mental abnormality or due to physical weakness. They were kept in old men's and widow's homes. Those who could do some work were assigned light work. Now only one such man and 43 old women are left. About half of them are so old that they can do nothing.

The statistics will show a downward trend in the number of orphans and old women and men. It is not because their number is decreasing but because there is someone related who can look after them. At present the Board is fully supporting the orphans and old women. The church is realizing that it is our duty to support them and soon a time may come when the church will be in a position to support them. But I must be frank at this point and say that it will take some years, and until then we will look for your help.

At present the income of many Christian families is far below the minimum required in our country for a good living. We can say that only a few families are quite well off. In such situations it becomes very essential for the church to give substantial help to the needy children to get an education, at least up to high school, so that the new generation may be better off. Many boys and girls who are brilliant are sent to colleges for higher education by giving them loans which are repaid by them after the completion of their education. The following five-year statistics tell the story on college loans:

Year	Number of students in colleges	Amount of loan given
1950-51	3	$292.70
1951-52	6	442.10
1952-53	7	473.70
1953-54	7	487.60
1954-55	14	645.50

This system of college loans has so far produced 14 graduates and four doctors. The church can confidently depend on these young people for leadership. In recent years more boys and girls are going for higher education, and we hope they all will share in making our church independent of foreign help. The more the people are educated, the better the economic condition of the family and the higher the contribution to the church. Hence the amount spent in charitable institutions has a far-reaching effect in the growth of the church. Our church contribution has increased considerably, but it is yet far below the mark.

The present policy of our government toward foreign missionaries is very uncertain. It is becoming more and more clear that the government does not like the foreign missionaries to preach the Gospel and convert the people. Hence, she is putting restrictions on the new missionaries coming to India. In our area we have less than half the missionaries that we need. It is alarming to us. Probably a time may come when the government may not allow foreign help; so we have to prepare ourselves to meet such a situation. We have full faith that the Lord will help us and that the church established by sweat and blood of pioneer missionaries will not disintegrate but ever keep on growing. Our church needs spiritual awakening. Hence it is more important for the foreign missionaries to remain in India to guide us than that we have Mission Board money to help us.

In conclusion, I must repeat the words of our Christ as found in Matthew 25: "Verily

(Continued on page 526)

MISSIONS

EDITORIAL

Existing for Missions

Dr. Oswald J. Smith of the Peoples Church, Toronto, Ont., recently stated on the twenty-fifth anniversary of his pastorate in that church: "The big thing we exist for is missions." During the 25 years of Dr. Smith's pastorate the Peoples Church has contributed $3,562,000, of which $2,754,000 went to missionaries. The church now contributes to the support of 365 missionaries on 40 fields, or one missionary for each day in the year.

One Mennonite church of over 400 members contributed $11,616 to the support of 18 missionaries, missionary children, and missionary causes in 1954. That is the best record we know of in our own denomination.

But, it continues to take more than two congregations in our church to support one foreign missionary. Therefore, many congregations are very evidently not supporting any foreign missionaries. If every congregation would support one, we could double our foreign staff. The present support for a foreign missionary ranges from $600 to $850 per year, not including travel and equipment.

Clearly we are not doing all that we can. Some use Matt. 6:3 as an argument against systematic and planned giving: ". . . Let not thy left hand know what thy right hand doeth . . . ." But a careful look at the context of that Scripture shows that this is a figure of speech intended to teach us to give without show or desire for approval rather than to teach us to reach into our pocket and unconsciously throw into the offering plate what money our hand may happen to find there.

The New Testament teaches us to give as God has prospered us. Anyone who doesn't know how much God has prospered him will not likely have much to give. Careless management of funds does not produce men of affluence. Neither will careless management of giving evoke from God, "Well done, thou good and faithful servant."

When a congregation exists for missions its members will pray for missions, volunteer for missions, and give for missions. All of these will be sacrificial and not just a share of the surplus we may have on hand. May God help us to improve our stewardship to the point of existing for missions.—L. C. Hartzler.

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Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—Hosea Ballou.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

A person with a knowledge of the Spanish language is urgently needed in view of the fact that the operation of a summer service unit to serve Puerto Rican migrants near Crumstown, Ind., is largely dependent upon securing such a person.

Persons who attended the orientation school May 17-28 were Herman and Shirley Hochstetler, Goshen, Ind.; Paul and Martha Rohr, Hatfield, Pa.; Wayne Kratzer, Orrville, Ohio; Maxine Kauffman, Goshen, Ind.; Elsie Van Pelt, Columbiana, Ohio; and Ruth Wood, Harrisonburg, Va.

Susie Hostetler, Westover, Md., and Barbara Troyer, Elida, Ohio, have transferred from Camp Rehoboth, St. Anne, Ill., to other units. Susie Hostetler is serving at La Junta, Colo., as a nurse aide and Barbara Troyer is assisting with housework and bookkeeping at Elgin, Ill.

Theron and Evelyn Weldy, who serve in the Navaho Migrant Unit, Grants, N. Mex., recently took a short course in the rudiments of the Navaho language. They attended a two-week school at Black Mountain, Ariz., conducted by a person from the Wycliffe Bible translators.

La Junta Voluntary Service Reunion

Thirty-two former members of the La Junta, Colo., hospital VS unit held a reunion at the Hopedale, Ill., Mennonite Church, Sunday afternoon, May 15. Eldon Dean and Lavern Nafziger invited the group to come to Hopedale and arranged for the noon meal, program, and overnight accommodations.

Fellowing a fellowship lunch, prepared by members of the local congregation, Eldon directed the program. Two former unit leaders, James Kratz and Leon Horst, spoke brief messages of inspiration and challenge. A men's quartet composed of Kenny Hostetler, James Kratz, Orrin Eichelberger, and Harold Zook sang several numbers. Donna Horst led the group in singing.

Dorsa J. Mishler of the Elkhart MRSC office spoke about the present VS program and listed some of the challenges for the future, new frontiers in VS. W. J. Dye, administrator of the La Junta Hospital, gave an interesting review of what is happening at La Junta and some of the new things on the books for the future.

Two important decisions by the group included an agreement to meet together again in two years and the acceptance of a project that will benefit the present VS unit. The group decided to contribute funds toward the purchase of books and recreational equipment for the unit center at 902 Belleview, La Junta, and lifted an offering of over $60.00 for the project. Former La Junta VS-ers who would like to contribute toward that project but were not present for the reunion may send their contributions to the present unit leader, Darrel Otto.

Released May 20, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Mental Health Meetings Held May 12, 13

Members of the board of directors of Mennonite Mental Health Services, an eight-member body advising the operation of the three MCC mental hospitals, held their semiannual meeting in Chicago May 13.

Reports were presented to the board by the administrators and advisory committees regarding the operation of Brook Lane Farm, Hagerstown, Md.; Kings View Homes, Reedley, Calif.; and Prairie View Hospital, Newton, Kans., during the past six months. Also considered at the board meeting were concerns and developments discussed by hospital staff members at a meeting the previous day.

Topics discussed at the staff meeting included day care and foster home care for patients by Arthur Jost, Kings View administrator; needs of the aged and chronic mentally ill and mentally retarded by Elmer Ediger of the General Conference Board of Christian Service, Newton, Kans.; the development and expansion program at Brook Lane Farm by administrator Arthur Laemmlen; the field of service among the mentally retarded by Harold Vogt, Prairie View psychologist; and community clinics as related to the prevention of mental illness by Boyd Nelson of the Mennonite Relief and Service Committee, Elkhart, Ind.

Information of interest to Mennonite and Brethren in Christ churches co-operating in the mental hospital program regarding progress, developments, and concerns coming out of reports to these meetings will be reported later.

Orie O. Miller Visiting South America

Orie O. Miller is spending six weeks in South America visiting MCC centers and projects, consulting Mennonite colony leaders, and reviewing and planning the continuation of assistance to the South American brotherhood. The MCC executive secretary left the United States May 23. Bro. Miller will first visit the LeTourneau project in Peru where Pax men are working, then continue on to Brazil, Paraguay, Uruguay, and Argentina. Before returning to the United States on July 4, he will participate in the Fernheim colony twenty-fifth anniversary celebration on July 1.

MVS in Europe Plans Six Summer Camps

Mennonite Voluntary Service in Europe is planning to operate six work camps this summer in Austria, Germany, Greece, and Holland. With the exception of the Greece camp which runs from July 15 to Aug. 14, the camp season will be July 24 to Aug. 28.

Comparable to voluntary service in North America, MVS work camps are an opportunity for European young people to serve sacrificially, to demonstrate their faith to the world, and to come to a better understanding of each other. These camps enable young people to grow in their spiritual experience by working and worshiping together and provide opportunity for volunteers to make Christ available to those who do not know Him.

As in previous years, persons participating in the Mennonite and Affiliated College summer tour of Europe will spend part of their time working in these camps. This summer 22 persons are members of this tour group annually arranged by Menno Travel Service.

Each camp will have between 20 and 25 volunteers, according to W. LaMarr Kopp, MVS executive secretary. Bro. Kopp of Ephrata, Pa., has been made available for this youth work by MCC which continues to aid the MVS program.

The following are the six camps planned for this summer with a brief description of their projects: Lefkohori, Greece, construction of a community church; Berlin-Heiligensee, Germany, construction work in a new settlement for refugees; Elmshorn, Germany, repair of old barracks and building of new homes for refugees; Bad Godesberg-Annaberg, Germany, construction of a refugee youth home; Vienna, Austria, reconstruction of Evangelische school now under way by Brethren and Mennonite I-W men; and Niewerkerk, Holland, construction of a playground on the flood-damaged island of Schouwen-Duiveland.

MCC Benefits More Than 12,000 in Indo-China

According to a March report, nearly 12,000 persons in Indo-China—most of them refugees—had directly received relief supplies from MCC personnel. In addition, other people had benefited from MCC material aid made available to missionaries for distribution. Another means of assisting needy persons in Indo-China has been through an Evangelical Relief and Welfare Committee formed shortly after MCC's arrival. Food packages made available to this committee by MCC were given to about 1,200 families. The presence of MCC workers is considered to have contributed to the formation of this committee. Indo-Chinese Christians were stimulated to organize for relief work when they heard of American churches who considered relief work as part of the ministry of the church.

Seven Mennonite Refugees Arrive in Uruguay

A group of seven Danzig and West Prussian Mennonites, who fled their homes in 1945 and who have been living in West Germany since then, arrived in Montevideo, Uruguay, on May 7. Their immigration to Uruguay marks the end of many months of negotiations and processing. So long and difficult was the processing that a group of more than 100 refugees originally interested in migration dwindled down to the seven. This group is being assisted in their settlement by the Mennonites of Uruguay who entered the country in 1948 and 1951.

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MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The annual WMSA meeting will be held at Goshen, Ind., June 13, 14, at the same time as the annual meeting of the Mennonite Board of Missions and Charities. There will be a business session especially for delegates and district officers, Monday morning at 9:00 a.m. The afternoon session on Monday is a public session. After brief reports, the following subjects will be discussed:

The Relation of WMSA and MSO

Girls' Circles a Part of the Church Program

Young People Building the Church in India

Building the Church in the City

The theme Tuesday morning, "Building the Church of Christ," will be discussed under the following subtopics:

The Role of the Christian Home—In America, and In Africa

Through Education, Medical Service, Voluntary Service, and Secretarial Service,

In Latin America, and in Argentine Chaco

District officers and delegates will want to plan to attend each one of these sessions. May we encourage many of you to attend, particularly the officers of the local circles.

From Our Churches

ALPHA, MINNESOTA

(Alpha Mennonite Church)

Christian Greetings:

On March 20 Bro. and Sister Floyd Kauffman, Minot, N. Dak., worshiped with us in both the morning and evening services. Rev. Walter McDowell, Delft, Minn., also had part in the evening service.

March 27 Bro. Wesley Jantz, Mountain Lake, Minn., brought us the evening message and Bro. Ernest Garber, Filer, Idaho, preached for us the morning of April 3. The foreign students' team from Hesston had a worship service with our congregation April 4. The theme of this service was, "Jesus as Shepherd of my life."

Our pastor, Bro. Noah Landis, conducted meetings at International Falls, Minn., April 4-10.

On April 24 four young people were taken into church fellowship by water baptism.

Bro. Josef Herschkowitz, Minneapolis, Minn., brought both the evening and morning messages to us on May 1. May 8 in the morning we enjoyed a preparatory sermon and in the evening the communion services.

Several carloads of our members drove to Manson, Iowa, to the Sunday-school workshop. The Mennonite Publishing House workshop team was there from May 10 to 12.

Our elder pastor, Bro. C. J. Garber, will celebrate his eightieth birthday on May 17. He still brings us many good sermons. We thank him and all these ministers for their timely messages. Christina Garber.

ELIDA, OHIO

(Pike Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We indeed have many things to be thankful for.

Jan. 30 Bro. Mark Ross had charge of the children's meeting and also brought the evening message.

Bro. and Sister Marion Good have accepted the call to serve the Turkey Run congregation, Bremen, Ohio. We pray that the Lord will richly bless them and their work there. Feb. 6 Bro. Good brought us the message from Josh. 3:5, "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

Feb. 20 Bro. P. R. Lantz, Wauseon, Ohio, preached the morning sermon from Psalm 63:1, "O God, thou art **my** God; **early** will I seek thee." Bro. Marion Good's farewell message in the evening was based on I Peter 2, "A Solid Foundation."

Our revival meetings were held by Bro. Merlin Good, Wild Cat, Ky., Feb. 24 to March 6. Six decisions for Christ were made.

Bro. Dan Martin, Sheldon, Wis., brought the evening message March 17 and T. H. Brenneman, Sarasota, Fla., preached the evening of March 20 on "What it means to be lost." Bro. Clarence Ramer, Duchess, Alta., brought both the morning and evening messages on March 27.

Other visiting speakers have been E. F. Hartzler, Marshallville, Ohio, April 3; Bro. C. F. Yake, who gave an Easter message on April 10; Bro. James Detweiler, Central congregation, the evening of April 10 on Eph. 2; Daniel Suter, Harrisonburg, Va., April 17; and Lawrence Brunk, May 1, on "Faith."

We extend a hearty welcome to all visitors and ministering brethren to come and worship with us. Correspondent.

KOUTS, INDIANA

(Hopewell Mennonite Church)

Dear Christian Friends:

On Sept. 26 we were privileged to have Bro. and Sister John Miller, Goshen College, conduct the evening service. Oct. 23, 24 the Indiana-Michigan I-W Conference was held here. I-W boys and Bro. Norman Kraus, Goshen, were the speakers.

On Nov. 25 we were hosts for the joint Sunday-school meeting with the Burr Oak congregation, Rensselaer, Ind.

The I-W chorus from the Beatty Memorial Hospital, Westville, Ind., directed by James Brownsberger, gave the evening service on Jan. 30.

Bro. I. E. Burkhart and a nurses' quartet, Goshen College, had charge of the morning program on Feb. 6. We were also privileged to have Clifford Hartzell of the Rescue Mission, Philadelphia, speak to us Sunday morning, Feb. 27. On March 19 the Motet Singers, Goshen College, gave the program.

We had beautiful weather for our Easter sunrise service. In the evening the church chorus directed by James Brownsberger gave the program.

In the evening of May 8 our minister, Samuel S. Miller, was ordained to the office of bishop with the brethren Paul Mininger and Sanford Yoder in charge of the service.

The Lord has been very good to us here at Kouts. Correspondent.

SHERIDAN, OREGON

(Sheridan Congregation)

Greetings:

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psalm 40:5). This verse makes us say with the psalmist, "What is man, that thou art mindful of him?" He has blessed us, not because of what we are, but in spite of what we are.

Our revival meetings were held in January with Bro. J. W. Birkey, Spartansburg, Pa., as evangelist. We praise the Lord for this time of revival.

We enjoyed having Bro. Myron Augsburger bring us a message one Sunday morning. We were also grateful for the "showers of blessings" received during the week of revival he conducted at Western Mennonite School.

Our bishop, Bro. G. D. Shenk, had a much-needed rest, when he with his companion spent some time in Albuquerque, N. Mex.

One of our ministers, Bro. Max Yoder, has moved with his family to Grants Pass, Oreg. With the help of other families from here, they are planning to start a new work for the Lord. We miss them, but our prayers follow them.

Another one of our ministers, Bro. Henry Wolfer, with his wife, has moved closer to his work as bishop of the church at Tangent. We shall miss his timely messages but pray God's blessing upon his work also.

Just recently five of our older members passed away. Although we miss them, we rejoice in the fact that they were "a prepared people for a prepared place."

Bro. and Sister Carl Beck gave us a very interesting account of their work in Japan. We were happy to learn of the zeal and spiritual growth of the church there. It should be a challenge to us to be a growing, going church. Let us pray for each other that it may be such.

Correspondent.

SPRINGS, PENNSYLVANIA

(Springs Congregation)

Dear Readers:

Spring is evident on every hand again, after a long, cold winter. The thermometer dipped to zero, and below quite frequently. We also encountered high winds.

Our ministers enjoyed several weeks' vacation. Walter Otto and his wife went to Colorado to visit their son Darrell and wife in February. In March Roy Otto and his wife and son, Lynn, went to Florida.

Bro. I. Mark Ross, who conducted a 3-week Bible School at Casselman this spring, brought the morning message one Sunday.

Services were held at the church on Good Friday morning.

Our church presented an Easter program on Easter Sunday evening at our church and the following Sunday at the Glade Mennonite Church.

On April 12 a chorus from Hesston College, Hesston, Kans., gave a program here to a well-filled house.

Bro. B. Charles Hostetter and the Male Quartet of **The Mennonite Hour**, Harrisonburg, Va., gave a program on the evening of May 1.

Bro. A. J. Metzler, Scottdale, Pa., brought the message in connection with our communion services on April 24.

Action has been taken regarding our former church building, and it will be retained.

Nancy Jane Swartzentruber.

STEELTON, PENNSYLVANIA

(Mennonite Gospel Mission)

Dear Herald Readers:

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Psalm 33:1).

On Feb. 27 four young people were received into our fellowship. These young people need your prayers.

On March 20 we had an inspirational and instructive Christian Home Conference with Bro. Urie Bender as instructor.

We greatly appreciate the contribution the young folks who are serving their I-W terms in the Harrisburg State Hospital make to our services each week.

The club activities for the boys and girls were well attended, but are closed for this season. A group of these will go to Camp Tel-Hai June 13-26. The boys will spend the first week in camp in company with their counselors and the girls the second week.

Samuel Longenecker is engaged in a jail ministry in Harrisburg each Sunday morning. Some have responded to the Spirit's call. He also keeps up many contacts after these men are released.

The first Sunday of every month we have children's church. The messages are directed especially to the children. Children's Hour and Y.P.B.M. are held each Sunday evening, and prayer meeting every Thursday evening.

We are looking forward to a Missionary Conference on May 29, with morning and evening sessions. Bro. and Sister Clayton Keener will be the speakers. Correspondent.

STRYKER, OHIO

(Lockport Congregation)

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Psalm 68:19).

On Jan. 16 Bro. Earl Stuckey was ordained.

Several visitors have contributed to our worship services recently. Bro. Henry Wyse gave the morning message on Jan. 9. Feb. 10-13 the brethren D. A. Yoder and I. Mark Ross were with us and discussed the following subjects: The Holy Spirit and The Home and Love.

A Peace Team from Goshen College gave a program in the morning service Feb. 20. In the evening, the Harvey Birkey family told of their work with children in Alabama. Feb. 27 Carl Beck and family worshiped with us in the morning and evening services. The evening program of March 13 was given by a group of I-W men from Ann Arbor, Mich.

On April 3 we had our communion service. The Lord's Supper may be remembered as a communion, a thanksgiving, and a dedication.

Another one of our young men, James Short, has entered Pax service in Europe.

Four members of our congregation who are 84 years of age or over have birthdays in April.

Zelma Short.

WHITE CLOUD, MICHIGAN

(White Cloud Congregation)

Dear HERALD Readers:

"The Lord hath done great things for us; whereof we are glad." Our congregation is enjoying good health and many blessings both temporal and spiritual.

Last month our young people organized an MYF and are looking forward to the coming summer months when they can start their missionary project and community survey.

Our church has been newly painted on the inside and the floor sanded and varnished.

Bro. and Sister Melvin Leidig were here to tell about their work in Saginaw among the colored children. This was very interesting to us as we have colored children attending our own Sunday school.

Arnold Vander Bulen from the Haven of Rest Rescue Mission in Grand Rapids was our Missionary Day speaker.

The sewing circle spent a large part of the winter cleaning and getting clothes ready for relief.

Our attendance has been low the last few Sundays as some were sick and some were visiting relatives elsewhere.

Pray for the work here. We extend a hearty invitation to visitors to worship with us.

Margie Burkholder.

Mission News

CONTINUED

Bro. Henry Good, father of Sister Edna Good, missionary to Argentina, passed away suddenly on May 14 at his home near Waterloo, Ont. May God comfort the bereaved family.

Bro. D. D. Miller, Berlin, Ohio, conducted evangelistic meetings at the Gladstone Mennonite Church, Cleveland, Ohio, May 15-22.

Bro. and Sister Paul Landis, who spent nine months in language study in Puerto Rico, have returned to Lancaster County and are now assisting Bro. William Lauver in the ministry to Spanish-speaking folks in the Lancaster Conference area. A large number of Puerto Rican families who have settled permanently in this area are being reached by these workers. Regular services are held at a number of places, in addition to considerable visitation work in the various homes. The Landis' are living at R. 1, Ronks, Pa.

Bro. Nelson Kauffman, Hannibal, Mo., Secretary for Home Missions and Evangelism for the General Mission Board, spent May 20-22 at the Mennonite Gospel Center, Kansas City, Mo., becoming acquainted with the work and workers at that place.

Special speakers at the Ann Street Mennonite Church, Peoria, Ill., recently included Bro. Kenneth Good, Morton, Ill., who preached on Sunday morning, May 8, Bro. J. D. Hartzler, Flanagan, Ill., who preached on Sunday morning, May 15, and Bro. Harold Zehr, Roanoke, Ill., who gave an illustrated message on Puerto Rico on Sunday evening, May 15.

A farewell service for Bro. and Sister George Smoker, missionaries who have been reappointed for missionary service in Tanganyika, is scheduled for 7:30 p.m. Wednesday, June 1, at Hershey Mennonite Church near Intercourse, Pa. Bro. A. J. Metzler, Scottdale, Pa., will be the speaker for this service. The Smokers are scheduled to fly to Tanganyika, leaving New York Sunday evening, June 5.

250 children and mothers attended the annual Bible club rally at the Bethel Mennonite Community Church, Chicago, on May 11. All ten Bible clubs were represented and participated in the final program.

Missionaries and Mission Board members are being assigned to preach in the churches in the Goshen, Ind., vicinity on Sunday morning, June 12, using the same theme as the Board meeting mission sermon, "Christ Building His Church."

Sisters Blanche Sell and Marie Moyer arrived in New York on schedule, May 17, from India for North American furlough.

Bro. Orie O. Miller, Eastern Mission Board secretary, will leave May 23 on an MCC assignment to South America. This will be his eleventh trip to South America. He will be returning July 4.

Ten persons were received into church fellowship by water baptism at the Bethel Mennonite Community Church, Chicago, on Sunday morning, May 8. In the evening the congregation enjoyed a communion and footwashing service. These services were directed by the bishop, Bro. James H. Lark.

Bro. Carl Metzler, Goshen, Ind., has accepted the position of principal for the Bethel Springs School, Culp, Ark. Bro. and Sister Metzler will be locating in Culp in August. Further elementary teachers are needed for Bethel Springs next fall. Interested persons should contact the Secretary for Personnel, Mennonite Board of Missions and Charities, Elkhart, Ind.

Field Notes

CONTINUED

Ida Arnone, student from South India at Goshen College, who plans to return to India for Christian service there, spoke at the Clinton Frame Church, Goshen, Ind., on May 25.

The Executive Committee of the Mennonite Publication Board held a meeting at Scottdale on May 21.

Bro. Hiram Hershey, accompanied by a quartet from Christopher Dock School, was in charge of a song service at Rocky Ridge, Quakertown, Pa., on May 22.

Bro. Mervin J. Hostetler, Johnstown, Pa., was the visiting speaker in the annual Scottdale-Masontown Sunday School Conference held at Scottdale on May 22.

Bro. John Martin was licensed on May 22 to preach at Fish Lake, mission outpost of the Yellow Creek congregation, Goshen, Ind.

Bro. Ruben Fuentes, formerly of Palo Hincado, Puerto Rico, and now working at Archbold, Ohio, who was denied a I-O classification by his draft board and later arrested and arraigned in a Chicago Federal Court for refusing induction, recently received word that his case has been dismissed on motion of the District Attorney.

A new revised edition of Christian Nurture of Children has just been published. Originally issued in 1944, this well-known book by Alta Mae Erb was given recognition in non-Mennonite as well as Mennonite circles. A large circulation is expected for the new edition.

Sister Amanda Harshberger, wife of Bro. John Harshberger, deacon, Scottdale, Pa., died suddenly on Tuesday evening, May 24. The funeral was held at Scottdale Thursday evening, and at the Stahl Church, near Johnstown, Friday afternoon.

Announcements

Don Augsburger, Philadelphia, Pa., at Annual Bible Meeting, Elizabethtown, Pa., June 18, 19.

Monthly meeting in the interest of Jewish Evangelism, Lancaster Mennonite School campus, C. J. Ramer, Duchess, Alta., speaking, June 7.

Eighth Annual World-wide Missionary Conference, Lancaster Mennonite School campus, June 8-12, with the following speakers: Don Augsburger, Fred Augsburger, Russel Baer, Lawrence Brunk (South America), Frank Enck, Horst Gerlach (Germany), John H. Hess, Clayton Keener (Ethiopia), William McGrath, C. J. Ramer, Jacob N. Thomas, Clarence Troyer, Walter Schlabach (Ethiopia).

Annual Sunday-school meeting, Mummasburg, Pa., June 5, with the following speakers: Joseph Martin, Mount Wolf, Pa.; Irvin Shank, Smithsburg, Md.; Earl Horst, Sheridan, Pa., Paul Angstadt, Wernersville, Pa.

C. F. Derstine, Kitchener, Ont., speaking to youth groups of the Mennonite churches in Munich, N. Dak., June 2-5.

District Summer Bible School Secretaries: Now is the time to plan for making summer Bible school reports. Report cards and blanks sent free upon request to C. F. Yake, Secretary of Summer Bible Schools, 700 George St., Scottdale, Pa.

Urie Bender, Scottdale, Pa., and E. C. Bender, Martinsburg, Pa., in Sunday school Conference at Springs, Pa., June 4 and 5.

Visiting Speakers

May 8. **L. S. Martin,** Harrisonburg, Va., at Salem, Elida, Ohio. **Noah Miller,** Middlefield, Ohio, at Service Center, Cleveland, Ohio. **Glen Yoder,** Kansas City, Kans., at Manson, Iowa.

May 15. **Jonas Hostetler,** Meadville, Pa., at Bayshore, Sarasota, Fla. **Mary Oyer,** Goshen, Ind., at Pigeon, Mich. **William Detweiler,** Orrville, Ohio, baccalaureate sermon at Walnut Creek, Ohio. **Fred Augsburger,** Youngstown, Ohio, at Lower Deer Creek, Kalona, Iowa.

May 22. **Newton Weber,** West Liberty, Ohio, at Salem, Elida, Ohio. **Don Kreider,** Lombard, Ill., at Science Ridge, Sterling, Ill. **Eli Kramer,** Portsmouth, Va., at Fairpoint, Ohio.

Evangelistic Meetings

David N. Thomas, Lancaster, Pa., at Bair's Codorus, York Co., Pa., May 29—June 5.

Bro. Paul Hummel is editor of **Campaign News,** which is promoting the evangelistic campaign to be conducted one mile west of Berlin, Ohio, June 1-15, each evening at 7:30 E.S.T. The evangelist is Bro. Myron Augsburger, the song leader Bro. J. Mark Stauffer. The tent and equipment are owned by Christian Laymen's Tent Evangelism, Inc., and the campaign is sponsored by the Mennonite churches of Holmes County. Later appointments for this evangelistic party are as follows: Goshen, Ind., June 25 to July 10; Quakertown, Pa., July 15 to 31; Baden, Ont., Aug. 7 to 25; Gap, Pa., Sept. 2 to 18; Plain City, Ohio, Sept. 25 to Oct. 9.

OUR SCHOOLS (Continued)

and S. C. Yoder's **Horse Trails Along the Desert** (Herald Press, 1954).

In September Hershberger will be teaching introduction to art, public school art, and a new course in the Goshen curriculum, general drawing and painting.

New Faculty Members

President Paul Mininger also announced the appointment of 14 other persons to the Goshen College faculty for 1955-56. This number includes new faculty members, former faculty members returning from a leave of absence, and part-time instructors.

Edna Amstutz, educational director of the La Junta Mennonite School of Nursing, La Junta, Colo., will serve for one year as Acting Director of the School of Nursing during Orpah Mosemann's leave of absence. Miss Amstutz will arrive in Goshen May 23. She and Miss Mosemann will work together until June 13, when Miss Mosemann will leave to work on her M.A. degree at the University of Minnesota, Minneapolis.

Also joining the School of Nursing faculty is **Elnora Weaver,** Gulliver, Mich. She will be replacing Mrs. Dorothy Schmitt as assistant nursing arts instructor. Miss Weaver was a member of the first graduating class of the School of Nursing in 1953. Since graduation she has been doing staff nursing at the Elkhart General Hospital, Elkhart, Ind.

Next September history and civilization classes will be taught by **John S. Oyer,** Chicago, Ill. Oyer received his M.A. degree from Harvard University and currently is a candidate for his Ph.D. degree at the University of Chicago.

Ralph Wade, Fisher, Ill., has been appointed for one year to serve in the music department during Mary Oyer's absence. Wade was formerly a high-school music instructor. He is a candidate for the M.A. degree at the University of Illinois.

Miss Oyer plans to spend next year working for the degree of master of musical arts at the University of Michigan. She will major in cello and do additional study in musicology, the arts, and faith. Her degree will require a series of recitals instead of the usual writing assignment.

While Roman Gingerich is working for his Ph.D. at Indiana University, **Harold Yoder,** Columbiana, Ohio, who has taught at Hesston College and served in Korea under an MCC assignment, will be working in the men's physical education department.

Miss Mary Eleanor Bender, now teaching at Hesston College, Hesston, Kans., has been appointed to teach English. Miss Bender received her M.A. degree in German at Indiana University.

Miss Gladys A. Stoltzfus, Kinzers, Pa., has also been appointed to serve in the English department. Miss Stoltzfus is a 1949 graduate of Goshen College. The following year she taught commerce at Goshen. She has been a high-school teacher of English and commerce for three years at Kinzers, Pa. In addition to this experience she had one summer of graduate work at Temple University. She will be teaching basic communication and English clinic.

Faculty Members Return

Lester J. Zimmerman, assistant professor of chemistry who has been doing graduate work toward a Ph.D. degree at Purdue University, will return to Goshen to teach courses in mathematics, engineering, drawing, agriculture, geology, and conservation.

Also returning to the Biblical Seminary faculty is **Lawrence Burkholder,** associate professor of Bible and philosophy, who has been doing graduate work at Princeton University in New Jersey.

Part-time Faculty Appointed

Several part-time faculty members have been appointed. **Stephen Beer,** executive director of Elkhart Health and Welfare Foundation, Elkhart, Ind., who has received his M.A. degree in social service, will teach introduction to social work.

Frederick Speckeen, seminary student from Preston, Ont., will serve as part-time instructor in speech. Part-time instructor in French will be Ruth Pfrunder from Geneva, Switzerland.

The second semester **William McGrath,** Chicago, Ill., will teach Bible courses and Mennonite History. The first semester he will be teaching at Hesston College.

Other faculty members on leave for 1955-56 include the following:

Dean Carl Kreider has been asked to stay at the International Christian University in Tokyo because the man who was to succeed him could not come. If another successor is found during the year, Dean Kreider will return during the second semester.

J. Howard Kauffman, assistant professor of sociology, will be on leave of absence to continue study at the University of Chicago.

S. A. Yoder, head of the humanities division, has been granted a Fulbright Scholarship by the State Department. He will teach English at Anatolia College in Thessalonika, Greece.

Miss Lois Gunden, assistant professor of Spanish and French, will fulfill residence requirements for a Ph.D. in French at Indiana University.

Melvin Gingerich, professor of history, will spend two years in Tokyo, Japan. He and his wife will live at the Mennonite Central Committee headquarters and contact Christian peace groups interested in learning more about the historical peace churches.

Paul Bender, professor of physics, will work for the Board of Education during the first semester. In January he and his wife will leave for two years of MCC work in Holland.

Miss Olive Wyse will be absent only during the second semester when she will visit other college home economics departments and make plans for equipment for the new arts building.

♣

The American Bible Society has announced a budget of $2,744,000 for 1955, and in its report revealed that in 1804, the Bible was printed in only 73 different languages or dialects. And now, 151 years later, the Bible is being printed in 1077 different languages or dialects.—**IFMA News.**

FAMILY CIRCLE (Continued)

a picnic lunch. After lunch they would have a little program of singing and memory verses. The family should take trips together too, as often as possible. Children learn much in this way, especially if they can ask mother and father about the things they see. These experiences leave precious memories for the children as well as the parents. And we'll need them too. Children like to have father take them for walks. Father is able to teach things about nature, and it gives the son a good opportunity to talk man to man. It is said that the family that prays together stays together, but I read that the family that plays together stays together too.

We have our children such a short time, and in our zeal to do God's will, let us not forget the greatest task of all. This task is right in our homes, that of training our children for God and helping them to develop into material that God can use.

Into our homes these small ones come,
Into our love and care.
To brighten our hearts and lives with their love,
And the Father sends them there.

What joy they bring with their baby ways,
Only parents can tell.
Their laugh rings out any time of the day
Like a tiny tinkling bell.

The patter of tiny feet on the floor
Traveling to and fro,
They never take time to stop and rest,
So eager are they to go.

What joy it is to be parents,
Training souls for God,
Bidding them strive to follow
The path the father trod.

Guidance and patience, O Father,
We seek from Thee, God of love.
Oh, may all the children be present
When we meet in the home above.

Gordonville, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to our many friends, neighbors, and relatives for the prayers, cards, letters, flowers, and other gifts during Mother's illness and for the sympathy shown since her passing. May the Lord bless each of you for your kindness.—The family of Mrs. Minnie L. Herr, Lancaster, Pa.

♣

Suspicion in India toward foreign missionaries "has reached a point where it undermines public confidence in their educational, social, and humanitarian work," according to a recent statement of the National Christian Council of India. The Council defended the church's right to send missionaries from one country to another on the grounds of its "supra-national character and universal commission . . . . [It] is compelled by the very nature of its message of God's reconciliation of all men through Jesus Christ to invite Christian nationals of other lands to take part in fulfilling its world mission." The Council commended to Indian Christians "the desirability of clothing their religious life, its ideas and practices as far as possible, in truly Indian forms . . . free . . . from unnatural manners and customs derived from Christianity's contacts with the West."

CHARITABLE INSTITUTIONS IN INDIA (Continued)

I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May the Lord richly reward you for all your help to the needy people of our country.

Mennonite Church in India

Charitable Institutions Fund

Year	Total number of students from Christian homes getting help for education	Total number of orphans in schools	Total number of old women in widows' home	Amount spent in charitable institutions
1950-51	179	26	49	
1951-52	187	28	26	
1952-53	196	27	45	$7,475.00
1953-54	223	31	45	7,887.50
1954-55	240	30	43	

Balodgahan, via Dhamtari, M.P., India.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Boll—Haller.—Mark Eugene Boll, Manheim, Pa., Hernley cong., and Helen Marie Haller, Sheridan, Pa., Miners Village cong., by Homer D. Bomberger at the Hernley Church, May 7, 1955.

Kauffman—Plank.—Norman Dale Kauffman, Clarksville, Mich., Bowne cong., and Elizabeth Plank, Yoder, Kans., Yoder cong., by Harry A. Diener at the Yoder Church, May 15, 1955.

Kurtz—Miller.—LeRoy Kurtz and Kathryn Miller, both of the North Goshen cong., Goshen, Ind., by S. J. Miller, father of the bride, assisted by Russell Krabill, at the North Goshen Church, May 14, 1955.

Shenk—Herr.—Glenn H. Shenk, Conestoga, Pa., River Corner cong., and Helen E. Herr, Quarryville, Pa., Mechanic Grove cong., by Jacob T. Harnish at the Mechanic Grove Church, May 14, 1955.

Weaver—Miller.—Vernon Weaver, Millersburg, Ohio, and Bertha Miller, Benton, Ohio, both of the Martins Creek cong., by D. D. Miller at the Martins Creek Church, April 21, 1955.

Wenger—Yoder.—Melvin Wenger, Fentress, Va., Mt. Pleasant cong., and Dorothy Yoder, Portsmouth, Va., Deep Creek cong., by A. D Wenger, Jr., at the Deep Creek Church, April 10, 1955.

Zimmerman—Troxel.—Walter M. Zimmerman, Lititz, Pa., and Esther Mae Troxel, Narvon, Pa., both of the Indiantown cong., Ephrata, Pa., by Mahlon Zimmerman at the home of the bride, May 14, 1955.

♣

Delbert Wiens of Reedley, California, MCC worker in Viet Nam, Indo-China, has temporarily taken over the leadership responsibilities of Church World Service in that country. He will be CWS director in Indo-China until another person gets to the field to replace the previous director, who could give only six months' time to the assignment.

Anniversaries

Alderfer, B. Clement and Martha (Alderfer) celebrated their fiftieth wedding anniversary with their children and grandchildren at the home of their son at Souderton, Pa., on May 7, 1955. The couple was married May 6, 1905, by Pastor Lukenbill at Souderton where they have lived most of their married life. They are the parents of 6 children, Mrs. Joseph Gross, Mrs. Jacob Kulp, Mrs. William Stover, Mrs. Conrad Filling, Jacob M., and Mrs. Winfield Ruth. There are 12 grandchildren living and 4 deceased. Bro. and Sister Alderfer were pleasantly surprised during the evening by a card shower from their many friends and relatives.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bartel, Marvin D. and Martha (Stoltzfus), Gap, Pa., third daughter, Rose Marie, May 17, 1955.

Bontrager, E. LeRoy and Alma (Miller), Middlebury, Ind., second daughter, Jo Ann, April 18, 1955.

Brubaker, I. Wayne and Evelyn (Pickel), Lancaster, Pa., third son, David Chester, March 11, 1955.

Buckwalter, A. David and Marian (Burkhart), Lancaster, Pa., second child, first daughter, Sheryl Lorraine, March 12, 1955.

Dettweiler, Glenn and Joyce (Lambke), Breslau, Ont., first child, Mary Joy, March 21, 1955.

Diller, Charles R. and Sara Louise (Ebersole), Chambersburg, Pa., second child, first son, Charles Richard, Jr., April 30, 1955.

Frey, Marvin J. and Delphine (Kennel), Archbold, Ohio, second child, first daughter, Michelle Raye (no date given).

Garber, Jay C. and Lois (Leaman), Lancaster, Pa., first child, Judith Eileen, May 9, 1955.

Guengerich, Glenn and Elsie (Miller), Wellman, Iowa, third daughter, Anna Marie, Jan. 17, 1955.

Hershberger, Kenneth and Virginia (Fisher), Kalona, Iowa, fourth child, third son, Kevin James, April 20, 1955.

Hoober, Mervin S. and Ruth (Ressler), New Holland, Pa., second daughter, Bonita May, May 5, 1955.

Hooley, Paul E. and Almeda (Troyer), DeGraff, Ohio, third child, second daughter, Joyce Elaine, April 15, 1955.

Horst, Ray E. and Ruth (Brunk, Martin), Elkhart, Ind., first child Carolyn Ann, April 29, 1955.

Hostetler, John and Mary Lou (Kauffman), Yoncalla, Oreg., second child, first son, Dale Eli, Feb. 12, 1955.

Kauffman, David J. and Hope (Kaufman), Middlebury, Ind., third son, Paul James, April 14, 1955.

Kauffman, Glendon and Beulah (Hostetler), Yoncalla, Oreg., first child, Ronald Earl, May 4, 1955.

Kauffman, Paul S. and Esther (Borntrager), Creston, Mont., fourth child, third son, Stephen Gerald, Feb. 26, 1955.

Kramer, Raymond L. and Doris (Miller), Meadville, Pa., fifth child, fourth son, Daniel Ira, May 5, 1955.

Landis, Vincent and Betty (Blank), East Greenville, Pa., third son, Dennis, April 30, 1955.

Martin, Chester and Pauline (Martin), Narvon, Pa., third child, second son, Joel, May 10, 1955.

Martin, Walter S. and Beulah (Smoker), Intercourse, Pa., third child, second son, John Barry, April 30, 1955.

Miller, Dale D. and Betty J. (Troyer), Milford, Nebr., first child, Todd Franklin, Feb. 15, 1955.

Neuschwander, Vernon and Evangeline (Matthies), Lebanon, Oreg., second child, Marvin Paul, April 21, 1955.

Ropp, Duane and Elaine (Swartzendruber), Pigeon, Mich., a daughter, Shirley Ann, April 28, 1955.

Schlosser, Paul C. and Phyllis (Hoffman), Lederach, Pa., first child, Paul Thomas, May 6, 1955.

Shantz, Lyle A. and Jean (Hawes), Guernsey, Sask., third child, second daughter, Sandra Mae, May 8, 1955.

Shetler, Marland J. and Lora L. (Doolin), Kalona, Iowa, first child, Cynthia Diane, April 28, 1955.

Shirk, Frank E. and Erica (Hege), Bareville, Pa., fourth child, first son, Edward Andre, April 21, 1955.

Sommers, Ervin and Ada (Yoder), Hartville, Ohio, third child, Ann Elizabeth, May 3, 1955.

Stamm, Franklin M. and Doris (Short), Archbold, Ohio, sixth child, third daughter, Susie Marie, May 7, 1955.

Tice, Monroe J. and Sarah (Swartzentruber), Boynton, Pa., fifth child, fourth son, Reuben, May 14, 1955.

Wagler, W. W. and Alma (Nisly), Partridge, Kans., fourth child, third daughter, Gloria, April 23, 1955.

Weber, Lewis E. and Irene (Stoltzfus), Dover, N.J., first child, Lester Gene, May 12, 1955.

Yoder, Wilbur and Dorothy (Yoder), Bedford, Ohio, second child, first daughter, Beverly Ann, May 13, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Donald Eugene, was born near Goshen, Ind., Aug. 23, 1932; died in a truck accident near La Porte, Ind., April 20, 1955; aged 22 y. 7 m. 28 d. He leaves his father and mother, Mr. and Mrs. Arthur Bontrager, Goshen; 4 brothers and 2 sisters (Hubert, Benton, Ind.; Glen, Middlebury, Ind.; Devon, Mervin, Arlene, and Joan at home), his maternal grandparents (Mr. and Mrs. Peter Knepp, Middlebury), and his fiancee (Edna Petersheim, Middlebury) to whom he planned to be married in June. Also surviving are 4 uncles, 4 aunts, and many other friends and relatives. At the age of 16 he accepted Christ as Saviour and united with the Griner Conservative Mennonite Church, later transferring his membership to the Middlebury Mennonite Church. Funeral services were conducted April 23 at the Middlebury Mennonite Church in charge of Sam T. Eash and Wilbur Yoder. Mark 13:32-37 was used as a text. Burial was made in the Miller Cemetery.

Eby, Anna H., daughter of Jonas W. and Susanna (Hershey) Eby, was born in Lancaster Co., Pa., Jan. 7, 1859; died April 20, 1955, at the Mennonite Home, Maugansville, Md., where she had been a guest for 30 years; aged 96 y. 3 m. 13 d. She is survived by one sister (Mary —Mrs. Isaac W. Martin, Maugansville), 2 brothers (Noah, Fort Lauderdale, Fla., and Jonas, Miami, Fla.), and a number of nieces and nephews. In her youth she united with the Reiff Mennonite Church in which she continued faithful until death. Funeral services were held April 23 at the Reiff Church in charge of Moses K. Horst and Stanley H. Martin. Interment was made in the adjoining cemetery.

Fendley, Elizabeth (Kuhns), daughter of Leonard and Barbara Kuhns, was born in Indiana July 24, 1867; departed this life at Harper, Kans., May 9, 1955; aged 87 y. 9 m. 15 d. She suffered a heart attack on the way to Harper, and quietly passed away shortly after in the local hospital. She was united in marriage to John Fendley on Oct. 13, 1896, at Hutchinson, Kans. Her husband preceded her in death 20 years ago. She was also preceded in death by her mother, father, 2 brothers, and 3 sisters. Surviving are her youngest sister (Emma Glassburn), 26 nieces and nephews, and a number of other relatives and friends. She was a member of the Pleasant Valley Mennonite Church and was faithful in her attendance at Sunday morning worship. In her Bible were found poems of consecration and the printed words of the song, "Jesus, I My Cross Have Taken." Funeral services were held May 12 at the Pleasant Valley Mennonite Church in charge of W. R. Nafziger and Waldo Miller. Interment was made in the Pleasant Valley Cemetery.

Grassmeyer, Salina Rebecca, daughter of Eli and Barbara Hartzler, was born in Belleville, Pa., April 9, 1873; passed away in her native community April 27, 1955; aged 82 y. 18 d. On Jan. 17, 1899, she was united in marriage to Charles D. Harshbarger. To this union were born 4 children, 2 of whom preceded her in death (John Alpha, died Jan. 16, 1909; a daughter, died in infancy). In 1900 she and her husband moved to Logan Co., Ohio. On

Nov. 12, 1945, her husband passed away. She was married to Howard Grassmeyer on Oct. 21, 1948, and moved back to Belleville. She is survived by her husband, 2 children (Adah—Mrs. Albert Markin, West Liberty, Ohio, and Orrie Harshbarger, West Liberty), 5 grandchildren, 3 stepchildren (Emery and Clark Grassmeyer, Reedsville, Pa.; Charles and Clara Grassmeyer, Lewistown, Pa.), and one sister (Fannie—Mrs. David Lapp, West Liberty). In her youth she united with the Mennonite Church at Belleville, and later joined the South Union Mennonite Church at West Liberty. She was a humble, sincere Christian and will be greatly missed by those who knew her. Initial services were held at Belleville in charge of Jacob F. Weirich. The body was then taken to West Liberty where services were held at the South Union Mennonite Church in charge of Stanley Shenk and Ed Stoltzfus. Burial was made in the South Union Cemetery.

Herr, Minnie L., daughter of Harry and Anna (Landis) Groff, was born Aug. 8, 1873; passed away April 20, 1955, at her home in West Lampeter Township, Lancaster Co., Pa.; aged 81 y. 8 m. 12 d. She was a faithful member of the Willow Street Mennonite Church and enjoyed attending as long as her health permitted. Her husband, Harry B. Herr, passed away Nov. —, 1951. Surviving are one daughter (Anna—Mrs. Clair Deiter), 2 sons (Willis and Harry), 8 grandchildren, and 4 great-grandchildren. She had a deep concern for them all and will be greatly missed. Funeral services were conducted April 24 at the home by John Brenneman and at the Willow Street Church by Emory Herr and Jacob Harnish. The text used was Heb. 4:9.

Jenkins, William Harvey, was born at California, Mo., April 1, 1880; departed this life May 12, 1955; aged 75 y. 1 m. 12 d. At the age of 6 he moved with his parents to Morgan County and lived near Versailles the rest of his life. On July 2, 1906, he was united in marriage to Adda Lett. To this union 6 children were born, 4 of whom survive. He is also survived by his wife. He and his wife came in contact with the Gospel through the labors of J. R. Shank and others who worked with him in the Ozark field south of Versailles. April 18, 1955, after having had a stroke and being partly paralyzed, he expressed a desire to become a Christian. The following day in his home he was baptized and received as a member of the Mennonite Church. A large group of relatives and friends met May 15 at Mt. Zion Mennonite Church for the funeral in charge of Leroy Gingerich. Burial was made in the Mt. Zion Cemetery.

Kauffman, Nancy L., was born Dec. 8, 1873, in Franklin Co., Pa.; passed away at the Washington County Hospital, Hagerstown, Md., April 24, 1955, after 3 months of serious illness; aged 81 y. 4 m. 16 d. The last 16 years of her life were spent at the Mennonite Old People's Home, Maugansville, Md. She was a member of the Chambersburg Mennonite Church for many years. She was the last of her family. Surviving are a number of nieces and nephews. Funeral services were held April 27 at the Chambersburg Mennonite Church with Harvey E. Shank and Harold L. Hunsecker in charge. Burial was made in the adjoining cemetery.

Kenagy, Bertha Maude, daughter of John and Ida Gross, was born Jan. 29, 1883, near Garden City, Mo.; passed away May 10, 1955, at her home near Garden City; aged 72 y. 3 m. 12 d. On Dec. 29, 1904, she was united in marriage to Urvin Kenagy, also of Garden City. To this union were born 8 children. She is survived by her husband, 8 children (Geneva—Mrs. Richard Siegenthaler, Creighton, Mo.; Charley, Garden City; Bertha May—Mrs. Henry Barber, Kansas City, Mo.; Gladys—Mrs. Dubby Williams, Eudora, Kans.; Edna—Mrs. Earl Detwiler, Leonard, Mo.; Harlie, Garden City; Orlie, Garden City; and Arthur, Harrisonville, Mo.), 34 grandchildren, 6 great-grandchildren, one brother (Richard, Denver, Colo.), and 2 sisters (Lola—Mrs. Dan Harley, Longview, Texas, and Blanch—Mrs. Kim Hill, Glendale, Calif.). One sister (Mabel—Mrs. Alvin Siegenthaler), one daughter-in-law, and 8 grandchildren preceded her in death. In her youth she united with the Bethel Church, Garden City, Mo., and remained a faithful member of the Mennonite Church to the end. She will be greatly missed in the home, church, and community, but her influence will continue on. Funeral services were held at the Sycamore Grove Church May 13 in charge of R. P. Horst, Kansas City, Kans., and S. S. Hershberger. Burial was made in the Clearfork Cemetery.

Moberly, David Lewis, son of A. E. and Edith (Wiltrout) Moberly, was born near Lone Tree, Iowa, Sept. 11, 1902; died April 25, 1955, at the University Hospital, Iowa City, Iowa; aged 52 y. 7 m. 14 d. He was married to Leona Nunally. He was preceded in death by his father, 2 brothers, and one sister. He is survived by his wife, 2 sons (Robert, 14, and Ralph, 12), his mother, 3 brothers (Clarence, Leonard, and Raymond, near Riverside, Iowa), and 3 sisters (Mrs. Alta Hays, Washington, Iowa; Mrs. Mary Hudnall and Mrs. Glenn Lambert, Tulsa, Okla.). He was received by baptism into the Salem Church in 1925 and later united with the Mennonite Church where he remained a faithful member until death. Funeral services were held at the Swank Church with Henry Yoder officiating. Burial was made in the Swank Cemetery.

Neuschwander, Marvin Paul, son of Vernon and Evangeline (Matthies) Neuschwander, was born at Lebanon, Oreg., April 21, 1955; passed away 8 days later, on April 28. Though little Marvin's stay on earth was short, he will be missed by his parents and brother Johnnie. Also surviving him are his grandparents (Mr. and Mrs. Edwin Neuschwander, Lebanon; Mrs. Gerhard Matthies, Leamington, Ont.) and many other relatives. Graveside services were held April 30 with N. M. Birky in charge. Burial was made in the IOOF Cemetery, Lebanon.

Items and Comments

Canadians as well as people of the United States are marrying at an earlier age. The **Canadian Mennonite** reports that 24.2% of all Canadians, 15-24 years of age, were married persons in 1953; compared with 21.9% of the population of this age group in 1951.

* * *

Roland E. Wolseley of the School of Journalism at Syracuse University is critical of the so-called popular religion of today, which he said "has too little bite to it" and "does not often make social beings out of anti- or unsocial ones. Too many of the people who profess it," he said, "continue to patronize cheap movies and plays, to drink too much, to gamble, to drive their cars wildly, to bow to the gods Godfrey, Gleason, and Gobel far more than to Jehovah, to fudge on their taxes and see nothing wrong with the preparing of atomic warfare."

* * *

Albert Einstein, the great scientist who recently died, had positive convictions against war. He once said that if two per cent of those who were drafted the world around refused to perform military service, that would end war. He realized, of course, that such refusals to participate in war would have to go on for some years. Einstein was much interested in forms of alternative service for conscientious objectors.

* * *

A record number of tourists estimated at more than 13,000 celebrated the Jewish and Christian Holy Days of the Passover and Easter in Israel this year.

* * *

The Associated Church Press has 129 member publications with a combined circulation of ten and one half million. The **Upper Room,** a bimonthly devotional publication of the Methodist Church with a circulation of 3,000,000 copies per issue, making it the largest of any church periodical in the world, was received as a member of this association at its recent meeting.



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A Biblical map has been created by a Des Moines Sunday-school teacher and has been reproduced by a wallpaper manufacturer. The eight-color mural attempts to make the Bible story coherent to children. Five rolls of the wallpaper are required to complete a section devoted to the Old Testament, and two for the New Testament.

* * *

The mosques of Damascus were filled to capacity on Friday, March 4, with Sheikhs and Moslem congregations who prayed for rain. The country had suffered severe droughts during the past few months and many crops had been damaged due to lack of rain.

* * *

A mosque has been opened in Toledo, Ohio, for the 300 Moslems who live in that city. It is the first building of its kind in Ohio. Classes in Arabic and the Koran are conducted for about 150 children.

* * *

At the request of Madame Chiang Kai-shek, a special edition of 30,000 New Testaments has been published in Hong Kong for distribution among the Nationalist troops on Formosa.

* * *

The American Bible Society reports that some complete book of the Bible has now been published in 1,084 languages and dialects since the printing of the Gutenberg Bible about 500 years ago. Perhaps a third of these publications are no longer in print, but most find use in some part of the world. A complete Bible has been published in only 206 languages and a complete New Testament in 260. A recent translation is that of the Book of Mark into Shilluk, a language spoken by about 1,300,000 people who live along the White Nile and Sobat rivers in the Anglo-Egyptian Sudan.

* * *

The Chamber of Representatives in Puerto Rico has resolved to spend $1,200,000 in the United States for the purpose of advertising Puerto Rican rum.

* * *

The American Tract Society reports that Benjamin Franklin ghostwrote and printed the tracts of several early American evangelists, including those of George Whitefield; that William Penn wrote a single religious tract that freed 12,000 Quakers imprisoned for Christ's sake; that John Wanamaker, while Postmaster General of the United States, carefully selected Gospel tracts for distribution to those he came in contact with; that Martin Luther wrote more than one tract, booklet, or book for every working week of his entire life; that Whistler's Mother was called "a preacher in skirts" because she distributed tracts to the workers on the railroad between Moscow and St. Petersburg, Russia. The American Tract Society published over four and one-half million pieces of literature during the first three months of 1955.

* * *

The crime rate in the United States has been increasing four times faster than the growth of the population, according to J. Edgar Hoover of the Federal Bureau of Investigation. The number of crimes committed in 1954, 2,267,250, was 5% higher than the previous record set in 1953. Rural crime is increasing twice as fast as that in the cities, showing an 8.3% growth in 1954. Again there has been an increase in juvenile crime, with 2.3% more youngsters under 17 arrested for serious offenses.

* * *

More than 31,800,000 children and expectant and nursing mothers are expected to benefit in 1955 from the disease control and nutrition programs aided by the United Nations' Children's Fund.

* * *

D. H. Epp, publisher and editor of **Der Bote,** Mennonite publication of Rosthern, Saskatchewan, died on March 31.

* * *

About 40,000 Israelis have learned basic Hebrew in the last six months. This is the estimate of the Ministry of Education. According to educators almost everyone in the country up to the age of 25 thinks in Hebrew; beyond that age there are all degrees of proficiency. Hebrew is the national language, but it is estimated that one third of Israel's population cannot use it freely.

* * *

Three top officers of the National Association of Evangelicals were re-elected in the annual convention of the association. They are Henry H. Savage, president; Paul P. Petticord, first vice-president; and Ralph M. Riggs, second vice-president. New officers are John Luchies of Wheaton College, secretary; and Robert Van Kampen of Wheaton. President Savage had just completed a tour of mission stations in Latin America. He reported that Catholic-Protestant tension is easing in most Latin-American nations.

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The Way of the Cross in Race Relations

A statement adopted by the Conference on Christian Community Relations, sponsored by the Committee on Economic and Social Relations of the Mennonite Church and by the Mennonite Community Association, Goshen, Indiana, April 22-24, 1955

Among the forces of evil challenging the advance of Christianity is a prejudice which many Christians feel toward those who are of a color or of a national origin different from their own. This prejudice, usually growing out of a feeling of superiority, often leads church members, as well as others, to practice various forms of discrimination contrary to the teachings and the spirit of the Gospel. The victims of this kind of unjust treatment often become bitter toward their oppressors. Not only has this tension led to social antagonism and international ill will, but it has created conditions that have made the advance of the Gospel difficult and it has dimmed the Christian witness. Furthermore, those who have been guilty of attitudes of prejudice and superiority have been unable to experience the fullness of the Christian life.

As a fellowship of Christians which throughout its four hundred years of history has placed great emphasis in all human relations upon Christian brotherhood and the way of love, we must periodically re-examine our application of the faith which we profess in order to maintain and promulgate a vital witness in our time. This is the faith in our Lord and Master who is the true revelation of God; in the Holy Scriptures which are the written revelation of Jesus Christ; and in the way of the cross as given in His teachings, in His life, and in His death.

I. *THE TEACHING OF THE BIBLE*

A. *The Unity of Man in the Order of Creation*

The Scriptures teach that God "made of one blood all nations of men" (Acts 17:26). The Bible throughout clearly teaches this fact which is corroborated by scientific observation: that all people are one people, though they may have superficial differences. Such differences, whether due to variations in the physical features of the body or to the cultural differences resulting from social environments, have no bearing upon the worth of a person before God, for each person bears the image of the Creator.

Therefore, the Christian must regard every man as his brother in the flesh, whom he must love and seek to win to the kingdom of God even as Christ loved and sought those among whom He walked.

B. *The Unity of Man in the Order of Grace*

1. The Bible teaches that all men "have sinned, and come short of the glory of God." This fact is corroborated by observation: that every section of the human race is guilty of evil, and that in every man the original image of God is marred.

2. The Bible also teaches that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Against the dark background of man's sin shines the glory of God's grace. As Paul says, "No distinction is made, for all alike have sinned, and consciously fall short of the glory of God, but are acquitted freely by His grace through the ransom given in Christ Jesus" (Rom. 3:22-24, Weymouth).

C. *The Unity of the One Fellowship*

The Bible teaches that it is the purpose of the Good Shepherd to bring all of His sheep as one flock into His fold. Jesus said, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd (John 10:16, RSV). This one flock is the church, His "one body" (Eph. 4:4), a new society of man recreated in the image of God. This new society transcends all human differences: "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11, RSV). This transcendence is not a mere matter of theory, but it is a reality among men in whom Christ dwells and is therefore to be worked out in an actual realized fellowship on a local and intercommunity level.

D. *The Way of the Cross in Race Relations*

1. The Bible teaches that the church must take the way of the cross in all race and group relations. This means that we must reach aggressively across all barriers with the call of the Gospel, to include all who repent in the fellowship of the church. This call includes the expression of Christ's love in both word and deed.

2. Those who follow the way of the cross in proclaiming the Gospel of love to all men, and in exemplifying Christian brotherhood, may suffer persecution and injustice which they must be ready to accept with joy. Matt. 5:9-11.

3. The way of the cross is the way of Christian nonresistance, where the egotisms of nation or race give way to Christian love and human solidarity. To refuse participation in warfare demands that Christians likewise rise above the practice of discrimination and coercion in other areas, such as race relations.

II. *THE WITNESS OF CHURCH HISTORY*

1. During His ministry Jesus said that "Men will come from east and west, and from north and south, and sit at table in the kingdom of God" (Luke 13:29, RSV).

2. While Jewish Christians sometimes had difficulty in understanding this great truth, the manifestation of God's grace in the conversion of Cornelius taught them that "God is no respecter of persons"; that "in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35); that God gave the Holy Spirit to the Gentiles as much as to the Jews; that "he made no distinction between us and them, but cleansed their hearts by faith" (Acts 15:8, 9, RSV).

3. There is ample evidence that from the time of the Jerusalem Conference through the time of the Reformation the church accepted into its fellowship people of different cultural, national, and racial backgrounds. Nowhere in the New Testament are distinctions made on the basis of race or color. The baptism of the Ethiopian took place without any

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Atomique

By Lorie C. Gooding

This world is lost and dark and lonely,
This world in which we live;
It needs so much, and I have only
A single atom of love to give.

Where tons and tons were not enough
An atom's a negligible fraction.
But love's a fissionable stuff,
And sometimes starts a chain reaction.

Holmesville, Ohio.

hesitancy, nor did it raise any question within the brotherhood. Neither in the early centuries nor in the long period of the Middle Ages and the Reformation does the literature reveal any sign of a racial basis of admission to the Christian congregation or of discrimination and segregation based on race or color.

III. *THE SIN OF SEGREGATION AND DISCRIMINATION IN MODERN TIMES*

A. *Racial Discrimination a Recent Phenomenon*

1. Racial tension as expressed in the denial of privileges and the segregation of peoples of different colors in public transportation, in schools, and even in churches is a relatively recent historical development.

2. In the United States colonialism produced the institution of slavery. This was followed by the struggle for its abolition, culminating in a civil war and a reconstruction period marked by bitterness and hatred, creating a situation in which the Negro members of our society were the unfortunate victims, and which affected to a greater or lesser degree all peoples of non-Anglo-Saxon stock among us.

3. Out of this situation has grown a vast mythology to the effect that people of color constitute a race which has a different ancestry from that of the Caucasian, and which in every way is inferior to it. Unfortunately, some Christian people have even deepened the confusion by claiming to find Biblical sanction and support for this myth. Thus, many Christians find themselves in a position where they deny the basic principles of the Gospel, both in theory and in practice, in a manner never found before in the history of the church.

B. *Racial Prejudice and Discrimination Is a Sin*

We believe that racial prejudice and discrimination, as illustrated in the American pattern of segregation, or wherever it may be found, is a sin. Among the many reasons why we believe this to be true we note the following:

1. It is a denial of our professed faith that all those who are in Christ are one. Jesus prayed to the Father: "Keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).

2. It is the perpetuation of a myth long proved false both by Christian faith and modern science.

3. It brands and discredits those discriminated against as undesirable and inferior.

4. It is a violation of the human personality as created by God; a denial of the opportunities and privileges which in the providence of God are meant for all peoples to enjoy.

5. It is a violation of the basic moral law which requires a redemptive attitude of love and reconciliation toward all men, and which forbids all falsehood, all feelings of hostility, and all attitudes which lead to strife and ill will among men. Matt. 5:21-48.

C. *The Consequences of the Sin*

The sin of prejudice and discrimination has a harmful effect not only upon those directly involved, but upon the church and upon society as a whole.

1. It humiliates and frustrates the victim so that it becomes difficult for him to behave as a normal member of society.

2. It scars the soul of the one who practices the sin.

3. It contributes to social tension, to hatred and strife.

4. It is a major cause of present-day international conflict and war.

5. It strengthens the hand of atheistic communism which claims to do away with the very sin which many Christians still defend.

6. It violates the central Christian message of redemption and love and thus discredits before the whole world the Christian Church and the Gospel which it proclaims, and weakens its mission program.

IV. *THE RESPONSE OF THE CHURCH*

A. *Our Confession*

In the light of the above, we are conscious of the contrast between the message of the Gospel and the conduct of men in their relations with their fellow men. As Christians we therefore humbly confess our sins. We confess that we have been blind when we should have seen the light; that we have failed to see that mere nonparticipation in violence and bloodshed is not an adequate expression of the doctrine of love to all men; that we have professed a belief in the urgency of the Great Commission without bringing into Christian fellowship our neighbors of "every kindred, and tongue, and people"; and that we have failed to see that acceptance of the social patterns of segregation and discrimination is a violation of the command to be "not conformed to this world." Often we have been silent when others showed race prejudice and practiced discrimination. Too often our behavior has been determined by our self-ish considerations of public and social approval more than by our desire to accept the way of the cross. Some of us have accepted the false propaganda of racism and anti-Semitism which has come into our homes in the guise of Christian literature. Too often we have equated our own culture with Christianity without sensing which elements were genuinely Christian and which were merely cultural accretions from a secular society. Many times we have made it difficult for Christians of national origins different from our own to find fellowship among us because our own cultural pride and attitudes of exclusiveness served as obstacles. For these and our many other sins we repent before our fellow men and our God.

(Continued on page 549)

Our Readers Say—

A hearty thank-you for your editorial, "Our Unpaid Guardians." I appreciate it very much. Those that give criticism with the desire to help us are our best friends. I think I would have less regrets if some of my friends would have given me constructive criticism at the right time. Perhaps it was not given because I did not receive it gracefully when it was given.

There are two kinds of critics. The ones whom you mentioned are those where the human element enters in, who find pleasure in finding fault with others. Of these we have far too many. Those who will show us our faults in all phases of life so we may become better men and women and do better work in the Lord's vineyard we may not have enough of. Since the first are so numerous, perhaps some whom the Lord would use to be constructive critics are slow in taking their place.—*Titus Martin, New Holland, Pa.*

* * *

I cannot escape certain conclusions based upon your editorial in the May 3 issue of the GOSPEL HERALD, "Our Unpaid Guardians." . . . After meekly absorbing the anticipation of being duly informed about "the shoe that fits," or the "pig that squeals," the guardians referred to, however, not feeling absolved from pursuing the responsibilities of their "accepted" profession, would like to propound a few searching questions: (1) Does it not seem rather ominous when our editorialists receive their inspiration from such imponderable modernists and federationists as E. Stanley Jones? (2) Where do we find a New Testament principle which boasts a refining and cleansing of the spirit with an I-am-so-glad-you-helped-me-, you-buzzard, attitude? (3) Is there room in the New Testament for dealing openly and severely, if necessary, with one another, and yet maintaining pure heart relationships? (4) Is it an expression of true, nonresistant love to compare ourselves, as human beings, with our unwanted critics, as buzzards, and substitute such cynicism from a safe vantage point; or is this the E. Stanley Jones type of "magnanimous" nonresistance? Matt. 5:22. (5) Would Scriptures like I Kings 19:1-8; I Kings 22:27; Jer. 38:1-6; Luke 4:24; Phil. 1:29, give an inside picture of the real cost of this "cheap," thankless service? — *Maynard Hoover, New Paris, Ind.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Nonconformity in Race Relations

Last April a very important conference was held at Goshen, Ind. It concerned Christian race relations, and was sponsored by the General Conference Committee on Economic and Social Relations and by the Mennonite Community Association. It was attended by members of our church from many different states and districts. This conference was important because more thoroughly than ever before in a church-wide meeting the various aspects and implications of racism were faced. Worthy predecessors of this meeting were the Study Conference at Laurelville, Pa., in 1951 and the City Missions Conference at Detroit, Mich., in 1954. But at Goshen for the first time a Mennonite group put into writing a fully expressed attitude on this important question in human relations. The statement drawn up and adopted by the conference appears as the leading article in this issue, and deserves the careful study of our people.

This statement, or a modification of it, will be presented by the Committee on Economic and Social Relations to General Conference in August. It is to be hoped that the General Conference will be able to adopt a clear Scriptural statement on race relations and thus officially for the first time put the Mennonite Church on record on this question. We have long been on record against war, a great modern evil. But strange to say we have never so committed ourselves against racism, another great modern evil which is contributory to the strained relationships which cause war. It is right that we should be against war; but we should also be against the things that cause it.

It is fitting that this question should arrive at the point of official action in this year in which the whole church is giving special attention to the doctrine and practice of nonconformity. It is rather amazing that a church which has been at such pains to maintain nonconformed practice in a number of important areas should have been so blind and so unconscious of any problem in the question of race relations as to accept, practice, and even defend discrimination and segregation.

We seem to have been largely unaware that the racism which curses our times is a comparatively recent thing. A colonial era, in which the white Western world succeeded in dominating the rest of the world, developed the myth of white superiority. This became so much an article in the creed of our Western culture that the Christian churches, including our own, adopted it without troubling to apply to this vicious notion the judgment of Christian, New Testament principles. Perhaps in nothing have our Mennonite people so completely conformed themselves to a worldly idea as in this.

We have indeed for many years shown an interest in the people of the colored races. We have had missions among them, both at home and abroad, and have demonstrated our love in many ways. But, as has been said, we loved their souls more than we loved them. In America we have been, for the most part, well satisfied with the segregated church pattern. Some of us still talk about "colored missions" and "colored churches." In foreign lands we are learning with difficulty that the missionary cannot keep a detached, white, "Western" status, but must be a brother working with the nationals as equals. We have been inclined to draw limits to brotherhood and to guard against carrying social integration "too far." And so it is high time that we state honestly what the Christian position must be, that we cease to conform our attitudes to the sinful discrimination on the basis of color and race which is still so persistent in our culture.

It will be one thing to adopt an official statement, and it will be another thing to turn it into action. This will not be easy. It is hard for us to see ourselves as we really are. We are prone to justification and rationalization. It is easier to see the faults of the South Africans than our own. We cannot grow away from our patronizing and our condescension in a day. We will have to help one another to see our faults. We shall have to reorient our thinking and our behavior. We shall need to open our hearts to the love of God so fully that we will learn to love as He loves—without respect of persons. As we use the help which comes to us, even from a worldly society and from the law of the land, we will go beyond both custom and legal requirement in applying the principle of absolute love.

We have been slow in separating ourselves from a sinful world in these matters. But we are encouraged by the evident awakening of conscience among us. We may still have a vital testimony to give to a prejudiced and unloving society. May God help us to give it clearly.

—E.

Which School?

BY YOST H. MILLER

The question, frequently posed, was recently asked of me: "Are you premillennial or nonmillennial in your thinking?" The answer to this question did not present too much difficulty, but it has remained persistently in my consciousness since, raising other questions and thoughts, especially the one: "What are the implications of this question in the minds of the inquirers, many of whom feel that we have to commit ourselves to one view or the other?"

One wonders whether the prophetic edge of the Sword of the Spirit has not often been much dulled by the fact that there are brethren and sisters with an apparent equal devotion to Christ and claiming to be led of the Spirit of truth in their understanding of Scripture, on both sides of this question. Quite naturally this cannot help being confusing. Honest investigation will disclose the fact that there are vital elements of truth in both systems of interpretation, both Scripturally and historically speaking, which really adds to the apparent dilemma.

No claim is made here that a key has been found that will interlock or harmonize these two systems of prophetic understanding so that conflicts will no longer be present. Neither is there any particular concern just now as to what persuasion we might be on this matter. That is secondary.

The primary and more important question of all others to my mind would be: "Is the second coming of Christ in the clouds of heaven a living reality to me, or is it but one of the twists and turns in an intricately constructed prophetic maze that we have accepted as ours and hold on to tenaciously? Or is it that lively hope springing forth from our hearts, which Christ, together with all the prophets and the inspired apostles, meant that it should?"

In the light of this and transpiring events it would seem to be high time that godly men step forth to proclaim the imminency of this blessed event in its purity without the trappings and trimmings that would identify them as holding to this or that view concerning the millennium. It seems to me that we should have clearly established in our

eschatological thinking and teaching the fact that the second coming is central and of prime importance without allowing the keen edge of the prophetic sword to become dulled through millennial dueling.

Events are virtually occurring before our eyes, if we have any degree of prophetic cognizance, which would indicate the return of our blessed Lord and Master. Let us be very hesitant in using these to prove to our brother the correctness of our view as set over against his. Rather as true Spirit-led men of God let us read them "as the wise that understand" and without hesitation declare them to an unprepared world as divine evidence for the most stupendous event yet to take place on this planet.

Certainly the superficiality and earthiness so prevalent among us today must give way to a deeper spirituality when we as believers have the truth of Christ's second advent firmly established in our hearts so that from the inner recesses of our beings we are enabled to say with the inspired writer, *"Even so, come, Lord Jesus."*

Millersburg, Ohio.

"The Spirit of Prophecy"

BY WILLIAM MCGRATH

As I sat by the gate, the people passed by and were saying one to another: "What is good? and what doth the Lord require of us?" and as I sat in my chamber in the palace of education and pondered these sayings in my heart, the word of the Lord came unto me, saying: "Hear now, O son of man, *what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* These my words take, eat, and go unto my people, which is a stiff-necked people."

Thus saith the Lord to the exiles which are in ———: "Lo, I knew your fathers before you; them I called out of Egypt and Babylon the Great, and many of them rebelled, saying, 'We will not be a pilgrim people testifying to His judgments, but we will settle here and trade and be a quiet people, offending none of the nations.' You have done as your fathers before you, and each one has determined in his heart to conceal my words from the nations and the denominations, saying: 'One and all are alike, and we cannot be intolerant in this modern age and rebuke sin among the nations.' You do not do justly! Lo-ammi! Also you have forgotten how I called your fathers to walk before me in uprightness as strangers and pilgrims, and you have settled in this land of exile and say one to another: 'This is our land, and this people is our people, and this nation is a righteous nation, and all the other nations have gone after Baal, but this nation is righteous.' But I say unto you, this nation is forsaken because it has gone after Baal more than any of the other nations, and I shall call forth a hammer from the North to smash this nation in its pride. You have bought the luxuries and the lies of this nation, and my poor in the world are hungry and oppressed so that you can live in the unrighteous fat of this forsaken nation. You call yourself justified, but you are not just in my eyes—do justly and you shall live. Sell those luxuries which you have as a fruit of wartime prosperity; put away your vain attire; cease to roar about the hill in large machines which could feed the mouth of a thousand starving children for months, or you are Lo-ammi!"

Thus saith the Lord, "Neither do you love mercy; though you claim my mercy, you show no mercy. You are a people of unclean lips, lips that are pursed calculatingly, smacked salaciously, and twisted sneeringly over the suffering of the poor. You are a dilettante people that refuse to suffer with the Man of Sorrows. Mercy is beyond justice, but my justice shall consume you, because you reject my mercy from your hearts, and each one agrees with his neighbor that even men of war can be saved just by claiming my mercy, but rejecting it nevertheless from dwelling in their hearts. Lo-ammi! You are crooked in your thinking. Open your hearts to receive the Son of Mercy, and you shall become vessels of mercy—for a man shall not be forgiven if he forgive not. Learn to love mercy more than tolerance."

Thus saith the Lord, "Neither do you walk humbly with your God, for you do not want Him to walk in your midst and be your Mind. By the protestations of your lips you protest that you walk humbly with your God, yet do you not cease to gather in seething crowds to shout and jump and rage over childish games, so that your voices can be heard from a distance, as of the roaring of many beasts. Though you claim to have the Mind of Christ, you are seen to bring His Mind bound in your wayward flesh and compelling Him to sit and listen to savage music and look at degenerate sights; verily I say unto you, He will not listen nor will He look on, but He will leave you and your tabernacle in a quiet place, where the practice of His Presence is adored. Where there is only loud, vulgar noisemaking, how can the still, small voice of My Beloved be heard? And where there is no hearing, there is obviously no heeding. Therefore you are Lo-ammi. Repent, and turn from your madness, and listen to My Beloved, and He shall come to dwell in your hearts, and the nations will be astonished and say: Truly, for them to live is Christ! *The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it, or I shall crush you like grapes of wrath between my teeth, and spit out your souls like bitter seeds."—The Journal.*

75 Years Ago

(From Herald of Truth, June, 1880)

. . . in Elkhart County, Ind., a minister was chosen by lot and ordained on . . . May 15th. The lot fell on Bro. David Burkholder.

A Brother from Virginia sends us three dollars and says, "Send the *Herald* out to the places where our paper is not known. I believe in missionary work in some way, and think this would be one way to reach many persons, and get them to read good papers instead of bad ones."

There arrived at the port of New York during April . . . 46,821 immigrants. The arrivals during the twelve months ending April, 1880, were 198,876 immigrants.

From Christian Brunk's father, who removed to Virginia in 1796, sprang all the Brunks in the United States of which we have any knowledge.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Basic Concepts in Christian Pedagogy, by Jan Waterink; Eerdmans; 1954; 139 pp.; $2.00.

These are the Calvin Foundation lectures on Christian education given by a professor of education from the Netherlands. In the first chapter he seeks to show that education is a science, and by this he means that pragmatism (whatever works well is good) must be rejected. In the second lecture he defines the objective of Christian education: "the forming of man into an independent personality serving God according to His Word, able and willing to apply all his God-given talents to the honor of God for the well-being of his fellow creatures, in every area of life in which man is placed by God." The third lecture on "authority, discipline, and freedom in Christian education" is one of the best in the book and relates this subject primarily to the application of love in home relationships. The fourth lecture is on character formation and the fifth on a definition of Christian culture as it relates to education. The final lecture is on religious education.

Although coming from a strict Calvinist background, there is relatively little to which one could object in this book. Perhaps the only objectionable feature is his statement that self-defense is legitimate (p. 101). On the other hand, there is much of value in the book. In spite of the fact that these are scholarly lectures delivered by an obvious authority in the field, they are easy to read and to understand. There is much in this book that no educator (and that includes all parents with young children) can afford to overlook.—Carl Kreider.

The Permanent Draft

By Henry Weaver, Jr.

Recently a high government official stated that he did not expect to live to see the end of the draft. He is a man who probably will be around for another twenty years or so. One only needs to read the newspaper to realize that the attitude of the people of our country is slowly changing, so that a continuing peacetime draft is not alarming, but accepted as a necessity. There is still plenty of opposition to Universal Military Training, but it seems fairly sure that the present draft law will be extended by Congress. This measure has already passed the House and probably will soon pass the Senate. While this bill is for a definite period of time, all the planning by the men responsible for the armed services assumes that some form of draft will be in effect for an indefinite period in the future.

The idea that every young man should serve a two-year obligation to his country is pretty well accepted. Draft boards across the country are consistently giving deferments with the understanding that sooner or later every man except ministers and those physically unfit will need to serve a two-year assignment. Every indication seems to indicate that the present arrangement for conscientious objectors is the most satisfactory solution to this question ever worked out. It is always possible that certain changes will be effected in the program, but it appears at this time that the general arrangement will continue in the future. It is quite likely that every boy in our church from the toddler to the college student will need sooner or later to face the question of accepting military service.

What should be our attitude as Christians toward this situation? This is clearly one of the areas where our nonconformity to the world must be pertinent. We are in the world, but not of it. We must face realistically the fact that we live in a country where a permanent draft has practically been established. We need to accept in our planning that this is the case, but we dare not accept this situation as good. We recognize the existence of many evils in the world, but we must continually work for the correction of them. This is the paradox of the Christian living in the world and evaluating it with realism, but not becoming of the world—never failing to point out the evil of the world and working to correct it.

While we on the one hand plan for a permanent draft and try to find ways of turning the program into a program for the furtherance of the church, let us also work for an end to the permanent draft. It is true that a good many churches in America are in agreement that we should not have Universal Military Training or a permanent draft by any other name. We should continue to make our voice heard with theirs against this evil. At the same time we must find ways of presenting the teaching of Christ on war to our fellow Christians who do not accept this position. Are we sufficiently dynamic as a church that we can through our lives and teachings convince men that this is the New Testament ethic of love? This is certainly part of the prophetic task of the Mennonite Church today.

With a clear understanding that we must continue to cry out against this evil, we can also do something to produce positive good results from the situation. The American Mennonite probably has never faced a greater challenge. With almost every young man going through a I-W experience we will soon find that we have a church made up of men who have had a more intimate experience with the world around us than has been true of any preceding generation. This in itself is certainly not bad. If we as a church are going to make an impact on the world we need to be aware of it and acquainted with the problems faced by the rest of the people about us.

There is only one neighbor—the human neighbor; there is only one race—the human race.—J. H. Mosemann.

A permanent draft also means that practically all our future church leaders will have had a I-W experience. If a program of Christian service can become the normal thing for I-W service, we will have a universal training school for Christian leaders which can make a very significant contribution to the church of tomorrow. Many of the men now in service are saying there are many advantages in serving two years in a voluntary service program. This should become the norm for men facing I-W service. The ideals for service, the attitude toward material things, and the greater understanding of the power of the Gospel which can be inculcated through this type of service could make an immeasurable contribution to our church.

The I-W service period can also be made into a period of extension for our church. We are all becoming more aware of the possibility of doing direct mission work while serving in a I-W service job. After a man has satisfied his obligation to his employer he is at liberty to use his time as he pleases. Therefore, just as any of us can use our employment as a means to support ourselves as missionaries where we live, so I-W men can support themselves while carrying on a program of mission activity.

A number of our conferences have already begun placing their men into units in which they can be of service to a mission program. In some cases a mission program has been started because I-W men were at a particular location. As these men leave for home after their two years, other men coming into the program take their place in the work of the mission. It is also evident that such outreaches also need the help of older and more experienced persons. A number of folks in our church have responded to this challenge and have been willing to move into the urban situation with the I-W men and help in this outreach. If the draft is to be permanent we must not be afraid to begin some programs of outreach where I-W men can continue to serve and we must be ready to have some mature persons accompany them and help with their work.

One of the great possibilities for our church is to use this program as a means of helping our youth to become aware of the church and to take an active part in all her activities. There is no need to develop some special type of activity for I-W men that is drastically different from the functions of the rest of the members of the church. In most cases it is possible to integrate I-W men into the life of the congregations near them and thus strengthen the whole program of youth in our denomination. At the last workshop of the Mennonite Youth Fellowship many groups reported that their programs were weakened because their best men had gone into I-W service. If these men can become a part of the activities of the churches near them, this picture will change.

The direction in which our service to I-W men is moving helps make this possible. A conscious attempt is being made to have local persons assume responsibility for helping I-W men during their period of service. People who are living with a situation can decide better than anyone else what particular steps should be made to further the work of the church in that area. Outreach programs which are possible because of I-W men in an area should become the responsibility of the rest of the members of the church nearby whenever that is possible. In this way we will go forward with unity among ourselves and will be building our youth into a part of our church rather than giving them an artificial program which makes it difficult to fit into the work of their home congregation after their term of service.

The facts seem clear. The draft appears to be permanently established in our country. As Christians we need to work that this militaristic monster may be removed. However, as long as he occupies the land we need to work that this may become a means of furthering the Gospel of peace and strengthening our church. Surely, "all things work together for good to them that love God."

Elkhart, Ind.

Our Sin and Our Shame

By H. H. Smith

On the first day of January, 1954, it was a city of 36,000 souls; on the first day of January, 1955, there was not a living soul in that city. Where buildings once stood was now a vast cemetery, a city of the dead.

Earthquake? Bombs?

No—only an effort to bring home to us America's sin and its shame: the annual slaughter by motor vehicles of enough people throughout the country to populate a good-sized city!

One of the most deplorable things about the daily toll of death by automobile accidents is the large number of young lives sacrificed. In reporting motor vehicle casualties the daily paper usually notes the ages of the victims. Impressed by the youthfulness of so many of these unfortunate ones, a few months ago I began to take note of these reports, to find out, if possible, the average age of those who die in traffic accidents. At intervals, week ends, especially, the daily paper reports the number of casualties occurring throughout the State (Virginia) for that period of time—usually two days. Below are samples of reports collected in November-December, 1954, and January, 1955:

Six deaths: oldest, 55, youngest, 17, average age, 27.

Nine deaths: oldest, 64, youngest, 21, average age, 35.

Ten deaths: oldest, 57, youngest, 10, average age, 31.

Nine deaths: oldest, 54, youngest, 8, average age, 28.

Fifteen deaths: oldest, 72, youngest, 3½ months, average age, 41.

Eleven deaths: oldest, 84, youngest, 18, average age, 37.

Seven deaths: oldest, 30, youngest, 5, average age, 21.

Traffic officers reported that at least two of these deaths occurred while the drivers were racing on a highway.

Summary: number of deaths noted, 110; oldest victim, 84, youngest, 3½ months, average age, 32.

What a spectacle! An 84-year old man, an infant of 3½ months—and, most tragic of all, the vast majority were young people—average age 32! (These figures may have only slight statistical value, because of the small number of cases, 110, but they do give some idea of the large number of young people who die in motor vehicle accidents.)

God Did Not Plan This

There is no "mysterious Providence" about this awful record of deaths by automobile accidents. The highway officials say that there is human fault *somewhere* in 999 out of 1,000 so-called automobile accidents—recklessness, carelessness, drunkenness, indifference, lack of skill, or physical condition on the part of drivers and pedestrians.

Horace Bushnell, a distinguished American preacher of the last century, was the author of a notable sermon titled, "Every Man's Life a Plan of God." It is impossible to believe that it is a part of God's plan that, every year, thousands of His children should die on our streets and highways by traffic accidents that are preventable through proper care and foresight.

An editorial in the *Christian Century* (Jan. 12, '55) calls upon the church to be more outspoken against the awful toll of death in automobiles, and reminds us that "fewer Americans perished in the whole Korean war than die each year on our streets and highways in automobile accidents." The church can help, says the editorial, "by showing reverence for life as the gift of God, respect for others as the children of God, obedience to laws as the will of God."

In 1952, throughout the country, more than two thousand children under five years of age lost their lives in motor vehicle accidents. We believe that God had a different plan for the lives of these little ones. They had a right to live, but were not the majority of them robbed of that right by incompetent, careless, reckless, or drinking drivers? It is more than a great misfortune; it is a sin that cries to high heaven. Have we not been remiss in emphasizing the sinfulness of preventable accidents that take a heavy toll of death? Memory may be at fault, but it appears to me that fifty years ago the church spoke out more strongly against the sin of prize-fighting, because of its brutality, than it does today against the slaughter of thousands of lives through traffic accidents, most of which could have been prevented. Perhaps we have become so used to this great evil that we have become insensitive to the enormity of it and its moral implications. We should ever keep in mind the sacredness of the life which God has given us. In one of his hymns, James Montgomery speaks of "the soul of man—Jehovah's breath" as "the thing of greatest price, the whole creation round."

It is easier to point out a disease than it is to provide a remedy. What can each of us do that might be of practical value in solving this great problem of this great mechanical age? One answer might be: We can do better! If we have always been careful drivers, we can be more careful still. Perhaps even the most careful of drivers can look back upon a long experience of driving a car, and see where, at times, there was a "close shave." Maybe it was caused by preoccupation of mind, or distraction while talking to a fellow passenger. This much, at least, we can do; we can set a good example for other drivers—and if every driver would do that—well, the problem would be largely solved!

Ashland, Va.

♣

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Our Salvation

By Frederic Howell

From whatever sin or depth of sin our Lord saves us, we are not saved until we know it, and to know it is to feel it and to witness the illumination of both the inward and the outward life.

Some are saved after a long search that has led them into many blind alleys, into emotional traps, phantasy, through the wreckage of materialistic religions, and finally, at long last, into the arms of Jesus.

Others come to our Lord as though it were by accident. Without their being aware of it, the Holy Spirit has been at work interceding for them. They know only that they feel a yearning for something wonderful, yet they know not what it is. Then suddenly their sins loom before them, repugnant and vile, and in that instant their hearts fling themselves at the feet of Jesus, the Holy Spirit thunders through them, and they have real life flowing through them for the first time.

Sin is sin, and whether a man, because of sin, hides from God's face behind the tree of respectability (this may be the most difficult for the Holy Spirit to remove), the tree of shame, or, trying to escape, he attempts to lose himself behind the tree of obscurity in the broad way filled with sinful company—whatever hiding place the sinner seeks, it will avail him not, for he will be found out and given no rest until he is reunited with his Creator, or, unhappily, succeeds in his unreasonable, insane desire to flee into the sticky snare set by Satan.

There are few men who have never experienced a feeling of remorse because of sin. This is especially so when Satan makes his first real bid for a man's soul. For some this goes on and on until there seems to be no way out. And even for those whose lives are apparently ever on an even keel, there is no real peace as long as they remain outside of Christ and know not God as their Father.

Each of us is faced many times with the choice between heaven and hell before we make our decision for Christ. Our Father gives us every opportunity to bow the knee to His Son, but in many people, for a time and possibly for a lifetime, there persists the thought that Christ is not really necessary and that they can pull themselves out of whatever pit they have dug for themselves, in their own way and by their own strength. This leads to an ever-increasing number of devils, for these are barren souls, swept clean over and over again until they succumb to despair and their despair succumbs to desperation.

Often, for these, it almost seems better that they come to the end of the line, since it may be only then that they will understand that their strength has been their weakness and will then reach out and grasp the last spar in the ocean and

A PRAYER

FOR THIS WEEK

Our gracious God and heavenly Father, we again come to the time of the year when we gather together the boys and girls of our community to teach them of Thee and Thy Word. We thank Thee, Father, for the gift of Christian heritage that our parents have given us, that we too can teach our children the right way of life.

We pray, Father, that Thou wilt be with us as parents and teachers, that we may be given the strength and courage we need during these weeks of Bible school. We thank Thee that we have one like Thee to whom we can come for needed strength and guidance, for without Thee we can do nothing.

We trust that our children will let their lights shine in some way every day that some unsaved boy or girl may see the need of the Saviour. We pray Thy divine guidance throughout all the days of daily vacation Bible school. In Jesus' name we pray. Amen.

—A Sister.

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in a flash find their redemption has been secured.

There is always the dabbler, the person who hems and haws and goes all around the altar, but never up to it, and those stiff necks who think they know more than the preachers, the evangelists, and even God. There seems to be little chance for them. But for the sincere seeker, there is an ever-widening horizon of hope, one which grows brighter as he nears the source of his soul.

Later it may even be necessary for this man to look back in order to recall the actual point in his life where his sins did drop away, for so enthralled was he by the majesty of his objective, he passed into the light with scarcely a ripple. Yet he knows he is saved, because he is the possessor of the Holy Spirit, who bears witness of his sonship, and because his seeking heart has led him into a life that bears but small resemblance to his old one.

We are saved because of a personal encounter with Jesus Christ and to know this we must be able to distinguish between the real and the false.

One sure sign is that we are different. We look at things differently. The same old bumps are there but the pain has been dulled. Then there is the unmistakable presence of the Holy Spirit and the marvelous fact that the Scriptures are no longer a closed Book. Life leaps from every verse and each possesses a power to reach deep down into the soul. There is enlightenment too and an honest desire to seek out the ways of God that begins with a trickle, turns into a steady flow, and finally becomes a rushing torrent as it draws nearer to the source, the means, and the end of all life.

When salvation has been superficial, of no real fiber, a person might live under the delusion that he has been saved when everything he says and does denies it. To illustrate this, I once worked with a man in a factory who one day confided that he had been saved years before at a revival meeting. Yet during all the time I knew this man, yes, even during our conversation, he scarcely ever made a statement without injecting many times the name of the Lord for emphasis.

Obviously this man had never been grafted to the vine, since no marked change had occurred within him and he still walked, not in the light, but in darkness. And so it is with many who come to the altar in a solely emotional state or go through the motions for the lone purpose of glowing before men. These are persons whose wills have never been touched, whose minds seek not understanding, or whose hearts want not the purity of God.

After salvation comes cultivation. Unless the seed is carefully tended, it may never grow into the fullness of its intended beauty. The remedy for this is early and continuous spiritual growth through worship, God-seeking prayer, watchfulness, supplication, meditation, Christian fellowship, love-service, and self-denial.

The man who never looks back, whose break with the world is complete and final, has something finer by far than anything this poor world can offer.

But so has he who, though he does not feel his salvation immediately, seeks out his Father at every opportunity and is not satisfied until he does experience the power of the Holy Spirit rolling through his soul, majestically uniting him with the Eternal, and who is distressed when a day passes when he seems out of tune with God, when through his mind and heart every moment is not filled with the ringing of a hymn or a thought of love and thankfulness toward God. When this happens, together with the full-blown knowledge that his old ways are truly gone forever, then his salvation is a real, living, witnessing fact.

Nothing can keep the truly saved from possessing all that is our Father's. An eternity will be spent receiving. But for now the fruits of the Holy Spirit are more than sufficient, for they have been paid for and prayed for by the Son of the living God.

Peoria, Ill.

The Archbishop of Canterbury reports that the trials of Christian people under the Mau Mau campaign in East Africa have purified the church. To one native Christian leader who was slashed and was left for dead when he refused to take the Mau Mau oath the Archbishop said, "You make us who live in quiet parts of the world feel very, very humble."

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the Crusade for Christ evangelistic campaign at Berlin, Ohio, June 1-15, sponsored by the Holmes County Mennonite churches.

Pray for Alonzo W. Russel, who has been sentenced to die for murder on July 14. He accepted Christ in the Harrisonburg, Va., jail at the invitation of E.M.C. students. He can be addressed at 500 Spring St., Richmond, Va.

Pray that the separation of church and state in Argentina may result in greater freedom in the preaching of the Gospel.

Pray for the Mission Board meeting at Goshen, Ind., June 11-14, that all decisions may be in line with the plans of the Lord of the harvest.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

Jesus, the Deliverer

By Bertha King

When your soul is troubled
And tossed, with life's storm;
And your heart is faint
From temptations' alarm,
Cast your cares upon Him
Who can keep you from harm—
He will bear you up
O'er the storm-dark cloud,
O'er the lightning's flash,
And the thunderings loud;
And your soul shall rest
In the light of God;
He will bear you, bear you up!

When you come at last
To the death-stream, wide;
And your soul must pass
To the other side;
Put your trust in Him
Who controls its tide—
He will bear you up
O'er the murky swirl,
Where the black waves dash,
In a maddening whirl;
And bring you safe
To the gates of pearl.
He will bear you, bear you up!

West Liberty, Ohio.

OUR SCHOOLS

"Restoring God to Education"

BY W. E. OSWALD

A copy of a book by the above title, by Edward K. Worrell, came to my attention at a conference book stand at Hutchinson, Kansas. The title of the book intrigued me so much that I read it during and between conference sessions. After reading it through, my first reaction was to try my hand at a critique of this excellent analysis of the struggle now on between secular and Christian education in this country as well as in other countries. However, the more I worked on the topic the more I departed from the critique idea. I do want to acknowledge at the outset, though, that much of the material incorporated in this paper was taken from this little volume.

Several years ago I heard one of our evangelists say that during the middle of each of the last three centuries—eighteenth, nineteenth, and twentieth—waves of religious revivals spread over the United States and Canada. What he did not mention, however, is that alongside of the religious revival spreading throughout the United States at the present time there is also a deep-seated revival on in education. This is a fact with which most, if not all, of us are familiar.

The National Association of Christian Colleges as well as other groups and individuals have made and are still making comprehensive surveys to discover the interest, especially of parents, in the Christian education movement now sweeping the country. They are discovering a rapidly growing interest. The movement is not only national but it is international in character. In the United States probably more than in any other country we have been experimenting with secular education for over a century. "The revival now on," says Mark Fakkema, "indicates a growing resentment against modern popular educational trends." Mild reactions are evidenced by such movements as the summer Bible school, Bible placement in the public schools, released time for Bible teaching by pastors of churches during part of one day each week in some systems, and in some schools Bible reading in class without comment. All these efforts show a more recent upsurge of determination to "Restore God to Education."

Is it too presumptuous to say that during the last century education has experienced something of the same disappointment as Mary did when she came to the empty tomb of Jesus and observed, "They have taken away my Lord"? Many leaders in education are beginning to feel that in a very clever way public education has dismissed God from His world. Fakkema would put it into the following words: "We have banished the Creator from His creation."

Many current advocates of Christian education are bold to declare that to continue secular education as we have it today, only supplemented by religious education, is not the answer to our educational problem, for they are opposed to each other. They create the same dilemma we experienced with the slavery question preceding the Civil War. We all recall Lincoln's answer to this awkward situation. He said we must be all slave or all free. One cannot supplement the other. "A house divided against itself cannot stand."

No man ever brought a question to Jesus and got a cheap answer.
—J. H. Mosemann.

Those of us who have been and still are keenly interested in public education find it very difficult to accept such a verdict. We would say the public schools are indispensable to the very existence of a democracy. Democracies cannot exist outside of an enlightened citizenry. Dictatorships of all kinds thrive on ignorance—on an unenlightened citizenry. What is wrong with public education is not that it is free education for the masses. The reaction, however, arises from the fact that it is free with God, Christ, and the Bible left out. Let's assume that even secular education as it stands today has its merits, yet no one interested in this problem, either pro or con, would deny that secular education is "anti-Christ in its real thrust." In its total effect it has endangered the American home, as well as the church. The only answer to these increasingly God-ignoring and Bible-denying school systems from the elementary grades to the colleges and universities is Christian education. The GOSPEL HERALD readers should be grateful that this is more and more the answer of the Mennonite Church to secularism and materialism in modern education.

Those of us who have gone through public schools and even for years taught in these schools are not unaware of the truth of these charges against public education—that they are anti-God, anti-Christ, and anti-Bible in their general influence.

To make our vision of the problem involved clearer and sharper, let us take a look at early public education practices.

Starting with about the sixteenth century, various sets of educational objectives reveal the embodiment of Bible ideals into their educational curricula. A few quotations from the objectives of education of this early period make this clear. I quote from only a few: "The end of our being here is to serve God and our country in obedience and performance of duties." In another set of objectives we read, "For there should be suffered no day to pass over wherein there should not be some short exercise or lesson on religion." Still another from a set of objectives in French public education reads as follows: "Man was created not for food, clothing, and habitation, but for a desire to know God more truly, for participation in eternity and in His divine nature."

Coming to the early schools of our own country we find the same ideals expressed in almost any available set of objectives.

In this period of our history we find interest in education among the Moravians, who had eighteen schools in Eastern Pennsylvania. Their chief objective was "to inculcate heavenly wisdom." The daily routine of these schools, including Bible reading, singing, and prayer at the breakfast table, was almost the identical pattern we follow in any of our Mennonite Church schools. Their curriculum included Bible instruction for all pupils at a certain time of the day. We are told that Christopher Dock (1710) who may rightly be called the founder of Mennonite education in America, "was accustomed each evening after dismissing his pupils to remain in the schoolroom to pray."

Other schools of early colonial days had written into their objectives such statements as: "Every day or two he [the teacher] shall catechise his scholars in the principles of the Christian religion." It is significant that the first motto of Harvard University was "For Christ and the Church." During the beginning of the eighteenth century Boston ministers would come into the schools to "pray with the pupils." In 1644 a report was given in Connecticut that "Education needed to be more effective so that . . . they may be well indoctrinated in the knowledge of the Lord," and in another set of objectives a similar statement read, "so that they may be able to read the Scriptures."

Not only were early objectives centered around the Word of God and Christ, but their textbooks were written with the following as their chief aims: "To mold the religious thought of the people of the colonies." "The primer was originally a book of private devotions and contained the Lord's Prayer." "The child's first lesson in spelling and reading was centered upon the Lord's Prayer." Talking about his speller one author says, "By this book a lad may be taught to read a chapter of the Bible perfectly in a quarter of a year's time." The same religious quality centered within such texts as geography, astronomy, and history. They were all designed to in-

(Continued on page 549)

CHURCH MUSIC

Report of Findings Committee

Music Conference, March 4, 5, 1955
Chicago, Illinois

I. Findings as related to the music program in the local congregation. Through the survey questionnaire returns, we have been made aware of important trends relating to the music of the Mennonite Church.

A. One of these trends which deserves careful consideration is that of the selection of song leaders and tenure of office. The majority are elected. This is probably a satisfactory method in most instances.

Where song leaders are appointed, there is considerably more reason for concern that qualified leaders be chosen. The question may be raised as to whether ministers who are now appointing song leaders have sufficient knowledge of the musical qualifications necessary to fulfill adequately this position.

It would seem most desirable that a music committee in the local church should be appointed and should have a voice in the selection of song leaders. The length of service for the song leader is also called into question where a leader is appointed to a lifetime position. Here again a music committee would fulfill an invaluable service in making recommendations for appropriate changes when necessary.

B. Another area which calls for improvement is co-operation between ministers and song leaders. Here some worthwhile progress is evident; however, lack of co-operation is a weakness which ought to be corrected. It is obvious that where co-operation and consultation occur there is a more unified and effective program of worship. Without the support of the ministry, the music program cannot well succeed.

C. Music education on the level of the local congregation is needed. The song leader needs help in making intelligent selection of hymns. Various means may aid a song leader in this important task. Music conferences in which hymns are evaluated could prove very helpful. Such themes as "Songs and Evangelism" or "Songs in the Worship Services" could be discussed. Song leaders should study helpful books on the subject such as *Music in Christian Education,* by Edith Lovell Thomas.

We must encourage the teaching of sight reading and rudiments in the home and lower grades of school, rather than wait for such instruction on the high-school level. We should encourage families and other small music groups to sing. The teaching of sight reading and rudiments by the old-fashioned singing school is nearly outmoded. However, there is evidence from Bro. Erb's questionnaire that singing schools of some type are still carried on. Because of the passing of the singing school we must meet our needs in this area by discovering a fresh approach using modern methods.

II. Findings as related to a church-wide program in music.

A. It was felt that the Mennonite Commission for Christian Education moved in the right direction when it called for a study of church music. Perhaps the Commission should sponsor a church-wide study conference at regular intervals.

Love sees men not only as sinners, but as lost sons.—J. H. Mosemann.

B. It was suggested that, in order to arrive at a Scripturally sound philosophy of church music, a Conrad Grebel lectureship should deal with this subject.

C. The Christian Church has always had need for a revival of spirituality, and the carrying out of the Great Commission is always imperative. Great revival movements have largely been responsible for touching the lives of masses who otherwise would remain isolated from Christianity. We may well ask ourselves whether the songs and techniques which are used to reach the masses in recent revival movements are the songs and techniques which we wish to use within our established congregations or missions to strengthen the brotherhood.

We believe that the Biblical principle of nonconformity should apply in all phases of the Christian life. We must be careful that our music and worship procedures produce real spiritual strength rather than mere physical satisfaction.

D. The work and effort of the home, the church, and church schools have brought us to our present place in church music. However, we must not rely upon past achievements. What do we propose for the future of song in the Mennonite Church?

1. Our church schools must furnish trained personnel, enthusiasm, information, and plans for concerted effort to raise the standards of church music and to make singing meaningful.

2. Our homes must encourage singing and promote the best in church music. Parents must have an interest in the teaching and singing of good hymns.

3. Our several congregations must plan for greater co-operation among the ministry, the song leader, and the homes. Occasional music conferences, clinics, and hymn sings should be promoted.

4. Our district music secretaries must promote better music practices within individual congregations. This would include:

a. Keep in personal touch with local song leaders.
b. Encourage local leaders to attend music camps and music conferences.
c. Arrange music conferences within the district.
d. Encourage the organization of special music groups.
e. Encourage congregations to use their best available song leaders.
f. Encourage song leaders who lack formal musical education to do much homework and/or attend music classes in our church schools.
g. Promote hymn study.

III. Findings as related to literature needs.

It is vitally important that the music literature available to the church, for congregational use, for special music groups, and for children, fit the need of the particular community and provide the best material for spiritual expression.

A. According to Paul Erb's survey, 244 of 283 congregations have the *Church Hymnal* available. This means that a large per cent of our congregations have the *Church Hymnal.* This increasing use of the *Church Hymnal* indicates an increased recognition of its superior value. It should also be brought to the attention of the church that the abridged paper-bound edition of the *Church Hymnal* is to be preferred above non-Mennonite paper-bound hymnals for use in small congregations or revival services. It should be noted that the new *Songs of the Church* is to supplement previously published hymnbooks.

B. A common need of special music groups is information concerning available material. It was suggested that a central office supply lists of music supply houses, and of publishers who would supply catalogs of their music or specific numbers which could be examined. These bibliographical lists should satisfy the requirements of each age group, particularly those of adult and junior choruses. *Songs of the Church* was recommended for adult chorus work. A need for additional sacred and secular material for youth groups was noted. A bibliography of reading material for song leaders should be prepared.

C. Since the foundation of our future congregational music rests upon our children, the value of good music materials for them cannot be underestimated. A forthcoming book compiled by J. Mark Stauffer is designed to meet the needs of children from Kindergarten I through Grade IV. The *Junior Hymnal* compiled and edited by Walter E. Yoder offers a rich opportunity for junior age groups. However, some congregations need additional material.

(Continued on page 550)

FOR OUR SHUT-INS

God Holds the Key

God holds the key of all unknown
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's care were here
Without its rest?
I'd rather He'd unlock each day
And as the hours swing open, say,
"My will is best."

I cannot read His future plan,
But this I know:
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my wants,
And so I rest.
For what I cannot, He can see
And in His care I sure shall be
Forever blest.

—Source unknown.

Selected by Mrs. Elda J. Yoder.

Memories

By H. L. Brown

(91 years of age)

I remember, back to childhood
When we were young and gay,
Not a thought for the tomorrow,
All content for just today.

Time passed on; as we grew older
Trials and troubles came to stay.
I look back in tearful memory
To boyhood friends now passed away.

Father, Mother, brothers, sisters,
Wife, and children, in eternal rest,
Taken from me, one by one:
God said then 'twas for the best.

I am often sad and lonely:
When looking back across the years,
Viewing my life as I have known it
Scarce can I restrain the tears.

Time may heal the brokenhearted;
Years may make the wound less sore;
But it cannot fill the longing
For the loved ones gone before.

Who shall say the grief is lessened
Tho' the smile may hide the tears?
Memories keep the wound still open
With the passing of the years.

Gassville, Ark.

Not Lonely There

By Edna M. Mertz

On earth we sometimes walk alone
With none to help or care;
In heav'n there'll be no aching hearts,
We'll not be lonely there.

When skies are dark, draw near to God
With faith and love and prayer;
Beyond this life is God's bright home,
We'll not be lonely there.

Dear brother, sister, lift your head,
Have strength your cross to bear;
God's home awaits for you and me—
We'll not be lonely there.

Ft. Wayne, Ind.

It Matters Not

By Edward L. Kauffman

It matters not, O Lord,
How much of grief or pain I need to bear,
How many woes or sorrows fill my heart,
If only Thou art there.

It matters not, O Lord,
How rugged is the road that I must wend,
How galling is the yoke beneath its load,
If Thou art still my Friend.

It matters not, O Lord,
How dark the night may be before my eyes,
How unforeseen the way my feet may plod,
For Thou, Lord, art my God.

Hesston, Kans.

A World Without Pain

By Emily May Young

Man is prone to hope and pray
That God will take all pain away
And bring to him a blest relief
From ills that mar a perfect peace.

Freed from suffering evermore
He feels his spirit then could soar
Unhampered, toward his highest goal
With satisfaction for his soul.

Suppose a world devoid of pain!
Could tender pity ever reign?
Would man grow in grace and power
To endure well his trying hour?

Suppose a sky that's always blue!
Would there be a rainbow hue,
And valiant smiles in spite of loss,
Or victory after Calvary's cross?

Washington, D.C.

The Storm

By Enola Chamberlin

The winter wind,
A giant's snort, rushed by,
Limbs moaned and broke and fell, their thinned
And tattered leaves stripped off, flung out to die.
The black clouds drew
The lightning's jagged blade,
A tall tree crashed, but I who knew
I stood as one with God, was not afraid.

Los Alamitos, Calif.

Lord, Take Away Pain

The cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close-coiling chain
That strangles the heart; the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love Thee the more!"
Then answered the Lord to the cry of His world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb into mine
The Christ on His cross?"

—Found on the wall of a Denver hospital.

The Burning Bush.

ADDRESSES OF SHUT-INS

Mrs. David Ziemer
Rossmere Sanatorium
Lancaster, Pa.

Miss Alva Davis
1441 W. Fourth St.
Williamsport, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to our many friends, neighbors, and relatives for kindness and sympathy shown with prayers, cards, and letters since the passing of our son Paul. May God bless each one of you.—Harry S. Wadel and family, Shippensburg, Pa.

* * *

I wish to thank all who so kindly remembered me with prayers, visits, cards, letters, and gifts during my stay in the Lancaster Osteopathic Hospital and since my return home. May God bless each one of you.—Mrs. Elvin M. Landis, Lancaster, Pa.

TO BE NEAR TO GOD

IN PRAISE

Sunday, June 5

Read Psalm 84.

O happy souls, who pray
Where God appoints to hear!
O happy men, who pay
Their constant service there!
They praise Thee still; and happy they
Who love the way to Zion's hill.

—Isaac Watts.

Monday, June 6

Read Psalm 108.

Praise the Lord, for He is glorious;
Never shall His promise fail;
God hath made His saints victorious;
Sin and death shall not prevail.
Praise the God of our salvation;
Hosts on high, His pow'r proclaim;
Heaven and earth and all creation,
Laud and magnify His name.

—J. Kempthorne.

Tuesday, June 7

Read Psalm 145:1-10.

Praise Him for His grace and favor
To our fathers in distress;
Praise Him, still the same forever,
Slow to chide, and swift to bless:
Praise Him, praise Him, praise Him,
Glorious in His faithfulness.

—Henry F. Lyte.

Wednesday, June 8

Read Psalm 98.

Joy to the world! the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heav'n and nature sing.

He rules the world with truth and grace;
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

—Isaac Watts.

Thursday, June 9

Read Psalm 100.

My blessing fall on this fair world,
On mountain, valley, forest, ocean.
The clarion winds in ceaseless motion
And heaven's blue banner high unfurled.
And bless the staff that higher bore me,
The alms that helped me on my way,
The boundless plain that lies before me,
The glowing morn, the evening gray!
The very path by which I wander
Shows glorious, golden, bathed in light.
No blade of grass that glistens yonder
But seems a star from heaven's height.
God's boundless love to His creation
Speaks through this beauty to my heart!
Fain would I in rare exaltation
Sound through the world the wondrous message
Of boundless love to all creation
To all His love and joy impart!

—Tolstoi.

Friday, June 10

Read Proverbs 10:22.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

—Joseph Addison.

Saturday, June 11

Read Psalm 28:6-9.

The God of Abraham praise,
At whose supreme command
From earth I rise and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame, and pow'r;
And Him my only portion make,
My Shield and Tow'r.

—Thomas Oliver.

—Compiled by Frieda Amstutz.

Josiah Keeps the Passover

Sunday School Lesson for June 18

(II Chronicles 35)

The heart of God cries out, "Oh that men would praise the Lord for his goodness." As a help to true praise God had asked Israel to remember His great goodness to them in delivering them from the bondage of Egypt. Jesus asked us too to remember His death, by which He redeemed us.

When the king Josiah read the lately found book of the law, he no doubt refreshed his heart greatly in reviewing God's immeasurable love in so miraculously redeeming Israel from Pharaoh. Now he wanted to bring this to the minds of his people and assist them in giving their praises to God. To this end Josiah planned a solemn passover.

Josiah got his pattern for the observance from God, as He had told Israel "by the hand of Moses." First came the preparation according to God's direction. Discover from the text how they obeyed the law in detail: brought in the ark which symbolized God's presence in their midst (this was to be a praise to God); prepared themselves to come into His presence (who can stand in His holy place?); stood the people according to divisions of the families; the king gave from his flock animals for the passover offerings and encouraged the princes and heads of the priesthood and the chief of the Levites to give offerings; prepared the offerings "according to the ordinance"; set the singers in place according to the commandment of David; observed the feast of unleavened bread seven days.

Stop to picture what a happy scene this must have been. It might be revolting to us to imagine the flow of blood and we might hesitate to grant the thousands of animals offered. No doubt the people appreciated the good meat to eat and we do know it was possible to really praise God in this way.

Do we worship according to the plan given us? Worship God only. Ex. 20:3; Matt. 4:10. Worship in spirit and in truth, not in vain. John 4:23, 24; Matt. 15:8, 9. Worship in the beauty of holiness. Ps. 96:9; I Chron. 16:29. Worship with praise and thanksgiving. Ps. 100; I Chron. 16:23-34. This last Scripture would be a good one to read together in class.

The passover of the Jews was "a night to be much observed unto the Lord for bringing them out from the land of Egypt." Our redemption should be much observed too and in so doing we will bow low in worship of our Redeemer and God. Someone has said that "to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." God will receive His desired praise if each will celebrate daily with his whole being God's goodness to him.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

EMOTIONS

"Out of the heart are the issues of life." There is a close relationship between feeling and action. This relationship appears in the derivation of the word **emotion**—that which is expressed in motion.

A person's emotions and affections are likely to be scattered and unruly unless they are organized around a central purpose. When a dominating purpose runs through the center of a man's life, it is, as somebody has said, like the Mississippi River flowing through the center of our continent, calling forth tributary streams from every side, and uniting them into mighty flood which pours into the Gulf of Mexico.

When a man loves God with all his heart, soul, strength, and mind, this becomes the dominating affection of his life. All other feelings and desires are brought into harmony with his love toward God. Instead of being torn between many conflicting and competing desires, a single growing purpose dominates his life. He seeks above all else to please God and to serve His cause in the world.—

Selected.

The church of God consists only of believing persons, the "sanctified in Christ," the "called to be saints."—Samuel Geiser.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Paul M. Roth, Masontown, Pa., delivered the baccalaureate sermon at Eastern Mennonite College on June 5.

Bro. Silas Weldy, minister for many years at the Holdeman Church, Wakarusa, Ind., passed to his reward on May 27. The funeral was held at the Olive Church on May 30. Obituary later.

Bro. Clarence Lutz, Elizabethtown, Pa., was the speaker at the closing program of the Kraybill Mennonite School, Mt. Joy, Pa., on June 1.

The Lancaster Conference has 50 Christian Worker groups with a membership of 1,603. Last year they placed 127 roadside signs, held 839 cottage meetings, distributed 631,441 **Way's,** held 179 street meetings, and made 95 scrapbooks.

Bro. Andrew Brenneman preached at the Central Church, Elida, Ohio, on May 22, the fiftieth anniversary of his ordination to the ministry.

Visiting speakers at the annual Ohio and Eastern Church Conference were Bro. J. C. Wenger, Goshen, Ind., and Boyd Nelson, Elkhart, Ind.

The Roselawn congregation, Elkhart, Ind., gave a program at Locust Grove, southwest of Elkhart, on May 22.

Bro. Harry Stutzman, Berlin, Ohio, gave an illustrated lecture concerning his trip to the Holy Land at the Longenecker Church near Winesburg, Ohio, on May 22, and at the Maple Glen Church, Grantsville, Md., on May 23.

Bro. Stanley Freed, Morwood, Pa., was ordained by lot to the ministry at the Franconia Church on May 22. He will serve at Herstein's, Neiffers, Pa.

Instructors in a Bible Conference at Rock Hill, near McConnellsburg, Pa., on June 5 were Elias Kulp, Bally, Pa., and Warren Good, Ephrata, Pa.

The first meeting of the Advisory Council for Bethany Christian High School at Goshen, Ind., was held on May 16. Twenty-four congregations were represented.

Bro. J. A. Howard, veteran missionary to India, is bringing a series of messages at Hesston, Kans., June 5-10.

Bro. Edward Kauffman and family are moving from Hesston, Kans., to Akers, La., where they will assist in the growing work of the church at that place.

Bro. J. J. Hostetler, Peoria, Ill., spoke to the newly organized Young Married People's Fellowship at Roanoke, Ill., on May 27.

Bro. Wayne Miller was ordained to the office of deacon on May 28 at the Hebron Church, Fulks Run, Va.

The men's chorus of E.M.C. gave a program at the Zion Church, Broadway, Va., on May 29.

The tornado disaster at Udall, Kans., gave another opportunity to the Mennonite Service Organization of central Kansas. Two hundred and fifty men were quickly gathered for relief work.

Bro. Sanford C. Oyer, Protection, Kans., spoke on a community rural life program at the Methodist Church on May 27.

Fifteen applicants for baptism were received into membership at Louisville, Ohio, on June 5.

Twelve candidates for baptism were received into membership at the Pleasant Valley Church, Harper, Kans., on May 15.

A double ordination service took place on May 29 when the brethren Simeon Heatwole and Enos Heatwole, both of Dayton, Va., were ordained as deacons to serve in the Middle District of Virginia. Bishops of the Northern and Middle District were in charge of the ordination.

The Orrville, Ohio, congregation has granted permission to their pastor, Bro. Harold Bauman, to attend seminary for one year. Bro. Lester Graybill, Elizabethtown, Pa., will be licensed to serve as assistant pastor at Orrville during this period of time.

A Christian Nurture Conference was held at the Geiger Church, New Hamburg, Ont., May 7 and 8 with Bro. Urie Bender, Scottdale, Pa., as visiting speaker.

Bro. C. Norman Kraus, Goshen, Ind., delivered the commencement address for Rockway Mennonite School at the First Mennonite Church in Kitchener on May 26. The graduating class of 32 was the largest in Rockway's history. Seventeen of this class have attended Rockway for four consecutive years. Twenty are members of the Mennonite Church; six of the Amish Mennonite, two of the Baptist, and one each of the following: General Conference Mennonite, Brethren in Christ, Lutheran, Pentecostal.

Plans for remodeling and enlarging the church building at Elmira, Ont., are in the making.

Bro. Richard E. Martin, Elida, Ohio, was the main speaker in a youth conference held at the Forks Church, Middlebury, Ind., May 20 to 22. Other speakers were Ray Kauffman, Kermit Derstine, and Willard Roth, of the national Mennonite Youth Fellowship.

Announcements

Bro. Earl Hurst speaks on "What Happened at Calvary" at Miners Village, Pa., Y.P.M. on June 12.

Annual meeting Mennonite Children's Home Association, Millersville Church, Millersville, Pa., morning and afternoon, June 8.

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Calendar

Annual Meeting, Ontario Amish Mennonite Conference, Wellesley, Ont., June 8, 9.
Annual Meeting Pacific Coast Conference, with associated meetings: Christian Workers' Conference, June 7; Church Conference, June 8, 9; Youth Conference, Western Mennonite School, Salem, Oreg., June 10.
Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.
Little Eden Camp: Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.
Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.
Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).
Chesley Lake Camp: Young People's Retreat, Roy Roth, July 17-19; United Mennonite Young People's Retreat, July 24-26; C. F. Derstine, July 1-8; Summer Bible School, July 4-15; V. K. Snyder, July 9-15; L. S. Weber, July 16-22; William G. Detweiler, July 23-29; A. J. Schultz, July 30 to Aug. 5; Roy S. Koch, Aug. 6-12; Boys' Camp, Aug. 8-13; Young People of Ontario, Aug. 15-20; Glenn Esh, Aug. 20-26; Girls' Camp, Aug. 22-27; D. Edward Diener, Aug. 27 to Sept. 2; Labor Day Week End, Sept. 3-5.
Annual Meeting Alberta-Saskatchewan Conference at Carstairs, Alta., July 2-5.
Annual Meeting, Alberta-Saskatchewan Conference and associated meetings, Carstairs, Alta., July 2-5.
Annual Meeting, Allegheny Conference Mission Board, Weaver Church, Johnstown, Pa., July 8, 9.
Virginia Conference and Related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Change of address: Sisters Ruth and Rhoda Ressler from Ashiya, Japan, to Kamishihoro cho, Kato gun, Hokkaido, Japan.

Recent news from the Mennonite Spanish Church, Chicago, includes the salvation of a husband after six years of faithful witnessing and personal work and a program by a Gospel team from the Goshen College Biblical Seminary, Goshen, Ind., on Sunday, May 15. The Spanish Church continues to seek a youth leader to direct their youth program for 30 young people.

Bro. Wilbur Nachtigall, La Junta, Colo., served as special speaker on a Missionary Conference at Thurman, Colo., on Sunday, May 15.

Bro. Pyarelal J. Malagar was ordained bishop and **Bro. Ireneus Joseph** minister at the recent conference session of the Mennonite Church in India. Let us pray for our brethren as they take up their new responsibilities.

On Sunday morning, May 15, six persons were received as members of the Glad Tidings Mennonite Church, Bronx, N.Y.: four by water baptism, the other two upon confession of faith. Five of the six were decisions from "Christ for You"—1954 tent campaign.

At the Eastern Mission Board meeting on May 11 the following foreign workers were appointed: Bro. and Sister Carl Wesselhoeft, Eastern Mennonite College, Harrisonburg, Va., for missionary service in Somalia; Sister Nora Snavely, R. 1, Mt. Joy, Pa., for service as housekeeper at Shirati, Tanganyika; Sister Edna E. May, R. 1, Marietta, Pa., for missionary service in Somalia; Sister Martha Hartzler, R.N., R. 3, Mechanicsburg, Pa., for missionary nurse service in Ethiopia; Sister Miriam Buckwalter, 2352 Old Philadelphia Pike, Lancaster, Pa., for service as missionary teacher at the Mara Hills School in Tanganyika.

Sister Betty Weaver, daughter of Bro. and Sister Edwin Weaver, Dhamtari, India, will be leaving Bombay on June 10 and arriving in New York on July 14 to attend college in the U.S.A.

Bro. Carl Beck, on furlough from Japan, spoke at the I-W Center in Cleveland, on May 28.

Speakers at the Annual Meeting of the Ontario Mission Board, May 21-23, included Carl Beck, E. J. Swalm, Doris Snyder, Amos Swartzentruber, John H. Hess, and John Garber.

Reports from Japan indicate that a very fruitful second semiannual Mennonite Church Conference was held at Kushiro, May 14, 15. Seekers as well as members of the church attended the conference.

Members of the Mennonite Nurses' Association and of the Mennonite Medical Association will meet together in the Goshen College Dining Hall on Saturday evening, June 11, at 5:15, remaining together for the evening meal and message following by Bro. H. Ernest Bennett on "What the Church Expects from Its Medical Resources." Open discussion with members of both Associations participating will follow the message.

The workers at Mathis, Texas, began their summer Bible school program on May 23. They anticipated a reduced enrollment because many families have already left town due to the drought and the Catholics are carrying on some type of school during the same two weeks. Pray for the workers at Mathis.

Sister Elizabeth Penner, missionary in the M.P., India, left Bombay on May 16 for North American furlough via the Pacific and will arrive in San Francisco on June 27. She received her "no objection to return" permit before leaving India.

Bro. Milton Vogt, missionary on furlough from Bihar, India, was scheduled to speak at Highway Village, East Peoria, Ill., on Sunday morning, June 5, and at the Waldo Mennonite Church, Flanagan, Ill., in the evening.

The MYF Youth Gospel Team will begin its summer service program with the Chicago churches, June 16-21, immediately after the General Mission Board meeting. For their second assignment they will serve at the annual meeting of the Indiana-Michigan MYF at Goshen, Ind., June 23-25.

The Radio Evangelism Committee at its meeting in Washington, D.C., on May 25 received reports from the Mennonite Crusaders, Inc., producers of **The Mennonite Hour,** and the Spanish Broadcast Committee, sponsor of the **Luz y Verdad** Spanish broadcast. The committee is recommending to the General Mission Board the appointment of a Secretary for Radio Evangelism. It also approved continued planning for the publication of Bible Correspondence courses in English and Spanish for use by radio broadcasters.

Dr. James R. Graham, founder of the Formosa Christian College near Taipeh, Formosa, called at the General Mission Board headquarters on May 24 to see about the possibility of Mennonite young people serving on the staff of the college.

Six persons were received recently into church membership at the Ninth Street Mennonite Church, Saginaw, Mich. Pray for these believers.

The Missionary Orientation Conference for new appointees and missionaries on furlough under the General Mission Board is planned for June 17 evening to June 27 noon at the Elkhart, Ind., headquarters. At least 25 persons will be attending the conference.

A daughter was born to Bro. and Sister Jacob Flisher, missionaries to the M.P., India, at Landour, India, on May 25.

The following tentative pastoral assignments have been made for the coming year by the Executive Committee of the Mennonite Church in India: D. A. Sonwani, Dhamtari; O. P. Lal, Sankra; P. J. Malagar, Balodgahan; Ireneus Joseph, Durg; and C. K. Jebiar (licensed), Ghatula.

Your Treasurer Reports

On May 25 the Radio Evangelism Committee reviewed the evangelistic outreach of the church through the two broadcast programs officially sponsored through the General Mission Board. These programs are **The Mennonite Hour** and the Spanish broadcast **Luz y Verdad.** We appreciated very much the fine reports received which indicate that these programs are effectively reaching people who need the Gospel.

From previous experience it is becoming clear that these programs can be made more effective if a Bible correspondence course can be made available to the radio listeners. In light of this need, steps have been taken to develop a correspondence course in English and a similar course in Spanish. The Radio Committee has agreed that this is a worthwhile project and should receive the general support of the church through the General program. Therefore, it has been agreed that our Board should sponsor the cost of producing and making available these correspondence courses for these two broadcasts. Exact costs are not yet known, but it is anticipated that the total budget for the developing of these correspondence courses will require between $4,000.00 and $5,000.00.

Since this is a type of project for which there will likely be considerable interest and for which designated contributions can be given, it is planned to set up special funds for contributions to be used for this purpose. This will make it possible for any individual or group who may want to support the distribution of Bible correspondence courses to radio listeners to contribute to this program by sending contributions for this purpose. Contributions should be designated for Radio Bible Correspondence Courses. Contributions may also be designated either for the Spanish or English courses. We would like to encourage contributions for this purpose as we believe that this can be an effective addition to the evangelistic outreach of the church. Periodically reports will be given indicating the number of requests being made by radio listeners for these Bible courses. Contributions may be forwarded through the regular district mission board channels or direct to the General Board office.

H. Ernest Bennet, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

(Continued on page 548)

Panayitsa, Greece—Before and After Pax

BY H. DEVON SCHROCK

People here in the Greek village of Panayitsa were practically all refugees from Turkey in the 1920's. Most of them came from the area called "Pondos" which is along the Black Sea. "Pondos" was a comparatively fertile region; hence their coming to this area meant hardship and discouragement. This feeling can still be sensed among the older people. Their defeatist attitude seems to be due, at least in part, to this. A smaller portion of the people here are Greek refugees from Russia. Most of these people came after the refugees from Turkey, and unable to find farming land became shepherds.

Another factor which affected the poverty of the people here was the guerrilla war following World War II. People were unable to cultivate their fields; in some cases homes were destroyed and many cattle were stolen. Fields went out of cultivation and the villagers were unable to break them up again with their animals. Livestock numbers as yet have never reached their previous status, nor are they as good in quality as cows previously were.

Methods of agriculture here, as in most of these isolated mountain villages, are usually primitive and impractical. Greek agriculture agents have had a certain influence, but often don't seem concerned with the problems of the poor villager. Furthermore, the recommendations of the agriculturists aren't always based on latest findings as we know them. However, one shouldn't criticize them too severely.

It can be seen, then, that the combination of a lack of means to cultivate many of their fields, low numbers of poor quality livestock, and poor methods of working a relatively poor soil have contributed to the poverty and rather poor health of these people.

A tractor program seemed the logical answer to the problem of getting idle land back into cultivation. A tractor, plow, disc, and other equipment were obtained from the Mechanical Cultivation Service in Salonika with the agreement that these be returned with not more than reasonable depreciation. The first summer here most of the idle land was broken up for the first time in about ten years. The villagers were enabled to sow wheat for bread—their "staff of life." A program was also instituted whereby the tractor would work for the villagers on a basis that it could be maintained, depreciation paid for, and a little money set aside. This program still exists and we hope a system can be established whereby the villagers can co-operatively use this mechanical equipment to best advantage.

We have not felt it desirable to try to sell the idea of mechanization to any great extent, because it would hardly fit into the budget of a family which tills less than ten acres. However, there seems to be a very definite place for a tractor here to keep the heavy soil in cultivation, which is difficult with the use of animals. It has also brought some rich soil on the mountainsides into cultivation which people could not have accomplished with animals.

Another important phase of our work here is our experiment and demonstration plots. It has not always been easy to draw definite conclusions about progress made in this aspect of the program. However, we feel definite things have been proved and progress is being made. The people here are forced to practice dry-land farming. The soil ranges from very sandy and infertile to fairly heavy and rich land. One of the major handicaps to overcome is that people here are convinced that all efforts to increase their income from the soil are futile. These are not aware of the value of a legume in the rotation of crops. Wheat is grown continuously in one place in many cases. Elsewhere it is a corn-wheat rotation. Methods of seeding and fertilization were in need of improvement.

One of the answers to the problem of how to get a legume into the rotation, more income per stremma (more than wheat), and better animal feed (a must for better livestock) has been the introduction of a type of field peas. We have not only obtained outstanding yields of hay per stremma (Greek land measurement) on the better land, but have produced satisfactory and very



Cattle in the Greek villages where Pax men serve would appear to be rather scrubby to American Mennonite farmers. Pax men by introducing better stock have demonstrated what a good cow can do to improve living standards. At present nine I-W's are serving in three different villages in northern Greece.

profitable yields on the land they call "poor." This is to say nothing of the soil improvement that is also effected. A yield of 400 okas per stremma of pea hay will bring the farmer 600 drachmas per stremma. A wheat yield of 80 okas per stremma will bring him only 250 drachmas. Similar figures could be given to show the difference between pea hay and rye on the poorer land.

Our experiments with improved wheat varieties and methods of wheat growing have also been rewarding. For instance, using a good strain of wheat, fertilizing liberally, and sowing only six okas per stremma instead of 15 to 20 okas per stremma as they do, we received yields much in excess of the ordinary village yield. Last year our experiment with wheat following peas yielded 136 okas per stremma as compared to the average village yield of about 70 or 80 okas per stremma. It has been shown that seedings of 6, 9, and 12 okas per stremma will consistently yield the same—other factors being equal.

As stated before, some method of introducing improved livestock into the village was very much needed; therefore a Jersey bull and heifer were brought into the village. The heifer was to be a demonstration of what a well-bred cow was like and how to feed



Farming is primitive in Greece and at best provides only a subsistence living. In addition to the effects of outmoded agricultural practices, villagers are still suffering from the hardships imposed by World War II and the guerrilla war thereafter. In an attempt to answer a twentieth-century "Macedonian call," Pax men are seeking to positively express their nonresistance convictions through agricultural rehabilitation services.



Object of Pax rehabilitation services in Greece is to demonstrate better agricultural practices which villagers can use to help themselves. Here two of the fellows cultivate corn with a cultivator they made. Pax men are seeking to introduce equipment and methods which the villagers will copy to improve their lot in life.



Pax men Larry Eisenbeis of Marion, S. Dak., and Denzil Short of West Unity, Ohio, spreading fertilizer the way the Greeks sow crops, find that with practice they can do a good job. Pax men report opportunities to verbally express their Christian convictions when asked why they have come to Greece. Their lives testify strongly to their belief in the Gospel.

and care for her. The bull was considered the cheapest and most practical means of improving village stock. The yearly number of cows serviced by him is increasing. This program has not been without its problems. It was desired to get the bull into village hands. Here again, lack of ability to cooperate is a hindrance. The first offspring of this bull have not calved as yet, but the milk production of our cow, which calved last summer, has made the people realize what a good cow can do to improve the standard of living of a family. The average village cow may start her four-month lactation at 3 okas per day, while our Jersey has been lactating for eight and one-half months and still produces from 5½ to 6 okas per day.

Several miscellaneous projects have also been undertaken. A tight cement floor which drains into an outside pit was installed in our barn as a demonstration. It is generally conceded to be a good thing, but as yet no one else has tried it. With our help a pit silo was constructed last fall by a villager. People were at first skeptical. After seeing what kind of feed it made, they have shown more interest. Another man has now nearly completed a bigger one on his own initiative. In the course of time, it seems probable that more people will build silos. Along with this, of course, we are promoting some silage crops such as sorghums and certain hybrid corns.



While Pax men have not gone into Greece to introduce mechanized farming, a tractor and several pieces of machinery have been very helpful in getting idle land back into cultivation as well as breaking up virgin soil. Had it not been for this machinery, however, it would not have been possible to get this land into crops. Some of it was too hard for draft animals to break.

The gardening and particularly the canning aspect of our program cannot be underemphasized. It means a better diet and a better life. A majority of the people are sold on it. Practically all families have received a few cans and were helped in food preservation. The lack of cans in Greece has been the only limiting factor here.

This describes briefly what we have tried to accomplish here in trying to help people help themselves, but so far I have said nothing of any Christian witness left. We believe a positive witness can be given in spite of the fact that we are somewhat restricted by the Greek Orthodox Church. An attempt to live a blameless Christian life cannot be prohibited. The two boys who drowned last summer did live that kind of life, and I believe that somehow in God's infinite will their deaths were not in vain as their lives were not in vain, but bore fruit as every sincere Christian's life must.

via MCC Information Service, Akron, Pa.

Participation in Pax Service

BY BOYD NELSON

Elsewhere on these pages appear illustrated articles of Pax work on two fronts—Germany and Greece. At the present time 35 or so members of the Mennonite Church are serving in Pax and making a good contribution in service and witness, not only in Germany and Greece but in several other countries of Europe, the Near East, South America, and the Far East.

Pax service is for young men of draft age and provides I-W credit. Each man to register his interest completes a I-O personnel information form. This form sent either to MRSC, Elkhart, Ind., or MCC, Akron, Pa., in two copies provides basic information which aids in acceptance and placement. Necessary forms can be secured from either of the above offices.

Early in the correspondence on Pax service, each man and his parents receive a letter asking them to make a financial commitment toward his Pax costs. He also receives a statement of standards and is asked to sign it. When the applicant's file is complete including these forms and references, further correspondence on placement and arrangements is in order.

After his acceptance into Pax the necessary paper work for passport and visas must be done by the man with complete instructions from Akron. In the meantime arrangements for passage are made, and soon the Pax man-to-be reports to Akron for a few days of orientation. On the field he again undergoes orientation to life and work.

Pax service is a basic partnership between the man, his family, his church constituency, and MCC. It involves mutual sharing of responsibilities both spiritual and financial. In the latter area, a man and his parents provide what they can of his $75 monthly costs, MRSC provides $2,000 monthly from Relief and Service offering funds for total Pax support, and MCC accepts administrative responsibility for the program. Several Pax men through their service earn some money which is turned in to the program and makes it possible for more men to serve.

Although Pax provides foreign service advantages, many of the same witness and service values present in Pax service also obtain in voluntary service. VS requires the same type of commitment and personal contribution as Pax and in some instances to a greater degree. Voluntary service, in addition, can provide service opportunities for proportionately more young people because of its lower cost. Therefore, young people who seek the values of Pax service, but for some reason are unable to participate, will want to consider voluntary service.

We are grateful as a church for the dedication and vision our young men manifest, and we pray that God may bless them in manifold ways. At the same time we also recognize our responsibility as a church for this work also. We have several ways to participate.

We can pray. Pray that strong young men may make themselves available and give themselves fully in order that the witness may be most effective and that they may grow spiritually and socially and remain faithful during their service.

We can give. Give that the financial support for this program may continue. A monthly relief and service offering of 50¢ per member will carry on this program, plus the other relief, refugee aid, voluntary service, and I-W services we are now carrying. If you can give more, it will make up for someone else's less. Designated gifts, clearly marked, may be sent to your district mission board treasurer or to H. Ernest Bennett, Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Elkhart, Ind.

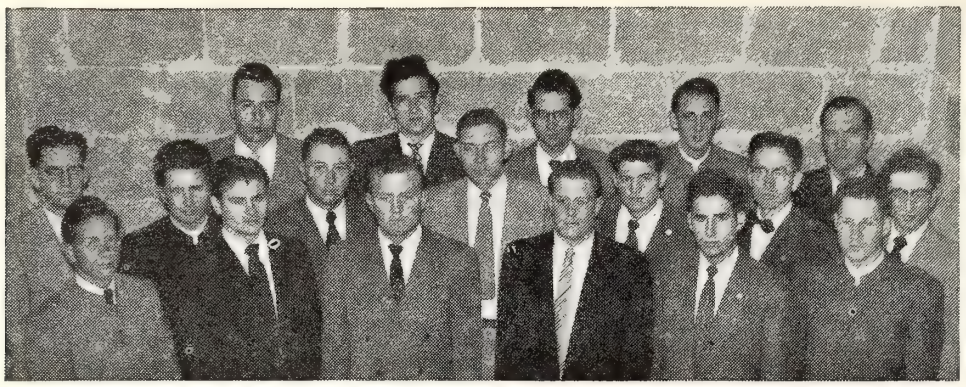
Pax Chorus Tours German Mennonite Churches

BY ROBERT SCHRAG

Ties of fellowship between American Pax men and German Mennonites became stronger in the communities visited by the Pax chorus during an Easter tour April 7 to 11.

The 17-member group of Mennonite I-W's from Enkenbach and Backnang housing projects in Germany presented six programs in German Mennonite churches and old people's homes. Covering a wide area, the tour included Mennonite communities from Rhineland-Palatinate in southwestern Germany to Schleswig-Holstein, the northernmost province.

On the evening of April 7, the chorus opened the week-end activities with a "warm-



Members of the Pax chorus in Germany who made an Easter week-end tour—front row, left to right: Robert Stauffer, Lancaster, Pa.; Richard Graber, Goshen, Ind.; Donald Schierling, Henderson, Nebr.; Bruce Auernheimer, Reedley, Calif.; John Wyse, Archbold, Ohio; LaMar Stauffer, Lancaster; middle row: John Yoder, director, West Liberty, Ohio; Truman Hertzler, Elverson, Pa.; Vernice Bixler, Apple Creek, Ohio; Harold Kroeker, assistant director, Henderson; John Eyer, Elizabethtown, Pa.; Luke Martin, New Holland, Pa.; Ernest Steffen, Apple Creek; back row: Loyal Klassen, Mountain Lake, Minn.; Cal Graber, Crawfordsville, Iowa; Myron Yoder, Sarasota, Fla.; Nevin Beachy, Greenwood, Del.; John Jantzen, Plymouth, Nebr.

up" program at the Enkenbach Mennonite Old People's Home, near the Pax project there. In the Neuwied community, the group presented a program at the Leutesdorf Home for Aged on Good Friday afternoon and to a capacity audience at the Niederbieber Mennonite Church in the evening. The singers visited Mennonites at Espelkamp and gave an evening service at the church there on April 9.

Three programs in the Wedel area were chorus activities on Easter Sunday. Pax'ers took part in morning worship at the Wedel settlement and held an afternoon song service at the nearby Pinneberg Old People's Home. A program for a joint meeting of Methodists and Mennonites at Kiel completed the four-day tour.

Traveling with the group was Richard Hertzler, secretary of the German Mennonite Relief Organization, who served as a link between the chorus and the German Mennonites. Chorus director John M. Yoder, West Liberty, Ohio, of MCC Frankfurt said Brother Hertzler's assistance was of great importance since "he very ably interpreted the Pax program and we felt he was successful in securing complete acceptance for us."

This Easter tour was significant in helping to clarify the aims of Pax and to better explain exactly what the American I-W's are doing in Germany. "Brother Hertzler told the audiences why Pax was in Germany and what we are doing," reported assistant director Harold Kroeker, Pax man from Henderson, Nebr. "He said we were trying to live our Christianity through the whole week—not only on Sunday."

Summing up the effects of the tour, Brother Yoder expressed the opinion that the experience had been beneficial both to the German Mennonites and to the American Pax men. "We have found an important point of contact with our fellow Mennonites in Germany," he said.

As a rule, the chorus presented complete programs, except at Wedel where the group sang as a part of the regular Sunday morning service. The group was able to sing almost exclusively in German because of an intensive practice schedule before the tour. The Pax chorus now has a repertoire of about 15 German language songs. Three groups of hymns —about the Saviour's birth, passion, and resurrection—composed the programs. Some of the selections were "Es ist ein Ros' entsprungen," "Herzliebster Jesu," "Auf, auf, mein Herz mit Freuden," and "O Gott, du frommer Gott." A quartet also sang several selections.

Throughout the tour, the gracious hospitality shown the chorus members was evidence that their singing was appreciated. At almost every place, the Pax men enjoyed German pastry and the friendly atmosphere that went with it. Considered a high point of the tour, the service at the church near Neuwied provided an opportunity to fellowship with young people of the Mennonite settlement there.

Some of the communities visited had had contacts with American I-W's before since Pax men have previously worked at Neuwied and Espelkamp and a unit is presently operating at Wedel.

Invitations from MCC centers in Berlin and Vienna make it probable that the Pax chorus will do more touring later this spring.

via MCC Information Service, Akron, Pa.

Betania Church Sets New Records

BY LAWRENCE AND ANNABELLE GREASER

Those who lived in Bethany in the time of Christ were privileged to see the power and love of Christ manifested in His day, and we, in our day, here at Betania (Bethany) have had like privilege. We have seen the spiritually dead raised to life in Christ Jesus. On November 14, 1954, we witnessed the culmination of this when 15 persons were received into church fellowship by water baptism.

This had been a year of new records for the church here. In March the Annual Conference of the Mennonite Church of Puerto Rico held its meeting here. There were 283 present in the last session. Summer Bible school was conducted in June with an average attendance of 148. One Sunday we had 196 present in Sunday school, and on another occasion Anton Marco, converted opera singer, gave a special musical program with 317 present.

The giving of the congregation has also increased. Total offerings received during the year were $2,895.71. One of the goals chosen by the members in their annual meeting was "every member a tither."

Even though it is gratifying to be able to report increased numbers, such as the above, yet that is not the ultimate goal toward which we are working. That each one of these who attend the services become a strong Christian is our hope and prayer.

In one of the Men's Fellowship meetings it was suggested that we should pray for a certain young father who belonged to a strong Catholic family. Some of those present thought it hardly worth while praying for such a fanatical Catholic as Medesto. We did pray for him, however, and within six weeks he was a convert in the church. This experience was a real blessing and challenge to all of us. We then began praying for another man who is even more fanatical than the former one. Our prayers for this man have not been answered yet; nevertheless, we continue to pray for him. The power that raised Lazarus from the dead is also able to awaken those who are spiritually dead in sin.

Just recently a young man accepted Christ. He was also a very fanatical individual. A number of our members had had discussions with him about the Gospel and the Christian way of life. He, however, was one who knew why he was a Catholic and always had an answer. A friend of his who had a Catholic Bible allowed him to read it, and he became convinced that he was not living up to what the Bible says. Through the help of one of the young men of our congregation he became convinced of his need of accepting Christ as his personal Saviour. This he has done and has received a great deal of persecution and ridicule from his family and former friends. One day recently he said, "I am suffering a lot, but I am happy." Pray with us for him that he might remain firm in his faith and that those of his family and friends will also see their need.

Thus we have received some of the happier aspects of mission work. There is, however, another side which would bring great discouragement to our hearts if it were not for the knowledge that this is God's work. Our greatest burden is for those who know the Gospel and have rejected it. We have viewed each spurt of opposition from any organized group with interest and were encouraged, for they are signs of healthy activity on our part. There is much work to be done yet in this part of God's vineyard. Pray with us that the power of the resurrected in Betania may continue to manifest itself in more resurrections of the spiritually dead.

Aibonito, Puerto Rico.

At the request of Madame Chiang Kai-shek, a special edition of 60,000 New Testaments has been published in Hong Kong, for distribution among the Nationalist troops on Formosa. The publication work was done by the American Bible Society and other Bible societies working together in the Bible House at Hong Kong.

Evangelistic Work Around Mohadi

BY PRITAM SINGH

Last December completed a whole year that no missionary was living at Mohadi proper. Since Bro. Wilbur Hostetler left this place I have been working as an evangelist and assistant to the pastor.

I would like to tell you my own experiences in evangelistic work: what was done and what the non-Christians think about. I thank God that He still keeps the door open to spread the Gospel. Almost every day I visited one village. I tried in my visits to know the people, where they are standing, and what kind of difficulties they are facing. I tried to meet their spiritual need by giving them messages, distributing tracts and pamphlets. I believe that God not only led me but also brought the people to me. I thank God that He gave me His living Word by which I could tell the people about our Lord Jesus frequently, that He is the only Saviour sent from God.

Many changes have taken place since India became independent, even in communal and religious life. Nowadays I find that 75 per cent of the people have compromising minds. They say that all the religions are the same. I feel that they have not yet understood the mystery of God's love shown in Christ the bread and water of life and the light of this lost world, who has been revealed in the Gospel as the only Saviour for sinners.

In the second place, they are satisfied with their worldly life in spite of the fact that the Bible says, "all have sinned, and come short of the glory of God," and they never think to get rid of their sins.

Finally, in this changing situation the people do not want to try to understand or examine our Christian faith microscopically. If a few have understood our faith and known Christ, they dare not now confess Him as their personal Saviour and Master.

When people see no possibility of missionaries coming and living at Mohadi, they say, "Now your work seems to be ending." They infer that evangelistic work is alive as long as the foreign missionary lives here. I feel that this is a challenge for the Indian mission workers and churches to show that now we are the missionaries doing the work. This is not only a challenge or high calling but an open door to work. On the other hand, our church is going ahead, firmly facing the difficulties and letting the people know that the evangelistic work is ours and that there is only one Saviour of whom we are witnesses. I believe the time will come when the people around Mohadi will see every Christian as a missionary by his work, life, and witness and ask, "Sirs, what shall we do to be saved?"

Pray for us that God may use us more to preach Christ our living Saviour.

Mohadi, M.P., India.

Cleave to the Truth of God unswervingly; the miracle will happen in the last ditch.—**Fox.**

The Mennonite Hour

June—Anniversary Month

The Mennonite Hour has just completed four years of broadcasting. All of us have much reason to praise the Lord for His guidance and blessing in this brief but eventful period of time.

June, 1951

—the broadcast was heard on WSVA, Harrisonburg, Va., and rebroadcast on WBUX, Doylestown, Pa.
—a different speaker was used for almost every broadcast.
—to receive a letter from a listener was quite the unusual thing.
—all the work was done on spare-time basis.

June, 1955

—**The Mennonite Hour** broadcast is now heard on more than 50 stations (including FM and missionary stations).
—B. Charles Hostetter serves full time (actually time and a half!) as speaker on the broadcast.
—now an average of 1,500 pieces of mail are received each month.
—four full-time persons are working in **The Mennonite Hour offices.** (Grant Stoltzfus will be coming this month to bring the total to five. Bro. Stoltzfus will be head of the Literature Department.)

Is It Worth Spending Thousands?

Naturally this depends on your estimation of values. Does it pay to minister to the unsaved? Does it pay to strengthen Christians of every denomination? Does it pay to minister to the sick? Does it pay to go to out-of-the-way places where people are deprived of worship privileges? Does it pay?

We are convinced it is worth every dollar spent.

A Denominational Broadcast

It is an established fact that a denominational broadcast needs to raise most of the funds within the denomination sponsoring the broadcast. This can be easily understood.

This means that **you** play a most important role in this ministry. Your gifts (or lack of them) indicate whether a station can be added or dropped. Keep in mind we are entering the summer months when giving is generally less. Your anniversary gift may bring salvation to someone! Souls are at stake! Let's sacrifice while the doors are open.

Anniversary Souvenir Record

Every person writing this month will receive a nonbreakable souvenir record (78 rpm) featuring **The Mennonite Hour** chorus, male quartet, and a short message by B. Charles Hostetter. On the one side is the much-loved song "Amazing Grace" sung by the chorus and quartet; on the other side, one verse of the theme song "Christ for the World We Sing" and a few words from Bro. Hostetter. These messages in song and word will inspire you!

Write for your anniversary record today. Address all mail to **The Mennonite Hour, Box 22,** Harrisonburg, Va.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

MISSIONS

EDITORIAL

Forsake Not the Assembly

A missionary recently wrote as follows about an informal prayer and Bible study meeting held at Landour, India, by missionaries from our two India fields: "It was so good to bring the burdens of our hearts to a sympathetic group and then pray unitedly for them. Afterwards we had such a good time over the sandwiches and soup for lunch."

Last week end it was my privilege to attend a reunion of the La Junta Hospital VS alumni at Hopedale, Ill., and listen to them recall the blessings and benefits of their voluntary service experience. They were anxious that other young people should be encouraged to take advantage of the voluntary service witnessing opportunities provided by the church.

This next week end we will assemble from all corners of the United States and Canada to fellowship in the Annual Mission Board meeting and to hear our missionaries share their experiences and challenges. Those who will be privileged to attend this meeting will go home refreshed in spirit and better prepared to take up their labors with new spiritual vigor.

The last week in August the church will gather at Hesston, Kans., for the biennial General Conference. This meeting will also give opportunity for sharing experiences and renewing convictions regarding the faith and practice of the church.

Why all these meetings? Why can't we as individuals witness on our own without taking time to attend meetings? Isn't it more important to be out winning the lost than to congregate for our own personal good? Thus speak those who have not learned to benefit from the assembly of the saints.

Following their return from their first missionary assignment, Jesus said to His disciples, "Come ye . . . apart . . . and rest a while." Peter and John following their experience with the Sanhedrin over the healing of the lame man returned to their fellowship group and reported and while the apostles were together praying the Holy Spirit fell on them afresh. When Paul and Barnabas returned from their first missionary journey they called the church at Antioch together and reported what great things God had done through them. The Jerusalem conference was called to find a united answer to a perplexing problem.

Inspiration from the spiritual victories of others, information regarding methods of work, unitedly facing problems together, and the spiritual blessings which God grants to those who obey the command to assemble, all encourage us not to forsake the assembling of ourselves together.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Recent assignments of voluntary service workers are as follows:

Iowa City, Iowa, Hospital Unit: Herman and Shirley Hochstetler, Goshen, Ind.

Navaho Migrant Unit, Grants, N. Mex.: Maxine Kauffman, Goshen, Ind.

Camp Rehoboth, St. Anne, Ill.: Wayne Kratzer, Orrville, Ohio.

Froh Brothers' Homestead, Sturgis, Mich.: Savilla Mast, Arthur, Ill.; Paul and Martha Rohr, Hatfield, Pa.

West Liberty Children's Home, West Liberty, Ohio: Elsie Vanpelt, Columbiana, Ohio.

La Junta Mennonite Hospital, La Junta, Colo.: Ruth Wood, Harrisonburg, Va.

Darrel Otto, leader of the La Junta, Colo., Hospital Unit, is serving as interim pastor of the East Holbrook Mennonite Church, Cheraw, Colo.

A kindergarten teacher and a man to help with a community service program are needed at Camp Rehoboth, St. Anne, Ill. This is a new community which is growing rapidly due to the availability of low-priced land. It is the goal of the mission and VS workers there to reach these people for Christ and build a Christian community.

Anyone interested in working with children should apply immediately for a position open at the present time at the child day-care center at Saginaw, Mich. This center, sponsored by the Ninth Street Mennonite Church, cares for children whose mothers work during the day. This provides an excellent contact with the families and also gives an opportunity to give the children Christian instruction which they would not get otherwise.

VS Activities at Mathis, Texas

Gladys Alderfer, R.N., Souderton, Pa., completed her term of VS May 26. During the past year she has been serving in the Maternity Home at Mathis, Texas, continuing the work which Lela Sutter began. Since the Maternity Home was opened in August, 1954, there have been over 100 admissions. Two registered nurses and one nurse aid carry on the work at the Home besides doing home visitation to teach child care. There is an opening for one registered nurse at the present time to serve in this area.

The VS unit also tries to serve the total needs of the community through the work of the kindergarten, directing crafts and recreation, home building and repair work, and helping with mission activities. Someone is needed at the present time to help with cooking and laundry work.

In order to effectively carry out this program, the unit is in urgent need of a station wagon. If you are interested in helping with this outreach of the church by contributing to the purchase of a station wagon, send your contribution at once to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., clearly designated for the Mathis station wagon.

Anyone interested in any of the openings mentioned may apply to Personnel Director at the above address.

I-W Services

Local sponsors for groups of Ohio I-W men met on Thursday afternoon, May 26, at West Liberty, Ohio. The following men will be serving as sponsors in their localities: Ernest D. Martin, Columbiana, Ohio; Fred Augsburger, Youngstown, Ohio; Freeman Aschliman, Toledo, Ohio; Abram Kaufman, Plain City, Ohio; Elmer E. Yoder, Dalton, Ohio; Paul R. Yoder, Sr., Dayton, Ohio; Newton S. Weber, West Liberty, Ohio; Paul Hummel, Millersburg, Ohio; D. W. Miller, Wooster, Ohio.

Released May 27, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Attendance at a children's Sunday school in Enkenbach, Germany, sponsored by Pax men, has grown to 30. Pax men are making efforts to get German teachers so this work can continue and grow when they leave and because they can handle the language much better. Another service activity by Enkenbach Pax men is a quartet consisting of Truman Hertzler, Elverson, Pa.; Loyal Klassen, Mountain Lake, Minn.; LaMarr Stauffer, Lancaster, Pa., and Robert Weaver, Gap, Pa. Recently they sang at a local funeral.

Six Pax Men Sail for Germany

Six Pax men were scheduled to sail for Germany from Montreal, Canada, on May 30 following a week of orientation classes at MCC headquarters, Akron, Pa.

The group includes Glenn Kisamore, Harman, W. Va.; Marvin Moyer, Danboro, Pa.; Wilson Myers, Doylestown, Pa.; Kenneth Nussbaum, Apple Creek, Ohio; Earl Schmidt, Rosthern, Sask.; and Jacob Schrock, Kalona, Iowa. After arrival in Rotterdam, Holland, around June 9 and a brief orientation period at the Frankfurt MCC center, they will be assigned to construction projects in Germany.

Two other men participated in the orientation session at Akron, but will enter Pax service in Germany in August after participating in a musical tour in Europe sponsored by Bethel College, North Newton, Kans. They are Wayne Epp, Hampton, Nebr., and Orville Schmidt, Marion, S. Dak.

Korean Orphan Boys Eager for Musical Instruments

That trombone John used to play in the high-school band or that violin Susan had for her first lessons—still in good shape, but just gathering dust in the attic or garage—would be a pride and joy to one of the 200 orphan boys at the Kyong San Christian school in Korea.

A project is now under way for Sunday-school classes, young people's groups, MYF's, YPU's, men's brotherhoods, summer Bible school classes, or local churches as a whole to collect or buy any kind of musical instrument in **good** condition and easily packed and shipped. Since it's quite impossible for MCC personnel in Korea to purchase such instruments, it is thought there might be many useful instruments which persons in Mennonite and Brethren in Christ communities would like to contribute.

The boys at this Christian home and vocational training school are eager for musical instruments to play in a band or orchestra. Instruments for this project should be clearly designated for Korea and shipped to Mennonite Central Committee, Akron, Pa.

Any church group interested in more information about this project should communicate with the MCC Relief Section, Akron, Pa.

How an MCC Nurse Serves Korea's Suffering

Katherine Dyck, Rosthern, Sask., MCC nurse in Korea, reports challenging work in her new assignment at the Presbyterian Mission Hospital in Pusan.

"This hospital for women has 20 beds, but the average census is from 30 to 35," she writes. "I have never in all my life worked in such crowded conditions, but it is impossible to turn away patients who so desperately need help."

Miss Dyck works in the hospital in the mornings and in the baby clinic in the afternoons. Further information from her report indicates how much the services of such a hospital and clinic are needed.

"One 45-year-old mother came with her baby who weighed four pounds at the age of 1½ months. After the mother had been given careful instructions and powdered milk, that baby gained three pounds in two weeks and has been climbing the scales ever since. Just yesterday I got in a 3½-month-old baby who weighed eight pounds and who had been fed only rice water since birth. I have approximately 100 babies on the list now who come regularly every week for a checkup and a supply of milk. All of these are cases where the baby would probably starve if it were not for this help because the mothers are poor and unable to buy the expensive milk on the market.

"Our morning work begins with devotions for the staff and patients. During the day a Bible woman works with each patient. It is good to know that the physical help you are giving the needy in Korea is being followed by spiritual help which truly is the greatest part of a man's life."

♣

The Ku Klux Klan is rearing its head on the school desegregation issue in the south. The Klan burned a cross on April 23 in Blowing Spring Park, Tennessee. The meeting was given a religious aspect. "The Bible and a picture of Christ were used in the demonstration. Statements were made that mixing of the races is unscriptural and the Bible was quoted to prove the statements made. The meeting was opened with a prayer and a sacred record was played at the closing."

WMSA Weekly Notes

WMSA Delegate Session, 9:00 a.m., Monday, June 13. Every WMSA delegate and district officer is invited to attend this session. Items included on this program are short reports from a delegate from each district, telling about one interesting project undertaken by the district during the past year. Subjects for discussion include, "How Can WMS Auxiliaries Help in MSO Activity," "Raising Money for WMSA," and "Meeting the Needs of Our Missions and Institutions." Proposed changes of constitution will also be introduced for discussion and consideration by the delegates.

The election of officers will follow the afternoon session. Each district should be represented at these meetings by its appointed delegates. As delegates and district officers this is your opportunity to meet the officers and workers from other districts for discussion and fellowship.

* * *

Services for preschool, primary, and junior children are being arranged by the WMSA. A special feature of each session will be the talk by one of the missionaries attending the annual Mission Board Meeting.

Spreading Happiness with the Jericho Sewing

"March the ninth was a very wonderful day for our Christian Women's Sewing here in Jericho. It was the day we delivered some of the various articles of clothing we have been making for the past several months. These women and girls seldom get out of Jericho and some had never been to Hebron in the whole of their lives. The MCC chartered a bus and they paid what they could afford. By nine o'clock twenty-four women and girls plus lunches and our gifts of clothing were all stowed aboard and our fifty-mile trip to Hebron was under way.

"Our first stop was at an old people's and invalids' home near Bethlehem. We had made heavy jersey slips for the women and suits for the children. The matron showed us through the institution and served us tea while the ladies discussed what more they could do to help this worthy home.

"We arrived in Hebron just in time for lunch. The Stoltzfus twins invited us to their new orphanage to eat our lunch. We gave the little boys the twenty-eight pairs of pajamas we had made for them. After an hour of pleasant fellowship and a bit of sightseeing in Hebron we started home. On the way we stopped to admire Solomon's Pools and to inquire about the needs of the large mental hospital in Bethlehem, where a few ladies had relatives.

"We of the MCC in Jericho feel that this was a day well spent. To help these women, who have lost so much, to erase the pangs of sorrow and bitterness through loving service to their fellow men, and to a closer fellowship with God is one of the greatest services we can render here in Jordan."—Quoted from an account by Leona Yoder, West Liberty, Ohio, now serving in Jordan.

Illinois District WMSA Officers
President—Mrs. Ralph Imhoff, Eureka, Ill.
Vice-President—Mrs. Clayton Eigsti, Wick St., Morton, Ill.
Secretary—Mrs. Russel Massanari, Fisher, Ill.
Treasurer—Mrs. Menno Springer, Hopedale, Ill.
Secretary of Literature—Mrs. Howard Eigsti, Buda, Ill.
Secretary of Girls' Activities—Mrs. Oliver Yoder, Eureka, Ill.

Indiana-Michigan District WMSA Officers
President—Mrs. Ora Troyer, Kokomo, Ind.
Vice-President—Mrs. Herman Schrock, Mishawaka, Ind.
Secretary—Mrs. Lloyd Yoder, 1509 E. Mishawaka Rd., Elkhart, Ind.
Treasurer—Mrs. J. B. Shenk, 1300 Prairie St., Elkhart, Ind.
Secretary of Literature—Mrs. Etril Leinbach, Moorepark, Mich.
Secretary of Girls' Activities—Miss Ella Mae Hooley, Ligonier, Ind.

Ontario District WMSA Officers
President—Mrs. Elmer G. Brubacher, R. 4, Kitchener, Ont.
1st Vice-President—Mrs. David Bergey, New Dundee, Ont.
2nd Vice-President—Mrs. Jacob Good, St. Jacobs, Ont.
Secretary—Mrs. Gordon Eby, R. 2, Breslau, Ont.
Treasurer—Miss Freda Stauffer, 54 Sterling Ave. South, Kitchener, Ont.
Secretary of Literature—Miss Valina Martin, Floradale, Ont.
Secretary of Girls' Activities—Miss Margaret Detweiler, R. 2, Breslau, Ont.
Members-at-Large—Mrs. Allan Bender, Baden, Ont.

—Mrs. Alvin Gingerich, Zurich, Ont.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana

From Our Churches

NAPPANEE, INDIANA

(N. Main Street Congregation)

Dear HERALD Readers:

"Blessed be the Lord, who daily loadeth us with benefits."

Baptismal services were held Jan. 16. Fifteen members were added to our congregation at that time—11 by baptism, 2 by confession of faith, and 2 by reinstatement.

Our congregation helped in the meat-canning program at Wakarusa, while the portable canner was in the west Goshen district.

A number of our boys have finished their I-W service and have returned home. We appreciate their willingness to witness and serve in the home church.

Members of the MYF frequently go to sing for shut-ins on Sunday afternoons.

Our congregation is also responsible for the program at the Hope Rescue Mission the first Monday evening of each month.

We have had a number of guest speakers for our morning services this spring. On Feb. 27 Bro. Chester Helmick, Pinto, Md., brought the message. On April 3 Bro. Vern Miller and a male quartet from the Gladstone Mennonite Mission, Cleveland, Ohio, gave the program. Bro. Russell Krabill, Goshen, brought the message on April 10 when our pastor and his wife, Bro. and Sister Homer North, went to Vineland, Ont., for the ordination of their son, Bro. Wayne North.

Counsel meeting was held April 17 and communion May 1. Bro. Ray F. Yoder assisted in the communion service.

Attendance at YPBM has been commendable. Guest speakers and special programs occasionally take the place of the regular YPBM. The following have given special messages: Jan. 9, Lewis Black, on "Clean Living"; Feb. 6, Nathan Reiff, on the work of the Gideons; March 13, Jonathan Yoder, on the work in India; March 20, Tobe Schmucker, on the work on Skid Row of South Bend; March 27, foreign students from Goshen College—Glen Brubaker (Canada), E. K. Sempira (Uganda, East Africa), Yema Ramouth (Trinidad, British West Indies), Kodwo Esuman (Ankrah, Africa); April 10, our primary department, an Easter program; April 17, a peace team from Goshen College; April 24, a program in song by the Nappanee, Holdeman, and Olive Chorus conducted by Merrill Swartley; May 8, Ida Arnone, a native of India.

Our women's missionary meetings have enjoyed interesting and challenging talks by the following relief workers, missionaries, and foreign students: Alta Schrock on relief work among refugees in Europe, Esther Hoover on Navaho Indians, Mrs. Carl Beck on work in Japan, Ida Arnone on conditions and needs in southern India, and Mr. and Mrs. Herman Tan on the Dutch Mennonite Church in Indonesia.

Three families of our congregation have observed their fiftieth wedding anniversaries during the past year and one couple their fifty-seventh anniversary.

May 30 to June 19 is the time announced for our summer Bible school. The semiannual Sunday-school meeting for the Nappanee, Salem, and Yellow Creek congregations will be held May 29 in the afternoon and evening at Nappanee.

Correspondent.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Christian Greetings:

On April 24 our bishop, Bro. Ira Kurtz, Morgantown, Pa., was with us; we held our counsel meeting in the evening and the next forenoon observed our spring communion service.

Two of our members are seriously ill. Mrs. A. J. Hooks, who was in a Baltimore hospital last winter, was taken ill again recently, but is now improving. Bro. Melvin Baker, who underwent a serious operation last November, is able to be up much of the time, but has not yet fully recovered.

On March 26, 27 Bro. J. W. Shank held meetings here and showed slides of the work in Argentina.

Three of our young girls were baptized on March 6.

We are very happy to have Bro. Abe Minnich and his wife Marilyn (King) move into this community after their I-W service in Connecticut.

Because our bishop is not a resident here, we thought it wise to organize a church council, which consists of five brethren: our minister, Amos King; our deacon, Harold Hostetler; the Sunday-school superintendent, George Malin; a trustee, Herman King, and a member-at-large, Abe Minnich. May the Lord bless this council to the good of the church and the glory of God.

Our ministering brethren attended the Ohio and Eastern Conference at West Liberty, Ohio.

Mary Miller.

"STRANGER IN THEIR MIDST"

Twenty-five years ago a stranger came to the Cuban town of Encrucijada—a stranger who although he lived there only ten years was to change the lives of large numbers of the townspeople. He was the Rev. Ferreol Gomez, a Presbyterian minister—a man who found a unique way to bring his mission to the people. Unlike the traditional missionary he had no organization and no mission station. He did no preaching and in fact did not introduce himself as a missionary. He rented a house on a prominent street and settled down to get acquainted with the people. Then one day some of his neighbors asked him why he had come to Encrucijada. For an answer he took his Bible and read aloud to them the story of Christ. Soon there were regular gatherings of people who wanted to hear more. The group grew and within a short time it was necessary to rent a building to hold them all. The next step was a church building, built largely by the manual labor of the new Christians.

A school came next—with the financial aid from the Presbyterian Board bolstering contributions of the townspeople. And soon after Mr. Gomez, who had studied medicine as a

young student, had a medical clinic underway with local doctors volunteering their services as needed.

But Pastor Gomez never lived to see the full benefits of his work. His life was cut tragically short in 1938 when he died suddenly, shortly after his return from the International Missionary Conference at Madras, India.

Now, fourteen years later, the church, the school, and the clinic continue to thrive, each serving many hundreds each year. And the impress of the personality of their founder is still so strong in the life of the town that its people have paid a special tribute to him. Last week it was learned that Encrucijada City Council has renamed one of the main streets of the town—a street which he must often have walked in carrying out his work—for the young stranger with the unique mission.—**Religious News Weekly.**

Mission News

CONTINUED

Meeting the Needs of Children is an attractive folder prepared by the Mennonite Children's Home at West Liberty, Ohio, and distributed to all our churches through the pastors.

Dedication services were held for the Rockhill Mennonite Home, Highland Park Road, Sellersville, Pa., on May 29.

Bro. Albert Buckwalter, on furlough from the Argentine Chaco, gave an illustrated talk at Garden City, Mo., on May 15.

Bro. George Smoker spoke at Hesston, Kans., on May 25, and at Scottdale, Pa., on May 29. They were scheduled to fly from New York on June 5 for another term of service in Tanganyika.

Field Notes

CONTINUED

Young People's Retreat, Chesley Lake Camp, Allenford, Ont., directed by Roy Roth, Hesston, Kans., June 17-19.

The young people of the Mellinger congregation will give a Father's Day program at the Hess Y.P.M., Lititz, Pa., on June 12.

The Glad Tidings Mennonite Church, New York City, is a sending agency for the Herald-Tribune fresh-air fund. If you are interested in having a child in your home for a two-week vacation this summer from one of the New York churches, contact your local fresh-air fund chairman. For further information write to Dorothy Martin, New York Visitation Director, c/o Glad Tidings Mennonite Church, 344 Brook Avenue, Bronx 54, New York City, N.Y.

The summer session of Mennonite Biblical Seminary, Chicago, Ill., offers attractive courses by which seminary students may gain as much as eight quarter hours of recognized credit. During the first term, June 14 to July 1, Harold S. Bender will teach Anabaptist Research, Erland Waltner will teach Ephesians, S. F. Pannabecker will teach Missions, and Jacob J. Enz will teach Preaching from the Bible. During the second term, July 5-22, Don E. Smucker will teach a course on Christianity and Communism, Howard Charles will teach the Gospel of John, and Jacob J. Enz will teach Archaeology. During both terms Granger Westberg, chaplain of the University of Chicago clinics, will teach a course in pastoral care. For further information write Pres. S. F. Pannabecker, Mennonite Biblical Seminary, 4614 Woodlawn Ave., Chicago 15, Ill.

A one-day Writers' Conference, sponsored by the Mennonite Writers' Fellowship, will be held at the Christopher Dock Mennonite School, Kulpsville, Pa., on June 18. The morning session will feature a worship period conducted by Paul Erb, a discussion and workshop on writing for religious publications by Ford Berg, and a fellowship period in charge of the hosts, Christian Charles, Salunga, Pa., and Richard Detweiler, Perkasie, Pa. The afternoon session will provide a study of the language of Jesus by Paul Erb, an address on "Written by You" by Ford Berg, and a discussion on developing writers in our conference districts led by Urie Bender. The evening sessions will be public, intended specially for youth. Paul Erb will direct a study of the writing of the Apostle Paul, Urie Bender will counsel us, "Throw your books away," and Richard Detweiler will bring the session to a close. The registration fee, including all meals, is $2.50. Advance registration may be made by writing to Mrs. Howard G. Cleverly, Secretary, Franconia Writers' Fellowship, Hatfield, Route 1, Pa. Late registration may be made at the administration building at 9:00 a.m. on June 18.

Visiting Speakers

May 15. **J. J. Hostetler,** Peoria, Ill., at Colorado Springs, Colo. **Russel Yoder,** Hesston, Kans., at Garden City, Mo.

May 22. **Ross Goldfus,** under appointment to Argentina, at East Chestnut Street, Lancaster, Pa. **John J. Yoder,** Farmerstown, Ohio, at Longeneckers, Winesburg, Ohio. **Owen Stoll,** Hartville, Ohio, at Canton, Ohio.

May 29. **Paul Wittrig,** Imlay City, Mich., at Pigeon, Mich. **Frederick Erb,** with MYF group from Detroit, at Pigeon River Church, Pigeon, Mich. **T. K. Hershey,** Goshen, Ind., at Zion, north of Morgantown, Pa. **Harold Fly,** Bethlehem, Pa., at Landisville, Pa. **Roy S. Koch,** St. Jacobs, Ont., at Topeka, Ind.

June 5. **Howard Snider,** Scottdale, Pa., at Masontown, Pa.

Evangelistic Meetings

C. Mylin Shenk, Willow Street, Pa., at South Lebanon, Pa., in tent meetings June 12-22. **Roy S. Koch,** St. Jacobs, Ont., in his home congregation June 2-12.

A meeting was held on April 25 at the Maple Grove Church, Atglen, Pa., where Bro. Paul Neuenschwander, business manager of the Crusade for Christ Campaign, met with the ministry and those of the laity serving on the various committees to make plans for the campaign to be held Sept. 2-18, near Gap, Pa. The following congregations were represented: Maple Grove, Media, Sandy Hill, Wesley, and Bart Chapel. Bro. Myron Augsburger will serve as evangelist. Bro. Aaron F. Stoltzfus, bishop of the Maple Grove congregation, is chairman of the general committee, and Bro. Abner G. Stoltzfus is chairman of the spiritual life committee. The prayers of God's people are requested for this work.

Items and Comments

Seventh-Day Adventists and Baptists in Russia are reported to have obtained official government permission to again print Bibles in their own country.—**Mennonite Weekly Review.**

* * *

A significant testimony of the influence of America and Britain in the world is seen in the fact that the Bandung Conference, which carefully excluded all Western nations, used English as the official language of the gathering. This use of English in an Asian-African conference is, as the **New York Times** says, "a by-product of the colonialism which the conference meets to condemn."

* * *

The film "Martin Luther" has been banned by the Philippine Board of Review for Motion Pictures. But President Ramon Magsaysay authorized its showing in Protestant churches and establishments.

* * *

Baptist Church members in Great Britain decreased in 1954, for the seventh straight year. Membership in 1948 was 351,533; it now stands at 325,896. Sunday-school enrollment also dropped last year.

* * *

The Brethren Service Commission, Elgin, Illinois, has received from the West German President Theodor Heuss a citation expressing the gratitude of the German Federal Republic for postwar relief and rehabilitation aid.

* * *

Twenty-two Southern Baptist preachers and laymen left by plane for Alaska to conduct simultaneous revivals. The revivals are part of the Southern Baptist Convention's 1955 Evangelistic Crusade in which 29,000 churches throughout the United States, Alaska, and Cuba are taking part.

* * *

The President of the Christian and Missionary Alliance says, "The Christian Church must change its missionary attitude—and quickly. We are going to need a different type of missionary. The National Church must be the vital key to Christian witness in nations unfriendly to the western world."

* * *

Six American Quakers, according to Associated Press, are making a good-will visit to Russia.

* * *

Columnist Dorothy Thompson, commenting on the changed attitude toward the German soldier, concludes, "But the beast is not either lad [East or West German]. The beast is war. War, and not its soldiers, wears the face of hell."

THE WAY OF THE CROSS IN RACE RELATIONS (Continued)

B. *Our Hope*

Nonetheless we do not despair. The Gospel is not mere idealism, for within and around us we see manifestations of the grace of God working redemptively among men. There is reason for gratitude that in our brotherhood there are genuine expressions of Christian relations; and for the progress evident in many communities, we thank God. We appeal to fellow Christians everywhere with us to submit their hearts and lives to the scrutiny of the Scriptures and the Spirit. We know that in repentance and confession we experience the renewing grace of God, and that through this experience our relation with our fellow men can be healed.

C. *Our Duty*

Repentance means that we turn from the sins which estrange us from God and amend our ways. We therefore urge:

1. That, as Christians, we cultivate a sense of belonging together on the basis of unity in Christ and discipleship.

2. That we recognize that any acceptance of the prevailing customs of discrimination is a violation of the Scriptural principle of nonconformity to the evil of this world.

3. That our congregations and mission stations follow the policy of inviting and receiving into their fellowship all who receive Christ and follow Him in true discipleship regardless of race or color; that in communities where there are now adjacent segregated congregations, sincere efforts toward intercongregational fellowship be cultivated.

4. That institutions and agencies of the church (as schools and colleges, hospitals, and homes for children and the aged, and the various church boards), if they have not yet done so, announce and carry out a policy of admission and service without discrimination on the basis of race, color, or nationality.

5. That in work with children, as in the case of summer Bible schools and summer camps, for example, an effort be made to conduct it on an interracial basis wherever there is a natural occasion to do so.

6. That we cultivate personal contacts among persons of various racial and other social groups.

7. That in our day by day social and business activities we become more sensitive to inequalities in practice.

8. That we express gratitude for the many manifestations of an awakened social conscience with respect to this question and for the many steps now being taken, especially by our government, to correct the evils of racial intolerance within our society; that in our communities we support efforts to that end which are consistent with Christian principles; and that we give our witness against the evils of prejudice and discrimination wherever they may be found.

9. That in all differences of experience, insight, and conviction on this question within the brotherhood, we exercise Christian forbearance, and seek for positive Christian solutions.

D. *Our Program of Teaching and Preaching*

Realizing that proper understanding is a necessary condition for the improvement of human relations on any level, we commend the following specific tasks and goals for our teaching and preaching program on race relations.

1. That we seek to present more clearly the teachings of the Bible, striving particularly to correct misunderstandings as to a supposed Biblical basis for discrimination.

2. That we help people to understand that science provides no basis for supposed qualitative differences among races.

3. That we deal with the psychological and sociological factors in race or other prejudice, helping our people to understand what this sin does to men's thought processes and social attitudes.

4. That we learn to think of all persons as persons, to meet them as such, and to be natural and at ease in their presence.

5. That we teach the necessity of uprooting from our conversation all words, expressions, and stories which lend support to racial prejudice.

6. That we call attention to the free interracial association in such countries as Brazil and in localities in our own country where good relations have been achieved.

7. That on the question of interracial marriage we help our people to understand that the only Scriptural requirement for marriage is that it be "in the Lord"; that there is no valid biological objection to interracial marriage; and that, as in all marriages, the social implications of any proposed union should receive careful consideration.

V. *CONCLUSION*

In summary, the Gospel of Christ is a Gospel of redemption, of reconciliation. God has made of peoples of diverse "races," colors, and nations a new fellowship, a new people, in Jesus Christ. He has called this new people to the ministry of reconciliation. If we have been incorporated into this fellowship, which is the body of Christ, our whole life is dedicated to the great process of redemption. This is the essence of our missionary task, and only as we rise above differences of race and class are we truly engaged in the Christian witness.

♣

When you go to church, are you "standing on the promises" or "sitting on the premises"?—Selected.

OUR SCHOOLS (Continued)

crease the pupil's knowledge of God's Word and to form strong Christian character.

We then ask ourselves, what has happened to education in the meantime and who is responsible? Undoubtedly many things have combined to crowd religion out of schools. It is convenient, however, to blame some one person of greater influence than the average. It makes it easier to understand in a limited sense because the answer is probably oversimplified. John Dewey gets the blame for "throwing a wet blanket" over Christ and Bible-centered education until it is all but smothered in the public schools. Schoolmen in public education, at least, rank Dewey as their top leader. He, no doubt, is the educational storm center receiving both great praise as well as great blame for the condition public schools are in at the present time.

Dewey's philosophical background makes the modern picture still more understandable. Dewey was greatly influenced by the German philosopher Hegel, a powerful intellect whose philosophy was a combination of "idealism, pantheism, and humanism." Both Hegel and Dewey rejected the supreme authority of the Scriptures. Dewey was also profoundly influenced by the naturalism of Rosseau, by the pragmatism of James, and by the evolutionary doctrines of Darwin. Putting these all into one package, we have in a powerful intellect a mixture of rationalism, naturalism, and humanism, which spelled out in one word is materialism or secularism, leaving God and the Bible out of educational thinking. To understand the picture still better we should add to this background John Dewey's almost superhuman intellect. He caused to flow from his prolific pen over eighty books and six hundred and thirty periodical articles. The magnitude of his influence on modern education is immeasurable. We are all made to feel the thrust of his materialistic, anti-God philosophy of education in one way or another.

We have tried to show, probably inadequately, on what John Dewey fed his mind that he grew so fat in secular and materialistic philosophy. He still makes an indelible impression on what happens in public education today.

However, reaction has set in. Someone has put it as follows: "The war between secular and Christian education is on. Revival of God and Bible-centered education is here." Personally I dislike the use of the word war when we could use the word struggle with better taste for a Christian.

Christ, God, and Bible-centered schools —elementary through college—are the people's answer to this secularism and materialism that has invaded the public schools under such powerful leaders as John Dewey, his predecessor Hegel and his successor Kilpatrick, and their disciples. In this struggle the aim is to again place into the objectives of education

what is now sadly lacking, viz., that "the chief purpose of all education is to draw its knowledge from the source of all knowledge which is God," so that once again God is restored to His former place in education and once more children will be brought up in a virtuous and industrious course of life, knowing again how to "wield the sword of the Spirit, which is the Word of God rather than to merely brandish the weapons of humanistic theories forged in the fires of speculative thought."

Thank God for the Christian schools of the Mennonite Church. There are many. Just now we also want to emphasize our gratitude for the roles Goshen, Hesston, and Eastern Mennonite colleges play in this struggle to restore God, Christ, and the Bible to education. May the students, faculties, administrations, and constituencies in our church colleges steadfastly refuse to be engulfed by secularism and materialism. May the struggle be positive, not negative; aggressive, not regressive; offensive, not defensive.

May we steadfastly maintain the viewpoint which consistently engenders the philosophy that "The fear of the Lord is the beginning of knowledge."

Goshen, Ind.

CHURCH MUSIC (Continued)

D. In light of changing church needs, the request has come for a rudiments textbook which would use modern music educational methods. Separate rudiment books should be prepared for adults and for children, since children should be appealed to on the level of their understanding.

IV. Findings as related to philosophy of church music.

This conference entered inevitably into a discussion of the philosophy of church music in Mennonite meetings. Whether or not the church knew it, certain principles guided her in the past. We are still being guided by a more or less unexpressed philosophy.

A. One trend we should note is that of the increasing preference for the use of hymns over what is generally called the "Gospel songs." What does this change indicate? Is it for the better or for the worse? This is answered by a comparison of the relative merits of the two types of music.

Generally speaking, the Gospel song is a product of the Sunday school and revival movements of the last half of the nineteenth century. The Gospel song tends to be occupied with personal experience and often follows closely the prevailing pattern of current nonreligious music. Hymns, on the other hand, are in the historic pattern of Mennonite Church music, conforming to the great Christian convictions which produced the Reformation. Instead of being primarily experience-centered, most hymns reflect a vertical relationship between man and God. They are concerned largely with praise, adoration, and worship. They tend to lead to more profound worship experiences. There is need for relating our worship to experience, but sentimentalism must be guarded against.

The music pattern of hymns conforms to higher standards. While standards of good music may be somewhat relative, it is generally agreed that hymns conform more closely to good principles of melody and harmony.

B. We need to employ the aesthetic aspect of music to spiritual ends. Music may satisfy the aesthetic and not be spiritual. Hymns can hardly be spiritual and not be aesthetic. Effort to achieve the latter may result in losing the former. This finds application both in the nature of the composition and in the quality of its rendition. God is the author of beauty and so if we sing to the glory of God, we will sing beautiful music and render it well. Real beauty, however, without the Spirit of Christ results in emptiness and vain show. It lacks divine love which lies at the center of all art.

The music of our songs dare not be so light, meaningless, and devoid of spiritual overtones as to furnish the secular world suitable material for a drunkard's song or for jazz as in the case of the tune of "O Happy Day" and "Since Jesus Came into My Heart." "O Sacred Head Now Wounded," on the other hand, could hardly be debased in this manner because it is inherently spiritual.

C. In the same manner as Luther, the Anabaptists a c c e p t e d congregational music which continues as a foremost characteristic of Mennonite worship. This practice rests on the idea that the entire congregation should participate in this part of worship. On this account music had to be simple as compared with that used by the Roman Catholic choir. This congregational type of music conforms best to the Mennonite concept of brotherhood. On this account, music sung by a smaller group was at first opposed by the church. It was urged that "special music" defeated the concept of congregational participation in music worship and tended to revert to the choir, which used such high forms of music that worship was lost or degenerated to the aesthetic.

Defense of special music rests on the following considerations:

1. Participation in group singing develops individual skill and thus ultimately results in the strengthening and improving of congregational music.
2. Group singing is conducive to spiritual growth in view of the special opportunities for service, both in the home church and in her outreach program.
3. Special music enables the congregation to appreciate more difficult music and to experience still more meaningful worship. Just as a simple Gospel message in surpassed by the profound Biblical exposition in spiritual values for a congregation, so the heavier, sacred music may lead to richer worship experiences than the more elementary songs, even though the latter may be theologically sound. It is the difference between the spiritual contribution of the "Passion Chorale" over that of a Gospel song.

When these benefits of special music are cited, we need to caution ourselves again against allowing this type of music to displace our congregational singing.

D. Another distinctive element of Mennonite worship is unaccompanied singing. Strong conviction exists on the part of some that the New Testament definitely condemns the use of instruments in worship. Most of us grant the use of instruments outside of the realm of worship. Many see that the use of instruments in worship easily results in the loss of congregational singing. Some grant a value to the use of instruments in rendering certain special music such as Handel's Messiah. In certain small congregations the use of an instrument has been urged as a practical necessity.

Since this takes us into a distinctly non-Mennonite practice, double precaution needs to be taken. We need to be open-minded on the Biblical aspect of the matter. We should be able to defend on the basis of careful exegesis our past practice. If it should be found that the New Testament does not condemn or is silent on the use of instruments in worship, the further problem of the practical aspects of their use calls for still more careful study. It cannot be denied that the use of instruments in Protestant church worship has very seriously impaired congregational singing. This very practical aspect of the problem is seen by the noted organist Dr. Schweitzer who wrote: "Whether the problem has been really solved by allowing the organ to support the congregational singing is doubtful. The method has established itself because it is practical. But the ideal is not congregational singing of this kind, directed by and dependent on the organ; the true ideal is free and confident unaccompanied singing, as in the congregational singing of the Middle Ages and of the first Reformation period."

E. These findings in the area of philosophy of church music obviously are quite superficial and inadequate. The need for an exhaustive study of this area is most important. Perhaps the most significant outcome of this conference would be the initiation of a plan for providing an adequate statement of our philosophy of church music.

Respectfully submitted,

Chester K. Lehman and
Paul M. Lederach, cochairmen
Jesse D. Yoder
Earl Maust
Nancy Burkholder

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Brubaker, Howard N. and Mary Z. (Shelly), Manheim, Pa., second child, first daughter, Janet Elaine, May 5, 1955.

Byler, J. Robert and Ruth (Lapp), Gap, Pa., second son, Donald Lynn, April 3, 1955.

Byler, John D. and Lois Mary (Schertz), Washington, Ill., fifth son, Daniel J., May 8, 1955.

Byler, Raymond and Fannie (Miller), Altha, Fla., fifth child, first daughter, Rhoda Arlene, May 7, 1955.

Detweiler, Paul F. and Louise C. (Delp), West Liberty, Ohio, first child, Reita Faye, April 11, 1955.

Frey, A. Dale and Kathryn (Amstutz), Archbold, Ohio, fourth son, Steven Ray, April 28, 1955.

French, Mark E. and Mary (Harshbarger), Mattawana, Pa., fifth child, second daughter, Andrea Hope, March 15, 1955.

Godshalk, Paul H. and Elsie (Rush), Perkasie, Pa., second daughter, Judith Ann, April 26, 1955.

Gunden, Donald and Elsie (Zimmerman), Goshen, Ind., fourth child, second daughter, Bonita Louise, April 27, 1955.

Hostetler, Maynard and Ada (Schrock), Roanoke, Ill., third son, Allan Jay, May 26, 1955.

Kinsie, Alexander L. and Alice (Litwiller), Breslau, Ont., second child, first daughter, Judith Angela, May 10, 1955.

Leaman, Paul G. and Erma Lois (Groff), Lancaster, Pa., first child, Jay Mark, May 4, 1955.

Metzler, Edgar and Ethel (Yake), Washington, D.C., second child, first daughter, Mary Martha, May 22, 1955.

Miller, Jake S. and Sarah (Burkhalter), Smithville, Ohio, fourth child, second daughter, Rebecca Sue, May 25, 1955.

Miller, Le Mar and Evelyn (Stoltzfus), Mantua, Ohio, fifth child, second son, Joseph Lynn, May 5, 1955.

Miller, Roger and Sue (Schrock), Midland, Mich., first child, Lynda Elaine, May 6, 1955.

Mumaw, Carl and Dorothy (Oswald), Wooster, Ohio, second child, first daughter, Cathy Elaine, May 16, 1955.

Reist, Roy and Grace (Burkholder), Tofield, Alta., first child, Allen Roy, May 8, 1955.

Risser, Clarence H. and Marian (High), Lititz, Pa., fourth child, third daughter, June Louise, May 19, 1955.

Rupp, Marlin and Bueta (Yoder), Pettisville, Ohio, second child, first son, Gary Dale, May 8, 1955.

Sauder, Aaron B. and Edna (Risser), Lititz, Pa., twelfth child, sixth son, Myron, May 17, 1955.

Sauder, John Allen and Victoria (Smith), Denbigh, Va., first child, John Allen, Jr., March 16, 1955.

Sommers, Darlton and Martha (Bontrager), Greentown, Ind., third son, Steven Wayne, May 13, 1955.

Speelman, David and Susan (Kandel), Wooster, Ohio, second son, Keith Allen, May 6, 1955.

Stayrook, Joseph and Mildred (Harshbarger), Belleville, Pa., fourth child, third daughter, Sandra Sue, March 12, 1955.

Steiner, Carl and Dorothy (Eberly), Orrville, Ohio, fourth son, Gerald Lynn, April 27, 1955.

Stutzman, Percy and Ruth (Sandburn), Dorchester, Nebr., third child, first daughter, Diane Kay, April 23, 1955.

Yutzy, Homer E. and Elizabeth G. (Williams), Gay, Mich., second daughter, Rhoda Kay, May 10, 1955.

Zehr, Roy and Mary (Roes), Bridgeport, Ont., third child, first daughter, Constance Lynn, May 10, 1955.

Annual Meeting

Eighth Mennonite Youth Fellowship
June 10, 11, 1955
Goshen College Campus, Goshen, Indiana
(In connection with the Annual Meeting of the Mennonite Board of Missions and Charities)
Moderator: LeRoy Kennel, MYF President, Lombard, Ill.
Asst. Moderator: Everett Metzler, MYF Vice-President, Manheim, Pa.

Theme: *Christ Calls*

Friday Afternoon—"Christ Calls Youth"

2:00 Introductory address—President Kennel
Meet the MYF Council and Youth Team
Group singing led by Darrel Hostetler, Farmerstown, Ohio
Special music (Iowa Mennonite School Senior Quartet)
Worship by J. B. Shenk, Elkhart, Ind., former MYF president
3:30 Registration
in charge of Mary Yutzy Herr, MYF secretary, Scottdale, Pa.
Alice Metzler, MYF treasurer, Scottdale, Pa.
4:15 Recreation—College Cabin
in charge of Ray Kauffman, MYF secretary of fellowship, Lebanon, Oreg.
5:30 Picnic supper
6:15 Informal outdoor devotion
in charge of John Hess and First Mennonite, Kitchener, Ont., youth

Friday Evening—"Christ Calls to Commitment"

7:30 Group singing led by Sid Kreider, Wadsworth, Ohio
Worship by Chester Raber, Goshen College Religious Counselor, Goshen, Ind.
Special music (Bethany Christian High School, Goshen, Ind.)
8:00 Address by Roy D. Roth, President of Hesston College, Hesston, Kans.
8:45 Film: "Son of Man"

Saturday Morning—"Christ Calls to Devotion"

7:30 Breakfast (College Dining Hall)
8:30 Singspiration in charge of Lowell Byler, Ann Arbor, Mich.
Worship by J. Frederick Erb, pastor, Detroit, Mich., Mennonite Church
Special music (Ann Arbor I-W Men's Octet)
9:00 Business meeting
Election of vice-president and treasurer
10:00 Recess
10:15 Sharing session—informal reports from delegates
11:40 Address by Urie Bender, *Youth's Christian Companion* Editor, Scottdale, Pa.
12:00 Lunch

Saturday Afternoon—"Christ Calls to Service"

1:15 Sectional meetings growing out of sharing session
Faith and Practice (Assembly Hall), Laban Peachey, Harrisonburg, Va.
Fellowship (Vesperian Hall), Ray Kauffman, Lebanon, Oreg.
Service (Adelphian Hall), Willard Roth, Mt. Pleasant, Iowa
Sponsors (Bible Room), J. B. Shenk, Elkhart, Ind.
2:00 Summary report by each area secretary to entire group
2:30 Introduction of 1956 program plans
3:00 Special reports
"My Experience in Pax," Kenneth Imhoff, Washington, Ill.
"My Experience in European Youth Work," Hans Wiehler, Hamburg, Germany.
3:30 Worship in charge of Gladstone MYF, Cleveland, Ohio
4:15 Softball game—I-W and congregational units
6:15 First Annual MYF Banquet (Alumni Memorial Dining Room)
Chairman, Henry Weaver, Jr., Harrisonburg, Va., currently director of I-W Services, Elkhart, Ind.
Responses by presidents of area groups
Richard Yoder, Midland, Mich.; Indiana-Michigan MYF
Don Bodager, Rittman, Ohio; Ohio MYF
Elvin Blosser, Sterling, Ill.; Illinois MYF
Stanley Yake, Scottdale, Pa.; Allegheny MYF
After-dinner chat: "Extending the Fellowship of Our Faith," J. D. Graber, Elkhart, Ind., Secretary of the Mennonite Board of Missions and Charities

Saturday Evening—"Christ Calls to Loyalty" (Union Auditorium)

8:00 Singspiration in charge of Lowell Byler
8:15 Consecration and worship in charge of Richard C. Detweiler, MYF sponsor, Perkasie, Pa.
Special music by the Ann Arbor I-W Octet
8:40 Concluding address by Roy D. Roth
(Meetings in Assembly Hall unless otherwise stated)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Eberly—Hertzog.—Joseph G. Eberly, East Earl, Pa., Bowmansville cong., and Ethel Marie Hertzog, Womelsdorf, Pa., Texter Mt. cong., by Mahlon Zimmerman at the Ephrata Church, May 21, 1955.

Martin—Petersheim.—Earl E. Martin, Ephrata, Pa., Martindale cong., and Elizabeth M. Petersheim, Morgantown, Pa., Conestoga cong., by Ira A. Kurtz at the home of the bride, May 14, 1955.

Neumann—Herbst.—Harold Neumann, Metamora, Ill., and Joanne Herbst, Washington, Ill., by Roy Bucher at the Metamora Church, May 22, 1955.

Reber—Beachy.—John Daniel Reber, Anthony, Kans., Crystal Springs cong., and Nina Lee Beachy, Yoder, Kans., Yoder cong., by Harry A. Diener at the Yoder Church, May 21, 1955.

Shelley—Swartz.—Roy Shelley, McAllisterville, Pa., Cross Roads cong., and Beatrice P. Swartz, Thompsontown, Pa., Delaware cong., by W. W. Graybill at the bishop's home, May 18, 1955.

Troyer—Mast.—Ora Troyer, Goshen, Ind., Pleasant Grove C.M. cong., and Mary Mast, Middlebury, Ind., Griner C.M. cong., by Clarence A. Yoder at the Pleasant Grove Church, May 7, 1955.

Yoder—Rupp.—Nolan Yoder, Aurora, Ohio, Plain View cong., and Marie Rupp, Wauseon, Ohio, Tedrow cong., by Roy E. Sauder at the Tedrow Church, April 16, 1955.

WHAT ABOUT

CHILD EVANGELISM

Last fall a group of interested leaders gathered at Laurelville to study the implications of child evangelism practices for Mennonites today.

They were experienced Christian leaders studying what Mennonites today practice and believe in regard to child evangelism and the age at which children should be baptized.

What they discovered is of importance to you and to your church. No longer can you afford to be unaware of many of the implications of present evangelism and baptism practices!

You can obtain the articles that were written for this conference—by such men as John C. Wenger, Harold S. Bender, Gideon Yoder, John R. Mumaw, and Paul Erb—in the quarterly magazine, *The Christian Ministry.*

Beginning with the first quarter 1955 (copies are still available if you request them) this magazine is running extended condensations or complete articles of all the study papers written for the conference on Child Evangelism.

Subscribe now to *Christian Ministry* and be sure to get the remaining papers from this important conference.

What About
PROPHECY

The second quarter issue of *The Christian Ministry* featured an important and unusual editorial by John R. Mumaw entitled "Toward a Common View of Prophecy."

If you're one of the many who are interested in this all-important subject, subscribe now to *The Christian Ministry.* Ask to have your subscription start with the second issue. But hurry!

Rates: One dollar a year (four issues), $2.50 for three years.

Mennonite Publishing House
Scottdale, Pennsylvania

God can give a revival only if we who pray Him for it are willing to go the way of the cross ourselves!—Samuel Gerber.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Good, Henry, son of the late Menno and Joanna (Martin) Good, was born in Woolwich Township, Oct., 19, 1877; died suddenly at his home near Waterloo, Ont., May 14, 1955; aged 77 y. 6 m. 25 d. On Dec. 26, 1905, he was united in marriage to Mary Martin who survives him. He is also survived by 8 children (Viola, Gosnen, Ind.; Lorene—Mrs. George Collier, Upland, Calif.; Milton, Lexington, Ont.; Edna, Argentina, South America; Vera, Toronto, Ont.; Erma—Mrs. Daniel Collier, Upland, Calif.; Robert, Simcoe, Ont.; and Harold, Waterloo), one brother (Amos, Waterloo), and 8 grandchildren. He was a member and regular attendant at the Erb Street Mennonite Church. Funeral services were held at the Erb Street Church on May 17, with J. B. Martin officiating. Interment was made in the Erb Street Mennonite Cemetery.

Harshberger, Amanda, daughter of Christian and Polly (Harshberger) Shetler, was born in Adams Township, Cambria Co., Pa., July 4, 1875; died at her home in Scottdale, Pa., May 24, 1955; aged 79 y. 10 m. 20 d. About 3 months previous she suffered from a heart attack, from which she had practically recovered when death came suddenly from a recurrence of the same trouble. On Aug. 29, 1915, she was married to John F. Harshberger, who survives her, together with a son, John, and a daughter, Mary, both at home. She is also survived by 2 stepchildren (Anna—Mrs. Frank Brilhart, Scottdale, and Erwin, Hollsopple, Pa.), 11 grandchildren, and 5 great-grandchildren. She was the last member of a family of 5, 2 brothers and 2 sisters having preceded her in death. After having spent the most of her life in Cambria and Somerset counties, Pa., she with her family moved to Scottdale in October, 1945. She was a member of the Scottdale Mennonite Church and a devoted Christian, having been a member of the Mennonite Church for over 50 years. Of recent years she spent much time sewing in her home for the relief of the needy.

Services were held at the Kapr Funeral Home at Scottdale, on Thursday evening, May 26, and at the Stahl Church, Hollsopple, Pa., on Friday afternoon, May 27. Those taking part were John L. Horst, A. J. Metzler, L. S. Weber, and Sanford Shetler. Interment was made in the Kaufman Cemetery.

Kurtz, John B., son of David and Susan (Sauders) Kurtz, was born in Green Twp., Wayne Co., Ohio, Dec. 12, 1872; passed from this life May 16, 1955, at the home of a daughter, Mrs. Earl Smucker, near Smithville, Ohio; aged 82 y. 5 m. 4 d. On Nov. 10, 1904, he was united in marriage to Gertrude Felix who preceded him in death just a few months earlier, on Jan. 25, 1955. Two sisters (Nancy and Mrs. Sadie Hartzler) also preceded him in death. He is survived by 5 children (Clarence, Wadsworth; Mrs. Doris Hahn, Smithville; Mrs. Marjorie Smucker, Smithville; Mrs. Ruth Hahn, Sterling; and Wade, Smithville), 8 grandchildren, 3 great-grandchildren, 3 sisters (Amelia, Smithville; Mrs. Lydia Heiks, Smithville; Mrs. Della Mast, Elverson, Pa.), and 3 brothers (Simon and David of Smithville, and Jacob, Orrville). In addition, he leaves many other relatives and friends to mourn his passing. He was a lifelong member of the Oak Grove Mennonite Church near Smithville. In addition to being engaged in farming, he for many years served the church faithfully as custodian. He maintained an active interest in the work of the church throughout his life, and has now answered the call to a richer and fuller life with our Lord. Funeral services were held at the Oak Grove Mennonite Church, May 19, with V. M. Gerig officiating. Interment was made in the adjoining cemetery.

Kuhns, Lloyd, son of William and Susie Kuhns, was born Feb. 28, 1903; died April 22, 1955, at the home of his sister, Mrs. L. W. Danner, near Mitchell, Nebr.; aged 52 y. 1 m. 25 d. He passed away with a heart ailment after recent weeks of illness. On Feb. 27, 1927, he was married to Salina Danner. Six children were born to this union, four of whom died at birth. In his youth he was a member of the Chappell, Nebr., Mennonite Church and after marriage moved his membership to the West Church at Milford. Of late he had been attending the Baptist Church at Gering, Nebr. He is survived by his wife, one son (Merle, at home), one daughter (Mrs. Bonnie Reed, Denver), and one granddaughter (Linda, born the day he passed away). Also surviving are 2 brothers (Francis, Kimball, and Bill, Plymouth, Fla.) and 4 sisters (Mrs. L. W. Danner, Mitchell; Mrs. Frank Stutzman, Corry, Pa.; Mrs. Oliver Carter, Spartansburg, Pa.; and Mrs. Pell Stutzman, Eustis, Fla.). Services were held in the First Baptist Church, Gering, in charge of John Dischinger. Interment was in the Fairview Cemetery at Scottsbluff, Nebr.

Rohrer, Peter L., son of Benjamin S. and Mary A. (Landis) Rohrer, was born July 1, 1884, in Lancaster Co.; Pa.; died suddenly of a heart attack at his home in Smoketown, Pa., May 12, 1955; aged 70 y. 10 m. 11 d. In early manhood he accepted Christ in Sterling, Ill., later becoming a member of the Stumptown Mennonite Church, Bird in Hand, Pa., where he worshiped for 51 years and served as a trustee for 12 years. On Dec. 26, 1911, he was married to Bertha M. Wenger who survives. To this union were born 7 sons and 2 daughters (Willis, Clarence, Mary E., Peter Lester, Luke, and Earl, all of Smoketown, and two sons and a daughter who died in infancy). Funeral services were held at Mellinger's Mennonite Church, May 15, in charge of John Oberholtzer, Lloyd Eby, and Elmer Martin. Burial was made in Mellinger's Cemetery.

Salzman, Bobby Lou, son of Orville and Fern Salzman, was born Feb. 22, 1955, at Seward Memorial Hospital, Seward, Nebr.; departed from this life April 19, 1955; aged 8 weeks. His death was caused by a heart condition. He leaves to mourn his departure his parents, 3 sisters (Eldora Faye, Glada Marie, and Hope Elaine), one brother (John Fredrick), and 2 grandparents (Peter and Lizzie Salzman, Shickley, Nebr.). He was preceded in death by one brother (Donald Dee) and 2 grandparents (John P. and Mary Roth). Funeral services were held at the East Fairview Mennonite Church, Milford, Nebr., in charge of Ammon Miller, Oliver Roth, and Sterling Stauffer. Burial was made in the adjoining cemetery.

Schwartzentruber, Christian B., son of the late John and Marie (Bender) Schwartzentruber, was born in Wellesley, Ont., April 11, 1866; passed away suddenly April 19, 1955, at the home of his son Emanuel; aged 89 y. 7 d. In his youth he accepted Christ as his personal Saviour and remained a faithful member of the Conservative Mennonite Church. On Nov. 22, 1891, he married Mary Albrecht, who preceded him in death on April 3, 1934. This union was blessed with 5 sons and one daughter. Surviving are 4 sons (Emanuel, David, and Allen, all of Pigeon, Mich., and Arthur, Upland, Calif.), one daughter (Adeline—Mrs. Marion Shetler, Chino, Calif.), 15 grandchildren, and 9 great-grandchildren, one sister (Mrs. Mary Wagler, Millbank, Ont.), and many other relatives and friends. Preceding him in death were one son (Harvey), one brother (John, Lowville, N.Y.), and 2 sisters (Mrs. Barbara Gascho and Mrs. Katie Striecher, both of Wellesley, Ont.). Funeral services were held at the Pigeon River Conservative Mennonite Church, April 21, in charge of Loren Dietzel and Edwin Albrecht. Interment was made in the adjoining cemetery.

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Gospel Herald

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Justice Shall Roll Down

By Carl Beck

Our day is a day of evangelism consciousness:
And we praise God for our Billy Grahams, George Brunks,
and other revivalists.
God has laid His hand on these men and has driven them
forth with a message of reconciliation and Gospel.
And we glory in what He has done through His evangelists.
God in His wisdom knew that we need missionaries
and evangelists.
And after they have moved on, we need the tender
steady watering, cultivating, and feeding
of the pastors and teachers.
But always there comes the day when we also need
the thunderings,
and roarings,
and blastings,
and the prunings of the prophet.

The prophetic office is not sought:
Amos observed that
"The Lord took me as I followed the flock."
Read the callings of all the prophets and observe
that none of them were accomplished gently,
or under easy circumstances.
It is a taking,
A grabbing by the nape of the neck,
A thrusting forth,
A saying, "Go, prophesy unto my people Israel."
The prophet is a man possessed—compelled.
He is a Jeremiah miserably sobbing,
"If I say I will not mention him or speak any more
his name, there is in my heart as it were
a burning fire shut up in my bones,
And I am weary with holding it in,
And I cannot."

And yet, when God roars forth from Zion
through the heart of His prophet,
it is always through a man identified with his people.
He is an Isaiah, funneling into himself their
uncleanness, and moaning,
"I am a man of unclean lips,
and I dwell in the midst of a people of unclean lips."
He is a Jeremiah, so thoroughly one with his people that
every crime committed is his crime,
every sword-pierced heart is his own heart,
their doom is his doom.
And when the greatest of them all was here on earth,
He so identified Himself with man's misery,
that in a far greater,
and infinitely more mysterious way,
He cupped all of man's misery into His heart,
and nailed it to the tree.

The prophet is a man of sensitive proportionments,
in whose heart burns the love of God.
And it is only because he loves so largely,
that he sees so piercingly,
and suffers so keenly.

The prophetic role is never an easy one.
To all of us at times God points up some evil
in our environment, and He may lay its responsibility
heavily on our hearts.
But we do well to hesitate before leaping
into the burst of thunder.
Some one may say to us as Amaziah, the high priest,
said to Amos,
"O seer, go, flee away to the land of Judah
and eat bread there, and prophesy there,
but never again prophesy at Bethel,
for it is the king's sanctuary,
and it is a temple of the kingdom."
And Amos observes, "The prudent shall keep silence
in that day, for it is an evil time."
But Amos was not a prudent man!
The man in whose bones burns the fire of God
is never a prudent man!
If you can stand it to remain prudent, don't prophesy!
We've got us too many prudent prophets!

Amos was a herdsman and a dresser of sycomore fruit:
He lived in the herdsman's town of Tekoa,
six miles south of Bethlehem.
He kept his master's herds in the blazing,
semidesert plains, between Tekoa and the Dead Sea.
When his herds and flocks rested,
he prepared sycomore fruits for the mart.
Once or twice a year, it seems to have been his duty to
travel north, to the great commercial center of Samar
of Samaria, with hides, fleeces, and fruit.
Amos tells us that he lived in the days of Uzziah of Judah
and of Jeroboam II of Israel—
a time when the two kingdoms were outwardly at their zenith.
Jeroboam had made powerful conquests to the north and east.
Across the Jordan, he ruled from Damascus
all the way to the Dead Sea.
Nations sought his friendship with tribute money paid yearly.
Never had the kingdom more show of might, armies,
and glitter.

But the desert-burned eyes of the herdsman,
sweating under his load of produce,
were not soon dazzled by glitter.
He observed,
He listened to the talk of merchants and masters
of great camel trains, that would carry his produce
south to Gaza and Egypt, or north to Damascus,
Nineveh, and all the way to Babylon and India.
He went back to his herds, his sycomores.

There on the blazing desert, the fires of God began to burn
in Amos' bones.
God took him.
God said, "Go, prophesy to my people Israel."
And Amos could not but go,
"The Lord roars from Zion,
and utters His voice from Jerusalem;
The pastures of the shepherds mourn,
and the top of Carmel withers."

What then are the terrible, heinous, ghastly sins that called forth these thunderings, these roarings, these blasting denunciations from God?

Perhaps you, like me, are surprised to find only two.
Oppression of the poor; and
Luxurious living—
But surely Amos wouldn't kick up such a fuss
about two little things!
Yes, about two little things like that!

Let us hear the word of the Lord:
"I will not revoke the punishment;
Because they sell the righteous for silver,
and the needy for a pair of shoes—
They that trample the head of the poor
into the dust of the earth,
and turn aside the way of the afflicted;
They lay themselves down beside every altar
upon garments taken in pledge;
And in the house of their God they drink
the wine of those who have been fined."
"Hear this word, you cows of Bashan,
who are in the mountain of Samaria,
who oppress the poor, who crush the needy."
"Therefore because you trample upon the poor,
and take from him exactions of wheat,
You have built houses of hewn stone,
but you shall not dwell in them;
You have planted pleasant vineyards,
but you shall not drink their wine.
For I know now many are your transgressions,
and how great are your sins—
you who afflict the righteous, who take a bribe,
and turn aside the needy in the gate."
"Hear this, you who trample upon the needy,

and bring the poor of the land to an end,
Saying, 'When will the new moon be over,
that we may sell grain?
And the sabbath,
that we may offer wheat for sale,
That we may make the ephah small and the shekel great,
and deal deceitfully with false balances,
That we may buy the poor for silver
and the needy for a pair of sandals,
and sell the refuse of the wheat?' "
Notice also in the first two chapters
this fast-running repetitious chant—
"For three transgressions, yea, for four,
I will not turn away punishment."
What calls forth such fiery damnation?
Look at them—Damascus, Gaza, Tyre, Edom, Ammon, Moab.
Is it not that each has denied the proposition
that a man is his brother's keeper?
That they have taken advantage of another
nation's weakness, have sold them into captivity,
flailed them with threshing hooks of iron,
drained their economic strength?
This is why the fire of God thrusts piercingly from wall to wall,
from palace to palace.
Man just simply cannot oppress his neighbor and come off
unscathed, any more than I can defy any other law
of the universe and escape unhurt.
If I will dare to defy the law of gravity and
leap from a high place, I will expect sudden recompense.

But by now my Pharisaical heart is saying,
"Ah, but that isn't me.
No one is groveling for mercy on my doorstep.
No one in my courtyard has swollen bowels and leanness of loin.
No one works in my shop and returns to an empty cupboard."
But pause, my heart.
Where is thy doorstep,
thy courtyard,
thy shop?
"Who is thy neighbor?"
"Ah, there's the rub."
Can I go to the meanest shanty in Elkhart, South Bend,
Chicago, Foochow, Saipan, Mandalay, Nagpur, Bukoba,
And say,
"My having in no way affects your lack"?
Hardly!
As an employer, have I any right to a larger share
of the fruits of labor, than the least of my co-workers,
who gives an equal share of his day, and his interest,
and his abilities and energy?
Well, no, I guess not.
Then how about my Asian peasant, who stands for fourteen
hours each day in water up to his calves, and with bent
back and with heavy plow-hoe toils over the rows of tiny
ricelets, in order that harvesttime might not find them
without that with which to fill hungrily clamoring mouths?
Sure he is no oppression of mine!
And yet he is!

I would lay bleeding, pleading, suffering Asia on the hearts of us all.
We have heard the term "oppressed Asia,"
until it has become commonplace,
and we no longer feel its pathos.
But when a heavy-faced youth,
a tired-faced mother,
a resigned-faced grandfather,
a sober-faced child
comes to me and says, "I have kurushimi,"
then I feel the pain of Asia.
I feel the hopelessness, the fear,
the disillusionment, the betrayal,
the bribe, the falsified balance,
the sold-for-silver-ness, the loneliness, the stench,
the poverty, the Christlessness of Asia.
I feel an Asio-Africa at whose heart tissues burn
the fires of hell—a hell opened to them
by the Christian nations of the world.
We have plundered, robbed, drained Asia
of its natural resources for two bitter centuries.
And today Asia lies crippled, wounded in soul
and body, without strength to lift
her swollen limbs, or flex puffed biceps.
But Asia is not mortally wounded.
Asia is getting a voice.
Asia has ears and is listening to other voices.
And how often have I heard in the past seven months,
"We in Asia do not want generosity, we do not want
your alms, your mercy, your love,
your Christmas bundles, your M.S.A., your tanks,
your guns, your bribes;
We want justice."
And "justice" is a chant that is gathering momentum
from Nakashibetsu to Singapore,
from Lahore to Capetown.
No, Asia does not want our handouts, our Marshall plans;
She does want justice and basic freedoms—
freedom from fear,
from hunger,
from tyranny.
You read in your newspapers about a mass hysteria of fear
that broke out in Asia, following the explosion
of the super-bomb at Bikini.
It was an honest fear.
It was a fear born of Hiroshima and Nagasaki,
of burned bodies and seared souls,
of radioactive ash, and blistered fishermen,
of poison rain, and of clicking geiger counters,
of death-dealing fish, buried by tons
in deep holes in the interior.
And when Japan's fear pled that never again should such
a horrible terror be turned loose in the universe,
she got in effect, for answer,
"What's it to ya?"
Asia knows, and has lived for long centuries with fear.

Asia is not free from hunger.
In China, in India, in Indo-China,
deadly, killing famine still stalks dusty streets
and parched rice paddies.
We dump our potatoes in the ocean,
rot out butter in caves,
and multiply granaries on the face of the earth.
Vast deserts in our Northwest,
fertile-beyond-imagination jungles in Brazil's Amazonia,
thousands of square miles of volcanic soil in New Guinea
await the garden hoes of millions of Asiatics—
And man-made barriers of Christian peoples bar the gates.
Asia's man power can produce amazingly cheaply in the fields
of textiles, fisheries, hand-wrought arts, light industries;
And we quickly slap prohibitive import tariffs on them,
because it would "work hardship" on us to compete
on an honest mart.
We have our island of plenty, and we mean to protect
ourselves against Asia's people and Asia's industry.
Asia needs money to develop resources,
and we turn our backs, because "Guaranteed returns"
per dollar are not fantastic enough to lure us.
Asia tries to throw off her domestic tyrants,
and we openly and under cover strengthen the hands of
those tyrants, and so force the masses
into the open arms of the communist tyrant.
Japan openly and confessedly renounces rearmament,
and all force as a tool, and the young Japanese
vehemently pledge themselves to that resolve;
and when it suits our fancy, we force rearmament
back on Japan, and our vassals
in the Yoshida government meekly acquiesce,
above the groans of eighty million Japanese.
These are the freedoms, which our Christian nation offers
heathen Japan!
We aren't oppressors!

But the church is not involved:
We are in the world but not of the world.
Our hands are clean.
We don't want it that way.
Yes, I know, I've used those arguments too—
Used them with delegations of serious young folks,
who came with perplexed eyes, asking,
"How can your nation do this?
You bring good teachings.
How can a nation, which professes these teachings,
force us to prepare for war?

(Continued on page 560)

GOSPEL HERALD

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EDITORIAL

Mortgaged Giving

". . . do good, and lend, hoping for nothing again" (Luke 6:35a).

What right or responsibility do we have to supervise and judge the use to which our gifts are put? Something, certainly. If I see a man spending for liquor money which I gave him for food, I have the responsibility to give him no more money. If the report of a charity to which I gave shows that a good share of its receipts goes for overhead, I have a responsibility to give hereafter through agencies which are more efficient in administration. My continued giving to any person or any cause implies my approval of the way the money is being spent.

But it is necessary to remind ourselves that money which is given is no longer ours. Gifts must have no strings attached. We have no mortgage on what we give away.

Some of us, however, do attempt to mortgage our giving. The refugee family to whom we gave a sweeper moves to another community, and somehow we feel they are taking our sweeper along. The minister goes on vacation with the car we gave him and we feel we should have some say as to where he goes. We look with a critical eye on the nice luggage the missionaries bought, even though ours is better: we bought ours with money we had made ourselves, while they bought theirs with money we gave them. The poor family down the street whom we helped when they had sickness actually bought some ice cream with part of our gift!

We must have the good sense to recognize that no two persons think alike, and that no two families manage things in just the same way. My giving does not give me the right to intrude and dictate in what is strictly another person's business. Rule by the giver is a particularly vicious kind of tyranny.

Jesus' teaching was that even our lending, to say nothing of our giving, should not be motivated by what we are going to get back. We lend, as we give, to do good, and not for our own profit and satisfaction.

Our prayers should follow our gifts. But apart from that, it would be good if we could forget all about our benefactions. It is hardly in the spirit of true giving to have all gifts neatly marked and catalogued, so that we may follow them up and see what happened to them. "Lord, when saw we thee an hungered . . . or thirsty . . . or naked . . . or . . . sick?" Such forgetfulness is infinitely better than the prowling investigations of the holder of a mortgage.—E.

"Pure and Terrible"

In a recent book about the home of Emily Dickinson, the American poet, we read that when the father's body was brought home, "his son leaned over his father's face, kissed his forehead, and said, 'There, Father, I never dared do that while you were living.' " And Emily, in her characteristic sure phrasing, described her father thus: "His heart was pure and terrible."

This editorial is for fathers—fathers of families and fathers in the faith. It is apropos to Father's Day. Why is it that this special day has never taken hold as has Mother's Day? Could it be because the general run of fathers have not cultivated loving relationships as most mothers have? Are there many sons whose fathers are so distant that they would not feel free on Father's Day to kiss a cheek and say, "I love you"? Are there many daughters who respect their fathers as "pure," but fear them as "terrible"?

Now fathers ought to be pure. They ought to have an integrity of character which furnishes standards and example. Children have a right to hold up their heads in satisfaction with the clean living of their father. Fathers ought to walk righteously under the eye of their God. One doesn't need to sin in order to be human and approachable.

But purity does not connote terribleness. Goodness has no ingredient of unapproachableness. Standards of honor and truth do not flaunt a sign of "Do Not Enter." Purity should be winsome and attractive. Holiness is wholesome and beautiful. The best people are the most loving, the most open to approach, the most genuinely human. It is not a compliment to anyone that people are afraid of him.

And particularly parents. Even fathers! Let no father feel that because his children are afraid of him, he must be a good disciplinarian. Sternness is not a paternal virtue. The smile, not the frown, should habitually play upon the father's face. Paternal authority is not arbitrarily imposed, but grows out of wisdom and understanding and confidence. A father is not a "boss" or a "governor." He rules, but not with a rough or heavy hand.

A father has the disadvantage usually of not being with his children as much as the mother is. He must definitely plan not to be left out of his children's lives. He must find time and occasion to play with them, talk with them, read to them, and pray with them. He must listen to their experiences, their ideas, their doubts, their problems. Longfellow's picture in "The Children's Hour" of the happy freedom of children to come to their father should be repeated again and again in our homes. We are always happy to hear a father refuse one of the numerous demands upon his time because of a previous engagement he has made with his family. There are no prior interests which can justify a father in allowing his sons and daughters gradually to grow away from him.

All of this applies with modifications to church leaders. Some people call their priests "Father." We do not use that terminology. But there may well be something of the relationship of respect and affection which that title implies. At least, the members of the church must not feel that their minister or bishop is cold and unapproachable. Though he is pure, he ought not to be terrible. His friendliness must be apparent and sincere, his sympathy and understanding equal to every situation, his confidence dependable. Happy the people who can carry to their church leader any of their concerns, confident that he is also concerned and willing to listen and to counsel.—E.

♠

At the halfway mark, the all-Scotland crusade of Billy Graham reported 8,000 decisions and an attendance figure of 332,000. Said the **Glasgow Herald**, "Whatever else Dr. Graham may or may not have accomplished, he has made religion a talking point in Scotland, as it has not been in the lifetime of most of us . . . . We Scots are apt to be tongue-tied about religious questions and it takes something quite extraordinary to shake us out of our speechlessness."

"Abide in Me, and I in You"

John 15:4

By Anna M. Bender

This fifteenth chapter of the Gospel of John is one of the most familiar and best-loved portions of Scripture. It is an example of the plain, easy to understand teachings of our Saviour, a parable, in which He used a familiar figure to illustrate a great spiritual truth. Christ likens Himself to a vine, of which His followers are the branches. Folks in almost every land of the globe are familiar with the grapevine, as it grows in many climes. We know how it is composed of one large main stem and has many branches. We know too how essential it is that the branch be connected with the vine if it is to grow and bear fruit. If severed from the vine the branch not only cannot bear fruit, but it soon withers and dies. It is absolutely worthless, so is cast into the fire and burned. Only by abiding in the vine, from which it gets its life, can it grow and produce fruit.

It is just as essential that the child of God abide in Christ, the true vine, if he is to grow and be a fruitful Christian. Verse 5 says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Our very life depends upon our connection with the vine.

Let's consider some things which might tend to hinder, or even sever, our connection with Christ. The enemy of our souls has many tricks, snares, and pitfalls by which he hopes to cause the branches to be severed from the vine. He paints the pleasures of the world and other harmful things to look most tempting and alluring, and deceives many as he did mother Eve when he caused the forbidden fruit to be so appealing to her. In the hymn entitled, "Nothing Between," the poet mentions this world's delusive dream, sinful and worldly pleasure, the seemingly harmless habits of life, pride, station, self, and friends, as things which may mar one's union with Christ. These are all things which may cause one's connection with the vine to be severed.

Christ must have first place in our lives. He must occupy the throne in our hearts. If we allow anything else to take the throne, Christ will be crowded out, and our connection with Him will be broken. Verse 7 says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What is implied in the phrase, "If . . . my words abide in you"? It implies that we, like David, have God's Word hidden in our hearts that we might not sin against Him: and too that we use the Word as a "lamp" to our feet and a "light" unto our path. If we use His Word as our road map and guide, we will keep that vital connection with Him intact. It is important that we do as Jesus says in Matt. 6:33—"But seek ye first the kingdom of God, and his righteousness." We must put first things first, in life. Adam Clarke, in his commentary, says, "These two things are absolutely necessary to our salvation: First, That we continue closely united with Christ by faith and love, and live in and to Him. Second, That we continually receive from Him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself . . . , and can be no longer supported than it continues in union with the parent stock, neither can ye, unless ye abide in me. As the branch partakes of the nature of the tree, is nourished by its juice, and lives by its life, so ye must be made partakers of my divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness."

From the foregoing we must conclude that disobedience is the usual cause of severance of the branch from the vine. The words of Jesus in John 15:10 bear out this thought. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Another factor which might break the connection of the branch with the vine is taking one's eyes off Christ and looking at the world. It is human nature to want to be like other people; especially do we like to imitate those who are popular and are admired by the majority of people. We shrink from the thought of being different. But the one who abides in Christ is naturally different from the man of the world, for he partakes of the nature of Christ and has obeyed the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

Israel displayed this human weakness when she demanded a king, desiring to be like the heathen nations around her. Even after being warned by God that taking their own way in opposition to His will would bring suffering and disaster, they continued to demand a king.

Refusal to take God's way always leads to leanness of soul, and if persisted in, results in spiritual death.

The rich young ruler had his earthly possessions enthroned in his heart, so had no room for Christ. When Jesus told him what was lacking in his life—"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me"—he went away sorrowful. Matt. 19:21. What a sad picture! If this young man only could have realized that he was refusing the greatest riches obtainable—the only true riches, those which would endure throughout eternity—and was holding on to perishable things which are most insignificant in comparison, he surely would have made the wiser choice.

May we consider some results of abiding in Christ, or blessings experienced by those who abide in Him. In the first place, we are made His dear children. "For ye are all the children of God by faith in Christ Jesus"; "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26, 29). "The Spirit Himself bears witness with our own spirits that we are children of God: and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we share Christ's sufferings, in order to share also in His glory" (Rom. 8:16, 17, Weymouth). As His children we have access to His storehouse of power. We can say with the Apostle Paul, "I have strength for anything through Him who gives me power" (Phil. 4:13, Weymouth). And II Cor. 12:9 says, "My grace suffices for you, for power is perfected in weakness" (Weymouth). That Scripture has often given me courage. To think that Christ's strength is perfected in my weakness!

A close union with Christ fills the heart with blessed peace—that peace which passeth all understanding. Or as Weymouth translates it, "So will the peace of God, which surpasses all power of thought, be a garrison to guard your hearts and minds in Christ Jesus" (Phil. 4:7).

(Continued on page 573)

50 Years Ago

(From Herald of Truth, June 1, 1905)

On May 17th a church was organized at . . . 701 Pacific St., Kansas City, Kans., and Bro. Jos. F. Brunk, the superintendent of the mission, was ordained to the ministry, Bishops Daniel Kauffman . . . and T. M. Erb . . . officiating.

Yesterday [May 16] was Founders' Day at Goshen College, it being the tenth anniversary of the founding of Elkhart Institute.

(From Herald of Truth, June 8, 1905)

Bro. S. G. Shetler . . . preached in the German language at the Kaufman Amish Mennonite M.H. on . . . May 21st.

On . . . May 21st we had communion services (Mt. Joy, Pa.). Bish. Jacob N. Brubaker officiated. About 220 brethren and sisters partook . . . . Among them was Grandmother Lehman, who was one hundred years old last October.

The plague is again raging in parts of India. In one week 54,602 deaths . . . are reported.

(From Herald of Truth, June 15, 1905)

Bro. Daniel Kauffman . . . has temporarily located at Scottdale, Pa., so as to be in a better position to look after the editorial work of "The Gospel Witness."

Jacob's Vision in Bethel

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Ten miles to the north of Jerusalem, a road on the right leads to ancient Bethel, which name has survived about four thousand years, since it was first visited by Jacob, in the modern village of Beitin. This site, famous as it is in Bible history even for Judea, is remarkably barren and rocky. Our way lies between hills which are covered with fig trees.

This site of Bethel has nothing whatever to attract the eye or fire the imagination. Yet this was none other than the "House of God," this was the gate of heaven. Why should this one spot be chosen to plant the foot of the ladder which connected heaven to earth?

Bethel requires the imaginative eye. It was royal and luxurious. No one would think it now. For some time its very site was unknown. It was long supposed to be entirely lost, but it has been discovered. The name and site of which there is little room for question are identical with it. Its discovery only proves two things: that it was a town of importance, and that it is now nought—a scene of the desolation of ages. What has happened to most places in the Sacred Land has been also the lot of Bethel. It is hopeless to search amongst this confused mass of prostrate walls and ruins for any memorials of ancient Bethel. It could never have been a very large city, even when Jeroboam's golden calves rendered it famous, or rather infamous. The location between two shallow valleys, one on the east running up north, and the other on the south stretching westward, would control both the shape and size of the place, for Bethel seems never to have spread beyond these natural limits.

The modern village, chiefly rude hovels, with a few two-story houses, runs along the top of one of the heights. A confusion of rough stone walls enclose, here and there, fig, almond, pear, peach, and apricot trees.

We pass through the village and come to the cistern. This is one of the largest reservoirs in the Holy Land, some three hundred feet by two hundred feet. Good drafted stones with a bevel form the wall at one end, under which the water disappears as if into a culvert. The spring which fills this cistern is at the upper end and is strong. Here the shepherds of Abraham and Jacob may have watered their flocks. The maidens of Sarah and Rachel, even old Deborah herself, filled their pitchers, just as the maidens of this village do today. Like other historic springs in this Holy Land, it changes not and survives to mark the place where monarchies rose and sank, and where nations were made and unmade!

This is really the only relic of antiquity one can see in Bethel. Besides this nothing strikes the eye except huge and tangled masses of curiously weathered rocks rising at times like weird stairs up the hillsides, so that some have thought they still could see the "ladder up to heaven" of which Jacob dreamed here!

Do we seek confirmation of the truth of the Holy Writ? Then let us wander over these shapeless heaps and recall to mind that those heaps were Bethel, "the House of God." The name was given to this place by Jacob on account of God's appearing to him and blessing him there.

Love is not afraid of giving too much.—J. H. Mosemann.

We make our way to the highest point and take a general survey. It is on the eastern side that the stony character of Bethel is best understood. On the other sides cultivation and habitation are mixed up with the rock. But here is nothing save the countless boulders of huge size, flung over the hill slopes in magnificent confusion. No place could be more desolate than this famous spot is now. They are, in fact, mere heaps of gray rocks, seamed with superficial fissures from which spring threads of coarse shrubs, aromatic plants, and rough thorns.

What a tumult, what a wild confusion of rocks and stones, some lying loose, others rooted in the mountain. Slabs of rock, piled one upon the other, form the whole hillside. To Jacob's eye, accustomed to the rolling pastures of Beersheba, they would appear almost like a structure built for superhuman uses, well founded in the valley below, and intended to reach the unknown heights. Certainly Jacob or anyone else would have no lack of material and might well have slept here with a stone for a pillow. Save on a stone there is little room for a man's head anywhere! As for the literal probability of the performance, doubts were set at rest when one of the laborers, engaged in constructing a modern house beside Jacob's Altar, during his noontime break, stretched himself on a rock, chose a huge stone for a pillow, and went so soundly to sleep that it was with difficulty his colleagues awakened him!

We stand beside the square building which is the most prominent object in this region. It is called "El-Burj," which means "The Castle," and is believed to have been erected on the traditional site where Jacob slept and saw his remarkable vision. Clambering to the top of this shattered altar, I look long and in sadness over the dreary field of ruin. I see how terribly time has fulfilled the ancient city's prophetic doom! "Bethel shall come to nought."

The walls of this altar are all prostrate, but the foundations are perfect. There are a few prostrate columns without capitals, and some very large stones about the wall of the vestibule. Who erected that curious altar? Who worshiped near it? These are questions which remain to be answered!

* * *

With the Bible in our hands, we read of Jacob's flight. His birth, his home life, his love for his mother, his trickery, are all faithfully narrated. We know the circumstances that led to his departure. He had deceived his blind father, and defrauded his brother of his blessing. And Esau, stung with fierce anger, brooded over his wrong in his impotent manner. As he wandered round the tent enclosure, he could not restrain his tongue, and was heard to say, "The days of mourning for my father are at hand, then I will slay my brother Jacob." Urged by his mother's fear and his brother's hate, Jacob had to flee. For the first time he left his home. It must have been a bitter wrench that severed him from his father's tent, for he was a man of quick and deep feeling. The day dawned and he was forced to go. It was with a deeply troubled heart that Jacob set out on his lonely journey. He left behind him, with the dew thick upon its leaves, the grove that Abraham had planted, the rough stone altar in the center of the encampment, the wells beneath the palms whose waters are as living today as then—and there was not one of them that it was not a separate grief to leave. He crossed, often looking back to that gleaming little spot, so well marked by the clustering trees, the wide and rolling tableland of Beersheba, all ablaze with the red anemone, and saw before him at last the dreary hills of Judea. With only his staff in his hand he must travel hundreds of miles through a country inhabited by wild, roving tribes. In his remorse and timidity he sought to avoid men, lest he should be traced by his angry brother.

It is not easy to conceive a condition more sad or gloomy than was his at this time. Without a mother's caress, without a father's table, or a paternal shelter to shield and defend him, Jacob, a solitary wanderer in a country he had never traveled before; wearied with the journey of the day, and the gates of the city, then called Luz, closed against him; the sun leaving the world in darkness, how dreary must have been his feelings! The place was a bleak moorland in the heart of the Holy Land. The track wound through an uneven valley covered as with gravestones by large sheets of bare rocks.

As the sun was sinking he found himself toiling up the rough path which Abraham may have described to him as looking like a great staircase of rocks and

crags from earth to sky. The close of the day had come unexpectedly upon him. He found himself far away from his father's tents. He felt that he was an outcast, and he knew that all this trouble had been brought upon him by his own wrong course. The darkness of despair pressed upon his soul, and he hardly dared to pray. But he was so utterly lonely that he felt the need of protection from God as he had never felt it before. With weeping and deep humiliation he confessed his sin, and entreated for some evidence that he was not utterly forsaken. Still his burdened heart found no relief. He had lost all confidence in himself, and he feared that the God of his fathers had cast him off.

Jacob had made no provision for the night when the sun set. Wearied with his journey, the wanderer gathered the stones of the place, and put them for his pillow. He lay down, therefore, where he was when the night came on. Overtaken by darkness on this rugged path he found as soft a bed and as good shelter as his shepherd habits required, and with his head on a stone and a cover of his dress thrown over his face to preserve him from the moon, he was soon fast asleep.

Sinking into the sleep of the weary, the thoughts of which had engaged him by day took shape in a vision. Like any other weary and troubled man, Jacob dreamed, and his dream was woven out of the material that had all day long been troubling his spirit.

The mighty blocks of square rock that lay piled on the path were changed in the wild fancy of sleep into a ladder, bright and shining, whose base rested upon the earth while the top reached to heaven. The stars which, as he walked, had stolen out upon the night, were impersonated by his imagination, trained in the oriental thought that linked to each of those bright worlds a spiritual lord, and seemed to ascend and descend the staircase as they rose and set within the dream. So far the vision may have taken form from the last sights he saw with half-closed eyes. But now something more was added. Glorious was the vision that rose before his eyes. The ascending stairway was bathed in glory, and the Most High God at its head, looking down with love and promise to that poor wayfarer. God penetrated the vision with a revelation of Himself, and Jacob seemed to see the Form which crowned the staircase, and to hear a voice that entered into covenant with him. It was the God of his father Abraham and Isaac. It was the first religious crisis of his life. Here when Jacob thought himself lonely and outcast, he found he had come to the very gate of heaven. God did not forsake him. His mercy was still extended to His erring and distrustful servant. He had sinned, but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God. Under such circumstances, and doubtless not quite at ease with himself for the part he had acted toward his aged father and his only brother, he should not have expected a dream so sweet, so pleasant, and so heavenly!

The Lord knew the evil influences that would surround Jacob and the perils to which he would be exposed. In mercy He opened up the future before the repentant fugitive, that he might understand the divine purpose with reference to himself, and be prepared to resist the temptations that would surely come to him when alone amid idolatrous and scheming men. There would be ever before him the high standard at which he must aim.

The fact that the ladder reached from earth to heaven signified the complete provision of divine grace for human life. Right down to his deepest need the ladder came; right up to the presence of God the ladder reached. The vision of the angels on the ladder was intended to symbolize the freedom of communication, telling of access to God and of constant, free, easy communication between earth and heaven.

Jacob awoke from his sleep in the deep stillness of the dawn. Perhaps it was a short sleep, but it was long enough. The shining forms of his vision had disappeared. Only the dim outline of the lonely hills, and above them the heaven bright with the morning star met his gaze. But he had a solemn sense that God was with him. An unseen presence filled the solitude. He was astonished at finding God when he fancied himself alone. The effects of the vision in the night were remarkable. Jacob was afraid when he awoke. The man who felt no apprehension in the evening at lying down in the open air, enveloped in darkness and surrounded by danger, was afraid in the morning!

There were no angels visible when he opened his eyes. The "Staircase" was there, but it was of no heavenly substance. If it had a secret to tell, it coldly and darkly kept it. The sky seemed as far from earth as it did yesterday; his track over the hill as lonely, and his brother's wrath as real.

Jacob obeyed a good instinct when he set up as a monumental stone that which had served as his pillow, on which he dreamed and saw this inspiring vision. This was a fine and worthy idea. He did not wish to lose any part of the impression of so remarkable an occasion. He felt that, vivid as the impression on his mind then was, it would tend to fade, and he erected this stone that in after days he might have a witness that would testify to his present assurance. The bleakest rains that swept across the hills of Bethel could never wash out of his mind the vision of bright-winged angels, as little as they could wash off the oil, or wear down the stone that he had set up!

* * *

As to the ladder's appearance we need not inquire. The truth taught was the connection of earth and heaven, the nearness of heaven to earth, and the close and rapid intercourse between the two. The Lord was visible. He was so near that His whisper could be heard down from above. So lowly are the heavens, so closely do all heavenly things brood over and embrace the earth. All that was revealed to Jacob was that there is a ladder—a way to heaven.

We leave the naked hideousness of the heaps of Bethel in silence. But the picture that lingers in the memory is that of Jacob and his celestial dream. The things which Jacob saw are always to be seen. They are real things if we had but eyes to see them. The ladder always exists. It always binds earth and heaven together. Jehovah is always standing at the head of it. Angels are always crowding up and down upon it, ministering to them who shall be heirs of salvation.

This then is the true meaning of Jacob's vision. It sets before us an open door, a free and clear Way to heaven. It tells us also that the windows of heaven are opened and untold treasures of grace and strength, of light and peace, are being showered continually on Christ's people. The spectacle which gladdened the heart of the wanderer at Bethel is fulfilled to every faithful Christian.

Old City, Jerusalem, Jordan.

We Have Good Leaders

By Henry Weaver, Jr.

Recently in order to give a report of activities in the I-W area I had the privilege of sitting in on some of the discussions of the General Council of General Conference. As we are all aware, this is the body that deals with the problems and challenges of our church during the interim between sessions of General Conference. It is made up of the responsible persons from each of the agencies of our church, such as the Mission Board, the Publication Board, the Board of Education, etc., and members from each district conference.

In talking with some of the returned missionaries who were also visiting the session I discovered that we had similar reactions. Listening to our church leaders face some serious problems inspired more confidence in them than anything else we had seen or heard for some time. Assembled there were men with different backgrounds and positions, but with one common interest—the good of the church. In all their discussions they were completely frank and honest with one another. There was no evidence of insecurity. Even though there were differences of opinion on some issues, each person seemed willing to consider the other side of the question and no one said or implied anything that would indicate that he lacked love for his brethren or that he was judging his brothers.

It was certainly inspiring to know that this was the type of leadership at the helm of our church. Might it be a good idea if some effort were made to invite at least one young person from each confer-

A PRAYER

FOR THIS WEEK

Almighty and Gracious God, the Father of our Lord Jesus Christ, who hast commanded us to pray that Thou wouldest send forth laborers into Thy harvest: Of Thine infinite mercy give us true teachers and ministers of Thy Word, and put Thy saving Gospel in their lips, that they may truly fulfill Thy command, and preach nothing contrary to Thy Holy Word; that we, being warned, instructed, nurtured, comforted, and strengthened by Thy heavenly Word, may do those things which are well-pleasing to Thee, and profitable to us; through Jesus Christ, Thy Son, our Lord. Amen.

—Selected from the *Lutheran Common Service Book* by J. H. Hess.

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ence to each meeting of the Council? This would enable a lot of different people to understand better how our church works, and give a graphic example of dynamic leadership at work. Sometimes in the humdrum of life we forget that the persons who are planning the program of our church are really efficient, honest Christian men who are led by the Spirit and are working with a degree of unity that becomes members of the body of Christ.

Elkhart, Ind.

"Simply Trusting"

By Phebe F. Kraus

In Richmond, Virginia, near the close of the year 1954, there passed to his reward one whom I consider a great soul.

It is said that some people are born great, some acquire greatness, and others have greatness thrust upon them. The second is true of the subject of this sketch. He acquired true greatness through the mastery of great obstacles.

Holland Wilkinson was the son of poor, but upright parents. At the age of seven he fell beneath the wheels of a trolley and lost both legs above the knees. From that day on, for over 54 years, he never took a step without pain. In fact, everyone, including the manufacturers of his artificial limbs, said it would be impossible for Holland to walk. But they reckoned without his indomitable will and courage.

"You don't overcome a handicap," Mr. Wilkinson is quoted as saying. "You decide how much punishment you are willing to take, then match it with endurance and ambition."

It was in 1921, as a member of the General Evangelistic Association of the Methodist Church, that Mr. Wilkinson became a singing evangelist. Through this ministry he aided and enriched the lives of thousands of people. During the first several years he held as many as 224 consecutive nightly meetings, and the torture he suffered was the price he was willing to pay for the privilege of working.

Mr. and Mrs. Wilkinson "made people their hobby." In their travels they drove hundreds of miles out of their way to bring Jesus to lonely ones. The pleasure of giving joy to others was their only remuneration and, as far as they were concerned, "made them the richest people on earth."

However, it was by way of his radio ministry that he was best known. Beginning in 1925 the program that was soon to be named, "The Sunshine Hour," became a weekly institution. This continued through the Sunday following his passing, this last program having been prepared the day before he fell asleep.

Each Sunday morning in countless homes radios were tuned in to WRVA and Holland Wilkinson's theme song:

Trusting as the moments fly;
Trusting as the days go by;
Trusting Him whate'er befall—
Trusting Jesus, that is all.

It was like a creed, and he sang it and lived it joyously.

In 1950 Mrs. Wilkinson, his partner and true helpmeet, was taken from him. If he had retired no one could have blamed him. Several falls resulted in as many broken bones. "Somehow," he said, "I knew I had to go on." He kept their shut-in list up to date, sending cards on birthdays and anniversaries. He continued his visits to homes and hospitals, and went on with his concert and evangelistic work. He liked the chorus, "Sing the Clouds Away"—and he did just that.

Through a long life of devotion and good works this "great soul" demonstrated what can be accomplished despite pain and handicap if the love of God takes hold, and the life is surrendered to Him.

Denbigh, Va.

Star and Sun

By Lorie C. Gooding

Long had I worshiped Him, longed for Him,
looked for Him.
Long had I followed afar,
Followed the love of Him, light of Him,
might of Him.
He was to my soul as a star.

But now I have called to Him, come to Him,
clung to Him.
He is to my soul as the sun.
He is to my soul as the light of the morning
After the darkness is done.

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the Anis Haddad family as they leave their home in Jerusalem to locate at Scottdale.

Pray for Alonzo W. Russel, who has been sentenced to die for murder on July 14. He accepted Christ in the Harrisonburg, Va., jail at the invitation of E.M.C. students. He can be addressed at 500 Spring St., Richmond, Va.

Pray that the separation of church and state in Argentina may result in greater freedom in the preaching of the Gospel.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

Pray for the Lord's direction in the ordination of a deacon in one of our congregations.

OBEDIENCE

By Stanley C. Shenk

Archibald Rutledge, the well-known southern writer, came by accident one day upon an old turpentine worker, whose faithful dog had been swallowed up a few minutes before in a sudden forest fire. The dog had refused to desert his master's dinner pail which he had been told to watch, and had died beside it. With tears streaming down his face, the old man said, "I always had to be careful what I told him to do, 'cause I knowed he'd do it."

How far would we have to go to find such obedience on the part of Christians to their divine Master? We have far too many Christians (so-called) whose only religious ambition seems to be to skim finally across the doorsill of heaven by the barest possible margin. They'd rather be found dead than to be found one inch higher in spiritual attainment than what they estimate to be absolutely necessary. Hell will be full of such miserable calculators and religious cheap skates.—*Herald Youth Bible Studies.*

A shipment of 35,000 newly hatched chicks was flown to Athens under the joint sponsorship of Heifer Project and Church World Service. One of the fledglings was the 300,000th less-than-a-day-old chick contributed by American church people to aid farmers in oversea areas of agricultural need.—RNS.

JUSTICE SHALL ROLL DOWN (Continued)

How can you prepare and explode such devilish weapons?
How can you be so brazenly, unconcernedly selfish
in all your acts?"
And these are not complaints.
They are honest, perplexed questions,
by those who have had the communist line thrust
upon them, and who don't want to be communist.
And when I spiel off my stock answers,
is there any wonder the perplexity but deepens on their faces?—
"But can't you Christian people do anything?
"Are fifty-six per cent of the population so totally
helpless in a democracy?"

"But if the salt hath lost its saltiness"

And when my own beloved brother,
He who had shortly before knelt before us
with his sweet-faced companion, and had received of us
the charge to pastor the flock, with whom I had so
joyously shared the labors of the kingdom,
When he came to me with similar problems,
I tried sympathetically to argue with my brother,
and I argued him right out of the kingdom.
He is not interested in working with a church
that claims no responsibility for its environment.
Should it happen, that on the judgment day
my brother is not numbered among the redeemed,
I bear the responsibility.

The second sin mentioned by Amos is luxurious living:
For this we Americans are internationally infamous.
"Woe to those who are at ease in Zion,
and to those who feel secure on the mountain of Samaria,
The notable men of the first of the nations,
to whom the house of Israel come! . . .
Woe to those who lie upon beds of ivory,
and stretch themselves upon their couches,
And eat lambs from the flock,
And calves from the midst of the stall;
Who sing idle songs to the sound of the harp,
And like David invent for themselves instruments of music;
Who drink wine in bowls, and anoint themselves with the
finest oils, but are not grieved over the ruin of Joseph!"
Soft living begets easy religious attitudes.
That is ever true.
"Come to Bethel and transgress;
to Gilgal and multiply transgression.
Bring your sacrifices every morning,
your tithes every three days;
Offer a sacrifice of thanksgiving . . .
and proclaim freewill offerings, publish them;
for so you love to do, O people of Israel!
says the Lord."

Today there is a segment among us that likes to talk about
a sweet Jesus.
There are those of us who like our religion nice.
We glory in bringing thank-offerings, and free offerings,
yes, and even tithes!
But where are the sin offerings?
Where is the soul-guilt, the humility, the sense
of responsibility for the sin of the community?
Where are the living sacrifices?
No, there is nothing wrong in living good.
None of us has imagined how we might live if the curse of
sin had not for over sixty centuries been dragging at man's heels.
We're not beginning to enjoy the kind of comforts God
would give us.
No, there is nothing wrong in using to best advantage the
materials that God has put into our hands.
That is naught but good stewardship.
But we must qualify—
If I am truly a disciple of the Nazarene,
I may choose how I would live,
But I am then duty-bound to see that every other human
has the possibility of living that well or better.
How else can I understand the Master's teachings?
Dare I judge my living by that standard?

No, there is nothing wrong in nice living;
But when nice living leads to the latter part of verse six,
(it so often does)
Then it is sin!
". . . But are not grieved over the ruin
(for the affliction) of Joseph."
Africa and a large part of Europe are afflicted.
There are those in the tiny part of Asia which I know,
who are afflicted.
There are such in our own communities in Ohio, Oregon, Oklahoma.
Brethren, the tragedy is that we are not grieved.

If God's Israel were grieved for the affliction of Joseph,
some changes would be made right soon!
I mean it!
Two rather ordinary chaps spent a few months in Asia Minor,
and it wasn't long till the local citizenry was loudly lamenting,
"These are they that are turning the world upside down."

The prophet's eye saw through the glitter.
It spied the two besetting sins.
It saw more.
It saw the pending doom!
Retribution will come!
Certain and sudden calamity is in store!
"The Lord God has sworn by his holiness
that, behold, the days are coming upon you,
When they shall take you away with hooks,
even the last of you with fish-hooks.
And you shall go out through the breaches,
every one straight before her;
and you shall be cast forth into Harmon,"
says the Lord.

God emphasizes that cause and effect are always together.
Sin and its effects are always wed.
And when retribution falls,
you can be sure that the divine law of cause and effect,
planted into the universe, is at work.
Recently I was speaking to a friend whose brother was one
of 25,000 Japanese assigned to the defense of a certain
island during the war.
They had all the standard equipment of modern defense—
antiaircraft, bazookas, flame throwers,
machine guns, bunkers, grenades, and bayonets.
The Yanks wanted that island.
And they let go with all they had.
When the guns quieted and the smoke cleared away,
thirty-eight out of the 25,000 remained alive.
"For thus says the Lord God,
The city that went forth a thousand,
shall have a hundred left,
And that which went forth a hundred,
shall have ten left
to the house of Israel."
And who can say what will be the odds,
when the smoke clears away next time?

The results of sin are sure.
"Therefore they shall now be the first of those
to go into exile, and the revelry of those
who stretch themselves shall pass away."
The Lord God has sworn by himself . . .
"I abhor the pride of Jacob,
and hate his strongholds;
and I will deliver up the city
and all that is in it."
"Shall not the land tremble on this account,
and every one mourn who dwells in it . . . ?"
"And on that day," says the Lord God,
"I will make the sun go down at noon,
and darken the earth in broad daylight."
Is there that here which makes you think of our atomic age?
Ask our Hiroshima friends.

Today the hordes of Asia are the dispossessed.
But the day of the despoiled is coming;
It is mustering force rapidly.
You won't be in Asia long till you will hear its drums.
The masses of Asia will not always be denied,
And it takes no prophet to see it.
"The Lord is his name.
Who makes destruction flash forth against
the strong so that destruction comes
upon the fortress."

In chapter 7, Amos saw God's mercy twice enacted in averting
total destruction; by the grasshoppers, and by the fire.
But then Amos saw the plumb line.
God had to say that there is a certain point beyond
which cause and effect will not be cheated.
When the plumb of righteousness is forced too far,
its cutting pendulum must swing.
"Behold I am setting a plumb line
in the midst of my people Israel.
I will never again pass by them."

Are you praying for the day of the Lord?
Are you saying, "Thy kingdom come"?—
The day when the "skies pour down righteousness"—
When he "will judge the poor with righteousness"?
That will be a glorious day.
But remember the warning:
"Woe to you who desire the day of the Lord!

(Continued on page 573)

TEACHING THE WORD

Church Camping with a Plus

BY ROY S. KOCH

"We'd better hurry; we're already a bit late," said Paul to John as they walked a bit faster down the trail toward the point. What these two camp counselors saw when they emerged from the woods made a deep impression on them. Fifty-three boys with worshipful faces sat in circles around the campfire. They were singing softly "Day Is Dying in the West." Does the glow on their faces come from the fire or might it be from a source within them? Who can tell, when a week of camping lies behind them, a week full of activity, of fellowship, and of fun? Tonight all are serious. Listen to their testimonies around the fire.

"When I was baptized two years ago, I did it because I thought I had to. But now I realize that being baptized is not the important thing. When I came to camp and heard my teacher tell us how he gave his life to Christ as Saviour and Lord, I knew that I should do it too. I am much happier since I have asked forgiveness of my sins and Christ means a lot more to me. I want to let my light shine more and more each day that I might bring others to Christ. I want to have a closer walk with God."

"Before I was saved I had no desire for the things of God. Several years ago I took Christ as my personal Saviour. Then I drifted away. Last night the Lord spoke to me and told me about my sins. I intend now to give my whole life —not just part of it—to Him. I want to go, do, and say what He wants me to from now on."

"These last few days the Lord has meant more to me than He ever has before. When I first came to camp this week I wasn't sure if I was saved or not, but now I am sure, and I will testify for God."

"I am glad that I got to come to this camp, because I have been drawn so much closer to God. I am glad that the teachers here have helped me a lot. I hope the rest of the boys will accept Christ as their personal Saviour as I have."

"During camp Christ became more precious to me than ever before. God seemed nearer when hiking, playing, and working; and the Bible has been more wonderful and satisfying than before. All the classes and chapels and campfire services have made everything so real and clear to me. This has been the most wonderful week of my life and I know I have received a great blessing from it."

These are simple little testimonies, but they show this: the boys and girls do enjoy camping and it does draw them closer to Christ. What father and mother are not stirred and blessed to have a child come home from camp with such a testimony?

Why do we have camps anyway? But my question is too late. The testimonies above have told the story already. The camps make telling impacts, especially on boys and girls. If the camp is good, the impact will be good; if the camp is not good, the impact will be bad. Camping is not just for fun; it is not an end in itself. Sister Edith Herr has drawn up a list of ten objectives for church camps as follows:

1. To further Christian education by providing activities and teaching concepts which are best adapted to an outdoor setting.
2. To encourage campers to make personal commitments to Christ.
3. To lead campers to an increased appreciation for, and understanding of, the Bible.
4. To increase campers' appreciation for the church.
5. To relate Christian growth to the home and the church.
6. To help campers have a meaningful experience of fellowship with God through unique worship opportunities in the camp setting.
7. To develop self-reliance and responsibility in each camper as a member of the Christian camp community.
8. To promote companionship with Christian adult leaders.
9. To help campers learn new skills for living in the out-of-doors and for leisure time activity.
10. To provide wholesome and happy activities with new friends.

The importance of good leaders can hardly be overemphasized. Next to the home, perhaps, comes camping as an agency to provide ideal teaching situations. In the home children see parents in every kind of situation. So in the camp boys and girls are with their leaders every waking moment in ideal surroundings. Boys and girls are like sponges absorbing the attitudes and personalities of those they admire. Good attitudes are caught better than taught. For this reason it is highly necessary that camp leaders and counselors be devoutly spiritual. Their spirituality dare not be the head-in-the-cloud type but the practical, down-to-earth type that can play and work as well as meditate. Church camps might be called summer university courses in Christian living where learning is effortless and a delight.

The whole camp program for boys and girls centers in the counselors and teachers. The woods, trails, playing fields, and swimming pools or lake fronts are incidental by comparison. A counselor's spontaneous conversation on a hike may impart more spiritual value than several periods of religious instruction. The counselor is the key which opens the doors to juvenile hearts.

But they are not all children that will go to camp. Literally hundreds of adults will spend a week at some camp this year in June or July. What value does camp have for adults, or do adults not look for values in camp? Is vacation a time to forget the serious things of life and just relax? Ah, just to relax! "We must have relaxation, and we must have recreation. Away with the stuffy camp that will program us to death; we want a change." But surely we do not want to become pagan for a week or two during vacation. If we are Christians, we will not spend our vacation in the blistering atmosphere of worldliness. We will elect to be truly refreshed and relaxed in a spiritual atmosphere. We want to feel the moral updraft of Spirit-filled company. We want to return to life's routine with a spiritual plus, not with a spiritual minus.

"I believe I shall attend one of our church camps this summer. I wonder what they are offering. Where could I find out? The *Gospel Herald,* of course. I'll write a letter today to one of the camps for information."

St. Jacobs, Ont.

THE TEACHER'S PSALM

The Lord is my helper; I shall not fear in guiding these pupils.

He leadeth me into the Holy of Holies before I prepare this lesson.

He leadeth me to the heart of the truth, and prepareth the minds of the pupils for the truth.

He giveth me a vision of the immortality of these lives.

He leadeth me to see the sacredness of teaching His Book.

Yea, though I become discouraged and despair at times, yet shall I lift up my head, for His promises cannot fail me.

His Word will not return to Him void, and my faith undimmed shall burn through all the coming years.

Thou walkest before me that the seed planted shall grow.

Thou shalt stand by my side on Sunday, and speak through these lips so that these pupils may feel the nearness of God.

Thou shalt cause each broken effort to gather sheaves through unnumbered years. My joy is full when I know that every effort in Thy name shall abide forever.

Surely Thy love and watch care shall be with me every day of my life, and someday I shall live with those who turn many to righteousness for ever and ever.

—*Rosalee Mills Appleby.*

A. Stauffer Curry has resigned as executive director of the National Service Board for Religious Objectors. He will become editor of Christian education publications of the Church of the Brethren on September 1.

FAMILY CIRCLE

Thanks for Father

By Mary Alice Holden

For the father you gave me,
I thank Thee, God;
For his purpose and striving,
For his forward look,
For his unsatisfied endeavor,
For the courage with which he
bore his extra burden,
For his persistent, tender
constancy,
I thank Thee, God.

Cimarron, Kans.

Lessons Along the Way

BY ELVA E. LEAMAN

One day Franklin, then a wee lad, needed punishment. Before the actual administering of the ruler (which Daddy calls the "persuader"), I sat down to talk to the lad about the seriousness of the wrong, and about God's admonitions to parents to use the rod.

"Why, Mother, you are not obeying the Bible."

"What do you mean by that, my boy?"

"God says you are to use the rod, and you have a ruler."

Isn't that like some of God's bigger children too? When He is dealing with us, pointing out some inward sin, probing deep with His Spirit, at such times some people want to be very evasive. They get quite occupied with something of much less importance and weight rather than to open the heart wide to the Spirit's correction and discipline.

* * *

The oldest two boys and Mother were having a little devotional period together before they left for school each morning. At that time there was difficulty in getting along together as boys six and seven should. Mother suggested that when we pray that particular morning, each boy should ask God to help him not to fight with his brother. This was James's prayer: "Dear Lord, help us not to fight so much. And if I hit Franklin, help him not to hit me back." Mother wondered if some of our prayers sound just as foolish to our God sometimes. Some people are saying, in essence, "Let me have my own way, but don't let the other fellow have his way on me."

* * *

The chicken houses were on fire and our house was being threatened. Mother and the tense children were gathered around the window, watching the flames, encouraging each other with thoughts of God's care and protection.

"How often do you have to ask God for something, if you really mean it?" asked Donald. "I have prayed five times now that God would save our house; is that enough? Do I have to pray it again?"

"How often—if you really mean it?" There is the secret—"really mean it." The trustful heart does not get wrought up with restless begging the Father.

* * *

The little daughter in first grade came home excitedly, bringing some of the first impressions from "the world." She told of how the teachers dress, wear make-up, and bedeck themselves with jewelry. (And some of them claimed to be Christians, and she knew it.) The girls in her class were wearing rings, beads, and bracelets; and some even had on lipstick. (First graders!) Mother was expecting this, but she was not expecting little daughter's own reaction.

"Mother," said daughter in deep thought, "I wish we weren't *good* Christians, for a while, so I could wear those things too." I have thought about Esther's remark many times since. Are not many of God's professing children like that? They want to be called His followers, but they cherish so much worldliness. They care not too much about pleasing Him, bringing Him glory, or representing Jesus rightly.

* * *

I had just finished washing my kitchen windows, and had gone upstairs. Upon returning to the kitchen I was greeted with dual voices, joyful in supposed accomplishment.

"See, Mother," said the two little daughters. "We are helping you wash the windows." The once clean windows were now being smeared with soapy cloths!

Immediately the Holy Spirit flashed to me the thought that many times we, God's big children, make just such mistakes and failures in our work for Him. We mean it well, we want to be "helping Him," but it is in our own effort and planning and strength. Would it not be much better to let Him work through us? "It is not what we do *for* Him that counts, but what *He* does *through* us."

* * *

Another time, on a warm spring evening, we were all busy planting garden until long past the usual hour for supper. Then Mother told the older children to do their school lessons and go to bed, saying that she would do the dishes later. Daddy, Mother, and the youngest two boys dashed off to revival meeting. Upon returning, they found the house in perfect order and this note lying on the kitchen table:

"Dear Mother, we all did this because we love you.

"Clearing the table and sweeping—Esther and Betty.

"Washing and drying dishes—Franklin and James.

"Putting everything in order, and the vase of flowers—Donald."

Then each little hand had signed its own name.

"Because we love you," the happy mother read, as she tucked the precious note in the box, for keeps. Then she pondered the Scriptures that speak of pleasing Jesus, doing that which is "pleasing in his sight."

* * *

David, just four, was constantly begging Mother to tell him stories while the older children were at school. Sewing and ironing days were his delight. One day while Mother was ironing she told so many Bible stories that the tongue got weary, and small son was told that Mother was too tired to tell any more.

"Stop ironing and sit down; then you won't be tired, and then you can tell me more stories."

Was the boy right? After all, does it matter most if the ironing is finished by 4:00 p.m.? Or might it be more important to take advantage of the golden opportunity to fill a little boy's heart with Bible stories? Do we always consider rightly what are the most important things to be doing?

* * *

David was irritable and cross after being punished. While I helped him get into pajamas he said, "I don't love you, Mother." Mother did not answer immediately, but when little son was snuggled under the covers, Mother stooped low and said, "I guess Mother won't kiss you tonight; you don't love her anyhow." Little son began to repent, and with continued pathos and pleading sobs he called, "I'm sorry, Mother; I do love you; kiss me, kiss me." Mother, with feigned indifference, went to say good night to the girls, and all the while David was crying, "I do love you, Mother; kiss me too." As the good-night kiss soothed the ache in the little son's heart, Mother reflected. How many times God's children want the privilege of treating Him coldly, even to say with their deeds, "I don't love you." But they expect God to stand faithfully by and take it all. The warmth of His love is expected to come their way, when He has been treated with coldness and indifference. How surprised and disappointed would they be, if God turned coldly away from them!

* * *

"Mother, I wish you would always be twenty-nine," said Esther.

"What makes you say that?" I asked.

"I don't want you to get cross and grouchy like Mrs. ———, and you might if you get older."

"Always be twenty-nine," thought Mother. How hopeless, for I'll never see twenty-nine again! But how glad this mother is that victory does not depend upon our age! Victory depends upon our abiding in Jesus, and His abundant life within us. Happy is every mother who has learned it, whether she be twenty-nine or twice that.

(Continued on page 571)

TO BE NEAR TO GOD

IN WORSHIP

Sunday, June 19

Read John 10:11-15.

Eternal Father, when to Thee,
Beyond all worlds, by faith I soar,
Before Thy boundless majesty
I stand in silence, and adore.

But, Saviour, Thou art by my side;
Thy voice I hear, Thy face I see:
Thou art my Friend, my daily Guide;
God over all, yet God with me.

—Hervey D. Ganse.

Monday, June 20

Read Matthew 7:7-13.

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Oh, Hope of ev'ry contrite heart!
Oh, Joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

—Bernard of Clairvaux.

Tuesday, June 21

Read John 3:16-21.

O love of God, how strong and true!
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

O love of God, our shield and stay
Through all the perils of our way!
Eternal love, in Thee we rest,
Forever safe, forever blest.

—Horatius Bonar.

Wednesday, June 22

Read Colossians 1:7-17.

To Him I owe my life and breath,
And all the joys I have;
He makes me triumph over death,
And saves me from the grave.

Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine.

—Samuel Stennett.

Thursday, June 23

Read I John 4:18, 19.

How happy is our portion here,
God is love;
His promises our spirits cheer,
God is love;
He is our sun and shield by day,
Our help, our hope, our strength and stay,
He will be with us all the way,
Our God is love. —Anonymous.

Friday, June 24

Repeat Psalm 23.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—Frederick W. Faber.

Saturday, June 25

Read Matthew 26:36-47.

Such was Thy truth, and such Thy zeal,
Such def'rence to Thy Father's will,
Such love, and meekness so divine,
I would transcribe and make them mine.

—Isaac Watts.

—Compiled by Frieda Amstutz.

Financing must serve, not determine, the program.—Ernest Bennett.

The darkness of your soul, the littleness which you have received, and the confusion in which you live may not be because God has not answered; it may be because you are unwilling to receive. God has two kinds of gifts for us: first, there are the ones He gives whether we ask for them or not—the sun which shines, the air we breathe, the fertility of the soil. Parents give their children such things as food, shelter, clothing, and watchful care whether the child asks for them or not.

The other gifts He gives only if we ask for them. I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must co-operate by opening his mind through study in order to receive the education. Yes, the reason we do not receive the answers to our prayers may be in us—in our failure to co-operate!

From *When the Heart is Hungry*
by Charles L. Allen
(Fleming H. Revell Company)

God and the Nations

Sunday School Lesson for June 26

(Zephaniah 3)

Why a study from Zephaniah? Here's a man that reacted strongly to Judah's sin in forsaking God. God gave him some strong words to tell Judah.

Recall that when Israel wanted to be like other nations God permitted them to have a king (Saul). Samuel warned them very well. But now we have seen how idolatry came in and God found little place in Israel's affections. One king after another led Judah toward destruction. God called them back often through His prophets. Now the Lord was full of wrath and He must mete out justice. All sin must come under the destroying judgment of God.

Zephaniah lived in Jerusalem and knew the **great** sin of Judah. God through him proclaimed His day of judgment and also His day of mercy if Judah would turn back to God.

"Day of wrath"—Judgment must fall. "The great day of the Lord" for Judah was near. It was to be a day of wrath, trouble, distress, wasteness, desolation, darkness, gloominess, trumpet blast, battle cry, blindness, and blood. 1:14-18. Undoubtedly this also describes the judgment God must bring upon any nation or individual who forsakes God's great offer of salvation. How can we escape?

"The word of the Lord which came unto Zephaniah" said that He would "utterly consume all things," "cut off man from off the land," and "search Jerusalem with candles." The judgment was presented as being universal. A nation without God must perish. An individual without God must perish. "The Lord will be terrible unto them" (2:11). The terror of God's wrath exceeds description.

Observe carefully the sin of Jerusalem—there was corruption in political offices (the princes and judges) and in the ministry (prophets and priests). 3:1-4. But the just Lord was in the midst. He is sovereign. God called, corrected, and drew Judah to Himself. They responded not and would not believe His words of warning and His promise of mercy.

The day of mercy—"Sing . . . shout . . . be glad and rejoice with all the heart," ye who will believe. A remnant would return to God.

Included in this remnant are the afflicted and poor (v. 12), the trusting (v. 12), the honest in word and deed (v. 13), those confident of God's care (v. 13), and the joyful (vv. 14-17).

"The Lord is in the midst," we must remember, as he told Judah, He is mighty to save. In Christ we today have full salvation. He will rejoice over believers with joy, exceeding joy. He will rest in His love—divine satisfaction. God will sing over His believing ones. How we appreciate His "I wills" through this prophet—"gather, undo, save, get them praise instead of shame, bring again, make a name and praise, turn back the captivity."

"How excellent is thy lovingkindness, O God!"

"How shall we escape, if we neglect so great salvation?"

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. C. M. Helmick, after a year at Goshen College Seminary, has returned to his home at Pinto, Md.

Bro. Harry Diener, Hutchinson, Kans., and **Bro. J. R. Shank** conducted communion services at Versailles, Mo., on May 29. Bro. Diener has been given bishop oversight over the Mt. Zion congregation, succeeding Bro. Shank, who asked to be relieved.

Bro. E. B. Frey, Pettisville, Ohio, preached the conference sermon at the Ohio and Eastern Conference held at West Liberty, Ohio.

Bro. J. Frank Brilhart, Scottdale, Pa., is serving this week as superintendent of the Bible school at Rockton, Pa. Twenty-five years ago he founded this Bible school, and an anniversary reunion was held on June 11 with an all-day program on June 12. Sister Goldie Hummel of India, a former student, is to be the speaker for the closing program on June 17.

Eight members were received by baptism at Fisher, Ill., on May 1.

The MYF from Fisher, Ill., gave a program at Peoria, Ill., on May 8.

Bro. Howard Zehr, Fisher, Ill., preached the baccalaureate sermon at the local high school on May 29.

A Golden Age Service, in recognition of National Shut-In Day, was held at Peoria, Ill., on June 5.

I-W men employed in eastern Pennsylvania attended a conference at the Monterey Church, Bird in Hand, Pa., on May 29. Bro. Paul Peachey, Harrisonburg, Va., was the speaker.

Bro. Truman Brunk, Denbigh, Va., was in charge of baptismal and communion services at Lynside, Lyndhurst, Va., on May 1.

Bro. D. Walter Miller, Wooster, Ohio, was guest speaker on May 3 at a quarterly meeting of ministers and their wives of Mahoning and Columbiana counties, Ohio.

Bro. John H. Mosemann has been appointed full-time pastor of the College congregation at Goshen, Ind. He has been serving part time for a number of years.

Bro. Willis Breckbill has been appointed as pastor of the Bethel congregation, Mummasburg, Pa., and will move to Biglerville soon. He succeeds Bro. Glenn Musselman, who expects to enter foreign missionary service.

The first issue of **Campaign News** is dated June 4. It is promoting the Crusade for Christ Campaign to be held near Gap, Pa., Sept. 2-18. It will be issued monthly to Sept. 1, and weekly during the campaign. The editor is Mrs. Edna Mast, Cochranville, Pa.

The Illinois Mission Board held a meeting at Flanagan on June 4 in the interests of organization for emergency relief and service.

Wanted: Church and Sunday School Hymnals or Life Songs I for a new mission point. Contact E. H. Wissler, Route 1, Lititz, Pa.

Bro. Ford Berg and a group from the Zion congregation, north of Morgantown, Pa., gave a program at Hinkletown, Pa., May 29.

Bro. Paul M. Miller, Goshen, Ind., spoke in a youth conference on the L.M.S. campus, Lancaster, Pa., on June 5. Song leaders were Warren Swartley and Marcus Byler.

Speakers from out of the district at a Bible conference at the Perkiomenville, Pa., Mission on June 5 were C. Mylin Shenk, Willow Street, Pa., and James H. Hess, also of Willow Street.

Bro. Clair Reitz, who is graduating from the University of Philadelphia Dental School, is planning to start his I-W service in Puerto Rico on July 1, working under the Ulrich Foundation.

Bro. Don Augsburger, Philadelphia, Pa., gave the commencement address for the Franconia Christian Day Schools on June 7.

Bro. D. Edward Diener, Clarence, N.Y., who has for ten years been pastor of the Clarence Center congregation, was ordained to the office of bishop on May 29. The service was in charge of Bro. J. B. Martin. Bro. J. L. Fretz preached the sermon.

Change of address: Paul H. Martin, from Sarasota, Fla., to Eastern Mennonite College, Harrisonburg, Va., where he will return to service on the E.M.C. faculty; Don Snapp, from La Junta, Colo., to 380 South Clay, Denver 19, Colo.; Claud M. Hostetler, from 2235 N.W. Savier St., Portland 10, Oreg., to 1854 S.E. 112th Ave., Portland 16.

Mennonite I-W men employed by Evanston, Ill., State Hospital have undertaken as another of their projects the furnishing of a hospital building room as a chapel. The 60 men serving there are seeking to raise $600 for repainting, drapes, and furniture.

A meeting was held at the Bethel Church, Wayland, Iowa, on the afternoon of June 5 to consider an organization for emergency relief service. Guest speakers from Indiana, Kansas, and Missouri participated.

The Roanoke, Ill., congregation has outgrown its quarters and is considering plans for extending and enlarging the church building.

Announcements

Tenth anniversary conference, Trevose Heights, Pa., with D. Stoner Krady and Milton Brackbill as visiting speakers, June 19.

Youth Conference with Peter Wiebe, Goshen, Ind., as guest speaker, at Freeport, Ill., June 18, 19.

Stewardship conference with Milo Kauffman as speaker, Freeport, Ill., July 24-28.

Quarterly meeting, at Twelfth and Windsor, Reading, Pa., with Benjamin Zeiset and Arthur Good as speakers, June 25, 26.

Program at Bowery Mission in New York City by Rocky Ridge congregation, Quakertown, Pa., June 19.

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Calendar

Annual Mission Board Meeting, Goshen College, Goshen, Ind., June 11-14.

Little Eden Camp: Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.

Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.

Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.

Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).

Chesley Lake Camp: Young People's Retreat, Roy Roth, July 17-19; United Mennonite Young People's Retreat, July 24-26; C. F. Derstine, July 1-8; Summer Bible School, July 4-15; V. K. Snyder, July 9-15; L. S. Weber, July 16-22; William G. Detweiler, July 23-29; A. J. Schultz, July 30 to Aug. 5; Roy S. Koch, Aug. 6-12; Boys' Camp, Aug. 8-13; Young People of Ontario, Aug. 15-20; Glenn Esh, Aug. 20-26; Girls' Camp, Aug. 22-27; D. Edward Diener, Aug. 27 to Sept. 2; Labor Day Week End, Sept. 3-5.

Annual Meeting, Alberta-Saskatchewan Conference and associated meetings, Carstairs, Alta., July 2-5.

Annual Meeting, Allegheny Conference Mission Board, Weaver Church, Johnstown, Pa., July 8, 9.

MYF retreat, Camp Emmaus, Mt. Morris, Ill., July 22-24.

Virginia Conference and Related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.

Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.

Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.

Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.

Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.

Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.

Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.

Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Praise God that Aida Ortiz, Coamo, Puerto Rico, has accepted Christ. She is the daughter of Sister Rafaela Ortiz, in whose home the first services were held in Coamo. Pray that Aida will continue to grow in her spiritual life. She has been letting the Lord use her in home visitation and in giving her testimony recently.

The brethren O. O. Miller, C. L. Graber, and Nelson Litwiller will participate in the annual church day program on June 19 sponsored by the Mennonite Fellowship in Buenos Aires, Argentina, carried on under the leadership of Bro. Martin Duerksen for the Mennonite refugees resident there and sponsored by the Mennonite Central Committee. A full day of inspirational talks, doctrinal sermons, group singing, and special music has been planned. Other Mennonite leaders attending will include the brethren Walter H. Dyck, Uruguay; Gerhard Giesbrecht, Brazil, and Gerhard Schartner, Paraguay. Bro. Duerksen writes that the Fellowship sends greetings to all the MCC-related churches in North America who have made this work possible.

The Sunset Home for the Aged, Geneva, Nebr., urgently needs a cook. They can use two girls, in fact. Who will answer this service call? Write the superintendent, Bro. Samuel P. Shantz, or the Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

Sister Doris Snyder, missionary teacher on summer furlough from Puerto Rico, spoke in the following Ontario churches recently: First Mennonite, Kitchener, May 22; St. Agatha, May 26, morning; Steinman, May 26, evening. She also spoke to the Bon Accord Mission Circle at the Kitchener church on Tuesday evening, May 24.

Bro. and Sister Stanley Weaver, Black Mt. Mission, Chinle, Ariz., are scheduled to speak at the South Union Church, West Liberty, Ohio, on Sunday, June 19.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, preached at the St. Jacobs, Ont., Mennonite Church on Sunday morning, May 26. In the evening Bro. and Sister Swartzentruber spoke at the Waterloo, Ont., church.

A group of students from the Bible Institute of Brussels gave a program at the Foyer Fraternel, Brussels, Belgium, on Wednesday evening, May 25. The program included songs, testimonies, and messages by the students.

Bro. Nelson Litwiller, mission secretary for South America, spoke three times on Sunday, May 15, in Mennonite churches at Curitiba, Brazil. He also spoke at the language school at Campinas, E. de Sao Paulo, where our missionaries are attending, on May 24. He was scheduled to stop with the missionaries in Uruguay, May 30 to June 2, and be back in Buenos Aires by June 3.

At a recent meeting of the Hope Rescue Mission, South Bend, Ind., local board, it was agreed that it would be valuable for each member of the board to spend an evening on duty in the mission in order to give each board member a better understanding of the work.

The Ross Goldfus family arrived safely in Buenos Aires, Argentina, on May 31 for a term of missionary service.

Evelyn Rachel was born to Bro. and Sister Richard Burkholder, Campinas, E. de Sao Paulo, Brazil, on May 28.

Sixty-seven boys and girls came to the home of Sisters Ruth and Rhoda Ressler, Kamishihoro, Japan, for the first Sunday school conducted in their house recently.

Bro. and Sister Don Reber, Hombetsu, Japan, report a baptism service planned for June 12. They are also making plans to launch a radio program to consist largely of hymns and Gospel songs, Scripture, and announcements.

Bro. Carson Moyer, Blair, Ont., student at Goshen College Biblical Seminary, will be beginning an indefinite period of service in the Toronto, Ont., missions the latter part of June. He will be taking the place of Bro. Lavern Ziegler.

The S. Paul Miller family, M.P., India, will be leaving Bombay for North American furlough on June 18. The Millers plan to spend 10 days in the Holy Land and 10 days in Europe on the way home, leaving Rotterdam, Holland, on the S.S. **Maasdam** on July 25 and arriving in New York on Aug. 3.

Bro. and Sister Stanley Weaver, Black Mt. Mission, Chinle, Ariz., recently were privileged to participate in a two-week study of the Navaho language under the direction of a Wycliffe Bible translator at a neighboring Nazarene Mission. The Navaho migrant service unit, Grants, N. Mex., spent four days with the missionaries at Black Mt. during May.

Bro. H. James Martin reports from Montevideo, Uruguay, that their vegetable man canceled his Sunday route to accept their invitation to come to services. The next week the Martins learned that he had canceled his daily newspaper and was reading the Bible instead with his family. Pray for this Uruguayan family.

Representatives of the Ulrich Foundation, Roanoke, Ill., met with General Mission Board administrators at the Board headquarters in Elkhart, Ind., on June 3, to discuss mutual interests in Puerto Rico.

By the end of the first week of summer Bible school at Mathis, Texas, attendance had reached 132 in spite of a Catholic school being operated simultaneously.

The Ralph Buckwalters planned to spend their final Sunday before furlough with their people at Kushiro, Japan, on June 19. Plans have been made for an all-church picnic on that day with a farewell service in the evening. Bro. Hatano will carry the main burden of preaching the Word during Bro. Buckwalter's absence, with Sister Ruth Bean helping. The Buckwalters will leave for Tokyo by boat on June 20 and then sail from Yokohama for North America on July 11.

Baptism services on our Japan mission field were planned at Kushiro for June 5 and at Obihiro and Hombetsu on June 12.

A young man from the Christian group with whom Ruth and Rhoda Ressler worshiped and served in Osaka, Japan, journeyed to Kamishihoro, Hokkaido, recently and gave a week of voluntary service, scrubbing, making garden, and doing repair work for the Resslers in their new location, and then returned (three days by train) to report to his own group in Osaka. He paid his own transportation, too. Pray for the sixteen or seventeen persons who continue to meet regularly for services in the Osaka area.

Bro. Milton Vogt, soon to return to India, spoke at Morton, Ill., on June 8.

(Continued on page 572)

Your Treasurer Reports

The mission work in Japan has been moving forward in various areas of the work. Much effort is being made to develop the church there on an indigenous basis and we are very grateful for the way the Mennonite Church in Japan is assuming responsibility for further outreach of the Gospel.

In connection with the program there has been a growing conviction that much valuable work can be done through the development of kindergarten work. Therefore, it is being proposed that during the coming year two schools of this kind should be opened. One kindergarten will be conducted in the area where Bro. Lee Kanagy is working and a second one is to be opened where Bro. Don Reber is stationed. In connection with the kindergarten to be opened by Bro. Reber, a community center is also to be attached which will be used to stimulate young people in the community to have Christian activity and Bible study.

The above two projects will require a special budget of $6,000.00 during the coming year. This amount is being included in the annual budget for Japan. We believe that both of these projects offer a fine opportunity for special contributions. Funds contributed for the kindergarten buildings in Japan may be designated for either the project for Bro. Reber or for Bro. Kanagy. All contributions should be designated for the Japan Kindergarten Buildings.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

In the Shadow of the Blue Mountains

BY RUTH RESSLER



Ruth Ressler

"Behold, I have set before thee an open door, and no man can shut it. . . ."

Kamishihoro has "belonged" to Rhoda and me since last year, though we hadn't known just when we would be living here. But, as of last Tuesday, we have definitely arrived!

Don Reber and Gene Blosser came along up on an exploratory trip Monday afternoon to find the floor swept and the walls papered; so it seemed that the best thing was to bring our bags and come along. Rhoda objects to traveling with bundles, but everyone has bundles when you travel from Obihiro to Kamishihoro—too many bundles. They stack the luggage racks and hang over into the aisles. The greasy babies travel on their mammas' backs so they'll each have two hands with which to carry provisions—and there are lots and lots of both.

At last the two-hour trip was done, and we gathered ourselves together one load at a time and left the train. There's no hurry on the Shihoro Line. The train stops at each station ten or fifteen minutes. After all, this is primarily a freight line, and the passenger cars are hung on behind the essential cars, as sort of an afterthought. And suddenly, there was Noda san, big and smiling, waiting to help us with our things. He works at the big construction project up the line, but took his day off today just so he could be here to help. How glad we were for him! He helped carry our bags "home," then trekked with us up Main Street to buy a charcoal stove (which cost about forty-five cents), a hasp for the door, half a dozen eggs, and a chunk of bean curds. That made supper.

In the evening, five of the Bible class boys dropped in, one by one. We sat on the tatami (mat floor) and talked and sang and prayed until bedtime.

"You'd better sleep at my house," said Yamaguchi san, and, because the house looked so very, very bare, we did that. His sister went next door for the night and gave us her bed. And how we slept! And how good our breakfast tasted next morning! Fish broth and boiled rice and omelet.

Our address? "Blue Mountain Lumber Company Housing Plan"—what beautiful names these Japanese manage to find! We're the end house of a long row of tiny duplexes that are dimly reminiscent of the red-painted coal-mining towns in Western Pennsylvania 25 years ago, except that in Kamishihoro we don't paint anything, inside or out, and neither do we improve our streets.

"Hokkaido looks just like America—the streets are wide and straight," our Kansai friends had told us. But after three days of rainy weather you simply have no idea how much mud can accumulate in one wide, straight street!

Innocently I had asked Gene, "Will we have city water, or a pump in the kitchen?" Somehow, he failed to answer that question promptly. We get our water from an open well across that street! Rhoda likes to go when one of the neighbor boys is drawing water for his mother. He usually draws ours then, too.

I was mincing my way across to the well the other day. "Dirty, isn't it?" I asked a neighbor I met. "Yes, but after just a day or two of dry weather, its dirtier!" I might have left well enough alone!

Wednesday morning Rhoda scrubbed the floors. Nobuka san came to help even though, being a primary school teacher, it is quite beneath her dignity. In the afternoon, word came from the freight office that our furniture had come. When we went to see, what a tiny boxcar it was! And our chairs and tables all cuddled down in one corner! How good they looked to us! The floors were clean and ready; so we went to work. The two trunks made a good bench for our "living room." There's a corner for the desk, and a window just the right height above the new chest of drawers. Once you live for a year and a half with no such fine furniture, a person learns to appreciate how convenient such things can be.

Our little Sears, Roebuck and Company heater is a world's wonder. It burns ordinary firewood, or coal, or anything. "And how warm it is with only one stick of wood." Our chimney? Hokkaido chimneys are ordinarily a stack of drain tiles, supported by a rickety ladder. Rhoda had said she'll put up with a lot of things, but at such a chimney she absolutely draws the line. We must have a regular chimney, and that's that. . . . And what kind of chimney do we have? How right you are! And two of the tiles are cracked their entire length, at that. One of our first jobs was to borrow cleaning apparatus from the next-door grandpa and clean out the chimney. After he got his rigging out, Grandpa suddenly took a notion to go along with Grandma to the truck patch, though he usually spends his days around the place with his hands in his pockets, supervising.

"Sunday evening we are having a welcoming party for you. . . ."

"Where?"

"In your house, and we'll use your plates and teacups, please."

And so they came, twenty of them. They had been the Bible class Carl Beck had worked with for months and months, and who have been meeting "on their own" for the winter. Earnest young folks about high-school graduate age, they present a real challenge in their eagerness to enter into a real spiritual experience together. Pray for them, and for us that we may help them to know the joy of Christian living and that they may learn to live on the high plane that involves, and yet lose none of the spontaneity of their present youthful enthusiasm.

You'd love them—the pimply boy who walks forty minutes to his farm home after class—the pretty little girl who has worked only three days in the village office—the little girl with the bell-clear voice who helps tend the cooky shop every day—Tsugimoto san, who graduated from school this spring and clerks in their grocery shop nowadays.

I asked Papa Shimanuki, "How many children have you?" He grinned. "Lots of them!" he said, then added, "I have three sons." He simply didn't brother to count his five daughters. One of them, Yooko san, works from six in the morning until nine at night, since she works in the school office during the day to help with the family income, and attends high school in the evening. She said, "I'm so glad you have come. For a long time I have wanted to be a real Christian, and now we'll have our own church."

The neighbors are friendly. Fukui san brought us the most wonderful salad the other day—potatoes and sausage and bananas and apples all together. . . .

"Surely, I'll be glad to go with you to the bathhouse any evening. It's open from four-thirty. . . ."

"Are those marigold seeds going to be left over?" she asked, after she had supervised the placing of every seed. "If they are . . ." And so I divided out to the four of



Rhoda Ressler

them some of the precious seeds Anna and Martha had sent us at Christmas time. . . .

It's been a busy week—a little too busy. Daylight shines in at our window at four o'clock these mornings; so we are ready for bed very early according to Pennsylvania standards. And how those standards change! The pretty nylons that had been "so practical" in South Huntingdon Township just don't seem to fit here; so we discarded them the first day in favor of corduroy and denim and cotton stockings. Day after tomorrow we are expecting Mizuno san up from Kansai to see how we are getting along. He thinks we need a little male help about this time. Perhaps he's right. I wonder if he'll approve of us!

Tomorrow evening the Sunday-school teachers will meet here to plan our lessons for the next few weeks. Sunday evening Bible class meets. This afternoon Yamaguchi san mimeographed the next two lessons.

In front of the house and beside the house still lies that wide, straight, dirty street. Across the street is the wreckage left by the sawmill. But above them, stark and blue against the sky, still flecked with the snow of the winter, stand the mountains—the blue mountains! And, like David, may we "lift up . . . [our] eyes unto the hills, from whence cometh . . . [our] help."

Thank you each one for standing by with your prayers for Kamishihoro. In these days we are acutely aware of our weaknesses, and how very much we need you!

Kamishihoro, Kato gun, Hokkaido, Japan.

Japan Mennonite Church Holds Semiannual Session

By Eichiro Hatano

The semiannual Mennonite Church Conference was opened at the Kushiro Church on May 14, 1955. Those who were present comprised believers and seekers from local churches with several missionaries attending as observers.

The first day session started at 1:30 p.m., May 14, immediately after the opening service when Bro. Kuraguchi of the Kushiro Church offered the prayer that the Lord may bless all the proceedings of the conference. The preliminary talk about the proposed problems in the agenda was led by Sister Kitama of the Obihiro Church. After two hours of brisk debate, the session decided to appoint a committee to study the same problems more in detail and to report back the outcome to the next day plenary session. The committee members included Wakabayashi, Aikawa, Uehira, Kitama, Hatano, Ogawa, Buckwalter, and Sakaki.

After supper, Bro. Kanagy gave a brief practice to the chorus group. Then we listened to a message by Bro. Buckwalter and testimonies by Miss Kitama, Mrs. Fujita, Miss Aikawa, Miss Kimoto, with Miss Fujikado officiating the whole meeting. When the prayer period came, we divided ourselves into four smaller groups to save time. And its results were so excellent that a girl confessed she had learned how to pray truly before God. The evening service adjourned at nine o'clock.



The high-school Bible class and chorus which meets every Saturday afternoon at the Kushiro Church, Hokkaido, Japan.

The second day unfolded itself most brilliantly. The Sunday-school class for children lasted for one hour during which they enjoyed the doll-play (puppets) manipulated by the skillful hands of Bro. Kannari. Running parallel with the children's class the conference members held their adult Sunday-school class out in the churchyard. Sister Saito served as teacher, telling us a very stimulating story concerning the twelfth chapter of Romans. Usual questions and answers followed. The regular Sunday morning worship service started at exactly ten o'clock. Attendance was 79. Bro. Hatano spoke on the subject, "Worship God in Spirit."

At 1:30 in the afternoon the general meeting of the church conference raised its curtain. About four hours of heated discussion was carried out at a stretch. The chairman was Bro. Hatano of the Kushiro Church. The problems and their solutions reached at the plenary session were as follows:

1. **How to operate the so-called revolving fund coming from the Mission Board.** Set up an executive council authorized to look into the administration of the fund. One delegate from each church will be voted into the council, also one representative from missionaries.

2. **Where to pitch the youth camp (summer Bible camp) this summer.** Obihiro members proposed Lake Shikaribetsu because of its tranquillity, whereas Nakashibetsu members countered by suggesting Lake Akan in the National Park. At length a compromise was worked out so that the camping ground might be at Lake Akan this year and at Lake Shikaribetsu next year. As for the contention that the Akan area is a dingy place unsuitable for the purpose, the premises of Maeda Ippo En were eagerly recommended by Bro. Wakabayashi. The travel cost of getting back and forth to the site will be shared equally by all the participants regardless of the distance or means of transportation. A preparatory committee will be organized, which is supposed to take into consideration the adequate date and other things. Bro. Matsukuma, student at the Tokyo Theological College at Mitaka, will see to the arranging of the schedule during the five-day camp period, taking the lecturer's job himself.

3. **How to activate the dendo (evangelistic) work during the summertime.** To spread the Gospel far into the farm land, an evangelical team should be brought into being. Bro. Matsukuma is to be the leader of the team, assisted by two or three students who will be vacationing home. The expense will be carried by the church using the team.

4. **Whether to finance Bro. Matsukuma in the matter of continuing the studies at the college.** The project of sharing the school expense was approved unanimously. How to put it into practice will be seen to also by the afore-mentioned council of the revolving fund.

5. **How to fight against the various forms of worldly temptations.** As for drinking and smoking, the conference was not minded to adopt a certain kind of resolution compelling each member to be obedient to it. Nevertheless, it was sincerely hoped that any member would strictly abstain from allowing himself to be the victim of such lust and desire in order that God may be glorified.

As regards the attitude toward the family religion, either Buddhism or Shintoism, the conference maintained the non-compromising position in dealing with any kind of paganism and heresy.

In respect to the criticism against our faith or Christianity itself, the conference recommended that we should take it goodheartedly and make it the food for our intense self-reflection rather than spend much time in counterarguing the point to merely satisfy our petty egoism.

6. **How to enhance the more intimate relationship among the brethren.** It was suggested that all church members be organized into small groups without making any distinction. Each group would function so that the members would rotate from one group to another. In this way the Christians could meet for frequent confidential talks and in this way they could continually wash one another's feet.

After the general meeting was over, all members left the church to inquire after Sister Fukaya and Bro. Matsumoto in their sick-

beds at the city and the Red Cross hospitals respectively.

Beginning at 6:30 p.m. the cottage meeting was held at Hatano's home, with 40 persons attending. Miss Kimoto led the members into expressing frankly their own impressions and observations during the past two days.

On closing this report it should be noted that the conference and brotherhood in India had sent us cordial greetings in the name of Jesus Christ our Saviour.

The list of attendants at the conference according to residence follows:
Kushiro—Ralph and Genevieve Buckwalter, Ruth Bean, Kuraguchi, Ishimoto, Hirose, Eichiro and Kiyoko Hatano, Hayashi, Takasugi, Yoshihiro and Hideko Sakaki, Yasuda, Kazuko and Mitsuko Kito, Takeishi, Kimoto, Kunimatsu, Fujikado, Matsuo and Shoichi Sugawara, Isao Matsumoto, Shirakawa, Tsutada, Ishiuchi, Kitagawa, Asami, Hayakawa, Kobayashi, Saito, Kannari.
Nakashibetsu—Adella and Lee Kanagy, Wakabayashi Kikoku, Fukuhara, Sasaki, Fujita.
Obihiro—Eugene Blosser, Kitama, Uehira, Kannari, Saito.
Hombetsu—Barbara Reber, Aikawa, Sawada.
Kiritappu—H a s e g a w a, Ogawa, Tamura, Misaki.

Kushiro, Japan.

Our New Church at Mathis

BY VIOLA M. KROPF

Thirteen weeks from the day ground was broken, first services were held in the new church at Mathis, Texas! A joyous crowd arrived for church and Sunday-school services on Sunday morning, April 17, 1955. This was the day to which we had looked forward for some time; this was the house of worship for which we had prayed—a place of worship large enough to accommodate those who have a desire to worship the Lord; this was the day when we humbly thanked the Lord for answered prayer by giving us a new and larger house of worship.

A record-breaking crowd of 161 people gathered that morning for services! Prior to this, our attendance had never been more than 133, and our usual attendance in recent months was near 100. But this morning it seemed that all of our usual worshipers were there, plus many faces which we occasionally see at our services, plus faces which we had never seen before at services, plus friends from neighboring Mennonite communities! Our pastor, Bro. Weldon Martin, who had just returned from three months of language study in Mexico, preached the Sunday morning sermon.

Dedication services were held in the afternoon with Bro. T. K. Hershey in charge of the meeting. After a period of fellowship in song, Sister Beatrice Huerta led the congregation in the reading of Scripture and prayer. A letter of greeting and inspiration from Bro. Elvin Snyder of Puerto Rico was read by Bro. Hershey. A mixed quartet sang in Spanish "There Is No Friend Like Jesus," after which Bro. David Castillo, pastor of the Mexican Mennonite Church, La Junta, Colo., brought the dedicatory message.

In his sermon Bro. Castillo emphasized the fact that this building is the house of the Lord, but the saints who worship here are the church. Christ is the founder and life of the church. He sustains her and gives her power. The church, or body of believers, is the representative of Christ here on earth, and to her is given the task of carrying the Gospel to all the world.

The act of dedicating the building to God was conducted by Bro. Martin in which the audience responded by saying, "We dedicate this house to the Lord!" This was followed by two dedicatory prayers: the one in English was led by Bro. H. F. Reist, and the one in Spanish by Bro. T. K. Hershey.

The evening service marked the beginning of a week of special services with an evangelistic appeal. Again the auditorium was filled with worshipers to hear the Word of God. Bro. T. K. Hershey gave the very interesting account of how he, as a young man, struggled for days under deep conviction until he finally gave himself to the Lord and to His service. After this Bro. Castillo brought the first of his inspiring and heart-searching evangelistic messages of the week.

Twenty-one souls decided for the Lord during the services of the week following, and many were challenged to a deeper walk with the Lord. For all these blessings we humbly thank the Lord. We desire your prayers in behalf of those who made this decision that they may fully yield their lives to the Saviour.

Our new church building was constructed by the men of the voluntary service unit at Mathis and Bro. Paul Conrad, who was a former member of the unit. Also, Bro. Forest King of West Liberty, Ohio, helped with the work for a period of four weeks. The building, which constitutes only the Sunday-school wing of the church, measures 55′ x 32′, and is of tile block construction with a cement floor. It is hoped that funds will be forthcoming in the near future so that the auditorium can be erected and the entire plant completed.

Mathis, Texas.

Luz Y Verdad

Spanish Gospel Broadcast

Tapes have been sent and other arrangements made to begin the broadcast over station CX14, Montevideo, Uruguay, 810 kc. The program is to be heard each Sunday evening at 8:30, Montevideo time. Further announcement will be made regarding the beginning of the broadcast.

A station in Los Angeles, Calif., has also expressed interest in the broadcast. An estimated 700,000 Spanish-speaking Americans live in the Los Angeles area. At the present time funds are not available to put the broadcast on the Los Angeles station.

The Spanish Broadcast Committee solicits the prayers of the church in behalf of the fifteen broadcasts of **Luz y Verdad** each week and for guidance and funds to enlarge this witness as God shows the way.

Listeners Say

From an Adventist: "I want to give you my humble opinion of your broadcast. I have listened to it several times, and I want to say that it has reached my heart with its truths. . . . At present I am not a member of any church, but for some time I did belong to the Adventist Church. I haven't understood very much."—Mayguez, Puerto Rico.

From a Mormon: "I am a member of the Church of Christ of the Latter Day Saints. It seems you use the same message, the same Bible, the same hymns, etc., as we do. I am very happy with your program, and I hope to be taught much from God's Word." San Antonio, Texas.

From a professor of University: "For some time already I am listening to your program, and have tried to get your address. . . . For most part the program is well understood, and it is of great help to me. . . . Please send me a calendar."—Sabinas, Hidalgo, Mexico.

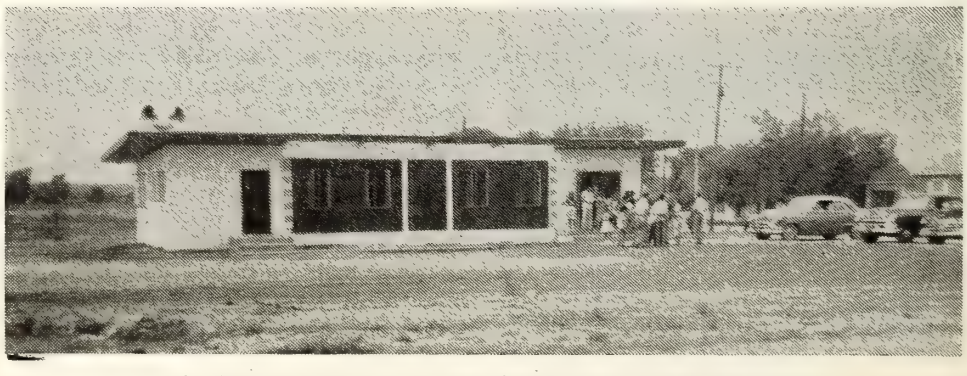
From a Photographer: "Having received your 1955 calendar, and an advertisement of **Luz y Verdad,** I want to thank you for them. Now I see a problem, and that is that I won't be able to help you financially, since we can't send money out of this country. So my only resource is to pray for your program. This I will do daily."—Cadiz, Spain.

From a hard-of-hearing listener: "Since I am a sick man and am very hard of hearing, it is necessary for me to get my inspiration from reading, which I do. I am a subscriber to **El Heraldo Evangelico.** I also can listen to your broadcast which blesses my soul."—Mayaguez, Puerto Rico.

From a small child: "Here I am writing you this letter just to tell you that I hear you over KCCT every Sunday afternoon. You talk nice."—Mathis, Texas.

From Spanish Morocco: "Having listened to your broadcast today, I have decided to send for your calendar for 1955. I was thinking how clearly the broadcast comes to this land of Africa. But at the close of the broadcast I noticed that it came from Tangier nearby."—Melilla, Spanish Morocco.

From a labor organization's secretary: "I am secretary of organization and propaganda of the organizing committee of Free Democratic Syndicates. I am listening to your conferences. It is heard with clar-



The Sunday-school wing of the new church at Mathis, Texas.

ity. I expect to continue listening."—Managua, Nicaragua, C.A.

From a semi-invalid: "For some time already I have been listening to your wonderful spiritual program. In my condition of semi-invalid, these progams are of great blessing to me. I can't go to church, but with God's help, I haven't lost my faith in Him, for He is only one who gives me my strength."—San Antonio, Texas.

From a former "Hora del Calvario" listener: "Only a few lines to tell you that your servant is a listener of many years over Tangier's station each Wednesday, even before you changed to the present name **Luz y Verdad.** It is my modest obligation to give you this information so that you may be encouraged to keep on."—Gibraltar.

Elkhart, Ind.

The Mennonite Hour

From Alaska

This morning **The Mennonite Hour** received a fine letter from a serviceman stationed in Alaska which we would like to share with you:

May 28, 1955
Alaska

Dear Sirs:

Up here in Alaska we very seldom get to hear a program as wonderful as yours. Whenever I hear your program I am left with a feeling of joy and a realization of the presence of God.

We hear your program over Radio Ceylon. I would like to have a copy of Message No. 2 for use in our chapel. I am stationed in Alaska with the Air Force and we very seldom have a chaplain present because of the isolation of our base.

Because of this, I have been called by the Lord to take on the responsibility of holding weekly services for the men of our station.

Being only a child in the service of the Lord, I haven't the experience to give the type of sermon which would hit home with the men.

Whenever I hear your program I am busy with paper and pencil writing down parts of the sermon which I will be able to use in future sermons of my own.

Message No. 2 would be a great assistance to me as well as any other sermons which are published for distribution.

Yours in Christ,
J. T. H.

More and more the mail reveals that your investments are paying real dividends. We would like to suggest that during June, fourth anniversary month for **The Mennonite Hour,** every member in the church send a contribution toward this growing missionary "air-arm" of the church. Just a dollar per member would make possible a much greater outreach than is now possible. Can we afford not to contribute when the needs and opportunities are so tremendous?

Before you forget, send your gift to **The Mennonite Hour,** Box 22, Harrisonburg, Va. Don't neglect writing just because your gift is small; it is the small gifts we're in need of.

The Mennonite Hour has just completed a small anniversary record (78 rpm) which is being mailed to all those requesting it during Anniversary Month. The record features the chorus, quartet, and a short message by Bro. Hostetter.

Mr. Hulet Shows Film

Mr. Hulet, representing Far Eastern Broadcasting Company, visited **The Mennonite Hour** offices on May 30 and in the evening showed a sound film presenting a vivid picture of the oriental peoples and how radio is being employed to reach these masses.

We can praise God that **The Mennonite Hour** has been selected as one of the English broadcasts which will be released on their eight stations in the Philippines and five stations in Formosa. The cost for releasing the broadcast on all these stations is only $45.00 weekly which represents only a fraction of the usual commercial cost.

These stations cover Australia, The Philippines, India, China, Japan, Africa, and much of Europe. A total of 36 languages and dialects are used to tell the Gospel message.

Ohio Listeners, Note Change

WHKK, Akron, Ohio, was to release **The Mennonite Hour** at 2:00-2:30 p.m., E.D.T., Sundays beginning on June 5. However, word was just received that we would need to change this to 1:30-2:00 p.m., Sundays.

Please tell your neighbors and friends about this change on WHKK which is located at 640 on the dial. Schedule cards are available for distribution.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

Why We Came to Puerto Rico

By Esther Schrag, a I-W dentist's wife

When someone says, "How are you?" we often wonder whether it's a greeting or a question. So also the above question can be answered by simply saying we are here in I-W service, or it can be answered by giving some of the implications.

At the time others round about us were being called to serve the god of war, we felt called upon to witness for the Prince of Peace. Since we had just established a dental practice, many thought we were indeed foolish to uproot and go before actually being forced to go. A fellow dentist across the hall (an ex-service man) said he didn't agree with our point of view, but admired us for going. Others of the mainstreet group, who previously had been friendly, avoided meeting us.

By asking Selective Service for a list of approved agencies for I-W service, we made contact with the Ulrich Foundation. At this same time an opportunity to enter the Indian Service became available to us. After some correspondence and a telephone conversation, we were asked to come to Roanoke, Illinois, for an interview. We were favorably impressed at this interview, and we felt that Puerto Rico would offer newer and richer experiences than Montana, so we decided for Puerto Rico.

As we recall past events, God has been years leading us here. We come from a Christian Mennonite heritage which means that we have been indoctrinated with a peace principle since childhood. To be able to be associated with our own denomination meant much to us. We wanted to get far enough away from home base to get away from the high speed and tensions of competitive living. A Christian atmosphere for our children was imperative.

After having been here a year, we are grateful for the opportunity of living here at Pulguillas where there are Christian friends and playmates, consecrated school teachers, and a growing church. We are happy we came, and hope that in some small way we can make a contribution.

Aibonito, Puerto Rico.

MISSIONS

EDITORIAL

The First Book in Toba

I have on my desk the first book printed in the Toba language of the Argentine Chaco. There are 86 mimeographed pages 5¼ x 8½ inches double space and bound in a heavy paper cover.

The book contains ten stories from the Bible in Spanish and Toba. Five of the stories are from the life of Jesus: Jesus healing the sick; the call of Matthew; the man with the withered hand; Zacchaeus; and Jesus, the Saviour. The last is the story of the suffering, death, and resurrection of Jesus.

The second group of stories are also from the New Testament: Philip and the Ethiopian, the prodigal son, and Ananias and Sapphira. The third group consists of two stories from the Old Testament: the healing of Naaman and the story of Job.

All of these stories have been selected with the Toba culture and thinking in mind. The Tobas have great faith in God's power to heal. They are also trying desperately to make the necessary adjustments to western civilization, which is encroaching more and more upon them.

Since this is the first book in Toba, an appendix has been added to assist in reading and writing the newly written language. The appendix is based on the Spanish language and all the instructions are written in Spanish since that is the only written language with which they have any acquaintance at all. However, those who have a reading knowledge of the Spanish find reading their own language rather easy when it appears alongside what they already know.

The big task for the future is not only to teach more Tobas to read their own language, but to provide them with reading material. A major project of the next few years is the translation of the Bible into Toba, now that the language has been written down.

Already the ability to read his own language gives a Toba man or woman special recognition from his own people. Getting the Bible into their language has inspired the church to greater spiritual activity. Mennonite missionaries have a unique mission at this juncture in the life of the Toba Christian Church. Let us follow them with our prayers and encourage them with our tithes and offerings. Certainly God has led us to Tobaland for such a time as this.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

VS Orientation School

The next Voluntary Service orientation school is planned for July 12-23. Each long-term volunteer is urged to attend orientation school before going into service if at all possible. During this time the volunteer attends classes with emphasis on good group living, the Mission Board program, what it means to be a Mennonite, and techniques of Bible study and devotional life.

There are openings at the present time for farmers, nurse aides, orderlies, housekeepers, laundry workers, mission assistants, teachers, registered nurses, recreation and crafts leaders, construction men, surgical orderly trainees, and secretaries. Many of these opportunities represent urgent needs.

Are you burying the talents God has given you? One way to invest them is through VS!

Voluntary Service

A summer service unit is leaving for Russian Mission, Alaska, June 14. Those serving in this unit are Carley June Eash, Wellman, Iowa; Bertha Alderfer, Telford, Pa.; Earl Beachy, Marilla, N.Y.; and James Brubaker, Manheim, Pa. They will assist the Mahlon Stoltzfuses with regular services, summer Bible school, summer camp, and also help build a school building.

Daniel Unternahrer, Mt. Pleasant, Iowa, who has been working in the maintenance department at La Junta Mennonite Hospital, Colorado, is transferring to the hospital at Rocky Ford, Colo., where he will be doing the same type of work. Junior Miller, Hesston, Kans., will be joining the VS unit at La Junta to assist with maintenance work there.

The Kansas City, Mo., VS unit is planning to conduct a local summer Bible school June 20 to July 1. Many of the children that the unit has contacted through crafts classes will be attending the Bible school. It is envisioned that this will be the beginning of a mission in that area of the city.

The Iowa City, Iowa, hospital unit members have frequent opportunities to witness to students and staff members of the university hospitals. John and Becky Troyer have entertained a family from the university at the unit home several times. Pray for the VS unit that through these contacts they may make Christ known.

Arlene Grieser, leader of the Navaho Migrant Unit, Grants, N. Mex., and Theron Weldy, business manager, attended a meeting of the health branch of the Indian Bureau and the mission groups who have health programs, May 21, at Window Rock, Ariz. All the information available about the transfer of Indian health to the U.S. Public Health Service was given to the group. Various authorities gave reports of progress on the common diseases on the Navaho reservation.

I-W Services

The peace literature distribution to 17-year-old men began on June 1 with the first mailing of peace materials. Beginning at the age of 17 until the time he enters I-W service a young man receives these materials periodically to aid him in thinking through the issues and prepare him for his term of service. A post card is also sent to the pastor notifying him each time material is sent to the young men in his congregation.

Over 60 per cent of the draft census cards have been returned to date. We urge all ministers to send in the cards for 16- and 17-year-old men in order that they may receive the peace literature which is being sent from MRSC I-W services office.

Released June 3, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Cornelius Wall to Visit American Churches

Cornelius Wall will visit Mennonite communities in the United States and Canada during August, September, and October to acquaint them with the growing work of the European Mennonite Bible School in Basel, Switzerland, of which he is the principal.

Arrangements for these speaking engagements are currently being made and will be announced when final. The purpose of Bro. Wall's deputation is to provide American churches with a firsthand account of this new school which is playing an increasingly important role in the training of European Mennonite youths as church workers.

Bro. and Sister Wall, whose home is in Mountain Lake, Minn., will arrive in the United States early in August and return to Europe late in October in time for the 1955-56 school term. The Walls are now in their second term of MCC service in Europe. In addition to work with the Bible School, they minister to various German Mennonite groups in Bible conferences, youth retreats, and personal visitations.

The Walls are well known in North America because of their church connections and extensive ministry among the churches. Bro. Wall has been superintendent of the Mountain Lake Bible School and a faculty member of Hesston College and of the Mennonite Brethren Bible College, Winnipeg, Man.

Jordan Suffers from Drought

Ada and Ida Stoltzfus of Morgantown, Pa., write that Jordan has received some late rains providing moisture for summer crops and badly needed water for cisterns. They report, however, that in some of the frontier villages around Hebron where the fresh water spring is across the line in Jewish territory, water is becoming very scarce. "We shall need to buy and haul water if we wish to keep our milk-feeding centers open where dry skim milk powder is mixed daily for children," they write. MCC personnel and other American voluntary agencies have been spending considerable time and effort working with Jordan government officials planning the proper distribution of U.S. government food surplus to persons in need as a result of very limited rainfall during the winter.

Senate Committee Conducts Draft Extension Hearings

The Armed Services Committee of the U.S. Senate was planning to conduct hearings on the extension of the regular draft and the doctors' draft on June 9 and 10. The MCC Peace Section testimony expressing opposition to the draft extension was scheduled for the afternoon of June 9.

The Senate Armed Services Committee was not scheduling hearings on reserve and UMT legislation in connection with hearings on the draft extension. At this time it does not appear that the reserve and UMT legislation will receive further consideration in this session of Congress. The House of Representatives found it necessary to table this legislation because of the controversial issues attached to it.

Praire View Voted into National Association

Prairie View Hospital, Newton, Kans., has been voted into membership in the National Association of Private Psychiatric Hospitals. The other two MCC mental hospitals—Brook Lane Farm and Kings View Homes—have previously been admitted.

Iraq I-W Man Ill with Polio

Albert L. Holloway, a Quaker youth whose I-W assignment under International Voluntary Service in Iraq was facilitated by MCC, is ill with polio in the American University of Beirut Hospital. He has been in an iron lung since arrival in Beirut May 13. He is the son of Mr. and Mrs. Emry Holloway, R. 1, Hanoverton, Ohio. Your prayers in behalf of his recovery are solicited.

Released June 3, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the secretary's annual reports we learn about the activities of the local WMS Auxiliaries. Four districts each reported more than 50 local adult auxiliaries: Indiana-Michigan, Lancaster, Ohio, and Ontario. These districts also reported the highest number of girls' auxiliaries. More than half of the total WMSA membership is found in these four districts.

During the past year, the local auxiliaries received more than $242,000. Much of this money was used to purchase materials for making over 74,000 garments and more than 43 baby garments. More than 22,000 pieces of bedding were made. More than 10,000 kits of various kinds were provided. Some of these were Christmas bundles for the Navaho Indians and for overseas relief, also cleanup kits, sewing kits, and school kits. There were shoes and hose, coverings, rugs, bandages, yard goods, and provisions, and more than 26,000 miscellaneous articles. Some of these miscellaneous articles were listed as toys,

dolls, shoestrings, toothbrushes and tooth paste, mottoes, Christmas cards, scrapbooks, leprosy compresses, cancer dressings, pot holders, tray favors, bookmarks, washcloth mitts, wastebaskets, and hair ribbons. There were special projects, like singing for convalescents, taking candy and giving programs for shut-ins, mother and daughter meetings, helping at rescue missions, cleaning church or mission institutions, placing felt or rubber in church bookracks, mending church songbooks, visiting home for retarded children or home for blind. These were a few of the things which were mentioned as projects by the almost 700 auxiliaries which reported over 13,000 members this past year.

From the sheet and blanket fund we supplied almost 300 sheets and blankets this past year for the following places: Puerto Rico hospital, school, and VS unit; VS Centers at Grants, N. Mex.; Phoenix, Ariz.; Mathis, Texas, and Elkhart, Ind.; Camp Rehoboth; and Goshen Nursing School. Besides the cash distribution of the sheet and blanket fund at the annual meeting last year, $50.00 was given during the year for the mission school children in Bihar, India. The contributions sent by the local auxiliaries to the sheet and blanket fund have made it possible to supply all of these needs as they were presented during the year.

Many of the missions and institutions and VS centers have other needs, such as rugs, drapes, kitchen utensils, dishes, etc. These we cannot supply from the sheet and blanket fund. To the present time the amount in the general fund has not been large enough to justify its use for such projects. Until more of the local auxiliaries contribute larger amounts regularly to the general fund, the committee will need to make special appeals for each of these needs as they are presented to us.

As you make up your budget for the coming year, remember the special projects and the continuing projects. The continuing projects are as follows: the general fund, the sheet and blanket fund, the free literature fund, and nursing education.

* * *

The Prayer Guide this month reminds us to pray for the summer Voluntary Service units, our precious children, the task of parenthood, our local congregations, and our summer camping programs. These are items which concern each one of us in our local situations. Will you also remember these days the work of the WMSA as they meet in their annual meeting, the present committee, and the newly elected officers in their special responsibilities? Pray too for your district delegate to the WMSA meeting, and then invite her to your local auxiliary meeting to report to you concerning this meeting.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

Bishops of the (State Lutheran) Church of Norway ruled that Mormons are a "non-Christian" group whose activities should be regulated by a Dissenter law dealing with Moslems, Jews, and others.

From Our Churches

BIRCH TREE, MISSOURI

(Berea Mennonite Church)

Dear Gospel Herald Readers:

Our fellowship with Christ is a testimony that God sent Jesus into the world to prove His love and concern for all men. John 15:23. This bond of fellowship is strengthened as our knowledge of the service being done by Christians everywhere is broadened. We should thank God often for the many avenues that are open to us for learning of the work of our brethren over the whole world.

Our work at Berea is a very small part of the kingdom work, but we often feel strengthened when we remember many are praying for us. We again want to thank those who have helped in the building of our new church by labors, by gifts, by words of encouragement, by prayers, and by counsel.

Farm work has slowed up the progress of building. The church isn't in the most suitable stage of completion to facilitate the best interest of the Bible school that will be in session from June 8 to 22, but the inconvenience endured will only add to the appreciation of the building when completed. In the month of February Bro. Protus Brubaker was with us a week and wired the church building. While here he preached for us both morning and evening on Feb. 13, and in the following midweek meeting.

Bro. Lester Kropf and family of Mathis, Texas, were visiting in the parental Detwiler home from March 16 to 21. Bro. Kropf served as guest speaker for spring missionary day and also showed pictures of the work at Mathis.

On March 22, 23 the brethren Alpha Kauffman, Levi Headings, Noah Miller, Manassa Yoder, and J. H. Kauffman, all of Yoder, Kans., were with us, helping with the building. Bro. Kauffman stayed with his daughter, Mrs. Samuel Detwiler, until April 15. These brethren helped in the midweek meetings and their fellowship was encouraging.

A group representing the YPCA of Hesston College was with us on April 8. Those serving were Alvin Kauffman, John Glick, Don Miller, Norma Jean Kauffman, and Marilyn Kauffman. We appreciated their services.

Gene Templeton and wife, Cleo Hathway and small daughter, and Esther Detwiler attended the meeting of the mission board and WMSA at Yoder, Kans. Our bishop, Daniel Kauffman, Leonard, Mo., was with us April 24 for our communion service. Because of sickness in the homes of some members the attendance at the communion was not complete.

Bro. Oney Hathaway and family spent April 27 to May 3 attending the nonconformity conference in the Pea Ridge community. Bro. Leslie Hathaway and family visited the Oney Hathaway home May 14-18. We were glad to have them in our services on May 15.

Sister Pearl Depriest has been in the Barnard Hospital in St. Louis since April 25. She needs our prayers and encouragement.

The Lord has blessed us with rain and the fields and gardens are showing rapid growth. Ours is a land of nature's beauty, and we invite any who are passing to stop and worship and fellowship with us. We are praying that the Lord will send laborers into this part of His harvest field.

Esther Detwiler.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

Dear Herald Readers:

Greetings in the name of Him who said, "I will never leave thee, nor forsake thee."

On April 9 our Sunday school rendered an Easter program. On May 1 Naomi Smoker, missionary on furlough from Africa, gave a very interesting talk on the work in Africa.

We enjoyed our communion service on May 8 with our bishops, Joseph R. Driver and Franklin Weaver, in charge, assisted by our pastor, B. Frank Hatter. As this was also Mother's Day, the Sunday school had a picnic lunch on Howard Bridge's farm, with the brethren Paul Wenger, William McGrath, Malcom Coffey, and Hershel Bridge speaking on the subject, "Godly Mothers and Homes," in the afternoon. We enjoyed having a number of visitors present for this meeting.

Our congregation was richly blessed when a revival meeting was held in charge of Bro. Myron Augsburger, Harrisonburg, Va., from May 11 to 15, and by Bro. Wm. Jennings, Knoxville, Tenn., from May 16 to 22. This was the ninth time Bro. Jennings has held meetings here. We all enjoy having him come. There were three conversions. During this time we also enjoyed having J. Mark Stauffer and chorus from Harrisonburg, Va., and groups from Valley View, Springdale, and Grottoes, Va., bring special singing for us. We praise God for the testimonies in song.

Our sewing circle has been reorganized with Naomi Bridge as president.

We extend a hearty welcome to any one coming our way to worship with us.

Betty Snead.

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear Friends:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid" (Ps. 27:1)?

Our children are at home from school and Bible schools will soon begin. Most of our winter visitors have gone north again, but we do trust we will have a good Bible school even though there aren't as many children.

From May 6 to 8 Bayshore had the privilege of having the Gulf States Regional Conference here. The theme for the conference was, All of Life for Christ. Speakers during conference were H. F. Reist, Premont, Texas, Milo Kauffman, Hesston, Kans., who gave a number of talks on stewardship; John Wenger, Allemands, La.; George Reno, Akers, La.; Henry Tregle, Akers; Martin Lehman, Tampa; Lester Hackman, Allemands, La.; Elam Hollinger, Range, Ala., who preached the conference sermon; Edward Miller, Gulfport, Miss.; six young folks, Eddie Reno, Wayne Stutzman, Mary Wenger, Esther Beachy, Lawrence Coblentz, and Jay Yoder, who gave five-minute talks on "All for Christ in School and Social Life." Devotions were in charge of Joseph Baer, Sarasota; Joe Esh, Gulfport; Isaac Frederick, Tampa; John S. Wenger, Tampa; and special music was given by the Tuttle Avenue Church, Bayshore Church, and the conference chorus. Conference chorister was Michael Shenk.

We were glad for the visitors that were with us, and especially for Bro. Kauffman's very interesting and helpful talks. We had a wonderful fellowship with all our friends and wish them the Lord's blessings.

Marjorie Schrock.

FAMILY CIRCLE (Continued)

Once when this mother failed to reflect the beauty of Jesus, her daughter taught her an unforgettable lesson. I had been reading the children a story about a little girl, Molly, who had a cross, drunken mother.

The following day when little daughter needed some discipline, I spoke sharply.

"Mother, are you drunk?" asked the astonished child.

Mother had to tell daughter how sorry she was, and then hurry away to Jesus for His forgiveness and cleansing. Then further she had to ask the Lord to show her why she had failed to let the Spirit operate within her.

* * *

Melvin, wee toddler, could not be trusted to climb the steps alone. The toys were kept in the basement. David was told to help Melvin up the steps, by always staying close behind him. One day Mother heard the joyous elder brother, "God helped. I came up the steps ahead of Melvin, and God came up behind him."

Presumption, young son! God does help. But you will learn that in the Christian life there is a part that we

must do ourselves, or God will not exercise His keeping power.

* * *

All the children, when they were babies, taught a precious lesson. There were times when they did not want their toys, nor the bottle, nor the playpen, nor anything. They wanted nothing but Mother. Nothing would quiet the restless little heart, except Mother. How often it reminded me of the truth of a writer's words, "Christ Himself is better than all His gifts and blessings"! When it comes down to the final satisfaction, our Jesus Himself is the *best*. He is better than any *thing* else He can give us. "All my springs are in thee."

York, Pa.

EXPRESSIONS OF APPRECIATION

We as a family wish to thank all our friends for the prayers, sympathy cards and acts of kindness shown during the sudden passing of wife and mother.—Henry S. Horst and family, Clearspring, Md.

* * *

We wish to thank our friends, relatives, and the many Christian friends for the prayers, cards, letters, gifts, and other expressions of love and sympathy during the illness and passing of our dear companion and mother. May God bless each one is our prayer.—Paul D. Rush and boys, Quakertown, Pa.

* * *

I wish to express my sincere appreciation to my many friends who remembered me in prayer, and by visits, cards, and gifts during my stay in the hospital and since I am at home. May the Lord richly bless each one of you for your kindness and thoughtfulness. —Mrs. Amanda Baer, Maugansville, Md.

* * *

I want to express my appreciation to the many friends for all the kindness shown me during my illness at home and in the hospital. Thanks to all who remembered me in their prayers, or with flowers, cards, and gifts. A special thanks to the brother and sister who have made it possible for me to hear sermons by tape recording while I have been absent from services. May God richly bless you all. —Mrs. Chester H. Neff, Millersville, Pa.

Mission News

CONTINUED

A farewell service for George and Dorothy Smoker was held at Paradise, Pa., on June 5 with Bro. A. J. Metzler bringing the message.

♣

QUOTES FROM OUR CONTEMPORARIES

A provocative thought for missionary-minded Christians comes from Leola Johnson in the **Covenant Weekly:**

" 'A cigarette in the mouth of every African'—that is the slogan of one of the large tobacco companies. And they are out to meet their goal. . . . Why are we as Christians so slow to follow their example? Rather, why didn't we take the lead with our slogan, 'The Holy Scriptures in the heart and home of every African'? We say we have the 'good news,' but why not get that good news out?"

—**The Alliance Weekly.**

Field Notes

CONTINUED

Ninth annual meeting of Gospel Messengers at Gingrich's, Annville, Pa., on June 26. Afternoon and evening sessions with Eli Miller, Elton, Pa., and Ralph Palmer, Denbigh, Va., as guest speakers.

Annual home-coming for all former children and workers of the Mennonite Children's Home, West Liberty, Ohio, is scheduled for June 26 at the Home. Please contact former children of the home in your communities, as addresses are not all available. Bring a well-filled basket and your own table service.

The Norristown State Hospital I-W unit is preparing a yearbook to be published next fall. Please send orders to the Yearbook Committee, P.O. Box 122, Norristown, Pa.

Johnstown Bible School reunion at Maple Springs Grove near Hollsopple, Pa., on June 25. All former J.B.S. students and friends invited.

Bible Conference at Spring Mount, Pa., with Richard Detweiler, Perkasie, and Sanford Shetler, Hollsopple, Pa., as speakers, June 18, 19.

Annual Calvary Hour Rally, on June 19, 7:00 p.m. standard time, in Rohrer's Woods, on the Smithville Road, west of Orrville, Ohio. Bro. Jesse Short, Archbold, Ohio, will be the guest speaker. In case of inclement weather, the rally will be held in the Smithville high school.

Annual Bible meeting with Don Augsburger, Philadelphia, Pa., as visiting speaker, at Elizabethtown, Pa., June 18, 19.

Song leaders' workshop at Pike Church, Elida, Ohio, all day Saturday, June 18. In the evening there will be a general get-together hymn sing for western Ohio young people, though everyone is invited. Those serving on the staff will be Walter E. Yoder, Hiram Hershey, Ed Stoltzfus, and Raymond Troyer.

Ford Berg, Birdsboro, Pa., at Allentown, Pa., tent, 811 S. 6th St., 7:30 p.m. July 24.

Visiting Speakers

May 29. **Donald King,** Pigeon, Mich., at Oak Shade, Quarryville, Pa. **Herman Glick,** Parkesburg, Pa., at Greenwood, Del. **John B. Troyer,** Delavan, Ill., at Science Ridge, Sterling, Ill. **Harry Brackbill,** Paoli, Pa., at Sunday-school conference, Marion, Chambersburg, Pa. **Albert Stokes,** Cedar Rapids, Iowa, at Lower Deer Creek, Kalona, Iowa. **Sam Hostetler,** Talcum, Ky., at Roselawn, Elkhart, Ind. **John L. Harnish,** Eureka, Ill., at Camp Rehoboth, St. Anne, Ill.

June 5. **Glenn Musselman,** Gettysburg, Pa., at Zion, York, Pa. **Nelson Kauffman,** Hannibal, Mo., at Lower Deer Creek, Kalona, Iowa. **A. C. Good,** Sterling, Ill., at Freeport, Ill. **Alvin Becker,** Northern Bible Society, at Central, Elida, Ohio. **Lawrence and Dorothy Brunk,** on furlough from Argentina, at Congregational Mennonite, Marietta, Pa. **Milton Vogt,** on furlough from India, at Flanagan, Ill.

June 12. **Milo Kauffman,** Hesston, Kans., lectures on Christian Stewardship at Clarence Center, N.Y.

Evangelistic Meetings

Henry L. Ruth, Souderton, Pa., at Perkiomenville, Pa., June 5-12. **Harry Y. Shetler,** Davidsville, Pa., at Trevose Heights, Pa., June 20-29. **Noah Hershey,** Parkesburg, Pa., in Pottsville-for-Christ Tent Campaign sponsored by Palo Alto Chapel, June 19 to July 3.

The two-week revival meeting conducted by Bro. Milton Brackbill and Bro. Andrew Jantzi at the Lynside Church, Lyndhurst, Va., resulted in fifty confessions.

PACIFISM IN JAPAN

My I-W assignment was an unusual one and I feel it has been a great privilege. For the past two years I have been teaching music at International Christian University in Tokyo, Japan. This school—we call it ICU—is now in its fourth year and is supported by Japanese Christians together with various Protestant mission boards in the United States. Nearly all of my students were young Japanese people and I found in them a great hunger for music. I also assisted with the music in the ICU church. This church periodically adds to its membership students who have been converted to the Christian faith.

I found among Japanese students a great sympathy for pacifism—though it was a kind of pacifism somewhat different from my own. The crushing defeat in World War II and its attendant suffering completely discredited the old militaristic regime in the eyes of the young generation. Convinced that militarism was a mistake, many students embraced pacifism. But it was a pacifism based on idealistic humanitarian principles, not on the teachings of Christ, because, of course, very few Japanese are Christians. Japanese students were very sympathetic to my CO position but had little interest in or understanding of my reasons for taking it.

It is hard to imagine two ways of life and thought more different from each other than the Japanese and the American. Some missionaries and teachers feel that they can do a better job by living in a Japanese house, eating with chopsticks, and sleeping on the floor. I did this for one year and found it a very interesting and valuable experience but also found that, taken alone, it did little to bring me really closer to the Japanese people. They naturally expect Americans to be different and accept their differences. The thing that counts most, I learned, is love. Love for others will surmount all cultural barriers.—Charles Burkhart in **The I-W Mirror.**

♣

An eleven-year-old blind girl read the Scripture lesson in Braille at the 139th Annual Meeting of the American Bible Society. In a clear, confident voice, with her fingers skimming lightly and swiftly over the page, Pauline Nodhturft, a student at the New York Institute for the Education of the Blind, read the first twelve verses from the Book of Genesis. Her reading called attention to the fact that the Society's distribution of Scriptures to the blind reached a high record of 55,076 volumes in 21 languages during 1954.

—RNS.

JUSTICE SHALL ROLL DOWN (Continued)

Why would you have the day of the Lord?
It is darkness, and not light."
When the "Day of the Lord" comes, there will be changes.
When honest distribution is made, I may have fewer
gadgets and comforts.
It won't be all sweetness and light.
And 9:9 speaks of a terrible sifting that will take place.
Though we are assured that not the least grain will fall
to the ground, you will notice that grain and chaff alike
will get the same shaking.
Look at Israel's history for the next sixty years.
It is not a light thing, when God begins to shake
the cleaning sieve.
Yes, I am aware that Amos' prophecies had their peculiar
fulfillment 2,650 years ago.
I am also aware that the same eternal principles that called
forth these prophecies are perennially at work.
They worked in Babylon, in Egypt, in Greece,
in the Alexandrian Empire, in Rome, in Germany.
If Biblical prophecy says anything,
it says that these principles will work cumulatively
more powerfully, and will finally culminate
in the events of John's revelation.
God's siftings are not child's play.
Only the man, the church, the nation that sifts itself
avoids the siftings of God.
And now we come to the text that fathered these concerns,
That which all this foregoing has led up to:

"But let justice roll down like waters,
And righteousness like an ever-flowing stream."

And this we must do.
We've got to see to it that the child of the most lowly
has exactly the same opportunities as has my child.
We've got to get rid of these barriers that protect our
nation against the immense suffering of others—
the affliction of Joseph.
I am responsible for my country's injustices.
I've got to correct them.
The church of Jesus Christ can no longer claim immunity
from her community.
If we are afraid to test the savor of our salt, to risk
its cleansing propensities on a putrefied society,
Then it needs a recharging.

When Jesus said,
"When the Son of man comes,
will he find faith on the earth?"
Maybe He wasn't thinking so much of church attendance,
and ritual,
and recitation of a creed,
As He was of a living, dynamic faith in righteousness,
that will grab up a continent
and turn it upside down,
that will "Let judgment run down as waters,
And righteousness as a mighty stream."

That stream will run.
It is not in man to stop it.
But it is for us to decide, whether it will come
in soothing, healing rivulets,
or whether it must burst down the dams in a mad holocaust,
and spew forth quick and sudden destruction.

Asia needs the Gospel of Jesus Christ.
Nothing else will ever free her from her inner shackles.
We must work every waking moment and with every ounce
of energy, to bring the Gospel to her.
We must sacrifice for it,
as we have not yet begun to sacrifice.
Your missionaries must live that Gospel,
in revolutionary and redemptive ways,
such as we have not yet begun to explore.
Of that I am sure.
But I am also convinced that Asia will not seek release
from her inner shackles,
unless we, who have the keys to her prison of poverty,
show a willingness to loosen those outer shackles.
until we "Let judgment run down as waters,
And righteousness as a mighty stream."
God make us humble.

Wauseon, Ohio.

"ABIDE IN ME . . ." (Continued)

It brings freedom from condemnation. Rom. 8:1, 2—"There is therefore now no condemnation for those who are in Christ Jesus; for the Spirit's law—life in Christ Jesus—has set me free from the law of sin and death." When we have peace and freedom from condemnation our hearts are filled with joy. We experience that "joy unspeakable and full of glory" of which the Apostle Peter speaks in I Peter 1:8.

In John 15:11 Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We have fullness of joy. Our cup of happiness is filled to overflowing. This joy expels misery. Christ came into the world to drive wretchedness from it.

Union with Christ brings to us rare and wonderful privileges. It gives us the right to approach God's throne of grace and ask what we will, and we have the assurance that our request will be granted. John 15:7 says, "If ye abide in me, and my *words* abide in you, ye shall ask what ye will, and it shall be done unto you." Thus shall we bring glory to our heavenly Father, as verse 8 says, "By this is God glorified—by your bearing abundant fruit and being my disciples" (Weymouth). Close union with Christ produces an abundance of fruit, the fruit of the Spirit, which is "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Lest we be inclined to think that the one who abides in Christ has only pleasant and joyful experiences and lives a life of ease, we should remember that the Christian life is a warfare; there are battles to fight daily. We are admonished to "fight the good fight of faith." Our joy is not had without sacrifice and suffering. But the hardships of the struggle pale into insignificance because of the fact that we are following a Captain who knows no defeat, and who leads us to certain victory. We also have a cross to bear. Jesus said that the one who refuses to deny himself and take up his cross and follow Him cannot be His disciple. Luke 14:27. A certain poet wrote—We cannot "be carried to the skies on flowery beds of ease." No, to many this union with Christ has meant a valiant "fight to win the prize," and sailing "through bloody seas." Who knows but that some of us might be called upon to endure hardship for Christ's sake? But we need not worry, for those who abide in Him are provided with the necessary grace and endurances for whatever might come.

May God help us to ever keep our connection with Christ intact, with "Nothing Between" to mar this union. Then we will enjoy the rich blessings which He bestows abundantly upon His faithful children in this life, and when our work here is finished, He will call us home to dwell with Him forever in that better land.

Palmyra, Mo.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baker, Robert J. and Anna Mae (Moyer), Elkhart, Ind., fourth child, third son, Timothy Allen, May 13, 1955.

Eichelberger, Alie W. and Ethel Mae (Zieglowsky), Wayland, Iowa, fourth child, first daughter, Charlene Kay, March 14, 1955.

Eshleman, Mahlon D. and Mary (Horst), Chambersburg, Pa., second son, Ronald Jaye, April 22, 1955.

Freyenberger, Joe and Janice (Roth), Wayland, Iowa, second daughter, Michelle Sue, April 20, 1955.

Heatwole, Vernon and Miriam (Brunk), Delphos, Ohio, third daughter, Shirley Kay, April 5, 1955.

Hess, Sanford H. and Cora (Ober), Bernville, Pa., fourth child, first son, Stanley O., May 20, 1955.

Johns, Edward and Erma (Guyer), St. Thomas, Pa., sixth child, third son, Kenneth Edward, April 14, 1955.

Landis, Melvin and Esther (Alderfer), Souderton, Pa., third child, first daughter, Florence Mae, May 11, 1955.

Mast, Raymond J. and Dorothy (Reinhardt), Kouts, Ind., first child, Donna Rae, May 20, 1955.

Metzler, Carl and Doris (Gunden), Goshen, Ind., first child, Jane Ellen, June 1, 1955.

Miller, Donald G. and Mary Lois (Detweiler), Philadelphia, Pa., second child, first daughter, Linda Joy, May 26, 1955.

Minnich, Earl and Betty (Shew), Waynesboro, Pa., third daughter, Mary Elizabeth, March 13, 1955.

Nafziger, Myrl and Twila (Hostetler), Akron, Ohio, first child, Mark Arnold, May 26, 1955.

Nolt, Elmer N. and Ella (Shirk), Bowmansville, Pa., first child, Curtis Elmer, May 10, 1955.

Peters, Benjamin S. and Betty (Shonk), Manheim Pa., first child, Elaine S., May 21, 1955.

Petersheim, Walter and Lorraine (Heller), Elverson, Pa., first child, Arnold Lynn, May 14, 1955.

Raifsnider, Lloyd M. and Ida (Kline), Hatfield, Pa., first child, Alta Jean, March 27, 1955.

Roggie, Alvin and Alice (Roes), Lowville, N.Y., first child, Earl Edwin, May 19, 1955.

Rowe, Robert C. and Naomi (Brubaker), Mount Joy, Pa., first child, Shirley Ann, May 23, 1955.

Sauder, Daniel and Edna (Hershey), Ephrata, Pa., ninth child, fifth son, John Elvin, May 13, 1955.

Sauder, John B. and Bertha (Bowman), New Holland, Pa., fourth child, third daughter, Darlene May, May 7, 1955.

Thomas, John H., Jr., and Eileen (Hess), Millersville, Pa., fourth child, second son, Donald Eugene, May 18, 1955.

Warkentin, Otto and Louetta (Nofziger), Archbold, Ohio, second son, Jon Victor, May 11, 1955.

Yoder, John Mc. and Mary (Hostetler), Belleville, Pa., second daughter, Kay Elizabeth, May 1, 1955.

Zehr, Sam, Jr., and Gladys (Preston), Grabill, Ind., third child, first daughter, Sherry Ann, May 27, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Bontrager.—Daniel H. Bender, Palmyra, Mo., cong., and Amy Bontrager, Wichita, Kans., Eureka Gardens cong., by Alva Swartzendruber at the Eureka Gardens Church, April 3, 1955.

Feick—Habermehl.—Lorne Edward Feick, Kitchener, Ont., Strasburg cong., and Beatrice Habermehl, St. Jacobs, Ont., cong., by Roy S. Koch at the St. Jacobs Church, Feb. 3, 1955.

Gingerich—Wagler.—Alvin Gingerich, Baden, Ont., Steinman Amish cong., and Ruby Wagler, Shakespeare, Ont., East Zorra Amish cong., by Henry Yantzi at the East Zorra Church, May 28, 1955.

Hochstetler—Swartzendruber.—Franklin L. Hochstetler, Wellman, Iowa, and Mary Kathryn Swartzendruber, Kalona, Iowa, both of the East Union cong., by A. Lloyd Swartzendruber at the East Union Church, May 3, 1955.

Leinbach—Horst.—Henry Leinbach, North Lima, Ohio, cong., and Ella Horst, Columbiana, Ohio, Midway cong., by Paul Yoder at his home, May 12, 1955.

Martin—Metzger.—Nelson Martin, Heidelberg, Ont., Elmira cong., and Vera Metzger, Heidelberg, St. Jacobs cong., by Roy S. Koch at St. Jacobs Church, May 14, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder, Walter O., son of the late Samuel M. and Mary (Rhodes) Burkholder, was born Nov. 20, 1875, at Dale Enterprise, Va., April 29, 1955; aged 79 y. 5 m. 9 d. He spent his entire life on the home farm in the Dale Enterprise community and was a faithful member and regular attendant of Weaver's Mennonite Church as long as health permitted. He had been in failing health for about 18 months. On Feb. 1, 1911, he was united in marriage to Anna Belle Fulk. Also surviving are 3 children (Hazel—Mrs. Seth Lapp, Nottingham, Pa.; Warren S., Dale Enterprise, Va.; and Vivian—Mrs. David Coffman, Harrisonburg, Va.), 9 grandchildren, one brother (Ellis), and one sister (Mrs. John Click, Bridgewater, Va.). Preceding him in death were one son in infancy, an infant granddaughter, one brother, and one sister. Funeral services were conducted at Weaver's Mennonite Church, May 2, by D. W. Lehman, Oliver Keener, and Harold Eshleman. Burial was made in the Weaver's Church Cemetery.

Forgan, Jessie Florence, daughter of the late J. B. and Annie Shaw, was born near Ord, Nebr., Dec. 28, 1894; passed away March 31, 1955, aged 60 y. 3 m. 3 d. In 1901 she moved with her parents to Ryley, Alta., thus becoming one of the pioneers of that area. In Jan., 1914 she was united in marriage to Arthur Herbert Forgan and to this union were born one son (Harry of Edmonton) and one daughter (Florence—Mrs. George Roth). In 1935 the Tofield congregation started an extension Sunday school in the Poe school near the Forgan home. During the next few years Sister Forgan, her daughter Florence, and an invalid brother, Walter, were saved and united with the Salem Mennonite Church near Tofield. These three have all passed on, but we feel they are an eternal witness to the value of extension Sunday school work. Surviving are her brother (Arthur), her son (Harry), son-in-law (George Roth), and 2 grandchildren. She had suffered from cancer for two years, and suffered much in the last few months of her life. Her cheerful attitude and resigned patience were an inspiration to all who visited her during her time of illness. Funeral services were held at the Salem Church, conducted by J. B. Stauffer and Paul Voegtlin, with burial in the cemetery nearby.

Glick, Henry, was born May 12, 1879, in Ontario, Can.; passed away near Butte, Mont., April 26, 1955, while returning from California where he had spent the winter; aged 75 y. 11 m. 14 d. He died of a heart attack while following a snow plow in his car near the Continental Divide. He had driven the car to the side of the road where he was found later. He became a Christian a number of years ago and was a member of the Assembly of God Church, Hollister, Calif. He leaves to mourn his departure 2 sisters (Sally Mullet, Seattle Wash., and Lydia Borntrager, Lebanon, Oreg.), one brother (Chris, Norfolk, Va.), and 11 nieces and nephews. Funeral services were conducted May 1 at the Red Top Mennonite Church in charge of Elmer Bontrager and L. A. Kauffman. Burial was made in the Red Top Cemetery.

Horst, Grace Mae, daughter of the late Daniel and Myrtle (Baker) Eshleman, was born Aug. 15, 1894, in Washington Co., Md.; passed away suddenly at Clearspring, Md., on April 24, 1955, after a few hours' illness; aged 60 y. 8 m. 9 d. She accepted Christ as her Saviour in her youth and was a member of the Clearspring Mennonite Church where she remained faithful until death. She leaves to mourn her departure her husband (Henry S. Horst), 13 children (Margaret— Mrs. J. Harold Brenneman, Quarryville, Pa.; Perry, Baltimore, Md.; Anna G. Horst, Reading, Pa.; Paul, Winchester, Va.; Ida—Mrs. Lester Roberson, Bessemer City, N.C.; Edna—Mrs. Samuel Naylor—Smithsburg, Md.; Joseph, Westminster, Pa.; Landis, Hagerstown, Md.; Cora—Mrs. Melvin Myers, and Mildred—Mrs. Lewis Fritz, both of Greencastle, Pa.; Dorothy—Mrs. Jack Miller, Hagerstown, and George and Charles, both at home), 5 brothers, and 5 sisters. Two sons preceded her in death. Funeral services were held April 27 at the Clearspring Church, with Irvin Shank, Amos Martin, and Moses K. Horst officiating. Burial was made in the adjoining cemetery.

Leinbach, Daniel, son of Isaac and Catherine (Bare) Leinbach, was born in Elkhart Co., Ind., Feb. 17, 1875; passed away at his home in Wakarusa, Ind., April 18, 1955; aged 80 y. 2 m. 1 d. He was married to Lydia Lehman on Dec. 25, 1898. To this union were born 5 sons and 3 daughters. He is survived by his wife, all 8 children (John, Mrs. Laura Miller, Ruth—Mrs. Harold Hartman, all of Wakarusa; Ralph, Elkhart; Paul, Goshen; Oscar, Clark Lake, Mich.; Edith—Mrs. Nelson Stauffer, Goshen; and Earl, Hamlet, Ind.), 18 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Linden Blosser, Harrison, Mich.; Mrs. Mary Fisher, Elkhart, Ind.; Mrs. Noah Welty, Nappanee, Ind., and Mrs. Leander Garber, Goshen), and 3 brothers (Henry, North Lima, Ohio; Jonas, Portland, Oreg., and Noah, Goshen). He was preceded in death by his parents, one brother (Christ), and one sister (Mrs. Charley DeFreese). He united with the Wisler Mennonite Church in his early life and remained faithful until death. He was in failing health for about 2 years. In charge of the services was Abram Good of Wadsworth, Ohio, assisted by the home ministers of the Yellow Creek Church. Burial was made in the adjoining cemetery.

Martin, Lydia, daughter of Christian and Lydia (Weaver) Horst, was born Aug. 11, 1864; died April 21, 1955, after an illness of 4 months; aged 90 y. 8 m. 10 d. Early in life she accepted Christ as her Saviour and became a member of the Rowe Mennonite Church. On Dec. 13, 1883, she was married to Joseph H. Martin who died April 26, 1935. She is survived by 7 sons and one daughter, 69 grandchildren, and 191 great-grandchildren. The children are: Samuel H., Duchess, Alta.; Joseph, Daniel, and Jason, of Sheldon, Wis.; Irvin and Isaac of Chambersburg, Pa.; Amos and Mrs. Ella Baer, Shippensburg, Pa. Preceding her in death were her husband, 2 sons, Christian and J. Ira, and 3 infant daughters. She had a great concern for her large offspring. Hers was a life of service to the Lord and the church. Funeral services were held on April 25 at the Rowe Church conducted by Amos Horst, Harry Witmer, and Paul C. Martin. Interment was made in Rowe Cemetery.

Peachey, David Lee, infant son of Glenn and Bertha (Byler) Peachey, Petersburg, Pa., was born May 18, 1955; passed away the same day. His passing has left a vacancy in the lives of his parents, 4 sisters, one brother, and 4 grandparents (Mr. and Mrs. David E. Peachey and Mr. and Mrs. David J. Byler, all of Belleville, Pa.). But all submit to the will of God who knows best. Brief funeral services were conducted at the Locust Grove Mennonite Cemetery, Belleville, Pa., May 19, in charge of Raymond Peachey.

Rohrer, Martha, daughter of the late Jonas and Sarah (Heisy) Knopp, was born near Salem, Ohio, March 24, 1883; peacefully departed this life at her home in Wadsworth, Ohio, May 25, 1955; aged 72 y. 2 m. 1 d. She was united in marriage to Clayton Rohrer on Dec. 25, 1906. This union was blessed with 6 children. Surviving are her husband, 3 daughters (Elta—Mrs. Henry Kilmer, Wadsworth, Ohio; Marjorie—Mrs. Clarence Landis, Rittman, Ohio; and Ruth—Mrs. Floyd Mumaw, Wooster, Ohio), 3 sons (Melvin, Wadsworth; Ivan, Bartonsville, Vt.; and Maynard, Hartville, Ohio), 24 grandchildren, 3 great-grandchildren, one sister (Mrs. Israel Snyder, Salem, Ohio), and a large number of other relatives and friends. She was preceded in death by 2 sisters, one brother, and 3 granddaughters. In 1909 she with her husband united with the Bethel Mennonite Church where she remained a faithful member until the Lord called her home. She was much interested in the work of the church, and faithfully assisted her husband in his office as deacon as long as her health permitted. During the last 20 years she suffered a great deal of pain, but she bore it with great Christian fortitude. Funeral services were held at the Bethel Mennonite Church in charge of J. Robert Kreider, with O. N. Johns bringing the funeral sermon. Burial was made in the Lower Mennonite Cemetery.

Yoder, Jacob J., son of Jeremiah and Fannie (Bender) Yoder, was born near Arthur, Ill., Nov. 26, 1887; departed this life at his home in Sharon Center, Iowa, near Kalona, May 20, 1955; aged 67 y. 5 m. 24 d. He was married to Mattie Miller on Dec. 15, 1907. To this union was born 8 children. Surviving are his wife, 6 children (Esther—Mrs. Walter Speas, Leota—Mrs. Oren Lee, and Clifford J., all of Kalona; Mrs. Elsie Neher, Riverside, Calif.; Richard J., What Cheer, Iowa; and Arthur J., St. Clair, Mo.), 15 grandchildren, 3 brothers, and 3 sisters. Two brothers and 2 sisters preceded him in death. The Yoder family lived on a farm near Kalona until 1928, when they moved to Picayune, Miss., for his health. After 10 years they moved back to the home farm. In 1945 Bro. and Sister Yoder moved to Sharon Center where they lived until he passed away. In 1907 he was baptized into the Old Order Amish Church near Arthur, Ill., later transferring to the Mennonite Church of which he was a member at the time of his death. In Feb. of this year he suffered several strokes, gradually becoming weaker, and on May 20 a cerebral hemorrhage caused his death. Funeral services were held at the East Union Mennonite Church in charge of George Miller and A. Lloyd Swartzendruber. Interment was made in the East Union Cemetery.

♠

It was hushed up in much of the press, but when Gustav Nystrom (former Swedish missionary to China) served as interpreter for Dag Hammarskjold, during the Peking talks about American prisoners, Chou En-lai asked Nystrom for several private conferences. At the end Chou invited Nystrom back to China "to preach the Gospel again." Nystrom, who told the story on his return to Sweden, also said that Chinese Premier asked after the late American Bishop Root, stating that the communists had always admired him. When informed of Bishop Root's death, Chou En-lai expressed deep regret and wrote a personal letter to the Root family.—WP.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Devotions for Boys and Girls, by William L. Woodall; Association Press; 1953; 56 pp.; $1.50.

To make life meaningful and worth while now and to relate daily experiences to God is the challenge presented to Christian day school teachers, parents, and all who have a part in guiding and molding young lives.

This book, of fifty-six devotions for 7-14-year-old boys and girls, could be a helpful tool in the hands of careful instructors. On each page there is a suggested Scripture passage, a meditation on the Scripture theme, and a short passage to guide in worshiping God."

"A Glorious Adventure," "Nothing Is Ever Lost," "What Is God Like?" "God Is Near," and "People You Don't Like" are a few of the devotional topics. The author frequently uses stories to point up the lesson, as the account of Sir Launfal seeking the Holy Grail or how Giotto, the great painter, got a job by drawing a perfect circle as a sample of his ability.

The type is clear. Small black-and-white etchings on each page illustrate the discussion.

There is some questionable teaching on page 13 and the illustrations from the sports world, perhaps, are not the best according to our standards. Furthermore, it is not our imitation of Christ but Christ possessing us that God desires. Discreetly used, however, it will be useful and profitable.—Mrs. A. D. Wenger, Jr.

Items and Comments

C. S. Lewis, Cambridge Literature Professor and Apologist for Christianity, said recently that history falls into three periods, "the pre-Christian, the Christian, and what may reasonably be called post-Christian." His term "post-Christian" describes the secularism of our age. "Christians and pagans had much more in common with each other than either has with a post-Christian. The gap between those who worship different gods is not so wide as that between those who worship and those who do not," he says.

* * *

A German Lutheran pastor has gone to Ireland to minister to Lutheran congregations in Dublin and Belfast. According to **Time** this is the first Lutheran Church in Europe not organized on national lines. Says Pastor Mittorp: "This is the right way. The church should not be bound by nationalism but by ties of belief."

* * *

One of the chief arguments of those who oppose desegregation in schools is that equal opportunities should be provided in separate schools. But one of the reasons for dissatisfaction with segregated schools is that the opportunities are not equal. A study in Virginia reveals that in silent reading ability the lowest quartile of white pupils are above the highest quartile of the Negro pupils. The difference is not in native ability but in training.

* * *

The new marriage law in India says that marriage may be solemnized in any way chosen, but is not binding without a verbal commitment in the presence of a government officer. Women may now sue their husbands for divorce.

* * *

A neighborhood in Kansas City, becoming panicky because Negroes were moving in, was inspired by a Presbyterian pastor to put up signs: "Not for sale—neither my home nor my moral convictions. I believe in my neighborhood and my neighbors."

* * *

Within fifteen years, educators predict, the nation's colleges and universities will double in size. The present record 2,500,000 enrollment will go to 5,000,000 by 1970, according to the best available statistics.—**New York Times.**

* * *

Thousands of workers [in Singapore] get less pay per day than the cost of just two of the several glasses of whiskey drunk every evening by their European and Asian employers.—WP.

* * *

Nine Baptist leaders from the Soviet Union and one from Communist Hungary are expected to attend the meeting of the Baptist World Alliance in London this summer.

* * *

Membership in the Presbyterian Church, U.S.A., increased in 1954 by 77,225, the largest net gain for one year in the denomination's history.

* * *

The film "Martin Luther" has been banned in the Philippines, Egypt, and Peru. Earlier it was banned in Quebec.

* * *

Chou En-lai, Premier of Communist China, said to the Bandung Conference: "Freedom of religious belief is a principle recognized by all modern nations. We communists are atheists but we respect all those who have religious beliefs. . . . China is a country where there is freedom of religious beliefs. There are in China not only seven million communists, but also tens of millions of Moslems and Buddhists and millions of Protestants and Catholics."

* * *

A Negro was elected president of the Knoxville, Tenn., Ministerial Association for the first time in its history.

* * *

The first edition of the complete Bible in colloquial Japanese has been published in Tokyo by the United Church of Christ in Japan. It represents three years of work by a special translation committee.

* * *

The World Council of Churches and the Lutheran World Federation hold resettlement visas for 5,308 European refugees in China who are unable to get exit permits from Chinese communist authorities. Forbidden to work so long as they seek to leave China, the refugees face the alternative of starving to death there or renouncing their visas and resigning themselves to life under the terror of communist rule.

* * *

The Jewish Publication Society of America has undertaken a revision of its translation of the Holy Scriptures. The present translation, in use among English-speaking Jews throughout the world, was completed in 1917. Harry M. Orlinsky, named editor-in-chief for the new version, was the only Jewish scholar who participated in the preparation of the Revised Standard Version of 1952.

* * *

Roman Catholic organizations in Buenos Aires, according to the **New York Times,** asserted that the church would agree to plans for separation from the Argentine State if the State would restore properties taken from the church. The statement indicated the value of almost $143,000,000 for such properties. The properties referred to were seized in the 1820's. The Catholic attitude is expressed in one quotation from a layman, "The church is eternal; General Peron is human."

* * *

The official Church of Scotland magazine, **Life and Work,** commented concerning the Billy Graham campaign in Glasgow, "The Crusade has left Scotland and the church fresher and more invigorated in spirit. It has broken down barriers. . . . It has provided newspapers with their greatest circulation booster for many years. It has even stirred some ministers to preach better sermons." From all over Scotland come reports of definite results in scores of churches where an evangelistic invitation was given for the first time.

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Tentative plans have been announced for a new inquiry by the World Council of Churches into the Christian attitude toward war. A study of the theological implications of the subject is needed, according to the director of the Division of Studies, "because of the possibility that the hydrogen bomb has created a new element in warfare for which the established Christian attitude has little relevance."

* * *

The Oklahoma Disciples of Christ Convention adopted the following resolution concerning an interracial church: "The teaching of Jesus in no way endorses racial exclusiveness and the New Testament indicates that the early church accepted disciples into their fellowship upon their faith in Jesus Christ and obedience to His commandments. Each local church faces its responsibility for providing worship and educational facilities for minority groups in its community, and especially the churches where no Christian church of that minority group exists face their Christian responsibility to admit baptized believers into their membership without regard to race or color."

* * *

Exactly half of the presbyteries of the Presbyterian Church in the U.S. (Southern) opposed a proposed merger of the three major Presbyterian bodies in the United States. A three-fourths majority was required. The northern Presbyterians and the United Presbyterians favor the union. The Southern Presbyterian moderator says, "Even if we don't do it, our children will."

* * *

There is a nationwide movement by the Eastern Orthodox Church to ask for recognition as a fourth major faith (in addition to Protestants, Catholics, and Jews).

* * *

Church advertising in the secular press, once practically the monopoly of the Knights of Columbus, is now being taken up by Protestants. The National Association of Evangelicals and Southern Baptist Convention are providing well-written ads. The Reformed Church in Holland reports a successful advertising campaign.

* * *

Walter Freund, head of the Church Affairs Department in East Germany, asked West Berlin officials for political asylum. He told officials he was unable to reconcile his differences with the communists over their "youth dedication" program. East German communists have been promoting the youth dedication as an atheistic counterpart of Christian consecration.—EP.

* * *

The chaplain of Queen Elizabeth, in Washington for preaching engagements, told a reporter: "One of the things that impressed me about America's religious life is the large number of young married couples with children attending church and Sunday school. I think this is a healthy trend in your religious life."

* * *

Red-turbaned, white-robed Samaritans living in Israel crossed over the border into Jordan to join in the sect's traditional Passover rites on Mt. Gerizim. There are 313 Samaritans living in the Holy Land, 220 in Jordan and 93 at Jaffa.

* * *

The mounting conflict between church and state in Argentina was marked by the Chamber of Deputies voting to amend its bylaws to eliminate all references to God from the oath taken by new members. Deputies will swear only "by the constitution."

* * *

Speaking in Southern Rhodesia, the Archbishop of Capetown said, "The church, like Socrates, must be a gadfly. It is not your duty to be popular. It is your duty to be faithful. It is not your duty to give expression to the views of any one group; it is your duty to give expression to the truth as taught by Christ. The Central African Province is a multiracial one. It is for you to create a union of hearts. . . . It is for you to show the truth that, as men come closer to our Lord, they inevitably come closer to each other. . . . The church must be one kraal for everybody."

* * *

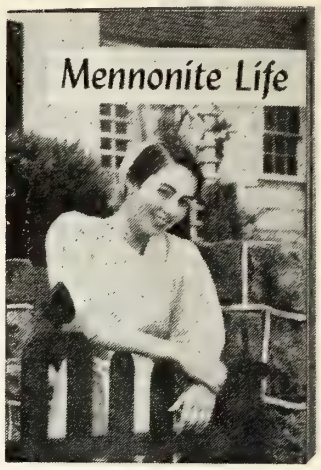
The Census Bureau in Washington is considering a nationwide survey of religious organizations next year. If undertaken, the census will be the fifth of the kind, but the first since 1936.

* * *

A statement prompted by Great Britain's decision to make hydrogen bombs has been issued by the Religious Society of Friends (Quakers) in that country. In an appeal to all men and women, the British Friends stated their conviction that ". . . no one has the right to use these weapons in his defense or to ask another person to use them on his behalf. To rely on the possession of nuclear weapons as a deterrent is faithless; to use them is a sin. We who send out this message believe war is the focus of all the things that are irreconcilable with the way of Christ . . . . Our hope for a new world will be fulfilled when men are willing to suffer rather than to cause suffering, to overcome evil with faith and love, and in all things to act with that overwhelming generosity which is the Spirit of Christ."

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Gospel Herald

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Why Believers' Baptism

By Gerald C. Studer

The Mennonite Church has held to the doctrine of believers' baptism since her very beginning over 400 years ago. The complacency with which it is held today stands in sharp contrast to the almost indescribable suffering and persecution which was endured because of this doctrine in earlier days of our faith. It was a point of doctrine and practice which stood the possessor in danger of his very life. Yet it was believed to be such an essential to the New Testament concept of the church and personal discipleship that nothing could prevent the earnest Anabaptist Christian from holding it.

Harold S. Bender in his classic presentation of The Anabaptist Vision relates believers' baptism to two of the three concepts which distinguish our heritage from that of either Protestantism or Catholicism. It was first of all related to the new conception of Christianity as discipleship in that baptism was for an Anabaptist "the pledge of a complete commitment to obey Christ and not primarily the symbol of a past experience"; and secondly, it had also to do with the conception of the church as a brotherhood in that membership in the church was voluntary and was based upon a personal, intelligent life commitment.

For our spiritual forefathers, believers' baptism was not an incidental doctrine lying on the periphery of Christian thought and experience—it was central and all-pervading in its implications, and hence must never permit compromise if the New Testament Church is to continue as Christ meant that it should. To quote passages from Menno Simons on this point is not to prove believers' baptism, since only the Scripture is worthy of use as proof, but only to verify what our forefathers considered pertinent to the possession and maintenance of the faith once for all delivered to the saints.

First, let us be clear as to the meaning of the words *believers' baptism*. It stands primarily in contrast with infant baptism. It leads us to ask, not "How shall I be baptized?" nor yet, "Who may properly administer this ordinance to me?" but rather, "Who is a fit subject for baptism, according to the Scriptures?"

Secondly, though the mode, administration, and eligible subjects of baptism are all determined to a large extent by the meaning attached to the ceremony of water baptism, we will assume in this discussion that baptism with water means simply that the subject has accepted Christ as his personal Lord and Saviour, has committed himself to a life of personal discipleship, and therefore manifests his intention by this outward act in obedience to his Lord's command. Much more could profitably be said about the meaning of baptism, but that is not the object of our study.

Now as we turn to the Scriptures, we will notice only those passages which make some contribution to the particular point that is here under study. Beginning with John the Baptist, we discover immediately that all who are mentioned in the accounts and who came to him for baptism were adults. The content of his message clearly indicates that the subjects which he considered fit for baptism were those who in maturity of experience and sincerity of heart came to him desiring that baptism unto repentance which he was preaching. The questions asked by the applicants for baptism indicate that they were adults.

Jesus took up the same message that John had been preaching and after He had called His disciples unto Him, authorized them to baptize those who received Him and His message. Jesus called for *teaching* as the first obligation of His disciples in fulfilling His Great Commission and for *belief in the hearer* as the ground for subsequent baptism, further teaching, and implicit obedience to His "all things." Jesus promised His personal attendance, both to guide and to empower His followers, in the fulfillment of this task, when He says, "Lo, I am with you alway . . . ."

It is in Acts that we find the clearest and most helpful examples for the church today. Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," must be understood in the light of the succeedng work of the Spirit through the disciples. We soon learn therefore that the contrast of this verse is not intended to be between a water baptism and a spirit baptism, but rather between a water baptism of repentance and a water baptism of the Holy Ghost. We must keep clearly in mind, however, that this inward baptism of the Holy Spirit is never spoken of apart from that outward water baptism, though the water baptism is only an accompaniment or result of the Holy Spirit baptism and not its means or cause.

A careful reading of the numerous other accounts in the Book of Acts concerning water baptism reveals a number of points which lead us to conclude from their specific and/or frequent mention that they are the Christ-intended qualifications for baptism throughout this Christian dispensation. In Acts 2:37-41 we discover a penitent anxiety in these responding to Peter's message by their humble inquiry, "Men and brethren, what shall we do?" Following Peter's succinct reply, we find the group of converts receiving baptism described as those who "gladly" received his word, indicating not a pressurized invitation, but simply a receiving of those who of their own free will responded to the Spirit's convicting power. No doubt the gladness that characterized their subsequent life (briefly described in verses 42-47) was a result of the free and personal response which they had made to the Spirit's moving and Peter's words.

Acts 5:14 reports that "believers were the more added to the Lord, multitudes *both of men and women.*" Acts 8:12, 13 reports that "when they [the Samaritans] believed . . . they were baptized, *both men and women.*" Stated from the standpoint of the message bearer, the first obligation in the Great Commission is to teach or preach the Gospel. This assumes that the hearers are responsible,

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Gospel Story

By Lorie C. Gooding

Now I have tried to tell you this great story,
Asking your hearing only, not belief;
Speaking in monotone of radiant glory
In a short tale, keeping the chapters brief,
Of birth, and cross, and tomb, and resurrection,
Of immortality, and heaven, and hell,
Of a strong Rock, immovable, fact beyond fiction:
Now I have told you all I have to tell.

I have not used harsh threats or strong appeal,
Or dazzling imagery, though I know how;
But I have sketched for you salvation's plan,
And you must make your own decision now.
I have not led you far from reason's shore
To ask your credence for a magic tale.
I have given you truth, and I can do no more.
If you have faith, His Spirit must prevail.

Holmesville, Ohio.

mature individuals with the capacity to understand if they will. Stated from the standpoint of the hearer, as is so frequently done in Acts, the first thing reported is their acceptance of the message heard, manifested by a commitment to Jesus Christ, followed by water baptism. The salvation of the soul came through the gateway of understanding and personal commitment. This was repeatedly emphasized in the teaching of Jesus while on earth and it is consistently stated or assumed by the apostles following. This understanding was never understood to mean that the applicant for baptism had to have a full-orbed, systematic theology, but rather that he simply must manifest a completely surrendered will and an open, eager, seeking mind.

In Acts 8:36, 37 we find a clear case of the condition of baptism being a personal, intelligent belief. The arrival at this intelligent belief begins in verse 30 where Philip asked the eunuch, "Understandest thou what thou readest?" And when the Scriptures were opened unto him, and the claims of Jesus laid upon him, there came spontaneously the anxious desire to fulfill the commandment regarding water baptism. This we see in the eunuch's request, "See, here is water; what doth hinder me to be baptized?" The conditions were met not by examining the eunuch's *extent* of understanding, but *in his sense of need* and *in his commitment* to what he did know. The answer of Philip was, "If thou believest with all thine heart, thou mayest." Surely the opposite is implied, namely, "If thou believest not with all thine heart, thou mayest not be baptized." As indeed one statement of the Great Commission explicitly says: "He that believeth and is baptized shall be saved; but he that believeth not [not, 'and is not baptized'] shall be damned" (Mark 16:16).

If we may begin to generalize already, we find that New Testament examples of baptism not only prove believers' baptism, but also indicate no particular maturity either of intelligence, emotions, or spiritual understanding beyond a basic accountability before God and a voluntary, anxious acceptance of the Christ as Saviour and Lord.

The Scripture frequently speaks of *understanding* not as a detailed or complete viewpoint but as a capacity. In Neh. 8:2, 3 we read of Ezra's bringing before the congregation both of men and women, "and all that could hear with understanding," the law of the Lord. In Jon. 4:11 God is saying, "And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" The reasoning which God challenges Jonah with here is that if Jonah had pity for the gourd, then why should not God have pity on the Ninevites, if not for the iniquity of the adults, at least for the innocent children and the cattle? We are perhaps not claiming too much when we point out that the significance of the frequent specific mention of men and women in connection with belief or understanding is undoubtedly to recognize the incapacity of children to understand and that they are hence not accountable before God.

In I Cor. 14 this emphasis on *understanding* is clearly the point of Paul's discussion of prophecy and the speaking with tongues. Verses 14 and 15 teach that whether praying or singing, it is unfruitful and unacceptable to God even though done in the right spirit, if it is not done with understanding, and hence to edification. Verses 19, 20 compare the value of "spirited" testimony *without the understanding* to a testimony *with understanding* as one having the relative worth of 10,000 words to 5 words respectively. "Brethren, be not children in understanding . . . but in understanding be men." Paul here shows a fine sense of acquaintance with a child's ability, however sincere, but without understanding, to speak the right words long before he can truly understand the import of what he is saying.

These sermons found in Acts we assume to be typical of early preaching and exemplary for us today. They are consistently addressed to adults and the responses to them are always adult. In the two places (Acts 11:14; 16:31) where the phrases, "and all thy house" and "and thy house," are included in the report of those finding salvation, we find that the phrase merely extends the invitation to Christ to others. To paraphrase the example of the phrases used in connection with the jailer's conversion in Acts 16, we find the force of the statement given like this, "Thou and thy house too shall be saved if and when you and they believe on the Lord Jesus Christ." In other words, anyone who feels constrained to ask, "What must I do to be saved?" can avail himself of the same answer.

The account in Acts 16:14, 15 of the baptism of Lydia is also relevant to our study. We notice in the brief thumbnail description of her two significant things: that she worshiped God and that the Lord opened her heart. Her sincerity in seeking and worshiping God led her to give Paul and Silas an attentive hearing, which resulted in her personal espousal of the Gospel of Christ. This we know, not from any direct statement, but by what transpired, for the next verse tells us that not only Lydia, but her entire household also, were converted, and baptized. Menno Simons interestingly remarks that this woman was likely unmarried, since no mention is here made of her husband as head of the house. Furthermore he suggests that the phrase "and her household" has reference to servants and not children. Being a seller of purple, she was likely a person of wealth and hence could have easily possessed servants.

Now the particularly revealing thing in this incident is her statement in verse 15 in which she beseeches Paul and Silas to make her house their headquarters. If we have any sense of propriety and if we have any knowledge of the social practices of that day, the force of her invitation immediately becomes apparent. "If ye have judged me to be faithful to the Lord, come into my house . . . ." The invitation to her house hinges upon their belief in her integrity as one whom the

(Continued on page 597)

Our Readers Say—

I am moved to write you concerning your fine editorial . . . concerning our everyday peace testimony. It has long been on my heart that every broadcast made on Mennonite Hour, etc., should include it. . . . My conscience prods me that I am remiss, too, in my everyday contacts . . . .—*Esther S. Hodel, M.D., Durham, N.C.*

Just a comment on the editorial, *Filling Out Forms*. I want to say that I appreciated the instructions you gave for the questionnaire on church music—that is, suggesting that the song leader supply the information. This procedure makes it much easier to pass things on to someone else. The person to whom the questionnaire is referred may think the pastor is just shirking some responsibility if the correspondence is all referred to him with no mention of a second party.—*D. Lowell Nissley, Crystal Springs, Kans.*

I read with keen interest the article "Blessings from Church Publications" by Mrs. Henry Ruth. It expressed my own sentiments. My life has many times been spiritually enriched by taking time out for Bible reading and study and for reading from the pen of others. It strengthens faith in God and His Word, and leads to a deeper prayer life. . . .

What a different world this would be if Christians would have more of the compassionate spirit of Christ and less of the spirit of the world to criticize and gossip! The interests of the world and the interests of the Christian are far apart.

. . . We can only grow as we humbly sit at the feet of Jesus.—*Mrs. Edwin Souder, Telford, Pa.*

GOSPEL HERALD

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EDITORIAL

Majoring in Minors

In a seminary the professor of practical theology drilled a student for two hours on how to walk from his chair to the speaker's desk. One who observed this performance soon afterward saw a crippled Korean pastor hobble to the desk and then hold an audience spellbound as he preached the Gospel of Christ. Maybe the theological student also learned how to preach the truth with effectiveness. But one has a fear that after those two hours he was chiefly conscious of dignity and elegance, of gestures and enunciation, of manners and affability. One hopes he learned that the best way to walk to the desk is to leave the audience unconscious of his manner, and the best way to talk is to direct thought to the substance rather than to the medium.

It is human to become obsessed with the lesser things. The Old Testament prophets had to point out continually which are the really important elements in godly living: obedience, not sacrifice; mercy and love, not new moons and sabbaths. And Jesus struggled against people who put tithes above truth, sabbaths above true righteousness. Their distortion of values can be seen in all its viciousness in their fear of coming into Pilate's house, lest they become defiled for the keeping of the Passover, and so in the outer court they yelled their murderous hatred of the Son of God. These were the formalists who, Jesus said, were disturbed by a gnat but never felt a camel going down their calloused gullets.

The Christian must seek continually for divine wisdom in discriminating between the major and minor things. Paul prayed that the Philippians might approve the things which are excellent. We get so bound by our prejudices and pet ideas that it becomes most difficult to keep a true perspective. There are things worth dying for; and there are things that are not worth even a tiny argument. It would be a tragedy to pass by as unimportant the issue important enough for a life-and-death stand. It would likewise be a tragedy to waste time and effort in defending a point that is only trifling in its significance. It is terrible to have missed life's majors; it is almost as bad to have mistaken minors for majors. Some people make the blunder of thinking that nothing is big; others suppose that every little matter is big. Certainly one of the tests of the wise man is his ability to distinguish between majors and minors.

This applies to the relation between spiritual and secular matters; to the various ways in which Christian discipleship is expressed; to the relative values of the traditional and the new. It has its implications on the relation of home to church, of church to community, of community to state. There may be some relativity here: that is, what is major for one may be minor for another. But our effort must always be to see values in the light of eternity, to judge under the eye of God. The nearer we come to God's thought, the less likely we are to major in minors.—E.

Radical, Liberal, Conservative, Reactionary

Guest Editorial

From left to right, in thought, as in position above, occur these major modes of thought. Not that minds are always easily placed in one of these categories, for they most often shade one into the other.

In religious thought we are most familiar with the conservative and the liberal. Some men freely align themselves with one or the other. Others pride themselves on a supposed middle ground between these two; but most often we find such minds vacillating between them, depending upon the contingency.

The radical is the reckless or irresponsible party. He is the one that burns all bridges behind him. He has a rash disregard of consequences, destroying today, but ever planning to build upon the rubble tomorrow. He writes the inflammatory speeches, marches in the front ranks of revolutions, and topples kings from their thrones.

The liberal is one who walks with advanced step. He "rides the wave of the future." He too is an apostle of change, often of change simply for the sake of change. He is ever ready to experiment and around him are often found the broken test tubes of the many things he has tried and then discarded in favor of some new fancy. He regards himself as being broad and tolerant of mind, seeing a lot of good in the worst of us and a lot of bad in the best. He is the optimist of the human family. Always before him is some bright utopia.

The conservative tends to be the static member of the family. With his time history has reached its climax. He would neither hark back to the former things nor reach forth to those before. To conserve the present values is his whole concern. In his defense of this position he is often stern and unyielding, so much so that though his position be ever so attractive and valuable otherwise, his very countenance drives men away. He will have his cake and eat it, too.

The reactionary lives at the opposite pole from the radical. He is ever pulling back and finds no values today except what were superseded by those of yesterday. He would turn the clock back to the former years. He has great difficulty in finding good in anything new, often opposing all innovations merely by habit. In the process he may be bitter, morose, and belligerent. He must fight with his back to the wall against the ceaseless assaults of change.

Probably not one of us has the objective ability to accurately place himself in one of these pigeonholes of thought. We simply do not have the gift to see ourselves as others see us, and particularly as God sees us.

No man, locked tightly in any of these compartments, is a happy man. There may be times when he must escape from any. Each one is too strait for the man of God. Though he may be a conservative, for example, in general terms, and may even regard that term as properly applied, his fundamental concern is not with the class but with truth. Jesus said, *"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"* (John 8:31, 32).—J. Ward Shank, in *The Sword and Trumpet.*

Of time we have full measure every day. Yet "haven't time" from morn to night, we say.—Fred Beck.

How Is My Appetite?

BY S. H. BRUNK

We American people have a custom of saluting one another in commonly expressed terms of, "How do you do?" To this inquiry I myself often reply, "Ask my neighbor; he seems to know better than I, how I do." But I do not take this as an excuse for not being open with those who are interested enough to make the inquiry, and of sharing with them my victories and apparent defeats, even to the confessing of my faults, as the case may be.

But the inquiry, "How is your appetite?" is usually asked by the doctor to whom we go for help when we have some physical trouble. The doctor knows full well that if there is not a normal craving for nourishment by our bodies, we are in trouble. And we think that when such a condition exists, despite our own efforts to correct it, it is well to see a medical doctor.

However, we are thinking primarily of a normal spiritual appetite. In the light of the words used by our dear Lord Jesus in the mount: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

How many of these blessings we just take for granted, with little thought of our obligations to the Giver! This is only one of the "blessed's" used by the Lord in this great sermon. But I cannot pass over this one without expressing my appreciation of His not having said that they are lucky or fortunate. Brethren, these terms should have no place in our referring to our God's providing for His children. Blessed are they who have this hungering and thirsting for something they do not yet have a satisfying portion of.

I have never discussed the subject of entire sanctification with those who contend for it as being a third birth bringing them into a realm of perfection where they are beyond possible sin or temptation. But I do have to wonder what they would make of these words of our Lord, where He definitely states that they are blessed in their craving for more *righteousness*. To me it clearly calls a man blessed in a state in which as yet he is not satisfied. We have many other Scriptures admonishing us to seek, and watch, and pray, lest we fall from our own steadfastness. This whole teaching of perfection in holiness seems to me to be only another delusion to get God's servants to boldly say, "Though all men forsake Thee, yet will not I." It seems that the deceiver has little care whether God's children are deceived on one extreme or the other.

No, brother, if you live to a ripe old age, and think you have for many years stopped growing, your normal body must have a hungering and thirsting until death. So in spirit. The drying effect of the unspiritual world all about us, together with the need of strength daily to help others, impels us to cry, though in the very presence of our Lord, "Lord, increase our faith." Yes, we can be daily partakers of this heavenly manna, and if we engage in any degree of activity in the Lord's vineyard, we will have a normal hungering and thirsting for righteousness. A truly born-again sinner, saved by grace, will have a normal desire for more of the righteousness of God. If we have a debt of love to man which can never be fully paid, how much more to our God! "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The promise attached to this blessing is that "they shall be filled." Surely if your hungering and thirsting is for your own self-righteousness, you should not even expect to be filled with the righteousness of God. If you are truly *filled* with the holy righteousness of God and are lying down in His green pastures, you will be wanting more. And only when we awake in His likeness will we be satisfied. I fear if I should go around in this temple of clay, exhilarating in how satisfied I am, it would not be to the glory of my Maker. I will expect to find a child who thinks it needs no more candy, before finding an active child of God who does not need the momentary blessing and sustaining grace of God.

Too often possibly we have laid the sinner low by placing him before a righteous God, and forgot to tell him this very God is a loving Father, waiting for His wayward son to return, waiting not in order to change his righteousness to suit the wayward son, but to change the son to fit in the Father's family.—Aaron Mast.

In conclusion, let us give praises to God our Maker that we who are born-again Christians need not go to a hospital or doctor to learn of our health. No, we need not ask our minister or deacon to know what the cravings of our spirits are and to learn how near they come to normal, as revealed to us in the Bible, God's handbook of spiritual health. We dare not try to cultivate an appetite for certain kinds of food which would likely develop in us a form of self-righteousness. We as mature folks dare not expect to thrive on the *milk* of the Word alone. Neither dare babes in Christ expect to take that *meat*.

Since the promise is to those who hunger and thirst after righteousness, let us all examine our own selves. Do I have a spiritual appetite? What is it for? And is it being satisfied to the fullness of my needs? This, as I understand it, does not call for a display of great things before men, but rather applies to the minor details of our everyday life, for which men will glorify our Father which is in heaven.

Denbigh, Va.

25 Years Ago

(From GOSPEL HERALD, *June 5, 1930)*

Twenty-seven accessions to the Church . . . were among the visible results of . . . meetings at the West Union Church near Parnell, Ia., by Bro. James Bucher.

(From GOSPEL HERALD, *June 12, 1930)*

Bro. Landis Groff is the new deacon at Strasburg, . . . Pa. He was ordained June 5.

We [Chicago, Ill.] just closed an interesting evangelistic campaign. There were 43 confessions. . . . Bro. Milo Kauffman did excellent work.

The Commencement Address will be given [at E.M.S.] by Bro. Oscar Burkholder. . . . Bro. Daniel Kauffman . . . preached the Baccalaureate Sermon.

Dr. A. C. Wieand of Bethany Bible School delivered the commencement address [at Goshen College] . . . . There were 27 graduating . . . from the college, and 9 from the academy.

Radio is another one of our "infant industries" which in a few years' time has grown to immense proportions. . . . Perhaps in a few years flying machines will also be added to this list of giants.

(From GOSPEL HERALD, *June 19, 1930)*

The summer Bible school in Elkhart, Ind., opened on . . . June 9 . . . .This has been a regular feature in the Elkhart congregation for a number of years.

A new Mennonite Church on Belmont Ave., Elkhart, Ind., was dedicated on . . . June 8.

On June 5 . . . occurred the marriage of Sister Anna Mae Wenger and Bro. John Garber.

BIBLE REVIVAL

In Chicago to give a lecture, author John Dos Passos bemoaned the present lack of "understanding of the English language" which has left Americans with little common culture except possibly that of the "comic books." He urged a return to the old-fashioned custom of reading the Bible and Milton. "When Lincoln made a speech," he said, "everyone understood what he said. Lincoln's language was based largely on the Bible. All who heard him were Bible readers. Nothing has taken the place of the Bible as a common source of culture." He advised young people who want to write great literature to "stop imitating the writers who began writing during the 1920's," thus eliminating even himself as a model, for his first recognized work was written in that decade.—*Gospel Herald* (Cleveland).

Problems of Interdenominational Co-operation

By Nelson E. Kauffman

Our experience in interdenominational co-operation is quite limited. We are very cautious, because (1) we have historically been separatists, (2) we have seen what we considered losses to others who co-operated, (3) we have not been required to co-operate, and (4) because we have still to learn how to co-operate with each other as Mennonite conferences within the framework of our differences. Our attitudes show that we may think ourselves more consistent, more Scriptural, and more to be trusted than others.

Applicable Scriptures

We should ponder these Scriptures to see if they may give us help. Mark 9:38-40, "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Phil. 2:3, 4, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." II Thess. 3:6, ". . . withdraw yourself from every brother that walketh disorderly . . . ." 3:14, ". . . if any man obey not our word . . . have no company with him . . . ." Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace." These passages were written to congregations, but also contain principles that apply in a wider context.

Factors That Require Co-operation

It is impossible to be obedient to Christ and at the same time to isolate ourselves from the world and other Christian groups. We are forced today to take a position for or against many current issues. If we do not give a voice, one will be given for us. The ecumenical movement in the Christian world brings pressure that causes us to think in terms of our agreement and our disagreements with others. Our testimony against certain evils, our attitude toward common enemies of Christian churches, immediately classifies us with other groups. We are being faced with the fact that Christianity cannot be identified wholly with or equated with a certain nation, culture, or race, not even with our own. We would be shocked to receive Bibles or Testaments, which have a German, Chinese, Japanese, or Italian flag printed in the flyleaf, as if the flag and the Testament meant the unity of the two.

Our denominational, racial, or cultural superiority and pride is as obnoxious to others as theirs is to us. In order to survive and serve as a group in today's world, we find ourselves needing to develop appreciation for others who cherish our faith, goals, and objectives, even though expressed differently. Political, social, and economic pressures force us to find groups from whom we can receive and to whom we can give and with whom we can stay alive.

Dangers of Co-operation

Co-operation in any kind of endeavor requires the surrender of certain things in return for certain advantages. In the co-operation of marriage, each partner surrenders certain personal rights. Unless there is previous agreement on matters of faith and church relation, two persons should not promise each other to walk together for life. In co-operation with other denominations we might agree to compromise our doctrinal position and witness, and eventually lose it. We could become submerged by a larger group with whom we might co-operate, and finally lose our identity. We might be in danger of being dominated by a larger church group, or by ministers with stronger personalities. However, domination is not inherent in the fact that a group is larger, or that its ministers are strong. If we co-operate with other denominations on the local level, we might be in danger of jeopardizing the work of our local congregaton by trying to be a help in a larger way. Still another danger may be that our folks might be led to feel that our distinctive doctrines and applications of Scripture are irrelevant and even a hindrance to Christian work.

Dangers of themselves should not be the decisive factor in deciding concerning co-operation. There is no opportunity for good without certain attending dangers. Without risk there would be little constructive in life. Our decisions to co-operate or not to co-operate with other denominations must be based not only upon dangers, but upon the advantages in the dangers.

Possible Values in Co-operation

It is very difficult for critics of Christianity and the church to see why, with one Bible, one Holy Spirit, and one heaven, there are so many denominations. For those who see no great problem in the fact that there are a number of denominations, the real problem is, the number of divisions within the other divisions. No one who conscientiously reads Christ's prayer of John 17 can help feeling a burden for the modern situation and a desire to do something to bring Christians closer together.

Among the values of co-operation with other groups, an important one would be a greater evidence that "the Father sent His Son into the world." Just what kind or expression of unity Jesus prayed for and has realized in answer to His prayer may be difficult to determine. At least one could expect that denominations should become better acquainted with each other, know the facts regarding each other, and learn from one another. They certainly would be able to do a few things co-operatively, that no one could do as effectively alone. As an illustration, five pastors of our part of town prepared common Bible school publicity, and secured permission to visit each public school room in our schools, inviting all boys and girls to attend one of the schools.

By co-operative effort, we should have opportunity to give witness to truth others neglect. We should make a constructive contribution to the solution of certain community problems. Five of us ministers drew up a request to the superintendent of schools, requesting that our girls be not required to wear shorts in gym classes and on the playground. As a result all parents with a conscience on this point were helped with the problem, and a testimony was given to all teachers in the school system.

Factors That Prevent Co-operation

In successful co-operation in any phase of Christian work, there must be sufficient common interest and conviction for each group to make a sacrifice for the greater good. In co-operative evangelism, participants must believe in the fundamentals of salvation and in the program. Lack of this common interest will limit, or make impossible, co-operation. Selfishness in any group, desire to have the preeminence, or a feeling of superiority, hinders co-operation. Lack of vision and lack of experience in co-operation become real hindrances to concerted effort. We may expect from other denominations about what we would be willing to do, or vice versa. Lack of leadership or poor leadership often prevents what might be wholesome co-operation. We ask ourselves, how much is the effective witness of my congregation or denomination affected by the effective or ineffective witness of other groups, and if so, how much should I concern myself about that? How much am I interested in my congregation or denomination's success, in relation to the success of others?

The Challenge Before Us

Since we are perforce being removed from our isolation, and the culture in which we live is requiring us to justify our separate existence as a denomination, we should welcome the opportunity and the facilities with which our voice may be heard and understood. We must learn that the fact that people are thrown into intimate association with those of other communions may be a most wholesome and strengthening ex-

perience for us. What is true of us individually can also be true of us in our larger organizational contexts. There is also real opportunity for us to provide leadership for co-operation which will provide us with unprecedented opportunity to exert positive influences. These opportunities challenge our strength, our vitality, and the dynamic of our faith. This experience we should welcome as a sign of developing maturity. We must have a revitalized understanding and experience of humility, and a fresh interpretation of the meaning of Jesus when He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

Hannibal, Mo.

After Five Years

By Phebe F. Kraus

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Near the little town of Mountain City, Tennessee, there stands a new church building which was dedicated on May 29. The story behind this church is a thrilling one, though it was born of a tragic experience of five years gone by.

It was a dark day of late March in 1950 when word came of the plane accident that took the lives of Jacob A. Shenk and his passenger, Melvin Weaver, prompting again the eternal question "Why?" Now, so (comparatively) short a time later, it appears that God is, in part, answering the question.

Shortly after the accident, Mr. Quincy Brown, on whose farm the plane landed, visited the Shenk home at Harrisonburg, Va. He intimated to one of the hatchery employees that he was a backslidden Christian. However, recent communications testify to a new experience with the Lord growing out of the tragic event.

As the plane explosion occurred (Mr. Brown writes) "the air was filled with papers" . . . among these were leaves from a Bible . . . "scattered in different parts of this area, and found by so many different people." This glimpse into the personal lives of the men had a profound effect on the people of that locality. It was the first link in a chain of events that culminated in the erection of the new Mount Calvary Baptist Church near the scene of the accident, plus a renewal of faith among the people.

Again quoting from Mr. Brown: "Since those two men were on a mission for Christ, I've often thought it was God's plan that they would meet Him on this trip, leaving evidence in this manner, so that their work might be carried on . . . . The Lord has placed the feeling in my heart that the incident . . . will be the means of many people being brought to Christ"—and he signs himself, "Your brother in Christ."

His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

—Adapted from *Warwick River Tide.*

The Providence of God

By Stanley C. Shenk

By the providence of God we usually mean the loving care that God exercises in relation to His people. An example of this is found in the story of Elisha's being protected by the divine army of horses and chariots of fire. Another Biblical illustration is found in the deliverance of the three Hebrew children from the fiery furnace. There are many others. What seemingly was a clear-cut *present-day* example of providence occurred one Sunday evening several years ago at the Baptist church in Beatrice, Nebraska. At 7:25, only five minutes before the evening service was due to begin and at a time when ordinarily a considerable number of folks would already have been in the church, there was not a single person present. And it was at that instant that the entire building was blown sky high by a gas explosion and completely demolished! But the church was empty. No one received so much as a scratch. Not even the pastor, the janitor, nor any members of the choir had arrived. For the first time in years as well as could be recalled later, no one was there yet at 7:25! Investigation showed that in a large number of cases people who were planning to go had been delayed by small points or details!

However, certain problems arise in connection with this subject of providence. Someone may say, "Yes, it is all very well about Elisha and the Beatrice Baptist church, but how about the thousands of servants of the Lord who were *not* delivered? How about Stephen? How about the early Christians who died at the hands of Rome? How about the missionaries who have been martyred the world over? For an answer, here is a letter written by a famous missionary mother, Mrs. Robert Moffat, to her son-in-law, David Livingstone, when he had seemingly been swallowed up by the African jungles, and there was little hope of his safe return. Hoping against hope, Mrs. Moffat wrote this sublime little epistle and sent it to a point in the far interior where she knew he would receive it if he came alive out of the deep jungle.

"My dear son Livingstone,—Your present position is almost too much for my weak nerves to suffer me to contemplate. Hitherto I have kept up my spirits, and been enabled to believe that our great Master may yet bring you out in safety, for though His ways are often inscrutable, I should have clung to the many precious promises made in His Word as to temporal preservation, such as the 91st and 121st Psalms—but have been taught that we may not presume confidently to expect them to be fulfilled, and that every petition, however fervent, must be with devout submission to His will. My poor sister-in-law clung tenaciously to the 91st Psalm, and firmly believed that her dear husband [a missionary] would thus be preserved, and never indulged the idea that they should never meet on earth. But I apprehend submission was wanting. 'If it be Thy will,' I fancy she could not say—and, therefore, she was utterly confounded when the news came [of his death by drowning]. She had exercised strong faith, and was disappointed. Dear Livingstone, I have always endeavored to keep this in mind with regard to you. Since George [Fleming] came out it seemed almost hope against hope. Your having got so thoroughly feverished chills my expectations; still prayer, unceasing prayer, is made for you. When I think of you my heart will go upward. 'Keep him as the apple of Thine eye.' 'Hold him in the hollow of Thy hand,' are the ejaculations of my heart."

The key to the problem is found in that little phrase, "devout submission to His will." He is always able to save, but His ways and His thoughts are not our thoughts. Sometimes it is His holy will that we enter that narrow way of suffering and death that has been already trod by such a mighty host of the heroes of the cross. When the three Hebrew children were told either to worship the golden idol or die, they gave a terse answer that is a good summary to this problem. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17, 18).—*Herald Youth Bible Studies.*

You Can Believe

By Merle Shantz

Faith cometh by hearing, and hearing by the word of God.—Rom. 10:17

What is the pivot of man's destiny? Is it being a good neighbor? Is it living a life bursting at the seams with practical idealism and good works? Is it being occupied with the many externals of organized religion? It is none of these. It is faith in Jesus Christ, the Son of God. On the eve of His crucifixion our Lord said: "When he [the Holy Spirit] is come, he will reprove [convict] the world of sin, . . . because they believe not on me." What does this mean? It implies the eternal hopelessness of those who have not committed their lives to the One who came into the world to die for their sin.

In regard to faith, there are three classes of people:

A PRAYER

FOR THIS WEEK

Great God, the eternal Father of Jesus our Lord, and Father of Thine adopted sons and daughters, hear us with Thy merciful ears and look upon us with Thy loving eyes. We err. We try to work for Thee instead of with Thee. We proudly set our strength against life's struggles and leave unused Thy great power. We falter and faint, and then suffer humiliating, anxious fears when all the time Thine everlasting arms are waiting to catch our cares and bear them for us if we will but cast them upon Thee. Show us how to humble ourselves that Thou mayest have the chance to empower us, to make us partakers of Thy holiness through suffering, and finally to exalt us crowned with glory and honor as Thou hast crowned our Lord who emptied Himself, and with angels strengthening Him, gave Himself for us. Amen.

—Paul R. Clemens.

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1. Those who have never heard about Christ and His atoning death on the cross and are therefore unable to exercise faith in Him. These are our continuing missionary responsibility, regardless of their race and station in life.

2. Those who have heard the Gospel and have willfully refused to accept it. They constitute a continuing challenge to Christians.

3. Then there are those who have heard the Gospel and have accepted it. They believe that Jesus Christ died in their place to secure their pardon, and they believe that He rose again to give them eternal life.

The Birth of Faith

You say, I find it hard to believe the Gospel. It is too strange. It is fantastic and unreal. You may say, I cannot understand it. Lest you think that your attitude is original, we would remind you that almost two thousand years ago Paul observed that for some the Gospel was a stumbling block and to others it was foolishness. The Bible, however, gives us a clue as to how we may receive the faith that justifies us in God's sight and which will make us possessors of His salvation.

Out of a rich experience and by a pen inspired of God the apostle wrote, "Faith cometh by hearing, and hearing by the Word of God." The apostle lived in a world acquainted with many philosophies and systems of thought, but everywhere he went he saw their inability to change men's lives and effect for men a vital relationship with God.

Paul had met the Christ in a transforming experience. He had seen in Him the fulfillment of Scriptural promises. He realized that the message of His unique death on the cross and His triumphant resurrection from the dead had the power to transform Roman slaves into new creatures and heirs of God's eternal kingdom.

Obstacles to Faith

Our age has many obstacles to faith. There are many voices which compete with the proclamation of the saving Word. "Faith cometh by hearing, and hearing by the Word of God." Many people do not listen to the eternal Word. They listen to the siren voices of pleasure that bid them forget the life beyond the grave. They listen to the seductive voices of commerce and materialism which would seduce them with the satisfaction of today. Others listen to the agnostic voice of doubt—always the voice of the devil asking the ancient question, "Hath God said?"

Faith is made difficult because men's ears are tuned to earthly voices. We are living in a contracting world that is becoming smaller day by day and in this shrinking world men's voices seem louder and God's voice fainter. But you can believe. The Eternal Word still has its ancient power. You can believe if you turn your ears away from the world's myriad voices and listen to the proclamation of the Gospel. The more you listen, the more you will be persuaded of its transforming power. In a very true sense the Word of God authenticates itself. Those who turn to it and listen find themselves changed by its message. The good ground is that which gives lodging to the Word of God, and in it fruit is brought forth, some a hundredfold, some sixty, some thirty.

You can believe but must listen to the Word and surrender yourself to its truth. Our age needs a renewal of faith, but it can only come through an obedient hearing of the Word through which we surrender ourselves to the allegiance of Christ.—*The Evening Reporter.*

Spiritual Pride

A phase of religious experience appears in every century, in which the subjects claim to have special illumination from the Holy Spirit, and to receive divine impulses and guidance to which others are strangers. They are lifted into what is called a higher life, breathe a holier atmosphere, and find a peculiar joy in the consciousness that they are led by God's Spirit. No believer in the Scriptures can doubt that such an experience is both desirable and possible. It is the Bible ideal of a Christian life.

But the history of the church gives also sad proof that special perils attend such an experience, and that many who suppose themselves to have attained it fall into spiritual pride. . . . Feeling that they have a light and a peace not granted to others, they grow vain and boastful. They sit in judgment on their brethren, and try them by false standards, and pronounce rash sentences.

There are some decisive tests of the indwelling of the Spirit, by which honest inquirers may learn the reality of His presence in their hearts. One of these is profound humility, joined with tender charity. The Spirit convinces of sin, and one who enjoys a special illumination has an insight into his own heart, which reveals its corruption and fills him with penitential shame.

Another test of the Spirit's presence is a reverence for the Bible, and a deeper insight into its truths. This is one great object of the Spirit's coming, to take of the things of Christ and show them unto His people, and to lead into a knowledge of revealed truth. Christian faith rests on the Bible, and the Christian life is sustained by feeding on its great truths.

Whenever, therefore, young or old Christians flatter themselves that they can have an inner light, by which they are guided, and by which they can test the piety of others, if this light is something apart from the Bible, and does not rest on the Bible and draw from it both discrimination and power, it may be assumed safely that they have fallen into a delusion.

—Watchman and Reflector.

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PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the Lord's direction in the ordination of a deacon in one of our congregations.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

Pray that the separation of church and state in Argentina may result in greater freedom in the preaching of the Gospel.

Pray for Alonzo W. Russel, who has been sentenced to die for murder on July 14. He accepted Christ in the Harrisonburg, Va., jail at the invitation of E.M.C. students. He can be addressed at 500 Spring St., Richmond, Va.

Pray for the Anis Haddad family as they leave their home in Jerusalem to locate at Scottdale.

Parents may have a dozen children, but each one is the only one for them.

—Yiddish Proverb.

OUR SCHOOLS

GOSHEN COLLEGE

Dr. Harold J. Ockenga, evangelist, former president of Fuller Theological Seminary and now pastor of the Park Street Congregational Church of Boston, Mass., told a capacity audience assembled in the Union Auditorium at Goshen College the evening of June 7 that "the present world situation is due to the divorce of culture from God."

Speaking on the subject, "The Crisis of the Culture of the West," Dr. Ockenga used as a text, Psalm 11:3, "If the foundations be destroyed, what can the righteous do?"

After a hasty sketch of the various world cultures from the days of the Assyrian Empire, through Hellenism, the fall of Rome, the rebirth of learning following the fall of Constantinople in 1453, the speaker demonstrated that western culture was based on the ideology of Judaism and Christianity; an absolute moral law, respect for personality, and the worth of the individual.

Then he showed that in every age two forces are at work. The one seeks to establish and maintain the great moral principles of religion. The other denies them. During the rebirth of learning men took learning and made it the tool of enlightenment. But one phase, that which left God out, went from Schopenhauer through Karl Marx and Hitler to Dachau and Buchenwald—the inevitable end of a godless society.

"The nation," Dr. Ockenga emphasized, "that divorces its culture from God will invoke the wrath of God." The crime of communism is that it denies the existence of the changeless moral law, substitutes a relativistic view of morality, and submerges the worth of the individual in the supposed interests of the group. "This," the speaker asserted, "made possible the slaughter of millions under Hitler and continues the present purges and massacres in Communist Russia."

The growth of communism is the answer to decline in vital religious faith. Russian communism became possible when religion lost its vitality and became a tool for the oppression and exploitation of the masses.

Coming to the present, Dr. Ockenga pointed out certain signs of decay in our Western culture: lawlessness and alcoholism. In two world wars in one generation "every nation violated every article of the Geneva Convention." Thus lawlessness is evident not only in juvenile delinquency but in "violation of international law based on justice and humanity."

The spending in America of 9½ billion dollars for alcoholic beverages in one year, Dr. Ockenga insisted, is "an indication of the deterioration of morality in America."

"Are we going to abdicate our basic American morality?" he asked. "Our answer must be to reintroduce God into education, home, amusements, into all phases of American life. We must bridge the gap between all phases of our culture and Christian religion. We must build a democracy that will include the morality of evangelical Christianity."

Following the address, acting dean Karl Massanari presented the graduates from the college of liberal arts and Dean H. S. Bender the graduates from the seminary. The membership of the class is 166 counting the 19 graduates of the School of Nursing and 31 others who will receive their diplomas on completion of the requirements on Aug. 5. Special exercises will be held for graduates from the School of Nursing on that date.

Degrees include Associate in Arts 8; Associate in Arts in Bible 1; Bachelor of Science in Education 49; Bachelor of Arts 64; Bachelor of Religious Education 1; Bachelor of Theology 8; Bachelor of Divinity 8. Eleven students received a secretarial certificate for completion of the course in secretarial training.

The graduates represent five foreign countries: Brazil, Japan, Java, Paraguay, Puerto Rico; and four Canadian provinces: Saskatchewan 2; British Columbia and Manitoba each one; and Ontario five.

The following states are represented: Colorado, Florida, Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Minnesota, Missouri, Nebraska, New York, Ohio, Oregon, Pennsylvania, and Virginia. Indiana leads with 60 graduates followed by Ohio 26, Pennsylvania 21, and Illinois 13.

Dr. S. C. Yoder, president emeritus, gave the invocation and President Mininger pronounced the benediction. Professor Walter E. Yoder led the assembly in singing the opening and closing hymns. Professor Dwight Weldy directed the A Cappella Chorus in singing two groups of two numbers each.

PEACE AND WAR

(Continued from page 585)

word of Scripture itself. And in so doing, many become preoccupied with the external mechanics of inspiration, forgetting that "the letter killeth, but the spirit giveth life" (II Cor. 3:6). The Word of God must always be understood in its profound sense, and not merely in the dimensions of the letter of Scripture. "The word of God is quick, and powerful," and, as John asserts, the Word is God Himself. John 1:1. He who comprehends this will not base his beliefs on isolated proof texts, either because of their presence or absence, but will always seek to solve the peripheral by approaching it from the center, from the Word that "was made flesh."

Harrisonburg, Va.

Plans have been announced for the erection of a seventeen-story limestone-faced building on Riverside Drive in New York, for the housing of the National Council of Churches and the headquarters of a number of denominations. The project will cost $14,000,000. John D. Rockefeller, Jr., has donated the site and will pay for the limestone exterior.

Is Your Church a Friendly Church?

By A. S. London

A man recently heard of a church with a large indebtedness. He decided to visit it, and if the people were friendly and kind he would leave a check for a thousand dollars. But not a person shook his hand or made his acquaintance. The pastor was called aside and went away without meeting the stranger. The caretaker finally asked the man to leave, for he was ready to close the doors. The visitor did not leave his check.

I have a friend who visited a church in a distant city, with the thought of becoming a member of it, as he was thinking of moving to that city. He was treated so coolly that he changed his plans and did not even move to the city.

You say that your church is not one of those "cool" churches, as you feel at home there. "Fellowship in joy is what makes friends," says an old philosopher. Has your church lost the knack of old-fashioned, joyful friendliness? It is not uncommon for a smile, a kind word, a hearty handshake, or a little attention given to a stranger, to win a person to an institution.

Church people should make it a habit to learn the names of all visitors, find out where they live, and discover little details concerning the individual and his family. "How is the sick baby?" or "Have you heard from your son this week?" shows a concern that any parent would deeply appreciate.

We ought to hear the expression in every church in our denomination, "Oh, I feel so much at home there!" An atmosphere of friendliness and congeniality can be developed. A bond of genuine friendliness ought to be built between church people and all strangers who pass our way.

A congregation can be warm and friendly, or cool and unconcerned. Members ought to meet all strangers, share a book, take them to meet the pastor, or find some kind word or deed that will make them feel that they are wanted and appreciated. Good will can be built up in a neighborhood or an apartment house by invitations or brief remarks about things of interest which are happening at the church.

Let's do away with that chilly atmosphere. Jesus said, "I have called you friends." May it not be said of any of us, "They just don't seem to care whether we come or not!"

Continued friendly cultivation on the part of individuals has won many to Christ and the church. Cultivation is necessary for any kind of harvest later. Most of us go where we think we shall be the most welcomed.

—Herald of Holiness.

PEACE AND WAR

A General Speaks on War

BY PAUL PEACHEY

Lieutenant General William Kelly Harrison, at present commander of the United States Army in the Caribbean, addressed the thirteenth annual convention of the National Association of Evangelicals in Chicago on April 20, 1955. General Harrison, who was wounded in action in France during World War II, became internationally known during the Korean truce talks in 1952 when he served as senior member of the UN team in the negotiations. Long an active, evangelical Christian, he had led the sunrise services at the UN "peace camp" at Munsan some weeks before his appointment to the above position. In reporting his appointment, *Newsweek* described him as the "soft-spoken and scholarly classmate" of Generals Ridgway, Clark, and Collins (June 2, 1952). "Although an ex-cavalry man, he does not swear like a trooper. . . . Neither does he smoke or drink. He reads his Bible daily. . . . He avoids the flashy dress of some generals."

The theme of General Harrison's Chicago address was: "Christianity and War in Our Times." As a Christian and a general he has grappled long and earnestly with the relationship between these disparate areas of experience. Already in 1952 he published a series of two articles in the *Sunday School Times* showing how, many years ago, he had found a satisfactory reconciliation between the two. His message at Chicago revealed a deep insight into sin as the basic root of all war, and into the Gospel of Jesus Christ as the only valid remedy for sin. Harrison believes, too, that Christians must be "for peace" and "against aggression."

These insights and convictions nonetheless did not prevent the general from reaching some remarkable conclusions. Since, according to the words of Christ, there will always be wars, the question arises as to "what to do if war comes." Here Harrison answers: "Fighting for one's country is not murder even though it involves killing. There is a clear distinction in the Bible between war and murder, and there is no New Testament command that the Christian should avoid military service, which entails acts of war. Surely if such participation were in itself sinful, the church would have heard of it."

These assertions made from an evangelical platform and presumably widely accepted by an evangelical audience call for comment. I recall witnessing a communist demonstration in Paris a few years ago involving several thousands of people which almost ended in riot when Christianity was put forward as worthy of consideration. One of the major criticisms was Christendom's constant implication in war. To read the statement of General Harrison evokes haunted feelings—avowed communists sneering at Christianity precisely because of its readiness to condone war, while a convention of Christian ministers, evangelicals at that, can listen to its condonement with approval. That the Parisian communists are deluded mortals hardly changes the picture. The fact remains that people outside the Christian tradition see the contradiction between the Gospel and war.

Brotherhood is as nothing when it is expressed exclusively in words; it is as everything when it is expressed in deeds.—Missions.

These words of General Harrison ought to arrest the attention of all Mennonites. It is not ours to pass judgment on his Christian faith and experience, but we must look at the theology with which the specialists have supplied him. For some five decades now a sharp conflict has raged between "Fundamentalists" and "liberals" of various persuasions over the question of supernatural revelation. Fundamentalists have justifiably defended the supernatural basis of Scripture against such views as would make the Scriptures merely the product of cultural evolution. In recent years more and more Mennonites have become interested in this conflict, and where this is the case they tend to modify or replace the older Mennonite view of church-world conflict by getting into the Fundamentalist-liberal fray.

In a sense this trend may have been inevitable, because Fundamentalism has certainly contributed far more to spiritual revival in our circles than has liberalism, and because there is actually much common ground between Fundamentalists and Mennonites. It is becoming increasingly clear, however, that one dare not automatically equate Fundamentalism with true Biblicism. For all its show of orthodoxy, Fundamentalism's attitude toward Scripture is not fully "orthodox," and General Harrison's words are a case in point. A mechanical literalism that fails to understands the relationship between finite human words and the reality of God can be as disastrous in consequence as "liberalism." General Harrison is ready to conclude that war is compatible with Christianity because there is not a specific word in the New Testament to the contrary; because ". . . there is no New Testament command that the Christian should avoid military service. . . ." If this theology were to direct more of its attention from the theory of inspiration to the reality of God Himself who is the Word and from the dogma of redemption to the reality of redemption it would hardly find it necessary to wait for a proof text actually naming a hydrogen bomb before concluding that a Christian must categorically repudiate it.

By the same token, the distinction which Harrison makes between war and (private) murder seems dubious in any ultimate sense. The familiar formula, "Eye for eye . . . ," is the classic Old Testament statement confirming the monopoly of the sword in the hands of the state. If, in Matt. 5, Christ challenges this formula, must we not conclude that He has precisely institutionalized murder in mind? Indeed, to distinguish between private vengeance and that carried out under social sanction is not at all a uniquely Christian insight. Most, if not all, civilizations have come to comprehend that much unaided by special revelation. What is revolutionary and beyond natural comprehension in the message of Christ is that for those restored to the kingdom of God even institutionalized slaying does not come in question.

The distinction which Harrison makes between the two kinds of slaying implies in the final analysis that the locus of sacredness is not human life itself, but certain rules pertaining to the way in which it is to be taken. This means that God does not prohibit our shedding of human blood *per se,* but only requires that we do so within certain prescribed limits. But with this kind of surface literalism one runs the risk of playing one detached statement in Scripture against another without penetrating fully to the unity and reality of the divine Word. It is as if one were to choose as the main clause of one's thought those passages which lend themselves more readily to our situation, and then to subordinate the more difficult clauses as the modifiers, without noting the contradiction. Certainly we cannot mistake the main clause in the thought of God: "Vengeance is mine," "thou shalt not kill." The subordinate clauses are the "emergency" measures elicited by man's violation, but it is precisely these modifications that Christ challenges as He leads men back to the Father's house.

It seems to the present writer that the time has come when popular Fundamentalism must be scrutinized with the same critical eye that must be directed toward "liberalism." There are values and shortcomings in both traditions that we will do well to heed. Most Mennonites will feel a greater kinship with the former group, but precisely for this reason the shortcomings of Fundamentalism are more likely to escape notice. In a word, many Fundamentalists, in their zeal to uphold the authority of Scripture and the evangelical view of redemption, press certain categories of dogma upon Scripture, failing to distinguish between their particular interpretation and the

(Continued on page 584)

FAMILY CIRCLE

To Every Daddy

There are little eyes upon you, and they are watching night and day;
There are little ears that quickly take in every word you say;
There are little hands all eager to do everything you do,
And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise,
In his little mind about you, no suspicions ever rise,
He believes in you devoutly, holds that all you say and do,
He will say and do in your way when he's grown up just like you.

There's a wide-eyed little fellow who believes you're always right,
And his ears are always open and he watches day and night;
You are setting an example every day in all you do,
For the little boy who's waiting to grow up just like you.

—Selected.

Toward Mature Thinking About Mental Illness

BY B. J. BRAUN

(This address was presented at the dedication of the new activity therapy building at Kings View Homes, Reedley, Calif. The author is pastor of the Mennonite Brethren Church, Dinuba, Calif.)

Mental illness and its treatment is often shrouded in ignorance and superstition. Strong subjective feelings obstruct realistic and constructive thinking and lead to unchristian attitudes toward the mentally ill. Misunderstanding of the nature of mental illness also contributes to unwholesome attitudes.

In the field of mental illness, health, and therapy we recognize much childish thinking and see a tremendous challenge in the words of I Cor. 14:20: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." In the Williams' translation, part of this challenge is put this way: "As to evil keep on being children; yet as to intelligence be men of maturity."

1. To begin with, it is childish to think that mental illness is the misfortune of only such as have a hereditary propensity for insanity. You hear it said: "That could never happen to me." We do well to remember the words of Scripture: "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). It could happen to you or to yours—if you don't take proper care of your body and soul.

2. It is equally childish to adopt a fatalistic attitude and maintain there is nothing you can do about it when or if mental illness comes. That is not true, especially not for a Christian. As mature men and women we need to become "men" in our understanding of the causes and preventives of mental illness as well as of the facts of mental health and therapy.

3. We do not act very maturely if we choose to stigmatize mentally ill people by calling them "crazy" and the place where they go for treatment a "nuthouse." Mental illness and institutions for its treatment have little, if anything, to do with one's intelligence quotient. It is rather a lack of intelligent understanding on our part to classify all who may need psychiatric help as insane. As men of maturity we will find we are much safer in leaving all classification to experts in the field.

4. One of the greatest injustices we can possibly do anyone who is mentally ill is to speak of his condition with a manifestation of a sense of shame. Ashamed that our son or mother has polio? Ashamed that a brother is down with the flu? Shame might well flush our face if due to promiscuous living we should contract some social disease. But even then we should blush much more over our moral laxity than over the disease itself. Any disease as such is neither moral nor immoral: it is amoral and needs speedy treatment by a competent specialist. Even so mental illness: it does not need our apologies; it needs our mature understanding and immediate best help.

5. It is very thoughtless to say, "Let relatives of the mentally ill or the state cope with that problem." Someday you may be "the relative." Someday you could even be "the patient" without any relative able or willing to take care of you. Or someday you might have to commit some loved one to a state institution and experience the cutting chill of the impersonal treatment characteristic of mass institutional life. No, that is not the answer. The only answer which can possibly satisfy the Christian conscience is that which would adequately answer the divine interrogator when He asks: "Where is my brother?"

Mental health is not merely a social or psychological problem; mental health is a spiritual challenge calling for the best of which the Christian conscience, Christian manhood, and the Christian service potential is capable. Therefore, the mentally ill are the responsibility of the evangelical church as much as the spiritually lost are the burden of Christian missions. We want to continue to do more and more missionary work in order to bring "light" to those in spiritual darkness. We want to continue to do relief work in order to alleviate physical suffering at home and abroad. But we must discontinue to be children in regard to the problems and potentials in the area of mental health. Rather, we must pray that in our understanding of it and dealing with it we may become men who need not be ashamed, rightly dividing our attention, energies, finances, and devotion among those in physical, mental, and spiritual need. Let there be a balance so that none is forgotten: to the hungry, their bread; to the naked, their clothing; to the homeless, their homes; to the spiritually sick and dying, their Gospel of redemption; and to the mentally ill, their healing, understanding, and restoring through the application of Christian methods of redemptive love.

In Eph. 4:13 (Williams' translation) we read: "for the ultimate building up of the body of Christ, until we all attain to unity in faith and to perfect knowledge of the Son of God, namely, to a mature manhood and to a perfect measure of Christ's moral stature." And we remind ourselves of our introductory challenge: "In malice be ye children, but in understanding be men."

These exhortations pose a problem for us and a constant challenge to us, because none of us ever attains to perfect manhood. Paul tells us here that an ultimate goal of redemption is not immediately attainable. Dr. Leon Saul writes: "Within every grownup lives a child he once was." Dr. Edmund Bergler says: "Neurotics are never as old as their birth certificates show them to be." R. Lofton Hudson says: "The time was when people said, 'Thou fool'; now we say, 'Thou neurotic.'" Then he goes on to extenuate that statement by conceding that "labels are deceptive and unfair. Who is not a little neurotic at times if he is worth his salt?"

That is what the Apostle Paul, the theologian, and Dr. Leon Saul, the psychologist, have to say on the subject of immaturity on the part of grown people. We accept their authoritative judgment. We admit there are varying degrees of immaturity about all of us. All of us, without exception, act or react childishly at times. Paul, the theologian, challenges us to keep on bringing our attitudes into full conformity with real manhood, "in understanding be men"—act like grownups. That may not be simple, but we ought to keep on working at it.

There is a gratifying amount of "growing-up" that we have already done during the last decade or so with regard to mental health and illness. But there remains a great deal more to be accom-

(Continued on page 595)

TO BE NEAR TO GOD

IN CHURCH

Sunday, June 26

Read Luke 8:22-25.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

—John G. Whittier.

Monday, June 27

Read I Corinthians 13:7-11.

How pleasant and how good it is
When brethren in the Lord
In one another's joy delight
And dwell in sweet accord.

To those who dwell in brotherhood
The Lord His blessing sends,
He crowns them with the crown of life,
Of life that never ends.

—Psalter.

Tuesday, June 28

Read Psalm 84.

How pleasant, how divinely fair,
O Lord of hosts, Thy dwellings are!
With strong desire my spirit faints
To meet the assemblies of Thy saints.
Blest are the souls that find a place
Within the temple of Thy grace:
Here they behold Thy gentle rays,
And seek Thy face, and learn Thy praise.

—Isaac Watts.

Wednesday, June 29

Read Ephesians 6:18-20.

Lord of the church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford. Amen.

—Edward Osler.

Thursday, June 30

Read Titus 2:11-14.

At the blest mercy seat,
Pleading for me,
My feeble faith looks up,
Jesus, to Thee;
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for Thee.

—Sylvanus D. Phelps.

Friday, July 1

Read II Corinthians 8:1-9.

Take my silver and my gold;
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

—Frances R. Havergal.

Saturday, July 2

Read Luke 11:1-4.

Alone with Thee, 'tis wondrous sweet,
To sit confiding at Thy feet;
And in the sunshine of Thy smile,
Be lost to earthly things, awhile.

Alone with Thee for one brief hour.
To be beyond the tempter's pow'r;
Beneath the shadow of Thy cross,
Earth's vain allurements seem as dross.

—Lida Shivers Leech.

—Compiled by Frieda Amstutz.

Seventy-five per cent of the people of the world receive less than 2,600 calories of food per day. In the more prosperous areas of the world the daily food supply averages close to 3,000 calories per person. Since World War II the number of people getting from 2,600 to 3,000 calories a day fell by 35,000,000.

CHRISTIAN COLLEGE TO OPEN IN TAIPEI

Orient Crusades, of which the Rev. Dick Hillis is director, reports that 183,000 persons in Formosa are now enrolled in the Bible correspondence course. This island continues to be the most responsive in Asia to the message of the Gospel.

Preliminary to the formal opening of the Christian College later in the year, classes have been established with an enrollment of over 100 students. The college is located in a former army camp in Chungli, about 25 miles from Taipei. There are several buildings on the extensive premises, the largest of which is of brick and cement, about 40 x 350, two stories high. It has been thoroughly reconditioned for its present use. Dr. James Graham, founder and president, has gathered a notable group of Chinese leaders, who are serving on the Board. The college has the enthusiastic backing of the Evangelical Fellowship of Formosa.—**World Evangelical Fellowship Bulletin.**

The Prophet of Judah's Decline

Sunday School Lesson for July 3

(Jer. 22:1-25; II Kings 23:31—24:7)

As we celebrate the independence of our beloved country we are made to pause and ponder. We hear a prophet's words concerning one nation and concerning all nations. May each one hear the word of the Lord as spoken by Jeremiah. After all, any one citizen of these United States is a part of the life of the nation. Are we salt to help prevent decay?

The world-renowned English historian, Toynbee, says that there have been 25 civilizations, of which only five remain. Name some that have fallen. Why did they fall? Why don't we learn from history?

God's people Israel were one of the great nations. God gave them laws upon which many nations since have patterned their laws. But it is one thing to have good laws written down in books and another to have them written in the hearts.

Judah is declining. Decay has set in. But God in mercy called them to repent. Who could have been more concerned for his people than the prophet Jeremiah? He spoke with almost divine compassion. He did help many of Judah, no doubt, to be true to God, even after the nation was destroyed.

Who was king at this time in Judah? Trace the line from Josiah to the end—Jehoahaz (or Shallum), Jehoiakim (or Eliakim), Jehoiachin (or Coniah), and Zedekiah. See the nature of these men's reigns in II Kings 23:31, 32; 23:36, 37; 24:8, 9; 24:18, 19. What did God speak to Judah through Jeremiah? Consider together the message from Jer. 22. The warning was to the king, to the servants, and to all the people that entered Jerusalem. The sins that cause any nation to decay are here laid bare.

There was injustice. Jehoiakim did not believe that he, the king, belonged to the people but rather that they belonged to him. Such tyranny invites the judgment of God. Verse 13 is a statement from God. To pay the debt to the king of Egypt under whom Judah was really serving, Jehoiakim extorted very heavy tribute from the people.

This injustice was accompanied by exploitation, and the king was also guilty of shedding innocent blood. We know that a prophet named Uriah had been beheaded because he had warned the king that Jerusalem was easy prey for Egypt or Assyria. And we know this very king did persecute Jeremiah. Recall too how he burned the roll of a book, words from God to Jeremiah and recorded by Baruch.

Many prophets are predicting the fall of our country. Why might this strong nation fall? What are the sins of our national decay? Are we as Christians responsible for these conditions? Does God have His prophets today?

"O earth, earth, earth, hear the word of the Lord" (22:29). Hear God call and the wonderful promises He gave Judah. **"If** ye do . . . kings sitting upon the throne of David . . . . But if ye will not hear . . . desolation. . . . Thou art Gilead [beautiful forests] unto me . . . yet surely I will make thee a wilderness . . . . I will prepare destroyers . . . ." Nations who wonder at the destruction will learn that it was all because Judah forsook their God. God must punish unrighteousness.

What will you and your pupils do to stay the judgment of God upon our country?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A I-W Family Day was observed at Indianapolis, Ind., on June 19. Bro. T. K. Hershey, pioneer missionary to South America, was the speaker both in the morning service and in the evening service, which the young people conduct once a month at the Volunteers of America Hall.

Sister Lydia Lehman, European relief worker who is now in this country, spoke at the Bethel Church, West Liberty, Ohio, on June 8.

The Goodville, Pa., congregation has decided to build an annex at the back of their church building.

Brethren at West Chester, Pa., have purchased a property on Route 202, one-half mile south of West Chester. It is a large stone house on beautiful grounds and will be suitable for conducting services.

Paul E. Yoder has been granted a year's leave of absence from the Albany, Oreg., pastorate.

Bro. Gerald Studer, Smithville, Ohio, is taking a six-week course at Mennonite Biblical Seminary in Chicago this summer.

A Song-leaders' Workshop was held at Kidron, Ohio, on June 18 with J. Mark Stauffer, Dwight Weldy, Gerald Hughes, and Darrel Hostetler on the staff.

The chorus of the Christopher Dock Mennonite School gave a program at Blooming Glen, Pa., on June 5.

Sister Doris Moyer, of the Rockway Mennonite School faculty, is taking summer work at Ann Arbor, Mich.

William Raws, from the Keswick Colony of Mercy, Keswick, N.J., spoke to the tract meeting at the Rockhill Church, Telford, Pa., on June 13 in the interest of Rescue Mission homes.

Newly elected officers of the North Central Conference are as follows: moderator, F. E. Kauffman; assistant moderator, Leroy Schrock; secretary of music, John Glick. The latter is a new office for this district.

Bro. Noah Landis, Alpha, Minn., preached the conference sermon at the recent sessions of the North Central Conference.

Bro. Milo Kauffman, Hesston, Kans., has now given his stewardship lectures for the fiftieth time (at Rockton, Pa.), and has many appointments ahead. May the Lord bless these messages to a new realization of our responsibility.

Bro. and Sister Lowell Nissley, Crystal Springs, Kans., are assisting in the Bible school at Frazer, Pa.

Bro. Allen H. Erb preached the conference sermon at the Pacific Coast Conference. Bro. Millard Lind represented the interests of the Commission for Christian Education at this conference.

Bro. J. A. Hostetler presented the interest of the Mennonite Education Board at the North Central Conference.

Bro. Darrel Otto was installed as pastor of the East Holbrook Church, Cheraw, Colo., on June 5. On the same day a farewell meeting was held for Bro. Richard Birky, who is returning to his former work at Adair, Okla.

Change of address: Bro. J. W. Shank from Harrisonburg, Va., to 418 Harriet Ave., La Junta, Colo.

Newly elected officers of the General MYF are Kermit Derstine, vice-president, and Margaret Lapp, treasurer. Both of these young people are from the Franconia Conference.

The Youth Team is spending June 16 to 21 in the four Chicago churches.

Lectures on "The Alpha and the Omega" were given at Scottdale by Bro. Paul Erb, June 15-19.

Rudy Borntrager, Ft. Wayne, Ind., will speak in a Father and Son banquet at Canton, Ohio, on June 27, dedicating the new workshop.

A photographer took pictures of Bethel Summer Bible School at Chicago during the summer 1948 or 1949. Ten teachers were anxious to have a picture and left money with Sister Lark to pay for them. The pictures did not turn out well and Bro. Lark canceled the order. In the rush of closing out Bible school, the slip with the names of the teachers who had paid for the pictures was lost. Sister Lark put the money aside, hoping that those who had paid would write. No one ever wrote. So after a period of 6 or 7 years, Sister Lark now gives the money over to the Bethel Sewing Circle to be used in helping to furnish the new kitchen at Bethel Mennonite Church. The sum is $10.00 She felt sure that the teachers involved would not object to such distribution of the money.

—Annette Kinnison.

Announcements

Regional nonconformity conference at Slate Hill, near Shiremanstown, Pa., Saturday evening, July 2, and Sunday evening, July 3.

Carl Beck, on furlough from Japan, at Pleasant Hill, Sterling, Ohio, July 10.

Carl Mrzena, former Roman Catholic missionary bishop, at Maple Grove, Atglen, Pa., 7:30 p.m., June 25.

Home and Mission Conference, at Lynside, Lyndhurst, Va., with Linden Wenger and Daniel Lehman as speakers, July 2, 3.

M. T. Brackbill, Harrisonburg, Va., will speak on "The Bible and Science," at the Lititz, Pa., YPM on June 26.

Annual meeting of Ontario Christian Workers' Conference with Nelson E. Kauffman, Hannibal, Mo., and Paul M. Miller, Goshen, Ind., as speakers at United Missionary Pavilion, Kitchener, Ont., Aug. 27-29.

Outdoor meeting for Christian Workers' Band on lawn of Paradise, Pa., church, 7:30 p.m., June 25, with Don Augsburger, Philadelphia, speaking.

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Calendar

Little Eden Camp: Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.

Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.

Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.

Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).

Chesley Lake Camp: Young People's Retreat, Roy Roth, July 17-19; United Mennonite Young People's Retreat, July 24-26; C. F. Derstine, July 1-8; Summer Bible School, July 4-15; V. K. Snyder, July 9-15; L. S. Weber, July 16-22; William G. Detweiler, July 23-29; A. J. Schultz, July 30 to Aug. 5; Roy S. Koch, Aug. 6-12; Boys' Camp, Aug. 8-13; Young People of Ontario, Aug. 15-20; Glenn Esh, Aug. 20-26; Girls' Camp, Aug. 22-27; D. Edward Diener, Aug. 27 to Sept. 2; Labor Day Week End, Sept. 3-5.

Annual Meeting, Alberta-Saskatchewan Conference and associated meetings, Carstairs, Alta., July 2-5.

Annual Meeting, Allegheny Conference Mission Board, Weaver Church, Johnstown, Pa., July 8, 9.

MYF retreat, Camp Emmaus, Mt. Morris, Ill., July 22-24.

Virginia Conference and Related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.

Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.

Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.

Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.

Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.

Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.

Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.

Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.

Annual meeting, Ontario Christian Workers' Conference, United Missionary Pavilion, Aug. 27-29.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Twenty-three district conference treasurers and representatives met at Goshen, Ind., June 10, 11, and agreed that a **Missions Week** program should be planned again this year and co-ordinated with Fall Missionary Day.

Correction: The recent report that Bro. Norman Derstine has been appointed to succeed Bro. Lewis Martin in directing the Sicily mission program for the Virginia Mennonite Board of Missions and Charities should have said that Bro. Derstine has been appointed to assist Bro. Martin. Both brethren are studying the Italian language at the present time.

Bro. Andrew Brenneman, Elida, Ohio, preached for the Jefferson Street Mennonite Church, Lima, Ohio, on Sunday morning, June 5.

Recent visiting speakers at the First Mennonite Church, Canton, Ohio, included Bro. Marion Berg, Dalton, Ohio, on Sunday morning and evening, June 5, and Bro. Eugene Yoder, Aurora, Ohio, Sunday, June 12.

Results of the mid-India annual examinations for nurses, midwives, and compounders indicated that of the eight first-year students from the Dhamtari Christian Hospital, one placed second; of the eleven second-year students, one placed first and one second; and of the three midwives, one placed first and one placed second. None of the Dhamtari students failed in their examinations.

Thirty-one missionaries, General Mission Board members, and visiting ministers preached in Mennonite churches surrounding Goshen, Ind., on Sunday morning, June 12, using the mission sermon theme, "Christ Building His Church," in most cases.

Sister Stuti Singh, a teacher at the Garjan Memorial School, Balodgahan, M.P., India, directed the summer Bible school at Mohadi and reports a very fine response.

The high-school men's quartet from the Gladstone Mennonite Church, Cleveland, Ohio, were in charge of the worship period at the annual MYF meeting held at Goshen College, Goshen, Ind., on Saturday afternoon, June 11. Bro. J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, was guest speaker at the MYF banquet the same evening and spoke on the subject, "Extending the Fellowship of Our Faith."

Six people were baptized at the Mennonite Home Mission, Chicago, Ill., on June 16 if previous plans carried. Bro. Horst also reports the conversion of a divorced couple, parents of six children, who are now reunited in Christ and a Christian home. They have asked for church membership.

The missionary women attending orientation at General Mission Board headquarters in Elkhart, Ind., will give a program to the Women's Missionary Society of the Elkhart Mennonite churches at the Prairie Street Church on Friday evening, June 24.

A secretaryship for Radio Evangelism was approved by the General Mission Board at its annual session, June 14, and Bro. Henry Weaver, Jr., Harrisonburg, Va., appointed to serve on a marginal time basis.

Election results at the annual meeting of the General Mission Board, held at Goshen, Ind., June 11-14, follow: **Members-at-large:** E. C. Bender, Martinsburg, Pa.; T. H. Brenneman, Sarasota, Fla.; Earl Buckwalter, Hesston, Kans.; Norman Derstine, Broadway, Va.; Paul Erb, Scottdale, Pa.; Milo Kauffman, Hesston, Kans.; J. B. Martin, Waterloo, Ont.; John H. Mosemann, Goshen, Ind.; **vice-president:** J. B. Martin; **additional members of the Executive Committee:** E. C. Bender, Earl Buckwalter, Milo Kauffman; **Personnel Committee:** John Lapp, Lansdale, Pa.; C. K. Lehman, Harrisonburg, Va.; Paul Mininger, Goshen, Ind.; Roy Roth, Hesston, Kans.; Harold Zehr, Roanoke, Ill.

The following administrative staff was reappointed at the recent annual meeting of the General Mission Board held at Goshen, Ind.: J. D. Graber, secretary; H. Ernest Bennett, treasurer; Boyd Nelson, secretary for service and relief; Levi C. Hartzler, secretary for publicity and church relations; H. Ernest Bennett, secretary for charitable institutions; and Nelson E. Kauffman, secretary for home missions and evangelism.

Those who participated in the workers' meeting at annual Mission Board Meeting, Goshen, Ind., Monday evening, June 13, included Allen H. Erb, long-time hospital administrator; Mrs. Earl Buckwalter, pastor's wife and mother of two missionary sons; Takio Tanase, member of the Mennonite Church of Japan; and John Duerksen, of the Hesston, Kans., College faculty under appointment as Pax pastor to Germany. They all spoke on the question, "Does Divine Leading Satisfy?"

A panel of city missionaries including the brethren James H. Lark, Mario Snyder, Allen Ebersole, Vern Miller, Laurence Horst, and John Kreider, led by Nelson E. Kauffman, discussed the problems of city mission work at the annual General Mission Board meeting business session, Goshen College, Goshen, Ind., on Monday, June 13, instead of reading reports from each station under the Board.

A panel of charitable institution superintendents including the brethren Allen H. Erb, Glen Yoder, Ben J. Yoder, Samuel Janzen, Robert Keller, Aaron Peachey, and Henry King, led by H. Ernest Bennett, secretary for charitable institutions, discussed problems concerned with operating charitable institutions at the annual General Board Meeting held at Goshen College, Goshen, Ind., on June 13.

The General Mission Board at its recent annual meeting approved negotiating a contract to operate the Sunset Home for the Aged, Geneva, Nebr., as requested by the Nebraska board.

Bro. David Kanagy, Allensville, Pa., brother to Bro. Lee Kanagy, Nakashibetsu, Japan, passed away on June 9 following a highway accident, according to word received at the General Mission Board headquarters at Elkhart, Ind.

The Radio Evangelism Committee of the General Mission Board for 1955-56 as appointed at the recent annual meeting includes the following brethren: Harley Rhodes, Harrisonburg, Va.; J. F. Swartzendruber, Goshen College, Goshen, Ind.; Richard S. Weaver, Harrisonburg, Va.; J. B. Martin, Waterloo, Ont.; Lewis Strite, Harrisonburg, Va.; Nelson E. Kauffman, Hannibal, Mo.; John Shenk, Denbigh, Va.; Levi C. Hartzler, J. D. Graber, and H. Ernest Bennett, Elkhart, Ind.

The Mennonite Relief and Service Committee appointed to administer the General Board's relief and service program for 1955-56 includes these brethren: H. S. Bender, Goshen, Ind.; O. O. Miller, Akron, Pa.; Mahlon Blosser, Harrisonburg, Va.; Marcus Clemens, Quakertown, Pa.; Calvin Redekop, Hesston, Kans.; John H. Mosemann, Goshen, Ind.; and J. D. Graber and H. Ernest Bennett, Elkhart, Ind.

Bro. and Sister David Hostetler, under appointment for Brazil, spoke at Scottdale concerning their missionary call on June 5.

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Your Treasurer Reports

One of the rural mission projects of the Board is the work being carried on at Culp, Ark. The work there consists of conducting the Bethel Springs School, operating a clinic, and extending the church through several mission outposts.

During the coming year the Bethel Springs School will continue to operate to serve children from the community. The school is operated on a mission basis as the children come from homes which cannot pay tuition to cover operations. We believe, however, that this is a worth-while mission outreach of the church and can play an important part in establishing the church in this part of Arkansas.

Contributions are needed for the work at Culp and particularly for the Bethel Springs School. We would like to encourage contributions for this particular area of the program and would appreciate very much contributions to be used for the school program. Contributions should be designated for the Culp mission work or for the Bethel Springs School at Culp, Ark.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bethel Says "Thank You"

BY PAUL AND LOIS KING

It is now almost six months since the Bethel congregation moved into its new church and began to use the facilities of a larger building. The building was not completed when it was first used, but the members have been working to complete and equip it so that it can be used to its fullest. During these six months we have witnessed many changes within the community immediately surrounding the Bethel Church. New homes have been built, streets have been torn up, work has begun on a part next to the church, and over 800 new families have moved into these homes in the past ten months. Workmen are still busy completing three more large 15-story apartment buildings right next to Bethel. These will bring 450 more new families right to the front doors of the church. Truly God has placed the Bethel church in a great field of opportunities.

Already Bethel has felt the effect of this new and changing community. Attendance has more than doubled since the new building has been in use. The new church will seat approximately 225 people in the main auditorium with an additional 85 in a side classroom. This was almost filled to capacity when nearly 250 persons were in attendance on Easter morning. The average attendance, however, has risen to about 140 with the highest regular Sunday attendance being 179. But much needs to be done in the coming months. Contacts need to be made and homes need to be visited as they enter this community. Will you pray that Bethel may be faithful to the challenge and the task before it in these days ahead? You have contributed generously with your gifts and prayers in the past. May you continue to remember us in your prayers that God may speak to the spiritual needs of the lost near our door.

But let a few of the Bethel members express their joy and thanksgiving.

"I am thankful to God for the Sunday school we now have because it is better lighted, with more room, more chairs, cleaner, and more comfortable. It is a pleasure to go to Bethel Sunday School to learn to know Jesus Christ as our Saviour and Lord. Bethel Sunday School is an open door of opportunity and a source of inspiration to any that come in to prepare for future service for Christ. We give thanks to all the brethren for their work and prayers that made this dream possible. God bless you."—Nicholas M. Tang, Sunday-school superintendent.

"We are so thankful for our new church. Who could doubt what God can do? We can't praise Him enough for answering our prayers in this way. May the Lord bless all those that made this possible. The church is such a help in the neighborhood and is such a blessing. One thing that gives me joy in my Christian life is to know that the Lord will answer prayers for everyone in the Lord."—Addie Willis, Sunday-school teacher.

"We at Bethel Mennonite Community Church praise the Lord for His wonderful gifts to us. We had been praying for a new church with a nursery so that more mothers with babies could come out to hear the Word of God. Our nursery now has two beds in it. The nursery has increased our cradle roll and we now have nine babies enrolled. We pray that the work here will win more lost souls to Christ and we hope you are praying with us. Give all thanks and praise to Him who makes all these things possible, Jesus Christ our Lord."—Jonetta Britton, cradle roll superintendent.

"We thank God for Bethel and for places like the mothers' room and a place for a sewing room. We praise God for the leading of the Holy Spirit and thank Him for the young people of our church and pray that they may take advantage of the opportunities afforded here for Christian nurture and growth."—Mary Kimbrough.

"We at Bethel thank God for the leading of the Holy Spirit within obedient servants in giving of their life's work, time, and money into the building and supporting of our church. As Sunday-school teachers, we are thankful for the large basement where we have our classes and the wonderful tables and chairs that were so graciously supplied. There is an average of 100 or more children that come every Sunday and the number is growing steadily to the point where we must order more materials which the children seek eagerly. Truly God's blessing is upon Bethel and may we here take God at His word, continuing in prayer to the furthering of souls in His kingdom."—Alma Campbell, Sunday-school teacher.

Chicago, Ill.

Letter from Paris

BY A. ORLEY SWARTZENTRUBER

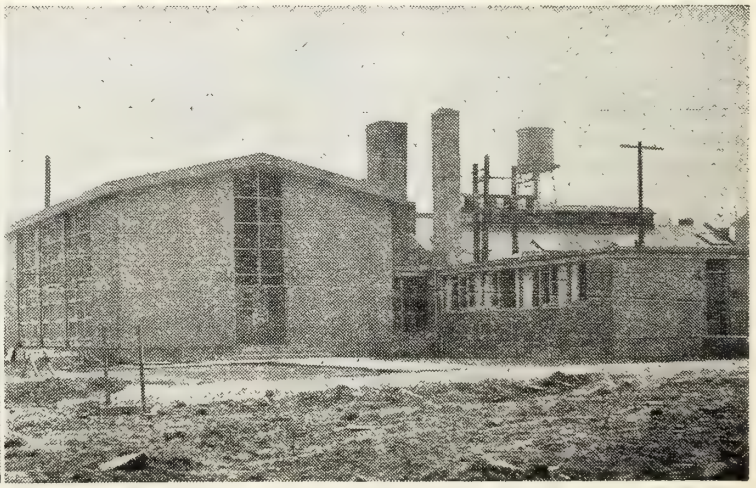
Our work in Paris is deeply affected at present by the fact that Billy Graham is scheduled to preach here on June 5-9, in the largest auditorium available, with a seating capacity of about 10,000. Enough is happening or has happened during the months preceding his coming to make the event worth while, even if the meetings do not prove to be as successful in Paris as they have been in London or Glasgow.

Reactions have come from many circles here, even before the news of the campaign was published, and everything from fear to joy, and from love to contempt has been expressed in the press. The secular press is divided. A serious paper like Le Monde printed very sympathetic reports of the campaign in London last year, but the large circulation weeklies tend to underline the purely spectacular aspects of large crowds and trombone players. **Paris-Match,** the French equivalent of **Life** magazine, produced a two-page article on Billy Graham that is an example of how venomous and destructive French irony can be. In this article Billy Graham is called "the angel Gabriel in gabardine," the "glamor preacher," and the feelings of the French readers are aroused by quoting him as having said in Germany (of all places) that "France is like a clock with a broken mainspring." The conclusion is that Graham is "a Savonarola in his own way, a man without any scruples whatever, but all to the glory of God."

This astonishing mixture of fact and fancy comes, it is true, from a magazine that is



Side view of Bethel Church, left, and one of the 15-story apartment buildings. Picture was taken from a vacant lot now being made into a park.



Bethel Church, April, 1955. The street is torn up to make a park.

controlled by Catholic interests, but the attitudes reflected in the article can be found even in Protestant circles. The upper-class Protestant weekly **Reforme** spoke in more moderate terms at the time of the first London campaign, but still ended by advising the dear brother to keep his wares for American customers, since his brand is scarcely what we want over here. This was written almost a year ago.

Since that time, however, the Evangelical Alliance, a fellowship of evangelicals from all denominations, has officially invited Billy Graham to come, and in preparation has begun to organize under the leadership of Graham's team, the prayer support, the publicity, and, very important, a group of counselors (over 300).

Graham's counseling and follow-up methods will probably be his legacy to mass evangelists of the future. Whereas after his early campaigns an unbelievably small number of "converts" persevered as far as joining some church and attending services regularly, since he developed a systematic way of maintaining contact with the converts and with their pastors, about 70 per cent have been led into full church membership and activity, as was the case in London.

Graham insists on working through the churches, and this means to a large extent through the ministers. Not all co-operate, of course. It is a surprise that besides the liberal ministers, the main body of non-co-operators are the Pentecostals. "The extremes meet," as the French say.

On the other hand, Graham's insistence on bringing the local ministers into the work has had thoroughly wholesome results. Ministers have gathered periodically to pray and plan for the campaign, with the result that a steadily increasing spirit of unity, a sense of obeying together a definite call of their Head has developed throughout this period. Many of these ministers did not know more than two or three others beyond their own denominational circles; now many have discovered earnest Christian workers on the other side of the boundary lines. In looking back over the history of Parisian Protestantism, it is doubtful if one would find such unity since the time of Calvin.

Even the distinguished editor of **Reforme** has changed his attitude. He now writes to the effect that it would have been preferable to have as the evangelist someone closer to the average Parisian than this young American, whose style, music, and thinking are so different from anything France has ever produced; we must ask, he says, whether a French preacher, if he had been similarly supported and advertised, might not have had better results. But, he concludes, as it happens there has been no French preacher to do it, and Billy Graham has undertaken to come, to rent a stadium, to organize a campaign, and to preach, it would be inconsiderate of us to complain now. The change in the attitude of this editor reflects the kind of evolution that has taken place in the attitudes of many here.

Thus in many ways the preparation for Graham's coming has deeply affected Paris Protestant circles, and we will probably reap its benefits for a long time afterwards. We might wish, as Mennonites, that Billy Graham had a better understanding of the meaning of repentance and separation from the world, of discipleship and nonresistance, and yet we, too, must admit that he understands certain aspects of the Gospel message better than we, and that actually he does not oppose our teaching "all things whatsoever" Christ has commanded to those whom his preaching will bring to Christ. The coming of Billy Graham may well stand out as an important event in the history of the kingdom in France.

Pray that Billy Graham's campaign in Paris will be important not only for our work in the Paris region, but for the Church of Christ as a whole. As Graham has put it, the campaign represents only 5 per cent of the effort; 95 per cent of the work comes after the campaign. Pastors, counselors, and all engaged in the work of follow-up and nurture need a special measure of God's grace. Billy Graham does not represent any sect; he simply stands for the call of the Gospel to repent and believe. We need this and we need all the rest of the Gospel. Pray that he may do his part and the rest of us our part by the help of God.

Clamart (Seine), France.

He That Putteth His Hand to the Plow

By Cornelius Wall

The world knows of times of dire need and human distress in Europe, the Middle East, and Far East, and even in the Americas. Mennonite and Brethren in Christ churches in North America through their Mennonite Central Committee have "put their hand to the plow," dedicating themselves to alleviate these needs to the extent possible for them. They have not discontinued this task and have the admiration of thousands in many parts of the world and certainly in Europe.

The refugee problem of a few years ago. Thousands of Mennonite refugees jammed the camps of Europe. MCC put its hand to the plow, and today the operation is practically completed. Thousands of new settlers in the United States, Canada, and South America are grateful for the persistent faithfulness of MCC and its constituency. Its presence through these years has meant hope, a different outlook, and a new chance in life.

Resettlement of Mennonite refugees in West Germany. Again MCC saw fit to ease the load of new settlers who had left everything in the East Zone. Financial aid from America and free labor by our Pax men did and still do perform miracles for Mennonite settlers. No one of the donors will ever know the many grateful hearts who thank God for the assistance received from American Mennonite and Brethren in Christ churches.

Places of worship in new Mennonite settlements. Bro. C. F. Klassen in the spring and summer of 1953 while visiting churches in the States and Canada presented the problem of building places of worship in the Mennonite settlements. His plea fell on receptive hearts. So encouraging was the response to



Here is the church building in the Mennonite refugee settlement at Backnang, Germany, now nearing completion. When the second set of 10 houses in Backnang are finished, there will be apartments for 110 families—a group of persons constituting the largest Mennonite congregation in southern Germany. The church building, for which $1,500 are still needed, will be an important factor in the worship and service of this congregation. The contributed services of Pax men from the United States in the construction of these houses and the church have resulted in substantial savings for Backnang Mennonites.

Bro. Klassen that he felt safe to plan an extensive program and make commitments at two places.

Bro. Klassen suddenly summoned by his Master. Among the many loose ends left with his passing is the church building in Backnang. Bro. Klassen felt our churches should raise the amount still needed after the Backnang settlement itself and the German Mennonite churches had made their contributions. The building is now under roof. The policy we follow in Backnang is not to go much beyond the cash on hand. Since local contributions are nearly collected, future progress will largely depend on the flow of contributions from churches in America. About $1,500 are now needed to complete the project. We are hoping the church can be finished this summer.

The construction of the Backnang church has been started in confidence that American Mennonite and Brethren in Christ churches will raise the contributions hoped for and by that enable Backnang to finish the project. We at this end are grateful for the loyal support in the past and confident that our churches will not let an unfinished church remain standing on the Backnang-Sachsenweiler site; that they will shoulder the balance of the commitment their servant made in good faith; that they will do their part toward finishing the church building. We all, including the many Pax men who spent many hours working on the church, would like to see the church building finished as evidence that our churches once having put their hand to the plow did not look back.

(Gifts of money to raise this needed $1,500 should be contributed as soon as possible. Contributions for this project should be clearly designated for the Backnang church and sent to the treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind., and should be over and above the regular 50¢ per month per member in order not to detract from funds needed for the regular Relief and Service Committee program.—Ed.)

via MCC Information Service, Akron, Pa.

The Gospel for Moslems

Islam is on the march. Young Islam is accepting more ideas. Christian missions should be alert to this changing scene.

BY EDWIN L. WEAVER

On the top of a building in one of the main streets of Luxor, Egypt, a cross and a crescent, symbols of Christianity and Mohammedanism, have been placed side by side. The owner of the building is a Christian and hence the cross; he lives in a Moslem country and has Moslem neighbors and hence the crescent. Although placing symbols of the two faiths in proximity may bring satisfaction to both owner and neighbors, there is a misrepresentation of the real facts. It is an instance of attempt to compromise in a situation where sharp conflicts exists.

Many years ago a missionary to Syria (William M. Thomson) reported that he had seen several instances in which Moslems, Christians, and Jews had united in fasts, processions, and prayers in the open air for showers to water the earth. In our time we are familiar with joined activities of Protestants, Catholics, and Jews, but the united worship which includes also Moslems is not common and yet an intellectual fellowship is increasingly promoted. We have now not only an ecumenical movement of the Christian churches which has commendable features, but a searching for common grounds of major religions. Recent history reveals that relation between Arab and western countries has its reflection in the religious relations of individuals. The new Islamic center in our nation's capital is meant to foster amity between Islam and Christianity. Furthermore, the fact that both religions are foes of communism tends to bring them together. It is therefore necessary to reconsider the basic and irreconcilable conflict that forever remains.

Let us first realize that Islam has some commendable features: it bans idolatry and substitutes for it a firm faith in one living God; it forbids intoxicating drink, gambling, and suicide; it condemns other sins and teaches charity, veracity, and modesty; it introduces a system of alms for the poor; it allows a measure of freedom of thought which in the past resulted in advancement of knowledge; it creates a brotherhood of Moslems which overcomes all barriers of race, class, and color; and it fosters such a regard for one's religion that the Moslem is a missionary wherever he has the opportunity. The Christian should understand these good features so that he will know what Islam has in common with the Christian conception of things and so that through a sympathetic approach Christianity can be presented not in antagonism to but as a fulfillment of Moslem ideals and aspirations.

A Moslem student in the United States has written that Islam can offer a spiritual framework for enormous economic, scientific, aesthetic, and social progress and that when the Islamic world is once more nationally secure it will undoubtedly fertilize and strengthen human efforts toward such progress. This student also thinks that Islam is ideally suited to reconcile East and West by a synthesis of the mysticism and spirituality of the one and the science and practicality of the other. These views are meant to elicit respect on the part of Christians for Islam, but in reality are apt to mislead regarding the nature of both Christianity and Islam and the essential contradiction between the two faiths.

W. Temple Gairdner's pointed words indicate the sharp conflict between Christianity and Islam: "It is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete, and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is today forestalling and gaining on Christianity."

Mohammed, the founder of this religion, gave himself in the latter part of his career to practices hard to defend in a preacher of righteousness. Although his followers consider him a paragon of excellence, he failed at the crucial point of personal character. And such a man is the author of the Koran.

The Koran is a very human document and its claim of inspiration cannot be justified. It reveals the mind of Mohammed and the development of his thought. Although called "the book eternal" and held in the greatest possible veneration by Moslems, it is the work of a man. Its teaching is the creed and chief foundation of Islam and the authority of Islamic doctrine. What is in the Koran orthodox Moslems accept as absolute truth and what is not in the Koran many regard as scarcely worth knowing. By believing that all previous books are abrogated by the Koran, Moslems practically reject the Old and New Testaments. Yet references in the Koran to the Law and the Gospel provide an approach to Moslems when direct methods of evangelism are impossible.

Islam's one rule of faith that determines its doctrinal and ethical character is the Koran, and from it Moslems derive their conception of God. The central idea of Islam is that Allah is God, and that there is no god but Allah. His great attribute is power, unlimited power unrestrained by holiness, love, and righteousness within. For love to restrain his power would lessen his dignity, and so he is an oriental despot. The characteristic attitude of the Moslem to his God is that of a slave to his master and not that of a son to his father. God is not a Father, for then He would be like men. The will of God is nearer to the mind of the Moslem than God Himself. It is absolute. The will of Allah includes everything from the most vital to the most trivial. It is a code of law that leaves nothing to the believer's initiative. He is the only doer and has predestined all things. This predestination engenders fatalism which causes much of the inertia of Islam.

"There is no God but Allah, and Mohammed is his prophet." Mohammed, the final and supreme prophet, supersedes all previous ones and faith must be placed in him alongside of faith in God. The doctrine of the Trinity is rejected, for God's supreme attribute is unity. The greatest sin is associating other gods with God as in the saying of Jesus Christ, "I and the Father are one," or as in the opening words of St. Mark's Gospel where Jesus Christ is called "the Son of God." Jesus' death on the cross is denied, for such a death is beneath the dignity of one of God's chosen prophets. It is clear that the god known as Allah is not the living and true God revealed in our Scriptures, for outside of Jesus Christ God is unknown to us and Moslems repudiate His divine Sonship.

Lack of knowledge of the true God of divine revelation prevents the correct conception of man, for the conception of God and the conception of man vary together. Islam is and means submission to Allah. Man in no sense partakes of the divine nature; he is carnal and must always remain so. Salvation does not mean the development of the divine nature within man so that he can have spiritual communion with God as his Father; it is merely obedience to rules and regulations laid down. Heaven, the promised reward, is not spiritual but suited to the physical desires man will never outgrow. Thus Islam holds man to the purely physical and does not give man a faith that he shall be like God and see Him as He is. The mystical experience which Moslems have who desire communion with God is a poor substitute for the communion with God which Christians experience in Jesus Christ. In fact, God and man are so disparate that real communion with God is impossible.

Because of Islam's conception of human nature, original sin and self-denial need not be given consideration. Therefore, ethical teachings do not make rigid demands. Moslems can give the fast of Ramadan a purely formal observance: it is possible for those who fast all day to feast all night. All Moslems will be saved regardless of what the record of their earthly life has been. The teaching of Brotherhood, overcoming barriers of race and caste, gives much strength to Islam. Islam emphasizes the unity of mankind; humanity is a single creation. But since there is no experience of regeneration there is no brotherhood as Christians experience it. The Moslem obtains his salvation by definite things to do; along with all non-Christian religions his is a religion of works. Emphasis is on right conduct.

The above presentation of views regarding God and man when contrasted with Christian doctrines makes clear the despair of millions of people. The world outside of Christ is dark and dreary and without hope. But the task of Christianity is not a hopeless one. Although Islam is on the march, there is a brighter side to current trends. Among younger Moslems there is a new spirit and

an opening of minds to new ideas. The Moslem world is geographically accessible as never before through modern means of communication. Western civilization is also accessible as never before to Moslems by means of radio, newspapers, and cinema. Thirst for modern knowledge causes younger Moslems to inquire into the cause of progress of western nations. In their frustration they have a hunger for spiritual satisfaction and one direction to which they can turn is to Christianity. There is in consequence a greater willingness to listen to the Gospel and to receive and read the Bible and other Christian literature.

Will Africa, departing from its former paganism, become Moslem or Christian? The answer has been given that the odds are now greatly in favor of the false religion. It is true that there has been retrogression. North Africa, for example, is reported to be less adequately evangelized today than it was thirty years ago; there is no witness in large areas and cities where formerly were well-established mission stations. Christian missionary endeavor among Africans in other parts of the continent has not stemmed the Moslem advance. But through more prayer and greater faith and love there can be further triumphs for God's kingdom as long as His grace continues. If, however, Christian groups, denominational and other, avoid Moslem areas because of difficulty in winning converts, Mohammed may be the victor. What is your attitude in this matter of freeing deluded people from satanic delusion?

Fort Wayne, Ind.

The Mennonite Hour

Echoes from Box 22

"A great spiritual help to me"—Nicaragua, Central America

"Your broadcast has been of great spiritual help to me. I enjoy them greatly. May you be able to continue."

"We have only missed one broadcast"—Uganda, Africa

"We have continued to hear your broadcast regularly over Radio Ceylon since they started. We have only missed one! They are an inspiration and spiritual pleasure; we would really miss them if they no longer were heard. May God bless you and all your team in this work of His."

"My brother and sisters are Roman Catholics"—Colombo, Ceylon

"I do appreciate your radio programs very much. I hear your broadcast every Saturday night at 9:30 over Radio Ceylon and I certainly do love the songs and sermons.

"Brothers, I have accepted the Lord Jesus as my personal Saviour and He has given me complete satisfaction in all things in this life. There is nothing better I would like than to listen to the words of Jesus, my Saviour—in church, on the radio, or elsewhere—but my parents and brothers and sisters who are Roman Catholics do not like me having the radio on so late at night and our radio station gives all its religious programs at 9:30 p.m. daily, so I can't always listen to your broadcast and others regularly."

"These sermons are a real joy to me"—Buffalo, N.Y.

"Have just received your booklet on the sermons, 'Jesus Christ—His Death, Resurrection, Ascension, and Return, and I just had to write and say they have been a blessing to me. Being new in the Truth, it's been rather hard for me to know exactly where the Scriptures I wanted to use were located.

"These sermons of truth followed by Scripture proofs are a real joy to me. I hope and pray as I read and reread them that I shall be able to memorize them for any occasion that may arise."

"More amusements than sermons"—Lewistown, Pa.

"I enjoy your program very much every Sunday and I would be pleased to have your book of sermons, 'Christ Warns the Churches.' Even though I'm not a Mennonite by faith, I like the stand you take against the worldliness in the churches today. The church I belong to has more amusements than sermons in it these days."

"First I have heard of your radio ministry"—Terre Haute, Ind.

"This very night is the first I have heard of your radio ministry and praise God for this work for our Lord Jesus Christ. I sure enjoy to hear God's message in song and in His Word. I am a young man of twenty-four years and married, working at the present time before I will enter Bible school. . . . I have been saved for six years now and am trusting in Him. . . . I will put you folks and the church on my prayer list."

"Sermon . . . was stirring to my hungry heart"—Denver, Colo.

"Your broadcast here in Denver was very inspiring yesterday and the sermon of Rev. Hostetter indeed was stirring to my hungry heart.

"I would like to get a copy of yesterday's sermon because it touched my heart very deeply. The truth is the only thing that will free the people from sin and make them wise unto salvation."

via Mennonite Board of Missions and Charities, Elkhart, Ind.

BRAZIL WORLD CONGRESS REPORTS

During Youth for Christ's World Congress on Evangelism in Brazil, April 17-24, more than 1,500 people attended a rally in the Russian language held in a downtown theater.

"We held foreign language rallies in Japanese, German, English, Yiddish, and Russian," stated YFC president Bob Cook, "and although the place was filled for the first four nights it was only in the Russian-speaking service that an overflow crowd resulted."

Speaker in Russian was Rev. Peter Deyneka, general director of the Slavic Gospel Association and head of Slavic-speaking Youth for Christ efforts around the world. When he asked for converts to Christ scores responded.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Training Christian Leaders in India

If the doors close to foreign missionaries, who will shepherd India's 10,000,000 Christians? This question posed on a folder telling about the education program at Union Biblical Seminary, Yeotmal, India, is intended to underscore the need for Indian leaders to lead the Christian Church in India today.

The second question follows immediately: If the doors close to foreign missionaries, who will spread the Gospel to India's 380,000,000 people? The obvious answer is trained Indian Christians.

The Mennonite Church in India considers these questions of sufficient significance to assign one missionary family to serve at Yeotmal, the Weyburn Groffs. Other evangelical church groups and mission boards are also making personnel available to teach on the Yeotmal faculty.

Located in the heart of India, Yeotmal accommodated 52 students during the 1954-55 school year. However, 100 students are clamoring to enter in the coming year. Some students slept in the dining hall last year for lack of sleeping rooms. Others were required to use other temporary housing. How will the school be able to take care of twice its present enrollment? Only by the faithful giving and prayers of the supporting groups.

The school has outlined a $100,000 development program to meet the growing demand for Christian education among Indian young people. This includes funds for a chapel, eight faculty houses, four married student houses, two new dormitories and an extension of another, an administration building, extension to the library, and a small amount for roads and landscaping.

Since maintenance of such a school would be a heavy burden on any one denomination, twelve evangelical groups, including the Mennonite Church in India, are now co-operating to support the school. Others are considering joining in the project.

The Mennonite Board of Missions and Charities considered at its recent annual meeting a request to provide a faculty house for the Weyburn Groffs. Interest has been expressed by members of the constituency in this project. Certainly we can all put Yeotmal on our prayer list so that adequate educational facilities can be provided for the students seeking to study there. Let us also give for this important part of the Christian Church's witness in India as we have opportunity.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Summer Service

To date sixty-two persons have volunteered for summer service. They will serve from six to eight weeks assisting in rural and city missions, children's homes, youth camps, homes for the aged, working with migrants, and serving on the MYF Youth Team. Following are the assignments which have been made:

Chicago Bethel Mission: Violet Knechtel, Kitchener, Ont.; Rosemary Wyse, Archbold, Ohio; Pearl Hartz, Morgantown, Pa.

Chicago Home Mission: Carolyn Kinsinger, Iowa City, Iowa; Jessie Hostetler, Kalona, Iowa; Donald Taylor, Lederach, Pa.

Chicago Mexican Mission: Verda Bender, New Hamburg, Ont.

Los Angeles, Calif.: Marianna Gerig, Wayland, Iowa; Beulah Graber, Wayland, Iowa; Esther Hoover and Florence Hoover, Goshen, Ind.

Johnstown, Pa.: Beulah Hartman, Harrisonburg, Va.

Saginaw, Mich.: Isabelle Hartzler, Goshen, Ind.; Faye Martin, Elkhart, Ind.; Erma Mae Reesor, Markham, Ont.; Paul Horst, Ephrata, Pa.

Iowa City, Iowa: Kathryn Egli, Gilmore City, Iowa.

Kansas City, Mo.: Rosezella Benjamin, Lima, Ohio; Roberta Eigsti, Chicago, Ill.; Helen Troyer, Lagrange, Ind.

Youngstown, Ohio: Charleen Ann Gascho, Kalona, Iowa; Treva Swartzendruber, Kalona, Iowa.

Akers, La.: Donna Barkey, Mishawaka, Ind.; Elda Stutzman, Milford, Nebr.

Culp, Ark.: Noreen Byers, Sheridan, Oreg.; Zelma Short, Archbold, Ohio; Anna Rose Nofziger, Archbold, Ohio.

Minot, N. Dak., and Menahga, Minn.: Freda Miller, Bremen, Ind.; Patricia Schrock, Goshen, Ind.; Marjorie Zook, Belleville, Pa.; Vera Bencker, Cass Lake, Minn.

Camp Rehoboth, St. Anne, Ill.: Marian E. Hostetler, Orrville, Ohio; Amos Ramer, Nappanee, Ind.; Rhoda Stoltzfus, Sarasota, Fla.

Kansas City Children's Home, Kansas City, Kans.: Melba Aling, Berlin, Ohio; Lois Merillat, Wauseon, Ohio.

Mennonite Youth Village, White Pigeon, Mich.: Susann Mae Bowsher, Lima, Ohio; Velma Frey, Wauseon, Ohio; Joan Hooley, Elkhart, Ind.; Joyce Roth, Topeka, Ind.; Maxine Roth, Wisner, Nebr.; Marie Schrock, Coldwater, Kans.; Peter Ventura, Chicago, Ill.; Ferne Alice Zehr, Manson, Iowa; John Mast, Lagrange, Ind.; Wallace Schellenberger, Goshen, Ind.

West Liberty Children's Home, West Liberty, Ohio: Esther Reihl, Salem, Ohio.

Eureka Home for the Aged, Eureka, Ill.: Grace Schott, Kitchener, Ont.; Lenora Tibbs, Bedford Heights, Ohio.

Rittman Home for the Aged, Rittman, Ohio: Judith Williams, Osceola, Ind.; Linda Atkins, Kokomo, Ind.

Migrant Unit, South Bend, Ind.: Irma Rangel, Chicago, Ill.; L. Ellen Miller, Iowa City, Iowa; John Ventura, Elkhart, Ind.; Donald Taylor, Lederach, Pa.

Russian Mission, Alaska: Carley Eash, Wellman, Iowa; E. Earl Beachy, Marilla, N.Y.; James Brubaker, Manheim, Pa.; Bertha Alderfer, Telford, Pa.

MYF Youth Team: Darrel and Marian Hostetler, Goshen, Ind.; John Krall, Mt. Joy, Pa.; Bryan Stoltzfus, Atmore, Ala.; Margaret Lapp, Perkasie, Pa.

Each year young people who cannot enter long-term Voluntary Service have the opportunity to serve in the church program through summer service. Pray for these volunteers as they minister to the spiritual and physical needs of others this summer.

Released June 10, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Pauline Birkey, member of the Manson, Iowa, Mennonite congregation, began a one-year term of service June 6 at MCC headquarters, Akron, Pa. She works as file clerk in the headquarters' archives.

Prepare Linen Kits for Udall Tornado Victims

At the suggestion of the Kansas All Mennonite Women's Committee, local women's groups have prepared linen kits for victims of the recent tornado disaster at Udall, Kans.

The decision to provide this assistance was reached when it was determined that the Red Cross would be making clothing available but not linens. The kits included a bar of soap, washcloth, bath towel, sheet, pillow slip, and tea towel—all new items and wrapped in the towel.

Bundles were to be at the MCC Clothing Center in North Newton by June 15. Blankets were also being received for the people of Udall. It was hoped that Mennonite women would be able to help distribute the kits and thereby personalize these gifts and express Christian sympathy to the recipients.

Ailsa Craig Opening Postponed

Dedication and opening of Ailsa Craig Boys Farm previously anticipated for June has been postponed. At a meeting of the advisory council, a committee of three was appointed to plan the contribution of necessary funds during the summer months. It is hoped the results of this effort will make it possible for the Farm to be opened and dedicated in late summer or early fall. Ailsa Craig Boys Farm in Ontario is being developed as a Christian home and training school for about 20 adolescent boys who are emotionally disturbed, predelinquent, or delinquent.

Aiding Mennonites in Berlin

The welfare of Mennonites in Germany's East Zone is an increasing concern of European Mennonites and MCC. It is estimated there are about a thousand Mennonites living in the East Zone who have little contact with each other and who are like a flock without a shepherd because they cannot have normal church life.

A means of aiding them is by their visiting Menno-Heim—the MCC center and home of the Mennonite congregation in Berlin. At present a small number of East Zone Mennonites are invited each month to spend a week end of fellowship at Menno-Heim. Coming on Friday evening, they spend the week end in Bible study, worship, and fellowship. When they leave on Monday morning, they are given clothing and food and thus have received material and spiritual aid.

In an effort to enable East Zone Mennonites to take advantage of these opportunities, European Mennonite groups and MCC are planning to make funds available for them to travel to Berlin for occasional visits as can be arranged by the leadership of the Berlin congregation and MCC workers.

Dutch Mennonites have been showing their concern for their brethren by sending clothing to Berlin which is made available to the Berlin congregation and Mennonite East Zoners together with clothing and food from MCC.

I-W's Organizing in Kansas City

I-W men employed in Greater Kansas City are organizing for unit worship, service, and recreational activities and look forward to having a unit center for these activities.

A Kansas Mennonite, vitally interested in the welfare of I-W men and their Christian witness, is purchasing a house near the University of Kansas Medical Center for this purpose. This house will serve as a center as well as residence for one or two couples and eight to ten single I-W men.

Reinhart Peters, Henderson, Nebr., has been appointed as a I-W leader in Kansas City by MCC. He will work with the men in effecting a I-W organization for Christian fellowship and service. This organization is working with the unit of I-W men in the Voluntary Service project in Kansas City General Hospital administered by the Mennonite Relief and Service Committee, Elkhart, Ind.

Other institutions in the Kansas City area in which I-W's work are the Mennonite Children's Home and the University of Kansas Medical Center. Approximately 50 Mennonite CO's are employed in Greater Kansas City.

Released June 10, 1955
MCC Information Service
Akron, Pa.

♣

A publisher of a student songbook, **Of Thee We Sing,** in the line of Stephen Foster's "Old Folks at Home": "O darkies, how my heart grows weary," substituted the word "brothers" for "darkies." The Georgia State Board of Education has rejected the songbook on this account.

WMSA Weekly Notes

Homemakers, missionary societies, Sunday-school classes, and other organized groups of sisters sometimes search for a worth-while project to which they might contribute. Some of the sewing circles use most of their contributions to buy supplies for their work. But other auxiliaries do not use very much of their receipts for the local activity, and so as their offerings accumulate they have larger amounts which they contribute to missions.

May we call to your attention:

The General Fund of the WMSA, which is used not only for meeting the expenses but can be used to meet special needs and small projects;

The Sheet and Blanket Fund—money from this fund was used to buy about 300 sheets and blankets needed this year by our missions, institutions, and VS centers;

The Free Literature Fund is a small fund from which Bibles, Sunday-school library books, and summer Bible school books may be supplied for a missionary witness.

Then there are also special projects. This past year the WMSA undertook to provide the basic furnishings for the **London Gospel Centre,** a place of witness in London, England. The other project was furnishings for the four-bed **Pediatrics Ward** in the new Puerto Rico Hospital. This is one of the projects which met its quota.

From time to time the Treasurer of the Mission Board suggests special needs. Often there are projects of particular interest to women. May we continue to support our own church missionary witness. Your contribution may be sent to your District WMSA Treasurer, who will forward it as you have designated.

* * *

School kits, cleanup kits, and sewing kits are needed to carry on a program of community witness by our missions and VS centers.

School kits contain 3 pencils, 1 pencil sharpener, 1 box crayons, 1 eraser, 1 pair scissors, 1 ruler, all in a large pencil case, and $1.00 for summer Bible school supplies.

Cleanup kits contain 1 bath towel, 1 washcloth, 1 toothbrush, 1 medium tube tooth paste, 1 nail file, 1 bar toilet soap, 1 serviceable comb, 1 hair brush, all in a plastic or oilcloth drawstring bag.

Sewing kits contain 1 pack assorted needles, 1 thimble, 1 pair scissors, 1 feed bag, straight and safety pins, 4 spools thread (1 black, 1 white, 2 additional colors), 3-yard length of material for a skirt or dress.

If you wish to supply any of these, write to Florence Shantz, 1711 Prairie St., Elkhart, Ind., telling how many kits of each kind you wish to supply and we will give you the name and address of the unit near you where you may send the kits.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

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The split second when you need the power of God, it will be there.—Kenneth G. Good.

From Our Churches

WILLOW STREET, PENNSYLVANIA

(Byerland Congregation)

Dear HERALD Readers:

The Lord has been good to us as a church and has blessed us with a new church building. We would not have room to mention all the other blessings, both natural and spiritual, that He has blessed us with. Surely we should praise His holy name.

Our sewing circle meets the last Wednesday of each month. On May 25 Mrs. Byler showed slides on China and the Holy Land, and told us many interesting things about the people there. We were shown what the MCC is doing to meet the need of these countries. Our hearts were touched by the way the people have to live, but also it thrilled us to see what is being done for them. Sometimes there aren't enough things to go around, and we saw one picture where there was not enough and the people were just standing there looking on.

Our young people go as a group to Baltimore, Md., to give out **The Way** and tracts every second Sunday in the month. We have a great opportunity to witness for the Lord. Many people seem to be ready to listen and take the papers we have for them, but others are not interested. We should be more in prayer for all of these. May the Lord help us to serve Him in a more perfect way.

We also have our district young people's meeting every two weeks. On May 22, at Oakwood, Md., Bro. Eugene Landis spoke on the topic, "What Shall I Render unto the Lord."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

Dorothy Mae Miller.

WINDOM, KANSAS

(West Liberty Congregation)

Dear Christian Friends:

Greetings in our Saviour's name. As we look on the fields of ripening grain, we see that here and there they are suffering for lack of moisture. It reminds us of how the evil one would spoil our lives by hindering the showers of spiritual blessings to revive us. Sometimes what appears to be heads of grain have failed to fill. They will only be chaff which the wind drives away. Even if we would have appreciated some of the moisture that has fallen in other parts of the state, we are very thankful that the Lord spared us the storm which flattened the little town of Udall, about 90 miles to the southwest of us. Some of our men have been helping with the cleanup work there.

Bro. J. G. Hartzler has left us again for a season to be with his children in Canada. We pray that he may have a safe return if the Lord wills.

Our regional overseer, Bro. Milo Kauffman, with the help of Bro. Sanford King, explained to our congregation the new plan of church administration and took a voice vote of our members. As a result Bro. M. M. Troyer is authorized to serve officially in the absence of Bro. Hartzler and to be recognized as our pastor. Since he is a very busy man, serving as secretary of our district conference, and also of the ministerial committee of General Conference, we appreciate the help that Bro. Kenneth Smoker gives. His message on May 22 was indeed an inspiration as he explained "The Believer's Resources."

Now since Bro. Albert Buckwalter was with us one evening we feel better acquainted with the work in the Chaco of South America. The pictures of the Toba Indians help us to pray more intelligently for them.

In our Thursday evening meetings we have begun a study of "Getting Acquainted with the New Testament," with Bro. Clifford Miller as our leader.

Clara Cooprider.

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There is ample justification indeed for what we nowadays usually call a "Mennonite witness."—J. D. Graber.

FAMILY CIRCLE (Continued)

plished before we will come to view and to treat mental illness with all the understanding which becometh mature Christian men.

In conclusion I would like to say five things, summarizing the need for an inner dedication of ourselves to the challenging task in the field of mental health.

1. Seeing we have those who are mentally ill among us, let us accept the facts. Let us be men and face things as they are.

2. Considering the strain of the mad rush of modern living, let us be thankful that there are not more who break under the load.

3. Remembering that in many respects we are all "men of like passion," let us not boast ourselves of tomorrow nor rely too presumptuously on a strong ancestry. Let us rather pray God that we may remain strong in spite of weaknesses and pressures.

4. Relying fully on the grace of God and drawing heavily upon such understanding as we already have of the problem of mental illness, let us put aside all sense of false shame and every idea or stigma or frustration. Those are attitudes, actions, and reactions of children —not of men. Let us rather view mental illness as a modern challenge to our Christian manhood and let us meet it with faith, charity, and hope. Too long we have been busy counting Christians; henceforth let us busy ourselves with making Christians count. Someday they may put an epithet over your life that you were "a good soul"; make certain they will also know what you were for.

5. Since we still have our composure, balance, and strength, as of this moment, let us dedicate ourselves in this hour afresh to the task of helping those for whom life's burdens have become too heavy, who temporarily are in need of our understanding in the form of material, moral, and spiritual support, and who, with the proper application of that understanding, can be restored, if we, like Simon of Cyrene, will lovingly allow ourselves to be "compelled to bear his [that is, the other's] cross."—*The Mennonite.*

EXPRESSIONS OF APPRECIATION

Since it is impossible to personally acknowledge all the kind and thoughtful expressions of sympathy—the numerous cards, floral tributes, Heart Haven donations, and especially the prayers offered in our behalf in our recent sorrow in the sudden death of our loving husband and father, Peter L. Rohrer, we take this opportunity to express our sincere thanks and appreciation to all and may God's blessings be with each one of you.—Mrs. Bertha M. Rohrer and family, Smoketown, Pa.

* * *

I wish to express sincere appreciation to the "believers of like precious faith" from the congregations of Hess, Lititz, Erb, East Petersburg, River Corner, Kauffman, New Danville, and Landis Valley, for the beautiful scrapbook that has brought encouragement and comfort to me during my convalescent days. The Lord bless you all.—Paul B. Myer, Quarryville, Pa.

* * *

We wish to express our sincere appreciation to our many friends, neighbors, and relatives for the prayers, cards, letters, flowers, and

your concern during Mother's illness and for the sympathy shown since her passing. May the Lord bless each one of you for your kindness.—The family of Mrs. Emma W. Martin, Bowmansville Pa.

I wish to express my sincere appreciation to my many friends, neighbors, and relatives for the prayers, cards, letters, and flowers which I received while in the hospital and since my return home, and for the many gifts of money. May our dear heavenly Father reward each of you in His own good way is my sincere prayer.—Mrs. Ben Mongold, Bergton, Va.

Mission News

CONTINUED

The World-Wide Missionary Conference at Lancaster, Pa., was well attended with overflowing crowds on Saturday and Sunday. Because of heavy rains the sessions were held in the East Chestnut Street Church instead of on the L.M.S. campus. Offerings totaled over $4,000.00, which, after expenses, will be used in foreign mission work under the Eastern Board. This conference is sponsored by the Lancaster City District, composed of the East Chestnut Street, Vine Street, Rossmere, North End, Laurel Street, and Christian Street congregations. It has no official ties with the Eastern Board, yet co-operates closely and benefits that Board. It has proved to be an avenue of blessing and challenge to the membership of the Lancaster Conference.

Bro. Paul S. Sieber spoke concerning the Children's Home at West Liberty, Ohio, to the East Goshen, Ind., congregation on June 5.

Bro. Walter Schlabach, on furlough from Ethiopia, spoke at North Lima, Ohio, on June 16.

Bro. and Sister Allen Byler, returning from service in Ethiopia, were expected to arrive in New York about June 15. They stopped at Athens, Rome, and Zurich, on the way and visited friends in Germany and Luxembourg. Eunice went to Ethiopia under MRSC as a teacher. Allen went as a builder. For the last three years, since their marriage, they have been serving under the Eastern Board of Missions and Charities.

Bro. and Sister Warren Metzler have been appointed by the Virginia Mission Board for service in Jamaica.

Peter Y. F. Shih, pastor of the Chinese Christian Church of New England in Boston, has predicted that the communist regime in China would collapse within twenty-five years because it conflicts with the basic values of Chinese culture. Addressing the first nation-wide conference of Chinese churches, Dr. Shih said, "The communist philosophy is in direct contradiction to our basic ideas about the dignity and freedom of the individual. It conflicts also with our ideas of family life. China is basically a family-centered nation which believes in moderation, patience, quietness, and filial piety." He said Chinese churches in America must train their young people to be ready to go back to China to fill the tremendous need there will be when the communist regime falls.

Field Notes

CONTINUED

Correction: The main speakers at the quarterly meeting to be held at Twelfth and Windsor, Reading, Pa., on July 25, 26, are Henry Frank, Elias Kulp, and Benjamin Weaver. We apologize for reading too hastily in making the earlier announcement.

A Christian Nurture Conference will be held at Zurich, Ont., all day on July 1. Lunch will be provided.

Youth Conference, Kidron, Ohio, with Richard Martin as speaker, July 2, 3.

Cornerstone laying at the new building of Braeside Home, Preston, Ont., 2:30 p.m., July 2.

LeRoy Kennel, Lombard, Ill., at Roanoke, Ill., July 10.

William G. Detweiler and wife, and the Amstutz Sisters trio, representing The Calvary Hour, Orrville, Ohio, will give programs as follows: June 24, Bethel, Chicago, Ill.; June 25, Iowa City, Iowa; June 26, 9:30 a.m., Daytonville, Iowa; 10:45 a.m., East Union, Kalona, Iowa; evening, West Union, Parnell, Iowa.

Visiting Speakers

May 22. **Chester K. Lehman,** Harrisonburg, Va., at Millersville, Pa.

May 29. **B. Harold Thomas,** Bronx, N.Y., at Youth Fellowship meeting, Millersville, Pa. **Shem Peachey,** Quarryville, Pa., and Don Augsburger, Philadelphia, Pa., at Perkasie, Pa. **Carl Wesselhoeft,** under appointment for Somaliland, at Warwick River, Denbigh, Va.

June 5. **Albert Buckwalter,** on furlough from Argentina, at Yoder, Kans. **M. A. Yoder,** Hesston, Kans., at Minot and Wolford, N. Dak. **Bob Detweiler,** Orrville, Ohio, at Pleasant View, North Lawrence, Ohio.

June 12. **Ellis Croyle,** Topeka, Ind., at First Mennonite, Johnstown, Pa. **Lawrence Burkholder,** Goshen, Ind., at Scottdale, Pa. **Lawrence Brunk,** on furlough from Argentina, at Locust Grove, Sturgis, Mich. **H. A. Diener,** Hutchinson, Kans., at Salem, Foraker, Ind. **J. J. Hostetler,** Peoria, Ill., at Belmont, Elkhart, Ind. **John E. Gingrich,** Johnstown, Pa., at Prairie St., Elkhart, Ind. **T. H. Brenneman,** Sarasota, Fla., at Nappanee, Ind. **James H. Lark,** St. Ann, Ill., at Clinton Frame, Goshen, Ind. **Harold A. Zehr,** Roanoke, Ill., at Yellow Creek, Goshen, Ind. **J. B. Martin,** Waterloo, Ont., at North Goshen, Ind. **Abner G. Stoltzfus,** Kinzers, Pa., at Middlebury, Ind. **B. Charles Hostetter,** Harrisonburg, Va., at Olive, Elkhart, Ind. **Chester K. Lehman,** Harrisonburg, Va., at Emma, Topeka, Ind. **W. R. Nafziger,** Harper, Kans., at Pleasant View, Goshen Ind. **Clayton Keener,** on furlough from Ethiopia, at Holdeman, Wakarusa, Ind. **Orland Gingerich,** Baden, Ont., at Marion, Howe, Ind. **Albert Buckwalter,** on furlough from Argentina, at Wawasee, Ind. **Stanley Schantz,** Guernsey, Sask., at Locust Grove, Elkhart, Ind. **Milo Kauffman,** Hesston, Kans., at Plato, Ind. **Harold Groh,** Preston, Ont., at Roselawn, Elkhart, Ind. **J. L. Horst,** Scottdale, Pa., at Forks, Middlebury, Ind. **M. D. Stutzman,** Kingman, Alta., at Moorepark, Mich. **M. C. Vogt,** on furlough from India, at Shore, Shipshewana, Ind. **Roy D. Roth,** Hesston, Kans., at East Goshen, Ind. **Ralph Heatwole,** Dayton, Va., at Crumstown, North Liberty, Ind. **Paul Erb,** Scottdale, Pa., at Riverview, White Pigeon, Mich. **Abram Landis,** Bridgewater Corners, Vt., at Sunnyside, Elkhart, Ind. **Stanley Weaver,** Chinle, Ariz., at Clinton Brick, Goshen, Ind. **A. L. Swartzendruber,** Kalona, Iowa, at Benton, Ind. **S. M. King,** Goshen, Ind., at Osceola, Ind. **Osiah Horst,** Petersburg, Ont., at Maple Grove, Topeka, Ind. **Allen Ebersole,** Canton, Ohio, at Fort Wayne, Ind. **C. A. Graybill,** Martinsburg, Pa., at Howard-Miami, Kokomo, Ind. **D. D. Brenneman,** Creston, Mont., at Kokomo Mission, Kokomo, Ind.

June 19. **Noah K. Mack,** Morgantown, Pa., at Tel Hai Camp, Honey Brook, Pa. **C. Nevin Miller,** Harrisonburg, Va., at Kitchener, Ont.

Evangelistic Meetings

Elias W. Kulp, Bally, Pa., at Zurich, Ont., June 12-19. **C. F. Derstine,** Kitchener, Ont., at Stoner Heights, Louisville, Ohio, June 22-29. **George R. Brunk** and staff, in "Christ for Today" Tent Meetings in Hannibal, Mo., June 19 to July 17.

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WHITHER AFRICA?

Tension continues to increase in Africa. In the north, unrest, riots, and bloodshed threaten to break out into wholesale revolution. In the east, the long-drawn-out battle with the Mau Mau continues with almost unabated ferocity. In the south, the tension can be felt. On the west, nationalism is rising to a fever pitch.

Where will these tensions lead the second largest continent? We do not know. But communism continues to aggravate these conditions to its own ends. Nationalism is holding fire to its bosom by reckless, heedless claims and actions. And Mohammedanism is girding itself for a drive in areas of Africa where Christian missions are now strong. This was a decision arrived at in a meeting of the heads of state of Egypt, Pakistan, and Saudi Arabia.

There are some 1,050 Moslem "missionaries" reportedly going out from Cairo to try to convert Africans to Mohammedanism. They will be in direct competition with Christian missionaries.

Premier Nasser of Egypt reportedly described Christian missionaries as "the vanguard of imperialism." He also expressed the hope that the western powers would not take "any untoward steps against us in this missionary campaign, because the establishment of Islam in Africa would be a shield against communism."

Brethren, we are being forewarned! If we do not enter this great harvest field and claim it for God; if we do not pray the Lord of the harvest to thrust forth laborers into His harvest; if we refuse this injunction to "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"; then indeed we fail God, and leave lost souls to the ravages of sin and godless forces, and let them slip down to a Christless eternity!—**The Sudan Witness.**

WHY BELIEVERS' BAPTISM
(Continued)

Lord has given a new heart. Here again we have an example of believers' baptism on the basis of a responsible, intelligent decision to commit her life unto the Lord.

Franklin Littell writes in his *Anabaptist View of the Church* that the early Anabaptists felt that the corruption of the church was precisely this: *"that she took in masses of people who had no understanding of what the Gospel meant, and then completed the compromise by taking in generation after generation of children who had not reached the age of understanding.* 'For a Christian life is no child's play,' but a matter of stern spiritual discipline and vigorous ethical living" (italics his).[1] It may be difficult to prove whether the baptism of children into the church before they can be responsible members is not, at least in part, a *result* or a *cause* of the church's present-day weakness in comparison to its former vigor. That it is related no one can deny or afford to overlook. *Understanding,* or as we sometimes call it, *the age of accountability or discretion,* was as significant to our Anabaptist forefathers as it was to the writers of Scripture. But to us, through improved Christian educational materials and child psychology, this issue has become greatly overladen and obscured. The Anabaptists held that by the very example of the Master, baptism must be an adult matter. It was not until thirty that He submitted to it in order that we too might realize that "those who walk in His way of submission and martyrdom mght know that the Christian life requires mature dedication and discipline. Such commitment requires a degree of understanding *(Vernunft)* which only mature persons can possess."[2]

This is not to deny the great potentialities to be found in children both in intellect and in emotions; neither is it to minimize the fact that proper development of both intellect and emotions can be greatly enhanced by the proper methods and materials; but that these hasten their adulthood (and eligibility for baptism) is indeed a matter of question. Even in those churches practicing infant baptism, this is acknowledged in their requirement that a godparent to any child who is to be baptized be at least 14 years of age—a recognition of accountability. Religious experience is possible prior to accountability, but hardly a Christian experience. A child is not morally free until he can reject as well as accept, and is not moral freedom essential to regeneration and discipleship? Baptism was reserved in the incidents cited from the Scripture for the time when those doing the baptizing could be reasonably sure of the applicant's discipleship. Isaiah said, "All we like sheep have gone astray . . . ," not lambs!

Historically there is no evidence that any Anabaptist would have considered baptizing anyone in anticipation of an eventual new birth experience. It was in celebration of it as a past reality, not in hope of it eventually coming to pass.

Conybeare writes that if we examine the oldest practices of the Christians, we find the following order of procedure: First, the giving of a babe a "Christian" name; secondly, a prayer that it might be rightly and religiously trained by its parents, and "be vouchsafed health and strength to grow up until it should reach the right and fitting age to receive baptism and gain admission into the church . . . . Years are now to elapse before the rite of baptism proper is undergone. The child is, in a loose sense, a catechumen. It will rest with him to choose the fitting moment for his full initiation. Probably puberty will be reached and left behind long before that moment arrives. Tertullian (about A.D. 200) . . . complains that a custom was growing up of admitting girls and boys to baptism merely because they clamored for it . . . . Tertullian (further says) that people must be of an age not merely to ask, but to understand what they ask for. He dwells on the *pondus sacramenti*—the weighty character of this sacrament—and asks: 'Why should innocent children be in a hurry to have their sins remitted?' A century and a half later, when Augustine, a boy of fourteen, clamored in illness to be baptized, his very co-operative mother, Veronica, bade him wait until he was older and had acquired a deeper sense of responsibility . . . ." This author concludes his discussion with the interesting observation that except among the Baptist sects, of which group we are one, baptism has degenerated into "the lifeless and superstitious [operation] which . . . it is today."[3]

This accountability to God, Daniel Webster once said, was the greatest thought that ever occupied his mind. Why spoil the meaning of baptism to a person eventually by administering it to him prematurely? Children want many things long before they need them or are capable of appreciating them. We do not surrender our judgment to theirs in other areas of their training, and we have no Scriptural, historical, or psychological business doing so in that area which is more important than any other, namely, their spiritual lives.

Surely the teen-age casualties among Sunday-school children so far as active and vital church attendance and membership is concerned are evidences of their arrival at an age of critical decision and that not all choose to stand with Christ and the church. Some as voluntarily and as deliberately choose, unfortunately, to reject Christ and the church. But nothing in the New Testament gives us any right to eliminate this possibility, not even to create social or ecclesiastical pressures to decrease its frequency, much as it pains us to see it happen. When the way has been made clear, and the person has personal ability to weigh the alternatives, and he chooses of his own volition to turn down the good in favor of the evil, even God Himself will not attempt to prevent him except by the wooing of His Spirit and the extended invitation to return to His fold.

If the vigor of faith and evangelism that characterized the New Testament Church, and the Anabaptist reformation after it, is to continue to have life in the world today, it must be brought to pass by a strong insistence upon believers' baptism and the spiritual realities that prompt such a practice. The faith once for all delivered to the saints is kept, not by accident, but by earnest contention, sometimes against error, sometimes against compromise, and sometimes against inner degeneration through seemingly harmless and innocent practices, observed in order to be safe, but productive of sorrow and weakness since it is not God's way and Word.

[1] Franklin H. Littell, *The Anabaptist View of the Church* (American Society of Church History, 1952), p. 68.

[2] *Ibid.*, p. 77.

[3] F. C. Conybeare, *Myth, Magic, and Morals* (Watts & Co., 1909), pp. 314-16, 325.

Smithville, Ohio.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, David B. and Emma (Gable), Dayton, Ohio, first child, Erwin Lester, April 28, 1955.

Beachy, Alvin and Edna Fern (Miller), first child, Galen Andrew, June 3, 1955.

Brydge, Emory and Nina (Parnell), Lyndhurst, Va., second daughter, Deborah Dolly, May 19, 1955.

Burkholder, Richard and Susan (Herr), Campinas, E. de Sao Paulo, Brazil, first child, Evelyn Rachel, May 28, 1955.

Edgin, Ralph E. and Elda (Edgin), Leachville, Ark., second child, first daughter, Nancy Joy, April 13, 1955.

Gerber, Ellis and Edna (Buller), Mukedi Via Kikwit, Congo Belge, first child, Daniel Peter, April 25, 1955.

Gingrich, Harvey L. and Edith (Martin), Ephrata, Pa., fifth child, third son, Harold M., May 13, 1955.

Hostetler, Eli and Betty (Stoll), Hartville, Ohio, second child, first daughter, Debra Darlene, June 4, 1955.

Krabill, Paul N. and Jean (Metz), Intercourse, Pa., third child, second daughter, Linda Sue, May 25, 1955.

Leatherman, Warren and Louise (Yoder), Akron, Pa., third child, second daughter, Joanne Elaine, May 31, 1955.

Long, Howard M. and Betty Jane (Swisher), Lancaster, Pa., first child, Glenn La Mar, May 21, 1955.

Miller, John W. and Louise (Heatwole), Goshen, Ind., second child, first daughter, Jeannette Eloise, June 3, 1955.

Miller, Merl J. and Ada (Good), Bainbridge, Pa., fourth son, Merle G., May 26, 1955.

Nafziger, Eugene and Emily (Stanwood), Delavan, Ill., second child, first son, Steven Eugene, May 25, 1955.

Petersheim, Elam and Lois (Stoltzfus), Reading, Pa., second child, first son, Robert Lee, May 13, 1955.

Schloneger, Paul and Hilda (Myers), Wauseon, Ohio, third daughter, Geraldine Kay, May 16, 1955.

Sensenig, Robert L. and Rhoda M. (Boll), Sheridan, Pa., first child, Suellen Kay, May 23, 1955.

Snider, Edwin B. and Fannie (Gregory), Filer, Idaho, sixth child, third son, David Lee, May 22, 1955.

Sommers, Melvin and Alice (Miller), Hartville, Ohio, third child, second daughter, Marsha Janelle, May 30, 1955.

Steinman, Mahlon and Emma (Yantzi), Tavistock, Ont., second son, Dwight Timothy, May 16, 1955.

Stutzman, Mr. and Mrs. Robert, Woodburn, Oreg., third child, first daughter, Carolyn Joy.

Swartz, David and Grace (Byler), Au Gres, Mich., fourth child, first daughter, Marilyn Joy, May 31, 1955.

Townsend, J. W. and Kathryn (Dugan), Masontown, Pa., fourth child, third son, Roger William, May 30, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Farmwald.—Walter Beachy, Amlin, Ohio, and Mary Jane Farmwald, Plain City, Ohio, both of the United Bethel Conservative Mennonite Church, by Andrew Farmwald at the UBCM Church, April 9, 1955.

Bentch—Kauffman.—Clarence E. Bentch, Versailles, Mo., Mt. Zion cong., and Betty Kauffman, Haven, Kans., Yoder cong., by Harry A. Diener at the Yoder Church, June 4, 1955.

Burkholder—Hauck.—Paul K. Burkholder, Paradise, Pa., Kinzer cong., and Marian E. Hauck, Ephrata, Pa., cong., by Mahlon Zimmerman at the home of the bride, June 4, 1955.

Burkholder—Kornhaus.—Thomas Burkholder, Smithville, Ohio, Oak Grove cong., and Dorothy Kornhaus, Orrville, Ohio, cong., by I. W. Royer at the Orrville Church, May 8, 1955.

Hartzler—Kauffman.—Lee Hartzler and Fern Kauffman, both of the Maple Grove cong., Belleville, Pa., by Jacob F. Weirich at the Maple Grove Church, May 14, 1955.

Leichty—Roth.—Glen B. Leichty, Wayland, Iowa, Bethel cong., and Luora Mae Roth, Parnell, Iowa, Wellman cong., by Simon Gingerich at the Wellman Church, June 2, 1955.

Maust—Maust.—Elmer H. Maust, Meyersdale, Pa., and Ida Maust, Salisbury, Pa., both of the Castleman River Conservative Mennonite cong., by Ivan J. Miller at the Maple Glen meetinghouse, Grantsville, Md., June 5, 1955.

Miller—Sands.—Jay Harold Miller, Lancaster, Pa., Millersville cong., and Martha Jane Sands, Bird-in-Hand, Pa., Stumptown cong., by Elmer G. Martin at the Stumptown Church, June 4, 1955.

Miller—Slabaugh.—Jonas Miller, Kokomo, Ind., and Winifred Slabaugh, Greentown, Ind., both of the Howard-Miami cong., by A. G. Horner at the Howard-Miami Church, June 4, 1955.

Nisley—Miller.—Monroe Eugene Nisley, Jr., Millersburg, Ind., Clinton Brick cong., and Patricia Louise Miller, Kouts, Ind., Hopewell cong., by Samuel S. Miller at the Hopewell Church, June 4, 1955.

Schrock—Smeltzer.—Marion Schrock and Berneice Smeltzer, both of Goshen, Ind., Benton cong., by Galen Johns at the Holdeman Mennonite Church, June 5, 1955.

Summers—Landis.—Moses Summers, Amboy, Ind., Howard-Miami cong., and Ruth Landis, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the home of Paul Martin, June 4, 1955.

Swartzentruber—Nafziger.—Elroy Swartzentruber, Petersburg, Ont., Steinman A.M. cong., and Alta Rachel Nafziger, Brunner, Ont., Riverdale cong., by Valentine Nafziger at Millbank, Ont., June 4, 1955.

Tobias—Haueter.—James Tobias, Akron, Ohio, Church of the Brethren, and Miriam Haueter, Orrville, Ohio cong., by I. W. Royer at the Oak Grove Fellowship Center, June 5, 1955.

Zuercher—Kaufman.—Wilfred Zuercher, Dover, Ohio, Wooster cong., and Celesta Kaufman, Millersburg, Ohio, Martins Creek cong., by D. W. Miller at the Berlin Church, June 4, 1955.

Reports from Turkey indicate a resurgence of Mohammedanism. In the past three years more than a thousand new mosques have been erected, and yet there is not room to accommodate all the worshipers.—**Missionary Mandate.**

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Evers, Moses Daniel, son of the late William and Magdalena Evers, was born near Harrisonburg, Va., Jan. 17, 1867; peacefully fell asleep in Jesus on May 20, 1955, after a heart attack; aged 88 y. 4 m. 3 d. He moved to Elida, Ohio, in 1885, and moved to Oregon in 1894. He married Nancy C. Culp on March 8, 1888. To this union were born 8 children. Two sons preceded him in death. He accepted Jesus in his early years, and was a member of the Sheridan congregation. He is survived by his wife, 6 children (Dorothy—Mrs. E. E. Zuercher, Hubbard, Oreg.; Cora—Mrs. M. Wagler, Willamina, Oreg.; Ira S., Sheridan, Oreg.; Laura—Mrs. John Weaver, Colton, Oreg.; Nancy—Mrs. H. E. Widmer, Colfax, Wash.; and Roy, Elmira, Oreg.), 37 grandchildren, and 40 great-grandchildren. Funeral services were held May 24 at the Elmira Christian Church in charge of N. A. Lind, assisted by Dan Shenk. Interment was made in the West Lawn Cemetery, Eugene, Oreg.

Gut, Aldine Bertha, daughter of Andrew and Emma (Martin) Gut, was born Aug. 3, 1907, near Hopedale Ill.; died quite suddenly of a cerebral hemorrhage on May 29, 1955, in the Goshen General Hospital, Goshen, Ind.; aged 47 y. 9 m. 26 d. She was preceded in death by her parents. The family moved from Illinois to Kouts, Ind., and in 1942 they moved to Goshen. She accepted Christ as her personal Saviour in her youth, united with the Mennonite Church, and remained faithful until death. Surviving are her stepmother (Mrs. Polly Kaufman Gut), with whom she lived, 2 brothers (Ora C., Kouts, and Clarence J., Valparaiso, Ind.), one sister (Mrs. Nellie Field, Valparaiso), 3 stepbrothers (Alvin Kaufman, Goshen; Floyd, Nappanee, Ind.; and Cloyd, Middlebury, Ind.), and other relatives and friends. Funeral services were held on June 1 at the Yoder Funeral Home in Goshen with Russel Krabill in charge and at the Hopewell Mennonite Church, Kouts, Ind., with Samuel Miller officiating. Burial was made in the Kouts Cemetery.

Hershey, Mary Rozella, daughter of Fanny (Fortner) and the late Joseph E. Gramley, was born at Dakota, Ill., April 3, 1907; was stricken four years ago with cancer, died April 24, 1955, at the Lancaster, Pa., Hospital after a month's illness; aged 48 y. 21 d. On Feb. 17, 1935, she was united in marriage to Jacob R. Hershey. To this union were born 4 daughters, all living at home (Rozetta Rebecca, Lucille Ann, Miriam Lois, and Stella Mae). Also surviving are her husband, mother, 2 brothers (Raymond, Ridott, Ill., and Irvin, Freeport, Ill.), and 3 sisters (Dorothy—Mrs. Samuel Shelley, Freeport, Ill.; Frances—Mrs. George Vassos, Detroit, Mich.; and Miriam—Mrs. Carl Meier, Pearl City, Ill.). She was a faithful member of the Mechanic Grove Mennonite Church and was active in Bible school and sewing circle work. Funeral services were held April 27 at the Mechanic Grove Church in charge of Noah Hershey, Jr., and Clyde Hostetter. Interment was made in the adjoining cemetery.

Martin, Emma W., daughter of the late Christian and Barbara (Weaver) Zimmerman, was born March 11, 1881; passed away May 23, 1955, at her home in Bowmansville, Pa.; aged 74 y. 2 m. 12 d. Her husband, Barton S. Martin, died Sept. 21, 1950. Five children also preceded her in death. Surviving are 6 children (Eva—Mrs. Ivan Bowman, Barbara, Paul, Luke, Maria—Mrs. Mark Musser, and Nora), 18 grandchildren, 2 great-grandchildren, and 3 brothers (Nathan, Weaver, and Allen). She was a faithful member of the Bowmansville Mennonite Church and attended regularly until the last four months. Funeral services were held on May 26 at the Bowmansville Church in charge of Howard Good. Burial was made in the Weaverland Mennonite Cemetery.

Miller, Sondra Ann, stillborn daughter of Verlo and Margaret (Seafert) Miller, Lagrange, Ind., was born at the Sturgis Memorial Hospital, Sturgis, Mich., May 22, 1955. Surviving are her parents, one sister (Marlene Susan), and 2 brothers (Stephen Allen and Gary Verlo). A prayer service at the Caton and Frurip Funeral Home, Lagrange, Ind., was conducted by Ivan Miller and Amos Hostetler, May 29. Burial was made in the Oak Lawn Cemetery, Sturgis, Mich.

Oyer, Mary, daughter of Peter and Barbara (Neuhauser) Smith, was born near Gridley, Ill., Dec. 31, 1861; passed away at her home near St. Johns, Mich., May 27, 1955; aged 93 y. 4 m. 27 d. She accepted Christ as her Saviour in her youth and united with the Waldo Mennonite Church near Flanagan, Ill. On Jan. 15, 1880, she was united in marriage with John P. Oyer. To this union were born 11 children, 8 of whom grew to maturity (Edward H., Eureka, Ill.; Daniel S. [deceased September, 1954]; Lydia, at home; Emma [deceased May, 1951]; Noah [deceased February, 1931]; Elmer J., Fisher, Ill.; Edna, at home; and Esther—Mrs. Cyril Smith, St. Johns). Besides her aged husband, who was unable to attend the funeral, she also leaves one brother (C. H. Smith, Eureka, Ill.). Two brothers and 3 sisters preceded her. In 1886 she moved to Woodford Co., Ill., and was a member of the Metamora Church until 1921 when the family moved to Michigan, where she continued her activities in the Bethel Mennonite Church as long as health permitted. She had been in frail health for several years, but was able to be about the house until the last week of her life. A few hours before her departure, she enjoyed a visit from her pastor, joining in the prayer in which she especially remembered the church, the pastor, and other individuals. Shortly afterwards she peacefully passed away. Funeral services were held at the Bethel Church on May 31, in charge of J. M. Landis. Her favorite psalms (90 and 91) were read. Burial was made in the Washington Township Cemetery nearby.

Smucker, Cora, daughter of Ezra M. and Malinda (Kauffman) Yoder, was born in Belleville, Pa., March 23, 1889; passed away peacefully at her home in Belleville on May 2, 1955 after a long illness; aged 66 y. 1 m. 10 d. In 1926 she was united in marriage to John A. Yoder. To this union were born 3 children (Zelda and Iris Jean—Mrs. James Peachey, both of Belleville; another daughter died in infancy). In 1932 her husband passed away. She was married to Harry Smucker in 1943. Surviving are her husband, 2 daughters, one stepdaughter (Mrs. Grace Weiler, Reedsville, Pa.), one brother (John C. Yoder, Belleville), 4 sisters (Mrs. Elsie Byler, Mrs. Anna Grassmyer, Charity Yoder, of Belleville, and Mrs. Frances Smith, Winona Lake, Ind.), and one grandchild. In her youth she accepted Christ as her personal Saviour; and her testimony remained clear and positive to the end. She was a member of the Maple Grove Mennonite Church. Services were conducted in the home by Jacob F. Weirich. Burial was made in the Locust Grove Cemetery, Belleville.

Yost, John Eash, was born in Lancaster Co., Pa., Dec. 16, 1871; died at his home near Gap, Pa., March 5, 1955; aged 83 y. 2 m. 19 d. He was united in marriage to Katie E. Kennel, who survives. To this union were born 4 children (Ray S., Kirkwood, Pa.; R. John, Narvon, Pa.; Sadie M., at home; and Harlan L., Silver Spring, Md.). He is also survived by 2 brothers and 2 sisters (Christian E., Amos E., Elizabeth E., and Sue Shenk). He was preceded in death by one brother and 2 sisters. He was a lifelong member of the Millwood Mennonite Church, where his funeral services were held on March 9 in charge of Reuben G. Stoltzfus and Le Roy Stoltzfus, with burial in the adjoining cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Customs and Cultures, by Eugene A. Nida; Harper; 1954; 306 pp.; $4.00.

". . . the attitude of one Mennonite missionary best expresses the sane and sensible approach. She was asked . . . , 'Do you teach the doctrine of the plain clothes?' To which the missionary replied, 'Why, we are fortunate if they wear any clothes.'"

This quotation from page 3 of Eugene A. Nida's book highlights what we find in the volume under review, viz. (1) The **problem** is the cultural variety found among the world's people; (2) an understanding and an

evaluation of these varieties is the solution; and (3) what is really difficult subject matter is made clear by hundreds of down-to-earth and practical illustrations. Another reviewer has written, "The book gives hours of delightful entertainment as Dr. Nida imparts information through humorous, point-making true experiences."

The choice of chapter headings is unique and striking. Here are some samples, "Shocks and Surprises," "Rhyme and Reason," "Race and Ranting," "Hoes and Headaches," "Devils and Doubts," "Drums and Drama," "Old Customs and New Ways." The numerous subheadings dividing the chapters into sections are usually also arresting: "Keys to the Heart," "Let the Borrower Beware," "It Just Isn't So," "From Sun to Praying Mantis," and many others like it. The book is extremely readable.

But it is also serious anthropology. The author is fully qualified to write in this field. He has purposely written here, however, for missionaries, and most of his literally hundreds of illustrations come from missionary sources, and from his own experiences in visiting about fifty different countries in the world.

This book is **must** reading for all foreign missionaries because they are continually faced by the problems posed here, the problems incident to the impact of one culture upon another. As the missionary tries to learn a new language, understand a new culture, evaluate a different set of mores, and then attempts to make the Gospel effective in this new situation he is faced with a difficult task for which he is often not well prepared. For example, a missionary wrote recently "The colony was formed bringing together missionaries who represent an individualistic, materialistic, and capitalistic culture, with a people who are not individualistic, not materialistic, nor capitalistic . . . difficulties arose . . . the colony is no longer in existence."

We in the home church could also profit by this book. We must constantly differentiate between Christianity and our culture, and often we get values confused. Democracy and Christianity are not synonymous and we dare not claim Christian authority for free enterprise, freedom, social welfare, or other popularly accepted schemes. Not everyone will or should express his new life in Christ exactly as we do.

On the other hand, more than we realize we have divorced the message of Christianity, the author says, from the material culture . . . divided life into sacred and secular, and religion has become a Sunday affair. Often the so-called heathen knows nothing of such a divorcement. To him religion is in every phase of his life. The author sums up by saying, "The truth is that if God is left out of anything He is not entirely in anything. Life is not so neatly compartmentalized as our easy consciences [and one might add, our western consciences] would lead us to think."

Although written for missionaries, the book must be read with discretion. Uncritical reading could inadvertently lead one to the false conclusion that right and wrong are mostly matters of what peoples in any given cultural situation consider so. Certainly some things would be sin for us that are probably not sin for people in a radically different culture. Yet there are moral absolutes. We dare not overlook this and must constantly remember that Christ Himself is the perfect moral example. But the missionary must learn to apply and interpret these absolutes wisely in new and strange situations, remembering always that it is Christ and not anthropology that will save them and will make their lives and their society new. Regardless of how perfectly the naturalization of Christianity to the environment is achieved, the church will always need to stand against many of the basic assumptions of its cultural environment wherever it may be.

It has been a long time since I have found a book more interesting, and, as a missionary, one of more practical value.—J. D. Graber.

Items and Comments

New church buildings costing $54,000,000 were begun in April, raising to $215,000,000 the value of such structures started in 1955. This is 32 per cent ahead of the figure for the same period in 1954.

* * *

Of the world's population of 2,400,000,000, about 1,300,000,000 live in rural areas and are occupied in agriculture.

* * *

The average world consumption of cotton is three kilograms per year per person. North America uses more than four times this amount.

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Medical education in Afghanistan is now absolutely free. Formerly the government sent a number of medical students abroad each year, but the Faculty of Medicine at the University of Kabul has been strengthened so this is no longer necessary. Today only postgraduates are sent to other countries on government scholarships.—WP.

* * *

The Church of the Annunciation at Nazareth in Israel is being torn down to make way for a new $2,000,000 structure. This church stands above the Grotto in which Mary is traditionally believed to have heard from the angel Gabriel that she was to bear the child Jesus. The new building, which will rise to a dome 165 feet high, is expected to be finished in three years.

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The Christian and Missionary Alliance gave $46.68 per capita to mission work in 1954. This was in addition to support for local church work.

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Billy Graham's second London crusade opened at the huge Wembley Stadium in London with more than 70,000 persons attending despite threatening weather. At the conclusion of the meeting 3,267 persons came forward to make decisions for Christ.

* * *

The American Bible Society distributed 9,000,071 volumes of Scripture in the United States last year, it was reported at the 139th Annual Meeting. A total of 6,391,100 volumes were distributed abroad. In the 139 years of its existence the Society has distributed over 450,000,000 portions of Scripture. The Society distributed more Scriptures in Latin America last year than in any previous year, a total of 3,359,865 volumes to 23 countries. Ninety-two per cent of the Scriptures issued in English by the Society last year were in the King James Version; less than eight per cent were in the Revised Standard Version, and less than one per cent in the American Standard Version.

* * *

A Negro has been elected president of the Toledo, Ohio, Council of Churches for the first time since it was organized 54 years ago.

* * *

The largest Evangelical church building in the heart of Athens, Greece, even though not completely finished, is often packed to capacity with more than 1,500 people.

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When some settlers moved into a house on the Lebanese border and started clearing a pile of filth off the floor, they uncovered a colored mosaic design. It turned out that they had stumbled on the remains of a fifth-century church.—EP.

* * *

Archaeologists have unearthed 225 sites of ancient habitation in the desert country called the Negeb. They were led to search there by chapters 12 and 13 of the Book of Genesis which told them the area was not always a wilderness but was thriving with people in the time of Abraham.—EP.

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Giving by the American Baptist Convention in the year closing April 30 showed an increase for the fifth consecutive year.

* * *

Missionaries must shift their approach from one of "saving individuals" to one of concentrating on developing native leaders and national churches if their cause is to survive, according to Harry L. Turner, President of the Christian and Missionary Alliance. "The white missionary can no longer take the attitude of a lord among 'the poor heathen,'" Dr. Turner said. "We must recognize the growing insistence on the part of the natives to be treated as equals. Thus many missionaries are going to be faced with the question of whether they will adapt to the new situation or get out."

* * *

The Pennsylvania Turnpike in 1954 succeeded in bringing about a 44 per cent reduction in traffic deaths. The death rate of 4.2 for every 100,000,000 miles traveled on the Turnpike is far below the national average and the lowest ever recorded during the Turnpike's operation.

* * *

Sunday grocery buying in Des Moines, Iowa, is increasing in spite of efforts of churchmen to oppose it. Supermarkets near churches are doing a brisk business. Many Des Moines residents combine churchgoing with grocery shopping. After morning services, they drive to the supermarket and make their grocery purchases for the week ahead.

High-school students in Dearborn, Michigan, have confounded the skeptics. They said it was only youthful enthusiasm and wouldn't last when more than a year ago students began holding before school worship services on Wednesday morning. But attendance has grown steadily and now nearly 200 are present each week. The services are planned and led entirely by the students.—Religious News Weekly.

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Graduates of Hamma Divinity School Lutheran Seminary in Springfield, Ohio, were told in the commencement address that their main purpose will be saving souls, not becoming financiers, administrators, or businessmen.

* * *

Chinese Christian churches in the United States have shown rapid growth in recent years, but 90 per cent of the 177,000 Chinese in this country are still non-Christians.—RNS

* * *

Menno Travel Service, Akron, Pa., is again arranging a Europe-Holy Land tour particularly suited for persons interested in places of Mennonite and Christian significance. The two-month tour beginning Oct. 12, 1955, will visit points of historical, cultural, and church interest as well as scenic beauty in England, Holland, Germany, France, Switzerland, Italy, Egypt, Lebanon, Syria, Jordan, Israel, and Greece. Stops at MCC centers and projects in these countries are included in the tour.

Three weeks will be spent in the area known as the Holy Land. Bible study sessions will enable the group to gain maximum benefits from their visit to the land which is the setting of Biblical history and the earthly life of Christ. These Bible studies will be led by the tour conductor—Gideon Yoder, professor of church history and religious education at Hesston College in Kansas. The presence of a tour conductor will give the group the benefits of an interpretation of the points visited.

* * *

Charles B. Templeton, noted evangelist, told the General Assembly of the Presbyterian Church that "the so-called revival sweeping America isn't permanent or genuine. Most people seem to want God as you want a hot water bottle in the night—to get you over a temporary discomfort," he said. "Oddly enough, though there is a statistical increase in religious interest, there is also an increase in the number of criminals and the seriousness of their offenses. The statistical columns reveal the nation increasingly Christian. The news columns reveal the nation increasingly pagan. Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience and come to the point of dedication to Him and to His Word."

* * *

More than 22,000 American women over fifteen years of age die each year as a result of accidental injury. Half of these are in the age range of fifteen to sixty-four—before the infirmities of old age begin to play the major role in mishaps. Only one fourth of the fatal mishaps among women less than 65 occur in and about the home. Motor vehicle accidents are the major hazard, counting for more than half of all accidents in this age group.

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While half of the world's people go to bed hungry every night, says Walter W. Van Kirk, the United States will "face the judgment of Almighty God if it does not reach out and aid them."

* * *

Doctors and medical students need a greater background of moral and philosophical training to enable them to live up to their code of ethics, says Dr. Edward J. McCormick of Toledo, Ohio, a past president of the American Medical Association. "Doctors can't learn from a test tube that there is a Supreme Being," he declared. He said this nation is producing skilled doctors who have "a certain gap in their medical education." In advocating increased moral and philosophical education for doctors, Dr. McCormick suggested this education be provided "somewhere in the premedical training or during clinical courses."

* * *

A new law enacted in Jordan requires a special government permit for the sale of land to Christian religious bodies. Jordan controls Jerusalem's Old City in which many Christian shrines are located. There is a recurring demand for land as the site of hospitals, monasteries, hospices, and other Christian institutions near these shrines. Christian leaders in Jerusalem are aroused over the new law.

* * *

The General Assembly of the Presbyterian Church in the U.S.A. has voted to approve the ordination of women as ministers.

YOUR PUBLISHING HOUSE

Our **Foreign Literature Program** consists primarily of the following: the European Christian educational project, Spanish summer Bible school materials, and **El Heraldo Evangelico.**

The European project, being carried on with the co-operation and financial assistance of MCC, continues the translation and printing of Herald Summer Bible School materials into German and French with a team of three from America and a number of Europeans working at the Basel, Switzerland, headquarters. A major development in this during the past year has been the setting up of our own small offset printing plant. The first books are coming from this press. They are beautiful indeed as compared with those previously made up from mimeographed sheets. These materials are being used in summer camps, DP camps, children's homes, and congregations. Some, especially the German, are going to countries outside of Europe, including Canada and the U.S.

We now have both teacher's and pupil's books for the eight grades from Kindergarten I through Grade 6 in Spanish. These have been translated, adapted, edited, and published at Scottdale. This, of course, was all done with the competent counsel of qualified workers in the Spanish-speaking countries where it is being used. As with our English books this is probably the most complete SBS course available in the Spanish language.

In all three of these languages it is not only a matter of providing teaching materials, but to a large extent it is pioneering in Christian education by providing a new type of Bible instruction for boys and girls who have never enjoyed this privilege before. The team in Basel, working at the translating, editing, and publishing of these materials, spend a couple months each year in teaching and in workshops helping to train other teachers and administrators.

The third major foreign literature project is the monthly Spanish publication **El Heraldo Evangelico.** This is now going into more than 20 Spanish-speaking countries. It is being given free for six months to listeners to our Spanish radio broadcasts who request it. This makes it possible to send it to some places where very little other evangelical witness is possible. The Mission Board gives some financial assistance to these two Spanish projects.

Your prayers for and financial support of these most worthy publishing endeavors are indeed much appreciated. The expansion of this work will go forward as your gifts are received for it. During 1954, $10,470 was needed to subsidize these services. You contributed $8,592 toward it. As much or more will be needed during 1955. Summer Bible schools, Sunday schools, youth groups, congregations, and individuals will find these to be worthy objects of your missionary support.

Your Publishing Agent,
A. J. Metzler

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Gospel Herald

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The Meetings at Goshen

By the Editor

One of the highest points in the Mennonite church calendar is the annual meeting of the Mennonite Board of Missions and Charities. It usually draws a crowd practically as large as attends the biennial General Conference. And because of the foreign missionaries always present, it is the most cosmopolitan company that we can assemble. Since the proclamation of the Gospel is the chief business of the church, it is fitting that the Mission Board meeting should attract so much interest. One wishes that the annual meetings of the Board of Education and of the Publication Board were better attended. But no one begrudges the Mission Board its place at the head of the list of popular church causes.

The Mennonite Board of Missions and Charities met at Goshen College, Goshen, Indiana, June 11-14, in its forty-ninth annual meeting. It will always be remembered by those who were fortunate enough to attend for its deeply spiritual tone, the quality of the addresses, the evidences of advance in our missionary thinking and program, and the wonderful Christian fellowship among workers from far and near.

Theme

The theme about which the program was built was "Building the Church of Christ." It represents the realization which has come to all of us that the purpose of evangelization is church-building. The situations in the world have driven us back upon a position which the New Testament example and principle should have taught us. This is that the church must be indigenous—not a culture from one part of the world imposed upon another, not a branch of an American organization in a foreign country manned by foreign personnel and supported by foreign money, not an alien control of the life and work of a new church in a new location—but a group of believers in whom the Spirit works through the Word to find an expression of the Gospel in terms of the culture in which the church exists.

This truth has brought what is called the new day in missions. No mission program can be effective today which does not work in the context of this new day. And so the theme of this annual meeting just had to be what it was. The speeches and reports which were given showed that the theme was more than a verbalism. Bro. J. D. Graber, Secretary of the Board, in the keynoting missionary sermon, set forth the arguments for the indigenous church. But those arguments found remarkable support in the speeches that afternoon which told most effectively how this indigenous principle is working out in the Argentine Chaco, in eastern Africa, and in Japan. A worker among the Navahos reported a gift, not of church seats to teach the Indians not sit on the floor, but of sitting-pads to enable the missionaries to sit on the floor with the Indians. From almost every field came a report of progress in helping mission churches to become self-directing and self-sustaining churches. Missions, it became very clear, should and do become churches.

The Program

Since the program of this meeting was printed in our pages several weeks ago, it is not necessary to list here subjects and speakers. Speakers assigned practically all served, so far as we could learn, and their addresses were well prepared. One was impressed again and again with the wide range of abilities and interests represented among our people and the keen spiritual insights and devoted consecration to their varied tasks. The speeches given were outstanding in their grasp of subject matter, carefulness of preparation, and effectiveness of delivery.

The trouble was, one could not hear everything. Oh, the public-address system was excellent. One could hear even in the lobbies and lounges. But our mission and service program is so extensive and our annual meeting has so many interests to present that there must be simultaneous sessions. During most of the business sessions there were other meetings going on, and sometimes there were simultaneous addresses in different buildings. One had to choose between good things, a choice not easy to make. Sometimes some of us settled it by visiting instead in the lobbies!

Chief of the auxiliary meetings were the Voluntary Service Conference and the several sessions of the Women's Missionary and Service Auxiliary. Young people and women generally attended these sessions. Business meetings were generally attended by Board members and older men.

Associated Meetings

Before, during, and after the Mission Board meeting proper there were many associated meetings. For with so many people together and with facilities available, it was a good time to carry on church business. Chief of these meetings, probably, was the annual sessions of Mennonite Youth Fellowship on Friday and Saturday, June 10, 11. Since its organization eight years ago MYF has met annually in conjunction with the Mission Board, except last year, when that meeting was too far west for the bulk of our young people to attend. The MYF meeting this year drew delegates from a third of the affiliated units. Many other young people, not delegates, attended. Reports indicated that MYF is going down the lines which were written in the original blueprints, and is gaining new insights and effectiveness on the way. Plans were announced for an annual plastic-bound book of suggestions and helps instead of the monthly releases. A new feature of the MYF meeting was a dinner. In the final session on Saturday evening, with a large audience present, a consecration service was conducted for MYF officers and voluntary service appointees.

On Saturday also there were the annual meetings of the Mennonite Medical Association and the Mennonite Nurses' Association. These two associations gave a public program during the last hour of Monday forenoon. The meeting of our medical people in connection with the Mission Board is ex-

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Go and Work

By Lorie C. Gooding

There is much to do and the time is short
Until time shall be passed away.
Remember that Jesus has said to you,
"Go and work in my vineyard today."

The harvest is great and the laborers few;
Go and work for the Lord while you may.
Soon the work will be ended, the harvesting done;
Go and work in His vineyard today.

Today is the day, the time is now,
To labor and watch and pray.
There are grapes to gather and grain to glean.
Go and work in His vineyard today.

Holmesville, Ohio.

cellent, for our doctors and nurses have a vital part in our service witness.

Board committees, of course, met before and during the sessions. The Executive Committee began work Thursday noon. They were joined by the Personnel Committee Friday noon. There was an important meeting also of district mission board treasurers and representatives in which there was counseling concerning an annual Missions Week in which general board and district boards would co-operate in fund-raising. The Executive Committee of the Women's Missionary and Service Auxiliary also met on Friday and Saturday. The Relief and Service Committee met on Monday.

Reports

An important part of an annual business meeting is the reading and hearing of reports. This can be dull business. But every effort was made at this meeting to make the reports vital and functional. The officers and secretaries of the Board and the various administrators of institutions and missions had put real effort into writing interesting reports, some of which are examples of brilliant writing and can be published, we hope, in our columns. All reports were duplicated and, conveniently fastened together with rings, were made available, not only to Board members, but to all who were interested. There were far too many reports to have them all publicly read. But they are in the hands of many who will be giving them careful study. In some cases the report was given, not by reading, but by a panel composed of the administrators concerned.

The first session on Saturday afternoon was devoted largely to the reports of the president, the secretary, and the treasurer. The president pithily described who and what the Board is. The secretary described the types of outreach which the Board uses. The financial report was of special interest in view of the wide publicity given during the year to financial needs. It showed total contributions of $1,011,006.54. This is the first time that Board receipts have exceeded one million dollars. The Missions Week drive in December saved the Board from the necessity of drastic cuts in its program. But even so disbursements exceeded receipts, having risen to a new high of $1,161,237.62. Fund balances for the most part are in good shape only because investments were turned into cash to meet current financial needs.

The one fund which shows a deficit is that of the Relief and Service Committee. That deficit is more than $35,000.00. This fund did not receive any part of the Missions Week income. The relief and service budget has been cut drastically for lack of funds.

A graph showed how Board funds are spent. The largest portion, 36%, goes to foreign missions. To relief and service goes 28% of the budget. City and rural missions receive 20%. Charitable institutions are almost self-sustaining, requiring only 6½%. Administration requires only 6½%, which is considered efficient administration.

A total budget of $833,199.00 was approved for 1955-56. This is two hundred thousand less than the million-dollar budget approved last year. Our giving this year should certainly not be less, and so balances should again be built up to a safety point.

Exhibits and Displays

As usual, but better than ever before, were the photographic exhibits of the work in the various mission fields. Excellent photos were mounted on beautiful artistic and symbolic backgrounds, the work of John Friesen and John Harnish. This display covered the walls of both sides of the north corridor of the Union Auditorium. Many people went up one side and down the other to get this visual impression of the church's witness.

The Mennonite Publishing House and its branch, the Gospel Bookstore, had an extensive literature display in the lobby. There were always people browsing here, and many used this opportunity to choose and purchase new books. It is encouraging to observe that Mennonites are more and more a reading people. The sales people used their opportunity to call attention from the platform to items of special interest and importance.

Other church agencies, such as the colleges, Mennonite Mutual Aid, and the Mennonite Central Committee, had literature displays to publicize their contribution to our church life.

Entertainment

A college campus is an excellent place to hold a big church meeting. The Union Auditorium was adequate, even for the audience of 2,200 on Sunday evening. The Assembly Hall furnished a second auditorium. The college buildings furnished all the needed committee and headquarters rooms. Dormitories took care of many guests. Excellent meals were prepared and served in the Alumni Memorial Dining Room and in the Union Cafeteria. The large lobby and the campus sidewalks were meeting places for friends from the ends of the nation and the world. There was plenty of room in the parking lot for the cars from many states.

The hospitality of the college and the college congregation was expressed in many ways. Ushers kept things func-

(Continued on page 621)

Our Readers Say—

I appreciate the emphasis on the use of local leadership in the article on "Indigenization in Argentina" on page 399 of the April 26 GOSPEL HERALD, but I feel that the author is courting error starting with the first word in the title. Is there a Biblical or other justifiable precedent for the invention of the word "indigenization," as though this were something different from evangelization and edification?

The author says he means "that the church is to take root in the area where once a mission opened work. It is the Holy Spirit working through the young church, giving life through a direct relationship with God." Every Christian interested in the spreading of the Gospel should rejoice when new native congregations are founded and the Church of Christ is established in an area that earlier was church-less. This is the work of the Holy Spirit and a supernatural result of the preaching of the Word. Acts 2. But where is the "indigenization" here? When two or three are converted, it would seem that they *are* the local church. The use of the term "indigenization," which would seem to mean "making native," implies that at some stage a non-native church exists and that this is later made native—for example, that converts in Argentina would first join an "American Mennonite congregation in Argentina" and that later this congregation as a congregation would become Argentine. When two or three converts in Europe form a church, in what sense can they form anything but a native European congregation? The words of the author made me wonder how those who have genuinely turned to Christ can have any relationship with God that is not a "*direct* relationship with God."

"Indigenization" talk in the GOSPEL HERALD might not be disturbing if it were not that the idea has also been appearing in other religious periodicals in recent months. With our historic faith in the church as the body of Christ, the priesthood of all believers, and the life of discipleship, we should be working and praying for the establishing of indigenous churches where afterthoughts, such as "indigenization," are unnecessary.—*Albert J. Meyer, Valdoie, France.*

* * *

The statement on "The Way of the Cross in Race Relations" published in the GOSPEL HERALD, June 7, is true to the principles and teachings of the Word of God and is such an excellent portrayal of the Spirit of Christ that I want to voice my appreciation. My heart goes out with deepest concern for those who are pushed aside and ignored because of race, color, or social standing. Thanks to all who had a part in breaking through the veil and thus allowing the light of God to shine from our church organization and our church paper on this vital issue. We believe it reflects the true attitude of our Lord to all men.—*H. W. Stevanus, Atmore, Ala.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Abundant Life

Christ said that He came to give us life, and to give it more abundantly. What is the abundant life?

The phrase is being used to describe the high standard of living which is becoming more and more possible in America. The abundant life is supposed to consist of gadgets and conveniences, of steaks and ice cream, of modern houses and two cars in the garage, of a closet full of clothes and a freezer full of food, of leisure and recreation and paid vacations and unemployment insurance and pensioned retirement. We have just seen the beginning in industry of the guaranteed annual wage. It is predicted that the six-hour day and the four-day week are on the way. Advertisers are busy convincing us that there must be a phone in practically every room, an air-conditioner in every home and office building. Some of us pity ourselves because we must still undergo the hardship of shifting gears on our cars.

America has the highest standard of living only because it has the resources. Other parts of the world want the same thing. The boom is on in Europe, with sales of the means to "abundant living" spiraling. One of the chief causes for dissatisfaction and revolution in Asia and Africa is the desire for a greater share of material comforts. The abundant life which beckons them is the full stomach, a comfortable house, a better education.

Now we all appreciate the comforts which we enjoy. For freedom from worry about food, clothing, and housing, for the joy which we find in books, in music, in travel, for the means at our disposal for the propagation of the Gospel and the sharing of our goods with the needy—for all this we are profoundly thankful to God. This editorial is not written to condemn our American abundance. The editor is too comfortably situated himself to throw stones at others. He slept in a comfortable bed last night. He had an adequate breakfast. He has a car and a refrigerator and a telephone and a Sound Scriber. He lives as well, probably, as the average American.

That is one of his chief worries. Have we actually come to the place where we think of the abundant life as synonymous with the high standard of American living? Do we actually think that Christian happiness and blessing consists of physical and intellectual comforts? Do we suppose life will be fuller and more meaningful when we work only twenty-four hours a week and have a guaranteed annual wage?

Let us assure ourselves emphatically that this is not what Jesus meant by the abundant life. He was speaking of the fullness of peace and joy which can possess one who lives in a mud hovel and subsists on a daily handful of rice. He came to give fullness of life in the midst of poverty and sickness and disappointment and despair. He brought us a concept of history which is not tied to any culture or civilization. He related us to a heavenly kingdom which shall never be overthrown by conflict or decay. He assured us of His presence with us to the very end of the age, and then we know we shall be eternally with Him. He sent the Holy Spirit, that thus God Himself may dwell in our hearts and supply all our spiritual need. God has given us a revelation which speaks the eternal Word in every situation. He has opened up to us the avenue of prayer, so that we may have recourse to Him in every hour of need. He is able "to do exceeding abundantly above all that we ask or think." In Him we find such an abundance as makes us more than conquerors of the distresses which may threaten us. In the heavenly places of His provision for us we find, even here, an overflowing life. And then we have heaven yet to come.

This does not mean that we are unconcerned about standards of living. We are particularly concerned that the less fortunate should share with us the good things of earth. But we will never fall into the error of supposing that when we give milk and penicillin and clothes, we are giving the abundant life. That comes as a spiritual blessing only when men learn to know Christ as Saviour and Leader and Lord. The abundant life is not made by factories. It is the gift of God.

—E.

To consider constantly the comfort and happiness of another is not a sign of weakness, but of strength.

—*Moody Monthly.*

One Hundred Thousand or One

Today we do things big, or not at all. Mass production has us in its grip. Big corporations crowd out small business. Big campaigns overshadow the day-by-day effort. Unless we can speak in six-place figures, we are ashamed to speak at all. Our enthusiasm for the immense is seen in an incident retold in *Reader's Digest.* When a customer asked for a small tube of tooth paste he was handed one marked "large." It was explained that this was the smallest size. The larger ones were called "giant" and "super." It seems that no one will buy an article that is "small." Small is bad and large is good in our scale of values.

A speaker at the recent Mission Board meeting told of how we are thrilled by the possibility through modern science of one man speaking to one hundred thousand. The chain broadcast or the big press release and distribution is the symbol for us of success in evangelism. The small audience, the little Bible class, the individual contact of personal work seems hardly worth while. Why bother with the one or the few when others reach the tens of thousands? And so some of us do nothing just because we have no microphone or printing press to multiply our testimony by a technological miracle.

We are not slurring the mass evangelism which has now opened up its opportunities to us. We rejoice in the tremendous outreach of our several broadcasts. We are very grateful that the Mennonite Church saw fit a half century ago to establish a publishing house which could send out our message through millions of impressions to the ends of the earth. The farther it goes, and the more people it reaches, the better. There is nothing to be gained by deliberately limiting our outreach. Instead, we should be planning how we may reach more people with the Gospel.

But we must also emphasize today the importance of small things. The hundred thousand who hear the broadcast or who fill the stadium cannot be saved en masse. They must believe one by one, and probably they must be dealt with one by one, by personal workers, or by letters, if they are to be helped to a real saving faith. And even though the Lu-

(Continued on page 621)



Courtesy of the Mennonite Weekly Review

Scene from the Udall Disaster

The MSO Stands Ready

BY EDWARD L. KAUFFMAN

At about 10:43 p.m. on Wednesday, May 25, the quiet little town of Udall, Kansas, with its 560 residents was all intact. Sixty seconds later it was a ruined mass of wreckage. Of its 200 dwelling houses, 170 were entirely leveled to the ground. Only three or four of its fourteen business buildings were left partially standing. The water tower was crumpled. The three churches and the grade school were totally destroyed. A two-year-old $350,000 high-school building was nearly completely demolished. Eighty lives were lost and many persons injured.

At 5:45 the next morning a brother from Whitewater telephoned John Diller, MSO co-ordinator, and informed him of the tragedy. Three minutes later Elmer Ediger, chairman of the disaster committee, telephoned him. John Diller immediately contacted Mr. Johnson, disaster foreman of the Red Cross at St. Louis. Mr. Johnson in turn contacted the National Guard, which was on duty at Udall, and informed them that the Mennonites were coming and to let them in. Local organizations called John Diller to clear with him before going into the area.

On Thursday 100 registered under MSO in Udall for service. On Friday there were 322, on Saturday 220, and on Monday, Memorial Day, 490. Other agencies working were the National Guard, who enacted strict martial law, the air force, the Red Cross, and the Salvation Army.

The Mennonite Service Organization in Kansas has been operating in the area of disaster for four or five years. In its beginning things did not always work so smoothly as they did in the disaster described above. There were many things that had to be learned and the Mennonites were in many instances unknown and unproved. The MSO arm bands used then were stared at and commented on. By some they were dubbed, "mighty soaked outfit." Today the arm bands are not used, but the Mennonites in disaster service have become so well known and respected that it would perhaps be advisable to bear some such insignia.

To render effective disaster service there must first of all be a local organization. Some men who would have liked to give disaster service went to the hayfields instead because there was no local organization. This organization may be very simple, consisting only of a service director who will organize the local workers and serve as contact man for the general co-ordinator.

Local organizations are not enough, however. There must also be an organization on an area basis. Kansas works as

(Continued on page 621)

50 Years Ago

(From Herald of Truth, June 22, 1905)

Bro. Geo. J. Lapp . . . preached the baccalaureate sermon at Goshen College. Bro. Lapp expects to sail for India early in October.

With Decision Day we can go to extremes. To press a decision upon the minds of children before they reach the years of understanding will be the means of flooding the church with people who have to experience conversion.

How does this conference [Illinois] regard the growing tendency of Mennonites and Amish Mennonites working together? This conference rejoices . . . and we encourage a stronger bond. . . .

(From Herald of Truth, June 29, 1905)

. . . our secretary, Bro. J. D. Charles, bade farewell to our Sunday school [Millersville, Pa.] . . . . Loath to part with Bro. Charles, he being one of the few who started . . . twenty years ago and continued in one unbroken course until the present. Bro. Charles never got "too big" for Sunday school, as many of our young men do.



Courtesy of the Mennonite Weekly Review

Scenes from the Udall Disaster

Purchase of the Cave of Machpelah

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

One beautiful morning we drive to Hebron across the hill country of Judea. Cars, camels, and donkeys meet us on our way. Tucked in the hillsides are here and there houses of stone, so like the rocks that one hardly notices them. For the most part the land is uninhabited. The road turns down a valley between vineyards, which seems in comparison green and fertile. Here we pass olive trees. There are neat little stone houses surrounded by apricot, plum, and almond trees. Here the road bends to the left, and along two slopes lies Hebron, one of the most ancient towns in the history of the world, with its minarets and domes and houses huddled close together.

Do you notice a building somewhat like a castle with two minarets? This is the place we like to visit above every other spot in Hebron, for this huge, old mosque covers the Cave of Machpelah. The long roof of the mosque, the upper part of its windows, the two minarets at the corners rising above the walls of the enclosure, have been long familiar to travelers. But what lies within had till the last thirty years or so been a matter of uncertainty.

More than any other place Hebron seems to have been a home to Abraham. How strange it seems, and yet we know he walked up and down those slopes. The sacred associations of this cave make Hebron a "holy city" both to Moslems and Jews. It is the center of the town's life and indeed in a sense its very *raison d'etre!*

We walk through the markets. We know that "El-Khalil" is the name for Hebron, "The Friend," called after the patriarch Abraham, who was the Friend of God. Indeed, the people here venerate him as a real friend to them. They pray to him. They find it natural that he should have taken the beggar to his bosom in paradise!

On our way to visit the Cave of Macpelah we pass a crowd of women and children with pitchers, tins, and pots, sitting in the courtyard of the enclosure. They are not only waiting for the soup to be distributed to them by the "bounty of our prophet Abraham," but they believe, as one of the poor people tells me, that "our lady Sarah stirs the soup and puts a blessing into it."

* * *

Abraham had been more than thirty years in Canaan, and his marriage had probably taken place years before. It is not unlikely that Sarah may have been his daily companion for nearly a hundred years! They present to us a picture of true married life, a husband and a wife united in the Lord and in each other in Him!

It may be a needless observation that our life is greatly influenced by the fact that it speedily and certainly ends in death. Death comes sadly to the survivor, even when there is little untimeliness, as in the case of Sarah. It was a death in the home. The removal of one member of a household, especially if that member is a beloved wife and mother, causes a blank which nothing else can fill. The quiet influence of such a life in the home is of untold value, and the loss at death is proportionately great. We may well conceive, therefore, what a sad break is made in that small but most affectionate family, when the beloved wife and mother is taken from them.

As Abraham moves toward the familiar tent the most intimate of his household would stand aloof and respect his grief. Nothing can be more touching in its simplicity or more true to the age than the picture of his bearing under his new trial. He comes at once to "mourn for Sarah, and to weep for her," prostrating himself in his grief before the lifeless form long so dear. The stillness that strikes upon him, instead of the usual greeting, as he lifts the tent door, the dead odor of all inside; the one object that lies stark before him and draws him again and again to look on what grieves him most to see; the chill which runs through him as his lips touch the cold, stony forehead and gives him sensible evidence how gone is the spirit from the clay—these are shocks to the human heart not peculiar to Abraham.

This is the first occasion in the Scripture of the record of a man's tears. They are neither idle, nor unmanly, nor morbid, but the genuine and rightful expression of Abraham's deep sorrow on the death of his wife.

It is the first death among them, the first occasion when it is necessary to provide a place for burial. Many slaves doubtless have died from time to time in Abraham's household, but they had been buried either where they fell, or in the sepulchers of the inhabitants of the country. Abraham could not consent to bury his wife even in the choicest of these sepulchers. He must have a separate "possession of a burying place" for himself and his family.

Abraham is encamped at Mamre at the time of Sarah's death, and it is probable that he had already fixed on the place of her burial. For near his encampment, just opposite the Oaks of Mamre the Amorite, where he had pitched his tent, is a field planted with trees. At one end of this field is a cave which, if it has not attracted his notice before, occurs to him at once as suitable for his purpose, as soon as his wife died. Painful as it is to him to part with his wife, he must needs bury his dead out of his sight. So Abraham stands up before his dead. Such a moment requires the resolute fortitude and manly self-control which that expression seems intended to suggest. He, therefore, makes application for the field. It belongs, not to any of the Amorites, the most populous and powerful of the native inhabitants, but to Ephron, the Hittite, a small and quiet tribe, with whom he enters into negotiations for the purchase. We can picture to ourselves the group who, in Eastern fashion, meets Abraham outside the town gate. Compliments pass in Oriental style. He is received by them with profound respect. He is made welcome as a great man, a gracious, though perhaps only a formal courtesy, which Abraham acknowledges by bowing low.

We notice the perfect courtesy of Abraham in reply to the offers of the people of the land. Whether all this is mere parleying with a view to a bargain, or whether it is a genuine and sincere offer on the part of the children of Heth, Abraham's attitude stands out in a very beautiful way. He does not decline their offer in words, but acknowledges it with a distinct prostration of respect. Ephron on his part, with noble liberality, offers at once to give the land. His offer of the "cave and field" is merely a form. But Abraham is too much a man of the world to leave such a matter so loosely. He quite understands that Ephron only indicates his willingness to deal. In strictly Eastern fashion Abraham asks their mediation with the owner for the legal purchase of the cave and the field in which it stands. Abraham has no doubt of the friendliness of his ancient allies, but he is also aware that the best way to maintain friendly relations is to leave no loophole by which difference of opinion or disagreement may enter! Let the thing be in black and white, so that there may be no misunderstanding as to terms, no expectations doomed to be unfulfilled, no encroachments which must cause resentment. Abraham duly pays four hundred shekels of silver—about two hundred dollars—which he weighs to Ephron, in good silver passing at every banker's table, and receivable in all transactions. All this, moreover, is done in public, before the gate, that the attestation of eyewitnesses may not be wanting, written documents not being as yet in use in these parts in such cases. A bargain thus confirmed is indisputable. The story of this bargain still remains the most charming description of Oriental bartering that ever has been written!

* * *

The Cave of Machpelah became the family vault. This is the traditional cave in which the "patriarchs and their wives" were reverently gathered "unto their people," one after another by their children. We know that Abraham buried Sarah in this cave. The stone was rolled

away again and again, when the two sons, Isaac and Ishmael, met over their father's dead body to pay the last tokens of respect; when Isaac and his wife Rebecca were buried there by Jacob and Esau, and when Jacob placed Leah there. Finally "they brought from Egypt the embalmed body of Jacob" who before his death prayed his twelve sons to bury him nowhere but in this same cave!

Doubtless the resting place of so many patriarchs has been held in great veneration from the first. This cave thus bought over four thousand years ago lies on the east end of Hebron, and is a most remarkable structure. This sanctuary, first Jewish, then Christian, and now Moslem, is supposed to cover the Cave of Machpelah, which is described in the Book of Genesis. It is one of the most striking and interesting objects in all the Holy Land and creates a profound impression on the visitor's mind. Of all the proofs of the sanctity of this place, the most remarkable is the impenetrable mystery in which the sanctuary has been involved, being in fact a living witness of the unbroken veneration with which the three great religions of Jew, Moslem, and Christian have honored Abraham.

Only since the British occupation of the Holy Land in 1918, have the Christians been allowed access. If we have a permit and are willing to pay fifty cents, we may enter the mosque and see such decoration as the piety of the "faithful" has erected over the cave!

The wall of the mosque is about two hundred feet long and about one hundred and twenty feet wide and upwards of fifty feet high, without a single window. The stones are drafted and hewn smooth and very large. Let us gaze on these great stones and feel satisfied that we are surveying the one remaining work of the royal Solomon, or perhaps of his greater father.

We now proceed to the Tombs of the Patriarchs, premising always that these "graves" like all those in mosques do not profess to be the actual places of sepulture, but are merely monuments in honor of the dead who lie beneath! Each is enclosed within a separate shrine, closed with gates and railings. The chamber is covered in marble. The so-called tomb consists of a coffin-like structure, about six feet high built up of plastered stone or marble, and hung with carpets, green embroidered with gold. Fictitious as the actual structure is, it is impossible not to feel a thrill of unusual emotion at standing on such a spot. Think of it! If we could look into those tombs and see the "very bones" of Abraham and Isaac and the mummy of Jacob. Such a cave will endure as long as the "everlasting hills" of which it is a part.

In the interior of the mosque at the corner of the shrine of Abraham is a small circular hole, about eight inches across. This cavity appears to open into a dark space beneath, and the space can hardly be anything else than the ancient cavern. Over 2,500 years ago, says tradition, a servant of a great king had penetrated through some other entrance. He descended in full possession of his faculties. He returned blind, deaf, and crippled! Since then the entrance was closed, and this aperture alone is left, partly for the sake of allowing the "holy air" of the cave to escape into the mosque, and be scented by the faithful; partly for the sake of allowing a lamp to be let down by a chain which we see suspended at the mouth to burn upon the sacred grave! We ask whether it can not be lighted now. "No," they say, "the saint likes to have a lamp at night but not in the full daylight!"

Descending many steps toward the gate we notice some worn fissures in the stone of the wall along which the Jews used to creep on Friday afternoons and wail and prostrate themselves. As far as the seventh step, pious Jews were until 1936 allowed to assemble to pray! They inserted prayers written on scraps of paper, destined to Abraham. That is all. Further they were not allowed to go. Never into the sanctuary.

Well, the fissures are caused by age, and lead nowhere. What became of these written papers? "The urchins of Hebron threw them away." And all the same, beyond the wall the fathers and the sons of the Jewish nation sleep their great sleep!

Old City, Jerusalem, Jordan.

Administrator's Report

Seventh Annual Meeting of Lancaster Mennonite Hospitals, Inc.

The new administration in our state government at Harrisburg is attempting to bring about some reforms in the department of welfare and more specifically, the Bureau of Mental Health. Due to our connection with and interest in the field of mental health, we have been following the statistics published and hope that a portion of the new Secretary of Welfare's enthusiasm can be injected into the general public. We must admit that a portion of the enthusiasm and information is a political scheme, but we also must admit that there is much room for improvement in our own state hospitals. In fact, the Philadelphia State Hospital, perhaps better known as Byberry, received considerable publicity during World War II, due to its deplorable conditions. According to a recent Pennsylvania Mental Health Bulletin, our state ranks forty-fifth among the other states of the union. In following these publications and plans for improvement it gives one a sense of satisfaction to know that Philhaven is available to the general public and that we have been able to admit 292 persons to our institution during the past year, of which 48 were readmissions. Of this total number of admissions there were 214 women and 78 men; the average length of stay being 35 days, and the ages ranging from 13 years to 77 years. Due to our limitations in caring for the chronically ill, 18 of these persons had to join the ranks of the 42,000 patients hospitalized in Pennsylvania's 17 state hospitals.

If we have a keen interest in the work that we have undertaken, then perhaps we could profit by occasionally stopping and evaluating our own program, as the department of welfare is presently doing. With the thought still fresh in our minds that it has been necessary for us to rely on the already crowded state hospitals to accommodate our chronically ill, perhaps we could appropriately inject the question, What is our responsibility as a church and religious institution to those who require long-term hospitalization?

Lois Mattox Miller, in her article "Facts About Mental Illnesses" published in the May issue of the *Reader's Digest,* said, "Of the psychotic patients admitted to our state hospitals, about 45% are discharged eventually as recovered or improved. But in some well-equipped and adequately staffed hospitals the discharge rate is as high as 80%. This indicates what can be accomplished when patients get the best treatment." Our 1954 records show that there were 293 discharges, of which 84% were considered improved and 16% unimproved. Both these reports make very interesting reading and would imply that private institutions are rendering a superior quality of service to the mentally ill. This is very true and the statistics are correct, but some qualification has to be made to prevent giving you a distorted picture. Those patients who were discharged as improved represent all degrees of improvement, from very slight to apparent recovery. This describes the patient's condition at the time of discharge and does not give an accurate picture of the long-term results. Some of these patients were readmitted for further treatment here, and elsewhere, and others may have further difficulty but without a need for further hospitalization. At this point we can again stop and examine our present program to determine what facilities are available to the public and where we could improve our services. With a social service department we could more accurately evaluate the results of treatment and would probably improve the quality of the follow-up care which is so vitally important to many patients.

Records of our outpatient department show that there were 136 interviews and 378 treatments given on an outpatient basis. Here again we anticipate some revision and if present plans carry and a full-time psychiatrist is secured we can expect considerable expansion for this department and it should be of even greater service to the community.

Geographically our admissions repre-

A PRAYER

FOR THIS WEEK

Heavenly Father, for the joy of living in the blessing of Thy providence we offer our thanks and praise. Especially are we thankful, dear Father, for the wonder of Thy world in which we live and move. Open our eyes, tune our ears, inspire our thoughts, touch our hearts as we view day by day the wonder of Thy power and majesty in the created world.

Forgive us, Father, for permitting the burdens and cares, the rush and tensions of our efforts to blind us to Thy revelation for us in the flower, the morning dew, the song of birds, the rustling of leaves, the soughing of wind in the evergreens, the song of the brook, the simplicity of children, the wonders of the heavens at night, the glory of the heavens by day.

Heavenly Father, take us gently by the hand and lead us in Christ to that place of wonder and awe where our souls will be refreshed, our minds relieved, and our hearts unburdened. May we commune with Thee in the midst of Thy created forms and beings. And, Father, we thank Thee, more than words can tell, for Thy love to us in Christ Jesus, our Saviour and Lord. Enable us to yield our burdens to Him that He may bear them and strengthen us in our service to Thee. For all this we thank Thee. Amen. —*Paul E. Yoder.*

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sent 22 counties of our state, Lancaster leading with 102; York 55; and Lebanon 38. We have also reached out into the union, having had representation from the states of Maryland, Delaware, Virginia, Ohio, and New Jersey. In our efforts I feel we have been making our facilities available to both the church and the community. There have been 29 denominations represented with 19% being Lutheran, 15% Mennonites, and Catholics, E.U.B., and Methodists each rating at 7.5%. In compliance with our Constitution and Bylaws we have attempted to provide Christian treatment and environment for all who shall receive the benefits of the institution, regardless of race or nationality, and therefore during the past year we have had Jews, Greeks, Italians, and one Hungarian.

Philhaven Hospital has been licensed to accommodate 37 patients and with the addition of the annex to the men's wing our facilities for caring for the acutely disturbed patients have been greatly improved, and we have been grateful many times for this addition to our building. With this improvement also came the installation of the hydrotherapy equipment.

The treatments available to our patients are psychotherapy, electroshock, insulin shock, hydrotherapy, and occupational and recreational therapy. With these basic and modern forms of therapy we are also attempting to utilize the more recent medicines and drugs which are receiving considerable publicity in many of our magazines and journals. We cannot, however, boast of the drastic results which some of the state hospitals report. I think we all would agree that these therapies plus well-trained, interested, and understanding personnel are the backbone of an active and effective institution. Dr. O. Spurgeon English, Professor of Psychiatry, Temple University Medical School, said in the recent P.M.H. bulletin that to get patients well again, we need personnel who are well trained, able, dedicated, and willing to do this kind of job. He further states, "I do not underestimate the use of shock treatments and drugs, but some of the greatest cures I've seen have been when able people did a person-to-person job with a mentally sick individual."

Since our personnel play such an important role in the therapeutic measures for our patients, we are happy to have employees with good Christian standards and ideals. Due to a growing staff it was necessary to secure additional housing facilities for them. Therefore in March of 1954 a building project was started on a dormitory to accommodate twenty-two persons. This building was completed last fall and was opened to the general public on May 5 in connection with Mental Health Week with open house for both hospital and dormitory.

A number of other improvements that have materialized throughout the year have been the addition of some new office equipment, installation of an intercommunication system, construction of a fence around the tennis court, improvements on our sewage and drainage system, and the installation of a larger hot water heater and commercial laundry equipment. All these additions contribute to our efficiency in operation and the type of service we are able to offer those who come to us for assistance.

Philhaven Hospital's progress and success for the past year cannot be attributed alone to the staff who are directly connected with the daily operation and services rendered at the hospital, but much credit is due to you, the church constituency and our Board of Directors, who have so faithfully supported the work with your time, efforts, and finances. God bless you for your interest and may you continue to find this project a real avenue of service to mankind.

Respectfully submitted,
J. Horace Martin, R.N.

In using the highway, let your moderation be known unto all men.

—Jim Macleod.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a teen-age boy, a professed Christian, who is becoming rebellious and keeps the wrong company. Pray that his parents may have wisdom to help him and to guide him.

Pray that the church in Madhya Pradesh, India, may come successfully through trials and temptations.

Pray for the healing hand of the Lord upon Bro. Henry F. Garber, president of the Eastern Mennonite Board of Missions and Charities, who is resting at the Rossmere Sanitarium.

Pray for the Anis Haddad family as they leave their home in Jerusalem to locate at Scottdale.

Pray for Alonzo W. Russel, who has been sentenced to die for murder on July 14. He accepted Christ in the Harrisonburg, Va., jail at the invitation of E.M.C. students. He can be addressed at 500 Spring St., Richmond, Va.

Pray that the separation of church and state in Argentina may result in greater freedom in the preaching of the Gospel.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

The Evening Star

By Norma Erb

My mind, weighed down with problems of the day,
My body, weary with the toils of life,
My spirit, sorrowful and filled with strife,
Have been bereft of hope's last penetrating ray.
Only ghastly, gray gloom remains; a shroud
Which I can not shake off, for I am weak.
"O God, why hast Thou left me thus, to seek
Blindly Thy way of Truth amidst a cloud
So dark?" Through tear-dimmed eyes I see the star
Of evening, as in answer, shining bright.
Shame-filled, I realize that God is light
Unfailing, present in the darkest hour.
It is not God who turns from man His face,
But man who will not look to God for grace.

Millbank, Ont.

OUR SCHOOLS

GOSHEN COLLEGE

Twenty Bible faculty members from Eastern Mennonite, Goshen, and Hesston colleges participated in a seminar at Goshen, Ind., June 15.

"The Essence of the Church" was the general theme of the meeting, sponsored biennially by the Seminary Council of the Mennonite Board of Education.

Participants included Chester K. Lehman, G. Irvin Lehman, Paul Martin, John R. Mumaw, Paul Peachey, J. Otis Yoder, from Eastern Mennonite; H. S. Bender, J. Lawrence Burkholder, Howard Charles, C. Norman Kraus, John Miller, Paul Miller, Paul Mininger, John Mosemann, J. C. Wenger, S. C. Yoder, from Goshen; and Clayton Beyler, Milo Kauffman, Ivan R. Lind, and Roy D. Roth, from Hesston.

Alumni Serve in Pax

Sixteen of the I-W men now serving in the Mennonite Central Committee Pax program in foreign countries are alumni of Goshen College, according to a recent release from MCC headquarters.

Goshen College men who are working with R. C. LeTourneau's organization in its efforts to bring economic improvement in an undeveloped area of Peru are Paul Fry, William Nofziger, and Willard Ebersole. Glendon Jantzi is serving at Ramallah, Hashemite Jordan, and Dale Kauffman at Jericho.

Doing reconstruction work in Germany are Vernice Bixler, Charles Yoder, Richard Graber, Charles Miller, Myron Yoder, Paul Hershberger, Elwin LeFevre, and John J. Sudermann. Lester Yoder is in Vienna, Austria.

Carl Hooley is working in Paraguay, where I-W men are helping build roads to improve the economic status of Mennonite colonists there. Walter Smeltzer is serving in Algeria, North Africa, where the Pax unit is helping rebuild homes which were devastated in earthquakes last September.

"Y" Chooses Unger

George Unger, Niverville, Man., has been chosen to receive the Y scholarship to the International School of Alcohol Studies to be held at McMaster University, Hamilton, Ont., Aug. 27 to Sept. 2.

Dorm Proctors Selected

Coffman Hall, North Hall, and Ninth Street House proctors have been appointed for the coming year, according to Russel Leichty, acting dean of men.

Head Proctor in Coffman Hall will be Richard W. Yoder, Midland, Mich. Helping him will be Willard Martin, Floradale, Ont., on second floor and Bob Lerch, Wooster, Ohio, on third.

Earl Schwartzentruber, Tavistock, Ont., will serve as head proctor in North Hall. Assisting him will be Arnold Roth, Wayland, Iowa.

James Kratz, Souderton, Pa., will continue as proctor for Ninth Street House.

These proctors meet with the Dean of Men once a week to discuss problems that may arise, and serve as Personnel Office representatives in the dormitory.

Unger Elected President

George Unger, Niverville, Man., was recently elected president of the College Peace Society. Other officers include Jacob Redekop, Mountain Lake, Minn., vice-president; Carley June Eash, Wellman, Iowa, secretary; Esther Stoltzfus, Elverson, Pa., treasurer; Arnold Roth, Wayland, Iowa, and Hans Wiehler, Hamburg, Germany, executive committee members. Willard Roth, Mt. Pleasant, Iowa, will serve as chairman of the Peace Team Committee while John W. Miller, assistant dean of the Biblical Seminary, will be faculty sponsor.

157 Students Recognized

One hundred and fifty-seven Goshen College students were recognized at a special awards assembly May 26, in charge of Chester Raber, director of extracurricular activities.

Radio Voice Continues

A radio workshop with college credit taught by Jacob Swartzendruber and LeRoy Kennel has assumed responsibility for the Radio Voice of Goshen College during the summer session. The 30-minute broadcast is heard Monday through Friday on WKAM, the local station.

Faculty News Notes

Three members of the Goshen College faculty delivered 1955 commencement addresses: **Paul Mininger** at Hesston College and Bible School, Hesston, Kans., and Bethany Christian High School, Goshen, Ind.; **J. C. Wenger** at Lancaster Mennonite School, Lancaster, Pa., and **C. Norman Kraus** at Rockway Mennonite School, Kitchener, Ont.

Goshen professors teaching at the Mennonite Biblical Seminary summer graduate session in Chicago are **H. S. Bender** (Anabaptist History and Research) and **Howard Charles** (Gospel of John).

Five Goshen men participated in the conference on Mennonite cultural problems at the Mennonite Biblical Seminary, June 16, 17. **Guy F. Hershberger** discussed the problem of social science tests and the Christian teacher; **Paul Mininger** outlined a Christian philosophy for undergraduate study; and **Paul Bender** pointed out how population trends will affect Mennonite colleges in the future. **Melvin Gingerich** and **J. Howard Kauffman** chaired sessions of the meeting. Also attending the conference from the Goshen summer faculty were **Calvin Redekop** and **LeRoy Kennel.**

Jacob Swartzendruber, director of audio-visual aids, attended a radio workshop at Butler University, Indianapolis, Ind., June 16-20.

Paul Bender, Goshen College registrar; Ira Miller, Eastern Mennonite College registrar, and Leonard Lichti, Hesston College dean of student personnel, serving as a research committee for the study commission on Mennonite higher education under the Collegiate Council of the Mennonite Board of Education, are currently working together at Harrisonburg, Va.

Edna Amstutz assumed her duties as acting director of the Goshen College School of Nursing, June 6. On the same date, **Elnora Weaver** replaced Mrs. Abe Schmitt as instructor in nursing. Mrs. Schmitt resigned because of her and her husband's assignment to the Ailsa Craig Boys Farm, Ontario, Canada, under Mennonite Central Committee.

Bro. and Sister Paul Mininger are attending an institute for college and university administrators at Harvard University, Cambridge, Mass., June 20-24. Bro. Mininger is one of 35 college presidents invited to the meeting with expenses paid by the Carnegie Foundation.

J. C. Wenger was recently re-elected moderator of the Indiana-Michigan Mennonite Conference.

Summer Session

Goshen College summer session enrollment is 262 including 62 nursing students, according to Ada C. Shaum, acting registrar. The 1955 summer total was 266. However, last year's figure included 30 graduate seminary students; this summer's seminary session is being held at Mennonite Biblical Seminary, Chicago.

—Willard Roth.

EASTERN MENNONITE COLLEGE

Commencement Activities

The commencement week end opened on Friday evening, June 3, with the annual rendition of "David, the Shepherd Boy" by the Vesper Chorus, under the direction of Earl M. Maust.

A large number of alumni gathered in the college dining hall on Saturday noon for the annual alumni luncheon. Richard E. Martin of Elida, Ohio, was the guest speaker for the occasion and brought a challenging message on the theme, "What Is Man?" based on Psalm 8. Mrs. Ruth Stauffer of the college faculty spoke on "Building Alumni Loyalties."

The two class day programs were also held on Saturday—the high-school program in the afternoon, and the college program in the evening. A part of each of these programs was the announcement of the class gift. The 1955 college class has presented two campus markers—a large granite marker for the east end of the front campus, and a bronze marker to be erected at the corner of College Avenue and the Mt. Clinton Pike. The 1955 high-school class has given money for an electric score board and clock for the proposed gymnasium.

The college class of 1950 held their five-year reunion on Saturday morning in "Oakwood," and the class of 1935 held their twenty-year reunion at the same place between the afternoon and evening programs.

Sunday, June 5, was another full day with the Missionary Fellowship program at 8:00 a.m., the Missionary Program at 9:45, the Collegiate Chorus program in the afternoon,

(Continued on page 622)

CHURCH HISTORY

John Wesley—The Tireless Worker

BY H. H. SMITH

John Wesley was a marvelous worker. One of his biographers (Fitchett) says: "In range, speed, intensity, and effectiveness, John Wesley must always remain one of the world's greatest workers known to mankind. He seemed to live many lives in one, and each life was of amazing fullness. He preached more sermons, traveled more miles, published more books, wrote more letters, built more churches, waged more controversies, and influenced more lives than any other man in English history."

His life covered almost the whole of the eighteenth century, from 1703 to 1791—88 years. During 65 years of active ministry, it is estimated that he preached 42,000 times, published many books and pamphlets, and traveled 250,000 miles, or ten times the circumference of the globe, and mostly on horseback. For fifty years of his life he rose at four o'clock and kept busy until ten o'clock at night. "Leisure and I have taken leave of one another," was one of his sayings. "I purpose to be busy as long as I live, if my health is so long indulged me." Once while waiting for a carriage he was heard to say: "I have lost ten minutes, and they are lost forever." When he was tempted to linger before a beautiful landscape, he exclaimed, "I believe there is an eternity; I must arise and go hence."

Some of his sayings on the right use of time are worth quoting. "Beware of the sins of omission." "Never be unemployed a moment; never be triflingly employed." "Do you not find that *any* time is no *time*? I am afraid of delay." "Be it thy earnest care to improve the present hour. This is your own, and it is your all. The past is as nothing, as though it had never been. The future is not yours, perhaps it never will be. Therefore, live today: lose not an hour."

This great worker, however, did not believe in "burning the candle at both ends," and once wrote: "Brother Jackson should advise Brother Ridel not to please the devil by preaching himself to death."

"'Tis Time to Live, If I Grow Old"

This man of marvelous vitality did not seem to grow old with the calendar. He recorded in his diary: "I am 73 years old and far abler to preach than I was at 23." At the age of 75, when the stagecoach was dragging slowly over muddy English roads, he hopped out of the coach and for five miles outwalked that vehicle, arriving at his destination ahead of it. At 81, he was in Scotland and walked twelve miles on a "blustery day," and said he did not feel fatigue. At 85, he rode a considerable distance one day and preached four times. When beyond 80 he often recorded in his diary that after traveling many miles and preaching three or four times a day he felt no fatigue. In this connection, however, it might be noted that Wesley's biographer reminds us that "an old man is not always conscious of the changes in himself. Others are better able than he to realize the slower brain, the less-assured step, the failing voice." Even so, the remarkable thing was his resolution and indomitable will, pressing on in spite of weakness of age, and often quoting the lines, "'Tis time to live, if I grow old."

"I Can Preach and Work Still"

When he was 87, one year before his death, he recorded in his diary: "I am now an old man, decayed from head to feet. My eyes are dim, my right hand shakes much, my mouth is hot and dry every morning. I have a lingering fever almost every day, my motion is weak and slow. However, blessed be God, I do not slack my labor. I can preach and work still."

Growing Old Gracefully

It is not always an easy matter for one to "grow old gracefully." The infirmities of age often prove to be very trying, but Wesley was a cheerful, happy, old man. His biographer well says: "Nothing is finer in Wesley than the cheerfulness of his spirit, while the tired body and brain were thus yielding to the arresting touch of time. The passage of years whitened his head and dimmed his sight; it made his feet stumble, his hand tremble, and his memory hesitate. But all that was noblest in Wesley—his calm faith, his serene courage, his flamelike zeal, his masterful will—were exactly as in the days of his prime."

How Wesley Did It

How did Wesley manage to accomplish so much? Not by a feverish, bustling activity. He was a steady worker, "moving with almost the regularity of a planet." "You do not understand my manner of life," he said. "Though I am always in haste, I am never in a hurry, because I never undertake any more work than I can go through with perfect calmness of spirit." Mark those words, "perfect calmness of spirit." Wesley's achievements, in both the physical and spiritual realms, owe much to his serenity.

He was a man of an intense nature, tremendously busy in his Master's work, but he did not overlook the importance of daily communion with God, as this resolution which was recorded in his pocket diary that he always carried with him, shows: "I resolve to devote an hour morning and evening to private prayer, no pretense or excuse whatsoever." He had also learned the great secret of maintaining a spirit of devotion amidst the busy activities of life. "When I was at Oxford," he said, "and lived almost like a hermit, I saw not how any busy man could be saved. I hardly thought it possible for a man to retain the Christian spirit amidst the noise and bustle of the busy world. God taught me better by my own experience. I have ten times more business than ever I had in my life, but it is no hindrance to silence of spirit."

His biographer well says that here we find the secret of Wesley's marvelous life: "First and last it belongs to the spiritual realm. The energy that thrilled in his look, that breathed from his presence, that made his life a flame and his voice a spell stands, in the last analysis, in the category of spiritual forces."

"A Human Game-cock"

Fitchett says: "No human soul ever got more out of the body it inhabited than John Wesley got out of his." Physically, the founder of Methodism was far from a giant in appearance. He was about five feet, five inches in height, and most of his life weighed around 120 pounds. "But," says his biographer, "every fiber of his slender, erect, little body had a toughness as of tempered steel. Work was for him a tonic. All his faculties grew tougher by dint of intense and incessant use."

Leslie Stephen, an English writer, referring to Wesley's physique, said that "he looked like a human game-cock." Commenting on this descriptive word, Bishop McConnell said: "This is not altogether reverent, but it is graphic: a man trained down to the bone; all vigor and alertness."

It was Wesley's good fortune—because descended from the best of English stock—to inherit a strong, healthy body; it was his good sense that led him to conserve his health and do nothing that might weaken his body. It has been said that Wesley was abstemious in his habits without being an ascetic. What does "abstemious" mean? According to the dictionary: "moderate and sparing in the use of food and drink; non-indulgent." Can one imagine Wesley's carrying around in his body 25 or 30 pounds of excess weight, while health authorities were warning against the dangers of overweight? And could he, as an octogenarian, have ridden long distances and preached three times a day with this impediment of overweight?

Any "food for thought" here?

Ashland, Va.

♣

The great secret, Eliza, is not having bad manners or good manners or any other particular sort of manners, but having the same manner for all human souls: in short, behaving as if you were in heaven, where there are no third-class carriages, and one soul is as good as another.—Bernard Shaw.

FAMILY CIRCLE

Go to Sleep, Dear

By Edna Hull Miller

Hush now, little one, and hear
  Drowsy crickets in the grass
Crawling into leafy beds,
  Sleeping while the hours pass;
Little children, crickets, birds,
  Snuggle down and softly go
To the happy land of sleep
  Where their bodies rest and grow.

Oklahoma City, Okla.

When Illness Comes

BY GLADYS KENNEL

No, it's not you that's ill, nor is it one of your family; it's your best friend, your esteemed neighbor, or perhaps a beloved leader in Sunday-school activities. You just met Mary Louise and Charles in the supermarket this evening and they told you the news. You know that Charles isn't a person who gets unduly alarmed and the expression on his face let you know that he was concerned. Somehow the news leaves you with a strange feeling of tension.

Now the question is; Just what are you going to do about the illness? Ignore it? Let the doctor worry? That's his job. Let the family take care of everything? That's what relatives are for anyway? As a Christian, certainly not such attitudes.

First, pray. You needn't wait until family devotions or until you check with someone how serious the illness is; go ahead and pray. Pray now—not that spoiled-child prayer where we attempt to tell God that He just must restore our friend to health or we just won't like Him as much. How quickly we are pleased when God's will agrees with our preconceived idea of how things should be! But how soon most of us succumb to disappointment when His will doesn't correspond with our logic! The hour our heart is able to say with the song writer, "My Jesus, as Thou wilt; tho' seen thro' many a tear," we experience strength within ourselves that the non-Christian cannot understand.

Prayer for the ill is truly two-sided. Besides making us who pray renew our strength, prayer has unmeasured influence on those who are ill. Each generation pauses to hear, read, ponder, write about, and just marvel at the miracles of healing wrought of God through prayer as promised many years ago in James 5, ". . . the prayer of faith shall save the sick, and the Lord shall raise him up."

Grace Crowell in the last verse of "Some One Had Prayed" expresses the thought well when she writes,

Some one had prayed, and Faith, a reaching hand,
Took hold of God and brought Him down that day!
So many, many hearts have need of prayer—
Oh, let us pray.

What about sending a card? Most people appreciate this means of showing thoughtfulness and interest, but please read the card before sending it on its way. I realize that just the right card for a certain person pertaining to a certain illness or injury is rather hard to find at times. But the time spent in choosing a card carefully is time well spent. By the way, why not deliberately take the time to write a note on that card? Recently a teacher told me that she really enjoyed the notes she found on her get-well greetings more than the cards. There's no question about it, a few sentences with a card definitely add a personal touch that we enjoy. I remember so well a note written on the back of a baby card when Susan was born. The sender knew that I like flowers and told me of the unusual begonia she had blooming in her home. The note gave me a touch of home that brightened that day in the hospital.

If you are uncertain just how serious an illness might be, select your card with extra care. Keep the sentiments very simple. A card saying, "Thinking of you," or, "Remembering you in prayer," would show your thoughtfulness best. Then if God sees fit to spare that life, there will be plenty of time to send a cheery "get-well" card.

You want to let the family know you are concerned for the well-being of their loved one. You want to get the story straight from the family just how ill John is. Of course you do! But before you lift that wonderful invention, the telephone, stop to do a little straight thinking. Has the family been spending such long hours away from home that they need the little rest that they can get when they are at home? Has the illness added a lot of extra physical responsibilities to those in the family? Could your call at this time in the illness of your friend be mistaken by the tired, worried family for human curiosity rather than true, thoughtful Christian love? All of us want to do the polite act at such a time of stress in a family.

It has been said that the polite action is nothing more than the kindest thing to do. If you can be reasonably certain that your call is the kind act, be sure to call. Let's not be guilty of the extra burden that well-meaning friends added to the care of a woman in our neighboring town. Her youngster had polio. She would spend long hours at the hospital; then return home to answer the phone calls of friends. She said, "I know they meant well. But I was too tired to appreciate one more phone call about the time I thought I was going to get some rest or get a few necessary chores done. I seriously considered having the telephone removed."

If at all possible, do something concrete. Not every person has cows to milk or chickens to feed, but there are so many things that would lighten the burden of a family when illness has come. Baby-sitting, transportation to the hospital, dessert or perhaps a whole meal prepared for the family and taken to the home, are small remembrances that can mean very much to the family. In recent months I heard of a method of giving that was new to me. Several folks visiting a friend in the hospital offered to pay for that day's care in the hospital. In a case of a long stay in the hospital this can be a great lift. When illness came to a home here in our community it was canning time. In the absence of the mother, several neighbors did her canning in their own home. What a relief for that mother to find that her canning had not been neglected when it was just impossible for her to do it!

What about visiting the sick? This seems to depend a lot on the severity of illness, how the one sick responds to visitors, and just how well you really know the individual who is to be visited. For every person to visit every acquaintance on every occasion of illness just isn't good common sense. In talking to those who have experienced serious and lengthy illnesses, I find that people differ greatly on the subject of visitation. One man said that even the visits of his wife and most intimate friends left him weak and actually shaking. But in another case a woman wondered just why a friend hadn't been thoughtful enough to visit her when she was quite ill. An elderly woman made the statement that visitors left her in a wet sweat to the extent that a change of clothing was often necessary when visiting hours were over. On the other hand, a young man was of the relaxed type and thoroughly enjoyed his hospital visitors, chatting and laughing his way to recovery.

One fact seems to stand out in importance; that is, when you visit the sick, don't stay long. Perhaps we could all learn a lot if we would absorb some of the wisdom of most ministers. You will not find them spending hours in the room of the ill. A few moments of pleasant conversation followed by prayer leave a patient refreshed, not fatigued.

By the way, hospitals and relatives aren't just being mean or contrary when they request no visitors. Haven't you heard folks complain that some hospitals are so strict with visiting hours? Remember, they are not as concerned with your getting to see your third cousin on

(Continued on page 619)

TO BE NEAR TO GOD

WORDS TO LIVE BY

"He maketh me to lie down in green pastures" (Psalm 23:2).

Sunday, July 3

"He maketh me to lie down in green pastures."

Meditate upon this sentence from God's Word today and during this week. Don't schedule it, or force yourself to meditate. Just keep this truth lightly upon your mind, like the catchy tune you hum without effort as you work. There's a time for serious study and reflection, but there's also a need for lighter reflection on the Word, in which something from the Word is near enough to speak in and through our daily experiences.

Monday, July 4

"He maketh me to lie down in green pastures."

At a social gathering an actor, as a jest, recited the Twenty-third Psalm, and some of the people applauded. Then after much urging an elderly Christian recited it, and some of the people wept. The actor summed it up, "I know the Psalm, but he knows the Shepherd."

Tuesday, July 5

"He **maketh** me to lie down in green pastures."

He not only invites and permits, but He also compels. If He did not compel me, how could I possibly grow "unto the measure of the stature of the fulness of Christ"? It is not in me to direct my steps for my ultimate good. His compelling is not against my will, but against my way. "Man's heart deviseth his way: but the Lord directeth his steps."

Wednesday, July 6

"He maketh me **to lie down** in green pastures."

This is no namby-pamby sort of philosophy or flowery bed of ease. This is no reference to the things that appeal to the natural man. This is rugged discipline. It is the real stuff of life. "The word of God is quick, and powerful, and sharper than any twoedged sword." God says, "I will shew him how great things he must suffer for my name's sake." Do I say, "It is well with my soul"?

Thursday, July 7

"He maketh me to lie down in **green** pastures."

I am spiritually color-blind. The Lord's green pastures look brown to me when I first see them. God describes them this way, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Were you glad for the Word on your mind today to help you identify God's greenery?

Friday, July 8

"He maketh me to lie down in green pastures."

This is the essence of satisfaction and contentment. "If God be for us, who can be against us? He that spared not his own Son, . . . how shall he not with him also freely give us all things?" Yet how poor and unhappy we can become because of our sins of self, pride, and unbelief—sins that blind us and make us complain of the gentle leading of our Shepherd.

Saturday, July 9

"He maketh me to lie down in green pastures."

Has this sentence of Scripture come to life as you've kept it lightly upon your mind during this week? Did it matter in your reactions to people and events? Did the Holy Spirit use it to guide you into some new truth? Did you sometimes smile inwardly at yourself for failing to recognize God's green pastures? Have you at times been almost overcome by the goodness of God in your life? An elderly colored man once said to me, "When I just think of all the Lord has done for me, I start to cry."

—Dewey Yoder.

Habakkuk's Faith Tested

Sunday School Lesson for July 10

(Habakkuk)

The good God raised up another prophet for Judah's sake and for all men of all times since. Habakkuk did not speak to the people on behalf of God, but pleaded with God on behalf of the righteous in Judah.

Verses 1-4 tell of a great burden or deep distress that weighed heavily on the heart of Habakkuk. He had been observing unchecked lawlessness among God's people for a long time. How could God tolerate this iniquity: spoiling, violence, strife, and contention? God did nothing about it and therefore the law was slacked; there was no judgment of evil, and the righteous suffered with the ungodly.

Habakkuk couldn't reconcile God's holiness with the evil on which He seemed to look and which He endured. Wickedness and violence seemed to be triumphant in Judah. Habakkuk asked the question that men of all time have asked and do ask. The psalmist in Psalm 73 tells how the prosperity of the wicked tempts the righteous man.

Verses 5-11 give God's answer to Habakkuk. God was working and had been working and will work. Judgment that will be utterly terrifying will come upon Judah. It will be almost incredible. The bitter, rough, and fierce Chaldeans will possess their land. God does oppose sin but He opposes it redemptively. He had been dealing with Judah in mercy. What if God showed no mercy to sinners such as you and I! After mercy comes judgment.

Habakkuk's confusion at God's answer is shown in 1:2—2:2. He could not understand how a pure and holy God would use evil men to devour men more righteous than they. How Habakkuk resolved this problem is most helpful to all saints.

The prophet turned to his certainties. He believed that the righteous need not perish, because God is everlasting. "We shall not die." And thus he acknowledged faith in God's spoken word whether he could understand it or not. Starting with these certainties he brought his problem to God and waited for the answer. He clearly expected an answer from "mine Holy One." Habakkuk waited and worshiped.

In verses 2-4 is God's response to the man who prepared his soul to listen. God told Habakkuk to write the answer down so we could read it. He knew we would need it. The righteous man walks by faith, not because God put a hedge about him so he can't sin. The righteous man is humble. He believes in God and God has the answers and God never makes a mistake. The unrighteous are those who are self-sufficient in their strength. The unrighteous will be punished, but that is not our business. "The Lord is in his holy temple: let all the earth keep silence before him" (2:20). "Be still, and know that I am God" (Ps. 46:10). If God would invariably reward the righteous and punish the wicked, there would be little place for faith. It would just be wise to trust such a God, but that would not be faith.

Habakkuk's conclusion to this wonderful experience with God is given in 3:17-19. Faith justifies us before God. Faith is the nurture for our spiritual life. It is the atmosphere in which prayer becomes a reality. "Nevertheless not my will, but thine, be done" was the faith of Jesus. In faith any troubled heart will grow calm. "The Lord God is my strength." "I will rejoice" in Him. "I will joy in the God of my salvation."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Forty-three Arab refugees have recently been given visas under the Refugee Relief Act in an apparent new speed-up in the State Department program. Two thousand Arabs can be admitted under this Act.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Youth Team participated in the Indiana-Michigan MYF annual meeting June 23-26. They are scheduled to be at Roanoke, Ill., June 30 to July 5, and at Arthur, Ill., July 7-12.

The Eastern Mennonite Board is planning to use Camp Men-O-Lan near Quakertown, Pa., Aug. 22 to Sept. 2 for the benefit of youths from the various missions of the district.

Bro. Milo Kauffman, Hesston, Kans., gave lectures on stewardship at Monterey, Bird in Hand, Pa., June 18, 19.

The annual sessions of the Ontario A.M. Conference were held June 8, 9, near Wellesley. Guest speakers were Amos Swartzentruber, Argentina, and Andrew Farmwald, Plain City, Ohio. Officers re-elected were Henry Jantzi, moderator, and Elmer Schwartzentruber, secretary.

Bro. Don Augsburger, Philadelphia, was scheduled as guest speaker at the Radio Gospel Fellowship meeting at Vine Street, Lancaster, Pa., 7:30 p.m. June 27.

The Prairie Street congregation, Elkhart, Ind., held a fellowship meeting the afternoon and evening of May 29 at the Free Methodist Camp Ground west of Elkhart.

Young people from the churches around Johnstown, Pa., enjoyed a retreat at Laurelville, Pa., June 16-19.

A revised constitution has been adopted by the North Goshen, Ind., congregation.

Bro. Harold E. Reed was chosen by lot from a group of 3 brethren and ordained to the ministry at the Weaverland Church, East Earl, Pa., on June 12. His charge is the Weaverland district's mission outpost and congregation at Chester, Pa. The service was in charge of Bro. J. Paul Graybill with the sermon by Bro. Henry Nauman.

Change of address: J. H. Hess, from Kitchener, Ont., to 46 Scotia Ave., Toronto 13, Ont.

Dedication services of the remodeled Moorefield Church in Ontario were held on June 26, with Bro. Osiah Horst, president of the Ontario Mission Board, as speaker.

Bro. Paul M. Miller, Goshen, Ind., was the speaker in a Bible Conference in Floradale, Ont., June 18, 19.

The Frazer, Pa., congregation gave a program at Media, Pa., on June 12. Bro. Lowell Nissley, Crystal Springs, Kans., participated in the program.

Dr. Clayton Diener, son of Bro. H. A. Diener, is beginning his medical practice at Haven, Kans.

Bro. W. J. Dye received his master's degree in Hospital Administration from Northwestern University. He has returned to La Junta, Colo., as administrator of the hospital there and at Rocky Ford. Bro. Allen H. Erb has returned to Lebanon, Oreg., where he is administrator of the hospital.

Bro. Paul Yoder, Meyersdale, Pa., was in charge of the Bible school in the Conservative Mennonite Church near Arthur, Ill. The average attendance was 78.

Bro. John Ruth, Conshohocken, Pa., and musical groups from Christopher Dock School participated in a song service at Perkasie, Pa., on June 25.

Bro. Clyde Stoner began a music class at Bossler's near Elizabethtown, Pa., on June 22.

I-W men who have returned home from Northville, Richmond, Indianapolis, and Kansas City gave the evening program at North Goshen, Ind., on May 29.

A genealogy of Peter Schwartzentruber and Wilmina Eash, compiled by Major P. Swartzentruber, Westmoreland, N.Y., is now ready for print. It covers over 570 families and a period of about 185 years of family records. Mail your order with the price of $3.85 to the compiler.

Four young people were received into church fellowship by baptism at the Fairview Church, Albany, Oreg., on June 19.

A chorus composed of nurses and I-W men and their wives from Cleveland gave a program at Wooster, Ohio, on June 26.

Bro. Lester Graybill was licensed to preach at Orrville, Ohio, on June 26. Bro. Graybill will be acting pastor at Orrville during the coming year.

A second order for 2,000 copies each of **Amish Life** and **Mennonite Life** has been received from Turnpike Shops, Inc. These will be sold at Howard Johnson restaurants along the Pennsylvania Turnpike.

Bro. Clifford Lind, Salem, Oreg., is managing the bookstore operated in connection with the Crusade for Christ campaign this summer.

Bro. J. A. Hostetler and wife, of our Book Department, are in Alberta, where Bro. Hostetler is doing some work for **Christian Living** and is representing House interests at the Alberta-Saskatchewan Conference.

Bro. Urie A. Bender, editor of YCC, is attending school at Mennonite Biblical Seminary at Chicago and will later continue at University of Western Ontario in London. Sister Elnora Schrock is in charge of his office during his absence.

The former Myrtle Huber has terminated her services in the Book Store at Scottdale and is now a resident of Tofield, Alberta, Canada, as the wife of Bro. Joe Voegtlin.

Two of the Publishing House workers, Anna Yoder of the Sales Division and Herbert Weaver, recently employed as a linotype operator, were married on June 18. They will continue in the employ of the House.

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Calendar

Little Eden Camp; Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.

Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.

Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.

Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).

Chesley Lake Camp: Young People's Retreat, Roy Roth, July 17-19; United Mennonite Young People's Retreat, July 24-26; C. F. Derstine, July 1-8; Summer Bible School, July 4-15; V. K. Snyder, July 9-15; L. S. Weber, July 16-22; William G. Detweiler, July 23-29; A. J. Schultz, July 30 to Aug. 5; Roy S. Koch, Aug. 6-12; Boys' Camp, Aug. 8-13; Young People of Ontario, Aug. 15-20; Glenn Esh, Aug. 20-26; Girls' Camp, Aug. 22-27; D. Edward Diener, Aug. 27 to Sept. 2; Labor Day Week End, Sept. 3-5.

Annual Meeting, Alberta-Saskatchewan Conference and associated meetings, Carstairs, Alta., July 2-5.

Annual Meeting, Allegheny Conference Mission Board, Weaver Church, Johnstown, Pa., July 8, 9.

Camp Emmaus, Mt. Morris, Ill.: Junior Camp, July 10-15; Junior High Camp, July 17-22; MYF Retreat, July 22-24.

Virginia Conference and related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.

Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.

Indiana-Michigan Christian Workers' Conference, Goshen, Ind., with North Goshen as host, Aug. 2-4.

Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.

Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.

Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.

Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.

Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.

Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

Annual Meeting Mennonite Publication Board, Feb. 29 and March 1, 1956. Place to be decided.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The Oswin Gerber family, Sterling, Ill., will conduct the Vesper Service at the Mennonite Home Mission, Chicago, on Sunday afternoon, July 3.

The annual summer camp program for children from our mission stations began at Mennonite Youth Village, White Pigeon, Mich., on June 22. As of this writing a cook had not yet been found for the staff and a boys' counselor is also needed beginning July 1. Bro. Wilbur Hostetler, Goshen, Ind., is serving as camp manager and Bro. Walter Mumaw, Goshen, program director beginning July 1. An MRSC summer service unit is serving as counselors and maintenance staff.

Bro. Maynard Wyse, Archbold, Ohio, served the Detroit, Mich., congregation on Sunday morning, June 12.

Two-day camp programs have been announced for Camp Rehoboth, St. Anne, Ill.; June 27 to July 1 for children aged 6-8; July 4-8 for children aged 9-12.

The chorus from the Bethel Mennonite Community Church, Chicago, gave a program at Camp Rehoboth, St. Anne, Ill., on Sunday afternoon, June 5, following a fellowship dinner.

Twenty-seven missionaries and missionary appointees, home and foreign, attended the annual missionary orientation conference held at the General Mission Board headquarters, Elkhart, Ind., June 17-27. On Friday evening, June 24, the missionary women gave a program for the local WMSA organization at the Prairie St. Mennonite Church.

Bro. B. Harold Thomas, pastor of the Glad Tidings Mennonite Church, New York City, spoke to the Youth Fellowship meeting of the Millersville, Pa., Mennonite Church, May 29, on the subject, "Claiming New York for Christ."

Topics discussed at the recent 46th session of the Children's Home Association, Millersville, Pa., included "Who Is My Brother?" "Motives for Taking Children," and "The Power of Example for Good and Evil."

Special evangelistic services were conducted at Lone Rock schoolhouse, Lone Rock, Ark, June 11-18, by Bro. Frank Horst, Culp, Ark.

The annual meeting of the Allegheny Mennonite Mission Board will be held at the Weaver Church, Johnstown, Pa., July 8, 9. One of the speakers will be Bro. Amos Swartzentruber, missionary on furlough from Argentina.

Four children were presented in a special dedication service at the Bethel Springs Mennonite Church, Culp, Ark., on Children's Day, Sunday, June 12. The service was in charge of the pastor, Bro. Frank Horst.

About 30 boys attended the annual boys' camp conducted by the Puerto Rico Mennonite churches at the Luquillo YMCA camp at El Yunque, June 1-8. Nearly half of the boys attended camp for the first time this year.

Our missionaries in Kushiro, Japan, report much joy over the conversion recently of a young father who had been contemplating suicide. Pray very definitely for this new Christian who shows real evidence of having found God.

The July meeting of the Eastern Mennonite Board of Missions and Charities will be held at the Lichty Meetinghouse, East Earl, Pa., July 20. The afternoon and evening programs will feature work among the Puerto Rican migrants, the spiritual needs of Europe, giving for the work of the Lord, and voluntary service. Bro. Clayton Keener, missionary on furlough from Ethiopia, will conclude the day-long meeting with a missionary sermon.

Bro. and Sister Lee Kanagy, Nakashibetsu, Japan, recently secured the help of a Baptist pastor and his daughter to talk to their church group. The pastor, Bro. Horiuchi from Nemuro City, explained the Christian attitude toward death and answered questions about the Christian funeral. His daughter, a successful kindergarten principal, conducted a short course in kindergarten work to help the local group in planning for their kindergarten.

Bro. Carl Wesselhoeft, Logan, Ohio, under appointment for mission work in Somalia, East Africa, under the Eastern Board, is attending the Summer Institute of Linguistics, Norman, Okla.

Reports from India indicate that Sister Elsie Shirk is recovering satisfactorily from her recent illness and hospitalization. Pray for her and her family.

Sister Elva Landis, missionary nurse on furlough from Tanganyika, East Africa, is taking a three-months' course in laboratory technician work in Philadelphia, Pa., in further preparation for her work in Tanganyika.

The Steelton Colored Mission has been renamed the Sharon Mennonite Church.

Missionaries attending the annual Missionary Orientation Conference, Elkhart, Ind., kept the following appointments on Sunday, June 19: Lawrence Brunk, Argentina, at Yellow Creek, Goshen, morning; Don Heiser, under appointment for the West Indies, at Middlebury, morning; David Hostetler, under appointment for Brazil, at Bethel Mennonite Church, Chicago, morning, and at Mennonite Spanish Church, Chicago, afternoon; Daniel Miller, Argentina, at Forks, Middlebury, morning; Glenn and Lois Musselman, under appointment to Brazil, at the College Mennonite Church, evening; Amos and Edna Swartzentruber, Argentina, and Doris Snyder, Puerto Rico, at the Riverview Conservative Mennonite Church, White Pigeon, Mich., evening; Stanley and Arlie Weaver, Black Mt. Mission, Chinle, Ariz., at South Union, West Liberty, Ohio.

A young woman with editorial and secretarial skills is urgently needed to serve in the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind., beginning in August. Qualified persons interested in serving Christ by helping fellow Christians pray, volunteer, and give for the mission-service program of the church should contact the Personnel Director at the Elkhart headquarters.

Bro. Addona Nissley is working again evangelizing migrant Puerto Ricans in the Lancaster Conference.

The Illinois Mission Board is presenting to the Illinois Conference as a summer project two building concerns: Peoria and Lombard. Voluntary labor is being solicited.

Your Treasurer Reports

From June 17 to 27 a group of about 24 missionaries are spending a period of time together at the Elkhart office in preparation for going to the foreign mission field. This period of study and orientation will help prepare both returning and new missionaries for their term of service on the field. Following this period of time together these missionaries will need to be equipped and sent to their field of service. This will require funds to supply the missionaries with equipment and supplies to be taken with them to the field plus equipment which will need to be purchased upon arrival. In all cases it will require travel costs from their home to their respective fields of service.

Since this is a type of expense which can be segregated, I would like to suggest it as a place toward which designated contributions can be given. Following is a list of the missionaries who are here during these weeks for whom equipment and travel funds will be needed:

Sister Lois Kauffman
Bro. and Sister David Hostetler
Bro. and Sister Glenn Musselman
Sister Patricia Brenneman
Bro. and Sister Don Heiser
Bro. and Sister Carl Beck
Bro. and Sister M. C. Vogt
Sister Blanche Sell
Sister Lena Graber
Sister Marie Moyer
Bro. and Sister Amos Swartzentruber
Bro. and Sister Lawrence Brunk
Bro. and Sister Daniel Miller
Sister Doris Snyder

All contributions for this purpose should be designated for Equipment and Travel Fund and should be contributed through the district mission board channel.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Training for Service

BY E. P. BACHAN

The Mission Normal School, Dhamtari, M.P., India, was started in 1932 as a part of the Dhamtari Christian Academy to promote Christian and secular education amongst our young people. The school gave continuous faithful Christian service to the community and others who came in contact with it until 1946 when it had to be closed temporarily for want of Christian students—a result of the second World War. It reopened in 1951 when Bro. S. M. King was the principal of the Christian Academy.

The school has sent out a number of young people to serve in village primary schools where they are influential and faithful Christian workers. In 1951 the need for opening this avenue of service was felt more keenly by the mission and the church. We needed to educate our young boys and girls, train them for Christian service, and send them out into the villages as witnesses for God. As there are young boys and girls of different talents and all are not high-school and college material, they make their best contribution in this field of service and serve the church in this capacity equally well.

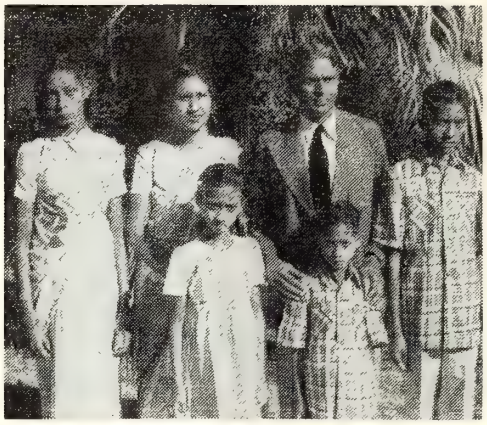
This is the fourth year since the normal school has reopened. It has grown to its full stature with about 60 students. The graduates of this institution are serving not only as teachers but as deacons, leaders of the church, and in various other capacities.

There are two classes—first year and second year, of 30 students each. According to the government rule, 30 students can be admitted into each class. In 1952, 26 students graduated of whom one was a non-Christian. This year the graduates are all Christians. Next April there would be 29 students who would be appearing for the government examination. The course of study is about the same as in other training institutions—Pedagogy, Language, Arithmetic, Civics, Rural Construction, Art, Handwork, Practice Teaching, Music, Dramatics and Religious Education. All the staff members are well qualified. Out of the six teachers, one is a Hindu. We admit non-Christian students also up to 25% and we feel this is an opportunity to train them under Christian influence for two years. They get Religious Education also and take an interest in it.

Since the classes of high and normal schools have both grown in size, the Academy building cannot hold all the students of both the schools. Therefore the Normal School meets in the old carpentry school building, which had been lying vacant since its transfer to the government.

The staff members for 1953-54 were as follows: E. Pershadi Bachan, Supt.; K. Jiwanlal, B. B. Shrivastava, Miss P. A. Ram, U. N. Jha, J. W. Samida, Manager.

Besides the academic work the students and staff arrange an annual religious drama to be given in December. It is performed for the community. In 1951 a drama was staged on "Conversion." In 1952 on **Dharma Vijaya**



Bro. E. P. Bachan and his family, superintendent of the Normal School at Dhamtari, M.P., India.

(Victory of Religion) and in 1953 on "Barabbas, the Thief." All these plays were acted very impressively. This is one of the contributions of the school to the community besides Sunday-school teaching, Christian Endeavor, Christian education work, village preaching, and other activities.

The second prominent feature of the school activities is the evangelistic tour which is taken up in another article. Usually the graduating class pupils go out for practical work and preaching. They spend ten to fifteen days every year in villages near Dhamtari, preaching the Gospel.

Dhamtari, India.

Normal School Helps in Village Evangelism

BY K. JIWANLAL

With the guidance of the Spirit we went in 1953 to Mohadi, one of our church outstations about 25 miles from Dhamtari. We chose Mohadi because there are many large villages around it. We went to give a fresh challenge to the people of this place who have had the Gospel from the time our missionaries went there.

We stayed at Mohadi for ten days. During this time we tried to make as many contacts as possible with the villagers. In the mornings we went to villages in two groups and made personal contacts. In the daytime, when we could not hold group meetings because people were busy in their work, we could still find some here and there to talk with.

During the evenings we held group meetings. The whole village turned out to these. Our Normal School boys gave their speeches in the form of testimonies which were very impressive. When these young boys witnessed to them how God had forgiven their sins, I could see people wondering and feeling sad that they were being deprived of such experiences in their religion. May God give the blessed experience of forgiveness of sins to those hungry people! We are sure that this experience will be theirs, for the Word reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Along with the preaching we distributed tracts, pictures, and pamphlets and sold Gospel portions. We tried to go to as many villages as possible and meet the largest number of people we could within ten days. Although no one made open confession, we believe that God worked and is still working in the hearts of men who in due course of time will accept Him.

This year we went again to Bagtarai with some of the Normal School students. The people of this place seemed to be more receptive. They not only heard us, but took part by singing and playing upon musical instruments for us. Our daily program was as mentioned above. We devoted morning time to personal contacts and evenings to mass preaching. We showed pictures, sold Gospel portions, and distributed tracts. People used to come to our camps in great numbers to have personal problems solved and through these personal contacts some turned to be our friends.

What surprised us most was that the people of this place were openhearted and sympathetic toward Christianity in spite of the fact that we presented it as superior to their religion. We did not compromise but tried to present the Gospel in its fullness. Every day we used to equip ourselves through Bible study and prayer. Then we had good fellowship with two or three Christian families who live in Bagtarai. We had an opportunity to assemble together for Sunday worship, also. We could feel God's hand upon us in our work at Bagtarai. When we left the village the people said that we were doing an injustice to them by leaving them so soon after having created love in their hearts for us. We, too, were sorry to depart from them.

During these preaching tours a few ideas struck my mind very clearly. The first was that Jesus Himself said, "The harvest . . . is . . . [ripe], but the labourers are few." When we went to several villages I often thought of the grave situation persisting in our dear country. Innumerable people are in the clutches of Satan but there are no people to show them the way. Let us therefore pray the Master of the harvest to send forth more laborers into His vineyards.

The other thought that surprised me was the open-mindedness of people toward Christianity after independence of the country. They used to say that there would not be any regard and scope for Christianity in Free India but to my surprise I find people more friendly and sympathetic now than before. No doubt there are some who are deadly against our faith, but we should not be alarmed because there are many hungry-hearted men in the villages of India who are willing to hear and accept Christ as their Saviour.

Finally, let us keep on remembering those to whom we have preached the Gospel. May the Spirit of God move amidst them and bring them to realization in due season. Please remember us also that our Normal School may shine as a bright light in this part of India.

Dhamtari, M.P., India.

Garjan Memorial School—A Continuing Light

BY JACOB G. SAIMONS

". . . The school is one of the top ranking in the district, well managed and most regular. . . ."—L. P. Dubey, District Inspector of Schools, Durg, M.P., India.

Christian institutions in India stand in a very critical position these days. Even so, our schoolwork is going on in an excellent way. Although our school is in a village, many people from far-off villages come here. The villagers are now realizing the value of education and even the poorest of them are trying to provide education for their children. Their condition is pitiable. They are hard up for money, clothes, food, books, etc. The government is also trying to spread education throughout India and more schools are being opened every year especially in villages in remote corners of India.

Only a few years ago a proposal and a written application for raising this school to the status of a high school was sent to the Executive Committee of the India Mennonite Church by the parents of the students from the adjoining villages. At that time the government's view of the religious education in our institutions was very liberal, but after the advent of the Christian Missionaries Inquiry Committee, restrictions have become more stringent and evangelism through the area of education has been harnessed. But effective evangelism is always personal and if we want to prepare and mold Christlike personalities this can still be done through Christian schools.

The government is very keen on imparting education to areas like ours, and is ready to invest money to eradicate illiteracy from India. This is our opportunity. We have a middle school and with a little mobilization of funds this school can be raised into a high school, providing an even better opportunity for witnessing of Christ.

Garjan Memorial School was begun in Balodgahan, M.P., India, in 1922, with classes five to seven. Until 1932 it was the Indian Middle School and English was not taught. In that year permission was given by the Director of Public Instruction of the province to teach English. Class eight was also opened and the school was turned into an Indian English Middle School. The credit for this advancement goes to Sister Mary M. Good, then principal. At the beginning 85 girls were enrolled. In 1936 the principal permitted nine boys to study with the girls. The number of boys increased every year and in 1950 the number of boys was higher than the number of girls. The Inspectress of Schools suggested that the school should not be called a girls' school but should become a boys' school. Since July, 1953, the school is officially called Boys' Indian English Middle School. At present there are more boys than girls.

Enrollment Table

Class	5	6	7	8	Total
1932	39	22	16	8	85
1954	45	41	25	28	139

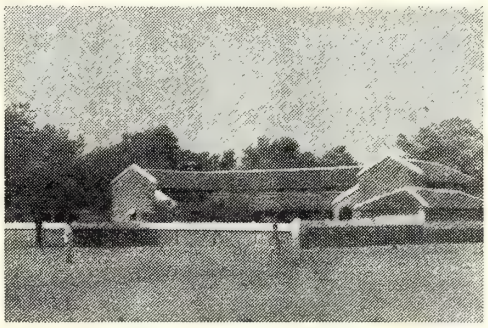
Enrollment, 1954

Girls	52	Hindus	55
Christian boys	30	Teachers	6
Mohammedans	2		

Teachers: J. Harishchandra, H. M.; E. A. Prassanoo, Mrs. Rukhmani Jebiar, Miss Stuti Singh, Jacob G. Saimons, Yakub Masih (part time).

Subjects Taught: English, Hindi, Social Studies (history, geography, civics), Mathematics, Drawing, Agriculture (for boys), Home Science (for girls), Scripture (for Christians), Moral Teaching (for non-Christians).

Since the government has banned Christian religious teaching in the Christian schools, a class called "Moral Teaching" was taken as an alternative. In this class topics such as honesty, peace, prayer, work, purity, etc., are taught to non-Christians. There are some



Garjan Memorial School, Balodgahan, M.P., India.

160 topics which are mostly from the books **Psalms, Proverbs, Ecclesiastes,** and other portions of the Bible. This is in line with the government's idea of imparting moral teaching to the non-Christians. The topics fit into the experience of any man in the world seeking God.

The school meets from 8:30 a.m. to 2:30 p.m. Every day in the morning our work commences with a small worship in the chapel of the school. The teachers take turns leading the devotional exercises. By doing this the institution attempts to achieve its fundamental aim, that of building a society of Christlike personalities for the betterment of the church and the world.

Balodgahan, M.P., India.

A recent poll of young men and women in West Germany revealed little interest in what is happening in the country and in the world. Fifty-seven per cent answered in the negative to the question, "Are you interested in political matters?" The young men of draft age revealed a strong dislike of military service. To the query, "Would you like to be a soldier?" 71% answered firmly in the negative. Those in the age group 21-25 turned tumbs down on military service with 74% against and 23% favorable; only 3% abstained. When asked if they would agree to serve under certain conditions, such as in the repelling of agression, 36 out of each 71 young men answered "yes."

If It Weren't for Menno-Heim

BY DAVID P. NEUFELD

(David P. Neufeld served as one of the MCC workers in Menno-Heim, Berlin, Germany. Since writing this experience of a Mennonite woman from Germany's East Zone, he has returned to his home in Rosemary, Alta.)

I met Mrs. Meier of Germany's East Zone (we will call her that, though it's not her real name) for the first time this morning. She had stopped in here at Menno-Heim, the MCC service center in Berlin, on her way home after visiting her husband who is sentenced to 25 years in prison by the communists. In our chat she was able to tell me a little of her story.

"Both my husband and I are Mennonites from South Russia," she began. "We decided to move to Germany shortly after World War I. Three children made for a happy family until we were again in the clutches of the communist regime. Six years ago my husband was suddenly arrested and taken to one of the worst prisons of the East Zone—one where several Mennonites have already had to lay down their lives."

"You have just come from a visit to your husband," I said. "How often may you visit him?"

"Every three months I have the privilege of seeing him for a half hour. I get a pass from the prison and join the other ladies who are also waiting to see their husbands. We are first drilled on what we may and may not ask the prisoners. For instance, we may not ask them what they do, how many are in their room, on what they sleep, what food they get, or whether they have been sick. All we can do is to observe our loved ones closely and ask carefully.

"Six months ago I noticed that my husband's sight was getting very bad. It was never very good, but now he was getting blind. The way he walks, the way he touches the chair before he sits down, the way he peers into the room are proofs enough for me. When our husbands come in, they are seated across a table from us. We may only press their hand in greeting. Five feet behind me sits a guard who carefully listens to every word we say. This time I had some pictures from my family along; so I inquired whether I might show them to my husband. After inspection two were allowed. I showed him the pictures of the family of our married daughter and of our own little girl, now 10 years old, who hardly remembers her daddy because she was only four when he was taken from us. Of course, no one under 16 may visit the prisoners."

"Do you think your husband is getting enough to eat?" I inquired. Mrs. Meier was quiet for a bit and then sadly shook her head.

"Obviously not," she said, "else my husband would not be so anxious to receive the seven-pound food parcel we may send once a month. He asked me to send as much fat as possible. Usually I try to send him one and

a half pounds of butter, one and a half pounds of bacon, and other things of high food value. Even an onion is a cherished relish for the prisoners. The difficulty is, of course, that I can hardly afford to buy this food since I am sick and unable to earn anything. Only through the repeated help of Menno-Heim, the clothing and food parcels we have received from here was it possible to continue this far."

"Your husband has been in prison for six years now, Mrs. Meier. Do you have any hopes that your husband will be released before the 25 years are up?"

"Yes, it will be six years in June when my husband was arrested on charges of spying, though he was never politically involved. I asked him now whether he had ever heard anything of an early release and his answer was 'no.' Sometimes we just don't know what to do. I would like to join my daughter in West Germany, but then I would never be able to visit my husband. Yet I always have the feeling that I am closely observed and it may well be that the borders will close tightly one day. I really don't know what is the best."

As she rose to go, I pressed 100 East Marks into her hand—a mere $5.00 that were to symbolize the concern of the American Mennonites for her and others of a similar fate. It would enable her to see her husband again in three months.

"Twice I was unable to go," she confided, "because I didn't have the money to pay the train fare. I thank you most sincerely for this gift. It will enable me to see him again on the sixth of June."

via MCC Information Service, Akron, Pa.

ECHOES FROM LANGUAGE SCHOOL

BY ROSS AND RUTH GOLDFUS

"So you have all your time to study Spanish, do you? My, how fortunate you are!" This is a phrase which we have heard various times. Certainly we are fortunate to have this privilege before entering upon our field of foreign service. Realizing that this statement has come from those in foreign service who did not have this privilege, it increases our appreciation for this opportunity.

During this period the groundwork of an important aspect of our future missionary service is being laid, that of learning the language. "Frustration" perhaps describes best the sharpest thorn in the flesh during this period. To be able to express in conversation that which we have studied is the eternal problem, and many times embarrassing. One day when we were waiting for the others to gather for lunch we made the decision to begin to pray in Spanish whenever called upon. We had no more than said "Si" to each other when Ruth was called on to pray. As she put it, "The spirit was willing but English came out." During an evening devotional service in the hospital Ross was not sure if he asked God to make the patients "mejor" (better) or "mayor" (older).

To be able to study under veteran missionaries of Latin America, who not only understand your problems in learning the language but also the ones you will meet in your future service, is a rare privilege. Even though, of necessity, much time is spent studying the mechanics of the language, Bro. Snyder brings out the beautiful way in which the Scriptures are expressed in Spanish. This has been very enlightening and enriching to our devotional lives.

For the language school to be situated here in the midst of our Puerto Rican church is very valuable. It gives us an opportunity to observe experienced missionaries in an actual working situation. No less wonderful is the privilege to become acquainted with and fellowship with our missionaries and our Puerto Rican brethren.

We feel that while one is in language study your prayer support is needed just as much as when one is serving in his chosen field.

La Plata, Puerto Rico.
(Goldfuses are now in Argentina)

To Build New Material Aid Center in North Newton

A new building to provide more adequate processing and storage facilities for their material aid contributions to foreign relief is to be constructed in North Newton, Kans., by Mennonite and Brethren in Christ churches in Kansas and surrounding states. This new MCC material aid center and warehouse will be erected on the site of the present clothing center building in North Newton which MCC has been renting from Bethel College.



Continued clothing and food distributions to the underprivileged and distressed overseas are possible through contributions by Mennonite churches in America. Here Ida Stoltzfus of Morgantown, Pa., gives a bundle of clothing to a needy mother in Hebron in the Hashemite Kingdom of Jordan. The processing centers such as the one being constructed in North Newton, Kans., are important links in getting well-prepared relief supplies abroad. Last year MCC shipped relief supplies to the following countries: Austria, England, Formosa, France, Germany, Greece, Holland, Hong Kong, Indo-China, Java, Jordan, Korea, Mexico, and Paraguay.

Construction of this sloped roof, block building to provide 3,000 square feet of floor space is to get under way in May.

For some time it has been evident that the present quonset-hut clothing center structure is inadequate because of its limited space and ineffective heating and cooling system. Another need is for a building to store and process food. A building rented for this purpose in the past is no longer available. Such facilities will be needed again when the portable canner operates in Mennonite and Brethren in Christ communities in the Midwest this season.

The need for these facilities is underscored by the continuing distress of the world's suffering and underprivileged peoples. It is evident that relief needs will continue indefinitely and that these needs are a distinct call to Mennonite and Brethren in Christ groups to provide food, clothing, soap, bedding, and other materials in a Christian spirit.

The North Newton center is a conveniently located disposition and processing point for relief materials contributed by churches in Kansas and surrounding states. After materials are sorted, packaged, and labeled, they are picked up by the MCC truck and taken to port cities for shipment overseas.

The plan, therefore, is to construct a building for use as a clothing processing and storage center and a cutting room. The quonset-hut structure will be used for food processing and storage.

Total cost of these facilities is expected to be between $25,000 and $30,000. This will include purchase of the present clothing center and plot of ground approximately 300 by 88 feet facing Twenty-fourth Street on the south. To be erected to the south of the clothing center, the new building will cost between $16,000 and $19,200 including interior equipment, adequate parking space, loading facilities, and attractive landscaping.

Mennonite and Brethren in Christ representatives working with their MCC organization have agreed that one offering be taken in all churches in Kansas and surrounding states. The plan is to suggest that each member contribute $1.00 for this "North Newton Material Aid Center." Based on the membership in the area, such a contribution will cover the cost of this new material aid plant.

Contributions should be directed to conference treasurers and designated for the "North Newton MCC Material Aid Center."

There will be an opportunity for volunteers to contribute labor to hold building costs to a minimum. Plans are for voluntary service personnel to aid in the construction.

via MCC Information Service, Akron, Pa.

♣

A new Spanish songbook is just off the press. Called **Voces de Jubilo,** it contains 62 Spanish hymns, many of which have never before been printed. Arranged and compiled by Bob Savage, program director of Radio Station HCJB in Quito, Ecuador, the book is available at any evangelical bookstore in Central and South America or through Van Kampen Press, U.S.A.—**EFMA Missionary News Service.**

The Call of God

Six per cent of this world's population are spiritual witnesses to the remaining 94 per cent. This means that every witness has a personal share of around 15 million people to whom he, or she, is the sole witness. Is it any wonder that masses are dying without ever having been witnessed to? Have you ever personally entertained the call from God? Many say that they have not yet received a call from God. The truth of it is, God has called us but many of us were not able to hear God call us to be witnesses to Him.

Every redeemed child of God at one time heard the voice of God in order to be saved. This voice calling the soul to salvation was heard in spite of many difficulties. In the first place, you were not in tune with God when He first called. You and I were sinners and were by very nature the children of wrath and servants of the devil. Besides this the devil had blinded our minds purposely so that the glorious light of the Gospel of Christ should not shine into our hearts. The old Adam nature tugged away from God and wanted to hide from that voice as from the beginning, and the flesh rebelled at the thought of obeying God. Old sinful habits added their influence to shut our ears to the call of God, and the pressure of sinful friends was heavy upon many of us, yet in spite of this hubbub and confusion and unfavorable circumstances we did hear the voice of God and were saved!

Isn't it amazing then, that now that we are saved and in tune with God; now that we have a new Christlike nature; now that the devil's blindfold has been ripped off; now that we are the very children of God—isn't it amazing that we can no longer hear this same voice of God when He calls us to the field of witnessing for Christ! God help us! It seems to me that either we do hear this second call from God and refuse to admit it, or else we have not properly responded to the first call, that of salvation for our souls.

I believe that the smug, indifferent, lethargic attitude of Christians today is a reproach to Almighty God. The extent of our missionary zeal is often revealed when the news reaches us of some person who has just died. Somebody idly raises the question, "I wonder if he was a Christian?" Someone else replies, "Oh, I suppose so; I've seen him in church a number of times." And so another soul has been disposed of. May he rest in peace. God help us, when even our mild curiosity for the salvation of a soul is not raised until after the person is dead. It is time that our hearts are set on fire with a passion for the lost, our feet must be shod with the preparation of the Gospel of peace, and, armed with the mighty sword of the Spirit, we must let God set us in motion to declare Jesus who is mighty to save!

But the odds are against us, aren't they? Even now, 65 per cent of the world has never even heard of Christ; only 6 per cent of the people must do all the witnessing, and the world population is increasing at the rate of a million every 17 days. Why must the Lord keep nagging at us with, "Go ye into all the world, and preach the gospel to every creature"? Why must this oft-quoted command turn on us and become such a scarlet sin of omission?

Wait! Would the Lord ask something impossible of us? Cannot this scarlet sin of omission be turned into a rich blessing? I believe that it can. Forget the above figures for a moment and look at it this way. If you were the only Christian in this world, and you were to take one whole year to win another soul and train him to win another, by that simple process, by the end of 33 years all the world could be won for Christ. You who started it would need to win only 33 souls yourself, and you would have a whole year to win and train each one to win another. Sounds much too idealistic? The Apostle Paul sets forth that principle to Timothy, "And the things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). The principle is not any more idealistic than is the Great Commission itself. It is the only method by which we will ever be able to preach the Gospel to every creature. Jesus said, "Do it!" Brother! Sister! Can you hear this second call of God?—Ed. Miller, in **Conference Messenger.**

The Mennonite Hour

MENNONITE HOUR ON ARMED FORCES NETWORK

A unique opportunity to spread the Gospel came recently through an invitation from the Armed Services Chaplains Board for THE MENNONITE HOUR to present seven half-hour broadcasts on the "Mid-Week Devotions" program sponsored by the Armed Forces Radio and Television Service which operates a network of transmitters practically all over the world where U.S. servicemen are stationed.

The programs being planned will consist of music by the Mennonite Hour music groups and a message by Bro. Hostetter; the latter will be largely evangelistic messages taken from broadcasts released on THE MENNONITE HOUR in the past.

The Armed Forces Radio Network has been set up largely to serve the men who are serving in the U.S. Armed Forces. Although for security reasons the exact location of stations has not been given, it is stated that there are stations in North Africa, Europe, United Kingdom, Alaska, Korea, Japan, Okinawa, Hawaii, etc.

We solicit your prayers in behalf of these broadcasts that they will perform a ministry which will magnify Christ and draw men to Him.

As a group we are conscientiously opposed to participation in the armed forces, but we feel this is a unique opportunity to witness as "good soldiers of Jesus Christ."

via Mennonite Board of Missions and Charities, Elkhart, Ind.

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The great use of life is to spend it for something that will outlast it.—William James.

MISSIONS

EDITORIAL

Come . . . See
Go . . . Tell!

These words of the angel to the two Marys at the sepulcher on the first Easter morning bear a message for us. The Marys had come to anoint the dead body of their Lord. It was the best they knew to do under the circumstances. They came wondering how they would be able to accomplish their task since they had seen a great stone rolled before the door of the sepulcher on the evening that Jesus was buried.

On rounding the corner of the rock in which the sepulcher was hewn, they suddenly came face to face with the angel sitting on the stone which had closed the tomb before the earthquake which attended the coming of the angel and the opening of the sepulcher.

Stopping suddenly in fear, the women heard the testimony of the angel: "He is not here: for he is risen, as he said." Then came that invitation to come and see.

God granted these two women firsthand evidence that Jesus lived and was no longer dead. He wanted them to see for themselves, to experience the sudden realization that theirs was a living Lord.

But they were not permitted to rest there. It was not their task to take up the angel's post on the stone. They had other important work to do, to go quickly and tell the disciples that Jesus was risen and would meet them in Galilee.

What a message for the discouraged disciples! Their lives had been completely disrupted by the crucifixion. They had been meeting behind closed doors for fear of the Jews. Their future was completely uncertain.

The two women had shared the gloom of the disciples, but now they had seen the empty tomb. They had heard the testimony of the angels. They had a message of hope and cheer.

This experience of the women at the tomb typifies the responsibility of every person who meets the living Christ face to face and accepts Him as Lord. The invitation of the angel becomes his invitation to use on his neighbors. He will want to introduce his Lord to others. He will want others to know the joy of sins forgiven.

May God grant us each such a vision of Jesus that our conversation will naturally turn in that direction many times during the day, particularly when we meet those who do not know Him as Lord.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Opportunities in Voluntary Service

There will be opportunities for at least 65 volunteers within the next three months. These opportunities are open to individuals who are consecrated Christians, willing to serve, and capable of doing one of the following jobs:

General Hospitals—

Kansas City, Mo., and Iowa City, Iowa: nurse aides and orderlies.

Elgin, Ill.: orderlies, nurse aides, surgical technician trainees, unit leader and matron.

La Junta, Colo.: three girls for kitchen service, unit leader.

Community Service—

Mathis, Texas: unit leader and matron, kindergarten teacher, registered nurse for maternity home.

Camp Rehoboth, St. Anne, Ill.: youth leader, carpenter, cook, kindergarten teacher.

Homes for the Aged—

Sturgis, Mich., and Eureka, Ill.: farmer, nurse aides, general workers.

Children's Homes—

West Liberty, Ohio: boys' housemother, cooks, laundry workers.

City Missions—

Chicago, Ill.: three youth leaders for Bethel, Spanish, and Home Missions.

Saginaw, Mich.: girl to take charge of child day care center.

South Bend, Ind.: married couple to serve at rescue mission.

Voluntary Service Conference

The fifth Voluntary Service Conference was held June 13 in connection with the Annual Mission Board Meeting at Goshen College, Goshen, Ind. The theme of the conference was "Voluntary Service Helps to Build the Church of Christ." The program showed the place of VS in the total outreach of the church under the main theme of the Mission Board Meeting, "Building the Church of Christ."

Ray Horst, Director of Voluntary Service, Elkhart, Ind., served as moderator and Samuel Janzen, administrator of Glenwood Springs Hospital, Glenwood Springs, Colo., as chorister. Ray F. Yoder, Nappanee, Ind., who has served in the VS program a year, read Acts 11:19-24 and I Chron. 29:3-5 for a devotional meditation.

Following devotions, one in-service and four former VS-ers spoke on helping to build the church through the various areas in which they served. Jean Kauffman, Plain City, Ohio, pointed up opportunities to build the church in our cities; John Zehr, leader of the Elgin, Ill., Hospital Unit, in public institutions; Robert Lehman, Kalona, Iowa, in a university; Mrs. Paul (Ann) Conrad, Mathis, Texas, in underprivileged communities; and James Kratz, Goshen, Ind., in our church institutions.

Six young people who have served or are serving in VS then gave brief testimonies concerning their convictions for service.

Allen H. Erb, administrator of Lebanon Community Hospital, Lebanon, Oreg., gave the final talk, "Building Through Serving."

The main emphases brought out in the conference were that, first of all, the ultimate goal of VS is to point individuals to Christ; that only as people realize that VS-ers are really interested in them will they respond to the Gospel message; that one value of this type of experience lies in developing mature Christian young people who are aware of human needs and have the vision for ministering to these needs through the church program.

Released June 17, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Fernheim 25th Anniversary Celebration July 1

July 1 will be the "official day" of the two days of celebration and thanksgiving in Fernheim, Paraguay, commemorating the founding and naming of that Mennonite colony 25 years ago.

Appropriate worship and thanksgiving services will be held in the Mennonite Brethren Church which has the largest auditorium. Among those presenting messages will be Orie O. Miller, MCC executive-secretary of Akron, Pa., and Walter H. Dyck of Whitewater, Kans., in South America for the General Conference Mennonite Church.

There will be a review of the history of Fernheim colony going back to Russia and the migration to Paraguay. At noon a fellowship lunch will be served in both Filadelfia churches.

A memorial marking the approximate site of the first camp and indicating its date is to be unveiled. There is to be a display of agricultural implements, household furniture, and kitchen equipment as made and used by early Fernheim settlers. It is hoped those showing such articles would donate them to the colony for permanent display in a museum to be erected. There will also be a showing of modern implements and improved cattle and horses.

Officials of the Paraguayan government will attend the celebration. Two doctors from the Ministry of Public Health have indicated they will be present. President Stroessner has been invited, but has not yet responded. Should he attend, several cabinet members and other government officials will accompany him.

Several extra flights are planned by the government to take the guests to Filadelphia and return them to Asuncion, according to C. L. Graber, MCC South America director from Goshen, Ind. Without such co-operation from the government, it would be impossible for the many guests to attend the celebrations. Many Mennonites from Friesland, Volendam, and Asuncion have made reservations to gather at Filadelfia for the two days of celebration and thanksgiving.

Canned Beef Benefits Korean Hospital Patients

Harry Harms, Pax man from Sardis, B.C., reports that canned meat prepared by American Mennonites plays a vital part in the diet of patients in Korean hospitals to which MCC makes food supplies available. Bro. Harms covers the distribution of relief supplies to hospitals, institutions, milk kitchens, and kindergartens in Taegu city. Altogether 78 institutions are covered by MCC material aid distributions in the province. "Of the seven hospitals included on a regular twice-monthly distribution," Bro. Harms writes, "I found approximately 570 have tuberculosis. It's surprising how meager some hospital menus appear, especially during the present so-called "hungry season" just before barley harvest. What a privilege it is for Christians in America, who can afford to can meat, to give it to these protein-deficient patients through the MCC canning program. And what a help and blessing it is to the recipients."

Released June 17, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Bible school time is here. Teachers are difficult to find when work is so plentiful. How often the staff is made up completely of young mothers! And for them it is the time to put berries and peas in the freezer. One WMSA has solved that problem in a local church. The members not teaching, especially the older women, take over these jobs for the teachers while they are in Bible school. One young mother remarked, "I always knew other people could help me by praying for me while I teach, but I didn't realize someone would deposit a pie on my table while I am gone." But that is exactly what she did find when she returned.

And what was even more interesting, one mother who has four adopted children in addition to a welfare child, found that a WMSA friend of hers had slipped into her home while she was teaching Bible school, and had washed the morning dishes, and made the beds. Can you think of a more helpful and kindly way of each one of us fitting into our place to carry on the needed work of the Lord?

Of Jesus it was often said, "He went about doing good." Would that those complimentary words might be spoken of each of us WMSA followers of His!

* * *

Mrs. Clarence Hooley, Literature Secretary for the Ohio District, has an interesting suggestion for our reading and writing of missionary letters in our WMSA. Would you like to try it in your group?

At every meeting the women or girls present answer roll call by telling how many books they have read and letters they have written. This has proved to be a real challenge because it keeps the idea before the group continuously. One young mothers'

group reported that it was such a fine asset to them because they exchange ideas on books following the devotional period and exchange books among each other as well, thus tremendously increasing their interest in reading.

Who is not delighted with a letter? Children are, you are, and I am. So to report one missionary letter written every month would prove a real blessing to us who write and certainly also to the distant missionary adult or child. Invite your child to correspond with some missionary child his age while you are writing to his mother.

Naturally a person forgets by the end of the year just how much he has read or written; so a monthly report is much more accurate. Perhaps you would even like to add a literature secretary to your local officers to stimulate this reading and writing.

* * *

Have you several auxiliaries in your church? Sometimes if your group of women is very large, that will help to keep everyone at work and to feel personally responsible to be at the monthly meetings.

If you do have several auxiliaries, have you done something to keep among the groups a feeling of oneness and a spirit of wholesome working-together even though you each have your own organization?

Perhaps once a year you should have a special project that you do together. Your visiting committee might include one member from each group. During the summer one day spent together with all the circles develops a wholesome spirit of fellowship. We want to work side by side harmoniously that we may have a united testimony of doing all as "unto the Lord."

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

CLARENCE CENTER, NEW YORK

(Clarence Center Congregation)

Dear HERALD Readers:

"Blessed be the name of the Lord." The week end of March 27 we were privileged to have Bro. Paul M. Lederach, Scottdale, Pa., with us in a Sunday-school conference. He presented a great challenge in evangelism through the outreach of the Sunday school.

On Good Friday evening the Goshen College A Cappella Chorus gave a program. On Easter Sunday we were blessed by an all-day Christian Life Conference with Bro. Osiah Horst, Petersburg, Ont., as guest speaker.

Our bishop, Bro. J. B. Martin, Waterloo, Ont., was with us for communion services the morning of May 1. That evening Bro. P. Peters, Glendive, Mont., gave a missionary message and showed colored slides of the work of the International Christian Leprosy Mission. And on the morning of May 15 Bro. Arnold Cressman, New Dundee, Ont., brought the message.

Several of our families living at Arcade, N.Y., 40 miles from church, have organized a Sunday school at that place. They felt the need for further leadership and LeRoy Yoder, our Sunday-school superintendent, has been asked to assume spiritual leadership there. May the Lord bless the work and the witness.

On May 29 we had a very impressive evening service when our pastor, D. Edward Diener, was ordained to the office of bishop. Brethren J. B. Martin and Lewis Fretz were in charge of the service. We pray for Bro. Diener and his family in this new responsibility.

We are always glad for visitors; so in your traveling this summer, stop and worship with us. We are not far from Niagara Falls.

Correspondent.

EUREKA, ILLINOIS

(Roanoke Congregation)

Greetings from Eureka:

On May 7 the girls' Sunday-school class taught by Margaret Ulrich boarded a train to Chicago where they visited our missions. The girls came home Sunday evening rejoicing in the work being done.

Kenneth Imhoff, Washington, Ill., who has spent two years in Pax service in Germany, showed colored slides and gave an interesting talk on the evening of May 8.

Bro. Edgar Metzler, Washington, D.C., was in charge of our morning service on May 15, while Bro. Ezra Yordy was worshiping at Stony Brook, Pa. In the evening we had family night, a large number of families attending.

The MYF went to St. Louis, Mo., for a memorial trip.

We held dedication services for the babies on May 29, with Bro. Roy Bucher in charge of the sermon and Bro. Yordy conducting the dedication service. Five babies were dedicated.

At the May meeting the MYF was reorganized. Mr. and Mrs. Clayton Ulrich were chosen sponsors. Our prayer is for unity and that we may continue to fulfill the mission that has been placed before us.

On June 4, 5 we held a Christian Home Conference with Bro. and Sister Paul Erb as speakers. Bro. Erb's topic for Sunday morning was "God's Plan for the Home." It is wonderful to be a member of a Christian home. As long as there are godly parents there is hope for the future. A nation whose homes are blessed with parents' love and prayers need fear no foe from within or without.

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Ruth Elaine Kenyon.

FORT WAYNE, INDIANA

(Anderson Congregation)

Dear Christian friends:

Bro. Wm. Miller conducted meetings here in March. His work was a real blessing for us.

We are grateful also for recent visiting ministers including Bro. Willis Troyer from the Plato congregation, Bro. Amos Yontz from Benton, and Bro. Orville Crossgrove from Bethel. Our minister, Bro. J. S. Neuhouser, is conducting two weeks of summer Bible school at Mt. Ayr, Ind. He is being assisted by his wife and daughter Loraine. He also held ten days of revival meetings at Au Gres, Mich., in April.

We are happy to have the fellowship of our brethren and sisters who are serving at Irene Byron Hospital in I-W work. They are making a blessed contribution to our church fellowship.

Bro. Arnold Andrews, who served in I-W work at the Northville, Mich., hospital, was released in February but has continued thus far in his work at the hospital.

Recently two young people were received into church fellowship, one by letter and the other by confession of faith and water baptism. May God bless them and use them to His honor and glory.

The children are enjoying our summer Bible school, which began June 12.

Pray for us that God may continue to give us wisdom to fulfill His will as a church in this community.

Fern D. Andrews.

RENSSELAER, INDIANA

(Burr Oak Congregation)

To the Readers of the GOSPEL HERALD:

Greetings in Jesus' name. We have been richly blessed the past few weeks when Stanley C. Shenk, West Liberty, Ohio, held brief revival meetings here. One Monday evening he held a special meeting for the young people.

On May 29 we observed our semiannual Sunday-school meeting with the Kouts and Toto congregations. The morning and afternoon meetings were held at Burr Oak with John Steiner of the Bethany Christian High School and Jency Hershberger of Toto as speakers. The Kouts MYF chorus furnished the special music. That evening at Kouts our hearts were thrilled by a program of music given by the Bethany High School Chorus.

Our annual summer Bible school was held from May 23 to June 3. Joe Neuhouser of the Anderson congregation near Fort Wayne was our superintendent. Besides serving in this capacity, Bro. Neuhouser also preached at our Wednesday prayer meetings during these two weeks. We hope he will be able to pay another visit soon.

At the present time four ladies from our congregation—Mrs. Silas Smucker, Jeanette Kauffman, Lavonna Miller, and Regina Frey—are helping with the Bible school at Camp Rehoboth, Hopkins Park, Ill. They are being richly blessed by this service.

May the grace of God be with you.

Regina Frey.

THREE BROTHERS, ARKANSAS

(Three Brothers Congregation)

Dear Readers:

We are thankful to the Lord for the blessings we are continually receiving.

Bro. S. J. Miller, Grabill, Ind., conducted our revival meetings May 17-25. His labors and fellowship were greatly appreciated. One mother of five small children accepted the Lord for the first time; also two young boys. Bro. Miller had his home with the workers at Rest Haven, the home for the aged. While there he was the means of helping one old man to find the Lord. Uncle Charlie was 80 years old, a fine old man, but before this had never accepted the Lord. The following day he was found dead from a heart attack. The Lord was gracious in giving him another opportunity.

On March 26 the Men's Chorus from Hydro, Okla., gave a much-appreciated program. A Gospel Team from Hesston College was with us on April 3 and had charge of the morning services. Bro. Alvin Kauffman brought the message and the quartet sang several numbers. They gave a program for the shut-ins at Rest Haven in the afternoon.

On April 18 three young folks were received into membership by water baptism. Bro. J. D. Graber, Elkhart, Ind., had charge of the service.

All the Mennonite churches in Arkansas, including the Amish and Conservatives, held an all-day workers' conference at our church on May 7. The theme was "The Fruit of the Spirit." We were glad to have Bro. Nelson Hiestand, our newly appointed overseer for this area, with us.

Bro. and Sister Wilbert Nafziger and children, and Sister Mary Schmidt, Harper, Kans., visited in this area recently. Bro. Nafziger was here in the interest of the old people's home.

Our summer Bible school is now in progress. The attendance is very good. Continue to pray for the work here in Arkansas.

Mrs. Perry Troyer.

FAMILY CIRCLE (Continued)

your mother's side as they are concerned that she get well as soon as possible with the care they are able to give her.

Use a little intelligence in repeating every story you may hear in reference to an illness. It's true we aren't all doctors or nurses and don't know all the details connected with many illnesses. A young woman hesitated in my presence recently in repeating just what was removed in an operation of an acquaintance. "Could that be right?" she questioned. Several folks assured her that her statement was plausible. She wasn't showing ignorance but rather a healthy interest in telling things straight. In conversation with my friend Della she told me of a report she had heard on the illness of a mutual friend. She asked with an amused yet exasperated laugh, "Would you think that an intelligent adult could repeat a story like that and actually believe it?" So, please, use a little of your gray matter before repeating anything you hear.

Give the patient a fifty-fifty chance. It's human to think of all the things that might happen. But a pessimistic attitude helps absolutely no one, including yourself. Even if you think that John's ill-

ness is almost, if not identical, with that of your cousin Harry—the one who still doesn't enjoy the best of health after two years of doctors' attention—it's certainly not going to be very helpful to either John or his family to have you tell them all about Harry's illness.

Let's say that you just happen to enjoy talking about your illness. So does Mary. But Helen, she's different! She just won't tell you a thing. And when you questioned her about her mother's operation, she just shut up like a clam. Now before we go off the deep end and tear Helen apart, let's stop and consider just a moment. Helen just doesn't glory in gory, gruesome details and feels that such incidents are strictly personal. Personally, I admire Helen and beg you to let her and all like her strictly alone with your tongues.

"Just what caused his illness?" was the question asked by a good friend. "Why, I don't know," was the only answer one could give in the situation. Somehow, one had the feeling that the questioner was afraid that the same illness might come upon her at any moment and she certainly was going to find out how to avoid it. Good diet, good health habits, peace of mind, have all proved invaluable in maintaining a life free of illness, but let's not join Job's friends every time someone gets ill and start trying to put our finger on the reason for his illness. Just because you heard that the man down the street loves Guernsey milk doesn't prove that his kidney trouble came from too much fat in his diet.

It's probably a bit hard on our ego not to be able to diagnose illnesses like a doctor, but on the whole our inability to do so won't hurt us or that ill friend.

Finally, not one family who has experienced illness in the home and has learned the warmth of Christian helpfulness will ever forget it. I know we haven't! Only after such an experience can one realize to a small extent all contained in a note of thanks published in a church bulletin, read in a sewing circle meeting, or seen in a church publication. Words become inadequate. When illness has come and in God's mercy has gone again we can only bow our heads and humbly say, "Thank you, Lord, for those who believe in and practice Christian living."

Parkesburg, Pa.

EXPRESSIONS OF APPRECIATION

I wish to thank all who so kindly remembered me and also our family by the kind deeds done in our home, as well as the many cards and visitors, also the prayers in our behalf and the gifts of money I received from the classes of the Millersville congregation. May God bless each of you is our wish.—Mrs. Rhoda Brackbill and family, Millersville, Pa.

* * *

I wish to express my sincere appreciation to my many friends, neighbors, and relatives for the cards, letters, flowers, and other gifts during my illness and stay at the Epler Nursing Home. May the Lord bless each of you for your kindness.—Annie E. Snyder, Mt. Joy, Pa.

* * *

I sincerely thank every one of you who remembered me in prayer and visits, cards and letters, and for the group who sang, had Scripture reading and prayer, and to the brother who brought his tape recorder so I could enjoy a sermon during my recent illness at home. All was very much appreciated. May God bless you all.—Annie L. Weber, East Earl, Pa.

Field Notes

CONTINUED

New workers at the Publishing House include the following: Sales Division—Audrey Musselman, Evelyn Shoemaker Miller, Eileen Buzzard, Alta Martin, Maynard Shetler; Editorial Division—Alma Trumbo and Jan Gleijsteen; Treasurer's Office—Gerald Buzzard; Production Division—Mary Elizabeth Lutz.

Assisting in the Scottdale summer Bible school are Gertrude Mininger, Hatfield, Pa., and Rachel Frey, Archbold, Ohio.

Announcements

Nonconformity conference at Columbia, Pa., with J. Irvin Lehman, Chambersburg, Pa., and Sanford G. Shetler, Hollsopple, Pa., as instructors, July 9, 10.

Program at Zion, north of Morgantown, Pa., by MCC group, including Wm. T. Snyder, who will tell about the Old Colony Mennonites in Mexico and the aid given them: Sunday evening, July 19.

Annual reunion of World War I CO's of Camp Meade, Md., at Rhodes Grove Campground, 7 miles south of Chambersburg, Pa., and one mile east of route 11, Saturday evening, August 27 and Sunday, August, 28. Speakers J. Rowland Reichard, John D. Ropp, and Isaac M. Baer. All World War II CO's and I-W men, past, present, or prospective, are also invited. Send reservations early to Jonas E. Hege, Marion, Pa., with $3.25 per person for three meals and lodging. Furnish your own sheets and blankets. $1.25 for Sunday dinner only. For further information contact Cleason J. Forry, secretary, 815 Broadway, Hanover, Pa.

Annual meeting of Lancaster Mennonite Schools, Inc., at L.M.S., all day July 4. Ernest G. Gehman is the speaker from out of the district.

Youth Rally on lawn of Bro. David Landis, east of Lancaster, Pa., 7:30 p.m. June 28. Ford Berg, Birdsboro, Pa., is the speaker.

D. Stoner Krady speaking at monthly meeting in the interests of Jewish Evangelism, Vine Street, Lancaster, Pa., July 4.

Visiting Speakers

June 5. **Paul T. Huddle,** Elizabethtown, Pa., at Woodridge, Washington, D.C.

June 12. **Bill Detweiler,** Orrville, Ohio, at Pleasant View, North Lawrence, Ohio. **Harold Bauman,** Orrville, Ohio, at South Union, West Liberty, Ohio. **Emanuel Peachey,** pastor of the Locust Grove congregation, Belleville, Pa., at Maple Grove, Belleville, Pa.

June 19. **Clyde Fulmer,** Martinsburg, Pa., at Perkasie, Pa. **Russell Krabill,** North Goshen, Ind., at Olive, Elkhart, Ind. **Glen Yoder,** Kansas City, Kans., at Beech, Louisville, Ohio. **J. J. Hostetler,** Peoria, at Morton, Ill. **Kenneth G. Good,** Morton, Ill., at Salem, Elida, Ohio. **Stanley Weaver,** Chinle, Ariz., at South Union, West Liberty, Ohio. **I. R. Lind,** Hesston, Kans., at Versailles, Mo. **Warren Metzler,** Harrisonburg, Va., at Steelton, Pa. **Clarence Horst,** Mountain Home, Ark., at Lower Deer Creek, Kalona, Iowa. **John Troyer,** Millersburg, Ind., at Yoder, Kans. **M. E. Bontreger,** Calico Rock, Ark., at Clinton Frame, Goshen, Ind.

June 26. **William McGrath,** Harrisonburg, Va., at Bank, Dayton, Va.

Evangelistic Meetings

Paul E. Bender, Grantsville, Md., at Fox Hill, Waynesboro, Pa., June 26 to July 10. **Richard Martin,** Elida, Ohio, at Zion, north of Morgantown, Pa., July 27 to Aug. 5. **J. Irvin Lehman,** Chambersburg, Pa., at North Lebanon Mission Tent Meetings, Lebanon, Pa., July 17-31.

Bro. Claude Shisler is secretary of the committee which publishes "Campaign News," printed to promote the Crusade for Christ tent campaign near Quakertown, Pa. The date for this meeting is July 16-31, with Bro. Myron Augsburger and staff in charge. Many committees are at work doing the preparatory things required for this campaign. The tent will be erected on old route 309, near the Rocky Ridge Church. Ten congregations in the vicinity are sponsoring this campaign.

Items and Comments

President Eisenhower has proposed ten amendments to the Refugee Relief Act with the purpose of facilitating the movement of refugees to this country. The suggested changes would allow responsible group sponsorship instead of the required individual sponsorship, would make possible the waiving of the mandatory two-year record, would modify the family health requirement, and would broaden the definition of refugee. Whether Congress will enact these amendments is yet to be seen. Christian people will certainly hope and pray that this will be done, in order that the blessings of this land may become available for something near the 214,000 refugees provided for in the Act.

* * *

Dr. Milton S. Eisenhower, president of Pennsylvania State University and brother of President Eisenhower, addressed the 1955 graduates of Messiah College, Grantham, Pa., at the school's forty-fifth annual commencement May 30. Messiah was established and is operated by the Brethren in Christ from whom the Eisenhowers originated. His address was entitled "Ideas at War." Dr. Eisenhower pointed out the contributions which Judeo-Christianity has made to mankind's liberty and freedom and how these values are opposed and challenged by communism today.

* * *

In 1950 there were 15,043,598 Negroes in the United States. Some northern cities have more Negroes than some southern states. For example: New York City has 775,529 while Arkansas has only 426,639. There are as many Negroes in Chicago as in Florida.

THE MEETING AT GOSHEN (Continued)

tioning smoothly. Transportation needs were provided cheerfully and efficiently. There was a Mothers' Room, Health Service, and services held for children. The weather throughout the meeting was unseasonably cool, and the college maintenance men put water into the boilers and fired the furnaces that we might be more comfortable.

Actions

Business transacted by the Board, other than acting on reports and conducting elections, included the following:

1. Reappointment of J. D. Graber and H. Ernest Bennett as secretary and treasurer of the Board.
2. Authorization for negotiating a contract to operate the Sunset Home for the Aged at Geneva, Nebr.
3. Approval of creation of secretaryships for Radio Evangelism and Foreign Missions.
4. Approval of a Board emblem.
5. Authorization for a study of the West Indies and the Fiji Islands for the discovery of missionary opportunity.
6. Appointing Henry Weaver, Jr., as Secretary of Radio Evangelism.

Resolutions

Resolutions were offered and adopted expressing appreciation for the way in which new churches and our missionaries are working together toward indigenization; approving the further use of Missions Week for the raising of general and district funds; urging the evangelization of unevangelized areas; expressing condolence on the death of Ruth Cressman Strubhar, D. D. Miller, and S. F. Coffman; thanking missions and missionaries for their greetings; and expressing appreciation to college, congregation, and community for their entertainment.

New Missionaries

The Board appointed the following new missionaries:

Brazil: David and Rosanna Hostetler, Glenn and Lois Musselman.

Japan: Maria Lichti.

Puerto Rico: Patricia Brenneman.

Latin America, General: Don and Betty Heiser.

Alaska (self-supporting): Robert Milne and wife.

Bethel Church, Chicago: Elnora Mumaw.

Navaho Mission: Lois Kauffman.

The following missionaries were reappointed to return after furlough:

To Central Argentina: Lawrence and Dorothy Brunk, Amos and Edna Swartzentruber, Daniel and Eunice Miller.

To Argentine Chaco: Albert and Lois Buckwalter.

To India, Central Provinces: Lena Graber, Goldie Hummel, Marie Moyer, Blanche Sell.

To India, Bihar: Milton and Esther Vogt.

To Japan: Carl and Esther Beck.

To Puerto Rico: Mrs. Doris Snyder.

The highest point of interest, as always, was the consecration service on Tuesday afternoon. The above-named persons, as well as foreign appointees of district boards and new administrators and superintendents of institutions and missions in America, came to the platform and were introduced by Bro. Graber. Then Bro. Milo Kauffman read a Scriptural charge and led in the consecration prayer. As the missionaries filed back to their seats, but symbolically to the various fields to which they had been appointed, the audience sang with deep feeling, "Speed Away."

Looking Ahead

The Mission Board meets every year, and a shallow participant might think of it as mere routine. But always things are changing. Board personnel and mission personnel keep shifting. New missionaries are appointed and different ones are home on furlough. Policies keep developing through the years, and the work grows and expands. And as God adds His blessing, we know that year by year through the work to which He has called our church, men and women are being added to His kingdom, souls who with us will praise God through the ages.

EDITORIAL (Continued)

theran Hour and the Billy Graham Campaign, the Mennonite Hour and the Crusade for Christ tent-meeting bring their hundreds and thousands to Christ, most of those who find salvation in our cities and villages, in the mountains and on the plains, are going to be won by people who know how to talk to one, and who are willing to undertake the less spectacular kind of evangelism.

Christ made His triumphs with individuals rather than with crowds. Paul's audiences were small enough to meet in dwelling houses. Through the centuries the church has grown through the winning of individuals and of small cells of convinced disciples. The earnest personal conversation, the melting of hearts together in the conversational group and the small congregation, have probably won more lasting decisions than have the big, spectacular, newsworthy mass evangelistic efforts. And God will always need those evangelists who win men one by one. Those of us who do not have talent nor equipment nor opportunity nor finances for the big effort may rest assured that God needs us too and can use our soul-winning efforts. The little Bible school in the mountain valley, the class of three in the mission Sunday school, the neighborly visit across the fence, the quiet hour around the summer camp fireside, the conversation with the seatmate on the train, the counseling room of pastor or teacher or professional man, the happy confidences of home life —these and hundreds like them are the conversion situations which God will continue to use and bless. The Cause will go forward only as all of us consecrate ourselves to so live and speak for Christ in these unreported situations as to bring conviction for sin and light on the way of salvation. The one's we win will add up to the hundred thousand's.

—E.

MSO STANDS READY (Continued)

one area. Nebraska is organized into an area. Oklahoma is another area in the process of organizing. At times there has



Courtesy of the Mennonite Weekly Review

Scene from the Udall Disaster

been considerable confusion arising from the fact that several persons or groups would present themselves to the Red Cross or National Guard or town officials as representatives of the Mennonites. It would greatly facilitate the work if all the first contacts and investigations were made on a strictly organized basis. It was published throughout the United States from Udall that the Mennonites had promised 100 men every day as long as needed. This statement was not official and could prove to be an embarrassment to the organization. It is also highly desirable that the various Mennonite groups have a common organization, especially in major disaster service.

The MSO endeavors to maintain a good relationship with the National Guard, the Red Cross, the city officials, and the disaster victims. During the few years that the MSO has been working, it has gained favorable acceptance. A sergeant of the National Guard jokingly remarked that he would like to trade his pass card for a Mennonite Disaster Card, as it would get him farther. Other Christian groups including Catholics have asked for the privilege of serving under the MSO, since there was no other way for them to gain entrance.

Disaster service is an essential part of our Christian witness. We must be careful that it does not end with a merely

humanitarian emphasis. In times of disaster there is also need for rehabilitation in the area of the spiritual. There are bereaved, hospitalized, those who have suffered financial losses, many confused and bewildered people who need comfort and guidance. In some instances pastors may supply this need; in many instances there may be needs unmet. Qualified men and women counselors may be able to render effective service in certain cases.

The MSO is on the job in Kansas. I hope the time will soon come when the entire church is well organized to do this type of witnessing. We do not need to wait for a major disaster. Local congregations can find emergencies existing in their immediate area in which they can help. Why not organize now?

"If a fellow man or woman has no clothes to wear and nothing to eat, and one of you say, 'Good luck to you, I hope you'll keep warm and find enough to eat,' and yet give them nothing to meet their physical needs, what on earth is the good of that" (Jas. 2:15, 16, Phillips)?

Hammond, La.

OUR SCHOOLS (Continued)

and the Baccalaureate Sermon in the evening. The speakers for the Missionary Fellowship and Missionary Program were three missionaries on furlough—Bro. and Sister Carl Beck of Japan, and Goldie Hummel of India. The Baccalaureate Sermon was preached by Paul Roth of Masontown, Pa.

The thirty-seventh commencement was held on Monday morning, June 6, with Paul M. Lederach of Scottdale, Pa., bringing the commencement address. His message was entitled "Four Questions" and answered the questions, Who am I? Who are you? Where am I? and Why am I here? The address suggested proper attitudes toward one's self, his fellow men, and his environment, and challenged each one to find the will of God for his life.

There were 125 seniors this year—67 in the high-school class and 58 in the college class. The 58 college seniors were enrolled in the following curriculums: A.B.—21; B.S. in Elementary Education—13; A.B. in Elementary Education—1; B.S. in Secondary Education—3; A.B. in Secondary Education—1; B.S. in Nursing—5; B.S. in Home Economics—1; B.S.—3; B.R.E.—2; Th.B.—2; Junior College Bible—2; Junior College—2; Business Certificate—1; American Studies—1.

Faculty Training

Ten members of the faculty are receiving additional training during the summer months—Mary Emma Showalter and Doris A. Good at Pennsylvania State University, Arlene Bumbaugh and Mrs. Ruth Stauffer at Virginia Polytechnic Institute, C. Nevin Miller at Eastern Baptist Seminary, Samuel Horst at Madison College, Esther Lehman at George Peabody College for Teachers, G. Irvin Lehman at University of Michigan, and Laban Peachey at University of Virginia. Evelyn E. King is enrolled at the Pennsylvania State University as a correspondence student.

Summer Session

The first term of summer school opened on Monday, June 13, with Ira E. Miller serving as director. The enrollment of 57 for the first term is the largest number ever enrolled at E.M.C. for the summer session. Carlton Wittlinger of Messiah College, Grantham, Pa., is serving as a guest instructor for the first term. Registration for second term will be held on June 18.—Lester C. Shank.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Benner, David E. and Frances C. (Martin), Harrisonburg, Va., first child, Cathy Darlene, May 27, 1955.

Bontrager, Lyle E. and Wilma (Troyer), Farwell, Mich., fourth child, first son, Wallace Samuel, May 11, 1955.

Diller, J. Robert and Marcella (Bare), Hesston, Kans., third child, first daughter, DeAnn Lynette, June 5, 1955.

Gehman, J. Robert and Fannie (Stoltzfus), Phoenixville, Pa., second child, first son, James Douglas, June 3, 1955.

Heebner, Albert and Kathryn (Steinly), Lansdale, Pa., fourth child, second daughter, Dorcas Anne, May 16, 1955.

Hess, Walter E. and Dorothy (Gochnauer), Lancaster, Pa., fourth child, second daughter, Karen Joyce, June 7, 1955.

Holst, George and Grace Kathleen (Jantzi), Petersburg, Ont., third son, Paul Michael, May 27, 1955.

Hoover, Eugene G. and Jane (Landis), Lititz, Pa., third child, second son, Donald Lee, June 6, 1955.

Hostetler, Robert and Virginia (Kropf), Prophetstown, Ill., third son, Galen Earl, June 8, 1955.

Hunsecker, Wilmer A. and Dorothy (Lehman), Brookeville, Md., third daughter, Carol Ann, June 7, 1955.

King, Orrville and Luella (Liechty), Archbold, Ohio, fourth child, second son, Ronald Dean, May 29, 1955.

Kropf, Owen and Lily (Hostetler), Tampico, Ill., a son, Gordon Levi, May 10, 1955.

Leatherman, Willis S. and Edith (Myers), Ottsville, Pa., sixth child, second daughter, Mary Ann, June 23, 1955.

Lehman, Harvey M. and Vera M. (Frey), Chambersburg, Pa., third child, first daughter, Jane Louise, May 26, 1955.

Martin, Donald Lee and Betty Lou (Wilfong), Los Angeles, Calif., first child, Deborah Louise, Feb. 10, 1955.

Martin, Elam C. and Lydia (High), Lebanon, Pa., fifth child, second son, Nelson Clifford, May 31, 1955.

Martin, John H. and Elva (Zimmerman), Lancaster, Pa., fifth son, Donald Lee, May 14, 1955.

Miller, Landis L. and Vera (Hershey), Lancaster, Pa., second child, first daughter, Rachel Fern, June 10, 1955.

Peachey, Laban and Helen (Mumaw), Harrisonburg, Va., first child, Phyllis Ann, June 13, 1955.

Risser, Samuel H. and Rachel (Bauman), ,Lititz, Pa., second son, Jerry Lee, May 27, 1955.

Schlabach, Aden A. and Rachel (Kropf), Harrisburg, Oreg., second son, Eugene Leon, May 31, 1955.

Schott, Clifford and Carol (Gingrich), Kitchener, Ont., second child, first daughter, Judy Dianne, May 27, 1955.

Schmucker, Leonard and Lucille (Sommers), Manistique, Mich., fourth child, third daughter, Carol Louise, May 29, 1955.

Schrag, Edwin and Vera (Yoder), Moundridge, Kans., third child, second daughter, Susan Ruth, May 31, 1955.

Schrock, Herman E. and Elsie (Yoder), Grantsville, Md., third child, second son, Clifford Homer, April 15, 1955.

Shenk, Warren G. and Arlene S. (Ebersole), Mt. Joy, Pa., second child, first daughter, Marilyn Joy, June 1, 1955.

Smoker, Alvin G. and Esta Lois (Leaman), Parkesburg, Pa., third daughter, Joanne Lynne, June 9, 1955.

Snader, Raymond R. and Edna (Sauder), Ephrata, Pa., third child, second daughter, Naomi June, June 4, 1955.

Troyer, Darda and Melba (Mumaw), Elkhart, Ind., third child, Bonnie Lee, May 15, 1955.

Ulrich, Arthur W. and Marianna (Kropf), Harrisburg, Oreg., fourth child, third son, Douglas Dean, June 2, 1955.

Wingard, Carl and Elsie (Smoker), Blue Ball, Pa., second son, Thomas Ray, June 4, 1955.

Yoder, Alvin D. and Margaret (Zook), Belleville, Pa., second child, first son, Stanley Alvin, June 8, 1955.

Yoder, Emanuel and Pauline (Hostetler), Hartville, Ohio, second child, first son, Lowell David, June 8, 1955.

Yoder, John E. and Nancy (Yoder), Hamburg, Pa., (formerly of Belleville, Pa.), fourth child, second son, Samuel Thomas, March 17, 1955.

Yoder, Melvin R. and Catherine (Graber), Hartville, Ohio, third child, second son, Millard Jackson, May 20, 1955.

Zook, Mervin and Esther (Hostetler), Hicksville, Ohio, second son, Charles Allen, June 8, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baker—Staggs.—Charles E. Baker, Harrisburg, Oreg., cong., and Karen Rae Staggs, Harrisburg, Oreg., Tangent cong., by Henry A. Wolfer at the Tangent Church, June 2, 1955.

Bohn—Garber.—Wayne Bohn and LaVonne Garber, both of the Manson, Iowa, cong., by Edward Birkey at the Manson Mennonite Church, June 1, 1955.

Frey—Prowaut.—Richard E. Frey, Wauseon, Ohio, West Clinton cong., and Ellen Prowaut, Continental, Ohio, Mt. Pleasant cong., by E. B. Frey and Ronald Martin at the Mt. Pleasant Church, June 4, 1955.

Gingerich—Kropf.—Stephen Gingerich, Blake Amish Mennonite cong., and Mary Ellen Kropf, Crossbill Amish Mennonite cong., by Ephraim Gingerich at the home of the bride's sister, Mrs. Elmer Roth, June 4, 1955.

Good—Eisenhour.—Earl W. Good, East Earl, Pa., and Doris J. Eisenhour, Rehrersburg, Pa., both of the Shirksville cong., by Simon G. Bucher at the Gingrich Mennonite Church, June 4, 1955.

Grieser—Miller.—Leonard Grieser, Frazee, Minn., Detroit Lakes cong., and Betty Miller, Milford, Nebr., East Fairview cong., by Wm. R. Eicher at the East Fairview Church, June 10, 1955.

Handrich — Troyer. — Darrel Handrich and Melba Troyer, both of the Fairview, Mich., cong., by Harvey Handrich at the Fairview Mennonite Church, June 2, 1955.

Handrich—Gero.—Harry L. Handrich, Mio, Mich., Fairview cong., and Elizabeth M. Gero, Middlebury, Vt., Cornwall Congregational cong., by Myron Wilder at the Cornwall Congregational Church, March 29, 1955.

Erb—Litwiller.—Calvin Erb, Sarasota, Fla., Bayshore cong., and Edith Litwiller, Ludlow, Ill., East Bend cong., by Lester Wyse, Hartville, Ohio, at the Dewey Mennonite Church, June 12, 1955.

Herr—Yutzy.—Eugene Herr, Scottdale, Pa., Kingview cong., and Mary Yutzy, Plain City, Ohio, Sharon cong., by Abram Kaufman at the Sharon Church, May 21, 1955.

Hollinger—Weaver.—Donald S. Hollinger, Lititz, Pa., Hess cong., and Alta M. Weaver, East Earl, Pa., Weaverland cong., by J. Paul Graybill at the home of the bride, May 14, 1955.

Hostetler—Helmuth.—Edwin R. Hostetler and Susie Anna Helmuth, both of Kalona, Iowa, Upper Deer Creek cong. (Fairview), by Elmer G. Swartzendruber at the Fairview Church, June 5, 1955.

Kauffman—Miller.—Arthur Kauffman, Bird in Hand, Pa., Weavertown cong., and Lovina Miller, Kalona, Iowa, Upper Deer Creek cong., (Fairview), by Morris Swartzendruber at the Fairview Church, May 15, 1955.

(Continued on page 624)











The Christian Parents Baby Book

ALTA ERB AND WINIFRED PAUL

ILLUSTRATIONS BY ESTHER ROSE GRABER

We think your first reaction to the new CHRISTIAN PARENTS BABY BOOK will be one of delighted awe. The beautiful white binding, the lovely two-color pages, and the charming illustrations of little children by Esther Rose Graber will surely capture your heart. But only after you've leafed through it more slowly, after you've read the brief meditations, the child's prayers, the helpful suggestions, and the many poems will you begin to realize how different this baby book is from any other you've ever seen. And then you'll know why you chose this book for the child you love.

TWO SEVENTY-FIVE





Mennonite Publishing House
Scottdale, Pennsylvania

Loux—Willouer.—Harlan Loux and Marilyn Willouer, both of Souderton, Pa., Salford cong., by Elias N. Landis and Henry L. Ruth at the Salford Church, April 30, 1955.

Miller—Burkey.—Jess Miller, Phoenix, Ariz., cong., and Mrs. Mattie Burkey, Milford, Nebr., East Fairview cong., by Wm. R. Eicher at the home of the bride, June 5, 1955.

Miller—Moyer.—Maust—Moyer.—Monroe J. Miller and Elizabeth B. Moyer, both of Telford, Pa., Salford cong., and

Walter B. Maust and Lorene B. Moyer, both of Telford, Pa., Salford cong., a double wedding by Elias N. Landis and Henry L. Ruth at the Salford Church, May 28, 1955.

Miller—Wengerd.—Roy M. Miller, Wooster, Ohio, East Union cong., and Velma Wengerd, Fredericksburg, Ohio, Martins Creek cong., by Paul Hummel at the Martins Creek Church, March 17, 1955.

Miller — Troyer. — Willard Wayne Miller, Fairview, Mich., cong., and Clara Edna Troyer, Hutchinson, Kans., Yoder cong., by Edward Yutzy at the Yoder Church, June 11, 1955.

Oswald—Hostetler.—LaRue Oswald, Charm, Ohio, Walnut Creek cong., and Shirley Hostetler, Charm, Ohio, Martins Creek cong., by Paul R. Miller at Walnut Creek Church, June 12, 1955.

Riegsecker—Graber.—Glenn Riegsecker and Esther Graber, both of the Riverview Conservative Mennonite Church, Middlebury, Ind., by Ora Kauffman at the Riverview Church, April 30, 1955.

Schweitzer — Yeackley. — Cleo Schweitzer, Beaver Crossing, Nebr., West Fairview cong., and Arlene Yeackley, Milford, Nebr., East Fairview cong., by Wm. R. Eicher at the East Fairview Church, June 1, 1955.

Shepard—Landis.—Robert Wesley Shepard, Dillwyn, Va., and Marlene Virginia Landis, Lancaster, Pa., both of the Vine Street Mennonite cong., by D. Stoner Krady at the home of the bride, June 11, 1955.

Shumaker — Stoltzfus. — William Shumaker, La Junta, Colo., Bethel cong., West Liberty, Ohio, and Eleanor Stoltzfus, Premont, Texas, La Gloria cong., by Amsa H. Kauffman and H. F. Reist at the La Gloria Church, June 3, 1955.

Swarr—Rohrer.—B. Earl Swarr, Mt. Joy, Pa., Church of God cong., and Mary S. Rohrer, Lampeter, Pa., Strasburg Mennonite cong., by Emory Herr at the home of the bride, May 7, 1955.

Swarr—Wenger.—Paul Swarr, Middletown, Conn., East Petersburg, Pa., cong., and Bertha Wenger, Versailles, Mo., Zion cong., by Nelson E. Kauffman at the Zion Church, May 8, 1955.

Voegtlin — Huber. — Joe Voegtlin, Tofield, Alta., Salem cong., and Myrtle Huber, Scottdale, Pa., Market Street cong., by Glenn Esh, Akron, Pa., at his home, June 2, 1955.

Yoder—Kurtz.—Nicholas Yoder, Elverson, Pa., and Anna Mary Kurtz, Morgantown, Pa., both of the Conestoga cong., by Ira A. Kurtz at the Mahlon Kurtz home, June 4, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alliman, John G., son of Joseph and Katie (Graber) Alliman, was born June 8, 1883, in Washington Co., Iowa. Several years later his parents moved near Noble, Iowa, where he grew to manhood. He accepted Christ as his personal Saviour in his youth and united with the Sugar Creek Mennonite Church where he was a member at the time of his death. On Sept. 11, 1904, he was united in marriage to Lavina Wyse. Twenty years ago they moved to Wayland, Iowa. Their family consisted of one daughter and 2 sons. His wife passed away May 18, 1949, after which he retired, making his home with his children. He passed away very suddenly on his birthday, at the age of 72, while seated at the table in the home of his daughter in Lincoln, Nebr. He leaves to mourn his departure his daughter (Mae—Mrs. C. B. Hester, Lincoln, Nebr.), 2 sons (Lester and Willis, Wayland, Iowa), 2 sisters (Mrs. Elmer Wyse, Wayland, Iowa, and Mrs. Sam Kennel, Albany, Oreg.), one brother (Daniel, Noble, Iowa), 8 grandchildren, 4 great-grandchildren, and many other relatives and friends. The funeral services held at the Sugar Creek Church, Wayland, Iowa, on June 11 were conducted by Simon Gingerich, assisted by Willard Leichty and L. A. Habegger. Interment was made in the cemetery nearby.

Brenneman, Barbara Elizabeth, daughter of Joseph R. and Hattie (Bender) Stauffer, was born at Milford, Nebr., Oct. 21, 1880; passed away at the Bethel Deaconess Hospital, Newton, Kans., June 2, 1955, after being hospitalized since May 12; aged 74 y. 7 m. 12 d. She accepted Christ as her Saviour in her early youth and united with the East Fairview Mennonite Church at Milford, Nebr., later transferring to Tofield, Alta., and then to the Hesston Mennonite Church. Throughout these years she was an active and devoted member of the church. She was united in marriage on Nov. 15, 1898, to Jacob Brenneman, who preceded her in 1946. Moving from Nebraska to Tofield, Alta., in 1913, they were among the pioneers of the Salem Mennonite congregation. In 1943 they moved from Canada to Hesston, Kans. The past two years she lived with her daughter, Clara. Her condition was such that she was hospitalized several times during the past few months. Surviving are 2 daughters (Clara—Mrs. Owen Hershberger, Hesston, Kans., and Norma—Mrs. Ed Boettger, Tofield, Alta.), 7 sons (Harvey, Albany, Oreg.; Fred, Pago Pago, Samoa; Dan, Creston, Mont.; Joe and Titus, Hesston; James, Belleville, Pa., and Paul, Doylestown, Pa.), 42 grandchildren, 21 great-grandchildren, one brother (Ezra Stauffer), and 2 sisters (Lucinda —Mrs. Dave Yoder, and Mrs. Lena Reil of Tofield, Alta.). The children were all present at the funeral with the exception of Fred, who is under Selective Service appointment in civilian medical work in Samoa.

Dolly, Malissa, daughter of Daniel and Rebecca (Laugh) Mallow, was born Nov. 20, 1874, at Maxville, W. Va.; departed this life June 5, 1955, at Burlington, W. Va.; aged 80 y. 6 m. 15 d. She is survived by her husband, Alfred Dolly, 5 sons (Harry, Denver, and James of Burlington, W. Va.; Elmer, Cumberland, Md., and Lester, Ridgeley, W. Va.), 3 daughters (Mrs. George Dolly and Mrs. Earl Summers of Burlington, and Mrs. Estele Bennett, Onego, W. Va.), 2 brothers (Jason, Clearfield, Pa., and Jasper, Red Creek, W. Va.), 4 sisters (Mrs. Clara Harper, Red Creek, W. Va.; Mrs. Mary Kisamare, Onego, W. Va.; Mrs. Zettie Hedrick, Petersburg, W. Va., and Mrs. Floda Reed, Witmer, W. Va.), 55 grandchildren, 22 great-grandchildren, and 2 great-great-grandchildren. Three sons preceded her in death. Funeral services were held at the Flintstone Mennonite Church, where she was a member, in charge of M. K. Horst, Stanley H. Martin, and Rhine Benner. Burial was made in the cemetery adjoining the church.

Kuhn, Maggie M., widow of Harry Kuhn, was born July 10, 1876; died at her home near Clear Spring, Md., June 6, 1955; aged 78 y. 10 m. 26 d. She was a member of the Pinesburg Mennonite Church. Surviving is a foster son (Bruce Mason, at home). Funeral services were held at the Pinesburg Church on June 9 in charge of Moses K. Horst and Amos E. Horst. Interment was made in the adjoining cemetery.

Martin, Bertha E., adopted daughter of Daniel and Annie Ellworth, was born Aug. 7, 1886; peacefully fell asleep at her home at Bareville, Pa., March 12, 1955, after an illness of 3 months; aged 68 y. 7 m. 5 d. She was married to Elam G. Martin on Jan. 18, 1906. In early life she united with the Groffdale Mennonite Church, of which she was a member until her passing. She is survived by her husband, one daughter (Anna—Mrs. Harold Benner, Bareville), 4 grandchildren, and 2 sisters (Mrs. Clara Miller and Mrs. Ida Shupp). One son (Walter) preceded her in death. Funeral services were conducted at the Groffdale Mennonite Church by John Martin and Eli Sauder, with interment in the adjoining cemetery.

McCoy, Jerry Wayne, son of Luther and Icilee (Nowling) McCoy, was born at Century, Fla., June 2, 1955; passed away 5 days later, June 7. Surviving, besides his parents, are his grandmother (Mrs. Mary Nowling) and the following brothers and sisters (Samuel, Mary, Ila, Ira, Billy Ray, and Gertrude, all at home). Funeral services were conducted at the Cobbtown Mennonite Church on June 8 by J. Wilbur Martin. Burial was made in the nearby cemetery.

Musselman, Glen Franklin, son of Ida and the late Ralph Musselman, was born near Manson, Iowa, April 5, 1928; passed away May 5, 1955, at his home in Manson, as the result of self-inflicted wounds; aged 27 y. 1 m. At the age of 12 he became a member of the Sunnyside Mennonite Church, Conneaut Lake, Pa., transferring his membership to the Manson congregation, Manson, Iowa, on July 11, 1943. With the exception of a few years, he spent his entire lifetime in the Manson vicinity. For the past 6 months he had not been well and was under medical treatment. His family noticed that at times he was not his usual self, seemingly suffering periods of moodiness and depression. He was preceded in death by his father, one sister, and 2 brothers. Surviving are his mother, 2 sisters (Retha—Mrs. George Hayhurst, Norfolk, Va., and Iona, Manson, Iowa), one niece and one nephew, his fiancee (Nina Lant, Ft. Dodge, Iowa), to whom he was to have been married on May 6, and many other relatives and friends. Funeral services were held May 8 at the Manson Mennonite Church in charge of Ed Birkey and Nick Stoltzfus. Interment was made in the Rose Hill Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Jehovah of the Watchtower, by Walter R. Martin and Norman K. Klann; Biblical Truth Publication Society, Inc.; 117 pp.; $1.75.

What do you know about the Jehovah Witness cult floating all over America and in foreign lands?

"Let it never be said that he (Charles Russell) was not a calculating businessman who exploited the Arian heresy mixed with his own paraphrased interpretation of the Bible in a million dollar monument to his own memory and orthodox Christianity's greatest blight since the days of Reformation." Startling and revealing facts (such as the above) about the founder constitute the first section of the book.

The writers then proceed to carefully examine and expose the faulty exegesis and half-truths of the Jehovah Witness doctrine.

They picture the radio as their point of contact for sale of their literature and in acquiring personal interviews. They treat the Jehovah Witness attack on Christendom in general and conclude the book with a very pointed analysis of the teachings and methods of propagation of their cult.

Because of the scarcity of authentic material on this movement, this thorough, scholarly-written book will be welcomed by all individuals who wish to know the truth about this false religious sect.—Samuel E. Miller.

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Gospel Herald

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MENNONITE BIBLICAL SEMINARY LIBRARY

Nonconformity in Courtship and Marriage

By Chester K. Lehman

The classic Scripture on nonconformity, Rom. 12:2, goes straight to the heart of the subject. *"This world"*—do not be conformed to it. As Robertson says, "Do not take this world for your fashion plate." The KJV translates the same verb *fashioned* in I Pet. 1:14. Paul warns against conforming one's self in mind and character to the pattern of *this world.* The Christian on the other hand is "not to follow the fleeting fashion of this world, but to undergo a complete change, assume a new *form,* in the renewal of the mind" (Lightfoot, *Epistle to the Philippians,* p. 129). His pattern is that of *the world to come.* In a true sense he is otherworldly-minded. Here then is a negative and a positive approach to the whole doctrine of nonconformity.

Why does Paul warn against conformity to *this world?* We need not search far for the answer. In Gal. 1:4 *this world* is called evil. In Eph. 2:2 following the course of *this world* is synonymous with "following the prince of the power of the air, the spirit that is now at work in the sons of disobedience." It results in one's living in the passions of the flesh, following the desires of the body and mind. Peter refers it to the passions of one's former ignorance. I Pet. 1:14. John frankly writes, "Do not love the world or the things of the world. If any one loves the world, love for the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world."

As in all other spheres and areas of life, courtship and marriage can bear the marks of conformity to *this world.* It may be profitable to look first into the Bible for examples of world conformity and then to consider modern cases. The answer comes in the form of a shock treatment, so black are the pictures. A formidable vocabulary of sins in the area of sex confronts us. All these words show some form or other of world standard practiced either before or after marriage. First is the word translated *lasciviousness, wantonness, licentiousness, lewdness, shamelessness,* and the like, and refers to "filthy words, indecent bodily movements, unchaste handling of males and females." Second is the word translated *chambering* and *debauchery,* and refers in the bad sense to unlawful cohabitation, the sin to which Joseph was tempted. Third is the word translated *adulterer* and refers to unlawful intercourse with another's wife. One dare never forget the frank words of wisdom,

"For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman, from the smooth tongue of the adventuress. Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for a harlot may be hired for a loaf of bread, but an adulteress stalks a man's very life. Can a man carry fire in his bosom and his clothes not be burned? Or can one walk upon hot coals and his feet not be scorched? So is he who goes in to his neighbor's wife; none who touches her will go unpunished. . . . He who commits adultery has no sense; he who does it destroys himself. Wounds and dishonor will he get, and his disgrace will not be wiped away" (Prov. 6:23-29, 32, 33, RSV).

Read again Prov. 7:6-27 for its picture of the enticement of a young man by a sinful woman. Peter describes certain people whose eyes are full of adultery (II Pet. 2:14), i.e., eyes always on the watch for an adulteress. Fourth is the word translated *inordinate affection, lust,* and *passion,* and refers to ungovernable desire or affection. Fifth is the word translated *fornication, immorality,* which refers to illicit sexual intercourse in general. Last is the word translated *fornicator, whoremonger,* and *immoral men,* and refers to a man who prostitutes his body to another's lust for hire.

The Bible records also examples of polygamy and concubinage, sins which began as early as Lamech and worked havoc in one form or other in the lives of Nahor, Abraham, Esau, Jacob, Gideon, an unnamed Levite, Samuel, David, Solomon, Rehoboam, Abijah, Jehoiada, Ahasuerus, and Belshazzar. Nevertheless, even the Old Testament points up its sinfulness. The king of Israel was not to multiply wives, "lest his heart turn away" (Deut. 17:17). Malachi teaches,

Wedding Invitation

By Lorie C. Gooding

I've received an invitation to a glorious celebration.
It will be the finest ever I've attended.
Oh, the people I shall see there, all my long-lost friends will be there.
I am very sure that it will be quite splendid.

There'll be music, there'll be gladness, all without a note of sadness.
There will be a gleam of joy in every eye.
I'll receive a special summons at the time the Bridegroom's coming,
For I'm bidden to a marriage in the sky!

Can you picture that great meeting? What a shout of happy greeting
When the Bridegroom comes with all His vesture glowing!
And the lovely Bride's adorning will be shining as the morning.
It will be a wondrous marriage! Are you going?

You will need a wedding garment without spot or stain upon it.
You will get it when you answer Jesus' call.
And your candle must be burning at the time of His returning,
For without these things you couldn't go at all.

All the angels will sing for us in a grand unending chorus!
This is not the kind of meeting one forgets!
So I'll keep my watching steady, and I'll keep my garment ready,
For I wouldn't want to just send my regrets.

Holmesville, Ohio.

"Let none be faithless to the wife of his youth" (Mal. 2:15). Its condemnation is clear in Jesus' teaching against divorce (Matt. 19:3 ff.) as well as in Paul's, as in I Tim. 3:2; Titus 1:6.

Another sin is divorce. Moses by reason of the hardness of Israel's hearts permitted a man to put away his wife for the cause of some indecency in her. By the time of Christ the Jews had come to allow divorce for almost any trivial cause. Jesus, however, condemned this looseness in severest terms and pointed to God's original standard instituted at creation. Paul, likewise, upheld the indissolubility of marriage.

The foregoing sins reveal the true nature of *the present evil world* to which the Christian dare not be conformed. It becomes evident that the most grievous world conformity in the areas of courtship and marriage centers in yielding to the driving urge of sex. That which God instituted for holy enjoyment in wedlock is prostituted to a state of lowest degradation, to mere sensuality. The exercise of restraints necessary to the attainment of God's design in marriage is abandoned and untold grief and remorse follow.

Now we shall consider more definitely modern world conformity in courtship. Dating of immature couples calls for careful attention. Courtship has no place when the young man or woman is not fully developed physically, mentally, socially, and spiritually. Marriage is a state which involves the whole being, but when young people are too early engrossed in a special liking for each other, this infatuation degenerates to mere physical attraction. They are too young to determine fit companionship in the higher areas of life. On this account courtship takes on the form of physical familiarities. Petting, fondling, caressing, and necking, which awaken and fire sexual passion, lead to throwing away the natural restraints of modesty, and may result in fornication.

This sort of thing is a definite outcome of certain psychological and sociological philosophies which teach that all human urges may be satisfied and that unmarried people have no need to feel guilty in engaging in familiarities or in sexual indulgence. Hence the terrific record of sexual irregularities among high-school students. In line with this thinking some psychiatrists seek to destroy the natural inhibitions pertaining to sex and give encouragement to the satisfying of lust. If the advocates of such theories would think more deeply, they might discover that inhibitions are the voice of conscience and that refusal to give heed to them leads to guilt and condemnation. The way to peace is alone by repentance and confession.

Young people should also take heed to some unalterable spiritual laws. Says Hosea, "For they sow the wind, and they shall reap the whirlwind" (Hos. 8:7). In still more pointed words Paul says, "Do not be deceived; God is not mocked, for whatsoever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life" (Gal. 6:7, 8). In spite of devices by which sexual sins may be hidden, no device exists for getting away from a guilty conscience.

Modern world conformity in marriage differs from the practices condemned in the Scriptures. Divorce and remarriage statistics are exceedingly deplorable. Someone has said that some Americans today practice polygamy, "one at a time." These conditions obtain when no thought is given to the permanency of the marriage union. Couples rush to the marriage altar thinking more of sexual gratification than of home building. Their eyes remain open to other affections. Husband or wife dares to be unfaithful one to another, and neither is willing to assume the responsibility of parenthood.

Then there are other areas of world conformity with respect to marriage. The world has made the wedding occasion one of costly display in attire and feasting, of frivolity and foolish conduct, together with other activities which rob the joyous but sacred occasion of its spiritual significance. A Christian couple will want to use discrimination in making decisions with reference to the numerous details of a wedding occasion. A simple test may be: whatever lends to sanctifying the wedding as an institution of God is right. Whatever is motivated by pride and the desire to be like the world is sin. Whatever leads the witnesses to magnify Christ the Head of His bride, the church, is good; whatever draws attention to the marriage couple *alone* defeats God's purpose.

In this connection a word must be said about charivaris. How Christian young people can engage in heathenish blowing of horns, beating of tin pans, and other noise-making goes beyond one's understanding. What do sensible people of other faiths think of such carrying on by people who make such strong claims to Christian piety and nonconformity? Surely these practices dishonor this sacred institution of God.

Let us now turn to the positive side of the matter. What then is conformity to *the world to come?* Returning to Rom. 12:2 we find the answer, "Be transformed by the renewal of your mind." The warning against conformity to this world took the form of our not being fashioned, not taking the fleeting form, of this sinful world; the exhortation to conformity to *the world to come* is that of transformation, of spiritual metamorphosis. The former is outward, possesses the character of the present world, and is sinful; the latter is inward, bears the nature of the heavenly, and is good. Applied to courtship and marriage, we look for an otherworldliness in their inner nature, achieved by a transformation through the renewing of the mind. It is effected by the Holy Spirit. Titus 3:5. Courtship on this plane takes on the following pattern.

1. It recognizes the all-inclusiveness of Christ's command, "Seek ye first the kingdom of God." Higher even than seeking their mutual enjoyment a young man and woman in courtship will desire to exalt Christ. Their supreme desire is to prepare for a home with the same pattern as the spiritual relation of Christ and the church. Their marriage can be "only in the Lord." At once their association is sanctified and guided by this first duty of life.

2. In this courtship both are seeking God's direction in full confidence that God does make His leading clear.

3. On the human side young people discern God's leading by maintaining Christian ideals. Courtship becomes a period of rich character building as well

(Continued on page 632)

Our Readers Say—

We have a multigraph machine with which we print textbooks in Kipende. It is not a trade language and so the only literature these people have is what we produce for them here. During the rainy season the climate is so damp our books get moldy. We tried to save up our old GOSPEL HERALD's but decided they could be put to second use as book covers for our second-grade readers. With staples removed, one sheet doubled makes a cover just the right size. . . . we are entirely sold out of New Testaments. . . . Just yesterday a boy walked 36 miles to buy a Testament and we had to turn him away.—*Ellis Gerber, Mukedi via Kikwit, Congo Belge.*

Just a word of appreciation this morning for your well-written editorial, "One Aspect of Nonconformity." It convinces me more than ever of the power of the written word. Like much of our Christian work, I believe the editorial will bring about many results that cannot be counted or reported.—*Mrs. Grant M. Stoltzfus, Newport News, Va.*

GOSPEL HERALD

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EDITORIAL

Going Beyond the Discipline

Our conference disciplines have come to be pretty important in the ethical thinking of our people. These disciplines attempt to put into rules of conduct the principles for which as Christian people we stand. They vary somewhat from conference to conference, according to the background of tradition and conviction of what is both right and possible. There are, even in conference districts, some differences in the way in which the discipline is understood and interpreted. In the long run the discipline really describes, rather than prescribes the practice. It comes to be something of a goal to which we hope to take our people in their daily living principles. It holds up a standard to which leaders try to rally their people. Strictly interpreted and enforced, it becomes a guide as to who may be considered a communicant member.

To live by the rules of the discipline has some things to commend it. Young Christians often need guidance in the confused area of what is right and wrong. There is some spiritual value in submitting ourselves as a matter of loyalty to a rule which is prescribed for us, even though we have not thought through the question involved and adopted the rule as our own firmly held conviction. If a number of believers are to live together in fellowship, there has to be a certain amount of surrender, one to another.

But to live a life which is chiefly a matter of coming up to the disciplinary requirement is unworthy of a real Christian. To be always conscious of what is permitted and what is not permitted is deadening to real spirituality. Merely to measure up to commandments and prohibitions is a legalism which is far below the high privilege of life in Christ and in the freedom of the Spirit. Paul protested to the Colossians against the will worship which sees merit in subjection to "commandments and doctrines of men" (2:22).

The freedom of the Christian and the fullness of his life in Christ is seen, not in defiance and disregard of disciplines and rules, not in failure to come up to the standard, but rather in his going beyond any mere minimum of Christian conduct. His obedience to Christ and his yieldedness to the Spirit of God will carry him far beyond the bare line of requirement. His desire to be found acceptable with God will raise him above any level which can be thought of as the lowest standard which the church may consider as acceptable. He will be unwilling to hang around the line of permission when it is his privilege to soar into the potentialities of God's rich provision. His Spirit-taught standards will make him largely unconscious of what the discipline speaks to the carnal.

Once in a while any of us may need a policeman to tell him where to drive and how to park. But to a very great extent we are unconscious of what the policeman would permit because we live so far above the level of police toleration. Just so the spiritual man or woman is not governed by the conference discipline as much as he is by the will of the Lord as seen in the Word and in the Spirit-guided application of the Word to his present situation. He is not sitting just within the line of discipline, but is going far beyond it.—E.

Decisions Made for Us

As fishing boats come into Buffalo, their captains see this sign: "If you do not choose to stop here, Niagara Falls will make the decision for you." It is an eloquent warning to people who have a hard time making up their minds. We greatly err if we suppose that we have the alternative of a decision or no decision; or if we suppose that any future time will do as well as today for the decision which we intend to make. Both human and divine wisdom tell us that if we refuse or neglect to make important decisions, some force or circumstance outside ourselves will make them for us, and we will suffer the tragic consequences of which a plunge over Niagara's brink is only a symbol.

If we do not choose to make Christ our Saviour, death or the parousia of Christ will choose for us eternal separation from God.

If we do not choose Christ as the Lord of our lives, habit and inertia will choose for us futile and wasted years.

If we do not choose to rid ourselves of sinful and weakening practices, degenerating tissues will give us worn-out bodies and early deaths.

If we do not choose life companions on Christian principle, those who come to us because of lust and avarice will give us homes which are hell on earth.

If we do not choose to be good stewards of that which God has given us, we shall find ourselves in the galling slavery of covetousness and miserliness.

If we do not choose to give our children Christian teaching and a godly example, we may find them cursing us as we lie among the regrets of old age.

If we do not choose life ideals of service and helpfulness, loneliness and absence of gratitude will hound us to our graves.

If we do not give ourselves wholeheartedly to the work of the church in our community, we can blame nobody when we see it sink into decay and slow death.

If our congregation and denomination do not studiously seek the will of God and apply it honestly to our daily living, we will surely be carried along by a slow drift to the cataract of a complete domination by worldliness.

If we do not propagate the Gospel of Christ with all our powers and resources, communism and Mohammedanism and false cults will determine for us what the faith of earth's multitudes will be.

Choose, or take the choice made for you.—E.

♣

The multiplication of large, unwieldy congregations, the ever-resurgent cult of the popular preacher, the almost universally accepted practice of concentrating in the hands of a few the responsibility for exercising spiritual gifts have often tended to make the Sunday morning gatherings of the Church pious theatricals, where nothing more is expected than a little entertainment, a little peace of mind, and perhaps a little challenge to nobler living. There are all too few Sunday morning gatherings of the Church about which an outsider would spontaneously exclaim: "God is really among you" (I Cor. 14:25).

—John W. Miller
Concern, No. 2

WHERE IS YOUR TREASURE?

BY STANLEY SHENK

This is a good question in these latter days with their lengthening shadows of military terrors. If your primary treasure is earthly, you have reason to be afraid. We are living in a decade that has unleashed the H-Bomb, and that is talking about (or tinkering with, or producing) cobalt bombs, space platforms, guided missiles with atomic warheads, and clouds of new poison gases. The H-Bomb that was exploded on Eniwetok on March 1, 1954, had a fireball 28 miles in diameter, and a radiation death-zone 140 x 20 miles to leeward of the detonation point. And scientists confidently assure us that greater things are still ahead. These are dark days for men with earthly treasures. The things of this world and physical life itself are more uncertain than ever before. There are very few people in the U.S. or Canada who live so far off the beaten track that they can be absolutely sure of escaping atomic holocaust or atomic radiation in the two or three decades ahead.

"Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." Where are your treasures? Are you a child of God, and a disciple of Christ, and is heaven your home?

West Liberty, Ohio.

What Size Is God?

BY ROSA STONE

How big?

Jesus was God incarnate and in Him dwelt all the fullness of the Godhead bodily. Does this mean that Jesus contained all of God that there is?

We believe that God is a person, a personality. Nothing is spoken in the Scriptures as to Jesus' full stature and we would assume that His size was probably not extraordinary. When Jesus spoke of His Father, who He said was a Spirit, was He referring to a Spirit that also could be contained in a box 6 feet by 2 feet?

In the last few years I have been impressed with the immensity of the earth. We cover five hundred miles by car in a day and still haven't arrived at our destination. How many people did we pass —how many towns full of people did we go through? God must have a pretty big job keeping all the hairs of their heads numbered. At least it would be a pretty big job for any man I know.

What do we consider big? An elephant? A big oak tree? A skyscraper? Pikes Peak? The Grand Canyon? Have you stood in awe at the power of a Diesel train or a huge transcontinental airplane or an ocean liner? These truly are big in size and power in comparison to us. Perhaps God in whom we live and move and have our being wouldn't be confined in a space as small as our bodies.

As Christians we pray to God as a person. Have you ever wondered if He was going to answer your prayer? Perhaps you were thinking of Him in terms of a person the size of you and me. No wonder you doubted and wondered.

How small can things be? Science has known for several hundred years about the existence of bacteria unseen by the naked eye. In the last several decades there have been further discoveries about the atoms, so small that the earth's population would fit in a space smaller than a pinpoint if each person were the size of an atom.

In the atom I find a clue that satisfies my mind with a concept of the probable size of God. As the atom is smaller than I—so much so is God bigger than I. How futile to pitch my will against His or to set myself up as God! Let me ever remember as I address Him in prayer that Jesus is bread and light to all who come to Him—as the sands of the seashore in number. Let me ever remember as I address God in prayer that it is He who holds the universe in His hand and that He is the Refuge in whom we can hide. He has room for all of us—as the sands of the seashore in number.

Elkhart, Ind.

No Time

No time for God?
What fools we are to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of life, and life itself—
Our God.

No time for God?
As soon as say, "No time
To eat or sleep or love or die."
Take time for God,
Or you shall dwarf your soul;
And when the angel Death
Comes knocking at your door,
A poor, misshapen thing you'll be
To step into eternity.

No time for God?
That day when sickness comes
Or trouble finds you out,
And you cry out for God,
Will He have time for you?

No time for God?
Some day you'll lay aside
This mortal self, and make your way
To worlds unknown;
And when you meet Him face to face
Will He—should He
Have time for you?

—Author unknown. Selected by Rosa Stone.

♣

Some people are so busy possessing the earth they haven't time to invest in the Kingdom of Heaven.

Lorie C. Gooding

75 Years Ago

(From Herald of Truth, July, 1880)

. . . the lot was cast for a minister at Shaum's Church in Elkhart County, Indiana. Three candidates were presented, and the lot fell on Brother Noah Metzler.

The Brethren (Dunkers) are considering the propriety of having a Brethren's clothing house, where those who desire plain clothes can get them ready made. . . . Would not this put an end to the excuses often made that it costs more to get clothes made than to buy them ready made?

Brother John Schraag, of the Russian Mennonite Church . . . , is . . . on a visit to the churches . . . Illinois . . . Indiana . . . Ohio. He is deeply interested in the work of uniting upon the plain teachings of the Gospel the different branches of the Mennonite Church. . . . We trust the brethren will everywhere receive him as a faithful laborer in the vineyard of the Lord.

What excuse has the church for not sending the Gospel to the Heathen? Answer. She has no excuse [Ohio Conference].

No brother or member of the Church shall be allowed to publish any book, without the consent of the Church [Ontario Conference].

[John S. Coffman] walked . . . to a nesting-place of pigeons. . . . Thousands of them are caught in nets by persons who spend all their time in this business. [The carrier pigeon is now extinct.]

The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which *seemed* to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?

From *Better Church Bulletins*
by Stella O. Barnett
(Fleming H. Revell Company)

Patriotism of Love

By Mary Ann Horst

We of today's generation are hearing much of patriotism. During the conscription of two world wars our young men were challenged to be patriotic, to take life, to give their own lives if necessary for their country.

I attended elementary school during the Second World War. I well recall our teacher's words of praise for our fighting men. In my mind militarism and patriotism were closely connected. So it is with many people today: the word "patriotism" conjures up pictures of militarism.

We are still hearing the call to patriotism by way of militarism. Frequently as we switch on our radio dials we hear the announcer challenging our young men to choose an army career. He upholds before them the idea that the army gives young men an invaluable training, the opportunity for advancement, plus the opportunity of serving one's country.

With the world patriotism and militarism are closely linked. How about us as nonresistant? Does the fact that our faith does not permit us to take the sword reveal unpatriotic thinking on our part?

What is patriotism? The word "patriotism" is not widely used in Mennonite circles. But patriotism is a good word. Webster defines patriotism as: "Love of one's country, devotion to the welfare of one's country."

How be patriotic? By enlisting in our armed forces when clouds of war are dark on the horizon? When be patriotic? When our country is at war?

Jesus taught patriotism. He did not teach militant patriotism. He taught a much more effective patriotism. Jesus taught the patriotism of love in everyday living.

Prophets of old foretold Christ's ministry of love. Let us look again at that grand old prophecy concerning Him.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Yes, Christ came to heal the sin-sick and the heartsick of our world. He began His healing ministry when He was here on the earth. He left it in the hands of His children. How have we carried on this healing program? Let us reflect for a moment. Recall India's hungry millions. Think of France, a beautiful country with a people of skill. Today France is in a state of apathetic frustration. China has welcomed communism with open arms. And so we could go on naming the sick countries of our world.

Why, almost two thousand years after the advent of Christ, are so many parts of our world still aching, suffering, bleeding?

It is because we have not been wholly faithful in carrying on the healing ministry Christ left for us. In direct opposition to Christ's command we have attempted to overcome evil with evil. We have not preached and practiced the central theme of Christ's message, the message of love.

Let us look again at the words of the strong, courageous Son of man. Let us read thoughtfully, prayerfully, the sublime words of truth He spoke to His disciples.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"

We have taught only the Old Testament way of love. We have taught and practiced love for our friends and hatred for our enemies. During our two world wars we hated the Nazis. We taught our children to hate the Nazis. Today we hate the Russians. Sensing this, our children are growing up with implanted hatred toward the communists.

Because of hate, generation after generation of men have lusted and fought and killed. Because they did not love their fellow men, even professing Christians have taken the sword and thus severed men from their last opportunity of accepting salvation through Christ. Acknowledging this, can we be amazed that many people are as willing and sometimes more willing to turn to communism than to us?

We may say Mennonites in fellowship with the church do not participate in warfare. That is true. Yet dare we say Mennonites have not participated in the spreading of the seeds of war? Mennonites have been guilty of carrying within their hearts that deadly seed, hatred. There is not one of us who should not be on his guard continually lest the devil plant and nurture this heinous sin within our bosoms.

We have carried the testimony of love in a small way. One gratifying way in which our CPS men carried it during the last war was by their kindly service in mental hospitals. Today we see I-W men and our young people in voluntary service finding needy places to offer loving service. We could name other instances in which the testimony of love is being carried to a needy world. But we must admit we have not carried as mighty and powerful a testimony as Christ desires of us.

Our vision of love has been pitifully small. Listen to the words of Christ following the last Passover.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Love as Christ loved! Astounding! Back there under Old Testament law men were commanded to love their neighbor and hate their enemy. In the earlier part of His ministry on earth Christ said to His disciples, "Love your enemies." Now before His crucifixion He says, "Love as I love." And the result? "All men shall know you are my followers."

Love as Christ loved! Here is the need of the hour. The wonders of modern science have not proved sufficient to meet the world's needs.

We call science a great thing. Let us not forget there is one thing that is greater. Love is still the greatest thing in the world.

Give us love and we shall gladly utilize the discoveries of modern science for the good of mankind. Give us love and we shall happily deprive ourselves of needless luxuries to clothe our brother who has only rags.

Give us love and we shall willingly perform practical, constructive labor for our fellow man, be our task counted humble or great. We may or may not receive applause of men. It is almost sure that no monument will ever be erected in our honor. And when we reach the end of life, and labor, prayers, and tears are behind us forever, there will be no pompous ceremony with beating of trumpets in our honor.

But a greater ceremony awaits if we remain true. We shall stand before our King and we shall hear His blessed words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Kitchener, Ont.

♣

A Church that does not trust God for its existence even in the face of the destroying enemy, but relies on the arm of flesh is, according to the standards of the Church in both Old and New Testaments, no Church of the one true God who is the Father of Jesus Christ.

—John W. Miller
Concern, No. 2

Personal Work Pays

BY REBA K. SHANK

The heading of this topic doesn't leave any doubt as to the results of personal work. It emphatically states personal work pays! Of course, it doesn't mean that every one invited to Christ accepts the invitation, but it does mean that personal work has been proved to be a very effective means of winning the lost for Christ.

First, we know that personal work pays because Christ, our example, used this method. He won most of His disciples by personal effort. It was His personal invitation, "Come and follow me," that brought His twelve helpers together. He collected them one by one and man by man.

During His short ministry here on earth we know that Jesus desired to reach as many people as possible. We would no doubt have reasoned that He could have best accomplished this by spending all His time preaching to great crowds. But how often we find Him alone with one seeker! The great sermon on the new birth was addressed to one man. The wonderful discourse on the water of life was spoken to one poor sinful woman. A special journey was taken to bring peace to the despised Phoenician woman. Jesus knew that personal work pays!

Philip too gave us a fine example of personal work when he told his brother, "We have found him," and took Nathanael to the Lord. William Evans says that the great lesson in the first chapter of John, where this account is found, is that the church grew and is to grow by personal effort.

In Acts the other Philip left a church full of people at Samaria and went out into the desert to preach Christ to one lone Ethiopian who believed and was baptized.

We know that personal work pays, in the second place, because it reaches men. In reading a book about the conversions of many great men of God I was impressed to find that many had been saved through the efforts of personal workers. I wonder how many of you received the courage to take your stand for the Lord because someone spoke a kind and pleading word to you.

It was by personal work that Harold Kreider won the lifer, Johnny Allison, for Christ, and a little Mennonite church within the walls of the Missouri State Prison resulted. That is one of the great dividends of personal work. The saving of one soul may set in motion an unending chain of conversions; souls that would have all been lost without your efforts in personal work.

A certain bishop states that in revivals in his church over a two-year period there were forty-eight conversions, eleven men and thirty-seven women. But that as a result of personal work during the same period there were seventy-five conversions and it was interesting to note that forty of these were men and thirty-five women. He said too that those won by personal work proved to be the strongest and best Christians.

There was a middle-aged couple at Tellico Plains, Tenn., who had the name of being hardened toward religion. But by repeated efforts of personal work their shell was broken and they found the Lord. I believe a survey would show that most of the members in our mission station were won by personal work.

Bishop J. O. Peck is reported to have said that if he knew he had only ten more years to live and that the condition for his gaining heaven was to win 1,000 souls and he was given his choice of winning them either by preaching sermons or by individual efforts he would choose the personal work method every time. He was convinced that personal work pays.

To see what is right and not to do it, is want of courage.
—Confucius.

When the teacher of a large class of unsaved young women was told by the doctor he had only a short while to live, the Sunday-school superintendent noticed he became very sorrowful. So he asked him one day if he was afraid to die. "Oh, no," was the reply, "but I will soon be meeting God and not one of my Sunday-school pupils is converted." The song, "Must I Go and Empty Handed," had become very real and heart-searching for him.

The superintendent suggested that they go and visit each pupil and tell them of the Saviour of their souls. It was very taxing on the teacher's waning strength as he pleaded face to face with his pupils to give their hearts and lives to Jesus, but in ten days the whole class had been won for the Lord. That teacher had accomplished in ten days of personal work what he had been laboring to do for years in a public way.

The superintendent was Dwight Moody. He says that if it had not been for those blessed ten days when he saw how bountifully personal work pays he probably would never have become an evangelist and personal soul winner for Christ.

In the third place, personal work pays because it brings blessing to the soul of the personal worker.

Christians are greatly strengthened by telling others what Christ has done for them and can do for them, the lost. A Christian said one time that when he needs a "shot" in his "spiritual arm" he gets it by witnessing to a needy soul. Perhaps you have experienced this too. If not, try it. It works! The Christian who closes up also dries up. Love must be active; it must flow out to others. The one who pours out finds the Lord continually pouring in blessings in his life.

Another blessing resulting from personal work is the peace and satisfaction that comes from knowing we are obeying the Lord's great command, "Go ye." We can not all go to faraway places to testify, but we can all begin at home. And we can have the assurance that we are doing what the Lord wants us to do.

Personal work is a blessing in that it serves as a safeguard for the Christian. A young Christian who was being tempted by the pleasures of the world was advised, "Get busy in the Lord's work, and the attractions of the world will vanish away!" She accepted the advice and found it very true. When you get a taste of the Lord's work, you find pleasure that the world can never give. If we are busy laying up treasures of souls in heaven, we won't be found guilty of laying up treasures on this earth. Christians who use every opportunity to witness for the Lord are in little danger of ever falling away from His love.

The greatest blessing of personal work is the thrill that comes of seeing a soul born into the kingdom. Philip knew this joy after he had witnessed to and baptized the eunuch. In Acts 8:39 we read, "Philip . . . went on his way *rejoicing.*" How wonderful to know that another soul has been snatched from hell, and can enjoy the pleasures of heaven eternally!

Last of all, personal work pays because it will be rewarded in heaven. Our motive in doing personal work shouldn't be just to earn a reward—we should be impelled by a compassionate love for the souls of men, but it is encouraging to know that the fact of our witnessing registers in heaven. In Matt. 10:32 Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Then there is the special promise to the soul-winner in Dan. 12:3 of shining "as the stars for ever and ever."

William Evans writes, "One often wonders whether the honor conferred upon the believer of being a soul-winner is not greater than the conferred gift of teaching and preaching; and whether or not at the last day when the rewards are distributed the personal soul-winner will receive as great if not greater reward than many a teacher and preacher."

Sincere personal work pays in so many ways that we ought to be using every opportunity and making opportunities to testify to men of our wonderful Saviour and Redeemer, who wants to be their Saviour too.

Fountain City, Tenn.

"I will try to live a Christian life." More souls have been wrecked on that little word "try" than almost anything else. To try is to rely on self. The sentence should be amended to read "I will trust, and live a Christian life."

Lorie C. Gooding

A PRAYER

FOR THIS WEEK

Our heavenly Father, we thank Thee for Thy majesty and power. We thank Thee for the power and sustaining grace Thou hast manifested in our lives. Lord, help us to trust Thee always for that grace and power. Give us greater faith and sincerity of purpose in the tasks before us today.

We thank Thee for Jesus and His humiliation in His death on the cross. Help us to be truly humble and die daily unto self.

We thank Thee, gracious Lord, for Thy church, the body of Christ, and for her leaders and Christian workers. Give wisdom unto those who direct Thy work here on earth that they may have understanding in Thy Word, and the guidance of the Spirit in all their undertakings and activities. We pray in Jesus' name. Amen. —*Elmer Borntrager.*

Was It a Tragedy?

By Mrs. David Showalter

But should the surges rise,
And rest delay to come,
Blest be the tempest, kind the storm,
Which drives us nearer home.

As we sang these words (taken from "If, On a Quiet Sea," *Life Songs II,* number 207) together in our family worship on Friday morning, May 6, they did seem to hold a new meaning and yet we had no thought of the experiences which that day held for us.

During the period of singing, Carol Ann came from her bedroom where she had been asleep, to the living room where the family was gathered. With a sleepy, winsome smile she walked to where her father was seated, climbed up beside him on the sofa, and enjoyed the remainder of the worship period with us.

Soon the family scattered to various tasks or activities—her two older brothers to school, and her father to Hazard, the town 25 miles away.

The housework planned for the day was house cleaning in preparation for summer Bible school and we had extra help for that; so we each went to our particular tasks. Ruth went upstairs to clean beds and Mabel to the ironing and I to the basement to wash bedclothes. It was a beautiful day and work was such a pleasure that morning.

Carol Ann and her two-year-old brother were playing so contentedly in their playroom that I didn't tell them when I decided to walk across the road to the store about 500 feet away. Six-year-old Nathan, who was helping me in the basement, walked with me and in a very few minutes we were finished and had stepped out of the store and were walking toward home.

The things that took place in the next few minutes were *not* in our plans for the day, but we are confident of this—they were in God's plan.

Almost as soon as I left the house Carol asked where I was and decided to follow me. With her doll in her arm, she had crossed the road and started toward the store where we were. Seemingly, when she saw us coming, she decided to turn back and started across the road. We have no way of knowing what she *thought* or what she *saw* in those brief seconds. We saw her, and we saw the car that passed us and we *thought* she had reached her side safely until we saw the car stop and folks begin running together. It was only a matter of seconds until I was kneeling beside her little body and *knew* that her life had been crushed away.

Someone in the group said, "Whose child is that?" I said, "It's my child," and then drew her lifeless body to my arms and carried her to the house. It was hard to know what should be done at the moment. I felt there was no need for quick action now—it was too late for that!

While we were cleaning the sand from her face she began to breathe and although we were sure she couldn't live, kind neighbors started with us to Hazard, the town where her father had gone. We soon met him on his way home, and transferring to his car we traveled the remainder of those long, long miles to the hospital. The period in which she breathed was very brief; so there was little time to wonder, "Will she stay with us?" or "Will she go on?"

After the funeral here at the church on Sunday morning, her body was taken to our former home at Greenwood, Del. The brethren Oakley Turner and Alvin Swartz, Talbert, Ky., and Frank Dutcher, Beech, Ky., were in charge of the funeral service here on Sunday morning. Following that, the family along with relatives who had come from Delaware left for Greenwood, where there was also a funeral service held. Her body was laid to rest in the cemetery at the Conservative Mennonite Church.

As we look back to those first hours and days we remember with deep gratitude the precious nearness of a loving Father. We could not know the experience was coming; *He* did and *He* was there and was so gracious in supplying of His abundant *grace* and *strength* and *courage.*

In facing the future we cannot know the extent of the loneliness the hours may hold or the severity of the temptations the enemy may bring, but we know His grace is sufficient as we keep our eyes upon Him.

Was it a tragedy? The group here has been praying for God's working among us in *His* way. Shall we raise our voices against Him when He chooses to reach down into our home in this way? As a family we want to learn whatever He has for us in this experience. We know God's way is always BEST!

Gays Creek, Ky.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the separation of church and state in Argentina may result in greater freedom in the preaching of the Gospel.

Pray for God's leading and blessing in the General Conference sessions at Hesston. Pray that the Mennonite Church may not fail its duty and opportunity.

Pray for increase of giving for relief and service, that the many needs may be more fully met. Pray for those administering this important part of the church's work.

Pray for the hundreds of summer Bible schools that will soon be in operation, that the truth taught may bear abundant fruit.

THE ROOT OF BITTERNESS

By Lois Yoder

You need only a very small root. It will not require much care and all that is needed is watering it daily with a little self-pity. The self-pity will promote a brooding, selfish spirit, as well as a critical attitude toward others.

In a short time the root will have grown immensely. Tiny shoots of new leaves will appear. You'll be surprised how well it will thrive.

Almost before you know it your plant will be in bloom. Sooner than you think, it will bear fruit. Before you're aware of what's happening, it will have gone into seed. This will greatly affect your own life, as well as the lives of others.

But are you sure you wish to continue caring for the plant? No doubt the one who offered you the suggestion assured you of its practicalness in solving life's problems.

It might be wise to do some careful analyzing, to see what has developed from this popular, easy-growing root. Thus you will be better able to make your decision with prudence.

Grantsville, Md.

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We must put feet to our prayers.
—Selected.

NONCONFORMITY IN COURTSHIP AND MARRIAGE (Continued)

as of character discovery, of personality development as well as personality exploration. The Christian gentleman and the Christian lady will reveal the graces and virtues of the Christian life. Their personalities, however, are not the same. Congenial companionship and common interests will be learned through an association that is sufficiently prolonged and adequately varied in character. The two should be together in work, in recreation, and in Christian service—enough of every area to reveal the mainsprings of each other's life. What are her, or his aspirations, convictions, purposes, and goals of life?

4. The Christian courtship discovers the true nature of love. It begins to explore the peculiar character of marriage love, the kind of love which Christ has for His bride and the bride for Christ. The winning of another's love makes the highest demand on one's character. Such love allows no breach, no betrayal, no unfaithfulness. On this account the reposing of love in another dare not take place until all its prerequisites are fully and uncompromisingly satisfied. No denunciation can be too severe of him who wins the affections of another and then for no justifiable reason severs it. He has shown himself utterly unworthy of confidence. In fact, he is a murderer of love.

5. Christian courtship is the preparation for marriage, not marriage itself. As other emotions need control, love also must be regulated. So also the sexual urge which leads to the physical expression of marriage love. This is God-given and its exercise entirely right according to God's intention. Hence it is Christian duty to exercise restraint. When God's law is obeyed, there will be nothing to mar the fullest enjoyment of conjugal love in marriage.

Marriage that is transformed by the renewing of the mind will also be different.

1. The Biblical concept of marriage as a union of one man and one woman will be realized. Two halves will become one whole.

2. Throughout life marriage love will be exclusive and indissoluble. All other affections are barred; nothing can break the bond of love.

3. Yet in this union individuals are not destroyed. Each retains rights and privileges which will be mutually respected. In all this the principle of lordship will also obtain. In a life of mutual submission the wife will be subject to her husband and the husband will love his wife as Christ loved the church.

4. Christian marriage will possess a prophetic character. It will not only give witness to the beauty of God's order of marriage but it will also testify to the great spiritual relationship of Christ and His bride. Hence the plans for the wedding occasion will be directed to this end. Everything from the bride's gown to the wedding meal will lead guests to glorify Christ and His bride, the church. In the home that will be built Christ will be its Head. Such a home will stand as a monument to the wisdom and glory of God.

Harrisonburg, Va.

Mennonite Contradictions

By Ruth Peachey

We as a people have probably talked more loudly than anyone else about the freedom of the individual conscience and of the responsibility of each individual directly to God for his or her own acts. Yet we more than most others have also required of the individual a rigid conformity to group practice and thought.

We have spoken more of love in both peace and war than have others. Yet we are often intolerant, not only among ourselves, but also in relationships with those whose convictions differ from ours.

We claim to be Biblicists rather than a people who live by a creedal theology. But we are steeped in traditions which we attempt to preserve unchanged instead of modifying them so that they may become useful in the life of our generation. We stand in awe of the church as a system and an organization, rather than regarding it as a living, growing organism of which we are all vital members, each of which is intended to influence the structure of the organism by our individual consecration.

We have probably been among the most active in missions and relief. But individually, our personal interest in world affairs and in people outside our own fellowship is at best very limited. We are interested in "souls" rather than in people as persons. How can we love "souls" if we do not love nor understand those who possess them?

Let me cite illustrations of some of these contradictions. Recently, after reading various issues of the GOSPEL HERALD over a period of months, a friend remarked, "Your [meaning the Mennonites] scope of interest is limited largely to yourselves and your own activities." "But," I said, "the GOSPEL HERALD is not intended primarily for circulation outside our own group." "That's just your trouble," was the immediate answer. I think my friend was mistaken in criticizing the purpose of the GOSPEL HERALD per se because we need a medium of expression and stimulation within the brotherhood dealing with our life and problems. But we must admit that except for things which we label "mission work" our time and energy are taken up chiefly with maintaining ourselves. And we can hardly deny that we are generally satisfied with that which meets approval among ourselves.

When we have had a good conference with a "full house" of Mennonites it does not seem odd to us that there were no visitors. We are surprised if our meetings are more than a matter of curiosity to our neighbors. When we get our church papers into every Mennonite home we don't seem to think of getting them into the homes of others. Too often it is as though our work were finished when all the Mennonites are preached or written to. Or do we believe so little in our principles that we think they will not be accepted by anyone but Mennonites?

I'm sure not all of us are so faithless. Editors and writers of the magazine *Christian Living* are evidence of this. It is an excellent publication which for the most part is adapted for reading both within as well as outside our own fellowship. I have just made a gift of a year's subscription to one of my Presbyterian friends.

Another contradiction was pointed out by a student nurse who worked rather closely with a group of I-W men in a state hospital. She felt that the group had an exceptional sense of urgency for missions, but that it had relatively little interest in what occurred in national life and in government policies and decisions. This lack of interest was more glaring because the I-W group itself existed by the liberty given it by government decision.

To this student nurse who understands and acknowledges the concepts of discipleship, simplicity, and Biblical pacifism, and who has a keen sense of the Christian's responsibility, the inconsistent attitudes of these men, and of one man in particular, prompted her to give up her contemplated marriage to him. She felt it was unscriptural to confine Christian living to a quiet life in an isolated Mennonite community as she would have been expected to do. In this instance we cannot pat ourselves on the back and say "she was not willing to go the whole way." We must face the fact that somewhere between our lofty concepts and our mediocre practice of them, there is too often an irreconcilable contradiction. After all, isn't each of us *THE* Mennonite Church to those around us?

In speaking of a Mennonite girl whom he knows quite well, someone described to me the stages through which they went in getting acquainted. When she was first introduced into his working group, he, without knowing her, suspected from her appearance that she must be "stiff and high-hat." He tried to be respectful at all times and was very careful of his language and conduct. He wasn't sure "how to take her" and was at times quite uncomfortable in her presence. After a while he got tired of always being on his guard and in disgust decided to be himself and "let his hair down." She took it in good spirit. With the passage of time she became gradually more at ease in the group. He felt that she eventually "came down off her high

(Continued on page 644)

CHURCH MUSIC

What We Sing at Vineland

BY BARBARA COFFMAN

Apparently our favorite hymn at the First Mennonite Church, Vineland, is a beautiful hymn of adoration written by James Miller in 1782 and set to the music of W. H. Doane, "Jesus, Thou Mighty Lord." We were quite surprised when we were told that this was a favorite. A poll of the members of the congregation would no doubt show a wide diversity of opinion. But according to recently released statistics based on usage, Hymn No. 82 in the *Church Hymnal* was last year's special. During a twelve-month period it was sung seven times in our church services, and there were no complaints that we were singing it too often. We all enjoy singing it.

A close second was Number 32 in the *Hymnal*, "Eternal Father, When to Thee." This hymn, so beautifully suited to the strains of the lovely old melody, "Wareham," was sung a total of six times—about once every two months. Then there were three which the leaders selected for us five times, all beautiful hymns of worship and praise—"Come, Gracious Spirit, Heavenly Dove," "Majestic Sweetness Sits Enthroned," and "Lord, Thou Hast Searched." The remainder of the 344 selections used in the 52-Sunday cycle were all sung less frequently. Sixteen numbers were used four times each, thirty-seven were sung three times, and eighty-seven twice. This leaves 199 which were sung only once.

It was in March, 1954, that my sister, Lena, decided to keep track of the hymns which we used in our regular services. We had so often heard the complaints from other churches that the same old hymns were used over and over in their services. Somehow we didn't feel that was happening at Vineland, but just to make sure my statistically-minded sister decided to keep a chart of the selections used. No one knew about the chart for a long time so that it would not affect the choice of the selections. We use both the *Church Hymnal* and *Life Songs No. 2* in our services, and so in summing up the results of the study it became evident that we used slightly more than one third of the 1,000 hymns available in the two books. *Junior Hymns* is used in the junior department of the Sunday school but was not included in the study.

It would be interesting for us to compare this report with a similar study from other congregations. However, we do not wish to set up a challenge, or to start an orgy of using new hymns merely for the sake of competition. Hymn singing is an important part of worship and unfamiliar numbers must be introduced judiciously and at proper times. An informal hymn sing after the evening service or an occasional half hour singing at the beginning of an evening service with the congregation helping to make the selections, we have found to provide splendid opportunity for trying out some new numbers.

With so many beautiful old hymns in our *Hymnal*, why should we confine our worship experience to only a few? This experience grows richer and deeper as we blend our voices with more and more of those saints of God who have expressed so meaningfully their faith and trust and delight in the Triune God.

No doubt we had a little advantage here at Vineland. Having the editor of the *Hymnal* as well as the *Life Songs* to select our hymns for us for so many years we have always been accustomed to variety in our musical diet. To Father these two books contained the best in religious music. He was acquainted with all the hymns and songs and tried to use as many as possible so that we, too, could share in his appreciation of them. And so we feel we have had years of special training in hymn appreciation and thank God for the rich heritage which our beloved leader left to us. But we thank Him, too, for a new leader who also loves to sing and appreciates the beautiful old hymns as much as we do. We expect, therefore, to keep right on singing all the songs and hymns we have learned to love and, yes, perhaps even a few more which we are not too well acquainted with yet.

Vineland, Ont.

"How sweet is this blending of all voices and all hearts in one common song of praise! Some will sing a little loud, perhaps—and now and then an impatient chorister will get a syllable or two in advance, or an enchanted singer so lose all thought of time and place in the luxury of a closing cadence that he holds on to the last semibreve upon his private responsibility; but how much more of the spirit of the old psalmist in the music of these imperfectly trained voices than in the academic niceties of the paid performers who take our musical worship out of our hands!"—Oliver Wendell Holmes, in *The Professor at the Breakfast Table.*

How to Pray

The proper way for a man to pray,
Said Deacon Lemuel Keys,
The only proper attitude
Is down upon his knees.

No, I should say, the way to pray,
Said Reverend Dr. Wise,
Is standing straight with outstreached arms
And rapturous upturned eyes.

It seems to me his hands should be
Devoutly clasped in front,
With both thumbs pointed toward the ground,
Said Reverend Doctor Blunt.

Last year I fell in Hodkins' well,
Head first, said Cyrus Brown,
With both my heels a stickin' up,
My head a pintin' down.

And I made prayer right then and there,
Best prayer I ever said,
The prayenest prayer I ever prayed
Was standin' on my head.

Selected.

Songs used by (Moyer) First Mennonite congregation, Vineland, at church services and Sunday school for one year from March 21, 1954.

Times used	1	2	3	4	5	6	7	
Church Hymnal								
Numbers used from section								Total no. used
1—100	26	27	10	4	2	1	1	71
101—200	26	8	6	1	1			42
201—300	28	6	5	4				43
301—400	23	9	4					36
401—500	24	12	4	2				42
501—600	11	4						15
601—657	3	1						4
Total from *Hymnal*	141	67	29	11	3	1	1	253
Life Songs No. 2								
1—100	20	7	7	4				38
101—200	19	6						25
201—300	17	5	1	1				24
301—343	2	2						4
Total from *Life Songs*	58	20	8	5				91
Grand total from 1,000 nos. in 2 books	199	87	37	16	3	1	1	344

The song used 7 times shown above from *Church Hymnal* was no. 82, "Jesus, Thou Mighty Lord."

Song used 6 times shown above from *Church Hymnal* was no. 32, "Eternal Father, When to Thee."

Songs used 5 times from *Church Hymnal* were nos. 45, 77, and 155, "Lord, Thou Hast Searched," "Majestic Sweetness Sits Enthroned," and "Come, Gracious Spirit, Heavenly Dove."

FOR OUR SHUT-INS

God's Light

By Enola Chamberlin

When valleys still are drenched in dark,
And eastern foothills only mark
The day with glimpses volatile,
I stand upon this windy hill,
My back against a cedar wood,
I see God's light, know it is good.

Los Alamitos, Calif.

Loneliness of Old People

BY S. L. MORGAN, SR.

It has long been my habit at the end of a year to write thank-you notes to persons that have shown marked kindness to me or mine during the year. I've found it a wholesome and rewarding habit.

This time notes went to each of four young people nearby. Two were students in the local college, two were high-school students. These four stood out from all other young people in the community during the year, each for a single act of kindness to two old people. Two of them, admirable college girls, had dropped in one afternoon for a gracious friendly visit to an aged minister and his wife. A group in college had proposed such attention to old people as a good "project." This group had been impressed with the stunning fact that 13,000,000 people over 65 now constitute one of the major social problems of our nation, and that college students might well help to solve this problem. So these two lovely girls dropped in for a purely friendly call on the old minister and his wife. Strange how unusual and delightful it was! One wishes it were not so "strange and unusual."

Another afternoon two high-school girls came in for a half hour, on a special invitation to sing. They were members of the high-school glee club. Lovely girls, they made a beautiful duet. Strange again how unusual and delightful it was! For high-school pupils as a rule don't show such attention to old people!

And these were outstanding events in a whole year in the lives of two old people who for many years had made a specialty of their ministry to young people. Those two visits were such a delightful memory at the end of a year that I wrote to the young people hearty thank-you notes!

Loneliness Dramatized

The loneliness of the aged is dramatized by the case of a grand old lady of 87 in a big city of Texas. She's the widow of a minister. She became my friend through reading in the *Texas Baptist Standard* an article or two of mine on kindness to old people. I asked her to be a "listening post" for me, and to report now and then what she could learn about the problem of the aged in her big city in the Lone Star State. I am satisfied she is a fine spirit—not a grouch. Long active as the wife of a minister, and then for years still active as Sunday-school teacher and leader in the missionary groups of the church, she writes:

"I visited much as long as I could walk. But now, in my eighties and a shut-in, I confess to a painful sense of loneliness. I write poems and send them to shut-ins in hospitals and homes for the aged, which is a relief. And I feel Christ ever with me as 'a friend and closer than a brother.' But *I need people also.* Yet sometimes weeks pass without a visit from any of my own church people, and days without a ring on my telephone." And that, she says, seems strange—after her long years of active service in the church! "Everybody is just too busy," she concludes. And then she adds cautiously, "I'm not complaining. I'm well provided for. I'm only thinking of the many who are so much less fortunate than I, and how lonely they *must be!*"

I compare notes with a remarkable saint of 87 in my town, who is known widely beyond his own state as educator and writer. We agree that we keep too busy to get lonely—except for moments when we stop to think that we are no longer in the moving current of people and things. But we too are thinking of the old people less fortunate than we—millions of them, who have inevitably a painful sense of being left behind by the moving throng, and forced to feel that they are no longer needed nor wanted—nor thought of!

Before me is much firsthand data from aged and shut-in people. Many papers north and south have carried articles from me regarding this group most neglected in our population.

A woman in Evanston, Ill., wrote on her typewriter in the crisp style of a businesswoman, "I've long felt it is a disgrace the way old people are treated in our country. We could learn much from countries that are called non-Christian, where age is respected and looked up to."

One aged shut-in told of an adult women's Sunday-school class which kindly sent her at Christmas a tray loaded with good things to eat. The husband of one of the women brought it. The lonely shut-in sent back the message: "I thank you for sending me the good things to eat; but it is people I want—I'm hungry for people!"

A woman of 86 writes sorrowfully of her church: "My church has no plan for reaching the aged and shut-ins. I have the dearest young pastor, and he gives me a great boost when he comes. But he has 600 members, and he can't possibly manage the church program and visit anyone often—once in several months at best. He appealed to his members to start a plan of visiting the aged and shut-ins. Three women with cars offered to take church visitors, but none offered to go—not one!"

Dr. Russell L. Dicks in *Pastoral Work and Personal Counseling* uses strong language touching the church's neglect of its aged and shut-ins, declaring they are often pitifully neglected. And usually because the program of the modern church is geared to the idea of enlisting and utilizing the youthful and active portion of the church, and *getting results.* And the aged and shut-ins can do or give but little. They seem negligible as a force to use. They are but an eddy in the busy stream of church life, and the current passes them by!

But, in proportion as a church is truly Christian, it plans to save its aged and shut-ins from the painful sense of being useless, unwanted, forgotten. I give it as my deliberate opinion that, in general, the church's neglect of its millions of aged and shut-ins is its gravest sin of omission.

I say this as one of the fortunate among the aged, as an *observer* of suffering rather than as a sufferer. And with a wealth of firsthand data before me, I write with a sense of mission to awaken the church to the sin of neglecting the multiplying millions of aged and shut-ins.

A woman of evident culture writes in fine spirit from a distant state, not complaining but simply giving me such data as I need for a realistic picture: "I've been a shut-in for several years, and never in that time has any member of my church offered to take me for a drive, though many of the women have their own cars to use." She was 58 and had long been one of the most active of the members. It seemed only strange to her; she supposed people were "too busy" or "didn't think."

But other comments are radiant with hope of a new day for old people and shut-ins. One shut-in of 87 writes jubilantly: "Someone called to me in my room, 'Mr. —— wants to see you.' The only man with that name I could think of I knew had recently been ordained a deacon in my church, a man once superintendent of our Sunday school, who had recently retired from a government job—a man of 68. I said, 'Can it be possible a deacon of my church has come to see me?' And so it was—a thing unheard of!

"What a wonderful visit it was! The visiting deacon said, 'I heard the pastor repeatedly appeal for someone to take charge of the extension department. No one volunteered, and my wife and I told him we would do it—become responsible for the aged and shut-ins of our church. We are expected to visit them and to take literature once a month and to min-

(Continued on page 643)

TO BE NEAR TO GOD

WORDS TO LIVE BY

"All these things are against me" (Gen. 42:36).

Sunday, July 10

"All these things are against me."

Try carrying this Scripture on your mind for a week. Remember, don't force your mind to work at it. Just have these words within easy reach, like a catchy tune. Perhaps the psychologists have convinced you that such negative thoughts develop neuroses. But if you have any sense of humor, this Scripture on your mind will make you laugh at yourself many times during the course of a week.

Monday, July 11

"All these things are against me."

This cry of anguish and self-pity was from the lips of the great man, Jacob, to whom God had appeared several times and spoken audibly, "Behold, I am with thee, and will keep thee in all places whither thou goest, . . . for I will not leave thee." You may want to reread from Genesis the events of Jacob's life just preceding this low-water mark of his faith.

Tuesday, July 12

"All these things are against me."

Can't you just see Jacob with his chin between his knees and his faith at rock bottom? What were the facts? Joseph was alive, Simeon was in good health, and no harm would come to Benjamin. All of Jacob's troubles were imaginary, yet they sound strangely like our own. You'd wonder that we have learned so little in nearly 4,000 years.

Wednesday, July 13

"All these things are against me."

This Scripture is interesting and lively partly because of its sharp contrast to its Scriptural companion, "And we know that all things work together for good." Yes, "we know that all things work together for good," and yet we don't know it. Depending on when and where you quote it, your best friend may reply, "Why blame God for things?" Our depraved nature prefers to blame men rather than praise God. Try quoting Rom. 8:28 at a social gathering where complaints are being aired. You'll be the life (or death) of the party.

Thursday, July 14

"All these things are against me."

This was no sudden conclusion to which Jacob came. He had noted through the days past the wrongs done to him and had filed them for future reference. The promises of God and the remembrance of his own sins were in the background, if remembered at all. If there is something ludicrous about Jacob's pitiful cry, shouldn't my own self-pity and peevishness provoke many a smile at the corners of my mouth?

Friday, July 15

"All these things are against me."

This Scripture on our minds through the events of any day will provide many occasions for self-examination. Our darling sins and pet peeves can effectively blind us to the working of God for our good. God's Word is rightly a field for research and discussion by scholars, but more than that it is effective in recognizing and dealing on the spot with the sins you and I commit in the course of any day, provided we keep the Word on our minds within easy reach.

Saturday, July 16

"All these things are against me."

With this Scripture on your mind this week, are you surprised to discover how many of your thoughts and words become complaints? Have you felt the miracle of the Word at work in your experiences? Have you told anyone what the Lord is doing for you? Have you seen the benefits to your soul and to souls around you of thanksgiving and praise to God from your lips? Would you resolve like the psalmist, "his praise shall continually be in my mouth"? —Dewey Yoder.

Ezekiel and the Earlier Captivity

Sunday School Lesson for July 17

(II Kings 24:8-16; 25:27-30; Ezek. 1:1-3; 2:1-4; 3:11-15; 11:14-20; 18:30-32)

Jeremiah and Habakkuk warned Judah that trouble indeed was ahead if they would not turn from sin. They turned not and disaster has come. Sin cannot go unpunished. We might consider our lesson today a prelude to the **great disaster,** for it is not until our next study that the walls of Jerusalem fall. The first captivity lasted eleven years before Jerusalem was destroyed.

Jehoiachin, the young king at this time, was not able to resist the enemy. Reforms had taken place, but they were only superficial. The people had rebelled against God and now His judgment was falling on a disobedient people.

See the besieging of Jerusalem by Nebuchadnezzar. What resistance did he meet? Why so little? Then place the first deportation of Judah to Babylon. Who went along? After the king and his household, the princes, the officers, the mighty men of valor, all the craftsmen and smiths were taken, what people remained? These could carry on no war. Who was made ruler over those that were left?

Into captivity they went to Babylon, to Telabib on the river Chebar. Trace their possible journey on a map. How far were they from home? The king was held in prison for 37 years. Then after a new king came to the throne, Jehoiachin was set free and exalted.

But these are still God's chosen people. With the deportation God sent along Ezekiel. In love God gave them a man to call Judah back to Himself. For twenty-two years Ezekiel stayed with the captives. He had a house by the river and the people came to him for counsel. The hand of the Lord was strong upon Ezekiel. The Word of the Lord came unto him **expressly.** God took Ezekiel to Babylon for a purpose. He sat where the people sat. 3:15. God made him a watchman over Judah while in a strange land.

Some preachers in Babylon encouraged the Judah captives that they would soon go back home, but the prophet advised them to build houses and dwell in them, plant gardens, take wives, seek the peace of the city, and pray to God. Jer. 29:5-7. God gave Ezekiel many symbolic messages which He also interpreted for him and for Judah.

One lesson God taught His children was that He was as near to them in Babylon as in Jerusalem. They did not have to have the temple for worship. I will "be to them as a little sanctuary" (11:16).

Perhaps Ezekiel's greatest contribution was his emphasis on the individual versus the nation in direct relation to God. God said He would judge "every one according to his ways." This is very necessary doctrine for all of us to understand. Each is saved or lost on his own acceptance or rejection of God through Jesus Christ. Perhaps Jehoiachin and the captives blamed the circumstances under which they were caught. God said that every one is accountable before God.

In love and patience God called Judah to repentance. "Cast away from you all your transgressions." "Why will ye die?" "Turn yourselves, and live." "I will put a new spirit within you." "I will even gather you from the people and . . . give you the land of Israel." Repent and receive a new heart or refuse and die. Indeed God did never forsake His own. And how good that He gave them such a good preacher!

—Alta Mae Erb

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Blotted Out

By Edna M. Mertz

My sins are blotted out through Christ,
I've sent them on ahead,
I need not ever face them at
The judgment throne, He said.

With confidence I meet Him, for
No pow'r on earth can throw
My sins upon God's silver screen;
They're blotted out—you know!
Hallelujah!

Ft. Wayne, Ind.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Lancaster Conference will conduct a Program of Instruction for recently ordained ministers and deacons at the Cross Roads Church, Juniata County, Pa., on July 26.

Bro. C. F. Yake, Scottdale, Pa., served as principal of the summer Bible school at the Woodridge Church, Washington, D.C.

"I want to pay an invoice for the GOSPEL HERALD. The invoice burned in our house fire . . . . But here is $3.00 to pay that bill." Thank God for subscribers like that.

The Frazer, Pa., summer Bible school, with about 500 enrolled, was conducted in the public school, the Presbyterian and Mennonite churches, and a large tent.

Digging operations for the building extension at Elmira, Ont., began on June 14 and two weeks later the concrete had been poured.

Bro. Paul Martin, pastor at Hawkesville, Ont., conducted a Deeper Life Crusade in his church, June 19-26.

The Woolwich District in Ontario, with the approval of the Ontario Conference, has accepted a plan whereby all pastors are to be granted bishop responsibilities under the supervision of a presiding elder. The plan will go into operation for a year if the congregations approve. Bro. Roy S. Koch is the newly appointed elder.

An anniversary meeting was held at the Salem Church, Shelly, Pa., on June 19 with Bro. Paul Clemens and Ivins Steinhauer as speakers.

A fellowship dinner was held by the Elkhart congregations on June 19 in honor of Bro. and Sister D. A. Yoder. Bro. Yoder is retiring from bishop oversight in Elkhart and will be succeeded by Bro. J. D. Graber.

The Youth Retreat at Chesley Lake Camp, June 17-19, registered more than 80. Bro. Roy Roth served as director. Bro. Roth with his family went from Chesley Lake to western Canada.

Bro. Joe I. Kauffman, Goshen, Ind., is in charge of services this summer at Amity Chapel, Amity, Ill. The Bible school there had an average attendance of 50.

The new officers of the Ohio and Eastern Mennonite Conference are: mod., M. L. Troyer; asst. mod., E. B. Frey; secy., James A. Steiner; treas., Lester Wyse; fourth and fifth members of exec. com., Glenn Esh and Aaron F. Stoltzfus.

Bro. Boyd Nelson, Elkhart, Ind., was scheduled to speak at a series of meetings in the Allegheny Conference in the interests of service organizations. The meetings were scheduled to be held at the Thomas Church, Hollsopple, Pa., July 3, Belleville, Pa., July 4, and Springs, Pa., July 5.

Bro. J. W. Shank brought a message at the East Holbrook-La Junta Quarterly Sing on June 26.

Ten denominations were represented in the summer Bible school at La Junta, Colo. Of the 119 enrolled, 80 were from non-Mennonite homes.

The Morton, Ill., congregation gave a program at Metamora on the evening of June 26.

A Bible meeting was held at the Meadville Chapel, Gap, Pa., on June 25, 26 with the brethren John S. Martin, Roy Geigley, Raymond Charles, and Raymond Bucher as instructors.

The offering for missions at the Metamora, Ill., Bible School consisted of about 14,000 pennies.

Male graduates of Goshen College in the year 1945 have larger families than 1945 graduates of any other college in Indiana, according to a survey made by the Population Reference Bureau. The survey showed that the Goshen graduates now have an average of 2.33 children each compared with a national average of 1.73 children. Among male graduates of the year 1930, Goshen College men also led the state with 2.79 children each.—Mennonite Weekly Review.

Twenty Bible faculty members from Hesston, Goshen, and Harrisonburg met at Goshen on June 15 to discuss the topic, "The Essence of the Church."

Construction has begun of a new church at Archbold, Ohio. It is being built on the south side of town. The pastor of the congregation is P. L. Frey.

Bro. Donald Miller, son of Bro. E. E. Miller, has received his M.D. degree in Philadelphia. His internship will be served in San Francisco.

Bro. Roy Umble, Goshen, Ind., served as one of the leaders in a Peace Retreat held at Camp Friedenswald in Michigan conducted by the General Conference Mennonites.

Bro. J. R. Mumaw, Harrisonburg, Va., served as commencement speaker for the Christian Day School at Alden, N.Y., on June 29. He served the Alden congregation in revival services following that until July 5, with an all-day Home Conference on July 4.

The Upper Peninsula Chorus, under the direction of Bro. Emerson Bontrager, gave a program at Naubinway, Mich., on June 26.

Bro. George M. Reed was chosen by lot and ordained deacon at the Cambridge Church, Honeybrook, Pa., on June 22. Bro. Howard Z. Good preached the sermon, with Bro. J. Paul Graybill officiating. Bro. Reed is the father of Harold Reed, whose ordination to the ministry was reported in last week's HERALD.

Bro. Marvin Plank was chosen by the congregation and ordained to the office of deacon at Scottdale on June 26. Bro. John L. Horst was in charge of the ordination.

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Calendar

Little Eden Camp; Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.

Laurelville Mennonite Camp: Family Week, July 2-8; Boys' Camp, July 9-15; Girls' Camp, July 16-22; Junior High Camp (I), July 23-29; Junior High Camp (II), July 30 to Aug. 5; Young People's Institute, Aug. 6-12; Church Music Conference, Aug. 13-19; Lay Evangelism Conference, Aug. 20-24; Missionary Bible Conference, Aug. 27 to Sept. 2.

Rocky Mountain Mennonite Camp: Boys' Camp (ages 9-12) July 4-9; Girls' Camp (ages 9-12) July 11-16; Junior High Camp (Co-ed camping for ages 12-15) July 18-23; First Family Camp—July 25-30; Youth Retreat (limited to persons 16 years of age and older) Aug. 1-6; Second Family Camp—Aug. 15-20; Third Family Camp—Aug. 29 to Sept. 3.

Camp Luz: Camp Ebenezer, July 5-29; Young People's Institute, July 30 to Aug. 5 (ages 16 and above); Ohio MYF, Aug. 5-7; Jr. High Camp, Aug. 8-14 (ages 12-15).

Chesley Lake Camp: Young People's Retreat, Roy Roth, July 17-19; United Mennonite Young People's Retreat, July 24-26; C. F. Derstine, July 1-8; Summer Bible School, July 4-15; V. K. Snyder, July 9-15; L. S. Weber, July 16-22; William G. Detweiler, July 23-29; A. J. Schultz, July 30 to Aug. 5; Roy S. Koch, Aug. 6-12; Boys' Camp, Aug. 8-13; Young People of Ontario, Aug. 15-20; Glenn Esh, Aug. 20-26; Girls' Camp, Aug. 22-27; D. Edward Diener, Aug. 27 to Sept. 2; Labor Day Week End, Sept. 3-5.

Annual Meeting, Alberta-Saskatchewan Conference and associated meetings, Carstairs, Alta., July 2-5.

Annual Meeting, Allegheny Conference Mission Board, Weaver Church, Johnstown, Pa., July 8, 9.

Camp Emmaus, Mt. Morris, Ill.: Junior Camp, July 10-15; Junior High Camp, July 17-22; MYF Retreat, July 22-24.

Virginia Conference and related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.

Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.

Indiana-Michigan Christian Workers' Conference, Goshen, Ind., with North Goshen as host, Aug. 2-4.

Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.

Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.

Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.

Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.

Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.

Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.

Church School Day, Aug. 28.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

Annual Meeting Mennonite Publication Board, Feb. 29 and March 1, 1956. Place to be decided.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The Franconia Mission Board has appointed a committee to operate a farm recently acquired by the conference to serve as a rescue mission home, three fourths of a mile north of the Salford Mennonite Church, Harleysville, Pa.

Two films concerning the Bible, "The Gospel for the Blind," and "The Bible, the Book for the World of Tomorrow," were presented at the Foyer Fraternel, Brussels, Belgium, by a representative of the Belgium Bible Society on Wednesday evening, June 1.

The July mission offering announced for the Eastern Mennonite Board of Missions and Charities constituency is for the work in Tanganyika, East Africa. According to the field report presented at the annual meeting in March, membership in Tanganyika now approximates 1,028.

Bro. and Sister Delbert Erb, Buenos Aires, Argentina, spent June 9-20 visiting the John Litwillers in the Chaco. Bro. Erb writes that the work is continuing in Buenos Aires as usual.

Bro. Paul N. Kraybill, assistant secretary of the Eastern Mission Board, has recently sustained surgery in the Lancaster, Pa., General Hospital. He will appreciate your prayers.

Bro. Milton Vogt, missionary on furlough from Bihar, India, spoke at the Salem Mennonite Church, Foraker, Ind., on Sunday morning, June 19, and at the Belmont Mennonite Church, Elkhart, Ind., June 26. The Vogt family is scheduled to leave New York for India on July 20.

A ladies' quartet from the Bragado, Argentina, Bible School, accompanied by Bro. and Sister John Koppenhaver, had charge of the evening service at Carlos Casares on June 26.

Bro. and Sister Paul Kniss, missionaries to Bihar, India, left Bombay for North American furlough on June 21. They will be arriving in New York on July 25. They will be at home at 223 S. Pulaski St., Baltimore, Md.

Bro. John Koppenhaver, Bragado, Argentina, preached at Salto on Sunday morning, June 18, and then met with the congregation at Carmen de Areco in the afternoon as district superintendent and preached there in the evening.

Bro. and Sister Stanley Weaver, Black Mt. Mission, Chinle, Ariz., kept the following appointments en route back to their field of service from the Missionary Orientation Conference at Elkhart: June 28, Arthur, Ill., Conservative Mennonite Church; June 29, Lower Deer Creek Mennonite Church, Kalona, Iowa. They served the Burr Oak Mennonite Church, Rensselaer, Ind., on Sunday morning, June 26.

Bro. and Sister David Hostetler, missionaries under appointment to Brazil, were called home to Elverson, Pa., from the Missionary Orientation Conference, Elkhart, Ind., on June 26 due to the serious illness of their small son, David Michael, who had been stricken with pneumonia.

The students of the Bragado, Argentina, Bible School have sold 300 Bibles and Gospels recently. Pray that they will be read and be a means of leading souls to Christ.

The MYF youth team worked with the young people of the Chicago, Ill., Mennonite churches, June 16-21. The purpose of the team was to strengthen the local MYF units in faith and practice, fellowship, and extension. On June 20, 21 the team served with the local youth in work parties.

A son, Christopher, was born to James and Mary Ann Hostetler Melchert, Sendai, Japan, on June 21.

The Detroit, Mich., Mennonite Church planned a special welcome fellowship on Sunday afternoon, June 26, for their assistant pastor and wife, Bro. and Sister Kermit Derstine, Doylestown, Pa.

A Gospel team from the Bragado Bible School went to Arrecifes, Argentina, July 1-3, to hold evangelistic meetings for three nights. The group did personal work during the day. Bro. Angel Lyria preached the first night.

Bro. Carl Beck, missionary on furlough from Japan, spoke at the East Goshen Mennonite Church and the East Goshen Lighthouse, Goshen, Ind., on Sunday morning, June 26.

Visiting summer Bible school teachers at the Mennonite Home Mission, Chicago, June 27 to July 8, include the following: Sarah Farmwald, Jessye Hostetler, Carolyn Kinsinger, Rachel Litwiller, Hazel Nice, Mrs. Frank Shetler, Donald Taylor, Miriam Yoder, and Mary Zehr.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, spoke at an all-day mission meeting held at the Cuba Conservative Mennonite Church, Grabill, Ind., on July 4. Bro. Swartzentruber will speak at the annual meeting of the Allegheny Mennonite Mission Board to be held at the Weaver Church, Johnstown, Pa., July 8, 9. On Sunday morning, July 10, he will speak to the Spanish Church group in Johnstown and on Sunday evening at the Scottdale Mennonite Church.

Sister Blanche Sell, missionary nurse on furlough from India, will serve on the staff of the Junior High camp at Rocky Mt. Mennonite Camp, July 18-23.

Bro. James L. Christophel and family, Goshen, Ind., arrived at the Mennonite Home Mission, Chicago, on June 23. Bro. Christophel will be serving as assistant pastor for one year on an apprenticeship basis.

Sister Lena Graber, missionary nurse on furlough from India, will be serving on the staff of the Chicago Maternity Center, Chicago, Ill., July 1 to Aug. 31. The Center serves the area in which our three mission churches are located and averages 300 home deliveries per month. Sister Graber will be living at 1014 Blue Island Ave., in the same building in which the Mennonite Spanish Church is located.

The Virginia Mission Board has taken over work in Jamaica which was carried on by an independent Mennonite missionary. The baptism of a first class of about a dozen or more is being solemnized on a trip made to Jamaica by the brethren Truman Brunk, Mahlon Blosser, and Warren Metzler.

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Your Treasurer Reports

During the past year the church at Mathis, Texas, has found it necessary to enlarge their facilities due to expansion of their program. Several years ago a very small church building was erected in Mathis and since that time the church group has enlarged to the point where this building no longer is adequate, and additional Sunday-school facilities are needed. With the assistance of the voluntary service building unit located at Mathis a Sunday-school wing was erected during the past year. Increased interest during this year has indicated immediate need for completing the church building which has been planned to be added to the Sunday-school wing. It is now planned to build this church with the assistance of the builders' unit located there and with this help the total cost is estimated to be about $7,000.00.

Since this is a growing indigenous congregation and mission program, it has been felt advisable not to proceed with construction until funds are available. The local congregation is contributing to a building fund for this purpose, but it is clear that the church as a whole will need to assist if this church building is to become a reality. Therefore, we are suggesting that the Mathis Church building is a project which warrants the support of our congregations and individual contributors. We believe that this is a project in which there is much interest due to the fact that the Mathis program has served as a center for voluntary service and I-W activity as well as a growing mission program. In addition to these projects, the Mission Board is also operating a small maternity hospital in the community.

We recommend this project as one to which contributions should be given and we would like to encourage contributions designated for the Mathis Church Building. All contributions designated for this particular project should be forwarded through the regular congregational and district mission board channels.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Beginning a Mission-Service Project in Algeria

As a result of earthquakes during the summer of 1954, entire villages in Algeria (North Africa) were destroyed. No effort was made to rebuild at that time due to the onslaught of fall and winter.

At the same time considerable thinking had been done as to a witness which could be given through a work camp type program in Moslem countries. This thinking had been spearheaded by André Trocmé, a French evangelical, nonresistant Christian concerned about the French part of North Africa.

Through the efforts of John Howard Yoder, Mennonite student in Europe, and David Shank, missionary in Belgium, investigation was made and contacts established leading to a building project on the Pax pattern, using men loaned by the MCC Pax program in Europe in the Tenes area of Algeria. Tenes is a small village along the Mediterranean coast midway between Oran and Algiers. Tenes, destroyed by an earthquake, is to be completely rebuilt. Thirty homes will be built with our men working with the local people in the construction. Each home will have a kitchen, toilet, and two other rooms.

At present there are five workers in Algiers.

Walter Smeltzer, Elkhart, Ind., is unit leader. Walter went to Europe in August, 1953, and worked on the Backnang building project until February, 1955, when he was sent to Vienna, Austria, to help rebuild a Protestant school. He is a member of the Olive Mennonite Church, Goshen, Ind., in the Indiana-Michigan Conference, and has had 1½ years of study at Goshen College, Goshen, Ind., in the seminary preparatory course.

Wayne Lapp, Kalispell, Mont., went to Europe in March, 1954, and worked on the Backnang building project, except for the two weeks before he left for Algeria, when he was working on the Kaiserslautern project. He is a member of Mountain View Mennonite Church, Creston, Mont., Alberta-Saskatchewan Conference, and worked in a sawmill and as a farmer before joining Pax.

Robert Weaver, Gap, Pa., went to Europe in July, 1954, and worked on the Enkenbach, Germany, building project until coming to Algeria. A member of Weaverland Mennonite Church, Lancaster Conference, he worked for two years as a plumber before entering Pax.

Peter Nussbaumer, 4, rue Principale, Reiningue (Haut-Rhin), France, is a member of the Pfastatt Mennonite Church of the Alsatian Mennonite Conference. Reiningue is near Mulhouse. Peter is a farmer and a Swiss citizen. He spent two months of the 1953-54 term at the European Mennonite Bible School, Basel. Peter speaks English in addition to French and German.

Donald Reist, Mount Joy, Pa., is a member of Mount Joy Mennonite Church, Lancaster Conference, and has been an MCC worker at Valdoie, France, since September, 1953. Donald is on loan from the MCC relief program in order to assist in the negotiations with governmental and French church people who are furnishing the materials, tools, and at least some of the maintenance for the workers.

After three or four days of orientation at Valdoie, the Pax workers left by train. Excerpts of their record of the trip and the first few weeks follow:

May 11, 1955—"When the train finally left Lyon we felt fortunate that we had at least one compartment to ourselves—and only one extra person, an Algerian. Sleeping on the train wasn't too easy, but we did get some sleep on that night train. Two of us were on the floor, and three sprawled on the seats. . . .

"The boat **Ville d'Alger** left about 12:15 p.m.; we were on 4th class. . . . Out of 330 passengers in this class about 95 per cent were Algerians. Fourth-class passage was all right for us. It cannot be recommended for women travelers. The accommodations are inferior to what cattle boats offer. Meals and beds are not provided. We had a lunch that was prepared for us at Valdoie and which was sufficient. We slept on the top deck in our sleeping bags. We rented deck chairs and several of us sat on our deck chairs during the day **inside** our sleeping bags to protect us from the wind. The toilets were fourth-class china-holes-in-the-floor and were not very clean. The washbowls had only cold water. When I was shaving a cat strolled across the tops of the washbowls in front of me. For the 19-hour voyage one can easily support such accommodations with smooth sailing and no seasickness.

"Monday evening we were invited for sup-



Goshen News Photo

Thirty-six workers were consecrated for mission service in an impressive ceremony on Tuesday afternoon, June 14, in the Goshen College Union Auditorium, Goshen, Ind.

This service in charge of Bro. Milo Kauffman, Hesston, Kans., was the high light of the 49th annual session of the Mennonite Board of Missions and Charities.

Ten persons were newly appointed this year to the foreign field: four to Brazil, two to Alaska, two to West Indies, one to Japan, and one to Puerto Rico. Eight persons were appointed for the first time to home missions, and one was reappointed following a furlough. Two new administrative appointments were made.

Twenty furloughed missionaries from India, Argentina, Puerto Rico, Japan, Ethiopia, and Tanganyika also participated in this service of consecration.

per by Mr. Chatoney, Protestant pastor of Algiers, and head of the Protestant Emergency Relief Committee. André Trocmé, presently engaged in a literacy project in Algiers, and Pastor Muller, former Mennonite of Bougie, also were present. The boys appreciated Mr. Trocmé's friendliness. The only major item of equipment we bought in Algiers was a mosquito netting—against flies. Mr. Thirion secured a two-burner gas stove with oven for us, and in Orleansville we bought a bottle of gas for it. Mr. Thirion is head of a metal company, and brought his truck to haul our baggage from the steamship company to the railroad station. We had no customs check, but they asked if we had any weapons. . . .

"Mr. Piquet, Administrator of Tenes, the region where we are working, could not personally come to meet us, but sent Mr. Trescases. He was in a hurry to get out to our location because the Arab workers who were with him driving the truck had not eaten all day because of their 30-day fast. They are not allowed to eat or drink **anything** during the day. We came out to our location on the truck with all of our baggage, including my bike. All of our effects came through in good condition after all of our transfers. Also loaded on the truck were the following items furnished by Piquet: two tents, one 15 x 13 feet, where we will live, and a bigger one about 25 x 10 feet for the equipment; miscellaneous cooking utensils, and canned milk, applesauce, laundry soap, and sugar. . . .

"Our tents are at present located on the southwest corner of the hill. The village itself is on the top, but the new one, we understand, is to be built here where the tents are. We are not fully decided if we will keep our camp on this spot. It may be preferable to have them below near the stream (200 meters away). The fountain where we obtain drinking water is a 30-minute walk away from here. Villagers fetch the water for us. . . .

"I'm very happy to be here; we feel definitely that the Lord is with us, and we count on your prayers for the success of our mission and also on those of our congregations at home. So far we have not met any serious problems, but they are sure to arise and we all want to meet them with fullness of the Lord's strength."

May 19, 1955—"We have been here now over a week and I believe the word 'improvisation' would pretty well characterize our activity. Two of the fellows are still sleeping on the ground (on air mattresses, however) since we have only three camping cots. A limited selection of cooking utensils somewhat limits our activities in that corner of our second tent. We sleep in one tent and have all other activities in the other. We have spent these first days here getting acquainted with the countryside, and have taken walks of several kilometers. . . .

". . . This is a malaria region. We each have a good-quality mosquito netting to hang above us when we sleep, and I brought some quinine-type medicine. One takes one dose every two weeks. I will wait until I see the doctor on the 21st before starting to give the medicine to the fellows; I want his advice first of all. I have sterile tubes for use in having an analysis of our drinking water for typhoid and dysentery. I have begun to put chlorine pills in all of the water we bring to our camp; it is a great temptation to drink the water since it looks OK and tastes good. Some time has been required to bring fresh fruit and vegetables from Chasseriau (55 minutes by foot). Time is also used in preparing the meals and cleaning the dishes afterwards. Culinary activity is also carried on without aid of tables. The fellows have been studying French with me. Nussbaumer, already knowing French, is working on local dialect Arabic. . . .

"The morale of the boys is high and we are having good unit life. We enjoy a daily devotional period with group singing. Recreational activities are of course limited but time doesn't seem to be long. The villagers are friendly to us. They bring us beans as gifts. One old man brought us two stalks of lettuce. We buy eggs from them for nine francs (2.6 U.S. cents) each. Their month-long fast will be over in a few days and one 'comrade' who lives nearby came to borrow Nussbaumer's razor to get ready for the celebration of the end of the fast. . . . We need divine wisdom as we try to live in the spirit of Christian love and nonresistance."

June 2, 1955—"Our team decided on its own that if we could not begin actual work on the village, we would start improving the road leading to the village. We asked for specific tools and received some. Mr. Piquet came to visit us and was much impressed by the big job which the boys assigned themselves and the fine way in which it was being accomplished. Another factor which has slowed down the starting of the project to some extent has been the difficulty we have of communication. We are 40 minutes by foot from the post office and telephone, 25 minutes by bicycle. Orleansville and Tenes each are 30 kilometers away, and our only means of transportation is hitchhiking (very good, better than in the States) or a bus.

"The work with the road involved removing several tons of soft, cleavable rock, and a number of cubic yards of earth, to widen the road and to reduce the grade. This work will be completed in two or three days. This can already be considered an improvement for the village. The boys are to be commended in this work which they have done completely on their own and without the help of a surveyor or surveyor's tools.

"Mr. Piquet, the Red Cross, and the Protestants have provided us with a good assortment of canned food: milk, peas, applesauce, sardines, corned beef, jam, sugar, Nescafe, canned deviled ham, etc. The Protestants have given us a sack of potatoes. We received a number of wooden crates from Piquet and the Red Cross which have been set up as cupboards. Piquet has given us five planks from which the boys made a table and two benches large enough for 12 or 14 fellows. Our tools inventory now includes two wheelbarrows, picks, shovels, sledge hammers, saws, and a crowbar.

"One day last week was spent moving our tent because it interfered with the wind needed to blow away the chaff for our neighbor's threshing. The neighbor was very happy that we complied with his wish. This same neighbor seems to be part of the cause for the delay in starting with the building. The new village is on all or part of his land and he is not yet willing to give up his land for the project. The **caid** told me two days ago he hopes this can be done shortly. After the road is completed, the boys will begin collecting the stones from a nearby quarry for use in building. The villagers are to help in this work and Mr. Piquet is to furnish us with a motorized wheelbarrow.

"On the whole our health has been good, although we must be careful not to eat too much heavy food nor get too cool. One of the boys was sick over the week end with a slight fever and diarrhea. I found the doctor and he gave me a prescription without seeing the boy. I went to Orleansville to have it filled, and in a day or two he was all right. Smeltzer, Lapp, and Weaver have only one more inoculation to go (typhoid, tetanus, diphtheria) and Nussbaumer finally was able to begin his series and has two to go. It is a great bother to have these injections out here on the field.

"We continue to have good relationship with the villagers. We are impressed by their poverty. They are poorly clothed. The children go after our buried garbage for the orange peelings. Sometimes we save them for the children. . . .

"Each of us has a bed now—except when we have overnight guests. This leads me to mention the visit last week of John Howard Yoder, David Shank, and a pastor from Oran, Paul Widmer. We were very glad for their visit and each one of us appreciated that they stopped here to see us. Their encouragement and fellowship meant much to a group of fellows who stepped from much activity in Europe to an isolated camp in Algeria! . . .

"People are watching us, both natives and Europeans. The postmistress at Chasseriau asked Nussbaumer the other day how it's possible for us to get along so well with each other, living in such circumstances and so close together.

"The analysis of our drinking water indicates absence of typhoid, paratyphoid, and dysentery."

via Mennonite Board of Missions and Charities, Elkhart, Ind.

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V. E. Devadutt, past president of the Baptist Union of Pakistan, India, Burma, and Ceylon, told the American Baptist Convention in Atlantic City that Christian missionaries are the "pioneers in all those activities which are now considered a responsibility of any civilized community." He said the Christian Gospel that "God cares for all" has a "profound and revolutionary effect on the minds of people. Who can deny," he asked, "that the first agencies to befriend the outcasts in India—the despised widow and the thousands of uncared-for orphans—were Christian missions?" At the same time he cautioned that the West must be "big enough to bring to a consummation that which it initiated." The mission of the West in the future, he said, must be conceived as a partnership of equality in which there can be "no senior partner."

Foreign Missionary Addresses

ALASKA

Milne, Robert and Frieda, Fortuna Ledge, Alaska
Ronald and Beverley Milne
Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, and Gareth Stoltzfus

ARGENTINA

In Central Province

Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
John David Erb
Goldfus, Ross and Ruth, Marconi 437, Tres Lomas, FCNDFS, Argentina
Joseph Snyder Goldfus
Good, Edna, Damasco Romero, Carmen de Areco, FNGU, Argentina
Hallman, William and Beatrice, Rivarola 280, Pehuajó, FNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Sieber, Floyd and Alyce, Sarmiento 380, América, FNDFS, Argentina
Wanda Grace, James Boyd, and John Elvin Sieber

On Furlough from Central Province

Brunk, Lawrence and Dorothy, R. 3, Goshen, Ind.
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Miller, Daniel and Eunice, Akron, Pa.
John Gregory and Marisa Elta Miller
Swartzentruber, Amos and Edna, 1701 Lawndale, Goshen, Ind.

On Retirement from Central Province

Hershey, T. K. and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 1102 Colleton Dr., Sarasota, Fla.
Rutt, J. L. and Mary, 516 W. James St., Lancaster, Pa.

In the Chaco

Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Litwiller, John and Mary Ann, Casilla 53, Pcia R. Saenz Peña, Prov. Pte, Peron, Argentina
Nelson Edward and John Edgar Litwiller

On Furlough from the Chaco

Buckwalter, Albert and Lois, Institute of Linguistics, University of Oklahoma, Norman, Okla.
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter

Returned since 1950—Staying Beyond Furlough

Miller, S. E. and Ella May, Eastern Mennonite College, Harrisonburg, Va.
Samuel Ernest, John David, Martin Robert and Jeanne Susan Miller

On Retirement from the Chaco

Shank, J. W. and Selena, 418 Harriet St., La Junta, Colo.

BELGIUM

Shank, David and Wilma, 14 Avenue de la Brabanconne, Brussels, Belgium
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Evelyn Rachel Burkholder
Sawatsky, Peter and Alice, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Steven Peter Sawatsky

Under Appointment to Brazil

Hostetler, David and Rosanna, c/o John Yoder, Elverson, Pa.
David Michael Hostetler
Musselman, Glenn and Lois, R. 3, Gettysburg, Pa.
Chrissie Ann Musselman

CUBA

Detweiler, Esther, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Yoder, Henry Paul and Mildred, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Allan Yoder
King, Aaron and Betty, Marta Abreu y Maximo Gomez, Sagua la Grande, Cuba
Michael Aaron King

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London, England
Rachel May and Philip Karl Leatherman

ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Burkholder, Dr. Joseph, Box 102, Dire Dawa, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Eshleman, D. Rohrer and Mabel, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Garber, Robert and Alta, Box 102, Dire Dawa, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul and Joel Robert Gingerich
Graybill, Anna Mae, Box 102, Dire Dawa, Ethiopia
Harnish, Kathryn E., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Heistand, Mildred, Box 102, Dire Dawa, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen and Elizabeth Ann Hege
Landis, Lois M., Haile Marian Mammo Memorial Hospital Nazareth, Ethiopia
Marks, Lois, Box 102, Dire Dawa, Ethiopia
Rush, Sara, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 794, Addis Ababa, Ethiopia

Short Term Workers

Bomberger, Elton, Box 102, Dire Dawa, Ethiopia
Payne, James, Box 102, Dire Dawa, Ethiopia

On Furlough

Byler, Allen J. and Eunice, c/o John D. Byler, Reedsville, Pa.
Wilbur Allen Byler
Keener, Clayton and Martha, Refton, Pa.
Miller, Anna, Route 1, Conestoga, Pa.
Schlabach, Walter and Mae, Philippi, W. Va.
Walter E., Jr., Caroline Elizabeth, Rachel Ellen and Lois Marie Schlabach
Wenger, Chester and Sara Jane, Fentress, Va.
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd and Sara Ellen Wenger
Wikerd, Martha, 46 East Second St., Lititz, Pa.

Under Appointment

Hartzler, Martha, R. 3, Mechanicsburg, Pa.

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Berenice Swartzentruber

HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras
Hamilton, Eldon and Jessie, Tocoa, Honduras
Elsie Carol, James Eldon, Alice Mae, and David Loren Hamilton
Hess, James R. and Beatrice, Trujillo, Honduras
Daniel Eugene and James Richard Hess
Miller, George T. and Grace, Trujillo, Honduras
John Mark, Ruth Elizabeth, Miriam Joyce and Rachel Christine Miller
Taylor, Dora, Trujillo, Honduras

Short Term Workers

Headings, Maynard and Helen, Tocoa, Honduras

In Language School

Hockman, Norman and Grace, Apartado 2240, San Jose, Costa Rica
Roth, Lorraine, Apartado 2240, San Jose, Costa Rica

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester, Glenn Carl, and Mary Kathryn Conrad
Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Balodgahan, via Dhamtari, M.P., India
Mary Ina Flisher
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Elizabeth Marie and Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Graber, Lena, 2116 S. Aurora, Elkhart, Ind.
Hummel, Goldie, Greenwood, Del.
Miller, S. Paul and Vesta, Archbold, Ohio
Elaine Anne, James Allyn, and Eleanor Lois Miller
Moyer, Marie, R. 1, Souderton, Pa.
Penner, Elizabeth, 824 Frances St., Omaha, Nebr.
Sell, Blanche, c/o Stanley Shenk, West Liberty, Ohio

Returned since 1950—Staying beyond Furlough

Bauer, Royal and Evelyn, R. 5, Goshen, Ind.
Stephen Allyn Bauer
Beare, George and Ida, 377 S. Campus Ave., Upland, Calif.
Dietzel, Arnold and Wilmetta, Hesston, Kans.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Hostetler, Wilbur and Velma, 408 E. Jackson, Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., R. 2, La Junta, Colo.
Friesen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, Arcola, Ill.
Kaufman J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Chandwa P.O., Palamau District, Bihar, India
Becker, Henry D. and Gladys, Chandwa, P.O., Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Shirk, S. Allen and Elsie, Latehar, Palamau District, Bihar, India
Sylvia Ann Shirk
Vogt, Milton C. and Esther, Balumath, Palamau District, Bihar, India
Elva Mae and Myra Jean Vogt

On Furlough from Bihar, India

Kniss, Paul G. and Esther, 223 S. Pulaski St., Baltimore, Md.

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin and Helen, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Hostetler, Ruby, Kodaikanal School, Kodaikanal, South India
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David and Jonathan Michael Kreider

JAPAN

Bean, Ruth, c/o Camera House, 2, 8-chome, Kurogane-cho, Kushiro, Japan
Blosser, Eugene and Louella, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Japan
Philip Eugene and Rachel Ann Blosser
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan
Dawn Alice and Rosemary Buckwalter
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro Koku, Hokkaido, Japan
Daniel Lee and Ruth Adella Kanagy
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, Kamishihoro-cho, Kato gun, Hokkaido, Japan
Richards, Joe and Emma, 2-2-chome, Shimauma-cho, Setagaya-ku, Tokyo, Japan
Evan Samuel Richards

On Furlough

Beck, Carl and Esther, 1601 S. 8th St., Goshen, Ind.
Carol Carleen Beck
Buckwalter, Ralph and Genevieve, Hesston, Kans.
Dawn Alice and Rosemary Buckwalter

Under Appointment to Japan

Lichti, Maria, Diakonissenhaus, Speyer/Rhein, Germany

LUXEMBOURG

Fretz, Clarence Y. and Lela, Rue Emile Mayrisch 72. Esch-sur-Alzette, Luxembourg
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz
Good, Glen and Elizabeth, 2 rue du Parc, Dudelange, Luxembourg
Miller, Catherine, 2 rue du Parc, Dudelange, Luxembourg
Miller, Harvey and Mildred, 2 rue du Parc, Dudelange, Luxembourg
Stahl, Omar and Lois, Rue Emile Mayrisch 72. Esch-sur-Alzette, Luxembourg.
John Daniel Stahl

PUERTO RICO

Brenneman, Patricia, Box 1018, Aibonito, Puerto Rico
Driver, John and Bonita, Palo Hincado, Barranquitas, Puerto Rico
Cynthia Ruth and Wilfred Paul Driver
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Grasse, John and Betty, La Plata, Puerto Rico
Elizabeth Ann Grasse
Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sherilyn Mae, and Lester Eugene Hershey
Kanagy, Martha, La Plata, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard and John William Lauver
Martin, Mrs. Allen, La Plata, Puerto Rico
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico
Theodore William Springer

Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

On Leave

Nachtigall, Wilbur and Grace, 1110 San Juan Ave., La Junta, Colo.
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

SOMALIA, AFRICA

Lind, Wilbert and Rhoda, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Daniel Dean and Miriam Marie Lind
Miller, Fannie, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

Short Term Worker

Shirk, Leroy, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

Under Appointment

May, Edna, R. 1, Marietta, Pa.
Wesselhoeft, Carl and Leota, R. 4, Logan, Ohio. c/o Ellis E. Good
Ruby Kathryn and Paul Ellis Wesselhoeft

TANGANYIKA, AFRICA

Bauman, Ruth, Tarime, Tanganyika
Cressman, Elsie, Tarime, Tanganyika
Eby, Vivian, Musoma, Tanganyika
Eshleman, J. Lester and Lois, Tarime, Tanganyika
Charlotte Fay Eshleman
Harnish, Mary W., Tarime, Tanganyika
Hershberger, Elma, Tarime, Tanganyika
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika
Alice Elaine, Henry Martin, Carl Avery, and Dale and Glen Hess
Hurst, Levi and Mary, Tarime, Tanganyika
Hurst, Simeon and Edna, Tarime, Tanganyika
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae
Jacobs, Don and Anna Ruth, Musoma, Tanganyika
Keener, Robert and Florence, Tarime, Tanganyika
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Leatherman, John and Catharine, Musoma, Tanganyika
Andrew H. and Stephen Leatherman
Miller, Ruth, Tarime, Tanganyika
Nacht, Hedwig, Musoma, Tanganyika
Shank, James and Ruth, Tarime, Tanganyika
Lois Ellen, James Martin, and David Lee Shank
Shenk, Clyde and Alta, Tarime, Tanganyika
Anna Kathryn, John, and Daniel Edward Shenk
Smoker, George and Dorothy, Musoma, Tanganyika
Stauffer, Elam and Grace, Musoma, Tanganyika
Philip, Kenneth and Bruce Stauffer
Weaver, Alta, Tarime, Tanganyika
Wenger, Rhoda, Musoma, Tanganyika
Yoder, Phebe, Musoma, Tanganyika

Short Term Workers

Eshleman, Velma, Tarime, Tanganyika
Leaman, Hershey, Tarime, Tanganyika
Peifer, Christian, Tarime, Tanganyika

On Furlough

Eshleman, Merle and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Landis, Elva, R. 5, Lancaster, Pa., c/o Henry H. Landis
Smoker, Naomi, Intercourse, Pa., c/o Mission Board Office.
Troyer, Samuel and Esther, Fairview, Mich.
Wenger, Miriam, 76 Greenfield Rd., Lancaster, Pa.
Daniel, Annetta and Wilmer Ray Wenger

Under Appointment

Buckwalter, Miriam, Old Philadelphia Pike, Lancaster, Pa.
Snavely, Nora E., (address not furnished).

URUGUAY

Martin, H. James and Ann, 2433 Porvenir, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Feliciano Rodriguez 2918, Montevideo, Uruguay
Clyde Richard, Jr., and Barry Philip Mosemann

WEST INDIES

Under Appointment

Heiser, Don and Betty, Manson, Iowa
Dennis Duanne Heiser

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.

Ethiopia, Tanganyika, Somaliland, and Israel—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras and Costa Rica and Cuba—Regular mail, 8c first oz., 4c each additional oz.; air mail 10c each ½ oz.

India and Japan—Regular mail, 8c each oz.; air mail 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.

South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

The Mennonite Hour

Good Response During Anniversary Month

June was Anniversary Month observing four years of broadcasting. It was encouraging to read the many letters expressing spiritual help received from past broadcasts. The office staff was kept very busy processing this fine mail response.

Many requested the anniversary record. At this writing the present supply of these free records is almost exhausted, but another order has been placed. You can get one of these complimentary records (78 rpm) while the supply lasts. Address your request to The Mennonite Hour, Box 22, Harrisonburg, Va.

Extensive Tour Begins

This week end begins a 5½-week tour which will take Bro. Hostetter and the Male Quartet into 10 states and one Canadian province—Manitoba. The group will greatly appreciate your prayers in their behalf as they begin this tour. If they have a program in your community, they will look forward to meeting you.

Schedule—July 8 to 15

(All evening appointments, DST, except as designated.)

July 8 7:30 Doylestown Church, Doylestown, Pa.
July 9 7:30 Souderton Church, Souderton, Pa.
July 10 10:00 a.m. Salem, Shelly, Pa.
July 10 7:30 Conestoga, Morgantown, Pa.
July 11 7:30 Locust Grove, Belleville, Pa.
July 12 8:00 EST Kidron Church, Kidron, Ohio
July 13 8:00 First Mennonite, Berne, Ind.
July 14 8:00 Arthur Church, Arthur, Ill.
July 15 8:00 Roanoke Church, Eureka, Ill.
(For complete touring schedule write The Mennonite Hour)

Hostetter Elected to Board

At the annual meeting of the National Religious Broadcasters held in Chicago B. Charles Hostetter was elected to the Board of Directors. This corporation is an organization of evangelical broadcasters whose object is to encourage and foster Gospel radio broadcasting, to strive for improvement of religious broadcasts, and to endeavor to keep the air lanes open to evangelical broadcasts.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

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Keene, Texas, a community of one thousand persons, 95% of them Seventh-Day Adventists, has elected the first police officer in its sixty-two-year history. Keene's inhabitants live entirely by the Golden Rule and it is believed to be the only sizable town in the world that has never had a felony. It also has no debt. Almost everyone tithes, almost no one smokes or drinks alcoholic beverages or coffee, and there are no meat markets in the town because most of Keene's people are vegetarians. The community is noted for its attractive girls but they wear little or no make-up. That is true also of the many coeds who attend Southwestern Junior College there. The reason given for the incorporation of the town and the election of officials is that the place is growing too fast and needs an official body to handle municipal improvements.

MISSIONS

EDITORIAL

God's Law for Success

Has your Christian life been barren? Does frustration grip you when you review the results of your witnessing? Do you long to experience the outflow of rivers of living waters from your inmost self as promised by Jesus to those who believe in Him?

Perhaps you have been thinking so much about receiving God's blessings for service and witnessing that you have forgotten about the very important law found so often in Scripture, "Give, and it shall be given unto you." Perhaps Satan has tripped you into bitterness and criticism because your life does not seem to count as much in the church and the community as your neighbor's.

Did you ever notice that Jesus' words, "Give, and it shall be given unto you," follow "Judge not, and ye shall not judged" and "Forgive, and ye shall be forgiven" (Luke 6:37, 38)? Very evidently Jesus meant that the giving of ourselves will help us to overcome the temptation to judge others and will increase our ability to forgive.

A successful evangelist in our day has stated God's law of success this way: "You must put something in, if you want to get something out." He got the idea from a wealthy businessman who had early learned that formula and followed it through life.

Several illustrations from the Bible will help to underscore this law. God told Israel in Mal. 3:10 that bringing the tithes into His storehouse would open for them the windows of God's blessings. Rom. 12 reveals that the victorious Christian life follows naturally when we give ourselves to God and our fellow men. Jesus told the father of the epileptic at the foot of the Mount of Transfiguration: "All things are possible to him that **believeth.**" He told His disciples that their failure to heal the boy stemmed from a lack of faith stimulated by prayer. Sometimes all that we have to put in is our faith, but how often we have failed to put that in and then God has been powerless to act!

If the servants at the wedding feast in Cana had failed to put water into the waterpots at Jesus' bidding, they would never have taken wine out. If our testimony has been fruitless, perhaps we have not given ourselves to God sufficiently so that He can use us. We can participate in all kinds of activity, and yet not be truly giving ourselves.—L. C. Hartzler.

♣

The very heart of the Gospel is the living Jesus.—J. D. Graber.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Algiers Building Project

Several reports have been received from the unit of Pax men who are beginning a project of building two-room houses for people in Algiers, Northwest Africa, whose homes were destroyed by an earthquake last fall. Following are paragraphs taken from various reports written by unit members:

"The work here so far has consisted of building a road from the highway to the village. This is the distance of about a half mile and we have a road built that is now passable but may need to be widened in a few spots. It has been very interesting working here so far, and we have learned to know a few people and feel quite at home."

"Sunday afternoon around 3:00 p.m. we experienced our first earthquake. Pierre and I were reading at the table in our larger tent. Suddenly I felt the bench on which I was sitting rise and shift sideways to the extent that I reached for the table for support. We then felt the movement in the opposite direction and also lengthwise, covering three dimensions. Rapid vibrations followed. The total duration of the quake was perhaps fifteen to twenty seconds or longer."

"One thing I have noticed is the way God is using these earthquakes to speak to the people. They are very conscious of small quakes that we don't even notice. The French neighbor lady was very upset after we had had an earthquake. When Peter Nussbaumer went to get the mail and bread at her place she said, 'What does it all mean? Is the world coming to an end?' "

"To get our food order I borrowed a mule from our neighbor. The animal behaved fine. One learns to poke one's heels gently into his side in rhythm with his pace—or a little faster—and that keeps him going. All along the way the natives greeted me with friendly surprise; imagine, a European going by mule! It, of course, takes somewhat longer to do errands by mule, but I was filled with joy at the rapport with the natives which was brought about by this trip. It naturally would be more convenient to get into our car and come and go at will, but I am of the conviction that we should try to get along without a car as long as possible in order to remain 'in touch' with these people. Possessing a vehicle would automatically place us on a different level."

"We feel that God has been leading in the contacts we have made and express a sincere desire for the continued prayer support from the home church that God's answers to our problems may be revealed to us."

Voluntary Service Orientation School

Fifteen volunteers will be attending the orientation school July 12-23. The next school will probably be held in September. There are many opportunities for those who could begin service then. Those interested should write immediately to the Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

Denton Croyle was elected unit leader of the I-W unit working at Beatty Memorial Hospital, Westville, Ind. He is replacing Don Yoder who was recently released.

Recordings have been made of selections sung by the Westville, Ind., I-W Chorus. Anyone interested in obtaining these records should write for further information to James Brownsberger, Beatty Memorial Hospital, Westville, Ind.

Released June 24, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Joyce Bratton, McVeytown, Pa., a member of the Mattawana Mennonite Church, has begun work as a secretary in the Personnel office at MCC headquarters, Akron, Pa.

Harvey Miller, Fentress, Va., a member of the Mt. Pleasant Mennonite Church, has taken up the mail clerk job at MCC headquarters. He is fulfilling his I-W service on a voluntary service basis.

Mary Steider, Meadville, Pa., a member of the Sunnyside Mennonite Church, is the new secretary in Menno Travel Service office at Akron, Pa.

Mary Joan Yoder, West Liberty, Ohio, a member of the South Union Mennonite Church, is serving as Akron headquarters matron for the summer months.

VS Teams to Oklahoma Tornado Areas

Arrangements are being made to send Voluntary Service teams into tornado-struck areas of Oklahoma early in July to rebuild and repair damaged farm buildings and fences.

At the suggestion of Mennonite conference groups eager to express Christian compassion to persons who have suffered heavily, 10 to 20 men are being organized to work in two areas for a minimum of two months. This work is being developed in co-operation with the Red Cross which will provide maintenance, housing, tools, and materials needed in construction.

Men are currently being recruited. Additional volunteers are still needed for this type of work and interested men may register their availability with the Relief and Service Committee, 1711 Prairie St. Elkhart, Ind. Plans are for the volunteers in these Oklahoma units to transfer to other VS projects when work is completed there.

H. T. Neufeld, Enid, Okla., has volunteered his services as project co-ordinator. Plans are for MCC and MRSC personnel to visit the disaster areas where units will work to orient and aid the men in organizing for work.

This work is an excellent means to testify to the vitality of Christianity. The prayers of the church are welcomed in behalf of this effort.

1,400 Linen Kits for Udall

More than 1,400 linen kits were prepared by Kansas Mennonites for tornado victims of Udall, Kans. In addition, quite a few blankets were contributed.

Building Men's Hall at Akron

A two-story, frame building to provide living quarters for 14 single men workers is being constructed at MCC headquarters, Akron, Pa. The building will include a full basement which can be used for orientation classes and which also can be arranged for sleeping quarters. It is to be completed this fall.

Construction is being done by Henry J. Goering, North Newton, Kans., who is assisted by voluntary service personnel. The Goerings have offered a year of work to the church and are serving in this way at Akron. Mrs. Goering works at the Ephrata clothing center and performs other needed services at Akron headquarters.

Released June 24, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Report of the WMSA General Executive Committee

At the meeting of the General Executive Committee at Goshen, Ind., during the annual session of the Mennonite Board of Missions and Charities it was decided to give from the Sheet and Blanket Fund:

$200 for sheets and netting for Dhamtari Christian Hospital, M.P., India.

$100 for hospital at Glenwood Springs, Colo.

$300 for Mennonite Hospital and Sanitarium, La Junta, Colo.

$500 for Puerto Rico Hospital.

From the Free Literature Fund it was decided to give:

$40 to Alaska VS unit to purchase summer Bible school materials.

$50 for books for Camp Rehoboth, St. Anne, Ill.

$50 for books for Mathis, Texas.

$25 for books for hospital reading room, Dhamtari, India.

$50 for books for Uruguay Bible School.

$50 for books for nursing school library, Dhamtari, M.P., India.

Officers of the WMSA Executive Committee

President: Mrs. J. D. Graber, 140 W. Dinehart, Elkhart, Ind.

Vice-President: Miss Orpha Troyer, Walnut Creek, Ohio.

Secretary: Mrs. Mahlon Eigsti, Hesston, Kans.

Treasurer: Mrs. Paul Graybill, R. 3, Freeport, Ill.

Secretary of Home and Special Interests: Mrs. Paul Yoder, Columbiana, Ohio.

Secretary of Girls' Activities: Mrs. George Amstutz, R. 1, Dalton, Ohio.

Secretary of Literature: Mrs. Edwin Alderfer, Blooming Glen, Pa.

Special Projects for WMSA for 1955-56

For adult auxiliaries the project selected by the delegate body is a kindergarten building at Nakashibetsu, Japan. This kindergarten building will not only be used as a kindergarten classroom, but will also be available for many other types of meetings with women and girls and for young people's activities. $2,000 is the amount proposed that we raise for this building.

For junior and intermediate girls, a $300 project is to be used to supply books, reading material, bookcases, etc., for the kindergarten and reading room at the same place.

It was the opinion of the delegates that all the districts working together could easily supply the needed amounts for these two projects.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana

From Our Churches

BRETHREN, MICHIGAN

(Pleasantview Congregation)

Dear Readers:

"The Lord hath done great things for us; whereof we are glad." On March 13 Bro. Clarence Yoder from Midland, Mich., brought us the message. On April 3-10 Bro. William Miller, North Liberty, Ind., was with us for evangelistic meetings. The Word was preached with power and the Holy Spirit was present with convicting power. There were four public confessions, one a grandmother of 77 years who today is rejoicing in a new-found joy.

On May 29 our bishop was here and three were received by baptism and one was reinstated. At this time we also commemorated the Lord's Supper, an event which vividly brings to our minds afresh what it has cost to redeem us as well as from what we were redeemed.

A service unit from Indiana assisted us in our summer Bible school. We had an enrollment of 43 with an average attendance of 37. We rejoice in the opportunity we have of lifting up Jesus to these boys and girls, most of whom come from non-Christian homes. On the closing evening a number of these parents were in the service. Pray for the work and workers at this place. Correspondent.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Readers:

Greetings. This year the Pleasant Valley janitor work is being done by volunteers. The privilege is passed from one family to the next each month.

Sunday evening, April 3, the Carl Beck family had charge of the service. This was a sort of home-coming to Sister Beck, whose father used to preach here.

On Friday evening, April 8, the Goshen College Motet Singers were with us.

On April 10 in the morning service three members were received into church fellowship, two upon confession of faith, and one, who is past eighty years, brought a letter from another denomination.

Our revival meetings were held April 22-29, with Bro. S. J. Miller, Grabill, Ind., in charge. He was taken to visit an unsaved grandfather who accepted the Lord. He was ready at 75 to say "yes" to Jesus. In our evening meetings a number of boys and girls confessed for the first time.

On May 9 Sister Lizzie Fendley passed away from a heart attack. The funeral service was in charge of our home ministers on May 12.

The program in the morning of May 15 included baptismal services and counsel meeting. Twelve boys and girls were received into church fellowship by baptism. Bro. Waldo Miller, our pastor, preached the sermon. In the evening a program was rendered on the subject, "The Christian Home." The three speakers told us that the only basis for a happy home is love. Myrtle Hostetler led the meeting.

May 23 was "cleanup" day at the church and also the beginning of summer Bible school in the Harper Grade School. A fitting program was given by the Bible school the evening of June 3.

On May 25 a tornado struck Udall, a small town about sixty miles from Harper. A number of men from this church went to help those unfortunate people. The first group went on Friday, May 27, and the second group on Memorial Day. The women made up 22 bundles.

On May 31 our group had charge of the service at the Rescue Mission in Wichita.

Bro. R. M. Weaver is leading us in a study of I and II Timothy each Wednesday evening.

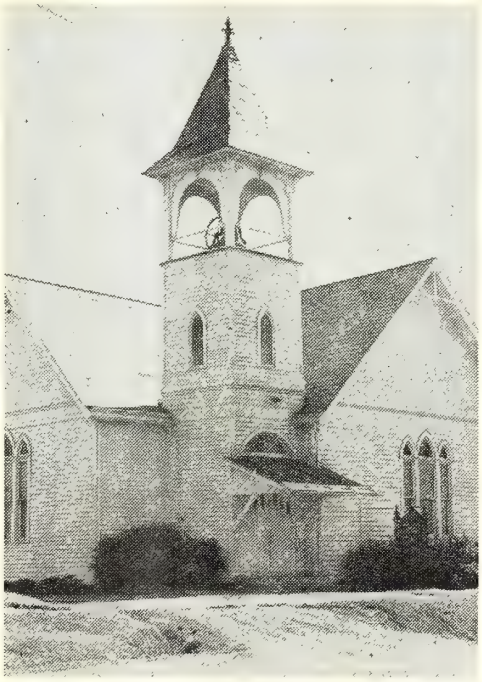
Margaret Horst.

JOHNSVILLE, OHIO

(Conservative Mennonite Church)

Christian Greetings:

"Enter into his gates with thanksgiving, and into his courts with praise." Our small group of believers experienced this in a new way when on May 8 we had our first worship service in our own church building after having worshiped in a schoolhouse for almost a year. This building was purchased for the sum of $5,000, is 40 x 60 feet in size and in good repair. With the help of other churches of our conference, we were able to have our first service debt free, and we have experienced the blessings of giving and working together in order to make this possible. We feel this will be a real help in our work here. May the Lord reward each one who had a part in making this possible.



Conservative Mennonite Church, Johnsville, Ohio.

We just closed our first summer Bible school. Classes were held in the evenings. In this way our members were better able to serve as teachers and those who did not teach attended the adult class. Sisters Susie Miller, Hartville, Ohio, and Rebecca Yoder, Hutchinson, Kans., also served as teachers. Our enrollment was 77. We pray that the seed sown may bring forth fruit.

We are looking forward to a series of meetings with our bishop, Nevin Bender, in charge. He will also have charge of our communion services.

Our community needs a faithful Gospel witness. There is a real opportunity here for Christian workers who would be interested in helping in this missionary endeavor. Pray for us as we labor in this field.

Mrs. Ray Miller.

SHUT-INS (Continued)

ister what comfort and cheer is possible. I didn't wait for a definite assignment. I came to see you as the first one. My wife will come soon, and we'll come to see you at least once a month.' Before he left he offered a wonderful prayer. Tears came to his eyes as he spoke of the loneliness of our old people. It seems a new day for our church—and for me!"

Such incidents indeed seem like the dawning of a new day for the church and for its neglected old people.

Why should not every church do as much? And include a ministry of young people carrying their sunshine into the homes of the lonely aged. Those model college and high-school girls point the way.

Wake Forest, N.C.

A Sad (?) Song

By PHEBE F. KRAUS

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Ev'rything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer.

With my little granddaughters, eight and six, I was singing the song that has been of comfort to so many. At its close Eight surprised me by remarking:

"Grandma, I think that is such a sad song."

"Whatever for?" I wondered.

"Oh," she explained, "you know—it says about how much pain we bear because we do not carry things to God in prayer. You know?"

Yes, I know. Though once more amazed at her insight I still have not placed "What a Friend We Have in Jesus" on my list of sad songs. I do, however, consider it a sad state of affairs that God's people suffer so much frustration and defeat while the source of peace and power is within the reach of every one of us.

Let us sing, and mean it, "What a friend we have in Jesus, *All* our sins and griefs to bear."

Denbigh, Va.

The General Assembly of the United Presbyterian Church of North America voted to work toward union with the Presbyterian Church in the U.S.A. (northern). It decided to seek such unity without waiting for the Presbyterian Church in the U.S. (southern) to join in a three-body merger. The Southern Presbyterians during this past year turned down a proposal for a three-way union.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

An Introduction to the Study of Christian Missions, by Harold R. Cook; Moody Press; 1954; 256 pp.; $3.00.

Any mission-minded adult, whether pastor or layman, will welcome this study of Christian missions—not a dry textbook—but one which interestingly defines missions, chiefly those of foreign lands. As editor of the Missions section of **Moody Monthly** Author Harold R. Cook constantly keeps in contact with missions the world over.

The author, unable to find an adequate textbook from which to teach missionary candidates at Moody Bible Institute, and which would prove helpful to Christian workers at home, compiled his classroom lectures to form the book. First, he reviews the picture of missions in the Bible. Then follow challenging discussions on such vital themes as motives, aim, responsibility, call, qualifications, preparation, and mission boards. He describes in detail missionary life and the church's program.

The interest of young people and adults in missions will be enlarged as they pick up this very readable and attractive book. Their hearts will respond to the human touch inserted by the author as he relates testimonies of great missionaries and their call to serve God in the mission field.

This evangelical, inspirational, and well-written book should be a required course of careful, unhurried study for all missionary candidates.—Samuel E. Miller.

Mission News

CONTINUED

The Iowa City, Iowa, MYF unit is giving the earnings of one evening a month for a missionary project this year. For June, the group spent one evening washing and waxing cars.

Bro. Lawrence Brunk, missionary on furlough from Argentina, preached for the College Mennonite Church, Goshen, Ind., Sunday morning, June 26.

Bro. and Sister Paul Conrad, Mathis, Texas, are contacting churches and interested contributors in behalf of the new church building required for the mission program there.

Bro. Myron Amstutz, Dalton, Ohio, has been appointed by the Virginia Mission Board to serve at Crockett, Ky.

Bro. Lewis Martin, Harrisonburg, Va., was one of the men who accompanied a shipment of 25,000 chicks from New York City to Italy. The larger portion of the chicks came from the Shenk hatchery at Harrisonburg and were furnished by Virginian Mennonites. Bro. Martin plans to visit the Mennonite Church in Sicily on this trip.

Lancaster Mennonites are providing services for Puerto Rican migrants in the area. Services are now being held each Sunday morning at New Holland, and beginning in August will also be held at Parkesburg, Bossler's, Rawlinsville, and Hernley's. Workers in this Spanish work include Paul G. Landis, Addona Nissley, and William Lauver.

Bro. Amos Horst and Bro. Omar Stahl and family have arrived in Luxembourg.

The bimonthly business session of the Eastern Board and the Lancaster bishops will be held at Lichty's, East Earl, Pa., on July 20. Sessions are open to the public. Speakers include Paul Landis, Horst Gerlach, Ira J. Buckwalter, Aaron M. Shank, Raymond Charles, and Clayton Keener.

Field Notes

CONTINUED

Bro. John Ruth, Conshohocken, Pa., is instructor for a special teachers' meeting held each Tuesday evening at the Plain Church, Lansdale, Pa., to help in the special course in Youth and Nonconformity, which is being used in four youth classes at Plain.

Important meetings of the Curriculum Committee were held at Laurelville, Pa., June 27-29. Plans are being made for the publication of additional graded Sunday-school materials.

Thirteen members were received by baptism at Pinto, Md., on June 12.

Bro. LeRoy Bechler and a group from the Saginaw, Mich., Church gave a program at Pigeon, Mich., on the evening of June 26.

Mrs. Howard Kauffman, Chicago, Ill., spoke to the women's group at Fisher, Ill., on June 21.

Bro. Raymond Kramer, Meadville, Pa., spoke at the Calvary Hour rally near Orrville, Ohio, on June 19, instead of Bro. Jesse Short, who was earlier announced as speaker.

Building plans have been approved at the Pleasant Hill Church, Sterling, Ohio.

Bro. Marvin Freed, Earlington, Pa., was ordained to the office of deacon at Bridgeport, Pa., on June 26. The service was in charge of Bro. Elmer B. Kolb, with the sermon by Bro. John E. Lapp. Attendance was near capacity.

Announcements

District MYF Meeting, Neffsville, Pa., with Irene Bishop and Ray Bair as speakers, July 9.

Bible Instruction Meeting at Old Road, Gap, Pa., with Milton Brackbill and Clayton Keener as speakers, July 9, 10.

Junior Camp at Camp Emmaus, Mt. Morris, Ill., with J. J. Hostetler, Howard J. Zehr, John Troyer, and others on the staff.

William G. Detweiler, wife and sons, and the Harmonaires Quartet will conduct Calvary Hour radio rallies at the Monterey Church, Bird in Hand, Pa., Saturday evening, July 9, and at Highland Park, Route 309, one mile south of Sellersville, Pa., the afternoon and evening of July 10.

Church School Day will be observed on Aug. 28. Plan your program early.

All Day Harvest Home meeting at Stauffer's, near Bachmanville, Pa., with Roy M. Geigley, Gettysburg, Pa., and Lloyd Eby, Ronks, Pa., as speakers, July 23, 24, beginning Saturday afternoon.

Bro. Ray Bair, Akron, Pa., will speak on "Evaluating Our Extracurriculum Activities" at the Hess YPM, Lititz, Pa., on July 10.

Inspirational song service at Miners Village, Cornwall, Pa., with Grant Martin and Irvin S. Shank, Hagerstown, Md., as song leader and speaker, July 10.

I-W men working in the Lancaster General Hospital will give a program at the Sunnyside Mission in Lancaster, Pa., on Sunday evening, July 10.

Conference on Christian Discipleship at Springdale, Waynesboro, Va., with Chester K. Lehman and William McGrath as chief speakers, July 24.

Visiting Speakers

June 5. **Frank Nice,** Orrville, Ohio, at Warwick River, Denbigh, Va.

June 19. **E. P. Schrock,** Washington, Ind., at Wolford, N. Dak.

June 26. **Paul Peachey,** Harrisonburg, Va., at Prairie St., Elkhart, Ind. **Glen Yoder,** Kansas City, Kans., at Beech, Louisville, Ohio. **LeRoy A. Zook,** Mount Union, Pa., at Wooster, Ohio. **Abe Wiebe,** Newton, Kans., at North Scottdale, Pa. **Willard Claassen,** Newton, Kans., at Kingview, Scottdale, Pa. **A. C. Good,** Sterling, Ill., at Hopedale, Ill. **George R. Brunk,** Denbigh, Va., at Mt. Pisgah, Leonard, Mo. **I. Mark Ross,** Hesston, Kans., at Palmyra, Mo.

July 3. **O. N. Johns,** Louisville, Ohio, at Longenecker, Winesburg, Ohio. **S. C. Yoder,** Goshen, Ind., at Fisher, Ill.

Evangelistic Meetings

J. R. Mumaw, Harrisonburg, Va., at Bartonsville, Vt., July 6-10. **Dan Smucker, Jr.,** Harrisonburg, Va., at Morrison, Ill., June 12-19. **Harry Y. Shetler,** Davidsville, Pa., at Leetonia, Ohio, Oct. 24-31.

MENNONITE CONTRADICTIONS
(Continued)

horse" and had learned to understand him and his colleagues, and that she was now "in contact with the world." It was very clear to him, however, that in becoming less aloof and in living amiably with the group as one of them, she had not accepted their standards nor sense of values. Her Christian influence upon all of them was greatly increased and she was elevated rather than lowered in their estimation. We take deep satisfaction in being respected. We have not been sent to be respected, but to show love. Why must we appear and conduct ourselves with such aloofness that we first go through those stages (and in this case it took months) during which we certainly are in no position to win people to Christ when we haven't even won them to ourselves? If we claim to be Christians ("little Christs"), are we not the only Christ some of our associates know?

We frequently criticize Protestant groups for having lost their identity as Christians. Can not that same criticism be leveled at us when our identity is recognized primarily as a highly respected cultural group, preoccupied with maintaining ourselves as such, rather than as a group of people who make Christ known by their dedicated living?

When we evaluate the contributions other Christian groups are making, we usually do not make a careful study of their statistics on membership, giving, etc. We evaluate them by individuals we meet—by the woman going down the street wearing a feather in her hat, without waiting to hear what she says or does. But we evaluate ourselves by the impact we make as a group—by the amount we give to relief and missions, the number of missionaries we have, the young people in VS and I-W, etc. But, fortunately or unfortunately, these statistics do not show on us when we walk down the street any more than do Protestant statistics on their members.

One more contradiction is apparent from life in our church schools. Many young people are there with the sincere purpose of securing an education which will make them mature and fit for a life of service. But too many attend our high schools and colleges who have little or no understanding of the principles of stewardship and simplicity of life. What do you suppose are the thoughts of the underpaid church school professor who walks daily to and from his rented apartment to school wearing frayed clothes when he is nearly brushed off the road by a speeding Mennonite student with a big new automobile on his way to the college luncheonette only a few minutes' walk from the administration building? The question becomes particularly pertinent when this student's parents happen to be not only very wealthy and have given the student the car for his sixteenth birthday, but are also very "conservative," and critical of the professor for teaching "worldly" ideas about Mennonites depending on traditional and cultural props to produce and maintain spiritual life. How shall that student understand that worldliness is first a matter of the heart "out of which are the issues of life?"

Having worshiped and worked with people of other denominations during the last five years more than with Mennonites, the writer is well aware that other groups have their contradictions and inconsistencies. But since I am writing primarily to Mennonites, I am writing about Mennonites. It is understood that Mennonites have qualities other than contradictions, but our title hardly calls for a discussion of them here.

I would not presume to state the cause nor the cure for these contradictions, but perhaps by an attempt at diagnosis we will discover the way we must take to find the cause and the cure.

Very nearly in the center of the back of the eyeball the optic nerve and central artery enter the eye. This artery branches out and subdivides to nourish the retina which receives the image brought into focus by the lens. If any of these arteries become obstructed or for any reason blood circulation through them is impaired, the retina lacks nourishment in the areas supplied by those arteries. If this condition persists and there is permanent injury to the retina, blindness occurs in that area. If these areas are scattered, isolated ones, they are called "blind spots." If most or all of the ends of the arteries are involved, there is blindness for objects which are not immediately in front of the center of vision. This is called a concentric contraction or a narrowing of the field of vision. The central vision in this case may be relatively normal.

I believe the central vision of the Mennonite Church is quite clear. But in the peripheral areas of application we have many "blind spots" and in some cases a marked "narrowing of the visual field." The same disease producing peripheral blindness could progress to central blindness. We dare not wait to treat central blindness until it occurs. The time to prescribe treatment is when the peripheral circulation is threatened. The two can not be separated if vision is to be maintained.

Bridgeport, Conn.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Allen, David C. and Lucille (Shank), Williamsburg, Va., first child, David Charles, Jr., May 31, 1955.

Baechler, Floyd and Reta (Schlegel), Shakespeare, Ont., third daughter, Elaine Joy, May 6, 1955.

Blosser, Paul and Herma (Hostetler), Scottdale, Pa., first child, Lyle Paul, June 27, 1955.

Branner, John R. and Edith (Driver), Park View, Harrisonburg, Va., second daughter, Joanna Lynn, June 18, 1955. By adoption. Born Nov. 14, 1954.

Diener, Paul S. and Dorothy (Horst), Peabody, Kans., second child, first son, Hartman Arlis, June 4, 1955.

Flisher, Jacob and Arvilla (Miller), Landour, India, first child, Mary Ina, May 25, 1955.

Garber, Eugene C. and Melva (Yoder), Pomeroy, Iowa, fifth child, second daughter, Marlene Louise, June 4, 1955.

Krady, Daniel M. and Ruth (Good), Telford, Pa., first child, Jan Alan, June 15, 1955.

Landis, C. Elvin and Mary Jane (Hershey), Lancaster, Pa., fifth child, fourth daughter, Donna Marie, June 3, 1955.

Lefever, Jacob F. and Barbara (Eshleman), Lancaster, Pa., third daughter, Kay Lorraine, June 16, 1955.

Leidig, Wilbur and Ruth (Kindy), Midland, Mich., second child, first son, Paul Marvin, May 16, 1955. (One half brother, 3 half sisters.)

Lutz, James C. and Shirley (Kolb), Elizabethtown, Pa., second child, first son, James Michael, June 16, 1955.

Martin, Merle E. and Mabel I. (Martin), Smithsburg, Md., first and second sons, Randall Lee and Ronald Leon, June 4, 1955.

Mininger, Norman and Kathryn (Leatherman), Quakertown, Pa., fourth child, second son, Philip Paul, May 6, 1955.

Neff, Curtis and Velda (Handrich), Comins, Mich., second son, Steven Kurt, June 16, 1955.

Petersheim, John M. and S. Lavern (Stoltzfus), Elverson, Pa., first child, Waneta Sue, June 2, 1955.

Ressler, Morris L. and Ruth E. (Engel), Gap, Pa., twins, third son, first daughter, Marlin Roy and Marlene Joy, June 3, 1955.

Reesor, Herbert N. and Verna (Wideman), Unionville, Ont., first child, Alvin Wayne, April 28, 1955.

Saltzman, Delmar and Lois (Kuhns), Versailles, Mo., eleventh child, sixth daughter, Candis Jo, June 16, 1955.

Schwartzentruber, Milton and Eva Mae (Jantzi), Plattsville, Ont., first child, Joy Elizabeth, March 29, 1955.

Slabach, Monroe C. and Orpha (Hilty), Dayton, Ohio, first child, Mark Lynn, June 10, 1955.

Wernicke, Hermann and Tina (Van der Laag), Postfach 431 Kaiserslautern, Germany, first child, Jan Maarten, March 20, 1955.

Yoder, Ottis and Violet (Yoder), Wolford, N. Dak., fourth child, second son, Doyle Duane, June 8, 1955.

Yoder, Paul I. and Anna Mary (Lapp), Gap, Pa., fifth child, fourth daughter, Rhoda June, June 11, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bauman—Metzger.—Emanuel M. Bauman, Floradale, Ont., cong., and Violet Metzger, Elmira, Ont., cong., by Oliver D. Snider at his home, May 21, 1955.

Cender—Cameron.—Donald Cender, Dewey, Ill., East Bend cong., and Martha Cameron, Waukon, Iowa, by Calvin Anderstrom at the Baptist Church, Waukon, June 3, 1955.

Diener—Saltzman.—Eber Glenn Diener, Wellman, Iowa, and Vera LaVern Saltzman, Keota, Iowa, both of the Daytonville cong., by Harry A. Diener at the Daytonville Church, June 15, 1955.

Eash—Miller.—Dale La Von Eash and Loretta June Miller, both of the Springs, Pa., Mennonite cong., by I. Mark Ross at the Springs Church, June 18, 1955.

Gamber—Millslagle.—Paul K. Gamber and Gayle Millslagle, both of Scottdale, Pa., Scottdale cong., by J. L. Horst at the Scottdale Church, June 18, 1955.

Garber—Stauffer.—James Garber, Elizabethtown, Pa., Mt. Joy cong., and Martha W. Stauffer, Lititz, Pa., Landis Valley cong., by Mahlon Zimmerman at the home of the bride, June 16, 1955.

Good—Gingerich.—Roland Roy Good and Janet Ruth Gingerich, both of Kouts, Ind., Hopewell cong., by Samuel S. Miller at the Hopewell Church, June 19, 1955.

Heatwole—Yoder.—Harold Heatwole, Waynesboro, Va., and Audrey Yoder, Midland, Mich., both of the College cong., Goshen, Ind., by S. C. Yoder at Midland, Mich., June 11, 1955.

Martin—Zimmerman.—Ray Leslie Martin, Carlisle, Pa., Sheldon, Wis., cong., and Mabel Irene Zimmerman, Mechanicsburg, Pa., Slate Hill cong., by William M. Strong at the Slate Hill Church, May 21, 1955.

Miller—Koppes.—Raymond Miller and Martha Koppes, both of Wooster, Ohio, Orrville Mennonite cong., by Harold Bauman at the Orrville Church, June 5, 1955.

Miller—Ramseyer.—William F. Miller and Phyllis Ramseyer, both of Oak Grove cong., Smithville, Ohio, by V. M. Gerig at the Oak Grove Church, June 11, 1955.

Moser—Mayer.—Donald Moser, Croghan, N.Y., Croghan C. M. cong., and Arletha Mayer, Lowville, N.Y., Lowville C.M. cong., by Lloyd Boshart at the Lowville Conservative Mennonite Church, June 9, 1955.

Nisly—Kennel.—Aden Nisly, Salem, Oreg., Sheridan cong., and Ruth Virginia Kennel, Albany, Oreg., cong., by Edward Kenagy at the Albany Mennonite Church, May 7, 1955.

Ressler—Steiner.—Howard M. Ressler, Wooster, Ohio, and Phyllis Steiner, Orrville, Ohio, both of Pleasant Hill cong., Sterling, Ohio, by Wm. G. Detweiler at the Orrville Mennonite Church, June 18, 1955.

Scheerer—Bauman.—Marvin Scheerer and Florence Bauman, both of St. Jacobs Mennonite cong., by Roy S. Koch at the St. Jacobs Church, June 18, 1955.

Schrock—Slaubaugh.—David Schrock, Washington, Ind., Berea cong., and Lidia Catherine Slaubaugh, Wolford, N. Dak., Lake View cong., by Edd P. Schrock, father of the groom, at the Lake View Church, June 16, 1955.

Shertz—Stoltzfus.—John Kenneth Shertz, Gap, Pa., and Sadie Stoltzfus, Parkesburg, Pa., both of the Wesley Chapel cong., Newark, Del., by Aaron F. Stoltzfus at the Maple Grove Church, Atglen, Pa., June 11, 1955.

Ulrich—Litwiller.—Elmer O. Ulrich, Roanoke, Ill., and Betty Litwiller, Peoria, Ill., both of the Metamora cong., by Roy Bucher at the Metamora Church, June 18, 1955.

Weaver—Yoder.—Herbert Weaver, Goshen, Ind., College cong., and Anna Yoder, Lyndhurst,

Va., Springdale cong., by Floyd Weaver, father of the groom, at Laurelville Mennonite Camp, June 18, 1955.

Yoder—Yoder.—Lester M. Yoder and Katie A. Yoder, both of Belleville, Pa., by R. R. Peachey at the Allensville Church, June 11, 1955.

Yutzy—Beachy.—Norman E. Yutzy and Lena Beachy, both of Plain City, Ohio, United Bethel Conservative cong., by Andrew Farmwald at the U.B.C. Church, June 10, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Fisher, Harold, son of Samuel and Mary (Yoder) Fisher, was born Sept. 9, 1903, in Parnell, Iowa; passed away May 13, 1955; aged 51 y. 8 m. 4 d. While at the neighbor's getting grain to sow that day, he apparently succumbed to a heart attack. In youth he accepted Jesus Christ as his Saviour and united with the Mennonite Church at West Union. He was a faithful and concerned member of the Zion Mennonite Church, Hubbard, Oreg., at the time of his departure. Surviving are his wife, the former Orpha Lais, 4 sons (Lowell, David, James, and Adrian, all at home at Molalla, Oreg.), his parents (Mr. and Mrs. Samuel Fisher, Wellman, Iowa), 5 brothers (Orlo, Glenn, Leonard, Vernon, and Waldo), and 6 sisters (Mrs. Erma Kauffman and Mrs. Lavanda Eash, Wellman, Iowa; Mrs. Maggie Hochstetler, Mrs. Leona Miller, and Mrs. Ferne Troyer, Kalona, Iowa; and Mrs. Luetta Johnson, Greenboro, N.C.). An infant sister preceded him. Funeral services were held at the Zion Church in charge of C. I. Kropf, assisted by Edward Kenagy.

Frey, Luke Benjamin, son of Elias and Anna (Short) Frey, was born near Pettisville, Ohio, March 4, 1889; departed this life very suddenly due to a heart attack on the morning of May 24, 1955, in his home at Pettisville; aged 66 y. 2 m. 20 d. On Nov. 7, 1911, he was united in marriage with Lavina Wyse. This union was blessed with 5 children (Ernest, Pettisville; Lucille—Mrs. Roy Nofziger, Dorothy—Mrs. Roger Waldeck, and Maurice, of Wauseon, Ohio; and Shirley—Mrs. Marvin S. Wyse, Archbold, Ohio). Surviving are his wife, 5 children, 16 grandchildren, 5 brothers (Aaron and Ezra of Wauseon; Dan of Elmira; Jesse of Milbury; Philemon of Archbold), and 3 sisters (Ruth—Mrs. Wm. Nofziger and Lydia—Mrs. Henry Wyse of Archbold, and Mary—Mrs. Milton Martin of Albany, Oreg.), besides a host of other relatives and friends. He was preceded in death by his parents, 2 brothers, and one sister. At the age of 17 years he accepted Christ as his Saviour and united with the Central Mennonite Church. Funeral services were held at the Central Church in charge of Jesse J. Short and E. B. Frey.

King, Norman E., son of Ephraim and Bessie (Yoder) King, was born June 3, 1916, at Belleville, Pa.; passed away May 1, 1955; aged 38 y. 10 m. 1 d. On Nov. 4, 1939, he was married to Elizabeth Hartzler. This home was blessed with 4 children; one died in infancy. Surviving are 3 children (Vera, Sanford, and Vernone), 3 brothers and 2 sisters (Dorothy—Mrs. Jesse Peachey, Ida King, Lloyd and Ivan, all of Belleville; and Earl, Garden View). He accepted Christ as his personal Saviour in his youth and remained faithful till God called him home. He was a member of the Rockville Mennonite Church where he had been a teacher for a number of years. Funeral services, held at the Allensville Church on May 5, were in charge of Raymond Peachey. Burial was made in the Allensville Cemetery.

Ramer, Brenda Louise, infant daughter of John and June (Horst) Ramer, was born April 16, 1955, at the Wooster Community Hospital, Wooster, Ohio; passed away at the same hospital June 7, 1955; aged 7 w. 2 d. Besides her parents, she is survived by 2 brothers (Ronald Lynn and Larry La Verne), one sister (Cheryl Kaye), and her grandparents (Mr. and Mrs. A. Roy Horst, Orrville, Ohio, and Mr. and Mrs. William Ramer, Goshen, Ind.). Funeral services were held on June 9, in charge of Louis Amstutz and Frank E. Nice. Interment was made in the cemetery adjoining the Martin Mennonite Church.

Rush, Margaret A., daughter of Mr. and Mrs. Isaiah T. Landes, was born March 31, 1917; died at her home, following an illness of one year, May 2, 1955; aged 38 y. 1 m. 1 d. She was married to Paul D. Rush, Paletown Road, Quakertown, Pa., on Sept. 3, 1938. She accepted Christ as her Saviour when she was 16 years of age and faithfully served Him to the end of her life. In 1950 the Lord called her husband to the work of deacon in the Salem congregation. This brought many additional duties and concerns for her, but also provided many opportunities to serve her Lord. She is survived by her husband, 4 sons (James, John, Paul David, and Marcus Peter), her parents, one brother, and 3 sisters. The last few hours of her life, by God's sustaining grace, she sang, "Where He Leads Me I Will Follow," "Count Your Many Blessings," and "Onward, Christian Soldiers." She had her funeral text selected. Psalm 23:4, and the last clause of Psalm 16:11. Funeral services held at the Deep Run Mennonite Church were in charge of Stanley Beidler and Wilson Overholt, with interment in the adjoining cemetery.

Shank, Fannie Frances, daughter of the late Daniel J. and Maria (Heatwole) Good, was born near Dayton, Va., Aug. 1, 1867; departed this life April 20, 1955, at the home of her daughter, Mrs. Herman Campbell, Dayton, Va., with whom she had made her home since the death of her husband on Oct. 14, 1926; aged 87 y. 8 m. 19 d. She was united in marriage with Jacob L. Shank on Dec. 20, 1891. This union was blessed with 9 children, one of whom died in infancy and Jacob L., Jr., died July 12, 1936. The following survive (Ward and Weldon, Sterling, Ill.; Dan, Wilmer, and Annie—Mrs. Marion Weaver, Harrisonburg, Va.; Mary—Mrs. Jacob Suter, Park View, Harrisonburg, and Grace—Mrs. Herman Campbell). She is also survived by 2 sisters and one brother (Mrs. Lydia Cline, Nampa, Idaho; Mrs. Mary Gosol, Harrisburg, Pa., and Royd Good, Circleville, Ohio), 25 grandchildren, and 57 great-grandchildren. Three sisters and one brother preceded her in death. She united with the Mennonite Church in girlhood and remained true until death. She was bedfast for 17 months, but endured it all patiently. Funeral services were conducted from Weaver's Mennonite Church on April 23 in charge of Oliver Keener and D. W. Lehman. Burial was made in the cemetery nearby.

Stahl, Emma C., daughter of Christ and Elizabeth (Good) Birkey, was born at Hopedale, Ill., June 12, 1882; died en route from Florida to her home in Clarksville, Mich., at the Hopedale, Ill., hospital, on June 10, 1955; aged 72 y. 11 m. 29 d. In 1922 she was married to George Stahl, who preceded her in death in 1948. She had been ailing from diabetes for a number of years. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church, where she was a faithful member the remainder of her life. She leaves to mourn her departure a stepson (Omar Stahl, Clarksville), 3 brothers (John, Alto, Mich.; Simon, Amboy, Ind.; and Levi, Hopedale, Ill.), and 2 sisters (Mrs. Phebe Slabaugh, Alto, Mich., and Mrs. Sarah May Sutter, Sarasota, Fla., with whom she made her home the last few years). Two sisters preceded her in death. Funeral services were held at the Hopedale Mennonite Church on June 12 with Simon Litwiller officiating, after which the body was taken to Clarksville where services were held on June 13 at the Bowne Mennonite Church, D. A. Yoder and the home ministry officiating. Burial was made in the adjoining cemetery.

Steiner, David Lee, second son of Elno W. and Mabel Louise (Smeltzer) Steiner, was born in Elkhart, Ind., May 27, 1952; passed away in the Elkhart General Hospital, June 8, 1955; aged 3 y. 12 d. He had congenital heart trouble and spent most of the last few weeks of his life in an oxygen tent. He is survived by his parents, his brother (Charles), his grandparents (Homer and Bertha Steiner, and Calvin and Myrtle Smeltzer), his great-grandparents (Mrs. Christ Zuercher and Mrs. Samuel Smeltzer), and many friends. The last morning of his life he told the nurse that he did not wish to eat breakfast as he would soon be going home. Funeral services were held on June 10 at the Olive Church in charge of J. C. Wenger, D. A. Yoder, and C. A. Shank. Burial was made in the south cemetery at the Olive Church.

Yordy, David Emerson, oldest son of Emerson and Rhoda (Handrich) Yordy, was born April 21, 1945, at Alpena, Mich.; died June 8, 1955; aged 10 y. 1 m. 18 d.

Yordy, Thomas Emerson, youngest son of Emerson and Rhoda (Handrich) Yordy, was born Nov. 16, 1951; died June 8, 1955; aged 3 y. 6 m. 21 d.

David and Thomas went to be with Jesus when in a car accident near their home near Mio., Mich., in which their father and another brother and one sister were also injured. They leave their father, mother, one brother (Franz), 2 sisters (Freida and Cheryl), 2 grandmothers and one grandfather (Mrs. Sarah Yordy, Ashley, Mich., and William and Marie Handrich, Mio, Mich.), and many other relatives and friends. Funeral services were held at the Fairview Mennonite Church on June 11 in charge of Harvey Handrich and Floyd Yoder, with burial in the Fairview Cemetery.

Items and Comments

India has probably gone farther than any part of the world in bringing about a merger of non-Roman-Catholic denominations. Since 1947 the Church of South India has been functioning in a full union. The Mar Thoma Syrian Church of Malabar and the Federation of Evangelical Lutheran Churches are carrying on conversations looking toward merger with the Church of South India. In North India, definite plans for the union of Presbyterian, Congregationalist, Methodist, Anglican, and Baptist churches are almost complete.

* * *

Bombay State, the chief Indian area where prohibition is enforced, says the Associated Press, has become "wet" for foreign tourists. A bill authorizing special liquor permits for these tourists was signed into law by India's president. Most of these tourists come from "Christian" countries.

* * *

An event of major importance in the religious world is the action of the Argentine Chamber of Deputies which voted to disestablish the Roman Catholic Church as the state religion of that country. What the total effects of this action will be one cannot know. But the Southern Baptist Convention, in session at Miami, approved a report that noted with gratitude these developments in Argentina. The Baptists cited their "historic conviction in support of the complete separation of church and state." In this we are in full agreement with them, and pray for conditions favorable to the free preaching of the Gospel.

* * *

One story that ought to get on the front pages of the newspaper but will not is of a reunion which is being held by Americans and Russians who met in Germany during the war and pledged themselves to do everything in their power "to create a spirit of peace and good will between our two nations." Eleven of these American soldiers are visiting their friends in Russia with the approval of the State Department which issued them passports.

* * *

The Baha'i sect has been outlawed in Iran. Their temple in Teheran is being converted to other purposes. This sect has a membership of 200,000 in Iran, and is being suppressed as opposed to the country's official religion, Mohammedanism. In this country Christianity, Judaism, and Zoroastrianism are recognized as minority religions. Baha'i advocates world peace, universal education, and universal equality. It holds that religious truth is not absolute but relative and be-

lieves that revelation is continuous and progressive. The sect recognizes Moses, Christ, and Mohammed as among their prophets and reads the Scriptures of all revealed religions. Most of the 6,000 Baha'is in the United States live in or near Wilmette, Illinois, where the sect has a $2,600,000 temple, the only one in the Western Hemisphere.

* * *

Under the title, "Mennonites Take Music Examination," **Christian Life** summarizes the music survey which was published in these columns some weeks ago. The story in **Christian Life** ends: "When it comes to music few denominations enjoy it like Mennonites; and Mennonite congregations not only enjoy it but they also participate in it. Other denominations would do well to examine their music on the congregational level too."

* * *

Seven Old Order Amish bishops appealed to Congress to exempt members of their church from receiving Social Security benefits. They told representatives of the House Judiciary Committee that the Amish are quite willing to continue paying Social Security taxes but want the law changed so that their children and grandchildren will not be subjected to the temptation of receiving aid from outside their own community. A year ago the House Committee turned down a similar request on the grounds that no one needs to accept Social Security and will not unless they apply for it.

* * *

Criticism of Billy Graham by some of the London Press was certainly offset by the extraordinary honor given in his privilege of preaching before the royal household. Graham and his wife also lunched with the Queen. Attendants at Wembley Stadium during the London campaign totaled more than 450,000, with almost 25,000 decisions for Christ. Total attendance in the Scotland crusade was 2,647,365, with over 52,000 decisions registered.

* * *

In an interview with a Swiss newspaper correspondent, President Peron of Argentina justified church-state separation in his country on the grounds that the Roman Catholic Church there no longer needs government protection. "The father watches over their first steps," he said, "but when the children reach majority a separation is established." He further said, "Argentina as a nation—even if the majority of its sons are as I am traditionally and by sentiment Catholic—must tolerate all beliefs and not impose any one." President Peron brought the interview to a close by telling the correspondent that "I have never and will never demand that the Argentine people renounce the faith of their fathers. I propose simply to establish new relations between the Catholic Church and the Argentine state in order to avoid in the future conflicts between the Episcopate and the government."

* * *

Reverses suffered by Western Churches in the Far East may be "the judgment of God" upon their failures, declared the president of the American Baptist Convention. Churches had failed, he said, because they were not alert to "the gigantic revolutionary forces which are at work in the world." Asserting that "God is still in the business of judgment just as He was in Isaiah's time," Dr. Hargraves suggested that "our first duty may well be to repent of our sins, of our failures, of our lack of imagination."

* * *

Church World Service is co-operating with the Vietnamese government in building a new village about one hundred miles north of Saigon to house some 250 Protestant families that fled from North Indo-China. The village has been temporarily named More Peace. Of the many thousands who fled from the Viet Minh, only about 30,000 are Protestant Christian.

* * *

The population of the United States reached an estimated 165 million on May 23, according to a census clock in Washington, which keeps track of the country's population growth on the basis of statistical averages. Over a million persons have been added to our population since the beginning of this year. Last year the nation added 2,827,000 persons to its population.

* * *

A test case against state school laws will be heard by the Pennsylvania Supreme Court at its fall term. Council for Samuel Smoker, an Amishman from Gordonville, Pa., said he had been notified by the High Tribunal of its decision to take jurisdiction in the case. Smoker lost the first two rounds of his legal battle against the law which compels him to send his fourteen-year-old son to school.

* * *

More than half of all arrests reported to the F.B.I. in 1954 were related to drinking, according to figures published in the Bureau's Annual Uniform Crime report.

* * *

One of London's leading newspapers said concerning the recent Billy Graham campaign in London, "Never before have so many people come to one place to hear in so short a space of time as a week the Word of God. It can truly be called the phenomenon of the mid-century—one which is all the more remarkable because fifteen months ago it would have seemed impossible. It may not be too much to hope that it may be the start of a spiritual renaissance."

* * *

One reason it is safer to drive on toll roads in the United States is that toll highways without exception prohibit or will prohibit the sale of alcohol along these highways. Pennsylvania Turnpike set the standard and all toll roads are following it.

* * *

Of the great cedar forest of Lebanon of Solomon's time only about 400 trees are left. These are from 200 to 1,000 years old. The oldest ones, numbering only a dozen, are about 80 feet high and 30 feet around the trunks. Recently 6,000 young cedars have been planted.

* * *

The Attorney General of California has ruled that the Bible may be read as literature but not for religious purposes in California public schools. He said the Bible may be used in history, literature, or similar courses, but its use "in classroom exercises might well amount to sectarian instruction." In another opinion he held that prayers may not be made part of the public school curriculum.

* * *

Commencement exercises at a public high school in Beardsley, Minnesota, were canceled in a dispute over whether a clergyman should offer prayers. The school board voted the cancellation after being warned by the Roman Catholic pastor in the village that Catholics would be forbidden to attend if the exercises included prayers. He said Catholics did not want to become "a captive audience at a program which may go contrary to their religious convictions." Instead of the commencement, the fifteen graduating seniors—nine Catholics and six Protestants—received their diplomas at a brief assembly.

Ten Thousand ***10,000***

During the third quarter Sunday-school lessons this year some 10,000 individuals will study from the little booklet entitled *Youth and Nonconformity.* The recommended reference book to accompany this quarterly is John C. Wenger's important, detailed study:

Separated Unto God

Teachers especially will find this book a distinct help in preparing for their lessons. If you are one of the ten thousand who study *Youth and Nonconformity* or one of those who teach, send now for your copy of SEPARATED UNTO GOD—the interesting, forceful panorama of the Christian's proper relationship to God and his fellow men. 350 pages. $3.50

Mennonite Publishing House **Scottdale, Pa.**

At the request of the Paraguayan Minister of Commerce and Industry, three representatives from the Mennonite colonies in the Chaco went to Bolivia to set into operation an economic pact between the two countries. The economic pact has to do with the trading of Bolivian gas and oil for Paraguayan cotton. The Mennonite colony representatives—Cornelius Walde of Fernheim, Abram Hiebert of Menno, and Waldemar Epp of Neuland—made arrangements for the shipment of these goods and with Bolivian officials determined that the price exchange would be made at the world market rate. It is considered most significant that the Minister of Commerce has asked the Mennonite colonies to handle this business, C. L. Graber of Goshen, Ind., South American MCC director, reports. While the exchange for 1955 is but a token, it is felt the principles now established are far-reaching. As a result, it is expected that trade between Bolivia and Paraguay will increase rapidly in the years ahead and will include not only oil and cotton but also many other items.

Another development indicates that the Mennonite colonies in Paraguay may be moving toward a more stabilized economy. Recently the president of the Central Bank spent a day in Fernheim consulting with the three representatives who went to Bolivia. He made some valuable suggestions for future colony trade not only with Bolivia, but for trade in other directions. Paraguay has a desperate struggle on hand trying to bring an ancient system into step with modern progress. He told them existing inequalities are recognized, but that they can only change one thing at a time. He pleaded for tolerance until they can recast their whole economic and tax structure which they are slowly doing.

* * *

Three medical doctors in New York examined 246 consecutive nonindustrial accident victims in 1949. Their findings reported by the American Medical Association were: (1) Alcohol is a contributing factor in more than one fourth of all the violent deaths. (2) 46% of all the traffic mishap victims had been consuming alcohol just prior to their death. (3) 19% of the suicides were under the influence of alcohol at the time of death.

—Oklahoma City Times

* * *

The text which Billy Graham used in his sermon before the Queen of England was Acts 27:25. It was the same text he had used when he spoke to President and Mrs. Eisenhower in the National Presbyterian Church in Washington before he left the United States for his recent campaign abroad. This text reads: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

* * *

Education Digest reports that Americans are spending twenty billion dollars a year on organized gambling. This is four times as much as is spent on education.

* * *

The reckless driver is endangering the nation's medical resources as well as his own neck. Each year traffic accidents use $45,000,000 worth of hospital care. They use 2,700,000 hospital days in scarce hospital beds and use 17% of the plasma of the blood banks.—Dr. William Bolten, American Medical Association.

* * *

The Presbyterian General Assembly adopted a statement which deplored the Roman Catholic "trends to exalt the figure of the Virgin mother to the office of associate partner in the work of redemption."

* * *

Marshall Formsby, a Texas radio man, recently visited Russia with American editors and newsmen. While there he attended a Baptist church where 2,000 worshipers were present. Formsby was asked to speak and he says, according to **Between the Lines,** that it was the most deeply moving experience of his life. As he left, the congregation sang "God Be with You Till We Meet Again." Another American had learned that the Christian Church is the most unmovable thing the communists ever struck.

* * *

After Roman Catholic high-school students had been forbidden to attend baccalaureate services of a Minneapolis high school, a Lutheran editor proposed that baccalaureate services in public high schools be eliminated. In an editorial he contended that such religious services involved possible violation of conscience, implied a certain connection between church and state, exposed some children to censure or ridicule, and disrupted good relations among people of differing faith.

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Separation and Nonconformity

Some Distinctions

By C. J. Ramer

It was dark. Thick clouds obscured all light. Fear penetrated the darkness as the quietness of the midnight hour approached. In the past year a dread darkness of three days covered the land. Symbols of its return lay heavy, when suddenly a shrill cry went up. Men and women were wailing for their first-born. Every house, every family was visited with death except those houses where the blood was sprinkled on the doorposts and lintels. Behind these doors was gladness, for the Lord had promised, "When I see the blood, I will pass over you." There was urgency from the Egyptians as they thrust them out and told them to go with all their flocks and herds. The great multitude laden with gifts moved out until after three days the Lord miraculously planted them across the Red Sea.

The blood separated the homes of life and peace from the ones with fear and death. The power of God with His mighty hand separated them from the land of Egypt. "The Lord . . . which brought you out of the land of Egypt," became the example of God's power in the Old Testament. Not until Israel experienced Pharaoh dead unto them, and the waters of the Red Sea between them and Egypt were they truly separated from the land of bondage. This was definitely the

Work of God

It was midnight; thick clouds covered the light of the moon. A small group of men moved out of Jerusalem. Four figures moved on ahead toward the garden. Three tarried, and within a stone's throw ahead, one lay prostrate and prayed in the agony of His spirit, "Not my will, but thine, be done." The torches of the enemy, the treacherous traitor's kiss, and then the soldiers took the surrendering Son of God to the courts of injustice. Sentenced to death, uncondemned, He was raised amid the rabble cry between two criminals. Here He tasted death for every man as the whole of His creation turned to blackness. From midday for three long hours darkness reigned, while the Son of God drank the dregs of death. Conquering, He brought deliverance that man might escape the eternal separation of death.

God broke the tyrannical rule and rigorous demands of the Egyptian taskmasters by demonstrating His power, separating Israel unto Himself. In the same manner Paul could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The power and possession of the world is severed. The galling, demanding dominion of sin is destroyed. The dread and fear of death is released. The purchased price has set the slave free. The power of God translates into a new kingdom, from the kingdom of darkness and night into the light, separated from the power of Satan unto the power of God. This is truly the *work of God* who seeks to separate us unto Himself, because such separation from evil is the very

Nature of God

The two words separation and nonconformity are quite familiar in our church vocabulary, but many times confused. It is said of Jesus that He "is holy, . . . undefiled, separate from sinners," yet it is recorded that publicans and sinners drew near unto Him. Pharisees murmured that "This man receiveth sinners, and eateth with them." The word *holiness* or *sanctification* is associated with the word *separation.* It means to be cut loose from sin, but it does not mean *isolation from persons.* Holiness means to be separated from the evil desires and practices of this wicked world. Sanctification also bears the meaning of being set apart (separated) for a special purpose, for that which is *used* in the *service* of God is *holy.* Holiness is the *nature of God.* God is holy in that He is utterly separated from all that is evil. In Him there is no trace of sin. He is the source of all that is right and good. His holiness is not in the sense of conforming to a law, but He is the source and determining factor of all that is right and good. Whoever therefore *conforms* unto His will is holy and separated from sin.

God wanted to dwell in the midst of His people and told them to build a sanctuary for Him. It was pitched in the middle of the camp. Yet He separated Himself from them with a court of linen and curtains of the tabernacle. His very holiness demanded an atonement in order to draw near Him. In this He reveals His nature.

Exceeding great and precious promises are given in the New Testament "that by these we might be partakers of the *divine nature,* having escaped [separated from] the corruption that is in the world through lust." This new nature is holy. It is separate from sin. It is created after God in righteousness and true holiness.

Having this new nature we must be willing to move out with God, as Israel did, until His mighty power releases us from our old sins. God destroyed Pharaoh and his host. Israel could reckon him dead. The dread of his pursuit was removed. Likewise we can reckon ourselves dead unto sin and alive unto God. We have passed from death unto life. As Israel was now dependent upon God, and began to eat and drink from His supply, so we by the cross of Christ are put into a new

Relationship with God

We no longer live by bread alone, but by every word that proceedeth out of the mouth of God. We are no longer servants of sin, but servants of righteousness. We are separated into a new climate. We now belong to a new creation. Our re-

Portrait

One prayed in vain to trace the vision blest
That shone upon his heart by night and day.
But homely duties in his dwellings prest
And hungry hearts that would not turn away
And cares that still his eager hands bade stay.
The canvas never knew the pictured face
But year by year while yet the vision shone
An angel near him wondering bent to trace
On his own life the Master's image grown
And unto men made known.

—Mabel Earle.

lation with God is a position of holiness or sanctification. Rom. 6:19, 22; I Thess. 4:7; I Tim. 2:15. Heb. 12:14 is translated *holiness* in the AV and *sanctification* in the ARV. It signifies, *first,* separation to God.

And we are "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30) "God, hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). Our election is "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience" (I Pet. 1:2). It is God's plan that through a life of sanctification we are separated from the evil unto salvation.

This new relation to God must be accepted by an act of the will. Separation is the work of God, yet we must respond to it. A good illustration is the case of the Levites. After the mighty hand of God had separated Israel unto Himself it was still necessary to ask, "Who is on the Lord's side?" The willing choice of the Levites to separate themselves from the evil moved God to receive them as His possession. "Come out from among them, . . . and touch not the unclean thing; and I will receive you," is the New Testament promise. Another, "But as many as received him, to them gave he power to become the sons of God" (John 1:12). God asks only of us that which He supplies, but when we are willing to adopt our separated position, He is willing to adopt us as sons.

Sanctification signifies, first, separation to God, which is the resultant work of God according to His divine nature. This brings us into a new relationship with Himself in harmony with our own will.

Nonconformity

And secondly, sanctification signifies the resultant state and conduct befitting those separated unto God.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The separating work of the cross is illustrated in the life of Noah. God translated him into a new world. Spiritually this is true of every newborn child of God. Every area of his life must be fitted into a new pattern of conduct. When this new pattern is followed in obedience to the Spirit through a knowledge of the Word, then our lives are sanctified.

The word *nonconformity* comes from Paul's expression in Rom. 12:2, where he says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). The word *conformed* in this passage is a translation from a Greek word which according to Wuest has the meaning, "to assume an outward expression that is patterned after something else, which outward expression does not come from within and is not representative of one's inward nature, but which is assumed from without." In Rom. 8:29 Paul says we are predestinated "to be conformed to the image of his Son." The word *conformed* here is a translation from a Greek word which means to bring to the same outward expression as something else, that outward expression proceeding from and being truly representative of one's true inward nature.

There is no outward sign of true courtesy that does not rest on a deep moral foundation.—Goethe.

This immediately shows that the nonconformed life is only possible for those who are in Christ, and have been made partakers of the divine nature and have experienced the forgiving and delivering grace of God. God does not come down and force us into a way of living, but He does appeal to our will that we might choose out of love for Him a way of life designed by Himself, and patterned by His perfect example. The word *transform* in Rom. 12:2 is the same word that is translated *transfigured* in Matt. 17:2. Thus our new inner nature is to be transfigured into an outward expression, in such a manner as to reveal Christ.

Jesus said of His followers, "They are not of the world, even as I am not of the world" (John 17:16). Our conformity is not to be after the world. The world itself is not evil, but the pattern of conduct expressed by the children of disobedience is representative of their depraved natures. Can the new nature of the child of God follow these patterns? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice [i.e., for God's use], holy [separated unto Him], acceptable unto God, which is your reasonable service" (Rom. 12:1). In Corinthians Paul appeals for consecration on the basis of being bought with a price. I Cor. 6:19, 20. Real Christian experience is a realization of God's *love.* Our service must be on the basis of a willing choice; not a compulsive law of bondage from without, but an impulsive desire of love from within.

However, a refusal to accept a nonconformed pattern of life proves base ingratitude for the cost of our redemption, and we become enemies to the work of God. We are to express in our bodies the will of God. Friendship with the world is an expression of unfaithfulness. It is spiritual adultery. Jas. 4:4. In doing so we join forces against God. Conformity to the world is worldliness and worldliness is direct opposition to God's purposes.

In this discussion we cannot cover every area of nonconformity. We will briefly touch a few as examples.

(Continued on page 667)

Our Readers Say—

Paul Peachey's use of the term "institutionalized murder" when speaking of the use of the sword in the hands of the state ("A General Speaks on War," GOSPEL HERALD, June 21, 1955) calls for some comment. Does this terminology do justice to the Biblical view of the state? If I understand Rom. 13 correctly, the state can be the instrument of God's wrath. In the light of this fact Rom. 13:4 dares to call him who bears the sword in the service of a just state a "servant of God." Between this title and Peachey's terminology "institutional murderer" there would seem to be a considerable difference. This, of course, is not to condone every use of the sword by the state. The Bible knows of an exercise of the sword by the state that is far from expressing God's wrath but is subject instead to a lawless and boundless human wrath (cf. Isa. 10:5-7). With reference to this latter use of the sword the term "institutionalized murder" might apply. But a clear distinction must be made between these two kinds of states if we are not to lay ourselves open to needless criticism from those who do not accept the nonresistant position.

I suspect that the source of Peachey's rather un-Biblical way of speaking on these matters lies in the way he grounds the nonresistant position in the "sacredness" of human life (col. 3). This implies that we do not kill because all destruction of human life is sinful. This the Bible does not say and indeed cannot say in the light of its teaching concerning the state (cf. Rom. 13). Or is the wrath of God sinful? Rather than to ground our nonresistant ethic in some sacred quality which adheres to human life per se, it would seem to me better to locate our thinking in the teaching of Christ concerning His kingdom and the manner of its coming. The kingdom of the Father for which He taught us to pray comes neither by the sword of violence nor by the controlled sword of the state, but by the quiet word and deed born of the loving will of God (Isa. 50:4; Rom. 12:21) and the self-denying act of suffering on behalf of others (Isa. 53; Matt. 5:11, 38, 43). It is not that the controlled sword of a just state is evil. It is simply that it is not adequate. It is not the God-ordained instrument for the bringing in of that kingdom of the Son which is our longing and the world's need.—*John W. Miller, Goshen, Ind.*

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EDITORIAL

Wishing for Death

"I wish I could die!" Have you ever said that? Was it the devout prayer of a faithful heart, or the rebellious plaint of one unwilling to face up to some of the harder things in life? Have you ever heard someone else say it? Did it strike you as a wonderful acquiescence to the divine will, or as peevish and selfish rebellion?

It might be either. When Jacob came down to Egypt and saw again his beloved Joseph, whom he had long given up for dead, he said in the deep joy of his heart, "Now let me die, since I have seen thy face." He was an old man, and he felt that life could bring him no higher, brighter moment than this in which his long-lost son was weeping upon his shoulder. Anything after that would be anticlimax. One does not sense anything unworthy in his feeling that death would be welcome now.

And when Simeon had held in his arms the babe whom God had sent for the consolation of Israel, he prayed, "Lord, now lettest thou thy servant depart in peace." This was the moment for which generations had waited; it had been Simeon's devout hope that he might live long enough to see the promised Messiah, and now that He had come, what more did an old man have to live for? His *Nunc Dimittis* has always seemed to Christians the finest expression of his faith in God.

And when Paul sat in his Roman cell during his final imprisonment and realized that the executioner's ax would soon fall upon him, his words to his beloved Timothy have in them no touch of bitterness nor complaint: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Here is an old man meeting death with calm because he knows his work is done and he is fully ready to pass on. He has no disposition to hurry the day, but he will face it when it comes.

In Job's wish that he had never been born, in his longing for death as for a hid treasure, there is the querulousness of one who has not found his way to a complete and quiet trust. We can understand why he felt as he did, and in our prosperity and good health we cannot be critical of him. But still one does not feel that wishing for death is the proper attitude of one who has no assurance that God's purposes for him here have been served. Even though chronic illness has wracked his body, one must not presume to tell God when the suffering has been enough. Even though failure and frustration have taken away all motivation for trying again, it is unworthy of a Christian to tell his Creator and Lord that continued life would be a mistake.

Actually, when we say we want to die, we often do not mean it. Before crossing a busy street, we still look both ways. We continue to eat, and we are careful not to swallow tacks nor to drink poison. The urge to life is strong within us; God has placed it there. Perhaps our plaintive moans are only a bid for sympathy, a bit of self-pity.

When it is clearly evident that God's time for our exit is near, we may with good grace look forward with joy to our transfer. But until then we had better live with zest and continue with the tasks laid upon us. It is God, not man, who calls the cue for death.—E.

Fighting the Stars

"The stars in their courses fought against Sisera" (Judg. 5:20).

Poor Sisera! He had not a chance. He was a good-enough general, but what can even a military genius do when the stars are against him, when the heavens pour down a deluge so that the axles of his carefully deployed chariots drag in the mud? All his war machines were useless before the bolts from the skies. His mother looked in vain for his return from battle simply because he was on the wrong side—on the side against God.

A Chinese Christian, I Hsin Liu, once wrote, "The wisdom of the ages is to find out which way God is moving and move with Him." When Abraham Lincoln was asked whether he thought God was on his side, he replied, "I'm much more concerned to know whether I am on His side." When we fight against God, defeat is a foregone conclusion. Battling against the stars, there can be nothing but ignominious discomfiture ahead, as there was for Sisera in the tent of Jael.

The early Christians had no earthly might. But unarmed they overthrew the Roman Empire, mistress of land and sea. The stars were on the side of the Christians, and against the world-wide empire. The early Anabaptists were sentenced by their enemies to complete extinction. Though they did not defend themselves by violent means, they became, because they were on God's side, the means to enlightenment, truth, and liberty—one of the most influential forces in modern history.

Forces of evil have often blustered against God and threatened His people. But the Egyptian hosts and the Canaanites and the Assyrians and the Babylonians, the Persians and Greeks and Moslems, the rationalists and critics and Nazi murderers—all have fallen by the way because they fought against God's stars. The Midianites could not overwhelm Israel, the Pharisees and Sadducees could not dispose of Christ, the Roman tyrants could not burn all the Christians, the popes could not eliminate the reformers, the forces of selfishness and intolerance have not been able to maintain slavery and economic exploitation and racism—simply because they weren't moving God's way.

We had better not glare at the lightning and bellow at the stars. Our wisdom is to find God's way and walk with Him. Working with God is better than fighting Him.—E.

Breaking Fellowship with a Drifting Church

By J. R. Shank

There are different circumstances. We may live in a community in which the church of our choice is not in operation. Can we find fellowship in a church of another name? The church of our choice is drifting away from the standards of truth held forth by Christ and the apostles. How long shall we continue with the drifting church?

It is a question of loyalty to Christ. How long does Christ recognize a church? Can I fellowship with those who are rejected of the Lord Jesus? Can I still work with the body with whom Christ is still working? These questions seem to make clear that it is my duty to work in the body in which *Christ is working*, and in which I can be *obedient* to Him. When a body has so far drifted

from the true life in Christ Jesus that I cannot carry out His will in obedience to His commands, and am not permitted to teach His commands to others, and cannot effect any change in the worldward drift of such a church; then it is time to consider the will of the Lord for my life of service for Him.

Though the churches of Asia had *many good things* in their program, Jesus made their continued fellowship with Him conditional with repentance concerning their works that came under His rebukes. See concerning Ephesus (Rev. 2:4, 5); Pergamos (Rev. 2:16); Thyatira (Rev. 2:21, 22); Sardis (Rev. 3:3); Laodicea (Rev. 3:19). From the dealing of Jesus with these churches we can learn His methods of dealing that give to us a pattern of how He would have us work. He has a word for the faithful who are in the most hopeless of the seven churches. We will find, however, that such are exhorted to be *true* and *hold fast,* and to *meet all conditions* upon which He gives His blessing.

God has found a way for holy men to work under dark conditions. *Elijah* asked to be permitted to die since he was the *only one* left. But God showed him that He still had 7,000 in Israel who had not worshiped idols. He gently led Elijah to the work that was still his to do for the welfare of Israel. I Kings 19:1-18. *Jeremiah* was so lonesome for fellowship with true men that he wished for a place that he might go and leave his people since they were an assembly of treacherous and adulterous men. Jer. 9:1-16. God still used Jeremiah as a witness until the land had been made desolate. *Isaiah* inquired "How long?" was he to work when God called him to prophesy to Israel. Isa. 6:11, 12. It was also "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (v. 11). Joshua and Caleb continued in the wilderness for 40 years with a generation that had forfeited their hope to enter Canaan. These faithful men lived to see the rising generation enter the land of promise. Num. 14:30-39. These faithful men of God were used to give messages that have brought forth fruit in their day and in the centuries since. These examples are given to show that we are to labor in the will of God in some very dark conditions. God will take care of the fruit of our labors.

Now we see by other examples that God has a *time for men to separate* from groups who are living in such an attitude that we cannot fellowship with them another moment. Korah, Dathan, and Abiram sought to rival God's appointed servants. Num. 16:1-3. Moses, serving in the will of God, commanded, by the Word of the Lord, that all the people who would heed, should separate from these evil leaders. Num. 16:24-27. Thus they were saved from the evil judgment that was coming on the rebels.

When men begin to challenge the counsels of God, and seek to lead and corrupt the way which God has directed, it is high time to separate ourselves from such leadership. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

There are situations in which we are definitely called to separate if we would protect ourselves and others under our care (also the rising generation) from the evils that call down God's judgment, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols" (II Cor. 6:14-16a)? We can see the evil and the good more clearly when there is a clear separation. But when the evil and the good are mixed in those who profess to follow the Lord Jesus Christ, it becomes more difficult to see the situation, and many are deceived. The Apostle John gives no uncertain sound as to what should be done about false teachers. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11).

Paul exhorts the Corinthian brethren to "purge out . . . the old leaven" (I Cor. 5:6, 7), since to leave the evildoer in the fellowship will cause the whole church to become leavened with evil. If a church goes on without discipline, by which the leaven is put away, it will not be long until the whole body will be corrupted and become unfit for the fellowship of the child of God. There should be, on our part, in such circumstances, a testimony and life, in *protest of the evil* that has entered into the body of Christ. This testimony may take some time in labor and prayer. And if there is no response or change of conditions, it is time to think of separation from the evil fellowship that is arising. This means that we will follow the same principles which Christ has set forth in His message to the seven churches of Asia.

These are pertinent questions that confront us—Is my church becoming apostate? Is it so far gone that I can do nothing more to rescue it? Have I done my duty to be clear of guilt, by warning and pleading and prayer, in an endeavor to awaken its consciousness of evil before Christ? Is there hope that I will respond and repent and get in line with the Gospel way? We may be called to leave the fellowship of such a church, after we have honestly done our full duty, and are unable to keep ourself undefiled by remaining in the fellowship. Remember, the church we are fellowshiping with should qualify for the fellowship of other believers and be a safe place to recommend for growing youth.

Just at what point are we justified, or duty-bound, to leave the fellowship of a church body? Or under what condition ought we reject the fellowship of some other church conveniently located for our work?

Let not personal ambitions and selfish desires enter into the decisions. *Let loyalty to Christ and His truth, taught by Himself and His apostles, be the deciding factors.* "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

When there is an *"unequal yoke,"* we are not to be hitched under it in a fel-

(Continued on page 657)

25 Years Ago

(From GOSPEL HERALD, *June 26, 1930)*

. . . plans . . . are now being worked out for the holding of three Young People's Institutes during the present year. This movement . . . will . . . stand or fall depending on the record it will make.

Latest reports from Russia indicate that many of the Mennonites . . . are facing starvation and general persecutions.

Leonard Elwood Martin . . . drowned near Sarasota, Fla. . . .

(From GOSPEL HERALD, *July 3, 1930)*

The end of June sees a Rhineland in which there is neither soldier nor fort. The French soldiers are evacuating it and no German soldiers are to march in. . . . For the first time in hundreds of years there will be no Watch on the Rhine.

(From GOSPEL HERALD, *July 10, 1930)*

The following officers [of Ohio and Eastern A.M. Joint Conference] were elected: Moderator, A. I. Yoder; Asst. Mod., J. S. Mast; Secretary, O. N. Johns; Treas., J. C. Frey; Members of Ex. Com., E. B. Stoltzfus, E. F. Hartzler.

Exploring King Solomon's Quarries

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Full of deep interest to my mind are the extraordinary excavations, known as Solomon's Quarries. The entrance is within a few minutes' walk of the Damascus Gate, opposite the Skull Hill, by means of a door which conceals the opening in the solid rock of the precipice some twenty feet beneath the wall of Bezetha. For centuries these quarried caverns remained hidden from knowledge of all men.

I think these quarries are one of the most interesting sights in Jerusalem. They are neglected by the average sightseer. As we step into the cavernous interior, the gloom by contrast with the brilliant sunshine and the glare on the white road is sudden and intense, the atmosphere chilly.

We enter into the darkness, swinging our lanterns, and the path leads steeply down into an enormous entrance cave like a buried cathedral. Strong effects of light and shade are created by the flickerings of the light. At one moment the rough-hewn roof is cast into menacing obscurity.

A few steps farther down the cavern becomes wide and lofty. It extends under half of Old Jerusalem. The quarries are very extensive. They are not one vast cavern, but a succession of irregular hollowed chambers in labyrinthian disorder, with enormous, shapeless pillars left here and there to support the roof. The roof remains as rough as when first created by the sore toil of the quarrymen. All is rock, above, below, around, and the scene as beheld in the only light that is available, namely, that which is carried in the hand of the "explorer," is one of the most remarkable about Jerusalem. The ground beneath the feet is heavy for walking; the accumulations of centuries of chippings have crumbled to powder, deep and thick as the sands of the Sahara.

Pausing to take breath and look about, I am surprised at the dimensions of the cavern. The roof is supported by large shapeless columns of the original stone left for that purpose by the quarriers. On we go, down, down, from one depth to a lower, wandering now this, now that way, and even in danger of getting lost, or of falling over some of the many declivities into the yawning darkness beneath!

We wander as in a dream from one cave to another, now climbing the rocks that lie across our track, now skirting the ledge of a giant boulder, or thrusting a way, ankle-deep through a fine powdery bed of chippings, while on all sides gaunt rocks project and line the route.

We proceed on. We come to the largest cavern, which is round in shape, and most wonderfully domed. It forms a natural auditorium that might easily have been converted into a subterranean temple, or hall of justice. The proportions are vast and imposing and from it are various outlets into passages and smaller caves. In some places we climb with difficulty over large masses of rocks, which appear to have been shaken down from the roof, suggesting to the nervous the possibility of being ground to powder by similar masses which hang overhead. In other parts we stop to look at pyramids of rubbish, which have fallen from above through apertures in the vault.

At the foot of the long descent, where pits of yawning blackness seem to be lying in wait for our unwary footsteps, the rocks on either side withdraw to form a spacious cavern. The walls are seamed everywhere by the same parallel grooves. At first glance, however, the eye receives an impression of closely knit pillars, as in a cathedral, decorating the whole interior. The farther we penetrate into the heart of these caverns, the greater waxes our wonder at the vastness of the excavations concealed beneath the city!

It has been estimated that in ancient times sufficient stones had been removed from these quarries to build the modern city of Jerusalem twice over! It is a peculiar and unusual pure white stone, soft to work, but hardens rapidly, almost to marble, when exposed to atmosphere.

As we explore the caverns we can see how the blocks were detached by wood cleavage. Five or six hundred hewers seem to have worked together; each man cutting down into the rock perpendicularly, a chink four inches broad, to a fixed depth. Wedges of wood were then inserted and then, swollen by wetting, they split off the block required. Some such blocks still remain where the poor toilers left them. Here in utter darkness, but for lamps, and in unhealthy air, the virtual slaves of Solomon, though his own freeborn subjects, must have sweated their lives away for long years, to make ready the enormous stones demanded for the "construction of a House of God"! They received no wages; all was forced labor. No wonder Israel rebelled after Solomon's death. One of the great stones, at the southwest angle of the temple enclosure, is estimated to weigh a hundred tons, and this vast mass reached its place on the sacred hill only by being dragged from its bed in the quarries by the toil of great gangs of men! Is it any wonder that amongst the bits of ancient pottery and charcoal occasionally found in the awful depths of the quarries, left by some of the poor toilers in those evil days, the bones of animals and men have been met with from time to time? One huge stone that had been split as it was being dragged out still lies as it was left almost thirty centuries ago.

On every hand we notice the signs of workmen. With a feeling of awe and bewilderment, a feeling that we are dropping down through the very floor of Time, we know that these workmen have been dead for nearly three thousand years! The marks of the chisel on the dry portion of the rock made by the Phoenician stonecutters when Solomon was king of Jerusalem look as new and fresh as if the workmen had only just retired! But they have lain sleeping in their gloomy resting place all this time! How many times during the long period has the town overhead fallen into ruins! How many times has it risen again, and no echo of its glories and disasters reached the place of their repose! The work was interrupted, or the stones were not needed, and they seem left there in the darkness to show us what they were for, and how they were used.

We prop the lantern on a ledge of rock and, by its light, we read the extraordinarily detailed account of the building of Solomon's Temple. I suppose a modern architect could not, given the same number of words, create for us a more accurate and vivid picture of the plans, design, engagement of workmen, rates of pay, building and furnishing of a great building, than is to be found in these chapters of the Bible. If we think of Hiram's workmen plying their tools in these deep recesses of the earth, to the north of what was in their day the city wall, and then conveying the blocks they had hewn, by underground passages, to the Temple Area, a new and true light is thrown on the famous passage of I Kings 6:7.

The builders came from Phoenicia, but not the stone. On these stones are found marks made by the Phoenician workmen who quarried them, very likely in order to indicate their proper places as they are fitted onto the contour of the rock itself. It is certain that Phoenician lettering and numerals are visible among the marks which abound in the quarries, imprinted on the rock surfaces in red paint that has remained indelible through the centuries! One might fancy that the chisels of Hiram's workmen had just finished them, and they are about to be carried to the places assigned them! It all seems so new, so modern, that we have the odd feeling that it is lunch time during the building of the temple and that at any moment we might hear the returning feet of the quarrymen, kicking aside the stones as they come back to work.

Down in the darkness of Solomon's Quarries with the white dust of the stone on my clothes, the building of the temple takes on a reality that surprises me. Its proximity to Moriah suggests the thought that it may be the quarry which supplied stones for the temple—that house which

is described as being built "so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." It frequently happens in the Land of the Book, that some verse of the Bible, hitherto meaningless, suddenly unlocks itself, and one is left amazed by its minute accuracy. I had always imagined that this verse meant the temple stone was quarried far away out of earshot of Jerusalem. What else could it have meant? But why should the writer of Kings have stressed the obvious fact that distant quarrying could not be heard on Mount Moriah? No matter how earnestly those in the streets of the city above might have listened for the sound of hammers, they could have heard nothing!

Certainly the silence everywhere is profound. Not a murmur from the outside world above penetrates that underground labyrinth. There is no echo from one cavern to the other. A stone thrown from a height drops with a dull, nonvibrant thud.

There are a few wells, probably for the use of the workmen and for the most part now filled up with rubbish. Within a retired, solitary place, hidden from the gaze, stands a gray-looking circular basin of about four feet in diameter, scooped out with great regularity in the solid rock, receiving in its bosom the water that is filtering through the sides and the ceiling above. We drink of the water, and it is simply delicious! Close to it lie scattered broken pieces of pottery, remains of vessels used for drinking, which appear as though they have only just dropped out of the hands of the hurried workmen coming here to quench their thirst.

This trickling water has covered many parts with crystalline incrustation, pure and white. At some points, water dripping from the ceiling forms stalactites, with their counterpart stalagmites, as may easily be supposed in a limestone region. In many places the rock glistens as if frosted. Here and there the white surfaces are tinged with deep iron stains, as if some vein of ore runs through the stony strata. The very gloom itself is charged with dignity and a solemn mystery.

Visitors have left marks in many places on the rocks by means of the smoke from their candles. Names of almost every nationality have been traced in this way, with the date of their owner's visit to this underworld.

We leave this wonder as one of those which indicate how all things in this Holy Land—in the sky above it, and in deep caverns beneath—point in the direction of the truth of Scripture. It is very probable that stones for Solomon's Temple may have been taken from this quarry. How luminous does the narrative become of the noiseless progress of that erection! Like the excavations of ancient Biblical places, shedding light on some dark places of Scripture, these deep recesses give verisimilitude, even from the natural, or material side, to the sacred narrative, while the spiritual aspects of the truth become brighter and more beauteous than ever.

We leave the quarries and go out into the blinding light of the sun, with the feeling that yesterday and today are one in the empty caverns, where it seems the workmen of Hiram have just knocked off for a ten-minute break.

Reflecting upon our wandering through this enormous cavern we learn that the stones in God's living temple are thus formed, sharply chiseled by affliction, squared to the character and plan which the Master Builder has chosen for them. They are built noiselessly up into His temple, the church, and made ready to be precious stones in the New Jerusalem.

Old City, Jerusalem, Jordan.

Orie O. Miller Diary

South America—

May 23 to July 4, 1955

May 26—Tournavista, near Pucalpa, Peru. Here in Amazon headwaters jungle—60 air miles south of 20,000 population Pucalpa, on Ucaylai Tributary, it in turn 250 miles N.E. from Lima, the Africa missionary-son pilot landed us last evening. He and his aquaplane had shuttled missionaries, oil people, and Tournavista goods up and down these river tributaries all day and our flight was the last. After bed assignment in the single men's cottage the five Pax men soon came in from work, then supper, visiting, the colony prayer meeting, then pictures at the next cottage from an eight-day trek into jungle area visiting Indian settlements, and then sound asleep. The overnight trip from home via Miami, Florida, to Lima and yesterday morning from there across the 20,000-foot Andes to Pucalpa, where the LeTourneau plane connected, was without incident. In the Wm. Clark Mission Home there, where I lunched and waited, I began to get through Plymouth Brethren missionary Clark's eyes somewhat of a mission's picture of this East Peru field. In the next two days we hope to get something of the Tournavista vision and whether and what the Pax place in it is and whether it is faith or mirage.

May 28—Faucett Airline en flight Pucalpa, Lima. Roy LeTourneau flew three of us down the river to connect with this flight in Tournavista project where 23 Americans (including 5 Pax men and 14 others with their families) and about 140 Peruvians are engaged. The agreement is to build a 50-kilometer road connecting with the Pucalpa-Lima road, which opens up a large jungle area for which LeTourneau is to get a one-million-acre concession for development and settlement. Establishing base and starting the road has taken the energy of three 18 months. The road is cut to KM 11 from the river and they hope to cut through this year and dry season and then make it usable next year. Concession development planning seems not clear as yet. Every acre is jungle, but LeTourneau land-clearing machinery promises to handle this simply and without excessive cost. A large LeTourneau farm demonstration project, smaller plots for Peruvian settlers, specialty farming such as coffee, the cocoa bean, vegetables or fruit for canning and export are mentioned. Roy LeTourneau says, "The Lord led us here. We know He wants us here now and that He will lead and make clear the next and successive steps." With this approach the lack of previous experience is less important than one normally expects in this type of operation. The whole Tournavista group seems Christian-committed and witness-concerned and faith-guided. Our Pax unit has good morale, performs well, with their skills fitting in strategically and with good witness. The 10-man unit will have ample room and challenge the several years ahead.

From Pucalpa base, Linguistics Institute (extension from Norman, Okla.) several hundred workers operate to all Amazon headwaters Indian tribes in making Scripture available in the tribal tongues. Quite a work and vision, too!

May 31—MCC Home, Sao Paulo, Brazil. Saturday afternoon after siesta, I called on the Bob Dunbars—LeTourneau's Lima representative. Dunbar took me to Linguistics Institute, Lima headquarters, for a brief visit and then spent the evening in Dunbar's home and got more LeTourneau-Peru background. Left Lima via Braniff at 8:10 Sunday morning, flying nonstop across South America—Pacific to Atlantic—fog prevented landing at Sao Paulo and so landed at Rio de Janeiro at 7:00 p.m. Breathtaking Andes scenery. From Rio, Pan-Air brought us to Sao Paulo yesterday noon. Nelson Litwiller had waited over here a few days for me. We could clear out mutual interests and further planning, then MCC Sao Paulo leader Abe Dick and I left at 3:00 p.m. for Curitiba and Nelson Litwiller at 4:00 for Montevideo. This was my fourth visit at Curitiba, where is Brazil's largest Mennonite settlement—probably 1,000 souls—four meetinghouses plus several mission outposts and an orphanage, in and to the west of the city. Curitiba (300,000) is the capital of Parana, Brazil's leading coffee area. Inflation prosperity, the good schools' interest and development, the continuing stream of Mennonites from Paraguay were the special things noticed and discussed in our overnight visit in teacher Abr. Dueck's home and the homes of church leaders Huebert, Koop, and Hamm. We returned here this mid-afternoon. This home continues to serve the Mennonite working girls' group in this large metropolis and serves as center and meeting place for about 150 of our

A PRAYER

FOR THIS WEEK

Dear God: Give me the strength to bear the things that can't be changed—and the courage to change the things that can be changed—and the wisdom to know the difference. —Selected.

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peoples scattered in the area, plus traveler transients. The budget is growingly supported by these folks and the Brazil churches. Brazil's Mennonite population is growing and stabilizing and becoming mission-minded. MCC can be helpful here in Sao Paulo, particularly for some years more, and seems wanted.

June 3—964 Vilardebo, MCC Home, Montevideo, Uruguay. My routing changed to come here before Paraguay in order to meet Nelson Litwiller and Walter Dyck here together in Montevideo Bible School interest. On our Wednesday evening arrival, all the colony and church leaders and our missionaries here met at MCC home to learn and discuss the plans in mind. Yesterday the missionaries and Dyck, Epp, Litwiller, and I traveled about seeing and considering facilities that might suit. MCC also needs larger and more permanent home facilities here. So it was a double purpose search. During the forenoon we visited also the Hutterite home just outside the city, and last evening for supper and prayer meeting the Mennonite Brethren Mission Home in the Paritas section. The Spanish language Bible school is planned for April, 1956, opening and seems to have the good will of all our people in this area. With the MCC home guest capacity taxed, I was grateful for the Clyde Mosemann hospitality in theirs. I go with Litwiller to Buenos Aires this afternoon and on to Asuncion tomorrow.

June 6—MCC Home, Asuncion, Paraguay. The new International Hotel at Buenos Aires Airport made the overnight stay there easy and pleasant, compared with former trips. Martin Duerksen, Buenos Aires leader, met me, and we visited and counseled on the B.A. program far into Friday night. Chris Graber and Robert Snyder met me early Saturday p.m. at the airport here. I stay at Graber's. Heavy rains here, and all over Paraguay apparently. We visited Dr. Schmidt's leper and medical service mission yesterday and found the facility about completed and the service growing. Attended the usual Sunday evening Center service here last evening. Asuncion Mennonite population continues to increase.

(to be continued)

Inward purity and character need culture.—Selected.

More Help for Hospital Bills

By Aaron Herr

To any one who has been hospitalized recently, it is not news that the cost of illness or accident is rising constantly. Room and board rates move upward, and new drugs and special services are being more widely used. The obvious result is that any hospitalization plan with fixed limits of coverage become each year a little less adequate to meet the needs of its members—just as a rapidly growing boy needs a larger pair of trousers from time to time.

Mennonite Aid, Inc. has been operating for over five years with but minor changes in coverage from the original plan. Some have thought that from its beginning MAI assumed too small a share of the hospital-surgical expenses of its members. This was probably true, at least for major operations and extended periods of hospitalization. Even so, approximately two thirds of all hospital-surgical expenses presented, on the average, were met by the regular schedule. In addition, a catastrophe aid plan was begun in 1954 to give supplementary aid to the more needy cases of major illness.

Beginning July 1, 1955, Mennonite Aid will be wearing a new suit, larger by 50 per cent or more. That is, the hospitalization schedule will provide payment of up to $9.00 per day for room and board, plus an additional $150.00 for other services for any one illness. On top of this basic schedule a new feature has been added to give catastrophe aid as a matter of routine in the cases involving larger expense. After the member has paid $100.00 of his own hospital costs for any one illness, he becomes eligible for this "extended coverage," consisting of 75 per cent of the hospital charges thereafter, with a maximum of $1,500.00 per illness as the Mennonite Aid share of the burden.

At the same time several increases in the surgical schedule will become effective, and the limit for normal maternity hospitalization will be raised to $70.00.

Naturally this expanded protection will cost the MAI member more than previously—just how much more cannot be predicted accurately, since assessments are collected at the end of each six-month period, and the rate is determined by actual cost of operation. However, it is believed that $30.00 per family per period ($60.00 per year) will probably be sufficient to finance this program. As more and more Mennonites share in the plan, they thereby help their brethren and themselves to take the financial shock out of illness, at minimum cost. For a booklet describing the new coverage in detail, write to:

Mennonite Aid, Inc.
1202 South Eighth St.
Goshen, Indiana.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for God's leading and blessing in the General Conference sessions at Hesston. Pray that the Mennonite Church may not fail its duty and opportunity.

Pray for increase of giving for relief and service, that the many needs may be more fully met. Pray for those administering this important part of the church's work.

Please pray for the salvation of a sick old man who is unsaved.

Pray for four young people, that they may seek the Lord.

Pray for a sister who has a great burden on her heart.

Bro. and Sister Ralph Palmer request prayer support as they distribute tracts in large cities on the West Coast.

UPSURGE OF RELIGIOUS INTEREST

Key signs indicate a phenomenal upsurge of interest in religion in America.

A few of the clues:

Seminaries are packed and some of them, for the first time, are being forced to turn away applicants.

Bible sales have nearly doubled in the last decade, increasing between five and ten per cent in the last year.

A radio network's broadcast on religion in January of this year stirred the greatest letter response in the program's 16 year history.

The number of newspapers and magazine syndicates handling religious features has jumped from 17 to 45 in five years.

Church building is at an all time high.

Most college and universities across the country have expanded religious curricula to meet student demands.

Present day touring evangelists have attracted near-record crowds.

Church contributions and attendance (a basic gauge of church vitality) are considered by officials to be at a peak.

Religious and inspirational books in recent years have achieved a regular place in best-seller lists.

Close observers view the sharpened religious appetite of the country as the result of the insecurity of the times.

One minister, Ora W. Langston, of New York, offered this analysis:

"People have discovered the things they counted on most are no longer dependable. The family structure is not what it once was 20 years ago. The absolute, positive assurance of United States invulnerability is gone. The value of money has gone to pieces. To put it briefly, things are shaking, and people are looking for something unshakable."

—*Sacramento Bee*

GENERAL CONFERENCE

General Conference— A Means of Unity and Co-operation

BY A. J. METZLER, MODERATOR
MENNONITE GENERAL CONFERENCE

God's plan for the unity of His church is everywhere emphasized by teaching and illustration in the New Testament. Four times in three verses in that great high-priestly prayer in John 17, Jesus prayed, "That they all may be one," "That they also may be one," "That they may be one," and "That they may be made perfect in one." Eph. 2:14 is another of the many illustrations of this plan of God for unity, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition." While this is referring primarily to the Jew and Gentile, yet it is indicative of that unity by all believers made possible through the death of Christ and our regeneration by the Holy Spirit.

All the illustrations in the New Testament referring to the church speak of unity. Christ in His church, with all the members, is pictured as one complete, perfect organism with unity and harmony throughout by using the physical body as an illustration. The church likened unto a building again shows unity in design, structure, and function. The relation of Christ as the bridegroom and the church as the bride, they being one as man and woman become one in marriage, speaks loudly of the unity of the believer in Christ.

The opposition on the part of Satan and the world from without to the progress and the work of the church cannot be stopped. We can only victoriously face it and continue the battle. However, one of the worst oppositions to the witness, influence, and power of the church is not the opposition from without, but it is that hindrance to our witness due to the many divisions within. This is something the church is to blame for and the church can do something about it, if it would. Certainly we as Christians ourselves provide most effective ammunition for the enemies of the cross of Christ to hurl at the church when they see the many divisions, when in the United States alone, there are at least 255 Protestant bodies as indicated in the 1955 yearbook of American churches, and within Mennonite circles alone, in the United States, there are 16 separate groups. You ask what we can do about it. Maybe there is not so much that we can do in the total picture of Christendom, but certainly there is something we can do. Let us bring it down where each of us lives.

In the first place, each one of us can strengthen the unity and vitality of the local body of believers in the congregation by a more dynamic Christian experience and a more devoted and loyal spirit to the entire life and program of the local congregation.

Secondly, there is something more that we can do about it. Just as each individual needs to be a vital part of each congregation, in a similar way each congregation needs to be a vital part of a fellowship of congregations, which we call a conference. This is needed for fellowship, for co-operative endeavor in carrying on the work of the church, and for counsel, inspiration, and guidance in agreeing upon and giving witness to a common faith, practice, and Christian service.

Our Church has been preserved as a seed, but the time of our sprouting and flowering is at hand.—J. D. Graber.

Likewise, on the next level, we can do something about the unity of the body of believers for which Christ died; that is, as conferences we can take our place together with other conferences in the wider fellowship of the denomination. This again is needed for fellowship, for carrying on those common services of institutions, relief, missions, publishing, and other similar endeavors which can more effectively be undertaken co-operatively by a larger group rather than by smaller groups.

Furthermore, if we really believe in God's plan of unity of the believers through Christ, we must honestly pray and labor toward a closer unity and fellowship of the branch groups of Mennonites in this country and abroad.

And will I be too badly misunderstood if I say, if we believe in the plain teaching of the New Testament regarding the unity of the believers in Christ, that we will long for and we will pray for and we will lend any consistent endeavor to a drawing together of a part of believers in Christ on a Biblical basis? Yes, we realize this seems like an almost impossible task. There are dangers in connection with it. But surely, we can courageously say, on the basis of God's Word, we believe it would be His will and, therefore, a possibility for closer fellowship of all true believers.

We understand a part of the purpose of our forefathers in the founding of General Conference more than sixty years ago was to provide a means and encouragement to greater unity and co-operation on the part of the scattered congregations and conferences of our brotherhood. Without question, the Lord has blessed greatly in this respect. We are grateful indeed for the evidence of still further progress now being made and indications of still greater unity in the days ahead. Concrete evidence is one of our younger conferences, which has now made application for membership in General Conference, and a few of the remaining conferences eligible for membership who are seriously considering it.

The closing thought will not be made as a positive statement, but only raised as a question to stimulate your thinking. It is this: What is the difference between an individual Christian who wants to maintain his Christian life and experience separate from the fellowship of a congregation, and a congregation which wants to maintain its ministry and witness outside the fellowship in a conference, and a conference which feels it can maintain its life and witness separate from the wider fellowship of the entire brotherhood?

Yes, General Conference was founded for and to a certain degree has served as a means of unity and co-operation of the brotherhood as we believe the New Testament clearly reveals God's plan for such unity among our believers. We are indeed grateful for additional progress being made. We only pray and may we unite our efforts that still greater unity in our fellowship, witness, and service might be realized.

Scottdale, Pa.

MISSIONARY WRITING WORKSHOP

A special writing workshop for missionaries is being offered at Moody Bible Institute summer school this year. The dates are July 11-29. The course, an intensive and practical study of writing, publishing, and marketing, is open to missionaries home on furlough and missionary candidates.

Writing will be studied from the angle of newspapers and the news story, feature articles, religious magazines, tracts, rewriting, editing, and writing for new literates. Written assignments will be a vital part of the course.

Publishing studies will include: selection of material, writing program for nationals, editing and proofreading, layout, printing, financing, copyrights. Studies of marketing will include: distribution, sales, tract and book clubs, bookstores, catalogs, bookmobiles, colporteurs, local libraries, growing market through literacy, promotion and advertising.

Students will be able to observe the various techniques in action as they make field trips to Chicago . . . printing plants, etc.

This missionary literature course will be taught by members of the Moody Bible Institute faculty and by experts in the various branches of the field. Tuition free.—**EFMA Missionary News Service.**

TEACHING THE WORD

Mysteries

By Dorothy McCammon

I cannot plumb the depth of love
That sent Christ down from heaven,
But I can lift a grateful heart
To find my sins forgiven.

My finite mind can't circumscribe
The earthly bonds of time,
But I can sing my thanks for life
Eternal, peace sublime.

My simple faith cannot explain
How prayer can answered be,
But I can humbly testify
He hears and answers me!

I know not how the Lord can deign
To call His Word my own,
But I can gladly give my life
To make His Gospel known.

Tokyo, Japan.

Mission Accomplished

By Frederic Howell

The Sunday-school teacher possessed little personal appeal and when he spoke of God's plan of salvation, the youthful girls in his class, hardened by the life they lived in the midst of Chicago's growing slum district, did not seem able to grasp what he meant. They simply could not understand how Jesus Christ could enter into their lives and transform their hearts and their minds and wills.

The teacher was not a well man, and despairing because of his failure to convert even one of their number, he sought out the counsel of a barrel-chested friend, who was having tremendous success in winning souls.

His friend immediately agreed to help him, after working out a plan of action, they approached each of the girls separately. One talked and the other prayed and to their joyful surprise they succeeded in breaking down the barriers of conformity with which these girls had surrounded themselves, and one by one they came until the entire class belonged to the Lord.

On the following day the teacher left for his home, where he wanted to live out the few remaining days he had left; and in the words of his friend in Christ, here is what took place at that time: "The next morning I went to the depot to say good-by. Just before the train started, one of the class came, and before long they were all there. What a meeting that was! We tried to sing but we broke down. The last we saw of the dying teacher, he was standing in the rear of the car, his finger pointing upward, telling us to meet in heaven."

Thus the great evangelist, Dwight L. Moody, described the parting of Christian friends.

Peoria, Ill.

BREAKING FELLOWSHIP WITH A DRIFTING CHURCH (Continued)

lowship, with a mixture of the good and the evil. We have the exhortation: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

It is evident that we are to labor diligently as long as we have life and power, to rescue the drifting church from a compromise with the world. We may be in a better position to save its members, when we have *taken a stand with the Lord outside* of a corrupted fellowship. If, however, it is possible for us to keep ourselves from defilement, and we are not hindered in doing all the Lord commands us, our labors may remain in the body as did Isaiah, Elijah, Jeremiah, and other men of God (cf. Ex. 32:26). But when we cannot be clear of the defilements that a corrupt fellowship brings, we ought to come out of such a body, since all Scriptural efforts have failed to bring about a purification of the organization. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

We wish, however, to remember at this point, that we are not to be rash and uncharitable in our relation to lost souls and corrupted churches. Every church has *the weak* who are to be supported by the strong. Rom. 15:1-3. If we are overly critical and begin to judge one another, we may be casting out and causing to stumble souls for whom Christ died. Gal. 5:15. We are to receive one another when there is no principle involved and we are to deny ourselves of things that cause the weak one to stumble and which mar the fellowship of love. Rom. 14:1-13. Faithful reaching out for those who err and are fallen into sin, considering ourselves lest we also fall, will do much to restore the drifting church and to deepen our fellowship with the law of Christ. Gal. 6:1-3.

Lord, teach us how to fulfill our duty and to be fully loyal in all our separation to the Lord Jesus Christ.

Philadelphia, Mo.

Cigarettes

By Stanley C. Shenk

In 1940, slightly less than 200 billion cigarettes were manufactured in the United States. In the fiscal year ending June 30, 1951, something over 400 billion were produced. No butts about it—that's a lot of cigarettes.

Why do people smoke them? Apart from the sheeplike human tendency to follow the crowd, it's hard to say. Of course, it *does* give the nervous type of individual "something to do with his hands." Three other advantages (?) were once listed by a Bedouin chief who was discussing with the young men of his tribe this question of smoking. "There are three good reasons for smoking," he told them. "First, if you smoke enough tobacco, you smell so strong the dogs will never bite you. Second, if you smoke long enough, you will develop a lung trouble which will make you cough even when you sleep. Robbers hearing you cough will think you are awake and so will not try to steal your belongings. Third, if you smoke as much as you can, you will have many diseases, and will die young."

Why *smoke?* It has been estimated that approximately 5,000 Americans burn to death every year in fires that were accidentally started by smokers with their lit cigarettes, cigars, etc.

Why *smoke?* A pack a day throws an awful lot of quarters away.

Why *smoke?* Nicotine is poison. Of course, the smoker doesn't absorb nearly all of it (some is burned away in the ash) and the body is able to set up a partial defense mechanism against the percentage of nicotine that does enter the system. Nevertheless, even if a person does not inhale, there is enough nicotine intake to be hurtful to the body. It has been proved that smoking is the primary (if not sole) cause of the terrible Buerger's disease. Smoking is high on the list of the causes of angina. It is a major factor in the whole medical picture today in relation to peptic ulcers and indigestion. It has been fully established that smoking has a shortening effect upon life. In 1938, Prof. Pearl of Johns Hopkins University made a thorough statistical study of this question. Here are his findings: "Out of 100,000 nonsmokers 30 years old, 66,564 will reach the age of sixty. Out of 100,000 moderate smokers, 61,911 will reach the age of sixty. Out of 100,000 heavy smokers, 46,226 will reach the age of sixty." Prof. Pearl concluded with this observation: "the smoking of tobacco was statistically associated with an impairment of life duration." It has now been established that there is a definite and terrible relationship between smoking and cancer of the lung.

Why *smoke?* "Know ye not that your body is the temple of the Holy Ghost" (I Cor. 6:19)?

Why *smoke?—Herald Youth Bible Studies.*

FAMILY CIRCLE

Has Your Family Been Fed Today?

BY MARIE A. YODER

"Hello. Mind if I come in? You don't know me? I'm God. I'd just like to sit in on your family worship this morning."

If He had come to you in person today when you had your worship do you think He would have left satisfied? What suggestions do you think He would have made?

Would you be delighted to have Him sit in your family circle to be a guest at devotions—just as you routinely have them?

By the way, He *is* a guest. He is there! I wonder if He feels at home in your circle. Or does He listen with a wounded heart to your type of worship?

Why do you have family worship? Is it to be listed with that group in your church who have daily devotions? Is it merely to ease your own conscience? You know you ought to read something from the Bible every day, and doing this makes you feel better than not reading at all.

Or do you sincerely mean to impart some spiritual food to your family each day? Should family worship be less than that?

Perhaps you've never stopped to evaluate your worship period. Shall we do some checking now? As you read these lines, think about the devotions you had this morning (or last evening, if you have them at night).

1. Can you recall the chapter of the Word which you read?
2. Do you recall the gist of the chapter?
3. What lesson did the Holy Spirit give *you* today? Did you touch Jesus, and did He meet your need?
4. Do you *know* what your children carried away with them? Did you ask for their impressions?

I suppose you closed your period with prayer. We might ask some questions about that, too. Would God be pleased with your prayer? Was it personal and specific enough for God to bother to answer it? Or was it merely full of correct "religious expressions"? Was it a pattern that you use more or less alike every day?

Do you guide your children in their prayer life? Children can so easily fall into a "habit" of words in family prayers. If your prayer is fresh, your words simple, your requests practical, your children will likely follow your example.

Family worship can be divided into three parts: (1) a time to sing together, (2) a time when God talks to us, and (3) a time when we talk to God.

Not every family has a time to sing together. Some families omit this entirely from their devotions. But when songs are chosen wisely they can lift the clouds over and over during the day as their melody or words come back to us. Some families stick with one hymn until everyone knows its words by memory. The words of the song are explained so that the family all understand its message. When one song is learned, a new one is studied.

Don't always use the same song. Make the time to sing together a time of learning new songs by memory. And let the children choose a song sometimes too. They'll co-operate better with you when you have respect for their suggestions.

How well do you listen when God speaks to you? By that I mean, do you treat God's Word as God's message to *you?*

Many of us are too familiar with the old pattern of reading "the next chapter" or "the next daily reading in the quarterly," closing the Bible, almost too quickly, and rushing into a prayer that sounds mighty like yesterday's prayer.

A carnal man is not in a position to judge sin in others.
—Aaron Mast.

No comments, no lesson dug from the words read, and no quiet meditation—nothing at all. There is only a big sigh from the children, or a "Ho hum!" from Dad himself as soon as the prayer is ended.

Parents ought to take the lead in feeding their families. And every family must discover its best form of worship. That form is best for the family which sends every member forth satisfied and fed. Nothing less will do. And no form is so good that it can be used forever! In fact, as soon as you see one member of your family bored during devotions, it is time to lead him to new pastures, to find a new way to feed him.

When have you last tried something new in family worship? Are you sure your family enjoys your present plan of worship? Do they share it? Regardless of your type of devotions, when that form becomes the least bit "routine," it is on its way to sure death.

Does "But we've always done it this way" ring a bell with you? Surely there is no merit at all in having done it "the same way for years." Usually this is just an excuse which makes it easy for us to get worship over with quickly. Feeding your children and yourselves is far too important to risk doing it routinely.

Our church has always advocated family worship. Yet far too few homes really *worship* at family devotions. Perhaps that is because they just don't take time for it. Feeding a family spiritually takes time just as planning and preparing food for the physical body takes time and effort.

Feeding the family spiritually differs from the physical in that the children can bring us the richest food sometimes. Have you tried to turn your devotions over to your children for a period of several days or for a week? Of course, if all they have known is a hurried reading and a formal prayer, don't expect more than that from them. But if they see you bring little poems to clinch a Biblical selection to devotions, if you bring prayer requests, and if you bring your own faults, they will do the same.

Have your children been *fed* today? Is your family worship real food for your own soul? Do you know how to extract that food from the printed page? Some people don't. Can you see more than "I never knew that the name 'Judith' was in the Bible" in your lesson?

Family worship ought to help you get facts straight in your mind. But after that is done, Father ought to say, "All right, children, now we know the story. But what is God telling *us* in these verses?"

When "facts" is all you can see, be sure that Satan is using them as distractions to keep you from getting food. If facts are all you can see, then plan for some kind of guide or "helps" in your worship. Are you using the helps provided in *Christian Living?*

I know a family which regularly has three devotional hours in their home. Both father and mother have their own private devotions every day. Then, after supper, the family has their worship together. This hour is gauged to the children's level. After the children are in bed and the evening work is all done, the parents have a time of worship together alone.

The point here is that "family" worship possibly ought to be planned to feed the majority of the *family* which is usually the children. Clearly, adults who prepare lessons which speak to their own hearts, but which pass high over the children's minds, are being very selfish. No parent who loves his child will purposely do that.

Yet isn't that what many parents *are* doing? They prepare the table; they place the napkins just right; the children sit quietly, and then a big piece of meat and some vegetables are brought out for the adults. The lighter foods which children require never make their appearance.

And some people do even worse. They bring all the family to the table. They all sit correctly. They even help to pass dishes which are empty. The form is right. The children enter into the activities of the meal. But the food is forgotten! Even the adults go away unfed. And, alas, they are too blind to know it!

We can't blame the leaders of the church too much. Likely young people who are giving little thought to spiritual things today come from homes where

(Continued on next page)

TO BE NEAR TO GOD

WORDS TO LIVE BY

And, lo, I am with you alway.—Matt. 28:20.

Sunday, July 17

"And, lo, I am with you alway."

Let the incomparable music of these seven words of Jesus be like a catchy tune on your mind today and this week. We've been taught not to take words of Scripture out of their context. Should the busy housewife who hums over and over the chorus of "Blessed Assurance" be required to sing all the verses also? Let these seven words of Jesus live where you work and worry. Just keep them lightly on your mind within easy reach. They will make a difference.

Monday, July 18

"**And, lo,** I am with you alway."

The promise of His presence is closely linked to or part of the commission. The commission is not so much a command as a definition of that mysterious and consuming urge to go and give the Gospel. We want to go. Jesus reminds us here, as though He expects us to forget, that His presence accompanies our going.

Tuesday, July 19

"And, lo, **I** am with you alway."

This is no creed or church on which our faith is fixed, but the Lord Jesus. He is the great reality. Our minds reach out to grasp this truth, and at best we seem to hold it only moments at a time. Like a screen door on a spring we snap back so easily to the natural acceptance of the things that are seen.

Wednesday, July 20

"And, lo, I **am** with you alway."

His promise is not for some future time when our works shall have merited it, but right now. He is the eternal present tense, the great "I Am," "with whom is no variableness, neither shadow of turning." We needn't build a shrine where we last felt the warm glow of His presence or look back with wistful longing to some previous experience. We can pick up the glow again any time we arouse ourselves to it.

Thursday, July 21

"And, lo, I am **with** you alway."

It is quite common among Christians to think of Jesus as a good source of help to which we can turn after we have first done all we could with the faculties God has given us. By similar logic we would drive a car at night without lights and turn on the lights to identify what we hit and to show us the way out of the jam. We do not turn to Christ as though He were behind us, nor glance at Him as though He were beside us, but see Him ahead of us to light the way. "He leadeth me, O blessed thought."

Friday, July 22

"And, lo, I am with **you** alway."

Jesus here addressed the group of disciples and yet He speaks to them as individuals also because they were soon to be scattered abroad. We depend so easily on a man who leads, or on the security of a group. We're comfortable being like those around us. But there's a freshness, a zest, and a risk in individual discipleship, in getting orders straight from the Lord Jesus. Try it. You'll not want leftovers again.

Saturday, July 23

"And, lo, I am with you **alway.**"

We get so accustomed to human logic—you scratch my back and I'll scratch yours—that we can hardly grasp this truth of the Lord's being with us always. Surely, we feel, He must be a little like we are—off again, on again. With Him there are no exceptions of time, place, or circumstance. His presence is absolute. All human insurance, assurance, and security are puffs of wind and empty promise in contrast to the continual presence of Christ in the believer's everyday life.

—Dewey Yoder.

The Southern Kingdom Overthrown

Sunday School Lesson for July 24

(II Kings 24:20b—25:21; Jer. 38:1—39:14)

The God of Israel must have been sad indeed when His cup of wrath was full and Judah had to be punished. We hear Him cry, "Oh that my people had hearkened unto me, and Israel had walked in my ways!" "But my people would not hearken to my voice." The time of Judah's visitation had come. "I will surely consume them, saith the Lord." "I will make Jerusalem heaps." "I will feed them . . . with wormwood, and give them water of gall to drink." "I will cause them to know mine hand and my might; and they shall know that my name is the Lord."

Jeremiah lamented for God's people too. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" It is easy to understand why Jeremiah is called the weeping prophet. He loved God's people and loved God. He knew God was love and also just.

When Jehoiachin was taken with the thousands of Judah to Babylon, Nebuchadnezzar made Zedekiah the puppet king of Judah. Zedekiah had sworn allegiance to Babylon's king. But after a while he rebelled against Babylon and Nebuchadnezzar came with an army and besieged Jerusalem.

Jeremiah advised the king, Zedekiah, to remain in the city. He said the city would be taken. If he should leave the city he would die. But the princes complained against Jeremiah in that he weakened the warriors and didn't seek the welfare of the people. Jeremiah was thrown into the miry dungeon but was rescued soon and once more encouraged the king to stay in the city. Famine made life difficult as the siege continued eighteen months. No doubt Zedekiah recognized wisdom in Jeremiah's advice but lacked the courage to go against his political leaders and against popular sentiment.

The city was broken up and Zedekiah, the coward, fled. Soon he was taken and punished severely. A servant of the Babylonian king came with the army and inflicted the severe predicted loss on the city. See this destruction in detail. What a tragedy of stubborn pride! The king and the remnant were deported to Babylon. See map.

God took care of Jeremiah.

The kingdom of Judah was at the end when Jerusalem fell to the enemy in 586 B.C.

Certainly God had not deceived them. How often He had warned them of the wages of sin! Judah fell, not because of their inability to war against the enemy, but because they forsook God and God "cast them out from his presence." God permitted the evil Chaldeans to take evil Judah. God rules over all the nations to put down whom He will.

God is not mocked. As we sow, so we reap. This reaping may be good or evil. We are responsible and accountable personally to God. God's judgment of sin is certain. Let not our nation nor your pupils be deceived.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE (Continued)

they weren't fed. We don't expect children to dig for their bread and butter; neither dare we as adults pass off our responsibility by saying, "We always read! It's their fault if they didn't get anything."

The needs of every life demand that we make a fresh discovery of Jesus every day. If family worship fails to make that discovery, it has failed in its prime purpose.

(To be continued)

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to the Sunday-school classes and all who remembered Carolene during her illness with your prayers, cards, and gifts. May the Lord richly bless each one of you for your kindness.—Mr. and Mrs. Glenn Brubaker, Lititz, Pa.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. John E. Lapp received a couple into church membership at the Ambler, Pa., mission on July 3.

Bro. Ivins Steinhauer was the speaker at the monthly Tract Meeting held on July 4 at the Salem Church, Shelly, Pa.

Bro. Wayne Kratz, Souderton, Pa., spoke in an open-air song service held at the Plain Church, Lansdale, Pa., on July 10.

Among the speakers at the nonconformity conference held at the Slate Hill Church, Shiremanstown, Pa., on July 2, 3 were the brethren J. Irvin Lehman and Harold Brenneman.

Bro. Robert Kreider and a group from Wadsworth, Ohio, gave a program at Fairpoint, Ohio, on July 10.

Bro. A. J. Metzler was the guest speaker in the Youth Conference held at Sunnyside, Conneaut Lake, Pa., July 9, 10.

Bro. Gerald Hughes directed a chorus from Cleveland in a program at Kidron, Ohio, on June 18.

Dr. Richard Yoder, after a period of service in Puerto Rico, is now serving on the staff of the City Hospital in Akron, Ohio.

Bro. Milo Kauffman on July 3 concluded a series of stewardship lectures at Hesston, Kans.

Bro. Clarence A. Yoder, Goshen, Ind., officiated recently at the baptism of nine persons at Kitichi Pines, Blackduck, Minn.

Bro. Jake Miller was ordained to the ministry by lot on June 19 at the Bethel Conservative Church, Nappanee, Ind. Bro. Elmer G. Swartzendruber, Wellman, Iowa, was in charge of the service, assisted by the bishops Clarence A. Yoder and Sam T. Eash.

We thank ministers who request marriage report cards when their supply is exhausted. Reporting is more accurate since we use these cards.

Bro. J. J. Hostetler spoke on the third quarter's Sunday-school lessons at Lower Deer Creek, Kalona, Iowa, on June 27, 28.

An octet from Messiah College, Grantham, Pa., gave a program at the Central Church, Archbold, Ohio, on June 29.

Bro. Stanley Shenk, West Liberty, Ohio, was guest speaker in a youth rally at Archbold, Ohio, on July 3, 4.

The Hebron congregation, Fulks Run, Va., gave a program at Trissels, Broadway, Va., on July 3.

Bro. Henry Ranck was ordained to the office of deacon at Strasburg, Pa., on June 1.

Bro. Daniel D. Wert, Manheim, Pa., is leading the midweek Bible study at Landisville, Pa.

Mrs. Florina Walters was received by baptism as a member at North Scottdale on July 3.

Sister Hannah (Durr, Miller) Otto, who died at Springs, Pa., on June 28, was one of the charter members of the Scottdale congregation.

Bro. Ben Cutrell and family have moved from Denver, Colo., to Scottdale. Bro. Cutrell will be on the administrative staff of the Publishing House.

The Maple Grove congregation, New Wilmington, Pa., gave a program at North Lima, Ohio, on June 26.

Guest chapel speakers at MCC headquarters, Akron, Pa., the week of June 27 included: Monday, Karl Massanari, acting dean of Goshen College; Tuesday, Ira J. Buckwalter, treasurer of the Eastern Board of Missions and Charities; Wednesday, M. C. Vogt, missionary to India; Thursday, D. C. Kauffman, European MCC director, on leave.

Bro. Raymond Charles, Lancaster, Pa., was listed as speaker for an open-air song service, Bro. Paul Burkholder leading, at Bosslers, Elizabethtown, Pa., on July 10.

Sister Melva Kauffman, of the Hesston College faculty, will teach part time at Bethel College next winter.

Dr. Norman Loux, Providence, R.I., spoke at the Youth Rally at West Liberty, Ohio, on July 9, and the following day at the South Union Church.

Bro. L. S. Weber and wife of Scottdale spoke at the closing sessions of the Bible school at Kidron, Ohio, concerning the foreign literature program.

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Sunday School Workshops

The Mennonite Publishing House and Mennonite Commission for Christian Education are sponsoring workshops in Illinois, July 19-24, and on Aug. 4 at the Indiana-Michigan Christian Workers' Conference, Goshen, Ind. The Illinois workshops are as follows: Sterling, July 19-21; Fisher, July 23, 24. Those taking part and their responsibilities are: Alta Mae Erb, preschool workers; Helen Trumbo, primary workers; Elizabeth Showalter, junior-intermediate workers; Paul M. Lederach, youth-adult workers; J. J. Hostetler, administrators. Sunday-school workers, teachers, pupils, parents, pastors—all should attempt to attend the workshop in their area.

Calendar

Little Eden Camp:
Senior High Camp, July 23-30.
Music, Young People, and Family, July 30 to Aug. 6.
Christian Business and Professional Week, Aug. 6-13.
Christian Fellowship-Family Week, Aug. 13-20.
Farmers' Camp, Aug. 20-31.
Laurelville Mennonite Camp:
Girls' Camp, July 16-22.
Junior High Camp (I), July 23-29.
Junior High Camp (II), July 30 to Aug. 5.
Young People's Institute, Aug. 6-12.
Church Music Conference, Aug. 13-19.
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Junior High Camp (coed camping for ages 12-15), July 18-23.
First Family Camp, July 25-30.
Youth Retreat (limited to persons 16 years of age and older), Aug. 1-6.
Second Family Camp, Aug. 15-20.
Third Family Camp, Aug. 29 to Sept. 3.
Camp Luz:
Young People's Institute (ages 16 and above), July 30 to Aug. 5.
Ohio MYF, Aug. 5-7.
Junior High Camp (ages 12-15), Aug. 8-14.
Chesley Lake Camp:
Young People's Retreat, Roy Roth, July 17-19.
United Mennonite Young People's Retreat, July 24-26.
C. F. Derstine, July 1-8.
Summer Bible School, July 4-15.
V. K. Snyder, July 9-15.
L. S. Weber, July 16-22.
William G. Detweiler, July 23-29.
A. J. Schultz, July 30 to Aug. 5.
Roy S. Koch, Aug. 6-12.
Boys' Camp, Aug. 8-13.
Young People of Ontario, Aug. 15-20.
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.
Camp Emmaus, Mt. Morris, Ill.: Junior Camp, July 10-15; Junior High Camp, July 17-22; MYF Retreat, July 22-24.
Virginia Conference and related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Indiana-Michigan Christian Workers' Conference, Goshen, Ind. with North Goshen as host, Aug. 2-4.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Church School Day, Aug. 28.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Feb. 29 and March 1, 1956. Place to be decided.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Sister Elizabeth Penner, missionary to India, arrived in San Francisco for North American furlough on June 30.

Summer Bible schools are being held in many of the congregations of the Mennonite Church in India. Three seminary students home for vacation, Alfred Bhelwa, Subodh Dandsena, and Wilfred Victor, plus two local young men, Eric and Reginald Ram, assisted the John Friesens with the Bible school at Shantipur.

The Gladstone Mennonite Church, Cleveland, Ohio, conducted its own summer Bible school this year for the first time without the help of a service unit. The first summer service unit in Cleveland conducted two summer Bible schools in 1948. From then on until the church was founded in 1951 these summer Bible schools were conducted annually by MRSC summer service workers in co-operation with the Plainview Mennonite Church, Aurora, Ohio. We praise God for the growing strength of the Cleveland church.

The East Side Mennonite Church, Saginaw, Mich., is planning summer Bible school for July 25 to Aug. 5 to be financed by the local church. Offerings are being taken for this purpose.

Sister Marie Moyer, missionary on furlough from India, will be serving as counselor for Girls' Camp at Laurelville Mennonite Camp, Mt. Pleasant, Pa., July 16-22.

The MYF from the Detroit, Mich., Mennonite Church was scheduled to give a program at the Erb Street Mennonite Church, Waterloo, Ont., Sunday evening, July 10.

The County Board of the Kiowa County Memorial Hospital, Greensburg, Kans., is investigating the possibility of adding a wing to the present hospital for the care of the aged from the county.

Sister Blanche Sell, missionary on furlough from India, gave an illustrated missionary message to the young people at the South Union Mennonite Church, West Liberty, Ohio, on Sunday evening, July 3. She talked to the summer Bible school children at the same place on Thursday, June 30.

Baptism and communion services were held at Kushiro, Japan, on Sunday, June 5, with Bro. Eugene Blosser from Obihiro present to assist Bro. Ralph Buckwalter. Four young people were baptized. Several others turned back at the last minute, not having counted the complete cost. Pray for them.

On June 12, baptism and communion services were held at both Obihiro and Hombetsu, Japan, with Bro. Ralph Buckwalter assisting the brethren Eugene Blosser and Don Reber. One youth was baptized at Obihiro and three young people at Hombetsu, the first fruits there. Pray for these new believers.

An installation service was planned at the Warden Park Mennonite Church, 46 Scotia Ave., Toronto, Ont., for the new pastor, John H. Hess, on Sunday afternoon, July 3.

The Mennonite Mission Board of Ontario at its recent meeting received a report of a survey made regarding the beginning of mission work in Sudbury, Ont., and referred the matter to the Mission Council.

The missionaries at Trujillo, Honduras, conduct morning devotions before opening their clinic and grant free consultations to all who are present for the devotions. Many who would not come to church services will come for the clinic devotions, which include Bible reading, a few words of explanation, and prayer.

Sister Jean Garber writes from Honduras that their nurse aide at the clinic in Trujillo is leaving to work in a hospital in a larger town and needs the prayers of God's people in this new situation.

Bro. and Sister Paul Conrad, Mathis, Texas, kept the following appointments in Ohio recently in behalf of the new church building program at Mathis: June 19, Oak Grove, Orrville; July 3, Martins, Orrville; July 6, Kidron; July 10, morning, Martins Creek, Millersburg; evening, Berlin. They are scheduled to speak at the Orrville Church on July 20 and at the Beech Church, Louisville, on Sunday evening, July 24.

Change of Address: The new address of the Pax unit in Algeria is as follows: Mission Mennonite, Chasseriau (Alger) Algeria. The men in this unit are Walter Smeltzer (Elkhart, Ind.), leader; Wayne Lapp (Kalispell, Mont.); Robert Weaver (Gap, Pa.); Pierre Nussbaumer (Mulhouse, France).

Bro. Samuel Rolon and **Sister Maria Teresa Ortiz,** both of La Plata, Puerto Rico, arrived back from Hesston College, Hesston, Kans., in time to help in summer Bible school and attend summer camp. Samuel will be enrolled in the new Bible school to open Aug. 1, 1955, at La Plata. Maria Teresa plans to attend Eastern Mennonite College, Harrisonburg, Va., this fall. Both have appreciated and benefited greatly by their visit north at our Mennonite colleges.

For physical reasons Bro. Amos S. Horst has found it necessary to cancel his plans for visiting the Eastern Board missions in Tanganyika, Ethiopia, Somalia, and Jordan. He plans to return home this month following his visit to the missions in Europe.

Bro. Francisco Delgado, Pulguillas, Puerto Rico, was graduated with highest honors from the Barranquitas Baptist Academy, May 18, 1955. Francisco has been employed by Dr. George D. Troyer, Aibonito, as technician in the Troyer Eye Clinic.

Bro. and Sister Omar Stahl, missionaries to Luxembourg going out for the first time, have now arrived at their field of service. They will be spending some time in language study.

Bro. Juan Hernandez, Palo Hincado, Puerto Rico, has taken over as receptionist at the La Plata Mennonite Hospital. He reports great pleasure in this work after a lengthy convalescence from arrested tuberculosis. Pray with us that his health condition may improve continually, providing him strength to stand up to his new duties. There are many opportunities for Christian witness in this office which he is especially fitted to take care of. His further interest is Bible study and preparation for Christian service.

Your Treasurer Reports

Each year an attempt is made to bring together a consolidated statement of funds contributed and disbursed for mission work by the Mennonite Church. Through the General Board office a statement has been included in the Annual Treasurer's Report giving this information based on reports of the General Board and all district mission boards. It is very difficult to get complete figures of mission activity since there is a great deal of mission work done by individual congregations for which there is no available accounting records. However, on the basis of special reports made up by the district mission boards we can ascertain a fairly large percentage of the total funds which are contributed by the church for mission, relief, and service activities.

The following is a condensed statement covering contributions and disbursements for mission work by Mennonite churches for the period from April 1, 1954, to March 31, 1955.

	Contributions	Disbursements
Mennonite Board of Missions & Charities	$1,009,800.54	$1,160,930.09
Received from Endowments & Other Income	62,115.97	
Gifts-in-Kind Rec'd. for City Miss. & Institutions	13,829.46	11,407.72
Material Aid—MCC	127,684.00	127,684.00
District Miss. Bd. Fields	868,756.47	810,860.85
Mennonite Hour Radio Broadcast	108,386.51	120,687.06
	$2,190,572.95	$2,231,569.72

It will be noted by the above statement that total contributions for the past year have amounted to more than $2,190,000.00. This is an increase of more than $300,000.00 during the past year. The actual increase is a bit more than $400,000.00 but a report of **The Mennonite Hour** broadcast has been included this year which was not previously included.

We can appreciate the interest of our church in its growing mission program which is indicated by increasing contributions to the General Board, to the district mission boards, and to special outreaches such as **The Mennonite Hour.** Let us be thankful that we can move forward, but let us do so recognizing that there is yet great need which has not been met and that much more can be contributed as the program is adjusted to meet this need.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Paris Responds to Graham: A Personal Impression

BY A. ORLEY SWARTZENTRUBER

This is Monday morning, after the first day of Billy Graham in Paris. . . . I heard him in the American (Episcopal) Cathedral in the morning, then at the Celodrome d'Hiver in the evening. . . .

I had come to the conclusion, after much seeking in other directions, that the French mentality is really not as important or substantial as many French like to make foreigners feel it is. A French philosopher or artist may indeed be of a different temper than his German or Anglo-Saxon counterpart, but these differences are not substantial; they are "accidental" (to use scholastic categories). When Billy Graham spoke to the local collaborators (choir, counselors, ushers—about 700), the thing that seemed to me most important in what he said was, "There are many problems, of language, of mentality, and I don't know them all. I don't need to know them all; I know the power of the Gospel, and I know the needs of the hearts. There is a hunger for reality." I could only say that he is absolutely right.

On Sunday morning I noticed in his preaching that he himself is also **absolutely** sure of this premise. He took as his text the Twenty-third Psalm and built his sermon (this is a figure of speech) around three points: (1) He restoreth my soul; (2) I shall not want; (3) I shall fear no evil.

If he preached thirty minutes, he gave fifteen to the first point, filling it mostly with quotations of scientists, Churchill, Toynbee, and President Pusey of Harvard (all admirably chosen for the Episcopalian audience), saying that there is something wrong, our problems have gotten quite beyond us, I am a frightened man, and every scientist I know is a frightened man, etc. The South American Indian cheats, lies, kills, hates, commits adultery in the same way as the cultured European. The cultured American sitting in a plane and dropping a bomb on people is no different from the Indian who shoots a poisoned arrow at his enemy, though culturally they are separated by a gulf of a couple thousand years. You are a soul—personality, memory, conscience. Your soul is immortal; it needs restoring.

Greed and human need would disappear if Christ were received into the heart. You can't build a better world unless you have better men. There are more people gathered here than were present on the day of Pentecost. They turned the world upside down. Graham said that millionaires and movie stars have told him they are not happy though they have enough to satisfy every wish. David says, "I shall not want." Graham gave the same treatment to his last point, "I shall fear no evil." This last part he introduced by the question: "But, you say, 'Mr. Graham, that's my problem all right, only what can I do?'"

Now he hadn't described any "contemporary malaise" or anything of the sort, as an intellectual preacher would do in his place; he just established that there is a malaise, no analysis of its peculiar 1955 varieties. He is thoroughly sure that all he needs to do is to talk about it, and the crowd will spontaneously know what he means—they have a hunger for reality, they can make their own applications.

Probably this absolute assurance that people are in need and are quite aware of their need is one of the main factors that keeps Graham's preaching from resorting to "high-pressure" methods. He doesn't try to convince anyone of needs the other person never thought of; he just recalls them, thus "situating" his message, and then gives the message.

If the Holy Spirit did not create conviction in the hearts of the hearers, I doubt whether Graham's quotations of contemporary anxious people would suffice to do it. . . . Graham verbalizes these things and recalls them to every hearer. The person for whom sin is still an unresolved problem, a threat of damnation, is convicted by the Holy Spirit through those same quotations. Graham has tons of conviction in every phrase he pronounces, and he stays on a single track: his conclusion is not haphazard. He moves forward to it like a bomber to its destination. But though his purpose, his unswerving conviction illuminate every sentence, his appeal seems to me totally devoid of emotional high-pressure.

Another impression I had yesterday was that the meeting was—or must have been—singularly disappointing to anyone who came to study his "spectacle." The choir sang a song, then the crowd sang "A Toi la Gloire," remained standing for Scripture reading and prayer, and then sat down. There was a speech by Billy Graham stating that his purpose was not to give a show but to bring men to a decision for Jesus Christ and that he believed that before the evening was over many people would be transformed by the power and love of Christ. After this there was a solo by Beverly Shea and a song by the chorale. This was then followed by the sermon. There was no trombone solo by Cliff Barrows; in fact, there was just no "spectacle." What one looked at was a huge platform seating a choir, and a smaller platform seating Billy Graham and his friends. . . .

Another impression, returning to the preaching, concerns Graham's theology. I was looking forward to gaining some new theological insight, perhaps specially as concerns the atonement. On the question of repentance I expected his message to be quite inadequate, because the people in Paris who prepared the counselors gave practically no emphasis to repentance. Here, however, I found that in both sermons on Sunday he mentioned repentance as often as I probably would have done myself, and explained it in much the same terms. Repentance means simply this: you are sorry for your sins, you admit it before God, and you tell Him so. But this is also very important: you forsake your sins, you turn your back to them, you leave them alone. I don't think a much better statement could be made, and about the same thing was in the evening sermon.

What really came as a surprise was the statement he made about his atonement theology. He explained in general terms the **fact** that sin separates us from God: "What can I do?" "You can't do a thing. It's all been done for you. The cross of Christ is the way back to God. The cross is the gate to heaven. But you say, 'Mr. Graham, I don't understand all that.' I don't either."

This is my case, but I thought there was something wrong with me. Billy Graham, who preaches the cross and the Gospel, helped me a great deal by that simple statement.

He continued, to be sure, and in this vein: "I don't understand television, but I believe it." He said the same for radio, and the atom. Then, lifting his big Bible, he exclaimed, "I don't understand everything that is in this Book, but I believe it. I don't understand how a man's whole life can be changed in one evening, but I believe it, and I've seen it happen thousands of times. He can change **your** life." It is very typical of Graham's style that he suddenly jerks back from the general to **you.** The vibrant manner in which he makes these returns makes those little "you" phrases almost shocking—electric. . . .

I never thought one could be an evangelist without a clear understanding of the atonement. Graham shows that it is enough to believe it without trying to explain it. Just preach it and proclaim it, because the convert does not need to understand it either, before he believes. Graham only wants to understand what the convert ought to understand to receive eternal life. Graham is not a pastor and teacher, nor a healer or prophet, but an evangelist. Not a "revivalist" either.

Pastor Guedj, a very conservative Baptist, refused co-operation from the outset, but followed the various moves. At the Saturday afternoon meeting I noticed him sitting in a lonely corner, not with the crowd, and not with the preachers. On Sunday night, when the invitation was given, and the seekers had come forward and gone into the inquiry room, Guedj, too, came and offered himself as a counselor. I happened to meet him and led him to M. Vincent so that he could receive a badge and serve. This evolution of Guedj's attitude shows, I believe, that Graham cannot be considered a revivalist, nor a "too broad" popular preacher, but that his preaching has the ring of authenticity and of the authority of the Holy Spirit. He has been called to be an evangelist, and in his calling he serves the body of Christ to the glory of God alone.

After the meeting, and after speaking to the inquirers for a few minutes, Billy Graham disappeared. Some of the inquirers wondered whether they might meet him, but he was gone. This seems excellent to me, because the people do not get the "pleasure" of shaking his hand, as if they were joining

"him." He introduces them to Christ, and other people help them to make a definite and clear commitment to Christ. Many people are at their service, but no particular sect; everyone works for Christ. If a person does not find Christ, there is little else that he can find in a meeting thus organized. And it is certainly a good thing.

The number of decisions was far greater than anyone had dared expect. One counselor said, "My faith was far, far too small." I answered that every time that I had heard Billy Graham I had had the same impression. The number of converts answering the call seemed much larger than what was reasonable to expect. I believe in my case this is because most "big" evangelists I know use pressure methods, and the number of their "conversions" is in proportion to the degree of emotion they have been able to stir into the crowd. Since Graham does not preach that way, I expect fewer decisions. But they always seem to come in large numbers. Last night there were at least 600 (by official count), which was about twice as many as there were counselors, or seats in the inquiry room, and it was 11:30 before I was free to come home. The meeting was over before ten. In other words, God is doing greater things than we are accustomed to, or, perhaps, than we are able to bear easily. This is a challenge to local churches.

Paris, France.

Mother Jewarbee

Jewarbee Ma was a familiar figure in the little town of Dhamtari, India, where for many years she went from house to house telling of her Saviour. She was already 65 when she accepted Jesus as her Saviour and Lord. She left the Koran and took the Bible. She left the worship of Allah and turned to the God of Abraham, Isaac, and Jacob. She lived to the ripe old age of 98 and served Him faithfully and cheerfully to the end. At the age of 92 she was heard to testify, as she related the story of the raising of Lazarus, "It is wonderful how Christ could raise a man to life after he had been dead for four days, but He can do greater miracles than that. He raised me to life after I was dead in sin 60 years. He made me alive and new and my soul is filled with joy."

She had been born into a Mogul family and was married to Mohammad Akbar, a Sheik. They were Sunnis (one of the main divisions of the Moslem faith). Her husband had been born in Bhandara District, M.P. Her husband was related to Siddiq Ali and Qadar Ali, Nawabs of Nagpur, two brothers who were hanged in the mutiny of 1857. In 1865 Jewarbee Ma and her husband came to Rajnandgaon in Madhya Pradesh.

Jewarbee Ma's husband became the Pesh-Imam in Rajnandgaon. He was a very devout man, simple in his way of living, spending 20 hours a day at the mosque. He kept himself very much aloof from worldly affairs. He hated to go to the Courts and to the Police Station. He used to say that "to step into these places was like stepping into hell." He was a "Pukka Namazi" (observed all the calls to prayer). He did not like to miss even one Namaz (prayer) out of five in a day. Of the seven children who were born to the family, only four lived to maturity, three daughters and one son.

When the youngest boy was only six Jewarbee Ma was left a widow. She had to go to work to support the family. It was a time of famine and people were dying everywhere for want of food. Conditions were beyond description. Finally Jewarbee Ma got work with a missionary family as cook. For the first year of her employment she observed "parda" (she kept herself veiled) after which she gave it up. She came to the bungalow before daylight in the morning, and returned home after dark in the evening. She continued the observance of the regular prayer times, even at work. She would spend some of her spare time in teaching other Moslem women.



Mrs. M. C. Lapp, early missionary to India, with Mother Jewarbee, her Bible woman. Jewarbee Ma is the mother of Pastor John Haider.

At the mission bungalow she was invited to attend the morning prayer service. She hated to attend, but did so because she felt it was required. Sometimes she would burn the food or do something else in order to miss prayers; but her mistress did not get impatient with her. The spirit in which her mistress accepted these acts of mischief was a powerful fact in her later conversion. Even before she became a Christian she became a fast friend of her mistress and was given great responsibilities in the girls' orphanage. In all these relationships she felt, through this family who had given her work, the love of Jesus. In 1899 she decided to accept this same Jesus as her own.

The evening before the day on which she was to be baptized she announced the fact to her children. Her son says, "I wept that whole night. I did not sleep. And in the morning I ran to my sister's home to tell her what was happening." He adds, "There we both wept as if someone in our home had died." By this time all the relatives and neighbors knew what was going to happen that day.

When evening came a large crowd of people and the children from the orphanage went to the tank for Jewarbee Ma's baptism. A great crowd of Hindus and Moslems followed along. Following the baptism Jewarbee and her Christian brothers and sisters came to the main part of the bazaar where she wanted to give her testimony. She stood boldly in the center of that large gathering and said confidently, "I have believed on Jesus as my Saviour. He has forgiven my sins. I am now Christian." The Moslems in the crowd became violent and rushed on her to beat her and abuse her. She did not become frightened and she did not retaliate. She, as well as the other Christians with her, did not fight back but took the abuse as Jesus had said they should. In a short time they were rescued by the police. Nevertheless for many days, and months, non-Christians continued their abuse.

The greatest pain for her was the fact that her children disowned her. In fact when they saw her at all, they would throw stones at her. She was to them no longer their mother, but the "Evil One." After six months her son could bear the separation no longer and went to live with her. He was then seven years of age. When he became twelve, he too became a Christian. This was a happy day for Jewarbee Ma. She was to witness the day too when he would become an evangelist and a pastor of the flock of God.

Throughout her life as a Christian she served as a Bible woman. She preached the Gospel boldly among the Moslems. She had great faith and because of her firm convictions she could not keep quiet. Even when she became very old she continued to preach. She was often advised to stay home and rest, but she would not heed such advice. She labored in the vineyard to the last and died at the age of 98 in Dhamtari, M.P., in 1932.—John Haider, in **Henry Martyn School of Islamic Studies Bulletin.**

The India Church and Her Literary Task

BY O. P. LAL

What about literature in the Mennonite Church of India? Although it is not exactly scant, yet it is not sufficient to meet all our needs. At this time I have in mind literature in Hindi, which is the language of this area, although Chattisgarhi, a dialect of Hindi, is spoken by several million people. Our new missionaries study Hindi, which they do not find very difficult to learn. Some of our older missionaries gifted with literary talent mastered this foreign language so well that they wrote some books in Hindi. Some of them are still in use and some are out of print. These books have not lost their value in the least.

God has produced some Indian writers among ourselves and their writings have been put into book form. But due to lack of money and immediate financial help it becomes impossible for them to publish their own writings. This is very discouraging for them. The writer of this article is well known to the Secretary of the North India Christian Tract and Book Society of Allahabad. In 1950 the Society published his book and it was reprinted last year. Many of his articles have been published by the Society in the form of monthly handbills which are given free to non-Christians.

Perhaps some of you are acquainted with the **Mennonite Patrika,** the monthly paper

which is an organ of the India Mennonite Conference. Some copies of it are sent to America. The publication committee is responsible for its printing. The Executive Committee of the Conference elects the editor for the **Patrika.** O. P. Lal has been elected editor for the year 1955-56.

The Pastoral and Evangelistic Council has worked out a year's program to publish some books in Hindi. If funds are available, some good books will soon be ready for sale. Will you not support our work through prayer and money?

Jamgaon, via Durg, M.P., India.

Experiences in a Spanish Prison

Yesterday I was set free from my imprisonment which took place on February 22.

When I arrived in prison, I was given a very bad cell and it was so very cold. It had a thin and very filthy mattress and a very old and dirty blanket. Naturally, I soon caught a cold and three days later I had fever and a temperature of 103. Fortunately, an officer of the prison, to whom I had spoken about the Gospel during one of my previous arrests, had become friendly with me, and ordered to have me moved to the prison hospital, where I was wonderfully cared for. When I got a little better, they gave me absolute liberty to wander around the hospital and countyards, and in so doing I was able to visit and talk with other prisoners, and believe me, I took good advantage of this opportunity to speak of the Gospel to them. One afternoon I entered into a room where there were eight prisoners who were ill, and others gathered around, making a group of some twenty people, to whom I spoke a long time about the Gospel. I finished by singing to them the hymn, "To the Light, To the Light, to Meet My Jesus." Then I closed in prayer and when I ended I saw many tearful eyes. This young man, who was very sick and soon to die, took my hands between his, saying: "Father, you cannot realize how grateful I am for your sympathy. My wife was a nun in the hospital of Valencia, and because I married her, everybody amongst the fanatical Catholics is against me, but you are another man, you are noble, and you really love the common people. I was a student medical doctor when I was arrested."

Every afternoon I gathered together a group of prisoners in my own hospital cell, or in the garden, to whom I read a portion of the New Testament and explained it to them. The officers looked in, but never interrupted, although they were rather eager to hear and tried to disguise their interest.

For several days I had my lunch with a prisoner gentleman, a Spanish diplomat, who speaks five languages, and some officers were with us. This gave me opportunity to say a prayer before the meal, after which I spoke of the Gospel, asking them to put any questions they would like to know about our faith, which they did with courtesy.

I am sure that my stay in prison has really been a blessing to many.

One afternoon I went out to the general courtyard where there were some six hundred prisoners, and I was truly amazed to see how they all looked to me with great respect, opening a way for me to pass through. Some of them came to greet me with great emotion. Then I could see them gathered in groups commenting about the Protestant "father."

Let us pray for all the seed which has been sown in this prison. Just let me say one thing more. . . . One afternoon we sang "Holy Night." There were four prisoners who knew that hymn, so we made a small choir and all the prisoners listened to it with great pleasure. I am filled with joy for the spiritual good that the Lord has enabled me to do in prison during my sentences there.

Concerning the other people of Sagunto who have been fined and were in danger of going to prison, I may tell you that nobody has molested them. Maybe the Governor thought that it was enough to send their pastor to prison.

The five Christians who were arrested in Jativa are all free now. Some of them spent eight days in prison, and others fifteen. I will continue to send more information to you; in the meantime, "Onward, Christian Soldiers."—Florentino Tornadijo in Spanish Christian Mission release.

Basic Education

BY K. JIWANLAL

The old system of education is very prevalent in India. Since the time the British came to India the people of this land have been educated through this system. But with the changing situation in India our educationists found this old system to be a failure, since it is more theoretical than practical. Therefore they have recently introduced a new system of education which is called, "Basic Education" or **Nai Talim.** This system emphasizes the practical side of learning. Pupils are to learn through doing.

The main aim of Basic Education is to make students self-sufficient in food, clothing, and shelter, which are the basic necessities of life. The syllabus is framed with a view to meeting these aims stated above and teaching is done accordingly.

There are several crafts such as agriculture, spinning and weaving, carpentry, smithery, etc. A school might choose such a craft as will be suitable to the location. We have chosen spinning and weaving as a craft for our Normal School. It is indeed a pleasure to see students working with great interest. This subject is correlated with other subjects like language, arithmetic, history, etc. Thus this subject teaches "life through life."

The subject being very technical, the teacher who teaches has to be trained in this subject very well. For this purpose I went to **Sewa-Gram, Wardha,** founded by Mahatma Gandhi. I personally enjoy spinning and weaving. I hope this system of education will help India to grow from strength to strength. It is a privilege for us as Christians to help the cause of India in whatever manner we can.

Dhamtari, M.P., India.



Second-year Normal School students spinning cotton balls into thread.

Vietnamese Say "Thank You"

As MCC personnel make distributions among the tribespeople of Viet Nam, they are discovering their needs are much deeper than simple relief. Roy Eby of New Providence, Pa., who worked in Formosa before transferring to Indo-China, writes that the Viet Nam tribespeople are more primitive than those of Formosa. While they need food, they need to be taught to raise various foodstuffs. Thus if a rice crop is a failure, they could rely on crops such as corn or sweet potatoes.

Another need is basic medical attention. For example, some villagers seem to lack even a simple understanding of medical care. In several villages where there were smallpox outbreaks, the people refused vaccination when a local hospital group came to their villages. Instead of accepting inoculation, they waited until a few people died, then moved on from one village to another until the epidemic had passed.

However, letters of thanks from individuals in Viet Nam, Indo-China, indicate that the contributions and services of American Mennonites through their Mennonite Central Committee are valued and appreciated.

A native Christian pastor writes: "On behalf of all Christians here, I sincerely thank your Committee for your thought of this church and your sending them food as a gesture of assistance. They are much affected by the love you have expressed to them in that deed. Christians who have used your food find it very good for their health and are longing for another supply from you."

A missionary writes: "On behalf of the refugees and the needy peoples of this tribal area, I wish to express our hearty appreciation of the food and clothing that have been distributed so abundantly. The forest folk who inhabit the mountainous, jungle regions of south central Viet Nam face famine every year. It has meant a great deal to them to have the many articles received in the food packages (from U.S. government surplus).

The clothing came when most needed. The refugees had just come to this area when the cold weather was setting in."

The following letter directed to the Mennonite churches in America was received recently from a representative of the mountain tribespeople near Dalat, Viet Nam: "Here I have a little word to say on behalf of all the preachers, students, and Christians in all the churches. I want to thank all the ladies and gentlemen from America who have sent us food and blankets. We want to thank you all very much. First we thank God and then we thank all of you who have helped us, spiritually and physically. We have received and we are very happy. First we are happy in the work of the spirit, and then happy in the work of the flesh. We thank all of you very much.

"Now I have a little word of testimony for you about the poverty there is among the tribespeople over here. When making mountain rice slopes, if a person is clever he will get a little food. If a person is not clever, then he will not get much food because the ground is not good. Therefore this poverty is the result. When we make a rice slope, perhaps deer and wild boar and other things will come and eat all the rice and corn. For this reason there is not enough for our needs.

"Because this tribes country does not have any other kind of work, there are just two occupations; that is, to work rice fields and to raise pigs and chickens. If anyone has them, he can raise them, but if a person has none, then he has nothing to raise. If a person has pigs or chickens to raise, he will raise them for a year or two until they are big. But maybe they will die or perish in an epidemic. The result is poverty among the tribespeople. Will all of you in America please remember to pray to God for us tribesfolk? Thank you very much."

Ha Klas A, Secretary
District of the Cil Tribe
via MCC Information Service, Akron, Pa.

A British Disciples of Christ missionary in Madhya Pradesh, India, has been sentenced to prison in what Christian sources regard as an expression of anti-missionary hostility by district government officials. P. C. Christie of Leeds, England, a veteran of 27 years' service in India, was declared guilty of attempting to smuggle a bag of rice across a district line and striking a peon who said he tried to stop him. Foreign missionaries have been the particular target of hostility in this part of India. Mr. Christie's attorney, P. Lobo, a Roman Catholic Indian Christian of Nagpur, said that "communalist (Hindu) prejudice against missionaries has become so widespread that it is finding its way into the ranks of the police, the executive, and the judiciary, at least at the lower levels."

The Mennonite Hour

Heart-warming Letter from India

In these days of world-wide apostasy it is indeed refreshing to receive letters from Christian men and women in different parts of the world which assure us that, as in the days of Elijah, the Lord still has many "who have not bowed the knee to Baal." We are happy that we can perform a spiritual ministry to these by way of radio. We wish to share with you a recent letter from Calcutta, India.

Calcutta, India
June 5, 1955

Dear Pastor:

Greetings in the precious name of our blessed Lord.

Saturday before last I was at the home of a friend when I heard your broadcast for the first time. The theme of the sermon "But God" was most appropriate and fully appreciated by one and all gathered around the radio. Last Saturday I again visited the same home but was disappointed as we had some atmospheric disturbance. It appeared as if Satan was at work.

Dear Brother, I have never heard the name of the sect to which you belong. As I am interested, may I be favored with literature about your sect?

We are now in the days of the Laodicean age of the church and unless we are up and doing we will be spewed up as lukewarm followers of the Lord. There does not seem to be more activity in Gospel testimony amongst the saints in this subcontinent, and I am praying that many may be exercised before the Lord about our responsibility to be His witnesses in this crooked and perverse generation.

It is disgusting to note that the church militant is defunct and apostasy has become predominant. Barthianism, Modernism, and Communism are rampant and causing havoc among the believers. A heroic effort is needed to extricate ourselves from the clutches of apostasy, but on our own strength we can do nothing; so prayer and prayer alone can save us.

The servants of apostasy are verily the apostles of discord, who are working strenuously to bring about discord in the church of which our blessed Lord is the head. The supercilious attitude of the saints to "contend once for all for the faith" is disgusting. It is an astounding fact that the militant church of Christ has not been able to produce a "David" to go out and slay the pharisaical "Goliath" with the sling of righteousness and the pebble of the Word of God. Where is all this to end?

In spite of this state of affairs, it is encouraging to note that people in your hemisphere are doing all within your power to proclaim the Gospel, even through the waves of the air. To God be all the praise and glory.

It is unfortunate that it is not within my means to possess a radio and therefore I must have recourse to another's radio. By this means I am spiritually benefited, but my poor family are deprived of this spiritual necessity.

Have you anyone of your sect in India whom I may correspond with in order to learn about the truths proclaimed by you? The distance to correspond with you is great and the expense of postage beyond my means.

With the prayer that God may in His infinite mercy bless you and yours and the broadcasting weekly, I conclude.

Yours in His grace,
MCB

Additional Tour Schedule

Last week this column reported the beginning of the summer tour by Brother Hostetter and the Male Quartet. Each week, for the next several issues, we will be noting here a portion of the itinerary. Following is the schedule of services from July 12 to 22:

July 12 (Tues.)	8:00 pm EST	Kidron Church, Kidron, Ohio
July 13 (Wed.)	8:00 pm CDT	First Mennonite Church, Berne, Ind.
July 14 (Thurs.)	8:00 pm CDT	Arthur Church, Arthur, Ill.
July 15 (Fri.)	8:00 pm CDT	Roanoke Church, Eureka, Ill.
July 16 (Sat.)	8:00 pm CST	Bethel Church, Wayland, Iowa
July 17 (Sun.)	10:45 am CST	Wellman Church, Wellman, Iowa
July 17 (Sun.)	2:30 pm CST	Iowa Mennonite School, Northwest of Kalona, Iowa
July 17 (Sun.)	7:30 pm CST	East Union Church, Kalona, Iowa
July 18 (Mon.)	8:00 pm CST	Plum Creek Church, Beemer, Nebr.
July 19 (Tues.)	8:00 pm CST	Beatrice Church, 7th and Bell, Beatrice, Nebr.
July 20 (Wed.)	8:00 pm CST	Riverside Park Tabernacle, Milford, Nebr.
July 21 (Thurs.)	7:45 pm CST	Wood River Church, North of Wood River, Nebr.
July 22 (Fri.)	8:00 pm CST	Miller Church, Miller, S. Dak.

MISSIONS

EDITORIAL

Colonies of Heaven

The common practice of pioneers in all ages involved establishing outposts composed of small groups of people for mutual sharing of equipment and food and defense against enemies or wild beasts. A single outpost or group of co-operating outposts were often called colonies. The Romans used this method of conquest and control. The territory of the United States was conquered in much the same fashion.

Can we find here suggestions for taking the world for Christ? Clearly the Christian faces enemies. The forces of evil headed by Satan control the world of men and constantly seek to overthrow and destroy the Christian either by direct attack or subterfuge. Thus our congregations and church fellowship groups really become colonies of heaven in the midst of a world dominated by Satan. We need the strength of group unity both for personal and group victory over evil.

A true colony of heaven should have the characteristics of heaven: peace, love, and spiritual fellowship. It should truly be a haven for weary souls, a place where wounded souls find succor and healing. The weak should find there strength to combat with evil as well as protection against evil.

But a true colony of heaven cannot remain on the defensive continually and survive. Offensive action which brings victory over evil is required for healthy spiritual growth. Individual members who languish in the protection of the colony will soon find themselves subverted by Satan's underground agents. Their defection whether silent or vocal cannot help weakening the offensive power of the colony.

The Scriptures speak of the Christian's conversation being in heaven. He walks on earth but is identified with heaven. He lives daily by faith, realizing that eventually the kingdoms of this world will become the kingdom of our Lord and of His Christ. He finds no pleasure in spiritual ease. He makes constant forays into the world to snatch men from the power of evil and bring them into the kingdom and into some nearby colony of heaven.

Too long we have looked upon our churches as places of refuge from the evils of the world. It is high time that they also become bases for campaigns to win the world for Christ. A world-wide campaign by Billy Graham can win men for God, but they must then associate themselves with local colonies of heaven and participate in local offensives against evil if the world is to recognize Christ as Lord.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Summer Service

A total of seventy-four persons are now serving in the summer service program. Following is a list of the new personnel:

Chicago Mexican Mission: Ruth Frank, East Peoria, Ill.

Johnstown, Pa.: Opal Conaway, Masontown, Pa.

Camp Rehoboth, St. Anne, Ill.: Jack Fries, Cazenovia, Ill.

Mennonite Youth Village, White Pigeon, Mich.: Ruth Kehr, Wakarusa, Ind.; John Amstutz, Goshen, Ind.; Myrl Nofziger, Goshen, Ind.; Paul Borntrager, Ft. Wayne, Ind.; Gladys Alderfer, Souderton, Pa.; Carl Esch, Elkhart, Ind.

Puerto Rico: Noah Groff, Bareville, Pa.; Bro. and Sister Harold Housman, Philadelphia, Pa.

Donald Taylor who is serving at Chicago Home Mission and Eileen Eigsti who is teaching Bible school in Kansas City, Mo., will also be part of the Migrant Unit near South Bend, Ind.

Voluntary Service

Harold and Esther Kratz, and son, Terry Lee, returned to Hatfield, Pa., June 20, after two years of service at Froh Brothers' Homestead, Sturgis, Mich.

Rufus and Thelma Martin completed two years of service at Eureka Home for the Aged, Eureka, Ill., June 11. They also returned to their home in Wakarusa, Ind.

After three years of VS in Puerto Rico, Elsie Eberly, R.N., Orrville, Ohio, returned home because of illness in the family. R. J. and Florence Hower are now superintendents of the clinic and hospital respectively.

Geraldine Bechtel, Spring City, Pa., left the Kansas City, Mo., Hospital Unit where she was serving as a nurse aide July 7. She is planning to enter the pre-nursing course at Eastern Mennonite College, Harrisonburg, Va., this fall.

Clifford Miller, Milford, Nebr., joined the hospital unit at Kansas City, Mo., June 1.

Three VS I-W's, Willard Ressler, Harold Troyer, and Milford Brenneman, who are serving at Hesston, Kans., spent a day at Blackwell, Okla., helping clear rubble caused by a tornado which recently struck that area.

The Kansas City, Mo., Unit conducted a Bible school in the unit home for local children for the first time beginning June 20. Seventy children attended the Bible school, which was an outgrowth of the club program unit members have been conducting weekly for the past ten months. They feel that the success of the school was an answer to prayer. The parents of the children have now requested a Sunday school. A recent survey revealed that 80 per cent of these children do not have any church affiliation. Pray for the Lord's further direction in the matter.

I-W Services

Henry Weaver, Jr., Director of I-W Services, returned to Harrisonburg, Va., June 29, where he will be teaching at Eastern Mennonite College. Roy Burkholder, New Holland, Pa., is taking over responsibility in the I-W office.

Parents and families of I-W men at Indianapolis, Ind., were invited to spend the day with the unit June 19. An all-time record of 125 were present for the Sunday morning service.

Sponsors for I-W groups appointed by the Executive Committee of the Iowa-Nebraska Conference are as follows: Geneva, Nebr.: Peter Kennel; Sioux City, Iowa: Edward Birkey; Eldora, Iowa: A. Lloyd Swartzendruber; Oakdale, Iowa: Virgil Brenneman; Des Moines, Iowa: Vernon S. Gerig; Kalona (Iowa Mennonite School), Iowa: Paul T. Guengerich; Mt. Pleasant, Iowa: Willard R. Leichty.

Released July 1, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

VS Personnel Arrive in Oklahoma Tornado Area

Plans are materializing for Voluntary Service personnel to begin rebuilding fences and repairing farm buildings in the tornado-struck area around Cheyenne and Leedey in Western Oklahoma. The first volunteers were scheduled to arrive around July 6.

They will spend several days in orientation and organizations in Cheyenne before beginning work in an area hit by the same tornado that brought tragedy to Udall, Kans., and Blackwell, Okla. Cheyenne is an area office of the Red Cross which is providing maintenance, housing, tools, and materials for the project.

As of July 1 the following men had volunteered for this project under MCC Voluntary Service: John Fry of Manheim, Pa.; William Gingerich of Plain City, Ohio; Verne Goering of Moundridge, Kans.; Nelson Kreider of West Willow, Pa.; and Wilmer Wedel of Burns, Kans. Plans were for a similar group of volunteers supplied by the Mennonite Relief and Service Committee also to arrive in Cheyenne the second week in July.

Glenn Esh of the MCC Voluntary Service office, Akron, Pa., and Boyd Nelson of the Mennonite Relief and Service Committee Voluntary Service office, Elkhart, Ind., plan to spend a brief period with the men in getting the projects started.

It is hoped there will be two Voluntary Service teams of eight to ten men by July 15—one out of Cheyenne; the other, out of Leedey. Several men are still needed for this work and should indicate their availability immediately to their conference headquarters or MCC. This work is approved I-W service. It will last for a minimum of two months.

About 100 farmsteads were badly damaged or destroyed by the tornado which cut a 77-mile-long swath in the area in which the VS teams will be working. Added to the plight of these farmers are crop failures during the past three years.

Recently, however, there have been good rains—the first heavy ones in more than three years—which make it imperative that farmers work in the fields to get their crops in. Since cotton is one of the important crops planted recently, there will continue to be much field work. Were it not for the urgency of the field work, the families would supply their own labor. The population is also so sparse it cannot depend on local volunteer help from the community.

The Red Cross is looking to the VS teams to do the rough construction so that families and livestock can be under roof before winter. Finish work will be done by farmers during the winter months.

Pax Matron Sails for Germany

Susan Krahn of Winnipeg, Man., sailed from New York on July 1 for Germany where she will serve as matron to the Pax men working at Backnang. She replaces Susanne Willms of Coaldale, Alta., who is scheduled to arrive in New York late in July after approximately two and a half years of service abroad.

Highest Census at Prairie View

During June Prairie View Hospital at Newton, Kans., had the highest number of admissions in any one month since its opening. Twice during the month the patient census was 30.

WMSA Weekly Notes

WMSA MONTHLY gives to you information and inspiration. The subscription price is 35¢ a year or three years for $1.00. When ordered in groups of ten or more copies to one address, the price is 25¢ each a year. A word to the secretaries who send the subscriptions to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa. **Remember** to give your former address as well as the new address if you have moved. Or if you are a new secretary sending in the subscription for your circle or congregation, include the name and address of the former secretary. This will avoid such complications as receiving twice the number needed and being charged for those not ordered. A few moments of your time to send all the necessary information will help both you and Mrs. Charles in keeping our mailing list correct.

* * *

Birthdays are special days. Every week some one of our missionaries has a birthday. Do you know the missionaries who have birthdays this week? While there isn't time to mail a greeting for the birthday, we can reach them by way of the throne of God. Let us make each birthday a time of special intercession for that missionary or child. Take your Prayer Guide along as you go on your vacation; introduce your friends to this united ministry of intercession.

Perhaps you want to have a few extra copies to give to friends who stop at your house, or if you are visiting to leave a copy

with your hostess. Send your order now to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa., for as many copies as you can use, while the supply lasts. The price is only 30¢ a copy.

* * *

The WMSA delegates and district officers met together on Monday morning, June 13. Each district had one delegate report about the activities of the district WMSA. It was interesting to hear of the methods used to meet district needs. Several delegates mentioned how their district WMSA works with the district Mission Board to provide a fair plan so that no workers are neglected. As the local auxiliaries work with the district WMSA executive, such a plan can provide for those things the Mission Board and the WMSA find necessary.

In districts where the WMSA executive works with the district Mission Board in ascertaining needs, the FMSA executive will divide responsibility and work among the local auxiliaries. One major responsibility for local groups will be to become informed of community needs and plan with other groups in congregation or community to meet these needs.

For example, we learned how the Iowa-Nebraska district worked together to supply furnishings for the district high school, how groups near the Eureka Old People's Home assist at house cleaning time, and how several groups from neighboring congregations supplied food, clothing, and bedding for an Ontario family who lost their home by fire.

There are large projects in which every local group in every district may participate, and there are district projects which are confined to the groups in the district, and there are smaller projects, needs which can be met by one group alone. Whatever the size of the task, or the number of groups participating, there is an opportunity to demonstrate the constraining love of Jesus Christ.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

MARION, PENNSYLVANIA

(Marion Congregation)

Greetings of love:

We as a congregation have been richly blessed by many inspiring messages from our home ministers and by several special meetings. Bro. Christian Charles, Millersville, Pa., was with us for our regular evening service on May 15.

The annual Mission Meeting of the Washington Co., Md., and Franklin Co., Pa., Home Mission Board was held at Marion on Ascension Day, May 19. Bro. Clayton Keener gave us a new burden for the work in Ethiopia that day. We also heard reports from our eight local outposts. This meeting made us realize anew the need to continue to tell others of the saving grace of Christ.

The evening of May 30 and all day May 31 was our fiftieth annual Sunday-school meeting. Bro. John L. Stauffer, Harrisonburg, Va., spoke on "The Birth and Life of the Early Church." Bro. Jacob Martin, Sr., also of Harrisonburg, formerly from this congregation, gave the high lights of 50 years of Sunday-school work. Clarence Shank, our present Sunday-school superintendent, shared the lessons learned from those who lived and served before him. Bro. Harry G. Brackbill, Malvern, Pa., challenged us with the responsibility of the Sunday school to the community. This meeting was very profitable for all of us.

Bro. Wm. McGrath, Chicago, Ill., shared his testimony with us Sunday morning, June 5. We feel that he has a definite call in serving the church.

Our summer Bible school was held June 13-24, with an average attendance of 160. We know that seeds have been planted in these young minds. May they have fallen on good ground.

Bro. Reuben Stoltzfus brought us the morning message on June 19 and was also in charge of a singing held that afternoon at Marion. Many young people attended, especially those that had sometime or other enjoyed being at the Millwood Winter Bible School.

On June 26, Bro. Glenn Baer, one of our three I-W men, gave us reports of his two years' experience while serving at the Mont Alto Sanatorium, South Mountain, Pa. This is a great opportunity to witness.

May we continue to labor faithfully for the Lord until He comes! Martha J. Bauman.

SEPARATION AND NONCONFORMITY (Continued)

1. *Peace.* "Blessed are the peacemakers: for they shall be called the children of God." Peace is the result of reconciliation through the cross. Peace is a gift, an inner relationship with God. This tranquillity of spirit must have outward expressions. The world pattern cannot fit. It is the result of inner enmities. "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace" (Isa. 59:7, 8). To reveal Christ we must follow His pattern. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:21-23). Christ's purpose is to save. We are committed to a life of witness. Thus a nonconformed, nonresistant life is the only true expression of love. The divine nature of love is to love our enemies; then whom have we left to hate? If "a man's *ways* please the Lord, he maketh even his enemies to be at peace with him." We then should be willing to present our bodies for purposes which save men's lives rather than destroy them. Our speech, attitude, use of law, and pattern of everyday life should harmonize with the inner nature. Let's not oppose God.

2. *Holy Life.* "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." The word *fashion* has the same meaning as *conformed.* Peter says that to be holy we must have a non-fashioned pattern of life—not to assume an outward appearance patterned after the world. Wuest says, "It refers to the act of the child of God assuming as an outward expression the habits, mannerisms, dress, speech, expressions, and behavior of the world out from which God saved him, thus not giving true expression of what he is, a cleansed, regenerated child of God, but instead hiding the Lord Jesus Christ who should be seen in the life of the Christian. It is the believer masquerading in the costume of the world." When the devil is transformed into an angel of light, he is masquerading in the costume of the Christian. The main purpose of the nonconformed life is to reveal Christ. If this important truth were understood by Christians, they would have no desire to act, talk, and dress like the world. There are eternal issues at stake. Judgment will be according to deeds done in the body. This is what Jesus has reference to in Matt. 7:21-23: ". . . but he that doeth the will of my Father . . . . I never knew you: depart from me, ye that work iniquity."

Let us notice some applications. Much could be written on each but a few words must suffice.

Habits. What about the tobacco habit, liquor, narcotics, and accompanying forms of revelry? The child of God cannot glorify God in such habits.

Mannerisms. Certain manners portray an evil desire. Fads and bodily expressions suggestive of evil should not be seen among Christians.

Dress. Pride and sensuality are the main motives of worldly dress. Simplicity and modesty mark the pattern of the Christian. Do they have anything in common? Why is it hard for a Christian to adopt patterns consistent with his inner nature? If the heart is right, the expression should be easy.

Speech expressions. Peter tried it when he did not want to be identified with Christ. Is that the main reason? Shame on any Christian who employs speech expressions that defame the name of Jesus.

Behavior. This at all times should be becoming to one professing godliness. It does little good to dress like a saint and behave like the devil. Dear brethren and sisters, do we not understand our calling?

In writing to the Philippians Paul says, "Let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and notice those who follow the *pattern* we have set you. For there are many who live, as I have often told you, and tell you now with tears, like enemies of the cross of Christ. They are doomed to destruction: their appetites are their god; they glory in their shame; they are absorbed in earthly matters" (AV and Goodspeed). This clearly sets forth the nonconformed pattern for Christians. It also clearly states that Christians should be uniform in their expression. It affirms that the Christian community should set the pattern, whether it be of speech, conduct, mannerism, or dress. Certainly our worship service should never be patterned after the wild demonstrations of heathen

idolatry, or our appearance after the lustful practices of Hollywood, or our conduct after the covetous practices of a grasping world. Paul pronounces *doom* on those whose passions, pride, and pursuits are worldly. It is base ingratitude to use carelessly the life and body which cost so much to redeem. Such attitudes and practices are directly opposed to the divine purposes of redemption. Is there not a loud call today, *"Who is on the Lord's side?"*

3. *Social Life.* "For this is the will of God, even your sanctification, that ye should abstain from fornication: that each of you learn to take a wife for himself from pure and honorable motives, not to gratify his passion, like the heathen who know nothing of God" (AV and Goodspeed). Every young Christian should be willing to accept a pattern of sanctified courtship that is separated from the uncleanness of this sinful world. The world is making a terrific impact on the church today by its social pressures. When the sons of God looked on the daughters of men and saw that they were fair and took them wives of all they chose, they refused the guiding presence of the Holy Spirit. As it was in the days of Noah, so shall it be in the days of the coming of the Son of man. Tobacco, drink, narcotics, obscene movies, popular styles, bobbed hair, jewelry, paint, lipstick, long fingernails, plucked eyebrows, necking, parked auto courtship, mixed bathing, and such like should never be named among the people of God. God's purpose in our life is redemption. He did not separate us from the bondage of sin that we might dance about a golden calf. God has separated us from the power of sin. Are we willing by a nonconformed life to separate ourselves from the practice of sin, so that we might live eternally separated from the presence of sin and its results?

The sanctified life is both separated and nonconformed. "Follow peace with all men, and holiness, without which no man shall see the Lord." This verse seems to be an ultimatum which makes the doctrine of separation and nonconformity essential to Christian living.

Some Distinctions

1. Separation is the work of God according to His own nature which puts the believer in a new relationship with Himself according to our willingness to be separated from all evil.
2. Separation is by the mercies of God. Nonconformity is our reasonable service.
3. Separation has to do with our being—children of God.
   Nonconformity is the part of doing—obedient children.
4. Separation plants us to the root.
   Nonconformity is the production of the fruit.
5. Separation is a position received by an act of the will.
   Nonconformity is a practice in harmony with God's will.
6. Separation has to do with our character.
   Nonconformity has to do with our conduct.
7. Separation is the nature of our inner life.
   Nonconformity is the outward expression of the inner nature.
8. Separation has to do with a right relationship.
   Nonconformity is the manifestation of right attitudes.
9. Separation is an act of the love of God.
   Nonconformity is our loving response to God's love.
10. Separation is our state.
    Nonconformity reveals our standing.
11. Separation is ours positionally.
    Nonconformity is walking worthily.
12. Separation is rooted in the death of Christ.
    Nonconformity is the blossom of the resurrection of Christ.
13. Separation is the reception of the new life.
    Nonconformity is the expression of the new life.
14. Separation is the departure from evil.
    Nonconformity is the yielding of our members as instruments of righteousness.
15. Separation is the call to sainthood.
    Nonconformity is the call to brotherhood.
16. Separation is that of a stranger—unknown and misunderstood.
    Nonconformity is that of a pilgrim—the life of our pilgrimage.
17. Separation is the object of holiness.
    Nonconformity is the work of righteousness.
18. Separation is the expectation of faith and hope eternally.
    Nonconformity is the work of faith and hope in the present.

"Come out from among them, and be ye separate, saith the Lord."

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may *prove* what is that good, and acceptable, and perfect, will of God."

"For whom he did foreknow, he also did predestinate to be conformed to the *image of his Son.*"

Duchess, Alta.

Field Notes

CONTINUED

A music appreciation hour, under the direction of Jane C. Hitchcock, was held on July 7 at the home of Marcus Clemens for the women of the Rocky Ridge Church, Quakertown, Pa.

Bro. Le Roy Zook and a group from Otelia gave a program at Locust Grove, Belleville, Pa., on July 3.

Change of Address: Claud Hostetler to 1854 Southeast 112th St., Portland 16, Oreg., phone number LIncoln 2254; Ronald and Elaine Rich from North Newton, Kans., to 4949 78th Ave., West Lanham Hills, Hyattsville, Md. Ronald is beginning two years of I-W service in chemical research with the U.S. Bureau of Standards.

Announcements

Bro. B. B. King, speaking at First Mennonite Church, Fort Wayne, Ind., July 22-24, in commemoration of fifty years of preaching, most of them given at the Fort Wayne church.

Revised list of speakers for the Lay Evangelism Conference to be held at the Laurelville Mennonite Camp, Aug. 20-24: Lewis Strite, Harrisonburg, Va.; Charles Eshelman, Grantham, Pa.; Tobe Schmucker, South Bend, Ind.; Dr. Earl Stover, Sellersville, Pa.

All-day Harvest Home and Christian Life meeting at Miller's Church, near Leitersburg, Md., July 20, with Donald Lauver and Mervin J. Baer as speakers.

Guest speakers at MYF retreat, Camp Emmaus, Illinois, July 22-24: J. B. Shenk and Ray Horst, Elkhart, Ind.

Bible Conference at Otelia, Mount Union, Pa., with J. L. Stauffer and William McGrath as speakers, July 19-21.

Annual Stark County MYF Hymn Sing at Hartville, Ohio, park, 2:45 DST, July 17. Bro. Paul Hummel, Berlin, Ohio, is song director. Everyone invited.

Speakers at Penn Valley, one mile west of Fleetwood, Pa., afternoon and evening, July 17: Lester Hoover, Howard Witmer, James Sauder, Millard Shoup, Harold Fly. Supper provided.

Visiting Speakers

June 12. **P. L. Frey,** Archbold, Ohio, at Service Center, Cleveland, Ohio.

June 19. **William Martin,** Menges Mills, Pa., at Mellinger's Lancaster, Pa.

June 26. **Paul Mininger,** Goshen, Ind., at Millersville, Pa. **Myron Augsburger,** Harrisonburg, Va., at Yellow Creek, Goshen, Ind. **J. C. Wenger,** Goshen, Ind., at Shore, Shipshewana, Ind. **Chester Wenger,** on furlough from Ethiopia, at Mount Joy, Pa.

July 3. **Ernest K. Moyer,** Quakertown, Pa., at Bridgewater Corners, Vt. **Boyd Nelson,** Elkhart, Ind., and **Nevin Miller,** Harrisonburg, Va., at Scottdale, Pa. **Chester Wenger,** on furlough from Ethiopia, at East Chestnut Street, Lancaster, Pa. **Gideon G. Yoder,** Hesston, Kans., at Garden City, Mo. **Paul Roth,** Masontown, Pa., and **Irvin Roth,** Allensville, Pa., at Otelia, Mt. Union, Pa.

Evangelistic Meetings

Ralph Malin, Malvern, Pa., in tent meetings at Oxford, Pa., July 17-31. **Evangelist unannounced,** at Bart Chapel, one and one-half miles east of Green Tree intersection of 896 and 372, southeast of Georgetown (Bart), Pa., July 10-17.

Bro. Shem Peachey is conducting a weekly counselor training class at Maple Grove, Atglen, Pa., in preparation for the Crusade for Christ Campaign at Gap.

The Crusade for Christ Campaign near Berlin, Ohio, a united evangelistic effort supported by Mennonites, Conservatives, and Amish, had an average attendance of 2,500, with a capacity audience of 4,500 on weekend nights.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Arnold—Ingleright.—Richard John Arnold and Ardys Kathleen Ingleright, both of White Cloud, Mich., cong., by Edw. D. Jones at the White Cloud Mennonite Church, June 18, 1955.

Baker—Diller.—Alvin G. Baker, Maple, Ont., and Mary Eileen Diller, Markham, Ont., both of the Markham cong., by Abraham Smith at Reesor's Church, May 28, 1955.

Bontrager—Miller.—Alvin Bontrager, Millersburg, Ind., and Leona Miller, Middlebury, Ind., both of Pleasant Grove C.M. cong., by Clarence A. Yoder at the Pleasant Grove Church, June 12, 1955.

Derstine—Derstine.—Kermit Derstine, Doylestown, Pa., cong., and Frances Derstine, Souderton, Pa., cong., by Norman Derstine at the Souderton Church, June 18, 1955.

Derstine—Landis.—Roy C. Derstine, Souderton, Pa., and Mary Jane Landis, Franconia, Pa., both of the Franconia cong., by Arthur D. Ruth at his home, June 11, 1955.

Erb—Bontrager.—Lowell D. Erb, Wellman, Iowa, East Union cong., and Lola Faye Bontrager, Haven, Kans., Yoder cong., by Paul Erb at the Yoder Church, June 10, 1955.

Fisher—Sensenig.—Jacob K. Fisher, Ephrata, Pa., cong., and Esther Mae Sensenig, Weaverland, East Earl, Pa., cong., by J. Paul Graybill at his home, June 25, 1955.

Good—Good.—Alvin W. Good and Janet R. Good, both of East Earl, Pa., Bowmansville cong., by Howard Z. Good at his home, June 25, 1955.

Hess—Metzler.—Andrew B. Hess, Mt. Joy, Pa., cong., and Dorothy Jean Metzler, Lancaster, Pa., cong., by Jacob T. Harnish at the bride's home, June 25, 1955.

Houser—Kauffman.—Jacob R. Houser, Jr., Lampeter, Pa., and Verna Jane Kauffman, Lancaster, Pa., both of the Willow Street cong., by Jacob T. Harnish at the Willow Street Church, June 19, 1955.

Jorden—Martin.—Lawrence Jorden and Dorothea Arlene Martin, both of Glen Flora, Wis., South Lawrence cong., by D. L. Martin at the home of the bride, June 11, 1955.

Lapp—Stoltzfus.—Melvin G. Lapp and Pearl Stoltzfus, both of Gap, Pa., by Nelson E. Kauffman at the Maple Grove Church, Atglen, Pa., June 8, 1955.

Lehman—Geiser.—Clifford D. Lehman, Dalton, Ohio, and Lena L. Geiser, Apple Creek, Ohio, both of the Sonnenberg cong., by Louis Amstutz at the Sonnenberg Church, June 24, 1955.

Leichty—Schmucker.—Peter Leichty and Fannie Schmucker, both of the East Goshen Mennonite Church, Goshen, Ind., by Ira S. Johns at the East Goshen Church, June 19, 1955.

Martin—Strite.—Abram H. Martin, Maugansville, Md., Eshleman cong., and Martha P. Strite, Maugansville, Md., Reiff cong., by Moses K. Horst, assisted by his son Norman H. Martin, at the home of the groom, June 28, 1955.

Miller—Slabach.—Kenneth Marion Miller and Betty Marie Slabach, both of Goshen, Ind., Benton, cong., by Lewis Miller at the Benton Church, June 25, 1955.

Mullet—Yutsy.—David R. Mullet and Mary Ellen Yutsy, both of Middlefield, Ohio, Maple View cong., by Roman H. Miller at the Maple View Church, June 18, 1955.

Nebel—Carlson.—Paul Daniel Nebel, Versailles, Mo., and Lila Carlson, Tarkio, Mo., by Alfred Martin at the United Lutheran Church, Tarkio, Mo.

Rohr—Clemmer.—Paul E. Rohr, Hatfield, Pa., Line Lexington cong., and Martha A. Clemmer, Harleysville, Pa., Salford cong., by Arthur D. Ruth at his home, April 2, 1955.

Sauder—Ressler.—Paul Sauder, Elverson, Pa., Conestoga cong., and Mary Ressler, Elverson, Pa., Rock cong., by Ira A. Kurtz at the Conestoga Church, June 25, 1955.

Schweitzer—Reschly.—Willard William Schweitzer, Wellman, Iowa, cong., and Marilyn Jean Reschly, Wayland, Iowa, Sugar Creek cong., by Simon Gingerich at the Sugar Creek Church, June 28, 1955.

Shantz—Hunsberger.—Glen Stuart Shantz, Waterloo, Ont., Erb Street cong., and Elsie Estelle Hunsberger, Baden, Ont., Shantz cong., by Leslie H. Witmer at the Shantz Church, June 25, 1955.

Stahl—Diener.—Milo D. Stahl, Linville, Va., Lindale cong., and Viola Pearl Diener, Wellman, Iowa, cong., by Earl Buckwalter, uncle of the bride, assisted by John R. Mumaw, at the Wellman Church, June 18, 1955.

Stutzman—Kauffman.—Edwin Stutzman, North Main Street cong., Nappanee, Ind., and Betty Kauffman, Maple Grove cong., Topeka, Ind., by Ellis Croyle at the Maple Grove Church, June 19, 1955.

Wagler—Mast.—Lester Wagler and Gertrude E. Mast, both of Hartville, Ohio, Maple Grove cong., by Roman H. Miller at the Maple Grove Church, June 26, 1955.

Wise—Good.—Alvin G. Wise, Bowmansville, Pa., cong., and Anna Mae Good, Weaverland cong., East Earl, Pa., by J. Paul Graybill at his home, June 25, 1955.

Yoder—Yoder.—Ben Yoder and Elsie Yoder, both of Belleville, Pa., Amish cong., by Luke L. Kiefer at Quarryville, Pa., May 26, 1955.

Yoder—Hostetler.—Christian Z. Yoder, Oyster Point, Va., Warwick River cong., and Sarah Grace Hostetler, Westover, Md., Holly Grove cong., by Truman H. Brunk at the Holly Grove Church, June 25, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Brubaker, Noah M. and Hilda (Shertzer), Lancaster, Pa., a daughter, Miriam Louise, June 3, 1955.

Cassel, Gerald D. and Shirley (Bontrager), Lansdale, Pa., first child, Jerry Lee, June 16, 1955.

Diller, Henry and Irene (Bender), Mt. Morris, Mich., third child, second daughter, Carol Elaine, June 28, 1955.

Geiser, Willis E. and Doris E. (Lehman), Wilmington, Del., first child, Delmar Laverne, June 14, 1955.

Gingerich, Paul and Vesta (Troyer), Williamsburg, Iowa, a son, Rodger Paul, June 1, 1955.

Heilemann, George and Pauline (Schlosser), Lederach, Pa., third child, first son, Joseph George, June 21, 1955.

Hershberger, Jay and Ruby Ellen (Eash), Goshen, Ind., second son, Jeryl Lynn, June 14, 1955.

Kauffman, Aldine C. and Mabel (Eash) (no address), sixth child, third son, Leonard Milo, May 29, 1955.

Kauffman, Joe I. and Naomi (Albrecht), Goshen, Ind., second daughter, Rebecca Lynn, June 20, 1955.

Kreider, Mervin H. and Elma (Myer), Lancaster, Pa., sixth child, third son, David Myer, June 14, 1955.

Mast, Milford S. and Ruth (Landes), Oley, Pa., third child, second son, Galen L., June 18, 1955.

Metzler, Luke M. and Mary Elizabeth (Herr), Lancaster, Pa., third child, second daughter, Sarah H., June 2, 1955.

Miller, Landis L. and Vera (Hershey), Elizabethtown, Pa., second child, first daughter, Rachel Fern, June 9, 1955.

Ranck, Melvin H. and Emma Mae (Mann), Holtwood, Pa., third child, first daughter, Lois Ann, June 2, 1955.

Roth, Maurice and Eileen (Stutzman), Dorchester, Nebr., second son, Brian Lee, June 13, 1955.

Rudolph, Noah D. and Esther (Shank), Hanover, Pa., first child, Susanna Katie, June 25, 1955.

Shank, Ernest C. and Elizabeth (Howell), Sarasota, Fla., second daughter, Wendy Kristen, June 12, 1955.

Showalter, Winfred and Mildred (Harner), Waynesboro, Va., fifth child, third son, Kenton Dean, May 2, 1955.

Vale, Joseph and Sarah (Bauman), Waterloo, Ont., second child, first son, Robert Joseph.

Ventura, Joe and Rae (Rios), Chicago, Ill., second child, first daughter, Karen Sue, June 24, 1955.

Wade, Paul E. and Mary Helen (Yoder), Sterling, Ill., fourth child, third son, Donald Lee, June 10, 1955.

Weaver, Luke, Jr., and Pauline (Martin), Lititz, Pa., first child, Luke Clair, June 11, 1955.

Weldy, Dale D. and Helen (Eicher), Goshen, Ind., second child, first son, Kim Arthur, April 23, 1955.

Whisler, Walter D. and Sadie (Bair), Hanover, Pa., first child, Glendon Eugene, June 23, 1955.

Yoder, Mervin and Phoebe (Hollopeter), White Pigeon, Mich., second child, first daughter, Joanne Kay, April 26, 1955.

Zimmerman, Norman and Emma Jean (Hertzler), Mechanicsburg, Pa., first child, Keith Lane, June 20, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Buckwalter, Cora M., daughter of the late Benjamin M. and Barbara (Kreider) Hershey, was born in Lancaster Co., Pa., June 1, 1878; entered into rest at the home of her son-in-law and daughter, Mr. and Mrs. Robert Ruhl, Lancaster, Pa., on April 23, 1955, aged 76 y. 10 m. 22 d. She was the widow of Phares B. Buckwalter and is survived by one daughter (Ruth, with whom she resided), a stepdaughter (Mrs. Mae Myers, Quarryville, Pa.), one granddaughter, 10 stepgrandchildren, 2 brothers and 2 sisters (Benjamin K., Leola, Pa.; Aaron, Christiana, Pa.; Annie—Mrs. Edwin Good, Gordonville, Pa.; and Alta—Mrs. John C. Fenniger, Paradise, Pa.). At the time of death she was a member of the Mellinger congregation, but for the greater part of her life she was a member of and attended the church at Paradise, Pa., where the funeral services were held on April 26 with Harry Lefever and Amos Weaver officiating. Burial was made in the adjoining cemetery.

Hershberger, Judith Yvonne, daughter of Lester and Jean (Wagler) Hershberger, was born Feb. 10, 1954, at Blountstown, Fla.; went to be with Jesus on June 17, 1955; aged 1 y. 4 m. 7 d. Death was due to drowning in the pond on the W. J. Overholt farm, near Norfolk, Va., where her parents live. She leaves her parents, 2 sisters (Dawn Elizabeth and Twila Jean), 3 brothers (Paul Martin, David Lynn, and John Mark), her grandparents (Enos and Catherine Wagler, Hartville, Ohio, and John and Sarah Hershberger, Beach City, Ohio), 4 great-grandparents, and many other relatives and friends. Funeral services were conducted at the Providence Conservative Mennonite Church in charge of Simon Coblentz, assisted by Roman H. Miller, Hartville, Ohio. Interment was made in the church cemetery.

Miller, Elizabeth N., was born in Lancaster Co., Pa., May 29, 1877; departed this life June 11, 1955; aged 78 y. 13 d. She is survived by her husband, Samuel Z. Miller, with whom she lived in marriage since Oct. 14, 1902. Also surviving are 3 daughters (Martha H.—Mrs. John H. Lehman, Hershey, Pa.; Edna H.—Mrs. Joseph M. Wolgemuth, Mt. Joy, Pa.; and Naomi E.—Mrs. Homer D. Bomberger, Manheim, Pa.), 9 grandchildren, 7 great-grandchildren, and the following brothers and sisters (Martin N. Heisey, Mrs. Lottie N. Martin, Mrs. Mary N. Martin, all of Elizabethtown, Pa.; Irvin N. Heisey, Rheems, Pa.; Walter N. Heisey, Hershey, Pa.; Martha N.—Mrs. Harry M. Stauffer, Palmyra, Pa.; and Ella N.—Mrs. Daniel Wolgemuth, Florin, Pa.). Funeral services at the Stauffer Mennonite Church on June 14 were in charge of Frank Zeager and Noah W. Risser. Interment was made in Good's Mennonite Cemetery, Lancaster Co., Pa.

Musselman, Marcella (Landis), wife of C. M. Musselman, Lemoyne, Pa., was born Sept. 16, 1867; died June 19, 1955; aged 87 y. 9 m. 3 d. She is survived by her husband, 3 daughters (Mrs. Florence Zink, Camp Hill, Pa.; Mrs. Mabel Witmer, Chambersburg, Pa.; and Mrs. Thelma Tyson, Arlington, Va.), 3 grandchildren, and 8 great-grandchildren. They were married 67 years. She was a faithful member of the Slate Hill Mennonite Church, Shiremanstown, Pa. Funeral services held on June 23 were in charge of C. F. Derstine, a personal friend of the family, assisted by William Strong, Marlin Lauver, and H. A. Houseal.

Rediger, Christian C., son of the late Christian and Elizabeth (Eigsti) Rediger, was born at Milford, Nebr., Oct. 14, 1887; passed away June 10, 1955, at the Hand County Memorial Hospital, Miller, S. Dak.; aged 67 y. 7 m. 27 d. His early years were spent near Milford, and in 1924 he with his family, moved to Miller, S. Dak., where he spent the remainder of his life. On Sept. 26, 1909, he was united in marriage to Lena Bechler. This union was blessed with 13 children. One son (Willard) preceded

him in death in May, 1945. Surviving are his wife, 8 daughters (Alma—Mrs. Alex Haeffner, Redfield, S. Dak.; Elsie—Mrs. John Duffy, Butte, Mont.; Nina—Mrs. Melvin Burkey, Beaver Crossing, Nebr.; Valda—Mrs. William L. Hauder, Milford, Nebr.; Edna—Mrs. Chris Onstad, Great Falls, Mont.; Florence—Mrs. Leonard Kassmeier, Fort Benton, Mont.; Elaine—Mrs. Clem Sherwood, Sioux Falls, S. Dak.; and Doris—Mrs. Lloyd Stubsten, Carter, Mont.), 4 sons (Earl and Clifford of Miller; Walter, Los Angeles, Calif.; and Clyde, Butte, Mont.), 43 grandchildren, 8 great-grandchildren, 2 sisters (Mrs. Pete Roth, Milford, Nebr., and Mrs. Susie Hershberger, Wellman, Iowa), and 3 brothers (Joe and Ben of Milford, and William of Miller). In his youth he accepted Christ as his Saviour and united with the Mennonite Church. At the time of his death he was a member of the Miller, S. Dak., Mennonite Church. Due to building operations at his home church, funeral services were held at the Trinity Lutheran Church in Miller on June 13, in charge of Paul J. Glanzer, assisted by Warren Eicher. Burial was made in the Community Cemetery, Miller, S. Dak.

Roark, James M., was born Nov. 3, 1872, in Cole Co., Mo.; passed away near Edwards, Mo., on June 3, 1955; aged 82 y. 7 m. On Aug. 27, 1911, he was married to Lucy Jones. To this union were born 2 children (Clarence and Mildred). Both died in infancy. They took his nephew (Wilson Ross) into their home when he was 18 months old and reared him as their son. His brother (John) lived with them their entire married life and her sister (Ethel Jones) for the past 30 years. In early manhood he became a Christian, and was a member of the Mennonite Church for the past 20 years. Surviving are his wife, her sister (Ethel), his brother (John) of the home, a sister (Minnie James, Windsor, Mo.), foster son (Wilson Ross, Lakeside, Calif.), and 2 grandchildren. Services were held in the Cable Ridge Schoolhouse by J. P. Brubaker. Burial was made in the Cable Ridge Cemetery.

Steiner, Clara Elizabeth, daughter of Peter D. and Barbara (Lehman) Baumgardner, was born near Kidron, Ohio, Feb. 18, 1872; passed away at her home near Orrville, Ohio, May 18, 1955; aged 83 y. 3 m. She was bedfast nearly 3 years following a fall at her home. On March 27, 1891, she was baptized and received into the fellowship of the Sonnenberg Mennonite Church. Following her marriage to David Steiner on Nov. 25, 1909, she transferred her membership to the Crown Hill Mennonite Church, where she was a member at the time of her death. She was a member of a family of 11 children. Surviving are her only daughter (Alice of the home), one sister (Katharina—Mrs. Frank Shoup, Beach City, Ohio), 2 brothers (William, Pandora, Ohio; and Peter, Orrville, Ohio), and many other relatives and friends. Funeral services were held May 21 at the Crown Hill Church, conducted by Noah Hilty and John Drescher. Interment was made in the adjoining cemetery.

Weldy, Silas L., son of John K. and Susan (Mumaw) Weldy, was born Nov. 27, 1877, near Wakarusa, Ind., and quietly passed away at his home near Wakarusa on May 27, 1955; aged 77 y. 6 m. At the age of 18 he accepted Christ as his Saviour and united with the Holdeman Mennonite Church. On Oct. 8, 1899, he was united in marriage to Elnora Metzler.

On Dec. 20, 1908, he was ordained to the ministry by the late David Burkholder. During 40 years of sacrificial service his chief interest was the salvation of the lost; and that interest continued after his retirement from active ministry in 1949. His services were rendered not only in the Holdeman congregation but also throughout the Indiana-Michigan Conference and other states where he was called to serve in evangelism. He was one of the early Mennonite ministers to take an active interest in the establishment and development of missions. He served terms as secretary and also field evangelist for the District Mission Board. His prayer life was also an important factor of his ministry. In the last week of his life he prayed for each family of his congregation, mentioning each by name. Thus, even to the end, his thinking was centered around Christ and the welfare of the church.

Surviving are his wife, one son (Maynard of Wakarusa), 4 grandchildren, a foster son (Walter Weaver of Mishawaka), a sister (Ruth —Mrs. Alvin Yoder of Nappanee), 3 brothers (Elmer of Wakarusa; Amos and Homer of Nappanee), and a host of other relatives and friends.

Services were held at the Olive Mennonite Church on May 30 with Lee J. Miller, D. A. Yoder, and Simon G. Gingerich officiating. Burial was made in the Olive Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Egermeier's Bible Story Book (revised), by Elsie Egermeier and Arlene S. Hall; Warner Press; 1955; 640 pp.; $3.95.

This book is a revised edition of the original work by Elsie E. Egermeier. It is an attempt to completely cover the Bible. Stories from the Old Testament are divided into six sections: "The Patriarchs"; "Moses, Lawgiver and Leader"; "Joshua and the Judges"; "The Three Kings of the United Kingdom"; "The Divided Kingdom"; and "Stories About the Jews." There is also a section called "The Years Between the Old and New Testament." Stories from the New Testament are divided into two parts: "Stories About Jesus" and "Stories About the Apostles." There is a complete index of both stories and pictures.

Arlene S. Hall has done an excellent job of revising this time-tested book. The reviser adheres to the facts of the Bible with the same accuracy as the author. Several new stories have been added. The longer stories have been broken up, and the narrative is more smooth and flowing. The titles of the stories are more interesting and less wordy. More color pictures are used, and page-size pictures are used throughout. The larger print is an added attraction for children.

This revision should make this old stand-by a still greater favorite. It is almost a must in the home and in our Christian schools.

—Leah K. Lind.

Items and Comments

The next North American crusade for Billy Graham begins in Toronto on Sept. 18. Next November Graham returns to England for a week's evangelistic mission at Cambridge University.

* * *

One of the men who stood unashamedly in the drenching rain among those who had accepted Christ as their Saviour in the Billy Graham meetings at Wembly Stadium in London was Sir John Hunt, leader of the expedition that conquered Mt. Everest.

* * *

By its acceptance of only 1,229 refugees in 1954, the United States ranks fourth among forty nations of the world in this effort, according to World Council Officials. Canada was first with 9,589; Australia, second with 2,298; and Brazil, third with 1,258.

* * *

In April the Indian government announced amendments to the passport rules which require missionaries seeking entrance to India to apply for a special class of visa. They specified that the latter will be approved only if the individuals are found to have outstanding qualifications or to be specialists in fields where Indian nationals are not available. This makes it probable that the number of foreign missionaries in India will grow less and less.

* * *

Southern Presbyterians in their General Assembly decided against further efforts now for merger with the Presbyterian Church in the U.S.A. and the United Presbyterian Church. The union plan was approved by the Assembly last year but was rejected by balloting in the local presbyteries.

* * *

A bill proposing that Thanksgiving be observed on the fourth Monday of November instead of the fourth Thursday, in order to facilitate family gatherings on the day, was introduced into the House of Representatives in Washington. The bill proposed that Memorial Day also be observed annually on Monday.

* * *

As a cable from Leningrad announced arrival of six Quakers on a good-will visit, the American Friends Service Committee released a message to the American people challenging as unsound what it called "the premise that totalitarian communism is the greatest evil that threatens men today." The greatest evil, said the Quaker organization in a book-length study entitled "Speak Truth to Power," is the military code which holds that man is an instrument of the state. Communism applies this code to all of life, the publication declares, but the West itself is not free of it.

* * *

Some months ago the press widely reported the death in the Bronx, New York, of the son of a leader in community work against juvenile delinquency. The murdered boy was, reportedly, a silent, model boy and was shot down in cold blood by a juvenile gang.

Now comes the sequel which reveals that the victim was not the quiet model boy his father thought he was, but was rather a gangster himself without his father's knowledge. His murder was a part of the gang rivalry.

* * *

The American Medical Association in its annual meeting heard reports from two different research groups concerning the relation of cigarette smoking to lung cancer. Both groups were in substantial agreement that the statistical case is proved against cigarette smoking as a cause of lung cancer. Meanwhile a research committee, appointed by the tobacco industry, has rejected this purely statistical evidence, maintaining that no chemical links between cigarette smoking and lung cancer have been proved. This may be true, but if cigarette smokers are dying in larger proportions than non-cigarette smokers, it would behoove the people who want to live to leave cigarettes alone.

* * *

Thirty per cent of high-school graduates in America are now going to college compared with 12 per cent in 1930 and 5 per cent in Britain today.

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The General Conference of the Free Methodist Church has voted to remove its restriction on the number and kind of musical in-

struments used in church services. No instrumental music of any kind was permitted until 1943, when the General Conference authorized piano or organ music, but not both.

* * *

A shipment of 25,000 baby chicks, gift of American churchmen and hatcheries, was flown to Italy recently under the auspices of the Heifer Project, Inc. The chicks will be distributed to needy Italian farmers. This is the first chick shipment to Italy by the Heifer Project.

* * *

Of the slightly less than 10,000 conscientious objectors who are classified as such by Selective Service or are in or have completed their two years of civilian work, 50 per cent from the four states of Indiana, Kansas, Ohio, and Pennsylvania. The proportion of conscientious objectors to the total number of draft registrants is about the same under the present I-W Civilian Work arrangement as it was under the CPS arrangement of World War II, according to the **Reporter.**

* * *

Illinois has ceased its discrimination against the CO's who work for the Department of Public Welfare. I-W's are now being paid the same as other employees in identical situations.

* * *

The Anglican Archbishop of Capetown called on South Africans to repent before God before permitting their country to adopt its segregation laws. "I urge that whatever the cost to our pride and prestige," he said, "we turn aside from political chicanery and wrangling and declare our convictions as Christians and make an act of national repentance for allowing this land of ours to get into such an intolerable mess in the field of human relationships."

* * *

Southern Presbyterians were urged to "use prayer and medical treatment, but not as opposed to each other, but working together." A report on Christianity and health adopted by the General Assembly of the church said "prayer may be just as much one of the conditions through which God sends His healing as is penicillin or the surgical removal of a diseased organ." At the same time the report warned against spectacular aspects of faith-healing and its use for selfish interests only.

* * *

A new illustrated edition of the New Testament has been published by the American Bible Society. The edition, first of its kind, contains 566 photographs, 9 maps, and 6 diagrams to illustrate and clarify various portions of the New Testament text in the light of recent archaeological and historical studies. The Society described the project as "a milestone in the printing and distribution of the New Testament." More than five years of planning and research went into the work.

* * *

Outlets for the sale of alcoholic beverages now outnumber grocery stores in the United States, according to the Methodist Board of Temperance. The latest federal licensing figures disclose that there are 273,454 establishments that hold retail liquor licenses and 159,282 more that hold retail malt (beer and ale) licenses, a total of 432,376. Compared to this, United States Department of Commerce reports 358,000 grocery stores in the country, 201,000 gasoline-filling stations, 28,000 furniture stores, and 21,000 shoe stores.

* * *

Southern Presbyterians upheld their church's year-old stand against racial segregation despite the vigorous opposition of a minority group. By a vote of 293 to 109 the 95th General Assembly reaffirmed its 1954 pronouncement urging the abolition of segregation in all churches and church courts of the denomination.

* * *

A bill making it mandatory that the motto "In God We Trust" appear on all future United States paper money, as well as on coins, has been unanimously approved by the House of Representatives.

* * *

The birth rate of illegitimate children in Italy, which up to 1935 was at the high level of about 50 for each 1,000 children born alive, has recently been dropping. In 1951 the lowest level ever recorded was reached, 33.9 illegitimate births per 1,000. According to Worldover Press, the trend toward fewer births out of wedlock is unmistakable.

* * *

Ten thousand migrants will come to Pennsylvania this summer at the invitation and urging of government officials and private farmers to harvest a $45,000,000 crop. Ten thousand farms will benefit by their work. Sixty per cent of the migrants come from the south by truck or bus and the remaining 40 per cent are flown in from Puerto Rico.

* * *

Philips University at Enid, Oklahoma, supported by Disciples of Christ churches in a half-dozen southwestern states, announced that Negroes would be admitted to all departments beginning with the fall term in September. It was the first statement by a church-supported school in the state letting the bars down completely to Negroes.

* * *

Religious news and editorials are two of the most popular features of a church paper, according to Edwin H. Maynard, in the conclusion presented in a Master's thesis based on a survey of Methodists in the eastern United States. More than 90 per cent of those responding to the questionnaire, he said, expressed interest in church news and editorials.

* * *

The Peoples Church, Toronto, Ontario, where Dr. Oswald J. Smith is pastor, in its annual campaign for funds for the support of its missionary program raised $282,000, the largest amount in the history of the church. This is the twenty-fifth anniversary of Smith's pastorship in Toronto. The church is now supporting 380 missionaries. Smith has been praying for years that the number might increase to 400.

* * *

Seven Roman Catholic churches in Buenos Aires were burned and the residence of Cardinal Copello was also destroyed in retaliation for an abortive armed revolt against the Peron government. Peron blamed communists and said "they did not even respect religious buildings that are priceless relics of our historic heritage." Peron said that church and state relationships must be settled by elections.

* * *

Evangelist Billy Graham has been invited by the Protestant Council of the city of New York to conduct a campaign in that city the latter part of September, 1956, possibly in Madison Square Garden. Last March Graham in his first major appearance in the city packed the Garden, which seats 20,000.

* * *

Florence Taylor, Nursing School Dean of the Vellore Christian Medical College Hospital in south India, has been awarded a Florence Nightingale medal by the International Committee of the Red Cross. Miss Taylor was praised for filling an "outstanding role in raising the standard of nursing in India."

* * *

Augustana, oldest Swedish language church paper in America, will cease publication at the end of 1955. "The generation which it has so ably served is rapidly approaching the end of their era," said the resolution adopted by the Lutheran Synod. This paper was founded 100 years ago. Its circulation, once at 31,000, is down to less than 5,000.

* * *

J. Edgar Hoover recently reported that of 8,000 delinquent boys and girls under 17 who had been brought before a certain juvenile judge for law violations, only 42 regularly attended Sunday school. Even more striking was the judge's finding that none of the children had a mother or a father that attended Sunday school or church regularly.

* * *

Persons with religious scruples against insurance would be exempted from participation in the Social Security Act under a bill introduced in the House of Representatives by an Indiana Congressman. The measure, he said, is designed to aid 13,000 members of the Old Order Amish Church who object to being included in the Social Security program.

* * *

For the first time in centuries Moslem authorities in Hebron carried out a thorough cleaning of ancient tombs in the Machpelah Cave, where the patriarchs Abraham, Isaac, and Jacob are believed to be buried. No non-Moslem has been permitted to enter the cave since the crusades.

* * *

A decree of excommunication against President Peron of Argentina and all other Roman Catholics who were connected with the deportation of two leading church officials was announced from Vatican City.

* * *

Billy Graham, in five days in Paris, preached to more than 42,000 people, resulting in 2,254 decisions for Christ.

* * *

Sweden, whose Parliament is debating the ordination of women by the State Church, has been thrown into a newspaper clamor by a Gothenburg pastor who, after preaching on the subject, concluded his service with a prayer that "God may deliver us from female

pastors." His bishop entered the debate by telling the press that "the New Testament teaches us that woman is not called to the ministry," but popular sentiment apparently favors the women.—Christian Century.

* * *

Paul M. Robinson, president of Bethany Biblical Seminary in Chicago, was elected moderator of the Church of the Brethren at its annual conference in Grand Rapids.

* * *

The world's largest Roman Catholic high school is to be built in Philadelphia. It will cost more than $3,000,000, will occupy an entire city square in the northern section of the city, and will accommodate 6,000 pupils.

* * *

Desertion of families affects more than 250,000 families who are receiving federal government assistance in the United States. This involves nearly one million women and children. To make the situation worse it is estimated that only 22 per cent of family desertion cases come to the attention of public assistance agencies.

* * *

The Evangelical Press Service lists the following significant conclusions to be drawn from the Bandung Conference: (1) Half of the world's people are nonwhite. (2) The non-Christians of the world are not antagonistic to religion. (3) Religion in non-Christian countries plays a larger role in national life than it does it America, for communism can be swayed by religious opinions. (4) Christian America must extend social and economic aid to Asia. (5) Noncommunists in Asia are numerically more than a match for Red China. (6) The Asians have a deep-seated need for hope and progress.

"ONE WAY TO HELP"

I arrived at the project in the middle of winter when there was lots of mud and cold weather. But I was not disappointed, for I realized that working here was one way to help needy refugee families. Spending Christmas with a refugee family in their one-room home left a deep impression on me. Seeing these same families later move into a new home and observing how much they appreciated our work, was something that will never be forgotten.

Pax workers serving voluntarily for two years have done much to promote better understanding between Germans and Americans. Living good, clean lives with few luxuries has helped to give a good witness. It has left a greater impression on these people than most of us realize. German Mennonites as well as others would really miss the Pax fellows if they left.

Sunday-school lessons and Wednesday evening meetings bring together views of fellows from all over the United States. German ways of thinking are discussed too. One learns that he cannot draw his conclusions only from the small community in which he has lived. Pax is proof that even though we are from various states and branches of the church, we can work and live together.

Vacations are very important and will be remembered as one of the best experiences while in Europe. In addition to vacations, the five weeks that I spent in Mennonite voluntary service summer camp have meant about as much to me as any single thing in the last two years.

I have never regretted that I served my I-W time in Pax.—Wilson Geiser, in **Euro Pax News.**

The Plight of Tubercular Patients in Jordan

BY ETHEL WOLGEMUTH

"Subak 'al kare" (good morning) is what I said as I entered the refugees' ward that morning. But, instead of receiving a cheery answer which we nurses anticipate, I heard a sad, weak "Subak 'al Nour ya Sitt" (good morning to you also, lady). There I heard a sad story which strained every bit of my Arabic knowledge to understand.

You see, Abdulla is one of the many refugees here in Jordan afflicted with tuberculosis. His doctor informed him just yesterday that there was no streptomycin or other drugs available to be given him gratis. He has one of two choices—either purchase the medicine himself or go home and rest. Without this medicine there is nothing more we can do. Resting will not cure the disease but will only slow up the progress.

This man is the bread earner of a family of eight children but his only means of gaining for his family is by the ration card he holds from UNRWA (United Nations relief agency). For two reasons he cannot work: first, there is none available for him, and secondly, his physical condition does not permit it.

The sad fact remains that of the eight children, five are proved to also have this disease. All are living in a two-room stone hut. Without money, without adequate food rations, without sanitary living conditions, without proper rooming conditions for those with this communicable disease, and without this greatly needed medical treatment—what is the future of this family?

In this village of Jiflik where Abdulla and his family live, about 90 per cent of the people are afflicted with tuberculosis, with most of them living in similar conditions. Medical men are hesitant to diagnose a patient as such because they know they have no means to treat him properly. They advise substantial diet, but how, with the inadequate rations received? They advise a sleeping room alone with rest and fresh air, but how, with eight children to share his small house? They tell him that it is most necessary to have streptomycin and other specific drugs, but how, without money to buy these?

Situations like this are not infrequent—not only from this village mentioned but from all parts of this disturbed country. Aside from the misfortune of having had their lands and homes taken, we see them doubly unfortunate and almost giving up hope when they realize that they need this treatment which they have no means to buy.

As we endeavor to meet the physical needs of these folks we are also touched by the fact that the souls of the people are as ill as their bodies, for they do not realize a hope in Jesus Christ. Instead, they live in fear and darkness. By divine help we aim to meet this spiritual need by appealing through the physical ministrations. Would you like to help us meet these needs? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MCC Information Service, Akron, Pa.



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Nonconformity in Economic and Social Life

By Clarence E. Lutz

The Bible indicates that there are two kingdoms, two spirits, two ways, two destinies. Often we are not aware of the final outcome of the decisions which we consider minor or incidental at the moment, but later find ourselves much involved and wishing to be free from them. We need help and guidance from the Word of God, the Holy Spirit, and faithful leaders in the church for the glory of God and blessings in our own life.

Economic practices of the age should be evaluated in the light of the Scriptures. We are living in a time of unusual prosperity. Wages are high, profits from business in many instances are large, and there are many tendencies to luxury and ease. In far too many instances, I am afraid, we do not stop to consider if the things we are doing are God-honoring, and if they are right. But instead we look about us to see how others do or if the majority are taking the same course, and conclude it must be all right.

It would seem that Paul's admonition to Timothy, "having food and raiment let us be therewith content" is out of date. Instead, the world seems to have substituted the idea, enjoy all we can today, get all we can, and pay it when we are able; or let the seller worry about getting his money. Installment buying in some instances may be legitimate and right, but often it causes people to stoop to many other practices which the world uses to protect itself against failure and loss. If Christians would avoid some of these practices we would not be tempted to resort to life insurance, mutual aid, and other agencies set up to help us out of our dilemma. Let us take the Scriptural advice and trust God, for we will be God-honoring, happier, have a better testimony in the world, and be more free and ready to go if the Lord calls us to other duties, other places, or from this world to Himself in Heaven.

The matter of stewardship is closely associated with the same conditions. When we obligate ourselves too much, we are tempted to conclude that obligations must be met first; then we give to the Lord what is left over. Our total church program should not be difficult to finance if all members give God His portion first and then use the balance for their own personal needs. I am not in a position to give figures but I would venture a guess that the amount of interest which Christians pay for things which they buy before they are able to pay the full purchase price would carry the running expenses of the church and a large part of all the institutional work of the church. How dare we use this money so inconsiderately? In Sunday-school class discussion recently, a brother expressed himself by saying that we dare not be too hard on our people and expect them to contribute heavily to the church's program because they are so heavily obligated. Many of them have not yet paid their farms, their homes, and others have unpaid furniture; and we should add automobiles and clothing. Will we rob God? We answer, "certainly not." Then let us think through some of our present-day practices, lest unthinkingly we do this very thing. The statement of another brother is certainly true, "No person ever became poor by giving to the church." We are under the promises and blessings of God when we trust Him and honor His Word and give the Lord His portion first.

Another world practice that is growing in the brotherhood is that of taking chances on merchandise or other offers. This appeal to get something for which we do not pay a thing, or a very small sum, is selfish. Did you ever stop to think how the many other persons feel who hoped to get the prize you received? Is it fair to expect others to help pay for your luck (is there such a thing)? It does not help our Christian testimony in the world when we participate in these practices.

One other area of present-day economic practices needing our attention is the class struggle that is being fostered by the world. It seems that Satan loves to separate, divide, place man against man, stir up strife, and foster group struggle. Instead of this the child of God seeks ways to foster understanding, good will, and love. The Bible recognizes employers, employees, also the master and servant relations. The Bible does not condemn them, but teaches us how to respect and get along with each other as brethren. Col. 3:22—4:1. The present-day labor movement often does not follow Scriptural methods or foster good will between employee and employer but rather coerces, threatens, and sets the employer forth as a person who uses his economic power to take advantage of the employee, thus engendering hatred and strife. Christian employers will use ways to demonstrate their concern and interest in their employees' welfare and avoid occasions for misunderstanding. The Christian dare not be a party to the attitudes and practices used by the world and organizations which set class against class.

The child of God will avoid any organization formed for self-protection, one which fosters special interests by exerting pressure on government agencies and others to do us good.

Lodges are for many being replaced by the modern, less objectionable service clubs, but these clubs too are not without their objectionable features. To belong to such clubs causes the Christian to divide his time and efforts and money between a worldly organization and the church. And often these organizations sponsor projects such as dances, fairs, and swimming parties, that a nonconformed Christian cannot take part in.

Dear people, we must not allow ourselves to become a part of these world practices, for we will lose our testimony and relation to Christ. We must heed the Scriptural injunction in II Cor. 6:17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Elizabethtown, Pa.

This Day

By Helen Alderfer

My soul, clutch not at things
Which perish—
The riches that are death,
The possessions that bind.

There in the hour not known
God will call.
It will be life for you
To be ready and free.

Culp, Ark.

These Trips to the Holy Land

By Roy S. Koch

The other day my mail included two descriptive folders of the Menno Travel Service tour to Europe and the Holy Land this fall from October 12 to December 12. The accompanying letter mildly suggested that we pass *one* folder on to some relative or friend.

What about all these tours? Are they mid-century, Mennonite luxuries? Are we so wealthy that we must invent additional ways to spend our money? Are these expensive tours justified in the light of our present-day missionary and relief needs and obligations? These questions must be faced. On the other hand, is Menno Travel Service completely devoid of Christian concern or do they see some real value in such tours?

I can speak as one who took a hurried tour through Europe and the Near East including the Holy Land in 1952. Permit me then to bear testimony to the value of such a tour. As a preacher and teacher I feel free to assert that it is not an unqualified and inexcusable luxury but a tremendously worth-while *investment.* There are three definite benefits that accrue from such a tour.

First, the fellowship with Mennonites from Germany, France, Switzerland, and other places is valuable, to say the least. These meetings foster understanding, sympathy, and fellowship and contribute to a good type of Mennonite ecumenicity. We can both help others and be helped by them.

Second, the sight of great physical and spiritual need everywhere stimulates missionary concern and conviction. This will in turn be translated into the teaching and preaching ministry at home.

Third, and possibly the most significant, is the deeper insight and impetus it gives to Bible study and preaching. Who can walk where Jesus walked and traveled and gain no profit? Nearly every page of the Bible receives new vividness from traveling the length and breadth of the Holy Land. To be sure, things have changed since Jesus lived, but they have not changed so much that seeing them has lost its value.

My immediate concern in this article is a bold suggestion. Briefly, it is this; let many congregations who have wide-awake, progressive pastors send them on this tour and pay all their expenses. You will say, "I'll say it is a bold suggestion." Certainly it is.

Have you ever thought that many congregations invest a cool twenty or fifty or seventy-five thousand dollars plus in a modern church building, but the same congregation may hedge and hum and haw about investing fifteen hundred dollars in a course of training (Holy Land Tour) for their pastor who may pay rich spiritual dividends for years to come. Very few of our pastors are overpaid, to say the least. They may invest in expensive training for the privilege of serving sacrificially for the rest of their lives. You won't spoil your pastor right away if you send him on this tour. In addition your *investment* will return to you over and over again.

Some of our leaders in our church institutions should also take such a trip. I don't know how we can arrange for them to go unless some wealthy, consecrated brethren would pay their way. Some brethren have lost much more than that in poor investments.

For our pastors let the chairman or secretary of the church council take up this matter with their congregations. Sell the idea to your congregation. I am not pleading for myself, because I have had the tour. I have only one regret; our tour was so hurried that I said then, "May the Lord forgive me if I ever go so fast through the Holy Land again." The current tour for 1955 has overcome that difficulty; you can feel that your pastor is getting his money's worth. The Menno Travel Service at Akron, Pa., will be glad to hear from you. Perhaps you cannot arrange for this year, but it is not too early to start for next year. Farewell and happy touring.

St. Jacobs, Ont.

A Harvest—For His Glory

By Mrs. Miriam L. Weaver

"The plowing is deep, but God purposes a crop for His glory."

It was a calm Lord's day morning in May. There was a feeling of expectancy in the air at the Quincy Brown home near Mountain City, Tenn. Our gracious hosts and the dozen or so of us who were guests shared this feeling alike, for today a church was to be dedicated—a church with an unusual history.

Before church time we climbed the hill, my three young daughters and I, and walked to the small markers pointing out the places where they found the two who had lost their lives in a plane crash five years before. From the hill we could look west to a rugged mountain range and east to the new little church nestled in the valley. A feeling of peace came over me and a deep realization that truly God does all things well. It had been a painful thing to accept God's will *then.* But now, God seemed to be graciously opening before my eyes an answer, in part, to the WHY of His dealings—an answer that could not be known five years ago.

* * *

God uses strange ways and means of bringing about His purposes and we can only stand in awe at His infinite wisdom and perfect planning. It was a windy March day in 1950 that my husband, Melvin, left with Bro. Jacob Shenk for a day's trip by air to Knoxville, Tenn., and back again. Or so we thought, but God had other plans. Many miles away in the very eastern tip of Tennessee lived a tall, lanky man, Mr. Quincy Brown by name. Once a Christian, he was now a backslider, in spite of the pleadings of a dying mother. But God was not through with him yet. God had planned that the paths of these three men should cross, only *once,* and on *this* day.

* * *

Five o'clock in the afternoon and Quincy Brown had just listened to the newscast on the radio. He was standing outside his house when he heard the frightful screaming of a plane coming

(Continued on page 693)

Our Readers Say—

I just cannot help but add a Thank You for that timely editorial, "One Aspect of Nonconformity" on page 507, May 31, Gospel Herald.

Our editor here speaks a word of sound Scriptural psychology. That our young men Christians carry the same depth of conviction as to nonconformity as the sisters surely is of utmost importance. Since God has so ordained that the boys shall be the leaders in their God-assigned areas of life and the girls "helps" meet for them, it would appear that it would be even more important for the young man to have a deep, settled conviction in all the aspects of nonconformity as it applies to his girl friend, and himself.

I appreciate very much the statement: "The simple truth is that we have not taught our nonconformity principles unless we have taught them to our boys as well as to our girls—unless our boys, themselves practicing simplicity and modesty, admire similar principles in girls and are most attracted to those who hold and live them. If we do not succeed in this, our whole nonconformed position is in constant jeopardy." I say a hearty Amen to that. Every minister should take that principle to heart. Let the church get the boys in line and the girls will naturally follow.—*Moses G. Gehman, Denver, Pa.*

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EDITORIAL

The Front Line

In military language the front line is where the chief fighting goes on. An army exists for what goes on at the front. Behind the lines are the supplies, the ammunition, the commissary, the places for rest and sleep. But all the news of retreat or advance come from the front.

We have used this term, "the front line," also, in the work of the church. We have called our established churches the home base, and have spoken of our foreign and home missionaries, our evangelists, our relief workers, and in recent years of our CPS and I-W men as being out at the front. Evidently we are think- of our churches as a sort of retreat from contact with the enemy, and of these special workers as the ones who are making real contact and thus advancing the cause of the Lord.

There is a sense in which this is true. The advance of the church is made partly by sending out its scouts into unoccupied territory. And some of us know little of what it means to stand for the Lord in places where our testimony is not known.

But the other day we heard a church worker speak of our congregations as the front line. He was from one of our administrative offices, and was thinking of our church communities as the place of significant activity and testimony and service.

Are our churches on the front line? Or are they merely the rear lines which supply personnel and money for those on the front lines, which send up rations and clothes and literary ammunition, which pray while others work and talk? Are our ordinary church members noncombatants, standing back of the relative few who are thought of as combatants? Are some of us only book-soldiers who never hear the roll of cannon or face bursting shrapnel and spraying bullets?

Our theory of the church shows up here. If we think of the church as an organization to which everyone belongs but which a few people run, then it is easy to loll in the safety and comfort of the "rear." (Might this explain why so many church attendants want to crowd into the back seats?) But if we think of the church as the true brotherhood of believers in which all share responsibility, then we will be unwilling to let others do the fighting that we ought to do. We will know that we are all combatants, and that we must throw into the battle against the enemy all the resistance and all the attack of which we are capable.

It is encouraging to see we are no longer quite the withdrawn and reserved people that we used to be. Most of our congregations are reaching out to establish branches and new congregations. As conferences and as boards and committees of the church our sense of mission is becoming more pronounced. We are thinking less of serving our own needs, and more of serving the needs of the world around us. There is an increasing demand for weapons of offense.

When one thinks of himself as being on the front line, he will be helping in every way to make his church an effective battalion for the Lord. He will seize opportunites for personal witness wherever he works or travels. He will always have his gun with him, and will always have it loaded—that is, he will think of every situation as one which he may use to make a contribution to the truth, and will never let himself be caught off moral guard.

Yes, Bethel, and Sycamore Grove, and Fairview, and Maple Glen, and Mellinger's, and Plain, and Reiff's, and First Mennonite, and East Bend are the church's front line. The most important things happening in the church are happening there. Our greatest victories and defeats are on that front. But our publishing house and our colleges and our hospitals and our missions and our I-W centers are on the front line too. Every place where the mind and heart of a Christian can engage the mind and heart of a non-Christian, there the battle of the ages is being fought. There is the front line.—E.

♣

Every time I pick up the Bible, and I pick it up frequently in the course of a busy life, I find some new quotation which I can use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy.—William Allen White.

The Daily Portion

The children of Israel, on their journey from Egypt, gathered daily the miraculously provided manna. If laziness, or perhaps "good management," impelled them to gather at one time a two-days' supply, the held-over food, except on the Sabbath, spoiled and bred worms. God directed that every morning the people should gather their daily bread. His was a day-by-day provision. And theirs was to be a day-by-day appropriation.

Here is an important principle for our spiritual nutriment. Some of us try to live on a week's supply which we receive at church on Sunday. Some try to get along on the inspiration they pick up at an annual revival meeting or summer Bible conference. But it is not enough. God has provided the constant supply, and the occasional charge will not do. The storage battery is man's idea. God intends the constant flow of live power.

"Give us this day our daily bread," we pray. So far as physical food is concerned, that prayer is not as meaningful to us of the refrigerators and deep-freezes and canned foods as it is to peasants who literally live a day at a time. In spiritual sustenance we must all be peasants, seeking each morning the strength for that day. Each morning, or noon, or evening we must have recourse to the living Word, to the communion in prayer, to the quiet meditation in order that we may receive grace and power for the daily need. Yesterday's supply is exhausted or is spoiled. Today we need what God has for us. The daily rendezvous with God is the prime essential to Spiritual health and growth.—E.

♣

"The absence of prayer in the home is more damaging than the absence of prayer in the church." So said Dr. Charles Holzer, one of southern Ohio's best known surgeons and physicians, in an address to the Ironton Presby-Wed club. The doctor, who operates a hospital in Gallipolis, emphasized that "religious home life is the best medicine on the shelf" and declared that the family that was really a unit could eliminate many of the worries that bring many to the need of the doctor's prescription.

—Evangelical Press Service

Is the Devotional Covering Necessary Today?

BY JOHN S. SENSENIG

In order to answer this question we need to consider the underlying principle of the spiritual blessing involved in the practice of this doctrine.

God first taught this principle to Adam and Eve, in connection with the promise of redemption in Gen. 3:15, 16. "And thy desire shall be to thy husband, and he shall rule over thee." Since woman was the first to sin by disobeying God's order, she needs to sign God's covenant with the human race in the plan of salvation. This she does by being submissive to man as her head, of which the head covering or veil is accepted by her for a seal to God's covenant.

The nobles and plowmen were ashamed and covered their heads, when God's judgment came upon them because of their iniquity. Jer. 14:3, 4. Aaron in bearing the iniquity of Israel was to wear the mitre on his head, "that they may be accepted before the Lord" (Ex. 28:36-39). Covering of the head in the presence of God revealed a remembrance and recognition of their guilt.

Rebekah and Ruth recognized God's order and wore a veil. Gen. 24:65; Ruth 3:15. The head covering of an unfaithful woman was to be removed. Num. 5:18. Therefore this principle was established and practiced in the Old Testament.

We find that Jesus taught this principle in John 2:3, 4, by a gentle rebuke in reminding his mother that she was woman. Now that His ministry has actually begun, not even His mother may presume to suggest or control His course of action. He could only act when the Father by an inward revelation had manifested His will to Him, and not by the order of a woman. Luke 10:40-42. Jesus did not obey Martha's request in ordering Him what to do, but showed her the example of Mary.

The practice of women wearing the devotional covering is not only the Apostle Paul's idea. It is supported in principle throughout the Scriptures and is invested by God with spiritual blessings. Paul records it in I Cor. 11:3-16 and I Tim. 2:8-15. In these Scriptures Paul teaches that both symbol and principle need to be practiced.

At Corinth some of the Christian women were taking advantage of the newfound liberty in Christ by making themselves bold to lay aside their veils in worship services, which horrified those of more modest type. So Paul is correcting this error by teaching them that God is the head of Christ, and Christ the head of man, and man the head of woman. The order and conduct of Christian men and women is also recorded in I Tim. 2:8-15. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety [for which a head-covering is a symbol], not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Here we can see that woman needs to continue to wear the symbol and live the principle with which she seals the promise of salvation given at the transgression. But "men should pray every where, lifting up holy hands, without wrath and doubting." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). Therefore man need not cover his head in condemnation of sin and death as did the Jews in the O.T. dispensation under the law; and still do today in their synagogue services. But we are not under the law, but in the dispensation of grace. Since Jesus made atonement for sin, man now enters into a new and living way as he is subject and obeys the commandments of his head Christ. "For man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of man" (I Cor. 11:7).

"But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (I Cor. 11:5, 6). This Scripture clearly distinguishes the covering separate from the hair; it also shows that shorn hair may as well be shaven, which was the practice of the harlots. Therefore a woman's hair shorn or shaven would signify dishonor to man, her head, and disobedience to God's order. Woman was created of man and for man, and not man for woman, but man is born of woman, even our Lord and Saviour. "For this cause ought the woman to have power on her head because of the angels" (I Cor. 11:10). If the highest order of angels (called seraphims) covered their faces in the presence of God (Isa. 6:2) should not woman that sinned cover her head in shamefacedness in the presence of God, who is omnipresent? Now the word *power* in verse 10 also means privilege, so that if a woman obeys God's order, and covers her head she has equal privilege with man to the service of the ministering angels for protection and safety as Daniel had in Dan. 6:22, where God sent His angel to shut the lions' mouths so they could not hurt him. Also in Acts 5:19, 20, the angel of the Lord came by night, and opened the prison doors for the apostles to escape. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

Bengel explains, "As the angels are in relation to God, so the woman is in relation to man. God's face is uncovered; angels in His presence are veiled. Isa. 6:2. Man's face is uncovered; woman in his presence is to be veiled. For her not to be so, would, by its indecorousness, offend the angels. Matt. 18:10. By rejecting the emblem of subjection (the head covering), she passes at one leap in praying publicly beyond both the man and angels."

If a woman has long hair it is a glory to her in that it describes her as being of the feminine gender, willing to take her place in being subject to man her head, as God required of her at the transgression. This also grants her the glory of God in eternity, through the plan of salvation. So then in her obedience to God's order in principle, she is granted the privilege of placing on her long hair the veil, or crown, having spiritual significance of equal right as man to the throne of God through Christ. Also a Christian woman has spiritual blessings equal to man; in the order of authority, however, she remains under the headship of man.

There should be no contention on this doctrine of the devotional covering,

(Continued on page 680)

50 Years Ago

(From Herald of Truth, July 6, 1905)

". . . stockholders' meeting . . . to transfer . . . all property of the Elkhart Institute Association to a Board of Trustees. . . . Said organization shall be called "The Mennonite Board of Education" . . . . The time has come . . . absolutely necessary . . . to look after the educational needs of our young people [J. S. Shoemaker].

(From Herald of Truth, July 13, 1905)

". . . we disapprove of the entertainment feature of literary societies, and discourage the attendance of our young people at such meetings [Conference of Canada].

(From Herald of Truth, July 20, 1905)

A committee . . . have . . . purchased a lot . . . Fort Wayne, Ind., and arrangements are being made to build a Mission Chapel. . . .

. . . our church is about to enter upon a new epoch in its slow but sure and safe progress toward greater unity and more effective work [N. E. Byers].

Should We—Or Must We Tell?

By Ella S. Bauman

Johnny's sudden war whoop startled the entire family, and Mother reprimanded him for being so loud. "Why, Mother," Johnny explained, "I just had to yell. I'd 've busted if I hadn't yelled!"

We admire Johnny's boundless physical vigor. We wonder—is it possible that one's spiritual vigor might equal Johnny's physical vigor, so that it *must* find expression? If so, how may we get all that vigor, and how may we give expression to it?

We look first into our Bibles to see what evidence we can find there of individuals in danger of "busting." We think at once of weak, vacillating, Peter, so weak that he could not even stand up under questioning, let alone asserting positively for his Lord.

But Jesus said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."[1]

After the coming of the Holy Spirit, we again see Peter, now boldly speaking for Christ, so that many were "cut to the heart" and said, "Brethren, what shall we do?" and three thousand were converted.[2]

Later, when Peter again preached Christ, after healing the lame man at the Temple gate, he and John spent the night in prison. When they were brought before the council the next day and charged "not to speak or teach at all in the name of Jesus" Peter and John answered, "We cannot but speak of what we have seen and heard."[3]

Still later, when all the apostles were arrested and asked why they had not obeyed the orders given by council, they answered, "We must obey God rather than men. . . . We are witnesses."[4]

Of the Apostle Paul, after his conversion it is written, "and in the synagogues immediately he proclaimed Jesus, saying 'He is the Son of God.' "[5] At another time he declared, "The love of Christ controls us."[6] "If I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel."[7] And preach he did in spite of stonings, stripes, and imprisonments.

These men had messages which they were impelled to give. So strong was this urge that it became a ruling passion and they went about giving their message in the face of many dangers. Just as Johnny's physical vigor found expression in a war whoop, to save him from "busting," so the spiritual vigor which these men received from their Lord demanded expression in witnessing.

We think of our missionaries today who, controlled by the love of Christ, have gone far to tell the Gospel story; also, of others who are working in our home mission stations telling that same story. But, we think too of the far greater number of us who compose our home churches—homemakers, farmers, carpenters, factory workers, teachers, students, office workers, nurses, doctors, etc. Can, or should we, be motivated by the same urge as motivates those who are in the front lines?

After healing the Gadarene demoniac Jesus said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." The man "went away and began to proclaim in the Decapolis how much Jesus had done for him; and all men marveled."[8] That man had a message. He knew the Lord had done great things for him which were too good to keep to himself.

Billy Sunday at one time talked to a young man, trying to get him to give his heart to the Lord. The young man would not yield. Finally, Mr. Sunday asked, "Are your father and mother Christians?" The man answered, "I do not know. Father has been an officer in the church for several years, and Mother has been superintendent of the Sunday school for some time, but I don't know whether they are Christians or not." "Have you a sister?" Mr. Sunday asked. "Yes, sir," was the reply, "but I don't know whether she is a Christian or not. She has the primary department in the Sunday school." He said, "They never ask grace at the table." "Mr. Sunday," said the man, "as long as I can remember none of them has ever said a word to me about my soul. Do you believe they think I am lost?"

We like to think there are not many homes like that. But do those who live in your home know whether or not you are a Christian? Do they know whether or not you are concerned about them?

A little girl asked, "Mother, do you love Jesus?"

"Why certainly, I love Jesus," answered the Mother. "Why do you ask?"

"Well," said the little daughter, "you never talk about Him."

Mother, Father, do your children know whether you love Jesus? Is your Christian life so vital that you *must* talk to your children about the Christ who gives that life?

A little seamstress accused her pastor of being unfair when he said, "Everyone can win someone to Jesus." She said, "You made no exception. Surely I am no exception. How can I win anyone to Jesus? How can I go out and witness for Jesus? I sew early and late to keep the wolf from my door and to provide for my fatherless little ones. I have no education, and I have no opportunity to win somebody to Jesus."

The pastor looked at her a few moments, then asked, "Doesn't anyone ever come to your house?" She replied that a few people come there—the milkman, the breadman, and the meatman come every day. The pastor said, "A word to the wise is sufficient."

That night as the seamstress thought of what the pastor had said, she realized that she had never tried to win anyone to Jesus—not once had she talked to anyone about Christ whom she claimed as her Saviour! She decided that she would begin in the morning with the milkman.

The next morning she was up early. When the milkman came she met him on the porch. However, she failed to talk to him about Christ. He started to walk away. Suddenly, she had to talk. She called him back! "Just a minute," she said, "I want to say something to you. Do you know Christ as your Saviour? Are you a Christian?"

The man nearly dropped his bottles. He said, "Little woman, what on earth has happened to make you talk to me like this? For two nights I have been unable to sleep. I am so burdened about my sins that I can not sleep. If you know how to help me to find the light, please tell me."

Very simply the seamstress told how the Lord Jesus came to this world to give His life for sinners. She told the man that he could get rid of his sins by simply trusting this Saviour. The milkman was the first person the seamstress won to Christ. Before the year was out she had won seven souls to Christ.

Do those who serve you daily know your Christ?

We are told that as a result of the persecution following the death of Stephen, "They were all scattered throughout the region of Judea and Samaria, except the apostles." Also, "those who were scattered went about preaching the word."[9] Who preached? The "scattered" ones preached—not the apostles. Thousands of scattered ones went telling about the Christ who gave them life to the overflowing point. It was all so good that they just naturally told about it as they went.

It was not the apostles, nor Paul, but unnamed witnesses who spoke the messages which started the church at Antioch.

They were not like the Christians in the crowd gathered about a man seriously hurt in an automobile accident. A minister passing by was called by members of his congregation to talk to the injured man.

The minister talked to the man about Christ who alone can save and give eternal life. As he left the scene of the accident he asked himself, "Why didn't those men from my congregation try to help that poor soul to God? That is the work of every Christian."

For the most of us it is not a matter of finding someone to whom we may witness, but it may be a matter of having something worth telling! One writer says, "Unless you *must* tell others, you really have nothing worth telling!" If that is your predicament— and a sad

state of affairs it is when one who is a Christian does not have enough life to *have* to tell others about Christ the Giver of life—there is a way out.

Do you really want life to the extent that it overflows? Then, listen to this. "Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, Out of his heart *shall* flow rivers of living water. Now, this he said about the Spirit, which those who believed in him were to receive."[10]

"The Spirit gives life."[11]

At another time Jesus declared, "I came that they may have life, and have it abundantly"[12] not just life, but abundant, overflowing life!

Paul, too, gives us assurance that there is an abundance of the life-giving Spirit, for he wrote, "Do not get drunk with wine, for that is debauchery, but be *filled* with the Spirit."[13] Your trouble probably is not being filled with wine, but, no matter what the obstruction, the result is the same. We know that which is already full, whether with wine or with self, can not be filled with something else until there be first an emptying. In this case there must also be a cleansing, for the Holy Spirit can not dwell where there is sin in any form.

Dirt of any kind in a water pipe will block the flow of water. How impatient we become if the water refuses to flow when we open the tap! We set about at once to find the trouble. If the pressure is down the trouble must be remedied. If there is dirt the pipe must be cleared.

In the case of the Holy Spirit, the pressure at the source is never down—there is always an endless supply. But, dirt—sin—how it sneaks in on us and shuts off the connection between us and the source of living water! It is here that we need to heed Jesus' invitation to "Come to me." Come for a thorough cleansing; then into your yielded hearts He can and will pour such an abundance of His Spirit (Life) that *will* flow out to others.

John McNeil wrote, "It is the overflow, and only the overflow, that blesses. There is not a drop for thirsty souls until someone overflows. It is the overflow in the Sabbath-school class, and in the pulpit, and for that matter, in every other sphere of Christian service, that brings blessing; and this overflow is in direct proportion to the inflow. Rivers can not flow out unless rivers first flow in."[14]

The provision made by our Lord is adequate for spiritual vigor to the "busting" point. Let us, then, not be satisfied with being just alive, but, coming to Christ allow Him to cleanse us from all that hinders and fill us to overflowing so that we *must* tell others about this Christ who gives life in abundance.

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Leetonia, Ohio.

Orie O. Miller Diary

South America—May 23 to July 4, 1955

June 8—MCC Home, Volendam. A 40-minute airlift brought Graber and me to Friesland Colony Monday morning. The next noon a 45-minute wagon ride brought us to the Hutterite Primavera three-village (670 souls) community. Wednesday morning the air taxi came from Asuncion and lifted us the 30 miles to Volendam. Volendam and Friesland are passing through difficult times and as a result the trickle of settlers moving to Canada, Brazil, and Argentina is again larger, so that total population in the two has shrunk from 2,900 to 2,500 in the past three years. This disturbs morale and many become discouraged. The colonies have able, committed leaders, however, and the living standards are rising. School and church and health facilities get good attention and one is convinced there is good economic possibility and potential. Primavera has qualified research members and so leads in dairying, chicken, and land-use matters. The Mennonite colonies tend to mechanization, farm product processing, and trading to provide a better living. The national poverty, an unmanageable currency, and too frequent government shifts bring problems of which we in the U.S. and Canada know nothing. These isolated little brotherhood groups continue in desperate need of our continued help and understanding and encouragement for our mutual good. The plane takes us back to Asuncion this noon and tomorrow we go by regular flight to the Chaco.

Life is not so short but that there is always time for courtesy.
—Emerson.

June 11—Filadelfia, Chaco, Paraguay. What changes again from the last visit of two and one-half years ago! We landed yesterday at an airfield fenced in in front of a little airport and perhaps a hundred folks waiting—passengers for the return, those seeing them off, those meeting us, and the lookers on. Oberschulz Duerksen met us and within minutes we were at our business in his office and later were brought to the Neufeld hostel. Since then we have visited the Sarona Dairy farm project, started by MEDA (a small group of North American Mennonite business joined in developing self-help industries via finance investment and know-how stand-by) and their Sin Fin leather tanning and shoemaking project. Both projects are now in production. Two hundred skins and 200 pairs of shoes a month is Sin Fin's present size, which can be trebled for colonies' use, and from Sarona a weekly butter shipment to Asuncion, and production on a steady increase. These indicate the future of MEDA here. The MCC-Fernheim experiment farm (visited this A.M.) was a surprise thrill too, as we walked about and saw and dreamed with its Director Bob Unruh, and then the Chilupe Indian suburb of Fildalfia. The roving Indians—one child to a family—of 20 years ago is no more. Instead, there are nicely arranged, neat huts, and school with athletic field and a meeting hall, all under the missionaries' hands, who are bringing them into baptism and church fellowship as rapidly as they can be taught. What hath God wrought; What a missions thrill! Vern Buller and his Pax road-building team are in this week end too. The 48-kilometer stretch to railhead is completed. Next week they move into the next assignment. After the Filadelfia-Asuncion road stretch is a reality Filadelfia won't have much lacking that the average North American community has.

June 14. Sunday was Annual Harvest and Mission Day. Fernheim Colony gathered at three places for the services. We attended here in Filadelfia in the morning and at Village 10 in the P.M. and had our own MCC workers' fellowship (12 of us) in the evening. The annual offering on these days usually amounts to over a thousand dollars. Monday morning Bible school began with over 70 present for the four-month term. So with 120 in high school here and about 120 in elementary school, Filadelfia's school population is over 300. Yesterday we inspected the newly built road to the end railroad station and visited Menno Colony headquarters. Menno came in 1928 with 1,700 souls and now numbers 4,006 and owns and occupies over 800,000 acres of land. In a brief visit with Bishop Friesen one notes satisfaction with the Chaco as home and deep gratitude to God for leading and blessing here.

June 16. Tuesday and yesterday we spent with seven-year-old Neuland Colony, 35 kilometers south from Filadelfia. Neuland, with 1950 high point population of 2,497, has decreased to about 2,200. The fever to emigrate (mostly to Canada and Brazil) is still at high point and with no one now able to sense or predict its further direction or crisis point. Morale is therefore at low ebb, very little building in process, cash resources dwindling, and discouragement quite general. One thanks God therefore for committed, courageous leaders like Oberschulz Duerksen, Elder Rempel, and their Gideon colleagues and for the beautiful, substantial new church in building in New Halbstadt center. One is again and again reminded of Fern-

A PRAYER

FOR THIS WEEK

We come to Thee, our Father, in the name of Him who was made in the likeness of men that we might be conformed to His image.

We confess that so often His image in us is blurred and distorted because of the interception of our own faces.

Weed from our hearts today the spirit that makes us delight in our own wills, and admire our own insights.

Fill us rather with delight only in Thee and Thy will.

Help us joyfully to take up our cross and shrink not from the pangs of death that needs must follow.

We thank Thee especially for the summer camps and Bible schools in progress this week. May the preparing of the hearts, the sowing of the Seed, and the reaping be done by Thy Spirit.

For those who have been born again during camp or Bible school we ask joy and spiritual health in Thee. Amen.

—Ruth Kurtz.

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heim in 1937. Even the Neuland 1955 ants make one recall Fernheim 1937 grasshopper plague. New Halbstadt itself is well laid out and planned and cooperative management is in capable hands. Resources are being conserved in every way to carry the 40 per cent needy population portion through to next harvest with food, clothing, and necessary health and school facilities. Western Canadian constituency is splendidly standing by materially. Neuland needs the particular prayer remembrance and support of us all in the world brotherhood in and through its difficult days ahead.

The Way of the Transgressor Is Hard

(Prov. 13:15)

BY T. K. HERSHEY

First, we want to look at some other Scriptures to see why the way of the transgressor is hard. Then, we shall call up some Biblical characters to ask them to testify as to the truth of Prov. 13:15.

Why is the way of the sinner hard?

1. First, it is hard because the transgressor is a *slave to sin.* Because of it being the way to hell, his path is spread with thorns and thistles, and the end which he sees not is destruction.

2. It is hard because it *seems right,* but it is not. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). A great many people are deceived by the outward appearance of the way that seems right, but do not take time to analyze this questionable way and plunge headlong into it, only to find that after a time, and to their sorrow, it only *seemed* right.

This way that seems right is the way of neglect, ignorance, sensuality, worldliness, which are things pleasing to the flesh, but the end is that of death. Yet death does not end it all. It is only a beginning of a miserable never-ending eternity. When the rich man lifted his eyes in hell, he could very well testify to this terrible end. "Oh, if only one of my brothers or some good friend like Lazarus would dip his finger in water and come to cool my tongue, for I am so tormented in these flames!" Yes, the rich man had pursued a way that seemed right, but its end was death. While in this world, it seemed all right and pleasing to the flesh, but his end proved that the way of the sinner is hard. Such are not only deceived now, but in the end are destroyers of themselves.

3. The way of the transgressor is hard, because it is *crooked.* "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace" (Isa. 59:8). Surely, there is no peace in a crooked path. The transgressor made it that way for himself. As he tries to follow it, however, he finds it very difficult. There is nothing but trouble—reverses with no happiness and no satisfaction in life. He finds no peace in the crooked path that he has made. He does not find peace because there is none there. Crooked paths are therefore hard to follow, and whosoever followeth therein shall not find peace.

4. The transgressor does not believe in his own judgment that the way is hard. He has to be shown or convinced. In his own opinion, he decides that the way he is taking is straight and will end all right. But we will let the wise man speak again. This time he says, "The way of a *fool is right* in his *own eyes:* but he that hearkeneth unto counsel is wise" (Prov. 12:15). You can't tell a fool what to do. He knows better than you do, better than any one who may desire to give him advice. He knows it all. He thinks he is wise. He is governed by his eyes and not by his conscience. Dear reader, do you know such a one that is led by his eyes and according to the appearance of things? "Be not wise in thine own eyes," continues the wise man. "Fear the Lord and depart from evil." "Acknowledge him [in all thy ways], and he shall direct thy paths." See Prov. 3:6, 7. If the transgressor turns to do this, he will find that his ways are neither hard nor crooked.

5. The way of the transgressor is hard because God *turns it upside down,* or the down side up. The psalmist speaks this time and says, "The way of the wicked he turneth upside down" (Ps. 146:9b). So the hard side is up and that makes the going difficult. You and I could give many illustrations to show how God made the way of the transgressor hard. The motive, of course, is to turn the wicked one from his evil ways.

6. The way of the transgressor is hard because it is a *dark way.* "The way of the wicked is as darkness: they know not at what they stumble" (Prov. 4:19). This sad picture is found in Isa. 59:9b and 10, "We walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men." Thus darkness makes the way of the transgressor hard. *Darkness!* How terrible that word! Watson once said, "It is an emblem of ignorance and error." Bowes said, "Goethe's last words were, 'Open the door and let more light in.' Poor man, thus crying out for more light as his soul was departing!" Surely, the way of the wicked is *darkness.*

Thus we conclude that the way of the transgressor is hard because it seems all right, but is not; it is hard because he follows his own opinion and makes it crooked; it is hard because God turns it upside down; and it is hard because it is the way of darkness. The sinner enters these terrible ways because he sees the gate is wide and the way is broad, and he sees many going therein.

Testimonies

We shall now call up some of those who have traveled these hard ways and let them tell us whether the way of the transgressor is hard.

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PRAYER REQUESTS

(Requests for this column must be signed)

Bro. and Sister Ralph Palmer request prayer support as they distribute tracts in large cities on the West Coast.

Pray for a young man who is seeking companionship outside his faith.

Pray for a babe in Christ, that he might have complete victory.

Pray for a I-W man and his wife, that the Lord will show them where He wants them to serve Him after they are released.

Pray that three young sisters may come to see that the smoking in which they indulge is a sin.

Pray that the approaching session of Mennonite General Conference may mark real advance in the standards and the life of the church, and in her witness in a sinful world.

OUR SCHOOLS

Christ in the Schoolroom

BY IRIS BIRKY

Each of us lives according to certain beliefs. As a Christian, the center and core of my belief is Christ, the risen Lord. All of life, whether it be thought, word, or deed, is thus permeated by Him, because He is the Way, the Truth, and the Life. Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." With such love consuming my soul, I cannot but demonstrate it to others and share the good news in the schoolroom.

God sends the child to school, and what, I wonder, does He say to the teacher? "Undermine not the faith implanted in this child by the home and nourished by the church; but guard it zealously, strengthen it tenderly. And if this child knoweth naught of me, it becometh thy duty to teach him, for thou in this year of the child's life are with him more than any other save his parents." Is this what God says to me, a schoolteacher?

The teaching profession is a life of service. We have as our example, Jesus Christ, the greatest teacher who ever lived. He met the needs and gave new life to the young as well as to the old. My devotion to the Person of Christ, incarnate, crucified and risen, will be exemplified and manifest in daily life. Whether I'm teaching children, meeting parents, or contacting anyone, I want them to see Jesus in me.

Perhaps my greatest opportunity lies in the very fact that I am so continuously with the child. I live, work, and play with him. I am under his constant observation. How well we know they learn by example! Therefore my life must be a living Gospel. I must radiate Christian love, warmth, joy, and happiness at all times, for children are not attracted by gloom and anger. My life can and should serve as a magnet pulling the child to the love of his and my Saviour; it can serve as a light, lighting his path to God. Children love to imitate and they are natural born hero worshipers. They will learn from me, they will follow, and will copy my ideals and my attitudes. What a golden opportunity! I trust my life will be a means of directing them to the Giver of eternal life.

I know the peace and joy of having my sins forgiven. I need to be loving and forgiving in all my dealings in the schoolroom. Sometimes relationships between pupil and pupil, pupil and teacher, teacher and teacher, or teacher and parent become strained and must be restored through the act of forgiveness. Forgiveness is one of the greatest forces for righteousness in all the world. There is victory in life because Christ has overcome the world by His death and resurrection. Faith in the living Lord demands obedience. My witness to this event and act as having taken place in my life will have its influence on those around me. My fears are gone, for I am grounded in Christ. Children need this stabilizing factor, too, and I as their teacher can sow the Word which is basically love. Even where there can be no formal religious instruction in the school, God's Word can be read without comment, Bible stories may be told, Scripture verses may be quoted or illustrated, hymns can be sung, and prayers may be said. Holidays, especially Thanksgiving, Christmas, and Easter, offer wonderful opportunities to reveal that I am not ashamed of the Gospel of Christ. My room decorations, choice of songs and program material, and my emphasis during these times will draw their attention away from the world and closer to the Lord of life.

There are no hopeless cases with Jesus.—Aaron Mast.

In a real sense, we as Christian teachers hold the keys to a full and abundant life of priceless possessions. Besides teaching the child to read, we can guide the child in selecting good stories, fine poetry, and desirable literature and introduce him to a wealth of interesting reading material. In the language arts take the example of letter writing. All of us realize the value of a courteously written letter, whether it be a business or friendly one. Through the experience of letter writing I can teach courtesy and respect. Science and history are full of illustrations whereby I can bring in the concept of a God-ordained and God-ordered universe. The beauties of nature are more fully appreciated if closely observed and discussed. In arithmetic I have the opportunity of teaching not only that 2 and 2 make 4 but that in making 4 there is a right and wise use of the 2 and 2. Perhaps the problem is one of purchasing when they are given an allowance; then I can teach good stewardship. In work and in play, the ideals of right relationships are fostered. Co-operation and fairness are practiced in every situation. Numerous other illustrations could be given.

I can be triumphant through Christ because the battles of life have been won by Him. There isn't a problem too difficult of child or adult that the Lord cannot solve, for He is the answer to every situation. I can show the child that Christ and God's Holy Word are the one stable thing on which they dare build their lives! the one thing in which they can trust and know it will never fail. I can go forward in faith, doing His will, because I know His promises are true.

Dear Lord, I pray, if I may so demanding be:
Make me a teacher of Thy Word,
In all I think and speak and do,
That every child who comes to me
May somehow nearer come to thee.
So fill my heart with love divine
That I may shed that love each day
To those who see and work with me.

Goshen, Ind.

IS THE DEVOTIONAL COVERING NECESSARY TODAY (Continued)

as we recognize the relationship of the symbol to this principle. There always has been danger in keeping the symbol after an appreciation of the purpose is no longer known. There is also a danger of overemphasizing a symbol at the expense of the principle. We can see that it is important, necessary to be practiced in symbol, and understood in principle until the return of our Lord Jesus Christ. It is taught by the inspired Word of God, assuring a spiritual blessing to all that believe and obey it. When we ignore this practice, we are substituting human will for divine will. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). Peter also taught this principle to all that are in Christ Jesus. I Pet. 3:1-6.

If our sisters in Christ would know the spiritual blessings and power God grants unto them in the faithful practice of this doctrine, they would not want to appear in public without it. It also opens an opportunity for witness to the unsaved.

Recently I have been asked by a number of sisters, Is the devotional covering necessary today? Also not long ago I was present at a Mennonite church when a sister in the faith (so-called) stood before the audience and led the singing in Sunday school with her hair shorn and no veil on her head. This is a definite shame on us brethren as heads of homes, and leaders of the Christian church, to have such a falling away from the plain truth of God's Word. If we had more detailed Scriptural teaching on the fundamentals of this doctrine, there would be less danger of losing the symbol.

Ephrata, Pa.

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Christianity is the only religion wherein salvation is based on knowing rather than on doing. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Lorie C. Gooding

PEACE AND WAR

Armed Services Explain Noncombatant Service

BY FORD BERG

One of the questions which confront the conscientious objector frequently is whether noncombatant service in connection with the armed forces might offer a satisfactory alternative to the bearing of arms. The Mennonite Brethren, one of the larger churches of the different Mennonite groups, met recently with War Department officials and had answered for them several pertinent questions relating to the Armed Forces' view of the noncombatant position and the possibility of having separate medical units aiding the wounded but not attached to the war machine.

The answers which the Mennonite Brethren received were definite, giving clear reply to questions which had been raised time and again by members and groups within their denomination. The replies they received are here given in brief for the individuals in our denomination who may have raised the same questions.

As one of the Mennonite groups which migrated to America in the eighteen eighties, the Mennonite Brethren became established largely in the midwest and the west coast. During and following the revolution and famine in Russia after World War I, additional numbers came to the United States and Canada. This last migration was aided greatly by officials of several countries, and with it the Mennonite Brethren developed a sense of allegiance and support to the United States and Canadian governments. Many who were able to escape the holocaust of Russia felt earnestly that some measure of support should be given to this country in return.

Also complicating the patriotic fervor was the knowledge that brothers and sisters, parents and other relatives, were and are at the mercy of the present Russian rulers, and that one way of escape for them seemed to be by what the Allied governments might do for them. To deny support to a program which if not directly yet was helping their loved ones indirectly seemed to be a contradiction of thankfulness, many concluded.

Before coming to this country, the Mennonites in Russia had had experience in a noncombatant service which was organizationally divorced from the army. They were permitted to set up and operate medical units which cared for any wounded on either side of a conflict, but without incorporation into the armed forces. So, the whole concept of civilian medical units was not a preposterous idea to those who felt strongly about this matter, but rather offered a suggestive procedure for the Mennonite Brethren folks who felt so inclined to give response in this manner as thankfulness. Yet, the idea was not to cancel the position of sincere conscientious objectors to warfare.

Meet with Department of Defense

Delegated by the Mennonite Brethren Church to contact government officials were Orlando Harms and J. B. Toews. They were accompanied by J. Harold Sherk, executive secretary of the Peace Section of the Mennonite Central Committee, who set up the interview for them so their questions could be projected.

The following officers representing the Armed Forces were on hand for the interview:

Major Carl M. Abel, Personnel Research and Procedures Division from the Adjutant General's Office

Lt. Col. Lee A. Ahr, M.S.C., from the Office of the Surgeon General

Lt. Col. Davis M. Ramsey, from the Office of the Assistant Chief of Staff, G-1

Lt. Col. Margaret M. Thornton, from the Office of the Assistant Chief of Staff, G-1

Chaplain (Lt. Col.) Steve P. Gaskins, Jr., from the Office of the Chief of Chaplains

There were five basic questions the Mennonite Brethren wanted to ask the War Department. These were answered in the form of free discussion in which the officers revealed a kind and understanding attitude. These questions with condensed answers follow.

Question 1. *"Is there any provision or possibility for draftees who are conscientiously opposed to war to serve in the medical branch of noncombatant service in civilian units?"*

In answering this question, Major Abel explained that classification problems were a responsibility of civil government. The Selective Service Department, which drafts men, falls into the civil government. Since Selective Service has provision for conscientious objectors, any claim to this privilege is through the civil government. When a man is inducted into the Armed Forces, he then ceases to be under civil government. Therefore, it is impossible for any civilian units to operate within the framework of the United States Armed Forces.

Question 2. *"Are there any provisions for conscientious objectors, who because of their religious belief cannot subscribe to the military oath which demands obedience according to the regulations of the Uniform Code of Military Justice?"*

Discussion disclosed that the same principle of division between civil and military law is involved. Lt. Col. Ramsey explained that the military oath demands obedience "according to the regulations of the Uniform Code of Military Justice," as created by an act of Congress to regulate and protect the rights of individuals in the Armed Forces. When an individual passes from civil status to military status he must take the military oath because he is under military law which requires an oath. There is no possibility of change in this ruling they said.

Question 3. *"If there are no provisions as referred to in Question 2, what would be the position of one inducted into the Army who on the grounds of religious convictions would refuse to subscribe to the military oath?"*

It was pointed out that it is really induction rather than saying the oath that places an individual under military law. If a person permits himself to be inducted and then refuses to take the oath he will still be subject to the military code. On the basis of liberty established for all citizens, no one is compelled to take the military oath, they said. Since there is due process for handling of the oath problem before induction, the Armed Forces are free from further responsibility on this point.

Question 4. *"What disposition would be made where an inducted serviceman finds that he cannot conscientiously perform the service demanded of him under military jurisdiction?"*

If a person refuses to take the military oath after his induction, he is charged with disobedience and is subject to punishment prescribed by the Military Code. It is correct, they explained, that any inducted individual can appeal through the chaplain's division for review by the Commanding Officer. Also, personal legal advice is provided. Since these cases vary greatly in circumstances and principle, no set regulations can apply.

Question 5. *"Is there a possibility that noncombatant medical conscientious objectors could be grouped in specific units, so that spiritual care could be supplied by the church in addition to that which is offered by chaplains?"*

Since the Armed Forces structure is set up on a basis of rotation and replacement which is governed by needs, the number of conscientious objectors (about 1 per cent of the total manpower) is too small for a separate branch assignment. Also, if an exception is granted to one religious group, it would simply set a precedent for other religious, social, and racial groups to ask for similar concessions. Special divisions are contrary to operational principles which try to avoid exceptions to any person or groups of persons.

Other Important Observations

The interview disclosed some other important observations for those interested in becoming "medics." Lt. Col. Ahr, from the Office of the Surgeon General explained that the main purpose of the medical service is to contribute to the success of military operations.

The following quotations are taken from the "Army Field Manual FM 8-10 *(Medical Service Theater of Operations, 1951)*:

1. The Manual says nothing about medics saving lives and easing suffering. The duty of the medics is:

"a. Conserving Manpower. Military strength is preserved by seeing that only the fit take the field, by the protection of troops against unnecessary hazards to health and efficiency, and by effective care and early return to duty.

"b. Preventing Adverse Effects of Unevacuated Casualties on Combat Efficiency. Casualties within any combat unit restrict its movement. Lack of care and proper evacuation reduces the soldier's willingness to take necessary risks. Both can be prevented by adequate medical aid and rapid evacuation" (p. 20).

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FAMILY CIRCLE

Has Your Family Been Fed Today?

BY MARIE A. YODER

(Continued from last week's issue)

The last part of family worship is abused and greatly unused! What kind of appreciation do you have for the time when you talk to God?

In order that the prayer time may be really helpful, the family must go together, hand in hand, up three steps named *Confessing Together, Sharing or Lifting Together,* and *Interceding Together.*

So few families are honest with each other regarding their personal faults. Very often the channel to the throne must first be cleared before family members can truly pray. I have purposely named this *first* step *Confessing Together.*

Many parents make the mistake of thinking that their personal faults need not be brought out into the open in family worship. This seems wrong for two reasons.

First, such attitudes are the fruit of pride. Parents who think such needs ought not to be mentioned in the presence of the child actually do not want to be humiliated before the child. God has given "Confess your faults one to another" in James 1:16 that we might be happy and free and poised. You all know how taut and electric home situations can become when no one wants to admit that he is wrong.

Second, parents ought to take the lead in admitting their faults because children know them anyway. Parents and children alike are keenly conscious of each other's faults. To refuse to admit them is planting seeds of hypocrisy in the heart of a child. He imitates his parent and goes around also pretending that he has not been at fault.

Do you want your child to grow up to be a fighter or a peacemaker? To be proud and unbending or humble and forgiving? He'll be what you are today, for he is *your* child.

Children "catch on" very quickly if their parents demand things in them that they themselves do not do. Johnny is neither "dumb" nor asleep. But he draws conclusions of his own when he is compelled to ask pardon of neighbor Jimmy for "sassing" him, but doesn't see that same humility in Daddy when he "sasses" Mother.

It certainly wouldn't be easy to say, "I'm sorry, Johnny. You did wrong and I did wrong. Let's talk to God about *us.*" But it always pays.

So do you have confession time in your prayer hour? Do you and your family frankly express your personal needs together? Are you, as parents, humble enough to take the lead in this? Although parents are aware of the faults in their children, they often overlook these faults. But somehow, children are too honest for that. They may not say a word about it, but their spiritual experience is being started out on a warped beginning.

I am convinced that many of our child-problems would fade into nothingness if parents and children alike could just follow the simple plan God gave us, "Confess your faults one to another." Home life would be revolutionized if especially those sins and faults which children see were confessed together once a day.

Thank God for those wise parents who have learned to be honest with their children. They do not pretend to cover up their errors. They frankly admit their mistakes. It is never easy to say, "I'm sorry, Deanie. Mommie was selfish. She wanted to rest when you wanted to talk." Or for Dad, big stout Dad, to take Jerry's hand and say, "I'm sorry, fellow! Dad slapped you before he knew your trouble. I was impatient." And the hardest thing to say is "I'm wrong! You were right." That never comes easy, but adults ought to be mature enough to know that even children can teach them many things.

It is especially hard to say "I was wrong" when you have stoutly declared your son or daughter was wrong. What do you do when they win? Play the hypocrite again and say nothing? Or can you be a good sport and admit your error?

Somehow, children warm up to such humility. Resentment and stubbornness and temper tantrums are nipped in the bud when parents see ways in which they may have provoked much of the child's actions. Confession time makes it easy to go together up the other two steps in the prayer hour.

Once after family prayers a little boy said, "O Mommie, I feel as though I've had a bath on the inside after 'confession time.'"

If you can take the first step together, you are well on your way to take the next step, *Sharing Together.* I hope every family has an organized Family Council. Family councils help to promote a better understanding between parents and children by laying before everyone the blessings and the needs of that family. It concerns the family budget book. Children show surprising interest in Daddy's debts, in the extra money Mommie is trying to save through careful cooking and sewing. They understand why they can't have candy every time someone goes to town. They feel the burden of the home and often their little cheering words can really lift a parent's load.

I remember a father who talked about a business failure in the presence of his little three-year-old daughter. In spite of the big head buried in his hands, the little one managed to climb on his knees. Then she spoke softly into his ear, "Blessed are all they who put their trust in him."

In prayer time such burdens ought to be mentioned so that everyone can pray about them. Incidentally, do you pray about such things? Do you carry your debts to Him? Do you consult Him about new business ventures? Do your children know that you couldn't get along without God because you ask Him about everything?

More than one parent's heart has been cheered as children prayed to God about the "big old debt," or "the new car we need." Try it once; then you'll understand why this step is named *Sharing Together.*

How large is your prayer circle? By that I mean, how many needs outside your family do you lift Godward each day? Do you go with your family up the last step *Interceding Together?*

How familiar are your children with world needs? Do you use the *Daily Prayer Guide* with its prayer suggestions? Doesn't it challenge you to think that you are one of a united family of hundreds of people who are sharing the same prayer requests on the same day? And aren't you thrilled to learn of new people and new activities within our church?

A certain missionary was passing through a very critical experience one day. Her life was nearly lost through the ordeal. After it was over, and she had sufficient strength to think of her narrow escape, she said, "I wonder if my name is in the *Prayer Guide* during these days?" And sure enough it was! On the very day when her need was most desperate, her name appeared. "I'm sure that the prayers of hundreds of people saved my life that day," she testified.

If you don't use the *Daily Prayer Guide,* why don't you? Is it because you don't have time for it? And if you don't have time for it, you are actually saying that you really don't have time to lead your family out into this exciting avenue of prayer, aren't you? Put down that way, it looks pretty bad, doesn't it?

What can we do to make our family worship a real time of worship and food? Here are some suggestions:

1. Be humble. Don't force your ideas about family worship on your family.

2. Keep your spirit submissive enough to change your pattern when necessary. Throw your pet ideas to the wind if your children aren't inspired by them. You are out to feed them. (Your idea may be just what you need for *your* private devotions.)

3. Keep your eyes open for bored attitudes of other members of your family. After all, you are interested in trying to feed them. You aren't trying to force a "habit" on them any longer.

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TO BE NEAR TO GOD

WORDS TO LIVE BY

Looking unto Jesus. Heb. 12:2

Sunday, July 24

"Looking unto Jesus."

Keep these three words lightly on your mind today and this week. Perhaps you question whether a phrase of three words is profitable for meditation. Try it. These three words are sufficient to dominate your mind and color your week for God. God's Word is not bound to ritual, convention, or method. It's good to give the Bible a place of honor on the bookshelf, but better to give its words first place in your thoughts. Think God's thoughts. Speak God's language. "Let the word of Christ dwell in you richly" all day long.

Monday, July 25

"Looking unto Jesus."

We have great need of "looking unto Jesus" that we may "run with patience the race that is set before us." He is our example of patient endurance and trust in God. "When he suffered, he threatened not; but committed himself to him that judgeth righteously." Our spiritual sights need to be adjusted to see Jesus who "bare our sins in his own body on the tree." If it's good for us to think this at communion, it is better to think it every day.

Tuesday, July 26

"Looking unto Jesus."

These words remind us that we are responsible for the direction of our looking. We are always looking somewhere. If we do not by conscious will look unto Jesus, we will by nature be looking away from Him. Impatience, fretting, faultfinding, and their relatives are evidences of wrong looking. You needn't wonder which direction I am looking; my speech will shortly reveal it to you.

Wednesday, July 27

"Looking unto Jesus."

As we look to Jesus we receive of His grace for every need. In looking we also give to Him some expression or some token out of His abundance given first to us. We sing, "Jesus paid it all, all to Him I owe." What do I owe? How do I pay? In what coin? Another song writer expressed it, "I gave my life for thee; what hast thou given for me?" The warmth of fellowship with Jesus indicates something of a two-way street. Perhaps it's just foretaste of seeing Jesus face to face.

Thursday, July 28

"Looking unto Jesus."

Strange, isn't it, that the success and good fortune which we usually think of as God's blessings should make it difficult for us to concentrate upon Him. We look to Him most readily out of our troubles. Do we therefore with Paul "take pleasure in infirmities, in reproaches, in necessities, in persecutions"? Do we have the courage to narrow our interests to concentrate on Jesus Christ?

Friday, July 29

"Looking unto Jesus."

He has "the keys of hell and of death." Death comes only by His permission, though we glibly speak of death by accident or chance. But then we hear Christians speak of bad luck. We think of ourselves and others as victims of circumstances. We have the tensions and conflicts and ulcers; Jesus has the keys. Unless God's Word is continually filling our minds and directing our gaze, we will find ourselves walking with downcast eyes absorbed in wages and hours, insurance, property, human rights, and what not. The way out is up, "Looking unto Jesus the author and finisher of our faith."

Saturday, July 30

"Looking unto Jesus."

The act of looking to Jesus can be only an occasional rousing of the mind through some extremity or sense of duty. But it also becomes and attitude of the heart, mind, and body. Looking to Jesus becomes as natural as breathing. The weights of anxiety about present and future problems fall away. Oh yes, we still have the problems; just the weight is gone, by "Looking unto Jesus."

—Dewey Yoder.

The People Left in Judah

Sunday School Lesson for July 31

(Jeremiah 40—44)

"The great day of the Lord" is not only near but at hand. Trouble, distress, wasteness, desolation, darkness, gloominess characterize the day of wrath for Judah.

The throne of David is empty. The last king, Zedekiah, has been carried away to Babylon blind. Jerusalem, the great city, has been destroyed. The country of Judah is desolate. Most of the people are in Babylon or at least exiled. The poor of the land were left by the Chaldeans to dress the vines.

Gedaliah was made governor over the remnant left in the land. The captain of the guard was given charge of Jeremiah. The king had asked the captain to look well after him. Jeremiah, upon being given his choice of going with the exiles or staying with the remnant, decided to help those few left in the land. We must believe it was of God that the Chaldeans dealt so kindly with Jeremiah.

During the siege of Jerusalem many Jews had fled to Moab and other neighboring lands. After Gedaliah was made governor, many of them returned. The governor recommended that they do well and live under the Chaldeans. But one of those who returned, Ishmael, treacherously killed the governor, and carried many of the people away with him to go over to the Ammonites. Johanan rescued the people and brought them back to Chimham near Bethlehem.

Now that the governor was slain they feared the Chaldeans and thought to enter Egypt. They desired Jeremiah to inquire of God. Here our lesson text opens. We hear "all" of this little company beseech Jeremiah to pray for them. And we hear this expressed desire to do what God would say, "whether it be good, or whether it be evil."

After ten days the message came from the Lord. Let some pupil with good voice read Jeremiah's "thus saith the Lord," vv. 10-18. But the people all discredited the word of the Lord which they had so earnestly requested. They broke their vows and obeyed not the voice. Into Egypt they went. Jeremiah was taken along.

Into Egypt, the land from which God had delivered Israel 900 years before, the remnant went after other gods. Jeremiah pronounced God's great displeasure with Judah and announced Judah's punishment. How did God punish their disobedience? Notice a small remnant returned to the land of Judah.

Again we see God's chosen trusting in the physical strength of Egypt rather than in God. But we also see that God is everywhere and sins are found out. The heart of man is deceitful and leads him on to his own destruction. Unto the end we see God calling Judah and telling her the way to go. If only Judah had followed the skillful guiding of God's hand, He would always have fed them with the finest of the wheat.

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Desegregation marches on. Tennessee and Kentucky have announced that all state-supported colleges will be open to Negro graduate students next fall, a year later to seniors, next year to juniors and seniors and so on until freshmen may enter in the fall of 1959. The General Assembly of the United Presbyterian Church went on record in favor of an interracial church. "The Apostolic Church was interracial," it declared, "and if Christian truth is to govern their actions, today's churches will allow no racial bar to prevent the invitation to membership." The Central Texas Methodist Conference and the Little Rock Conference in Arkansas call on its members to rally to the support of the Supreme Court decision.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Correction of announcement in July 5 issue: **Blosser,** Paul and Herma (Hostetler), Scottdale, Pa., third child, second son, Lyle Paul, June 27, 1955. (A son and a daughter deceased.)

Bro. LeRoy Bechler and a group from Saginaw, Mich., gave a program at Pigeon, Mich., on July 3.

Bro. Lawrence Burkholder and family, after two years in Princeton, N.J., are again at home at 1803 South Main St., Goshen, Ind.

Sister Lois Gunden, Goshen, Ind., is attending school this summer at Indiana University. Her sister Ruth, also of the Goshen College faculty, is at Iowa University.

Dr. Carl M. Hostetler, Goshen, Ind., made a three-week trip to Alaska on which he contacted the Mahlon Stoltzfus family.

Sister Miriam Sieber Lind, Scottdale, Pa., spoke to the Home-Builders Class, Goshen, Ind., on June 24.

The Yellow Creek congregation, Goshen, Ind., has erected an outdoor church sign. They are receiving pledges for the building of a parsonage.

The address of Bro. and Sister Allen H. Erb is now 1427 Filbert St., Lebanon, Oreg.

Bro. Abram G. Ehst, Bally, Pa., departed this life at the home of his son on June 28. Bro. Ehst served the congregation of Bally as deacon for 36 years.

Sister Orpah Mosemann, of the Goshen College School of Nursing, will be studying the next year at the University of Minnesota. Her address is Box 419 E, Comstock Hall, University of Minnesota, Minneapolis, Minn.

Sister Dorothy McCammon, Tokyo, Japan, is enjoying a visit from her mother, Mrs. Louise Snapp, Bristol, Ind.

The young people from the Pleasant View and Orrville congregations in Ohio recently visited the Jewish Synagogue in Canton.

The parsonage of the North Main Street congregation in Nappanee, Ind., is now at 554 N. Main St. This is now the address of Homer F. North.

Bro. Arthur Smucker of the Goshen College faculty is doing graduate work this summer at Champaign, Ill.

Bro. Virgil M. Gerig, minister at the Oak Grove Church, Smithville, Ohio, since 1947, was given full authority and responsibility as the spiritual leader of the congregation at an installation service on June 19. He succeeds his grandfather, Bro. J. S. Gerig, who served the congregation for more than fifty years. Bro. S. C. Yoder, Goshen, Ind., was in charge of the service.

The North Goshen, Ind., congregation gave a program at Moorepark, Mich., on June 19, with Bro. Vernon Miller bringing the message.

Bro. Ralph Holderman and wife, Deering, Alaska, spoke at Scottdale on July 12 concerning their work in the Alaska Native Service.

Sister Mary Oyer, Goshen, Ind., will study next year at the University of Michigan. Her address is 427 Hamilton Place, Ann Arbor, Mich.

Bro. John H. Hess was inducted as pastor at the Warden Park Church, Toronto, Ont., on July 3.

Bro. Freeman Gingerich, widely known layman of St. Jacobs, Ont., recently passed away. He was chairman of the City Committee of the Ontario Mission Board.

Bro. Willard E. Roth, of the Goshen College Public Relations Office, showed slides to the Beech MYF, Louisville, Ohio, on July 13.

Bro. Harold D. Lehman, Harrisonburg, Va., is again serving as camp director of Camp Tel Hai, Honey Brook, Pa. Sister Lehman is serving as crafts instructor.

Sister Ruth Roth, of the Bethany Christian High School faculty, Goshen, Ind., is the author of a Roth family history which will be published this summer.

Camp Tel Hai, Honey Brook, Pa., has improved its facilities by adding landscaping shrubbery and purchasing athletic equipment and a new shuffleboard set. In the first camp of the season, chalk drawings were given by Bro. Milton Keeler, and Bro. Clair Umble showed pictures of Europe and the Holy Lands.

Bro. Justus G. Holsinger, Hesston, Kans., is studying this summer at the University of Kansas.

Rocky Mountain Camp, Divide, Colo., has completed its new office building. The building serves as office for the secretary and for needed storage space. A pre-camp training camp was held here June 27 to July 2.

Our Church Schools is the title of a 42-page attractively covered educational pamphlet which contains historical articles, outlines, suggestions for talks, and a bibliography. It will be mailed free upon request to church, Sunday school, and church school libraries to help in preparing a Church School Day program. Copies will be sent as long as the supplies last. Please send six cents in stamps to help defray mailing costs. Address C. F. Yake, Educational Agent, 700 George St., Scottdale, Pa.

The staff of Junior High week at Rocky Mountain Camp, July 18-23, includes Dennis Miller and Stanley Shenk, West Liberty, Ohio, and Blanche Sell, on furlough from India.

Sister Orpha Zimmerly, formerly of Hesston College, is a new employee at Scottdale. She works in the bookstore.

Bro. O. N. Johns, spoke at Wadsworth, Ohio, on July 17 concerning ministerial support.

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Calendar

Little Eden Camp:
Senior High Camp, July 23-30.
Music, Young People, and Family, July 30 to Aug. 6.
Christian Business and Professional Week, Aug. 6-13.
Christian Fellowship-Family Week, Aug. 13-20.
Farmers' Camp, Aug. 20-31.
Laurelville Mennonite Camp:
Girls' Camp, July 16-22.
Junior High Camp (I), July 23-29.
Junior High Camp (II), July 30 to Aug. 5.
Young People's Institute, Aug. 6-12.
Church Music Conference, Aug. 13-19.
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Junior High Camp (coed camping for ages 12-15), July 18-23.
First Family Camp, July 25-30.
Youth Retreat (limited to persons 16 years of age and older), Aug. 1-6.
Second Family Camp, Aug. 15-20.
Third Family Camp, Aug. 29 to Sept. 3.
Camp Luz:
Young People's Institute (ages 16 and above), July 30 to Aug. 5.
Ohio MYF, Aug. 5-7.
Junior High Camp (ages 12-15), Aug. 8-14.
Chesley Lake Camp:
United Mennonite Young People's Retreat, July 24-26.
C. F. Derstine, July 1-8.
Summer Bible School, July 4-15.
V. K. Snyder, July 9-15.
L. S. Weber, July 16-22.
William G. Detweiler, July 23-29.
A. J. Schultz, July 30 to Aug. 5.
Roy S. Koch, Aug. 6-12.
Boys' Camp, Aug. 8-13.
Young People of Ontario, Aug. 15-20.
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.
Camp Emmaus, Mt. Morris, Ill.; MYF Retreat, June 22-24.
Virginia Conference and related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Indiana-Michigan Christian Workers' Conference, Goshen, Ind., with North Goshen as host Aug. 2-4.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Church School Day, Aug. 28.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Feb. 29 and March 1, 1956. Place to be decided.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister George Smoker arrived in Musoma, Tanganyika, on June 12 to begin their third term of missionary service.

Bro. and Sister Stanley Miller, Aibonito, Puerto Rico, have been on an extended trip to their homes in Iowa and Ohio as well as to visit friends in Indiana. Stanley is a leading businessman in our Mennonite group and widely acquainted on the island.

The new term in the Christian Hospital Nursing School, Dhamtari, M.P., India, began on July 1 with a beginning class of seven women and two men.

Bro. Leroy Shirk, who was sent to Somalia on a three-year builder assignment, was recently transferred to Ethiopia temporarily to help in the work there for a few months. Building cannot yet begin in Somalia due to difficulties encountered in land purchase.

Staff members including the Sunday-school teachers of the three Chicago mission churches—Mennonite Home, Mennonite Spanish, and Bethel—met together for a fellowship on Friday evening, July 1.

Calvary Mennonite Church, La Plata, Puerto Rico, was made happy in the baptism of two persons on May 29, 1955. Sister Esperanza Cortes is a sister of Paula Santos, student at Goshen College, Goshen, Ind., and the mother of five healthy boys. Bro. Juan Hernandez, resident of El Peñon, a small rural area near La Plata, has been a regular listener to the Gospel at the weekly meetings at that place. He is an aged man, but we believe his witness for the Lord will be fruitful in his home community. Pray that others who have been undecided about receiving baptism may not delay their decisions needlessly.

Visiting ministers in the Chicago mission churches on Sunday morning, July 3, included Bro. Willis Hallman, Goshen, Ind., at the Mennonite Spanish Church and Bro. J. D. Graber, Elkhart, Ind., at the Bethel Mennonite Church.

Bro. Ralph Buckwalter, missionary to Japan, is ill with rheumatic fever in a Tokyo hospital. Furlough sailing for the Buckwalter family for July 11 was cancelled due to Bro. Buckwalter's illness. Let us remember him and his family in prayer. At latest report his condition was improving.

Bro. J. J. Hostetler, Peoria, Ill., conducted a series of teacher training lessons on four Sunday evenings and four Wednesday evenings during June at the Ann St. Mennonite Church of which he is pastor. Christian worker materials are available through the Mennonite Commission for Christian Education, Scottdale, Pa. Our local evangelistic efforts improve as church members are trained to serve.

The first meeting of the Counseling Committee of the Japan Mennonite Church was held in the home of Bro. Hatano, Kushiro, Japan, on June 25.

Bro. Jacob Flisher, missionary to M.P., India, has been given charge of the evangelistic work at Dondi by the Executive Committee of the Mennonite Church in India.

The missionary bungalows at Ghatula and Balodgahan, M.P., India, are being used by our Indian pastors at those places.

The Executive Committee of the General Mission Board will meet at the Elkhart, Ind., headquarters on July 29.

Support continues to be needed for the Spanish broadcast, **Luz y Verdad,** over the following stations: Radio International, Tangier, N. Africa, and WOPA, Oak Park, Ill. Interested persons should contact the Spanish Broadcast Committee, Mennonite Board of Missions and Charities, Elkhart, Ind.

Sister Esther Beck, missionary on furlough from Japan, served as special speaker for the meeting of the Ft. Wayne, Ind., WMSA on July 13.

The Executive Committee of the Mennonite Church in India is making application for visa through the National Christian Council of India for the return to the field of Sister Lena Graber, R.N.

Sisters Edna Good, Carmen de Areco, Argentina, and **Mabel Cressman,** Chaco, Argentina, left Buenos Aires by plane on July 11 for North American furlough and landed in U.S. on July 12.

David Michael Hostetler, son of Bro. and Sister David Hostetler, under appointment to Brazil, is reported improving nicely from his attack of meningitis and is ready to return home after about two weeks in the hospital. Praise God for this answer to prayer.

Two men, four women, and a girl were received into church fellowship by water baptism at the Calvary Mennonite Church, Mathis, Texas, on Sunday morning, July 3. In the evening an impressive communion and feet-washing service was observed.

Bro. Samuel Rolon, La Plata, Puerto Rico, will be giving assistance to Bro. Lester T. Hershey, missionary pastor at Aibonito, while he attends the new Bible school to open Aug. 1. He will help with preaching and visitation each week end beginning with the first one in August. Bro. Hershey will be teaching in the Bible school in addition to his duties as pastor and director of **Luz y Verdad,** Spanish radio broadcast.

Communion service in charge of Bro. M. L. Troyer, Elida, Ohio, was held at the Jefferson Street Mennonite Church Sunday morning, July 17.

Day camps for community children at Hopkins Park, St. Anne, Ill., concluded July 8. Camp Rehoboth is now serving the children of the Bethel Church, Chicago.

Average attendance at the summer Bible school of the Jefferson St. Mennonite Church, Lima, Ohio, was 92.

Annual girls' camp of the Puerto Rico Mennonite Church was held July 11-16 at McLean Campgrounds, Bayamon, under the direction of Sister Anna Kay Massanari. The camp was staffed by missionaries, service workers, and Puerto Rican personnel.

Two girls from the Jefferson St. Mennonite Church, Lima, Ohio, Rosezella Benjamin and Susanna Bowsher, have entered summer voluntary service under MRSC.

Bro. Harold Schmidt is the new treasurer of the Ontario Mission Board, succeeding Milton R. Good.

(Continued on page 692)

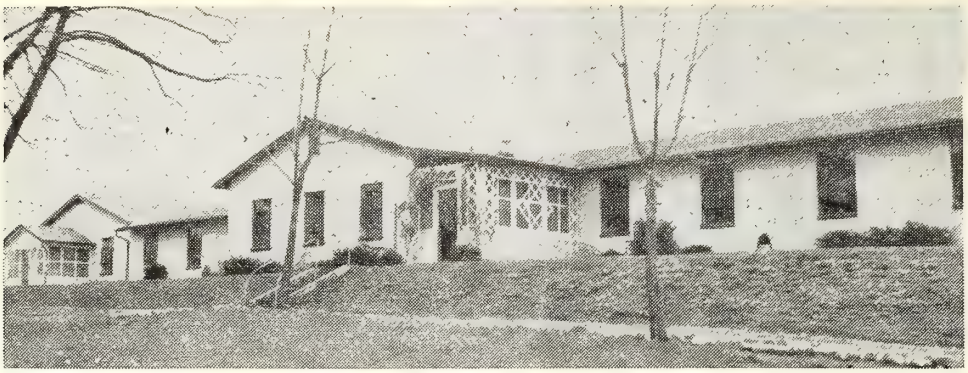
Your Treasurer Reports

During the past week the General Mission Board has received a sizeable contribution in the form of an estate. This particular contribution represented a bequest received from a brother of the church who had a particular interest in one of our foreign mission fields and designated his total estate to be used for the work in this field. This particular contribution will be most helpful in meeting the financial needs of the mission program and does represent a significant contribution to the foreign mission outreach of the church.

It seems to me that this type of contribution represents a very significant way by which brethren of the church can contribute to the work of missions or any other area of the church's program. As a general rule, the Mission Board has been applying large bequests received through wills to major capital expenditures in connection with the Mission Board program. In this way estates left by brethren of the church are then put into something which continues to serve the mission outreach of the church. During the past several years a number of such estates were used for the construction and remodeling of the Sturgis Home for the Aged. This home is now very nicely serving about 30 aged folks who need care.

However, income received from estates is always used in line with the will of the contributor and whether used for capital expenditure or operating purposes it does represent the marks of good stewardship in the handling of bequests. Therefore, I would like to take this opportunity to express appreciation for those who are planning to remember the work of the church in their wills. I would like also to give encouragement to all of our brethren to plan their finances in such a way that the church will get a maximum benefit from the financial resources which they have accumulated during their lifetime. The General Mission Board office stands ready to assist or give council to anyone who might want to plan their will and would want to designate a part of their estate for the work of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Brook Lane Farm hospital building. The wing to the left was added in 1954. Another wing is needed to provide facilities for a broader-type treatment program. Approximately 1,300 patients have been admitted during six years of operation.

Toward Greater Service at Brook Lane Farm

The Christian ministry is one of teaching, preaching, and healing. This was the task which Christ left with His disciples and which His church performs in making the Gospel known to the world.

Included in this ministry is the care and treatment of the mentally ill. For Mennonites this field of service seems to hold a unique responsibility. Out of the experiences of their young people in state mental hospital service came the definite conviction that Christian love is an effective ingredient in a psychiatric program.

This led to the opening of Brook Lane Farm near Hagerstown, Md., in 1949. The beginnings of this first Mennonite effort in the United States to provide institutional services for the mentally ill were small. A 23-bed, one-story hospital building was erected. An old stone house and temporary barracks used by Civilian Public Service men were renovated for office, dormitory, dining room-kitchen and chapel facilities.

During these first six years many persons have found restored health, peace of mind and a new outlook on life through hospitalization. Approximately 1,300 patients have been admitted. Others have been aided through the hospital's outpatient services.

Its services have not been limited to Mennonites. In fact, more than 80 per cent of those who have benefited from the highly personalized services of Brook Lane's Christian, home-like facilities have been non-Mennonites.

This ministry of restoring health and helping ill people return to useful living has been effected in limited facilities. Now, however, Brook Lane Farm has come to the place where its buildings and equipment are no longer adequate to meet the demands for its services. Buildings not originally created for hospital use have been developed beyond reasonable limits. Six years of experience have pointed up the type of permanent facilities needed for an ongoing program. As Brook Lane seeks to fulfill its role as an effective servant of the church, these needs must be met:

1. More dining room-kitchen space—The original dining room-kitchen in the farmhouse no longer accommodates the demands of the patient roll which has grown from an original 23 to a present 38 as well as those of a correspondingly enlarged staff. Continued close patient-staff fellowship in the dining hall, as elsewhere at Brook Lane, is essential to the success of the program.

2. Housing for staff members—Present dormitory-type living quarters (some of them temporary CPS structures) are not satisfactory for permanent staff members—a requirement for the long-term success of the hospital program. The present staff is crowded into space inadequate for even short-term personnel.

3. Better treatment facilities—Another wing to the present 38-guest hospital will provide needed facilities to segregate patients on the basis of illness and thus make better treatment possible. While this wing will increase the hospital capacity by 15 beds, its main purpose is to meet the demand for a broader-type treatment program.

The plan to meet these needs calls for $75,000 by April, 1956, and for $125,000 for longer-term construction and development. Mennonite, Brethren in Christ, and Amish groups east of the Ohio-Pennsylvania border have accepted responsibility for this expansion and development of Brook Lane Farm. Our prayers and gifts are needed to continue to increase the effectiveness of this Christian ministry to the mentally ill.

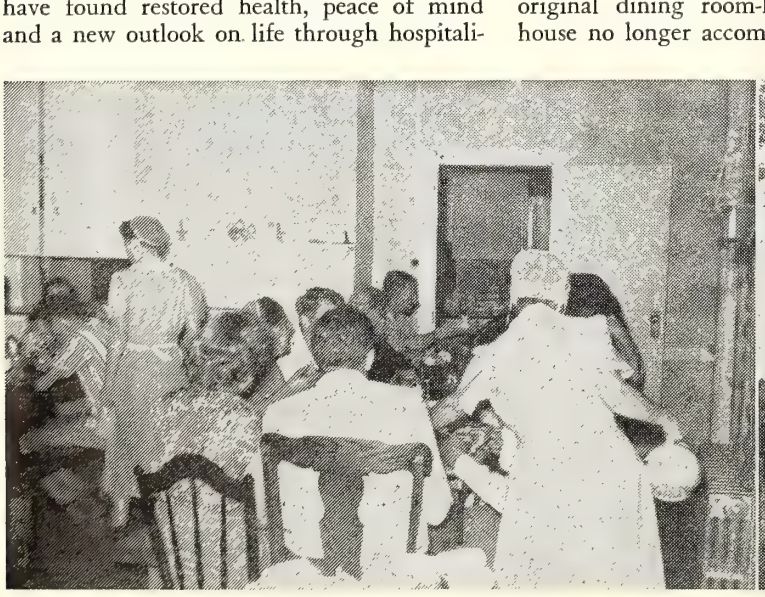
via MCC Information Service, Akron, Pa.

Brook Lane Farm Expands

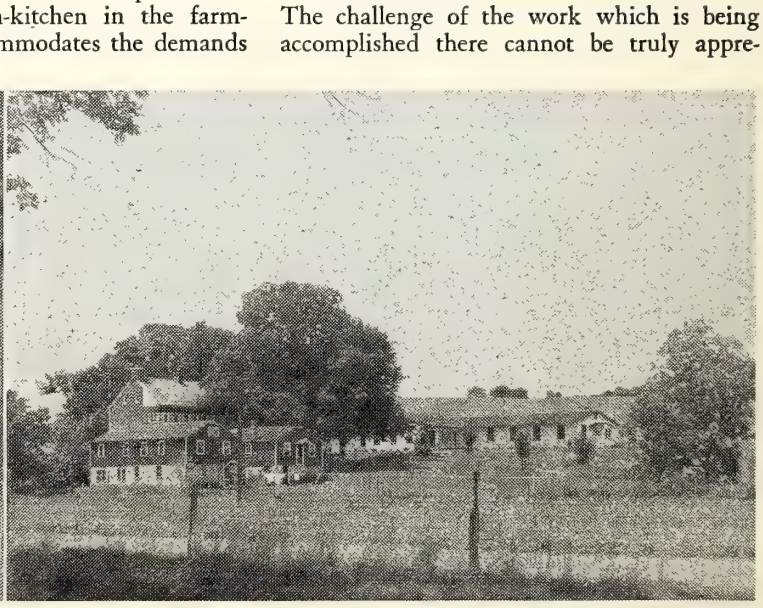
BY BOYD NELSON

Secretary for Relief and Service

The article appearing elsewhere in these pages entitled "Toward Greater Service at Brook Lane Farm" outlines the tasks which lie ahead in this significant effort in the treatment of mental illness at Brook Lane Farm. The challenge of the work which is being accomplished there cannot be truly appre-



Close companionship between patients and staff members as in the dining room is vital "medicine" in the care and treatment of the mentally ill.



Brook Lane Farm, in the foothills of the Blue Ridge Mountains seven miles northeast of Hagerstown, Md., provides an atmosphere of restful security. At the right is the hospital building. The tall stone house to the left serves as dining room-kitchen. Other buildings at the left are Civilian Public Service barracks used as dormitory, laundry, chapel and office facilities.

ciated until one has seen the almost miraculous cures accomplished there in this difficult field.

As a co-operating MCC constituent group, the Mennonite Church wants to carry its share in the development program for Brook Lane Farm. Representatives from the district mission boards east of the Ohio-Pennsylvania border participated in a general discussion and planning session at Brook Lane Farm in April. The executive committees of the various district mission boards were asked by their MCC representatives to react to these plans. After a general favorable reaction and concern for the Book Lane program, steps were taken to move forward in this solicitation and to regard it as a part of our total relief and service effort and to channel it through our mission-service operational channels, i.e., our district boards and the General Mission Board through the Relief and Service Committee.

You will note in the article previously referred to that the present effort requires $75,000. This calculates at approximately $2.00 per member average in the east of Ohio area. Materials are being prepared and will be made available to the various congregations. From time to time, articles on the Brook Lane program will appear in the **Gospel Herald.**

You are encouraged to support this effort in prayer and financially. Those who are interested in supporting the Brook Lane Farm program but who are not in the Brook Lane area as we have outlined it, may contribute through their district mission board treasurers, designating their gift clearly for the Brook Lane Farm development program, or send their gifts to the treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Those who live in the Brook Lane area will wish to channel their gifts through their district treasurers.

Elkhart, Ind.

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.—Charles Lamb.

Witness—the Power of the I-W

Unless a man has a faith, a way of life for which he is willing to die, is life worth living? There can be no answer to the foregoing question except in the field of practical human experience. As a I-W voluntary service worker in Puerto Rico I have seen a clear answer to the problem.

The Mennonite Church has I-W men in its employment under two organizations in Puerto Rico. The Ulrich Foundation of Aibonito employs eight I-W men as dentists, teachers, and farmers. The La Plata Mennonite Project employs eleven I-W men who are doctors, office workers, farmers, sanitation workers, maintenance workers, teachers, lab technicians, pharmacist, and purchasing agents.

The I-W men in Puerto Rico are all on a voluntary service basis. We are here for the express purpose of complementing the mission program of the Mennonite Church. Our emphasis is clearly "mission through service," but the I-W can add, and frequently does, a more definite contribution. The I-W is expected to work forty-five hours a week, with his leisure time to be used at his discretion: sight-seeing, trips to the beach, various kinds of recreation, reading in supplied social rooms, etc. Reading is probably the favorite recreation of I-W men in Puerto Rico.

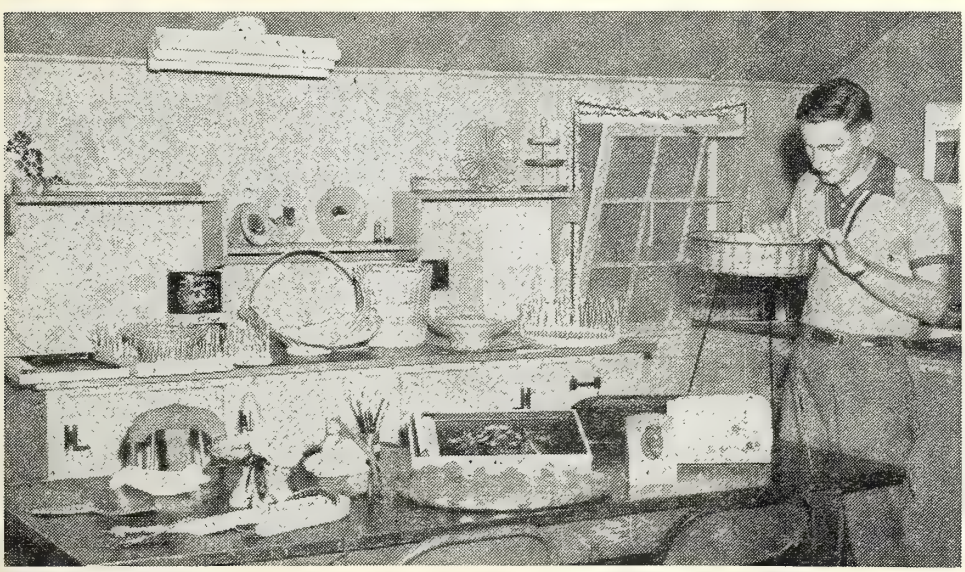
The life of the I-W is not entirely composed of the ordinary. Frequently they have experiences, in addition to usual service and mission activities, which heighten even more the values of life, leaving an indelible impression on those involved. Such situations may develop innocently, but when all else is forgotten these remain. The following is an experience I had some time ago. I consider it unique only in so far as the persons involved were unique. Others probably have similar experiences.

As part of my I-W assignment I was working on a new building for the Bethany Mennonite School at Pulguillas. I worked with from eight to twelve Puerto Rican Catholics. We all carried lunches and had one hour free to eat and converse. Before eating I would pause for prayer while the Puerto Ricans maintained a respectful silence. Their thoughts regarding this are to me unknown. One day following lunch the conversation turned to a favored topic the world over, wages. The men were explaining the difficulty of supporting a family on their wages when one asked me, "How much do you receive?" When I told them the monthly figure, they were astonished. One of them asked whether I couldn't earn more in the States. I admitted my wages had been some better at home, but that as employees of the church we accept what the church offers. At my answer a young man named Pedrito wanted to know, "Does your church have many men working as you do, and if so why?"

Apparently a I-W had reached the hour of decision. When faced with that question the answer is not too difficult provided one has the freedom of his native tongue, but I was facing ten men who knew little of nonresistance and between me and their understanding stood the great language barrier. I was aware that my Spanish frequently caused people to look dumfounded. For a fleeting moment I questioned the wisdom of our forefathers who engendered my difficulty when they laid the foundation of the tower of Babel.

I explained our belief in nonresistance and that we work thus in lieu of military service. I pointed out that in countries where armies once struggled and destroyed, others like myself are giving their time to help rebuild. Then I asked the men which is of more benefit to humanity, those who destroy and kill, or those who build and restore?

From the men's reaction the Mennonite Church must have taken a world-wide significance. We stood on the threshold of grasping the truth of the opening sentence of this article. Is it possible that the I-W giving two years of life is proving that he would also die if need be for what he believes? A faith that binds men thus may not convince men to make the needed sacrifice to accept it, but it commands their respect. The death of religion is characterized by its followers' unwillingness to die for it. If we as I-W's are willing to die for our faith, we are proving its life.—Jason Martin in **Rio La Plata.**



The craft shop plays an important role in the rehabilitation of patients. Staff members help patients with weaving, metalwork, or painting.



The General Mission Board emblem adopted at the recent annual meeting of the Board symbolizes the world outreach of the Mennonite Church through the Board—the lines to the four winds; our faith in the redemptive work of Christ—the cross; the Gospel we preach—the Bible; and the service we render to our fellow men—the hand offering the cup. May we be reminded of our faith in Christ and the witnessing responsibilities which follow every time we see the emblem.

The Caridad Takes Love Down the Coast

BY VERA JEAN GARBER

"Compra aceite de coco?" "Will you buy coconut oil?" With this morning call at the window we awake and realize it is Thursday morning, the day for our visit to Santa Fe.

Yesterday afternoon the coastal clinic box was packed with medicines, instruments, Gospels, Gospel tracts, Spanish literature, and a message was prepared by the missionary, Bro. James Hess. This morning the lunches and ice water are prepared, a bottle of insect repellent put into a bag, and all is ready for another day of clinic and evangelization in one of the three villages six or seven miles down the Caribbean Sea coast of Honduras.

Today I am inviting you to leave your work at home and go with us on this mission. If you have a straw hat, you will be glad for it. We will leave Dora Taylor, R.N., in the Trujillo clinic at eight a.m., reading a Gospel message to the patients waiting for consultations and medicines. She will have a busy day, for our nurse aide is going with us to Santa Fe. We are leaving the clinic home by way of the government trail.

Be careful not to slip down this hill, for the stone path is very steep.

We soon arrive at the sea where one or two of the Moreno believers have the **Caridad** (Love), a motor **cayuco** (boat), waiting for us to embark.

I advise you to remove your shoes, for sometimes the waves come in.

Possibly there will be a Moreno lady waiting to go with us, for it is much easier to travel by **cayuco** than by foot!

After waving farewell to Mrs. Hess and Danny we begin traveling west down the coast.

Notice how calm and clear the sea is this morning, the beautiful coast line to our left, the coconut palms straggling along the side of the Calentura Mountain, and the wild sea grape trees along the shore.

"But why all those people walking along the shore?" you ask.

"They are people from these coastal villages who have left home around two a.m. and have already sold their products in Trujillo. They are on their homeward journey and desire to arrive before the sun becomes so very hot."



Clinic in action.

We have now been traveling three quarters of an hour, and do you notice the two wigwam-shaped stacks of poles in the distance? That is the landmark of Santa Fe. This week we will have clinic here and next week will be going down the coast ten more minutes and have clinic in San Antonio. Most of our believers are from San Antonio and Guadalupe, a smaller village joining San Antonio.

Did you notice that the sea is not as calm here as in Trujillo? This is because we have arrived in the water which is not protected by Puerto Castillo, the peninsula which we can see in the distance to our right.

Certainly God made a beautiful world. What could be more picturesque than this small village of mostly thatched roof mud houses among the tall, coconut palms, the mountain to the south, and the sea to the north? The villagers have heard the roar of the motor, and children, mothers who have not gone to the mountain to work, and tired fisherman who were fishing during the early morning hours, are gathered on the beach to meet us. One of the national believers takes the large medicine box, puts it on her head, and carries it to one of the homes where we have the clinic. When Heriberta and I arrive at the home the owner already has the one large room prepared for the clinic work, with a large white sheet stretched across the middle of the room, one side serving as the office, the other as the waiting room.

Did you say that you would like to help unpack the medicines? Put the large bottles on the back of the table, such as the cod-liver oil, caster oil, sulfa tablets, aspirins, cough syrup, salts, and place the literature and Testaments next to the patient's chair. The malaria and worm medicine, alcohol, terramycin capsules, and the smaller articles can be placed in front of the others, also the hemoglobin scale. The steri-tubes with sterile syringes you may place on this other table with the penicillin.

All is ready for consultations, and men, women, children, and grandmothers have gathered in the waiting room. Some are suffering from malaria, others from malnutrition, colds, rheumatism, or other diseases, and probably all from anemia and intestinal parasites.

"Before we begin with the consultations I am going to read to you from the Word of God," I begin. We then have a devotional period, and how they listen!

Sometimes during these clinic days there are home calls to make. Most of these home visits are for patients who are ill with malaria. This illness is very acute and severe at times, and oh, how the hand of the Lord is needed in some of the cases! Usually the patient has chills and fever, palpitation of the heart, headache, joint pains, and is very uncomfortable. What an opportunity the Christian nurse has to pray with the patient for the blessings of the Lord upon the medicines! Usually the afternoons are very well occupied with consultations, for more mothers have returned from their work in the mountains.



A scene in Santa Fe.



A home visit, Heriberta to the right

During clinic hours tracts are handed out to the patients; a few buy the New Testament, and others the little Gospels.

Since you have spent the day with me in the clinic, I will now tell you a little about the work that Bro. James Hess is doing at the same time. In the morning he and some of the believers are visiting and handing out literature. He may spend fifteen minutes in the clinic waiting room teaching, with one of the believers interpreting into Moreno, for many of the people are unable to understand Spanish. At two o'clock he meets with the believers and has classes with them. Most of them are still under instruction.

The believers in these three small villages now number fourteen. Bro. Hess has been in this work for two years. Sometimes Bro. Hess stays in one of the villages overnight and has an evening meeting, at which time the house is usually full, and others are looking in the windows and door.

The Lord is working in the hearts of these Moreno people, but they need so much teaching. The Gospel certainly is new to them. These believers are busy for the Lord and are bringing others to Him. On Sunday evening they have their own fellowship meetings in one of the homes. They have translated some of the choruses into their native tongue. Praise the Lord for His marvelous working in the hearts of these people.

It is four p.m. and before the sea becomes too rough we must leave for Trujillo. Already there are some white caps, which at times look large for the little **cayuco.**

"Thank you for the coconuts and the name root, Mrs. Gonzalez, and may the Lord bless you all! We will be looking forward to seeing you again next Thursday. Yes, we will take greetings along to Dora and the other missionaries. I will be prepared to pull the tooth next week."

"And thank you for taking this day off, Friend, and going with us to Santa Fe. I am sure that you will know better how to pray for the work here, not only the medical work, but most of all the spiritual work. 'For we are labourers together with God."

Trujillo, Honduras.

The Mennonite Hour

Augsburger Guest Speaker

Bro. Myron Augsburger was guest speaker on the broadcast July 3. Using as his text Philippians 3:3 Bro. Augsburger spoke on the theme, "The Heart of Christianity." This message may be obtained in printed form, small quantities free, by writing **The Mennonite Hour,** Box 22, Harrisonburg, Va.

July Messages on The Bible

During the month of July Bro. Hostetter is preaching a series of messages on "The Bible—God's Holy Word." They deal with such themes as the authorship of the Bible, dependability of the Bible, power of the Word, etc. These will also be available in pamphlet form, one copy free, additional copies 15¢ each.

Tour Schedule

Bro. Hostetter and The Mennonite Hour quartet will be holding services at the following places July 19-29. All evening appointments unless otherwise designated.

July 19 8:00 Beatrice, Nebr., Mennonite Church.
July 20 8:00 Riverside Park Tabernacle, Milford, Nebr.
July 21 7:45 Wood River, Nebr., Mennonite Church.
July 22 8:00 Miller, S. Dak.
July 24 11:00 a.m. Red Top, Bloomfield, Mont.
July 24 7:30 Little White Chapel, W. Glendive, Mont.
July 25 7:30 Fairview, Minot, N. Dak.
July 26 7:45 Lake View, Wolford, N. Dak.
July 27 8:00 Bergthaler Mennonite Church, Altona, Man.
July 28 8:00 White Water Mennonite Church, Whitewater, Man.
July 29 8:00 Bergthaler Mennonite Church, Winkler, Man.

via MBMC, Elkhart, Indiana.

The Chinese Nationalist Government advises that Protestant church membership totals 200,000, an increase of almost 700 per cent in the last nine years. And they further advise that there are 371 Protestant foreign missionaries now in "evangelical work in Formosa." They represent 49 different missions and denominations. The Catholics have 300 priests and 200 nuns.—**World Evangelical Fellowship Bulletin.**



"After waving farewell to Mrs. Hess and Danny we begin traveling west down the coast."

MISSIONS

EDITORIAL

A Healthy Mission Program

Just the other day someone told me about a small denomination which has no home missions. All of their effort has gone into foreign missions. They have young people ready to go to the foreign field but no funds to support them. Actually the number of their home churches has decreased in the last 25 years.

This is an unhealthy situation. It does not follow Jesus' program for missions in Acts 1:8: Jerusalem, Judea, Samaria, and the uttermost part of the earth. Would not a proper emphasis on home missions have saved them from the present situation?

The other day the General Board personnel secretary circulated a memo to all the administrative officers listing needs for personnel in the present program. These include secretarial and editorial help in the headquarters offices; leadership personnel in VS units; youth leaders for city missions; administrative personnel in institutions; a recreation leader, a social worker, and medical personnel for Puerto Rico; a crafts instructor; and young women to serve as nurse aides, in housework, and so forth.

Our foreign missions secretary says that missionaries are needed for Puerto Rico, Brazil, Argentina, Uruguay, and Algeria. At home pastors are needed for newly established missions and unpastored congregations. Other home mission opportunities await consecrated Christians to work the field, either on a support basis from a district board or the General Mission Board, or as self-supporting missionaries.

In other words, we do not have young people waiting for places to serve. More young people are needed to man the breaches and extend the kingdom of God in our generation. We believe that the recent response to Missions Week would indicate that the church is ready to give for an expanding mission program. We are not in a mood to retreat our mission efforts.

Now some young people may not yet have been placed because the place where they can serve best has not yet been found. But that is a problem of matching talent with need rather than a problem of having more young people than places to serve.

Pray for those charged with developing the outreach of the church and helping our young people find satisfactory places of service to fit their talents.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Two new buildings will be constructed for the unit's use at Mathis, Tex. One addition will be an extension to the old 24' x 20' church building to be used for recreation and crafts and as a kindergarten next fall. The other will be a 24' x 16' dormitory for the boys in the unit. This will locate all the workers centrally in one block. Later this building will be used as a laundry building.

Unit members and mission workers at Mathis, Tex., became more aware of the significance of their biweekly visitation program as they contacted a certain community family June 28. The four adults present sat with rapt attention while the Scripture was read and explained. When opportunity was given for questions, they asked, "How does Jesus save us?" With this opening, Sister Weldon Martin proceeded to show them the way of salvation. Although they did not commit themselves to Christ, as they feel they do not understand sufficiently, they promised to come to church services. Original contact was made with this home through the children coming to Sunday school and crafts classes. A few months ago when the workers began visiting this home, the mother was a bit reluctant to have them come. Pray for this home and others in the Mathis community that they may accept the true way.

Allen Kanagy and Weldon Troyer, VS-ers at Puerto Rico, helped conduct a boys' camp June 1-8. Twenty-six boys attended this camp. During the final service six made first decisions for Christ and seven re-dedicated their lives to Him.

Janice Kanagy, Bellefontaine, Ohio, began a term of service in Kansas City, Mo., July 5. She is taking medical technology at Kansas City General Hospital.

Millard Osborne, MRSC Summer Service Director, visited units in Eureka, Ill., Kansas City, Mo., Culp, Ark., and Akers, La., the week of July 11.

Bernelle Good, VS-er at Saginaw, Mich., served as a counselor at the annual camp held for Saginaw city children, ages 8-13, at Mennonite Youth Village, White Pigeon, Mich., June 22-30.

Total contributions made by La Junta VS alumni for recreational equipment for the present unit amounted to $77.40. A new badminton set, volleyball, tennis rackets, and bats and balls have been purchased. Unit members express their appreciation for the gift.

I-W Services

The Cleveland, Ohio, I-W Unit held a reunion for alumni July 16. John Drescher, pastor of Crown Hill Mennonite Church, Rittman, Ohio, was guest speaker. Philemon Frey, Archbold, Ohio, spoke at the Sunday morning service which was in charge of the alumni, July 17.

July 17 a similar reunion was held at Plymouth, Mich., of present and past I-W's and their families who were at Northville State Hospital.

Released July 8, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Bro. and Sister D. Chauncey Kauffman, members of the Oak Grove congregation, West Liberty, Ohio, returned to the United States on June 29 after two years of service in Europe. During the second year of service he has been European area MCC director. After several months rest at home, the Kauffmans contemplate returning to Europe this fall to continue their work at the Frankfurt, Germany, center.

Presents Statement of Concern Over Reserve Bill

A statement expressing concern over the passage of a bill providing for the strengthening of military reserve forces was submitted to the U.S. Senate Armed Services Committee on July 8 by the MCC Peace Section.

This was the bill passed by the House of Representatives on July 1 with provisions for setting up an Armed Forces Ready Reserve of up to 2,900,000 men. Power is given the President to call up one million of these men to active duty without any further Congressional action. Senate action on the bill was anticipated during the week of July 11.

"We submit that the adoption of this bill would make a substantial addition to the control of the military over American life" was part of the written statement submitted by the Peace Section in its representation of the Christian peace position of Mennonite and Brethren in Christ church groups in the United States. "The adoption of this bill would actually be another step toward the establishment of a universal military training system such as some have desired but the American public and Congress have here-tofore rejected," the statement continued.

By increasing the size of the reserves 90 per cent, by providing the President with power to call reservists, and by providing a six-month training plan, this bill is the first ever passed by the House of Representatives with such obvious provisions for future strengthening of the UMT concept. Most observers feel the Senate will pass the bill and may attempt to make the UMT features stronger.

Under this bill, regular inductees who serve two years of active duty in the armed forces have a total obligation of six years. Men volunteering at an early age are allowed to choose eight years of obligation in the Ready Reserve, only six months of which will be in training.

Every year reservists will be required to attend a minimum of 48 assemblies for drill or some other equivalent period of training. Persons refusing to participate in this training plan will be subject to recall to active duty. Those having two years previous training may be recalled for 45 days; those having less than two years previous training will be recalled for two years.

This bill contains no provisions affecting the present status of conscientious objectors.

Mutual Aid Societies Meet July 14 and 15

A meeting of representatives of the Mennonite Mutual Aid societies in the United States and Canada was held July 14 and 15 in Chicago to share information about activities and to discuss ways of increasing effectiveness. This meeting was called by MCC at the request of one of the Mennonite church groups which felt that such a conference would be helpful in indicating how such work can be improved and made more efficient, pointing up unnecessary overlapping or areas of need still unmet.

Representatives of 46 aid organizations operating in the five areas of (1) property loss, (2) health and disability, (3) credits and loans, (4) automobile aid and (5) colonization were invited to attend. Papers were presented by Dr. H. C. Amstutz, Goshen, Ind.; Howard Raid, Bluffton, Ohio; G. F. Hershberger, Goshen, Ind.; John D. Burkholder, Jr., Harrisonburg, Va.; and J. Winfield Fretz, North Newton, Kans., on these five areas, with a period of discussion following each. Melvin Gingerich, Goshen, Ind., gave an opening survey of the existing organizations and their scope, and Orie O. Miller, Akron, Pa., presented a closing summary of possibilities for better witness and service through pooling resources.

Personnel Change in Information Service

Margaret Jantzi, Clarence, N.Y., is now in charge of the MCC Information Service, Akron, Pa. She has replaced Marion W. Kliewer, Hillsboro, Kans., to continue the editorial work of supplying news, information and literature about the MCC program to constituent Mennonite and Brethren in Christ churches. Sister Jantzi worked at the Mennonite Publishing House, Scottdale, Pa., for about two-and-a-half years. She was graduated from Goshen College this spring.

Bro. Kliewer left Akron the second week of July for Hillsboro where he will take up similar work in the Mennonite Brethren Church office around Aug. 1. His work will be connected with the M. B. Board of Foreign Missions and Board of General Welfare and Public Relations.

Released July 8, 1955
MCC Information Service
Akron, Pa.

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Robert Miller, administrator of the Mennonite Central Committee program in mid-Java has been invited to serve as field representative of the Indonesian National Council of Churches' program of interchurch aid. He has just completed a survey of the refugee situation in Makassar and is now arranging, according to the **Christian Century,** for the distribution of surplus food being supplied by the Indonesian churches, by Church World Service, and by New Zealand's CORSO.

WMSA Weekly Notes

WMSA district and local auxiliary officers who are looking for a helpful book for summer reading will want to buy Carolyn Blackwood's book, **How to Be an Effective Church Woman.** This book is divided into two sections, "The Work of the Church Woman, as a Grateful Protestant, as a Loyal Church Member, as an Active Church Worker, as a Regular Church Officer, as a Missionary Promoter, as an Interchurch Leader; The Ways of the Church Woman, as an Assistant to the Pastor, as a Leader in Group Worship, as a Planner of Church Programs, as Chairman of a Church Meeting, as an Inspirer of Church Women, as a Raiser of Church Money, as a Trustee of God's Treasure, as an Example of Christian Love."

Read this book for your own inspiration, as well as for suggestions which you may adapt to your own local situation.

* * *

Have you invited the district delegate to the WMSA meeting in June at Goshen to speak to your group? Maybe there was another sister from your congregation or nearby church who attended and would be glad to report to you, bringing to you some of the inspiration she received from the meeting. Many cannot attend these church-wide meetings, but all of our sisters will enjoy learning more about the activity of the women in other parts of the church community.

* * *

Few women's groups are favored as those in the Elkhart area were on June 24, when they had fifteen guest missionaries at one meeting. The women in the Missionary Orientation Conference at the MBMC headquarters gave a most challenging program at the Prairie Street Mennonite Church. Women from the Elkhart and two Goshen churches were invited to attend.

When there is a missionary treat planned for your local women's meeting, it would be a fine thing to invite the women of neighboring churches to share it. Missionaries' time and energy is limited. They cannot speak to all the groups who would like to hear them. We enjoy being exclusive, being able to have a good speaker come and speak to "our group." But there are blessings in the larger fellowship also, and blessings for more. Planning committees would be doing their busy missionaries a favor by inviting a number of circles to be present to hear the missionary talk, or by planning a joint meeting with other WMSA groups.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

For the second year a successful integrated vacation church school was conducted at Vienna, Va., by five Protestant churches. A total of 400 pupils, including many Negro children, attended. The administrator said, "Although some fears were expressed last year when the integration was proposed, the school proved to be more successful than in former years."

From Our Churches

Chambersburg, Pennsylvania

(Cedar Street Mission)

Dear **Gospel Herald** Readers:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Certainly in this pleasure-mad nation in which we live it takes very close living to the Lord if one does not want to be drawn away by this world spirit.

There are a few points of interest in connection with our church which we would like to share with you all. In March one of our little Sunday-school pupils was struck and killed by a car as she passed from the store to the home of a playmate. She was the child of Sister Hockenberry, one of the members here who hasn't known the Lord very long and yet she displayed a very Christlike attitude during this experience. Will you pray for her as well as for her husband who does not know the Lord.

Another sister who is faithful in attendance with her family is Sister Shields. She has a radiant testimony for her Lord. Pray for her husband who is also unsaved.

On Easter Sunday the Sunday school gave an interesting program with each class taking part. This proved to be a blessing to each one present. Also our pastor preached a special Easter sermon entitled "The Resurrection Makes a Difference."

Several months ago we started having a workers' meeting once a month. At these meetings we discuss problems and also bring any suggestions to improve the efficiency of the school. Our desire is that this meeting will be a blessing to all who attend.

Our vacation Bible school closed June 24 with an average attendance of 175. This made conditions quite crowded in the 40 x 60 basement church which we are using at the present time. Many of the mothers came out for the program on the last day which gave opportunity to witness to them.

If present plans carry, Bro. Luke Horst, Reading, Pa., will begin evangelistic services on Aug. 21. May this be a time of soul refreshing for us, as well as an ingathering of the lost, is our prayer. Merle A. Shank.

Sarasota, Florida

(Pinecraft Congregation)

Dear Readers of the **Gospel Herald:**

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases (Ps. 103:2, 3).

Since the tourists have gone north and quite a few folks are away for vacations, the attendance at the local Mennonite churches is rather low. However, the interest is very good. Brethren Geo. F. Brunk and Stephen Peachey preached recently.

We have had real dry weather but are now having abundant showers.

Pray for us that we may be shining lights amidst a world of darkness and sin.

Frank Stoltzfus.

Hutchinson, Kansas

(Yoder Congregation)

Dear Christian friends:

Greetings in Jesus' name, the One who gives us everything we have here, and if we so desire, eternal life in the glory world.

It was nice to have Ralph Buckwalter and family in our church. We now have a better knowledge of the needs of the people in South America, as well as the needs of the missionaries. We need to support them with money, but above all with our prayers.

A very happy time for at least 100 children was the two weeks of summer Bible school from May 23 to June 3. The evening of the Bible school program we had some visitors. One of them was Sister Gulabi McCarty, Saharso, India. She was a student of Grantham College and gave her testimony for the Lord and told the children how much easier it is to study the Bible here in America than for the children of India.

Five of our young sisters have in the last two months been married and moved to different places of worship. We wish them God's richest blessing. Bro. Paul Erb was present at Yoder to perform the marriage ceremony of Lola Fay Bontrager and Lowell Erb.

On June 19 John Troyer, formerly a member of our church, preached in the morning on the second coming of Christ and in the evening on the theme "There hath no temptation taken you but such as is common to man" (I Cor. 10:13).

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Ps. 121:8). Mary Headings.

South Boston, Virginia

(Ebenezer Congregation)

Greetings:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). What a wonderful promise from a wonderful Saviour!

We are grateful for the visiting ministers and others who have helped in the work here. On March 16 Bro. and Sister Ralph Palmer, Denbigh, Va., visited our community and had charge of the evening service. One precious soul accepted Christ. Pray that she might be faithful.

Our revival meetings were held April 20-30. Bro. John H. Shenk, Denbigh, Va., the evangelist, challenged us to a closer walk with God. One dear sister was restored and others are counting the cost. Bro. and Sister Ralph Palmer who were passing by on the 26th attended the revival services that evening.

The week end of April 30 Bro. and Sister Robert Ross, Charles and Gloria were in our community. Bro. Ross had charge of the evening service.

On March 20 Bro. J. L. Stauffer, Harrisonburg, Va., held a prophecy conference, which everyone enjoyed.

Our bishops, brethren Joseph Driver and Franklin Weaver of Waynesboro, Va., were with us on June 5 at which time 2 persons were received into the church—one by water baptism and one on confession. Communion was also observed at that time.

On June 12 Bro. Frank Hatter, son Reginald, and Bro. Coffee of Waynesboro were here. Bro. Hatter brought the morning message.

Our Bible school was held June 13-24, with an enrollment of 71. Visiting teachers were Marie and Lola Brunk, Elida, Ohio; Roseanna Roth, Oregon; Lina Glick, Gladys, Va., and Betty Brenneman, Denbigh, Va. We appreciate the efforts that were put forth in the Bible school both by those from other places and by the home workers. The seed has been sown. Pray that it might spring up and grow.

May God bless in all things in the great work of exalting the name of the Lord God.

Lucy Snead.

FAMILY CIRCLE (Continued)

4. Use helps to meet your family needs. But use them wisely. Even good devotional helps can be read so that they become "form" instead of "food."

5. Make your family think. If the members are young children, pick out a verse that holds spiritual food and let them try to find their lesson. Enlarge on their own thoughts. It is good "thinking exercise" to look for thoughts which might be developed. These very thoughts are the ones which time and again meet our very needs.

6. Save poems or bits of inspirational prose which bless your heart during the day and bring them to family worship to share with the entire family.

7. Have a "confession time." Some homes go "around the circle," each one righting some wrong. And father and mother are included, don't forget.

8. Learn to use the *Prayer Guide* and join hundreds of others in united prayer for the work of the church.

9. Try to take all formal, religious phrases out of your spiritual vocabulary.

Talk and pray as you would talk to each other.

10. Last, but most important of all, center every daily worship period around a Person—not around things and ideas. Acquaint your family, not so much with the Bible, as with Jesus Christ. Let them become conscious of His reality and presence as they are of your presence as parents. Lift Him up as the answer to all their needs.

Family worship, well planned, will result in well-fed children. No mother would think of feeding her family the same diet, the same menu, year in and year out. Variety not only appeals to the appetite but it brings balance to the necessary elements in food which the body needs.

May the Spirit stab your hearts wide awake to the spiritual duty to your families. They deserve more than a bread and water diet which can be had without much effort on your part. A well-balanced diet and variety in your spiritual menu is very essential if you are to have spiritually healthy children.

Regardless of your position in the church, or of your conformity to church rules, if you know your family worship would not meet God's approval, don't go on "the same as always." Don't become calloused and formal and deal like the scribes and Pharisees of Jesus' day. That is just what they wanted, too—to go on "the same as always."

"Hello! Mind if I come in? I'm God. Has your family been fed today?"

Goshen, Ind.

Mission News

CONTINUED

The Allegheny Mission Board reports total contributions of $44,000 as compared with $27,000 of 1954. Of these donations 70 per cent went outside of the district.

Sister Ella May Miller, former missionary to the Toba Indians, told missionary stories to the summer Bible school at Zion, Broadway, Va.

Bro. and Sister Paul Conrad gave an illustrated talk on the Spanish work at Mathis, Texas, on Sunday evening, July 17, at the Wooster, Ohio, Mennonite Church. They are visiting churches in behalf of the church building program at Mathis.

Bro. Carl Beck, missionary on furlough from Japan, is attending the Mennonite Biblical Seminary in Chicago this summer. The Becks spoke at Holland, Ohio, on July 17 on the occasion of the tenth anniversary of mission work there. If plans carry the Becks will keep the following appointments in Michigan next week: July 24, evening, Ninth St. Mennonite Church, Saginaw; July 25, Midland; July 27, Vestaburg; July 28, White Cloud.

The East Side Mennonite Church, Saginaw, Mich., has purchased a bus for $250 to be used for church projects. On Sunday morning, July 10, the church dedicated the new songbooks which were donated by the young people of the Mt. Zion Church, Versailles, Mo.

The average attendance at the East Side Mennonite Church, Saginaw, Mich., during the month of June was 70.

Field Notes

CONTINUED

Family reunion. All eleven children and all but one of the 38 grandchildren of Mrs. Ada Shetler, Sunnyslope, Ariz., were present for a family reunion with her at Filer, Idaho, June 29, 30. The children came from Arizona, Arkansas, Idaho, Oregon, Minnesota, and Washington.

The Frank Horst family, Culp, Ark., are serving in evangelistic and summer Bible school work at Ariel (Yale Valley), Washington, July 10-22.

Bro. J. A. Hostetler, Scottdale, Pa., spoke in the annual conference of the American Country Life Association at State College, Pa., on July 12.

Bro. George R. Brunk was guest speaker in the July 4 program of the West Union Church, Parnell, Iowa, held at Hillcrest Union.

More than 135 boys were enrolled in Boys' Camp at Laurelville, Pa., Mennonite Camp. Bro. Kenneth Snyder, Corry, Pa., served as director. The previous week about 40 families were present for Family Week with Paul Clemens, Lansdale, Pa., Dr. John P. Heatwole, Harrisonburg, Va., and Milton G. Brackbill, Paoli, Pa., on the staff.

Announcements

Revised list of speakers for the Lay Evangelism Conference at Laurelville Mennonite Camp, Aug. 20-24: Lewis Strite, Harrisonburg, Va.; Charles Eshelman, Grantham, Pa.; Tobe Schmucker, South Bend, Ind.; Dr. Earl Stover, Sellersville, Pa.

D. Chauncey Kauffman, furloughed relief worker from Europe, at South Union, West Liberty, Ohio, on July 24.

Outdoor meeting for Christian Workers' Bands on lawn of New Danville, Pa., Church, 7:30 p.m., July 23, with William McGrath, Harrisonburg, Va., as speaker.

Open-air song service at Paul Hershey's farm on July 24. In case of rain, services will be held in the Lititz Church.

Bro. C. F. Derstine, Kitchener, Ont., will be speaker at the Morning Cheer Bible Conference, North East, Md., July 18-24; and at the Laymen's Radio Rally, Lancaster, Pa., July 25.

The Young People's Institute to be held at Laurelville, Pa., Aug. 6-12, has an unusually fine program for a vacation week. If you do not have your reservations, ask for them now. Applications are coming rapidly. Address C. F. Yake, Secretary, 700 George St., Scottdale, Pa.

Dr. E. H. Cattel, missionary from India, at Goshen College, 9:45 a.m. and 4:00 p.m., July 24.

Annual open-air singing in the grove of the late Joseph E. Kennel, near Atglen, Pa., 1:30 DST, July 31. Everybody welcome. Bring **Life Songs No. 2.** Guest speaker, Henry A. Ginder, Manheim, Pa.

Henry A. Ginder, Manheim, Pa., at Maple Grove, Atglen, Pa., evening of July 30 and morning of July 31.

Bro. Willis Breckbill will be installed as pastor at the Bethel Church, Mummasburg, Pa., on July 24 with Bro. O. N. Johns in charge.

Family Camp at Rocky Mountain Mennonite Camp may fit into your summer travel plans. First camp July 25-30 with Kenneth Good in charge. Second camp Aug. 15-20 with Paul and Alta Erb in charge. Third camp, Aug. 20 to Sept. 3 with William Detweiler in charge.

Youth Camp at Florida, Mo., with Roy Roth as guest speaker, Aug. 1-7.

Milo Kauffman, Hesston, Kans., in stewardship lectures at Morton, Ill., July 30, 31.

The staff of Little Eden Camp call attention to the music, young people's, and family week July 30 to August 6. Tilman Smith is director, and the staff consists of Howard Zehr, Roy Umble, and Walter Yoder. Young people are especially urged to come and enjoy a week of fellowship and relaxation.

Dedication services with Norman Derstine and Paul Erb as speakers for new church at Beaver Dam, Pa., July 24.

Visiting Speakers

June 12. **Rufus Jutzi,** Elmira, Ont., and **Ralph Howlett,** West Montrose, Ont., at Kitchener, Ont.

June 19. **George Beare,** Upland, Calif., at Winton, Calif.

July 3. **Frank Horst,** Culp, Ark., at Filer, Ida. **J. J. Hostetler,** Peoria, Ill., at Hopedale, Ill. **Arnold Roth,** former Pax worker, at Lombard, Ill. **J. Mark Stauffer,** Harrisonburg, Va., at Holdeman, Wakarusa, Ind. **Frank Bishop,** Morgantown, W. Va., at Peoria, Ill. **Myron Augsburger,** Harrisonburg, Va., at Clinton Frame, Goshen, Ind. **Paul Mininger,** Goshen, Ind., at Willow Springs, Tiskilwa, Ill.; also for Neighbors' Day, July 4. **David Stutzman,** Maysville, Ohio, at Maple Glen, Grantsville, Md.

July 10. **Andrew Classen,** Wichita, Kans., at Pleasant View, North Lawrence, Ohio. **A. J. Steiner,** North Lima, Ohio, and **Carmon Fiorito,** missionary to Italy, at Orrville, Ohio. **Daniel Miller,** Argentina, at Congregational Mennonite, Marietta, Pa. **E. D. Peachey,** Belleville, Pa., at Maple Glen, Grantsville, Md. **LeRoy Kennel,** Goshen, Ind., at Roanoke, Ill. **Paul Friesen,** West Sterling, Ill., at Lombard, Ill. **Amos Swartzentruber and wife,** on furlough from Argentina, at Johnstown and Scottdale, Pa. **Ralph Holderman,** Deering, Alaska, at Johnstown, Pa.

July 17. **Howard Charles,** Goshen, Ind., at Lombard, Ill.

Evangelistic Meetings

At the first meeting of the Crusade for Christ Campaign on the grounds of Bethany Christian High School, Goshen, Ind., on June 26, about 5,000 people were present. Bro. Myron Augsburger is the evangelist and Bro. J. Mark Stauffer the song leader.

Paul M. Miller, Goshen, Ind., at Wadsworth, Ohio, July 24-31. **Norman Bechtel,** Pottstown, Pa., at Hersteins, Nieffers, Pa., July 17-24.

PEACE AND WAR (Continued)

2. "The procedure of permitting troups of the Army and other services to fulfill their combat functions without handicapping them with the care of their casualties must be preserved" (p. 125).

3. "The objective of all hospitalization is to return a maximum number of casualties to full duty within a minimum period" (p. 32). "A soldier must be moved no farther to the rear than to the point where he can receive medical care required for return to battle" (p. 22).

4. "Preferential medical support is given to combat elements that have the more important missions" (p. 25).

Deductions

1. The medicals corps is not designed primarily to save lives, but to remove any hindrance through wounded and suffering men who might be holding up the assignment to destroy the enemy.

2. A conscientious objector, regardless of his personal interpretation, is a full member of the Armed Forces even if he is in the medical corps.

3. The Armed Services cannot consider the possibility of granting dual status (civilian and military) which would be necessary to fill the request for consideration by the Mennonite Brethren Church to have civilian units following up the Armed Forces.

4. The military oath places an individual into the combatant status regardless of whether the individual admits such status.

As an over-all conclusion one needs to be very appreciative of a government which grants the privileges to those who are conscientiously opposed to war, and also to a government which will send five officers who will sit down and discuss in a friendly manner any questions asked of them. One can also conclude that it is clear without a moment of doubt that, using the jargon of the day, "When you're in the army, you are in it."

(This article was written as a condensation and amplification of a report by J. Harold Sherk. Copies of his report can be secured for 5c by writing to the MCC, Akron, Pa.)

Birdsboro, Pa.

A HARVEST—FOR HIS GLORY (Continued)

much too fast and out of control toward his place. The next few minutes were a nightmare of terror as he watched the plane twisting, diving, whirling, and finally exploding. Fear for himself and his wife was uppermost in his mind; it seemed the plane was going to hit them both. Coupled with that fear was concern for the occupants of the plane—were they still in it or had they bailed out? Actually the two men had been hurled to the ground when the plane exploded and the right wing broke off. After the explosion the plane, or what was left of it, came toward the house, barely missing it. Under some telephone wires it passed and settled in the meadow across the road from the house with the engine still running.

It was only a matter of minutes until hundreds of people had converged on the scene. Leaves of a Bible were scattered over a large area; in the plane was a brief case with papers which bore a silent witness to the fact that the passengers were Christians and had been on a good mission. And when they found the men on a nearby hill their calm faces had no look of fear, but rather showed the God-given composure they must have experienced in their final moments of life.

* * *

Quincy Brown pondered much on this event. Many a sleepless night he spent in company with his own troubled thoughts. He, a backslider, drifting away from God, would have been afraid to die as those men had. Running away from the Spirit of God brought him only unrest. God was calling him, of that he was sure. The very fact that the plane came down on his farm—far off its course—was a clear indication to him of God's hand behind it. With any of thousands of places where this might have occurred, why had it been on his land? And then too, God had evidently and providentially caused the plane to crash here instead of on the rugged mountains west of his farm. He couldn't get around the fact that God had allowed this to happen on his land *for a purpose.* Kindly gentleman that he is, it grieved him deeply that he could offer no comfort to the bereaved families because he himself was not at peace with God.

He tried to drive away these feelings by taking an interest in religious things. He taught a Sunday-school class of young people, giving them, as he said, "the best advice a sinner could give"; he read his Bible, but still no peace. Two severe illnesses came upon him. The second time a voice seemed to say to him, "You waited too long." Finally he came to the end of himself, confessed his sin, accepted Christ as his Saviour and promised that if God would heal him, he would try to help the young people as a Christian should. This promise was kept, but then, for the third time, Mr. Brown was striken with a serious illness and went to the hospital. This time it was different—he was a Christian now. His young people came to see him, begging him to have a prayer meeting for them when he was able. Since he had promised God to do everything he could to lead them to Christ, he began to dream of building a church sometime. When Mr. Brown was well again, he invited folks to his home and eleven came to the first prayer meeting. Next time there were sixty and the number continued to grow. Now Quincy Brown was in a dilemma. He had promised God to help these people, but they had no place of worship. During the summer of 1954 they pitched a tent and had a revival with 35 confessions. One evening this group of believers met in the tent and organized a church. When cooler weather came they used a little block building for their services, but this was soon packed with 150 attending prayer meetings and over a hundred in Sunday school. Plainly something had to be done. This small group with only $156 in their treasury, but a great deal of faith in God bought land—Quincy Brown giving $250 and $150 coming from the treasury. This left a $6 nest egg for the actual construction. The members got together to plan for their church. Many men offered fifty or a hundred dollars worth of labor, logs were donated, local supply companies gave material at cost, others promised to help in any way they could. Ground was broken March 8, 1955. There was co-operation from five or six other denominations, as many as forty men showing up for work some days. On May 29 this little brick church was dedicated to the service of God.

* * *

Listen, Quincy Brown is speaking. He is standing on the platform of the church born of his dreams, faith, and prayer. His voice trembles and almost breaks with emotion as he speaks: "I'm too happy to talk anyhow. I'm so happy we have a place to worship God in . . . ."

* * *

. . . A verse kept running though my mind, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

"God purposes a crop for His glory"—the harvest has begun!

Harrisonburg, Va.

THE WAY OF THE TRANSGRESSOR IS HARD (Continued)

Adam

1. *Adam,* is the way of the transgressor hard? Yes, he replies. Because of my sin of disobedience, the land was cursed, and I was told that in sorrow I should eat of it all the days of my life; thorns and thistles should grow, and in the sweat of my face, I would eat my bread. But that was not all. God drove me out of that beautiful paradise, where God said that everything He had made was good. Yes, I, Adam, the first man, can testify that the way of the transgressor is hard. My advice to all is that they steer aloof from these terrible sinful ways.

Cain

2. *Cain,* what do you say? Is the way of the transgressor hard, as Solomon tells us? Quickly this murderer responds, Yes, it is extremely hard, for I know by experience. When I saw that my offering was not acceptable and Abel's was, I got angry and decided that I would get rid of my brother. One day when both of us were out in the field, and I hardly knew what I was doing, for I was so angry, I killed my brother Abel. It was not long until I heard a voice asking where my brother Abel was, and I was afraid and lied and said I did not know, then asked, "Am I my brother's keeper?" At once, I saw what I had done and that God knew that I had killed my brother, for

He said, "The voice of thy brother's blood crieth unto me from the ground."

Then God went on to say that for getting angry and killing my brother, I would be cursed from the earth and that when I tilled the soil, it would not yield its strength unto me; and that I would be a fugitive and a vagabond on the earth. Then I cried out, "My punishment is greater than I can bear." But I brought it all on myself. Yes, indeed, the way of the transgressor is hard. I repeat that it does not pay to allow your temper to get away with you, or you will do something that you should not do, and God will know it and you will be punished.

Jacob

3. *Jacob,* what do you say to the statement, "The way of the transgressor is hard"? Well, it doesn't take an old man and a veteran at scheming very long to answer that question. He replies, It surely is. Because I cheated my brother out of his birthright, I endured much hardship and bitter suffering. I had to leave my home to escape my brother's anger. I thought he might do to me as Cain did to Abel; so I fled for my life. I became a vagabond, for Esau was bound to revenge. I learned, but by the hard way, that it does not pay to lie and cheat. When one gets on the wrong way in life, he is apt to do many evil things. He goes down that dark way pretty fast. I did not cheat only my brother and my good old father, but also my father-in-law. The latter cheated me first; so I thought I would get square with him. I reaped what I had sown in my early life. I, too, was deceived and lied to. How I was deceived and cheated! I deserved it every bit. My dear friends, surely the wise man knew what he was saying when he said, "The way of the transgressor is hard." I wonder if he, too, was not talking out of experience.

Achan

4. Well, *Achan,* what do you think, is the way of the transgressor hard? It certainly is hard, but I would rather not talk about it; yet since you asked me, I will tell you why I think it is hard. Covetousness, lying, and cheating always make one's life hard, and I did all three. It is terrible to allow covetousness to get the best of you. When I stole the Babylonian garment, the silver and the gold, then hid them in the midst of my tent, I thought I could get by with it. But I say now, Be sure your sin will find you out. I will tell you how hard my transgression was: my family and all my possessions were taken from me and finally I was stoned to death. I can in brief say, Yes, the way of the transgressor is hard. It doesn't pay to covet, to steal, and to lie. How hard is the way of the sinner!

Peter

5. We shall now call up one with whom we are better acquainted. It is Simon Peter. Peter, what do you think of Solomon's statement that the way of the transgressor is hard? Hard! Believe me, it surely is that. No one knows better than I do what it is to shed bitter tears because of that hard way. I never dreamed that I would deny my Lord. I simply went with the wrong crowd. Never did I think I would go so far as to curse and swear that I knew not Jesus. When that old cock crowed that night, I felt terrible, for I remembered what Jesus had said, that before the cock would crow twice I would have denied Him thrice. How I cried that night! Oh, those tears were so bitter! I feel ashamed of myself now that I allowed Satan to get the best of me. He simply deceived me, and then, I was a great big coward. Afraid of a little girl! Wasn't that something! Young man, take it from me, an old man, one who knows what he is talking about. Be not deceived, for the way of the transgressor *is* hard. Don't get in with the wrong crowd.

I want to say yet, that God forgave me of my transgression and my sin has been pardoned. Praise His name! It was humiliating to have to confess three times that I loved my Lord, but that was a part of my punishment. I am happy now. Get off that hard way, confess your Lord as I did, and you will be happy, too. (Signed, Peter)

Dear reader, have you followed these men who by experience know that the way of the transgressor is hard? Adam, Cain, Jacob, Achan, and Peter all confess that the way of the sinner is anything but easy. We might have called up many others, but now I want to call up *you* who read these lines—Is the way of the transgressor hard? I do not expect you to answer me, but you can answer God. He knoweth the way that I take, and He knows yours too. There is a way that is not hard, while apparently somewhat difficult at times. It is the Jesus' way. He says, "I am the WAY, the TRUTH, and the LIFE." Paul says in I Cor. 12:31, ". . . yet shew I unto you a more excellent way."

So if your way is hard, it is because of sin being committed at present, or having been committed in previous years. Choose the more excellent way and follow Jesus. Let your prayer be that of the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (139:23, 24). Remember that Psalm 119:9 is still in the Bible, and by taking heed to God's Word, *your* way, too, may be cleansed.

Is your way hard? Jesus said, "My yoke is easy, and my burden is light."

Goshen, Ind.

♣

All that Christ did to redeem men must be revealed and announced through us, His church.—J. H. Mosemann.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brenneman — Brenneman. — Donald Brenneman, Sarasota, Fla., Bay Shore cong., and Marilyn Brenneman, Kalona, Iowa, East Union cong., by T. H. Brenneman at the East Union Church, June 25, 1955.

Charles—Gingrich.—Ivan G. Charles, Mountville cong., and Martha A. Gingrich, Landisville cong., by H. E. Lutz at the Landisville Church, Landisville, Pa., June 11, 1955.

Coblentz—Schlabach.—Jacob Coblentz, Millersburg, Ohio, and Martha Schlabach, Millersburg, Ohio, both of the Pleasant View Cons. Mennonite Cong., by Harry Stutzman at the Pleasant View Church, June 4, 1955.

Englebrecht — Ford. — Harold Englebrecht, Wichita, Kans., and Ann Ford, Wichita, Kans., Eureka Gardens cong., by Leo J. Miller at the Eureka Gardens Mennonite Church, June 5, 1955.

Ennis—King.—Henry C. Ennis and Anna Mary King, both of Cochranville, Pa., Coatesville, cong., by Le Roy S. Stoltzfus at the Coatesville Church, July 2, 1955.

Erb—Ropp.—Elmer J. Erb, Millbank, Ont., and Adeline Ropp, Crosshill, Ont., both of the Wellesley Maple View A.M. cong., by Samuel L. Schultz at the Wellesley Church, June 7, 1955.

Gochnauer — Daughton. — Glenn Gochnauer, Lancaster, Pa., Willow Street, cong., and Betty Ruth Daughton, Lancaster, Pa., New Providence cong., by Jacob T. Harnish at the home of the bride, July 2, 1955.

Groff—Harsh.—Clayton K. Groff, Mellinger cong., and Anna Harsh, East Petersburg cong., by H. E. Lutz at the home of the officiating minister, Mt. Joy, Pa., June 5, 1955.

Hartz—Miller.—Paul G. Hartz, Cambridge cong., and Joyce N. Miller, Mt. Joy, Pa., cong., by H. E. Lutz at the home of the bride, June 30, 1955.

Kerman — Stemen. — Richard H. Kerman, Lima, Ohio, and Amanda B. Stemen, Elida, Ohio, by Richard E. Martin at the Salem Church, June 19, 1955.

Leichty—Schrock.—James Leichty, Wayland, Iowa, and Dorothy Schrock, Iowa City, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, June 4, 1955.

Mark—Litwiller.—Richard Mark, Naubinway, Mich., cong., and Ruth Litwiller, Hopedale, Ill., cong., by Ivan Kauffmann at the Hopedale Church, July 2, 1955.

Miller—Yoder.—Jonas I. Miller, Wellman, Iowa, and Lillian Yoder, Oxford, Pa., both of the Daytonville cong., by Henry M. Yoder at the Daytonville Church, June 22, 1955.

Roeder—Szuck.—Kurt W. Roeder, Lutheran Church, and Alice Mae Szuck, Breslau, Ont., Cressman, cong., by Oscar Burkholder at the home of the bride, June 25, 1955.

Ropp—Poole.—Emerson Ropp, East Zorra, Ont., A.M. cong., and Edna Poole, Poole, Ont., Wellesley A.M. cong., by Samuel L. Schultz at the Wellesley Church, June 15, 1955.

Roth—Roth.—Herbert D. Roth, and Darlene Roth, both of the Morton, Ill., cong., by Kenneth G. Good at the Morton Church, July 2, 1955.

Roth—Lichti.—Lorne Roth, East Zorra, Ont., A.M. cong., and Esther Lichti, Wellesley, Ont., A.M. cong., by Samuel L. Schultz at the Wellesley A.M. Church, June 18, 1955.

Roth—Miller.—Vernon G. Roth, Petersburg, Ont., St. Agatha cong., and Betty Jean Miller, Shipshewana, Ind., Shore cong., by Percy J. Miller at the Shore Church, June 26, 1955.

Schmucker—Meck.—James Schmucker and Ethel Mae Meck, both of Archbold, Ohio, Lockport cong., by Walter Stuckey at the Lockport Church, June 4, 1955.

Schrock—Miller.—Melvin E. Schrock and Elnora Miller, both of Arcola, Ill., Arthur cong., by H. J. King, April 16, 1955.

Short—Beck.—Max Short, West Unity, Ohio, and Ruthann Beck, Stryker, Ohio, both of the Pine Grove cong., by D. Wyse Graber at the Pine Grove Church, June 25, 1955.

Slagell—Zehr.—Robert Slagell, Gridley, Ill., and Ruth Zehr, Flanagan, Ill., both of the Waldo cong., by J. D. Hartzler assisted by

E. J. Stalter at the Waldo Church, June 11, 1955.

Spencer—Wittrig.—Charles Spencer and Jean Wittrig, both of Imlay City, Mich., Bethany cong., by Paul A. Wittrig, father of the bride, at the First Methodist Church, June 26, 1955.

Stamon—Graber.—Duane E. Stamon, Archbold, Ohio, Lockport cong., and Carol Graber, Grabill, Ind., Leo cong., by Walter Stuckey at the Leo Church, June 19, 1955.

Stoltzfus—Althouse.—Victor Stoltzfus, Martinsburg, Pa., cong., and Marie Althouse, Doylestown, Pa., cong., by Clyde D. Fulmer at the Doylestown Church, June 19, 1955.

Weber—Shantz.—Lloyd A. Weber and Ellen Ruth Shantz, both of Guernsey, Sask., Sharon cong., by Stanley D. Shantz at the Sharon Church, June 18, 1955.

Witmer—Weaver.—Clyde Weaver Witmer and Anna Elizabeth Weaver, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the Mellinger Church, June 29, 1955.

Yoder—Gregory.—John Yoder, Minot, N. Dak., cong., and Kathryn Gregory, Brutus, Mich., Maple River cong., by Clyde X. Kauffman at the Petoskey Church, June 12, 1955.

Yoder—Miller.—Wayne Yoder, Elkhart, Ind., Prairie St. cong., and Dorothy Miller, Sarasota, Fla., Bay Shore cong., by T. H. Brenneman at the Bay Shore Church, June 1, 1955.

Zehr—Roes.—Alvin R. Zehr, Jr., Croghan, N.Y., Cons. Mennonite cong., and Irene Roes, Lowville, N.Y., Cons. Mennonite cong., by Lloyd Boshart at the Lowville Church, June 23, 1955.

Zook — Bontrager. — Marvin Zook, Hesston, Kans., cong., and Marjorie Bontrager, Iowa City, Iowa, East Union cong., by A. Lloyd Swartzendruber at the East Union Church, June 18, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bachman, David R. and Aldine E. (Metz), Hopedale, Ill., fourth child, first son, Roger David, April 17, 1955.

Blough, Robert and Edna (Nisly), Hartville, Ohio, third child, Robert Duane, June 21, 1955.

Brubaker, John and Doris (Hostetter), Colon, Mich., third child, second daughter, Judy Marie, May 27, 1955.

Bruckhart, Jacob Jr. and Myrtle (Kreider), Lititz, Pa., a son, Mervin Lynn, July 4, 1955.

Erb, Ezra R. and Vernice (Stutzman), Frazee, Minn., fifth child, fourth daughter, Loretta Mae, May 21, 1955.

Gehman, Lester and Mildred (Ebersole), second child, first son, Gene E., Carlisle, Pa., June 27, 1955.

Gerber, Orland and Marcella (Boshart), Baden, Ont., second child, first son, Bruce Dale, June 4, 1955.

Good, Walter and Lorene (Nafziger), Armington, Ill., third child, second son, Darrell Ray, June 23, 1955.

Heatwole, Franklin and Esther (Bixler), La Junta, Colo., second son, Douglas Ray, July 1, 1955.

Heatwole, Willard J. and Melba (Kiser), Dayton, Va., first child, Jerrel Brent, July 4, 1955.

Kauffman, Floyd D. and Jean L. (Delagrange), Millersburg, Ind., second daughter, Cynthia Sue, May 13, 1955.

Krabill, Murray and Alta (Snyder), Fredericktown, Ohio, fourth child, second son, John Lowell, June 27, 1955.

Kurtz, Dr. Elam S. and Orpah (Horst), Cleveland, Ohio, second child, first son, Michael David, June 27, 1955.

Leaman, Luke M. and Dorothy (Wanner), Bareville, Pa., second daughter, Carol Ann, June 22, 1955.

Lennon, Jack H. and Mary Alice (Weaver), Middlebury, Ind., first child, David Irvin, May 25, 1955.

Martin, Dale E. and Norma Jean (Kauffman), Hesston, Kans., first child, Rebecca June, June 30, 1955.

Miller, Owen and Eunice (Schrock), Congerville, Ill., third child, first daughter, Faith Jocele, June 1, 1955.

Nisly, Ralph and Ruth (Wittmer), Hartville, Ohio, fourth child, Phyllis Elaine, June 23, 1955.

Rohrer, Clarence D. and Alverta (Huber), Lancaster, Pa., fifth child, third son, Ronald Eugene, June 16, 1955.

Root, J. Clyde and LaVerne (Shenk), Manheim, Pa., first child, Douglas Clyde (no date given).

Schrock, Elvin and Alma (Troyer), Greenwood, Del., sixth child, fourth daughter, Bernice Elaine, June 16, 1955.

Schrock, Jim and Lavina (Hostetler), Hartville, Ohio, fifth child, Joy Rosell, June 23, 1955.

Shriner, Russel and Mabel (Yoder), Elkhart, Ind., third daughter, Debra Jean, June 20, 1955.

Troyer, Darwin and Violet (Stutzman), Flint, Mich., first child, Randall Dean, June 23, 1955.

Weaver, Joseph M. and Margaret J. (Hoch), Springs, Pa., second daughter, Nancy Ann, June 2, 1955.

Wittmer, Raymond and Mattie (Erb), Hartville, Ohio, seventh and eighth children, Richard Lee and Robert Dee, June 27, 1955.

Yoder, Enos E. and Amanda (Beachy), ninth child seventh son, Howard, May 5, 1955.

Yoder, Jesse L. and Clara (Gnagey), Flint, Mich., third child, second son, John Dale, June 13, 1955.

Yoder, John L. and Enid (Yoder), Allensville, Pa., second child, first son, John Larry, June 20, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Magdalena, daughter of Daniel and Magdalena (Oesch) Jantzi, was born March 17, 1896; passed away May 17, 1955, at the home of her daughter Geraldine; aged 59 y. 2 m. On June 21, 1922, she was married to Allen Bender. Surviving her unexpected passing are her husband of Baden, Ont., 2 children (Geraldine—Mrs. John Gascho, Baden, and Urie, Scottdale, Pa.) and 3 granddaughters. One granddaughter predeceased her. Also surviving are 2 sisters (Rachel—Mrs. Joseph Nafziger, Manville, Alta., and Matilda—Mrs. John Holst, Baden), and 3 brothers (Moses O. Jantzi and John O. both of Baden, and Daniel O., Vulcan, Alta.) She was preceded in death by one sister (Barbara) and 3 brothers (Solomon and Chris both of Lowville, N.Y., and Michael, Biggar, Sask.). Early in life she became a Christian and continued a faithful member of the Steinman A.M. church at Baden. She lived a consecrated life and served the Lord in many ways. At her death she was serving as an executive member of the Ontario Women's Auxiliary and Service Organization. The funeral service was held on May 20 in charge of Orland Gingerich, assisted by Elmer Swartzentruber and Amos Swartzentruber. Interment was made in the adjoining cemetery.

Bute, Anise Valeria Leatherman was born March 7, 1875, at Wakarusa, Ind.; passed away at her home in Alpha, Minn., June 2, 1955; aged 80 y. 2 m. 25 d. She was married to Charles M. Bute, Jan. 1, 1897, at Jackson, Minn. They observed their 58th wedding anniversary this year. To this union were born 9 children, all of whom were present at the funeral, (James, Alpha, Minn.; Iva—Mrs. Edd Garber, Jackson; Elmer, Great Falls, Mont.; Grace—Mrs. George E. Miller, and Julia—Mrs. Forest Lau Frau, both of Goshen, Ind.; Gertrude—Mrs. Martin Miller, Lake Crystal, Minn.; Bertha—Mrs. Archie Hartzler, Lakefield, Minn.; Edward, Anderson, Ind.; Warren, Jackson). Also surviving are 2 brothers (Elmer and Jim of Santa Barbara, Calif.), 19 grandchildren, and 7 great-grandchildren. She spent most of her married life in the Jackson community and was a faithful member of the Mennonite Church. She suffered ill health for the last three years and longed for the time when she could go to her eternal home. Funeral services were held June 6 at the home in Alpha and then in the Alpha Mennonite Church, in charge of C. J. Garber and Noah Landis. Interment was made in the Riverside Cemetery at Jackson.

Eash, Jonathan, son of Jacob and Katie (Alwine) Eash, was born near Davidsville, Pa., Sept. 25, 1878; died at his home, Johnstown, Pa., June 9, 1955; aged 76 y. 8 m. 24 d. He is survived by his widow, the former Anna M. Blough, 6 sons and 3 daughters (Clarence S., Philadelphia, Pa.; Linnie—Mrs. John T. Lehman, Beaulah—Mrs. Owen Hershberger, Dorsey, and Elmer J. all of Johnstown; Harry W., Stoystown, Pa.; Leroy K., Hollsopple, Pa.; Paul, New Paris, Pa.; and Thelma—Mrs. Donald Thomas, Cleveland, Ohio), 3 brothers and one sister (Samuel and Harry of Hollsopple; George, Johnstown; and Mrs. Mary Kaltenbaugh, Hollsopple), 38 grandchildren and 8 great-grandchildren. He was a faithful member of the Kaufman Mennonite Church for many years. Funeral services were conducted at the Blough Mennonite Church, June 12, in charge of Harry Y. Shetler and Aldus Wingard. Interment was made in adjoining cemetery.

Gingerich, Josephine Hazel (Miller), daughter of Phillip and Elizabeth (McKee) Miller, Tiskilwa, Ill., was born July 16, 1891; passed away in a Chicago hospital after a lingering illness, June 6, 1955; aged 63 y. 10 m. 21 d. On Dec. 29, 1915, she was married to Albert Gingerich. To this union were born 3 sons. She is survived by her husband, 3 sons (William, Philip, and Delbert), and 8 grandchildren all of Buda, Ill. Also surviving are 8 brothers and many friends. At the age of 11 she confessed her faith in Christ and became a member of the Willow Springs Church. Her testimony as a Christian mother and grandmother in the church was a great blessing. Her passing is a loss that is felt in the church as well as in the home. Funeral services were held at the Willow Springs Church, in charge of C. Warren Long. The text was Hebrews 11:13, 16. Burial was made in the Willow Springs Cemetery.

Horst, John N., son of the late John K. and Anna (Nolt) Horst, was born in Lancaster Co., Pa., Jan. 20, 1878; peacefully fell asleep in Jesus at his home at Bareville, Pa., April 29, 1955; aged 77 y. 3 m. 9 d. He had been confined to the wheel chair for 8 years but bore his afflictions patiently. He accepted Christ as his Saviour in his youth and was a faithful member of the Groffdale Mennonite Church. In 1901 he was married to Amelia Z. Hoover who survives him. Also surviving are 4 daughters (Anna—Mrs. Ervin B. Martin, Ephrata, Pa.; Elizabeth—Mrs. Harvey S. Nolt, East Greenville, Pa.; Emma—Mrs. Henry M. Martin, Myerstown, Pa.; and Martha, Bareville, Pa.), 6 sons (David H., Harry H., and John J. of Ephrata, Pa.; Amos H., Daniel H., and Melvin H., of Bareville, Pa.), 77 grandchildren, 6 great-grandchildren, and one brother (Jonas N., Maryland). He was preceded in death by one son

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(Edwin) and 2 infant sons. Funeral services were held May 4, 1955, at the Groffdale Mennonite Church, in charge of Joseph Hostetter and Joseph Weaver. Interment was made in the adjoining cemetery.

Miller, Calvin LaMar, son of Homer J. and Lizzie (Troyer) Miller, was born March 22, 1921, near Shipshewana, Ind., where he attended school and spent the early part of his life; met instant death on May 26, 1955, when his plane collided with another plane in flight and crashed near Anchorage, Alaska; aged 34 y. 2 m. 4 d. At the age of 13 he confessed Christ and was received into the fellowship of the Shore congregation. As a young man he went to California and in 1942 entered the Navy. After forty months of service in the Pacific he received his discharge and the following three years worked in Anchorage, Alaska, as an aircraft mechanic. In 1949 he returned to the states and worked on the farm until 1954 when he returned to Alaska and resumed his trade as a mechanic and flight instructor for the Alaska Floatplane Service. In his early departure he leaves to mourn his parents, 3 sisters (Marjorie—Mrs. Timothy Rheinheimer, Ligonier, Ind.; Barbara—Mrs. Norman Hostetler, Topeka, Ind., and Margaret, at home), 2 grandmothers (Mrs. U. Y. Miller, Shipshewana, and Mrs. Calvin Troyer, Lagrange, Ind.). Calvin was an industrious and conscientious worker and won many friends. Funeral services were held June 9 at the Shore Mennonite Church near Shipshewana, in charge of Percy J. Miller and Lee J. Miller. Interment was made in the adjoining cemetery.

Miller, Dwight Daniel, youngest son of Daniel W. and Icie (Yoder) Miller, was born in Green Township, Wayne County, Ohio, on July 15, 1942; died at the Dunlap Memorial Hospital, Orrville, Ohio, on June 27, 1955, shortly after being fatally wounded in an accident at his home on Route 3, Wooster, Ohio; aged 12 y. 11 m. 12 d. Danny is survived by his parents, 2 brothers (Clifford, Wooster, and Gerald, Elmore, Ohio), one sister (Carol, at home), and a large number of relatives and friends who mourn his passing. His oldest brother, Richard, preceded him in death in 1945. At the time of his death, he was a member of the pastor's instruction class at the Oak Grove Mennonite Church near Smithville. Together with four other young people he had taken his stand for Christ and was looking forward to being baptized and received into the membership of the church in the near future. Whether at home, at school, or in the church, Danny took an active interest in the work, always ready to do his part. His brief life was a blessing to those who knew him. We can but rejoice to know that he is now with his Lord. Funeral services were held at the Oak Grove Mennonite Church near Smithville on June 30, 1955, with V. M. Gerig officiating. Interment was made in the adjoining cemetery.

Mowery, Oscar S., was born near Davis, W. Va., July 1887; died near Harman, W. Va., June 24, 1955, just shortly before reaching his sixty-eighth year. He spent his entire life in the Dry Fork Valley of West Virginia. As a young man he married Maud Simmons, Whitmer, W. Va. To this union were born 5 sons and 5 daughters. He is survived by his widow, 4 sons and 3 daughters. One son and 2 daughters preceded him in death. About 6 years ago he suffered a paralytic stroke from which he never fully recovered. He was a member of the Riverside Mennonite Church, Harman, W. Va. Funeral services at the Riverside Church on June 26 were conducted by M. J. Brunk. Interment was made in Laurel Hill Cemetery, Whitmer, W. Va.

Petersheim, Omar K., son of Barbara (Kurtz) and the late Jonathan Petersheim was born May 17, 1926, at Elverson, Pa.; died at his home on June 2, 1955; aged 29 y. 1 m. 11 d. During the past 6 months he has been under the doctor's care and his physical condition gradually grew worse. He was always very patient in his suffering. In his last week here he frequently talked about going to be with God and also told visitors his desire. In addition to his mother he is survived by 4 brothers (Elam, Elverson; Le Roy, South Portland, Maine; Joseph, Honey Brook, Pa.; and Floyd at home), 7 sisters (Mabel—Mrs. Mast Stoltzfus, New Columbia, Pa.; Ida—Mrs. Leon Summers and Mary, both of Gap, Pa.; Della and Elsie, both at home; Susie—Mrs. Eli Kauffman and Linda—Mrs. Elton Horning, both of Elverson). Funeral services were held on July 1 at the Conestoga Mennonite Church in charge of Millard Shoupe, C. J. Kurtz, and Ira Kurtz. Psalm 16:6a was used as a text. Interment was made in the adjoining cemetery.

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Herald Press Tracts ***Scottdale, Pa.***

Items and Comments

Evangelist Billy Graham was assisted in a service at Frankfurt, Germany, attended by 40,000 persons, by Martin Niemoeller, who last summer declared that he has become a pacifist.

* * *

The Cumberland Presbyterians have made tithing a part of the denomination's **Confession of Faith.**

* * *

In the last five years 40 business houses have employed chaplains for their personnel. Prayer meetings, counseling, and literature are being used to help members and employees of the firm. About 800 companies are distributing religious literature.

* * *

Juvenile delinquency increased 9 per cent during the past year, according to the Children's Bureau of the United States Department of Health Education and Welfare. Preliminary court reports indicate that 475,000 children were involved in offenses against the law in 1954. One child out of every forty-one in the 10 to 17 age brackets got into trouble with the police. Between 1948 and 1954 the number of delinquency cases reported in court records increased 58 per cent. The population of juveniles during this period grew by 13 per cent. Juveniles under 18 accounted for three out of every five arrests for car theft in 1954, nearly half of all burglary arrests, and four out of nine larceny arrests, according to the report.

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GOSPEL HERALD

TUESDAY, JULY 26, 1955. VOLUME XLVIII. NUMBER 30

MENNONITE BIBLICAL SEMINARY

The Church and Contemporary Change

By John R. Mumaw

John Foster Dulles says, "Change is the law of life, of international life as well as national and personal life. If we set up barriers to all change, we make it certain that there will be violent and explosive change." The church is no exception to this law of life. Through the centuries its course in history has been changed by both hostile and friendly forces. There is no way to escape it. Change is inevitable.

Change in itself is not bad, nor does it guarantee good. There are within the church powerful factors struggling with stubborn tradition and pagan influences. Some of these are creative in their influence while others are destructive. We are compelled to recognize the fact of change in our own time too, for the church is currently passing through a rapid (let's hope it will not be a radical) process. It has already reached such proportions of influence and has accumulated such momentum that we do well to pause and examine both its source and its effect.

We are involved in a process of change without having formulated a philosophy of change. To forbid change would be futile. To let it go on without guidance, or even to try to maintain the *status quo,* would lead to tragedy. We need some statement of principle that will help us to see where we are going and how to endure the process without explosive reaction. We must learn how to exercise an effective leadership so as to be able to guide the process, lest we drift into unpredictable conflicts and compromise. To find and maintain an acceptable technique of change is one of our greatest human resources with which to stabilize the life of the church.

Different Kinds of Change

There are really four kinds of change; change by choice, change by consequence, change by consent, and change by coercion. We can quickly dispose of the last, for it does not concern us in our consideration of method in the church. That applies to totalitarian principles which impose a way of life by force. As in the political arena, a minority infiltrates society, exercises a rigorous discipline, sets up a dictatorship, and establishes a police state. This involves revolutionary processes which are totally inconsistent with Christian principles.

Change by consequence is a combination of factors working together to produce change regardless of its quality or extent. It operates in any society where the goals of activity have been lost. It thrives in an atmosphere of indifference and accelerates on the wings of defeatism. There is no way to predict its ultimate outcome, for it is brought under no powers of direction or control. It leaves the group subject to many winds of doctrine and to incessant waves of impulse.

Change by consent is characterized by more peaceful processes. It is regarded necessary to meet the demands of society but is encountered with caution. It engages the processes of reflection and employs the principle of adaptation. It comes both by way of environmental influences and by way of inner human propensities. The change is made deliberately but in acquiescence to what seems inevitable. It leaves open all avenues of influence through which originality flows. It is inclined, however, to accommodate itself to the demands of a changing culture and faces the subsequent danger of compromise.

Change by choice implies a free mind searching the truth that makes men free. It insists upon a critical evaluation of both the new and the old. It calculates as accurately as it can the results of change and finds some agreement with the ends to be accomplished. This involves peaceful co-operation in the means of attaining the desired outcome. It feels it is not enough to dream and proclaim ideals; it inspires positive action and plans the course of procedure.

Change in the Past

We are all aware of changes recorded in the history of the church. Many of these changes came without design, some were precipitated by apparent necessities, some were sponsored under well-defined objectives, and others came by default. The change from the German language to English came under social pressure; it was an acquiescence to expediency. Change in church activities, such as Sunday school, evangelistic meetings, foreign missions, church schools, Bible conferences, church camps, and young people's activities, came about under the inspiration of prophetic vision and religious conviction in dynamic leadership. The new practices that have appeared at different times and places in the history of the church came in under pressures of various kinds and motivations. Feetwashing was re-introduced in Franconia since 1900; the desegregation of men and women in public worship came in recent years; the preparation of sermons came two or three generations ago; and the use of individual communion cups is a recent innovation. Reform in personal habits, such as the rejection of the use of beverage alcohol and tobacco, are evidence of change. The use of new inventions, such as telephones, rugs, electric appliances, modern machinery, and electronics represents another area of change. Cultural patterns have been altered, such as the approval of higher education, the use of harmony in singing, the taking of photographs, the use of musical instruments, and the encouragement of art in the home. In matters of dress the haircut of men has changed, the wearing of long trousers was accepted, a shift was made from frock to sack coat for men. The shawl gave way to tailored coats for women and the wearing of low shoes was accepted. How well the church has come through these and other changes must be judged by all.

How Change Takes Place

One of the difficulties in any attempt to interpret change is the fact that there is no even flow of action and reaction. Sometimes it speeds up and at other times it is retarded. There is always a

---

Gathering Song

(for the Clans of God)

By Edna Beiler

Up fom the glens of the world they'll come;
Warfaring over, they'll gather home.
Home—where never the devil's thunder
Threatens and dims the sense of wonder,
Where never come chill of snow and rain
To drench and dampen. No tears remain
For friends hard pressed in the bitter fight
With unseen forces, the foes of Light.
Their tears of sorrow and pain all past,
The clans of Jehovah will gather at last.

Trumpet of triumph, sound afar
To all good clansmen in Holy War
(Fighting in filth and blood and mire),
Marshal them safely and call them higher
To a place where battles can never come.
God of Warfare, call them home
From the hurt and heartbreak of alien sod.
Sound, O gathering call of God!

Grantsville, Md.

certain amount of resistance to change, sometimes more and sometimes less. It is not a steady process.

The factors affecting the acceleration of change are of various kinds. One is the amount of respect for tradition within a given society. There are some people who are against change regardless of what it is. They seem to be incapable of evaluating the relevant factors. In a purely traditional group the consistent mood is to resist all change. In other groups there is a predominance of mindset to accept most or all of what is new. In this latter circumstance changes come rapidly and oftentimes very radically. When a society has a balance of persons of these two groups, it can either keep the trend in the middle of the road or it can split the society wide open.

Another type of change comes when leadership analyzes reflectively the factors involved in any anticipated change. Under such circumstances rational choices are made and recommendations emerge through a process of group thinking. The technique of the study conference, in which groups meet to analyze the problems and seek to find ways to direct the course of change, has commended itself to the church. Actually such processes do often take place in the formal and official district conferences. There is an advantage, however, in discussing problems involving change when there is no immediate need for recording an action which constitutes a decree "for to keep." There is often loss of best judgment when resolutions are made too quickly.

Another factor in the process of change in the church relates to the society in which the church moves. In times past there has been some confusion between religious and sociological concepts. There have been instances in which people thought they were exercising resistance to religious change when really they were exercising resistance to cultural change only, as for instance in the case of language, or methods of farming, or methods of communication. There is danger of putting religious feeling into cultural change. This is particularly true at times such as this when our American culture is shifting from rural elements to urban living. It is generally recognized that the rural mind is far more resistant to change, but that once it is urbanized it tends to become more radical in its acceptance of new things. We are also influenced by our Germanic background, which has some tendency toward identifying cultural items with religious conviction. Seeing then the ethnic factors in our background, realizing the nature of the rural mind we possess, and understanding the traditional loyalties that characterize our church, we have the problem of distinguishing religious idealism from sociological factors.

On the other hand, there is danger of regarding all change as a cultural issue, and thus minimizing its religious implications. Actually, Christianity affects the whole of life, including cultural expression. Christian nurture concerns itself with the application of Scriptural principles to our total way of living. The requirements for discipleship affect cultural patterns as well as religious standards. A person who is born again brings his whole life into conformity with Christ. His separation from the world eliminates evil factors in culture as well as evil practices in morality. A Christian, therefore, can not escape obligation to apply the principles of discipleship in any specific area of life by relegating the issue to the realm of culture.

The particular responsibility of the church through the ages has been to make application of Scriptural principles to contemporary life. This task involves change in approach to religious problems because the contemporary scene is influenced by the cultural change of the general society. It is very difficult for people to sense completely or even specifically which changes are actually infringements upon Scriptural principles and which are not. It is in this area that people become confused. It is also in this area that church leaders subject themselves to the danger of losing confidence. When people discover an identification of culture and religion without seeing in it an application of Scriptural principles, there is danger of unfavorable reaction and tension. This is accelerated when people of the church have an outward conformity without possessing inner reality of spiritual life. The tension is increased also when people are conforming outwardly and rebelling inwardly against regulation.

Values in Conservatism

The conservative mind respects tradition; that is, it sees values in the practices and principles that have been handed down from one generation to the next. A person who has grown up in an atmosphere of contentment and happiness believes in the factors that helped to produce that satisfaction. He is favorably disposed toward the patterns of life that proved so fruitful in those whom he loves and admires.

A conservative has an honest and eager desire to preserve the accrued good from the past. He knows the value of experience and accepts the testimony of those who have "endured temptation." He therefore seeks to hold the tested values of experience and to pass them on to others.

In conservatism the "multitude of counsellors" is engaged. The individual conscience and conviction is always tested by the accumulated articles of truth. In the course of events people may gradually find out that some acts which at one time they may have approved are after all not worthy of approval. In that instance the individual relies upon the group conscience.

So also in the case of some lines of action not known to the group in earlier days which now appears worthy of adoption and promotion. In either case the individual by experience in society may come to desire change. He probably has arrived at his point of view by comparison of different ideals, by reflection upon his own experience, by reading, and by discussion with enlightened persons. Before he proposes methods of improvement the conservative will check to see if such reform would bring him into conflict with the prevailing standards of his group. If it does, he finds himself under obligation to respect the prevalent view of right and wrong as representing the average attainment up to that date. Even though he may have little reason to regard these standards at any stage as final, it is important to him that he does not mistake the real character of the group conviction.

The conservative position constitutes a bulwark of strength to the ongoing life of the church. It serves as a check to reactionary extremes and builds upon the values that obtain. When a reformer rises from within, having tried to read the signs of the times, he submits to the scrutiny of the group his proposals to change. Respect for the collective voice at the point of its conclusion lends encouragement and confidence to the forces that carry the church forward towards the Christian ideal.

"The authority of the church, by requiring certain observances and by forbidding certain forms of indulgences,

(Continued on page 715)

Our Readers Say—

I think the message by Carl Beck "Justice Shall Roll Down" is wonderfully written. I praise the Lord for this present-day application of the message from the prophets.—*J. Mark Martin, Broadway, Va.*

GOSPEL HERALD

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EDITORIAL

Who Owns Whom?

We sometimes talk as though we had captured Christ and were holding Him and using Him for our purposes. No wonder that the claims of Christians seem extravagant and fantastic to many unbelievers! What could be more absurd than the notion that the Son of the Eternal God, who made heaven and earth, in whom the whole universe holds together, who is Lord of time and eternity, who is the very essence of divine wisdom, authority, and power, could be laid hold upon by puny, finite, mortal man, and made subject to his whims and desires.

In the description of spiritual reality Paul's language comes as near extravagance as it possibly can. But the ecstasy comes, not from the sense of human power to comprehend the divine, but from a realization that God has laid hold upon and is using man. He tells the Philippians (3:12) that he has been captured by Christ. He does not have Christ, but Christ has him. Christ is the Lord, and he is the servant. Christ has the power, and he is only the instrument being used by that power. He has no claim on Christ, for in himself he is utterly unworthy. But Christ has a claim on him, which he is glad to recognize.

Our privilege, then, is not in possessing, but in being possessed; not in owning but in being owned. He takes us and makes us what we should be. The fullness of our lives is found in utter surrender of all that we are or can be, that Christ may freely mold us and use us to His glory. "Whose I am," the Christian acknowledges with joy. If we get this relationship confused, we are liable to spiritual pride. Our boast is wholly in what He is, and our wonder is that He should ever stoop to pick us up.—E.

♣

"John the Baptist's pillow was probably a stone, his bed the earth, and his only lamp the stars overhead. God's school of obedience is often rugged, and only rugged men can stand approved before Him."—Howard Bechert.

Giving Change Direction

A train is guided where the railroad wants it to go by the rails. An automobile is guided by a steering wheel. A boat is given direction by a rudder. An airplane pilot has a stick by which he sends his big bird up or down, right or left. A corporation has policies which deliberately make it the kind of corporation it is.

It cannot be assumed that anything should move forever in an unchanging straight-line course. Change is universal. Newton's first law of motion was that "every body continues in its state of rest or of uniform motion in a straight line except in so far as it is compelled by forces to change that state." But always there are such forces. The pull of the sun makes the planets move around it instead of straight off into space. Any moving vehicle must have a guiding apparatus. History is a record of changes in human affairs and conditions.

Can these changes be guided into desirable and helpful patterns, or must they be accepted as inevitable and also not subject to conscious direction? Clearly, any fatalism which holds that whatever is, is, and there is nothing one can do about it, is not consistent with the Christian moral concept of responsibility. Whatever is, someone has made it. And we are responsible to God to influence the changes in which we are involved. He has not delivered us to whims of a blind fate. He created us with intelligence and with a moral sense. He expects us to use our intelligence to direct our own lives and our corporate life into right courses. We may sometimes seem to be up against forces beyond our control, but we are never justified in a weakly acquiescent "I can't help it."

The leading article in this issue is the first installment of an attempt to give expression to a philosophy of change applicable to present situations in the Mennonite Church. We recommend it for careful reading. It should make a real contribution to current discussions on nonconformity.

The Mennonite Church gave conscious direction to religious and social change in those exciting days of the Anabaptist Reformation when our spiritual fathers defied the conventions of centuries to create a faith and a way of living which they believed was right. Less conscious, probably, were the changes by which they purchased freedom from persecution by becoming the quiet people in the land, with less of a flaming witness. They made changes, perhaps unconsciously, when they adapted themselves to conditions in the new land of America. There was conscious direction, we believe, when in the Great Awakening in the latter part of the nineteenth century they recovered their sense of mission and launched the active program which in fifty years so greatly changed our denominational character.

The changes then inaugurated have continued, and seem to be accelerating at the present time. Whether the rate of change is greater now than at other times we may not have the perspective to judge. But it is rapid, and without doubt has great significance for us. It would be very foolish of us, and very wrong, not to be aware of these changes, and not to give them conscious direction so that we may be true followers of the Lord with His approbation and blessing upon us. This is a good time for us to take stock of our church life and of our personal living, to see whether we are moving in the direction that redeemed, sanctified people should move. We are most culpable if we allow social change which may be unchristian, and often is, to determine the kind of people we shall be down the years. Certainly we need a philosophy of change, and we need to have the consecration and Christian courage to apply it.—E.

♣

A. P. Upham has put the logic of missions unanswerably—"Why should I give money to save the heathen abroad when there are heathen in my own country? Why should I give my money to save those in other parts of the country when there are needy ones in my own town? Why should I give to the city when my own church needs the money? Why should I give to the church when my own family wants it?

Why should I give my money to my family when I want it myself?

Why? Because I am a Christian, not a heathen!—*St. Jacobs Church Bulletin.*

25 Years Ago

(From GOSPEL HERALD, *July 17, 1930)*

That our outlook to school extension in the Ontario Conference be for the practical needs of our young people leading to the ordinary pursuits in connection with Christian life, and not with a view to producing the higher standardized results.

Officers elected by Ontario Conference: Moderator, M. H. Shantz; Assistant Moderator, L. S. Weber; Secretary, Gilbert Bergey; Treasurer, Ephraim Snider.

On June 7 Bro. John Lehman . . . and Sister Ruth Speigle . . . were united in marriage. . . .

Gandhi is again leading out in a peaceful revolution. . . . His day of greatest influence seems well past. . . .

(From GOSPEL HERALD, *July 24, 1930)*

Bro. S. G. Shetler . . . expects to begin a series of meetings at George's Run, near Pinto, Md. . . .

We recommend to the Indiana-Michigan Mennonite Conference that the congregation located near Midland, Mich., be declared an independent congregation. . . .

Ind.—Mich. election: Moderator, J. K. Bixler; Assistant Moderator, D. D. Miller; Secretary, Ira S. Johns; fourth and fifth members of the Ex. Comm., Oscar Hostetler and D. A. Yoder.

. . . J. Forrest Kanagy and Seba Ann Yoder were united in marriage by S. E. Allgyer.

Brief Topics

"Why Did You Change Your Mind?"

It used to be my thinking that the successful pastor was one that could have a large audience and a good percentage of his members present at every service. That may be good and desirable, but in itself it is not the real test of success. The acid test of my work as pastor is this: "Is my life helping to create a thirst for Christ in people about me?" Whatever I can do to help them go deeper with the Lord is my task as pastor. I was led to this conclusion by the Holy Spirit through the study of the Word as I asked the Lord to lead me to be more like Christ, and to let His love flow out through me to all those whom I contacted. I can no longer feel too elated over a record-breaking attendance or a much-complimented sermon.

—Allen B. Ebersole.

Program

Mennonite General Conference

(29th Biennial Meeting)

Hesston, Kansas

August 23-26, 1955

Theme:

THE CHURCH TODAY—ITS LIFE AND SERVICE

SCHEDULE OF MEETINGS

Executive Committee—Monday, August 22, 8:00 a.m.

General Council—Tuesday, August 23, 8:00 a.m.

Public Sessions—Tuesday, August 23, 7:00 p.m. to Friday, August 26, 4:00 p.m.

Kansas is on Central Standard Time.

Tuesday, August 23

8:00 a.m. Meeting of General Council

First Public Session

7:00 p.m. Worship Service ..... AMOS SWARTZENTRUBER, Buenos Aires, Argentina
7:15 The Work of General Conference
Moderator A. J. METZLER, Scottdale, Pa.
Offering
7:45 Conference Sermon ..... PAUL M. MLLER, Goshen, Indiana
8:45 Testimonies

Wednesday, August 24

9:30 a.m. Opening Prayer
Roll Call
Applications for Membership
Appointment of Committees
Minutes of the 1953 General Conference
Minutes of the Executive Committee
Minutes of the General Council
Report of the Schowalter Trustees
Plans for Sixth Mennonite World Conference
Report of Ministerial Committee
11:00 Address—The Praying Church
WILBUR NACHTIGAL, La Junta, Colo.
11:40 Worship Period ..... STANLEY SHANTZ, Guernsey, Sask.

12:00 *Intermission*

1:30 p.m. Worship Period ..... STANLEY SHANTZ
1:50 Address—Knowing the Truth ..... HAROLD BAUMAN, Orrville, Ohio
2:20 Report of Mennonite Board of Education
2:40 Report of Mennonite Commission for Christian Education
3:00 Report of Mennonite Publication Board
3:20 Address—The Church Teaching the Word
PAUL MININGER, Goshen, Ind.

Intermission

7:00 Worship Period ..... MELVIN RUTH, Phoenix, Ariz.
7:30 Address—Evangelism for Church Building
RALPH BUCKWALTER, Kushiro, Japan
8:00 Report of Mennonite Board of Missions and Charities
Offering
8:30 Address—The Church Making Christ Known ..... GEORGE R. BRUNK

Thursday, August 25

9:30 a.m.	Opening Prayer Report of the Treasurer and the Auditors Presentation of Budget for Next Biennium Proposals for Changes in Constitution Report of Mennonite Mutual Aid Report of Insurance and Investment Study Committee
11:00	Address—The Church a Brotherhood ..... H. E. BENNETT, Elkhart, Ind.
11:40	Worship Period ..... RICHARD YORDY, Freeport, Ill.
12:00	*Intermission*
1:30 p.m.	Worship Period ..... RICHARD YORDY
1:50	Address—Divine Love ..... JESSE B. MARTIN, Waterloo, Ont.
2:20	Report of Peace Problems Committee
2:40	Report of Committee on Social and Economic Relations
3:20	Address—The Church Expressing the Love of God O. O. MILLER, Akron, Pa.
7:00	Worship Period ..... E. S. GARBER, Nampa, Idaho
7:30	Address—A Gathered Church ..... PAUL PEACHEY, Harrisonburg, Va. Offering
8:00	Report of General Problems Committee
8:30	The Church Conformed to Christ ..... JOHN E. LAPP, Lansdale, Pa.

Friday, August 26

9:30 a.m.	Opening Prayer Report of Nominating Committee Election of Officers and Committees Report of Historical Committee Unfinished Business
11:00	Address—The Unity of the Church CHESTER K. LEHMAN, Harrisonburg, Va.
11:40	Worship Period ..... CLAYTON BEYLER, Hesston, Kans.
12:00	*Intermission*
1:30 p.m.	Worship Period ..... CLAYTON BEYLER
1:50	Address—A Giving Church ..... MILO KAUFFMAN, Hesston, Kans.
2:20	Report of Music Committee
2:40	Address—The Holy Church B. CHARLES HOSTETTER, Harrisonburg, Va.
3:10	Adoption of Resolutions Installation of New Moderator Statement of Goals—"Forward in 1955-57," Executive Secretary, PAUL ERB
4:00	Adjournment

The Father

BY MARIE A. YODER

Jesus came to reveal the Father-heart of God to man.

The Jews knew God as a just, awesome Being, who blessed them when they obeyed Him, but who slew them when they forsook Him.

Jesus came to show us *the Father!*
Do you know the Father?

Or are you trying to catch a vision of the God the Jews feared?

To His children, God wants to be a Father.

How do I know what the Father is like? Jesus said, "If ye had known me, ye should have known my Father also."

The Father of the basin is my Father. He is humble and meek and lowly enough to walk with me in my lowliest tasks.

The Father not only loves, but He *is* love.

An ocean of water folds itself around a grain of sand or a huge battleship with equal ease, with much water to spare. Just so the Father's love find no difficulty in encircling a large or small object of His creation. His love bathes me round and round—with oceans of love to spare!

The Father, who makes a fire and fries fish over its coals to meet my need, is the One whom I trust completely.

The Father counts the hair of my head and calls me by my name.

The Father was thronged by common people who heard Him gladly. I welcome Him, for I am a common person, too.

The Father who wept when He saw Mary mourning after her brother's death is the One with whom I share my sorrows. I know He understands.

I love the Father who sat at a wedding and proved that He was a Father who understands life's emergencies, when He changed water into wine.

The Father notes the lilies of the field, the sparrow's fall. He cradles the oceans in His hands. He knows the number of the sands of the seashore. He keeps the stars and all His planets in their orbits.

Yet, He says to me, "Are ye not much better than they?"

God? The *God* whose glory surrounded the ancient Jewish tabernacle?

It is hard for my mind to understand such a Being. Yet, I know that to those people who reject Jesus, God is a reality. He is their judge.

But the Father! I know Him! He is more ready to give good things to me than is my earthly father.

Yes, I know Him!

That is why the simple texts of the Bible challenge my soul.

That is why Gospel hymns and songs which unite my Father and me make my heart wake up and note their message.

That is why I comprehend any song, any poem, or any message which puts *Jesus* or the *Father* into my circle of everyday living.

That is why the "thee" and "thou" terminology of some Bible translations seems formal and distant when I speak to *the Father.*

Jesus said, "Father, I have manifested *thy name* unto the men . . . ." My Jesus introduced me to *my Father!*

Do you know the Father?

Goshen, Ind.

THIS ONE FAITH

Wrote a Korean:

"We have had a code of morals. We have known what we ought to do, and what we ought not to do, but we have had no power to do what we knew to be right. But when Jesus Christ came into our lives we had power to do right."

Not only Korea but many lands have had the good teachings of some sage. Reading some of these, someone may say, "Why, this is about as good at this point as the Ten Commandments or as good as Christianity." That claim need not be discussed here.

But it is of fundamental importance that Christ comes with power. He can forgive the sins which have been—and "all have sinned." Besides, *He can enable one to go without sin!*

Having not only condemned the wrong way and approved the right way, and having provided a way out of sin, the problem of hell and heaven is solved. Where there is no sin, there can be no hell. Where there is no sin, there must be heaven.

What other religion offers such escape and such prospects!

—*The Free Methodist.*

Crusade for Christ in Holmes County

BY ROSCOE MILLER

Nestled in a valley among the green hills of Holmes County is a place that will long be remembered by many, because this was the site of our tent campaign. This tent campaign was unique in that it was the first time that this immediate area had a "Crusade for Christ" in this manner. Many of us had been praying, "Wilt thou not revive us again: that thy people may rejoice in thee?" This crusade was sponsored by Christian Laymen's Tent Evangelism, Inc., in cooperation with the Holmes County Mennonite churches. A tent campaign was not so new in our thinking as it was several years before, but it was new in that now it was in our own area. Will our people support it? Will they attend? Will they pray? Will this revival strike fire in the hearts of our people?

It was a thrill to our souls when we saw that the spirit caught fire in the hearts of so many people. Coming down the long winding hill, you could get a very fine view of the whole tent site. I am sure that many praised God and breathed a prayer of thanksgiving for what they saw in that long, large, level field beside the creek, those who had vision enough to see the value of a tent campaign, for those that were willing to give liberally to equip a staff adequately for such a crusade, and to provide for a Spirit-filled personnel. The large spacious tent, of course, caught your eye first. With a capacity of 4,500, we had to wonder whether we could ever fill such a tent. It looked oversized. But may God be praised, by the first Sunday night it was overflowing. Huddled around a large tree beside the creek were four large house trailers to provide living quarters for the families of the evangelist, song leader, business manager, and in the fourth was the office where the secretary stayed. Immediately to the rear of the large tent was a smaller tent, used as a prayer room, the real powerhouse of any revival. Two vans for moving the equipment were also on the grounds. One truck tractor was used to generate the electricity that gave us such a well-lighted tent. Christian Laymen's Tent Evangelism is well equipped to hold such a campaign.

An added feature to this campaign was another small tent to the side of the large one that housed a bookstand sponsored by the Mennonite Publishing House, where Christian literature could be obtained. This was a very worthy enterprise, since it made the best literature available for building up a personal library. Recommendations of good books by the evangelist were very much appreciated.

Discipline is as necessary to a child's happiness as it is to his life.
—Harry F. Dietrich, M.D.

An especially inspiring part of the meeting was the song service. J. Mark Stauffer, professor of music at Eastern Mennonite College, was in charge of the congregational singing. He also served as soloist throughout the campaign. It brought joy to our hearts to hear thousands sing the great hymns of the church. We think that many enjoy these hymns more than we did before because of the emphasis that was placed on this type of song. Isn't it true that even in our singing we are conforming more and more to the demands of a modern type of song? This may have come into our thinking and singing very slyly and rather unconsciously. "In this twentieth century we think we have to sing songs that set us bouncing like an old car on a bumpy road." If we have no taste for the great hymns of the church, is that not an indication that the same thing is happening to our singing that is happening to many other areas of our life? That popular demand for something by the world, with enough exposure to Christians, seems to have made the common thing the right thing, because we have actually developed a taste for it. May God bless the spiritual emphasis that was placed on the singing.

I have reserved the most important part for the last, the messages. It did not take our dynamic, forceful, young evangelist, Myron S. Augsburger, long to make us forget our surroundings and get us face to face with our relationship with God. The revival did catch fire. Many saints were fervently praying. The Word of God was preached with a holy boldness without regard to denominational lines. These were days of inspiration, fellowship, and a powerful revelation of God's Word. Sin was trampled underfoot, condemned, and named. It was hard on pride, tradition, and personal egotism, but the people thronged back night after night to hear more of the Word of God, to be cleansed, uplifted, consecrated, edified. The Spirit of God streamed out of those open windows of heaven down into the hearts of born-again Christians. People were getting right with God in a new and determined way. "Christ was presented as the only answer for the ills of the world, calling men to accept His atonement for forgiveness of sins, His teachings for holy living, and His Spirit for power to be Christlike."

We were given an extremely frank look at ourselves, whether we were Mennonites, Amish, Conservative, Baptist, or whatever denominational affiliation we had. The Word of God cut across all congregational and traditional lines. We got a new picture of what it is to be in that large body of true believers in Christ. We were shown the paths to holy living.

What has this campaign done for us? "Through the vigorous and powerful presentation of the Gospel by the evangelist, and the prayer efforts of many, there was an unusual moving of the Spirit as multitudes gathered nightly under the large tent." Many sinners were saved. Professing Christians were strengthened and encouraged. Lives were dedicated anew to follow more fully our Lord and Saviour. There were at least 175 confessions; many of sin, seeking for deliverance, and about one third for salvation. In a Sunday afternoon meeting, with an emphasis on Christian service, there were 80 additional dedications. Many Christians found a deeper relation with God through the meetings. By attending regularly you were able in a short time to get a well-balanced picture of the Word of God. We feel that there will now be a mighty forward moving of the Gospel of Christ because of the work of the Holy Spirit in dedicated lives. Would you have your soul blessed? Then let God speak to your heart through a similar campaign if it comes to your area.

The following are a few quotations that will long be remembered by those who attended: "Witness for Christ or



A PRAYER

FOR THIS WEEK

I want a principle within
Of jealous godly fear,
A sensibility of sin,
A pain to feel it near.
Help me the first approach to feel
Of pride or wrong desire;
To catch the wand'ring of my will,
And quench the kindling fire.

—*Charles Wesley.*

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come to Christ. . . . God loves us because of what He can make out of us. . . . As long as you are walking away from God there is no hope. . . . When there is confusion of tongues, then it is necessary for men of God to come out with clarity and authority. . . . There is no secondary road to heaven. Carnality leads downward. . . . Selfishness is man's greatest sin. . . . Christ sets you on the rock and now you are to walk with God. . . . You might as well put a new chick into an ice box as to bring converts into a cold church. . . . Christianity must be understood to be experienced. Preachers must educate the conscience of their people, not just preach the Gospel and never refer to ethical standards or definite sins. . . . Godly men don't just happen. You will never become one unless you build into your life Christian principles. . . . A forward moving against sin will make the devil flee. The pathway of faith calls for obedience. . . . You cannot knowingly tolerate sin and stand fully justified before God. . . . Conservatism is a strict adherence to the Word of God, not holding on to tradition."

Christian friend, have you laid all on the altar? Have you yielded completely to Him? Have you had enough of sin and self? If you can answer these positively, you will have untold joy and peace in your Christian walk.

To the staff we bid farewell. You have endeared yourself to us by your deep spiritual consecration and fervor for the things of God. Some of that, and the Spirit of Christ you held up before us, stay with us, too, by the grace of God. Our prayers follow you. Come back again soon. Maranatha.

Sugarcreek, Ohio.

♣

Dr. Harlow Shapely, Harvard astronomer, when asked what he thought would be the most significant developments of science in the next 50 years stated: "I predict that if there is a civilization in 2000 A.D. it will be because there have been great developments in the emerging science of human relations. The next 50 years will depend more on the discoveries in sociology than physics; more on the growth of the human spirit than on the triumphs of the human minds."

—Journal of Education.

Recovering a Lost Practice

By Edwin Raymond Anderson

A treasure and a tool—and for far too long a period of time it has been lost, forgotten, counted of no particular practical importance. And for too long, far too many have not been conscious of the lack, for it did not appear to make too much of a difference. But of late, here and there, a saint of the Lord has suddenly realized that a good deal of what was out of spiritual line in Christian living and service lay in this regrettable condition, and set out to make the personal rediscovery. And it has caught fire, so that in our day many voices are raised regarding the need of recovering that which for far too long for far too many has been counted of slight importance.

I speak of the lost art of meditation.

Many of our papers are bespeaking the need of a return to genuine and Spirit-directed mysticism, of getting into the spiritual depth-land of communion and fellowship with the Man in the Glory. We are conscious that we are living in the mechanical rather than in the flaming wonder of the miraculous. We are going through the motions without any vital measures of true meaning, in living link with the heavenly headquarters. We are conscious that we are so very busy that we are too busy, and are really getting nowhere where spiritual depth and reality is counted for the eternal score. We are finally coming around to the realization that "meditation," as it is indicated in the Word, has been the lost art, and that we have been the most artless of all people. And we long to get back, to recover the reality, to get "in tune" and "in line" with the Lord, and know once again seasons of "heaven on earth," so far as blessing and fruitage and glory-to-His-Name is concerned.

Often do we turn to that passionate plea of Paul's, "That I may know him" (Phil. 3:10), and feel the tragic strangeness of distance between the warmth of his heart, and the coldness of our own, notwithstanding all the correctness of doctrine which crams every cranny of our minds. We turn to that precious prescription in the Book of Hebrews, "Looking unto Jesus" (Heb. 12:2), and feel the sharp thorn of condemnation, of conviction pressing through for our careless regard for this "secret of power" for all that enters into the texture of Christian testimony and living. And oh! there comes such a hunger, a yearning, a holy burning to get back . . . get back! . . . get back! . . . to the simple, sublime things of seeking "no man save Jesus only," of having but one passion that *He only* may be radiantly supreme! Beloved, do you not sense this to be your need, despite all other ways and manners of progress in spiritual truth?

Yet, we must beware of a subtle danger in this matter of recovering the lost art of meditation, and many of the saints have been snared therein. It is the danger of making meditation an end in itself, rather than realizing it as a basic beginning for "all things new" under the transformation of the power of the indwelling Spirit. Genuine meditation will lead directly into gripping mediation. We sit at the feet of Jesus in order that we may more effectively stand before men. We hear His voice in order that we might better tell out the Good News. We feel the beating of His heart in order that we might be captured by the compassion of the One who so loved that He gave His all at Calvary. Any other kind of meditation is miserable indeed, for it cuts a short circuit through the nerve-end of the spiritual make-up.

Meditation must measure out into mediation. We have many who seek to mediate who have never meditated, and must yet learn that "not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6), that worship should have the precedence over work. We have those who meditate . . . period! and come to live in a "never-never" land of hazy daydreaming. Let us strike the best balance so that meditation may be precious, and mediation be powerful, both together for His praise. Thus will the man of God be "throughly furnished unto all good works," love for Him being the first-work of first-love, love for the souls of men being the direct complement; then shall we gather the full reward in "That Day."

Waterbury, Conn.

♣

Practice in life whatever you pray for, and God will give it to you more abundantly.—Edward Pusey.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the approaching session of Mennonite General Conference may mark real advance in the standards and the life of the church, and in her witness in a sinful world.

Let every child of God pray sincerely for a sister who is deeply entangled in an unchristian love affair, that she may hide behind the cross and have real victory.

Pray for a I-W man, soon to complete his present assignment, that he may know what God's plan for his life is.

Pray for Bro. Calvin Heller, deacon of the Pleasant Grove Church, Salix, Pa., who is ill in the Lee Hospital, Johnstown, Pa.

OUR SCHOOLS

Church School Day

By C. F. Yake, Educational Agent

A Brief History

Church School Day was first observed on the last Sunday of August, 1942. From time to time previous to that year, the matter of having some day set aside in the calendar year for the purpose of promoting education in our church was given consideration, but not until 1942 was a definite day designated by the Mennonite Board of Education. Since then the promotional work was done through the office of Secretary, and during the last five years through the office of Educational Agent.

From what can be learned, interest in Christian education has grown remarkably during the past decade. Part of this growth is the result of the efforts put forth through the observance of Church School Day. A consciousness has been developed in the church of the importance of emphasizing the Christian aspect of education. The impossibility of giving it the place and emphasis that it ought to have through the public schools and other colleges has become clearly evident. This, too, helped to increase interest and conviction that through Christian schools only is it possible to promote the cause of Christ and the church, and to develop Christian character which we want to see in our children and youth. There is much reason to rejoice today in our growth educationally as a denomination. And this joy is increased by the knowledge that other denominations have likewise championed the cause of Christian schools and Christian education. We appreciate especially this progress made by denominations holding a similar peace testimony and witness.

Christian Education Through Christian Schools

This is the theme for this year. Wherever Church School Day is observed on Sunday, August 28, or on any other Sunday which may be more convenient to congregations, this is the general theme around which the day should be observed. The point of emphasis is the fact that we cannot have Christian education without having Christian schools; and we cannot have Christian schools without having Christian teachers. To this may be added the fundamental fact that Christian schools are the product of Christian homes and the church. The reason for this is that the responsibility for educating our children lies in the Christian homes and in the church. A careful study of the Scriptures through the Old Testament and New Testament confirm it. But while this is true, no one would think of disparaging the good work which has come to pass through the public schools and through the many fine teachers who have invested their lives in this great vocation and have served community interests by teaching the children and youth. In fact, we want to be grateful and appreciative of the good that has come from and is coming from the public school system. On the other hand, we would be of all persons most foolish if we would be indifferent to the many harmful influences that have come into our homes and into the church through the wrong influences of the public school and non-Christian or even atheistic teachers. Likewise, we should not be so optimistic that the Christian day school and church schools as a whole are the panacea for all problems. Church schools on all levels of instruction have their problems, and the product of the schools is not always what Christian homes and the church desire. But this does not change the basic fact that *Christian education really is possible only through Christian schools.* And to this we have committed ourselves.

Number of Church Schools

Without counting noses particularly, there are some 60 elementary Christian day schools. Some of these are in the Conservative Mennonite Church which has been co-operating in this program, and which co-operation is much appreciated. In addition, there are quite a number of Amish schools; some of these including the Beachy Mennonites, are also co-operating. As Educational Agent, I take every opportunity to assist in serving these groups interested in co-operating in this important work of educating our children in a Christian way and through Christian teachers.

In our denomination there are eleven high schools, and among the elementary schools of ours and the Conservative group, there are a number of high schools of one, two, or three years.

We have three colleges for which we may be deeply grateful because of the training which is given to our young people to serve in vocations that extend the kingdom of God. Some of these vocations more specifically promote the interests of the church and Christian education; example, teaching in the Christian day schools; the secondary schools and colleges; serving in mission stations and fields at home and abroad; working in the Mennonite Publishing House and other institutions of our church; serving as secretaries; doing relief work; and teaching Sunday school and summer Bible school.

Then there are the fruits of seminary instruction which come from our colleges and from the Goshen College Biblical Seminary. The trained young people coming from these departments have become the leaders in our local churches and on the foreign and home mission fields and relief work. Besides, from these come some of our best teachers.

Then we have two nursing schools which prepare our young women for the noble service of ministering to the sick and helpless. In this field, too, teachers are needed. The noble ministry which is rendered from these educational institutions is difficult to surpass in any other field of ministry, if one were to make a comparison.

Then there are possibly some thirty or more winter Bible schools in which the Word of God is taught from two to six weeks, or even longer, during the winter months. From these Bible schools come many of the local congregational workers, and frequently some of the best leaders and teachers in the church.

But above all else, possibly the greatest fruit of our Christian educational work is that of home building. Educated parents become one of the greatest assets in building a strong church and worthy communities, which make the nation. As the home goes in America, so goes the nation; and as schools go in America, so go the homes and the nation. So *Christian education through Christian schools is the great challenge of the church and the Christian home,* because such work is very fruitful in every good way here and now, and reaches into eternity with its product of noble Christian character.

Observing Church School Day

Plan immediately for the observance of Church School Day in your local congregation on Sunday morning through the church services and Sunday school, and on Sunday evening through the various kinds of meetings. Or, better yet, plan for an all-day educational meeting beginning Saturday night through Sunday. Plan to invite in a guest speaker for the occasion, and make the day a real promotional day for Christian education. Every church service, every Sunday school, every evening meeting ought to have some feature promoting Christian education and our church schools.

Be sure to give the opportunity of contributing toward the great work of teaching children and youth through Christian schools. Lift an offering for your local school, if there is one; for the church college which prepares the Christian school teachers; and for the General Educational Council which promotes this total educational program impartially for all areas of the church and for all schools. By lifting one offering in the morning and another one in the evening, it will not be impracticable to give contributions to the various educational needs as the local group may decide.

To every congregation and school in our church and our co-operating friends, a Church School Day Bulletin is being sent from the office of the Educational Agent to help stimulate interest and promote the observation of the day. An effort is being made to reach every home

(Continued on page 715)

CHURCH HISTORY

The Duties of the Conference Historian

(APPROVED BY THE HISTORICAL COMMITTEE OF MENNONITE GENERAL CONFERENCE, APRIL 2, 1955)

BY N. P. SPRINGER

I. *Relation of the Conference Historian to the Archives of the Mennonite Church*

Inasmuch as Mennonite General Conference has designated the Archives of the Mennonite Church at Goshen College, Goshen, Indiana, as its official depository for records of the Mennonite Church (its congregations, conferences, boards, committees, and other organizations) and the personal papers of ordained and lay leaders:

And, inasmuch as the problem of housing historical collections include precautions against the deteriorating effects of sudden changes of temperature and relative humidity, of sunlight, of dirt, of insects, and of rodents, and the loss of irreplaceable documents by theft or fire, calling for the constructions of special buildings or vaults:

And, inasmuch as the administration of historical collections requires personnell trained in the organization and administration of historical materials according to standard rules and procedures:

And, inasmuch as the scattering of materials in many places makes the finding and use of materials difficult for research scholars;

And, inasmuch as the Archives of the Mennonite Church is equipped to provide photocopy services to those who cannot come to Goshen to use materials there;

We, the Historical Committee of Mennonite General Conference urge strongly that our district conferences avail themselves of the opportunity to deposit their records in the Archives of the Mennonite Church, or at least to build archival or historical collections in their own districts.

In the light of this recommendation, we consider the duties of the conference historian to be:

1. To thoroughly acquaint himself with the history, purpose, and plan of operation of the Archives of the Mennonite Church. If possible, he should visit it to see it for himself. If this is not possible, he should write to the Archivist requesting such bulletins published by the Archives as will best acquaint him with the Archives:

2. To serve as a liaison agent between the Archives of the Mennonite Church and his district conference:

a. By interpreting the purpose and work of the Archives to the constituency within his own district;

b. By scouting his district for materials old and new, which should be deposited in the Archives;

c. By acquainting his constituency with the records retention and disposal policies officially adopted by the General Council of Mennonite General Conference and encouraging their adoption and use by the organizations of his district conference and its member congregations;

d. By fostering historical interest within the local congregations so as to reduce the loss sustained through housecleaning of attics and the discarding of German materials and other items which still have value historically;

e. By encouraging those who have records which should be deposited in the Archives to do so;

f. By collecting such items as printed programs, reports, constitutions, and clippings for transferral to the Archives;

g. By assisting persons from his constituency who may have problems relating to the use of the records in the Archives;

3. To report to the annual meeting of his local conference information regarding the development and use of the Archives of the Mennonite Church.

II. *Relation to the Mennonite Historical Library at Goshen College*

Since Goshen College has built a large research collection of non-archival materials related to Mennonite History, known as the Mennonite Historical Library, which is recognized among research scholars as a comprehensive collection where they may expect to find the things they need for research in any area of Mennonite history, which is under the direction of persons trained in library science, and which circulates books by mail as well as to persons who come to the library, we urge that conference historians co-operate with the Mennonite Historical Library in its attempts to fill the gaps in the collections, particularly in regard to rare books, i.e., early American imprints in the German language, and materials published locally, either by conference, by congregation, or privately.

III. *Relation to His Own Conference District*

Apart from these suggested relations of the conference historian to the Archives of the Mennonite Church and the Mennonite Historical Library of Goshen College, we consider it the responsibility of the conference historian:

1. To keep an inventory of records retained in the files of his district conference and its member congregations;

2. To record current events of historical interest within his own conference district, reporting them to the conference in its annual session as desired and to the church at large through periodicals;

3. To be ready to give counsel and aid to those who are planning special historical observances;

4. To endeavor to attend special meetings such as anniversaries, ordinations, dedications, etc., to record and summarize the programs and to report them through appropriate channels;

5. To engage in actual research and collection of materials to the extent that his time and interests allow, and to put these materials into shape for deposit with the Archives or the Mennonite Historical Library, as the case may be. Examples might be cemetery records, genealogical materials, and other items of local historical significance.

IV. *Relation to Local Collections*

Since it is conceivable that distance from Goshen, international boundaries, and other factors might make the establishment of some local archives and historical collections advisable, the conference historian shall have primary responsibility to aid in the development of such local collections. His responsibility to the central collections shall continue as outlined above, keeping in mind that materials of church-wide interest belong in the central Archives rather than in the regional archives.

If such local collections are established, the conference historian should thoroughly acquaint himself with the distinctions in nature and function between archives, research libraries, and museum collections (which may contain some of the same types of materials ordinarily found in archives and research libraries). He shall insist that the local collection be organized in accordance with standard procedures of cataloging and classification, and that the person in charge should have professional training. If a person with professional training cannot be secured, the minimum requirement should be that the person in charge should spend a sufficiently long period of orientation with trained persons to enable him to proceed with his work in a semiprofessional manner. It would seem advisable that any persons assigned responsibility in organizing collections should spend a minimum of one week at the central Archives for a period of orientation.

V. *Relation to the Historical Committee of Mennonite General Conference.*

The conference historian shall be considered an associate, nonvoting member of the Historical Committee of Mennonite General Conference, entitled to attend its meetings, to receive copies of its minutes, and to be placed on the mailing list for bulletins which may be published by the Archives of the Mennonite Church.

FAMILY CIRCLE

New Widow

BY MIRIAM SIEBER LIND

When headlong to her heart the Great Grief came,
She did not even give its face a name
But turned to work (they said "unfittingly")
Nor paused to ponder how a fact could be
At once so shattering-sharp, so heavy-cold.
For she had known the ways of grief are old—
That hers was no new wonder to display
(Though they would like it so) in wild dismay.

So when to her the Supreme Sorrow came
She laid at heaven's door no babbling blame
Nor flung the faithless, futile, foolish "why?"
At Him whose grace, she knew, was standing by.
But hands at the accustomed task, flew she
To be the Needful Thing no friend could be;
To dress the least one; tie the erring laces;
To kiss the lostness from small asking faces.

And thus her—and his—children trusting knew
That grief must sadden but not undo;
That death is never, though it sear and flay,
A match for love; not even for a day.

Scottdale, Pa.

Success in the Home

BY RHODA YORDY

If the commandments in Eph. 6:1-4 were always obeyed, it would certainly make for a successful and ideal home. But to most of us it is a difficult task. I would not want to frighten any future homemaker, but well I remember that before some of us had homes of our own how readily we would be found to say things like this: "If I ever have children, they're not going to act like so and so's." But later on we find that children are children, no matter whose they are. To achieve the ideal of a successful Christian home is not an easy task. It takes great and continual effort. And only as we wait on the Lord and trust in Him are we able to succeed.

I cannot discuss this subject in all its phases because I do not have the experience that an older mother has. Our children are still small, and I am not very well acquainted with the problems of older children. It seems that we learn as we go along, and also I am not an ideal in anything I have to say. But I will give some things that I believe of real importance and some things for us all to strive for.

The children are given a commandment and also the parents, and to disobey in either one is sin. But I believe that the parents have the greater responsibility in seeing that these commandments are obeyed. The effects of the way we teach our children do not last just in their lifetime, but go on for generations, and at the same time touch other people far and wide. This question was brought up in a recent Sunday school. Why should Rehoboam have to suffer for his father Solomon's sin? Solomon deliberately forsook the ways of the Lord and in doing so he neglected to bring up Rehoboam in the ways of God. And if we neglect to bring up our children in the Lord they naturally will also suffer for generations to come.

Good seed has first to be planted before good fruit can come, and if no good ever takes root, the evil is there continually, and those outside the kingdom of God will suffer from the evil. This is a great challenge to Christian parents. Children are given to us as babies and what they learn for good must come from us. We know that we are all born with sinful natures. So I would say—if our children are to learn anything for the good, they must first see it in us. Father and mother must be a continual example of how God wants us to live. Not that mistakes won't be made. But we need to take the right attitude when we make mistakes.

Christianity is not moderate; it is radical.—Lawrence Burkholder.

Among the important things which make for success in the home is orderliness. There should be order in the activities of the day. As activities outside the home require schedules, so we should have schedules and rules to be kept in the home. This will help a great deal in bringing up our children and making a happy home. For instance, do we have our meals at a regular time? Are the children up in time to give plenty of time for breakfast, morning devotions, and whatever chores there might be, and are they out at the bus stop before the bus arrives every morning? Are the dishes washed right after the meal, or are the children left to go to their play until someone finally drags herself to the kitchen to do the by then detestable job? Is everything taken care of before Sunday so that the family can arrive at church on Sunday morning on time and in a respectable manner? If the children are too small to carry certain responsibilities, father and mother should care for them. In either way see that things are done so that when the children grow older, order will be the natural thing in the home.

Each one has his own system. We do not all do things alike. And we need not think that routines and systems should never be broken. It is all right to substitute and make allowances. But I believe that good order in the home paves the way for further teaching that should be given in the home. One of these is respect for the rights of other people; to respect everybody, old and young. How do we as parents appear to our children in this respect? How do we regard other people's rights and feelings? This to the wife: Does it ever make you somewhat irritable when dinner waits five or ten minutes before husband comes for it? If it does, you ought to jot down the times when your husband comes in for dinner and waits five, ten, or fifteen minutes till it gets on the table. It might help you to feel a little differently. Do we regard the feelings of others in the home? But, we say, our work is so important to us. And so is everybody's work important. And do we realize that other people's ways of making a living in the community are just as important to them as ours is to us?

Do we act as though our children are the only little darlings in the community? The children might grow up thinking so too.

Courtesy and patience should be practiced in the home one towards another. So let us present to our children continually the love of Jesus who loved all people. If we do not teach our children obedience and respect in the home, how can we expect them to show respect and and love to God and the church later?

Here is a thought for us parents: We may say to our child who has asked to sit at a special place in church, "Yes, Sonny, you may sit there this time, but if I see you doing any whispering it will be the last time, at least for a spell." And yet, Sunday after Sunday, we give ourselves the right to lean over and whisper a few words to our neighbor. Why do we expect more of our little children than we do of ourselves? I suppose this is one way parents provoke their children to wrath. And then also I thought of what one sister said, "We hear so much on how important it is that our children choose the right friends. But our greatest concern should be that our children be the kind of friends that other people's children should have."

Give your children lots of natural affection and let them feel and see your love for them. Hold them on your lap, give them a hug now and then. In some way or other make your love visible so that when they grow older they may also understand and feel your love and concern for their souls and future happiness.

And to the children: God gave you a wonderful gift when He gave you godly parents. It is a gift that many children in this world do not have. And the do's and don't's that they give you are for your future happiness—whether it is tomorrow, next week, or in the years to come, because they love you.

Our task as parents is never done. As some people grow older they tend to become a little sour. Let's guard against this so as to leave pleasant memories to our children when we pass on. It is a wonderful thing to grow old graciously in the Lord.

Fairview, Mich.

TO BE NEAR TO GOD

THE CHURCH—FORMATION

Sunday, July 31

Read Matt. 16:13-19. Jesus said, "I will build my church."

How encouraging those words are to me this morning! No one else can build His church. While man has been a builder ever since he was created and has put up interesting buildings, Noah's ark, Solomon's temple (according to God's plan), yet he also put up others to his shame: Tower of Babel, Temple of Diana, and remember the old rugged cross.

It was on that cross where Christ gave His life so He could be the foundation for this most wonderful building, the church.

Monday, August 1

Read II Cor. 6:11-19. Be ye separate, saith the Lord.

Are you sensitive to the word **separation**? So am I. Where must we draw the line? Spirit, soul, self, sin—all four words so close together in us that only the Holy Spirit can separate. Even then it hurts, but He heals if He is allowed to perform His work.

The word Church is **ecclesia,** Greek for assembly of persons called **out** by legitimate authority (Christ).

Many other groups are called **apart** because of common interests, such as the political parties, secret orders, service clubs, yet the church is different because sin can only be dealt with by the head of the church.

Tuesday, August 2

Read Luke 6:20-31. They shall separate you.

Separation is so practical (when practiced) that even the sinner helps the saint in the experience.

Light and darkness have nothing in common, neither do holiness and worldliness, because each is responsive to its source.

Why is it then that when we know we are but used material salvaged from the wreckage of our own construction (all have sinned), we are surprised when our unsaved friends do not appreciate our company? Is it not because the veneer of respectability has covered up the exceeding sinfulness of sin?

Wednesday, August 3

Read Heb. 7:19-28. He ever liveth to make intercession.

The Builder of the church is holy, undefiled, separate from sinners. This makes Him more particular than any other ever was or could be.

Every stone in this building is washed in His own blood, fashioned in His image, and shaped according to His will for the special place He selects for it.

We are living stones, kings and priests, so we can live, rule, and intercede with Him in the heavenlies, separate from sin, separate unto Him. Could we desire anything better?

Thursday, August 4

Read Ex. 15:1-13. I will prepare Him an habitation.

Separation is part of preparation, and preparation is a reason for separation. There are three areas in our experience of separation, and one of these is the "sensitive" one.

The first area is where the Lord has dealt with us. We have victory, the Comforter having healed the wound.

The second area where He is revealing to us new changes necessary in our thinking is that of attitudes, habits, practices, some of which may have become our "pets" and He will not have them. The third area is that which we are still ignorant of, or may not be led into.

Friday, August 5

Read Ps. 23. Thou preparest a table before me.

Preparation is a privilege!

To think that as members of the church, which is His body, we can make room for Him to dwell in us! Yet at the same time we are also dwelling in Him. Oh, what a glorious mystery! Yet we know "'tis true"! This communion together enables Him to spread a table for us, even in the presence of our enemies.

What are these enemies? Some of mine are fear, self-pity, doubt, and circumstances.

May we never say we are too busy to eat when He spreads the table.

Saturday, August 6

Read Rev. 19:4-9. Let us be glad and rejoice.

Centuries ago Nehemiah said, "The joy of the Lord is your strength" (Neh. 8:10). While separation may hurt, and preparation is hard work, yet to be formed into the church of the Lord Jesus Christ brings so much joy and gives so much strength, that when we see anyone turning away from her door and choosing instead to enter the doors of any or all other organizations, we cannot help but have the same emotions Jesus had when He saw the rich young ruler turning away with his sorrow. Matt. 19:22.

—Linford D. Hackman.

The Exiles in Babylon

Sunday School Lesson for August 7

(Psalm 137:1-6; Jeremiah 29:1-14; Daniel 3)

Jerusalem is destroyed. A great nation has fallen to an enemy, to an enemy of God. Where are all the Jews, Israel, and Judah?

Study together a good map that shows the Assyrian and Babylonian powers. If you can't possibly find a larger one, use the maps in the Bibles. See where "the Lord removed Israel out of His sight." They were carried away to Assyria. Here their recorded history as a people comes to an end. They are often spoken of as the ten lost tribes. We are sure God did not forget them.

The Jews from the south kingdom were in Palestine, in Egypt, and in Babylon. After the leading Jews were deported to Babylon and the best of those who remained went to Egypt, there were only a few, and those poor ones, left in the land. According to the word of the Lord through Jeremiah (44:13, 14), none of the remnant that went into Egypt returned to the land of Judah. After 50 years some did return from Babylon.

Our study concerns those who went to live in Babylon. Fifty thousand were in captivity to an evil king. What advice did Jeremiah write to these captives? (29:1-14). What was God's purpose in preserving His people in this foreign land?

Psalm 137 tells us that some of the captives did not feel at home away from Jerusalem. They mourned their loss. God taught His children that they could worship Him in any place, as worship was from the heart.

Strong men of God were found among the Jews in this foreign land of the Chaldeans. Daniel, Ezekiel, Ezra, and Nehemiah were very influential in the national life of Babylon and in Jewish religious life.

The faith experiences of Daniel and his three friends in hard situations in this heathen land are very encouraging to all saints. The first and greatest commandment of God they would not break, no matter where they were. They were not ashamed of God either. Nor did they fear the king or the Chaldeans who were jealous of them because the king had set them over the affairs of the province of Babylon.

How wonderful that God was there with His people in the land of temptation! To God there is no land that is foreign. This miracle must have greatly heartened all believers in the omnipotence and omnipresence of God.

And what has the child of God to be ashamed of before the wise of this world? How often the Christian man or woman is given responsibility because in them is found superior skill and wisdom and understanding. They purpose to be true to God regardless of the circumstances. God may not always deliver us with "no hurt," but upon our souls at least the fire will have no power. In death and in delivered life we may glorify God. "I will trust, and not be afraid."

—Alta Mae Erb

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

If we would be God's people, we must be consciously separated from all that God hates.

—J. H. Mosemann.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Edith Herr, Goshen, Ind., served as director in Girls' Camp at Laurelville, Pa. More than 125 girls were registered.

Bishop Fred J. Gingerich, formerly of Canby, Oreg., passed away unexpectedly at his home near Phoenix, Ariz., on July 15. Memorial services were held at the Sunnyslope Church on Sunday morning, July 17, and funeral services were held at the Zion Church, Hubbard, Oreg., on July 20.

Five persons were recently received into church fellowship in the East Bethel Mission in Virginia.

Preaching services will be held every second and fourth Sunday at Deerfield, Va., in the Youth for Christ tabernacle.

Bro. Ralph Kilmer, Wadsworth, Ohio, is conducting a study of the tabernacle in midweek services at Pleasant Hill, Sterling, Ohio.

Bro. Dale Bixler is assisting Bro. I. E. Burkhart in soliciting funds for new building projects at Goshen College.

The visiting speaker for the Youth Temperance Council meeting held near Preston, Ont., on June 28 was Fred Krause, medical student from Indianapolis, Ind.

Sister Alta Schrock showed pictures of relief work in Germany to the Women's Fellowship of the Yellow Creek congregation, Goshen, Ind., on July 15.

Bro. D. Chauncey Kauffman and wife spoke of relief experiences in Europe at the Bethel Church, West Liberty, Ohio, on July 3.

Change of address: Paul R. Miller from Sugarcreek, Ohio, to Box 142, Walnut Creek, Ohio. His new telephone number is Berlin 34372.

Two Mennonite conscientious objectors completed, without harmful results, the first phase of an experiment to test the effect of atomic radiation on food. John Meyer, Sterling, Ohio, and Abe Siemens, Buhler, Kans., volunteered for the test at Fitzsimmons Army Hospital at Denver. For six weeks they subsisted solely on foods exposed to atomic radiation. Religious News Service reports they will now join other conscientious objectors in a series of tests involving still greater radiation.

Speakers at a I-W retreat held at Brattleboro, Vt., July 16, 17, were Marcus Clemens, Elias Kulp, and Paul Clemens.

Bro. Eldon King, West Liberty, Ohio, has been licensed to serve as an assistant in the ministry of the Beech Church, Louisville, Ohio.

A ground-breaking service was held for the new church at Neffsville, Pa., on June 29. The first spadeful of earth was turned by the oldest member of the congregation, 85-year-old Christian Martin. Bro. Maurice W. Landis is pastor of the congregation.

A Youth Retreat was held July 18-21 at Piatt Lake, Strongs, Mich., for the young people of the Upper Peninsula.

Representatives of Mennonite mutual aid societies in the U.S. and Canada met in Chicago on July 14, 15. Among those on the program were H. C. Amstutz, Goshen, Ind.; G. F. Hershberger, Goshen, Ind.; John D. Burkholder, Jr., Harrisonburg, Va.; Melvin Gingerich, Goshen, and O. O. Miller, Akron, Pa.

The Franconia Mission Board is sponsoring ministerial visitation work at Eastern State Penitentiary.

The Anis Haddad family arrived in Scottdale on July 18. They are happily settled here, and he has taken up employment in the Mennonite Publishing House. We hope soon to publish a testimony from Bro. Haddad of the Lord's leading to America. The movement of refugees to America under the Refugee Relief Act now seems to be in full swing. One entire shipload arrived in New York on July 12. At least ten other crossings, exclusive for refugee immigrants, are planned.

(Continued on page 716)

MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will meet at Hesston, Kans., Aug. 23-26. Sessions are open to the public and a cordial invitation is extended to all. The South Central Conference is the host, and visitors from other conferences may wish to come to Hesston early and attend sessions of the South Central annual conference Aug. 20-22. Family Week at Rocky Mountain Mennonite Camp, near Colorado Springs, both preceding and following General Conference Week, offers visitors a longer trip and spiritual profit in a beautiful location.

Hesston is located on U.S. Highway 81. Highway U.S. 50 S is ten miles south of Hesston, and State Highway 15 is five miles east. Those coming by train can travel via Santa Fe to Newton. Those traveling by Rock Island can make bus connections for Hesston from Wichita or McPherson. Those traveling from the west via Union Pacific make bus connections at Salina. There is bus service to Hesston from Newton, but trains will also be met there. Write Merle L. Bender, Hesston, or call him at Hesston 138.

Room reservations in the college dormitories may be directed to L. L. Lichti, chairman of the lodging committee. Reservations should be accompanied by a fee of $1.00, which will pay for the rental of linens. No reservations will be accepted unless this rental fee is included. For information address Merle L. Bender, Hesston, Kans.

Paul Erb, Executive Secretary, Mennonite General Conference.

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Calendar

Little Eden Camp:
Music, Young People, and Family, July 30 to Aug. 6.
Christian Business and Professional Week, Aug. 6-13.
Christian Fellowship-Family Week, Aug. 13-20.
Farmers' Camp, Aug. 20-31.
Laurelville Mennonite Camp:
Junior High Camp (II), July 30 to Aug. 5.
Young People's Institute, Aug. 6-12.
Church Music Conference, Aug. 13-19.
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Youth Retreat (limited to persons 16 years of age and older), Aug. 1-6.
Second Family Camp, Aug. 15-20.
Third Family Camp, Aug. 29 to Sept. 3.
Camp Luz:
Young People's Institute (ages 16 and above), July 30 to Aug. 5.
Ohio MYF, Aug. 5-7.
Junior High Camp (ages 12-15), Aug. 8-14.
Chesley Lake Camp:
A. J. Schultz, July 30 to Aug. 5.
Roy S. Koch, Aug. 6-12.
Boys' Camp, Aug. 8-13.
Young People of Ontario, Aug. 15-20.
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.
Virginia Conference and related meetings, Weaver's Church, Harrisonburg, Va., July 26-29.
Allegheny Conference: Christian Education Conference, July 31, Aug. 1; Church Conference, Aug. 2, 3, Springs, Pa.
Indiana-Michigan Christian Workers' Conference, Goshen, Ind., with North Goshen as host Aug. 2-4.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Church School Day, Aug. 28.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Feb. 29 and March 1, 1956. Place to be decided.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The brethren Truman Brunk, Mahlon Blosser, and Warren Metzler, in Jamaica for the Virginia Mennonite Board of Missions and Charities, have organized a congregation there from work started by an independent Mennonite missionary from Manitoba, Canada. Eleven persons were recently baptized and 15 received upon confession of faith.

Bro. and Sister Warren Metzler, Harrisonburg, Va., will be going to Jamaica about the middle of August to take charge of the work and will be living and conducting services at 2 B Whitehall Terrace, Constant Spring, Jamaica, B.W.I. The Virginia mission board has purchased a tract of land as a suitable location for a church and residence and other buildings necessary for carrying on a mission program.

Sister Doris Snyder, missionary on summer furlough from Puerto Rico, spoke at the Elmira, Ont., Mennonite Church at a special missionary service on Sunday evening, July 10.

An Inter-City Youth Conference is being planned for Aug. 11-15 at Mennonite Youth Village, White Pigeon, Mich., by our Negro churches in Chicago, Ill., Saginaw, Mich., and Cleveland, Ohio.

Sister Betty Weaver, daughter of Bro. and Sister E. I. Weaver, Dhamtari, India, arrived in Elkhart, Ind., on July 15. She will be residing at Goshen College, Goshen, Ind., where she will attend school beginning with the fall semester.

Dedication services were held in July for two new church buildings sponsored by the Indiana-Michigan Mission Board: July 17, Lakeside Chapel, Wawasee, Ind., where Bro. Herbert Yoder is pastor; July 24, Battle Creek, Mich., where Bro. John M. Snyder is pastor.

Bro. and Sister Albert Buckwalter, missionaries on furlough from the Argentine Chaco in language school at Norman, Okla., this summer, served the congregation at Pryor, Okla., the week end of July 9, 10. On Saturday evening the Buckwalters gave an illustrated lecture regarding their mission work and on Sunday morning Bro. Buckwalter preached.

The brethren Ernesto Suarez, minister in the Argentine Mennonite Church and editor of the Argentine Mennonite paper, **La Voz Menonita,** and Raul Garcia, assistant pastor at Pehuajo and past president of the Argentine Mennonite Youth organization, JEMA, will leave Buenos Aires on July 30 on the **S.S. Bow Hill** of the International Freighting Corp. to attend Goshen College, Goshen, Ind., during the coming school year.

The new Valley View Hospital, Glenwood Springs, Colo., is scheduled to be dedicated on Sunday, Aug. 14. On that date the local Hospital Association which has built and equipped the hospital will turn over the keys to the administrator appointed by the Mennonite Board of Missions and Charities, Elkhart, Ind., Bro. Samuel Janzen. Nurse aides, housekeeping maids, and kitchen help are needed to complete the staff.

The executive committee of the Argentine MYF, JEMA, met at Pehuajo on July 23 and participated in a farewell service for Bro. Raul Garcia at the Pehuajo Mennonite Church on Sunday, July 24.

Bro. Glenn Musselman, missionary under appointment to Brazil, spoke at the Chestnut Hill Mennonite Church, Columbia, Pa., on Sunday morning, July 10. He will speak at the chapel services at Brook Lane Farm, Hagerstown, Md., on Tuesday evening, Aug. 2.

Bro Ross Goldfus was installed as pastor of the Tres Lomas, Argentina, Mennonite Church on Sunday, July 3. The Ernesto Suarez family moved to the clinic house in Pehuajo on July 7, where they will reside while Bro. Suarez is in the U.S. during the coming year.

Fifteen students are expected to enroll in the first class of the Bible Institute beginning at La Plata, Puerto Rico, on Aug. 1.

Bro. Milton Vogt, missionary on furlough scheduled to leave New York for India on July 20, kept the following appointments in Eastern Pennsylvania just previous to sailing: July 3, morning, Monterey, Bird in Hand; evening, North End Mission, Lancaster; July 5, New Holland; July 6, Mellingers, Lancaster; July 7, Oley Valley; July 13, Rock, Elverson; and July 17, Doylestown. On July 10, Bro. Vogt spoke at the Lindale Mennonite Church, Linville, Va., in the morning and at the Bank Church, Dayton, Va., in the evening.

Bro. Clyde Fulmer, Martinsburg, Pa., is the newly elected secretary of the Allegheny Mission Board.

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Your Treasurer Reports

I would like to present a bit of information which appeared in the annual financial report of the Mission Board. Each year this report contains a breakdown of Mission Board expenditures by fields for which the funds are used. Looking at this breakdown by percentages gives a significant picture of the way which Mission Board dollars are contributed and disbursed. During the past year this breakdown has been as follows:

Foreign Missions—36%
City and Rural Missions—20%
Relief and Service—28%
Charitable Institutions—6½%
Sunday Missions and Forwardings—3%
Administration—6½%

It will be noted from the above that 56% of the funds handled by the Board go into active foreign and home mission work. The other large segment of disbursements is in the relief and service area. This 28% covers foreign relief work, refugee funds, voluntary service program, and the I-W activities. In this figure is reflected the funds which are disbursed by our church through the Mennonite Central Committee for their program. The section designated for Sunday Missions and Forwardings represents the contributions received which were designated for such agencies as American Bible Society and other mission agencies for which contributions were received.

Administration is shown as 6½% and represents the overhead costs of the Mission Board Headquarters and administrative committees. This figure includes the cost of administration not only of the mission program but also the relief, service, and I-W programs. Also included in this are such costs as Executive Committee expenditures and other major administrative costs. On the basis of comparison it would seem that the administrative costs of the Mission Board are lower than many religious and relief organizations. Part of the administrative costs of the Mission Board are met through the earnings which are received through the investment program. All administrative costs otherwise are allocated to the various mission, relief, and service funds on the basis of the percentage of funds disbursed or handled for the program.

We are much interested in seeing that a correct percentage is maintained between the various areas of the mission program. As far as the General Board is concerned, I believe it is clear that foreign missions should represent the largest part of the program. We do recognize, however, that all the other areas are significant mission outreaches of the church and are also an integral part of the mission program. The above figures will give you some idea of the proportion of funds needed for the total program and will help to reflect those areas which receive lesser financial assistance.

We appreciate very much all the contributions which are received for the program of the General Board, and we are glad to report that the total funds received during the past year were adequate to carry on the program of the Board and to extend it in some areas.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Church in Changing Africa

(The following article is a condensed transcription of a message given by Dr. Merle Eshleman at the annual meeting of the Eastern Mennonite Board of Missions and Charities at New Holland, Pa., on March 9, 1955)

Those of us who have lived in Africa for some years are impressed by the rapid advancement that is being made in a number of ways. Less than a hundred years ago the central part of Africa was a cruel, dark world. There was fighting, raiding, and killing. There was no incentive for advancement because any tribe that would dare to raise more food than they needed would probably have it robbed the next season by some invading tribe. Now the European nations have come in and one finds that tribes are advancing. There is money and there is work of various kinds. With this progress we are entering a period in which materialism is quite prominent. More things are coming into the stores; the Africans see things to buy and they want things. There is a difference among the tribes. Some tribes are much more progressive and want all the things of civilization; others still prefer to stay by their old tribal methods.

It is part of England's colonial policy to encourage the development of world markets. It is to her own advantage if the people in these colonies that she controls want to buy more things, and then there begins a gradual cycle. There is more work and there is more money and more things are brought into the country, and therefore world markets are opened up. With this present desire for money the Africans are using various means of getting it. There is not too much local opportunity in our own mission field for wage earning, so a number of the men go and work in gold mines, diamond mines, or on plantations of various kinds, staying away for a time and then coming back home.

Another rapid change is in education. Our own mission has been able to place a number of schools strategically so that they will minister to our growing Christian communities. The government and other missions are also placing quite a number of schools. The Africans have seen the advantages of education, and are now wanting schools for their children, and are going almost to the extreme in their feeling that their children should have the chance to get an education. They have gotten a taste of something new and they see that education does offer them some real advantages.

With this increase in education there are certain new political ideas coming in. The European governments have ruled Africa. Some have done well, others not so well. I think in general England has done well in ruling the part of Africa that has been under her control. Some mistakes have been made. The colonial policy has not all been entirely good, but in general it has brought peace, more prosperity, education, and many other things that the African desires now in his advancement. There are some reactions setting in, and there are some Africans who are getting new political ideas and are beginning to advocate that eventually Africa should be for the Africans and that the white man should leave.

Then there is the social advancement that goes along with the increase in education and materialism. There are schools, there are hospitals, there are many new things being learned. They are learning how to take care of their own physical needs, learning how to take care of their health needs, how to take care of their children. And growing out of this is an interesting paradox. The question that is confronting leaders of the British government as well as thoughtful African leaders is, what are we going to do to provide enough work for all these people, so that they can get sufficient food and sufficient money.

In the old Africa of some years ago more than fifty per cent of the babies died before they were a year old, and the population was automatically kept rather low. In addition to that there were the intertribal wars where a number more were killed off, and others died from the diseases for which they could get no treatment. But now more of the babies are living, and the people are getting medical care at mission hospitals and government hospitals. They are learning how to take care of themselves, less people are dying, and the rapid increase of population is almost frightening to those who are giving it careful study.

There are possibilities. There can be improvements in methods of agriculture. In the future there can probably be irrigation, and there will be other ways in which Africa can be helped. But it is a serious problem at the present time and will be in the coming years.



Native women sell sweet potatoes, pumpkins, and flour at a market in Tanganyika.

Then there is nationalism, which we hear of in all parts of the world. The African is becoming conscious of his development and his place and is beginning to feel that there are those things that are distinctly African which he needs to protect. And with that comes the possibility of some wrong ideas about relationships with the white man and also to the Indian of Asian background who is there in commerce and trading. The African sees that the Asian shopkeeper and businessman, who years ago served a very good purpose, are now standing in his way of development by holding the office jobs and the positions that the developing African should have. Well, some of these things lead to confusion and misunderstanding and to tension. I should mention, along with this, communism. We shouldn't exactly bypass it and yet one doesn't feel that communism is having very much influence in our part of Africa at the present time. Even the Mau Mau movement seems to be a distinctly African thing with not very much connection with outside communism.

But with a number of these changes that I have mentioned there are certain tensions, certain misunderstandings and a certain sense of confusion. It is not easy for us as Europeans, or white people, to understand the African thinking. And it even leads to certain tensions on our own mission field. On one occasion those Africans who sided with



Mary Harnish (left) and Sara Eshleman hold a brief consultation on a medical problem as the Shirati leper clinic disbands.



This small dispensary at the Mugango station in Tanganyika has now been replaced by a larger building. Hedwig Nacht is in charge of the new dispensary.

the missionary on a certain problem were rather accused of being too much in favor of the white man's ideas. I don't think it should be actually said it was an anti-white feeling, but it was more the feeling of the African that in certain areas he wants to think and reason and control things for himself.

This rather confused picture, then, is the situation in which we find ourselves at the present time. Africa is not the Africa that it used to be. In the fifteen years that we have had some contact with Africa it has changed tremendously. But the church of Jesus Christ is there in the midst of Africa, and we praise the Lord for the growing church in Tanganyika, for the group of over 1,000 members that are there. This church is becoming conscious of the fact that it is an organization, that it is a church. It is new, it is growing, and it is developing. There are those who call themselves Christians in our church who don't have the spiritual life that we would like to see, and yet we are happy that on each of our stations there are groups of Christians who are really sincere and are going on with the Lord and have a splendid testimony. They are looking to us, to the missionaries. They are looking to the land from which the missionaries come for certain help and guidance, including financial help.

We here at home want to look on the church in Tanganyika as a fellow Christian church, part of the church of Jesus Christ. We want to be careful that we don't look down upon them, but that we consider them as fellow heirs of the grace of God and as those who have the same rights before God as we do. There is the danger that we western people are apt to think that we are just a little bit above others. There was a time that western ideas could be expressed in the East without causing any problem, but that is no longer true. One senses that the western ideas are not always cherished in the East.

We want to help this church in Tanganyika to develop along African lines. I don't believe any of us would have in mind that we necessarily want to think of an American Mennonite Church in Africa. The great commission is to go into all the world, to all nations, and we believe that the Bible is applicable to all peoples and at all times and in all places. We teach the Scripture, we teach the principles that are there in the Scripture. As souls are converted and are united with the church in a foreign land, then that church should have the privilege to develop along indigenous lines. It should have the privilege of becoming a church that is adapted to that land and to that type of people. That is, in a simple way, what we mean by an indigenous church.

We have talked about indigenous building for years. The term was used before our work started in Africa twenty-one years ago. We maybe didn't know quite what the term meant at that time and I am not sure that we understand even at the present day what all is involved. But I believe that we should keep that goal before us. And possibly the church developing along African lines may not need quite as much organization as we are used to in this country.

I trust we can look on the church in Tanganyika with confidence that it will go on and develop. The time may come when the missionaries will need to leave, and then it will be to the advantage of the African church if it is organized on an indigenous basis and if it doesn't have to depend too much on some foreign organization. I would say that in a practical way the church in Tanganyika has governed itself during the years up till the present time. By that I mean that in the practical things that come up from time to time and in the decisions that need to be made in a local way the church has been to a large extent self-governing. There have been those important things that have been referred home or that have been worked out as bishop brethren or as delegates have visited the field, and that type of co-operation and understanding is certainly good. But I feel we want to have as our goal the development of the young church along indigenous lines.

It is possible that the time might come when the missionaries will have to leave. In the present difficulties in Kenya missionaries have been allowed to continue and the church in some places has grown, and the ministry of the missionaries has been appreciated. So I am not pessimistic. I am not anticipating that we are about ready to pull out in Africa or that the missionaries are going to be asked to leave, but one needs to think of such a possibility some time in the future. And then we will need our African leadership, we will need our indigenous church organization. One of the concerns at the present time in Tanganyika is the further developing of the Bible School which will tend toward the further and better development of the African leadership.

In the meantime as we work together and as we seek to know just what this organization should be and how it shall grow and develop I think one of the most important things is that we maintain a proper fellowship between the missionaries and the Africans. I have been impressed just recently how often this term fellowship occurs in the writings from other missions, other mission fields, or other mission societies. I find our India missionaries using this term and saying that we need to seek a better understanding and fellowship between the missionaries and the local Christians. I find the term used in the writings of other mission societies, and I think it is important that in that fellowship in working together and in sharing together we can maintain the confidence of the African leaders and the African Christians. It will go a long way toward easing the difficulties that may arise in the future if the anti-white feelings become more intense in Africa and government changes would take place, or the time would need to come when the missionaries leave. If we can have the confidence of those we are working with on a fellowship basis, and I think that fellowship can rightfully include sharing even in a financial way, as we are doing, it will do much toward a proper attitude on the part of the church toward the missionaries as well as the church in America. In the meantime too we need to pray for the church, and for the African pastors. The church is moving forward, and it is the church of Jesus Christ, and has been made possible because the ministry of reconciliation has touched the lives of these many Africans.—Dr. Merle Eshleman in **Missionary Messenger.**

The Lord Added to the Church

BY PAUL KNISS

Lachhu lives in the village of Chetag. About fifteen or twenty years ago he with his family was converted from his Oraon religion to Catholicism. He changed his pagan name for a Christian one, Yohan. He became a leader of the Catholic congregation. But the congregation was apparently not built on a solid foundation. Every member, including Yohan, left the Catholic church and returned to his old religion. Yohan again became Lachhu. His son, born and named in the Catholic church, continued to be called Martin.

Two years ago Lachhu said he wanted to be a Christian. He said he was tired of serving evil spirits. He was tired of the strife and quarreling he saw among his own people. He knew two Christians, Daniel and David, who with their families lived just half a mile away. He belonged to the same clan as they and David was working part of his garden on a half-and-half basis. Lachhu saw in these two families something he wanted. Daniel, the evangelist, had spoken to him occasionally, and David had also witnessed to him and invited him to be a follower of Jesus.

One day he made his decision. He told Daniel that he and his wife and son wanted to be Christians. Joyfully Daniel started giving them instruction. Lachhu went to his relatives and others telling them of his decision. Some heard the news indifferently, while some remonstrated and tried to dissuade him. But he said he would not be deterred.

A merchant spoke to him, "What will you get out of being a Christian? What did they offer you?"

He replied firmly and clearly that no allurement had been held out to him and that he was resolved and could not be dissuaded. A relative heard the conversation. After the merchant left he rebuked Lachhu for not heeding the warning and advice of his superior.

"Who is my superior?" challenged Lachhu. (This may seem boastful; however, it is a real achievement for a man of a low caste to



Christians at Chetag, Bihar.

realize that he is not under bondage, but can make decisions for himself.)

Lachhu was not shaken by threats. But his married daughter, who, with her husband, lived in the same house, bitterly opposed her father, brother, and mother becoming Christians. As the day for the baptism approached, she wept and pleaded with them. They finally gave in and postponed indefinitely their coming into the church.

The Christians continued to contact them and to pray for them. At times they seemed cold, then again friendly. Lachhu's wife became ill and died. The following year Lachhu tried to make wedding arrangements for Martin, about fifteen years of age, but the arrangements fell through.

During March, 1955, Lachhu and his son again expressed their readiness to become Christians and requested baptism. The daughter who formerly bitterly opposed, together with her husband, now wanted to follow Christ. But of course, they were not really ready, having had practically no teaching. Lachhu and Martin, however, on being closely questioned, evidenced a good understanding of what was involved and seemed ready.

March 27 was a day of great joy. Lachhu wanted to again discard his pagan name, so Yohan and Martin were baptized. Martin was deeply moved emotionally. His sister, who witnessed the baptism, also wept through the service. We thrilled to see the joy on the faces of our two new brethren, as well as the rest of the Christians.

Yohan wanted to show his joy and commemorate his new fellowship by inviting the whole Christian group for a meal. So after the baptism and communion services, we had a tasty meal of rice, dal, chicken curry, and plantain curry. (The act of eating together carries great significance in this country.)

Pray for these two new brethren that they may grow in grace. May they become witnessing Christians, letting their light shine before men, that men may glorify our Father in heaven.

Bihar, India.

Visit the Sankra Hospital

BY ARVILLA FLISHER

Do come to visit our hospital, but don't expect a big hospital like the one in your home town in America or even as big as the Dhamtari Christian Hospital. But we do have a small hospital here in Sankra which is growing. Our doctor came to us only last year and so we have been able to handle more patients than before. Elizabeth Erb did a very good job managing the hospital before we came here.

I would like to give a few of our early experiences here. Miss Erb had been away for a few weeks and Miss Penner was gone too, on her regular clinic days. One of the first Mondays when both were gone a man from a village about 20 miles from here came on foot for help for his wife who had already been in labor for a number of days before he left the village that morning. There was no one here to go as all were on the clinic. We did not have a permit for our car for the jungle roads. Finally Miss Penner and her staff returned from the clinic and came to our rescue. They made preparations to go out to help or to bring her in. They arrived just in time and were able to perform a normal delivery.

One such experience was enough for us newcomers, we thought, but on Wednesday when Miss Penner was again gone we had a similar experience. This time the patient was brought here to the hospital. They wanted us to come to do the delivery. We told them



Man cooking in one of the Sankra Hospital kitchens.

we knew nothing about it and would be of no help. They kept insisting we do something. Finally they said, "Well, just come out and watch and be there." Somehow just to be there and to show interest relieves fear in the mind of the Indian people even though you are just as helpless as they are. After an examination by one of the older women here we found it wasn't so urgent after all. This woman told me, "Memsahib, you have to learn how to do these things." To her it seemed quite a mistake that I knew nothing about it. As I had gone to the hospital I prayed, "Lord, send Miss Penner back in time." The Lord did send her in plenty of time. After these two experiences we didn't know what else might happen on clinic days. We were very much relieved to have Miss Erb back again.

When you get ready to come to the hospital in India you gather together a few cooking pans and plates for eating, wood and **gober** (cow dung for fuel) and food for a few days; also straw to feed the oxen or for the relatives to use for beds. You must find someone who will come along to care for you while you are an inpatient. Usually this isn't too much of a problem because there are always one or two relatives who can come along. Sometimes, however, a very sick patient may be delayed because there is no one.

Our hospital wards are equipped with kitchens (small rooms in the back) for the patients or relatives to do their own cooking. Our five wards here are double rooms with two beds in each but sometimes more than two patients are in one room. Sometimes there are patients even on the veranda when the rooms are all full.

Many patients come and go from our little hospital and here they come into contact with a Christian witness. Do pray for our doctor, compounder, and other helpers as they serve those who come to them. Pray that they may truly love their souls with a real Calvary love and witness to them of this Calvary love.

Jamgaon via Durg, M.P., India.

Maggie's Gift

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothing ter give; I want the people in the mountains to hear 'bout my Saviour. O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch, that was given ter you, an' is worth a lot of shinin' dollars. You kin give up your best frien' what helps yer ter git into the park where the birds sing, an' takes you ter preachin', and makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He give up more'n that for me."

Blindly she extended the polished crutch, and placed it in the hands of the deacon, who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum, and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last: "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child, who is helpless without it?" the minister asked, gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering, and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of Abraham. She understood no better, when a woman's arm drew her into close embrace, and soft lips whispered into her ears:

"Maggie, dear, your crutch has made $600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like the flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).—Selected.

The Mennonite Hour

Anniversary Month

June, 4th Anniversary Month for **The Mennonite Hour,** was a very good month, being next to the highest both in pieces of mail received (2138) and in amount of gifts ($11,630.98). Only February Mail Month was higher in pieces of mail with 2,909, while November, 1954, surpassed in receipts with $12,322.84. Even though this response is most gratifying it does not justify tightening the purse strings again in view of the increasing opportunities to widen the scope of the work. Almost every week requests come to **The Mennonite Hour** office from stations in the United States as well as foreign missionary radio stations for the broadcast; even stations which formerly held a policy of no paid religious broadcasts are now soliciting Christian programs.

Tour Schedule July 26 to August 5, 1955

July 26	7:45	Lake View, Wolford, N. Dak.
July 27	8:00	Bergthaler, Altona, Man., Canada
July 28	8:00	Whitewater Church, Whitewater, Man.
July 29	8:00	Bergthaler, Winkler, Man.
July 30	8:00	CDT St. Vital Mennonite Church, Winnipeg, Man.
July 31	11:00	a.m. CDT Bethel, Winnipeg, Man.
July 31	3:00	p.m. CDT First Mennonite Church, Winnipeg, Man.
July 31	7:30	Evangelical Mennonite Church, Steinbach, Man.
Aug. 1	8:00	Lake Region, Detroit Lakes, Minn.
Aug. 2	7:45	First Mennonite Church, Mt. Lake, Minn.
Aug. 3	7:15	Freeport, Ill., Mennonite Church
Aug. 4	8:00	Hopewell, Kouts, Ind.
Aug. 5	8:00	CDT Olive, Elkhart, Ind.

All evening appointments unless otherwise designated.

Echoes From Box 22

Rochester, New York:

"My husband and I want to tell you how much we've enjoyed your wonderful messages over the radio. We are working in Rochester General Hospital in I-W service and seldom have opportunity to go to church. We can get your program over CHML, Hamilton, Ont., but usually cannot listen at that time. So we eagerly listen over Boston. It is truly life to our souls and we enjoy it so much."

Beverly Farms, Massachusetts:

"Last Sunday evening, while listening to the radio, I dialed to 100 on our radio and received a real blessing from your radio ministry. Near the beginning of your program and at the close you suggested that if anyone would desire a copy of the message you would be pleased to send one upon request. . . . If you have a regular mailing list I would appreciate having my name included on that list in order that I might receive further copies.

"I appreciated your clear-cut presentation of the good news of the grace of God. May the blessing of the Lord rest upon your ministry for Him. Upon receipt of the requested messages, I will assure you that each one will be read minutely in its entirety and that I will share them with others whenever the opportunity presents itself."

Las Villas, Cuba:

"Just a few lines to let you know that we here in Cuba enjoy listening to **The Mennonite Hour** over station HCJB, Ecuador. Due to our schedule we do not get to hear you every week, but do so whenever possible. We get a little hungry for good music and the chorus helps fill that hunger. In fact the program as a whole gives a spiritual boost that we missionaries need."

Aibonito, Puerto Rico

"We enjoy your Sunday morning programs from the San Juan station so very much. It's just like being back home in our own church for a half hour."

Brampton, Michigan:

"We listen with deep interest to your weekly radio broadcast, **The Mennonite Hour.** It is spiritually refreshing in this day of apostasy, to find a good Gospel program that one can really count on. Points brought out in your program are often discussed in our Sunday-school class a little later."

Waterloo, Ontario:

"We have been listening to **The Mennonite Hour** broadcast Sunday mornings over CHML, Hamilton. This broadcast has been a real blessing to us and has helped to enrich our Christian lives. We always look forward to your broadcast. The singing alone has always deep truths and a message in each song. Your message of proclaiming Christ to the sin-sick world is truly heart-stirring and thrills us over and over."

Green Bay, Wisconsin:

"I wish that there could be one of your churches close enough to Green Bay so that I could attend the services on the Lord's day, because up to now I have not found a Bible-loving church around our city. If it wasn't for our radio I wouldn't hear anything worth-while."

Springfield, Massachusetts:

"I enjoy very much listening to **The Mennonite Hour** each Sunday night over WBZ, Boston, Massachusetts. I'm an invalid, with a chronic heart condition, but praise the Lord it doesn't keep me from being happy in Him. He is my joy and song and what does it matter as long as the Holy Spirit dwells within? God bless you. . . . I can and will pray that God will use you to the salvation of many souls."

Via Mennonite Board of Missions and Charities, Elkhart, Ind.

The Belgian Bible Society, along with others interested in the spreading of God's Word in Belgium, is celebrating this year the 500th anniversary of the printing of the first Gutenberg Bible. During one entire week in March the Brussels taxis bore a pennant with the words: "The Bible—the Book of Hope." Posters advertising the Bible are being placed in key spots all over the country. A Bible exhibition will be held in the Fine Arts Palace in Brussels, Oct. 29 to Nov. 6, culminating in a great Bible demonstration to be held in the large auditorium Sunday evening, Nov. 6.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

On Visiting Mission Churches

Recently a mission pastor commented about the results of an article appearing in one of the church papers: "Too many folks just drop in to **visit** and **see.**"

With an ever-growing home mission program—local congregation, district conference, General Board—the opportunities to visit mission churches and observe them first-hand have greatly increased in the last ten years. Add to this the greatly increased travel among our brotherhood, and the possibility of visitors participating in services even in our outlying mission areas increases appreciably.

Among the benefits which can accrue from such contacts are better understanding between mission churches and the longer established congregations, the establishing of new Christian friendships, the sharing of common experiences, the breaking down of social barriers between the **old** and the **new,** and the elimination of the term **convert** to distinguish between a new Christian from a non-Christian home and one from a Christian home.

To attain these benefits, mission visitors must have a real love for those they visit. Stopping with a mission congregation just for a look-see is out. The visitor must be prepared to accept the member of the mission church as his brother in Christ without any reservation. Even concealed reservations have a way of revealing themselves through attitudes.

The visitor should seek to appreciate the service even though it may be conducted in a different fashion from the one in his home congregation. This may involve the type of songs sung, the order of the worship service, or the way the Sunday school is conducted. The visitor should be prepared to contribute to the service by means of a testimony (Heb. 3:13), participation in the Sunday-school class, and certainly by giving. Expressions of appreciation for the service to the pastor afterward and to other friends who are members of the congregation are certainly in order.

Where mission churches are developing in areas with economic standards differing from those in most Mennonite communities, particular care must be taken to avoid underscoring these differences. Pictures taken should be fair in showing the life of the church. Descriptions of the community either verbal or written should carefully avoid emphasis on the sensational, which may give the impression that the mission church member is **different.**

Let us not fail to visit our mission churches at every opportunity for the purpose of Christian fellowship and for the strengthening of our own faith and the faith of our brethren and sisters in these churches.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Plans are moving forward for a unit to begin work August 15 at Calling Lake, Northern Alberta, Canada. Calling Lake is forty-five miles north of the town of Athabasca and is in a heavily timbered area populated chiefly by Indians. The unit will work with the Mennonite Church at Smith and the Departments of Welfare, Education, and Health of the Province of Alberta to minister to the spiritual and physical needs of these Indians and other needy people in this area. To start the work they will locate in a lumber camp operated by a local man who attends the Smith Mennonite Church and is very much interested in the work. The first volunteers going into this area will be Mildred and Isaac Glick and their son, John Edgar, Smoketown, Pa., and Richard Gingerich, Canby, Oreg.

Former and in-service VS-ers helped present long-term and summer service at the Illinois MYF retreat held at Camp Emmaus, Mt. Morris, Ill., July 22-24. Those who took part were Wilma Roeschly, Jack Fries, Lela Sutter, Rosemarie Freeney, and Robert Garber.

Finishing touches are being put on the VS unit home at Grants, N. Mex., in preparation for open house and a dedication service to be held in August.

Arlene Grieser, R.N., unit leader of the Navaho Migrant Unit, Grants, N. Mex., accompanied Dr. Rasmussen of the State Public Health Department and the local growers on a tour of the camps to determine medical needs of the Navahos and plan the health program for the coming year. The Health Department is also supplying her with immunization supplies for the Indians.

Enos and Lucetta Stauffer, Tofield, Alberta, were unable to return to Scottdale, Pa., to complete their VS term because their application for an entry permit was misplaced. They are completing their term with MCC at Kitchener, Ont., where Lucetta does office work and Enos works at the clothing center.

Darrel and Ruth Anna Otto have accepted a call to the East Holbrook Mennonite Church, Cheraw, Colo., where Darrel will serve as pastor after their term of VS is completed in September.

The mailing list for Agape, the new Voluntary release, is being completely revised. Anyone interested in receiving future issues who have not sent in the business reply card enclosed with the May issue should do so immediately. Any other persons interested in receiving it should write to the Publicity Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. The Administrative Council of the Relief and Service Committee decided at their June 30 meeting that **Agape** should be sent over a general mailing list.

The first MRSC volunteers on loan to the MCC Voluntary Service Unit at Cheyenne, Okla., are Andrew Mast, Thomas, Okla.; Lewis Yoder, Belleville, Pa., who is transferring from La Junta, Colo.; Eugene Richer and Rolland Richer, Wauseon, Ohio. Ammon Schrock and Levi Miller from Shipshewana, Ind., are filling in for a short period of time for men who will join the unit a bit later.

I-W Services

I-W's serving in South Bend., Ind., have organized a unit and elected Mark Bontrager, 922 W. La Salle, as unit leader.

A new series of studies on nonconformity has been started at Thursday evening worship services of the I-W unit at Middletown, Conn.

The men in the Des Moines, Iowa, I-W unit recently painted their Mennonite Service Center and built a fire escape.

Released July 15, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Six More Mennonite Church Youth Enter VS

Six more Mennonite Church youth entered voluntary service following orientation school at MCC headquarters, Akron, Pa., in June.

Mr. and Mrs. William Miller, Sterling, Ohio, joined the new VS community service project at Baie Verte, Newfoundland, as elementary school teachers. This makes a total of five workers in this isolated northern coastal fishing and lumbering village. Five more volunteers will go to Newfoundland in August. Another community service project is planned for St. Johns, the capital of this eastern Canadian province.

Rhoda Good, Spring City, Pa., is serving in the MCC mental hospital at Prairie View, Newton, Kans. Harvey Miller, Fentress, Va., has chosen to give his I-W service as mail clerk at the MCC headquarters in Akron.

Two men have chosen to serve in the migrant workers' unit at Coalinga, Calif. Joseph Littlefield, Orange, Calif., and Elson Sommers, Uniontown, Ohio, are helping the Mexican agricultural migrants in this area.

Two Families Come to America Under RRA

Two Mennonite-sponsored families, the Anis Haddad's of Jordan and Erwin Schmidt's of Germany, have been visaed to come to America under the special refugee program called RRA.

The Anis Haddad family docked in New York on July 13. They were the first MCC-arranged persons admitted under the Refugee Relief Act and the first RRA Jordan-issued visa family. The Mennonite Church of Scottdale, Pa., is sponsoring the Haddad's, and Mr. Haddad will work at the Mennonite Publishing House at Scottdale.

The Erwin Schmidt's received their visa in June and plan to come to America early this fall. The Schmidt's were formerly of Poland, but have been living in Germany as refugees for ten years. Milo F. Yoder, Millersburg, Ind., is sponsoring this family. Mr. Schmidt will work as a welder at the Star Tank and Boat Co. in Goshen, Ind.

If you can guarantee employment and housing for a refugee family, you also may sponsor someone under the Refugee Relief Act. Write to Mennonite Aid Section of the Mennonite Central Committee, Akron, Pa., to express your interest in this program.

Report of Material Aid Shipped

During the first six months of the MCC fiscal year (December through May), material aid shipped throughout the world totaled 1070 tons or $738,700. This included shipments of food and clothing to Austria, Formosa, France, Germany, Indochina, Java, Jordan, and Korea. $550,140 or 75 per cent of this total aid distributed still goes to feed the hungry. The refugees of Jordan received the largest shipments of food.

Included in these shipments were 837 tons of powdered milk, cheese, butter, butter oil, cottonseed oil, and shortening which the American government is still granting free to MCC wherever they can be used in the foreign programs. The MCC constituency contributed 139 tons of food and 98 tons of clothing which was shipped during this period.

It is our prayer that this food and clothing given "in the name of Christ" may speak to the world of a Saviour who came to teach men of the love of God.

A Story of Growth

Recently one of our Pax men in Germany requested the MCC treasurer's office to contribute $10 per month from his personal drawing account to the Elkhart, Ind., office. This is his share in contributing to Elkhart's support of the Pax program—the channel for Mennonite contributions to MCC.

The decision of this young man to support the Pax program further is expressive of the vision which is growing in the Pax units. To see the gratitude and thanksgiving of the refugees for whom the houses have been built; to see the growing understanding between the German Mennonites and the American men; to see the new sense of direction which many of the Pax men have gained while in service—this challenges the Christian to support the Pax program. Thus, this young man who is receiving $10 per month while in Pax work turns around and asks to contribute $10 per month toward the growth of the Pax program.

A Gift for Korea

The Women's Auxiliary of the Monterey Church, Bird in Hand, Pa., recently contributed a new floor covering for the widow's sewing project in Korea.

Since there are many widows in South Korea who have no means of earning a living, MCC has sponsored a project to teach some of them to sew. The women are first taught how to make clothes. Then MCC helps them to buy sewing machines with the money they earn and helps them to go into business for themselves. Clara Eshleman, Harrisonburg, Va., MCC worker in Taegu, has recently been assigned to direct this work.

Released July 15, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

One of the tasks of the local auxiliary is the planning and serving of meals for special occasions, meetings, conferences, and funerals. Sometimes this is a joint task undertaken by a committee made up of representatives from each auxiliary in the congregation, or it may be delegated to a different group each time. If there is a hostess committee, food committee, or whatever this joint committee may be called in the local situation, they will be responsible to plan the meal, prepare and serve it.

In larger congregations because of their careful planning, each sister will be asked to help in turn. The secretary of this committee will keep such records which will include the names of all sisters in the congregation and will list with each name, either contribution of food, or work, with date and occasion when it is given. Such a record, continued from year to year, will assure the committee that no one person is being asked too often and that every one has an opportunity to share in this service. Each sister is made to feel a part of the total church fellowship.

* * *

The threefold task of the local WMSA groups as outlined by the Ohio district is local projects, district projects, and general committee projects. Each local circle is responsible to learn about needs in the local community and supply such needs. There are also district projects, missionary supports, district missions and institutions for which they supply fresh and canned food, and other material things. The projects of the general committee include the general fund, the nursing education fund, the free literature fund, the sheet and blanket fund, which continue from year to year. There is also a special project each year. This year it is $2,000.00 for a kindergarten building in Japan. (Not only will this kindergarten building be used by the children, but it will also be a reading center, and a place for women's meetings.) The special project for girls is furnishing tables, bookcases, etc., for the room, a project of $300.00.

The officers of the local committee are responsible for planning the work and the budget of the local circle. The committee plans so that the auxiliary can share in all district and general projects, and also supply the local needs.

* * *

From the delegates' reports given at the annual WMSA meeting we learned what is being done in the districts. To mention a few of these items: Equipment was supplied for the church schools in Ontario, Indiana, Puerto Rico, and Iowa. Linens, food, and furnishings were contributed to our I-W and VS centers. Our camps, old people's homes, and missions received materials and voluntary help in mending, canning, and cleaning. Some of the women who live nearby a mission or institution spent a day or more working with the regular staff. Those who live farther away found it easier to contribute money and materials. The delegates spoke freely of what was being done in their districts and all enjoyed this opportunity to exchange ideas.

The district officers and appointed delegates numbering about 50 wished this period could have been longer. As it was an inspiration to district officers so it was to the members of the general committee, who also returned to their tasks with renewed enthusiasm and understanding.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana

OUR SCHOOLS (Continued)

with one of these bulletins. In case you have not received enough, additional quantities will be sent free upon request as long as they are available. The bulletins should be mailed during the last week of July, the Lord willing.

The special bulletin, OUR CHURCH SCHOOLS, is available for libraries of churches, Sunday schools, and Christian schools. This bulletin contains outlines for sermons and talks, short histories, and a bibliography. One copy is available for each library upon request and the enclosure of six cents in stamps to help defray mailing expenses. Address your request to C. F. Yake, Scottdale, Pennsylvania.

THE CHURCH AND CONTEMPORARY CHANGE (Continued)

sustains a level of general spirituality which prevents degeneration and dissolution. The rule of any well-organized group is usually impartial and free from passion." A conservative-minded person believes it is safe to follow the lines of action that emerge from the resolutions of church conferences or congregational councils where they are the result of prayerful deliberations. Such an attitude encourages progress, although not rapid nor radical, of a kind that continually moves in the direction of a more articulate morality and a more comprehensive spiritual attainment.

The danger in conservatism is the possibility of raising tradition to the level of the authority of the Scriptures. When a practice becomes established and is respected as a part of the current religious expression, it tends to become authoritative. When it is treated with the authority of the Scripture it prevails for a time and then later is held under close scrutiny and may be rejected suddenly and with devastating influence. The present task is to evaluate tradition on the basis of Scriptural principles. Such traditions as seating arrangements in the church, order of exercises in a worship service, methods of organization to administer the activities of the church, are not set up on the basis of any clearly stated Scripture regulation. But when evaluating such traditions it is essential always to conserve the good and prevent inferior practices.

(To be continued)

From Our Churches

CRESTON, MONTANA

(Mountain View Congregation)

Dear HERALD Readers:

Greetings in Jesus' name. Bro. Josef Herschkowitz, Minneapolis, Minn., was with us for two evenings in February and gave two very challenging messages.

Our Winter Bible School with Paul Voegtlin, Tofield, Alta., as instructor, was held March 7-18. We enjoyed the profitable time spent together looking into God's Word. Our school was well attended in the evening.

The evening of April 9 a group from Western Mennonite School was with us and gave a program in song. Bro. Clayton Swartzentruber gave a short talk. They also worshiped with us on Easter morning.

In May we had our communion service with almost everyone partaking. It was a means of drawing us closer to one another and closer to the Lord.

Our annual summer Bible school was held June 6-17 with an enrolment of 161 and an average attendance of 142. A program was held in the evening of the last day. The church was filled with friends and parents, and we hope and pray that the seed sown may bring forth fruit.

We are glad to have our young people back from the schools for the summer months.

Many are planning to attend the district conference at Carstairs, Alta., July 2-5.

We are also glad for visitors; so in your traveling this summer stop and worship with us. We are not far from Glacier National Park.

Mrs. Owen Hochstetler.

ELKHART, INDIANA

(Olive Congregation)

The Lord has graciously sent showers upon our fields and gardens, but we are also grateful for the spiritual blessing He has showered upon us. Even though it was a busy time for the farmers, many from our congregation were privileged to attend the "Crusade for Christ" tent meetings by Bro. Myron Augsburger, near Goshen, June 26 to July 10.

While many hearts have been blessed by the messages of Bro. Augsburger, we would also be mindful of those who so faithfully minister to us from week to week. Our hearts went out in sympathy to our pastor, Bro. Elno Steiner and family, in the loss of their younger son, David Lee, 3, who passed away June 15, as the result of a congenital heart condition.

We enjoyed a number of inspirational chorus programs—on Apr. 12, the Bethany High School mixed chorus of 100 voices gave a program, on Apr. 17 the combined chorus of Olive, Holdeman, and Nappanee churches directed by G. Merrill Swartley, gave an Easter program, and on May 8, the Goshen College A Cappella Chorus presented their seasonal program at our church.

On Feb. 3 the adult Sewing Circle were guests of the Holdeman Circle, and on Apr. 21, our group invited the ladies from Hudson Lake to be our guests. Each month the circle has a special project such as yarn, yard goods, used clothing, etc. They also furnish food one night each month for the children at the East Goshen Lighthouse. The For Others Sewing, composed of the younger women, furnish and serve food for the evening meal when our church gives the program one night a month at the Hope Rescue Mission in South Bend.

The MYF had a number of guest speakers in the past months. On Feb. 8, Bro. Tobe Smucker and a convert of the Hope Rescue Mission showed a film and on Mar. 13, the converts from the mission gave a program. On Mar. 9, foreign students from Goshen College spoke to the group. In February, our bishop, Bro. J. C. Wenger, led four studies in Mennonite History.

Our summer Bible school was held June 20 to July 1, with Bro. Steiner in charge, assisted by a staff of 18 teachers and other personnel. Average attendance was 123.

Six teachers from Olive also helped in the summer Bible school at our mission outpost, Hudson Lake, June 6-17. Bro. Daniel Stoltzfus, pastor there, served as superintendent. They had a very fine Bible school with an average attendance of 105. There was also a good interest shown by the parents, and many came out to the closing program on the evening of June 17. Olive continues sending several teach-

ers each Sunday to help in the Sunday school and also furnishes transportation for the workers. There have been a number of confessions in the last few months and several have been received into church fellowship.

Our annual church outing was held at the Free Methodist Camp Ground near Elkhart on June 19. A large percentage of the membership were present for the dinner and afternoon of fellowship.

Bro. Dean Hartman is leaving July 19 for a week of orientation at Akron, Pa., prior to entering Pax service in Germany. Bro. Devon Schrock returned home in April, after 2½ years in Pax in Germany and Greece. Sister Lois Marks, who has spent 5 years in Voluntary Service in Ethiopia, is expected to arrive in the states the latter part of July.

Sister Faye Martin is spending the summer in teaching Bible school at Saginaw, Mich. Sister Donna Mae Barkey is giving six weeks in Bible school work at Akers, La. Bro. and Sister Merrill Yoder are teaching two weeks at Soo Hill, Escanaba, Mich.

We are planning for our evangelistic meetings in November, with Bro. Harold Zehr of Roanoke, Ill., to serve as evangelist.

Beulah Shank.

Mission News

CONTINUED

Bro. Jose Ibarzabal, Trenque Lauquen, Argentina, has been appointed to take care of the twice-a-month appointment at Pellingrini. He reports good interest in the work there.

The annual Missionary Bible Conference will be held at Laurelville Mennonite Camp, Mt. Pleasant, Pa., Aug. 27 to Sept. 2. Bro. Lawrence Brunk, missionary on furlough from Argentina, will serve as director. Other foreign speakers include E. L. Cattell, India, Ernesto Suarez and Raul Garcia, Argentina, and Anis Charles Haddad, Jordan. Send your reservations early.

The Ninth St. Mennonite Church, Saginaw, Mich., has recently purchased a house two doors from their church to serve as a Day Care Center for small children and as a youth activity center.

Daily attendance for the summer Bible school conducted by the Ninth St. Mennonite Church, Saginaw, Mich., reached 460 by the fourth day in spite of the fact that other churches had already conducted Bible schools.

The workers at Camp Rehoboth, St. Anne, Ill., with help from the Burr Oak congregation, Rensselaer, Ind., and from Chicago, conducted a summer Bible school in the Leesville community, five miles away, after a local schoolteacher urged them to conduct one. Average attendance reached sixty during the first week.

A consecration service for Sister Patricia Brenneman, who left for missionary service in Puerto Rico on July 22, was held at Bayshore, Sarasota, Fla., on July 10 with Bro. Michael Shenk bringing the principal message.

Total contributions received by the treasurer of the Allegheny Mission Board the past year were $44,711, a substantial increase over the $27,113 of the previous year. Seventy per cent of this amount went to causes outside the district.

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I set myself on fire and people come to watch me burn.—John Wesley.

Field Notes

CONTINUED

Construction has begun on the new church at Hesston, Kans. It is being erected jointly by the congregation and the college. An educational wing of this building has been in use for some time.

Bro. J. P. Duerksen and family left Hesston, Kans., on July 21 for a 3-year stay in Europe. Bro. Duerksen will serve as a Pax pastor for two years and will then do graduate work in music.

Sister Adeline Aschliman has been employed as director of the school of nursing at Reid Memorial Hospital, affiliated with Earlham College, at Richmond, Ind.

Brethren from the Franconia Conference are assisting in the building of a mission home for the Charles Mininger family in Vermont.

Two adults were received by baptism on July 17 at Fish Lake, an outpost of the Yellow Creek congregation, Goshen, Ind. Three additional adults are under instruction.

Twenty-five young people from the Yellow Creek Church, Goshen, Ind., are teaching Bible school this summer away from home.

Bro. Harold Yoder and wife spoke on relief work in Korea at North Lima, Ohio, on July 17, and at Orrville, Ohio, on July 19.

Bro. Richard Kissell and family, Hollsopple, Pa., plan to sail for Brazil on Aug. 26 to assist Bro. and Sister Howard Hammer in the work of the Amazon Mission.

The MYF from Middlebury, Ind., gave a program at Plainview, Aurora, Ohio, on July 23.

Bro. Paul Conrad, Mathis, Texas, gave illustrated talks on the work at Mathis to the congregations at Wooster, Ohio, on July 17, at Aurora, Ohio, on July 19, at Orrville, Ohio, on July 20, and at the Beech Church, Louisville, Ohio, on July 21.

Announcements

Don Augsburger, Philadelphia, Pa., guest speaker at annual Allegheny Christian Education Conference, Springs, Pa., July 31 and Aug. 1. John E. Lapp, Lansdale, Pa., guest speaker for Allegheny Church Conference, Aug. 2, 3.

Church School Day, Sunday, Aug. 26. Plan now for the appropriate observance of this day. A Church School Day bulletin is being mailed to all congregations with the hope that every church and Sunday school will have special services in behalf of our church schools and our public schools as well.—C. F. Yake.

Bro. John E. Lapp was the guest speaker in a prayer meeting held at Haycock, Quakertown, Pa., in behalf of the approaching Crusade for Christ campaign.

Harvest Home services at Strickler's, Middletown, Pa., 7:30 p.m. Aug. 6, with Bro. Clair D. Eby, Gordonville, Pa., preaching.

C. F. Derstine, Kitchener, Ont., at the following Bible conferences: Lakemont Park, Altoona, Pa., Aug. 6, 7; Canon Beach, Oreg., Aug. 13-19.

Dedication services, Newfound Mission, Teges, Ky., with Paul Smith, Elida, Ohio, preaching the sermon, Aug. 7.

All-day Home-coming, Saturday, Aug. 13, at Long Green, Md., where there was once a flourishing congregation of Mennonites.

Bible Conference at Bossler's, Elizabethtown, Pa., with Raymond R. Peachey, Allensville, Pa., and Walter Schlabach, Philippi, W. Va., as speakers, Aug., 6, 7.

David Hostetler, under appointment to Brazil, at Leetonia, Ohio, Aug. 14.

Visiting Speakers

June 19. **Joseph Martin,** Mt. Wolf, Pa., at Lynside, Lyndhurst, Va.

June 26. **Oscar Burkholder** Breslau, Ont., at St. Jacobs, Ont.

July 10. **Paul Martin,** Harrisonburg, Va., at Home Mission, Chicago, Ill. **Oscar Hostetler,** Topeka, Ind., at Holdeman, Wakarusa, Ind. **Tobe Smucker,** South Bend, Ind., at Central, Elida, Ohio. **Floyd Shantz,** Toronto, Ont., at St. Jacobs, Ont. **Abram Kaufman,** Plain City, Ohio, at Oak Grove, West Liberty, Ohio. **Milo Kauffman,** Hesston, Kans., at Crystal Springs, Kans. **Paul Yoder,** Dayton, Ohio, at Zion, north of Morgantown, Pa. **Allen H. Erb,** Lebanon, Oreg., at Portland, Oreg., and Rescue Mission, Portland.

July 17. **H. S. Bender,** Goshen, Ind., at Prairie St., Elkhart, Ind. **John S. Hiestand,** Maytown, Pa., at Goshen College, Goshen, Ind. **Nelson Kanagy,** West Liberty, Ohio, at Beech, Louisville, Ohio. **C. Warren Long,** Tiskilwa, Ill., at Roanoke, Ill. **Kermit Derstine,** Detroit, Mich., at Pigeon, Mich. **Milo Kauffman,** Hesston, Kans., at Protection, Kans. **Mahlon Witmer,** New Holland, Pa., at Sandy Hill, Sadsburyville, Pa. **Raymond M. Sala,** field representative of Mennonite Mutual Aid, Inc., at La Junta, Colo. **D. Carl Yoder,** Calif., at South Union, West Liberty, Ohio. **S. S. Miller,** Kouts, Ind., at Hopedale, Ill. **J. N. Byler,** Akron, Pa., at Sharon, Plain City, Ohio. **William McGrath,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **A. A. Bontrager,** Haven, Kans., at Canton, Kans.

July 24. **Milton G. Brackbill,** Paoli, Pa., at Zion, north of Morgantown, Pa. **C. Norman Kraus,** Goshen, Ind., at Howard-Miami, Kokomo, Ind.

Evangelistic Meetings

Clair Umble, Pastor at Sandy Hill, Sadsburyville, Pa., July 21-31. **Joseph Martin,** Mt. Wolf, Pa., at Waynesboro, Va., beginning July 31. **B. B. King,** Scottdale, Pa., at Casselman, Grantsville, Md., July 8-17. **Aquilla Stoltzfus,** Grayson, N.C., at Wild Cat, Ky., July 15-24. **C. Ralph Malin,** Malvern, Pa., and **Melville Nafziger,** Wilmington, Del., in tent meeting at Marsh Hill, north of Williamsport, Pa., July 10-24. **Don Augsburger,** Philadelphia, Pa., in tent meeting near Mathis, W. Va., closing July 24. **George R. Brunk,** Denbigh, Va., at Rosthern, Sask., July 17-31; Swift Current, Sask., Aug. 7-21.

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Americans spent throughout 1954 for national defense $185,000 a minute, for foreign aid $11,000 a minute, for federal taxes $135,000, for state and local taxes $38,000, for charitable, religious and educational organizations $8,500, and for alcoholic beverages $17,000 a minute.—Signs of the Times.

Condensed Report

of the First Delegate Session of the

Ohio and Eastern Mennonite Conference

The meeting was held at the Oak Grove Church near West Liberty, Ohio, May 24-26, 1955, the first to be held since the revised Constitution and Bylaws was adopted in May, 1954.

Revised Constitution

A number of changes were effected by the new constitution. First of all was the change in name, as may be noted by the title of this report. Membership in conference now includes every member of the congregation affiliated with conference. The annual (or special) meeting is regarded as a delegate session to do business for conference. All ordained and licensed brethren are delegates to the annual meeting. The constitution also provides for lay delegates. Each congregation may choose one lay delegate to serve for one year. All candidates for election as officers are selected, subject to the approval of the delegate body, by a nominating committee of five who are elected annually and serve during the year following their election. Another provision is for a ministerial committee. It is composed of four members, two of whom are to be bishops, and a member of the Executive Committee. This committee as well as the Christian School Committee are standing committees appointed annually by the Executive Committee.

Program

The theme of the program was "Promoting the Spiritual Life of the Congregation." The conference sermon was preached by Bro. E. B. Frey. He chose as a text II Tim. 2:19 and spoke on the subject, "The Certainty of the Christian Faith."

A number of ordained brethren and lay delegates were called upon to give testimony to the sermon.

Bro. J. C. Wenger, Goshen, Ind., gave inspiring and much-appreciated messages on the following subjects:

(a) Maintaining Biblical principles in a changing culture.
(b) The function and means of Christian discipline.
(c) Developing a spiritual congregation.

Other subjects and speakers were as follows: J. Robert Kreider discussed Congregational Organization and Administration; S. A. Yoder spoke on Keeping the Unity of the Spirit in the Bond of Peace; Boyd Nelson, Elkhart, Ind., gave an address on The Changing Aspects of the I-W Program; Calvin S. Kennel gave the concluding message on the Witnessing Congregation.

Bro. Paul Hummel served as chorister. He called upon others to assist and arranged several quartet numbers.

Bro. Nelson Kauffman spoke briefly about the concerns of the Mennonite Board of Education as they applied to the Christian high school interests in our conference district.

Bro. Ray Sala presented the services which are now offered to our people by Mennonite Aid, Inc.

All reports of standing committees, board members, or institutions to conference were collected, mimeographed, and mailed to all delegates prior to the delegates session.

An important item of our conference work was the consideration of the revised Polity and Practice of the Constitution. Several periods were spent in examining the text, suggesting changes or approving it article by article.

Actions

The following ordained brethren were received as delegates: Herman Glick, Earl Stuckey, Neil Beechy, Jesse Yoder, Omar Stoltzfus, Aquilla Stoltzfus, and H. Frank Leaman. The following licensed ministers were received as delegates: Paul R. Yoder, Nathan Nussbaum, John Paul Oyer, Marion Good, Maynard Ressler, Clarence Overholt, Chauncey Greiser, Lester Roth.

Forty-two lay delegates were received by the delegate body.

Bro. D. Parke Lantz was received as a conference delegate by letter.

Bro. E. S. Hallman was granted a conference letter at his request to transfer to the Ontario Conference.

Brethren David Steiner, Glenn Esh, and Gerald Studer were appointed to serve on the Resolutions Committee.

The recommendations of the Ministerial Committee were adopted. They had to do with

1. Plans and procedures in the licensing, ordaining, placing, and replacing of ministers within our conference.
2. Questions for written and oral examination of ministerial candidates.
3. Questions and charge to be used in licensing a minister.
4. Providing a certificate of license to a minister.

A motion was adopted encouraging congregations not having an adequate plan of ministerial support to consider the recommendation to lift monthly offerings.

Conference granted ministers the privilege to take out social security at their own discretion.

Action was taken to drop the pay-in savings plan for ministers.

The Publication Board's plan of co-operation with General Conference Mennonites in the preparation and publication of graded educational material was approved with the concern that they continue to be alert to the dangers involved.

The recommendation that conference appoint one director on Mennonite Mutual Aid, Inc., and one on Mennonite Automobile Aid, Inc., and that these appointments be made by the Executive Committee was adopted.

It was decided to pay one half of rail fare or one half of travel expenses, whichever is less, plus ten dollars for incidental expenses to delegates to General Conference out of conference funds.

The Snow Hill congregation at Snow Hill, Md., was received into conference.

A group of members at York, Pa., was received into conference.

The date for next year's annual meeting was designated as the second week after the first Monday in May.

A quota of 35¢ per member was established to meet conference expenses.

The work of the Executive Committee was approved.

The Polity and Practice part of the constitution as revised (except Article VII) was adopted for one year.

The revision committee was thanked for their faithful labors and their work was declared concluded.

The Christian School committee was asked to study the pattern of conference-controlled high schools and bring recommendations to the next meeting of conference.

The Executive Committee was asked to appoint a study group to sense the pulse of our congregations on Article VII in whatever way they deem best.

Resolutions were adopted as follows:

1. Acknowledging the ordination of Elmer E. Yoder as bishop.
2. On the theme of our conference program.
3. Condolence in memory of Joshua B. Zook, S. D. Rohrer, and H. N. Troyer.
4. Expression of gratitude to the local congregations.

Election of Officers

Assistant moderator—E. B. Frey, '57; Secretary—James Steiner, '58; Fourth member—Glenn Esh, '57; Treasurer—Lester Wyse, '58; Publication Board member—Gerald C. Studer, '57; Mission Board member—Abner Stoltzfus, '57; Nominating committee—Abram Baer, D. Wyse Graber, Reuben Hofstetter, Paul Hummel, S. A. Yoder.

Delegates to General Conference

Olen Nafziger, John Drescher, Roman Stutzman, Maynard Wyse, Elrose Hartzler, Eli Nissley, Lester Wyse, Jesse Short, Raymond Kramer, Calvin Kennel, James Detweiler, Harold Good, Merlin Good, Murray Krabill, Paul Lantz, Harold Lehman, Darwin O'Connell, Ernest Martin, Vern Miller, Fred Augsburger, Norman Smith, LeRoy Umble.

The meeting was well attended. There was good interest and a Christian spirit prevailed throughout the sessions.

The lay delegates received a warm welcome into the delegate body and the contribution of their presence, interest, atnd discussion was appreciated.

M. L. Troyer, Moderator
Stanford Mumaw, Secretary

The Reason Why

By Mary Alice Holden

If someone is better or nobler than I,
Perhaps he has used what I have passed by;

Some folks have more friends than others, we see,
Because they are more friendly and live cheerfully.

Or maybe you see much beauty in flowers,
While my eyes may be closed through the sun-brightened hours.

Opportunities knock—some answer their call,
While others get none of their blessings at all.

Cimarron, Kans.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Berg, Ford and Rebecca (Garber), Birdsboro, Pa., fifth child, third son, Thomas Garber, July 9, 1955.

Bertsch, Lyle and Virginia (Beck), Spencerville, Ind., second son, Robin Edward, May 28, 1955.

Bontreger, Harold L. and Anna Belle (Nelson), Middlebury, Ind., second son, Kent Richard, July 6, 1955.

Detweiler, Clayton W. and Kathryn (Halteman), Plumsteadville, Pa., fourth child, second son, Wayne Melvin, June 25, 1955.

Detweiler, Richard C. and Mary Jane (Rudy), Perkasie, Pa., first child, Donna Louise, May 26, 1955.

Diffenderfer, Melvin N. and Elizabeth (Shirk), Manheim, Pa., fourth child, second daughter, Barbara Ann, May 6, 1955.

Eby, Theodore H. and Fannie Helen (Martin), Hagerstown, Md., fifth child, fourth daughter, Janet Mae, May 28, 1955.

Frederick, Elmer S. and Marie (Landis), Harleysville, Pa., second child, first daughter, Ruth Ane, July 10, 1955.

Gehman, Dr. J. Robert and Dorothy (Landis), Camp Jackson, Columbia, S.C., fifth son, William Harvey, July 9, 1955.

Gingerich, Elmer and Fannie (Miller), Uniontown, Ohio, fourth child, first daughter, Mary Lydia, June 26, 1955.

Glick, Wesley K. and Rosalie (Zehr), Rustburg, Va., second daughter, Linda Ruth, July 9, 1955.

Grieser, Cletus and Luella (Stuckey), Auburn, Ind., seventh child, fifth son, Don Jay, June 6, 1955.

Hege, Mark and Ruth (Myers), Chambersburg, Pa., fourth child, first daughter, Carolyn Faye, June 5, 1955.

Hochstedler, Henry W. and Beulah (Hostetler), Kalona, Iowa, fourth child, third son, William Michael, June 25, 1955.

Hochstetler, Cornelius J. and Edna (Beachy), Bareville, Pa., fifth child, first daughter, Cornelia Joyce, June 8, 1955.

Hostetler, John H. and Anna (Slabach), Sugarcreek, Ohio, second child, first daughter, Brenda Sue, July 1, 1955.

Hostetler, Wendell and Phyllis (Hoover), Orrville, Ohio, first child, Ray Alan, June 26, 1955.

Kennel, John A., Jr., and Mildred (Martin), Parkesburg, Pa., a son, Joseph Duane, April 15, 1955.

Landis, Elvin B. and Verna (Hershey), Sadsburyville, Pa., fourth daughter, Ruth Ann, June 25, 1955.

Lehman, Glenn L. and Miriam (Witmer), Elizabethtown, Pa., third son, Glenn W., July 5, 1955.

Lehman, J. Paul and Erma (Yoder), Holland, Va., second child, first daughter, Lois Evelyn, July 1, 1955.

Liechty, Herbert and Geraldine (Christner), Grabill, Ind., first child, Gregory Ray, April 4, 1955.

Liechty, Richard and Ruth (Brace), Spencerville, Ind., second daughter, Carma Jane, March 27, 1955.

Miller, David L. and Mary (Beachy), Hutchinson, Kans., fourth child, first son, Myron Daniel, July 2, 1955.

Nissley, Addona and Mary Elizabeth (Stauffer), Mohnton, Pa., first child, Addona Mark, July 8, 1955.

Plank, John G. and Roberta (Miller), Arthur, Ill., second child, first son, Gary Lynn, June 19, 1955.

Reschly, John and Alice (Roth), Mt. Pleasant, Iowa, fourth daughter, Lois Marie, July 12, 1955.

Schrock, Albert and Mary (Edwards), Spencerville, Ind., third child, first daughter, Carol Mae, May 2, 1955.

Schrock, Yost, Jr., and Ella Mae (Beachey), Arthur Ill., first child, Trudy Jenell, May 30, 1955.

Shenk, J. B. and Beatrice (Frey), Elkhart, Ind., first child, Ann Elizabeth, June 17, 1955.

Steiner, Samuel and Orpha (Neuenschwander), Dalton, Ohio, seventh child, third daughter, Mary Ann, July 7, 1955.

Steinman, David and Ruth (Kipfer), New Hamburg, Ont., first child, Don Robert, June 19, 1955.

Yoder, Cloyd J. and Mary Edna (Stutzman), Grantsville, Md., second daughter, Carol Lavon, June 22, 1955.

Yoder, Earl A. and Joanna (Landis), Ephrata, Pa., first child, Richard Lynn, June 26, 1955.

Zehr, Wendell and Lugene (Whitaker), Albany, Oreg., third daughter, Wendy Lou, June 27, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bauman—Martin.—Maynard Bauman and Ruth Martin, St. Jacobs, Ont., by J. B. Martin assisted by Osiah Horst at the St. Jacobs Church, June 24, 1955.

Brubacher—Buehler.—Sidney Brubacher, Elmira, Ont., cong., and Martha Buehler, Hawkesville, Ont., cong., by Paul Martin at Hawkesville Mennonite Church, June 18, 1955.

Burkholder—Barbe.—Dr. John David Burkholder, Weyers Cave, Va., and Mary Catherine Barbe, Harrisonburg, Va., both of Weavers cong., by Daniel W. Lehman at Weavers Church, July 10, 1955.

Christner—Yoder.—Edd. Christner and Delia Yoder, both of the Maple Grove cong., Topeka, Ind., by Edwin J. Yoder, May 10, 1955.

Forrester—Dobbin.—Dale Forrester, Woodville, N.Y., and Jean Dobbin, Mannsville, N.Y., both of the Woodville cong., by Andrew Gingerich of the Woodville C.M. Church, June 5, 1955.

Gunden—Rocke.—William Gunden, Jr., Elkhart, Ind., Belmont cong., and Evelyn Marie Rocke, Tiskilwa, Ill., Willow Springs cong., by C. Warren Long at the Willow Springs Church, July 2, 1955.

Kauffman—Gunden.—Floyd Kauffman, Fairview, Mich., cong., and Doris Faye Gunden, Archbold, Ohio, Central cong., by Jesse J. Short at the Central Church, June 11, 1955.

Koppes—Weaver.—Lloyd Koppes and Edith Weaver, both of the Chester Mennonite cong., near Wooster, Ohio, by Carl J. Good at the Chester Church, June 12, 1955.

Krause—Hurst.—Friedrich Krause, Bloomington, Ind., formerly of Gronau, Germany, cong., and Esther Lois Hurst, Bloomingdale, Ont., Snyders cong., by John W. Snyder at Bloomingdale Church, June 10, 1955.

Lehman—Rohrer.—Marlin Lehman and Elsie June Rohrer, both of Ronks, Pa., Mt. Pleasant cong., by G. Parke Book assisted by Amos W. Weaver at the Mt. Pleasant Church, June 25, 1955.

Neuenswander—Vanpelt.—Melvin S. Neuenswander, County Line cong., Dalton, Ohio, and Anna Rebecca Vanpelt, Pleasant View cong., Columbiana, Ohio, by Carl J. Good at the Pleasant View Church, June 5, 1955.

Rice—Detweiler.—Albert E. Rice, Pipersville, Pa., Deep Run cong., and Miriam F. Detweiler, Telford, Pa., Franconia cong., by Howard W. Rush at the Deep Run Meetinghouse, June 25, 1955.

Unzicker—Zoss.—Walter W. Unzicker and Alta B. Zoss, both of Lowpoint, Ill., Linn A.M. Church, Roanoke, Ill., by D. M. Hostetler at the Linn A.M. Church, June 14, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Eliza, daughter of Cornelius E. and Anna (Schmucker) Hochstedler, was born in Howard Co., Ind., Sept. 9, 1879; died at Wilbur, Wash., June 29, 1955; aged 75 y. 9 m. 20 d. The last morning of their journey in the far west, before they started out for the day, it was her request that the first Psalm was repeated in the family devotions, and then after prayer they started out; after driving about 65 miles, they stopped at a restaurant for breakfast, and there it was that the Lord suddenly called her home. Quite early in life she became a member of the Old Order Amish Church in Indiana and was baptized by her father. On Feb. 4, 1904, she was married to Moses Beachy. This marriage was also officiated by her father. In 1924 they moved to Iowa and here they united with the Upper Deer Creek congregation where she remained a faithful member until death. Even though she did not enjoy the best of health the last few years, yet she had a desire to make this last journey here on earth which ended before the destination was reached. This home was not blessed with any children of their own, yet it became the home of 2 girls who grew to womanhood as members of the family (Fannie—Mrs. Elmer Hershberger, Springs, Pa., and Viola—Mrs. Daniel S. Miller, Seattle, Wash.). She leaves to mourn her departure her husband, the 2 daughters, 3 grandchildren, and 3 brothers (Emanuel C., John C., and Cornelius C., all of Kokomo, Ind.). Her body was taken to Iowa and the funeral services held at the Fairview Church on July 4 were in charge of Albert S. Miller and Elmer G. Swartzendruber. Burial was made in the Fairview Cemetery.

Fleagle, William W., was born Feb. 7, 1894; passed away very suddenly of a heart attack on June 25, 1955, at his home in Upper Strasburg, Pa.; aged 61 y. 4 m. 19 d. He retired for the night as usual but was found dead in bed by the family in the morning. He was a faithful member of the Rowe Mennonite Church near Shippensburg, Pa., for a number of years. He is survived by the following brothers and sisters (Mrs. Robert Keefer, Ethel, and Archie, all of Upper Strasburg; Jacob, Fannettsburg, Pa.; Wayne and Clarence, Chambersburg, Pa.). Funeral services were held at the Rowe Mennonite Church on June 28, in charge of Amos Martin, Paul Martin, and Harry Witmer. Interment was made in cemetery adjoining the church.

Gingrich, Freeman S., son of Israel and Lovina Gingrich, was born Sept. 21, 1906, in Waterloo Co., Ont.; died July 7, 1955, in the K-W Hospital, Kitchener, Ont.; aged 48 y. 9 m. 16 d. He suffered from a heart ailment for some time but not acutely until the recent past. He became a Christian in his youth and united with the Mennonite Church of which he was a faithful member until his death. Besides being active in his home congregation at St. Jacobs, he served the church in a wide way, particularly as a promoter of the cause of relief and voluntary service. He also served for a number of years on the city missions committee. Surviving are his wife, the former Mary Horst, whom he married March 15, 1939, 3 sons (David, Ronald, and Raymond), and one daughter (Kathleen), all at home, 3 sisters (Leah—Mrs. Addison Snider, Elmira; Susanna—Mrs. Amos Gingrich, Waterloo; Barbara—Mrs. Eli Gingrich, Wallenstein), and a great circle of friends. Three brothers and one sister preceded him. Funeral services were conducted in the St. Jacobs Mennonite Church on July 10 in charge of Paul Martin and Osiah Horst. Interment was made in the cemetery at Three Bridges.

Graybill, John H., son of William and Elizabeth (Shelley) Graybill, was born May 6, 1876, at Bunkertown, Pa.; died May 23, 1955, in Geisinger Memorial Hospital, the result of a stroke suffered one week previous; aged 79 y. 19 d. In 1899 he married Lucy Whiteley, who passed away in 1933. He is survived by 6 children (Mary—Mrs. Harvey Kratzer, Freeburg, Pa.; Orpha—Mrs. Paul Leitzel, Richfield, Pa.; Sara—Mrs. John Knouse, Cocolamus, Pa.; Robert, Richfield; Oscar, Mifflintown, Pa., and Albert, New Dannville, Pa.), 20 grandchildren, 17 great-grandchildren, 2 brothers (William, Richfield; and Clayton, Martinsburg, Pa.). He was a faithful member of the Cross Roads Mennonite Church, Richfield, where funeral services were conducted in charge of Donald Lauver. Burial was made in the Brick Church Cemetery.

Hunsberger, Mary Ann, daughter of Abraham and Elizabeth (Shirk) Hunsberger, was born near Baden, Ont., Aug. 2, 1872; died in her 83rd year at Braeside Home in Preston, Ont., where she had been living the past 9 years. She accepted Christ in her youth in Bro. J. S. Coffman's first meeting at the David Eby Church. She has been a faithful member of the Mennonite Church for over 65 years. In her early years she taught in Sunday school. In her middle life she was a practical nurse in the Waterloo County community. She had been in failing health for the last few years. She leaves to mourn one brother (Noah, St. Jacobs). Preceding her were 7 brothers and 3 sisters. She leaves a number of nieces and nephews, and many friends. Services held in the Erb Street Mennonite Church were conducted by Clare Shantz and J. B. Martin. Burial was made in the Waterloo Cemetery.

Kreider, Jacob L., son of John H. and Ann Maria (Lantz) Kreider, was born Sept. 20, 1876; departed this life at his home in Willow Street, Pa., June 4, 1955; aged 78 y. 8 m. 14 d. He passed away in his sleep. For some time he had been under the care of a physician for a heart condition. He was a member of Byer-

land Mennonite Church, which he attended faithfully when health permitted. He and his wife (the former Katie F. Eshleman), would have celebrated their 50th wedding anniversary on Nov. 30. Surviving are one daughter (Anna M.—Mrs. Harry F. Gochenauer), and a brother (John B.), both of Willow Street, Pa., and 5 grandchildren and 4 great-grandchildren. Funeral services were conducted June 7 at the Byerland Church by Maris Hess and Henry Nauman. Burial was made in the adjoining cemetery.

Nofzinger, John J., son of John S. and Mary (Liechty) Nofzinger, was born Aug. 20, 1901, near Archbold, Ohio; departed this life June 16, 1955, at the Detwiler Memorial Hospital, Wauseon, Ohio, after a few hours of suffering due to coronary thrombosis; aged 53 y. 9 m. 26 d. On Dec. 1, 1921, he was married to Mary Beck. This union was blessed with one daughter (Evelyn—Mrs. Dale Short). He is survived by his wife, his daughter, 3 grandchildren, one brother (William, Wayland, Iowa), one sister (Ida—Mrs. Moses Nofziger, Wauseon), besides a host of relatives and friends. His parents, one sister, and one brother preceded him in death. All his life was lived in the vicinity of Archbold. In his youth he accepted Christ as his Saviour and united with the Central Mennonite Church, and remained a member until his death. Funeral services were held at the Central Church in charge of Jesse J. Short and Freeman Aeschliman.

Redard, Ali J., son of the late J. C. and Lina (Stahley) Redard, was born July 2, 1888, in Les Verrieres, Switzerland; passed away at the Methodist Hospital, Peoria, Ill., May 20, 1955, after a short illness; aged 66 y. 10 m. 18 d. In 1905 he came to America where he lived the rest of his life. In 1950 he united with the Morton Mennonite Church where he was a member at the time of his passing. He was united in marriage to Stella Frances Bailey in Pekin, Ill., on Dec. 29, 1909. To this union were born 6 children; two of whom (Lyle and Edwin) preceded him in death. He is survived by his wife, 3 sons (Reuben A. and Leslie J., Peoria, Ill.; and Walter Lee, Upper Darby, Pa.) one daughter (Rosalie, Ontario, Calif.), 2 brothers (Reuben, Park Ridge, N.J.; and Leopold, Neuchatel, Switzerland), and 6 sisters (Mrs. Albert Maire, Neuchatel, Switzerland; Mrs. Henry Cornillion, Miami Beach, Fla.; Mrs. Charles Pay, Park Ridge, N.J., Mrs. Marget Miller, Los Angeles, Calif., Mrs. Jack Ball, Greenville, Va., and Rose, Park Ridge, N.J.). He spent an active life as a mail carrier for 37 years as well as having served as postmaster for several months. This activity was also used greatly in church work, in which he will be missed. Funeral services were conducted at the Morton Mennonite Church, May 22, 1955 by Kenneth G. Good, pastor. Interment was made in the Pleasant Grove Cemetery.

Schrock, Nora, daughter of John and Carolyn (Schrock) Troyer, was born in Howard County, Ind., Oct. 16, 1884; died at her home west of Amboy, Ind., June 24, 1955; aged 70 y. 8 m. 8 d. She had been ill 5 years with a heart disorder. She was married on Nov. 30, 1905, to Elmer Schrock who survives her. Also surviving are one daughter (Ina, at home), 2 sons (Eldon and Carl of Amboy), 6 grandchildren, 4 brothers (Ellsworth, Middlebury, Ind.; Joseph, Amboy; Emanuel, Kokomo, Ind.; and Dr. George, Puerto Rico), and one sister (Mrs. Mattie Hershberger, Kokomo). She was a member of the Howard-Miami Mennonite Church. Funeral services were held June 27 at the Howard-Miami church with Anson Horner and Clayton Sommers officiating. Burial was made in the Mast Cemetery.

Short, Verena, daughter of John and Catherine (Aeschliman) Yost, was born near Archbold, Ohio, March 5, 1880; departed this life at her home in Pettisville, Ohio, June 25, 1955; aged 75 y. 3 m. 20 d. On Feb. 22, 1906, she was united in marriage with Aaron P. Short. This union was blessed with 6 children (Lucinda—Mrs. Jacob Riegsecker, Archbold, Ohio; Clara—Mrs. Willard Richer; Irene—Mrs. Clifford Nofziger; Stanley, all of Wauseon, Ohio; Kenneth, Archbold, and Alice—Mrs. Joseph Short, Monclova, Ohio). She leaves to mourn her departure her companion, 6 children, 12 grandchildren, 4 stepgrandchildren, 5 step-great-grandchildren, 2 sisters (Mrs. Leah Yost and Mrs. Sarah Boeckner, both of Moundridge, Kans.), and one sister-in-law, (Mrs. Eda Yost, Denver, Colo.), and a host of relatives and friends. She was the first to break the family circle. She was preceded in death by her parents, one sister, and one brother. In youth she accepted Christ as her Saviour and remained faithful to her Lord and to the Central Mennonite Church where she was a member at the time of her death. About 3 years ago her health began to fail, caused from a heart ailment, but she was able to be about her home duties until early of the morning when the Lord suddenly called her home. Funeral services were held at the Central Church by Jesse J. Short and E. B. Frey.

Short, Wilma, daughter of Solomon and Emma (Natziger) Short, was born near Woodburn, Ind., May 4, 1898; departed this life at the home of her daughter, Mrs. Maynard Burkholder, Archbold, Ohio, on July 4, 1955; aged 57 y. 2 m. On Nov. 10, 1929, she was united in marriage to Edwin D. Short. To this union were born 2 daughters. After only 4 years of married life, her husband passed away. Early in life she accepted Christ as her personal Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation, Stryker, Ohio, until death. She is survived by 2 daughters (Berneda—Mrs. Donald Beck, and Mabel Ann—Mrs. Maynard Burkholder, both of near Archbold), her mother (Mrs. Emma Short), 4 grandchildren, 4 sisters (Mrs. Rosa Natziger, Mrs. Lillian King, both of Archbold; Mrs. Lucille Short, Stryker, Ohio, and Mrs. Ella Miller, Wauseon, Ohio), and many other relatives and friends. Funeral services were conducted at the Lockport Church on July 7 with Walter Stuckey, Gordon Zimmerman, and Maynard Wyse in charge. Burial was made in the Lockport Cemetery.

Showalter, Annie Mary, daughter of John R. and Fannie (Roudabush) Suter, was born Aug. 27, 1889, at Harrisonburg, Va.; died May 8, 1955, at Rockingham Memorial Hospital, Harrisonburg; aged 65 y. 8 m. 11 d. On Jan. 24, 1912, she married Lewis P. Showalter, who survives her. Also surviving are 2 sons (John S., Harrisonburg, and Marvin E., Broadway, Va.) and one daughter (Ruth F., at home). She was preceded in death by one son (Lewis Menno) who died Aug. 16, 1923, at the age of 2½ years. She was of gentle and quiet disposition and devoted to the care of her home. For many years she served as the faithful companion of her husband in the work of the ministry and was greatly interested in the work of the local sewing circle. Funeral services were held on May 11 at Zion Mennonite Church, Broadway, in charge of J. Ward Shank, Ray Emswiler, and A. T. Rollins. Burial was made in the nearby cemetery.

Showalter, Carol Ann, daughter of David and Rhoda (Swartzentruber) Showalter, was born Aug. 18, 1950; left this world to be with the Lord, May 6, 1955; aged 4 y. 8 m. 18 d. Death came instantly when she crossed the highway and was struck by an automobile. Surviving are her parents, 4 brothers (Richard, Donald, Nathan and David Conrad, all at home with their parents at Gays Creek, Ky.), 3 grandparents (Irvin Showalter, Linville, Va., and Eli and Amelia Swartzentruber, Greenwood, Del.), and many other relatives in Delaware and Virginia. The first three and one-half months of her life were spent in Delaware. Since that time she has been a part of the Gays Creek community. She will be missed by her friends and playmates there. A funeral service was conducted May 8 at the Gays Creek Church by Alvin Swartz, Frank Dutcher, and Oakley Turner. The body was then taken to Greenwood, Del., for burial. Services were conducted there by Nevin Bender, Alvin Mast, and Daniel Yoder.

Thompson, Mrs. Elizabeth Ann, born June 6, 1878; passed away June 26, 1955, in General Hospital, Elkhart, Ind., where she had been a patient for two days, although she had been in poor health for several years; aged 79 y. 20 d. She had been a loyal member of the Prairie Street Mennonite Church for 49 years. Survivors include 3 daughters (Edith—Mrs. Huber Yoder and Leota—Mrs. Henry Neff, both of Elkhart; and Myrtle—Mrs. John Raber, Bristol, Ind.), one son (Lester, Elkhart), 15 grandchildren, 12 great-grandchildren, one sister (Laura Schrock, Tampico, Ill.), and 2 brothers (Josiah J. and J. Elmer Miller, both of Shipshewana, Ind.). Funeral services were in charge of the home pastor, J. B. Shenk, and burial was made in the Prairie Street Cemetery.

Thompson, Lina Mae, was born in Lancaster Co., Pa., Nov. 9, 1879; died April 27, 1955, at her home at Andrews Bridge, Lanc. Co., Pa.; aged 75 y. 5 m. 18 d. For nearly 60 years she in a helpless condition physically. She was noted for her strong testimony for her Lord. It was common to hear of persons visiting her thinking to encourage her and coming away encouraged themselves. We miss her, for she filled a special place in the church. She became a Christian in early life and a member of the Mennonite Church some years ago, continuing in that fellowship until her death. She is survived by 3 sisters (Sarah, Mary, and Emma), and one brother (John). The funeral services at the Reynolds funeral home and the Andrews Bridge Church, May 2, 1955, were conducted By Elmer Martin, Jacob Mellinger, Daniel Leaman and John Winey.

Weber, Arthur Louis, son of Allen and the late Sarah (Martin) Weber, was born Oct. 8, 1911, in Waterloo, Ont.; died June 29, 1955; aged 43 y. 8 m. 21 d. He met death by accidental drowning in an unsuccessful effort to rescue his 2 children, Shirley and Richard. He accepted Christ in his youth and united with the Mennonite Church at Strasburg, and later transferring to Erb St. Mennonite Church in Waterloo, where he was a faithful member until his death. He was married to Beulah Bearinger on Feb. 14, 1940. To this union were born 4 children (Shirley, Richard, Linda, and Barbara). He is survived by his wife and 2 children (Linda, 6, and Barbara, 3), his father, 3 brothers (Oliver, Bloomingdale; Samuel and George, Waterloo), and 4 sisters (Alice—Mrs. Etril Snyder, Waterloo; Tillie—Mrs. Gordon Hunsberger, West Montrose; Clara—Mrs. Roy Snyder, and Florence of Waterloo).

Weber, Richard Dale, son of Arthur and Beulah (Bearinger) Weber, was born Nov. 14, 1945; passed away suddenly from this life by drowning along with his sister and father on June 29; aged 9 y. 7 m. 15 d. He attended Erb St. Mennonite Church.

Weber, Shirley Elizabeth, daughter of Arthur and Beulah (Bearinger) Weber, was born Feb. 12, 1943; passed away suddenly from this life by drowning along with her father and brother on June 29, 1955; aged 12 y. 4 m. 17 d. She attended Erb Street Mennonite Church faithfully and was a member of the Sunshine Band.

Richard and Shirley are survived by their mother, 2 sisters (Linda and Barbara), grandparents (Allen Weber, and Ephraim and Annie Bearinger), and many other relatives and friends.

Joint services were held for the father and two children on July 3 at the Erb Street Mennonite Church in charge of Jesse Martin, assisted by Clare Shantz. Interment was made in the Erb Street Mennonite Cemetery.

Whisler, Maria S., daughter of the late Daniel K. and Maria (Shank) Bair, was born in York Co., Pa., Nov. 8, 1869; died May 17, 1955, at a convalescent home in Hanover; aged 85 y. 6 m. 9 d. On March 15 she suffered a fractured hip received in a fall at her home. She was taken to the hospital for 2 weeks, and then removed to the convalescent home where she peacefully passed away, just 9 weeks after the fall. She is survived by one daughter (Anna) at home, and a number of nieces and nephews. On Dec. 12, 1899, she was married to Solomon M. Whisler, who preceded her in death in March, 1940. She was the last survivor of her family. She was a member of the Mennonite Church for many years. Services were held May 21 from the Hanover Church with Harvey Grove, Amos Shank, and Norman Bange officiating. Burial was made in the York Road Cemetery near Hanover.

Yoder, Caroline (Bleile), was born in Wurtemburg, Germany, March 19, 1869; died in her home near Nappanee, Ind., on June 29, 1955. She came to this country with her parents when 5 years old. She was united in marriage to Jacob Yoder in 1886. He died in 1909. Surviving are 4 sons (Alvin, Nappanee; Jesse, Plymouth, Ind.; William, South Bend, Ind., and John, Elkhart, Ind.), 3 daughters (Mrs. Lee Mullet, Nappanee; Mrs. R. C. Hostetler, who lives on the homestead, and Mrs. Ward Stahly, Elkhart), a sister (Mrs. Jacob Holoway), 2 brothers (Lewis and Jesse Bleile, Nappanee), 24 grandchildren, and 39 great-grandchildren. One son and one daughter preceded her in death. She accepted Christ as Saviour in her youth and lived a faithful life for many years. Services were held at the North Main St. Mennonite Church with Homer F. North officiating. Burial was made in the South Union Cemetery.

♣

American evangelist, Billy Graham, attracted 230,000 persons to five rallies held in connection with his one-week crusade in West Germany. The largest meeting was at Stuttgart, where Graham addressed 65,000. According to crusade officials, about ten per cent of those attending the rallies came forward to make decisions for Christ.

Items and Comments

The government at Washington estimates that one and a half million Americans who were cigarette smokers have quit smoking within the last 18 months. It is esimated that about 38,000,000 others are regular cigarette smokers, 25,000,000 men and 13,000,000 women, according to an Associated Press report.

* * *

B. J. Braun is the president of the newly organized Mennonite Brethren Biblical Seminary and Pacific Bible Institute at Fresno, Calif.

* * *

The Congregational Christian Churches and the Evangelical and Reformed Church will merge on June 25, 1957. The merged body will be called the United Church of Christ. It will have more than 2,000,000 members—1,000,263 from the Congregational Christian Churches and 775,000 from the Evangelical and Reformed Church.

* * *

Some 70,000 churches and synagogues will be constructed or substantially altered in the United States in the next ten years at a cost of nearly $6,000,000,000, in the opinion of George Cline Smith, writing in the **Architectural Record.** "Current activity in church construction," he says, "is running at the highest rate in history. . . . The spiritual significance of this trend should be obvious. The current upsurge of the interest in religion is actually part of a long-term trend which has been expressed in rising membership of churches. . . . The outlook for church building is bright."

* * *

Despite a growing popular opinion against capital punishment and renewed agitation for its abolition, few changes have been made in the practices of European countries. The death penalty is exacted by nations within the Communist orbit and also in Britain, France, Italy, Greece, and Spain. Executions have been suspended in Denmark, Finland, and Belgium, a step which is tantamount to abolition. The extreme penalty has been definitely abolished, in most instances long ago, in Norway, Sweden, Switzerland, Portugal, the Netherlands, Austria, Luxembourg, and West Germany.—WP.

* * *

Figures on the relative success of white and colored nurses in Pretoria, Africa, taking identical examinations after training show that the percentage of colored candidates passing the test is higher than that of the "Europeans."—WP.

* * *

The ten biggest magazines in the United States, all over a million circulation, which accept, according to **Youth Today,** no beer, wine, or liquor ads are the following: **American Home, Better Homes and Gardens, Capper's, Country Gentleman, Good Housekeeping, Ladies Home Journal, National Geographic, Times** magazine, **Saturday Evening Post, Town Journal.**

* * *

Twenty-four years ago Carl Howland was elected editor of the **Free Methodist.** Now, 5,500 editorials later, he is about to retire. When he took over the magazine there were about 7,000 subscriptions; now there are almost 40,000.

* * *

The Wesleyan Methodist Church voted at its quadrennial General Conference to discontinue its commission on merger. In so doing it turned down the possibility of merger with the Free Methodist Church. Negotiations for merger had been in effect for nearly twelve years.

* * *

An article in the July **Christian Herald** scores the sexy, distorted treatment of Biblical movie themes which have been coming out of Hollywood. "Bible movies," says the author, "run pretty solid honky-tonk sex and comic-book violence, barely remembering to conclude with a sickly religiosity." And an editorial comments on "The Prodigal": ". . . to tens of millions who hold the parable to be sacred it is blasphemy." Those of us who don't go to the movie theaters still seem to be better off.

* * *

Of the Disciples of Christ churches in the United States, 22 per cent responding to a nationally circulated questionnaire said they had at least two races within their fellowship.

* * *

Abbe Pierre, famed French Roman Catholic champion of the poor and homeless, says that "10 per cent of the inhabitants of this planet dispose of 80 per cent of the earth's goods."

* * *

There is enormous statistical argument for evangelism. Every year the population of the world increases by 44,000,000, but each year only about 2,000,000 people are converted. The Bible has been translated into over 1,000 different languages but there are in the world over 1,700 languages.

* * *

Oral Roberts, the faith-healing evangelist, now has a program every Sunday over 95 TV stations. It requires 180 employees to handle his mail and he is building a large new headquarters building in Tulsa, Okla.

* * *

The General Assembly of the Presbyterian Church in the U.S.A. in its recent session in Los Angeles adopted a statement repudiating the Marian cult which is growing by leaps and bounds in Catholic circles. In Catholic doctrine and practice, Mary the mother of Jesus has practically become a co-redemptrix with her Son, according to this statement. To predicate saving functions to Mary is equivalent to denying the complete redemptive function of Jesus Christ.

* * *

Since the scare about smoking cigarettes, we are told, some women have turned to the use of pipes.

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BIBLICAL SEMINARY

Gospel Herald

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Exercising the Ministry of Reconciliation

By J. Lawrence Burkholder

During the past few weeks some of the leading political analysts have become increasingly convinced that the relaxation of tension between the leading powers of the world is genuine. It may be wrong to say that Russia is sincere if by sincerity is meant a fundamental alteration of Soviet ideology and ultimate intention. However, it would also be wrong to say that the desire for peace is unreal. Rather the desire for peace is born of necessity. It lies in the recognition which is shared by the United States and other Western countries that war is now "impossible" as an instrument of national policy and other methods must be found to implement political change.

A Negative Peace

This does not mean that the danger of war has ceased. As long as both the United States and Russia stockpile nuclear weapons and experiments in guided missiles continue unabated, the possibility of hydrogen war remains. Attempts are being made to reduce arms but the unwillingness of either side to reduce arms unilaterally indicates that the feeling of distrust continues and even bilateral disarmament is difficult because of the Russian reluctance to permit adequate inspection. Therefore, the kind of peace which we have and probably will have for some time to come is a negative kind in which each side realizes that the other is here to stay and neither has the power to dislodge the other without the destruction of all. It is a peace based not upon a fundamental ideological agreement or reconciliation.

Nevertheless it is a peace based upon some convincing facts such as the following: that nuclear weapons have made the fate of the victor and the vanquished identical; that Russia has overextended herself and her economy is weak, particularly in the area of agriculture; that the pressure of world opinion for peace is a growing force; that America's economy is far from a position of collapse as predicted by Marxism and, from the American point of view, there is the general recognition that communism is a force to be dealt with over a long period of time and it cannot be defeated by military means. In fact, the handling of the Formosan problem with particular reference to the dispute over the small islands off the coast of China is indicative of a new approach. Whereas a good many people were convinced not many months ago that the dispute must inevitably lead to a military solution in the absence of a diplomatic solution, what has actually happened is a *de facto* cease fire. Possibly historians will regard the Formosan incident as the beginning of a more patient and cautious approach to international problems in an effort to avoid war.

According to Walter Lippman we are most likely heading for a period of political stalemate during which both sides will move slowly so as to avoid provocations which could lead to war. There may be an increase of government, economic, and cultural exchanges, and although it could hardly be called a desirable peace since the foundations of agreement and trust will still be absent, yet it will provide an opportunity for beginnings in reconciliation at the level of spiritual understanding.

A Ministry of Reconciliation

The question arises as to what this recent development in world affairs may mean to the church as the body of Christ which has been given the ministry of reconciliation. II Cor. 5:18. *May not the time have come when the church can exercise its influence in such a way as to help turn a negative peace based upon necessity into a positive peace based upon reconciliation?* Assuming that international conflict is ultimately due to spiritual sickness and that a permanent and secure peace occurs only when there is genuine reconciliation between peoples, it may be that the relaxation of tension and increased opportunities for communication may give the church an opportunity to exercise a kind of ministry which will place the peace on a secure basis. Such a hope, of course, assumes that the Holy Spirit will bless the work of the church with power. This is not presumptuous, since a work of reconciliation between nations is part of the work of reconciliation which has been given to the church.

Although the ministry of reconciliation means first of all the reconciliation of the individual to God, it also includes the reconciliation of people to one another, whatever the condition or cause of conflict may be. If, for example, two men were in the act of fighting with fists, it would be in line with the ministry of reconciliation to bring them together in understanding and love in the name of Christ. So it is the function of the church to heal and mend the wounds of the nations, thus extending the mediatorial work of Christ. The extent of Christ's reconciling work is stated in Col. 1:20. "And, having made peace through the blood of his cross, by him to reconcile *all things* unto himself; by him, I say, whether they be things in earth, or

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Power Versus Curtains

By Grace Dorothy Lehman

Curtains:
Snowy, white ones with ruffles;
Heavy damask ones that drape stately windows;
And black, ominous, heaven-defying
Iron curtains!

Power:
Of the steam shovel, lifting great rocks;
Of the great Niagara, furnishing electricity for hundreds of homes;
Of the great omnipotent God, who shattered the power of hell
When He raised from the dead the Lord Jesus!

Power! Curtains!
Is there no intercessor?

Lancaster, Pa.

things in heaven." This means that the work of reconciliation is as broad as the Lordship of Christ, which extends unto all creation. Col. 1:16.

During the past few weeks beginnings have been made in the area of personal communication between people of the East and the West which are vastly significant. Following more than five years of "cold war" during which a kind word or a smile for the enemy would have been regarded with seriousness by the principal governments of the world, we have come to the place where it is now possible to think in terms of human kindness and Christian love, even in the area of Russian-American relations. The fact that thirteen Russian agricultural experts are being permitted to travel freely in Iowa and other states of the Midwest as they examine our farms and manner of living is worth more in terms of peace than many a battleship. The idea of having such a delegation come to this country was born in the mind of a courageous Des Moines, Iowa, editor. At the same time, a delegation of American experts have been given permission to travel extensively in Russia in order to visit Russia's farming people. Also, in a short while, William O. Douglas, Supreme Court Justice, will begin his extended automobile tour throughout Russia and Siberia, meeting with leaders and the common people in an attempt to understand their problems and promote confidence and good will. Our newspapers have also reported the visit of a delegation of the Friends to Moscow and an encouraging conversation with Andrei A. Gromyko, acting foreign minister, regarding problems of disarmament. This shows that for the time being, at least, men of courage and faith can find ways of sowing seeds of good will. The question arises as to what the Mennonite Church as a historic peace church, which by profession declines participation in war for a greater service of reconciliation, will be led by the Holy Spirit to do at this time.

Danger of Relaxation

One of the dangers of "peacetime" is relaxation and complacency. Those who view the international situation from the standpoint of military preparedness fear a letdown of interest which will let the nation drag behind in military strength. The fear of complacency is quite as real to those who would approach the problem from the standpoint of the ministry of reconciliation. The tendency is to accept a premature and negative peace as good enough and therefore fail to tackle the real problem of peace and war at a spiritual and personal level. It can be demonstrated historically that peace is a continuous problem and it is during times of "political" peace that the seeds of war are planted. "They have healed also the hurt of the daughter of my people *slightly* saying, Peace, peace; when there is no peace" (Jer. 6:14). People will go to any extreme of sacrifice to restore peace after war has begun and during the time of "cold war" when nerves are tense, efforts to avoid war can be expected. But when something resembling peace comes, such as our present period, there is danger that the American people in particular may relax in the comforts of the highest standard of living in the world and assume that all is well. Also, the distance between Chicago and Moscow which science has reduced as a security factor still appears to some to provide a cloke of immunity. Actually the greatest task of peacemaking is the task which presents itself when men are saying "all is well," but when to the discerning not all is well. The benefactor of mankind and the servant of God is that believer who will see below the surface of events to the level of spiritual stirrings where wars begin.

Hate is not constructive and only does us injury.—Selected.

In fact, as long as the people of the East and the West hate and distrust one another, the work of reconciliation must continue, whatever form the political arrangements may be on the surface. It would appear that the so-called peace-loving people would be most seriously aware of this problem and would be the first to begin and the last to cease to bring about a sound peace. If any of us would congratulate himself for his non-participation in World War II or the Korean conflict, he may be humbled by asking himself what he actually did during the days of peace to prevent these wars. Did the Mennonite Church exhaust all possibilities in preventing the wrath to come and were we really open to the leading of the Holy Spirit, assuming that God does want peace and God uses the church as the agency of reconciliation? Knowing what we know now about a million Jews being exterminated like animals, about the jelly-bombing of German cities, literally roasting alive thousands of women and children, and about the agonies of the soldiers on the battlefield, would any effort of the church to prevent World War II have seemed impractical or foolish? The church should not be satisfied with being "as harmless as doves"; it should also be "as wise as serpents" in its understanding of the issues which divide peoples and in its application of remedial love. With the world soon approaching that period when it will be possible for man to destroy himself and his civilization, only the thoughtless and the loveless can be complacent.

What Is Our Responsibility?

The Mennonite Church is theologically committed to a kind of withdrawal from the actual responsibilities of political policy and administration. However, this does not imply political indifference. Only a most selfish withholding of love could produce an attitude of indifference to those situations in which the earthly lot of millions of God's children are at stake. The political dimension has, for good or ill, become so determinative that political unconcern is un-

(Continued on page 741)

Our Readers Say—

(Because many furnished funds for Testaments for medical students in India, the Editor shares with them these letters.)

A letter from a stranger is a sure surprise, but it brings my heartfelt gratitude to you for the New Testament which Dr. Snow gave me at Christmas time. . . . So often I have thought of people's consideration for others and it really fills my heart with joy to see that their lives reflect love which the world needs so badly today . . . . I thank you indeed for this present so precious, for nothing can be more precious than the Word of God.—*Shammim George Hall, Christian Medical College, Ludhiana, India.*

* * *

. . . words fail me when it comes to thanking you and I can just say, "Thank you very much." . . . I am the only girl in the family. . . . From the beginning I had a hankering for being a doctor and God granted my wish and directed my steps to this college.—*Sheila Massey, C.M.C., Ludhiana, India.*

* * *

. . . while I was on the staff of Christian Medical College at Vellore, I longed for the day when I would be getting a New Testament as a Christmas gift, like other medical students. . . . I waited for six years with a determined heart and trust in God's plan for His children before I could enter into a medical college. . . . I don't know whether any of the non-Christians of my class will be writing to you, but I like to convey their appreciation. . . by referring to an incident. One day in Anatomy, some of the non-Christian friends asked me to get the references for the Lord's Prayer, Sermon on the Mount, and a few parables, so they could read them from their *own* copy of the New Testament.—*Victoria Theophilus, C.M.C., Ludhiana, India.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Looking Ahead in Education

A Study Commission on Higher Education met at Sparkling Springs, near Edom, Va., July 13, 14. There it reviewed the work of a subcommittee which is carrying on research during the summer and fall. Bro. Paul Bender, registrar of Goshen College, is giving full time until Jan. 1, 1956, to this study. He is assisted by Ira E. Miller, registrar of Eastern Mennonite College, and Leonard Lichti, personnel director of Hesston College.

The study Commission was appointed last spring by the General Council of the Mennonite Board of Education. It consists of the presidents of our three colleges, the dean of Lancaster Mennonite School, and the editor of the GOSPEL HERALD. It was asked to study the probable college needs of the Mennonite Church for the next generation, and to present some recommendations as to how the needs may best be met. The basic research in the study is being done by the above-named committee. The questions being raised by the study will be discussed this fall by the Board of Education in its annual meeting at Kalona, and possibly next spring by the General Council of Mennonite General Conference. The recommendations of the Committee, following this wider discussion and counsel, should be ready by the fall of 1956, the Lord willing.

Two things about this study are significant. The first is the long-term planning that it represents. The Mennonite Church, from east to west, has seriously undertaken the task of educating her young people. In certain areas this begins with the elementary school, in others with the high school. But it is the intention of the church, we believe, to provide facilities for all of our young people who want to go to college, and also certain professional training, like education, nursing, and theology. And those responsible for our schools do not want to guess what facilities will be needed in the next quarter century. They want a statistical basis from which predictions of college enrollments may be made, so that planning will neither be less nor more than enough. Since it costs hundreds of thousands of dollars to build college plants and faculties, good stewardship requires such careful planning.

The other significant thing is that we are making this study together. It has been initiated by the General Council of the Board of Education. This General Council does not administer any part of church-wide educational program. It does in a co-operative way give such general and over-all guidance as may be desired and possible. The General Council has a counseling function. And certainly in planning a college program we need counsel. We could plan inadequately, so that our institutions would become overcrowded and our young people would be driven into other colleges. Or we could plan too ambitiously and find ourselves with more facilities than patronage. Then our colleges would become strongly competitive. Such competition would be very expensive and might engender bad feelings. A certain amount of competition might be helpful, but we should not be cutting throats and drawing support away from missions and other worth-while causes. It is most encouraging that we can do our planning together.

A part of our common educational endeavor is in the observance of Church School Day, which falls this year on August 28. We would urge all our congregations to give appropriate notice to this day by sermons, programs, prayers, and offerings. We need to keep our thinking clear and our consciences quick on the educational task of the church. Our children and young people are the most precious heritage of the church, and we want to give them the best in Christian nurture. Our schools are a chief ally of the home and the congregation in this task.—E.

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The lukewarm and the halfhearted are today, as ever, the limiting factor in the Church's advance. Every soul should be completely dedicated; no holding back, and no turning back.

Lorie C. Gooding

A Call to Peacemakers

"Blessed are the peacemakers: for they shall be called the children of God."

We have tried to live peaceably. Of course we have not always been successful. Our schisms and divisions have been notorious. And yet we are known worldwide as one of the peace churches. If opposition to war can be measured by conscientious objection to the military draft, we Mennonites lead all denominations. Mennonite I-W's head the list. Our official pronouncements against war are clear and forthright. Our record on nonviolent living may be said to be good.

In peacemaking, however, we have not done so well. Our withdrawal from political life can be understood historically and can be rationally defended. But we have not explored all the nonpolitical ways in which we might make our testimony and influence felt among the nations. We have assumed a political nonrelevance in which we probably are not justified.

What can we do to make peace in the world? We can pray. Yes, much more than we have done. It stands against your editor that he did not think to call the church to prayer for the Geneva Conference, the "summit" conference of the heads of Russia, England, France, and the United States which is in session as this editorial is being written. Too late we received this telegram from the Peace Section of the Mennonite Central Committee: "Request that all members of Mennonite and Brethren in Christ churches be urged to pray for President Eisenhower and the other world leaders as they meet in Geneva in an effort to ease tensions and promote peace and understanding between nations." Many of our members, no doubt, heard the President, just before his departure for Geneva, request that in our churches on July 17 we should pray that the terrible scourge of war might be banished. How many of us did that? How many of our ministers were well enough informed about world affairs and sufficiently concerned about peace among nations to make special mention of the Geneva Conference in their public prayers that day? Did some of us feel that Geneva is irrelevant to our spiritual concerns? Did some of us, perhaps, think that prayers can do little good to dissolve the atmosphere of suspicion and fear of the Cold

War? Have we carried the separation of church and state so far that we refuse even to pray when the head of the state requests it?

But we can do more than pray. We have been doing it through our missionary and relief ambassadors who have carried a Gospel of salvation and love to the people of many nations. Our Pax men in many countries are creating understanding and good will. But can't we do more in this important area of acquaintance and good will without which conferences at the summit are powerless?

We commend to your careful reading and to your consciences the leading article in this issue. Bro. Burkholder has made a startling suggestion that we send a peace service team to Russia to express the love of Christ and to give to the people an assurance of our desire for peace. But if delegations of students and editors and farmers can go behind the Iron Curtain, if a Supreme Court justice can tour the land, if British and American churchmen can visit the churches there, if Billy Graham can be invited to preach the Gospel there, why can't a team of Mennonites speak and live the Gospel of reconciliation among the people of Russia, and thus help to build a bridge of understanding and love? Why not be peacemakers today in the international context where the peace of the world seems chiefly to be threatened?—E.

Democracy in the Church

BY RUSSELL KRABILL

The Bible teaches a congregational form of government. The church is to discipline her members. In Matt. 18:15-18 the church is to make the final decision in the case of a man who refuses to repent. In I Cor. 5:4, 5, 13 it was the church, in a group meeting, that was to put away "that wicked person." The work of discipline was to be done by the congregation under the supervision of its leader. According to I Cor. 1:2 the church at Corinth was made up not only of the leaders but of "them that are sanctified in Christ Jesus, called to be saints." The decision of the Jerusalem conference was shared by the "whole church." Acts 15:22-23.

Is the Church Autonomous?

The Bible does not teach the autonomy of the church. The church cannot act on its own; independent of anyone or anything else. The church may act only in response to Christ and His will as revealed in His Word and directed by His Spirit. "For the husband is the head of the wife, *even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ,* so let the wives be to their own husbands, in every thing" (Eph. 5:23, 24). The church carries out the wishes and desires of its head, Christ. It does not act on its own independent of Him. Matt. 18:18 does not mean that the church arbitrarily binds and loosens certain things on earth. It means as Williams translates it that, "whatever you forbid on earth *must be already forbidden* in heaven, and whatever you permit on earth *must be already permitted* in heaven."

The *Expositor's Greek New Testament* makes the following comment on this verse: "The judgment of the new society, as to conduct, would be in accordance with the truth of things, therefore valid in heaven. That is what Jesus meant to say. Note the perfect participles—shall be a thing bound or loosed once for all. The truth of all three statements (referring to verses 18, 19) is conditional on the Christ spirit continuing to rule in the new society."

Democracy Is No Guarantee of Infallibility

If one person can be wrong; ten persons can be wrong. If ten persons can be wrong, then it is possible for a hundred persons to be wrong. If one man who follows his own judgment, independent of the Word of God and the Spirit of God, is fallible; then a group of unregenerate or carnal people can be fallible. Democracy is no guarantee of infallibility. In our country we have sometimes been taught that democracy is the divine form of government and that it cannot err. And yet in this same country divorce, gambling, and the liquor traffic are allowed and legalized. The group decision of unregenerate men is little better than the individual decision.

The same is true in the church. The group decision will be no more spiritual than the composite spirituality of the individuals within the group. Grant that it is possible to have unregenerate people in the visible church. If it is possible to have one, it is possible to have more. If the majority of the persons in a church are unregenerate or carnal, then the decisions of that church will hardly be according to the will of Christ. Unregenerate persons within the church are as incapable of making spiritual decisions as unregenerate persons outside the church. God forbid that such a situation will ever come in our own beloved church. But according to II Tim. 4:3, 4, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The church of the Laodiceans of Revelation 3 had democracy. The word Laodicea means *the rule of the people.* Issues were decided by a majority vote. Public opinion and the clamor of the people set the policies. The leaders were either in sympathy with the decisions or were too weak to call the people back to Christ. They were apparently too much like Aaron when the people gathered themselves together and said to him, "Up, make us gods." They should have been more like Moses who, when he saw the calf which Aaron had made, took it and ground it to powder, scattered it upon the water, and made the children of Israel drink of it. When Moses saw the wickedness of the people on this occasion, he stood in the gate of the camp and said, "Who is on the Lord's side? Let him come unto me. And he said unto them, Thus saith the Lord God of Israel . . ." (Ex. 32). Spiritual leaders today must sometimes take a similar stand against the majority. The Laodicean church was not wrong because it carried on its work in a democratic way. The church was wrong because she did not yield herself to Christ. She kept Christ outside the door (verse 20) and was therefore incapable of pleasing Him in her decisions and labors.

It is altogether possible that a church can be at such a low spiritual ebb that its group activity is no longer acceptable with Christ. The church at Corinth tolerated immorality within its ranks and was not spiritual enough to fulfill its responsibility to discipline the offender.

On the other hand, when a group of spiritually minded, regenerated Christians prayerfully and humbly seek the will of Christ as revealed in His Word, then we can expect their decisions to be a forbidding of things already forbidden in heaven and a loosing of things already permitted in heaven.

May God help us to see that our safety lies not in democracy, or in any other form of government. But rather that our safety is assured when we as individual members of the church allow Jesus Christ to completely possess us. We are safe when we let Him make us and mold us after His will; when we allow Him to lead us by His Spirit in the way everlasting.

Goshen, Ind.

50 Years Ago

(From Herald of Truth, Aug. 3, 1905)

On . . . July 16th ordination services were held at our Mission in Fort Wayne, Ind., when Bro. Ben King . . . was ordained to the ministry, Bish. David Burkholder . . . officiating.

Bro. Daniel Kauffman of Versailles, Mo., editor of "The Gospel Witness," has moved with his family to Scottdale, Pa.

Work on the new meeting house at this place is progressing nicely [Elizabethtown, Pa.].

Yellow fever . . . has broken out in New Orleans. Two hundred cases were reported last week.

The Church and Contemporary Change

By John R. Mumaw

(Continued from last week)

Spirit-Guidance in Change

In local church councils and in district conferences there has long been a professed desire to follow the Spirit's leading in ecclesiastical deliberations. This means virtually that there has been an open mind to making changes when it was clear that the Spirit was leading in that direction. In a church situation in which the Spirit has control of the lives of its people there is reason to believe that questions will arise which require decision. There is some difference of opinion as to who should make those decisions. To what extent should the discernment of lay members in the church be utilized? How much of this decision can rest with the ministers of the church? How much of this can be done in groups where both participate in the discussion? Certainly the leading of the Spirit is not limited to any one group in the church. All Christian people should be ready to hear the voice of God and seek to use His Word as the rule-book for principle and practice. The Bible is the universal message for all time and for all people. The problem arises in making application of Bible principles to current life. One is content to have the church become a static institution while others are eager to have it become socially acceptable in the world; all believe it should be a dynamic living organism that can meet issues from time to time in the light of the Scriptures as they apply to the contemporary scene.

Factors Determining Change

In order to understand the issues involved in the contemporary scene, it seems necessary to examine the forces that bring about change. Some of these are desirable, others are undesirable; some involve moral issues, others are nonmoral. Whether it is one or the other it is necessary to face realistically the factors that do bring about changes both in pattern of living and in standards of morality. It is equally as important to see what is affecting beliefs in the church, its methods of work, and its forms of worship.

1. *Social pressure* is a very effective force in the process of change. The principle of approbation operates both ways, for good and for evil. To want the approval of God is good. To do things because other people like it is dangerous. It often follows the line of least resistance and parallels the direction of human depravity. It could easily be a pressure rising from perverted religious ideas or a confusion of standards in morality. What has lowered the age at which children desire baptism? One factor is the desire to be identified with the group and to realize social approval. In many ways other practices are modified to suit public opinion. The church must be discerning always to make sure that pressures for change are properly motivated and do not represent an ignoble desire to be like other people. This is a subtle temptation to persons belonging to minority groups, like the Israelites wanting a king to be like the heathen nations around them.

2. *Economic advantage* is another powerful factor in bringing about change. People have always reached after economic security. When a change in cultural practices appears to be advantageous to financial gain, the individual tends to justify his action to adopt it. He convinces himself that it does not involve any moral issue and having found it convenient to follow the new method, proceeds with some or little hesitation. This is illustrated in the use of mechanical aids to farming. While the mere change in methods of farming may have no religious implications, there is danger to Christian faith in yielding always to the demands of materialism. Being able to make or save more money is not in itself sufficient reason for adopting the new method. The task is to discover all lines of ethical distinction in a given case, to recognize the moral issues, and to pursue that course of action which involves no compromise of Christian principle.

3. *Personal pleasure* and even its less aggressive complement, individual preference, are strong influences toward change. Some people, especially if they have the financial resources to make indulgence easy, are ready to justify a course of action if it gives personal satisfaction. This factor in change is highly individualistic and tends to ignore the group conscience. Such persons are inclined to look upon life as being lived apart from its relationship to other people, especially with regard to social responsibility in the Christian community. Some are indifferent to the influence of their behavior upon the group, while others may consciously and subtly seek to break down the conscience of others to make it easier to condone their own wishes. It is appalling to see how many professing Christians are patronizing amusement centers, pleasure resorts, and worldly gatherings which in former days would have been strictly forbidden by creed and conscience. This is in direct contradiction to the principle of discipleship, especially its requirement of self-denial. Unless the Christian is willing to deny himself he is in danger of reverting to the "times past of his life" in carnal indulgence and worldliness.

4. *A passive attitude* toward contemporary issues also contributes to change. When people adopt new methods without evaluating them carefully, they are in danger of allowing things which upon closer examination would be very evidently detrimental to spiritual progress. In many instances people simply fail to understand the specific issues in the case and make no effort to find out. They are content to drift with the tide regardless of how it affects their own spiritual standing or that of their children. In the history of education among early American Mennonites one sees how they failed to see the implications to the church of accepting the public school system for their children. A passive attitude toward that change (and it may have been mingled with economic advantage) lost educational values the church is now trying to recapture.

5. *Defeatism* is another contributing factor in change. Failure to achieve the high standards of Christian living often leaves people with no heart to try again. The defeated life tends to excuse itself from responsibility and may try to find justification for its conduct, even though it has direct moral implications. This aggravates personality problems with inner tensions, rebellion, and frustration. Individual attention diverted to these problems lets the process of change go on in the group unchallenged by the insights of a free mind. Consequently practices are condoned which otherwise would have been rejected.

6. *Deliberate modification* may also effect change. This represents a positive approach to a given problem, in which after doing some reflective thinking the group attempts to meet a current situation both in the light of accrued values from the past and in the light of contemporary needs. By use of the process of group thinking the old ideas and methods are examined along with an evaluation of the new. After due consideration is given to the proposal for change, a modified form of action is adopted and the cause is enhanced with new vitality. This has happened again and again in the reorganization of groups assigned to specific functions in the church.

7. *Dynamic leadership* is another significant cause of change. An individual who possesses a passion for a cause and who devotes himself to the promotion of such a cause can influence other people to think and act in the same direction. Such efforts are usually most constructive when the "reformer" recognizes constituted authority and works within the frame of his group specifications. The late John S. Coffman with his zeal for evangelism worked within the limitations imposed upon him by other church leaders and made a very significant contribution to the progress of the church.

8. Some changes come about through a series of *adaptations*. This may occur only once in a generation or it may come oftener. This process is a deliberate recognition of need for a new approach to an old problem, because new factors have come to bear upon the application of an old principle. In such a view we look at the problem with an attempt to find an

adapted solution to make the application effective in a changed situation. This is very evident in the revision of many constitutions on the district and local levels of church organization.

9. Some changes come about through *revolutionary reaction.* This may arise from a situation in which the leadership has lost its vision and betrayed its calling. A minority group may rise to bring out of the apostate condition a refined pattern of conduct which complies with Scriptural principles. On the other hand it may be a revolution sparked by the accumulation of undesirable forces which lead to rebellion against constituted authority, even when it is seeking sincerely to lead the group according to the teachings of Christ. The leadership may have been at fault in judgment and procedure, but because of other influences it is unable to maintain Scriptural principles.

10. Change is effected by the results of *research* and *educational advance.* Scholarship with an objective approach to a human problem throws light on the case by assembling the known factors and showing their relevance to the issue involved. When people see clearly that a certain type of behavior has ethical implications, they can be induced to reform their action. Such change, although gradual in the group process, is most easily achieved when the individuals in the community are motivated by desire to do the will of God. This is illustrated in the social improvement within the church, such as temperance reforms.

11. Some changes occur for the simple reason that hearts *yearn for abundant living.* The common desire for happiness and peace of mind tends to make people uneasy in a circumstance that becomes disconcerting and that defies hope. The reach after security and future good inevitably modifies the society from which it arises. People are in constant search for personal satisfaction and group advantage. Any course of action that promises these goals is likely to be adopted in spite of tradition and regulation. Prayer meetings came into the church largely under such impulses. The danger of this element to the church lies in the propensities of human nature. Its advantage lies in the free response of a regenerated heart.

(to be continued)

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Some preachers are like matches in that they carry all their brilliance in their own heads, and their sermons are but little unrelated flashes of cleverness caused by contact with whatever contingency has most recently rubbed against them. In contrast, the great historic doctrines of faith, like the filament of the electric light, serve as the medium of incandescence. When charged with personal feeling they become aglow with a steady light which brings the radiance of the eternal to the reading of the timely.—Ralph W. Sockman.

Orie O. Miller Diary

South America—May 23 to July 4, 1955

June 20,—Montevideo, Uruguay, Victoria Plaza Hotel. Last Friday the weekly DC-3 was in Filadelfia by 9:15 A.M. and for lunch we were at MCC headquarters, Asuncion. This trip in former times took from four to six days, and difficult travel. Asuncion was still excited about the plane crash (near its airport) of 36 hours before—flying too low when coming in for landing. There were 15 deaths—the worst air accident in Paraguayan air history. Here also we learned more of the revolution in the Argentine and found our flights thither canceled. There was still work to do and so coming here Sunday instead of to Buenos Aires Saturday was no inconvenience except for the special meetings which had been planned in our Buenos Aires churches and with the missionaries. Our flight here yesterday, however, took nine hours instead of 4½ to avoid crossing Argentine territory. It is very chilly here. Today we again went house-hunting, both for Bible school and MCC. Here, too, even though less than in Brazil and Paraguay money, the dollar exchange indicates a strained economy. Creeping inflation, bank loan interest rates from 9 to 12 per cent, the government often without cash to meet its own payrolls, are some of the signs. Tomorrow I lunch with the Martin and Mosemann missionary families. Wednesday and Thursday we visit the three colonies, and since Argentina is quiet again we plan to go there Friday, instead of last Saturday.

Children are unlikely to follow exactly in their parents' footsteps, but children will travel more easily over bridges which the parents regularly use.—Goodwin Watson, Columbia University.

June 23—Montevideo, Uruguay. Walter Dyck, John Regier, Newton, Kansas, Peter Epp, MCC Director here, and I returned last evening at 7:00 from the two-day 500-mile auto trip visit to the three Uruguay colonies. By Wednesday at 10:00 we were at El Ombu, the oldest colony, where the Uruguay leaders from all three and from the Montevideo group (about 400 population) met with us for balance of day. Bible school, other needed schools, youth services in Montevideo, debts, MCC program were agenda items freely discussed. It was a good meeting, and in good spirit. Thursday morning at 7:00 in chilly cold and thick fog we left for Gartental. El Ombu and Gartental colonies number about 90 families each. Both colonies are making good progress materially and are now deeply concerned for better health and school and church building facilities. They seem happy with Uruguay and are working hard. By 3:30 P.M. we had come into Colony 3, the newest, named "Delta"—just 60 miles west and out from Montevideo—a 2,500-acre tract reaching to within three miles of the seacoast. This is a 40-family group of young married folks and parents of a few. We had coffee in the colony chairman's primitive home. The group has good land and morale. Two hours driving brought us back in time for weekly Center prayer meeting. M.B. Mission Board Chairman Harder from British Columbia (transient too) spoke. About 60, mostly young folks, were present.

June 27—Nelson Litwiller Home, 149 Mercedes, Buenos Aires, Argentina. Chris and Mina Graber arrived here Wednesday—their first visit to Argentina. I came Saturday noon; so we are guests here together until our going to Paraguay tomorrow. Yesterday forenoon we enjoyed worship and Sunday school here —some 60 present. There are now over 50 baptized members here in Floresta congregation—a slowly, healthily growing church. Delbert Erbs had us all for dinner. Pastors Luazo and Darina from the other B.A. congregation called on us after lunch. Then we left for Ballester 6:00 P.M. German services. About 75 present there—90 members partook at last communion. Two outlying groups are served from there. In all, five prospective congregations in prospect development in this 3½ million city. Revolution still seems in the air—no one clear on what next.

July 2—En Flight Filadelfia, Chaco, to Asuncion. We just left Fernheim 25th anniversary services—about 1,500 present. Three DC-3 plane loads from Asuncion had arranged to come Thursday and Friday. Those two days it rained and misted at both ends. This morning by 9:00 o'clock both ends reported clear and so two planes still came, arriving during noon recess. We could attend the "Ebenezer" marker unveiling, glance at the exhibits and take in enough of the afternoon church service to give greetings from North America, and shake many hands. It was a historic, moving occasion and good to be able to attend, even if only for three hours of it. We are due in Asuncion about dark, and on home tomorrow.

♣

The credit situation is becoming increasingly out of balance; some economists and bankers believe alarmingly so. Installment buying is running wild, has climbed to $31,000,000,000, which is $3,000,000,000 over last year's figures, and at that time they were considered a danger mark. The public is pledging too much of its future income on present purchases.—Between the Lines.

A PRAYER

FOR THIS WEEK

O God, our heavenly Father, we thank Thee for Thy love to us in Christ our Saviour. We thank Thee for blessing and strengthening the church, Thy body here on earth, as she has given witness to Thy love through the centuries. We thank Thee for the Holy Spirit who abides in all Thy children giving comfort, joy, and wisdom in daily living. May we be faithful stewards of Thy manifold grace, until Jesus comes. Amen.

—Allen B. Ebersole.

The Salt of the Earth

BY CHESTER I. KURTZ

God has given us Christians a high position in the world and society. He tells us that if it were not for us, this world would be in darkness and could not stand. The carnal-minded man would indeed feel quite exalted by such a title, but for the Christian an entirely opposite attitude must prevail.

We should feel very humble with such a responsibility given to us. Continually ought the searchlight of God's Word be illuminating our hearts and minds and revealing such things which may be causing the salt to lose its savor.

As salt seasons and preserves, so the followers of the Lord Jesus are to give such qualities that will bring life and peace to a perishing world. Let us not feel that it is enough to keep ourselves from the evils of the world but rather remember that Christ intends that we are to have a positive effect upon it. This, of course, would mean that we are not to be influenced by its evils and Satanic devices except that we desire to help lost ones find salvation.

When our Lord gave this name to His disciples He also indicated the possibility of their losing their effectiveness. He also indicated the worthlessness of ineffective profession. Could it be that we in our day give evidence of a lack of savor which is so important? Whether or not natural salt can lose its qualities does not matter here. Christ is asking, "What if the 'salt of the earth' should lose its savor?"

It can be safely concluded from the testimony of the Scriptures and from history that the people of God are in a great measure responsible for the moral condition of the contemporary world. An outstanding example is Daniel who dared to stand in spite of severe opposition. As a result four great kings were affected by his testimony. We see an opposite situation at the time Constantine united church and state and made Christianity a "free-for-all" program, excluding none regardless of heart condition. The blot of this mistake remains to this day.

We may wonder about the quality of the "salt of the earth" in our day. What evidences are there whereby we can examine ourselves?

First of all, let us look into the world about us, particularly our own nation. What influence are the professed people of God having upon militarism? We need not seek long until we find them advocating and justifying war as the correct method of curbing the evil influences of this world. There is no need to be alarmed when ungodly men think in such terms, but for Christian professors there is no place to participate in such ungodly means. What an influence would be given if all nominal Christians would refrain from warfare on the basis of Christ's teaching and show forth the love of Christ by good works!

Another area in which we should examine the effect of our testimony concerns the sacredness of marriage and home life. We are probably all aware, at least partially, of the disregard in our nation of the divine standard intended for this ordinance and institution. Much crime and unhappiness in this country comes as a result of the failure to recognize God's plan in this area of life.

What are we as a church doing to encourage or discourage a Biblical standard on this subject? We have much teaching within our church concerning home life, family altar, and purity, which is commendable and definitely appreciated. Let us pray that our church may maintain this needed emphasis throughout future generations. However, let us be careful that we do not lower the standards of marriage through our interpretation of the Scriptures. The people of the world are seeking to justify themselves by what the Christian church allows.

Let us steer clear of such as may prove to be an offense to someone who is weaker in the faith or may be a barrier to one who has no faith.

The third area which we will examine is that of pleasure.

Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

In order that the salt of the earth may have its proper seasoning effect these facts must be proved in actual living. We can not blame the world for not wanting Christian pleasure if it is not real to us. Are we duty-driven Christians or is our service the expression of willingness and joy? Certainly the latter should be true.

Participation in or seeking of worldly amusement should not be a question to the child of God. One who is a new creature in Christ Jesus has a much higher source of pleasure. We should not expect to win souls to Christ by being one with them in their folly. Rather we should try to demonstrate to them the "abundant life" which has its source in Jesus Christ our Lord. It isn't reasonable that the "salt of the earth" should be dependent upon this world for guidance in pleasure and fashion. Contrariwise, as Christ exemplified a perfect life among sinners we should strive to do the same.

Do we as Christians then have any share in the responsibility of the world's seeking after ungodly pleasure? We must humbly admit it to be so.

Practically the same could be said about wealth as pleasure. The life of a Christian should indicate a greater love for the riches of the kingdom of heaven than the perishable wealth of this world.

Other evidences could be cited which indicate the quality of the "salt of the earth," some of which would likely give us a brighter picture. However, it seems obvious that there is a broad margin between God's standard for the church today and the actual spiritual plane on which she is found to be.

We may wonder what conditions would be like if the church were living on that plane of spiritual life God intended for her. It would be of little value for us to speculate, but rather let us look into God's Word and find the answer in a practical way.

We are commanded to go, preach, and teach, in Matt. 28:19. Romans 12:1 says, ". . . present your bodies a living sacrifice, holy, acceptable unto God. . . ." Using these Scriptures with many others with the same emphasis we are shown that we are to be dynamic witnesses by our con-

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PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a Christian girl who has chosen to go to a non-Christian college, that she may be strong enough to witness of her Lord there.

Pray for the missionaries in Brazil and Uruguay as they develop the most effective approaches for their work in those countries.

Pray for the Christians in India as they meet the social and economic pressures of enemies of Christ.

Pray for the faculties of our church schools as they prepare for the work of another school year.

Pray that the approaching session of Mennonite General Conference may mark real advance in the standards and the life of the church, and in her witness in a sinful world.

OUR SCHOOLS

Our Colleges and Our Church Life

BY NELSON E. KAUFFMAN

During the past fifty years the Mennonite Church has developed a chain of schools from the elementary to the seminary level that will be a mighty influence in the life and witness of her brotherhood in the world in the years immediately ahead. She has developed, at the same time, from an isolated group to one with a world-wide witness. She has grown from a relatively poor group economically to a people of considerable wealth, and a few people with assets in seven figures.

The schools and colleges of our day are wielding a tremendous influence. Most of the men in position of leadership in the church today have had experience in one or more of our church schools. We ask the questions; Do the schools serve the church, or do the schools seek to have the church serve them? Will the schools exert an influence that will strengthen the church spiritually or will they cause the church to become more absorbed by world culture and by the current society? There is undoubtedly something to be said on both sides of these questions.

The Mennonite Board of Education feels deeply the responsibility to guide her schools that they may serve the church, and lead young people to profess, cherish, and give witness to her faith and life as it is understood from the Word of God and the historic Anabaptist heritage of faith. It is difficult to say what our church life would be today if there had been no church schools in the past half century. Obviously, many of our strong men would be giving service outside the church. A survey of our young men of draft age during World War II showed that college experience was a definite influence in their decisions to take the nonresistance position. The president of one of our sister colleges said recently that his conference, which a few years ago officially took the noncombatant position, very recently reversed its position for a clear nonresistant position. During the period his conference held the noncombatant position his college carried on a vigorous program on peace and nonresistance teaching, and this was then, in his judgment, a decisive factor in the conference coming to a clear nonresistance stand.

From many of our congregations in conferences east and west, young people come to our colleges with practices which are directly contrary to the standards of their conferences and to those promoted by our colleges. This causes no little concern on the part of our college administrators. For example, an unbelievably large percentage of the young women come to college with their hair cut. Some go home during vacation and return with short hair. What is the school to do? Does the church believe in the teaching of I Cor. 11, that Christian women should have long hair and wear the prayer veil?

Nonresistance is the clear position of the church. The schools seek to teach and develop conviction in these principles among the students. All our conferences profess to believe in the practice of the teaching of I Cor. 11, but the conviction for these principles is quite weak in many young people. The schools may rightly ask, What do the parents really believe and what do they want the schools to do with regard to this Scriptural teaching?

The reason many of us do not really live is that we have never died.—Lawrence Burkholder.

The administration and faculty of Hesston College have taken a firm position on the principles taught in I Cor. 11, and interpreted by the Mennonite Church. On the morning of September 14, 1954, the president, in an address to students, stated clearly among other things that the administration expected the girls not to cut their hair. In the December meeting of a Committee on Student Affairs, the problem was dealt with. In the Dec. 15, 1954, faculty meeting the problem was discussed at great length and the suggestion was made that a letter be written to the parents of all student girls, presenting to parents the position of the college, in an effort to determine the conviction of parents and to receive their suggestions on how to cope with the problem. The following letter was written Dec. 18, signed by the President of the college, the Dean of men, and the Dean of women:

Dear Parents and Students:

We have a concern which we would like to share with you, and we have decided to write about it now, so that you might talk it over together sometime during Christmas vacation. We hope also that you will give us your counsel.

We are assuming that there is something right and good and worth holding in I Corinthians 11. We are also assuming that the churches which support Hesston and the Mennonite homes which send us students are looking to us to continue to teach and uphold this Biblical standard.

But we do need your help and co-operation. All of us are aware of the pressures in our generation which seem to make it difficult for some of our girls to cheerfully let their hair grow long. Our homes and our schools and our churches must all support one another in helping our young people find a solution to their problems. In all points we need to give a clear witness in the world today.

We are thankful that many of you have been able to thoughtfully and prayerfully make a definite decision to practice the teaching in I Corinthians 11. Others may find it difficult to do the thing which they believe. For still others there is conflict because they see this only as a request, and they lack conviction in the application of this teaching. Recently there has been considerable discussion of the problem among some of our students, but we believe that the Lord has a solution for all problems and that He desires to meet every personal need.

Parents and students, may we be much in prayer that God will help all of us to a sincere, open-minded, spiritual attitude in finding His answer to this question. We kindly solicit your help and co-operation, and invite you to write to us, or tell us about your convictions in the matter. Are we correct in assuming that you want us to continue to try to uphold this standard? We would appreciate an answer in the enclosed envelope. Thank you. Pray for Hesston. May God bless you.

On January 15, 1955, a second letter was sent to all parents who had not responded to the first letter. Through personal interviews or letters, 84 of the 108 parents responded, (78%). The response was overwhelming in favor of Hesston maintaining the standard of girls not cutting their hair. Few, however, gave tangible suggestions on how to deal with those who deliberately violated this standard. These responses from parents were circulated among the entire faculty for their careful reading and study. It is planned that as soon as all have finished, the letters will be discussed in a faculty meeting.

During the 1954-55 winter revival meetings, the evangelist suggested that the president's 1954 chapel talk on "I Cor. 11 for Our Time" be revised and be presented to all students. Several hundred copies of this statement were picked up by students, faculty, and campus visitors.

On Feb. 9, 1955, the president reports that one of the best faculty meetings of the year was held after a sincere discussion on the cut hair problem; the result was that the faculty decided to unitedly stand where it had always stood on this principle, until it became clear that another position was more Scriptural. At this same meeting an outline for united faculty study of the I Cor. 11 passage was presented. Faculty members are now pursuing this study.

On Feb. 16 the president circulated among faculty members a statement of regulations to be included in the new catalog. A number of revisions were made and incorporated at faculty suggestion. The revision was then approved by the signature of each faculty member. The following statement in the regulations refers to the I Cor. 11 teaching; "Girls who are members of the Mennonite Church are expected to follow the Biblical standard of long hair for women and are requested not to cut their hair. . . ."

Later in the school year the faculty approved the following statement and agreed upon certain means to assure co-operation.

I. That first of all, we as a faculty, as individuals, and those who have families,

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CHURCH MUSIC

Laurelville Church Music Conference

August 13-20, 1955

By Chester K. Lehman

What the Church Music Conference offers:

1. Inspiration to church music lovers. The possibilities of improving church music have not been exhausted. Gain the vision and enthusiasm of other leaders. It will help you to rise above the humdrum of your task and to discover greater significance to your service.

2. Competent instruction for song leaders. Classes on two levels will be conducted: (a) For those having little or no experience. Aid will be given to help such to quickly get over the awkwardness and self-consciousness of those first efforts in song leading. (b) For those with some experience. A song leader never graduates from his task. After he has mastered the elementary procedures, he should give attention to overcoming oddities and mannerisms which detract from effective leadership. He must learn to inspire worship on the part of the congregation.

3. Sight singing from the *Church Hymnal.* How many of the six hundred fifty-seven hymns are you able to sing, to lead, and interpret? This class will broaden your choice of selections and help you to appropriate the vast treasures of our Hymnal.

4. Choral conducting. Group singing has found a place in our church music. This requires leadership of a more specialized type. Learn how to choose worshipful music, to direct without showmanship, to give personal help to members, and to give to a group the sense of mission in this type of Christian service.

5. Children's group. Children's music presents some very challenging potentials. The children present on the grounds will constitute a demonstration class, thus combining theory and practice.

6. Each day the staff will use a period for a panel discussion. The subjects follow: Music Practices in the Mennonite Church; Value, Use, Choice, and Effective Singing of Gospel Songs; Music Training and Promotion in the Local Congregation; The Song Leader's Potential Part in the Program of the Local Congregation.

7. Platform messages. The theme, "Achieving Worship in Church Music," will be expanded in a series of six messages by staff members.

8. Hymn services. Frequent hymn sings will give attention to hymn interpretations and to achieving worship in song.

9. Music Conference Chorus. This will afford a brief experience in choral group singing.

10. Morning worship. A daily worship period will center thought in the general subject, "Worship in Song."

All these features in one week!

Who shall attend?

1. Inexperienced as well as experienced song leaders.
2. Choral leaders and leaders of children's groups.
3. Church music secretaries.
4. Lovers of church music.

The Staff:

Chester K. Lehman, E.M.C., Harrisonburg, Va., director.
Millard Detweiler, Doylestown, Pa.
J. D. Hartzler, Wellman, Iowa.
Esther K. Lehman, E.M.C., Harrisonburg, Va.
Earl Maust, E.M.C., Harrisonburg, Va.
Mary Oyer, Goshen College, Goshen, Ind.

The Minister, Key to Good Congregational Singing

By Paul Showalter

Have you ever wondered what a large group of preachers would sound like singing together? The recent Ohio and Eastern Conference at West Liberty, Ohio, was just such an event and it was surprising—a surprise how well they blended together!

One generally figures that a group of men thrown together informally to sing is not a thing you would drive a great distance to hear, but this group of ordained men, along with the lay delegate brethren, a group of about 225 strong, sang enthusiastically and well throughout the conference.

It might have been because of the lay delegates or the capable song leaders that they did so well, but I don't believe they are entirely to "blame" for all the fine results.

It is encouraging to learn that our ministers and pastors are interested enough, along with their other spiritual interests, to learn to sing well themselves, for they above others hold the key to good congregational singing. They are the ones who have the greatest and most frequent opportunities to encourage and promote spiritual singing. The frequent, meaningful references to the message of the song, or the spirit in which it should be sung, or many other small suggestions and pointers are of great value in building congregational singing.

If the minister is thus minded, it will follow that he will plan to use as many methods and individuals as possible to help him in this important task. He will take the initiative in planning for and promoting singing instruction for song leaders and congregation. Words fitly spoken, both in appreciation and in sincere constructive criticism to his congregation and song leaders, will pay out big dividends.

I say, it is encouraging when the ordained brethren can thoroughly enjoy spiritual singing.

Meadville, Pa.

LET US SING

All songs directed to God are known as hymns. Our hymnal contains many beautiful and fine hymns. The music as well as the words is majestic. Why should they not be since they are directed to God! As one grows into loving fellowship with Christ these hymns become more meaningful. Since one purpose of our church services is to worship, this kind of song should be used much.

Another type of song found in our hymnbook is the Gospel song. Their music is of a lighter type. These songs are directed to people. A message is conveyed from person to person instead of from a person to God as in the hymn. Gospel songs definitely have an important part in our lives, too. They are like testimonies telling about blessings received and inviting others to partake. Our greatest work as Christians is to tell the Gospel story and win others into the kingdom. Gospel songs provide a channel through which this may be done; therefore Gospel songs may be used to good advantage when our service is attended by the unsaved and also when meetings are of such a nature as to encourage and challenge Christians.

Be sure the song you sing comes from the heart. We may limit our singing to religious songs only, but if we have not experienced the words we are singing they are as sounding brass or a tinkling cymbal. Do you love the Lord? Are you completely in His will? Then the songs you sing will bring glory to His name. Let us not forget that sin is the discordant note. If we would have our songs to harmonize our lives must be cleansed of sin. Psalm 95:1. O come, let us sing unto the Lord.—Arlene Miller, Mount Joy, Pa., in *Reflections.*

♣

More than 30,000 persons, nearly one-tenth the population of Norway's capital, jammed a stadium in Oslo for the opening rally of Evangelist Billy Graham's Scandinavian campaign. Several days earlier the rally in Rotterdam was attended by some 65,000 Dutchmen and Belgians.

FOR OUR SHUT-INS

The Thorn

By Martha Snell Nicholson

I stood, a mendicant of God,
Before His royal throne,
And begged Him for one priceless gift
For me to call my own.

I took the gift from out His hand,
But as I would depart
I cried, "But Lord, this is a thorn,
And it has pierced my heart!

"This is a strange and hurtful gift
Which Thou hast given me."
He said, "I love to give good gifts,
I gave my best to thee."

I took it home, and though at first
The cruel thorn hurt sore,
As long years passed I grew at last
To love it more and more.

I learned He never gives a thorn
Without this added grace:
He takes the thorn to pin aside
The veil which hides His face!

—From **Youth Today.**
Used by permission.

Praise and Pain

BY DOROTHY C. HASKIN

"I am looking back over twenty years of illness and thanking God for them. Does that sound strange? Ah, but they have brought me gifts these weary years. I do not enjoy sickness or suffering, or the nervous agony and exhaustion that are harder to bear than physical pain. An invalid must bury so many dear dreams, which have death struggles, and refuse to die decently and quietly. But God has a way of taking away our toys, and after we have cried for a while, like disappointed children, He fills our hands with jewels, which 'cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire' (Job 28:16)."

Martha Snell Nicholson wrote those words in a tract called "Twenty Years of Pain and Thankfulness," first published in 1934. Now, over twenty years later, with radiant face and tear-dimmed eyes, the shut-in writer still tells of her years of pain and thankfulness.

That which the Lord brought out of Martha Nicholson's illness for which the world is most thankful is her poetry. Her poems have appeared in the *Sunday School Times, Moody Monthly, Evangelical Christian, King's Business, Child Evangelism* and other leading Christian magazines in the United States and other countries where English is read.

Many of her admirers have collected all the published volumes of her poems—"Heart Held High," "Wings and Sky," "Threshold of Heaven," "In Heaven's Gardens," "Ivory Palaces," and "The Glory Forever," and in the days when she was able to reply to mail, she sent over a million and a half copies of her poems to people who requested them.

Answering her mail has become an impossibility as she grows weaker with the pain of the years. During the years her body has shrunk from five-feet-six to four-feet-eight and she weighs less than eighty pounds. Her spine is completely ankylosed and is encased in a heavy steel brace. But her spirit remains spunky and serene.

In her youth she contracted tuberculosis. She was in love and it was difficult to wait until the doctor pronounced her well enough to marry Howard Nicholson. Then, after being up for a year, she was ordered back to bed for seven years. Long years, until she was pronounced an "arrested case."

Martha and her husband moved to southern California. Then just when she seemed better she contracted amoebic dysentery. When it cleared up, she was afflicted with coronary heart disease and later developed arthritis. She has undergone seven major operations, besides fifteen minor carvings. The doctor's latest diagnosis is Parkinson's disease.

After her poems first appeared in magazines she collected them and submitted them to two book publishers. Both thanked her kindly and said the staff had enjoyed reading them, but told her that a book of poetry would not sell. After considering their opinions and discussing them with her husband, she decided to publish a volume of verse herself. *Wings and Sky* was printed and each copy sold by word of mouth advertising. Since then, publishers have happily taken over her books, including *Wings and Sky*.

Friends, who had for years expected Martha Nicholson to go on to be with the Lord at any time, felt very sorry for her husband. Howard was so strong and healthy. After his working hours for an oil company, he spent all his time caring devotedly for his Martha. Then, in February, 1947, heart disease struck him and Martha's doctor ordered *him* to bed. In those days Mrs. Nicholson was able to get from her bed to a chair by his bedside and there she spent many days returning the cheer he had given her. Then one noon his difficult breathing stopped. Howard Nicholson went on ahead of her!

At first it was so desolate, beyond words, that Martha could see no reason why God should have taken away the strong one and left the weak. But slowly her eyes began to open. Perhaps it was because while her husband lived, people said she could write verse because of his unusual care for her. Now that she was weaker and alone, they would have to give the glory to God.

Far from stopping her writings as her troubles increased, Martha has sent three more volumes of verse to Moody Press since her husband's death. All have been published and are being circulated far and wide. God is demonstrating the truth of II Corinthians 13:9 in her life. She is out doing exploits for God while stretched out on a bed of pain.

Among her assets is an amazing gift for expressing Bible doctrines clearly in her poems. One day the president of a seminary in Dallas read her poem, "My Advocate," to his class of student ministers and declared, "That is what I have been trying to teach you."

Another reason people cherish her poems is that her life backs what she writes. When the well try to cheer the sick, the sick feel that they don't understand. But when Mrs. Nicholson talks about suffering, the afflicted know that she speaks from experience. What God has done for her, He can do for them.

The latest development in Martha Nicholson's ill health, the Parkinson's disease, seems the hardest to bear. She shakes much of the time and is gradually losing her eyesight. But she says, "The blessed hope grows nearer and dearer. It is wonderful that these broken bodies will change. They are not permanent, thank God. Someday, we shall be like Him."—From *Youth Today*. Used by permission.

EXPRESSIONS OF APPRECIATION

I wish to express sincere thanks and appreciation to all who so kindly rememberd me with prayers, cards, letters, flowers, and other gifts, in the hospital and since my return home. May God bless you all.—Lottie E. Whisler, Hanover, Pa.

* * *

Just a few days before Mother's death she expressed her appreciation for the many kind wishes for recovery from illness and the prayers of her friends. She asked about having a note of thanks appear in the **Gospel Herald.** In behalf of Mother, then, as well as personally, we thank all of you for cards, gifts, and also for the many expressions of sympathy following Mother's death.—Allen Bender, Geraldine, and Urie.

* * *

We wish to express our sincere thanks and appreciation to all neighbors, friends and relatives who so kindly remembered us with prayers, cards, flowers, and visits during our recent illness. May the Lord richly reward you as you continue to serve Him.—Charles and Susie Good and family, Strasburg, Pa.

* * *

We wish to express our sincere appreciation for the many kindnesses shown by friends during Omar's illness and for the sympathy shown since his passing. May God's blessings be with each one of you.—Mrs. Barbara Petersheim and family, Elverson, Pa.

* * *

We wish to express our sincere appreciation to our many friends, neighbors, and relatives for the prayers, cards, letters, and gifts, and your concern during Mary Ann's illness with infectious hepatitis, and again during David's illness with appendicitis. May the Lord bless and reward each of you in His own way.—Amos S. and Naomi G. Harnish, Willow Street, Pa.

TO BE NEAR TO GOD

THE CHURCH—INSPIRATION

Sunday, August 7

Read Eph. 2:1-10. "For by grace are ye saved through faith."

Have you ever wondered how those of non-Mennonite groups could be saved without practicing the ordinances as we do? I did! But I also noticed that most of the hymns we sang were written by them. Then to make it still more difficult for me to understand was the acquaintance with certain Swedish Baptists in northern Minnesota who I knew were saved, but how? They also knew we were, but how? (for we weren't even baptized—immersed.)

Then the Lord very graciously revealed to me Eph. 2:8, 9. (Read it again, please.) Since then there is more inspiration in fellowship because of a clearer concept of salvation.

Monday, August 8

Read Heb. 12:1-13. "Looking unto Jesus."

Fellowship in salvation is indeed an inspiration!

We know that the only sure lines of separation between the church and the world are the walls of salvation, and the only way to enter is through the gates of praise, Isa. 60:18, by confessing our sins and receiving Christ Jesus as our Saviour and Lord.

It is then that we also become fully clothed in the most distinctive uniform of salvation, righteousness and humility. Isa. 61:10; I Pet. 5:5.

For still more inspiration we also have the fellowship of suffering as we encounter the opposition from the world, the chastening of the Lord, and the denial of self. May these experiences keep us looking beyond, even unto Jesus.

Tuesday, August 9

Read Eph. 6:1-8. "Doing the will of God from the heart."

In Souderton, Pa., years ago a familiar sight was the ice wagon with its team of horses, clean and strong. On its side was this sign of service, SERV—ICE.

The tail gate had one big red-lettered word, DANGER, because below it was a good wide step for the ice man so he could reach the cakes of ice to serve his customers.

However, this step was a fixed temptation for school boys to catch a ride on (before the days of hitch hiking) even though it was dangerous.

May the inspiration of our fellowship in service not be marred by SERV—ICE—cold, hard, sharp, and dangerous.

Wednesday, August 10

Read Col. 2:1-15. "And be ye thankful."

Inspiration in fellowship, because of salvation, suffering, and service.

So we also have inspiration in victory, because we are **in Him, with Him,** and **for Him.**

How wonderful to be accepted by God, saved. To have personal, bodily protection, fully surrounded and nurtured—this is a life "hid with Christ in God." Rest. And to be with Him blessed of God, adopted. Walking with Him, experiencing growth and development. Exercise. Then to be sent by Him, messengers for Him, now He is in us wherever we are, whatever we do. Work. And be ye thankful!

Thursday, August 11

Read Col. 3:6-25. "Singing with grace in your hearts to the Lord."

Someone has said, "Christianity is the only religion that sings." This is true because of the inspiration of victory, "victory in Jesus." The Bible would not be the Book if all the psalms, hymns, and spiritual songs would be taken out.

Neither would we be Christians, members of His church, if no song would be in our hearts.

What would happen if we would sing audibly at least as often as the Mohammedans pray publicly, such songs as "Oh, How I Love Jesus," "Jesus Never Fails," "O Sinner, What Will You Do, When the Stars Begin to Fall?"

Friday, August 12

Read Titus 2:1-15. "Looking for that blessed hope."

The word inspiration is found only twice in the Bible. Job 32:8—"the inspiration of the Almighty giveth them understanding," and II Tim. 3:16—"All scripture is given by inspiration . . . ."

The literal meaning is "breath." The "breath" of the Almighty God! The "breath" of Christ in His body the church.

The inspiration of hope. Hope for His return, because of our love for Him and for all saints—past, present, and future.

Hope for the redemption of our body. Forever free from physical weakness, mental limitations, spiritual interference.

"Even so come, Lord Jesus."

(Continued on page 741)

The Courage of Daniel

Sunday School Lesson for August 14

(Daniel 1 and 5)

From childhood we have known of Daniel, who dared to stand up before God. Who is this Daniel? He is a Jew of whom we first hear after the first Jews were taken into captivity. As a young man he became famous in Babylon for his nonconformity.

While we are not told of Daniel's home and his nurture, we do know someone brought him to the knowledge of the true God—His nature and His commands for man's living. In spite of the religious and moral decay in Judah, some parents held on to God. No doubt some faithful priests and prophets had part in this boy's upbringing too.

Daniel was selected as one Jew who had possibilities for serving the king. What characteristics did the king demand? 1:14. What is required for the making of a good student? This education no doubt appealed to Daniel. He would be glad to learn the literature, science, architecture, and political methods of this ancient world power. This was a great opportunity.

But Daniel held the truth of God. What if this new learning did not agree with what he knew was true? This conflict it was that shows us the courage of Daniel in a heathen court. Although Judah had been polluted with idolatry for years, Daniel took his stand against it. He had no desire, no interest, in defiling himself before God. He made bold to request that he would not be required to do so. He even suggested another program for the Jewish young men and he was not afraid perchance he would lose his promising schooling. We see no self-pity or self-righteousness in his self-denial. His abstinence was genial and full of delight.

Separation from the idolatry, the self-indulgence, the indecency, and high life of the court gave Daniel advantage physically, socially, and spiritually. The power of God was with Daniel as he leaned hard on God. And undoubtedly he always refrained from intemperence, not just while the "game season" was on. What is the relation of temperance to the making of a strong, fine young man?

Once and again in this heathen land we see Daniel conducting himself according to the abilities God had given him and the abilities Daniel cherished and nourished.

There was in the court another man, the king Belshazzar, who was bold indeed. See the conduct at the religious feast this secure-feeling conqueror put on. As the final blasphemous touch was in action, God intervened and broke up the immoral party. What was the effect of the man's hand-writing on the palace wall? Why didn't God write in a language the king could read? Perhaps God wanted a chance to speak directly to the king in the interpretation of the few written words.

At least the occasion did give all the nobles an opportunity to see God in a man of God. Daniel was extremely bold in a very critical situation. God nerved him to recite His judgment on Nebuchadnezzar and to tell Belshazzar of his doom because he was "weighed in the balances and found wanting." What a bold testimony for God (and not at all for gifts)! Well may this drunken insecure conqueror have trembled! Well may this secure man of God have courageously interpreted the writing of God!

God can use men and women who hold the truth and hold it openly and boldly in the face of temptations or to loss of position.

Close by reading Daniel's great tribute to God in another interpretation scene in court. 2:19-23, 30. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. David Hostetler, under appointment for Brazil, and Bro. Russell Krabill, Goshen, Ind., served respectively as director and camp pastor of the junior high camp at Laurelville, Pa., July 23-29.

Sister Naomi Holderman, Deering, Alaska, spoke to the women of the Blough Church, Hollsopple, Pa., on July 21.

Bro. Carl Beck, on furlough from Japan, spoke in tenth anniversary services at Holland, Ohio, on July 17.

The superintendent of the Cherry Street Rescue Mission in Toledo spoke at Tedrow, Ohio, on July 20.

Bro. James Yoder was ordained to the ministry at Garden City, Mo., on July 17. He will serve as pastor of the Sycamore congregation. Bro. Earl Buckwalter was in charge of the service with Bro. G. G. Yoder preaching the sermon.

The Hesston and Pennsylvania congregations, Hesston, Kans., joined in a singspiration at Hess Hall on the evening of July 31.

Bro. Simon Gingerich, Wakarusa, Ind., served as camp pastor during junior high week at Little Eden Camp, Onekama, Mich.

The staff for the Young People's Institute at Camp Luz in Ohio includes Carl Beck, J. D. Graber, David Hostetler, and this summer's MYF team.

Bro. G. F. Hershberger, the only nonresident member of the **Christian Living** staff, attended a staff meeting at Scottdale on July 13.

Sister Joanne Musselman has joined the staff at the Herald Book Store in Souderton, Pa. Most of her time will be used in typing and mimeograph services rendered to churches and organizations in the vicinity.

Bro. Jacob Slabaugh of the Gospel Book Store staff, Goshen, Ind., has been appointed assistant to Manager Marion Lehman.

Bro. Delford Zehr, Baden, Ont., has been appointed assistant manager of the Golden Rule Book Store at Kitchener, Ont. The Golden Rule Store now offers to local ministers and committees secretarial, stenography, bookkeeping, and duplicating services. Sister Dorothy Swartzentruber, former MCC worker in Germany, is in charge of these services.

Bro. J. C. Fretz, Kitchener, Ont., recently promoted book sales among conferences in western Canada.

Sister Ferne Savanick, a former typesetter at Scottdale, is again assisting on the linotype.

Bro. Milford Paul, whose regular work at the Publishing House includes making up the GOSPEL HERALD pages, is also serving as lifeguard at Laurelville this summer.

The cornerstone of the church addition at Elmira, Ont., was laid the week of July 18 and bricklaying is in process.

The staff for the Youth Retreat at Rocky Mountain Camp, Aug. 1-6, consists of J. Frederick Erb, Detroit, Mich., director; Edward Miller, Gulfport, Miss., camp pastor; Darrell Otto and Wilbur Nachtigall, La Junta, Colo.

Bro. Paul M. Miller, Goshen, Ind., spoke in a Bible Conference in Fairview, Mich., the week end of July 17.

Bro. Orie Gingerich, Kalona, Iowa, is serving as state-wide MSO co-ordinator.

Sister Mary Royer, Goshen, Ind., is attending an educational workshop in Minneapolis, Minn.

The Hopedale, Illinois, congregation is participating in a community-wide evangelistic campaign.

Bro. Daniel Reinford, Kulpsville, Pa., brought the message at Bossler's, Elizabethtown, Pa., on July 31, when four applicants were received into church membership by baptism.

Bro. Elmer G. Swartzendruber, Wellman, Iowa, spoke in farewell services in Hartville, Ohio, for Bro. and Sister John Gingerich, appointed to a five-year term at the Conservative Mennonite Mission, Espelkamp, Germany.

At a family reunion honoring her ninety-sixth birthday, Mrs. John Gunden, Sr., Pigeon, Mich., enjoyed the presence of nine of her children and many other relatives from a half dozen different states.

Bro. John C. King was licensed for the ministry at Millersburg, Ohio, on July 17, for the work at that place, Bro. D. D. Miller officiating.

The Martins Creek congregation, Millersburg, Ohio, is remodeling their building, providing more Sunday-school rooms and more auditorium room. They hope to worship in the new building by late fall or early winter.

A consecration service for 27 Pax men about to leave for Germany was held at Hinkletown, Pa., on July 24. Bro. O. O. Miller was in charge of the service. Bro. Ira Buckwalter, treasurer of Eastern Board of Missions, preached, and C. N. Hostetter, Jr., chairman of MCC, directed the service of consecration. Two of the men, John Shearer and Forrest King, are former workers from the Publishing House.

Bro. Lawrence Brunk, on furlough from Argentina, substituted for Bro. Roy Koch in an anniversary service at Bridgewater, Vt., on July 10.

Warning: A couple with three children, aged about 12, 14, and 16, have been begging aid in our Illinois communities. They claim to be from Upland, Calif. They are not known at Upland and are evidently trying to prey on Mennonite sympathy and generosity.

Is the GOSPEL HERALD on the mailing list for your church bulletin? Bulletins are a chief source for these fields notes, but we would also appreciate receiving special notices of ordination and other special programs and happenings in our various churches.

The executive secretary of Mennonite General Conference would be happy to be of any assistance in arranging transportation to General Conference in Kansas. Those desiring rides by automobile and those driving and having room for extra passengers will be put in touch with each other. Address Paul Erb, Mennonite Building, Scottdale, Pa.

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Calendar

Little Eden Camp; Boys' and Girls' Camp (grades 4-6) June 25 to July 9; Junior High Camp (grades 7-9) July 9-23; Senior High Camp, July 23-30; Music, Young People, and Family, July 30 to August 6. Christian Business and Professional Week, August 6-13. Christian Fellowship-Family Week August 13-20. Farmers' Camp August 20-31.

Laurelville Mennonite Camp:
Young People's Institute, Aug. 6-12.
Church Music Conference, Aug. 13-19.
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.

Rocky Mountain Mennonite Camp:
Youth Retreat (limited to persons 16 years of age and older), Aug. 1-6.
Second Family Camp, Aug. 15-20.
Third Family Camp, Aug. 29 to Sept. 3.

Camp Luz:
Ohio MYF, Aug. 5-7.
Junior High Camp (ages 12-15), Aug. 8-14.

Chesley Lake Camp:
Roy S. Koch, Aug. 6-12.
Boys' Camp, Aug. 8-13.
Young People of Ontario, Aug. 15-20.
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.

Allegheny Conference: Christian Education Conference.

Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.

Annual Meeting Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.

Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.

Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.

Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.

Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.

Church School Day, Aug. 28.

Young People's Institute, Blooming Glen, Pa., Sept. 2-5.

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.

Annual Meeting Mennonite Publication Board, Feb. 29 and March 1, 1956. Place to be decided.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Prayers have been answered in behalf of Bro. Ralph Buckwalter's health. The Buckwalters hope to return to the U.S. on furlough by the end of the summer but will **not** be able to carry a heavy schedule of appointments in the home churches. The doctor has prescribed four to six months rest for Bro. Buckwalter. Rosemary, one of the Buckwalters' young daughters, is recovering from an attack of measles.

Summer evangelistic meetings in the Japan Mennonite churches began at Kushiro on July 17 under the direction of Bro. Matsukuma assisted by Chiba san, a young seminary student, and Tanimoto san, former student at Eastern Mennonite College and Messiah Bible College. From Kushiro the brethren will go to Kiritappu, Obihiro, and the other Mennonite witnessing points.

Seventeen children are now resident in the children's hostel at Latehar, Bihar, India, and going to the local government school. Most of them are children of evangelists and other mission employees. Each child is required to bring a stipulated amount of rice and cash in order to be admitted. Each morning the children have an hour of Bible study in the Latehar church followed by an hour of directed work.

Sister Margaret Ulrich, Eureka, Ill., will be teaching grades 1-3 in the Bethel Springs Mennonite School, Culp, Ark., during the coming school year. The Bethel Springs faculty is now complete for next year.

Bro. and Sister Jacob Flisher and daughter, Mary Ina, returned to the M.P., India from Landour about the middle of July to take up their work there following hill leave.

Sister Patricia Brenneman, Sarasota, Fla., arrived safely in Puerto Rico on July 22 for a first term of missionary service as a teacher in Betania Mennonite School, Pulguillas.

At the July meeting of the Eastern Mission Board, Sister Anna Miller, R.N., R. 1, Conestoga, Pa., was reappointed for a five-year term of missionary nursing service in Ethiopia. Sister Mary Ellen Groff, R.N., R. 1, Strasburg, Pa., was also appointed at that meeting as a short-term missionary nurse for Ethiopia.

Late monsoon rains and above normal temperatures in Bihar, have resulted in numerous wells going dry and many cattle dying. Now that the rains have begun the farmers are planting their crops and hoping that the rains will continue into September. The well used by the missionaries at Chandwa is dry and will need to be dug deeper.

The brethren David Shank and Roger Rimbert, Brussels, Belgium, will speak at the Blooming Glen, Pa., Mennonite Church on Thursday evening, Aug. 4, and the Bethel Mennonite Church, Wadsworth, Ohio, on Sunday morning, Aug. 7. Bro. Rimbert is in this country for six weeks on business. He is an active personal worker and strong supporter of the Mennonite witness in Belgium.

Four persons were received into church fellowship upon confession of faith at the Mennonite Spanish Church, Chicago, on July 24 by the local bishop, Bro. C. Warren Long. A youth leader is urgently needed at the Chicago Spanish Church.

Bro. Paul Landis, who is working with the Spanish-speaking people in the Lancaster County area under the Eastern Mission Board, reported recently that the Catholics are providing living quarters for needy Puerto Rican families in a few instances. It seems apparent that the Catholics are making a definite effort to counteract the work that is being done among the Puerto Ricans by Mennonite and other Protestant workers.

Bro. B. Harold Thomas and a group from the Glad Tidings Mennonite Church, Bronx, N.Y., gave a program at the Mellinger Church, Lancaster, Pa., on Sunday evening, July 17.

The Fall meeting of the Hokkaido Mennonite Fellowship, Japan, has been announced for Sept. 6-9, location to be designated later.

An electric light plant has recently been shipped to Bro. Mahlon Stoltzfus, Russian Mission, Alaska. This will make possible the use of a radio transmitter at Russian Mission which has been promised for later this year by Alaska Communications. At the present time Russian Mission is isolated from the outside world for six weeks each fall and spring during freeze-up and thaw-out on the river when the plane cannot land.

The Italian administration in Somalia feels that the Eastern Mission Board application for the Mahaddei Uen purchase would not be passed if voted on by the Territorial Council, and thus the door would be closed for work in that area if the application were left standing on the agenda for their meeting. In light of this, after further prayer and counsel by the mission group, it was deceided to remove the application for land purchase and proceed with plans for leasing land at Mahaddei Uen. This will make it possible to begin work in this area where the people are eager for the Mennonite workers to enter, since the door seems to be closed at the present time to purchase land.

A ground-breaking service for the new Mennonite Hospital, Aibonito, Puerto Rico, was held at 2:00 p.m., Saturday, July 23.

Bro. William Derstine, Sellersville, Pa., who has been soliciting funds for the new hospital in Puerto Rico, returned to his home on July 24.

Address change: Sister Elizabeth Penner, missionary on furlough from India, is now residing at 1778 S. 9th St., Omaha, Nebr. Sister Penner sustained major surgery on July 26.

A Missionary Training Institute is to be held again this year August 1-8 at Norris Square, Philadelphia, sponsored by the Eastern Mission Board. About 40 are planning to attend this Institute.

Your Treasurer Reports

The General Mission Fund serves as the central account from which foreign and home mission activities are financed. There has been a growing interest in the place of the General Mission Fund in the total mission program of the General Board and I would like to again bring this account to the attention of those who wish to contribute to the mission program.

Contributions received through **Missions Week** were placed in the General Mission Fund. This has helped a great deal in making available funds to be used where needed throughout the program. The General Fund represents contributions which are received not designated for any particular area or type of work. Since the funds are undesignated it means that the Executive Committee of the Board can authorize transfer of these funds to any area where needed.

The costs of investigating and opening new mission fields, the general budgets for the fields which are not covered by designated contributions, and general expansion of the mission program are met from this fund. Due to the fact that there is changing interest among those who contribute to the mission program and since in many cases designated contributions tend to be given to new fields rather than established fields, the General Fund plays a very significant part in the continuing and effective outreach of the church in its mission program.

Therefore, we would again like to encourage both individuals and congregations to contribute to the mission program through general contributions. All contributions given for the General Fund should be sent through the regular district mission board channels.

We want to take this opportunity to express our appreciation for the growing interest in contributing in this way. We do believe that it is in line with good stewardship, and from experience we know that having sufficient contributions in the General Mission Fund is necessary and significant in the general mission program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Wanted: by Eastern Mennonite Convalescent Home, Hatfield, Pa., two girls for practical nursing on or before Sept. 1. Experience not necessary.

Speakers at the Missionary Bible Conference, Laurelville, Pa., Aug. 27 to Sept. 1 include E. C. Bender, Harry Y. Shetler, Ernesto Suarez, Raul Garcia, Anis Haddad, A. J. Metzler, Kenneth Good, and Everett L. Catell.

(Continued on page 740)



Initial MRSC Pax team in front of big tent which was destroyed recently in a wind storm. Washstand to left of picture. Left to right: Donald Reist, Pierre Nussbaumer, Walter Smeltzer, Wayne Lapp, Robert Weaver.

Reports from the Algeria Builders' Unit

June 13—The work here so far has consisted in building a road from the highway to the village here. This is a distance of about a half mile and we have a road that is now passable but may need to be widened in a few spots. It has been very interesting working here so far and we have now learned to know a few people and feel quite at home. One thing I have noticed in the way God is using these earthquakes to speak to the people here. They are very conscious of small quakes that we don't even notice. The French neighbor lady was very upset the other morning after an earthquake. When Pierre Nussbaumer went to get the mail and bread at her place she said, "What does it all mean; is the world coming to an end?" It is wonderful to know we need have no fear in these things as God has told us in His Word it will be this way.

The week end of June 4 and 5 I enjoyed very much. Don Reist, Bob Weaver, and I went to Oran and spent Saturday and Sunday with Paul Widmer and his family. Although the church service was all in French, I got much from the singing and from the feeling of fellowship with a group of believers. His church seemed like a very Spirit-filled congregation.

We now have a table, two benches, and some cupboards in our kitchen. This is real luxury after having eaten on the ground for the first two weeks. We still don't have the linoleum on the floor but things are looking up. —Wayne Lapp.

June 15—There is also a tremendous language barrier to consider. For me both French and Arabic are new. Learning French doesn't completely solve the problem but it surely helps. There are enough villagers who know some French that we can make them understand us through its use. As soon as we can we want the villagers to begin helping with the building. If this can be arranged, some knowledge of French would be indispensable. It takes considerable determination to really apply oneself in studying French here while we work. The warm climate in itself slows one down. And with other distractions such as the wind, flies, visits from villagers when we try to study, Arab children with their livestock passing our tents—we find this a very un-school-like atmosphere. For these reasons I think it would be a great help to have a start in the French language before one arrives. Don Reist may soon leave us, and it is uncertain whether Pierre Nussbaumer will stay beyond three months. There may be new volunteers from among the French Mennonites, but if they would happen to know no English, we Americans would still be in a spot. I feel greatly handicapped by knowing so little French.—Walter Smeltzer.

June 24—Gathering stones for the construction of houses. We could do this now that the other work has come to a halt, but it is a question of which stones to gather. There are three possible sources of building stones, but we do not want to gather any until the architect gives us instructions. (1) Stones can be gathered from the creek near our camp. The caid says these are too smooth to use in building and will not adhere well to the mortar. (2) The stones can be secured fom the caid's quarry. We don't know where this quarry is located. The boys spent one entire morning looking for it. In any event, the transport of the stones to the village site would be long and tedious. (3) Stones are available from a Mr. Martin at Flatters, about 10 kilometers from here. These stones may be had without charge. I think many of them have been unearthed and that there is a sizable quantity of them. But we still feel the architect should give us the final OK on the suitability of the stones.—Don Reist.

July 1—Since the visit of Pastor Plet on June 23 things have moved ahead faster. Immediately after his visit he went to Algiers and got the answers to some of our problems. Yesterday he again visited us with Mr. Thirion, a Protestant businessman from Algiers. After investigating various possibilities, they said we are to definitely use the stones in the creek bed for construction. These, they said, are the best and easiest to obtain. They were well pleased that we had already begun to pile them for transportation. Plet promised to ask



MRSC Pax team arrive at village of Louailia near Chasseriau (Alger), Algeria, Tuesday evening, May 10, 1955. Baggage and personnel were transported by truck from railroad station in Orleansville to the site of the administrator of this region. The unit lives in tents.

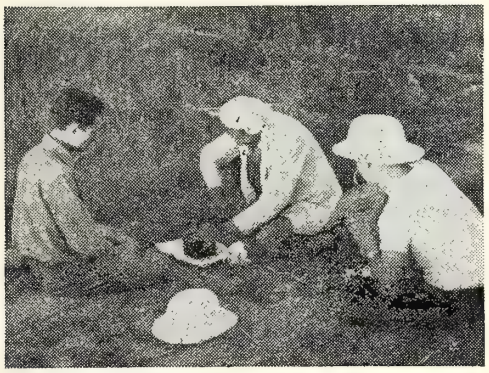


Children watch Pierre Nussbaumer and Walter Smeltzer chop on steep section of road leading to village from highway below. The children are tending sheep and goats. Note badly eroded and nearly dried up oeud (compare with Hebrew and Palestine word wadi). Pax team used to bathe there, but it is not convenient any longer because of very low water level.

for the truck for one of the first days of next week to bring up the first stones to the building site. He will also ask for the 1000-liter rubber-wheeled water wagon, which seems to be the best solution at the present time to the problem of water transportation for construction. The power wheelbarrow and cement mixer arrived June 25. Yesterday Plet also brought three additional camping beds, so overnight guests will no longer be required to sleep on the ground!

The architect will visit us for the first time on July 8. We are convinced that to accomplish things quickly we must take the initiative, so we are prepared to ask him for various details about the construction.

Yesterday the surveyor staked out the first house, centrally located in the village, in which we will live after it is completed. He was very helpful in fully explaining the details for the foundations and the house floors. He promised to inquire and write us today about the points of which he was not sure . . . .



A friendly Arab grinds coffee for MRSC Pax team. Left: Donald Reist. Right: Robert Weaver.

Our native camper, Mohammed, left last evening after being with us 11 days. We greatly appreciated his help and the opportunity we had to witness to him. I think he really enjoyed his stay with us, as he had already had camp experience and was able to adjust so readily. We feel God definitely led him here and pray that the testimony we were able to leave might be used of God to further His work in Algeria.

Donald Reist will be leaving us tomorrow morning. He has consented to leave his bicycle here temporarily for unit use. The question of returning it will be decided when the next person goes to France. I speak for the entire group in saying that we have greatly appreciated his contribution these few weeks in our unit. He was a great help in contacting the many people connected with our work. We have enjoyed having him in our group and gladly invite him to return, if that possibility ever develops. It seems that God is clearing up many of our problems during Don's last few days with us. We pray that God may go with Don as he returns to former duties, and also that God may continue to guide this program, giving us wisdom and strength to perform the task He has for us.—Walter Smeltzer.

Chasseriau (Alger), Algeria.

Our Graduates Speak

BY ELIZABETH ERB, R.N.

The famous first class of graduates from the Dhamtari Christian Hospital School of Nursing make their first personal appearance to you! We have written much about them, but this is the first time that they are speaking for themselves.

These four girls have been with us at the Dhamtari Christian Hospital for their service year and what a blessing they have been! They have been of invaluable help to the missionary nurses. Miss Singh will go for postgraduate training this year and will return to continue her services in the nursing school. Miss Jaggu will marry our laboratory technician this summer, but will continue serving in the hospital after her marriage. Miss Dass will likewise continue as a staff nurse for the next year. Miss Bhelwa plans to branch out into other areas of nursing.

Miss Singh has written in English—a good experience for her postgraduate work. The other girls have written in Hindi and Mrs. Samida has very kindly done the translating.

A Call of God

Man chooses his life's vocation according to his interest. But if he is not called for that work by God, but his aim is only to earn money, then he is not successful in that work. I am thankful to God that He called me and opened a way for the work I was interested in since my very childhood. In 1950 I was admitted into the course in nurses training in the Christian Hospital, Dhamtari.

When first I saw some very serious patients I was afraid and began to think that I would never be able to do this work, but God helped me. He gave me strength and made me able to finish my three-year course in nursing and one year in midwifery. Now I am serving Him as a staff nurse. Just as a twig is some encouragement to a drowning man so is a cheery word from the nurses to the patients who come here after leaving their families and friends.

In my service to God I have seen His great work and have learned that what is impossible for men is possible for God. How? Very often when the doctors had given up all hopes for some of the patients, they got well, even as Christ had said that the blind would see and the lame would walk. When I see these recoveries, my faith is increased in Him. I taught the lesson of patience to the patients and learned it myself. I taught them to have faith and also learned it myself. Thus I teach and learn many things like this. I pray to God to make me worthy and able to serve Him still better.—Miss S. Jaggu, R.N.

My Experience as a Staff Nurse

I am thankful to God that by His grace I was able to finish my four-year course in nurses training. Now I am working as a staff nurse.

These days I am supervisor of the student nurses in different wards. I see that they help and take good care of their patients. I help them in their difficulties and teach them new things. Not only do I supervise their work but also help take care of the patients myself. I am also helping on some delivery cases.

Our Lord came into this world to serve but not to be served and for this reason He died for us. I have also dedicated myself to serve others.—Miss Kumari S. S. Dass, R.N.

Cheering the Sick

People get different experiences in different departments. I would like to relate my experience as a staff nurse.

It is a year since I began working as a staff nurse after completing my four-year course of nurses training. When I took up this work I was rather worried about it. I was afraid of how I would deal with nurses older and younger than myself. So I prayed to God for His guidance and He helped me and is helping me still.

I gained a great experience in learning and in teaching the courses of nursing. I took up this work with great courage with an aim to serve the patients with the help of the younger nurses under me. My chief aim is that my senior and junior nurses may become ideal nurses so that they may be able to help their patients well. I have tried to possess such qualities that could give comfort and patience to my patients. Those qualities are patience, cheerfulness, love, and friendliness. I also try to be impartial and show kindness to my student nurses.

I have learned that along with physical and mental treatment, spiritual treatment is also very necessary. The sick are weak and worried about their future. We have to encourage them and help them build their faith in God that He will help them. My experience is that faith and belief in God has great healing power.

Having no deeper spiritual experience myself, I find it difficult to solve such problems that come to me daily. The treatment for this disease in a Christian nurse is only prayer. Please pray for me.—Miss Kumari S. Bhelwa, R.N.

Growing in Service

It is but a common thing to grow in experience in certain types of work. As a staff nurse I wish to express my experience and ideas along with the nursing care of the sick in this hospital.

I have only a year's experience in my daily duties. After the completion of my four years of training, I was privileged to assist the class teacher and give practical demonstrations to the new student nurses and also to take care of the ward duties. I felt great pleasure in discharging these duties.

Before I joined the staff, I heartily thanked God who chose me to serve Him and guided me through my period of preparation. Once again I prayed Him to use me in His kingdom and to the glory of the Saviour's name.

I am now fully realizing the great responsibility of my duties and thus I am begging to grow in better ways of serving Him and my fellow men. I believe I have learned many more techniques which I was not able to understand in my student life. Every day

I feel great pleasure in teaching and learning something new with my student nurses in the classroom.

I am also learning to know more and more while on ward duties. Certainly it is the duty of a good nurse to serve the distressed and uncomfortable in a sympathetic way, to show the love and gentle touch of Christ who healed the sick, cleansed the lepers, and raised the dead from the graves. I am growing in my understanding that the majority of the people in my land need Christ to meet need in their lives, both physical and spiritual.

Dear readers, please pray for me to grant me health, wisdom, and spirit to serve the Lord in a better way.—Miss S. Singh, R.N.

Dhamtari, M.P., India.

A Triumph Over Opposition

BY LESTER KROPF

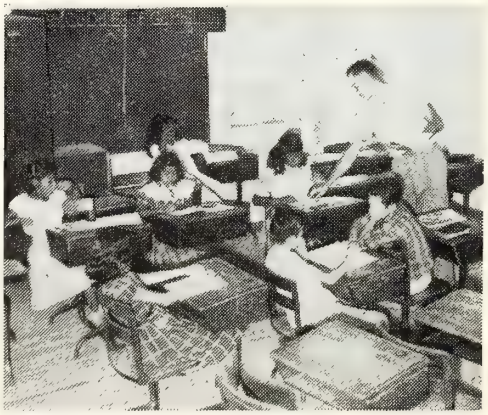


Mathis, Texas, Bible school assembles for singing and prayer before classes.

The days from May 23 through June 3 are days which many of us will long remember—summer vacation Bible school at Mathis, 1955. Our school was conducted in a set of old school buildings three blocks from the mission headquarters and two blocks from the Catholic church. We are grateful to the school authorities for the privilege of using these facilities.

As I arrived at the school with my load of eager children the first Monday morning, Sister Martin informed me that some of the older girls from the Catholic Bible school, or "Escuela Religioso," were there taking children away who had come to our school! Before we could speak to them, they decided to leave; however, some of them again returned at recess time. This time Bro. J. Weldon Martin spoke to them and arranged for an appointment with the priest at 11 o'clock. When we went to see him he was quite emphatic that Catholic children should attend the Catholic school. Due to the efforts put forth by the priest and the sisters, a number of children did not return to our school on Tuesday; however, some did come back later. After all, what child likes to have his ears pulled or be told he is going to hell if he goes to some other church or school!

The Catholics had never conducted a summer vacation Bible school here previously, so we were all quite concerned to see what would happen and how our attendance would compare to that of last year. Realizing the problems before us, we as teachers and helpers met for a prayer meeting on Monday evening. Tuesday morning our attendance was up 26 pupils, even though the Catholic sisters persuaded some to stay away! Our attendance continued to increase through the first week and rose from 94 to 137. Due to some folks leaving to "follow the crops" our attendance on the second Monday dropped to 107, but rose to 125 by Friday, the closing day. The enrollment reached 145 with an average attendance of 117.



Sixth grade class is taught by Don Zehr and James Lepley, VS workers at Mathis, Texas.

With the school being quite centrally located, most of the children walked to school. However, a few who lived in the far corners of town were brought by car. On the third morning, I was thrilled to find 25 children from the ages of 5 to 15 waiting for a ride. Don't ask me how I got them all in a 4-door sedan—just try it sometime!

It was quite a common thing to meet or pass the Catholic pick-up when bringing or taking home my load of children. The second day I had the privilege of helping the priest, who was serving as bus driver, when he ran out of gas or "petrol" as he termed it. Since he was the "helper" and not the resident priest, he was very curious to know about our work here. This gave me the opportunity to explain to him our mission here as we serve "in the name of Christ."

We are indeed grateful to all who helped to make the school a success, especially to the three faithful teachers from outside our own group: two girls from the Mexican Pentecostal church and one lady from the Presbyterian church.

Some new contacts were made and others renewed. May we be faithful in following up that these precious souls will continue to receive the truth of God's Word. Knowing that the truth makes one free, pray with us that these who have been blinded and misled by false teachings may receive the truth and become free in Christ Jesus.

Mathis, Texas.

Navaho Funeral

One morning about 9:00 a.m. a young man came to the trading post, 45 miles from town, to see us concerning getting a casket for his mother-in-law. We had been at the trading post for the week conducting daily vacation Bible school and this was the final day. After questioning the man, we decided to go ahead with the lessons of the morning and visit the home after lunch. We could then decide what should be done, for after all the woman had not passed away as yet.

As soon as we neared the home, we saw that according to custom the sick one had been taken from the hogan and placed in a tent to the northeast, over a hill and out of sight of the hogan. At the tent we found the sick woman, two daughters, the husband, son, and a neighbor woman, all being sheltered from the blistering rays of the desert sun by this small tent. It was apparent from the first that the chief desire of the family was the securing of a coffin. One was made to wonder what went through the mind of the Navaho lady as she lay there listening to all of the funeral plans as they were being made and frequently speaking to the daughters. However, she was coughing blood and one could readily see that tuberculosis was taking its toll of another life.

The long trip over wagon trails was made, the coffin secured, and we got back there shortly after midnight. Upon arrival, we were told that the woman had passed away and the body was ready for burial.

My interpreter, Wilfred Billy, a school graduate, and I slept in our station wagon

until we heard activity around the hogan about 5:00 a.m. We rose and ate a breakfast specially prepared for us (neither Wilfred nor I knew that the family did not believe in eating before the funeral). At this time, Wilfred pointed out that the sheep were not kept in the corral overnight but instead were on the south side of the hogan. All of the food was moved and even a new fire was placed to the south away from the dead.

About 6:00 a.m. we took the rough box to the place where the burial was to be. When we returned to get the body we found that there was some discussion about carrying the dead body on the horse which had been saddled and brought to the tent. They finally decided to follow tradition, place her body on the horse, and let the horse take a few steps. It was a gruesome duty as you can imagine. After this was done, we placed the body in the casket, still wrapped in the blankets on which she had been the day before.

The funeral message was very carefully presented so that those who had seldom heard messages from God's Book could not misunderstand God's message of love to them. The service lasted almost an hour. Then we took the body to the burial place. A single-bit ax, as well as a shovel, was taken along and two of the sons led the horse to the place of burial. I had not realized before that the work of a missionary would be so diversified. After helping to dig the grave, the casket was placed in the rough box. A short service was held, then the things belonging to the dead such as blankets, rugs, scarves, and a saddle were placed in the grave as is the custom, before it was covered.

Real Questions

The husband then made quite a lengthy speech to me in Navaho, and Wilfred relayed it to me as a series of "thank yous" for everything we had done. Then he asked the question, "Why do you do all of this for me? Other white men (those he had known) spend their time earning money for themselves." We explained that the Lord Jesus loved him, and were it possible He would be here doing the same things. We explained that inasmuch as He is now occupied with work in heaven, He had sent us, that men might understand about His love.

"How long have you known this story?" asked the husband. Then, "How long have your people known it?" A third question followed and it hit with a heavy impact you can be sure, "And **why** have you not come to tell it to us before?" After all, a lot of centuries have passed since the Christian story had its inception. The answer was, that this is a big world with a lot of people in it and it takes a long time to tell everybody. Not so very satisfying, but the best we could offer as a reason.

Our hearts ached as the husband and sons led that horse near the grave, blindfolded it, and killed it with the ax. The body of the horse was just left there. The shovel and ax they destroyed. Then the men returned to the tent where other relatives met them with a live sheep. The sheep was killed and burned with the tent and all the remaining possessions. This being finished, a meal was served. It was a typical Navaho meal of fried bread, mutton, and coffee. Apologies were made for the home, the food, etc., but they were assured that we would eat anything. On the way home Wilfred told me that he had told them, "Oh, Mr. Drake is just another Navaho. He has white skin, that's all."

The work of the Cook Christian Training School, Phoenix, Ariz., is to train as many Navaho young men and women as possible so they can share the glad news of the Christian story with their own people, in their own language, in their own way.—Missionary Jack Drake in **Indian Highways.**

The Mennonite Hour

August Is Youth Month

During the month of August the sermons on **The Mennonite Hour** are being directed especially to youth; the series is entitled: "Investing Your Life." Bro. Hostetter emphasizes the importance of making wise choices in youth, under the direction of the Spirit. Pray for these broadcasts that young people may listen and that they may be challenged to invest their life wisely.

August **Informer** Features Foreign Broadcasts

The August issue of **The Mennonite Hour Informer** is in the mail and is featuring foreign "missionary" broadcasts this month. Although we consider all releases "missionary" broadcasts, we feel that our foreign broadcasts are especially of a missionary nature. We are increasingly challenged by the possibilities and opportunities of broadcasting the Gospel over such stations as the Philippines, Ceylon, Quito, etc. In view of the growing trend toward nationalism with the increasing difficulty of getting missionaries into foreign countries, radio provides a medium by which the Gospel can be sent across closed borders—without a visa!

Mennonite Hour Tour Continues

At the time of writing Bro. Hostetter and the Men's Quartet are in the second week of the tour. They have been reporting good interest and attendance. Continue to keep them on your prayer list as they complete this tour. The itinerary from August 2 to 12 is as follows, with all evening meetings, standard time, unless otherwise designated:

Aug. 2—7:45 First Mennonite Church, Mt. Lake, Minn.
Aug. 3—7:15 Freeport, Ill., Mennonite Church
Aug. 4—8:00 Hopewell, Kouts, Ind.
Aug. 5—8:00 CDT Olive, Elkhart, Ind.
Aug. 6—7:45 Middlebury, Ind., Mennonite Church
Aug. 7—9:30 a.m. Pine Grove, Stryker, Ohio
Aug. 7—11:00 a.m. Lockport, Stryker, Ohio
Aug. 7—7:30 West Clinton, Pettisville, Ohio
Aug. 8—7:45 Bethel, Pettisville, Ohio
Aug. 9—8:00 Pigeon Rural Agricultural School, Pigeon, Mich.
Aug. 10—7:45 Pike, Elida, Ohio
Aug. 11—8:00 Sharon, Plain City, Ohio
Aug. 12—7:30 Crown Hill, Rittman, Ohio

via Mennonite Board of Missions and Charities, Elkhart, Ind.

The church can rise no higher than the level of the life of those who are in it.—George R. Brunk.

MISSIONS

EDITORIAL

Tenth Anniversary of Hiroshima

Erasing the effects and marks of gross sin is impossible. God can forgive and man make amends, but sin leaves scars. Sometimes it also starts a chain of events which the initiator can in no way control or stop.

Ten years ago on August 8 the United States released the first atom bomb over a modern city. Although ostensibly released to end a war started by evil men, it proved again that war degrades. Even in the ethics of war, if there are any, is there not a vast difference between the wanton destruction of civilian life and bombing a military objective, between Hiroshima and Pearl Harbor?

Although we had destroyed more lives by the incindiary bombing of Tokyo, yet we were the first nation on earth to release the deadly power of the atomic bomb which has since become the instrument of a cold war. The use of the bomb has also had a devastating effect on our national influence in Asia and among the smaller nations of the world who do not have atomic bombs to defend themselves against American military might.

When will we learn to influence the world by love rather than by fear? When will we begin to share our great wealth with those nations who have little without asking them to be on our side politically or militarily? Where is the faith that founded Plymouth colony and the Christian statesmanship which formed the constitution of the United States?

True, we have put forth special effort to heal the Hiroshima wound. Since 1945 American missionaries, evangelists, and Christian teachers have been attempting to undo the spiritual damage of Hiroshima by preaching and teaching the Gospel of love in Japan. Many Japanese have accepted Christ irrespective of Hiroshima. God works His will in spite of the sins of man. We praise His name for the great effort put forth during the last ten years to bring Christ to Japan.

A few churches in our country have designated Sunday, August 7, as a day of prayer. What more appropriate time could be found to confess our national sins? Let every home and every church fellowship pray for forgiveness for our national sins as Moses prayed for Israel. Let us also pray that our rulers may be granted necessary wisdom to lead our nation to practice righteousness on the international level. Then let us go out and live exemplary lives becoming to followers of the lowly Jesus.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Robert Mast, Fentress, Va., Rolland Richer and Eugene Richer, Wauseon, Ohio, joined the voluntary service unit which is assisting in rebuilding the tornado-struck area at Cheyenne, Okla., July 26.

VS Orientation School

Eighteen volunteers participated in the orientation school at Elkhart Headquarters July 12-23. In addition to Mission Board staff personnel assisting in the classes, Peter B. Wiebe, pastor of the Yellow Creek Mennonite Church, taught the Bible study class.

One purpose of the orientation school is to council with the volunteers and help decide where they can best serve. Members of this school have been assigned as follows:

Mennonite Hospital and Sanitarium, La Junta, Colo.: Royce Brunk, Newton, Kans.; Manford Hostetler, Kalona, Iowa; Floyd Miller, Jr., Hesston, Kans.; Wilma Roeschley, Graymont, Ill.

Calling Lake, Alberta, Canada: Isaac and Mildred Glick, Smoketown, Pa.; Richard Gingrich, Canby, Oreg.

Hesston College, Hesston, Kans.: Ralph Landis, Rittman, Ohio; Raymond Marner, Kalona, Iowa; Leon Schrock, Wooster, Ohio; Donald Houser, Filer, Idaho.

Sherman General Hospital, Elgin, Ill.: Donald E. Miller, Hammett, Idaho.

Camp Rehoboth, St. Anne, Ill.; Rawley Shank, Harrisonburg, Va.

Children's Home, West Liberty, Ohio: Anna Mae Wideman, Stauffville, Ont.

Home for the Aged, Eureka, Ill.: Gene Wyse, Mt. Pleasant, Idaho.

Froh Brothers' Homestead, Sturgis, Mich.: Benjamin and Martha Thomas.

A number of the volunteers gave a program at the Holdeman Mennonite Church, Wakarusa, Ind., Sunday evening, July 17. Ray Horst, VS Director, served as moderator, Royce Brunk as chorister, and Donald Houser led the devotional period. Special music was arranged by Wilma Roeschley and Gerald Buzzard. Topics were: "A Time to Prepare" by Donald Miller; "A Place to Share" by Leon Shrock; "Some Who Were There" by Wilma Roeschley and Rawley Shank, and "What Shall We Have Therefore" based on Matt. 19:27 concerning one's motivation for service by Isaac Glick.

I-W Services

The number of I-W men employed in Indianapolis, Ind., has increased to 106. There are also 11 released I-W men who are still working in the city.

Victor Esch, Phoenix, Ariz., began working in the I-W office at Elkhart Headquarters July 18. He is a graduate of Goshen College.

Released July 22, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Christian Pacifist Study Conference

A small study conference of Western European theologians interested in the Christian pacifist position will be held in Puidoux, Switzerland, August 15-19. This conference is being sponsored by the European Brethren, Mennonite and Friends Continuation Committee to stimulate discussion and consolidation of the Christian pacifist position among Western European theologians, many of whom are newly open to this way.

Harold S. Bender, chairman of the MCC Peace Section, and Harold Row, executive secretary of the Brethren Service Commission, will represent the historic peace groups of America. We are not certain of any Quaker representation at this time.

Andre Trocme, French leader of Christian pacifists who has visited Mennonite congregations in the U.S., will be among the leaders of the conference. Dr. Martin Niemoller, who just last summer declared that he has become a pacifist, is planning to attend.

Although this is only a small conference for those who are Christian pacifists, it is being watched with interest by the World Council of Churches. The WCC is planning to call a later conference of theologians to hear both views of the Christian attitude toward war, and the Puidoux Conference will be observed closely as an important influence on Western European Christian thinking.

Pax Pastor Sails

John and Ruth King Duerksen and children Johnny and Becky of Hesston, Kans., sailed for Germany on July 27. They will live at Enkenbach. From there Bro. Duerksen will work for two years as Pax pastor to our Pax units at Backnang, Wedel, Bielefeld, and Enkenbach. The Duerksens are members of the Mennonite Church at Hesston, Kans., where Bro. Duerksen served as music instructor on the Hesston College faculty for 12 years.

Klassens to Berlin

Jacob and Helena Klassen of Gretna, Man., sailed for Germany on July 27. They were accompanied by their three daughters. The Klassens are going to Menno-Heim, Berlin, for two years to replace the David P. Neufelds who returned in April. Menno-Heim is the community center in Berlin where many of the refugees from the East Zone come for material aid. Week-end conferences for fellowship among Mennonites of the East Zone are also sponsored by Menno-Heim. The Klassens are members of the General Conference Mennonite Church at Blumenorter, Man.

Doctor Joins Java Unit

Dr. Glenn Hoffman, M.D., of Maytown, Pa., embarked July 27 for a three-year term of service in Java. He will replace David Epp in the outpatient clinic work among the natives in the mountains of Java.

Released July 22, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A new area of service for voluntary service units is being opened among the Indians and other spiritually needy folks at Calling Lake in northern Alberta. The first members of the unit were in the VS orientation school in July. Everything that is needed for furnishing a home must be provided for this new unit: beds, tables, chairs, gas lights, gas iron, dishes, flat ware, cooking utensils, floor covering, bedding, towels, table cloths, etc. We encourage you to send contributions to your WMSA treasurer designated for "Northern Alberta VS Unit Furnishings." You can share in this new area of witness by your contributions and prayers.

* * *

From the Treasurer: It is time now to start thinking about the new projects for the work in Japan. The delegate body showed much interest in this kindergarten building as an adult project and in supplies for it as the project for girl's groups.

There is a special need at this time for more contributions to the General Fund. This is a need that continues and we should make regular contributions to it. If there should be a surplus in the fund the committee could draw from it to relieve other needs.

The Devotional Program at our WMSA Meetings.

Sometimes planning and preparing the devotional period is another of the duties left to the president. In some groups this responsibility may be delegated to another person or committee. This will be determined by the local circumstances, the size of the group, and whether it is an adult group or junior-intermediate girls. The program which is planned for the year may be printed in outline form or more detailed, including the suggested topics, Scripture lessons, roll call, and even speakers. The year's program may be distributed to every memebr, or may appear only in the records of the person or committee in charge of the planning.

The individual sisters who take part in the devotional program are informed long enough before the meeting so that they too can prepare for their part. "I have tried never to read before others until I have gone through the passage aloud, and prayed about it in private" (C. P. Blackwood). The same author said about prayer, "In private prayer one's thoughts may wander, in a group one needs to keep on a single path of thought and feeling, so that others can follow. Be sure of being coherent and intelligent, and not being heard for our 'much speaking' with the kind of vain repetitions we employ when unprepared." The time allotted for the devotional talk may be short, Mrs. Blackwood says, "In five minutes, or seven, one can say a great deal if well prepared."

* * *

The WMSA committee is looking for program plans which have been or are being used by your local organized women's groups. Will you help us to help you and the many others who want help for the devotional period? Send your program plans to Miss Orpha Troyer, Walnut Creek, Ohio.

Office of the WMSA Executive Secretary
MBMC, Elkhart, Ind.

From Our Churches

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Christian Friends:

"The Lord hath done great things for us. . . ." Within the year we enjoyed seasons of spiritual blessings.

Last fall Bro. Milo Stutzman, Kingman, Alta., conducted revival meetings. The messages gave one a feeling of down-to-earth solidness while we were basking in heavenly truth.

We lost one of our number when Mary Ann Hershberger, with Paul Paine, decided to take up permanent residence in Kansas City.

On May 7, 8, we were host to the Sunday School Workshop group and visitors. There were those present from most of the churches in our district.

This summer we had the twentieth Bible school at this place. As far as we can see, it was a successful school.

We wish more missionaries would stop with us.

Fannie Stoll

ALBANY, OREGON

(Albany Congregation)

"Enter into his gates with thanksgiving, and into his courts with praise." On Feb. 27 the first worship service was held in the sanctuary of our new building. Services had been held in the basement for the past two years, and it is with thanksgiving that we worship here, for the Lord has truly blessed us beyond what we were able to ask or think. It was most fitting that the first services should be our revival meetings with Bro. J. D. Graber as evangelist. His messages challenged us to serve Christ more sincerely.

At the first of the year the congregation accepted the oversight of the Logsden Sunday School which had previously been carried on by the Sheridan Church. This Sunday school is located about 50 miles from Albany in the Coast Mountains and is in a logging community. Roads that lead up this hill and around that one lead us to the many children who make up our Sunday school. Attendance and interest have been very good, and we are praying that the Bible school to be held soon will serve to increase interest and to be a means of winning more to Christ. At a recent baptismal service, three were added to the church. Bro. and Sister Dewey Wolfer have lived in this community for the past several years, and recently Bro. and Sister Paul Vandiver have moved over there so that they might be more effective witnesses to those who live there. Four other families drive over to the Sunday school regularly to help carry on the work.

Our other mission Sunday school—Riverside—which is located about 50 miles from Albany, has recently set up a new schedule to allow for a service after the regular Sunday-school hour. We are praying that this might arouse more interest among those of the community, and might be a means of feeding those who regularly attend the services.

Another outreach of our church is the radio program heard every Saturday over our local station. This is a ten-minute program consisting of singing, Scripture reading, prayer, and announcements of interest to the listening public. The Men's Fellowship which meets once a month has also been the means whereby some have been added to the church and where many others have been strengthened. For their practical outreach the men built a small barn for one of our members whose barn was destroyed by fire, did some carpenter work at Logsden for a family whose home had burned, and helped make the house where the Vandivers moved to be more livable. It is not so much what we preach, but what we practice that appeals to the world, and it is the aim of the Men's Fellowship to be of use wherever and whenever needed.

Summer Bible school was well attended with an average attendance of 100. The offering of $60.84 is to be sent to Mathis, Texas, to be used for library books and layettes. A Bible school class to help the teachers to teach more effectively was conducted several Sunday evenings before Bible school. These lessons were helpful in creating enthusiasm among the teachers and in preparing them for more effective work among the children.

Junior Camp was held July 2-9 at White Branch Camp which is located on the McKenzie Pass. A number of juniors from our church attended as well as eleven from the Logsden Sunday School, three of whom made decisions for Christ. The juniors have been kept busy otherwise too. The girls with their Sewing Circle, and the boys with Boys' Club. The boys meet every Friday evening and carried on such projects as billfolds, birdhouses, model airplanes, and tool chests. This was one of the more recently organized groups, but was also one which was received with much enthusiasm.

Prayer meetings for the summer months have been assigned to various leaders, each presenting a Bible-centered, devotional meeting and then giving information concerning work with which he is directly associated and presenting it in such a way that united, specific prayer can be made in behalf of that work. Pray with us that in each means of witness, we might present Christ, and that His kingdom might increase as a result.

Mrs. Eugene Lemons.

HANNIBAL, MISSOURI

(Mennonite Mission Congregation)

Dear Readers: Greetings:

On June 1 Bro. Melvin Lapp, Atglen, Pa., finished his two years of I-W service at the Levering Hospital in Hannibal. He served as a worker at the mission during those years and for eight months previously so that he was with us for thirty-two months. He assisted in many phases of the church work during his stay and is greatly missed by the congregation. On June 8 Bro. Kauffman performed the marriage ceremony at Maple Grove Church, Atglen, Pa., when he was united in marriage to Pearl Stoltzfus, Gap, Pa.

Bro. Peter Hartman, Elkhart, Ind., is planning to begin I-W service here about Sept. 1. He will come with Marilyn Troyer to whom he will be married in August. Bro. and Sister Alfred Yoder, Jr., Garden City, Mo., have also been with us for two years and will be leaving Aug. 1. Bro. Yoder has served as a member of the Christ for Today quartet for over a year. We have appreciated their service in the church.

The Christ for Today tent meetings this year were held in Hannibal June 19 to July 3 by the Brunk evangelistic group. Bro. Brunk served us very well. Brethren from Iowa helped to erect the tent and to take it down again. Five persons are contemplating baptism as a result of the meetings.

On June 23 Bro. George Brunk accompanied Bro. Kauffman to the state prison at Jefferson City and assisted in the baptismal service for another brother in the faith, Louis Grey No. 68624, a former heavy-weight boxer. He is the first brother of the colored race in our church there. After the baptism, we observed communion and feet washing.

On July 7 Bro. James Wall was released from prison on parole, and in company with his mother, brother and family, stopped with us in Hannibal. He gave his testimony, the story of his conversion, and told of the problems of living a Christian life in the prison. He has gone with his mother to Kenmore, N.Y., where he plans to live until he begins to attend Goshen College. He has taken correspondence work from Goshen and so stopped to visit Bro. S. C. Yoder, and to become acquainted with the college.

Our summer Bible school is in progress and will close on July 22. All our teachers are from our own congregation except one. The young people are doing an excellent piece of work in teaching. For the first time in the history of our congregation we have some colored children and one adult attending our school. For this we are very happy.

On June 25 the Christ for Today Radio Board met in Hannibal and agreed to continue the 30-minute broadcast each Sunday morning. The radio station suggested a daily five-minute program and the Board has this under consideration. The Christ for Today quartet, accompanied by Bro. Kauffman and Bro. Charlie Hoskins, will present a program at the Bethel Church, Wayland, Iowa, on Sunday evening, July 24.

Bro. and Sister David Mann, who have been serving for a year at Hannibal as associate pastor, will soon have completed their year. They have accepted the invitation of the Albany, Oreg., congregation to serve as pastor there for a year. Their faithful service has been much appreciated by our congregation. They have endeared themselves to us and we wish them God's blessing as they leave. Another young man, a seminary graduate, is planning to take his place here. We solicit the continued prayers and support of our brethren for the witness in Hannibal.

C. Carol Kauffman.

LEO, INDIANA

(Leo Congregation)

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1). Truly we again have cause to praise and glorify the name of Christ.

Our pastor, Bro. S. J. Miller, is again worshiping with us, having recovered from surgery recently. We thank God for healing his body. May he serve the Lord more fully each day. During his absence, the pulpit was filled by the brethren Ben Graber, Simeon Stuckey, and John King. Their messages were much appreciated.

Bro. Jonas Christner served as director of our summer Bible school at Leo and Bro. John King at Fair Haven Mission. Both schools were well attended. May God bless the seed sown in the lives of those attending the Bible schools, that it may bring forth much fruit.

Several of the I-W boys have completed their two-year service and are fellowshiping with us again. May they continue to serve the Lord wherever He leads. Bro. Harry Graber is back for a two-month period from Arizona where he is teaching school among the Indians for his I-W service. He is attending summer school at Indiana University.

Our sewing groups were invited to be guests of the First Mennonite Church in Ft. Wayne, July 13. Mrs. Carl Beck was the guest speaker. May we ever remember our missionaries, both with our prayers and material support. As our grain harvesting draws near, let us remember that Christ's harvest field is ripe, ever ready for the reapers. "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15).

Correspondent.

NAMPA, IDAHO

(Nampa Congregation)

Greetings:

Bro. Raymond Mishler, McMinnville, Oreg., preached for us June 5. He and Sister Mishler and Mr. and Mrs. Elmer McTimmonds were en route to Indiana.

The Millard Lind family spent several days in Nampa en route to Oregon from Scottdale, Pa.

Our three Bible schools closed here June 9. Attendance was not as good as some years due to the polio scare.

Robert Miller left July 6 for Portland, Maine. He had spent several months here with his parents after having spent two years in VS work in Maine. He plans to be employed in the hospital there.

Miss Pearly Craft returned to Delaware after spending several weeks visiting her parents here. She has been working in a home for the aged in Delaware.

The Gilbert Lind family returned from Oregon on July 6. They were in summer Bible school work there.

We held our annual Sunday school program at Kurtz Park, July 4.

Bro. and Sister Abram Good returned home recently from a four-month visit in the east.

Mrs. Sam D. Miller.

WOLFORD, NORTH DAKOTA

(Lakeview Congregation)

Dear Readers:

"The Lord hath done great things for us; whereof we are glad." On the evening of June 5 Bro. M. A. Yoder, Hesston, Kans., was with us and brought a message on "Seven Things We Ought to Know About Man."

The following week, June 6-9, our congregation was host to the annual session of the North Central Conference. Many visitors attended and many blessings were received from the meetings.

The marriage of David Shrock and Lydia Catherine Slaubaugh on the evening of June 16 brought some visitors from Daviess Co., Ind., among whom was Edd P. Shrock, who brought us both morning and evening messages on June 19.

Our summer Bible school was held from June 20 to July 1 with Richard Yoder and David Bacher as superintendents. Bible schools were also conducted at Fort Totten, Rock Lake, and a group from here helped at East Minot. The teaching force included many of the home folks but also some out-of-state help—Faye Hochstetler, Goshen, Ind.; Ruth Yoder, Leanna Yoder, and Lois Yoder, Parnell, Iowa, and Norma Skrivseth, Graceton, Minn.

E. G. Hochstetler attended the Alberta-Saskatchewan Conference at Carstairs the first

part of July, and also visited his brother John at Creston, Mont.

John Stoll from East Minot brought us the sermon on the evening of July 10.

Rhoda Bacher.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

HERALD Readers, Greetings:

The attendance and interest in our summer Bible school were very good. The enrollment, including teachers, was around 150. Sister Margaret Bauer, our primary Sunday-school superintendent had the school-age pupils at the schoolhouse which is across the road from the church. Here they had plenty of room for classes with recreation facilities right on the grounds. The church auditorium was used only for their chapel services. Their offerings for Korean orphans amounted to $49.43.

The preschool children were in charge of Sister Wilda McGinnes. They met in the church basement, and their playground was the church lawn. This arrangement for having the little folks by themselves has worked out very well for several years. The Bible school program was held the following Sunday evening in the new school gym, where a nice group, including many parents who never attend church, came to see and hear what their children had learned in these two weeks. We were glad for the interest manifested. May the Lord bless every one.

After two weeks of teaching in the preschool children's classes, Sister Ruth Frank went to Chicago for several weeks of voluntary service.

Among visiting ministers at Pleasant Hill were the brethren John Harnish, Eureka; Ivan Birky, Dewey; Edwin Stalter, Flanagan; and also John Troyer, Dillon, who brought a short message after a Sunday evening program given by their congregation. We enjoy having visiting ministers come.

We are glad to have Bro. Loyd Bariga and family unite with us again. Sister Bariga had formerly been a member here, but their business took them too far away to worship with us. Now they have moved back to Cloverdale and we are glad to have them with us.

Bro. J. N. Kaufman, who is ministering to us in the absence of a pastor, has provided someone to preach for us while they leave for several weeks' vacation in Oregon, where their son and daughter live.

The Holt Caterpillar Mfg. Co. at Peoria is having vacation now, and as we have quite a few members who are employees there, they are taking advantage of this and a number of them are leaving, some have gone, others are planning to go, and this lowers church and Sunday-school attendance to some extent.

Five of our junior girls are attending Camp Emmaus at Mt. Morris, Ill. We pray they may have a blessed experience in the Lord while there.

Sister Leda Litwiller, Hudson, Ind., is at home with her parents at Morton, and has again favored us with our annual hymn sing. She teaches music and is well qualified as leader.

Amelia Conrad.

Mission News

CONTINUED

Registration and convocation services for the new Mennonite Bible Institute of Puerto Rico were held at the Calvary Mennonite Church, La Plata, on Aug. 1. Principal of the Institute, Bro. Elvin V. Snyder, gave the opening address. Classes began at 10:00 a.m. Tuesday, Aug. 2. Public services for community and out-of-community friends were held both Monday and Tuesday evenings. Pray for this new venture in building the church in Puerto Rico.

Address change: Effective Aug. 1, the address for Black Mt. Mission will change from Chinle, Ariz., to Ganado, Ariz. This change affects all mail addressed to the Stanley Weavers and Lois Kauffman.

Bro. Paul Lauver, Cayey, Puerto Rico, will not be able to serve on the new Bible Institute faculty as originally planned for health reasons. Pray for the Lauvers in their missionary responsibilities.

Field Notes

CONTINUED

Bro. John R. Mumaw, Harrisonburg, Va., spoke at a Home Conference at the Maple Glen Conservative Mennonite Church, Grantsville, Md., July 22-24.

Miss Dorothy Kibe, County Hospital, Harrisburg, Pa., one of God's shut-ins would enjoy receiving cards on her birthday, Aug. 5.

The Rocky Ridge congregation, Quakertown, Pa., gave a program at Deep Run on Aug. 7.

Announcements

Bro. Raymond Sala, field representative of Mennonite Mutual Aid, will speak at Yoder, Kans., on Aug. 5 and at Hesston, Kans., on Aug. 9.

Bro. Paul Peachey, Harrisonburg, Va., will give four messages on nonconformity at the Ohio Christian Workers Conference. Participating in workshop sessions on the same subject will be Lawrence Brunk, on furlough from Argentina, and Carl Beck, on furlough from Japan. Bro. Melvin Hartzler will serve as moderator.

Ordination services for a minister are announced for Rohrerstown, Pa., at 9:00 a.m. on Aug. 2, and for Millersville, Pa., at 9:00 a.m. on Aug. 9.

A Bible Conference sponsored by the Mennonite churches of the Kishacoquillas Valley will be held in a tent near Belleville, Pa., Sept. 17 to Oct. 2, with C. J. Ramer, Duchess, Alta., and Don Augsburger, Philadelphia, Pa., as instructors.

A Home-coming and Anniversary of the Martins Church, Orrville, Ohio, will be held Aug. 28. All who ever attended church or Sunday school at that place are urged to attend. Participating on the program will be former bishops A. J. Steiner and O. N. Johns, and former pastors A. Ray Eschleman and Don Augsburger. The program marks the twenty-fifth anniversary of Bro. Stanford Mumaw's service as pastor at this place. Lunch will be served to friends from a distance. Renewing of former fellowships will be greatly appreciated.

Harvest home and Bible Conference at the Landis Valley Church, Lancaster, Pa., Aug. 6, 7.

Inspirational song service at Hostetter's Church near Route 116, 5 miles west of Hanover, Pa., at 2:00 p.m., Aug. 14.

Bro. Stoner Krady, Lancaster, Pa., will speak at the Aug. 7 YPM, Miners Village, Pa.

The staff for the Young People's Institute at Laurelville, Pa., includes Paul M. Roth, Paul M. Miller, J. D. Graber, Richard Detweiler, John H. Hess, Henry D. Weaver, Jr., and Merle Jacobs.

The annual Sunday-school meeting and Harvest Home services at Slate Hill, Shiremanstown, Pa., Aug. 14, with Noah Hershey, Parkesburg, Pa., and John R. Mumaw, Harrisonburg, Va., as speakers.

Bro. M. S. Stoltzfus, Route 2, Gap, Pa., has prepared a chart on the Book of Daniel, which he will mail postpaid for 75¢, or $45.00 per hundred, plus postage.

George Cole, missionary in China with McCammons, and frequently mentioned in **We Tried to Stay,** now in New York's Chinatown, at Zion, north of Morgantown, Pa., Aug. 24.

Visiting speakers at Illinois Conference: Don Smucker, Chicago, Ill., and Roy D. Roth, Hesston, Kans.

Visiting Speakers

June 26. **Reuben Hofstetter,** Kidron, Ohio, at Columbiana, Ohio.

July 3. **G. G. Yoder,** Hesston, Kans., at Garden City, Mo.

July 10. **J. Paul Sauder,** Mt. Joy, Pa., at Huntington Ave., Newport News, Va. **Ray Shenk,** Elkridge, Md., at Denbigh, Va.

July 17. **Ernest Harder,** chaplain of Bethel Deaconess Hospital, Newton, Kans., at Hesston, Kans. **Lee J. Miller,** Shipshewana, Ind., at Holdeman, Wakarusa, Ind. **Willis Hughes** and group from Crumstown, Ind., at Kendallville, Ind. **Edwin Yoder,** Topeka, Ind., at Clinton Frame, Goshen, Ind. **Roy Bucher,** Metamora, Ill., at Lititz, Pa. **D. Chauncey Kauffman,** on furlough from Europe, at Boone Station, Ohio. **Paul E. Yoder,** Albany, Oreg., at Zion, Hubbard, Oreg. **Emery Yutzi,** Plain City, Ohio, at Oak Grove, West Liberty, Ohio.

July 24. **J. Mark Stauffer,** Harrisonburg, Va., at Rocky Ridge, Quakertown, Pa. **Harold Bauman** and MYF group, Orrville, Ohio, at Old Man's Cave, Ohio. **Howard Zehr,** Fisher, Ill., at Metamora, Ill. **Eli Nissley,** Plain City, Ohio, at Pike, Elida, Ohio. **Nelson E. Kauffman,** Charley Hoskins, and quartet, Hannibal, Mo., at Bethel, Wayland, Iowa. **Warren B. Metzler,** appointed to Jamaica, at Congregational Mennonite, Marietta, Pa. Javan Corl, E.U.B. appointee to Japan, at Meadville, Pa. **Newton Weber,** West Liberty, Ohio, at I-W center, Cincinnati, Ohio.

July 31. **Leonard Haarer,** Hamilton, Ont., at Meadville, Pa. **H. N. Harder,** Normal, Ill., at Metamora, Ill. **Willis Hallman** and students-in-industry unit, Chicago, Ill., at Lombard, Ill. **Stanley Freed,** Morwood, at Plain, Lansdale, Pa.

Evangelistic Meetings

John Yoder, Goshen, Ind., at Pleasant Valley Chapel, Coshockton, Ohio, an outpost of the Berlin Church, Aug. 7-14. **Don Augsburger,** Philadelphia, Pa., at Youngstown, Ohio (tent meetings), Aug. 7-21, and at Martins, Orrville, Ohio, beginning Aug. 28. **B. Harold Thomas,** in Christ-for-You tent campaign, sponsored by Glad Tidings congregation, New York City, Aug. 6-28. **Merlin Good,** Wild Cat, Ky., at Mattawana, Pa., Aug. 2-14. **J. Otis Yoder,** Harrisonburg, Va., at Zion, Broadway, Va., Sept. 28 to Oct. 9. **Harry Y. Shetler,** Davidsville, Pa., at Huber, Dayton, Ohio, Aug. 6-14. **George R. Brunk,** Denbigh, Va., and party at Rosthern, Sask., July 17-31, and Swift Current, Sask., Aug. 7-21.

THE SALT OF THE EARTH (Continued)

duct and our words in the power of the Holy Spirit.

If these conditions prevail among the people of God we can expect to see in the world conviction of sin which leads to repentance.

"But if the salt loses its strength, what can make it salt again? It is good for nothing but to be thrown away and trodden under foot" (Williams translation).

Let us pray earnestly that that be not our condition.

Elverson, Pa.

TO BE NEAR TO GOD (Continued)

Saturday, August 13

Read Heb. 10:14-25. "Let us consider one another."

No wonder there is inspiration for us in the church of Jesus Christ. How considerate our blessed Lord has been of all our needs.

Oh, how He helps us to be considerate of each other (that is, if we continue to consider Him), because He cannot be near us for long without having us meet His friends, yes, and even His enemies.

One formula has helped me a great deal and that is "not to think of you the way you are, but the way you would want to be." So think of me also, "not the way I am, but the way I want to be."

Let us consider one another.

—Linford D. Hackman.

OUR SCHOOLS (Continued)

endeavor by the grace of God, to be good examples of all the spiritual graces, including a witness in our individual lives and in our home life to the practical life expression of the principle in I Cor. 11:2-16, and that we, the lady faculty members, staff members, wives, and daughters endeavor to fulfill meaningfully and joyfully the symbolic expressions of that passage.

II. That all of us—administrators, personnel staff, and every faculty member—endeavor to teach more readily, diligently, and lovingly to our students the principle of I Cor. 11:2-16 through any and every means which the Lord gives us to perform this teaching function (recognizing, of course, that this is but one of God's principles, but that it is one); that in our teaching we also endeavor to help our students understand the relationship, both of the practical life expression, and of the particular symbols, to the principle taught in I Cor. 11:2-16; and that we depend upon the Spirit of God to show us ways and means to accomplish this teaching function—whether in class, out of class, to one student, to a group of students, or to many students.

The Board of Education heartily commends the position of the faculty and solicits the co-operation of all parents and pastors in developing conviction and practice. One pastor, after receiving these letters from the president, had a personal interview with each girl student from his congregation. Disciplinary actions have been taken when students have violated these principles. It is to be expected that conviction will be developed in the coming generation for the practice of these principles as our colleges and congregations co-operate. Our colleges are happy to champion the principles of the Scripture and the church as they seek to serve the church.

The Board of Education seeks to encourage greater moral, prayer, and also financial support from our churches for our schools. Our administrations deserve and crave the prayer support and co-operation of our pastors. An encouraging word from the pastor goes a long way in securing support from congregations. The question may well be asked; How many pastors have as aggressive and positive a program for promoting these doctrines as do our colleges? It would be easy to criticize our congregations as well as our colleges. A letter, accompanied by a gift for the support of your college, directed to the president, will be a tremendous encouragement. We request that you remember the Board of Education and the colleges of the church in your prayers.

EXERCISING THE MINISTRY OF RECONCILIATION (Continued)

concern for the problems of mankind. The experience of Mennonites throughout the years as refugees bears out this fact. Therefore, the task of the Mennonite church today is not the search for more skillful avenues of withdrawal but for concrete ways of putting into practice the ministry of reconciliation in the name of Christ and by the use of Christ's methods.

It is sometimes claimed that the position of nonresistance which forbids political participation destroys political relevance. Since international relations are essentially power relations, the believers of nonresistance are so deeply at odds with the first principles of political existence as to block any kind of direct influence. This would seem to be confirmed by the social and political analysis of some of our leading modern theologians and it would seem to be demonstrated by the traditional disregard for political affairs by the Mennonite Church. If, however, nonresistance does not in principle conflict with that kind of influence which is implied by Christians designated as "salt of the earth" and "light of the world," it would appear that there are unexplored avenues of nonpolitical influence. The Mennonite Church may well ask itself whether there may not be a thousand nongovernmental ways open to Spirit-filled Christians for the establishment of peace and righteousness among nations. The problem is, *how* can this be done? Actually, however, the problem is one of faith and openness to the work of the Holy Spirit.

A Peace Team to Russia

Here are a few suggestions. Begin by sending, if possible, a peace team to Russia, working in Russian agriculture and industry as a service unit, using the occasion as an opportunity to witness for the Christian way of forgiveness and reconciliation. This unit would communicate with the common people, sharing their burdens and their joys, spending hours in study and prayer and fellowship around the Bible. Or possibly the church could send to Russia a delegation to express to the leaders and to the common people, and especially to the church in Russia, the desire of Christian people for a real peace based upon reconciliation. Or possibly our Sunday-school children could send small Christmas gifts to the children of Russia, sharing with them the joys of the birth of the Prince of Peace. Who can estimate the spiritual value which small gifts could represent when they are multiplied possibly by ten thousand. Actually there are many ways of expressing love and an Iron Curtain or any corresponding instrument of divisiveness and separateness that governments may erect cannot stop the flow of the love of Christ. There are thousands of ways of bringing hearts together if the Holy Spirit is permitted to work in the ministry of reconciliation. Most certainly there are nonpolitical ways of political relevance which have not been employed.

Undoubtedly a program of reconciliation which would submit to the freedom of the Spirit would encounter points of conflict with purposes of the State. On the other hand, we can expect no trouble from the State as long as we submit entirely to the possibilities of peace open to the State. There is an approach to peace which simply leaves international relations in the hands of the State Department, assuming that as long as the government is in Christian hands, Christian possibilities will be exhausted by that fact. However, experience has shown that the possibilities of reconciliation are limited by the facts of power regardless of who the President or Secretary of State may be. It does not follow that since we have a Christian President the duty of the church in the field of peacemaking is fulfilled.

The church as the body of Christ which accepts the crosss and which is filled with the love of Christ has its own ways of making peace. The tragedy of history is that the churches have become so intimately tied to the national ego that independent thought and action in human relations across national borders have become difficult. The duty of the church is to assert a measure of independence in accordance with its own being which admittedly governments do not enjoy but which is essential if the church will occupy a position above the level of sufferance. The responsibility of the church is to do a work which governments cannot do but which is admittedly sufficiently politically relevant to

provoke a measure of tension between Christ and Caesar. The absence of tension between Christ and Caesar today in America is due to the fact that government has been "Christianized" in a measure and the church has capitulated to the thinking of the world in a larger measure.

If there is truth in the claim that a period of peace has dawned, nevertheless a peace resting upon necessity rather than reconciliation, this is the time when peace-loving people should take every opportunity to discharge that quality of concern and peacemaking which may place the peace on a sound and lasting basis.

And it should be remembered that peacemaking is concrete. It goes beyond an intellectual commitment to nonresistance. It does not stop with the formulation and acceptance of a doctrine of peace. It is the active seeking for ways of bringing the separated together, whether they be brethren in the church who have become estranged, individuals in the neighborhood who hate one another, or even such huge and complicated groups as nations.

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bontrager, Willard and Millie (Gascho), Mancelona, Mich., third and fourth sons, Drew La Mayne and Dwen La Mont, July 15, 1955.

Bower, Merton S. and Mildred (Rush), Hatfield, Pa., second child, first daughter, Carol Ann, July 9, 1955.

Bowers, Harley C. and Bertha (Miller), Albuquerque, N. Mex., second daughter, Carol Sue, June 14, 1955.

Erb, D. Wilbur and Lois (Taylor), Harrisburg, Pa., sixth child, fourth son, Philip Richard, July 5, 1955.

Fisher, Dale and Marcella (Good), Logan, Ohio, sixth child, third son, Ronald Freeman, July 12, 1955.

Keim, Jonas and Fannie (Troyer), Charm, Ohio, first child, Alden, May 21, 1955.

Gerber, Clyde and Gladys (Miller), Benton, Ohio, third child, second daughter, Vanessa Dale, July 5, 1955.

High, Dan and Clara (Culp), Vineland, Ont., first child, Elizabeth Ann, July 12, 1955.

Hostetler, Dewey and Bernice (Lehman), Harper, Kans., second child, first daughter, Karen Deanne, July 13, 1955.

Hostetler, Leslie and Emma (Helmuth), Kalona, Iowa, third child, second son, Donald Lynn, June 18, 1955.

Jacobs, Donald and Anna Ruth (Charles), Musoma, Tanganyika, first child, Jane Elizabeth, July 5, 1955.

Kreider, B. Franklin and Emma (Hostetter), Manheim, Pa., sixth child, third daughter, June Elizabeth, June 30, 1955.

Kuhns, Gerald E. and Leila (Lehman), Albany, Oreg., first child, Gerald Ricky, July 5, 1955.

Longacre, W. Paul and Ruth C. (Geissinger), Quakertown, Pa., third child, second son, Horace Allen. (no date)

Mast, Albert, Jr., and Dorothy (Miller), Millersburg, Ohio, fourth child, second son, James Craig, July 9, 1955.

Moyer, Joseph O. and Mrs. (Watters), Brattleboro, Vt., second son, Richard Allen, July 6, 1955.

Thomas, Jacob N. and Ida Frances (Huber), New York City, second son, Dwight Mark, July 15, 1955.

Torkelson, Kenneth L. and Grace C. (Lauver), Duchess, Alta., third child, second daughter, Phyllis Marie, June 18, 1955.

Shetler, Paul Wesley and Dorothy (Bender), Kalona, Iowa, third daughter, Pauline June, June 22, 1955.

Showalter, Irvin D. and Mary Ellen (Eby), Big Springs, Md., second child, first son, Terry Daniel, June 5, 1955.

Strite, C. Merle and Anna (Hostetter), Greencastle, Pa., fifth child, first daughter, Rosa Annette, July 9, 1955.

Strubhar, Timothy J. and Anne (Tolmsoff), Salem, Oreg., first child, Rosemary, June 8, 1955.

Swartz, Edwin and Wilma (Smucker), Turner, Mich., second child, first daughter, Judy Dianne, July 12, 1955.

Yoder, Howard and Fannie Mae (Troyer), Hicksville, Ohio, third son, Gary Lynn, July 10, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Allbach—Yothers.—Abraham W. Allbach, Hatfield, Pa., Bridgeport cong., and Dorothy H. Yothers, Chalfont, Pa., Blooming Glen cong., by David Derstine, Jr., at the Blooming Glen Church, June 4, 1955.

Bauman—Musselman.—Mervin Bauman, Waterloo, Ont., and Erla Musselman, Elmira, Ont., both of St. Jacobs cong., by Roy S. Koch at the St. Jacobs Church, July 16, 1955.

Bishop—Derstine.—Paul L. Bishop, Perkasie, Pa., Blooming Glen cong., and Betty Arlene Derstine, Dublin, Pa., Deep Run cong., by David Derstine, Jr., at the Blooming Glen Church, June 11, 1955.

Eckert—Marks.—Kenneth Eckert, Jr., Hudson Lake, Ind., cong., and Leona Marks, Olive cong., Elkhart, Ind., by J. C. Wenger at the Olive Church, July 3, 1955.

Gleijsteen—Detweiler.—Jan Gleijsteen, Scottdale, Pa., Amsterdam, Holland, cong., and Barbara Ellen Detweiler, Newton, Kans., Pennsylvania cong., by James Detweiler, brother of the bride, at the Pennsylvania Church, June 30, 1955.

Leichty—Yoder.—Marion Leichty, Mt. Pleasant, Iowa, and Marlene Yoder, Kalona, Iowa, both of the Bethel cong., Wayland, Iowa, by Vernon S. Gerig at the Lower Deer Creek Church, July 3, 1955.

MacDonald—Snider.—William MacDonald, Allenford, Ont., and Audrey Snider, Kitchener, Ont., by Osiah Horst at the Mannheim Church, Petersburg, Ont., July 9, 1955.

Martin—Jantzi.—Abner Martin, Waterloo, Ont., Erb Street cong., and Shirley Jantzi, Kitchener, Ont., First Mennonite cong., by John H. Hess, assisted by Wayne North, at the First Mennonite Church, July 9, 1955.

Miller—Bast.—Elmo Miller, formerly of Smithville, Ohio, Oak Grove cong., and Irmgarde Bast, Kitchener, Ont., First Mennonite cong., by John H. Hess at First Mennonite Church, May 28, 1955.

Shaffer—Mishler.—Merle Shaffer, Stoystown, Pa., and Lois E. Mishler, Jerome, Pa., both of the Blough cong., by Harry C. Blough at Blough Mennonite Church, June 25, 1955.

Shingleton—Rushly.—Don Shingleton and Ella Mae Rushly of Sycamore Grove cong., Garden City, Mo., by Frank B. Raber at the Miller-Landis home, Harrisonville, Mo., June 9, 1955.

Suter—Brunk.—Nelson Suter and Donna Lee Brunk, both of Harrisonburg, Va., Weavers cong., by Harold G. Eshleman at his home, June 7, 1955.

Swartzentruber—Schmitt.—Elmer Swartzentruber, Kitchener, Ont., Steinman cong., and Verdella Schmitt, Kitchener, Ont., First Mennonite cong., by John H. Hess at First Mennonite Church, June 25, 1955.

Zimmerman—Yoder.—Glen Wayne Zimmerman, West Liberty cong., Windom, Kans., and Martha Lee Yoder, Topeka, Ind., cong., by Aaron J. Epp at the MCC Personnel Home, Reedley, Calif., July 8, 1955.

Our lives are much like goblets; they must be emptied of self to be filled for service.—Gertrude Roupp.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Infant, stillborn daughter of Clyde and Helen (Dickerson) Bergey, Fentress, Va., was born June 8, 1955. A graveside service was held in the cemetery at Mt. Pleasant Mennonite Church conducted by Amos D. Wenger.

Cassel, Elizabeth H., (Moyer), widow of the late Charles S. Cassel, was born Aug. 27, 1862, in Blooming Glen, Pa.; passed away May 2, 1955; aged 92 y. 8 m. 5 d. She lived for some years at the Eastern Mennonite Home in Souderton, and it was at that place that she died after a brief illness. She is survived by 4 daughters, 3 sons, one sister, 24 grandchildren, and 33 great-grandchildren. Three sons preceded her in death. Her husband preceded her in 1932. She was a faithful member of the Blooming Glen Mennonite Church for many years. Funeral services were held at the Blooming Glen Church on May 5, in charge of David Derstine, Jr., with interment in the adjoining cemetery.

Detweiler, Emma M. Moyer, widow of the late Ira B. Detweiler, was born Oct. 31, 1882; passed away May 12, 1955; aged 72 y. 6 m. 11 d. She was a long time resident of Silverdale, Pa., and it was there in her home that she passed away after a brief illness. She is survived by 2 daughters, one son, and 3 grandchildren. Her husband preceded her in death in July, 1950. She was a faithful member of the Blooming Glen Mennonite Church for many years. Funeral services, in charge of David Derstine, Jr., were held May 16 at the Blooming Glen Church. Interment was made in the adjoining cemetery.

Ehst, Abram G., son of the late minister John M. and Susanna (Gehman) Ehst, was born near Bally, Pa., Sept. 19, 1869; entered into rest at the home of his son on June 28, 1955; aged 85 y. 9 m. 9 d. His first wife, Catharine (Landis) Ehst, preceded him in death in 1913, and his second wife, Mary (Musselman) Schaffer, in 1945. He is survived by one son (John L., Bally, Pa.), one daughter (Mrs. Jacob Kolb, Spring City, Pa.), one stepdaughter (Barbara Schaffer, Bally), and a sister (Mrs. Fred Hunsberger, Souderton, Pa.), 8 grandchildren, and 22 great-grandchildren. For 36 years he faithfully served the Hereford Mennonite Church at Bally as deacon. Funeral services were held on July 1 at the church in charge of E. W. Kulp and Paul E. Longacre. Interment was made in the church cemetery.

Horst, Ethel Marie, daughter of Martin and Mary (Rudy) Wenger, was born in Wayne Co., Ohio, Feb. 1, 1909; passed away July 12, 1955, at the Massillon City Hospital; aged 46 y. 5 m. 11 d. Her death followed an illness of two months. She accepted Christ as her Saviour, joined the Mennonite Church, and remained a faithful member until death. On Nov. 1, 1930, she was united in marriage to David Horst. This union was blest with 5 children (Ernest, Orrville, Ohio; Mary, Arlene, Martha, and Clarence, at home). Besides her husband and children, she is survived by one granddaughter, 2 brothers (Ray and Morris Wenger of Dalton), and many other relatives and friends. She was preceded in death by her parents and a brother Harold. Funeral services were held at the County Line Mennonite Church with Elmer Good and Abram Good officiating. Interment was made in the adjoining cemetery.

Maust, Lewis J., son of the late Jonas and Barbara (Miller) Maust, was born March 29, 1867; died July 5, 1955; aged 88 y. 3 m. 6 d. He spent the last five years of his life in the home of his son-in-law and daughter, Mr. and Mrs. Floyd Bender, which was also the place where he was born. On March 20, 1898, he was united in marriage with Amelia Orendorf, who preceded him in death about 21 years ago. A son also died in infancy. The following children survive (Norma—Mrs. Omar Bender, and Anna—Mrs. Floyd Bender, both of Meyersdale, Pa.; Martha—Mrs. Alvin H. Yoder, Grantsville, Md.; Alvin, Meyersdale; Omar, Salisbury, Pa., and Elmer, Grantsville), also 48 grandchildren, 40 great-grandchildren, one brother (Jonas, Goshen, Ind.), and 2 sisters (Mrs. Anna Yoder, Iowa City, Iowa, and Mary, Meyersdale). He accepted Christ in his youth and was a member of the Conservative Mennonite Church. Funeral services were held July 8 at the Oak Dale Conservative Church near Salisbury, Pa.,

in charge of Mark Peachey and Ivan J. Miller. Interment was made in the church cemetery.

Miller, Iva, daughter of J. J. and Mary (Slaubaugh) Stutzman, was born near Kalona, Iowa, on March 17, 1883; died on the way to the doctor's office in Kalona on June 7, 1955, of heart complications; aged 72 y. 2 m. 20 d. At the age of 17 she was baptized and received into the Old Order Amish Church. She was faithful to her Saviour throughout life and was a member of the East Union Mennonite Church at the time of her death. In August, 1926, she was married to Abe Miller, who preceded her in death in April, 1945. Besides a number of stepchildren, she leaves to mourn her departure 2 brothers (Will and Ervin), and 4 sisters (Katie—Mrs. Henry Miller, Wellman, Iowa; Mrs. Anna Gingerich, Kalona; Lydia—Mrs. Frank Eckdahl, Manitou Springs, Colo.; and Nellie—Mrs. Thomas Kauffman, Kalona), besides a number of relatives and friends. Preceding her in death were one brother and 3 sisters. Burial was made in the East Union Cemetery with A. Lloyd Swartzendruber and J. John J. Miller in charge.

Oberholtzer, Ada May, daughter of the late John J. and Anna (Hess) Martin, was born Nov. 1, 1877; departed this life May 9, 1955, after an illness of 5 weeks, at her home in Lancaster, Pa.; aged 77 y. 6 m. 8 d. She and her husband, Christian B. Oberholtzer, observed their 58th wedding anniversary on Nov. 26. She had been a faithful member of the Landis Valley Mennonite Church for more than 56 years. In addition to her husband, she is survived by a daughter (Anna May—Mrs. Victor S. Kress, Lancaster), and a son (Clarence M., Newark, Del.), also 2 grandchildren, a brother (C. H. Martin), and a sister (Anna H. Martin), both of Lancaster. Funeral services were held May 12 at Landis Valley Church in charge of Ira D. Landis and Levi M. Weaver. Interment was made in the adjoining cemetery.

Puffinburg, Mark Eugene, son of Daniel and Olive Puffinburg, Springs, Pa., was born Feb. 19, 1952; died in Children's Hospital in Pittsburgh, Pa., June 17, 1955; aged 3 y. 3 m. 29 d. He is survived by his parents, one brother (David Dale), and one sister (Mary Louise), 2 grandfathers, one grandmother, and one great-grandmother. The funeral services were held at the Springs Mennonite Church in charge of Roy Otto and Walter Otto. The funeral sermon was preached by Richard Martin. Burial was made in the Springs cemetery.

Roggie, Allan, son of Reuben and Verna (Yousey) Roggie, was born at Lowville, N.Y., on Sept. 21, 1934; peacefully fell asleep in Jesus on June 15, 1955, in the House of the Good Samaritan, Watertown, N.Y.; aged 20 y. 8 m. 24 d., following an illness of 5 months. He had been hospitalized since April 6, with the exception of 9 days which he spent at home. His cheerful disposition was an inspiration and testimony to all who knew him. He accepted Christ as his personal Saviour at the age of 13 and united with the Conservative Mennonite Church, where he remained a faithful member. He leaves to mourn his departure his parents, one brother (Donald, at home), and 3 sisters (Clara—Mrs. Lloyd Roer, Helen—Mrs. Elton Roggie, and Gladys, at home), one niece and 4 nephews, the grandparents (Mr. and Mrs. David Yousey, and Mrs. Andrew Roggie), and a host of relatives and friends. Funeral services were conducted at the Croghan Mennonite Church in charge of Lloyd Boshart and Richard Zehr. Burial was made in the cemetery adjoining the church.

Rutt, Martin E., 83, son of the late Martin N. and Fannie (Ebersole) Rutt, passed away at his home in Elizabethtown, Pa., on July 1, 1955. He was a faithful and consistent member of Bossler's Mennonite Church and superintendent of the Sunday school for many years. He also served as director of the Mennonite Children's Home, Millersville, Pa., for over 30 years. He is survived by his wife, Mrs. Suie Hess Rutt, and the following children (Mabel H., at home; Martin H., Lancaster; Mary—Mrs. J. Lloyd Hollinger, East Petersburg; and Mrs. Irvin Frank, Manheim), a foster daughter, 4 grandchildren, and 2 great-grandchildren. Funeral services were held July 5 at Bossler's Church, conducted by Martin Kraybill, Noah Risser, and Clarence Lutz. Interment was made in the adjoining cemetery.

Weldy, Paul Edward, son of Maynard and Edna (Weaver) Weldy, was born at Elkhart, Ind., July 29, 1933; passed away July 13, 1955; aged 21 y. 11 m. 14 d. Rheumatic fever eight years ago left him with a weakened heart condition. His physical condition limited him to less strenuous exercise but allowed him to participate normally in most of the activities of the home and community. He passed away peacefully in his brother's arms at rising time after a good night of rest and a pleasant day of normal activity with family and friends the day before. At the age of 12 he accepted Christ as his Saviour and was received into fellowship of the Holdeman Mennonite Church. The evening he accepted Christ, he said to his father, "You have another boy that is a Christian." His verbal testimony and consistently faithful life were evidences of his peace with God and assurance of salvation. He was to be married in December to Leanne Fricke. Surviving in addition to his fiancee and his parents are 2 brothers (Loren and Leland), one sister (Elaine), all at home, and the grandparents (Mrs. Silas Weldy and Mr. and Mrs. William Weaver, all of Wakarusa).

He was unusually active in church, school, and community affairs. Last year he was a leader in literary and debating work at Goshen College. He served his church as usher, Sunday-school teacher, and a leader in young people's activities. For more than 4 years Paul typed and printed the church bulletins. The funeral was held July 15 at the Olive Mennonite Church in charge of Lee J. Miller and Simon G. Gingerich with burial in the Olive Cemetery.

YOUR PUBLISHING HOUSE

Bookstores: From the beginning, the Publishing House has served our members and others with books, Bibles, and supplies through our mail order department. We have also had a small store at Scottdale.

Bro. John W. Weaver of New Holland and Blue Ball, Lancaster Co., Pa., rendered a new- and used-book service before there was a church-owned publishing house. He continued this until 1927, when the House accepted his offer to sell his business near New Holland and a small branch in Lancaster. This marked the beginning of the expansion of our bookstore services.

The most recent, the seventh, store to be acquired was the Christian Book Nook at London, Ontario. It has been altered, renamed the Golden Rule Bookstore—London, and now since July 5 is operated as our own service. London, with its immediate suburbs, is a city of about 140,000. It has a large trading area, being 65 miles southwest of Kitchener and 120 miles northeast of Windsor and Detroit. This store became available because of the illness of the former owner. John Snyder serves as the manager of the Kitchener and London stores. Janet Bechtel is his assistant in charge of Golden Rule Bookstore—London. A substantial increase in volume is anticipated under the new ownership and management. Your prayers in behalf of this new service are desired.

The following gives our present stores in the order founded or acquired, with their locations and managers.

Mennonite Bookstore	Scottdale, Pa.	Roy Smucker
Weaver Bookstore	New Holland, Pa.	Daniel Weaver
Weaver Bookstore	Lancaster, Pa.	Virginia Kreider
Golden Rule Bookstore	Kitchener, Ont., Canada	John Snyder
Herald Bookstore	Souderton, Pa.	Claude Shisler
Gospel Bookstore	Goshen, Indiana	Marion Lehman
Golden Rule Bookstore	London, Ont., Canada	John Snyder

"True Nonresistance Through Christ" is the name of a new Mennonite Brethren Church publication written by J. A. Toews of Winnipeg, Man. This study of the Biblical principles of nonresistance is a 63-page booklet. It is published by the Church's Board of General Welfare and Public Relations. The central aim of the booklet, according to the author, is "to show that those who submit unconditionally to the Lordship of Jesus Christ in faith and life cannot participate in war and violence according to the teachings of the New Testament." The writer is a member of the faculty of the Mennonite Brethren Bible College in Winnipeg. "True Nonresistance Through Christ" was printed by The Christian Press, 159 Kelvin Street, Winnipeg, Man.

Book Shelf

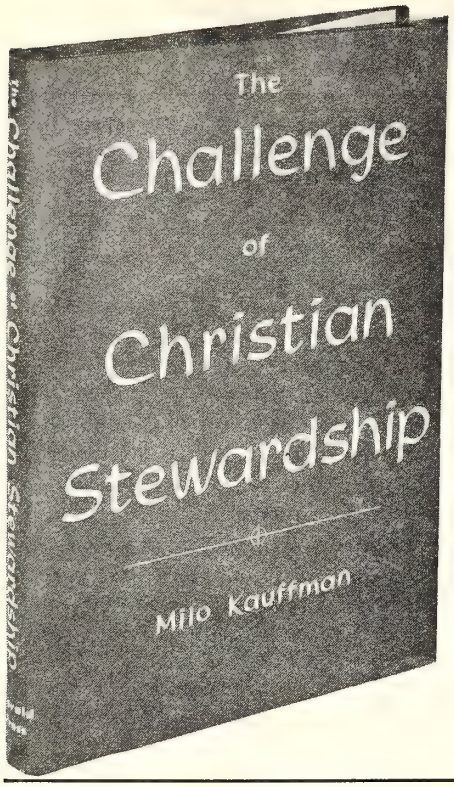
Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Cross, Sword, and Arrow, by Gladys H. Barr; Abingdon Press; 1955; 233 pages; $3.00.

This historical novel, written as a contemporary narrative of the times of the crusades and of the children's crusade which began in 1212, reflects the wars and barbaric cruelty of the time and the doctrines and practices of Roman Catholicism. It relates the origin of the children's crusade and the adventures and tragic experiences of many of the thirty thousand boys and girls who constituted the crusade. It reveals their faith and determination as they go forward without weapons excepting the cross. Their elders had failed despite their use of the sword; the innocent children hope to succeed with reliance on the spiritual force of love. We are told of their many sufferings from hunger and disease and difficult travel, their destruction through murder and storms, their disposal as slaves to the Mohammedans, their courage in witnessing to their faith in Jesus Christ, and the martyrdom of some.

The story is well written and gives a careful and accurate picture of the thirteenth century Mediterranean world and Europe. The author traveled the route the characters in her novel take and studied the historical records. The book can become useful in connection with history courses in Christian high schools.

—Edwin L. Weaver.



The CHALLENGE of Christian STEWARDSHIP

by Milo Kauffman

THE CHALLENGE OF CHRISTIAN STEWARDSHIP is an unusually forceful book written for pastors and lay members. Its very practical discussion appraises all phases of the Christian's life in the light of stewardship. This book speaks bluntly, with special emphasis on money—how we earn it, spend it, save it, and give it.

The author, an experienced pastor and college president for many years, has an insight into human nature that makes this a fascinating book, and fruitful for serious study. Here in its pages Christians will find a challenge to true stewardship of life and possessions.

Mennonite Publishing House **Scottdale, Pa.**

Items and Comments

The General Assembly of the Church of Scotland refused to adopt a total abstinence poll presented by its Temperance Committee. It substituted the word "temperance" for "personal abstinence."

* * *

The $9,885,000,000 spent for alcoholic beverages in the United States in 1953 would have supplied each of 5,000,000 families with house rent, a loaf of bread per day, milk (1 quart daily), meat (5 lbs. per week) fruit, vacation and recreation, a daily paper, books and magazines, doctor expenses, church dues, a suit for father, clothes for mother and children, shoes for all, insurance and something left for miscellaneous expenses.

* * *

Liquor sales, since the beginning of the repeal period, 1934, have grown more than fourteen times faster than the population in the United States. Here are the expenditures in the United States in 1953 for a number of items: gambling, $21,000,000,000; crime, $20,000,000,000; meat, $10,850,000,000; education, $11,970,584,000; alcoholic beverages, $9,885,000,000; milk and dairy products, $8,950,000,000; tobacco, $5,266,000,000; bakery goods, $4,800,000,000; religious and welfare activities, $2,964,000,000; jewelry, $1,450,172,000; soft drinks, $1,500,000; motion pictures, $1,323,830,000.

* * *

A pottery tablet containing the first verse of the Book of Genesis in more than 40 languages has been encased in the cornerstone of an office building being built in Cincinnati by the Proctor and Gamble Company, designed to give future archaeologists and language scholars a key to 20th century civilization. It is believed that repetition of the same words in many languages will permit the deciphering of tongues which may be lost or forgotten many years from now. In addition to English, languages on the tablet range from modern French, German, and Spanish to classical Hebrew, Greek, and Latin and such unfamiliar tongues as Sanskrit, Tagalog, Swahili, and Urdu.

* * *

Bible Week was celebrated in a number of rural centers in Israel through the initiative of the Israel Society for Biblical Research in conjunction with the Ministry of Education.

* * *

President Juan D. Peron of Argentina cabled greetings to Pope Pius XII on the occasion of the feast traditionally known as Pontiff's Day. The message said, "In connection with festivities of the Holy See, I convey to your holiness my respectful greetings."

* * *

Heifer Project, Inc., reports concerning the shipment of 25,000 chicks to Italy, 18,000 of them New Hampshires from Mennonites of the Shenandoah Valley, "We did not see one dead chick."

* * *

India's program of building roads with the help of volunteer work by people in local communities has led to remarkable results. The total mileage of such roads and highways already exceeds 10,000.—Between the Lines.

* * *

About 150 automobile dealers in Phoenix, Arizona, have agreed to keep their stores closed on Sundays in co-operation with the program started by local civic clubs and churches.

A bill requiring that the motto "In God we trust" be imprinted on all United States paper currency has been passed by Congress. This motto has occurred on United States coins since 1864. In 1907 Congress considered a bill to put it on currency, but the measure was vigorously opposed by President Theodore Roosevelt, who said he felt it would be a desecration to have the name of the deity on anything so material and worldly as paper money. He favored removing the inscriptions from coins. It seems to us there can be no objection to printing so important a commitment anywhere people will see it. But let us not assume that printing this motto on our paper money makes us one whit more Christian in the use of money. It should rather be a challenge to us to spend every dollar as though we actually did believe and trust in God.

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Gospel Herald

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Nonconformity in Worship and Church Life

By Roy S. Koch

Our church is facing a dangerous trend to conformity with the Joneses in our worship and church life. The trend is no less dangerous because it is so imperceptible. It is not so much toward paganism as it is toward "religious style." It becomes evident in a barely distinguishable shift in the fundamental concept of the nature of the church, in current church architecture, in the transition of thought regarding the nature of the ministry, and in the changing type of our church services.

We have an increasing awareness of the general culture, and we sometimes suffer embarrassment when our church practices fall below the standard of "polite" society. This embarrassment can be the first step toward compromise of practice and principle. Certainly there is no virtue in a church remaining deliberately backward, but we should be able to see the dangers lurking on all sides in moving forward. We need to be careful in revising our applications of the unchanging Biblical principles and in adopting new church practices.

Our Concept of the Church

Usually the word "church" makes us think of a church building. We must remember, however, that the New Testament use of the word never refers to a building but to the society of redeemed people who have experienced personal regeneration of life and have made a personal commitment of life to Jesus Christ as Saviour and Lord. This definition rules out any concept of a state church, as it does infant baptism, because infants cannot practice saving faith nor make a personal commitment to a life of discipleship.

A necessary accompaniment of this view of the church is church discipline. Some instances of New Testament discipline are the sudden death of Ananias and Sapphira for deception (Acts 5), the expulsion of the immoral man in Corinth (I Cor. 5), the open rebuke of sinners (I Tim. 5), the rejection of heretics (Titus 3). The New Testament church practiced swift discipline; they required a holy life and purity of doctrine.

It is precisely at the point of discipline where our nonconformity must express itself and where our greatest danger of a Scriptural breakdown may occur. In many Protestant churches discipline for moral matters is practically nonexistent. When members of the church live like unregenerated members of society they must be disciplined. We dare not become weak or careless in this matter. We must insist on a life of discipleship for *every* member of the church. With the increasing wealth, social prestige, and urbanization of our church membership the real danger facing us is a relaxation of Biblical requirements and an increasing hesitancy to discipline influential members for sub-Christian life and conduct. We must maintain our identity as a New Testament church by insisting on genuine conversion, with lives committed to Christ in discipleship, and by the exercise of loving but firm church discipline.

Church Architecture

The modern trend in church architecture is to make too much of the building itself. More and more we are building architectural gems that are beautiful and expensive. Eulogies of buildings betray a basic shift of emphasis from the people who comprise the church to the building. Such an emphasis is completely foreign to the New Testament. Excessive sums of money are spent for architectural finesse in many denominations. Expenditures beyond what is necessary for a commodious and practical church building represents poor stewardship.

In our own denomination there is a noticeable increase in ground-breaking ceremonies, cornerstone laying ceremonies, and dedication services. Dare we call such laudable activities into question? Is it possible that these services are an indication of conformity to the Joneses with their "religious style" or are they attempts to introduce God vitally into every aspect of our lives? Are we making too much of mere brick and stone that we must dedicate them with elaborate rituals? Possibly our motives in these things reveal whether we are losing our nonconformity or not. The early church had no church buildings, and the earliest ones on record (A.D. 232) were simple meetinghouses without embellishments of any kind. The emphasis on embellishing church buildings was almost in direct relation to the decadence of the church itself. The greatest cathedrals were built in the darkest age of Christianity. Almost invariably an increasing lack of inner experience is compensated for by an increasing emphasis on the outer form. We must resist this worldly trend by emphasizing the truly spiritual nature of the church.

A Professional Ministry

Some denominations have a veritable hierarchy in their church order and leadership. They have graduations from a simple priest to a bishop, right reverend bishop, very right reverend bishop, cardinal . . . ! Probably we are far removed from such an ingenuous ranking of the clergy, but shall we claim that we do not have the tendency at all? It was only a matter of a few years ago that we were very reluctant to assume the title of reverend, but now we glibly call each other reverend, bishop, and doctor. The

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The Beacon Light

By Lorie C. Gooding

Lord, let each life shine out for Thee,
A glowing light, tho' very small;
A candle set upon a stand
To give its light to all.

Then gather all the little lights
That are so dim alone
To be a glory in the world,
Reflection of Thine own.

Make of Thy church a beacon, Lord,
To guide the wanderer still.
Now give her of Thy light, and set
Thy city on a hill

That all who will may come to her,
And all who pass may see
The brightness of her radiance,
And know it comes from Thee.

Holmesville, Ohio.

New Testament firmly resists and exposes any attempts to elevate the ministry above the laity. The Apostle Paul roundly criticized those who set themselves up as superior to others. I Cor. 11:12-15. He warned against ordaining elders who might become inflated with pride and vanity. The apostle John threatened Diotrephes with expulsion from the church for assuming too much authority. III John. Peter warned elders not to lord it over the flock and become high-minded. I Peter 5. Jesus taught expressly that church leaders should not seek titles for themselves such as "Father" or "Rabbi."

Having said all this let me hasten to say that duly called church leaders are worthy of the highest respect and obedience. Heb. 13:17. There dare not be anarchy in the church. Leaders are not superior saints but are merely necessary administrative officials. The New Testament knows only two kinds of ordained officials, the elders and their assistants, the deacons. Our threefold rank of ministry is open to serious question when examined under the searchlight of the Scriptures.

The church is a brotherhood. She should be characterized by a spirit of equality, with a warm Christian love and with a ready sympathy. Where it is desirable to designate a brother as a leader of a flock might he not be called simply a pastor? Such a term would recognize his administrative place and would also call forth the proper respect that his office requires. Let us repudiate any trends toward clericalism and ranking superiority in our ministry.

The Service Itself

Some time ago a Canadian brother, while listening to a guide in one of the large cathedrals in Europe, slipped up to another brother and whispered, "I wonder when they had their last series of revival meetings in this church." His remark was utterly incongruous, which it was intended to be. It is quite clear that a cathedral, that looks as if it came from the right side of the Roman Forum, does not have the atmosphere in which souls are won to Christ. The common and poor people should feel at home in our services.

There should be a reverence in our services that comes from sensing the presence of God, not from such external aesthetic combinations as stained windows, domes, and ponderous pipe organs. Two contrary trends are in danger of invading our churches. The one is toward a stiff formality in which it would seem catastrophic to depart from the previously arranged order of the service or to sing a Gospel song instead of the worthier hymn. The other trend is toward a frothy emptiness in which we have to whoop things up with jazzy singing, piano-pounding music, joke-cracking ministers, and a "hi-pop" attitude toward God. Both extremes must be resisted. The pulpit, from which the Word of God is declared, should be the architectural focal point of the church as well as the high point of the worship service. The worship service should be simple, dignified, and respectful. Such reprehensible practices as gum-chewing, misbehavior, and late coming are disgraceful. Misbehavior in church by anyone beyond infants and very small children is inexcusable, uncouth, and most disrespectful. Parents need to develop more conscience on this matter and help their children to have conscience too, even if they need a few private sessions with them behind the woodshed, or on whichever side of the woodshed they give their private lessons.

The universal affliction of coming to the service late is about 95 per cent inexcusable. A bit of observation will show that 95 per cent of those who come late are those who have least reason to be. They are late for all services, not only on Sunday morning. I have often wondered how they can be on the job by 7:00 a.m. Then I wondered, too, if they would be late for an appointment with President Eisenhower or with Queen Elizabeth of England. But maybe God is an old softie who doesn't care. Possibly this practice is already nonconformity to other churches. At least we hope other denominations do not have this particular vice.

The introduction of instrumental music and of regular church choirs is fraught with danger. They become opportunities for the exhibition of talent and pride. Yet there is a growing sense of favoring instruments in our church. Doctor U. S. Leupold, one of the prominent music leaders in the United Lutheran Church of America and teacher of music in the Waterloo Evangelical Lutheran Seminary in Waterloo, Ont., reported to his music class last winter that he has discovered from personal experience that the most fruitful source of trouble in congregations is among the organists and the choirs. Even Ezekiel, in reporting the fall of Satan in Ezek. 28:13, pictures prominently all kinds of external adornments and the presence of musical instruments just before Satan's fall.

Another ancient trend that is reappearing in our modern churches is the practice of sisters worshiping bareheaded. In many denominations the heads are not only bare but the hair is cut off. Of course, these two practices are perfectly harmonious with each other (I Cor. 11:6), but neither is appropriate for Christian women. The long hair of women and the wearing of a devotional veiling are clear-cut commands from God. The spiritual truths behind them are much deeper than mere custom.

May God help us to pattern our worship and church life not on the world, nor on worldly trends in other denominations, but on the eternal principles of the Word of God.

St. Jacobs, Ont.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Personalities Around Paul, by Holmes Rolston; John Knox Press; 1954; 206 pp.; $2.50.

This is an excellent book of about 36 four- or five-page biographical sketches of persons mentioned in the Acts or the Pauline Epistles as being associated with Paul. Some of them are well known: Stephen, Barnabas, John Mark, Silas; some of them are obscure: Archippus, Hymenaeus, Alexander, Trophimus; some are great pillars of strength: Peter, John, James, Luke, Timothy; others are a great disappointment to Paul or are unqualifiedly wicked: Demas, Demetrius, Herod Agrippa, Nero. Throughout the whole book, one gains a much better impression of the Apostolic Church in general and of the work and problems of Paul in particular.

At the beginning of each sketch is a series of Scripture references for the character being studied. It seems to me that this book (or at least the Scripture passages on which it is based) might be the basis for an unusually interesting approach to New Testament Bible study, especially by people who are already familiar with the main features of the New Testament. The nine pages of footnotes and the bibliography would be of help to the teacher in making special preparation for such a series of studies. The brilliant insights of the author together with the application of some of the lessons to the problems of our own day would provide ample material for good discussion sessions.

There is relatively little direct Biblical material available concerning some of the characters studied. The author has drawn from the best of the conservative scholars for supporting material, however, and even the obscure characters have much of interest in them.—Carl Kreider.

GOSPEL HERALD

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EDITORIAL

Which Virtue?

Are any of the Christian virtues mutually contradictory? Do they get in each other's way? Can one be so honest that he loses all sense of love and sharing? Can one become so generous that he loses the true sense of obligation?

Probably not. God never gives contradictory commands. Those who walk in His ways live a wonderfully sane, balanced life. But we do have a way of distorting and misunderstanding, so that virtues out of balance become vices.

We thought of this recently when we heard a very searching essay on truth and honesty. It reminded us, and rightly, of the books we had borrowed and never returned, of the cup of sugar which traveled from the neighbor to us, but forgot the homeward journey. It demolished our rationalizations and excuses for slight deviations from truth and honesty. Probably some old debts were paid the next day.

But it happened that that same afternoon we had been reading Albert Buckwalter's annual report to the Mission Board about the work among the Chaco Indians. He said,

". . . the exigencies of our individualistic economic system are a new thing to the Toba. He is not quick to catch on to the seriousness (in our way of thinking) of not paying back a loan. To him the Toba economic system works better. When you are in need, you go to your brother. If he has anything, he will help you because he is your brother. Who knows when the action might have to be reciprocated because of necessity! Besides, whenever you receive some great blessing, you just naturally share it with your brother. That is just the way the Tobas all do it. That the Toba, in the end, will have to learn to adjust to a capitalistic economic system, no one should doubt. But that we should identify our system as *Christian* and his as *pagan* is a sin against the Toba. One needs to be converted from such a sin. . . . This, along with other features of Toba culture, led Dr. Reyburn to remark that he thought the Tobas were closer to true Christianity in some things than we are!"

You see, we gladly lend a neighbor a cup of sugar. But being thoroughly schooled in our standards of honesty, we have at least the subconscious thought that he will bring it back before long. If he doesn't, we think hardly of his honesty. Would we not be entering into another expression of Christian virtue, thoroughly in line with the example and teaching of Jesus, if we loaned, "hoping for nothing again" (Luke 6:35)? Would we not be better Christians if we could forget all about the loaned sugar?

Some of us are selfish old skinflints, refusing to help where there is not excellent assurance of repayment, piling up our own fortunes at the expense of the unfortunate, and then priding ourselves on our honesty, boasting of our financial integrity, and pulling our self-righteous robes away from the one who forgot to pay back the dollar he borrowed two years ago last Thursday.

Oh, yes, we ought to pay our debts. But perhaps our souls would profit from less exact bookkeeping on the payment which others make on what they owe us. It is easier to imagine Jesus forgetting debts than to imagine Him seizing a debtor with a hard, "Pay me what thou owest."

You are virtuous. Good! But which virtue is your forte?—E.

Guest Editorial

I watched a friend do his work the other day. He was working at a "viner" where fresh peas were being separated from their pods and vines. The vines were carried away from the machine by a conveyor with an endless belt. It was my friend's task to stack these vines as they fell down beside him. Stacked and tramped well they are even now being converted by nature into excellent silage, quality winter feed for the herd of cattle which supplies a considerable portion of our local milk supply. I've done some thinking about that stack of pea vines.

Now the vines were not the aim and object of the whole process; the crop was raised and the peas were shelled for the sake of the peas. That being the case I must hasten to say that I admire the men who turn apparent refuse to good uses. I am reminded of Rom. 8:28, "All things work together for good to them that love God." This "all things" means just what it says; all things have the certainty of yielding good, if you are a Christian. The mistakes in judgment may not have worked out for the best, but if you utilize them they will work out for "the good," if not for you, then for someone else. We who use the milk from these particular cows shall not profit from this so-called waste until next winter, but profit we surely shall. Your "pea-vine" experience may have to wait for the after-a-while also. Maybe it also will then be more digestible as the pea silage will certainly be.

I say that we shall profit from "all things," even the refuse of our experience, but in saying this I want you to understand that these vines would be nearly all wasted by reason of mold if they were not carefully stacked and tramped. The reason why we do not get maximum returns from the "all things" of our lives is that they are not carefully evaluated and studied. We get some benefits of course from everything we experience, but much of what comes our way is wasted because it is not "stacked," that is, put in order according to God's Word and "tramped," packed down with plenty of thanksgiving and request at the Throne. We ought to appeal to the Father that our "all things" might prove a blessing to someone, somewhere. Your experiences will become as moldy and wasted as unstacked pea vines if you do not apply the Word and prayer to them. Salvage your own particular "pea vine" experience, stack it in Bible order, and tramp it aplenty with prayer.

My friend of the pea-vine stack was smilingly keeping on top of everything; all was put under his feet all day long. He had to keep tramping or he'd have lost out entirely. And at eventide all that he had put under his feet had put him that much closer to heaven and helped him rest all the better when the day was done.

In God's economy there is no waste for the Christian; "stacked" and "tramped" it will afterwards and maybe soon yield materials serviceable to Him who feeds His own. You too will be brought nearer heaven by that which you put under your feet. Only keep tramping and stacking or life will cover you up. Consecrate life's leftovers and undesirables to the Lord.—J. Paul Sauder in *Victory Calls*. August, 1952.

Christian Liberty in Action

BY HAROLD FLY

Many glorious tales of courage, faith, and devotion come to us out of the past, stories of Martin Luther, Menno Simons, Blaurock, Florence Nightingale, and others. But regardless of their stirring drama, there is one that occurred on March 1, 1955, that will live in the hearts and memories of those who witnessed it.

The place was a large ferryboat on one of the wide bays in the eastern part of the United States; the character was a snowy-haired Mennonite sister whom everyone calls Grandma Patterson. Her pocketbook is generally empty, but her soul is full to overflowing with the glory of God. Perhaps that is why you can't meet her without feeling close to heaven. Grandma was returning to her home with a group of young folks who had held a week-end meeting at one of the Virginia churches. The youngsters had left the car parked on the parking deck of the vessel and had gone to the upper deck. Some of them had gone into the lunchroom and lounge, which was filled with fellow travelers. One of the lads had lingered behind and said, "Grandma, if you come upstairs, we could have a 'cottage meeting' in the lounge." Grandma surveyed the two whole flights of steps and slowly turned her head. "No," she said, "I'm afraid I had not better climb the stairs. My heart might act up." Then in almost a split second, she turned and started to ascend them adding, "Indeed, I'll not allow myself to be afraid; the devil isn't going to rob me of a blessing!"

It took some effort, but after a struggle, Grandma reached the top stair. Seating herself in the lounge, she waited a while. Someone asked, "Gran, how do you feel now?" She responded, "I feel something stirring inside," and almost before you could think what was happening, she began to sing that old favorite, "I'm the Child of a King." Newspapers dropped, busy waitresses stopped in their tracks, and even rough deck hands came into the lounge to see what was happening. One of the managers looked angrily in the direction of the little old lady in her snow-white cap. Grandma said later, "I just kept a-staring right back at him like you would at a mad dog you wanted to subdue." It wasn't long until he began to listen reverently. Our group joined in the singing, but I must admit that none of us sang as wholeheartedly as Grandma. Soon some of the other Christians on the boat came over to us and joined in the singing. Two people remarked that they had traveled on this particular line for over thirty years and never before had heard the name of Jesus mentioned on the boat except in blasphemy.

As Grandma continued to lead out in one hymn after another, tears began to roll down the be-powdered cheeks of Jezebel-like women seated nearby. Those who had been seated toward the outer fringes of the lounge began to move toward the center (Grandma). People from all walks of life inquired about the source of joy that was manifested on the face of this woman and her group. To make a long story short, the faith, courage, and devotion of one tired little old white-haired grandma traveling on a ferry-boat turned a loungeful of travelers into a Holy Spirit-filled meeting where the hearts of people were searched by the God of heaven.

As the ferry pulled up to the opposite shore, the little group of believers from every part of the country bowed their heads in prayer. Every head in the lounge room bowed too. After prayer a number of travelers stepped forward and said their souls had been stirred by the unique meeting. When our car pulled onto the pier, hands waved to us from every car and bus on the big boat. As we sped up the pike toward home, with a deep settled peace in our hearts, I could not help but think of Grandma's words to a dark-skinned man who held his hand to her as we made our exit through the colored lounge, "Even though you weren't in the room you could enjoy the fellowship too. Praise God, in heaven, there'll be no partitions." As I mused upon this thought, I remembered that real revival is the free unhindered movement of the Holy Spirit among God's people. What could the Lord do with the Mennonite Church in 1955 if the entire constituency would allow the Holy Spirit to have freedom in their lives?

Bethlehem, Pa.

Meditation Before Prayer

BY JOHN H. MOSEMANN

[Presented to Goshen College Mennonite Church on July 17, 1955]

There are times when the only way a Christian can discharge his responsibility is through prayer. This responsibility is particularly heavy upon us today in view of the urgent request of our President shortly before leaving for Europe. It is gratifying that he so clearly recognizes the spiritual forces which ought to operate at such a time of international crisis. While the press of our nation, or the people themselves, may take little note of this desire of the President for prayer, we dare not fail to respond in this unique situation. I have planned, therefore, that our intercession for the international conferences which are to be undertaken in Geneva this week should have more than token expression in our worship service today.

For ten years since World War II we have had cold war, hot war, restricted war, test explosions. At times we have been very near the brink of widespread war—nearer than most of us have realized. Few of us can imagine the difference which peace or war would make in today's generation. So when the leaders of the most powerful nations of the world gather to discuss ways of relieving world tensions—far from being skeptical, disparaging, or scornful, Christians ought to pray.

I believe, however, that a spirit of confession and contrition ought to precede our intercessions. The nations of the world (including our own nation) have been guilty of wrongs and injustices. Frequently the sins of a nation creep into the hearts of Christians themselves. The nation's sins become the Christians' sins too.

Can we in this assembly take upon ourselves our national sins of selfishness and self-righteousness? Can we confess we have shared in the suspicions, the prejudices, the propaganda which make for war and not for peace? Dare we confess that we have harbored secret hatreds and ill-will toward other races and nations? Have we not rejoiced in the iniquity in which we thought others were involved? And don't we find hidden cravings in our hearts that our country would have the edge in numbers and varieties of destructive weapons? And have we not casually consented to have others known as our enemies? Haven't we somehow told ourselves that our abundance and well-being is related to our goodness?

If these things are so, how can we pray for peace? What will our prayers avail,

(Continued on page 750)

75 Years Ago

(From Herald of Truth, August, 1880)

Our Lesson Leaves are growing in favor. A Brother from Canada writes: "We have come to the conclusion to use your Lesson Leaves in our Sunday School. Send one hundred and sixty-five German and thirty-five English. . . . The Philharmonia is also used in this school, and to promote and encourage good singing in the churches, a book of this kind . . . will be of inestimable value."

. . . at the Salford [Montgomery County, Pa.] meetinghouse. . . . The house was already filled at 8 o'clock, and there remained outside, for want of room, a number sufficient to fill the house again. . . . nineteen persons were to be baptized, fifteen in the house and four in the water.

A brother borrowed some money of a young man . . . for which he agreed to pay eight per cent interest. Before the time of the payment, however, the young man united with the church and . . . he would only accept six per cent interest according to the old Mennonite rule.

The Church and Contemporary Change

By John R. Mumaw

(continued from last week)

Facing Changes

On the basic assumption that there will be changes in the life of the church, and without establishing a predisposition toward it, it is possible in the light of present trends to anticipate what changes may take place in the life of the Mennonite Church. If the process of change goes on undirected, if the trends in change go on unchecked, the church must be prepared to face at least some of the following consequences:

1. The process of change could easily eliminate all traces of distinction from the world in attire. Other denominations have taken this course, and we should be aware of the consequences when the principle of separation is no longer expressed in attire. This includes all items of distinction that remain and eventually the so-called "simple styles." It would open the way for the wearing of jewelry, unrestricted use of accessories, the adoption of fashion fads as they arise, and women's dresses with sex appeal.

2. Changes knocking on the door of the church include various forms of amusements and pleasure seeking. With the increase of leisure time and the rise in wage scale, people have not only the time but also the resources to indulge in various kinds of worldly pleasure. The shift in conscience currently evident in the church indicates that people are attending big and little league ball games, theaters, movies, public swimming pools, skating rinks, dancing, and the like. Who can predict the end of all this in the wake of a changing conscience?

3. In the current process of change there is some indication that the church is in danger of losing her vital forms of worship. We have a threat of musical instruments, of abbreviated morning worship, of streamlined evening services with amusement features, of loss of the practice of kneeling in prayer, and of the neglect of the ordinances, including the loss of the devotional covering.

4. The process of change threatens the historical concept of Christian discipleship. Persons who are complacent about what is happening should be prepared to see the church lose the spirit of self-denial and the principles of brotherhood. It could easily lose the sense of respect for the authority of the Scriptures and therefore justify itself in a loose attitude toward the teachings of Christ.

5. In the process of change there is danger of reaping the consequences of complete capitulation to demands of the social welfare state. This would mean that the church would lose its sense of mission in relieving human need and its consciousness of dependence upon God. The shift from trust in divine providence to confidence in human institutions would change the temper of our piety.

6. The anticipation of change must take into account a philosophy of life. To be constantly subject to the changing moods of thought and educational processes leads away from those basic principles of life that emphasize personal relationship with God. It tends to reduce confidence in the validity of the supernatural and seeks to promote the superiority of human achievement. Professionalism and vocational independence tend to encourage drift away from simple faith in God.

Challenge in Change

We have indicated in the beginning that change is inevitable. The church, therefore, encounters a real challenge to face it realistically. There ought to be some way to conserve the accumulated values of the past and at the same time to keep Christian principles related to contemporary need. It is important that in the process of change individual initiative is encouraged and directed so as to express itself within the bounds of the group activity. The church has a responsibility to stimulate individual conviction so that outward behavior is an expression of an inner compulsion. The democratic process should be encouraged so that people have opportunity to express their views and conviction. While individualism always threatens unity in the church, active persons who have respect for the group conscience and group action can make significant contributions to the total cause.

The tendency now may be to tolerate anything lest we get the reputation of being intolerant.
—Aaron Mast.

In facing the process of change there is need for the church to make provision for adaptations to new circumstances and modification of old applications. She has no right to discard a principle; she is never excused from responsibility to apply inward principle in outward action. As the cultural changes appear in general society, the church has an obligation to find suitable modifications to meet the needs of contemporary life. In order to find an acceptable adjustment in these adaptations it is important to provide for the hearing of the voice of the people so that those who have responsibility of leadership can benefit from the constructive criticism of the people under their leadership. This calls for the interplay of ideas and sets in motion the group processes of critical evaluation and reflective thinking.

There are at least two attitudes toward change. One is a reactionary attitude toward the old and the other is tradition-bound resistance toward the new. Of course, in between these two extremes are many variations. Is there some way to find the middle of the road where the church is rid of both? Is there some technique of change based upon the principle of adaptation? When adaptations to a changing environment can be made deliberately and selectively in cooperation with the group, the change can be constructive. In order to be selective toward the things that are new it is necessary to maintain a wholesome critical attitude. This means that no change in culture may be adopted without examining its influence on a change in morality. The church has the problem of applying a changeless message to a changing society.

In political science reference is made to the collective aspect as it pertains to the authority of the state and to the distributive aspect in the wishes of society. In the church respect for the collective aspect of responsible leadership is needed as much as for the distributive aspect of brotherhood. It is the combination of these lines that makes a safe procedure in handling the processes of change in the church. There is need for finding methods of promoting respect for those who rule, respect for those who serve, and respect for all who constitute the fellowship.

Another challenge in this encounter with the process of change is to base the whole life on the Word of God. This is the changeless source of authority for the regulation of the church. While there is need to avoid the danger of making cultural externals religious there is also need to avoid the danger of living the inner life without an expression in outward behavior. While there is need to avoid the danger of using legalistic methods to control the life of the church, there is also need to avoid allowing everyone to do what is right in his own eyes. There must be leadership and respect for it, as well as a true sense of brotherhood and respect for it. The real task is to discover the meaning of the Scriptures and to make sure that there is an expression of that meaning in life. This requires a program of training so as to maintain a strong emphasis both upon discipleship and upon Christian piety.

It is quite essential that recognition be given to the inherent evil in the unregenerated society of the world. While change in itself is not necessarily drift, it should not be assumed that conformity to the culture of the non-Christian world is insignificant. Such change has the inherent danger of adopting carnal standards. We know there is a working of anti-Christ already in the world. To be a friend of the world is to become an enemy of God. As a basic principle this Scriptural declaration has its parallel in contemporary life. We dare not ignore the implications of following the fash-

ions of the world, the pleasure of the world, the philosophy of the world, and the cultural patterns of the world. The church has a responsibility to be constantly on the alert to evaluate factors that influence change and to select only those that will allow expression of Christian ideals.

In the process of change the church will seek to provide new activities for the expression of Christian convictions. This may be brought about through the leadership of men of vision. There will be a teaching program that stimulates conviction. This can be done through the teaching agencies of the church where loyal Christians use their influence to establish others in the faith. There will be times when the church will deliberately modify its practices to enhance the efficiency of its work. This will come about through slow process and only after reflective thinking, and sincere searching for the leading of the Spirit.

Guiding Principles in Effecting Change

1. We hold to the Scriptures as the final authority for personal living and group relationships. They constitute a changeless message that needs application of its principles in all areas of relationship to the changing contemporary society.

2. We hold ourselves in readiness to make adaptations to new factors arising in contemporary life. We aim to modify present practices without loss of Christian meaning while adjusting them to the demands of a changing culture.

3. We hold to the policy, in making adaptations to a changing environment, of deliberately selecting forms of modification that preserve moral standards and Christian testimony.

4. We hold a critical attitude toward all that is new and a readiness to re-evaluate all that is old.

5. We hold the policy of discarding nothing without proving its inadequacy and/or until we have something better to offer in its place.

6. We respect the collective aspect of responsible leadership in the church and engage the distributive aspect of Christian brotherhood in the process of conscious change.

7. We hold the policy of administering a well-balanced teaching program to form the basis of creative thinking and individual conviction in contending for the faith.

8. We insist upon the necessity of cultivating the inner life with Christian motivations to govern outward behavior.

9. We hold that there is need for finding suitable outward expression of inner spiritual meanings as a tangible evidence of inner reality and a vital testimony to redemptive power.

Basic Policies to Control Change

1. In order to avoid explosive change we recognize change as an inevitable factor in human experience and seek to provide an effective leadership to guide the process into desired outcomes.

2. In order to stablize the life of the church we seek to bring contemporary trends and projected innovations under the scrutiny of an awakened group consciousness for reflective evaluation and deliberate calculation so as to find a common agreement in planning a course of procedure.

3. In order to conserve the values that accumulate from the past and to capitalize on the values that emerge from contemporary experience and research, we give due recognition both to the conviction that holds to conservative principles and to the prophetic vision that reaches after progress and improvement.

4. In order to avoid confusion over identifying religious change with cultural change we seek to discover the sociological factors affecting our manner of life and subordinate them to the control of basic religious principles. This involves adopting modes of expression that represent inner spiritual realities with patterns of behavior that carry meaning in contemporary society.

5. In order to avoid the tragedy of worldliness and carnality in the church we seek to discover the factors that are influencing change and exercise a critical judgment of those influences with a view to expose the real motivations that call for change.

6. In order to avert revolutionary reaction we give deliberate recognition to the need for new approaches to old problems when new factors come to bear upon the application of an old principle. We will attempt to find an adaptation in the expression of that principle in the changed situation.

7. In order to keep the church from degenerating into a nominal Christianity, we consciously seek to keep alive the principles of pilgrimage, brotherhood, discipleship, and ambassadorship in all modifications of practice, holding firmly to our faith in the Bible as the Word of God and as the supreme authority for all of life, the changeless message for a changing society.

8. In order to save the church from failure to fulfill its purpose in our time, we honestly and faithfully seek the guidance of the Holy Spirit in all legislative action, in all administrative direction, in all fellowship activities, in all stewardship functions, and in all evangelistic effort to the end that we may all come to the unity of the faith in Christ our Lord.

Harrisonburg, Va.

What Are They Worth to You?

By Ruth Sleeper

What is the value of those who came
Claiming salvation through Jesus' name?
Are they worth the gas to bring them in
Where they were led to confess their sin?

Are they worth the time it takes to prepare
A lesson in love, salvation, and prayer?
Are they worth the Word in kindness given
Pointing them on to the gates of heaven?

Are they worth the time in prayer we spend
Or worth the helping hand we lend?
Are they worth a call on the telephone
Or the effort we make to visit their home?

Elkhart, Ind.

MEDITATION BEFORE PRAYER

(Continued from page 748)

if we place all sin and guilt at others' doorsteps?

Another question which we ought to ask before we pray is: Why do we want peace? We have had a far greater degree of peace and tranquillity in our land than most countries. How have we used it? How would we use it in the future? Do we simply want to further indulge our countless wants? Do we want peace in order that we may go on and on in our extravagant living while the majority of the people in the world have (by our standards) a very bare existence? It is quite proper to pray for peace IF we do so in terms of progress for the kingdom of God. Our truest well-being is found in relation to the kingdom of God and our motives in prayer and living must be related to that. Failing this, the time will come when we too will have earned our judgment, and it will be futile and too late to pray for peace.

Yes, I believe we require forgiveness. And we ought to be the first to acknowledge our national pride and selfishness. When we have confessed, there will remain much for which we can pray.

I think we ought to pray that the fear of God might descend upon these national leaders in a remarkable way. Let us pray that all of them will be interested in open honesty, rather than in clever diplomacy. Let us ask God that these men will be filled with mutual trust, rather than ruinous suspicion. Further, we ought earnestly pray that a conciliatory spirit shall pervade this conference, and not the "chip on the shoulder" attitude. Let us pray too that a genuine desire for peace shall take precedence over the protection of national pride. Finally, we can also ask God to bring to nought and failure any evil purpose which any of these representatives might dare to bring to the conference table.

Again, I emphasize that our praying must grow out of the context and soil of our concern for the kingdom of God. When this becomes the point of departure in our praying and living, we can approach God with confidence and assurance.

Goshen, Ind.

A PRAYER

FOR THIS WEEK

O Thou from whose sight it is impossible to flee, we would turn our thoughts to Thee. "How precious also are thy thoughts unto [us] O God! how great is the sum of them! . . . they are more in number than the sand."

We confess, our Father, that we are so forgetful of Thy mercies, so blinded by the sights of earth, and so deafened by the clamoring of life's duties that we often fail to hear the still small voice of Thy presence.

We thank Thee that even at times when we are too busy to think of Thee, yet Thou dost still remember us.

Help us, Father, in every circumstance of life—in solitude and in company, in work and in leisure, in health and in pain, in joy and in sorrow—to be aware of Thy presence and sensitive to Thy still small voice. In the name of Jesus our Saviour. Amen.

—*Norma Hostetler.*

The Lord Leads Toward America

BY ANIS CHARLES HADDAD

It was the ambition of almost every young man in the Holy Land to leave the "Old World" with its primitive life, and travel to the "New World," where according to his imagination and belief it was "worth-while living"—a place where one could make a fortune. Yet to me Palestine, the land of the Bible, was always cherished, a place where I wanted to live and eventually be buried. But time changes. It never occurred to me that one day I would leave the land of my birth and cross the wide Atlantic Ocean to make my new home in the States. What was the cause of this change?

The conflict in the Holy Land between the Arabs and Israel, due to the Partition Plan approved by the United Nations in 1947, has sown enmity between these two races. Generally they had been living side by side. They were friends. But since the creation of the State of Israel, the Arab has looked upon the Jew as an encroacher and naturally an enemy. Life became insecure and attacks from both sides were the order of the day. Yes, they occurred even hourly. One was never certain whether he would survive that day. There was actually no declared war. Through the mediation of the United Nations, a truce was signed late in 1948, but the bitter enmity between the sons of Abraham continues still!

At the time of the "trouble" we were told by the Government to leave our home situated in West Jerusalem, now in Israel, for a short time. But soon it became apparent to us that we would not go back, at least for some years more!

Seeing that conditions in the Holy Land were so uncertain, and having lost our home with its furniture and everything we owned in this world during our "forced evacuation," I began seriously to think about the future of my two growing sons. "It is high time for us to arrange for our migration to the States, and to reside with our good and faithful friends, the Mennonites, if they wish to have us." I fell on my knees and prayed fervently—that if it were His will, my prayers might be answered.

"What was now to be done?" I said to myself. I remembered my faithful friend, Bro. Clayton F. Yake of Scottdale, to whom I had sent many articles about the Bible lands in the past. To him I wrote and related our plight, and our desire to join the Mennonite community there. A few weeks later a letter came from Scottdale, in which Bro. Yake expressed his willingness to do whatever was possible to lighten our burden. That seemed the first sign of answered prayer. I continued praying daily—yes, daily.

A few weeks later I went to the American Embassy in Amman, the capital of the newly created Kingdom of Jordan, and submitted a formal application for entry into the States as an immigrant. The annual quota allowed Jordan is 100. A few weeks later I received a note that my name "has been noted and registered on the waiting list. No further correspondence need be sent." In spite of this "usual information" I felt somewhat consoled.

In January, 1951, on the request of the MCC, the members of the Jordan Unit came to visit us at our home in Jerusalem. We were very glad to meet them. Thus our friendship with the Mennonite community was renewed.

No news from the American Embassy having been received, and taking the opportunity of my short stay in Amman, I "ventured" to report at the Consulate to see how "things were developing." You should just have seen my face when I was told that there are over one thousand applicants still to be dealt with before my turn comes, and it may take over ten years. "I am sorry, Mr. Haddad; nothing more can be done. Please do not bother yourself to come again, unless we ask you to do so. Good morning." These words kept ringing in my ears for several months. Did I lose faith in God? Oh, no. I fell again on my knees, prayed daily, and pursued my work with patience, for I was certain that one day—before long—my prayers would be answered.

In 1953, the Refugee Relief Act was signed by President Eisenhower. This Act included 2000 Arab refugees among those who might be admitted into the States above the normal quota. I did not wait for more news, but went straightway to see the Vice-Consul at Amman. "I see you are here again," said the Vice-Consul with a smile. "Yes," I replied. "You see I am still a refugee, and my case may now be dealt with under the Refugee Relief Act." He then asked his secretary to give me the necessary forms to fill, and I was warned not to be too optimistic. Having read carefully the requirements for a visa under this Act, I found that I might not be eligible, as on the stated date I was not in possession of a valid ration card, my card having been withdrawn sometime in 1950, as soon as I was employed by the Jordan Government. This, however, did not worry me much. I completed the forms and mailed them to the Embassy. A few weeks later I received an acknowledgment. Nothing more.

The interpretation of the word "refugee" did not hinder me from pursuing my case. I knew I was a refugee, even if my ration card had been withdrawn. The Jordan Unit reported the whole matter to the MCC and asked that an assurance might be prepared, giving the name of a sponsor, the nature of the work offered, and any other requirements under the law. This was arranged through the very kind help of Bro. Paul Erb, who with Bro. John C. Wenger had visited in our home in the summer of 1952. It was then passed to the State Department at Washington for verification and final transmission to Amman.

Eight more months elapsed. No news was received. I wrote again to Bro. Erb and told him what steps had been taken and thanked him for the interest he was showing in our welfare. I asked him to remember us constantly in his prayers.

In December, 1954, I received a note from the Vice-Consul, asking me to re-

(Continued on page 765)

PRAYER REQUESTS

Pray for the Christians in India as they meet the social and economic pressures of enemies of Christ.

Pray for the faculties of our church schools as they prepare for the work of another school year.

Thank God that doors for Gospel preaching are opening in Russia, and pray that there may be a rich harvest of believing.

Pray for a 13-year-old boy, a patient in a mental hospital, who feels that he can never be good, and won't eat because he is too sinful.

Pray for missionaries and other church workers traveling the world's air-ways and sea-ways, that they may be kept safe.

OUR SCHOOLS

Study Commission on Mennonite Higher Education

BY PAUL BENDER

State universities, and other publicly controlled colleges, are usually committed to accepting all college students who wish to enter. Church-related and other privately controlled colleges frequently limit their enrollments to certain numbers, and to students with certain qualifications. Should our Mennonite colleges provide for all Mennonite college students?

Mennonite colleges were founded and are being operated to serve Mennonite young people. At present about eighty per cent of all Mennonites in school beyond high school are attending Mennonite schools. Should this proportion be raised or should more Mennonite young people secure their education in state or other non-Mennonite schools?

The numbers of children already born and growing up now in our homes reveal that within the next fifteen years the numbers of Mennonite young people of college age will grow to fifty per cent more than at present. That number—those of ages 18 to 21—is now about 6000 for the entire Mennonite church. By 1960 it will grow to about 7500, by 1965 to about 8500, and by 1970 to well over 9000. Also the proportion of these young people seeking higher education is increasing. Fifteen years ago—in 1940—about 7 per cent of Mennonite college age youth were attending college. This year that proportion is doubled to about 14 per cent. Every indication is for a continued increase in the proportion of young people attending college. Both of these factors—increased births and increased proportions attending college—will tend to increase the numbers of Mennonite college students, so that it may well be that Mennonite college students will double in number within the next fifteen years. Should Mennonite colleges provide higher education facilities for all of these Mennonite students, or should we send some of them to the state universities and other schools?

The obvious answer to these questions is that Mennonite students should secure their college education in Mennonite schools, if the purpose of the church in operating colleges is to be fulfilled. But this will involve a large expansion on the part of the schools. Those who are responsible for the operation of the schools are concerned that they shall be able to meet this expanding demand in the best way possible. This concern has prompted the General Educational Council of the Mennonite Board of Education to ask a group of persons to study the problem, to estimate what will be the demand for Mennonite higher education, and to propose good ways to meet the demand.

The Study Commission on Mennonite Higher Education is appointed to direct this study, and to report the findings to the General Educational Council. The Study Commission includes the three college presidents: John R. Mumaw of Eastern Mennonite College, Paul Mininger of Goshen College, and Roy D. Roth of Hesston College; and also Noah Good, Dean of Lancaster Mennonite School, and Paul Erb, editor of the GOSPEL HERALD. John R. Mumaw is chairman of the Commission. This Commission selected a Research Committee to carry out the detailed work required to make the study. The Research Committee is composed of Paul Bender, Registrar of Goshen College, Chairman; Ira E. Miller, Registrar of Eastern Mennonite College, and Leonard Lichti, Dean of Student Personnel of Hesston College.

A man may speak for an hour and have every word pronounced according to Scripture, and yet not speak as an oracle of God; it may prove to be as sounding brass or a tinkling cymbal.
—Aaron Mast.

The Research Committee is gathering information both from the three colleges and also from the church at large, from pastors, parents, and high school students. It is also making use of information gathered earlier from the church by the Mennonite Research Foundation. From these facts, estimates will be made of the future size of our schools, of the demands on our schools, and of the types of programs of study that will probably be needed. Suggestions regarding how the schools might expand will then be made. It is hoped that these findings will make possible more effective service to Mennonite young people by the Mennonite colleges.

Goshen, Ind.

LA JUNTA MENNONITE SCHOOL OF NURSING AND HOSPITAL

Vacations are the thing of the moment. Florence Grieser, Ada Slagell, and Emma Hess have gone to the mountains while many others have traveled far and near to the place they call "home sweet home." Included among these are Maude Swartzendruber and Grace Augsburger to Iowa, Mary Jane Swartzendruber to Oklahoma, Joan Keller and Beulah Nice to Illinois, Ruth Brubaker to Pennsylvania, Regina Kauffman, Virginia Gomoll, Paul Martins, Paul Yoders, Lydia Slaubaugh, Mabel Bitikofer going elsewhere. Zelma Brunk and Norma Jean Weldy enjoyed attending the workshop at the Catholic University in Washington, D.C. Subject of the workshop was Implementation of Clinical Instruction in Medical and Surgical Nursing.

Pearl Good, graduate of the class of '54, left July 23 for a vacation at home, after which she will continue her nursing service at the Philhaven Mental Hospital near Lebanon, Pa.

Paul Roth, who is studying medicine at Northwestern in Chicago, is spending the summer in the laboratory at the Hospital. His wife, Carol June, is also helping in the Hospital Record Department.

Esther Eby is assisting in the nurses' residence, Miller Hall, while the regular staff, Marie Kaufman and Martha Detwiler, have their vacations.

Ange Maniaci has been released from the School of Nursing secretary office for the summer so as to participate in the Rocky Mountain Camp program.

On June 18 a picnic supper was held on the Miller Hall lawn in honor of Bro. Allen Erb, who was leaving La Junta to go back to the Oregon Hospital, and in honor of the W. J. Dye family. Mr. Dye resumes his position as administrator at the La Junta Hospital after completing his work for the Master's degree in Hospital Administration.

Mrs. Swartzendruber attended a meeting in Emporia, Kans., on July 6 with the State Board of Nurses' Examiners in the interest of the School.

The class of '55 have taken their State Boards—June 21-22, and have just received the good news that all now have their R.N. Most of the girls have returned to their own homes. However, Mary Alice Shaum, Esther Hartzler, and Erlene Roth are serving at the Rocky Ford Hospital, while Katharine Heinrichs and Mary Ellen Swartzendruber are working at the La Junta Hospital.

Seniors affiliating in Pueblo for their study in psychiatry are Ferne Kauffman, Katherine Yutzy, Mary Erb, Dorothy Eigsti.

Juniors affiliating in National Jewish Hospital in Denver for further study in tuberculosis nursing are Rheta Mellow, Lois Steiner, Doris Birkey.

The Colorado State Students Nurses' Association held their biannual meeting in Denver May 20. The officers, Rheta Mellow, president; Janet Lambright, secretary; Hilda Eby, treasurer; Jewell Yoder, district representative; Lois Mann, school representative, attended this meeting. Rachel Albrecht, vice-president, was unable to attend because she was in affiliation at the time of the meeting.

The Raymond Salas spent several days in the community in the interests of Mennonite Mutual Aid.

The Community Blood Bank at Pueblo gives special training in blood studies. Lola Detwiler, Else Galle, and Virginia Gomoll have taken this opportunity to increase their efficiency in laboratory work.

Bro. Nelson Kauffman and Bro. Melvin Lauver spent a few days at La Junta in the interest of the La Junta Mennonite School of Nursing. —Esther Eby.

CHURCH MUSIC

Your Church School and Its Music

By Leland B. Sateren

Here are fifteen points which deal with hymn-singing in our church schools. They might be called "Fifteen Commandments for Genuine Worship Music in the Church School." To incorporate them into your church school music practice is to go far toward building a congregation that knows how to worship through its hymns.

(1) The church school should prepare the child for life in the congregation. Frequently he comes into the congregation to find himself faced with a hymnody which is completely new and for which he has no appreciation—because his training in the hymn heritage of the church was neglected when he attended church school.

(2) The child mind is open and flexible. It harbors no prejudices—except those imposed on it by adults.

(3) There is no better place than in the church school to introduce the child to the beauty and inspiration which comes from singing the great hymns of the church.

(4) There are no good hymns which are too difficult for the child.

(5) The child will sing—and will love to sing—the good as well as the bad.

(6) *Familiarity* is the first commandment when teaching hymns to the child. *We cannot love what we do not know.* (The child will occasionally object to singing a given hymn—not because he believes it to be a "good" or "bad" hymn, but *because he doesn't know it.*)

(7) The church school is neither a pep fest nor a class in pantomime, and the character and performance of its music should make this clear. It is important that the child be shown that drawing near to God, adoring, praising, and praying "on wings of song" is not done by means similar to those employed by jukebox favorites. Joseph Ashton puts it well when he says, "Alleluias and hosannas should be sung jubilantly, but not with the exuberance of mere animal spirits. Religious devotional joy is not sheer excitement, nor is it the same as secular enjoyment. . . . (The) singing should have animation and spirit, but this spirit and animation should be of a religious character." God is holy; He is to be worshiped "in the *beauty* of holiness."

(8) The child in the church school should not, simply because he is a child, be treated as an adult moron. His I.Q. may, indeed, be quite as high as that of any of his teachers.

(9) With each hymn the teacher asks the child to sing, he gives the child something of his (the teacher's) conception of God.

(10) The excellence of much public school music nowadays makes it imperative that our church music practice be beyond reproach. To let it fall below is to bring the church into disrespect.

(11) When selecting hymns for the church school, the teacher should, to the best of his ability, distinguish between *simplicity* and *trivia*.

(12) Frequently what the child is asked to sing is much more difficult, musically, than the good he ought to have sung.

(13) There is no reason why the child should be taught the hack verses that characterize many so-called "children's hymns" and "Sunday School" hymnals. To do so is to impede the child's progress toward the appreciation of genuine worship music.

(14) The teacher should never introduce a hymn by saying, "Now, this is a *good* hymn," or refuse a request to sing a hymn of questionable value by saying, "No, this is a *bad* hymn." Rather, he should say, "Let's sing," and then guide the singing (and the education) by careful selection and fitting presentation—keeping in mind the commandment of familiarity.

(15) Enthusiasm is contagious! Given a teacher with enthusiasm for the finest gems of hymnody, the child will "catch" and respond to their beauty and inspiration.

Minneapolis, Minn.

GOSHEN COLLEGE

19 Receive B.S. in Nursing

Nineteen graduates will receive bachelor of science in nursing degrees at the third annual graduation exercises of the Goshen College School of Nursing Aug. 5, at 8:00 p.m. in the Union Auditorium.

Dr. Wayne E. Oates, professor of psychology of religion and pastoral care and counseling at Southern Baptist Theological Seminary, Louisville, Ky., will deliver the commencement address before Pres. Paul Mininger confers degrees.

Edna Amstutz, acting director of the School of Nursing, will present the candidates and Dr. Carlos Mendes, in behalf of the Elkhart Hospital medical staff, will give the School of Nursing pins.

The Nurses' Chorus directed by Hiram Hershey will sing three numbers. John H. Mosemann, pastor of the College Mennonite Church, will offer the invocation and benediction.

Graduates of the 47-month collegiate nursing program at Goshen College have completed requirements for a four-year college degree and in addition have met the requirements of the Indiana State Board of Nurses' Registration and Nursing Education. Goshen graduates are eligible to write state board examinations for licensure as a registered nurse.

Members of the class of 1955 include Doris Irene Amstutz, Kidron, Ohio, Grace Brubacher, Brutus, Mich., Eva Marie Byers, Conestoga, Pa., Caroll Laceta Culp, Wakarusa, Ind., Bernice Lucille Gregory, Brutus, Mich., Miriam Moyer Gross, Doylestown, Pa., Beatrice Joan Hilty, Rittman, Ohio, Lois Kulp Histand, New Hope, Pa., and Donna Jean Kornhaus, Orrville, Ohio.

Also graduating will be Bonnie Lou Miller, Middlebury, Ind., Margaret Ann Miller, Topeka, Ind., Frances Rebecca Mumaw, Elkhart, Ind., Anna Marie Nofziger, Wauseon, Ohio, Mary Alice Nofziger, Wauseon, Ohio, Barbara Ann Roth, Morton, Ill., Bernice Jean Rupp, Wauseon, Ohio, Arlene Shelly Rush, Doylestown, Pa., Carol Jean Sommer, Kidron, Ohio, and Norma Jean Wenger, Lancaster, Pa.

Admissions Report

Enrollment prospects for the coming school year are encouraging. Admissions now granted to new students are about 10 per cent in excess of the number admitted by this date a year ago. There is also a similar increase in the number of continuing students over that of a year ago. We are grateful for this encouraging trend which we hope will continue through registration days Sept. 12-14. Freshman orientation days begin Thursday evening, Sept. 8.

Campus News Notes

Staff members Dorothy Byler, Bernice Gramley, Dorothy Keller, and Fannie Zehr served as counselors for Junior and Junior High camps at Camp Emmaus, Mt. Morris, Ill., during their vacations July 11-22.

Harold S. Bender, dean of the Biblical Seminary, is carrying out a Mennonite Central Committee assignment in Europe July 26 through August 21. His major task concerns planning for the Mennonite World Conference in 1957.

Leland Bachman, college business manager, accompanied by students Wilmer Rutt and Andreas Balzer, represented Goshen College at Flanagan, and Metamora, Ill., July 24. Bro. Bachman solicited students at Freeport and Sterling, Ill., a week earlier.

Karl Massanari, acting dean, plans to accompany Dean Fadenrecht of Wheaton College (Illinois) to the annual conference of academic deans at Stillwater, Okla., Aug 8-10.

Speakers Ida Arnone, Yoon Chai Chun, and Willard Roth together with a men's quartet, Sid Kreider, John Martin, Bob Stetter and Vic Stoltzfus, presented a youth rally program at the Baptist Church, Sturgis, Mich., Sunday afternoon and evening, July 31.

LeRoy Kennel, assistant director of public relations for the past year, completed his college assignment Aug. 2 to take up duties as resident pastor of the Lombard, Ill., Mennonite congregation. The Kennels have moved into the newly-constructed parsonage at Lombard.

FAMILY CIRCLE

Lost Opportunity

By Bertha L. King

The opportunity lay before my eye,
But I, unheeding, passed it by—
The good left undone,
The blessing not won—
But the chance was gone!

West Liberty, Ohio.

Vital Statistics Report

BY ORVILLE R. STUTZMAN

The GOSPEL HERALD reported in the second quarter of 1955:

Births

Births numbered 414, of which 214 were male and 200 were female. Of these 104 were first children. The largest families reported were 9 and 12. Brothers and sisters numbered approximately 698. (Some families failed to give the number of children). Two sons were adoptions. One pair of twin daughters was reported. Given names were 152 male and 150 female. 85 male and 73 female names were used only once.

Names used (male), Lee 15, John 12, Allen 11, David 10, Jay 10, Paul 10, Ray 10; (female), Ann 32, Marie 15, Elaine 14, Kay 13, Sue 10, and Jean 10. Other names were used less frequently. Family names totaled 227, of which 154 occurred only once. Names occurring most frequently were Miller 21, Yoder 16, Martin 10, Hostetler 7, Weaver 6, and Good 6. Births were reported on 131 days. Twelve births on April 23, 9 on April 7, 7 on March 14 and April 28, 6 on March 20, 30, April 8, 11, 14, 16, 21, 30, May 10 and 13.

Marriages

Marriages numbered 149, of which 117 were church weddings, by 106 officials. Eighty-two of these officials had only one wedding, one had 6, 2 had 4, others less.

Weddings were reported on 58 days, of which 40 had only one. Twelve on June 4, 11 on April 10, 8 on April 9, 7 on May 14, 6 on March 12 and 26. One double wedding was reported.

Deaths

Deaths numbered 126, of which 63 were males and 63 were females. Two sons and two daughters were stillborn. Three deaths were as a result of automobile accidents. All were males. One was 11 years old, one was 18, and the other was 22. One male (age 27) died as a result of self-inflicted wounds. One deacon, one minister's widow (repeated from last quarter by another of the officiating ministers), one deacon's wife, and one deacon's widow were reported. These 126 people lived a total of 8,560 years and 11 months. This is an average of 67 years, 11 months, and 9 days. Eighty people, or almost 75 per cent lived beyond 70 years. The oldest person lived to the age of 96 years, 3 months, and 13 days.

Ninety-seven persons died leaving descendants. These 97 left an approximate total of 2,281 descendants. (Not all descendants were reported). A total of 434 children, 1090 grandchildren, 751 great-grandchildren, and 6 great-great-grandchildren were reported. The largest number of descendants left by one person was 268. The largest family of surviving children was 13. These figures include foster children and stepchildren.

Deaths by Ages

Under one year	6
1—9	1
10—19	2
20—29	2
30—39	3
40—49	3
50—59	9
60—69	20
70—79	42
80—89	28
90—96	10

By Months

	Births	Marriages	Deaths
July, 1953	1	0	0
August, 1954	0	1	0
November, 1954	2	0	1
December, 1954	3	5	0
January, 1955	19	0	4
February	32	11	11
March	109	26	42
April	132	51	45
May	93	25	18
June	21	29	5
Date not given	2	1	0
Total	414	149	126

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Place not given	4	0	0
Arkansas	3	0	1
California	1	0	0
Colorado	3	2	1
Delaware	1	0	0
Florida	1	0	3
Idaho	3	0	0
Illinois	15	6	2
Indiana	43	20	6
Iowa	23	7	9
Kansas	7	7	2
Louisiana	1	0	0
Maryland	8	1	6
Michigan	17	4	2
Minnesota	0	1	0
Missouri	1	1	3
Montana	1	0	1
Nebraska	5	5	6
New Jersey	1	0	0
New York	7	1	2
North Dakota	2	1	0
Ohio	54	26	18
Oklahoma	1	1	0
Oregon	17	1	6
Pennsylvania	152	50	42
Tennessee	0	0	1
Texas	0	1	0
Virginia	13	4	3
Vermont	0	1	0
West Virginia	1	0	1
District of Columbia	1	0	0
Alberta	4	0	1
Ontario	12	8	10
Saskatchewan	1	0	0
Puerto Rico	3	0	0
Ethiopia	2	0	0
Japan	1	0	0
Marshall Islands	1	0	0
Brazil	1	0	0
Belgian Congo	1	0	0

Newton, Kans.

If I Had Known

By Lorie C. Gooding

If I had known
The way your heart was aching,
The burden you were carrying alone,
If I had known how near your heart to breaking—
If I had known—

If I had known
The pain that you were bearing
I could have made a part of it my own.
I'd not have turned away from you, uncaring,
If I had known.

O Lord forgive us
All our selfish blindness;
Teach us the great compassion Thou didst show;
Teach us to always, only deal with kindness
For what we may not know.

Holmesville, Ohio.

EXPRESSIONS OF APPRECIATION

Thank you sincerely to all who so kindly remembered me and our family by the kind deeds, as well as the many cards and visitors, and the prayers offered in our behalf, and the gifts of money upon the passing of my husband. Your kindness is greatly appreciated. The Lord bless you and keep you.—Mrs. Katie F. Kreider and family, Willow Street, Pa.

* * *

I wish to express my sincere thanks for the friends who visited me in the hospital, for your prayers, and also for the flowers and cards sent me during my illness. May the Lord reward you for the same.—Jesse Snavely, Lancaster, Pa.

* * *

I wish to thank all who so kindly remembered me with prayers, visits, cards, and gifts during my stay in the hospital and since I am at home. May God bless each one of you.—Mrs. Barton Gehman, Lancaster, Pa.

* * *

We as a family wish to express our sincere appreciation for the prayers, sympathy, cards, flowers, and many acts of kindness shown during the passing away of our husband and father. —Mrs. Suie H. Rutt and family, Elizabethtown, Pa.

* * *

I wish to thank all who so kindly remembered me and my husband during my illness, for their kind deeds and many cards, for visits and also the prayers in our behalf from the Friendship Mennonite congregation and our pastor. God bless each and everyone, and thank you.—Eva Nicholson, Bedford Heights, Ohio.

* * *

I wish to express my sincere thanks to my friends, neighbors, and relatives for the prayers offered, and for the cards, letters, flowers, and fruit which I received while in the hospital and since my return home. May our heavenly Father reward each one of you.—Mrs. Harvey Sauder, Ephrata, Pa.

After contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will.—George Bernard Shaw

* * *

Comrades are needed both for joy and for sorrow.—Yiddish Proverb.

TO BE NEAR TO GOD

THE CHURCH—OBLIGATION

Sunday, August 14

Read Matt. 28:16-20. "All power is given unto me."

I am glad He has all power, aren't you? "Thank you, Lord, for saving my soul" is a chorus of gratitude for the experience of that power in our own life. No wonder we have inspiration!

Of course it also takes power to transmit through us the "gracious words" of Jesus, but that is exactly what He wants to do. When people hear His Word from us, and see His life in us, they will be able to also accept this power from Him, for their own deliverance and transformation.

Dear Lord, may Thy power, which is for good, now make us fully yielded, so that Thy work will not be hindered in us or through us. Amen.

Monday, August 15

Read Mark 16:14-20. "Go ye into all the world."

I am impressed with the fact that these words were not given as a suggestion but as a command. While it is a tremendous task, yet He has promised the presence and the power to do it. When I think of the distance He has traveled in order to reach me, I cannot help but count it a great privilege to be numbered with His "sent ones."

It is because of others' obedience to this command that we are saved. So let us not fail others, who are now dependent upon our obedience for their knowledge of the Gospel.

Tuesday, August 16

Read Romans 10:1-17. "Faith cometh by hearing."

Simple, isn't it? We see it work in our little children. We even see it in the world. (That is, people usually believe what they hear, whether true or not.) However, to have a saving faith we need to hear more than the words of men, no matter how musical or how logical they may sound.

It is our Christian obligation to proclaim the "words of life" which shall never pass away. These, when heard and received, mean life abundant, for which there is no substitute.

Wednesday, August 17

Read Matt. 9:36-38. "Pray ye therefore."

He was moved with compassion because of what he saw. Does what we see move us to compassion? If not, what is wrong, our sight or our heart? Maybe both.

O Lord of the harvest, turn us in the right direction, so that we may see; and into the right condition so that we may feel. Now we thank Thee for giving us a vision of the need, and for giving us a responsive heart. Help us now to assume our responsibility in prayer. O Lord of the harvest, send forth laborers into Thy harvest, and let me be one, for Jesus' sake. Amen.

Thursday, August 18

Read II Cor. 5:10-21. "We are ambassadors for Christ."

For Christ! A short sentence, but with a long meaning. From where we are in this world, in a corruptible body, surrounded by sin, to the glorified Christ at the Father's right hand. That seems a long way. From our highest ideals and best of motives, to our many and complicated limitations of intellect, strength, and circumstances of divers sorts is also a great gap.

However, He has chosen us to be ambassadors in His stead. The one requirement to make this possible is to be **for Christ** above everyone or everything else. Then we are Christian missionaries.

Friday, August 19

Read Matt. 25:31-46. "As ye have done it unto one of the least."

Someone has said that our work as a Christian is primarily that of a beggar telling another beggar where he can get something to eat. One of the "strange" things about Jesus in His earthly life was His concern for the poor, whether in body or character. Unless we have that same concern we will never be rich toward Him. A very sobering Scripture verse for me is James 4:17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Oh, the suffering and death caused by the sin of omission!

Saturday, August 20

Read Rev. 5:9-14. "They sung a new song."

The obligation of the church is missions. The evangelization of the world is the task assigned to her. There is no room or excuse for failure. It must be done. To the true Christian this assignment is a serious one, but also a wonderful privilege. To think that he can be a message bearer by lip and life of so precious a Gospel of salvation for all that believe!

All, no matter of what kindred, tongue, people, or nation, can become kings and priests (instead of slaves and outcasts). No wonder it is a new song, that will never, never, grow old.

—Linford D. Hackman.

Hope for the Exiles

Sunday School Lesson for August 21

(Isaiah 55; Jeremiah 31; 50; Ezekiel 36)

"Ho, every one." Here is a loud call to every member of your class. Yes, it is to every one, saint and sinner. Each thirsts to some degree. Each has some dissatisfaction with himself, with life as it is. Some may be greatly discouraged. One may have a great hunger he can't even express. There is much unrest and fear upon hearts. Perhaps there are in your class those who feel very insecure. They don't rest in an everlasting covenant. I know of some Christians who think we must wait until the judgment to find out if we will be saved. Such lack of assurance brings no real joy. Get your pupils ready to hear the message of Isaiah to the exiles. We, too, are exiles. "His sheep have gone astray."

Read together first from Jeremiah and Ezekiel. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31:10). "There is **hope** in thine end . . ." for "I have loved thee with an everlasting love . . ." (31:17, 3).

"Israel is a scattered sheep . . ." (Jer. 50:17, 19). The children of Israel and the children of Judah were oppressed. "Their Redeemer is strong" (Jer. 50:33, 34).

"I scattered them among the heathen . . . I will take you from among the heathen . . . I will also save you from all your uncleannesses" (Ezek. 36:19-29).

Consider very carefully and prayerfully how God's chosen people had treated Him, how they had become so filthy and unclean. Yet for them there was hope if they would "come unto me." (This object lesson clearly seen will be more effective in giving your pupils hope than any preaching at them that you may try.)

Now read together Isaiah 55, perhaps in sections, so that you may stop to get understanding and appreciation of the call and to give time to think quietly. Don't hurry.

"Come." 1, 2. God really satisfies. The soul is delighted in what He gives—'tis real soul food. Our souls can't use what we often give them. They were made to find rest in honoring God.

"Hear." 3-5. Give ear. With God we find lasting satisfaction—real hope.

"Seek." 6-11. Not with ourselves but with God will we prosper. The blessing is just as sure as the physical gift of rain that gives bread.

"Ye shall go out with joy . . ." 12, 13. Release is sure. God hath spoken. Hope is not wishing. Hope in Christ makes all things possible. Phil. 4:13.

"Hope thou in God."

Perhaps many of the exiles in Babylon thought God had deserted them. Does He ever forsake anyone? No doubt many drifted away from God. God's purpose in sending them into captivity was to punish them and purge them of their sin. The prophets still announced God's mercy. God's judgments are always with a purpose. There is always hope in God. Return. Why will ye die?

"Hope thou in God."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Orville R. Stutzman, Newton, Kans., continues in this issue the valuable quarterly summaries of vital statistics which had been furnished by the late Ammon Kaufman. We appreciate his willingness to do the careful work which will make these summaries of value to historians and sociologists.

Bro. Marion Lehman, manager of the Gospel Book Store, Goshen, Ind., is leading a series of Wednesday evening discussions on The Christian Home at Benton, Ind.

Bro. Linford D. Hackman, Carstairs, Alta., assisted in the summer Bible school at Four Mile Creek in Northern Alberta.

The MYF and their pastor from Middlebury, Ind., conducted a service at Plainview, Aurora, Ohio, on July 23 and remained over for services on the following day.

Speakers at the annual conference held at Hinkletown, Pa., Aug. 6, 7, were Norman Yutzi, Plain City, Ohio, Clayton Keener, on furlough from Ethiopia, and Paul Erb, Scottdale, Pa.

Bro. Elbert Smith, who is confined to a wheel chair at Albany, Oreg., was baptized and received into church membership on July 17.

Bro. Milton Brackbill, Paoli, Pa., gave lectures to the students of Missionary Training Institute, Philadelphia, Pa., each morning, Aug. 1-6, on "Spiritual Qualifications of the Worker."

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Bro. Ezra Stauffer, Tofield, Alta., passed away Aug. 1. Death was due to a heart attack. Bro. Stauffer was a widely known Bible teacher in Western Canada and the father of Mrs. J. A. Hostetler, assistant book editor at the Publishing House.

Reports have reached us that a good increase in enrollment is expected this fall at both Hesston and Goshen College.

The Heart to Heart Radio Program conducted by Sister Ruth Stoltzfus, with the addition of WWPC, Chambersburg, Pa., early in June, is now broadcast from fifteen stations.

Among those attending the international Sunday School Convention held at Cleveland recently were Elizabeth Showalter, Helen Trumbo, and Alta Mae Erb of Scottdale, Katherine Royer and Norma Hostetler, Orrville, Ohio, and some of the I-W workers in the Cleveland area. They report inspiring and helpful sessions.

S. Philip Laucks, M.D., has accepted a position as Assistant Clinical Director at the Harrisburg State Hospital. He has been replaced on the Philhaven Hospital staff by Henry Weitz, M.D. Beginning Aug 1, Dr. Weitz assumed the position as medical director and psychiatrist and is employed on a full-time basis.

Philhaven Hospital: A single I-W man (to work as an attendant) and also an occupational therapist are urgently needed for our staff. For further information, please contact J. Horace Martin, Philhaven Hospital, Route 5, Lebanon, Pa., or call Lebanon 3-2491.

The staff for the Lay Evangelism Conference, Laurelville, Pa., Aug. 20-24, includes Lewis Strite, Harrisonburg, Va., director; Charles Eshleman, professor at Messiah Bible College, Grantham, Pa., Tobe Schmucker, superintendent of Hope Rescue Mission, South Bend, Ind., and Dr. Earl Stover, Sellersville, Pa.

Bro. Anis Haddad, recently come to Scottdale from Jordan, spoke at the regular MYF meeting at Scottdale on Aug. 3, and also showed pictures of Palestine.

The MYF of Dillon, Hopedale, Ill., entertained the Ann Street congregation, Peoria, Ill., at a fellowship meeting on Tuesday evening, Aug. 2.

Bro. Paul Conrad, Louisville, Ohio, together with others who served at Mathis, Texas, gave a program concerning the work at Mathis at Tedrow, Archbold, Ohio, on July 31.

The Men's Quartet from Mellinger, Lancaster, Pa., helped in the services at Zion, north of Morgantown, on July 27, when the speaker of the evening, Bro. Richard E. Martin, was detained due to a flash flood in Pittsburgh.

Bro. Paul Stull, Publishing House employee, left July 29 for a month of voluntary service at Sayre, Okla., where he will be helping to rebuild where the tornado had struck.

Bro. Kenneth Imhoff, Metamora, Ill., was chosen State MYF president, and Loretta Horsch, Hopedale, Ill., as secretary-treasurer.

The MCC Holland workers' reunion held at Camp Friedenswald near Elkhart, Ind., was enjoyed by 34 adults and 28 children. Plans were started for another reunion in 1960.

The Men's Chorus of Pleasant View, Hydro, Okla., gave a program at Protection, Kans., on Sunday afternoon, July 31, and at Pleasant Valley, Harper, Kans., that evening. They also gave programs at Greensburg, Kans., and Perryton, Texas.

Bro. Ray Sala, field representative of Mennonite Mutual Aid, spoke to the congregations at Pleasant Valley, Harper, Kans., and Crystal Springs, Kans., conjointly, on Aug. 7.

Bro. Roy D. Roth, Hesston, Kans., attended the annual conference of the Alberta-Saskatchewan district held at West Zion, Carstairs, Alta., and also visited most of the congregations and mission points in the conference district.

Bro. LeRoy Kennel and family have moved from Goshen, Ind., to their home at 1012 Whitmore Lane, Lombard, Ill. Bro. Kennel is pastor of the church there.

Bro. Willis Breckbill was licensed as minister of the Bethel congregation at Mummasburg, Pa., on July 24. Services were in charge of Bro. O. N. Johns, with Bro. John Grove assisting.

Baptismal services were held at Bossler, Elizabethtown, Pa., on July 31 when four young people were received into church fellowship with Bro. Clarence Lutz officiating.

Sisters Minnie Graber, president of WMSA, and Florence Shantz, executive secretary, were guest speakers at the All-County Women's and Girls' meeting at Walnut Creek, Ohio, Thursday afternoon, Aug. 4.

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Calendar

Little Eden Camp:
Christian Fellowship-Family Week, Aug. 13-20.
Farmers' Camp, Aug. 20-31.
Laurelville Mennonite Camp:
Young People's Institute, Aug. 6-12.
Church Music Conference, Aug. 13-19.
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Second Family Camp, Aug. 15-20.
Third Family Camp, Aug. 29 to Sept. 3.
Chesley Lake Camp:
Boys' Camp, Aug. 8-13.
Young People of Ontario, Aug. 15-20.
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.
Annual Meeting Conservative Mennonite Conference, Maysville congregation near Apple Creek, Ohio, Aug. 9-12.
Annual Meeting, Iowa-Nebraska Conference, with Lower Deer Creek congregation as host, at Iowa Mennonite School, Kalona, Iowa, Aug. 10-12.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Church School Day, Aug. 28.
Ontario Christian Workers Conference, United Missionary Pavilion, Kitchener, Ont., Aug. 27-29.
Young People's Institute, Blooming Glen, Pa., Sept. 2-5.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The Spanish broadcast, Luz y Verdad, was broadcast for the first time over CX14, Montevideo, Uruguay, from 8:30 to 9:00 a.m., July 17. Pray for this new release and for the missionaries in Montevideo who are establishing witnessing contacts there.

A tape describing and including parts of the recent Annual Conference of the Puerto Rico Mennonite Church is available on loan for use by groups interested in such a release. The explanations are all in English but the singing and parts of messages used are in Spanish. Write the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind., if interested.

The floor of the worship and community hogan at Black Mt. Mission, Ganado, Ariz., has been cemented. Special services will be held in this hogan during September by Navaho evangelists from near Oraibi, Ariz. Pray for these meetings.

The July meeting of the Radio Gospel Fellowship, Lancaster, Pa., was held at the Williamson Park Pavilion on Monday evening, July 25, with Bro. C. F. Derstine, Kitchener, Ont., as special speaker. The Fellowship is presently sponsoring the Spanish broadcast, **Luz y Verdad,** over station HRN, Tegucigalpa, Honduras.

The brethren David Shank and Roger Rimbert, Brussels, Belgium, will be speaking at the Bethany Christian High School, Goshen, Ind., at 8:00 p.m., Wednesday, Aug. 10. This meeting is intended to give the churches of northern Indiana an opportunity to hear Bro. Rimbert while he is in the U.S. on business. He has been co-operating closely with Bro. Shank in the Children's Home at Ohain, Belgium, and in developing an indigenous work at Bourgeois-Rixensart, about 12 miles from Brussels. The Belgium brethren will speak at Walnut Creek, Ohio, on Sunday evening, Aug. 14, and Tiskilwa, Ill., on Sunday morning, July 21. They spoke at the Oak Grove Church, Smithville, Ohio, on Sunday evening, Aug. 7.

A brochure on "The Toba Indians of the Argentine Chaco: an Interpretive Report" by William Reyburn is available through the Publicity Office, Mennonite Board of Missions and Charities, Elkhart, Ind., for 70¢. This tells about the work which Dr. Reyburn did in reducing the Toba Indian language to writing and in helping our missionaries to understand the Toba culture.

Bro. and Sister Paul Kniss, missionaries to Bihar, India, arrived in New York for furlough on July 27. They will be at home at R. 1, Oley, Pa., for the present.

The tenth Wellington County Mission Meeting will be held at the Berea Mennonite Church, Alma, Ont., Aug. 13, 14, with Bro. Leonard Brown, Ellesmere (near Toronto), as guest speaker.

Bro. Ivan Holdeman, returned Pax worker from Greece, spoke at the First Mennonite Church, Denver, Colo., regarding his European service on Sunday evening, July 31.

Sister Mabel Cressman, missionary on furlough from the Argentine Chaco, spoke to the WMSA of the Wanner Mennonite Church, Hespeler, Ont., on Tuesday, Aug. 2.

The Heath St. Mennonite Church, Battle Creek, Mich., a city mission under the Indiana-Michigan Mission Board, was dedicated on July 24 and Bro. John M. Snyder, formerly of Goshen, Ind., licensed and installed as pastor. Among those participating in the all-day service were the bishop in charge, Bro. T. E. Schrock; mission board officers, the brethren Ralph Stahly, president, and Percy J. Miller, secretary; and the brethren Murrel C. Brothers, Harold Christophel, and Oscar Leinbach representing the local program.

Address change: Bro. and Sister Joe Richards, Tokyo, Japan, are moving on Aug. 5 to 3225 6-chome, Itabashi-cho, Itabashi-ku, Tokyo.

The David Shanks, Brussels, Belgium, stopped with the Quintus Leathermans and John Coffmans in London, England, en route home for furlough. Bro. Shank spoke at the London Centre on July 24, morning, and at the Free Gospel Hall, Kentish Town, in the evening.

Bro. and Sister Robert Milne, self-supporting missionaries, have arrived safely at Fortuna Ledge, Alaska, where they will operate the local store. This is the same town where Bro. and Sister Mahlon Stoltzfus taught the government school during their first two years in Alaska. Fortuna Ledge is the first town down the Yukon River from Russian Mission where the Stoltzfuses are now located.

Emilie Alice was born on July 26 to Bro. and Sister Orley Swartzentruber, 10 rue Jeanne-Hachette, Clamart (Seine), France.

Bro. J. D. Graber, Elkhart, Ind., conducted a conference on the church for the Mennonite Fellowship at Ann Arbor, Mich., July 30, 31. This fellowship is composed largely of university students and I-W men.

Bro. and Sister Albert Buckwalter, missionaries on furlough from the Argentine Chaco, served the Pleasant View congregation, Hydro, Okla., over the week end of July 23, 24.

A group from Camp Rehoboth, St. Anne, Ill., under the direction of their pastor, Bro. Mark Lehman, gave a program at the Kouts, Ind., Mennonite Church on Sunday evening, July 24.

The Illinois Mission Board is supporting two church building programs during the current year: the extension of the Ann St. Mennonite Church, Peoria, and a church building for the new congregation in Lombard, Ill. The first offering in the southern part of the conference will be taken for Peoria and in the northern part of the conference for Lombard. The second offering will be taken in reverse order.

Twenty girls participated in the annual Puerto Rico Girls' Camp held at the McLean Campgrounds, Bayamon, July 11-16. The staff included the following mission-service personnel: Anna Kay Massanari, directress, Marjorie Shantz, Gladys Widmer, Mabel Miller, Norma Albrecht, Miriam Kauffman, and Allen and Ruth Martin.

(Continued on page 764)

Your Treasurer Reports

For many years the General Mission Board has maintained a Bible Fund. From this account funds are made available to the various mission fields for the purpose of purchasing or having Bibles made available to be used in connection with the mission program. On several occasions funds have also been allocated to be used for printing special religious material which is needed in connection with the mission outreach.

In addition to the above program, the General Mission Board is also a member of the American Bible Society. Since there are many countries and many areas in which Bibles are distributed by the American Bible Society in which we do not have workers or mission fields, we believe that this organization deserves the support of our Board and of our church. The American Bible Society has also been helpful to our General Board in helping to solve problems in connection with the distribution of literature and the printing and translation of the Bible into native languages.

Therefore we would like to take this opportunity to encourage our congregations to contribute to the work of the American Bible Society. Contributions can be specified for the distribution of Bibles in any particular country or may be contributed to the general program of the Society. All contributions for the American Bible Society should be clearly designated and contributed through the congregational and district mission board treasurers.

Any individual or groups who may want to contribute to the Bible Fund of the General Board are also encouraged to do so. All funds received for this purpose will be used for the particular needs which we have as a General Board in connection with the purchasing and distribution of Bibles and Christian literature. Funds for this purpose should be designated for the "Bible Fund" and contributed through the regular financial channels.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Some of the women and children of League 17. They insisted that missionary Lois Buckwalter should sit on a chair.

The Nurses' Extracurricular Activities

BY UNA CRESSMAN

Besides seeking out a living in the cotton fields, hoeing and harvesting under scorching sun as long as the season lasts, the Toba Indian women are eager to learn new things whenever time allows and opportunity affords.

Carrying water for household use, doing the family washing in a nearby or distant pool or water hole wherever water is available, preparing and cooking a simple meal on the smoldering coals of wood neatly arranged in some appropriate spot nearby in the great outdoors around which the household animals lazily lie curled up and the hungry fowls scratch about, not missing a single crumb that is within reach or that may fall through the fingers of the earth-smeared kiddies dancing about hungrily munching perchance at some dry bread, and keeping the baby happy and satisfied—all these are included in the daily routine of the housewife and her helpers which may be many or few in number according to the size of the family and its extension.

With these duties to perform and while the cotton fields offer work, there is very little time left for the women to engage in other activities. However, there are always about five months of the year in which there is very little or no work in the cotton fields. It is during this time that we try to teach as much as possible to the women and girls who are eager to learn new things.

The teaching of knitting in the past four years proved to be a very successful project. It not only appealed to the women and was highly approved by their spouses, but served to bind us together in closer fellowship and understanding. It opened to us the door of further evangelistic efforts as well as giving us an opportunity to help them with the money gifts given by giving them a generous discount on the knitting yarn for the making of garments for the family so as to help them without encouraging their custom of begging. It does make us feel good to see so many come out with something warm on their backs when the chilly cold weather makes its appearance. Although very little of our time in the past year was required to help the women with their knitting, this is no indication that their interest in it is waning. The approximately one thousand skeins of yarn sold to them during the year proves the fact that they are making use of their knitting talents. They have become teachers to others, which is fulfilling our desire.

The originality of these women is displayed in their knitting which contains new and interesting designs and distinctive color and stitch combinations. We are happy to see initiative ability in the women not only in launching out with their own but also in directing others. Being able to take this work upon themselves gives us more time to concentrate on carrying out new projects which will be of help to them.

A new project within this past year was the launching of a literacy program. Women and girls as well as the men are eager to learn to read and write. After the month of August, with the Toba alphabet worked out for us by Dr. Reyburn and our first primer largely set up through the efforts of Mrs. Reyburn, we began literacy classes among the women. The outlook is quite encouraging in that they respond to such a program. They are also learning to read with greater ease the Spanish language which they so much covet through the instrumentality of learning to read their native language first. Greater progress was made by these women than was anticipated. Considering the fact that our classroom, the great outdoors, was anything but ideal for concentration, and the many interruptions that entered to cause much irregularity in attendance of the classes, the progress made by some was quite rapid. A small group could read with considerable ease the first primer of the revised edition of sixty-eight pages, including all the letters of the Toba alphabet, after having approximately a month or less of teaching, summing up all the days we spent with them. Aside from this they could read with the same ease a small supplement in the Spanish language in which only the letters of the Toba alphabet are used.

Mabel's and my time was divided between three groups, but our concentration in literacy work was mostly with the two groups, League 15 and 17 respectively. Sisters Buckwalter and Litwiller did most of the teaching at the home base. On account of our nursing responsibilities, the giving of injections which did not allow us to be away from home because of the frequency in which they had to be given interrupted our teaching program considerably. Nevertheless, this gave us opportunity to revise the primer as necessary and make new copies. Then, too, there was time available to work on the second primer and make hectograph copies of the same.

After Christmas we had practically no classes to speak of. The extreme heat, the hoeing, and the harvesting of the small amount of cotton there is to be harvested have been and still are interruptions which makes it even more difficult to carry out a teaching pro-



Church service in the Chaco. The women sit on low benches while the men stand in front to sing.

gram. Most of our pupils are mothers, with the exception of a few teen-age boys and girls. Those mothers who were fortunate enough to be able to leave their babies at home with a grandmother or some other member of the family were usually the ones who could make the pace. A mother with a fussy baby in her arms and one or two more children tugging at her skirts had a hard time concentrating on the lesson, even if she did show the same learning abilities. It is mostly the latter group that are still struggling to finish the first primer.

It is here where we need to pick up and continue after the thermometer ceases to register on a daily average of about 104 degrees F. or more when we plan for regular classes again. The more advanced ones will be ready for the second primer which we haven't introduced yet. We hope to have these same pupils with us again when we get started anew, but there are rumors that some of our best pupils will be moving into other communities where they seem to think they can provide a better living for their families.

Our one and only aim in all our distinctive teaching programs is to show them the need of a Saviour and point them to Him who alone is able to save. A special time is always set apart for concentrated evangelistic and Bible teaching efforts. Opportunities for witnessing are offered to us in house to house home visitation work, special women's meetings, and helping in the regular services whenever called upon. Many like to come and listen in as we play our victrola with Gospel hymns and messages.

The Lord only knows how much the harvest of souls will be affected through these efforts. We are happy to report that recently quite a number of these same women we have been teaching and working with have made a public decision for the Lord. Some joined the believers in baptism and others are waiting to be baptized when convenient in the near future. Keep on praying. Results are sure to come if we are faithful stewards and open channels through which the Spirit can work.

Saenz Peña, Argentina.

A Growing Church in a Growing City

BY DELBERT ERB

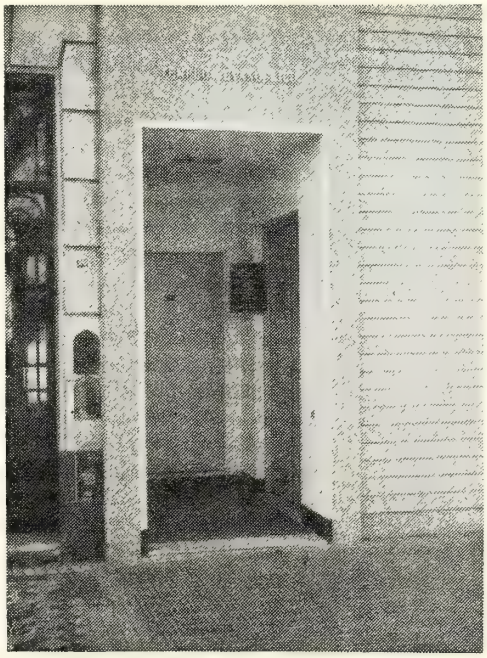
When the first Mennonite missionaries came to Argentina more than 35 years ago, it was found that the capital city of Buenos Aires had many evangelical churches in comparison with the interior towns, many of which had none. It was for this reason that the Mennonite Church in Argentina was established in Pehuajo, Trenque Lauquen, Santa Rosa, and others, instead of in Buenos Aires as was the case with other denominations.

Time and necessity have changed things, however. As in any growing country, there came a general move to the city and this did not exclude our members in the interior towns. Some found a church home in Buenos Aires but many others were lost. It wasn't long until the advisability of establishing a congregation in Buenos Aires was considered. Then there came the organizational necessity of establishing the official mission headquarters in the big city. We don't wish to elaborate on this governmental requirement at this point, only to point out its influence in the decision to first rent and later buy a property in Buenos Aires which could serve the dual purpose of church meeting place and mission center and office.

Twelve years of pastoral work in the city shows nothing to be proud of, however. About thirty active members were gathered together within the city proper and about the same number in one of the suburbs. Of these one could count on one hand those who were actual converts of this urban mission work. The rest were transfer members from the interior towns. One couldn't criticize the pastors for lack of evangelistic preaching and teaching. The members, too, realized their responsibility to testify, but somehow there just never was enough time, and to that which was done there was little response. The city people seemed hard to get close to and somehow we couldn't find the key. This was the picture on the eve of 1954.

That any great improvement was made during 1954 over the prevailing situation cannot be boasted, but we can report that a beginning was made. The church took on a new spurt of growth and we believe and pray that it is just the beginning. To credit this growth to any one cause or individual would be foolish. Man has sown, God has given the increase. We only wish to report the happenings.

At Mercedes 149, January, 1954, found us in the middle of a building program. The front rooms of the house which had been used as a church were completely torn down, and a chapel was erected. Above the chapel three rooms were made which can be used by the mission center as bedrooms, one of which also serves as a Sunday-school room for the church. Some general repairs were also made in the back part of the property.



Remodeled entrance to the chapel of Floresta Church, Mercedes 149, Buenos Aires. The sign announces the hours of services.

This physical growth was completed about the middle of the year with the dedication service on July 11. Over the same week end we were hosts to the Pastors' Institute, and so with all the visitors and friends we had a record attendance of about 170 that first Sunday evening. We should give recognition to Bro. Amos Swartzentruber who kept a watchful eye on the construction progress and pushed it through to rapid completion.

At the beginning of 1954 the Floresta Church took a new step when it elected two lay pastors. Because Bro. Swartzentruber knew he would have to miss many Sundays during the year and that they would be going on furlough before the year's end, it was decided to elect these two lay pastors while Bro. Swartzentruber was still around to guide and help them. Although lay pastors who have their other obligations never can fill the place of a full-time ordained pastor, we believe that the experience was good and that more of the members felt their responsibility to help in the various phases of church activities. Bro. Montiel, a shoe repair man, and myself were the two laymen elected.

Perhaps the most significant happening of the year was the evangelistic campaign which Tommy Hicks held in Buenos Aires during April, May, and June. Elsewhere a more detailed report of these meetings was given. Of the thousands who attended the meetings and signed cards we received several hundred names (those in our section of town or who indicated the name of our church). This presented us with the most wonderful opportunity to go out and find open doors to homes where we could talk of the Gospel and invite folks to our meetings. This is the very thing that had always been so difficult before. This year we had more names and addresses than we had people to do the visitation work. How we thank God for this open door! We also express our appreciation to the Swartzentrubers who so willingly and effectively helped in this work.

"And what was the result?" everyone asks. The result for us was an increased attendance and a converts' class who soon expressed their desire to enter an instruction class in preparation for baptism. Although this group is not large (about ten), it is significant that it is the first time our Buenos Aires church has had such a class of converts. We pray that this will only be the beginning. The city is a growing city and there is much need. We hope that in another year a new annex can be started in an unchurched zone. This growing process is something that must not stop.

Because of the increased pastoral duties with the increase of church activities, and because Bro. Nelson Litwiller spends most of his time in Buenos Aires, it was decided in October, 1954, to ask him to be pastor with the two lay pastors becoming assistants. The



Summer Bible school children at America, Argentina. Note the Herald Press workbooks.



Dona Ulpiana, center, with two other lay delegates at the annual convention of the Argentine Mennonite Church—Mrs. Emilia Ceccheto (left) from General Pico, and Dona Vincenta (right) from Piedritas. All three are active personal workers.

Giving unto the Lord

BY BEATRICE HERSHEY HALLMAN

Ever since I was a little girl I have heard our missionaries teach our Argentine church the joyful duty of "giving unto the Lord" as He has prospered each one, for "the Lord loveth a cheerful giver." The systematic basis of giving as found in the "tithe" has been taught as ideal, not forgetting our "offerings." Malachi 3:8-10 has become a treasured passage to many who have found joy in systematic giving. Someone has said that this passage has made them "honest with the Lord, and efficient in their business." I believe this!

But each new Christian should be taught what Christian stewardship is. It has been an inspiration to me to have heard at our recent annual Church Conference the simple and sincere testimonies of a large percentage of our Argentine brethren (all of our pastors and many laymen) of their unmistakable joy in giving their "tithes and offerings." One of our younger national pastors said: "From the very beginning of my ministry, my wife and I have set aside our tithe and offerings for the Lord. Not only do we tithe our monthly allowance but also all gifts; and when an aunt of mine sends us a big gift, we try to calculate its price and give the tenth of that to our Lord!" You can only read these words, but I shall always remember the happy smile on his face and the enthusiasm of his voice.

Some get the idea of what it means to be a good steward of money, time, and talents as soon as they are converted while others toddle along for years until one day they have a special encounter with the Lord. Doña Ulpiana de Rodriguez, the dear, elderly Christian lady who lives with us here at the America mission home, gave the following testimony of her joy in giving. Again, the best part of this testimony is lost as you cannot see the joy on her face, nor hear the soft tones of praise in her voice as she told this to Bro. Hallman:

"What great things the Lord has done for me! From the very first when I accepted the Lord as my Saviour, I had a desire to give an offering to the Lord. But I had nothing. I had to ask someone for an offering so that I could give 10 cents in the morning and 10 cents at the evening service. Whenever I would receive an alms gift, I also gave of that an offering for the Lord. I did not do this to receive more—I **never** thought of that—but I did it because I was happy to be able to give something to my Lord and my Saviour! And, what great wonders He has done with me! He has multiplied, not one hundred times my twenty cents, but many times a hundred times a hundred.

"When I visited our church in Buenos Aires years ago, I asked Bro. Lewis Weber the significance of the 'tithe' since I was ignorant of this Biblical teaching. When he explained it to me, I felt an immediate desire to be obedient to the Lord's Word; so I continue to set aside of the little I receive, as well as of gifts, that which belongs to the Lord. Thanks be unto the Lord who has so richly blessed me so that today I can give more abundantly; all to His honor and glory. 'God loveth a cheerful giver.' 'All my help cometh from the Lord.'"

Doña Ulpiana has been a widow for about 15 years and has no regular income of any size. One day I said to her: "Doña Ulpiana, how is it that you have understood so fully and practice so faithfully, separation from the world, Christian stewardship of your money, your time, your talents, and enjoy such a close walk with the Lord, when there are so many members here who do not seem to grasp those things? Yet, they have the same teaching as you; and some have had the same pastors leading them?"

Thoughtfully and slowly she answered as her face lit up with the joy of the Lord: "I can't answer for the others, but ever since the Lord so graciously saved me, each day I put Him first in my thoughts, in my actions, in my word, in my life."

That agrees with Pastor Darino who said that many areas in the Christian's life will be cleared up and deepened, including that of "giving the tithe and offerings" when the Christian has a real encounter, a genuine experience with the Lord. "He cannot do otherwise when he puts the Lord first in his life," concluded Bro. Darino.

America, Argentina.

Litwillers have given us a real boost during these last months, and we greatly appreciate it. May the Lord continue to bless their labor.

I should mention yet our Mennonite congregation in the suburban town of Ramos Mejia. There Bro. Luayza, our senior national pastor, has gathered a congregation together during the last 15 years. They are also now in the midst of a construction program in which they hope to complete during 1955 a new church building. Since Bro. Luayza is retiring at the close of 1954, Bro. Agustin Darino, the president of our Argentine Church Conference, is now taking Bro. Luayza's place as pastor of the Ramos Mejia congregation. Let us pray for this congregation under direction of their new pastor that they too may grow and prosper in the midst of a growing suburban district.

Buenos Aires, Argentina.

Joy in the Fellowship of the Gospel

BY THE MILTON VOGT FAMILY

These challenges came to us along the way on our recent furlough.

Joseph's faith. We saw the burial cave for Abraham, Isaac, and Jacob and their wives. There the Mohammedans tried also to make a grave for Joseph, but they do not understand his faith in Christ which made the logical place for his grave according to Joshua 24:32 close beside the well of Jacob and in view of the mountains of blessing and cursing. Joseph was given this land for his own inheritance and by his faith his sons brought

the bones (dead for hundred of years) over the desert with the children of Israel to rest in this choice spot typifying the real inheritance of the saints: Christ, the living water (Jacob's Well), and the living Word (written on stones on Mt. Ebal. Deut. 27:8; Josh. 8:32.) I am sure that Joseph knew the fullness of Christ. Gen. 39:2, 4, 5.

Joy in the fellowship and witness that is given by Hesston College and her teachers and students. Bro. George R. Brunk's approach to wait on God through the reading of His Word until He speaks to your heart through His Spirit is exactly what our Indian brethren have found to bring them real spiritual blessings.

A deeper realization of Christ's sufficiency as represented in the deep meanings of the burnt offering, especially in the need of each morning offering Christ (my perfect burnt offering) to God as my living sacrifice for today, and also in the evening again remembering that Christ is my gift to God (and not any works of mine) in an evening devotion. Lev. 1:4; Eph. 5:2; Gal. 2:20.

The comfort and peace of God that accompanied the home-going of father.

The joy of seeing faithful prayer warriors at work. Faithful women serve God in every land by their steadfastness in prayer. We thank God for them.

Many kind deeds of love: making meals, washing clothes, and sewing dresses for us. We appreciated very much those brethren and sisters who were always ready to help others in the work of Christ.

The visions of many friends in giving themselves to this duty of making Christ known to others.

(a) A sick friend who had hoped to be a foreign missionary now makes Christ known in the factory where she works by the Scripture verses on her desk and by her consistent living.

(b) The large number of young people responding to the work of the Lord in our church today. Praise God for them. Pray that they may prove faithful.

(c) The new challenge and response to the work in Louisiana by God's helpers giving up all for Him.

We thank God for the church, for her vision and for faithfulness.

May God bless your labor of love and your work of faith, as we continue to live Christ and be filled with His fullness.

Pray for us.

Balumath, Palamau Dist., Bihar, India.

EDITORIAL (Continued)

they feel able and as they are led, can arrange for a meeting place either by renting a hall or church, or they can purchase or build a church, exactly as they decide among themselves.

This is the New Testament pattern. Organization is secondary. Leadership of the Holy Spirit is primary. The group of believers meeting together for worship, teaching, fellowship, witness and service—**this is the church.** May the Holy Spirit continue to establish such churches in an ever-growing number of places.—J. D. Graber.

Puerto Rico Summer Bible Schools Held

The Coamo and Pulguillas Bible schools were held simultaneously due to a teacher shortage. Bro. and Sister Lester Hershey and Sister Gladys Widmer commuted back and forth daily to participate in the two schools. The Coamo mission house was full to bulging with over 70 newcomers and average attendance of 62. Class four met in a neighbor's garage.

As a result of the Bible school in Coamo, the local community opened its doors to a Gospel witness. Bro. Lester Hershey conducted ten nights of special Bible study in the Gospel of John with gratifying results. Eight souls accepted Christ as Saviour, four of whom were fathers of families. Pray for this growing interest and for Sister Gladys Widmer, the resident missionary.

Average Bible school attendance at Pulguillas reached 138. Two cars came from Aibonito daily with pupils and teachers from the Ulrich Foundation workers. A number of new children came this year increasing the attendance and interest to a marked degree.

The Palo Hincado school reports the usual 70 to 80 children in attendance with Sisters Carol Glick and Anna K. Massanari serving on the staff as teachers. Because of crowded facilities, no new students were solicited this year. Children from La Cuchilla were transported down the mountain by truck. Pray that two schools may be possible in this area next year.

At Rabanal the average summer Bible school attendance was 62. Most of these students had perfect records. Teachers included Sister Miriam Kauffman of the La Plata service unit and Bro. and Sister Esteban Rivera, co-pastor and his wife in charge at Rabanal.

Recently a Roman Catholic church was opened on the hill opposite the Mennonite Church in the rural area at Rabanal. Many of the children who formerly attended the Mennonite Sunday school and summer Bible school are now deterred from attending, according to Sister Marjorie Shantz, local missionary. Catholic leadership has also been active in providing cottage meetings in the rural homes. Many families who have been interested in the Gospel are now at the crossroads. Pray that they may have the courage to follow the light which they have received through God's Word under the direction of the Spirit of God and not revert to a religion based on tradition and superstition.

At La Plata, the average summer Bible school attendance reached 120. Many of the children who were enrolled during the solicitation for students were later not privileged to attend because of opposition in the local community. A strong teaching program in the local church is very important. Pray for the workers at La Plata.

At Guavate, Bro. and Sister Allen Martin were in charge of the Bible school, assisted by Sister Irma Lopez, a member of the local church who taught class three. Pray for more local leadership at this place.

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Where Two or Three Are Gathered

When is a church a church? How many members must there be before the worshiping group may be called a church? What are the spiritual requirements? Is the building necessary and does it need to look like a church? Is a full-time pastor necessary and must the group be able to support him? Are there other financial or material stipulations? Is it better to give congregational status a bit too early or is it better church-extension strategy to wait until the local group is strong and well-established before putting them on their own? It is such questions as these that require answers when there is active missionary outreach.

The title, taken from Matt. 18:20, suggests that not more than two or three are required for holding a worship service which Christ blesses with His presence. From the day of Pentecost on it became the established pattern that believers gathered together for worship. Usually they met in the home of one of the members. Sometimes the number was large but at times there were fewer. At Ephesus at first there were only twelve.

In a mission outreach, home or foreign, or whether a mission outpost of a local congregation, I believe we are on soundest New Testament ground when we consider the first baptismal class the nucleus of a new church. As soon as there is a group of believers the church has arrived. They still need teaching, leadership and guidance, but unless we begin to consider the new group a church and begin to deal with them on that basis they cannot make normal growth. We can go on operating the outpost as a mission and as long as this is our objective it will remain a mission. But if we see the church-founding objective clearly and take bold steps toward its realization the possibility of having a church emerge is much greater.

This viewpoint applies also to those centers where we have a group of I-W men, some of them with their families. Wherever there is such a group there should be a church. No church officer needs to come to organize them. They are a group of believers and if they meet together for worship, arrange among themselves for a pastor-leader and perhaps set up an arrangements committee, **they are a church.** Conference membership and representation are later concerns. The pastor-leader can serve in a purely voluntary capacity or the group can give him some support, whatever the situation demands. They can have a regular schedule of meetings, take up witness and service projects as

(Continued in first column)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

There is still an urgent need for a registered nurse to work at the maternity home in Mathis, Texas. There are also openings for a cook and someone to do laundry there and for another cook at Elgin, Ill. Anyone interested in these openings should apply at once to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Persons who have recently completed their terms of service are the following: Mary Lou and Lester Blank at Mathis, Texas; John and Betty Zehr at Elgin, Ill.; Loren and Ethel Zehr at Iowa City, Iowa; Velma Frey, crafts instructor at various I-W and VS units; Silvia Hostetler Stutzman at Kansas City, Mo.

Robert Garber, who is taking laboratory technician's training at Sherman General Hospital, is replacing John Zehr as unit leader at Elgin, Ill.

Cleo Gnagey, who has been serving in the Indian Migrant Unit, Grants, N. Mex., has extended his term three months to assist with the school this fall.

Pearl Hartz, Oley, Pa., will be teaching the kindergarten at Camp Rehoboth, St. Anne, Ill., this coming year.

Allen Kanagy, who is serving in Puerto Rico, has been assigned to teach in the Bethany Mennonite School at Pulguillas.

The churches around Iowa City, Iowa, supplied Mrs. Anna Stutzman, unit matron there, with apples, apricots, beans, beets, and pickles to can for unit use. MRSC appreciates what churches are doing in this way for various VS units.

I-W Services

On July 29 the Middletown, Conn., I-W unit gave a program of testimony, quartet music, and an evangelistic message at the Open Hearth Rescue Mission at Hartford.

A I-O orientation course is being offered at the Young People's Institute program at Laurelville Mennonite Camp, August 6-12. All draft age young men are urged to take advantage of this opportunity for preparing for I-W service.

Algeria Building Project

The building project in Algeria continues to move forward. The unit reports an average temperature of about 105° during the day and between 75° and 80° during the night. For this reason their work schedule is from five o'clock to ten-thirty in the morning and three-thirty to six-thirty in the afternoon. They have hauled stones to build the first house which has been surveyed. They write, "We are very thankful for the way the Lord has been answering prayer in sending us materials to work with and opening the way to go ahead."

Released July 29, 1955
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

Special Fund for Needy Among Mentally Ill

The Mental Health Section of the MCC is now in process of setting up a special fund for needy patients among applicants to the three MCC-administered mental hospitals. This fund will be used only (1) for those whom the hospital psychiatrist recommends as needing the treatment which the hospital can give, (2) when the patient and family recognize the need for treatment but require aid to pay the cost, (3) if there is no other aid available.

Even though our hospital staffs work for much less than competitive pay rates, costs of treatment of mental illness run much higher than general hospital care because the treatment is so highly specialized and usually requires more time. Thus the cost can be prohibitive to those who need this care but have no source of financial aid from relatives or congregation. It is for those who meet all three of the above conditions that this fund is being established.

A local committee will administer the fund from each of the three hospitals—Brook Lane Farm, Hagerstown, Md.; Prairie View Hospital, Newton, Kans.; and Kings View Homes, Reedley, Calif. The committee will include the local hospital administrator, psychiatrist, and social worker.

Mennonites and Brethren in Christ have become increasingly aware of their responsibility to the mentally ill. Our mental hospitals and the young men serving in the state mental institutions are outgrowths of this concern. But there have been cases at our hospitals where patients had no finances to cover treatment. Since our hospitals have no source of operating funds other than patient fees, they could not accept many such patients.

Donald Klippenstein to Direct Korea Program

Donald Klippenstein has been appointed to direct the MCC program in Korea. The Administrative Committee consisting of Verne Kohls, Robert Lee, and Clara Eshleman will continue to serve in an advisory capacity for the first six months of Bro. Klippenstein's term.

Bro. Klippenstein, formerly of Henderson, Nebr., taught mathematics at Bethel College, North Newton, Kans., before entering MCC's relief service. Mrs. Klippenstein (Elizabeth Teichroeb) of Winkler, Man., is a registered nurse.

The Klippensteins sailed for Japan on July 8. They will go from there to Korea, and are expected to arrive at Taegu in early August.

Pax Matron Sails

Anne Driediger of Winnipeg, Man., sailed on August 1 for Germany. She will serve for two years as Pax matron at Bielefeld, the newest Pax unit in northern Germany. Anne is a member of the North Kildonan, Man., Mennonite Brethren congregation. For the past years she has taught grade school at Winkler, Man.

300 Attend Farewell for Returning Pax Men

Citizens of Enkenbach, Germany, recently showed their appreciation for the Pax project in their community when about 300 townspeople and resettled Mennonites attended a farewell program for six unit members who are completing two years of service this summer.

"They not only talk about peace, but work toward making it a reality," said a community representative as he thanked the American I-W's for their building work and contribution to the town's progress.

Richard Hertzler of Ludwigshafen thanked the Pax men on behalf of the German Mennonite Resettlement Agency. He indicated that they are helping to guide Mennonite youth by demonstrating an alternative to taking arms.

Leonhard Kraft, architect of the Enkenbach project, presented each returning Paxer with a "Lehrbrief," a certificate recognizing their two years of construction work.

Rudy Mueller, local merchant and longtime friend of the Pax men, related several anecdotes from his many experiences with the Pax unit. As a part of the evening program, Mueller also directed a chorus composed of unit members.

Two community music groups, Boys Choir and String Orchestra, provided most of the music for the farewell service.

Enkenbach Pax personnel completing their terms this summer are Doyle Basinger, Dalton, Ohio; Earl Bowman, Ephrata, Pa.; John Frey, Conestoga, Pa.; Truman Hertzler, Elverson, Pa.; William Klassen, Newton, Kans., and Unit Matron Margaret Martin, New Holland, Pa.

Released July 29, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A school for retarded children, Lima, Ohio, was provided with draperies by the sisters of Central Circle, near Elida. This is one of the ways to support state and community institutions. Some institutions will provide the materials and will bring it to your meeting, if you will do the sewing. Many state and local tax-supported institutions welcome the personal interest and contact given by such acts of helpfulness.

A food and grocery shower was arranged for a I-W couple returning home after two years of VS. More young men, having served their I-W service, are now returning home to former jobs. A food shower arranged by the local WMS Auxiliary will be a fine "welcome home."

Commenting on the size of a friend's garden in relation to the size of the family, I was reminded of the jars to be filled; for the Bible School, for Rockway High School, for a missionary family, for the House of Friendship, for the nearby minister who had no garden, as well as supplying the needs of her growing family.

When you planted your garden did you think of some of these other needs? As you harvest the bountiful yield of orchard and garden are you canning or freezing some for others? Will you give a variety of the choicest items to some mission or institution?

Are you a president, secretary, or treasurer of the local WMSA? Do you wonder what an officer can and should do? Read the hints for officers in the **WMSA Monthly** beginning with the May issue. If you do not get the **Monthly,** subscribe now, send your order to Mrs. B. Charles, 823 Market St., Scottdale, Pa. Price is only 35¢ a year or 3 years for $1.00.

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Every woman and girl in the congregation a part of the WMSA

How is it done in your congregations? In small congregations each person is needed, for there can be few slackers in the small groups. It is the united effort of the total group which is used in every work. In large congregations it is almost easy to sit back enjoying the benefits without sharing in the labor. But does one really enjoy the benefits when one does not bestow any labor?

It is so easy in larger congregations, unless some record is kept, for the same sisters to do the same things from time to time, while others are seldom if ever asked to serve. It is important to keep records so that Widow Y. and Sister L. do not need to supply a cake each time, and so new Mrs. M. will be asked. Is it strange that one feels more a part of the group if one is treated equally with the others of the group? It is not enough to sit beside Sister S. in the Sunday-school class. To peel potatoes together, or to drive to the sewing together is a closer, warmer fellowship. Keeping accurate records is important to help the committees in their work, so that every sister is made to feel a vital part of the WMSA.

When there is a good working relationship between the various organized groups of women in the congregations each sister will find a place where she can serve. To coordinate and divide the work of the sisters in the congregation some larger congregations are finding it practical to have the officers of the various groups meet together a few times a year. This joint committee discusses the work of the women in the congregation and plans so there will be no overlapping of effort, and no overlooking of need.

via Mennonite Board of Missions and Charities, Elkhart, Ind.

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In Argentina religious instruction will be eliminated from the curricula of vocational schools. The education ministry, at the time it announced the policy, said the National Commission on Apprenticeship and Vocational Training had ordered that time heretofore given to religious instruction be devoted to "inculcation of national doctrine and courses on productivity and social well-being." This change, the announcement said, is based "on the objectives of the second five-year (economic) plan" and covers all factory schools and other institutions of technical education subject to the commission. (E/P)—**EFMA Missionary News Service.**

From Our Churches

LA JUNTA, COLORADO

(La Junta Congregation)

Christian Greetings:

The day after Christmas a farewell church dinner was held for our pastor, Wesley Jantz and family, who moved to Mountain Lake, Minn., where Bro. Jantz is administrator and chaplain at the Bethel Hospital and Rest Home. Then on New Year's Eve a welcome and grocery shower was held for the Wilbur Nachtigall family. That same evening the Nachtigall family led us in an hour of inspiration worship in song, testimony, and exhortation.

In January Bro. Allen Erb officiated in an impressive installation service for Bro. Nachtigall as our pastor.

On Spring Missionary Day the primary department of the Sunday school gave a fitting missionary program. Following this, Sister Lena Graber gave an inspiring talk about her work in India. In the evening service Bro. J. D. Graber brought a missionary sermon.

The midweek prayer fellowship has been divided into three groups to accommodate different age interests. We all meet together for a devotional period before dividing into the various groups. Attendance at these meetings has been increasing.

The MYF is doing regular visitation work as a part of their program for youth. Also included in their activities are jail services held on Monday evenings.

A singing fellowship of the La Junta and East Holbrook Mennonite churches is held quarterly. Special numbers of music are arranged for and the congregation enjoys singing hymns together. At our last singing a talk about how to prepare for specific missionary work was given by Bro. J. W. Shank.

Summer Bible school was conducted the first two weeks in June. Bro. Nachtigall was superintendent of the school. The attendance was constant and interest very good. The average attendance was 102. Since there were a number of other Bible schools, our attendance was not as large as in the years when we were the only school in town.

A number of our children are planning to attend a week of camp activities at Rocky Mountain Camp during the months of July and August. Some of our families will be enjoying Family Week there. Bro. Nachtigall taught a class on Christian Service to the junior boys the first week in July.

The church council meets regularly once a month to discuss and solve problems confronting the congregation. Ways to improve the church's program of evangelism was discussed at great length in the last meeting. The entrance of the church has been enlarged to relieve congested traffic especially between Sunday school and church services. The sanctuary is to be given a new face—the ceiling will be ivory and the walls a pale green. Air conditioning for the balcony is being considered. The men of the church have built eight folding tables with metal legs to be used for church fellowship suppers and picnics.

In May some of the members of the congregation suffered flood loss when the Arkansas River was out of its banks. Quite a number from our congregation and the East Holbrook congregation aided in clean-up work. This service extended to several non-Mennonite homes as well.

This spring we were again reminded of the uncertainty of life by the sudden passing of Paul Kauffman. A Memorial Missionary Support Fund has been started as an expression of appreciation for Paul's quiet, consistent Christian life and his special interest in missions.

Irene Cook.

PHOENIX, ARIZONA

(Sunnyslope Congregation)

Dear Brothers and Sisters:

Greeting you with Ps. 30:4, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

Sunnyslope Bible School was held May 31 through June 10. Average attendance was 93. Since Bible school new children are enrolled for Sunday school.

Every Sunday there are home department classes for shut-ins in non-Mennonite homes. Also two rest homes are continually receiving the Gospel by Scripture reading, prayer, and song service. Sometimes it may seem easy to find an excuse, too weary, too busy, or ever so many other excuses. Then read Matt. 5:19 which gives joy and comfort to whosoever is willing to do what he can in spreading or teaching the Gospel.

Arizona is now in the melon and grape season. Only perfect grape bunches are packed and the rest may be had free at the packing sheds. Today a pick-up truck was loaded for an orphanage. If these imperfect bunches are not called for they are dumped away.

Many of our people here have gone away for the summer. We notice this especially on sewing circle day, which is held the first Thursday of every month. Mrs. J. Edwin Mast.

WELLMAN, IOWA

(Wellman Congregation)

Dear Readers:

The nature of our midweek meetings has been changed a bit by beginning a Teacher Training Course, which is open for anyone. We are beginning with the study of Old Testament Law and History, with Walter Marner serving as teacher.

This quarter the young folks are studying J. C. Wenger's book, Youth and Nonconformity, during the Sunday-school hour.

The brethren Oney Hathaway, Birch Tree, Mo., and J. L. Hershberger, Kalona, Iowa, have recently been guest ministers in our services. Bro. Elmer Ediger spoke one Sunday evening in the interests of M.S.O., and Bro. Stanley Miller, Puerto Rico, spoke to us during the Sunday-school hour. We always appreciate visitors with us in our worship services.

Summer Bible school was held with an average attendance of 85. Roy Swartzendruber served as superintendent. Good interest was shown and the children gave an interesting program at the close of school. Several members helped by taking care of children, doing farm work, and helping in other ways so younger parents could serve as teachers.

Sterling Schweitzer and Jim Shettler recently left for Denver, Colo., to serve as orderlies for their I-W service. Willard Schweitzer and Ellis Roth have recently returned from their two years of service.

Two of our members, Mrs. Gid Marner and Mrs. Kate Kinsinger, have been ill recently but are slowly improving.

Several weeks ago in our Sunday evening service a panel discussion on "Improving Our Church Services" was held. A minister, Sunday-school superintendent, Sunday-school teacher, and layman served on the panel. Several thoughts brought out to us were to replace hymnbooks into the racks more quietly; have special music to climax the thought of the sermon; shorten the review period in Sunday school and allow more time for class discussion, and to be more quiet after services have been dismissed. Kathryn Steckly.

WINTON, CALIFORNIA

(Sharon Congregation)

Christian Greetings:

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Our Bible school convened from June 20 to July 1. There was very good interest shown with an average of 72 pupils. We are glad for the opportunity to serve in this way.

On May 29 we were happy to receive into our fellowship Bro. and Sister Jake Ratzloff. They have been without a church home for some time and we trust they will enjoy the fellowship.

Two of our I-W boys, Gene Eason and wife and Donald Dirks, have returned from Camarillo State Hospital where they served two years. We are glad to have them at home with us again.

We are very happy to welcome several new families into our fellowship recently: Archie Janzen and family (Bro. Janzen plans to teach school in Winton this fall), Jake Eason and family, who have returned from Reedley to make their home here, and Merle Unruh and family, who have come from Coldwater, Kans. May the Lord bless each one of them.

Luella Dirks is giving her summer months to voluntary service at Kings View Homes, Reedley, Calif. We miss her here.

Bro. and Sister George Beare were with us on June 19 and brought us two timely messages and encouraged us to Christian growth. We appreciated their being with us. Also on July 10, Bro. and Sister Jacob Shetler and family were here, and brought a report of the General Mission Board Meeting. He is our District Mission Board president from Upland. On July 17 Bro. and Sister David Hostetler and family from Sacramento Rescue Mission were with us and brought two challenging messages.

Let us be diligent that we may be found of Him in peace, without spot, and blameless.

Correspondent.

HARRISONVILLE, MISSOURI
(Sycamore Grove Congregation)

Greetings:

"No good thing will he withhold from them that walk uprightly" (Ps. 84:11b). We are indeed thankful to God for the abundant grain harvest and productive gardens for our material sustenance, but above all, we are deeply humiliated as we recognize God's leading in providing for our spiritual growth. After a period of more than seventeen months without a permanent resident pastor, we rejoiced from the depth of our hearts as we witnessed the ordination and installment of our new pastor, Bro. James Yoder of our local community, on Sunday, July 17. Bro. G. G. Yoder, Hesston, Kans., preached the ordination sermon, using as a basis for his remarks Lev. 8:22, 23, setting apart for service; and Ex. 17:8-13, responsibility of laity toward leadership, closing with timely admonitions for the new pastor, his companion, and the congregation, after which Bro. Earl Buckwalter, also of Hesston, gave the charge.

We feel greatly indebted to Bro. and Sister Buckwalter who have through these months given so unstintingly of their time and strength as they served us (and still continue to assist us) as temporary pastor; also we would express our appreciation to the executive committee of South Central Conference, who so ably helped us in our problems, and all other men of God who served us during this time, and lastly we would not be unmindful of the many who prayed for us.

In the evening of the same day we again had a challenging message by Bro. G. G. Yoder.

One of our young men, Bro. Junior Zook, left July 18 for Akron, Pa., for orientation and will soon be sailing with other Pax men for work in Germany. May God use them as definite witnesses for Him.

On Sunday evening, July 24, Bro. Omar Kurtz, Oley, Pa., preached for us. We were grateful for his message and pray God's blessing on our brother and family as they labor in God's vineyard.

We ask that you pray for our pastor and his companion and each one of us as we labor together to build the church of Christ in this community.

Alice Bowman.

Field Notes

CONTINUED

Bro. Millard Lind, Scottdale, is the newly elected secretary of the Allegheny Conference. Bro. John A. Hostetler was elected Conference Historian, succeeding the late Ammon Kaufman.

Bro. Daniel Kauffman, business manager of Hesston College, attended a workshop for college business managers at Omaha, Nebr., July 24-30.

Cleveland I-W men held a reunion on July 16, 17. Speakers included Phil Frey, Archbold, Ohio, and John Drescher, Rittman, Ohio.

Voluntary service men are assisting local I-W men in building a youth center near the Mennonite Church in Denver. When the building is completed, it will house the VS unit and will provide a meeting place for all I-W's in Denver.

Allegheny Conference MYF officers conducted the Sunday evening service of the Allegheny Christian Education Conference.

Bro. J. Otis Yoder, Harrisonburg, Va., and Bro. John Lapp, Lansdale, Pa., made a fine contribution to the program of the Allegheny Church Conference.

An MCC study shows that of all I-O men inducted only 8.5 per cent chose to enter a project administered by some Mennonite agency. But 59 per cent of men returning a questionnaire indicated that they would advise their younger brothers to enter VS or Pax. Only 23 per cent would advise against this.

The Canton, Ohio, congregation has put a world map on the wall and will place on it pictures of missionaries and relief workers.

Bro. John Allison reported to brethren visiting him at Jefferson City, Mo., that there is a new convert among the prisoners there.

Bro. David Mann and wife from Hannibal, Mo., moved to Albany, Oreg., where Bro. Mann will serve as pastor of the Albany congregation.

The Waldo congregation, Flanagan, Ill., conducted a service the evening of July 31 at the Meadows Mennonite Church.

Bro. William McGrath, Harrisonburg, Va., conducted meetings at Denbigh, Va., July 29 to Aug. 3. Bro. John C. Wenger, Goshen, Ind., spoke there Aug. 5-7.

The new church building known as National Heights Mennonite Church at Richmond, Va., was dedicated on July 24. Bro. Ralph Ziegler, pastor, gave a brief history of the Richmond work. Bro. John H. Shenk, Denbigh, Va., preached the dedication sermon.

Announcements

Nonresistance and Peace Conference, sponsored by the Peace Problems Committee of the Lancaster Conference, at Mountville, Pa., Aug. 13, 14. Out-of-the-district speakers: Paul W. Histand, Langhorne, Pa., and John E. Lapp, Lansdale, Pa.

Youth Conference at Weaver Church, Johnstown, Pa., Aug. 13, 14, beginning Saturday night. The MYF Team consisting of Darrel and Marian Hostetler, Goshen, Ind., Margaret Lapp, Perkasie, Pa., Bryan Stoltzfus, Iowa City, Iowa, and John Krall, Mount Joy, Pa., will conduct the sessions.

Missions Conference at Deep Run, Pa., with Linden Wenger, Harrisonburg, Va., Milton Brackbill, Paoli, Pa., and Ford Berg, Birdsboro, Pa., as speakers, Saturday afternoon and evening, Aug. 13, and Sunday evening, Aug. 14.

An Amish Christian Fellowship meeting at Clinton Christian Day School, six miles east and one-fourth mile south of Goshen, Ind., Aug. 17-19.

Christian Life meeting of the Lancaster Conference at New Danville, Pa., with Hubert R. Pellman, Elmer Kolb, Elias Kulp, and John R. Mumaw as visiting speakers, all day Aug. 10, 11.

Farewell services for Richard and Novelda Kissel, Mildred Eichelberger, and Evelyn Kinsinger, appointed to serve in the Amazon Mission with Bro. Howard Hammer, will be conducted, with Bro. Rudy Stauffer as guest speaker, at Thomas, Hollsopple, Pa., on Aug. 19, at Casselman, Grantsville, Md., Aug. 21, and at Mountain View, Salisbury, Pa., Aug. 22.

Harvest meeting at Providence Mennonite Church near Yerkes, Pa., at 7:30 p.m. Aug. 13, with Wayne N. Kratz as main speaker.

Harvest Home service at the Bally, Pa., Mennonite Church, Saturday afternoon, Aug. 13, with Bro. Ivins Steinhauer, Bridgeport, Pa., as guest speaker.

Sixth annual Men's Chorus reunion at Landisville, Pa., Camp Meeting Pavilion, at 2:30 p.m. Aug. 21. Bro. Earl Maust of E.M.C., director of The Mennonite Hour Chorus, will be there.

Bro. Cornelius Wall, Basel, Switzerland, will speak at First Mennonite Church, Kitchener, Ont., 11:00 a.m., Aug. 14.

Bro. C. F. Derstine, Kitchener, Ont., will give three messages at the Pacific Coast Educational Conference to be held at Western Mennonite School, Aug. 20, and on Sunday, Aug. 21, he will speak at nearby churches.

Bro. and Sister Paul Kniss, on furlough from Bihar, India, will speak at Rock Church, Elverson, Pa., Saturday evening, Aug. 13, and Sunday morning and evening, Aug. 14.

Denver I-W's annual retreat at Red Rock Camp, Aug. 18-21, with Paul Holdeman as director and Ray Bair, Akron, Pa., as one of the speakers.

C. Norman Kraus, Goshen, Ind., at Woodridge, Washington, D.C., Aug. 20, 21.

Visiting Speakers

July 24. **Grant Stoltzfus,** Denbigh, Va., and **Daniel Shenk** and wife, Honduras, at Providence, Oyster Point, Va. **J. C. Wenger,** Goshen, Ind., at Leo, Ind. **Elno Steiner,** Elkhart, Ind., at Holdeman, Wakarusa, Ind. **Paul O. King,** Chicago, Ill., at Camp Rehoboth, St. Anne, Ill.

July 31. **D. Chauncey Kauffman,** returned relief worker from Europe, at Central, Elida, Ohio. **Paul Clemens,** Lansdale, Pa., at Zion, north of Morgantown, Pa. **Ray Bair,** Akron, Pa., at the College Mennonite Church, Goshen, Ind. **Alvin Becker,** field representative of the Northern Bible Society, at Freeport, Ill.

Aug. 7. **D. W. Miller,** Wooster, Ohio, at Friendship Mennonite Church, Cleveland, Ohio.

Evangelistic Meetings

Milton G. Brackbill, Paoli, Pa., at Groveland Church, near Doylestown, Pa., week of July 31 to Aug. 6. **Landis Myer,** Lancaster, Pa., in tent meetings near East Princess St. Mission, York, Pa., 7:30 p.m. Aug. 14-28. **Roy D. Roth,** Hesston, Kans., at Salem cong., Tofield, Alta., July 17-24. **B. Charles Hostetter,** Harrisonburg, Va., at Metamora, Ill., Nov. 14-20.

Mission News

CONTINUED

Bro. Lawrence Brunk, missionary on furlough from Argentina, will serve on the program for the Negro Young People's Conference to be held at Mennonite Youth Village, White Pigeon, Mich., Aug. 11-15, and on the program of the Ohio and Eastern Christian Workers' Conference at Berlin, Ohio, Aug. 17, 18.

Bro. Merle Eshleman, M.D., Harrisonburg, Va., returned missionary from Tanganyika, Africa, will serve as staff missionary for the Bible Memorization Camps, Mennonite Youth Village, White Pigeon, Mich., Aug. 15-27.

Bro. and Sister Milton C. Vogt and daughters Elva Mae and Myra Jean, and Sister Goldie Hummel sailed from New York on the **S.S. Constitution** for India on July 20.

THE LORD LEADS TOWARD AMERICA (Continued)

port for an interview "at my convenience." I did not wait. That very same morning I traveled the one hundred miles to Ammon and reported at the Embassy. The Vice-Consul was really happy this time and told me that I have been considered eligible for a visa, but he is not in a position to tell me when this can be granted. I thanked him and left for home. I informed my family of the happy news and said, "It is likely this may be the last Christmas we will celebrate in Jerusalem." Christmas approached. I still remember how, as we lit our candles on that Holy Eve, we were assured of God's care. Our faith in God was never in vain.

Our case progressed day by day. In March, 1955, we were asked to submit the necessary documents and be medically examined prior to the grant of the visa. In April, 1955, we reported again at the Consulate in Amman with all our documents. After a few days we were called and assured that our papers are all in order and that the visa will be granted to us within a week. That was good news to us. We all fell down on our knees and thanked God for His loving care.

These seven days seemed very long to us. Yet the last day dawned. We were ushered into the office of the Ambassador, who welcomed us with a big smile and said it was a great pleasure to hand us the First Visa from Jordan to the U.S.A. under the Refugee Relief Act. He shook hands and wished us Godspeed and protection as we made our new home in the States.

Does God answer prayers? Indeed He does in His own great way.

Scottdale, Pa.

Lead On

By Rose Magines

Lead on, O Christ, we follow
Thy path though it may lead
To scenes of sin and sorrow;
We pray, "Show us the need."
But in the path of service
We cannot walk alone;
So lead, O Christ, we follow
To make Thy glory known.

Lead on, O Christ, we follow
Though dark may be the way.
Be Thou our Light, our Compass,
Forbid that we should stray.
We would be Thy torchbearers,
Reflectors of Thy light;
So lead, O Christ, we follow
To change the dark to Light.

La Junta, Colo.

The Mennonite Hour

New Missionary Station in Africa

According to present plans, another "missionary radio station" to carry **The Mennonite Hour** is WTAN, The Voice of Tangier, which is located in the International City of Tangier, a seaport of 60,000 inhabitants situated at the extreme northwestern tip of Africa, only 18 miles from Spain and 35 miles from Gibraltar. WTAN was founded by Paul Freed and broadcasts the Gospel 24 hours daily in 8 languages. A 10,000 watt transmitter and directional antennae will shortly be put into operation beaming the Gospel not only to western Europe but also to Russia, Israel and the Middle East. Final details as to time of broadcast, date of first release, etc., are not yet completed.

Prayers Being Answered

A Colorado woman recently sent a letter of great appreciation for the prayers offered in behalf of her husband:

"In May I wrote in and asked your prayer circle for help about my husband yielding to Christ. The results have been almost unbelievable—I wish to thank every one of you. Please continue in prayer."

According to the letter he has not yet yielded but apparently is showing interest in his spiritual condition. Pray on!

Ohio Listeners

On August 14, **The Mennonite Hour** will be heard at 6:00-6:30 EDT, instead of the regular 1:30 EDT period on station WHKK. Please tell your friends of this change for August 14. The following broadcasts will be heard at the regular time of 1:30 p.m. WHKK.

Quartet & Hostetter Completing Six Week Tour
Aug. 9—8:00 EST Pigeon Rural Agricultural School, Pigeon, Mich.
Aug. 10—7:45 EST Pike, Elida, Ohio
Aug. 11—8:00 EST Sharon, Plain City, Ohio
Aug. 12—7:30 EST Crown Hill, Rittman, Ohio
Aug. 13—7:30 EDT Masontown, Pa.
Aug. 14—9:30 EDT Kingview, Scottdale, Pa.
Aug. 14—10:30 EDT North Scottdale, Scottdale, Pa.
Aug. 14—7:00 EDT Scottdale, Pa.

via MBMC, Elkhart, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bechtold, Jay Mark and Ruth (Longenecker), Elizabethtown, Pa., fifth child, third son, Wayne Leon, July 1, 1955.

Benner, Merrill Y. and Sara (Heebner), Souderton, Pa., fourth child, second son, Steven Merrill, July 17, 1955.

Bergey, Horace S. and Ruth R. (Clemens), Hatfield, Pa., fourth child, third son, Marlin, July 14, 1955.

Birky, Luke and Verna (Conrad), Rocky Ford, Colo., fifth child, second son, Steven Conrad, July 4, 1955.

Buchen, Clyde M. and Janet (Ranck), Manheim, Pa., third child, first daughter, Debra Jean, July 22, 1955.

Burkholder, Elmer H. and Carrie (Yoder), Markham, Ont., fourth child, second son, Richard Calvin, July 13, 1955.

Detwiler, Dale M. and Marcella (Albrecht), Princeton, Ill., first child, Rebecca Ann, June 29, 1955.

Fisher, Earl H. and Helen (Haldeman), Ephrata, Pa., third child, second daughter, Diane Kay, July 8, 1955.

Good, Edward and Olive (Axt), New Hamburg, Ont., third child, first daughter, Bernadine Enid, July 9, 1955.

Guntz, James B. and Lizzie (Bergey), Royersford, Pa., first child, Harold, July 4, 1955.

Holst, John and Beatrice (Roth), Petersburg, Ont., second son, Philip Charles, July 8, 1955.

Horst, Blaine and Alice Mae (Martin), Chambersburg, Pa., fifth son, Vernon Daniel, June 9, 1955. (One son died Feb. 28, 1955.)

King, Paul M. and Evonna (Myers), Greentown, Ind., fourth child, third daughter, Bonita Joy, July 21, 1955. (One daughter deceased.)

Kratz, Nevin and Doris (Delp), Shippensburg, Pa., first child, Gary Lynn, May 24, 1955.

Kreider, Noah W., Jr., and Marian (Landis), Manheim, Pa., first child, Sharon Louise, July 2, 1955.

Landis, Benjamin S. and Marian (Hess), Lancaster, Pa., second daughter, Joyce H., July 9, 1955.

Longenecker, Martin and Miriam (Snavely), Colquitt, Ga., second son, Terry Dean, July 7, 1955.

Martin, Aden S. and Alice (Bearinger), St. Jacobs, Ont., second son, Neil Ernest, May 3, 1955.

Martin, Eber and Della (Lapp), Columbiana, Ohio, third child, second son, Byron Wade, July 6, 1955.

Mast, Daniel and Shirley (Kauffman), Williamsville, N.Y., third child, second daughter, Deborah Lynn, Feb. 16, 1955.

Miller, Victor V. and Eva (Mishler), Seney, Mich., sixth child, fifth son, David Allen, July 7, 1955.

Miller, Marvin and Ruth (Yoder), Goshen, Ind., first child, Dallas Wayne, June 21, 1955.

Mutchler, Glenn and Betty (Snyder), North Lawrence, Ohio, second child, Robert David, July 18, 1955.

Nafziger, Samuel B. and Martha (Beachy), Fort Vermilion, Alta., fourth child, first daughter, Linda Elizabeth, July 10, 1955.

Rixse, Herbert and Cleda (Holdeman), Arlington, Colo., second son, Melvin Gene, June 30, 1955.

Roth, Calvin and Mary (Steinman), Baden, Ont., second son, Glenn David, July 9, 1955.

Ruth, Alpheus L. and Miriam D. (Rittenhouse), Fleetwood, Pa., fifth child, third daughter, Phoebe, July 6, 1955.

Schantz, Gerald and Virginia (Booker), Wisner, Nebr., first child, Donna Marie, June 6, 1955.

Shenk, Paul D. and Marjorie (Moore), Elida, Ohio, second child, first daughter, Phyllis Jean, July 12, 1955.

Shoup, Arthur R. and Miriam (Weaver), Orrville, Ohio, fourth child, second son, Philip Arthur, July 3, 1955.

Showalter, Amos M. and Ada E. (Eby), Hagerstown, Md., second child, first son, Richard Larry, July 11, 1955.

Stauffer, Elmer and Mildred (Nussbaum), Mt. Gilead, Ohio, fourth child, second daughter, Rosemary Kay, July 18, 1955.

Stoltzfus, Eli and Paula (Handrich), Germfask, Mich., second child, first son, Eric James, July 25, 1955.

Stutzman, Mr. and Mrs. Marlin, Kalona, Iowa, second child, first daughter, Mary Kathryn, July 11, 1955.

Swartz, Robert K. and Ruth A. (Wert), Spring City, Pa., first child, Timothy Paul, July 10, 1955.

Weaver, Paul E. and Esther (Hess), Lititz, Pa., second daughter, Shirley Ann, July 16, 1955.

Weiler, Paul H. and Edna (Weaver), Myerstown, Pa., fourth child, third son, James Lamar, July 18, 1955.

Wenger, Kenneth and Donna (Headings), West Liberty, Ohio, fifth child, third daughter, Connie Joan, May 27, 1955.

Wenger, R. Gordon and Rhoda (Showalter), Norfolk, Va., second child, first daughter, Emily Louise, July 13, 1955.

Wissler, Reid E. and Anna Margaret (Weaver), Ephrata, Pa., third daughter, Sharon Elaine, July 13, 1955.

Witmer, Irwin L. and Mary Elizabeth (Gall), Elizabethtown, Pa., fifth child, third son, Eldon Jay, July 23, 1955.

Yoder, Ira and Edith (Yoder), Huntington, Ind., sixth child, second daughter, Joyce Lorraine.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brenneman — Zook. — Henry Brenneman, Grantsville, Md., and Mary Emma Zook, Meyersdale, Pa., both of the Mountain View A. Mennonite cong., by Eli D. Tice at Mountain View Church, June 19, 1955.

Graybill—Ramer.—Lester J. Graybill and Esther Ramer, both of the Wisler Yellow Creek cong., Goshen, Ind., by William Ramer at the home of the bride, May 8, 1955.

Groff—Sangrey.—Robert S. Groff, Lancaster, Pa., New Danville cong., and Louella E. Sangrey, Willow Street, Pa., Byerland cong., by Henry W. Nauman at the Byerland Church, July 20, 1955.

Hunsberger—Yeager.—A. Nelson Hunsberger, Perkasie, Pa., cong., and Louise Arlene Yeager, Hagerstown, Md., formerly of the Pleasant View cong., by Richard C. Detweiler at the home of the bride, July 16, 1955.

Kauffman—Burchard.—Rollin Kauffman and Mary Burchard, both of Orrville, Ohio, Wooster cong., by S. C. Yoder at his home, July 21, 1955.

Kurtz—Shellar.—Edgar Kurtz, Salem, Ohio, Leetonia cong., and Lola Ann Shellar, Greenford, Ohio, Christian cong., at the Salem Christian Church, June 12, 1955. (Notice sent in by S. A. Yoder.)

Mercer—Witmer.—Thomas Mercer, Bowling Green, Ohio, Christian cong., and Martha Jean Witmer, Salem, Ohio, Leetonia cong., by Raymond D. Walter at the Leetonia Mennonite Church, June 4, 1955.

Miller—Miller.—Elwyn Miller, and Arlene Miller, both of Millersburg, Ohio, Martins Creek cong., by D. D. Miller at the Berlin Mennonite Church, July 8, 1955.

Nissley—Leaman.—Clair Nissley, Middletown, Pa., Good's cong., and Ruth G. Leaman, Conestoga, Pa., New Danville cong., by Henry W. Nauman at the New Danville Church, June 22, 1955.

Ramer—Martin.—Marcus Ramer, Nappanee, Ind., and Carrie E. Martin, Goshen, Ind., both of the Wisler Yellow Creek cong., Goshen, Ind., by William Ramer at the bride's home, June 5, 1955.

Rudy—Mohler.—Carl J. Rudy, Breslau, Ont., Cressman cong., and Ruth S. Mohler, Stevens, Pa., Ephrata cong., by Mahlon Zimmerman at the Ephrata Church, July 23, 1955.

Shaum—Ramer.—Lowell Shaum and Grace Ramer, both of the Wisler Yellow Creek cong., Goshen, Ind., by William Ramer at the bride's home, June 12, 1955.

Stutzman—Hostetler.—Perry Stutzman, Kansas City, Mo., Yoder, Kans., cong., and Silvia Hostetler, Kokomo, Ind., Howard-Miami, Ind., cong., by A. G. Horner at the Howard-Miami Church, July 24, 1955.

Weaver—Mellinger.—Irwin Weaver, East Earl, Pa., Weaverland cong., and Ethel Mellinger, East Earl, Pa., River cong., by Henry W. Nauman at the home of the bride, May 21, 1955.

Wilson—Ross.—John Wilson, Fort Wayne, Ind., and Joyce Ross, Sherwood, Mich., both of New Bethel, Ossian, Ind., cong., by Orvil Crossgrove at the home of the bride, July 16, 1955.

Zook—Miller.—Ellis R. Zook, Goshen, Ind., Goshen College cong., and Kathryn Miller, Pinckney, Mich., Calvary Mennonite cong., by J. D. Graber at Goshen, Ind., June 26, 1955.

♣

The Calvary Baptist Church in Washington, D.C., voted to admit its first Negro member. She is Miss Florence Davis of Liberia, a student at a teachers' college in Washington. A two-hour debate preceded the vote. Some members argued that "God put different races in the world and it would be better if she joined a Negro church." Others said failure to accept the membership application would be a repudiation of Christ's teachings and greatly harm Baptist missionary work in Africa.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clair, Mary E., daughter of John M. and Anna (Erb) Grieder, was born near Dayton, Ohio, on Sept. 24, 1861, the 9th of 13 children; died peacefully in her sleep July 24, 1955, in the home of her daughter, Ella E. Diller, Medway, Ohio; aged 93 y. 10 m. With the exception of a few years spent in the west, she was a lifelong resident of the community where she was born and died. She was a faithful member of the Huber Mennonite Church for 80 years. Her home was with her widowed daughter and her children for the past 30 years where she contributed unselfishly of her time and energy in helping to maintain the home. For the last year she has been helpless, and most of her waking moments were spent in her rocking chair, reading her Bible. Surviving are her daughter (Ella Diller, Medway), one sister (Mrs. Elizabeth Riley, Elida, Ohio), 9 grandchildren, 16 great-grandchildren, and a number of nieces and nephews. She was preceded in death by her husband (Frank Clair) and son (Frank). Funeral services were held at the Huber Church on July 26, by M. L. Troyer, assisted by Paul Yoder. Burial was made in the adjoining cemetery.

Freyenberger, Edwin Oswald, son of Menno S. and Mary (Oswald) Freyenberger, was born Feb. 8, 1914, near Wayland, Iowa. He met his death by being accidently electrocuted while working on his farm on July 29, 1955; aged 41 y. 5 m. 12 d. In his youth he accepted Christ as his personal Saviour and united with the Sugar Creek Mennonite Church, where he was a faithful member. He was always interested in the activities of the church. His time was never too occupied to share a helping hand to anyone in time of need. On Dec. 23, 1937, he was united in marriage with Freda Widmer. To this union were born 8 children, all of whom survive. He leaves to mourn his departure his wife, 4 sons, 4 daughters (Gerald, Wayne, Elizabeth, Anna, Kay, Ledru, Stanley, and Mary, all at home), his mother, 3 sisters (Alta — Mrs. Gay Cunningham, Colorado Springs, Colo.; Ada—Mrs. Ivan Wyse, Lulu—Mrs. Lloyd Roth), and one brother (Ezra), all of Wayland, as well as a host of relatives and friends. He was preceded in death by his father. The funeral services were held July 22 at the Sugar Creek Mennonite Church in charge of Vernon S. Gerig and Willard Leichty. Interment was made in the nearby cemetery.

Hostetter, John Charles, son of the late Aaron H. and Lizzie (Charles) Hostetter, was born Oct. 22, 1885, near Millersville, Pa.; passed away after a lingering illness on June 17, 1955, at his home near Lancaster, Pa.; aged 69 y. 8 m. 25 d. At the age of 19 he accepted Christ as his Saviour and united with the Mennonite Church. He was a faithful and concerned attendant of the Rohrerstown, Pa., congregation as long as health permitted, and also a Sunday-school teacher for many years. He was united in marriage on March 4, 1909, with Lettie H. Myers. This home was blessed with 4 children, one dying in infancy. Surviving are his wife, the following children (Aaron M., Lancaster; Martha M.—Mrs. Elvin R. Hershey, at home; Christian M., Andalusia, Ala.), one sister (Mary C., at home), 2 brothers (Aaron C. and David C., both of near Lancaster), 13 grandchildren, and 2 great-grandchildren. He selected the song, "Let Me Go Where Saints Are Going," and the text, II Cor. 4:17, 18; 5:1, 2, to be used at his funeral. Funeral services held at the Millersville Church on June 21 were in charge of Christian K. Lehman, Jacob Hess, Landis Shertzer, and Andrew Shaub. Burial was made in the adjoining cemetery.

Kauffman, Alma Cathrine, daughter of John H. and Mary (Byler) Kauffman, was born Oct. 9, 1881, in Logan Co., Ohio. On June 15, 1955, she was admitted to Mercy Hospital, Springfield, Ohio, and on June 23 underwent surgery. From the beginning of her illness her condition was considered serious, but her health seemed to improve gradually until July 3, when she peacefully closed her eyes to all earthly suffering. She confessed Christ in her youth and was a member of the Bethel Mennonite Church, West Liberty, Ohio, until her death. Her last testimony was that she was trusting in her Saviour, and if this was her appointed time to go, she was ready. She was always ready to lend a helping hand wherever needed. She leaves one brother (Herman, Freemont, Wis.), one sister, (Teressa, at home in West Liberty, Ohio), and 10 nieces and nephews. Her parents and 3 brothers preceded her. Funeral services were conducted on July 6 in the Bethel Mennonite Church by Edward Stoltzfus and Loren King, and burial was made in the Fairview Cemetery.

Martin, Frank, son of the late Jacob and Maria (Weaver) Martin, was born in Salsbury Twp.; died at the home of his son, Amos Martin, Gap, Pa., on April 19, 1955, after an illness of 7 months; aged 87 y. He was a member of the Old Road Mennonite Church. Surviving are a son (Amos G. Martin), 2 grandchildren, 7 great-grandchildren, a brother (Aaron, Kinzers, Pa.), and a sister (Katie Hoover, Strasburg). Funeral services were held in the Old Road Church in charge of Parke Book and Martin Hershey. Interment was made in the adjoining cemetery.

McGhee, Bessie, wife of Will McGhee, was born in May, 1885; departed this life at the home of her daughter and son-in-law, Mr. and Mrs. A. D. Martin, May 12, 1955; aged 70 y. At the age of 14 she was married to Will McGhee, who survives her. Also surviving are the following children (Mallie, Doris, Willis, Emma Lee—Mrs. Willie Gibson, Roberta—Mrs. Eugene Sells, Willie Lee—Mrs. A. D. Martin, and Jack, all of Poarch, Ala.), 33 grandchildren, 13 great-grandchildren, one brother (Bryant Rolin), one sister (Renna, who followed her in death 30 hours later). Three sons and one daughter preceded her in death. Approximately 20 years ago she united with the Episcopal Church and on May 22, 1954, she was baptized and received as a member of the Poarch Indian Mennonite Mission Church, where she was a faithful member until death. About six months before her death she suffered a heart attack and was hospitalized for a month, then returned home where she was bedfast until death. She had been a kind and compassionate mother even to many who were not of her own family. She was a direct descendant of the Creek Indian tribe. Double funeral services were held for her and her sister in the St. Annas Episcopal Church, Poarch, Ala., May 15, 1955, with Richard Kling and Howard Stevanus in charge. Burial was made in the Indian cemetery nearby.

Reynolds, Mary, affectionately known as "Grandma Reynolds," was born Oct. 16, 1886, in French Lick Springs, Ind.; passed away July 11, 1955; aged 88 y. 8 m. 25 d. For many years she lived in Kansas City. Her life has not always been pleasant but the Lord, whom she took as her Saviour many years ago, has been her comfort and joy. She joined the Mennonite Church when she became a Christian and continued in her faith in God until death. Surviving are 7 children, (Lucinda Houston, Kansas City, Mo., William, Kansas City, Kans., John, Lawrence, Kans.; Joe, Edwardsville, Kans.; Mary Inez Stevens, Rebecca Houston, and Roy, all of Kansas City, Kans.), 32 grandchildren, and 39 great-grandchildren. Funeral services were held from the Reising Funeral Home, Kansas City, Kans., in charge of Frank B. Raber.

Rolin, Renna, widow of Mike Rolin, was born (approximately) 1870; departed this life May 13, 1955, at the Green Lawn Hospital, Atmore, Ala., after a short illness; aged 85 y. She followed her sister in death after about 30 hours. She is survived by the following children (Fannie, Quitman, Bay Minette, Ala.; Lula—Mrs. Cleveland Rolin, Poarch, Ala.; Lloyd, at home), 12 grandchildren, and one brother (Bryant Rolin). In March, 1955, she made a public confession of Christ at the Poarch Indian Mennonite Mission Church but had not yet been baptized at the time of her death. A few hours before her death she gave a clear testimony of her being ready and desiring to be with Christ. She was a direct descendant of the Creek Indian tribe. Double funeral services were held for her and her sister at the St. Annas Episcopal Church, May 15, 1955, with Richard Kling and Howard Stevanus in charge. Burial was made in the Indian cemetery nearby.

♣

The President of the Missouri Synod Lutherans decries over-emphasis on pulpit gowns and empty ritual. "A pastor who preaches a good sermon could do so perhaps in overalls," he said. "It depends on the message, not on the dress he wears."

Items and Comments

College students today are "haunted" by religion rather than convinced about it, says the chaplain of Yale University. In a radio talk he observed that "the prevalent mood in our colleges today with respect to religion is one of honest, intelligent inquiry." Though no mass revival of religious enthusiasm on the college campus is in the offing, he went on, "the truculent disdain for spiritual values earlier nourished by the jaundiced philosophy of Theodore Dreiser and Henry L. Mencken, is largly vanquished as the spirit of inquiry has succeeded negation." He attributed the revived interest in religion among students to the melancholy condition of the world at large. Students realize, he said, that "what society is to become depends upon what its individual members believe about ultimate things—God and man, sin and salvation."

* * *

E. J. Swalm has recently been installed as moderator of the Brethren in Christ Church, succeeding C. N. Hostetter, Jr.

* * *

There will be no appeal to Spain's Supreme Court of a recent court of appeals decision upholding the right of a person baptized a Roman Catholic but making a declaration of non-Catholicity to contract a civil marriage with a non-Catholic. The attorney-general's department disclosed it had decided against an appeal to the country's highest court. Therefore, the court of appeal's ruling becomes definitive and establishes a precedent considered of fundamental importance for non-Catholics. Heretofore they could not marry persons baptized in the Roman Catholic church.

* * *

In the July issue of **Theology Today** there is an illuminating article by J. Lawrence Burkholder of the Goshen Seminary faculty on Indo-China. The article is especially illuminating in its description of the various religious sects of that unfortunate country. Burkholder says, "Today there is an unparalleled opportunity in Viet Nam for a Christian witness by such agencies as Church World Service and the Mennonite Central Committee in so far as the government has given private initiative a free hand in the emergency situation."

* * *

Walter Lowrie, in the July issue of **Theology Today** has a most interesting article on "The Kiss of Peace." He argues most cogently from the Scriptures and from history that the giving of the kiss of peace as an extension of holy love and brotherhood was originated by Jesus and the apostles. He gives much interesting historical material on the use of this kiss through the centuries and argues for its use among Christians today. He is apparently unaware that any Christian body regularly practices this kiss of peace.

Methodist churches throughout the world have a recorded membership of 18,000,000 persons and the "total Christian community under Methodist care" numbers about 40,000,000.

* * *

A veteran doctor denounced his professional colleagues for alleged failure to take a stand against smoking. The denunciation was made by Dr. Richard Monahan at the joint Canadian Medical Association meeting in Toronto. "It is disgraceful to see medical men here smoking from morn till night. Why are you side-stepping the issue when a million people are being poisoned by tobacco?" he said.

—The Canadian Mennonite.

* * *

The great danger threatening the church in the Soviet Union is that of a "museum death," according to the Dean of the University of Oslo's theological faculty, who recently visited Russia. "There is no persecution and within its limited sphere the church has freedom," he said, "but the state has succeeded—to a considerable extent—in keeping the church 'on a reservation' similar to the way Indians were treated in the United States. The reservations are under the state's protection and visitors may go to them to see how well 'this special type of human being' is being cared for." The Dean said that among the younger generation in Russia "ignorance of the church is nearly complete. Their attitude is not one of hostility to the church but rather of a certain interest in it as a museum specimen."

* * *

Espelkamp is a former ammunition depot in northern Germany which is now being used for church purposes. Mennonites have given extensive help there in turning former ammunition storage buildings into residences for displaced persons. It is at least a coincidence that the meeting of the German Evangelical Church was held at Espelkamp in March and that at that meeting the president of the synod was removed from office because of his opposition to German rearmament. The synod at Espelkamp gave assurance to conscientious objectors to war, of which there is a growing number in both East and West Germany, that the church would stand by them in their convictions. Since the German church embraces Christians in both East and West zones, this is the only fellowship which unites Germans of the two parts of the country.

* * *

General Peron of Argentina, according to a **New York Times** estimate, discovered through the recent revolution that his campaign against the Catholic Church was not as popular as he had thought. At least the warfare between Peron and his party and the Catholic Church seems to have died down. The government is restoring the churches which were destroyed in the rioting, and the church authorities who were sent out of the country have been permitted to come back. One press report says that at least some of the Catholic officials will continue to be paid by the government. It remains to be seen just how far there will be separation of church and state in Argentina. But evidently the process has been slowed down.

An Indonesian church leader declared in New York recently that Christians in his country are converting more Moslems than in any other nation in the world. Hundreds are being brought into the church each year and the number is expected to continue to grow. More than half a million new members have joined the country's 30 Protestant churches since the Republic gained its independence from the Dutch in 1949. Many, though not a majority, were former Moslems. Protestant Christians number about four and a half million out of a total population of 80,000,000, of whom an estimated 90% are Moslem.

* * *

The total baptized membership of the Lutheran Church—Missouri Synod is 2,104,227, according to a recent report. Half of these people live in Illinois, Wisconsin, Michigan, Minnesota, and Missouri. But the synod is also represented in each state of the United States, in six provinces of Canada, six countries of South America, two countries of Central America, and in Nigeria, India, China, Hong Kong, Formosa, Japan, the Philippines, and New Guinea. Fifty-eight per cent of the synod's congregations are rural.

* * *

Conversations have begun which may result in the eventual union of the Church of England and the Methodist Church in England. If these unity talks prove successful, they will end a schism that has existed since John Wesley, founder of Methodism, began ordaining ministers in 1784.—**Religious News Service.**

* * *

The Methodist Board of Temperance says the following United States airlines serve no alcoholic beverages to passengers on domestic flights: Delta C and S, Capital, Braniff, Southern, Piedmont, and Allegheny. Airlines which do serve liquor on certain domestic flights include: American, United, Eastern, Trans-World, Northwest-Orient, National, and Western. Stewardesses who have been asked to serve liquor have registered an objection.

* * *

Christians in India now number 8,166,255 out of a total population of 361,934,581, according to figures released by the National Christian Council. The greatest concentration of Christians is in the southern state of Travancore-Cochin where there are almost 3,000,000. About 46 per cent of the country's Christians are Roman Catholics. India's largest non-Catholic churches, according to this report, are the Orthodox Syrian Church of Malabar, reporting 350,000 communicants, and the Church of South India, with 331,372. Non-Catholic missionary organizations now number 68 and Indian churches 59. When India became independent in 1947 there were 23 Indian churches; in 1940 there were 11.

* * *

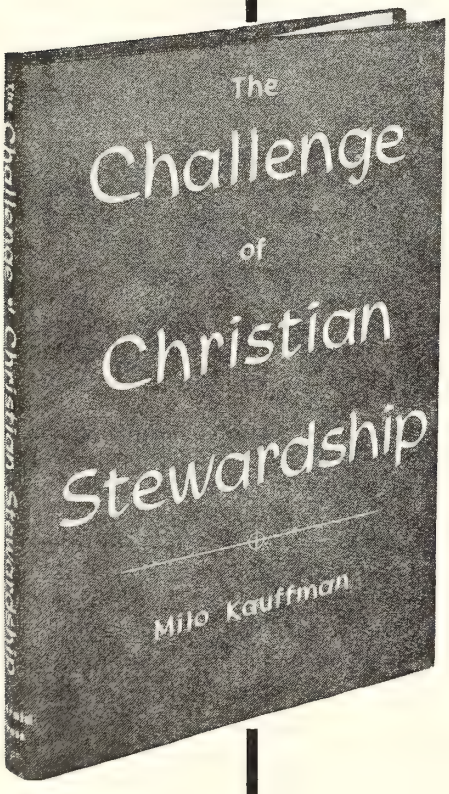
The annual convention of Jehovah's Witnesses was held in a baseball park in Chicago where the largest attendance was over 42,000. There are 187,000 Witnesses in the United States. The number has doubled within the past ten years. About one-fifth of the membership are Negroes.

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WHAT OTHERS HAVE SAID:

Daniel Kauffman . . .

"I don't know when I have been so challenged by a series of messages. Bro. Kauffman presents our stewardship as a privilege and opportunity. This book is a must for all interested in Christian living."

Roy S. Koch . . .

"Brother Kauffman's lectures are Scriptural, practical, stimulating, and convincing. I was impressed greatly when I heard them. His book should be promoted by every pastor and should be read by every wage earner in the church."

H. Ernest Bennett . . .

"Brother Kauffman presents a very strong Scriptural basis for Christian giving and . . . if we . . . would follow the teaching which he has presented to us, we could carry on a much broader church outreach program and we would all be inspired to more fully dedicate our lives to the work of His kingdom."

Clarence E. Lutz . . .

"Brother Milo Kauffman's book on Christian Stewardship is needed by every Christian worker as a book for source material as well as for personal inspiration."

A Note to Pastors

The Challenge of Christian Stewardship will be of special interest to you. What the church knows about stewardship is largely a result of your teaching. You will find this a helpful source book of ideas and insights on the whole subject of stewardship.

Mennonite Publishing House ***Scottdale, Pa.***

Gospel Herald

TUESDAY, AUGUST 16, 1955. VOLUME XLVIII. NUMBER 33

MENNONITE BIBLICAL SEMINARY LIBRARY

A Current Survey

[Report of the General Problems Committee to be presented to Mennonite General Conference. We present it here as a valuable description of our denominational health.—Ed.]

The major work of the committee during the biennium has related to the two statements which the committee is herewith submitting to Mennonite General Conference, the first for further study, the second for adoption:

1. Possible *Position on Divorce and Remarriage* (Exhibit I, Not for action)

2. *Declaration of Commitment in Respect to Christian Separation and Nonconformity to the World* (Exhibit II for adoption)

[This exhibit will be printed if and as adopted by General Conference—Ed.]

Among the other concerns which the committee wishes to lay upon the hearts of our conference delegates may be mentioned the following:

1. The Mennonite Church needs to take positive steps to overcome the tendency to conform to the world in outward adornment. We therefore commend the Commission for Christian Education for the positive steps it is taking during 1955 through articles, booklets, and study conferences to strengthen conviction for a positive separation from worldliness on the part of God's children. We encourage our ministers to teach both regeneration and holiness of heart and life, together with the outward expressions of a life of earnest Christian discipleship.

2. There is also a tendency in some areas of the church for the ministers no longer to wear the regulation coat exclusively. We urge all our ministers to consider earnestly how they may best promote by teaching and example a life of simplicity and nonconformity to the world, and how they may best labor for the church-wide unity of our brotherhood. We suggest that the dress of our ministers should always be plain and simple, thus testifying before all men that as Christians they cannot adopt the fashionable dress of a sensate and secular culture, and we earnestly recommend that our ministers should not uncritically and hastily abandon our traditional symbols of nonconformity and separation including the regulation coat.

3. We note with gratitude the large number of our young men who are asking for a I-O classification from the draft boards of the United States. We would encourage our parents, teachers, and ministers to continue to teach faithfully the twin doctrines of nonresistance and nonconformity, and to encourage the wide distribution of our General Conference statements of 1951 and 1955 on these doctrines. We wish also to encourage our young brethren where possible to volunteer for VS (Voluntary Service) as a testimony to our willingness to render humanitarian service "in the name of Christ" rather than for lucrative wages.

4. The unprecedented wealth and prosperity which currently obtains in North America we regard as both a great opportunity to practice Christian stewardship and as a grave spiritual peril. We call upon our writers, teachers, and pastors to seek to help all our members to understand their Christian obligations and opportunities, and to overcome the dangers of avarice and wealth-seeking. We would encourage our Publishing House to produce suitable literature for the indoctrination of our people on Christian stewardship.

5. We note with gratitude the numerical growth of many of our congregations. We would express the hope, however, that before such larger congregations uncritically build larger houses of worship, they might consider the possibility of establishing one or more daughter congregations in areas needing the life and witness of a spiritual body of Christian believers. We also call attention to the historic witness of our church for simplicity of architecture in both our dwelling houses and in our church buildings, and encourage our people to maintain this witness today.

6. Another area of simplicity in our church life has been that of the Sunday service: we have historically sought to avoid a complex liturgy, and to maintain a simple service including congregational and a cappella singing, earnest preaching of God's Holy Word, kneeling prayer, and a quiet type of service in keeping with deep reverence for God and His Word. We encourage our congregations to keep in mind these historic emphases in making any changes the better to present the Gospel to the society of our day.

7. In line with our Biblical emphasis on simplicity and nonconformity to the world we have historically taken a clear stand against theater-attendance, the dance, playing cards, and any overemphasis on sports and recreation. We recognize the danger of losing more or less of our testimony in these areas; especially are we concerned with the dangers of television. Not only is it wrong to attend the theater; it is also wrong to bring theater programs into the home through television. We therefore encourage our pastors to warn the congre-

Beatitudes

I

Matthew 5:3

By Elaine Sommers Rich

Blest are the poor in spirit, those who long
With barrenness of heart, leanness of soul,
To have parched fragments be a greening whole
And shriveled notes flow into bursting song.
Blest are the poor in spirit. They belong
With Francis of Assisi, David, Paul,
Whose inner nothingness becomes a filling all,
To God's earth-giving, heaven-possessing throng.
Theirs is the Kingdom. Theirs rivers of life,
Oceans of joy, galaxies of light.
Theirs is the Kingdom. Everyday delight,
Opulence of God, abundance rife.
For neither tongue can tell nor eye can see
This Kingdom gift that is eternity.

Hyattsville, Md.

gations of worldliness in all its forms, including the dangers of television.

8. We are grateful for the progress which has been made in recent years in the living of the "clean life," that is, in the nonuse of tobacco and beverage alcohol. But with these evils as common as they are in our society, and with powerful advertising promoting both alcohol and tobacco, there will be constant need of a strong teaching program to maintain and strengthen conviction in these areas.

9. The Bible teaches that the "adornment" of the child of God shall be inward and not external: Christians should not wear gold, pearls, and costly array. We therefore plead for a voluntary discarding of all outward adornment on the part of every member of the church: rings, all forms of jewelry, pins, brooches, necklaces, showy watch-bands, and the like. We also urge our sisters to wear their hair long, and to arrange it simply, in a manner becoming for women professing godliness. We believe that in this area of dress and appearance the Word of God and the Spirit of God can give victory if our parents and ministers teach faithfully the principles of Scripture.

10. The Word of God calls upon those who preach the Gospel not to live for the sake of filthy lucre. It is desirable for ministers to be willing to work with their own hands, and to set an example of industry and frugality. At the same time it is the duty of the congregation to minister to its shepherds in material things so that those who preach the Gospel shall live of the Gospel. We believe it is both Scriptural and prudent for the church to give material support to its pastors in the form of regular love offerings, but we look with some concern on any plan to abandon completely this type of support in favor of outright salaries with the accompanying tendency to hire and discharge pastors at will.

11. We rejoice in the growing desire in our brotherhood to provide church schools for our children. We regard the secular schools of our time, particularly on the high school and college level, as a serious threat to the high type of Christian discipleship in which we believe. We therefore encourage our parents to make the necessary sacrifices to give their children a good education in institutions of our church where this is possible. And we urge our church schools to stand true to our Biblical heritage of faith and life.

12. Inasmuch as outside influences are increasingly reaching our members through the press and the radio, we caution our pastors against neglecting to teach our distinctive principles. We want to maintain every standard and practice which is taught in God's Word. We would call particular attention to two New Testament symbols in this connection: the washing of the saints' feet as commanded in John 13, and the wearing of the worship veil as taught in I Corinthians 11, together with all other distinctive principles in our church life which have New Testament authority.

13. Since baptism is in the New Testament to be administered only to those who have come to years of understanding, and who are therefore accountable agents before God, we commend the Commission for Christian Education for its studies in the crucial area of the Christian nurture of children, the New Testament evangelism of the unsaved, and the age of baptism. We urge our bishops and pastors to be conservative in accepting requests for baptism from children who may not have reached sufficient mental and spiritual maturity to make a life commitment of faith and obedience to Christ.

14. Since it is evident that there is some unrest in a number of our congregations, we urge our ministers to labor unceasingly for the unity and upbuilding of each local assembly of the saints, to crucify the flesh with its affections and lusts, to avoid envy and jealousy, and to seek to lead each believer to do the same. Let us seek to bring an end to disunity and dissension in our congregations, not by the arm of the flesh, but by the Word of God and prayer.

God bless the good-natured, for they bless every one else.
—Selected.

15. In order to feed the church of God a well-balanced spiritual diet we encourage our ministers to give themselves largely to the reading of the Word, to pastoral visitation, and to prayer. We suggest the desirability of doing much expository preaching, opening up the Scriptures to the congregations, that they may understand God's will and His provisions for spiritual health and growth. We recognize that this calls for much self-sacrificing labor and travail, but there is no other way to lead the Lord's people to maturity of faith and experience.

16. In a day when many homes are not the centers of love and happiness which God intended, and when many marital unions end in complete failure and in divorce, we recognize a great danger to our own family strength and unity. We therefore call upon all our members to seek to realize God's will in their courtship and marriage, to develop and maintain strong family ties, to bring up children in the Lord's nurture and discipline, and in turn to prepare well for the homes of tomorrow. We regard our homes as the final answer to the problems of nonresistance, nonconformity, stewardship, holiness, and Christian service.

17. We lament the unwholesome trends in some circles today relating to so-called holiness doctrines: trends which make of Christianity something other than regeneration and sanctification through the blessed work of the Holy Spirit and through union with the Lord Jesus Christ; trends toward a somewhat fanatical and unbalanced and unscriptural type of religious life. We believe in earnest discipleship, in being filled with the Holy Spirit and His blessed fruit, and in full obedience to Christ and His Word: but we do not recognize the desirability or inevitability of first having a deficient Christian experience to be followed by a "second work of grace," nor do we recognize speaking in tongues as a test of spirituality, or as even a phenomenon to be coveted. We would in love warn those who are preoccupied with various "holiness" movements, associated with such doctrines of the Holy

(Continued on page 772)

Our Readers Say—

. . . Thank you for that timely editorial, "One Aspect of Nonconformity," . . . . Our editor here speaks a word of sound Scriptural psychology. That our young men Christians carry the same depth of conviction as to nonconformity as the sisters surely is of utmost importance. Since God has so ordained that the boys shall be the leaders in their God-assigned areas of life and the girls "helps" for them, it would appear that it would be even more important for the young man to have a deep, settled conviction in all the aspects of nonconformity as it applies to his girl friend and himself. . . . —*Moses G. Gehman, Denver, Pa.*

* * *

In the library of the Southern Baptist Seminary I saw . . . your excellent report on Race Relations. . . . may I commend you on this fine Christian statement.—*Davis C. Hill, Baptist Book Store, Louisville, Kentucky.*

* * *

. . . We feel to compliment your periodical and your church for the forthright and courageous stand which you are taking in the matter of race relations. And we pray that God will ever give you the courage of your convictions.—*Mrs. Thelma E. Johnson, The Message Magazine, Nashville, Tenn.*

GOSPEL HERALD

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EDITORIAL

Revival by Imitation

From an exchange we learn of a strange "revival" in South America. A religious woman in Asuncion, Paraguay, taught a pet parrot a number of hymns and prayers. The bird flew out an open window one day. Soon reports from the Brazilian border indicated that a whole "tribe" of cockatoos had been "converted," for the jungle rang with Christian singing and praying.

It is relatively easy to teach a parrot to repeat verbalisms. He has great powers of imitation. What he learns does not do a thing to his parrot nature. He can chant his prayers and squawk his complaints under the same breath.

It is almost as easy, if motivation is supplied, to get men and women to imitate the language and the customs of nominal Christianity. People can soon pick up the cant and the shibboleths of faith. They can memorize catechisms and litanies. They can imitate the manners of devotion. They can wear "Christian" clothes and do "Christian" good works.

To promote that kind of revival requires simply time and personal influence. If we stay at it with enough zeal, we can convert people to ourselves and our culture. We can, if we wish, mold people after our model. By patience we can achieve a cockatoo revival.

But there is little or nothing to be gained by it. If our evangelism does not bring about God's work of grace in the hearts of the evangelized, we are working only a cultural change. And the change of cultures may not make better people; in fact, they may be worse. The "Christian" cockatoo colony was probably just as quarrelsome and cruelly competitive as it was before "conversion." Making proselytes is not making Christians. Jesus made the scathing judgment of the hypocritical Pharisees that they compass land and sea to make one proselyte, only to make him twofold more the child of hell than they are. The inference is that he had better be left alone.

True Christianity is a matter of heart. Only God can make a Christian. Only God can work a true revival. All that we can do as missionaries and evangelists and personal workers is to present the truth of the Gospel and then stand back to witness the miracle of birth and spiritual growth. One marvels at what the Spirit of God can do and does do for those who really believe in Christ. In contrast to that our parrot-training seems very foolish indeed.

The trouble is, it is easier to deal with externals. Culture-changing is easier than heart-changing. One can appraise so patly what he is accomplishing on the outside. It is not so readily apparent whether there is a corresponding change in the inner life. We cannot always tell whether our converts are trying to please us or whether they are learning to delight in the Lord's approval.

We play Christianity false when we let people think that becoming a Christian means learning a lingo and adopting a set of customs. Many evangelizing efforts both at home and abroad have doubtless been at fault here. Otherwise people could not have thought that "Christian" was synonymous with "American" or "European." We should quit teaching parrots. We should let the Lord use us in regenerating hearts.—E.

The Contempt of the Righteous

A retired state police officer went to church one Sunday. The minister spoke on "What the Church Means to You." But since the police officer couldn't understand what the preacher was talking about, he spent the time studying the faces of the people. His thoughts of the hour as he wrote them to a friend are interesting reading but a rather sad commentary on church people.

"All the women's faces seem to reflect self-indulgence, arrogance, intolerance, and conceit. When next we pray I think I will ask for protection from the blazing scorn and the chill contempt of the righteous."

This may be a stock criticism of the churched by the unchurched. We have seen some police officers who would hardly be extreme examples of tolerance and humility. But really, we ought to take this criticism to heart. If we Christians are not filled with blazing scorn and chill contempt, why do we look as if we were? Why was Burns so satirical of the "unco guid," and why did Christ lash out at the praying Pharisee who held the poor publican in such scorn? Certainly one should be good. But why should goodness so often develop a supercilious self-righteousness? Christ attracted sinners. We repel them. Why?

Perhaps it is because so often our goodness has been achieved instead of imparted. We have climbed the steep ladder of flesh-crucifixion, and stand on the top rounds with a good deal of satisfaction. Why can't others do what we have done?

Or we are forgetful of our own imperfections. We are glad to dismiss into oblivion our follies and sins of the past. And our vision of the white Christ is so imperfect that we cannot see how far from His absolute holiness we are. We think of ourselves to be far above the moral lepers about us, instead of very near to them in respect to God's holiness.

Or we have high ethical ideals without the saving virtue of love. As we condemn sin we also dismiss the sinner; we are judicial instead of redemptive. We may profess to love the souls of men. But they know, with that sureness of instinct which cannot be deceived, that we love only their souls and despise them as persons. We would help them, yes. But from a safe distance and with an antiseptic touch.

It is difficult to know whether God will answer the officer's prayer for protection from the blazing scorn and chill contempt. Perhaps he has too much of that attitude himself. God answers the humble and contrite. But somehow our sympathies are with the policeman. We have only a vast regret that he didn't find in that church a love and an understanding which could draw him to the loving Christ. We feel sure that it wasn't their fellowship with Christ which made the faces of those women "reflect self-indulgence, arrogance, intolerance, and conceit." What a pity!—E.

♠

"These Gospels . . . were my chief inspirations when I wrote *The Man With the Hoe*. They were constantly in the background of my mind."

—Edwin Markham.

A CURRENT SURVEY (Continued)

Spirit as were mentioned above, of the dangers of fanaticism and spiritual pride, and would point them to the gentle and sober fruit of Holy Spirit possession in New Testament Christianity as portrayed in the Acts of the Apostles and in the Epistles of Paul, James, John, and Peter. We humbly call special attention to the unwholesome sense of personal adequacy which some believers now claim, a "sufficiency" which causes them to depreciate the need of such brotherly help and admonition as are normally received in both district and general conference sessions.

18. We would also warn our brotherhood of the danger of being influenced by the ungodly civilization and culture of our day, a civilization which places undue emphasis on things pertaining to the body: food, clothing, comfort, luxury, sensuous satisfactions, sex, and the like. We do not despise the body, and we recognize the importance of good health, both physical and mental. But we desire to be spiritual minded, to make Christ's concerns and program our own, and fundamentally to walk through this world as "strangers and pilgrims."

19. Since many, if not all, of our district conferences are struggling with the problem of carrying out the Great Commission to evangelize the world for Christ, and since in our own culture we confront many cases of converts who have been divorced and remarried, we are presenting herewith, for study purposes only, a possible *Position on Divorce and Remarriage,* which we hope may be helpful to our bishops and pastors as they seek both to maintain Biblical principles and to bring Christ and His salvation to those whose lives have been broken and blighted by sin.

20. Finally, we would call attention to another unfinished study which has been assigned to our committee by the General Council of Mennonite General Conference: it is that of congregations or portions of congregations withdrawing from their respective district conferences and applying for admission into other district conferences, sometimes into district conferences located a considerable distance away but more in line with the standards desired by such congregations or group of members, whether more or less conservative. The committee recognizes the undesirable consequences flowing from such changing of affiliation, and at the same time shrinks from urging that the reception of such withdrawing congregations or groups be refused absolutely. We would urge, however, that the district conferences facing such possible withdrawals ought to give serious study to the problems involved, seeking if possible to make such adjustments as would make possible the retention of those brethren and sisters who earnestly wish to maintain the principles of the Word as upheld by our church. We would also urge such congregations and groups to give serious scrutiny to their attitudes and intentions lest perchance they be led by a carnal desire for an unscriptural looseness of discipline.

All in all, we want to register our gratitude to Christ for the way He is leading and blessing our members and congregations, and we entreat His continued guidance and benediction until He comes again.

Respectfully submitted: Truman H. Brunk, Chairman, J. C. Wenger, Secretary, & Member of General Council, Milo Kauffman, J. B. Martin, C. J. Ramer.

Exhibit I

Possible Position on Divorce and Remarriage 1955

We believe that marriage consists in the union of one man and one woman by mutual intention and promise, that it was established by God at the time of the creation, and that He intends it to be both monogamous and lifelong. Gen. 2:18-24; Matt. 19:3-9; Mark 10:2-12; Luke 18:18; Rom. 7:2, 3. The purpose of marriage is for the happiness and welfare of the partners, and for the procreation of children. Gen. 1:28; I Cor. 7:3-5. Christians should enter the relationship of marriage only with those of like precious faith. I Cor. 7:39; II Cor. 6:14-18. Death severs the marriage bond, permitting the survivor to remarry. Rom. 7:3; I Cor. 7:38. In case the incompatibility of marriage partners is so great as to cause separation, they shall either remain unmarried or be reconciled to each other. I Cor. 7:10, 11. If a marriage partner lives a life of unfaithfulness and refuses to repent, the abandoned partner is permitted to cease living with the impenitent and adulterous companion. Matt. 5:32; 19:9. If the husband or wife from a non-Christian home accepts Christ, and the unbelieving companion is content to continue the union, such marriages ought to be maintained in the hope of winning the partner. I Cor. 7:12-14, 16. But if the unbelieving companion insists on leaving, the believing partner shall permit the separation. I Cor. 7:15.

We recognize that grave problems arise where a person is married, divorced, and remarried to a second companion before becoming a Christian. Such remarriage situations may vary widely, depending on the duration of the second marriage, the current marital status of the first companion, the existence or nonexistence of children in each marriage, etc. Since the Scriptures do not give detailed instructions on how to deal with every type of remarriage situation which may be encountered in missions and in evangelism, we encourage local bishops and pastors, as they may be authorized to do so by their respective district conferences, to handle each case as the Spirit of God may lead, and as the congregation may approve, taking into consideration the principles of seeking to maintain a basically uniform witness as a denomination. We also urge local congregations, and district conferences where necessary, to come to the aid of unfortunate individuals or children who may come into a state of need, financially or otherwise, through divorce and remarriage evils.

Appeals to win men without transforming them and joining them to the Church, without bringing them in fellowship with Christ, is fatal to pure Christianity.—Aaron Mast.

25 Years Ago

(from GOSPEL HERALD, *July 31, 1930)*

Ronald D. Graber was born on May 29 when mercury stood at a hundred and twelve. [C. D. Esch from India.]

Moderator for next conference [Alta.-Sask.], N. E. Roth.

(from GOSPEL HERALD, *Aug. 7, 1930)*

Germany has changed in 12 years from a military despotism to a self-governing people, and promises in the next decade or two to outstrip France and England in industrial wealth and in world trade.

. . . the time is not yet ripe for the launching of any Bible school to the extent of a regular nine-months' term. [Pac. Coast conference.]

There are now six district organizations [sewing circle] and nearly three hundred circles.

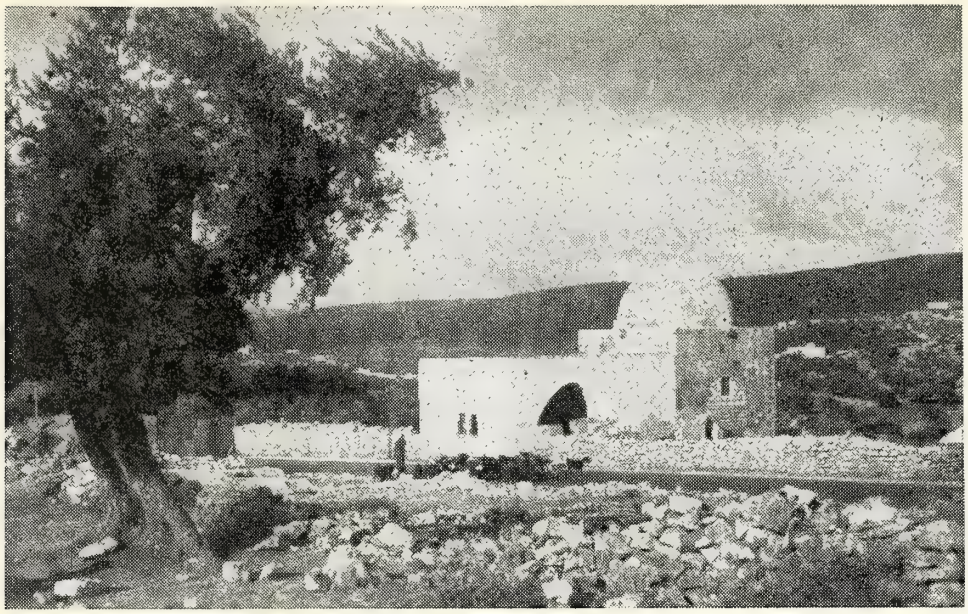
After John David, a Midland College sophomore at Fremont, Nebr., had donated a pint of blood to the Dodge County bloodmobile unit, he received the usual cup of fruit and a sandwich.

John, a pretheology student, bowed his head in thanksgiving before eating the food. Nurses, thinking he was fainting, grabbed him and had him stretched on a cot before he could explain that he was thanking the Lord—not passing out!

It is not surprising that the nurses thought as they did—for the sight of a person in a public place with a bowed head silently thanking God for food is a rare sight indeed. It is to the shame of Christians that such is the case. Have you ever seen such a sight?

A better question still—do you give thanks silently for food in a public place, such as a restaurant, hotel, or hospital? If not, why not? "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" is what we are enjoined to do. Eph. 5:20.

—Lombard Church bulletin.



Rachel's Tomb, Bethlehem

The Memorial of Rachel

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Not far from Bethlehem on the way to Jerusalem is a Bible landmark, one of the most pathetic in all the Holy Land, for the little white dome is the modern counterpart of the "Pillar of Rachel," set up by the husband who loved her so well on the wayside where she died in childbirth. Her tomb is close to the road which must always have run as it does today.

* * *

It has been said that "love" does not enter the Bible until the Song of Songs. Surely it is difficult to accept this! Most readers will agree with me that no one would "agree" to become a shepherd for seven years in the hope of winning a certain woman unless he were madly and romantically in love with her. In case there was the slightest loophole for doubt, we know that Jacob, when cheated of Rachel, went on working for another seven years, making a total of fourteen, during which he slaved madly and insanely in love.

Rachel, we are told, was unusually lovely, but no good qualities of the mind made her beautiful. Her older sister Leah was "tender-eyed," but Rachel was well-favored.

Rachel, even after marriage with Jacob, remains one of those women with nothing to recommend her but beauty. She is bitter, envious, quarrelsome, and petulant. The full force of her hatred is directed against her sister Leah.

One begins to feel sorry for Jacob—torn between two women, one who loved him with tearful insistence, and the other whom he loved with a doglike devotion.

The site bears out completely the local allusions of the narrative in Genesis. We remember the story in which Jacob makes a journey from Mesopotamia to Hebron. Over the lapse of ages this very human story has power to touch us!

Jacob returned from Padan-aram to his own country. He had worshiped at Bethel, as God commanded him. Residence at Bethel was, it would seem, completed with the fulfillment of his vow, and Jacob was apparently free to move southward towards Mamre, the home of his father. He was going on his journey with joy to greet Isaac, his father, at Hebron. He and his household had not gone very far when great sorrow came upon him, the deepest of his life; for lo! the beloved one whom he longed to bring to his father was taken away from before his eyes. They were close to Bethlehem when "Rachel travailed, and she had hard labour." It is pathetically added, "there was but a little way to come to [Bethlehem]." She must have looked to the rest and safety of the beautiful city, but she did not live to reach it. She who had been as God's gift and smile to him since he had left Bethel at the first is taken from him now that he is restored to God's house. The number of his sons is completed, and the mother is removed. Suddenly and unexpectedly the blow fell as they were journeying and fearing no ill. Notwithstanding the confident and cheering, though ambiguous, assurances of those about her, she had that clear knowledge of her own state, which without contradicting simply put aside such assurances. She had hoped for another son in addition to Joseph. In her pain and anguish she was cheered by the encouraging news of the birth of this son! But her unwise and passionate prayer of years ago now received a very unexpected answer. She had indeed a son given to her, and died at the time of the gift. It will be remembered that "Rachel, the beautiful and well-favored," died by the roadside. As her soul was departing and before her eyes closed forever, she feebly named her son Benoni, "son of my pain," in token of the gain of a son even through sorrow. She felt keenly what was to a nature like hers the very anguish of disappointment. But her husband, to cheer her and himself to the end, would not allow so ill-omened a name to remain, and changed it to Benjamin, "son of my right hand," indicative of his faith in the blessing and prosperity that should accrue from his birth. She was never to feel the little creature stirring with personal human life in her arms, nor see him growing up to manhood as the son of his father's right hand. There we have the first record of death at childbirth, and the entire narrative is full of simple pathos and exquisite beauty. Rachel's life had had its share of sorrow, and the end itself was in no way different. It was this sad death of Rachel which made her to be the typical mother in Israel.

Once again Jacob set a pillar, this time in memory of his love and sorrow, just as he had at Bethel in memory of divine love and grace to him. His love for Rachel was remarkable in its depth and consistency. It is one of the most poignant remarks of Rachel's death in Scripture. Many years afterwards, when Jacob's life had turned to righteousness, when he was old and ill and on the point of death, his last thoughts turned to the lovely woman whose beauty had dominated his life. How deep and abiding that love must have been! In the final history of his long and troubled life, the loss of Rachel was alone recalled. Jacob's account of her dying is pathetically simple. His sons are now fathers. Even Benjamin, the youngest, is grown up. But the thoughts of Jacob go down the years and into the tomb where Rachel lies. It is one of the most striking features of Jacob's character that he could love so devotedly and tenaciously. Such is the first love of Rachel through the heat of the day to the end. In the approaches of death it is as the evening sun coming forth on the eastern hills from whence first it arose.

* * *

There seems to be a general consent of belief that the building which goes by this name does really cover the spot where the remains of Rachel were laid to rest by Jacob, more than seventeen centuries before Christ. The tradition is accepted by Jews, Christians, and Moslems alike, that what Jacob placed upon the spot still covers the grave!

This is now merely a common Moslem weli—such tombs as they usually erect over their holy places. The ancient

building was of a much more elegant appearance than the present; the arches, formerly open, have been filled up. The present structure is typical of a local saint or worthy's tomb in the Holy Land. In the twelfth century it consisted of a dome carried on four piers, beneath which was a pyramid of dressed masonry. We learn that many, many centuries ago the stones comprising it were "eleven" in number and that every Jew passing that way would inscribe his name on it. The white dome above gives it the look of a Bedouin chief's tomb. Old Bedouin tombs, surrounding the simple structure, are proof of the old veneration the nomads had for Rachel, even if she was not Ishmael's but Isaac's daughter-in-law!

We enter the tomb and find on the inside a square mass of masonry in the center, built up from the floor nearly to the roof. The naked walls are covered with names in several languages, many of them in Hebrew. It is plastered with white stucco on the outer surface, and is sufficiently large and high to enclose within it any ancient pillar that might have been found on the "Tomb of Rachel." This central mass is certainly different from anything that one observes in Moslem tombs. It struck me on the spot as by no means improbable that its intention might have been originally to enclose either a pillar or a fragment of one, which tradition had pointed out as the Pillar of Rachel's grave. The Moslems might have subsequently built the present structure over it in their own style and plastered the high square pillar within. To all ages were the remembrances of this tomb as the fragrance that remained of a fair and sweet flower!

The surrounding country cannot have changed much during the thirty centuries which have passed since, unless the stones have increased! The "day" unto which the pillar had stood there was somewhere near the end of the ninth century before Christ. There apparently it continued to stand until the time of Jesus. We are told that a time of tumult, destruction and dispersion had swept away both the pillar and its tradition!

Now instead of the pillar that Jacob erected, and in place of the pyramid which stood in memory of the heart-broken Rachel, there is this small building with a dome, whitewashed, on which hundreds of names are scribbled. It is a homely structure.

By the tomb we are brought into contact with some of the remotest events in history, for it is scarcely possible to escape from the conviction that this is the place where "Rachel died and was buried, and where Jacob set a pillar upon her grave." It is the property of the Jews, and the whole circumstances seem to render it plain that they are really in possession of the ashes of their ancestress! They even believe that the dust of a Jew reposing there is as safe, and under as sure a guardian, as if it had lain in the Temple of Jerusalem!

As we stand by the Tomb of Rachel, Jacob, the Bible patriarch is forgotten into Jacob the sorrowing husband of this love story of long ago with its untimely end. Little wonder that Benjamin, the child that Rachel gave him with her life, was Jacob's best beloved son.

We climb to the roof of this shrine and obtain very lovely views of the undulations and hill country around it. Bethlehem is in full view! It was of this grave that the Gospel speaks in the mourning for the little innocent children at Christ's birth, as "Rachel weeping for her children." Thus I say, while the literal and plain history is full of sacred associations, we are glad to find in the history lessons of further good; and to dwell on those beautiful treasures of Christian wisdom which it has been supposed to contain. The goodly and fair flower fadeth, but the healthful medicine extracted from it remains.

It was the wail of Rachel that poetical minds among the Jews heard from time to time mourning their national disasters, when by captivity they were separated from their mother country, or when by the sword of Herod the mothers of Bethlehem were bereaved of their babes. The tomb lies along the road to Bethlehem, and in easy earshot of any outcry there. It would have been impossible for anyone standing by the Tomb of Rachel not to have heard the outcry when these innocent children were martyred. Matthew speaks as if Rachel were still there and mourning for the death of her children. There, untouched, is still the Pillar of Rachel "unto this day." But it was also observed that that which brought this anguish on the mothers of Bethlehem was the birth there of the last Son of Israel, the blossom of this long-growing plant, suddenly born after a long and barren period, the son of Israel's right hand.

To love the time at most is short: to love it must even appear so. "Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." For she was near, and shared, as it were, his labors!

* * *

Since the Arab-Israeli hostilities in 1948, the Jews have lost the key to the Tomb of Rachel. The little oil lamps of expectant mothers do not light any longer the dark chamber. But Christian pilgrims and tourists do stop at the shrine where the Virgin Mary on her way to Bethlehem may have held her little donkey, to pray at the grave of one who died in childbed!

Scottdale, Pa.

Unless converts are brought into the likeness of Christ and into the resemblance of the Church, she has only weakened herself by her increase and diminished herself by her additions.

—Aaron Mast.

Prayer of a Modern Pharisee

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are."

I thank Thee, Lord, that I am a North American, and not a South American, nor an African, nor an Asiatic.

I thank Thee further, that I am from the United States and not from Eskimoland, or Mexico, or one of those little banana republics down toward Panama. I am willing to grant that there are some fine areas in *Canada,* especially around Kitchener, Ontario, and at various spots in Saskatchewan and Alberta, but, anyway I'm still glad to be from the good old U.S.A.

I thank Thee, Lord, that I am a Gentile and not a Jew. Yes, of course, Jesus was born a Jew, and many others of that people were princes in Palestine while my ancestors were barbarians in Northern Europe, but all that was a long time ago. Why bring that up now?

I thank, Thee, O Lord, that I am a Protestant and not a Roman Catholic. Yes, I will admit that for hundreds of years before my church came into existence, the Catholics kept alive the light of the Christian faith, but anyway, put it to my credit that I am a Protestant.

I thank Thee, especially, O Lord, that I am a Mennonite, and not—well, one dislikes to be specific—but, after all, we Mennonites *are* fundamental, and we *do* have the full Gospel, and we *do* keep the "all things," and we *do* feel that it is nice to be "just right"—not formal like the Episcopalians, nor fanatic like the Adventists. Yes, naturally, there are quite a few Mennonites who are not what they should be, but they are mostly in the other groups.

And that leads me, Lord, to my next (and last) point. I thank Thee that I am an *Old* Mennonite—and not a New Mennonite or a General Conference Mennonite or any of those other groups that split away from us.

Yes, Lord, I thank Thee that I am a North American, yes, a United States-er, a Gentile Protestant Old Mennonite!

O wad some Power the giftie gie us
To see oursels as ithers see us!—Burns.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

(Adapted by Stanley Shenk from a similar satire by John A. MacLean. Used by permission of *Outlook Publishers,* 1 North 6th St., Richmond 19, Va.)

A PRAYER

FOR THIS WEEK

Dear Father in heaven, we are thankful for this week. We praise Thee for the opportunities that Thou art going to open to us.

This week, our Father, we are concerned about and thankful for our church colleges and high schools. Wilt Thou bless each student as he goes from his community to school? We pray that each one will go with a sincere desire to prepare himself for further service in Thy vineyard, for Thou hast said, "the fields are white, already to harvest." We ask this for Christ's sake, Amen.

—Kathryn Kreider.

Mennonites in Soviet Russia Today

By Harold S. Bender

Through a conversation with the President (Jacob Zhidkov), the General Secretary (Alexander Karev), and the Treasurer (Ilja Ivanov) of the All-Union Council of Baptists and Evangelical Christians of Russia, whom I met at Carey House, Selly Oak, Birmingham, England, on July 28, I learned some things about the present state of the Mennonite brotherhood in Russia today, which will no doubt be of much interest to our Mennonite brotherhood at large, and which is being made public through the Mennonite papers in the various countries.

The Mennonites, as well as the German-speaking Lutherans of European Russia, formerly located largely in the Ukraine, Crimea, and in the Volga River Valley (Samara, Volga Republic, etc.) have all been removed and are now located largely in the territory of the Ural Mountains or east of the Urals in Middle Asia, in Uzbekiston, Kerghiz Republic, and Todjakistan. The Mennonite colonies in Siberia, such as around Omsk, Novosibirsk, and Maryinsk, have largely remained, as also the Orenburg settlement now called the Tschkalovs district. A few families remain in Alexandertal (Samara, Kuibyshev), as was reported to me by Nicolai Levindanto of Riga, superintendent of the Baptist churches in the Baltic Republics and vice-president of the All-Russian Council, himself a native of this region. The total number of Mennonites in Russia was estimated by Karev at 20,000, although no statistics are available.

The Mennonites are still largely farmers and as such are prosperous above other farmers. They are, however, also working in industries in such places as Magnitogorsk, Kussnetz, and Karaganda. In Karaganda there is a Baptist Church with 1000 members, of whom 400 are Mennonites. Mennonite preachers serve in this Baptist church, preaching also German to the Mennonites. The Mennonites here work in the coal mines.

The relation of the Mennonites to the Baptists is very close. In those places where there are no organized Mennonite congregations the Mennonites attend the Baptist services. Elsewhere the Mennonites have their own congregations, with their own preachers conducting services in German for the Mennonites. However, Mennonite preachers are also doing evangelistic work among the Russians, preaching in Russian. About two years ago a revival began among the Mennonites, which is still continuing. The Mennonites are considering joining the All-Russian Union of Baptists and Evangelical Christians.

The Mennonites are free to conduct religious services, although their congregations are not registered with the government. To be registered they have to have a national organization or conference which is registered. They are now considering taking this step soon.

German Bibles and religious literature are not yet available in Russia, although the Baptist headquarters in Moscow recently secured a supply of some 200 German Bibles from the Seventh-Day Adventists, which they are distributing among German-speaking evangelicals. Some Mennonites have secured copies of these. The Baptists have been publishing their own church paper since 1944. Their ministerial training school was closed in 1929, but they have recently secured permission to establish such a school, which they hope to do as soon as they can raise the money for it. Meanwhile they have secured permission to send a limited number of their young men to foreign Bible schools for training, such as in Baptist schools in England. The Baptist church itself claims 520,000 baptized members in 5,400 congregations in Russia. (It was not clear whether this included the Evangelical Christians, Prokhanov group.)

The Baptist leaders answered two important questions in the affirmative: (1) whether it would be possible for Mennonites from America (and other countries) to visit the Mennonites in Russia, and (2) whether Russian Mennonite delegates could attend the Sixth Mennonite World Conference in Karlsruhe in August, 1957. They are sure a visit to Russia could be made at any time now, with completely free movement, visiting all Mennonite centers, and preaching in Mennonite congregations. They would be willing to furnish an interpreter and guide to accompany foreign visitors. They say that the Russian policy now is to admit tourists freely for free travel throughout Russia. All the major Mennonite centers can be reached by plane or rented car, and the trip could be made in two to four weeks, including visits in Mennonite homes on invitation. Mennonite visitors would be welcome in Baptist meetings.

The Baptist leaders authorized full publication of this interview as they gave it. They are not as well informed naturally about Mennonites as about Baptists, and their statistics may not be accurate, but I give credence to their report as the first authentic report of the status of Mennonites in Russia in recent years, particularly since World War II.

Amsterdam, Holland.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the Christians in India as they meet the social and economic pressures of enemies of Christ.

Pray for the faculties of our church schools as they prepare for the work of another school year.

Thank God that doors for Gospel preaching are opening in Russia, and pray that there may be a rich harvest of believing.

Pray that God may supply a teacher for the school at Mountain View in Arkansas.

Pray for a young couple who have separated.

Who Are We?

By Ruth King Duerksen

Who are we?
Let us raise our chests and shout,
We are America!

Of what can we boast?
Let the government leaders rise;
We have political freedom!

What does the common man have?
Let us stand together;
We have education!

What is our gain?
Look at us; it adds up to
High standards of living!

How do we use it?
Watch us play and be entertained by
Modern amusements!

Are we happy?
Fear and pretense turn boasts to sober thoughts;
We are an empty humanity.

Where is our security?
We've sought in vain to find it;
Man's power has failed.

Who are we?
Let us bow our heads and confess,
We are nothing apart from God!

Hesston, Kans.

OUR SCHOOLS

Study Commission on Mennonite Higher Education

BY PAUL BENDER

The decision to attend college is influenced by many factors. The vocation chosen by the young person may require college training. The education of the parents and the general interest in intellectual things in the home will help to whet the young person's appetite for more education. The interests of the church community and school community in which the young person moves may help to develop his own desire to go to college. His own natural abilities may lead the young person to prepare himself for life and service by getting higher education. The financial resources available to pay for a college education, either from his parents or through his own work and savings, may have an influence on the young person's decision to go to college.

These various influences are being increasingly felt by our Mennonite young people. The recent rapid shift among Mennonites from farming to more urbanized occupations calls for more education to prepare for a vocation. More and more of our young parents have themselves completed high school and attended college, and their interests lead their children to higher education. Church activities call for more educated persons. Other young people are attending college in larger numbers. Only about half the young people of superior intellectual ability now attend college, so that a large group of capable persons may be attracted to college. Money to pay for a college education has recently been easily obtained, either by earning or from the resources of the parents.

A measure of these influences, and how they will determine the demand for college education in the years ahead, will be of great value to college administrators and boards as they plan the program of the colleges. It is the task of the Commission on Mennonite Higher Education to make such measurements as they can to help determine the demands on the colleges. For this purpose pastors, parents, and high school students are all being asked for certain information. When the composite facts for the entire church are known, they will be of great value to those responsible for the schools.

Church School Day is chosen as the time to assemble this information. Pastors will receive requests for names of students, and parents will receive requests for information about their own children. High school students will later also receive requests for information about their own school plans. The cooperation of everyone in this venture will add much to its value. Together we can all help to make more effective our Mennonite higher education program and its vital contribution to the work of the church.

Goshen, Ind.

Neglected Ordinance

BY MARY FLY

Today, as my iron smoothed out piece after piece of the family wash, my mind was dwelling on a neglected ordinance. It began to trouble me five or six years ago when a sister who had been taken into the fellowship said to me, "I don't understand, you Mennonites teach the holy kiss and yet the sisters practice it so little." This set me to thinking and also observing. As I watched, I noted that very few of us took time for more than a casual good morning, hello, or even a "Hi, there." What could be done about it? Certainly it is a God-ordained ordinance and with the keeping of every ordinance, there is a real blessing. Therewith I determined that something should be done about it.

Next sewing circle day came. Machines were buzzing and needles flying. After a while, an opportune time came. Some of the more mature Christian sisters were sitting together to finish some hand sewing. Determinedly, I popped my question, "What is happening to our Christian greeting, the holy kiss?" Someone ventured, "We seemingly are practicing it so little!" The others listened intently. One of them who is generally a deep thinker looked at me and suggested, "Well, Mary, you are the deacon's wife; go ahead and practice it more. Perhaps it may be an incentive for us to follow." Good advice, I surmised. By the grace of God, I shall endeavor to do so. I made it a point to not only say good morning thereafter, but to greet my sisters more often. I can truthfully say that it has been a real blessing to me.

In the recent past, there have been varied experiences which have convinced me that not only the sisters in our particular section have been guilty of neglecting this doctrine.

One Sunday afternoon, we had a family reunion. At this get-together, I met a cousin whom I hadn't seen for quite some time. When we met, I greeted her and she said, "Mary, you don't know how good it is to have someone actually greet one with a holy kiss. Even though I was to our Mennonite church this morning, of over two hundred members, this is the first time in a long, long time that anyone greeted me in this fashion!"

A short time ago, I accompanied my husband to a church. After the services, a rather shy girl whom I recognized as a convert from a nearby mission station, rather shyly reached out her hand. I took it, greeted her, and wished her the Lord's blessing. I almost forgot the incident, when later my husband asked me one evening what I had done for this girl at the time of our meeting at this church. The question puzzled me! I hadn't done anything for her but greet her and wish her the Lord's blessing. Hubby smiled, and replied that he had spoken with her after this second meeting and in the course of the conversation, she said, "Thank your wife for what she has done for me. It meant so much; it was the first time that any sister did such a thing, and it made me feel as though somebody cared for me." Could it be possible that the pastor's wife, the deacon's wife, and the other workers' companions had never greeted her?

One more incident, and you may form your own conclusions about the matter. Sister B. from a church of about three hundred and twenty-five members regretted the fact that she and the bishop's wife have hung their bonnets side by side for years and very seldom is there an exchange of words between them. She continued by saying that when she was young, she and some other young sisters used to sort of snicker at their old bishop's wife who used to make it a regular practice to go around Sunday after Sunday and greet every one of them. She never missed a single young sister whom she would chance to meet. Since the practice of the holy kiss has practically died out in that large congregation, Sister B. concluded by saying, "How wonderful it would be to be greeted by a godly old sister such as the old bishop's companion was!"

Certainly we haven't meant to get this far away from this God-ordained ordinance. To my way of thinking, it is our place as ordained men's wives to keep this blessed ordinance alive and to do all that we can to uphold it among the constituency. It is important that our standards of dress be an example to the flock. Our speech must also be exemplary. But when it comes to upholding this neglected ordinance, we too must lead the flock of God on. If you are unaccustomed to observing this practice in your congregation, at first folks will be taken by surprise, but as you keep on in all sincerity, they will soon expect it and respect you for it and, dare I say, that it will make for more love in your church.

Bethlehem, Pa.

PEACE AND WAR

Evangelicals and War

BY PAUL PEACHEY*

Mennonites have often been baffled by the attitude of other evangelical Christians toward war. On the one hand, typical Fundamentalists affirm a strong faith in the inspiration and authority of the Bible. On the other hand, they employ systems of Bible interpretation which seem to neutralize the words of Christian peace and love in human relations.

In the GOSPEL HERALD of June 21, 1955, we reported on an address delivered by Lt. Gen. William Harrison before this year's convention of the National Association of Evangelicals (NAE). In this address General Harrison took the position that only in turning back to God could men avert war, but that as long as present conditions obtain war is possible. When war comes Christians are guided by the distinction between murder and war. The former is forbidden, but the latter is not.

In an editorial report on the convention, James De Forest Murch, editor of the NAE official organ, United Evangelical Action, gave considerable attention to General Harrison's address. On that occasion, however, he did not mention the fact that at the same convention a rejoinder to that address was made by a nonresistant Christian in the person of C. N. Hostetter, Jr. After Harrison's address considerable feeling was expressed privately that it would be helpful if a similar message on the other side could be presented. Thereupon Dr. H. H. Savage, president of the NAE, invited Hostetter to present a nonresistant testimony which he did under the title, *The Christian and War*. Hostetter is president of Messiah Bible College and chairman of the Mennonite Central Committee.

It is therefore gratifying to note that in the August 1, 1955, issue of United Evangelical Action the Hostetter address has been published in full. This is followed by an article by Gordon H. Clark, well-known evangelical writer and professor of philosophy at Butler University. This article entitled, *Is Pacifism Christian?* takes the nonpacifist position. The editorial introduction to both articles says:

"Should a true Christian refuse to bear arms? In this issue two evangelicals present opposing views—Dr. C. N. Hostetter, Peace and Dr. Gordon H. Clark, War. We trust that thinking may be stimulated and that reverent students of God's Word may be led by the Holy Spirit to a conclusion that shall be well-pleasing to God" (p. 319).

Neither of these articles purports to be exhaustive, and yet they do give fruitful insights in how people can start from the same premise and yet, by accepting additional but differing ideas along the way, arrive at quite different conclusions. Readers interested in pursuing the comparison at first hand should procure a copy of the above journal by writing to: United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio (August 1, 1955, issue).

Assuming that most of our readers are familiar with the approach of Hostetter, we will comment here briefly on Clark's position. Both men base their arguments on Scripture, in true evangelical fashion, leaving aside appeals to natural law or sentimental aversion to war. But where Hostetter reads his Old Testament by way of the New, Clark seems to take almost the opposite position of reading the New Testament in the perspective of the Old. Thus Clark asserts that "it is an essential rule of Scriptural interpretation that we must preserve from the Old Testament all that is not specifically abrogated in the New." This principle is not to be challenged when observed within proper bounds, but Clark carries it to the point where he feels that the Old Testament commandments to wage war still stand, since they have not been specifically revoked in the New.

Men might as well attempt to confine the ocean to buckets of their own formation as to confine the vast range of revelation within the feeble enclosures of human systems of doctrine.—Aaron Mast.

The second major argument Clark derives from Romans 13. He feels that what Paul states here is too definite to be misunderstood. Paul's explanation of the authority of the state stands in sharp contrast to the later theories of social contract, which often mean in practice that men establish their own principles of political morality. In Paul's view the limits of just authority are set by God. Clark notes that Paul specifies two functions which governments are commissioned to perform: collection of taxes and exercise of the power of the sword. This leads him to conclude that "the New Testament, as well as the Old, authorizes the execution of criminals and the waging of war."

These two major arguments advanced by Clark—a certain primacy of the Old Testament, and the divine origin of political power—simply illustrate once more that certain non-Biblical assumptions from medieval Catholic times have survived the Reformation of the sixteenth century. Furthermore, they have survived the division between the liberal and the evangelical theologies. Accordingly one encounters the same criticisms, in some respects, from both camps.

From a nonresistant viewpoint it appears that Clark fails to understand the full implication of the centrality of Christ. Thus in historical Protestant form he calls on the Old Testament to bolster positions which run contrary to the message of the New. Old Testament theocratic arguments are advanced without adequate recognition of the profound fulfillment of the Old in the New.

The second argument is ever more clearly dependent on the use of non-Christian assumptions. Because in the centuries after Constantine and Theodosius (fourth century emperors) the viewpoint developed that the whole society was Christian, people now tried to develop Christian behavior among people who were not Christian. But non-Christians will never behave as Christ describes the behavior of His disciples in the Sermon on the Mount and elsewhere. Therefore the result was not a Christian society, but a society in which there was very little difference between Christian and non-Christian behavior. Eventually the fiction arose that in private life Christians should seek the higher morality but in political life they follow the pace set by politics.

Clark stands squarely in this tradition. He does not recognize the quite evident intention of Christ and the New Testament in general that the Christian community must on all occasions rise above the political community, and must refuse by virtue of its loyalty to Christ the standards of the sub-Christian society with which it is surrounded. The bloody law, eye for eye and tooth for tooth, became operative in human history when men fell from God. It is precisely from this fallen state that God in Christ calls and redeems us.

The Mennonite concept and practice of Biblical nonresistance has sometimes led to feelings of self-righteousness on the part of those who have held it. Clearly this is self-contradictory. Rather, encounters between pacifist and nonpacifist Christians should be marked by deep humility and tolerance. Certainly the nonresistant Christian does not expect to surrender his position, and the nonpacifist will be no less hesitant to change his view. Nevertheless if such discussions are carried on in a true Christian spirit we can hope and pray that our insights will be deepened, and we can rest assured that even in our time God is ready to work His miracle of reconciliation among us.

Harrisonburg, Va.

FAMILY CIRCLE

The Deer

By Lorie C. Gooding

The deer of morning are lithe and leaping
With wild, quick hooves in the silver dew
Where the constant willow in sorrow is weeping
A dappled shade that the sun strikes through.

The deer of noontime lie close in the grass
In the dun-colored thickets where wild folk hide
Wide-eyed, watching the shadows pass,
Quiet, and resting, and satisfied.

The deer of evening are slow, soft-moving,
Gentle shadows among the trees,
Filled with the deep peace of feeling and loving
The sweet caress of the fragrant breeze.

But, oh, the joy of the night-wind's blowing,
And the moon-colored deer in the moon-colored light.
I am glad in my heart for seeing and knowing
The swift, free-running deer of night.

Holmesville, Ohio.

When Do Mothers Pray?

By Elizabeth Carroll Touchette

"I haven't had time to read the newspapers lately, much less read a book," is the lament of some mothers.

"Sorry I haven't written; just have no time to write letters," another mother might complain.

No time for reading, writing, no time, no time, the universal complaint of mothers, whether their children be infants, toddlers, or teen-age.

Where then do mothers find the time to pray? For it is common knowledge that mothers do pray.

"More things are wrought by prayer than this world dreams of," said Tennyson. Mothers know this and so they find the time in a crowded schedule to pray.

"How, where do they find the time?"

There is no secret. It's not one of those things that only a mother can know, not a mystic rite that comes with membership in the Club of Motherhood. Mothers have learned that it is not necessary to be alone, in quiet silence, to pray.

Perhaps it sounds irreverent, but it is true that mother can be found praying while she warms formula, kneads bread, peels potatoes.

Ask any mother. She will tell you, if she's not too embarrassed at revealing her methods.

"Why constantly, of course," she will say, a bit surprised that you need to ask the question, "When do mothers pray?"

We mothers do pray almost constantly, even subconsciously. Have you ever stopped to add up all your little prayers, fellow mothers?

"Watch over Johnny crossing the streets."

"Help Dan get his raise, his promotion."

"Help me to be contented with my fourth season wardrobe."

Mothers pray for patience and understanding, for answers, the right answers, to their children's questions. They pray for guidance in rearing their children.

Always asking, you might say. But no, we're grateful too; we pray our thanks too.

Sometimes we have special prayers to take the place of tears. I can well remember some of mine:

The prayer of frightened, terrified motherhood as I carried my unconscious, six-month-old baby to the hospital.

The prayer of pleading as I waited in the long, hollow, white corridor "God, God, she's just a mite."

The prayer of thanks I cried as the diagnosis showed only a virus infection.

Here again there was time for prayer, prayer to dispel tears, fears.

Perhaps we don't have time for reading, writing, perhaps we are at times disorganized but any time, anywhere, is when mother finds time to pray.

St. Thomas, Ont.

The Blame

By Zelia M. Walters

We heard sounds of bird excitement out where the robins had nested that spring. We looked out and saw a bird dangling by one foot caught in a thread from the nest. We hurried to the rescue, and because the bird seemed exhausted we carried him into the house to rest awhile. He perched on the back of a chair, shook himself to adjust his coat, and then fixed us with an indignant eye, while he chirped his protest: "What do you mean by trapping me with that thread?"

"But," we protested, "we didn't put that thread there. Perhaps your mother was too careless when she made the nest. Perhaps the wind loosened it. Or perhaps you were awkward getting out of the nest. But don't blame us. All we did was rescue you."

He didn't believe us. We gave him shelter and rest and food, which he ate greedily, but he still blamed us. And when we set him upon the porch railing he flew away with a disdainful flirt of his tail, and no backward glance of thanks.

Who is to blame? The parable comes into our own lives. Here are the trials that beset us, the bars that hinder us, the errors that entangle us. Do we turn our indignation upon others, saying they were to blame, parents or teachers did not help enough, circumstances were unfavorable, our associates held us back? Do we blame everyone but ourselves?

Look again. We are in a fair world, even though we find so many obstacles. But in our very creation we are fitted to deal with them. When we are tripped up let us see whether it is our own ineptness or sin that has caught our feet.

Wallingford, Pa.

EXPRESSIONS OF APPRECIATION

With sincere thanks and appreciation I want to acknowledge the many prayers in my behalf during the time of my recovery from my recent fall. Also for the cards, flowers, gifts, and manual help. God has been good to us, for which we give Him praise. May the Lord continue to bless all of you.—Norman H. Bechtel, Spring City, Pa.

* * *

My sincere appreciation to my many friends who remembered me in prayer, by visit, with get-well cards, and fruit. That the Lord may richly bless each one of you for your kindness and thoughtfulness is my wish and prayer.—Mrs. Phares Y. Brandt, Elizabethtown, Pa.

* * *

Christians are not different from the rest of men in nationality, speech, or customs; they do not live in states of their own, nor do they use a special language, nor adopt a peculiar way of life. They live each in his native land—but as though they were not really at home there. They share in all duties like citizens and suffer all hardships like strangers. Every foreign land is for them a fatherland and every fatherland a foreign land.—quoted from *Letter to Diognetus, Second Century A.D.,* in Clarence Center Church Bulletin.

TO BE NEAR TO GOD

THE CHURCH—DESTINATION

Sunday, August 21

Read John 14:1-6. "Let not your heart be troubled."

Don't be disturbed. Don't be afraid. The destination of the church is sure and secure. Don't be afraid of the future, but be very much concerned about the present.

Now we need to experience separation from sin (which includes self) and often separation from good, in order to have the best. This is a part of the preparation necessary in the **formation** of the church of Christ. This gives us **inspiration** in so many ways that our **obligation** becomes a serious pleasure.

Remember, the destination is being prepared by **Him** for those who "would rather have Jesus, than anything this world affords today."

Monday, August 22

Read Hebrews 11:13-16. "They were strangers and pilgrims."

Do you sing, "I'm but a stranger here, heaven is my home"? Yes, so do I. Dissatisfaction is a distasteful word many times, yet the Christian, like the saints of faith in Hebrews 11, has more satisfaction in embracing the promises of God than in even the best of friends on earth, as illustrated by Abraham offering Isaac.

"Seeing then that all these things shall be dissolved," it is no wonder we are dissatisfied with them and would rather be strangers and pilgrims.

However, let us be sure that our lives bear testimony of our heavenly citizenship.

Tuesday, August 23

Read Psalm 16. "In thy presence is fulness of joy."

I'm writing these lines at a mission station in the Peace River Country, five hundred miles from our home at Carstairs, Alberta.

It is a dreary day with the rain falling heavily and the wind moaning in the "bush." The roads are bad, so the summer Bible school which was to begin this morning had to be postponed.

In this setting, I seem to hear the words of Arlin, our four-year-old, when I said goodbye at another time: "Come again, Dad."

Some of you know how that felt. All these feelings and longings will be terminated when we arrive at the destination of heaven where our Father is.

Wednesday, August 24

Read I Cor. 15:49-58. "Your labour is not in vain."

While circumstances often are contrary to our desires, yet the prospect of heaven enables us to go on toiling in faith.

When we think of the prospects of hell for those without faith, who are toiling as slaves of the evil one, how our hearts are moved to spend and be spent so that their prospect for the future might be changed from hell to heaven!

Let us not be guilty of self-pity by thinking of how much we do for so little, but rather of self-accusation for doing only so little for so many.

Thursday, August 25

Read Rev. 7:9-17. "God shall wipe away all tears."

One of the little things that mean so much in life is tears.

Do you remember when you saw Mother cry? When she wept because of your sin? Do you care enough about someone else besides yourself to weep? Do you know that tears can be a sign of strength, rather than of weakness?

Jesus wept.

Had He lived without tears, His life would have been incomplete. Tears are common in the presence of death—natural and spiritual.

They end in the presence of God, where there is no death.

Friday, August 26

Read Rev. 21:1-7. "Behold, I make all things new."

The appeal of new things; new cakes or cars, new houses or highways, new things for the senses, which are never satisfied. Why not? Is it because of sin? So that senses and things are imperfect?

Heaven will be a new place for us, in fact a new heaven and a new earth, and we in a new body with a new name and singing a new song and yet knowing each other even as we are known.

All this begins here with a new relationship with Him. This gives us a foretaste of the future and makes heaven come closer because we are on the way there.

Saturday, August 27

Read Rev. 22:1-14. "They shall see his face."

Many times "they" are mentioned in the Bible, sometimes referring to the Gentiles, sometimes to the Jews, sometimes to the sinners, sometimes to the saints.

When you and I read "they" we usually take sides either for or against. What about "us," when "they" shall see His face?

May the Lord continue to help us to have our delight in Him so that we will be "they" that shall see His face for good, forever.

Even so, come, Lord Jesus.

—Linford D. Hackman.

Deliverance and Return

Sunday School Lesson for August 28

(Ezra 1; 2:64, 65; Isaiah 44:21—45:13)

"Look unto me," saith the Lord. A fitting beginning of this study would be to look at God as He is described in a few Bible verses.

"The Lord sitteth King for ever" (Ps. 29:10).

"The Lord is the true God, he is the living God, and an everlasting king" (Jer. 10:10a).

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

"O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. 13:9).

"Salvation is of the Lord" (Jon. 2:9).

"For a small moment have I forsaken thee; but with great mercies will I gather thee" (Isa. 54:7).

"How shall I give thee up, Ephraim?" (Hos. 11:8a)

"Turn unto the Lord your God: for he is gracious and merciful. . ." (Joel 2:13).

"Who is a God like unto thee . . .?" (Micah 7:18)

Habakkuk probably didn't live to see the Chaldeans punish Judah as God had predicted. We see God sending Judah into exile, away from Zion, among the heathen. But God never forgot this displaced nation. "O Israel, thou shalt not be forgotten of me." "Return unto me; for I have redeemed thee." "Sing, O ye heavens; for the Lord hath done it." Read together (in unison if permissible) Isa. 44:21-23.

The Lord was and is in the midst of all the nations. God's hand controls the history of man. Will atomic warfare be abandoned? God knows. He directs the minds of men. With God all things are possible.

For this great deliverance God prepared a heathen king, Cyrus. See how God held this king's hand to work out His will. This man did not know God, but God used him for His purposes. Such miracles occur today. How did the migration of Mennonites to Paraguay, led by Peter Dyck, get out of Berlin? God said, "Let my people go," and they came out.

Find the book of Ezra and read how God did bring His children out. Notice where Ezra is located in the Bible. It may be wise to locate the prophets in this history once more. Also review the location of the exile. Read chapter one and scan chapter two.

Who led the return? Who came? How many came? Why all the listing of names in chapter two? We see that genealogies had not been lost in Babylon. Why did not all return? It was not compulsory. Perhaps some had no longer any desire for Zion or God. Perhaps God wanted some to continue to work and send aid for rebuilding the temple and the walls of Jerusalem.

Notice that Cyrus is called "my shepherd" (44:28). Not only does creation prove that God is all powerful, but His activity in history also proves all His claims. And He is the God of the individual life history as well. It is He who ever seeks us, calls us to return, gives us another opportunity to repent and make good.

Let us pray mightily that God's will be worked out in our national history. Will He be able to use us to bless the world or must He punish us for sin, the sin of forsaking Him?

Close with the reading of Psalm 126.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Mt. Zion congregation at Versailles, Mo., participated in a song service on Aug. 7 conjointly with the Bethel General Conference Mennonite Church of the community.

Bro. Harold Bauman, Orrville, Ohio, has completed plans to attend Southern Baptist Seminary, Louisville, Ky., this winter.

Bro. Richard J. Yordy, Freeport, Ill., recently visited I-W men in southern Wisconsin.

Bro. Milton Brackbill, Paoli, Pa., visited I-W men in Rhode Island and Connecticut on Aug. 11, 12.

Young people from Kouts, Ind., gave a program at Holdeman's, Wakarusa, Ind., on July 31.

The family which we reported earlier begging under false pretenses in Illinois also visited Mennonite communities in Indiana. Be on guard against giving to unworthy individuals and causes.

Bro. John Drescher, Orrville, Ohio, is teaching a midweek class the Book of Hebrews at Bethel, Wadsworth, Ohio.

Bro. Roland Kirkwood, Nappanee, Ind., who spent a term in relief work in Jordan, spoke at North Main Street Church July 31.

The Young People Activities Committee of the Franconia Conference sponsored a boys' week at Men-O-Lan near Finland, Aug. 1-6, and a girls' week, Aug. 8-13. This was especially for the benefit of city mission children.

Change of address: Bro. Edwin Alderfer and family from Culp, Ark., to Blooming Glen, Pa. Bro. Alderfer will teach at the Christopher Dock School.

Bro. Arnold Dietzel, former missionary in India, will be instructor in Business Education at Tabor College, Hillsboro, Kans., this winter.

Visitors at one or more of the mission stations in northern Alberta in July included the following: Merle Shantz, Hespeler, Ont.; Amos Burkholder, Markham, Ont.; Roy Roth, Hesston, Kans.; Richard Maust, Pigeon, Mich.; Ray Horst, Elkhart, Ind.; Irwin Graybill, International Falls, Minn.

Bro. Linford D. Hackman reports that the very good interest in the northern Alberta summer Bible schools was severely contested by heavy rains and muddy roads, impassible at times.

Bro. J. C. Wenger, Goshen, Ind., concluded on the evening of July 31 a series of talks on Mennonite History at the Griner Church, Middlebury, Ind.

The Executive Committee of the Mennonite Publication Board met at Scottdale on July 30. It was decided to hold the next annual meeting of the Board at Fisher, Ill.

Last Call to General Conference

The Mennonite General Conference will meet at Hesston, Kans., Aug. 23-26. Sessions are open to the public and a cordial invitation is extended to all. The South Central Conference is the host, and visitors from other conferences may wish to come to Hesston early and attend sessions of the South Central annual conference Aug. 20-22. Family Week at Rocky Mountain Mennonite Camp, near Colorado Springs, both preceding and following General Conference Week, offers visitors a longer trip and spiritual profit in a beautiful location.

Hesston is located on U.S. Highway 81. Highway U.S. 50 S is ten miles south of Hesston, and State Highway 15 is five miles east. Those coming by train can travel via Santa Fe to Newton. Those traveling by Rock Island can make bus connections for Hesston from Wichita or McPherson. Those traveling from the west via Union Pacific make bus connections at Salina. There is bus service to Hesston from Newton, but trains will also be met there. Write Merle L. Bender, Hesston, or call him at Hesston 138.

Room reservations in the college dormitories may be directed to L. L. Lichti, chairman of the lodging committee. Reservations should be accompanied by fee of $1.00, which will pay for the rental of linens. No reservations will be accepted unless this rental fee is included. For information address Merle L. Bender, Hesston, Kans.

Paul Erb, Executive Secretary, Mennonite General Conference.

Bro. Paul M. Lederach, Scottdale, preached the conference sermon for the Allegheny Conference on Aug. 2.

A Mennonite congregation was organized at Blountstown, Fla., on July 31. There is a charter membership of 24. Bro. Joe Esh was installed as pastor of the congregation. A communion service was held and plans were announced for a ground-breaking service for a church building on Aug. 1. This work was executed by representatives of the South Central Conference: Lester Hackman, regional overseer of the Mississippi-Louisiana congregations; M. M. Troyer, secretary; and Wilbert Nafziger, executive secretary of the Mission Board. The new congregation has applied for membership in the South Central Conference.

Bro. D. Parke Lantz, former missionary in Argentina, is convalescing from surgery at Sarasota, Fla.

Bro. John M. Lederach was ordained to the ministry at the Sunnyside Church, Dunlap, Ind., on Aug. 7. Bro. S. J. Hostetler was in charge of the service and Bro. Amsa Kauffman preached the sermon.

Bro. John E. Gingrich was ordained to the office of bishop at Johnstown, Pa., on Aug. 7. The ordination was in charge of Bro. Aaron Mast with Bro. J. L. Horst bringing the message.

Bro. Cornelius Wall, director of the Basel, Switzerland, Bible School, is touring Ontario Aug. 14-17 in the interests of the school.

Bro. Roy S. Koch and the Bible Doctrines class from St. Jacobs, Ont., gave programs at Selkirk and Hamilton, Ont., July 24.

Young people from St. Jacobs, Ont., gave programs at Warden Park, and Ellesmere, Toronto, Ont., on July 17.

Bro. Rufus Jutzi, Elmira, Ont., was the speaker for the Quarterly Youth Fellowship at St. Jacobs on July 31.

The Naubinway, Mich., congregation gave a program at Petoskey on Aug. 7.

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Calendar

Little Eden Camp:
Farmers' Camp, Aug. 20-31.
Laurelville Mennonite Camp:
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Third Family Camp, Aug. 29 to Sept. 3.
Chesley Lake Camp:
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.
Annual Meeting Illinois Mennonite Conference, Eureka College Gymnasium with Roanoke congregation as host, Aug. 16-18.
Ohio Christian Workers Conference, Berlin, Ohio, Aug. 16-18.
Annual Meeting, South Central Conference, Hesston, Kans., Aug. 20-22.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Church School Day, Aug. 28.
Ontario Christian Workers Conference, United Missionary Pavilion, Kitchener, Ont., Aug. 27-29.
Young People's Institute, Blooming Glen, Pa., Sept. 2-5.
Ontario A.M. Sunday-school Conference, New Hamburg Community Center, Sept. 3-5.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The Christ for You Campaign sponsored by the Glad Tidings Mennonite Church, Bronx, N.Y., is being held Aug. 6-28 in a tent on the corner of Jackson Ave. and 145th St. Pray for Bro. B. Harold Thomas and the workers during these days of special evangelistic effort.

Bro. and Sister David Hostetler, missionaries under appointment to Brazil, spoke at the Wooster, Ohio, Mennonite Church on Sunday evening, August 14.

The Ralph Buckwalter family left Tokyo, Japan, by air on Aug. 3 and arrived in Wichita, Kans., on Aug. 5 for North American furlough. Continue to pray for Bro. Buckwalter's complete recovery from his recent illness.

Bids for the construction of the new hospital in Aibonito, Puerto Rico, were opened in La Plata on Aug. 10. Pray for the Lord's leading in this important matter.

The recent evangelistic meetings at Kushiro, Japan, brought 72 new inquirers to the local church.

The brethren John Lehman, George Troyer, and John Driver of the Puerto Rico Executive Committee will attend the General Conference at Hesston, Kans., and confer with the General Mission Board Executive Committee regarding matters of administration in the Puerto Rico mission-service program.

The Kushiro, Japan, missionary house was recently robbed for the third time within a year. Sisters Ruth Bean and Hirose san are now living in the home but were absent on a street meeting with the evangelist conducting local evangelistic meetings, Matsukuma san, at the time. The thief took the evangelist's razor, several fountain pens, a camera, an unopened can of Nescafe, and ate some potato salad. Since the police could find no fingerprints, they took some of the potato salad for a saliva test.

The Puerto Rico Executive Committee is requesting the services of a trained bookkeeper to take care of the special bookkeeping work associated with the construction of the new hospital in Aibonito. Qualified persons desiring to serve should write to the Personnel Director, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. Paul Conrad, Mathis, Texas, is speaking regarding the mission-service program in Mathis, and in particular about the need for a new church building, in the churches in the Iowa City-Kalona-Wellman, Iowa, area from Aug. 14-19. On Aug. 21, evening, he will be speaking at Wayland, Iowa, on Aug. 24, at Metamora, Ill., and on Aug. 28, morning, at Peoria, Ill., and evening at Morton, Ill.

The foundation for the kindergarten building in Nakashibetsu, Japan, has been completed and the concrete floor with an under-the-floor heating system is being laid. Various small business establishments in town are contracting to put in the windows, lay blocks, put on the roof, and make the furniture. "This practically gives the whole village a chance to take part in the building. We thank God for the fine spirit and co-operation among these people," writes missionary Lee Kanagy.

Bro. and Sister Nelson Litwiller, Buenos Aires, Argentina, spent July 24-31 in the Cordoba district of Argentina in the interests of the work there.

The brethren Roger Rimbert and David Shank, Brussels, Belgium, will be speaking at the Science Ridge Mennonite Church, Sterling, Ill., on Sunday evening, Aug. 21 and at the East Union Mennonite Church, Kalona, Iowa, for the Kalona area on Monday evening, Aug. 22, en route to General Conference at Hesston. They spoke at the Beech Mennonite Church, Louisville, Ohio, on Sunday morning, Aug. 14, in addition to appointments already announced.

A Gospel team from the Bragado, Argentina, Bible school, accompanied by the director, Bro. John Koppenhaver, gave a program at Salto on Sunday, July 3. A similar Gospel team went to Comodoro Py on Aug. 7.

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, will be contacting churches en route and return from General Conference in Hesston, Kans. Appointments already approved include Aug. 16 at the Sonnenberg Mennonite Church, Apple Creek, Ohio, and Aug. 21, morning at the Argentine Mennonite Church, Kansas City, Kans.

Bro. John Koppenhaver, Bragado, Argentina, will give a series of illustrated lectures on Sunday-school teaching at America where Bro. Floyd Sieber is pastor, Aug. 26-28.

The Lee Kanagys, Nakashibetsu, Japan, request prayer for Dr. Yamamoto and his wife who have recently come to their town and who are concerned that the nurses working with them have faith in God in order to serve their patients better. Sister Kanagy and Mrs. Yamamoto are putting forth special effort to have meetings with the nurses.

Bro. H. Ernest Bennett, Elkhart, Ind., spent Aug. 8, 9 at the Sunset Home for the Aged, Geneva, Nebr., working with the board recently appointed by the General Board Executive Committee to take responsibility for the administration of that home in line with action taken by the General Board at its annual meeting in June.

The brethren E. P. Mininger, M.D., and H. Ernest Bennett, Elkhart, Ind., members of the Hospitals and Homes Committee of the General Mission Board, spent Aug. 10-12 at the Mennonite Hospital and Sanitarium, La Junta, Colo., reviewing the hospital program with the local administration.

The General Board Executive Committee at its recent meeting approved the recommendation of the Hope Rescue Mission local board, South Bend, Ind., to make an offer for purchase of the building in which the Rescue Mission is located and to authorize a loan from investment funds for this purchase.

Bro. J. D. Graber, Elkhart, Ind., participated in the Ohio Y.P.I. and MYF Annual Meeting at Camp Luz, Kidron, Ohio, Aug. 4-7, and served on the staff of the Laurelville Y.P.I., Mt. Pleasant, Pa., Aug. 8-12.

At the dedication service for the new Valley View Hospital, Glenwood Springs, Colo., on Sunday afternoon, Aug. 14, Bro. W. J. Dye, La Junta, Colo., chairman of the local board, gave the dedicatory address, and Bro. H. Ernest Bennett, Elkhart, Ind., chairman for Charitable Institutions for the General Mission Board, gave the response to the receiving of the keys for the new building. Bro. Samuel Janzen, administrator of the new hospital, directed the tour of inspection.

Sister Doris Snyder and children returned to Puerto Rico on July 21.

(Continued on page 788)

Your Treasurer Reports

I should like to report briefly on the July 30 financial position of the General Mission Board. I am glad to report that contributions being received so far during this fiscal year have continued a bit larger than was true a year ago. This has helped very much in meeting the continuing program. Particularly, I would like to express appreciation for the increase of contributions in the relief and service program.

Our July 30 financial reports indicate that the balance in the General Mission Fund plus continued contributions have been sufficient to meet the total needs of our Board to date allowing a continuing balance in the General Mission Fund. The area which continues to be of major concern at the present time is the Relief and Service Fund. This part of our program continues with a reduced budget but we are hopeful that increased contributions may make it possible to increase funds being allotted to the MCC for the relief, refugee, and Pax programs.

We do want to express, however, our appreciation for the fine way in which the church has responded to the financial needs of the General Board and the programs which it represents. As we become conscious of the many needs about us and the many areas where missionaries are yet needed with a Gospel witness, we are conscious that our task is not yet done and that as funds and personnel are available we ought to move forward with a further outreach of the church's mission program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Our Ministry in Mexico

BY WILLARD H. SMITH

(Bro. Smith, on leave of absence from the faculty of Goshen College, Goshen, Ind., directs MCC work in Mexico which now includes nine workers from the United States and Canada.)

Since 1947 the Mennonite Central Committee has served in Mexico. During 1951 and 1952 the work was somewhat curtailed. Then because of serious drought which continued for several years the work was again enlarged in 1953 and 1954. The drought, beginning in 1950, continued during 1951, 1952, and 1953 and was not broken until the summer of 1954. The first year of drought was not so difficult, but as it continued a second, third, and finally a fourth year, more and more people found themselves in serious economic circumstances and needed help.

This situation was one of the immediate reasons for the enlarged MCC program. The colonies made efforts to help their poorest people but their resources were also soon strained. Besides giving direct food relief in needy cases, MCC provided seed loans and various rehabilitation loans to those unable to borrow elsewhere.

Last season (1954) was much better, but published reports on the present economic condition of Mennonites in Mexico have been somewhat confusing. I suppose the chief reason for this is that conditions have been somewhat spotty. In general, the crops this past year, for Mexico, have been quite good and, as compared with those of the drought years, have shown up real well. But there are plenty of exceptions to the general statement of "good crops." In some sections of the colonies crops were better than in others, and even in the same sections there were variations. In some areas it was still too dry, especially at critical periods, and in some it was too wet. Particularly at the time of bean harvest was it too wet in areas, and quite a few of the beans were lost at that time. The oats harvest in general was quite good, but it, too, was lighter in places than expected because of considerable rust. Some of the corn was quite good, and some was too late to mature. More corn would have been planted had the rains come earlier. In a few places hail and grasshoppers did some damage to crops. And so it was from place to place.

Though comparatively speaking, and on the whole, this was a good year for Mexico, and the people are feeling much better. Quite a few people became so deeply involved financially during the four-year drought that it will take more than one year of good crops to get them on their feet again. Not a few, because of the need to keep alive, sold much of their capital investment—livestock and implements—and so when the drought was broken, they were not in a position to profit as much as they should have from the more favorable season. There are still others who have no land at all, and many of these still need some help. Furthermore, as is to be expected, the prices which farmers are getting for their crops this year are considerably lower.

Fortunately, because of the better season just past, we feel we can curtail our material aid program considerably for this year. But for the reasons mentioned above, and because of the backlog of poverty, which one good year cannot wholly wipe out, we cannot entirely do away with relief at this time. Our experience at the MCC center thus far this year, with a good many needy people still coming for help, would tend to confirm this.

While the material aid phase of the MCC program in Mexico is being curtailed, the medical aid phase is being enlarged both to Mennonites and Mexicans. The medical aftereffects of a four-year drought will probably be felt for some time. This aid consists of helping needy Mennonites and Mexicans secure the services of doctors and, when necessary, hospitalization. As a part of this phase of its program MCC is helping operate a 30-bed hospital in Cuauhtemoc, which serves, in addition to the city of 10,000, some 18,000 Mennonites plus additional Mexicans in the surrounding community. Partly because of the poverty of many people, especially during the past four years, and partly because of the poor services which the hospital provided, the institution has not been very well patronized. The result was that people who could afford it, and some who could not, would go to the larger city of Chihuahua about 66 miles from here for both medical and especially for hospital service. But a worse result was that many who needed medical and hospital service did not get it. Not satisfied with the services of the Cuauhtemoc hospital, they could not afford the expense of the trip and the higher fees of the doctors and hospitals in Chihuahua.

MCC is now helping the Cuauhtemoc hospital provide good services at reasonable rates. Though in the matter of supplies and equipment there has been some improvement, there still are important equipment needs to be met. For instance, the hospital has no X-ray, no refrigerator (for food or medicines), no adequate sterilizer, no baby incubator, no adequate apparatus for administering gas, no adequate heating facilities, no stomach pump, no adequate water system, among other deficiencies. All of this takes money, of course —more than what the local people can afford to pay—but it would be money well spent.

Those of our brethren in the United States and Canada who would like to see a good hospital in this community in which so many Mennonites live could do no better than to invest in this cause. Though the director of the hospital, under Mexican law, must be a Mexican, MCC through its nurses, cashier-bookkeeper and administrator, and through two Mennonites (including the MCC director in Mexico) serving on the advisory board has in practice a very large influence in the operation of the hospital. It is hoped and believed that the beginning made in building up the confidence in and patronage of the hospital will be continued.

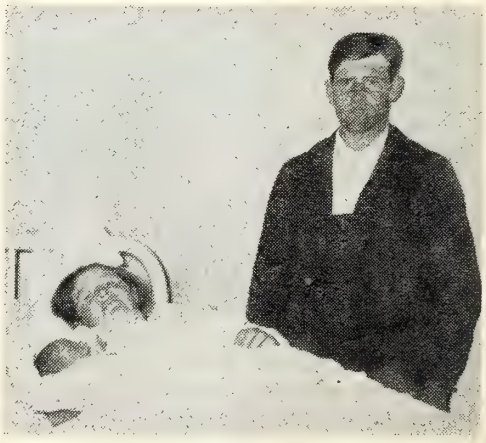
But there are still other ways in which MCC is trying to carry out a service of Christian love in Mexico. One is by supplying helpful Christian literature in German—the language of the Mennonites in Mexico. There is much interest, for instance, in securing additional copies of the Martyrs' Mirror. MCC, through donations by our Amish brethren, made a small beginning in securing some additional copies. Elder Isaak M. Dyck, the bishop of the largest colony here, has told me of their interest in securing more of these books, as well as others, and they would welcome the help of MCC in securing them, though they would try to pay at least part of the cost. These books, in terms of Mexican pesos, cost these people a great deal, and many who are interested in them cannot afford to pay the purchase price. This project, too, deserves our help.

Another phase of the work has to do with the activities carried on at the MCC center in Cuauhtemoc. Among other activities, several English classes are taught for Mexican people. Social activities are provided for Mennonite young people under Christian influence and sponsorship.

MCC work in Mexico has its problems and challenges. The work here as elsewhere requires much Christian patience and under-



Esther Swartzentruber of Eureka, Ill., one of the three Mennonite nurses serving in the Cuauhtemoc hospital, charts by light from a kerosene lamp. Work with the hospital's very limited facilities and low patient census at times tends to be rather discouraging and requires much Christian patience and courage.



Here is a Mennonite family which has benefited from the hospital's services. Evidence that these services are valued and appreciated is indicated by these words spoken to a nurse: "You don't know how glad I am to hear that recovery is possible—to have some hope."

God's Spirit at Work in Nakashibetsu

By Lee and Adella Kanagy

"The letter killeth, but the spirit giveth life" (II Cor. 3:6).

Our first year in Nakashibetsu was a year of adjustment, sowing God's Word and living a Christian life. At that time neighboring villages envied Nakashibetsu for having foreigners who can talk English. Now a year later we sense a change. The pendulum of interest is swinging to the opposite side. America's influence is decreasing and Asian countries are beginning to look fruitful to Japan—especially China and Russia.

Perhaps with this change the Gospel can truly go native and bear fruit. As long as the Christan message is connected, in the mind of the masses, with American Army Chaplains and Cardinal Spellman as military Vicar of the U. S. Army making yearly trips to the fronts with the "blessings" of the pope, Mary, and Christ, the "gospel" becomes part of the ammunition.

In the sense that the Gospel can and will go forward when and if the U.N. forces leave, it will be good for the Gospel if American influence wanes, since the Gospel is not a savior of a political situation, but Christ is a Saviour of men who need Him. For the Gospel's sake we welcome this change in the political world, as the letter (law and foreign customs) surely killeth, but the Spirit giveth life and vitality.

The Gospel Through Open Doors

The Sunday school has gone through a long curiosity stage in which many children came with a large "turnover" of new faces each Sunday. At one time the attendance dwindled down to 20-25, but we are happy that the attendance is increasing now to between 30-50. It is a result of the Sunday-school teachers' experience in Bible School in Kushiro and summer Bible camp. These learning group experiences have added spiritual vitality and direction in their hearts.

Church services are held each Sunday evening. This has also had its fluctuation in attendance. We feel sad that our family people have practically all quit coming. There are about 15-20 young people and office workers who come quite regularly. Last October an instruction class was begun with a group of six. As baptism day gets closer, Satan is trying his best to scare the group with fears of the future-marriage mates, being ousted from the home, losing of friends or jobs. Taking baptism in Japan means a radical step which takes courage and faith. Only the power of God and your prayers can make this important step possible for these precious souls.

The radio work has indeed been a blessing to our group and to those who listen. The listening area has been increased and wherever we go in the country we meet with a warm welcome. Listening to the Nakashibetsu Mennonite Hour Sunday morning at 6:30 while they are eating breakfast is beginning to become a part of the local farmers' lives. The young people sing hymns for the broadcast and a gifted man, Mr. Takizawa, reads the little sermonettes or prepares them himself occasionally. The cost has been 500 yen a month, or about $1.40. It has become one of the most economical ways we have discovered to sow the Word of God.

Women's meeting and canning classes have also been effective and an economical way of sowing the Word. Alice Fast was loaned to our area from MCC last summer and conducted cooking classes in ten different rural areas. This has been a means of reaching many homes with singing of hymns and handing out of tracts. It has opened doors for us to come whenever we can find time. Adella also enjoyed teaching a large class of sewing school girls in our village once a week in singing hymns and short Bible lessons. This quiet way of teaching and consistent contact has opened the hearts of these future country mothers to hymns and the Gospel. We are praying for a full harvest in the future. Adella has also been meeting with a women's group in Nemuro-shibetsu, a fishing village, which has resulted in the baptism of an invalid upon her confession of faith in Christ. This woman has now taken the gods off her shelf and she said after her baptism, "I am not afraid to die now."

The Bible House which was set up for the purpose of propagating literature to the hungry reading public has as yet not fully fulfilled its purpose. This is largely due to the problem of not having had a Christian helper. As of Feb. 1, 1955, Wakabayashi san, a 60-year-old widower, a man whose faith seems to be unusually strong, has come to help in the program of rural evangelism through the Bible House and other means of distributing literature. Before the war he had been a bookseller for the Japanese government schools. This experience will be an asset to his opportunities here. We ask you to pray for this avenue of witnessing through the printed page.

During the past year much time has been spent in preparing a young man, Bro. Tsutomo Fujita, to go to the States under the MCC exchange program. He is the oldest son of the head of the Snow Brand Creamery here in Nakashibetsu. He is being employed by Bro. Glen Peachey who attends the Allensville Mennonite Church in Pennsylvania. It is our prayer that he will grow in Christian stature with God and man and that he will be an inspiration to many of you who will meet him.

There are still the neighboring villages within a distance of four hours by train or bus that have not been reached. There lies to the north of us Shari county with a population of over 50,000 people and no church or pastor within several hours by train. We have discovered a few Christians in this area and have just begun to sow seeds of the Gospel. Pray that God may make this also a fruitful harvest.

There are also many fishing villages along the coast with people still steeped in feudalism and superstition. The fishing people are just about the hardest class to reach and there are several million in all Japan. Then there are the many rural farmers and children, some very poor in this pioneer country. We cannot help but feel that their condition is relative to their religious belief and practices of following the letter (superstition, pagan mores, that darken their hearts and minds) of the law that killeth, and in doing so, are unable of themselves to follow the Spirit who giveth life.

In this area of rural work the Christian way of life must speak strongly through Christian stewardship and Christian living on a level that is familiar to the people. To this end we ask you to pray for us that God's Word may flow freely and unhindered through your servants and the servants of Jesus Christ.

Nakashibetsu, Japan.



The first baptized disciples in Nakashibetsu, Feb. 13, 1955. L. to R.: Sister Hiromi Suzuki, kindergarten teacher; Sister Suzu Fujita; Bro. Tsutomo Fujita, her son, now in America under MCC exchange program; Bro. Shigero Wakabayashi, 60-year-old fellow worker who helps with Japanese language, evangelism and the Bible House.

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standing. Though the Mennonites sought isolation in coming here from Canada, they have found that evil forces are at work here, too, and not a few are not the shining lights they could be. On the part of some there is also misunderstanding of the work and purposes of the MCC, but the better informed do understand and appreciate what we are attempting to do. Pray that this understanding might increase. Pray also that as MCC workers we might live and serve in such a way that people will be directed toward our Lord and Saviour Jesus Christ.

In Mexico there are some restrictions on foreigners in the direct preaching of the Gospel. It is more important than ever, therefore, that our lives be living epistles "known and read of all men." But this work cannot go on without your support—in prayer and in finances. Will you join in this challenging task? "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10).

via MCC Information Service, Akron, Pa.



A large crowd, including many MCC workers and PAX men, attended dedication services of the new Mennonite church at Backnang, Germany, on July 10. The building provides a place of worship for some 90 families, the largest Mennonite refugee settlement in Germany.

Backnang Church Dedicated

Backnang, Germany—Dedicatory services here on Sunday, July 10, marked the completion of the first church for Mennonite refugees in West Germany.

Serving the largest of seven German Mennonite refugee settlements, the new building provides a place of worship for the approximately 90 families—the majority from Prussia, Danzig, and Silesia—living in the 15 completed apartment houses on the outskirts of Backnang, a city of 18,000 near Stuttgart. When completed, the project's 20 houses are to provide permanent homes for some 140 families.

Valued at over $20,000, the 30 by 50 foot structure is of cement block construction with stucco exterior and tile roof. The sanctuary seats 250 while the basement provides rooms for Sunday-school classes, youth meetings, a kitchen and serving area. Church services were previously held in one of the settlement houses.

Funds for construction were obtained from the Backnang congregation, the Mennonite churches of Heilbronn and Stuttgart, the Mennonitische Seidlungs-Hilfe, and the Mennonite Central Committee. Donated labor of American Pax men and several local builders, who also gave some materials, made possible a $7,000 saving in construction costs.

Nearly 400 persons filled the new church and overflowed onto the porch and sidewalk as the all-day services began at 9:30 a.m. Pastor Goetzke, minister of the congregation, presided.

In the principal dedicatory message Cornelius Wall, associate European MCC director, said that "today we are dedicating not only a church, but a community as well." He emphasized that the new church should be the center of community life and a means of uniting its members, who are of several origins.

Bro. Wall recalled the assistance given by the late C. F. Klassen, former European MCC director, in helping to found the Backnang church and community. Bro. Klassen died in May, 1954, the same month construction of the church began.

Pastor Goetzke, Bro. Wall, and Elder Johannes Hotel offered dedicatory prayers. Assistant European MCC director Milton Harder of Butterfield, Minn., expressed greetings on behalf of Mennonite Central Committee.

Keynoting the afternoon service was an address by Richard Rupp, leader of the Backnang settlement. "Now we again have a spiritual home as well as material homes," he said as he thanked all organizations and individuals contributing funds, materials, and labor for the building. He stated that without the help of the American Mennonites, given through MCC and Pax, it would have been impossible to build the church.

Fritz Stauffer of Ludwigshafen spoke on behalf of the Mennonitische Seidlungs-Hilfe, the organization in charge of Mennonite refugee settlement projects in Germany.

Spokesmen for the two Mennonite conferences in South Germany were Pastor Ulrich Hege of Reihen for Der Verband, the conference of which the Backnang church is a member, and Elder Johannes Hotel of Batzenhof for the conference of South German Mennonites.

European Pax Director Dwight Wiebe of Hillsboro, Kans., spoke as a representative of the approximately 65 Pax men presently serving in Europe. Representatives of neighboring Mennonite congregations, local Protestant churches, the city of Backnang and the district building commission brought greetings from their respective organizations.

Special music was provided by two choirs of the local church and the Pax Chorus of Enkenbach and Backnang.

via MCC Information Service, Akron, Pa.

MISSIONS

Not Ashamed

The Salt River Indian Choir of 18 voices was invited to sing in Pasadena at the Synod of California, 400 miles west of Phoenix, Ariz. All the numbers were translated hymns and the harmony was wondrous to listen to.

After a service in the Pasadena Presbyterian Church one afternoon Juan Makil and his wife wandered across Colorado Boulevard to look in the windows of the beautiful shops. Admiring the costly garments in the window a kind saleswoman said to them, "Wouldn't you like to come inside?"

"Yes," said Juan, "we would."

After admiring the beautiful creations, the clerk, charmed by their unaffected ways said, "Allow me to show you our upstairs salon where our **real expensive** gowns are."

Stunned by their extravagant beauty, as well as by the price tags, Juan blurted out, "I suppose you know who we are." Whereupon Juan told her they were part of an Arizona Indian choir that was singing in the great church across the road. Then he said,

"You go to church, don't you?"

She hung her head, and after a moment of silence said, "When I was a girl my mother taught me to attend church but it is years now since I went."

"Why, this city is full of churches," retorted Juan. "The music is wonderful and the preaching is good." Then he really delivered the knockout blow, "You believe in Jesus, don't you?"

Then this Indian deacon with his very meager education, but with spiritual warmth and great enthusiasm, began to preach Jesus and His great concern for all people, to the woman. The enthusiastic witness for his Lord lent an eloquence to his preaching.

Expensively dressed ladies turned aside to listen to this Arizona Indian preaching his heart out in this exclusive salon. The audience grew; each listener was spellbound. A hush pervaded the place. Business on the floor came to a standstill.

Then it began to dawn on Juan after a while, what it was he was doing. People were no longer interested in feminine finery—they were interested in hearing this Christian Indian tell of the love of Christ for sinners. He finished, and a silence followed. Nobody quite knew what the occasion demanded.

Finally the saleswoman who was the real cause of it, stepped to Juan's side, and with tears in her eyes shook his hand, "Thank you, Mr. Indian—I promise you I will be in church next Sunday as my mother taught me so long ago."

Juan replied, "Not just next Sunday, but right along."

"Yes," she said, "right along—I promise."

When I told this story to the pastor of the great church across the road he said, "That Indian has more courage than I have."

The Indian people are not ashamed of the Gospel of Jesus Christ. They are asking us in increasing numbers to help them secure Christian training that they might help to bring in a new day. Cook Christian Training School, Phoenix, Ariz., has the honor to be a vehicle for this noble purpose.—**Indian Highways.**

Shantipur Brings Health to Bodies and Souls

BY S. PAUL AND VESTA MILLER

During 1954 we had our successes and failures, our joys and disappointments. But all in all we feel like praising God and heartily saying, "Thou crownest the year with thy goodness."

We were kept busy and we also tried to keep the patients busy at worth-while tasks. They helped much in the repair and building work that was done. We made 120,000 bricks. Although we hired a man from the outside to do the molding, the rest of the work was done by the patients. With these bricks we were able to build one new cottage and to remodel eight others. These eight cottages have been reroofed with asbestos sheets. This meant changing purlines and rafters and building up the walls to accommodate such a roof. The caretaker's house was also completely remodeled and reroofed.

The weaving continued. One extra loom has been installed. The weavers have made bed sheets for the wards besides the supplies of saris and dhoties. They are now going to start on checked material to be used for shirts and blouses. We have also started the making of newar (tape) for the ward beds. We more than met our needs so were able to sell some for other mission dispensary use.

A tailor who was a patient in another Mission to Lepers Home has been transferred to Shantipur. He is now busy training some of our own patients to cut garments and to run the Singer sewing machine. We hope this training of others can continue. It will save expense on the sewing for the Home and at the same time teach a trade to those who may be discharged and need to make their own living.

The work on the farm continued. We did more in the line of raising vegetables. We also put out about four acres of rice by the Japanese method. Though the threshing is not completed, the prospects are very good for a much higher yield than last year. Our experiment with raising chilies was not too successful. Perhaps it was the rains. At any rate we should like to give the project another try before giving up.

As far as the medical work here at Shantipur is concerned, we are still greatly handicapped in that we have no resident doctor. Visiting doctors from Dhamtari and Champa come occasionally but this arrangement is not satisfactory. We pray that someone interested in leprosy and truly consecrated to serve may answer the call to this vacancy.

In spite of the irregularity of the doctor's visits, some progress has been made. Our laboratory technician went off for some further training. This training is proving to be a real asset to the work. More frequent and regular tests are being made. The patients have all been put on to the sulphone treatment. Already we are beginning to see results. We were able to discharge six patients

(Continued on page 789)

The Mennonite Hour

Stoltzfus Joins Staff

In an effort to improve the broadcast and to enlarge the literature outreach, Mennonite Crusaders, Inc. have secured Bro. Grant Stoltzfus to work in the area of literature and public relations. He will also be heading up the correspondence course program to be initiated this fall.

Bro. Stoltzfus is known to many GOSPEL HERALD readers as editor of the former magazine, **The Mennonite Community.** He has just recently received the B.D. degree from Union Theological Seminary in Richmond, Va.

Bro. Grant and family moved to Harrisonburg on July 21 and are located in Park View. Their move also brings to Harrisonburg the **Heart to Heart** radio program directed and produced by his wife, Ruth. This program will originate in **The Mennonite Hour** studios, but will otherwise continue as heretofore; the new mailing address for the **Heart to Heart** program is Harrisonburg, Va.

English Couple in Unique Service

An interesting request came recently from a couple in Birmingham, England. For the past few years they have been making weekly visits to a number of homes for the blind and aged, playing sacred recordings. Having been recently given a tape recorder for this use, they have asked **The Mennonite Hour** for a number of used recordings to play in the seven homes where they are holding services. Although this is not the first request of its kind, we are happy to be of assistance to anyone who is endeavoring to minister to the spiritual needs of men and women.

Gingerich Hears Broadcast in Ceylon

Owen Gingerich, son of Dr. and Mrs. Melvin Gingerich of Goshen, Ind., wrote in the **Mennonite Weekly Review** concerning his recent trip to Ceylon with several Harvard astronomers: "Yesterday we visited a second site of ancient Ceylon dating from about 1300, near Polonnaruwa. Perhaps 100 square miles are covered with remains of a fabulous city, centered about Buddhism. Ceylon remains one of the major centers of Buddhism, and churches and Christian missions seem rare. However, you can imagine how surprised I was when we tuned in on Radio Ceylon, and one of the first things we heard was **The Mennonite Hour!**"

EDITORIAL (Continued)

way possible with the government security measures and realize that the government will want to be informed of their activities because they are foreigners. Pray for the future of the Christian church in India and for the missionaries serving there.

—L. C. Hartzler.

Gratitude to God should be as habitual as the reception of mercies is constant.—Seneca.

MISSIONS

EDITORIAL

India's Door Is Open

Newspaper reports can be confusing because newspapers are interested in news items from day to day and do not attempt to interpret or put together the total news picture. News items out of India about one missionary visa refused or about the activities and statements of the highly vocal Hindu extremist party give Americans the impression that India is closing the door to missionaries when this is actually not the case.

Indian Christians have protested against the attacks on Christian missionaries by the Hindu extremists. The All-India Conference of Indian Christians earlier this year warned the government that these attacks against missionaries are becoming attacks against Christianity itself. The conference went on to state: "Foreign missionaries will be welcomed as valuable co-workers."

Indian political leaders have also come out with statements to refute the idea that India is anti-missionary. The Minister of Health in the Indian Cabinet during her recent visit to America stated: "India is not anti-missionary in spite of rumors to the contrary." Mr. C. P. Mathew, a member of Parliament and recently a member of the Indian delegation to the General Assembly of the U.N., told a group of mission leaders in New York that he takes pride in the fact that the Indian constitution guarantees freedom of religion. Said he, "This fundamental right, 'freely to profess, practice, and propagate' must prevail for all who live in India and must not be denied to foreigners as some Hindu leaders have insisted."

Christianity has had its influence in India since that nation became independent in 1947. The legal outlawing of the practice of untouchability along with other economic and social reforms have been strongly supported by the Christian church in India which numbers close to 10,000,000 souls. True, the Indian church is anxious to achieve independence from foreign domination, to train its own leadership, and to develop its own ways of witness and worship based on the Bible. This does not mean that foreign missionaries are not needed or welcomed in giving assistance wherever possible.

It does mean, however, that mission boards should put forth every effort to train Indian leaders to take up places of responsibility and not plan to increase the number of foreign workers unless the need for the foreign worker can be demonstrated. Missionaries serving in border areas should co-operate in every

(Continued in column 2)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

James Roth, Dayton, Oreg., and Paul Stull, Scottdale, Pa., joined the reconstruction unit at Cheyenne, Okla., the beginning of August.

Voluntary Service

Tentative plans are for the next VS orientation school to be held Sept. 13-24. Applications for the following urgent needs are welcome:

Registered nurses for Puerto Rico and Mathis, Texas; leaders for several VS units; recreation leader for community service in Puerto Rico; laboratory technician for Puerto Rico; girls for nurse aides in hospitals and homes for the aged; girls for housekeeping responsibilities; girls for general work in children's homes.

Consecrated and capable persons are encouraged to inquire concerning these opportunities. It is not too late to apply for September. Write immediately to Personnel Director, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Dedication of the new unit home of the Navaho Migrant Unit, Grants, N. Mex., will be held Aug. 28 at 3:00 p.m. The unit is planning to hold open house before and following the dedication service. Stanley Weaver from Black Mountain mission, Ganado, Ariz., will give the dedicatory address.

The new clinic at Rabanal, Puerto Rico, was dedicated July 26. The walls and movable parts were assembled in Aibonito and taken to the site by truck. Allen Martin, Virgil Rocke, and Floyd Zehr volunteered to help put it up. Noah Groff and Bro. and Sister Harold Housman, summer service workers, also helped. Several of this group returned to help paint the building on various occasions.

Milford Brenneman, VS-er at Hesston, Kans., spent his two-week vacation in July teaching Bible school at the Wichita mission.

Mrs. Herman (Shirley) Hochstetler, who is serving in the Iowa City, Iowa, unit, will be doing secretarial work for Virgil Brenneman, pastor of the Iowa City Mennonite Church, several days a week.

July was a record month for the Mathis, Texas, maternity home with twenty-one admissions.

Mrs. Lester (Mary Lou) Blank extended her term of VS at the Mathis maternity home until Aug. 7. Charity Kropf, director of nursing service at Lebanon Community Hospital, Lebanon, Oreg., arrived there Aug. 12 to fill in for one month while further contacts are made to find a registered nurse for that work.

I-W Services

On Aug. 14 a reunion of the Des Moines, Iowa, I-W men was held at Des Moines. The Lafayette, Ind., I-W men are planning a similar reunion at Ft. Wayne, Ind., Aug. 21.

Victor Esch of the I-W office has assumed the responsibility of editing the **Small Fry,** a newssheet for I-W units in the midwest.

A Nonresistance and Peace Conference, sponsored by the Lancaster Conference Peace Problems Committee, was held at Mountville Mennonite Church, Aug. 13, 14. Speakers on the program were John E. Lapp, Noah G. Good, Paul W. Histand, and a number of I-W men.

Released August 5, 1955
Relief and Service Committee
Elkhart, Indiana

MCC Weekly Notes

Second RRA Family Arrives in U.S.

The second MCC sponsored refugee family has found a home in the U.S. The Erwin Schmidt family from Gronau, Germany, was scheduled to dock in New York on Aug. 6.

Although of German ethnic origin, the Schmidts were born in Poland. When war broke out between Poland and Germany in 1939, the Schmidt family were forced to flee to West Prussia. In 1944 Erwin Schmidt was inducted into the German army. From 1945 to 1949 he was a prisoner of war in Russia. Since his release in 1949, he and his wife Natalia have lived in Gronau, Germany, as refugees. Bernhard and Irmgard were born to the family in 1950 and 1953. In 1955 they are beginning again in America.

The Schmidts are sponsored by C. L. Graber, Goshen, Ind., and Milo Yoder, Millersburg, Ind., has provided a home for them. Mr. Schmidt will work as a welder at the Star Tank and Boat Co. in Goshen.

". . . Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door"—we printed long ago on the base of the Statue of Liberty. This door has opened for one more family, but there are many others who wait for someone in the U.S. to sponsor them. If you can help one of these families, write to Mennonite Aid Section, MCC, Akron, Pa.

Report on India

"We found them in a little room which Americans would not use to house pigs. The mother squatted before a low fire, cooking some rice in a little pan. Four young children beside her were waiting hungrily for this, their only meal for the day.

"While we were talking to the mother, the father came in. He began to cry when he realized that someone had found them in this condition. But he could do nothing about it. For over four years he had not been able to find regular work."

The Edward Benedicts were able to help this family by sending two of the children to boarding school without expense to the father, by taking the three-year-old boy to the doctor and buying the prescribed medicine, by giving some clothes to the family. Finally they were able to put the father in contact with a prospective job.

But this family is only one of many. When Pakistan and India were separated, there were mass movements of Hindus from Pakistan, which became a Mohammedan state, to India. In northern India, where the population was already 2,000 to 3,000 per square mile, thousands of these displaced persons could find neither decent homes nor work.

In Habra, a large settlement of these refugees, the MCC workers are distributing milk powder once a week. For the especially needy with small children there is an additional ration of cheese and special milk powder.

Many of these people are sick, but unable to pay doctor bills. The MCC workers have found two doctors who are willing to see these sick destitutes without charge, and one dispensary which will sell medicines at cost. This allows them to help more people and use funds to the best advantage.

However, extending relief to these people cannot cure the basic need for homes and employment. The MCC workers during this first year are laying plans with the Mennonite Relief Committee of India, a relief committee representing all the Mennonite and Brethren in Christ missions in India, for a long-range program of resettlement and development assistance.

Monopoly on Christian Love?

For the past years the Mennonite groups have accepted feeding the hungry, clothing the naked, housing the refugee, and aiding the sick as part of our expression of the love of Christ. But there have been some other church groups that could not see this in any connection with the Great Commission.

The lead article in the August issue of **Christian Life** describes the work of the Mennonite Disaster Service and VS group in the Oklahoma and Kansas tornado areas. The author's conclusion points up the concept of service and love which motivates this outreach and ties it closely to the total program of our church.

"Disaster service arises from the desire to offer a total Gospel witness. To Mennonites it is pre-evangelism . . . . Meanwhile other evangelical groups shy away from social service. They still associate neighbor-loving with liberal theology. But Mennonites . . . refute that idea . . . . There's no reason why evangelicals shouldn't mimic the pattern . . . . Mennonites claim no monopoly on Christian love."

We are thankful that our church has helped to bring some concept of the social implications of the Gospel to larger Protestant groups.

A Call to Repentance

August 6 marked the tenth anniversary of the dropping of the atomic bomb on Hiroshima—the initiation of the era of atomic war by the United States. On the anniversary of this event, the Fellowship of Reconciliation and a group of concerned individuals have drawn up a call to repentance:

"Let this Tenth Anniversary of Hiroshima, then, be for the American people a day of repentance. Let it be a day to reflect on what it means that after visiting atomic death on thousands of Japanese in order to disarm them forever and writing a pacifist clause into their Constitution, our government is now desperately engaged in urging rearmament upon Japan. Let us realize once for all that no people has a moral right to drop H-bombs on another people at any time or for any reason, and let this realization become the basis of national policy. Let us reflect

that the nation which took the initiative in discovering and using atomic power for unprecedented destruction has the responsibility now to provide leadership in finding new ways to use another kind of power, the power of love which is for the healing of the nations."

Released August 5, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A newly elected district officer exclaimed, "I had no idea the district WMSA committee did so much work." She had not read the reports or minutes of the committee meetings which were sent to each local auxiliary, telling what is being planned or what has been done. District conference papers are also being used in several districts to tell about the WMSA projects and activities.

Fifty per cent of the local WMSA officers attended the district WMSA annual meeting, was the written report of one district. Are we satisfied with such attendance? It is often difficult for mothers of small children to travel great distances, and be absent from home and family responsibilities for several days. Will you think now of ways you could help the president or other officer, so she can attend the next district WMSA meeting?

District WMSA executives take time to review the past annual program before planning the next one. If the program is planned for all women and girls, does it supply their spiritual needs, does it give missionary information and challenge, does it encourage the women and girls in their devotional life, does it aid in their home and family responsibilities? If the program is for officers, is it arranged to help them in their various duties, in what to do, as well as how to do it? Are the various projects explained clearly? Is there a discussion period, an opportunity to ask questions on specific areas of interest? If past programs in the last few years have not included one of these areas of interest in your district, you will want to plan to emphasize that the next time.

A newly elected WMSA treasurer, as she became acquainted with her duties, began to prepare a handbook for her successor. She began to make note of the duties of her office, the procedures to follow, etc. Sometimes the previous officer is not near at hand when one needs advice, and such a handbook will be helpful. Maybe in the file of materials you were given there was such an aid. You may need to make additions or revisions for your successor.

A suggested district constitution was mailed to all district WMSA officers. During the past year, a committee was appointed to revise the constitution of the general organization, carrying through the revisions to the suggested district and local constitutions. Included in the release to district executives was a chart used effectively by the Ohio district. The suggested district constitution is for the study of district committees and adaptation to their needs.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear Readers:

We have been having wonderful weather here in sunny Florida. It rains almost every day, therefore everything looks fresh and green. It is rather warm several hours in the middle of the day but at night it cools off as we always have a nice breeze from the bay.

We had a good Bible school June 13-24 with a total enrollment of 162. The highest attendance for one day was 130, with an average of 124. Bro. and Sister James Yoder, Goshen, Ind., helped during the two weeks of Bible school in the absence of our pastor, T. H. Brenneman. Bro. and Sister Brenneman were in Goshen, Ind., attending the graduation of their son Donald, and also attending the Mission Board meetings. Then they went to Kalona, Iowa, to the wedding of their son Donald and Marilyn Brenneman.

Bro. Joe Baer of the Palm Grove Church here in Sarasota also gave some very much appreciated help with our Bible school.

We are happy that one from our group was called to be a missionary. Patricia Brenneman left as a misisonary to teach in Puerto Rico, beginning her work August 1. She is a native of Ohio, has lived in Indiana, spent six years in Buenos Aires, Argentina, while her parents, Bro. and Sister T. H. Brenneman, were serving there as missionaries. She came to Sarasota ten years ago and is a graduate of Sarasota high school and Goshen College. For the past two years she taught school in Sarasota. Sister Brenneman received her appointment to teach at the June meeting of the Mennonite Board of Missions and Charities, and expects to stay in Puerto Rico for two years, teaching grades 3 and 4 at Aibonito. A special consecration and farewell service was held for her in our church on Sunday evening, July 17. At that time she read a letter that she had written when a senior in high school. Each member of the class had been asked to write an article stating his life ambition. She wrote that she wanted to be a missionary in Puerto Rico. Her plans have come true and we are praying that the Lord will bless her in her work. Her parents received a cablegram stating her safe arrival in Puerto Rico. Her address is Box 1018, Aibonito, Puerto Rico.

It will soon be time for our winter visitors to return. We are looking forward to meeting all our friends again.

Mrs. Marjorie Schrock.

LYNDHURST, VIRGINIA

(Lynside Congregation)

Greetings:

We indeed have many things to be thankful for. A Bible Conference was held here on March 5, 6, with the brethren Norman Derstine and Warren Metzler as speakers.

We are grateful for the visiting ministers who have preached here this year: Otis Yoder, C. C. Stutzman, Harold Eshleman, Ernest Gehman, Norman Derstine, Warren Metzler, Lewis Martin, Josef Herschkowitz, Lloyd Weaver, Daniel Lehman, Milton Brackbill, Andrew Jantzi, Joseph Martin, and Truman Brunk, our bishop.

On Sunday evening, May 1, communion was observed and two souls received into church fellowship by Bro. Truman Brunk.

Our revival meetings began May 8 by Bro. Milton Brackbill, who preached every evening through May 15, and then Bro. Andrew Jantzi preached every evening from May 16-24. A wonderful revival was experienced with 50 confessions. We praise the Lord for such a revival.

A very happy time for an average of 220 children was the two-week summer Bible school June 13-24. The evening of the program the house was well filled.

Home and Mission Conference was held here on July 2, 3 with the brethren Linden Wenger and Daniel Lehman as speakers.

A beautiful scene on Sunday evening, June 26, was 30 precious souls kneeling at the front of the church, forming a circle, waiting for the bishop, Bro. Truman Brunk, to say, "I baptize you with water." Many happy mothers, fathers, and friends wiped the tear of joy away during the services. Besides the 30 received by baptism, two were received upon confession and three by letter. On Sunday morning, July 3, three members were received by letter, and on July 17 one by water baptism.

This congregation mourns the loss of a faithful Christian friend upon the death of Bro. Bert Hewitt, who passed away Sunday afternoon, June 26. He had attended services here since the first service on Nov. 14, 1954. He was the first one to donate money for the building of this church. I visited Bro. Hewitt a few minutes before he passed away and his last words were, "I'm ready to leave this world, but I want you members at 'Lynside' to do all you can to win the lost for Christ." I shall never forget the nice visits I had with him and the encouragement I received each time I visited him.

Our Sunday school has been well attended this year. During the first quarter we had an average attendance of 170 and during the second quarter 196. We have a workers' meeting once a quarter to discuss problems and to give suggestions on how to improve the school.

We praise God for the willing workers and the unity among us. We pray that God may bless the work of winning lost souls for His kingdom, and let us pray for each other.

Viola B. Tisdale

LEETONIA, OHIO

(Leetonia Congregation)

Greetings:

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Again this year we were granted the use of the Leetonia high school building for our summer Bible school. The school began June 1 and concluded with a public program on June 16. Attendance was higher than usual with an average of 161, and with good interest shown throughout. We thank God for His blessing on our Bible school.

Bro. and Sister John Oyer spent the week beginning July 9 at Laurelville, Pa., assisting in Boys' Camp. Four boys from our congregation accompanied them. On July 17, in our Sunday evening service, the boys told us how they spent their time while in camp and showed some very nice things that were made. We know they had a profitable time while at camp.

On July 10 we were privileged to have Carmen and Phyllis Fiorito, and three children, Judy, David, and Maria, on furlough after four years of missionary work in Sicily under the Independent Faith Mission, speak to us of their work. The children sang for us. They have a vision of the need, a plan by which it can be realized, and a deep passion for lost souls.

On July 24 Bro. and Sister S. A. Yoder attended the dedication of the Beaverdam Church.

Lois Cullar.

Jacob Zhidkobe, Baptist minister of Moscow, told the Baptist Conference in London, that the Baptist church in Russia baptizes from 10,000 to 12,000 people each year. Each person wishing to be baptized must undergo a year's probation. He said there are about 500,000 Baptists in some 5,000 churches in that country. The first Russian Baptist was baptized 88 years ago. Baptist communities exist all over Russia, but especially in the Ukraine. "All churches enjoy full freedom for preaching the Gospel and educating new members," said Mr. Zhidkobe; "this freedom is guaranteed by the laws of the country and we do not encounter any obstacle." He voiced the hope that "our connections and ties with the West will widen and strengthen for the benefit for the cause of the kingdom of God and the strengthening of peace and friendship between nations. In the cause of world peace Baptists are inspired by Christ's words 'Blessed are the peacemakers.' I hope we shall hear a strong voice against the cold war, the armaments drive, and the construction and use of nuclear weapons," he said.

* * *

The vice-president of a whisky advertising agency scolds editors for "playing up drunken driving." We admit, it makes very poor advertising for whisky.

Mission News

CONTINUED

A farewell service for David and Rosanna Hostetler, missionaries to Brazil, will be held at Zion, north of Morgantown, Pa., with J. D. Graber as speaker all day Sept. 11. The Zion congregation has assumed the support of Sister Hostetler.

The Franconia Mission Board has appointed Sister Margaret Derstine for mission service in Cuba. The Board also voted to establish permanent work in the region of Estella, Sullivan Co., Pa.

Sister Marie Moyer, on furlough from India, spoke at Blooming Glen, Pa., on Aug. 7.

Mahaddei Uen, a farming village in the Somalia, has been selected as the second station in the mission there and the first station for the interior. The people are Moslems but are eager for the missionaries to come.

The Alberta-Saskatchewan Mission Board voted to build a church house at Bluesky, Alta., and also to raise money to purchase a building in Edmonton.

Field Notes

CONTINUED

Bro. John F. Shank preached the harvest sermon at Trissels, Broadway, Va., Aug. 10.

Bro. Howard Zehr, Fisher, Ill., was guest speaker for the Homecoming at Amity Chapel, Sumner, Ill., on Aug. 14.

Bro. Kenneth G. Good is preaching a series of sermons on the Ten Commandments at Morton, Ill.

Bro. James Christophel, Goshen, Ind., has been appointed to serve as assistant pastor at the Mennonite Home Mission in Chicago.

Bro. Ray Keim, Goshen, Ind., is serving as assistant pastor at East Goshen.

Bro. D. Richard Miller, Smithville, Ohio, has been appointed assistant pastor at Hannibal, Mo.

Announcements

Annual Michigan Sunday-school meeting, Fairview, Mich., Aug. 16, 17, preceded by two sessions for ministers on the first day.

E. J. Swalm, Duntroon, Ont., at St. Jacobs, Ont., Aug. 21.

Visiting speakers at Christian Workers' Conference, Kitchener, Ont.: Nelson E. Kauffman and Paul M. Miller, Aug. 27-29.

Ambassadors for Christ, Paradise, Pa., at Millwood, Gap, Pa., Aug. 20.

Spiritual Life meetings with Raymond L. Kramer, Meadville, Pa., as speaker, Morton, Ill., Oct. 23-30.

Annual Youth Conference, Farmerstown, Ohio, with Roy Sauder, Archbold, Ohio, and Edward Stoltzfus, West Liberty, Ohio, as speakers, Aug. 20, 21.

World War I CO Fellowship at Camp Luz, three miles north of Kidron, Ohio, on Aug. 19. All urged to meet former associates. Picnic dinner with table service furnished at noon hour.

William G. Detweiler, Orrville, Ohio, instructor in Family Week, Rocky Mountain Mennonite Camp, Aug. 29 to Sept. 3.

Simultaneous Nonconformity Conferences

September 17, 18, 1955

Attend the Conference in Your Community

Conferences will be held in the following places:

Franconia Conference
1. Blooming Glen
2. Souderton

Lancaster Conference
3. Elizabethtown
4. Mount Joy
5. Paradise
6. Ephrata
7. Hess
8. Gingerich

Virginia Conference
9. Zion
10. Weavers
11. Springdale

Allegheny Conference
12. Blough
13. Springs
14. Allensville

Ontario Conference
15. Erb Street, Waterloo
16. St. Jacobs
17. Clarence Center, N.Y.

Ontario A. M. Conference
18. Maple View
19. East Zorra

Ohio Conference
20. Morgantown
21. Leetonia
22. Orrville
23. Walnut Creek
24. West Liberty (Bethel)
25. Archbold (Central)

Indiana-Michigan Conference
26. Howard-Miami
27. Clarkesville
28. Fairview

Illinois Conference
29. Hopedale
30. Arthur
31. Roanoke
32. Freeport

Iowa-Nebraska Conference
33. Lower Deer Creek
34. Wayland
35. Schickley

South Central Conference
36. Hesston
37. Yoder
38. La Junta, Colo.

Pacific Coast Conference
39. Nampa, Ida.

South Pacific Conference
40. Upland, Calif.

North Central Conference
41. Casselton, N. Dak.

Conferences on Other Dates

Sept. 10, 11, 1955
42. Wideman, Markham, Ont.
43. Geiger, Baden, Ont.

Sept. 11, 12
44. Albuquerque, N. Mex.

Sept. 13, 14
45. Phoenix, Ariz.

Sept. 15, 16
46. Winton, Calif.
47. Sheldon, Wis.

Sept. 19, 20
48. Wolford, N. Dak.

October
49. Goshen College Congregation

Fiftieth anniversary of the Pea Ridge, Mo., congregation, all day meeting, Sept. 11. A cordial invitation is extended. Write David Hathaway or J. R. Shank, Philadelphia, Mo.

Harvest Home service at Deep Run, Pa., 2:00 p.m. Aug. 20.

Annual reunion of former Canton Bible School students, at Camp Luz on Sept. 5.

A Christian Day school teacher is needed for grades 5-8 at the Plumstead Christian Day School. Please communicate with the school board secretary, Chester Derstine, Dublin, Pa.

Annual Ontario A.M. Sunday-school conference at New Hamburg community center, Sept. 3-5.

Thirty-fifth term of Johnstown Bible School at Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10. Instructors: Harry Y. Shetler, John E. Gingrich, Melvin Nussbaum. Special two-week course for ministers with Paul Erb as instructor.

Visiting Speakers

July 17. **Earl Hartman,** Brutus, Mich., at Pinckney, Mich. **J. Mark Stauffer,** Harrisonburg, Va., at Perkasie, Pa.

July 24. **Oliver Snider,** Elmira, Ont., at Waterloo, Ont. **H. W. Stevanus,** Bloomingdale, Ont., at St. Jacobs, Ont. **David Steiner,** North Lima, Ohio, at Mt. Gilead, Ohio. **Leland Bachman** and students from Goshen, Ind., at Flanagan, Ill. **J. D. Hartzler,** Flanagan, Ill., at Science Ridge, Sterling, Ill. **Howard J. Zehr,** Fisher, Ill., at Metamora, Ill. **Paul M. Lederach,** Scottdale, Pa., at Fisher, Ill. **Dale Bixler,** Goshen, Ind., at Canton, Ohio.

July 31. **Harold Zehr,** Roanoke, Ill., at Fisher, Ill. **G. Irvin Lehman,** Harrisonburg, Va., at Pinckney, Mich. **Amos Swartzentruber,** Buenos Aires, Argentina, at St. Jacobs, Ont. **J. C. Wenger,** Goshen, Ind., at Fort Wayne, Ind. **Edwin Alderfer,** formerly of Culp, Ark., at Blooming Glen, Pa. **A. J.** and **James Steiner,** North Lima, Ohio, at Kidron, Ohio. **J. Mark Stauffer,** Harrisonburg, Va., at Rocky Ridge, Pa. **Mervin J. Baer,** Carlisle, Pa., at Wolford, N. Dak. **I. E. Burkhart,** Goshen, Ind., at New Wilmington, Pa. **Raymond Sala,** Goshen, Ind., at Harper, Kans.

Aug. 7. **John Steiner,** Goshen, Ind., at College Mennonite Church. **Stanley Freed,** Morwood, Pa., at Perkasie, Pa. **Russell Krabill,** Goshen, Ind., at Kendallville, Ind. **Reuben Hofstetter,** Dalton, Ohio, at Dillonvale, Ohio. **Andreas Balzer,** Paraguay, at Central, Elida, Ohio. **Galen Johns,** Benton, Ind., at Clinton Frame, Goshen, Ind. **John Steiner,** Goshen, Ind., at Holdeman, Wakarusa, Ind. **David Hostetler,** under appointment to Brazil, at Kidron, Ohio.

Aug. 14. **J. Lawrence Burkholder,** Goshen, Ind., at Prairie St., Elkhart, Ind. **T. K. Hershey,** Goshen, Ind., at Zion, north of Morgantown, Pa.

Evangelistic Meetings

Roy Koch, St. Jacobs, Ont., at Clinton Frame, Goshen, Ind., Sept. 7-14. **Osiah Horst,** Petersburg, Ont., at Floradale, Ont. **Lowell D. Nissley,** Crystal Springs, Kans., at Midway, Pekin, Ill., Sept. 19-25. **J. J. Hostetler,** Peoria, Ill., at Dillon, Ill., Sept. 8-11. **Daniel Smucker, Jr.,** Harrisonburg, Va., tent meeting in Marshallville, Ohio, sponsored by Sonnenberg, Chestnut Ridge, and Crown Hill churches, July 31 to Aug. 14. **E. W. Kulp,** Bally, Pa., at Hersteins, Nieffers, Pa., substituting for Norman Bechtel, closing July 24. **Henry Frank,** Mount Joy, Pa., at Landisville, Pa., Aug. 2-16. **Myron Augsburger** and staff in Crusade for Christ tent meeting, across from Steinman Church, Baden, Ont., Aug. 7-25. **Harvey E. Shank,** Chambersburg, Pa., at Oak Grove, Grantsville, Md., Aug. 7-14 **C. F. Derstine,** Kitchener, Ont., in Union revival meeting, high school auditorium, Middlebury, Ind., Sept. 14-25. **William R. McGrath,** Goshen, Ind., at Plato, Ind., Aug. 7-14.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Alpha and The Omega, by Paul Erb; Herald Press, 1955; 153 pp.; $2.50.

Things have gone badly enough in the kingdom of men during recent years to arouse a long-neglected interest in the coming kingdom of God. People who awaited the coming of "the good life" by evolution and progress have had to revise their views. Secular thinkers have brooded long and intensely over the meaning and purpose of human history. Even evangelical Christians who have sought to maintain a living Christian hope have found some of their views on prophecy sorely tried. Thus, when several years ago, **Christ—the Hope of the World** was chosen as the theme for the second assembly of the World Council of Churches which met at Evanston, Ill., in August, 1954, the soil was prepared for Christians around the world to take up a discussion of the Christian hope.

This is the setting in which Paul Erb delivered the Conrad Grebel Lectures for 1955, using as a theme **The Alpha and the Omega.** As the title suggests, these lectures are a study in eschatology (doctrine of the last things). A further occasion for this study is the sustained interest among Mennonites in prophecy, an interest which often revolves about the divergence between two schools of thought on prophecy known as premillennialism and amillennialism.

Against this extremely varied background, Erb sets forth the great central eschatological facts which could be called the "minimal eschatology." Christians who await fullness and detail in prophecy may shy away from a book which announces an interest in the "minimum" rather than the "maximum" in prophetic statement. But if they can overcome their skepticism and read this book, they will make a remarkable discovery. For it is only when we try to reduce eschatology to a minimum that we discover the maximum, and what we discover leaves us breathless. The exciting thing about the house of prophecy is not the porch or the gables with which it is embellished, but the house itself. And we've built so many of these appendages that it was time to lay the main structure bare to our view. The result is not a bedtime story. You had better count on reading **The Alpha and the Omega** twice.

Erb finds the purpose of God in human history in "the production of the image of God in man, to the glory of God. The theme of history centers around the attempts of the enemy to defeat that purpose, and the action of God for its accomplishment through Christ" (p. 112). God has chosen to accomplish His great purpose through a process of time. This process, like a drama, has a beginning, a climax or turning point, and finally an unraveling (denouement) of the plot in which final purpose becomes clear. These great stages in the "drama" are creation, the incarnation, and the final appearance of Christ (the Parousia). The church age in which we now live stands between the climax and the denouement.

The source of our knowledge about the great drama of history is God's revelation in Christ and the Scriptures, which provides our Christian hope with an unshakable foundation. But already in Christ we are given glimpses into the mysteries of the divine purposes which are as yet unfulfilled. Thus we know that Christ must come again to complete the work He has begun. The redeemed must be brought to maturity and His kingdom must be perfected. Death and all the enemies of God must be defeated. The church must triumph and the whole purpose of creation must be fulfilled.

This means, then, that the certainty of our hope is to be found in that which has already transpired. But the precise content of that hope has not been fully revealed, indeed cannot be fully revealed to us in our present state, since it lies beyond human understanding. It is at this point that Bro. Erb exercises restraint, and manifests a healthy reserve toward all systems of interpretation of prophecy. For "it is one of the wonders of the history of eschatology, that in spite of this clear warning (Matt. 24:36; Acts 1:7) that no one on earth could know anything about it, students of prophecy from New Testament times to this have become preoccupied with matters of chronology and date-setting, often to the neglect of much more important details of eschatology" (p. 131).

What then do we as Christians await? Here Erb finds that "the **Parousia** is the key to the whole eschatological future" (p. 129), with which the resurrection, the judgment, and the eternal kingdom are bound up. So then "if we are seeking for a simple, minimal eschatology, here we have it: Jesus is coming again. When He comes there will be a resurrection, a judgment, and an eternal Kingdom" (p. 86).

What difference does it make? How shall we wait? The present era is one of tensions between the "New Age" and the "Old Age" which are "coexisting." "There is a realization that the Christian is already living the life which is to come. . . . This is the most powerful reasoning for being nonconformed to the world: we have been transferred from the kingdom of this age to the kingdom of Him who has already redeemed us and who is coming again to make His reign absolute in the age to come." This makes us a pilgrim people who live in the old but belong to the new. "A pilgrim people will have a pilgrim ethic" (p. 141).

In a sense there is nothing new in this. Neither is there in anything else in the Gospel. But what is new about the Gospel is the fresh creative force with which it strikes every life that receives it. And so what is new in Erb's treatment is that which must be done anew in every age, namely the proclamation of the Gospel into the experiences and thoughts of that age. He has tried to lift the discussion of this central element in the Christian faith, the hope of the **Parousia,** from the impasse into which our eschatological discussions have led us, and to approach it from a new vantage point. In this he has succeeded well and, it is to be hoped, acceptably.

This is not to say that the treatment is without difficulties. Much of the literature which Erb employs will be new and strange to the majority of his readers. Quotations are numerous and from sources so varied as to make for some unevenness of thought. The vocabulary is in part new, and new vocabularies are always difficult. Likewise there are concepts which are new. Many readers will understand only vaguely the distinction between saying that Christ's coming will be soon and saying that it is imminent, and accordingly will object. And yet the difference is crucial. But these are problems which belong to human language and the doctrine of eschatology, and thus derive more from the nature of the case than from Paul Erb, who is a good clear writer. Indeed, he is an excellent guide through an exciting old field with exciting new literature. Give him a chance! —Paul Peachey.

Called to Be Saints, by Larry Love; Zondervan Publishing House; 1955; 137 pages; $2.00.

In this book a Presbyterian pastor attempts to give a true picture of what the Christian life is and what is involved in making men saints. His twelve messages are based squarely on the Scriptures and are designed to point men to Jesus Christ so that they will accept not only the precepts of Christian doctrine but also the practice of Christian discipleship, including cross bearing, death to self and sin, and obedience to Jesus Christ. The author insists that Christ had a different conception of discipleship than that commonly preached today. With Anabaptist fervor he maintains that salvation and discipleship are but two aspects of a single thing. Holiness, obedience to the commandments, church discipline, and discipleship are vigorously stressed in the timely and needed messages of this book.—Edwin L. Weaver.

SHANTIPUR BRINGS HEALTH

(Continued)

with certificates. Thirty-seven more patients have turned negative during the year but they have not been negative for a long enough period yet to be discharged.

Many times during the past year we have been touched and impressed with the simple but steadfast faith of different patients. Fifteen people accepted Christ and received baptism during the year. One of these is an educated man from Bombay. He used to work in the postal department there. He speaks good English. About two weeks after he was baptized he came to report that he has led another patient to Christ. Praise God that the old method still works! When one finds real peace, joy and deliverance from sin one cannot refrain from witnessing to others. The acceptance of the Gospel still changes lives of people. These new Christians are striking examples of the joy and peace that comes when Jesus dwells in the heart even though the body may be marred and afflicted with the worst of diseases. Continue to pray that these may remain faithful and that others may find Him precious.

Shantipur, M.P., India.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Denlinger—Overholt.—Earl G. Denlinger, Bronx, N.Y., Fox St. Mission, and Magdalene Overholt, Uniontown, Ohio, Maple Grove Conservative cong., by Roman H. Miller at the Maple Grove Church, July 31,1955.

Eichelberger—Roth.—Gaile Eugene Eichelberger, Broken Bow, Nebr., Broken View cong., and Laura Mae Roth, Foster, Oreg., Sweet Home cong., by N. A. Lind at the Sweet Home Church, July 10, 1955.

Gingerich—Nissley.—James M. Gingerich, Lancaster, Pa., Landisville cong., and Joan L. Nissley, Lititz, Pa., Erbs cong., by Homer D. Bomberger at Erbs Church, July 30, 1955.

Lehman—Kuhns.—Leaford Lehman and Ruth Kuhns, both of Albany, Oreg., Fairview cong., by N. M. Birky at the Fairview Church, June 12, 1955.

Leis—Schultz.—Vernon Leis, New Hamburg, Ont., Steinman cong., and Arvilla Schultz, Poole, Ont., cong., by Orland Gingerich at the Poole Church, July 2, 1955.

Miller—Yoder.—Lester Miller, Mt. Gilead, Ohio, and Rebecca Yoder, Hutchinson, Kans., Plainview Conservative cong., by Val Headings at the Plainview Church, July 31, 1955.

Noftsier—Lehman.—Lester Noftsier and Barbara Jean Lehman, both of the Croghan-Lowville Conservative Mennonite cong., by Lloyd Boshart at the Lowville C.M. Church, July 20, 1955.

Roupp—Osborn.—Delbert Roupp, Hesston, Kans., and Vivian Osborn, Buffalo, Ark., by Clarence Horst at the Mountain View Church, Buffalo, on June 5, 1955.

Swartz—Bender.—Merlin Swartz, Au Gres, Mich., and Hilda Bender, Greenwood, Del., by Nevin Bender at the Greenwood Conservative Church, July 8, 1955.

Sommers—Miller.—Walter Sommers, Uniontown, Ohio, and Betty Miller, Hartville, Ohio, by Seth H. Byler at the King meetinghouse, May 19, 1955.

Troyer—Stutzman.—Donald Ardel Troyer, Kalona, Iowa, and Fannie Mae Stutzman, Sheridan, Oreg., cong., by G. D. Shenk at the Sheridan Church, July 22, 1955.

Yoder—Shenk.—Fred Howard Yoder and Evelyn Louise Shenk, both of the Sheridan, Oreg., cong., by G. D. Shenk at the Sheridan Church, July 16, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Barber, Mitchell and Verla (Lehman), Denver, Colo., fourth child, Gordon Lee, July 25, 1955.

Bechtel, Edgar W. and Ruth (Wenger), Goshen, Ind., third child, second daughter, Vada Fay, July 17, 1955.

Bender, Paul and Virginia (Riehl), Greenwood, Del., second child, first daughter, Ann Renee, July 17, 1955.

Conrad, Richard and Mary (Martin), Louisville, Ohio, sixth child, third son, William Jay, July 24, 1955.

Erb, Leonard and Lillian (Nitzsche), West Point, Nebr., fifth child, second son, Leonard Lynn, July 29, 1955.

Freed, Harvey C. and Alma (Moyer), Souderton, Pa., sixth child, second daughter, Mary Susan, June 10, 1955.

Gerber, Sam and Ann (Yoder), Eureka, Ill., third child, first daughter, Kathy Ann, June 1, 1955.

Hershey, Melvin L. and Anna Elizabeth (Lefever), Kinzers, Pa., fourth child, first daughter, Joyce Elaine, July 21, 1955.

Hertzler, Daniel and Mary (Yoder), Scottdale, Pa., second and third sons, Ronald Lee and Gerald Ray, Aug. 7, 1955.

Hooley, John and Phyllis (Schrock), Middlebury, Ind., first child, Philip Dwayne, July 26, 1955.

Horst, Lloyd R. and Elverta Jane (Hostetler), Hellman, Pa., fourth child, first daughter, Susie Kay, July 16, 1955.

Kurtz, Lester and Frances (Zimmerman), Morgantown, Pa., third child, second son, Lester Rodney.

Lilley, Charles and Shirley (Bergey), Souderton, Pa., second daughter, Eileen Kay, July 9, 1955.

Martin, Ivan and Esther (Martin), Lebanon, Pa., sixth child, Clinton, July 3, 1955.

Miller, Chester D. and Nellie (Zimmerman), Protection, Kans., first child (by adoption), Rickey Dean, born March 28, 1955.

Moore, J. Henry and Mildred (Landis), Perkasie, Pa., second child, first daughter, Glenna Louise, July 9, 1955.

Redcay, Amos and Ruth (Mast), Elverson, Pa., third child, second daughter, Kathy Eileen, July 25, 1955.

Snader, Lester D. and Janet (Reed), East Earl, Pa., second child, first daughter, Twila Jean, July 7, 1955.

Steffy, Allen J. and Mildred (Hershey), East Petersburg, Pa., sixth child, fifth son, Roger Lee, July 26, 1955.

Steiner, Chester and Helen (Richard), Kidron, Ohio, fourth child, first daughter, Elaine Marie, July 25, 1955.

Swartzendruber, A. Orley and Jane (Willy), Clamart, France, second daughter, Emilie Alice, July 26, 1955.

Troyer, Wilber and Vivian (Eberly), Wellman, Iowa, second daughter, Neva Kay, July 31, 1955.

Yoder, Jesse and Gladys (Wert), Greenwood, Del., third child, second son, Paul Myron, July 18, 1955.

Yoder, L. David and Leona (Brenneman), Kalona, Iowa, first child, Leon David, July 13, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beidler, Lillie, daughter of Mr. and Mrs. William Shonts, was born in Centerville, Iowa, on Sept. 27, 1889; died July 8, 1955; aged 65 y. 9 m. 11 d. In Sept. 1909, she was married to Wesley Beidler. Survivors include 2 sons and 2 daughters (Pat—Mrs. Henry Davis; Wesley, Wilma, and Ellsworth), and 3 half brothers. Her husband preceded her in death. She was a member of the Freeport Mennonite Church. The last number of years she was a semi-invalid and confined to her wheel chair. Services were held in the Burke-Tubbs Funeral Home with Richard Yordy in charge. Burial was made in the Mennonite Cemetery near Freeport.

Gingerich, Frederick, J., son of Joseph C. and Catherine (Swartzendruber) Gingerich, was born Sept. 15, 1878 near Wellman, Iowa; passed away suddenly near Phoenix, Ariz., July 15, 1955; aged 76 y. 10 m. At the age of 15 he moved with his parents to Clarion, Iowa, where he grew to manhood. On Dec. 22, 1901, he was married to Katie Leichty, who preceded him in death on Dec. 5, 1953. To this union one son (Daniel Lyman) was born. Two girls were taken into the home and reared to maturity. In his youth he accepted Christ as his Saviour and united with the Mennonite Church. He served his Lord and church faithfully and conscientiously. As a young man he served as Sunday-school teacher and superintendent. On Jan. 10, 1909, he was called and ordained to the Christian ministry at the East Union Church near Kalona, Iowa, which church he served until 1913, when he answered the call to serve as pastor of the West Fairview Church near Beaver Crossing, Nebr.

In 1919 he with his family moved to Oregon and located near Canby. Here he served the Bethel congregation before and after its organization. He was ordained to the office of bishop on July 3, 1921. In this office he had oversight of various congregations from as far away as Los Angeles, Calif., and Phoenix, Ariz. His wide experience and careful judgment made him a much-sought counselor and a valuable member of many committees and boards, locally and in the district. He put an unusual amount of energy and concern into the launching and building of Western Mennonite School. Due to his health, he spent a number of winters in Arizona. He had a strong desire to spend the summer there. As the weather became warmer, he felt greatly improved in health. He preached his last sermon on the evening of June 19. He attended the Sunnyslope congregation prayer meeting the evening before his death, which is believed was due to a heart attack. He gave his church work first place in his life, and endeavored to serve his Saviour acceptably.

He leaves to mourn his departure his son, (Daniel L., Canby, Oreg.), 4 grandsons, 3 great-grandsons, 2 foster daughters, (Mrs. Marie Hamilton, Sheridan, Oreg., and Mrs. Frances Nofziger, Molalla, Oreg.), five brothers and one sister (Daniel, Turner, Mich.; Amos, Parnell, Iowa; Simon, Wayland, Iowa; Joseph, Dagmar, Mont; Ezra, Quincy, Ill.; and Emma, Kalona, Iowa), and a host of relatives and friends. Memorial services were held at the Sunnyslope Church on July 17 with Bro. Melvin Ruth delivering the message. On July 19 funeral services were held at the Zion Church, Hubbard, Oreg., with N. A. Lind and Henry Wolfer in charge. Interment was made in the adjoining cemetery.

Halteman, Henry S., son of the late Israel and Lizzie Halteman was born Sept. 19, 1888, near Spring Mount, Pa.; died suddenly in a tractor accident June 16, 1955, on his farm near Telford, Pa.; aged 66 y. 8 m. 28 d. He suffered a crushed chest when he was pressed against the steering wheel of his tractor by an overhanging tree branch. It is believed that he was killed almost instantly, when evidently the tractor was in reverse instead of forward gear when he started it. He accepted Christ as his Saviour as a young man and united with the Mennonite Church. He was a Sunday-school teacher for many years, teaching up to the last Sunday of his life. He was united in marriage to Lizzie A. Bergey, who survives. To this union were born 5 children, one preceding him in death in infancy. Surviving are 4 children (Mrs. Eva Godshall, Mrs. Earl Shelly, and Ellis Halteman, all of Telford, Pa.; and Mrs Marvin Ruth, Newville, Pa.), 10 grandchildren, 4 brothers (Elmer, Melvin, and Joseph, all of Telford, and Benjamin, Souderton, Pa.), and one sister (Lizzie Halteman, Morwood, Pa.). Two brothers and one sister preceded him in death. He is the third brother to die suddenly through some kind of accident. Funeral services at the church were conducted by Elwood Derstine and Menno Souder, with burial at the Franconia Mennonite Cemetery.

Keyton, J. William, son of Thomas and Mary Frances (Hilbert) Keyton, was born Nov. 7, 1863 at Bridgewater, Va., where he lived until 34 years ago when he moved to Harrisonburg, Va.; died July 15, 1955; aged 91 y. 8 m. 8 d. He had been making his home with his daughter, Mrs. Edna Oliver, for the past year. He accepted Christ as his Saviour 7 years ago and continued a faithful member of Ridgeway Mennonite Church in Harrisonburg. He has been active until the last year of his life. He was admitted to the hospital 3 weeks before his death, where he underwent an operation for gall stones from which he never regained consciousness. He was thrice married. His first wife, Lydia Belle Stoutamyre, and his second wife, Lydia Blosser, both preceded him in death. His third wife, Mrs. Mollie Philips Keyton, survives. He is survived by 13 children, all of whom were present at the funeral—and the first time all the children were together at the same time—(Elmer, Baltimore; Mrs. Nora Wenger, Blackstone; Mrs. Myrtie Richard, Covington; Steward, Bridgewater; Mrs. Elsie Detamore, Dayton; Samuel, Keymar, Md.; Walter, Nokesville; Mrs. Edna Oliver, McGaheysville; Forrest, Harrisonburg; Virgil, Hanover, Md.; Mrs. Evangeline Hopkins and Mrs. Mary Miller, Hartville, Ohio, and Mrs. Catherine Gentry, Harrisonburg), also a number of grandchildren, great-grandchildren, great-great-grandchildren, and a sister (Mrs. Mollie Wean, Bridgewater). Funeral services were held at Weavers Mennonite Church in charge of Daniel M. Smucker, Jr. and Daniel W. Lehman, with burial in the St. Michael Church Cemetery near Bridgewater, Va.

Meck, Emma, daughter of Benjamin and Veronica Shoemaker, was born in Stephenson, Co., Ill., on Jan. 18, 1870; passed from this life on July 23, 1955; aged 85 y. 6 m. 5 d. Eight years ago she went to live with her daughter at Rensselaer, Ind., where she was cared for in her declining years. Her death followed a long decline in health due to the complications of old age. In Dec. 1892, she was married to Aaron J. Meck who preceded her in death 22 years ago. To this union were born 4 children (Clarence C., Archbold, Ohio; Titus T., Stryker, Ohio, Esther—Mrs. Silas J. Smucker, Rensselaer, Ind., and a daughter who died in infancy). She is also survived by 9 grandchildren and 13 great-grandchildren. Soon after their marriage, she and her husband united with the Mennonite Church, where she served as Sunday-school teacher and in the sewing circle for many years. Funeral services were held at the Freeport Mennonite Church in charge of A. C. Good and Richard Yordy, with burial in the church cemetery.

Nice, Esther Rose, daughter of Harry and Magdalene (Edelman) Nice, was born July 22, 1955, at the Sweet Home Hospital, Sweet Home, Oreg.; passed away the day following, as a result of lung complications. She is survived by her parents, 4 brothers (Stanley Ray, Lester Wayne, Eldon Lee, James Clifford), one sister (Mary Joyce), and 2 grandparents (Reno Ray Nice and Anna Edelman). Graveside services were held at the Sweet Home Mennonite Cemetery with N. A. Lind and Willard L. Stutzman officiating.

Ruth, Henry M., was born Feb. 26, 1877; passed away suddenly of a heart attack at his home near Harleysville, Pa. on June 27, 1955; aged 78 y. 4 m. 9 d. He seemed to be in good health up until his death. He was a deacon of the Salford Mennonite Church for 29 years.

In 1902 he was married to Mary G. Landis who survives. Also surviving are 6 children (Paul L., Bessie—Mrs. Abram Rittenhouse, Eva—Mrs. Erwin Kratz, Ella, Alpheus, and Henry, Jr.), 19 grandchildren, 6 great-grandchildren, and 2 brothers and one sister (Abram, Mrs. Emma Nyce, and Vincent). Funeral services were held at the Salford Church on July 2 in charge of Arthur Ruth, Elias Landes, J. C. Clemens, and Rein Alderfer. Interment was made in the adjoining cemetery.

Weirich, Susan M., daughter of the late Jacob and Sarah (Miller) Mishler, was born in Somerset Co., Pa., April 15, 1874; died July 22, 1955, after a lengthy illness at the home of a son in Belleville, Pa.; aged 81 y. 3 m. 7 d. At the age of three she with her parents moved to Lagrange Co., Ind. She was married to Peter L. Weirich on March 13, 1892, Several years later they moved to North Dakota where they homesteaded near Mylo. On two occasions they moved to Michigan, first to Central Lake and then to Brutus, each time returning to North Dakota. In 1925 they moved to the vicinity of Clarence, N.Y., where her husband passed away Oct. 17, 1947. She then moved to Pennsylvania to make her home with her son, Jacob F. and his family. Survivors include 3 other sons (Edward, William, and Chester, of Buffalo, N.Y.), and a daughter (Sylvia—Mrs. Albert Stoll, Wolford, N. Dak.), a brother (Mose J. Mishler) and a sister (Mrs. Barbara Miller), Kalona, Iowa, 7 step-grandchildren from her husband's former marriage, 8 grandchildren, and 10 great-grandchildren. A son (Clarence) died in infancy. She accepted Christ in her youth and was a member of the Mennonite Church, at the time of her death being a member of the Maple Grove congregation at Belleville. Brief services were conducted on July 25 by Aaron Mast and Elam Glick from the home in Belleville, after which the body was sent to New York state where funeral services were held July 27 at the Clarence Center Church by D. Edward Diener, with interment in the Good Cemetery near Clarence, N.Y.

Wyse, Emma Magdalena, daughter of Benjamin and Mary Gautsche, was born April 12, 1870, near Middletown, Ohio; departed this life at the Memorial Hospital, Wauseon, Ohio, July 12, 1955; aged 85 y. 3 m. At the age of 18, she with her parents settled on a farm near Archbold in which community she resided until her death. On March 29, 1894, she was united in marriage with Daniel S. Wyse. This union was blessed with 6 children (Fannie—Mrs. Noah Frey, Pettisville, Ohio; Mary—Mrs. Cletus Short, and Ira, both of Wauseon; Walter of Archbold; Wilma—Mrs. Henry Beck, and Alice—Mrs. Walter Richer, both of Wauseon). Surviving are her husband, 6 children, 24 grandchildren, 17 great-grandchildren, one sister (Minnie—Mrs. Sam Rupp, Archbold), and a host of relatives and friends. She was preceded in death by one grandchild, one great-grandchild, 5 sisters, and 4 brothers. She had always enjoyed good health and had been able to do her few household duties until June 29 when she fractured her hip. Complications developed which caused her death. In youth she accepted Christ as her Saviour and united with the Central Mennonite Church, remaining faithful until death. Funeral services were held July 16 at the Central Church in charge of Jesse J. Short and Edward B. Frey. Interment was made in the Pettisville Cemetery.

Wyse, Susan Marie, infant daughter of Wesley and Evelyn (Short) Wyse, was born June 25, 1955, at Detwiler Memorial Hospital, Wauseon, Ohio; passed away an hour after her birth. Her passing has left a vacancy in the hearts of her parents and 4 grandparents (Mr. and Mrs. Cletus Short, Wauseon, Ohio, and Mr. and Mrs. Fred Wyse, Archbold, Ohio), also great grandparents (Mr. and Mrs. Daniel Wyse, Archbold, Ohio). Graveside services were conducted at the Pettisville Cemetery, June 26, in charge of Olen Nofziger.

Items and Comments

Last year in the United States there were 175 daily newspapers in thirty-four states and 2,068 weeklies which accepted no liquor advertising, according to the **Christian Science Monitor.**

* * *

Of 2,600 students in six Pennsylvania medical schools, only 24 are Negroes. Of 387 in the University of Pittsburgh School of Medicine, only 5 are Negroes. However, 19 of 27 Pittsburgh hospitals employ Negro nurses, compared with 10 in 1950. Six of these hospitals have Negro doctors on the staff, according to **Christian Century.**

* * *

F. Melius Christiansen died recently at the age of 54. He was the author of the internationally known "Beautiful Saviour" and many other chorale arrangements. For many years he was the director of the world-famous St. Olaf Choir.

* * *

The Ecumenical Institute in Switzerland is holding a conference this summer on the "Christian Hope and the Hope of Israel." A considerable segment of Christian theologians feel that these two hopes cannot be separated.

* * *

From the White House staff comes the story that an assistant one day found President Eisenhower on his knees by his desk. When the President arose he explained that he was making a decision that could mean peace or war in the Far East and had prayed for divine guidance.

* * *

Edward J. Carnell, thirty-five, who has recently been inaugurated as President of Fuller Theological Seminary in Pasadena, California, is reputed to be the youngest seminary president in the United States. He succeeds Harold John Ockenga.

* * *

Hope that a Russian Bible Society will soon be formed and become affiliated with the United Bible Societies has been voiced by the General Secretary of the British and Foreign Bible Society. The United Bible Societies has recently received a membership application from a Bible group in Hungary.

* * *

Soviet churchmen visiting the British Isles told the Jewish leaders there that Jews enjoy an active religious life in the USSR. The visiting churchmen said that synagogues in the Soviet Union are full on the Sabbath and that on Jewish festivals and holy days "the crowds are so great that special arrangements have to be made to control them."

* * *

A survey of 50,000 New York City high school children showed that two thirds of them have never heard of the Ten Commandments, according to the testimony of Roman Catholic Bishop Sheil before a Senate subcommittee.

A social studies curriculum which includes religious heritage materials has been given final approval by the Indianapolis Board of Education. The integrated course will include the part that religion played in various historical, social, or economic events or movements.

* * *

A delegation of Netherlands Protestant leaders who visited the Soviet Union recently reported to the queen that "religion is deeply rooted in the life of the Russian people. Although the communist government is still committed to rooting out religion, it has shifted since the latter part of 1954 to a policy of less direct anti-religious propaganda in the face of increasing evidences of a flourishing ecclesiastical life."

* * *

Mrs. Raymond M. Hofer, Freeman, South Dakota, formerly from Puerto Rico, is now a registered X-ray technician following a two-years' course of training at St. Joseph's Hospital in Denver, Colorado.

* * *

Two appeals for the abolition of war came from scientists recently. One was from Bertrand Russell on behalf of nine distinguished scientists, including the late Albert Einstein and five other winners of Nobel prizes. The second appeal came from 18 Nobel prize winners who were attending a meeting of chemical scientists in Germany. All of these scientists see war as a great evil and a threat to human existence; however, they are against war not only because of its folly and futility, but because they deplore the waste of life and property and the values of civilization which war always brings with it.

* * *

Here is an interesting note on the effectiveness of Billy Graham's meetings in London. "The central board for conscientious objectors has received a number of inquiries from young men who have found their lives changed after previous campaign meetings of Dr. Graham, and who as a result have formed a conscientious objection to military service."

* * *

A letter released from the White House in Washington declares that the United States will not interfere in the current dispute between the Argentine government and the Roman Catholic Church. It also says that President Eisenhower does not contemplate the establishment of formal diplomatic relations with the Vatican.

* * *

Ralph W. Sockman, a well-known Methodist minister of New York, recently expressed the opinion that the Christian religion is still society's best defense against communism, the "primary purpose of Christ's coming was to save us from our own sins, not from the evils that other men might do to us."

* * *

A member of the Parliament in India has complained that foreign films, particularly those from America, encourage wrong habits through crime, brutality, violence, bloodshed, and sex incitement.

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The Expanding Missionary Program

"Go ye into all the world"

By A. L. Glick

In recent years the ongoing program of the church has witnessed a steady growth in missionary effort. The Mennonite Church was slow to enter the field of organized missions, but the last fifty years has witnessed a change in this respect. From two struggling city missions a half century ago this work has grown steadily until the *Yearbook* now lists three hundred and twelve "home missions." At the turn of the century we had one foreign mission, while now we find nearly a score of missions listed in foreign countries, including all the major continents. This growth in working and spending naturally raises several questions: Are there limits to our missionary expansion? If so, are we approaching those limits? The answers to these questions are involved and require study. Let us examine the factors.

Contributions for mission work were practically unknown in many of our churches in 1900, but in this field also we have made advances. The Mennonite Research Foundation reports that in 1951 the total giving of the Mennonite Church for missions and all other religious purposes was approximately $3,430,000, or an average of $51.25 per member. This we must concede is definitely an indication of expansion. Whether it is satisfactory or not may be questioned if we look at the crying needs of the world and when we compare it with the expansion made by other church groups. Figures show that the Mennonite Church ranks sixteenth in per capita giving. That means that fifteen other churches are giving more per member than we are. The Research Foundation also reports that in 1951 our giving amounted to approximately 3.8 per cent of our total income. Even if we make allowance for contributions to other sources not reported in our total giving, we may safely conclude that we are not giving half of the tithe. If that is the case, we surely have not reached the limit of expansion financially.

But let us suppose that all at once the members of the church would awaken to a sense of responsibility in stewardship and would pour into the mission treasury an amount equal to two or three times the present amount of our annual giving; would we have consecrated talent and prepared personnel to use such sums for immediate expansion? Many of the greatest missionaries of the past have come from humble homes, from poor families, with praying mothers and praying fathers who were responding to the call of God in their hearts. There is evidence of increased missionary interest and concern throughout the church. More and more parents are becoming willing to see their sons and daughters offer themselves for service in the church. More and more young people are offering themselves for service unit work, and more are choosing employment in places where they feel they can give a Christian witness, making pecuniary remuneration a matter of less importance. Many are going into various types of relief service which often serves as a means of finding one's place of lifework. The opportunities offered by I-W service also bring challenges.

The changes in pattern of mission work may have a definite influence on expansion. With the movement toward indigenous church organization on the foreign field and some emphasis on self-support for missionaries at home and abroad, more can be accomplished with less expenditure of finances and with less foreign personnel. Some missionaries are now going out to far-flung fields on a self-supporting basis. Where this is practical and possible, there are distinct advantages. Who made the missionary calling a professional one anyway? Did not the disciples go everywhere preaching the Word? Christianity is a way of life.

More and more people are awaking to the needs of the world. Many are lifting up their eyes and looking upon the fields as they have never done before. Many are asking, "What can I do?" "Where can I serve?" "Where can I best use my talents for the Lord?" More and more are becoming willing to give up personal plans and interests and permit someone to suggest a field of service to them. Many already have found great satisfaction in doing something for the Lord. They have found that the "debt they owe to God is payable to man." And they have found that working this debt out can bring lasting satisfaction and pleasure. They have learned what Jesus meant when He told the disciples that they would receive in this life an hundredfold, with persecutions; and in the world to come eternal life. Mark 10:31.

What are the factors that limit our mission expansion? God said to Zerubbabel, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). And to His disciples Jesus said, "All power is given unto me. . . . Lo, I am with you alway." Did not Jesus feed the multitude with two loaves and a few small fishes? We count the amount of our giving in dollars and cents, and we divide the total by what it costs to support one missionary to find out how many we can send out. We are, after all, the chief factor that limits missionary expansion. By our own selfishness, our own lack of concern for the needs of the world, our own dullness of hearing, by our own dearth of spirituality, and by our own lack of faith in the promises of God we limit the possibility of expansion. If we would consecrate our time and talent, our young people, and all that we have, there is no limit to what God could do. Some have expressed the idea that God may have prepared the Mennonite Church for such a time as this. Let no one think that the age of missions is past. Doors are closing in many places and new methods of working must be found, but at all costs, the Gospel must be preached.

Christian, Awake!

By Urie A. Bender

Christian, awake!
The morning breaks
Ere many moments more of time
Shall pass their fleeting way.
Awake, there's work to do
Before the day.

Christian, look
Upon the fields.
The heavy laden grain is bending low;
'Twill soon have fallen to the ground
Lost for eternity;
Take your place among the reapers few,
Haste to the field, and now!

Christian, why the waiting?
Thousands go to hopeless graves.
Yet mourn now, for that is passed,
But go
To other fields still ripe.
Hasten now,
The morning breaks.

Scottdale, Pa.

To enter new doors that are constantly opening and to keep going forward with a Spirit-directed program of expansion, we need to be united. "United we stand; divided we fall." Division will wreck the work. The devil will divide our ranks if he can. We need to have confidence in one another. The history of missions is full of illustrations of men and women that He has called out for special service, work for which they have been prepared in a wonderful way and work which they have performed in a wonderful way. In the recent expansion of the work He has definitely answered prayer many times when the need has come for a technically prepared worker. It sometimes takes the church a while to find the man, but in His own time God shows that He is leading by showing the right man all ready for the job. I think we should pray much for the officers of the General Mission Board and for their staff of qualified assistants. I am sure it would help a great deal if every member of the church could sometime visit the Administration headquarters at Elkhart and see how the work is carried on. The orderly and prayerful way in which the work is done would surely inspire confidence and enlist admiration.

If Jesus could feed the five thousand with a few loaves and fishes, what could He not do with the wealth and talent of the Mennonite Church were it consecrated to His service? Are there limits to our program of expansion? Yes. But we set those limits ourselves. The One who said, "Go ye into all the world," said also, "Lo, I am with you alway."

Minot, N. Dak.

♣

Humility—sometimes I think that if that word were cut (figuratively speaking) it would bleed. Why is humility such a hard thing to pray for? Not nearly so easy to ask for as bread.

Miss Miller's meditation this morning had other things I needed. She talked about the greatest paradox in the world—losing one's self. I tried it today, in my own way; conversing with someone, loaning a book, giving my time to criticize a paragraph or two, opening the door. But these are such homely things, I almost catch myself smiling to think that this may be a way of living the greatest paradox in the world!

Then I recall a story about Christ, a woman and two mites . . . . my heart is warmed.—Virginia Ann (Brenneman) Ryan.

Our Readers Say—

The GOSPEL HERALD's June 21 editorial message is another refreshing breeze invading the halls of Mennonite journalism and scattering before it some commonly received reaction patterns which deserve new examination and perhaps redrafting. Whether the blow be taken as an annoying inconvenience or a challenge depends on who gathers up what has been strewn about.

That the following comments offer as much edification to the reader as relief to the commentator is highly uncertain. I presume no more than to place a clear-cut "!" after the leading editorial, "Majoring in Minors."

The Guest Editor apparently intends his four "pigeonholes of thought" to be inclusive. His description seems objective, but he has almost nothing good to say about the four—radical, liberal, conservative, reactionary.

Men of radical temperament have made important contributions to human history. The "recklessness and irresponsibility" of the radical depend greatly on the distance and viewpoint from which one sees him. The scathing messages of Jeremiah were not only radical but revolutionary and treasonable in the eyes of the standpatters of his day, the court favorites whose sense of values was well smothered by the gratification which their positions and power afforded them.

The radical may have a keen and prophetic vision of times and trends. What is perhaps least understood about him is his largely involuntary "mode of thought." That is, Jeremiah and many other radicals could hardly have been anything else. The radical's mind will not let him rest. His thoughts speed far and wide while more conventional minds "get their boots on." He knows that for the stolid, cautious, habit-chained tendencies of the average mind no ordinary reform measures will avail. So bridges are bound to be burned, some unnecessarily, as at the time of the Protestant Reformation.

The radical is frequently an unhappy soul born out of his time, who cannot communicate his vision to his less keen-sighted contemporaries.

The liberal mind usually has an understanding grasp of times and the conditions of men. He knows something of expediency of the right and wrong kinds. He believes that God needs good separators as well as good mixers, but since the prevailing supply of separators seems adequate he tends toward strengthening bonds between groups which could become mutually helpful. He rarely balances the letter too heavily against the spirit. Whether these traits be good, bad, or neutral, let the reader judge.

Bro. Shank's treatment of the "static . . . stern and unyielding" conservative is almost severe. We certainly may give the latter credit for being a stabilizing influence! And is it not on the more unyielding spots of conservatism that the radical and liberal are able to sharpen their barbs of truth? Another asset.

The above categories do "often shade one into the other," and they are often seeking the same goals, but their routes and rates of travel can be so variable that goals may seem wide apart.

No worth-while mentioning of the varieties of human temperament can help driving home for us some impression of how great are our personality differences. The Bible is rich in human contrasts. Compare Samson and Samuel, Solomon and Elijah; then Peter, and John, and Paul. Who can show that one of these did not serve to the best of his understanding? Yet how differently they served.

But why should God allow it to be so hard for us to understand one another? You probably have the answer. He is challenging, daring us to test the power of Christian love, its serviceability for spanning gaps such as no human skill or talent could ever bridge.

But why is love itself so difficult at times? There are a number of reasons. For the radical the need for action may be so pressing that there is hardly time to slow down for quiet, unhurried love. The liberal's love may be misinterpreted. We well-balanced conservatives (?) own the importance of love but allow that "one must be careful." A likely reason for our hesitancy is that we lack confidence. We are not sure of ourselves. This may be due in part to limitation of common experience with the fellow we want to reach. How frustrating this can be!

Now consider the reactionary, the man who very often deserves more understanding than he gets. It is true that certain of his temperament are loyal members of the "agin" tribe. Chronically and consistently they are "agin" nearly everybody and everything, especially a new proposal or project. This is a way of getting attention, and of discharging such ill will as poorly handled frustrations have been causing these people to accumulate.

But the reactionary who needs special understanding is he whose bluster is covering unconscious fear. He may be torn between an unreasonable conscience and a society which as he sees it is brazenly defying Almighty God. This reactionary lives in a rigid, brittle, unbending world of values, a place where a gracious gesture toward a stranger is little thought of, much less negotiated with ease. This is a world of letters of the law, LETTERS! In this atmosphere God, a spirit, is not easily approached by sinful man. It is for man to build up a record of obeying proper laws and observances and to "work out his salvation with fear and trembling." When enemies of "the truth" are particularly active this reactionary would fain throw his arms around the law, hold on with all his power, and thus barely save himself and family. It is rough going. Cushions are scarce. Soft colors are few. Lines are straight and corners are square. Society (the world) is mad—else it would seek salvation—heed the letter—toe the mark—and be saved. The reactionary's world is thus cold, hard. Life is grim and sometimes frightening. How much we need to find more ways to get the sunlight of love through the clouds which darken the lives of too many cheerless reactionaries.

Are four pigeonholes enough? They do not account for those who expectantly watch, pray, and wait upon God. This temperament is marked by a nonspecific expectancy for what the heavenly Father, continually at work among men, is moment by moment accomplishing in human hearts. People for whom prayer is a regular and serious employment gradually learn expectant watching.

The Bible helps describe this vocation. A handy illustration of what it is NOT is incidentally given us in the account of the invalid man at the pool. It seems that Jesus chose the best-known sufferer there because such healing would more loudly confirm the message which met indifference from so many hearers. It seems more certain that our Lord healed the man in spite of the latter's unreadiness for such an amazing event occurring in the manner it did. In the man's mind was not the slightest idea or thought about healing from a chance visitor. Else his preoccupied reply to Jesus' question would not have been tied to "the pool." His first thought seems to have been, "Maybe this man will help me get into the pool next time!" The invalid was not in an anything-can-happen attitude of mind. He thought of only one possible way of

(Continued on page 796)

GOSPEL HERALD

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EDITORIAL

Christian Weddings

While we are thinking this year of the various applications of Christian nonconformity to our living, perhaps we had better include the way in which our weddings are conducted. During recent years there has been a decided increase of the use of the church instead of the home of the bride or the minister for this sacred ceremony. The church is a proper place for a religious ceremony, and a church wedding can be a fitting part of the total service of the church to its members. But it can also be a carnal, worldly, and selfish display which bears scarcely any relation to the simple services which are characteristic of the worship of our church. We have heard reports of a few such weddings.

Of prime importance in keeping our weddings Christian is the Christian conviction of the couple to be married. It is considered the bride's prerogative to plan her wedding. But if she is not at heart a nonconformed believer and if she is given a free hand, she will probably plan a wedding which is a show rather than a religious service. If her heart is subdued to the Lord Jesus, then she will not want anything about the affair to deflect glory from her Lord. If she is a loyal member of her church, then she will consider the standards and tastes of her pastor above the dictates of Emily Post.

The bride's parents bear some responsibility. If their daughter wants a fashion-dictated wedding, it must be that they have not brought her up to love a spiritual simplicity. If she wants to wear an immodest or extravagant costume, it testifies to somebody's failure in developing in her modest and quiet tastes.

The pastor, also, carries responsibility. He is in charge of the services of the church, including weddings, and should not become involved in a type of service which he cannot approve. It can be offered as an excuse for him that he has no control of the situation: he has to do what he is told to do. The plans are made by others and he like a puppet plays his part. Of course he doesn't want to make a scene at the last moment. He doesn't, for instance, see the wedding dress until the bride appears, and there is nothing he can say then. His influence must be farther back. Engaged couples and their parents must be counseled. It must be understood that the minister helps to make the plans for the wedding. He is a responsible official of the church, not a servant to be ordered around. No bride should be guilty of putting her pastor in a position of embarrassment. She should respect and magnify the office of the one who speaks the important words which change her status from girlhood to wifehood.

The church has the responsibility of giving guidance to its young people. Some of them may lack the taste and judgment which can plan a fitting service. All they know is what they have seen, and they copy the worst of that. We should have a booklet to hand to engaged couples which will give them principles and norms to be guided by. There need not be absolute uniformity. Weddings should probably vary with the tastes and personalities of the parties. But still the church should give her members an idea of what an acceptable wedding plan might be. Some of our conferences have provided such booklets. Pastors should have them to give to those who they know are planning a wedding.

It should go without saying that people who employ the church building and perhaps the pastor of another denomination just in order to have greater liberty in planning a non-Mennonite wedding put both themselves and their church in a very bad light.

Music is an important part of any church service, and so it belongs to the wedding. But sentimental romance and secular songs do not belong there. Many hymns and choral numbers which are not directly on the marriage theme are suitable. The hymns should be directed to God, not to man. People who think they must have some traditional wedding marches should know that some churches which use organ music have banned these secular marches as unsuitable for a religious ceremony.

In some communities it is conventional to indulge at weddings in jokes and customs that are not Christian, to say the least. It is a joyous occasion, but it does not call for horse-play, crude stunts, and suggestive talk.

The true Christian wants to glorify God in every area and on every occasion of his life. He certainly will not want to make his wedding anything but beautiful, sacred, God-honoring, and productive of happy memories. If you are in doubt how to do this, talk it over with your pastor.—E.

Proof Against Fraud

A brother writes the following warning:

> Recently a family driving a 1941 Packard with Pennsylvania license 9445C has been visiting in our Mennonite communities. They have given a "hard-luck story" and asked for money to help them on their trip to California.
>
> The family consists of a father, mother, two daughters, and a son. They claim connections with the Mennonites and the father speaks a fair German. Their story has been found to be entirely false.
>
> When asking for money, they promise to return the same upon their arrival in California where he claims to have money in a bank. They have not been returning money, and we therefore believe that they should not be helped financially as long as they travel under false pretenses.
>
> Before you give to any individual money when he comes with a dubious story, you might ask for references and telephone the same. If the individual claims to have money in a bank, you can call the bank to check. If the begger then turns nervous, it's a good time to bid him goodby.

We have published a warning about this family twice in the Field Notes. It is to be hoped that no more of our people will be imposed upon by this particular fraud.

And if all of us take the precautions urged by our brother, parasites of various kinds will not find Mennonites such easy marks. It is unfortunate when our money goes to those who beg or solicit under false pretenses, not so much because we lose our money, as because these fakes are encouraged and enabled to continue in their sinful deceit.

It is unfortunate when such cases as this arise, for it tends to make us suspicious and dries up the flow of human kindness within us. James teaches us that the love of God cannot dwell in one who can hardheartedly turn from one in need. The way to be proofed against all fraud is to refuse every request for help. Nobody will cheat you if you give to nobody.

But what true Christian wants to develop a habitual selfish suspicion? We want rather to believe what people tell us, and help every case of need which we meet. We would rather be taken in oc-

casionally than to find it in our heart to refuse every request.

While we deplore the way in which Mennonite money has gone to unworthy causes—medical quacks, fake charities, hit-and-run beggars—we cannot help being happy to realize that Mennonite people are thought of as people who are so big-hearted that they can hardly refuse anyone who asks them for anything. The Scripture tells us to be "ready to communicate," that is, to share. It is better to share occasionally with the undeserving than never to share, and thus to dry up from overcaution and selfishness.

But still, we ought to investigate persons and causes we don't know. And don't give anything but a dinner and good advice to a family driving a black Packard with a Pennsylvania license, professing to be heading for Upland, Calif.

—E.

Eastern Ohio Disaster Service

BY A. J. MILLER

On Tuesday, July 26, the Executive Committee and the Council of the Mennonite Disaster Service, Eastern Ohio Division, met in the Martins Church near Orrville, Ohio, to complete the Articles of Organization and the plans for disaster service in case of serious emergencies such as tornadoes, floods, fires, or atomic explosions.

This was the first combined meeting of the Executive Committee and the other members of the Council. Of the Executive Committee the following were present: Leonard E. Kreider, chairman, Wadsworth; George E. Falb, vice-chairman, Orrville; Alvin J. Miller, secretary-treasurer, Kent; Howard C. Yoder, coordinator, Wooster. Other members of the Council in attendance were Lloyd E. Miller, Orrville; John H. Overholt, Hartville; Dan M. Troyer, Wooster; J. Elmer Witmer, Columbiana; and Abe J. Yoder, Hartville.

The Council members (except the Executive Committee) represent directly the various Mennonite conferences and congregations in the Eastern Ohio region. The Executive Committee members as a group do not, however, represent conferences or congregations primarily, but serve on behalf of all groups of Mennonites in the region. They are also members of the Council and act as its executive division.

Membership and participation in this Disaster Service is open to any Mennonite group in this region. Included in the various bodies participating are the Beachy Mennonite Church, Brethren in Christ, Conservative Mennonite Conference, General Conference Mennonite Church, Mennonite General Conference, Oak Grove Mennonite Church, Old Order Amish Mennonite, Old Order (Wisler) Mennonite.

The Eastern Ohio region is divided for administrative purposes into five geographical areas. In each area is a contact man chosen by the area delegates. His territory includes generally two or more counties, where he represents all the participating Mennonite groups in that area, regardless of their conference affiliation or nonaffiliation. If disaster strikes anywhere in Eastern Ohio, he will call immediately on his group of experienced workers to render carefully organized aid. Listed are the five geographical areas and the contact man for each area: Columbiana-Mahoning, John Allen Cullar, North Lima; Geauga-Portage-Western Pennsylvania, Dwight Stoltzfus, Mantua; Holmes-Mt. Gilead, Homer Kandel, Berlin; Medina-Wayne, John Ressler, Dalton; Stark-Tuscarawas, David Knutti, North Lawrence.

It should be emphasized that the purpose of this organization is to render immediate service to any Eastern Ohio community struck by serious disaster. Some of the personnel have had from one to eight years of experience in relief work abroad under such American organizations as the Red Cross, American Relief Administration, Near East Relief, Friends Service Committee, and Mennonite Central Committee. The disaster relief work will be done supplementary to but not in competition with the well-known national organizations, such as the Red Cross.

Kent, Ohio.

READERS SAY (Continued)

finding healing. His God was not very big. His watching was too, too narrow.

One important attribute of the watcher-expecter is an awareness of the divine omnipresence. The Apostle Paul practiced living, moving, and having his being in God. To vibrantly attuned Bro. Lawrence God was near hour by hour, day and night. Such minds are not concerned about God having no other hands, feet, tongue, etc., than our hands, feet, tongues. They are rather occupied with wonder at what God has done, IS DOING, and WILL YET do through or in spite of the groping, feeble, and sometimes misguided efforts of His children. For them the words, "pray therefore the Lord of the harvest to send out laborers into his harvest," are in a home missions setting. Our Lord and His disciples had done the evangelizing. The laborers were needed to gather in the already ripened grain. Applied to our time and calling this may very well suggest that the most effective evangelism occurs gradually, as the processes of leavening and ripening occur; quietly but surely, through the Spirit-directed daily living of Mr. Average Christian. The "laborers" should be people with special skills in human relations, teaching, and leadership, whose jobs are to gather in (baptize), teach, and lead on in faith and service souls well grounded by the long-term influence of their unofficially evangelistic neighbors.

In brief, this has been an attempted plea for wider recognition of the individuality, the differences in every one of us, and to underscore acknowledged difficulties of handy categorization of the many temperaments occurring in church, congregation, and even family.

50 Years Ago

(From Herald of Truth, Aug. 10, 1905)

The Jews in their Zionist congress at Basel, Switzerland, voted not to accept the offer made by England of a tract of land in Uganda. . . . The Jews' hearts are set on Palestine.

(From Herald of Truth, Aug. 17, 1905)

After a year and a half of service as editor of the *Herald of Truth* my work closes with this issue [D. H. Bender].

I have nearly finished the manuscript for a book on the Anabaptists, including the early Mennonites [John Horsch].

Some of our churches in the East are slow in taking up the mission cause, but their eyes are opening rapidly. . . . I would like to see a mission started in Baltimore [Joseph Hertzler].

Expectant service to God either in private or in public is inspired by deliberate pondering of such words as:

"He . . . does great things beyond understanding,
and marvelous things without number.
Lo, he passes by me, and I see him not;
he moves on, but I do not perceive him" (Job 9:5a, 10, 11).

"It is the spirit in a man,
the breath of the Almighty, that makes him understand" (Job 32:8).

"'The kingdom of heaven is like a grain of mustard seed
which a man took and sowed in his field; it is the smallest
of all seeds, but when it has grown it is the greatest of
shrubs and becomes a tree, so that the birds of the air
come and make nests in its branches.'
He told them another parable. 'The kingdom of heaven is
like leaven which a woman took and hid in three measures
of meal, till it was all leavened'" (Matt. 13:31-33).

"The kingdom of God is not coming with signs to be
observed; nor will they say, 'Lo, here it is!' or 'There!'
for behold, the kingdom of God is in the midst of you" (Luke 17:20b, 21).
"He who abides in love abides in God, and God abides in him" (I John 4:16c).

(All quotations from RSV).—Titus Lehman, Norristown, Pa.

♣

It is my view that the continuing slaughter and maiming of human beings on the streets and highways of this country is part and parcel of our bewildered, ruthless, and unspiritual age. As a people, we do not hold in high respect the holy command of all ages and of all religions: Thou shalt not kill! We do not even honor, in practice, the common tenet of all civilized peoples that man's first duty is to protect his neighbor as himself.—Marlen E. Pew, Editor and Publisher.

The Anabaptist Vision of the Simple Life

Compiled by C. J. Kurtz

Tertullian's [155-222] writings indicate that they [Montanists] disapproved of infant baptism, the oath, and worldly conformity in dress. They defended the principle of nonresistance and the prayer veil.[1]

The Waldenses [before the Reformation] believed that Christ, in the Sermon on the Mount, gave the rules of life for the Christian. They taught the principle of nonresistance and did not permit going to law before the civil courts. They would take no part in civil government nor accept worldly offices. The swearing of oaths they held to be distinctly forbidden by Christ. Attending places of worldly amusements, such as the ballroom or theater, was not tolerated. Church discipline was a rule strictly administered. "He who goes to a dance," says an old Waldensian church discipline, "is going in company with the devil." And again, "The jewelry worn by women is the stone on which Satan sharpens his sword." Dedication of churches, worship of relics, as well as belief in purgatory were rejected.[2]

The Waldensian ministers were unsalaried; most of them followed some of the common occupations, but they were also well supported by the membership.[3] "We [Waldensians] do not permit worldly amusements and gambling or singing of empty or immoral songs, nor do we tolerate immodest clothing. We expel such as decline to give ear to our admonitions and persistently refuse obedience."[4]

Johannes Kessler says of the Anabaptists, "Their walk and manner of life was altogether pious, holy, and irreproachable. They avoided costly clothing, despised costly food and drink, clothed themselves with coarse cloth, covered their heads with broad felt hats; their walk and conduct was altogether humble. Contrary to the common usage they carried no weapons, neither sword nor dagger, nothing more than a pointless bread knife, saying that these were wolf's clothing which should not be found on the sheep."[5]

Haller wrote to Bullinger, "The Anabaptists have meetings frequently. They shun open sin and take a strict attitude against it. They zealously adhere to their rules and conduct, and thus make an impression on the well-meaning." In a mandate of the council of Bern, addressed to the district magistrates of the Canton, it is stated that "the Anabaptists are easily recognized by their way and manner of life and conduct."[6]

"They had in fact the letter of Scripture on their side."[7]

"The test of a true church," said the Brethren, "is that it is distinct from the world and subject to Christ."[7]

The Anabaptists [of Strassburg] were known to take religion seriously and to emphasize practical piety.[8]

One of the questions asked applicants [when received into the church by baptism (1557)] was the following: "Whether they would, when necessity required it, give all they had to help their brethren, and would let none be in need, if they could help him."[9]

Statements as found in one conference record [of 1568] are: "Tailors and seamstresses shall hold to the plain and simple custom and shall make nothing at all for pride's sake." "Brethren and sisters shall stay by the present form of our regulations concerning apparel and have nothing made for pride's sake."[10]

What right have we at any time to add to, to alter, or to pare down —or accommodate the Word of God?—Aaron Mast.

Menno Simons says of them [Obbenites] "that they were irreproachable in doctrine and practice, and that they held the principle of separation from the world according to the teachings of the Scripture."[11]

Magistrates, in their reply to the emperor, said that "the Mennonites . . . included the government in their church prayers."[12]

The practice of discipline of those who became guilty of some heinous crime was to be preceded by at least three admonitions before expulsion. Originally this had been the general Mennonite usage, as is clear from Menno Simons' writings. In a booklet written in 1558 he stated that he was now of another opinion, believing that immediate excommunication should follow heinous transgression. His former opinion, he said, had been due to his inexperience, for he has supposed that among those "who have once entered upon the path of righteousness, immediate repentance would follow the transgression without fail."[13]

Though the Mennonite people took no active part in politics, it was partly through their influence that toleration was granted in Holland.[14]

". . . as concern their [Mennonite] life one can learn from them much that is good, namely, humility, contentment, sobriety, and especially charity toward the needy. . . . Above all, they insist on modesty in respect to clothing, although in Amsterdam there are some who are attracting attention by using periwigs and other indications of worldliness. However, in Friesland and in Groningen one will see them in plain dress, although they also as a class are well-informed and well-to-do."[15]

They [Mennonites] are subject and obedient to the government in all things which in their view are not contrary to the Word of God.[16]

One of the causes of the decline [Mennonites of Holland] was worldliness. . . . "Formerly the Mennonists were in the world, but now the world is in their own midst." "Marked progress in social attainments resulted in a change of their attitude toward the world. Originally the idea was 'in the world but not of the world'; later it was 'free in and of the world.'" "For such freedom of activity, as was desired, material prosperity was necessary. Now, riches are not always a blessing. Many, after they have become rich, have both in a literal and figurative sense bade farewell to the church which had kept them separated from the world." A German writer . . . wrote in 1743 that there were in Holland Mennonites who, as concerns love of the pomp and vanity of the world, were not exceeded by any other class in that country, and that they had the means to indulge in these things.[17]

The Mennonite congregation at Utrecht installed an organ into their church in 1765. Other congregations soon followed their example.[18]

This "letter" contains various rules of conduct, among them the prohibition of the use of tobacco, of shaving the beard, and of immodesty in dress.[19]

"The Anabaptist messengers of the Gospel . . . came in humble appearance and unassuming attire, much like the apostles."[20]

"The Anabaptists have a semblance of outward piety to a far greater degree than we and all the churches which unitedly with us confess Christ, and they avoid offensive sins which are very common among us. . . . There is none which in appearance leads a more modest, better, or more pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or discernible among them, but humility, patience, uprightness, meekness, honesty, temperance, straightforwardness in such measure that one would suppose that they have the Holy Spirit of God."[21]

The early Mennonites held that when the church is invisible, it does not exist. In the early church only those were received as members who were converted through repentance to newness of life. The true church is separated from the world and is conformed to the nature of Christ. If the church is yet at one with the world, we cannot recognize it as the true church. We cannot admit that a true church is united with the worldly government. Thus was the church established: When the apostles came to any

place, they preached the Word and there was a separation from the world [on the part of those who accepted the teaching].[22]

The whole evangelical Scriptures teach that Christ's church was and must be a people separated from the world in doctrine, life, and worship. It was likewise so in the Old Testament.[23]

The early Mennonites' rejection of perfectionism indicates that they did not claim sinless perfection for the church.[24]

"If you ask them whether they are of the opinion that no one among us [the state church] could be saved, they say unhesitatingly: No, they do not hold such a view."[25]

"Meanwhile we became acquainted with the brethren. We found that they had the doctrine of Christ and followed Him in the point of discipline according also to the apostolic command, and that they carried these things into practice. We found that they had truly attained to newness of life, to live no longer in sin. Therefore we gave ear to their message and since we observed that they walked according to the apostles' doctrine we joined ourselves to them."[26]

Zwingli wrote: "Even if the Anabaptists had the Scriptures to support their views, these things should be decided by love."

"The Swiss Brethren [were] repeatedly accused . . . of transgressing against Christian love by their refusal to identify themselves with the state church, . . . and the abandonment of infant baptism."[27]

". . . The writings and recorded oral testimonies of the early Mennonites indicate that they took the doctrine of the authority of the Scriptures seriously. . . . They held the New Testament to be the foundation and rule of faith and practice for the Christians."[28]

"We believe the civil government should be separate from the church of Christ and not be established in it. . . . Christ, in teaching the principle of nonresistance, does not desire to abolish the civil government. He recognizes the rightfulness of the government, but teaches that it should be outside the Christian church. This is our position on this question. . . . On this point the Gospel differs from the Mosaic law."[29]

"If a brother has taken part in this drilling for military service he shall desist from it, confess to sorrow for the offense and ask the forgiveness of God and the church before he may be recognized as in peace with the church."[30]

Menno Simons wrote: "They say that they believe, and yet there are no limits nor bounds to their accursed wantonness, foolish pride and pomp with silk, velvet, costly clothes, gold rings, chains, silver belts, pins, and the like. Notwithstanding all this, they still desire to be called the Christian Church."[31]

The Swiss Brethren shunned the public houses where strong drink was sold. Menno Simons has much to say concerning the evil of "the accursed drink houses," to use his own words.[31]

The Anabaptists believed that striving after holiness is the necessary fruit of saving faith. The true Christian life, according to their teaching, is a holy life of separation from sin and the world, a witness to the saving and keeping power of Christ, and such a life alone is consistent with the Christian profession.[32]

From these Scripture passages it is clear that a faith which is without works is no faith and does not avail before God. It is a mouth confession but a denial by the works. . . . The kingdom of God does not consist in words nor in boasting but in the power of God.[33]

(Quotations are from *Mennonites of Europe* by John Horsch.)

1. p. 3	12. p. 227	23. p. 340
2. p. 5	13. pp. 235 f.	24. p. 341
3. p. 6	14. p. 240	25. p. 343
4. p. 11	15. p. 251	26. p. 344
5. p. 83	16. p. 252	27. p. 353
6. p. 95	17. pp. 254 f.	28. p. 356
7. p. 99	18. p. 256	29. p. 361
8. p. 125	19. p. 260	30. p. 364
9. p. 129	20. p. 293	31. p. 369
10. p. 130	21. pp. 295 f.	32. pp. 373 f.
11. p. 192	22. p. 339	33. p. 374

♣

I wrote two post cards today. It cost four cents and about five minutes. Now I'm wondering, when Mary and Esther get the cards I wrote them, how much more valuable they will have become.

I have laughed, or been encouraged, or been moved to action by post cards sent to me. Some had only a few words on—others fairly shoved the margins out. Post cards can make me feel good, and if others can feel equally as good over a post card I might send them, then I should take advantage of the mailbox on the corner. God grant me the desire to be a lifter-of-spirits by being a writer-of-post-cards!—Virginia Ann (Brenneman) Ryan.

FORGIVEN

"I ya, I ya," wept the Jewish Sarah, as she rocked herself back and forth in her Hebrew home. Neighbors dropped in to comfort and help.

"What's the trouble?" they asked.

"It is the butcher's bill," she sobbed, and held forth the long overdue demand. It meant imprisonment if not settled within a few days.

"Oh come now, don't weep so. Surely something can be done. Have you no money at all, or jewels that can be turned into cash?"

"No, I have nothing. It is all right for you to say 'Be calm,' when it is not you who are going to jail," she cried mournfully.

"There is one last chance," a friend suggested. "Let me nail it on the door. Perchance some friend with money will see it and pay it for you."

So she handed him the bill and it was posted on the street wall in sight of all that passed by.

Soon Sheik Abraham and his servants journeyed past. He noted the sign of distress upon the door.

"So Sarah is in trouble! Twenty shekels. Not so large an amount. Her late husband once did me a favor; I will underwrite this."

Taking down the bill, he signed it, *doubled* it and fastened it again to the door. Then he went his way.

A neighbor came in later to find Sarah still in dumb agony within doors.

"Sarah, Sarah, look at your bill!"

Sarah aroused herself and hurried to snatch it down.

"It's paid; it's paid! Sheik Abraham has paid it."

She rushed out to tell her friends that Sheik Abraham had "doubled" her bill.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath recieved of the Lord's hand *double* for all her sins" (Isa. 40:2). —Selected.

Beatitudes

II

Matthew 5:4

By Elaine Sommers Rich

Blest are the ever-weeping ones who bear
All bleeding wounds of earth upon their backs,
Who know harsh illness, hunger, wretched shacks;
Their chosen cross, without defense to care.
Blest are the ever-weeping ones. They share
All sullen suffering, all lonely lacks.
Their salt tears flow. Wherever sin attacks,
Their painful love is gathered into prayer.
The Lord shall give them soundless depths of joy,
Shall comfort them, put laughter in their hearts.
This deathless happiness that heaven imparts
Man's bombs of hydrogen cannot destroy.
For God Himself is Alchemist of tears,
Giver of joy not to be held by years.

Hyattsville, Md.

A PRAYER

FOR THIS WEEK

O Father,
In thanks I come today
For what is given me
Of love and understanding from
Thy Father-heart.

I'm grateful for the joys
Of yesterday, and more,
I thank Thee for the gift—unopened—
Of tomorrow.

I pray for guidance as
I go to meet today;
And may I use its gifts before
I ask for more.

—*Ruth Burkholder.*

Tears

By TITUS MARTIN

Medical men tell us that close to the eyes are glands that continually secrete a fluid that keeps the eyes moist. If some irritating substance gets into the eyes the flow is profuse, which is nature's way to wash it out. Grief or joy may excite these glands, so that there is an overflow which we know as tears. In extreme sorrow it eases the burden if a man can shed tears. Thus we see tears have a place in the physical body and, we believe, also in the spiritual life, for the Bible speaks much about them. We shall give special emphasis as they relate to the sower.

We possibly all agree that there are tears of sorrow, but some may question tears of joy. We shall give a few Bible examples. Jacob, when he left home and fled from his brother Esau, wept when he met his cousin Rachel. Surely he was glad to see her and they were not tears of sorrow. When Joseph met his father as he came to Egypt he wept on his shoulders a good while, the Scriptures tell us. Again a time of rejoicing. I remember receiving a letter some time ago with a very endearing salutation. Tears came to my eyes. Thus we can see that joy may bring tears, though perhaps sorrow more often does.

Some of our older brethren lament the fact that tears are not shed as in days gone by when the Word is preached. There are possibly reasons for this. Perhaps we have come to believe them to be a sign of weakness, when according to the Scriptures they may be a sign of strength. Paul, that great apostle, writes how he preached the Word in tears. I know of one who feared he could not speak the first time after his ordination and asked the Lord to take his tears away. The Lord answered his prayer, but he later regretted it, as he felt he would have more power if he could shed tears. Another reason may be that we bring some of our converts into the church under pressure, and tears of penitence are often wanting. I always appreciate seeing a convert shed tears when he makes the wise choice. Christ commended the sinful woman who washed His feet with her tears and wiped them with her hair. He said unto her, "Thy sins which are many are forgiven."

If we want to see tears in the congregation, we have to see them in the pulpit. Ezra is a beautiful Old Testament example. When he learned of the sins of the people in taking strange wives unto themselves, he in much weeping made his prayer to God about it. The record says that the people also wept and put them away. The great prophet Jeremiah cries out, "Oh that . . . mine eyes [were] a fountain of tears." In the New Testament we read that Christ was moved with compassion when He saw need. As He beheld Jerusalem and foresaw its doom He wept over it. Paul tells the Corinthian brethren that the first letter was written with many tears that they might know the love he has for them. In Acts 20 he tells the Ephesian brethren that he served the Lord among them with many tears and temptations. Later in the same chapter these words, "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." Is it any wonder that the record says that they also wept when he was about to depart? Paul in writing to Timothy says he greatly desires to see him, being mindful of his tears. Thus we see that Christ and some of the great men of the Bible were men of tears. Let those in the church who feel their sowing fruitless, water it with tears, and I believe the Lord will bless.

The psalmist says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." While this was probably written to the Jews as they returned from Babylon, I think we can apply it to the sower today. Just as the natural seed needs moisture to bring forth fruit, so the spiritual seed's growth is greatly enhanced if watered with tears.

It is important what kind of seed we sow, "for whatsoever a man soweth, that shall he also reap." The psalmist speaks about precious seed. What seed is more precious than the Word of God? Do we always give it its rightful place? Some time ago a brother answered a question of mine in writing (rather lengthy) and said if time and space would permit he could give Scripture to prove his point. I fear he did not give the Word its rightful place, which I must confess has too often been true in my own life and others.

I would emphasize that it is important what kind of seed we sow. There is no seed as powerful as the Word of God to transform lives; in fact, it is the only seed that will do it. I believe it is also important how the seed is sown. Can a teacher of the Word expect to have serious-minded hearers if he gives his message in such a way as makes the congregation laugh? Laughter has its place, for the Word tells us there is "a time to weep, and a time to laugh," but I do not believe that a religious service when the Word is preached is the time for it. I do not want to be understood that I think we should always weep when the Word is preached, but let us be serious and sober-minded.

As we study the Scriptures we find that tears fill a large place in the Christian's life. I have barely opened the subject. There are times of tears of joy, but perhaps more often tears of sorrow. The time will come when they will have done their work and God will wipe away all tears from our eyes. That to me means that heaven will be minus all things that would cause sorrow and there will be perfect joy. One of these joys will be as Paul writes to the Thessalonians, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" As the poet puts it, "We shall come rejoicing, bringing in the sheaves." "They that sow in tears *shall reap* in joy."

New Holland, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the faculties of our church schools as they prepare for the work of another school year.

Thank God that doors for Gospel preaching are opening in Russia, and pray that there may be a rich harvest of believing.

Pray that God may supply a teacher for the school at Mountain View in Arkansas.

Pray for the evangelistic campaign to be held Sept. 14-25 in Middlebury, Ind., by Bro. C. F. Derstine.

Pray this week for the sessions of General Conference at Hesston.

Pray for a Christian wife who has become discouraged through recent trials, and for her husband, that he may turn to Christ and be saved.

Someone's definition of repentance: confessing and forsaking one's sins. Seems there is a lot more confessing than forsaking. Lorie C. Gooding

OUR SCHOOLS

Founding of the La Junta Mennonite School of Nursing

1911–1915

BY MRS. MAUDE SWARTZENDRUBER

A little over eighty years ago there were no nursing schools in this country. Thus it is worthy of note that as early as 1902—only fifty odd years ago—certain persons in our own Mennonite Church were talking and dreaming about sanitariums, hospitals, and schools for nurses.

What was the purpose or motive underlying the founding of schools of nursing in those years? Nursing history tells us that there were three major purposes in the minds of the founders of those first schools: one, to better the condition of patient care in the hospitals; two, to supply trained nurses for private families; three, to give a finer type of women the opportunity to be self-supporting.

As noted earlier, the type of persons assigned to care for the sick in hospitals during the several centuries for which we have records were inmates of prisons, or paupers. As the population in the United States increased and particularly as medical science advanced, interest was aroused in bettering conditions of the sick in the hospitals. Undoubtedly war also had its effect. So it was that from 1860 to 1875 a number of efforts were made to give some kind of teaching to those who would care for the sick.

History tells us that it was common to find in the early 1900's that the medical profession was not entirely "sold" on the idea of nursing education—particularly not the kind that met the requirements of legal accrediting agencies. The following was written by a Mennonite nurse who had taken her training in a Chicago hospital and graduated in 1913: ". . . at that time I did not take the State Board examination because some of our doctors advised against it." (Later this nurse says she did write the examinations and became a registered nurse in Illinois.)

However, records show that doctors were the first to give formal training to nurses. These were mostly women doctors, although several men doctors set up courses of instruction for nurses as early as 1798. It was in 1869 that the medical profession of America first went on record as favoring nurses' training. They reported as follows: "There is a diminution of mortality in hospitals where nursing is done by trained women, a decided decrease in expenditure, and a great improvement in the moral character of the inmates." Yet for many years there were a considerable number of doctors, some of them eminent, who opposed anything except elementary training for nurses (Goodnow).

A second group of persons interested in founding training courses for nurses were committees of "lay" women. It is interesting to note that of the first three recognized schools of nursing established in the United States (1873), two were the results of efforts of committees of "lay" women and were opposed by doctors, while one was founded by doctors.

By whom and for what purpose was the founding of the Mennonite Sanitarium School of Nursing? One would naturally assume that the persons who were instrumental in founding the school were the same ones who had been instrumental in beginning the sanitarium work. We have noted that in the first schools of nursing in this country doctors and "lay" persons were the pushers behind the movement, while "whole hospital boards and administrators were cool and somewhat antagonistic" (Goodnow).

In the case of the Mennonite Sanitarium at La Junta, we find that doctors and administrators and boards of control were the most earnest in wanting a school of nursing. As we review the history of our own school of nursing, we believe it correct to assume that our doctors were among those who first conceived the idea of setting up an accredited course in nursing education.

Dr. W. W. Moore, a former missionary in China (non-Mennonite), was the first medical director at the Sanitarium. He was also a specialist in throat and lung diseases. According to Mrs. Elizabeth Bergy Smith, one of the pioneer nurses at the Sanitarium, it was Dr. Moore who gave her the needed encouragement and guidance to go to Minnequa Hospital at Pueblo, Colo., in 1911 to enter their school of nursing. Since this young woman had been employed at the Sanitarium for three years and was no doubt a capable "practical" nurse, it seems reasonable to believe that Dr. Moore must have appreciated the significant value of a nurse's taking a course in an accredited school of nursing, such as the Minnequa School, even though it would mean the loss of a good nurse from the Sanitarium for a period of three years.

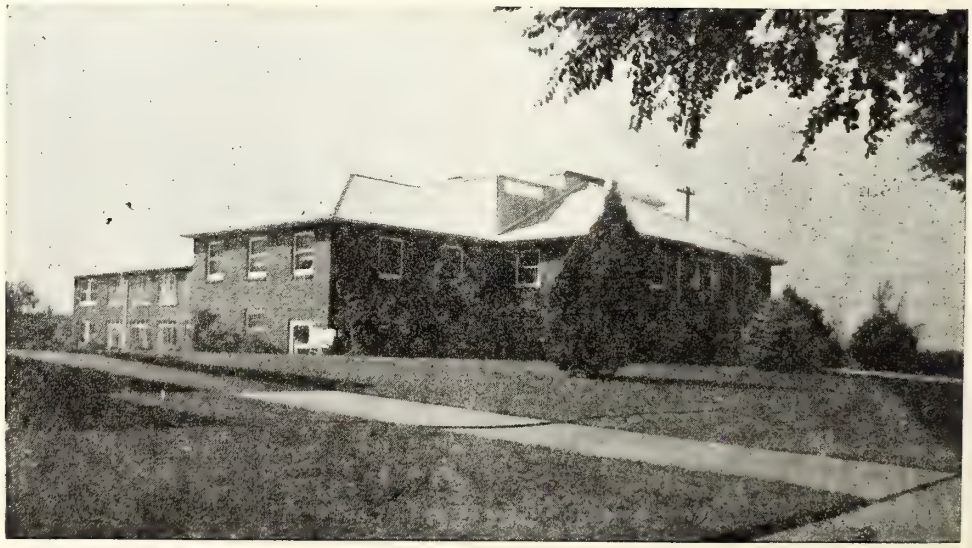
Dr. A. S. Brunk, a young Mennonite doctor from Ohio, had come to La Junta in 1911, three years after the opening of the Sanitarium. He was appointed medical director of the work, which post he held until his departure from the West in 1922. Without doubt, Dr. Brunk was wholeheartedly in favor of establishing not only a school of nursing, but one that was duly accredited.

From the minutes of the Sanitarium board of directors' meetings we find notations made in the spring of 1911 that Dr. Brunk was instructed to make investigations concerning the opening of a school of nursing. In August of 1911 there is a minute with reference to setting up some form of teaching program. In February, 1912, mention is made that the board authorized J. M. Hershey, Sanitarium superintendent, and Dr. Brunk to write to the church paper, the GOSPEL HERALD, explaining to the church the great need of a training school.

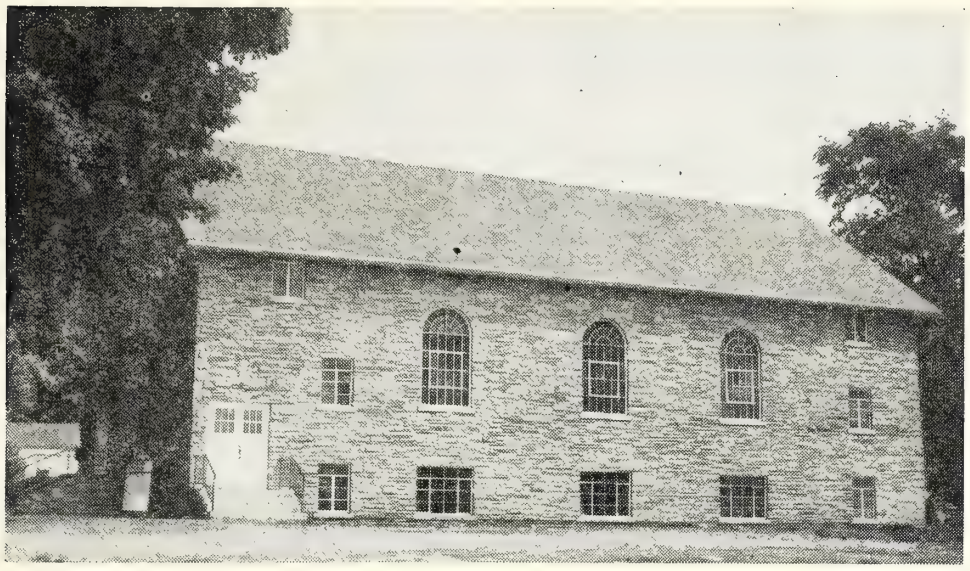
From a letter dated October 14, 1912, written by Dr. Brunk to the secretary of the Colorado State Board of Nurse Examiners, we note that he was inquiring concerning the credentials of the nurse who was to assist him in this effort. ". . . we are looking forward to establishing a 'first class' training school soon."

The first actual move taken toward establishing a school is recorded in November, 1913, when the Sanitarium board authorized Dr. Brunk and the nurse in charge (Emma Eby) to make contacts with the Colorado State Board of Nurse Examiners as to the specific

(Continued on page 813)



CHURCH HISTORY



A Brief History

of the Congregation

at Beaverdam, Pa.

Due to agricultural opportunities, early in the spring of 1937, Mr. Ivan Miller settled in Wayne Valley near Beaverdam, Pa., and inaugurated the potato industry which has made Wayne Valley famous in recent years.

In the next few years other Mennonite families observed the agricultural opportunities and moved into or near Wayne Valley.

The early families included the following families: Ivan Miller, Alton Miller, William Howitt, Aden Klopfenstein, Alvie Rowe, Ed. Short, Lewis A. Kletzley, Ray Stutzman.

A church building then owned by the Methodist Conference of this area was rented by these families for worship services beginning in the fall of 1940. During this first year of services Bro. Lewis A. Kletzley served as acting pastor. The summer Bible school as a community service was begun under the leadership of Bro. Kletzley and has continued with but slight interruption throughout the years.

In 1941 the original building was purchased from the Methodist Conference of this area for the sum of $700.00 under the conditions that it would continue to be used for the worship of God. A remodeling program was inaugurated immediately, and the following improvements came step by step. Oil circulating heaters replaced the old style wood stoves. Later a partial basement was dug for a central heating plant of two oil furnaces. Interior decorating in the form of acoustic wall planking board, and interior refinishing of wood floors followed in close succession.

In 1942 Bro. Aaron Mast, bishop of Belleville Mennonite Church, Belleville, Pa., accepted the bishop oversight of the small congregation. Other families continued to move into the area from Nebraska, Ohio, Iowa, etc., and rented or purchased farms. Bro. Mast worked toward reception of the small congregation into the Ohio and Eastern A.M. Joint Mennonite Conference. This was accomplished and in 1943 Bro. Jacob F. Weirich was called and ordained to serve the congregation as pastor.

Soon Bro. Mast requested to be relieved of bishop oversight of the congregation and the request was granted. Bro. Elmer Stoltzfus was then invited and accepted the invitation to serve the congregation as bishop for a period of time. Bro. Stoltzfus' home was in Aurora, Ohio. The congregation continued to grow under the leadership of Bro. Weirich and Bro. Stoltzfus.

In March of 1952, Bro. Jacob F. Weirich accepted a call to serve the Belleville Mennonite Church, Belleville, Pa., as pastor. Immediate steps were taken to secure another pastor. During the period from March to September, 1952, the pulpit engagements were filled by many visiting ministers from Ohio and Pennsylvania. On Sept. 21, 1952, Bro. Kenneth E. Snyder and family arrived in the community from La Junta, Colo. Bro. Snyder formerly attended Goshen College Biblical Seminary and is serving his first pastorate at Beaverdam Church. On Nov. 4, 1952, the pastor and his family moved into the home purchased and known since as the Beaverdam Mennonite Parsonage located across Route 89 from the church entrance. On Jan. 18, 1953, the acting pastor was officially ordained as a minister of the Gospel in the Ohio Conference.

On April 12, 1953, the Mennonite Youth Fellowship was first organized. On April 19, 1953, Bro. Elmer Stoltzfus requested to be relieved of bishop oversight and the request was granted. On April 26, 1953, the first Church Council was organized to assist the pastor.

On Aug. 24, 1953, Bro. S. A. Yoder of Columbiana, Ohio, accepted a call to serve the congregation as nonresident bishop. Bro. Yoder is serving the congregation as bishop at the present time.

On July 19, 1953, new benches and aisle carpeting were installed in the building. On July 14, 1954, during an early evening thundershower, the former church building was struck by a hot bolt of lightning and suffered severe fire damage before the blaze could be extinguished. The following Monday evening, July 9, 1954, a membership meeting decided to tear down the damaged structure and build anew. Work began immediately with members donating time, labor, and machinery. The Building Committee took over the responsibility of the project. Services were transferred to the Seventh-Day Adventist church building in Corry for Sunday mornings, and joint worship was enjoyed with the Wayne Valley E.U.B. Church on Sunday evenings.

The full-span basement was rushed to completion and the first service was held there on Feb. 27, 1955. The first service in the main auditorium was held on Sunday, June 19, 1955. A two-week summer Bible school followed immediately from June 20 to July 1, 1955. The cornerstone was laid on July 22, 1955, without ceremony. Dedication services were held July 24, 1955. The building is of stone and has a seating capacity of 350.

The present membership of the congregation is 107.

From the Archives

"An archives is a place where official and private records relating to an organization or group are kept for safe preservation and use. Most churches and similar organizations maintain official archive depositories. In such depositories are kept records of official meetings, minute books, correspondence, as well as other records of value whether official or private." (H. S. Bender). The Mennonite General Conference has established such a depository for the Mennonites.

Among the "other records" referred to above are articles relating to the Mennonites, found in periodicals. A number of persons have been searching periodicals for Mennonite articles and sending clippings to us. We file these clippings in folders arranged by subject.

The faithful work of most of the following clippers has made it possible for us to build a very significant collection of articles concerning the Mennonites all over the United States and Canada, as well as in European countries:

(Continued on page 813)

FAMILY CIRCLE

The Lad, The Dad, The Bad

By Norman A. Wingert

When just a lad
I had a Dad
Who every time that I was bad
Would make a mark upon a pad
And then at end of day would add
The total up.

He had concern
That I should learn
At early age how to discern
Between the Good and Bad and turn
My feet to proper paths and spurn
The wicked ways.

It made me sad
And sometimes mad,
That he so many things forbade—
The smokes, the smut, the passing fad,
Sunday hookey, the gilded ad—
But now today I am so glad
He made it hard to do the Bad.
Thanks to my Dad!

—Tokyo Mail-Sack.

God's Plan for the Family

BY W. EVERETT HENRY

Does God have a plan for the family? How could it be otherwise? Is the Creator a less wise and careful workman than a man? If God has a plan for the family, nothing can be more important to parents than to discover that plan and follow it in the building of their home.

The Bible makes it very clear that God intends the family to be a unit in every phase of life. It is to be a life unit. Jesus made it emphatic that from the beginning God intended the family to be the life product of one man and one woman. That is, the family was designed to be the most tightly knit possible life unit.

The family is also to be an economic unit. American life today, except for easy divorce, is favorable to the maintenance of the family as a life unit, but increasingly unfavorable to the continuance of the family as an economic unit. Years ago, when life in the United States was largely rural, the children married and settled down near the old home, often on a part of the home farm. Now they marry and establish their homes hundreds, or even thousands of miles away from their parents. Thus the economic unity of the family is greatly reduced.

Now a paternalistic government is seeking to establish financial security for all its citizens, and the economic unity of the family is being still further deemphasized. But these changes in our national life cannot void the purpose of God. The plan of the Creator that the family shall be an economic unit still stands. When Paul said to Timothy, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," there can be no question but that he had in mind the aged and infirm as well as the young.

God's plan is that the family shall be a social unit. If we may judge from the pages of history, most peoples of the earth have recognized the family as a social unit through the centuries. We are told that until very recently, at any rate, if a Chinese father committed a crime, and the people could not lay hands on him, they put his family in jail.

The development of the industrial revolution, however, especially in highly industrialized countries, has much obscured some of the most desirable connotations of this concept. Work takes the young people, sometimes the father also, away from the family home, and the feeling that the welfare and the reputation of the family is in their hands tends to grow less and less.

This dissipation of the sense of the family as a social unit has gone so far in this country that communities are trying by police supervision and process of law to compel parents to assume responsibility for the reckless conduct of their children. Only the older people among us can realize how different this is from fifty years ago, and how threatening such a dissipation of the sense of the social unity of the family has become.

Finally, and most important of all, God wants the family to be a religious unit. Hebrew parents were commanded to teach their children the wonderful works of God. Joshua affirmed, "As for me and my house, we will serve the Lord." Paul charged Christian parents to bring up their children "in the nurture and admonition of the Lord." This development and maintenance of a religious unit has been largely lost from the life of the modern home. Even among Christian people the tendency is to turn the religious training of the children over to the Sunday school, the young people's groups, and the church.

If we are going to make our homes conform to God's plan for the family, some practical things take on great importance, indeed.

First in time is premarriage choice and mutual understanding. A minister was talking to one of his sons who was soon to be married. He said, "Son, what kind of home are you going to establish?" With strong feeling the boy replied, "Please God, such a home as you and Mother have made for us." But unless the girl the boy had chosen to marry would co-operate with him, it would not be possible to establish such a home.

Should a believer marry an unbeliever? Should a Protestant marry a Catholic? One who keeps Sunday one who observes the seventh day? A Presbyterian a Baptist? To most people today such questions seem relatively unimportant. But are they? Can two people establish the kind of family life God wants if they cannot agree on membership in one church?

Then there is need of a determined purpose that Bible reading and prayer shall be a part of the family life. "That's old-fashioned and out of date," you say? Isn't it a pity to let a good habit like that get out of date? John G. Paton, missionary to the New Hebrides, wrote: "If everything else in religion were by some accident blotted out, my soul would go back to those days of reality. For sixty years my father kept up the practice of family prayer. None of us can remember that any day passed without it." Was it any wonder that God was real to the children of that home?

Life today may make it more difficult for us to maintain family worship than it was for Dr. Paton's father, but it can be done. And if it isn't done, parents have no reason to grumble that their children "don't seem to care about the things that matter." Why should parents grumble that their children at sixteen don't care about the things that matter when at the age of six they had no reason to think their parents cared about such things? A woman said, "I don't know what my mother would have said if she saw my children." The right answer probably would have been, "She would have said for you to do for your children what she did for you."

The atmosphere of the family that conforms to God's plan must be love. A little girl said to her mother, "Mummy, isn't it lovely in our family? Everybody loves everybody." Love in our language, however, covers such a wide range of emotions it can easily be misunderstood. The love which satisfies God's requirements as the atmosphere of the home is a combination of family love with Christian love. There is the affection of husband and wife for each other and of the parents for the children and the children for their parents and for each other. Over and above this family affection, deepening it, purifying it, and glorifying it, is Christian love, the firm and controlling desire that not only the family, but all men everywhere, may share fully in the wonderful grace of God.

Parental love needs an understanding which will never come just "out of the blue." It will have to be earnestly and

(Continued on page 813)

TO BE NEAR TO GOD

Sunday, August 28

Read Psalm 23.

The Lord is my Shepherd, and no one can take Him away from me. I want and need Him. I am going to follow Him all the days of my life. I am happy to know that He wants me. It gives me great joy to know that I claim Him as mine. I know Him and have no difficulty in singling Him out from all others. He is different and outstanding. Life with Him as my leader is richly full of good things.

Monday, August 29

Read Philippians 4:8-28.

A good shepherd keeps his sheep well supplied. God does not let me want. He supplies all my needs with "his riches in glory by Christ Jesus." As long as I want what I should have, the supplies will come in abundance. He always knows what I need and has plenty. I will never be poor. He is never puzzled about what to give me. He is never bothered with where to get what I need. His love never fails. His grace is always sufficient.

Tuesday, August 30

Read Matthew 5:1-12.

To lie down in green pastures is a good place for sheep. There is no leanness when we are grazing in the Lord's pasture. All who hunger after righteousness "shall be filled." God's diet really nourishes. Receiving His Word and Spirit gives a feeling of satisfaction, so that we do not go around with a hungry feeling. We do not have that feeling that something is lacking. He provides exactly the things that satisfy the deepest longings of our soul.

Wednesday, August 31

Read John 14:19-27.

He leads me to watering places where I can drink to full satisfaction. I am confident that He will continue to supply me. I am not disturbed or uneasy about a possible lack. His unlimited resources assure me, so that I have a feeling of confidence. I rest in quietness and calmness of spirit. The rest He gives is sweet, satisfying, refreshing. His peace gives quietness within. It is well with my soul when I closely follow Him.

Thursday, September 1

Read III John.

"He restoreth my soul." He only is able to renew my inner man. Sometimes my soul is afflicted, and I am inclined to feel discouraged. He is able to make my soul healthy again. It is a good feeling to be brought back to normal after having suffered a decline, or after having strayed from the paths of righteousness, or drooped to a low state. By yielding to His effort there is always a restoring of the inner man. His power and strength flow into me to make me stronger.

Friday, September 2

Read Isaiah 35:1-10.

"He leadeth me in the paths of righteousness." The highway of the Lord is a high way. It is up above the low roads of the world. It is up away from the mud and slush of wickedness. It is a way of holiness. It is a very pleasant way to travel. On it we can see beautiful things. His light makes it bright above us. We do sometimes travel dark valleys, but we have His eternal light within to give us direction. I enjoy traveling this superhighway, because it leads to the eternal City.

Saturday, September 3

Read Ephesians 4:1-32.

"For his name's sake." In this world God has a people that bear His name. He claims them and has put His mark upon them. We are "the sons of God." It is His plan that we live His name. He leads us to live His love among men, to live His truth, and to do His good works. We have the merciful Christ to reveal to people around us. We have His name to live, and so we give "in His name" and help the suffering "in His name."

—Ira H. Eigsti.

Worship Revived in Jerusalem

Sunday School Lesson for September 4

(Ezra 3—6; Haggai; Zechariah 1:1-6; 4:1-10)

The Lord has "turned again the captivity of Zion." Then were their mouths "filled with laughter" and their tongues "with singing." They had sown in tears but had not forgotten Jerusalem and now they were reaping in joy. God brought "back the captivity of his people." They are at home in Jerusalem.

How did these exiles get home? What was the condition of their land? Surely Babylon was better. Why did they want to return to this wasted land and to their destroyed temple? Had they lost faith in this heathen land?

Evidently thousands of Judah had seen all they wanted of idol worship. They were very glad to get back home to God. They rallied "as one man" to Jerusalem. Fear came upon them because the people of this country did not worship their God. At once the altar was erected. Burnt offerings were offered. The Feast of Tabernacles was kept just as God had commanded Moses. National and personal well-being is found in worship and obedience. Although poor and weak, these returning exiles took their fears to the right One for help. God was their strength.

Now they must build their temple. Money was given to masons and carpenters to build. The work of erecting out of the rubble and few resources of the land this great edifice was no easy task. Cedars must be brought from Lebanon, down from the mountains, then by raft to Joppa, and to Jerusalem. Notice what a religious work this was. The priest and singers must have encouraged the work. When the foundation was finished, there was great rejoicing. God's presence was symbolized in this building.

Their fear was justified, for the adversaries did hinder the work. After a letter from the king Artaxerxes the work had to stop. How cleverly the adversaries did work! Good subject for some student to report in class.

For seventeen years the work ceased. The people built houses for themselves and seemingly forgot about God's house.

Haggai and Zechariah came to the Jews about this time and urged them to build God's house. "Mine house . . . is waste, and ye run every man unto his own house." Zerubbabel and his men went to work again. The adversaries also went to work, but the Jews answered as "servants of the God of heaven and earth." The decree of Cyrus was told to Darius, and was found in writing. Darius decreed that the building continue. The temple was finished and was dedicated with the celebration of the Passover. For seven days those who separated themselves "from the filthiness of the heathen . . . to seek the Lord God" kept the sacred feast. Israel was at home in Jerusalem, in the temple, and with their great God.

To this temple, as rebuilt by Herod, came the Son of David, the Son of God.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

A Statement

BY A. J. METZLER

Handling funds for the Lord's work given or entrusted to one by other Christians requires the highest of standards of Christian stewardship. It is good that, to a very large degree, the days are gone for such poor practices as payment in cash rather than checks, inadequate bookkeeping, keeping church funds in one's personal banking account, and failure to have regular annual audits.

Typical of these improved methods and good business principles being applied to the handling of funds for religious work is the completely audited account of the Brunk Brothers Evangelistic Campaign, Inc., operations. The statement is prepared by a reputable firm of public accountants, who have done a complete job of auditing their records. Since so many thousands of people throughout the brotherhood have been blessed by the Brunk Brothers revival ministry and have contributed financially to its support, we are confident that such an audited statement will be appreciated by all. Bro. George R. Brunk, evangelist and director, is to be commended for this procedure.

The report which I have examined indicates total assets as of Dec. 31, 1954, as $82,176.83. The operations for 1954 indicate receipts of $69,811.99 with expenditures of $82,347.08 (of which $21,878.33 was a depreciation item).

Anyone desiring copies of this report write Bro. Geo. R. Brunk, Denbigh, Va.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. John Hiestand and the male quartet from Marietta, Pa., assisted in a singing program at Zion, north of Morgantown, Pa., on Aug. 7. Bro. Melvin Martin, Gap, Pa., was in charge of the song service.

Bro. Clarence E. Lutz, Elizabethtown, Pa., spoke at the Jewish Evangelism Meeting at Vine Street, Lancaster, Pa., on Aug. 1.

Four persons were received into church membership by baptism at Nappanee, Ind., on Aug. 14.

Bro. C. F. Derstine, Kitchener, Ont., called at Scottdale on Aug. 9 and spoke to the workers in the devotional service.

The Brook Lane I-W unit gave a program at Rocky Ridge, Quakertown, Pa. on Aug. 14.

Bro. John W. Burkholder, Blue Ball, Pa., spoke at the Harvest Home services at Line Lexington, Pa., on Aug. 13.

Bro. Paul S. Kurtz, superintendent of the Twelfth and Windsor Street Mission, Reading, Pa., was chosen by lot and ordained as deacon for this congregation on Aug. 7. Bro. Howard Z. Good had charge of the service and Bro. Paul J. Krabill officiated at the ordination. Bro. Homer Bomberger preached the sermon. Paul is the son of Bro. Christian J. Kurtz, minister at the Rock Church of the Conestoga District.

Bro. David Steiner, North Lima, Ohio, officiated at Maple Grove, New Wilmington, Pa., on Aug. 7, when Mrs. Ralph Kaufman was baptized and received into church fellowship.

Editors from Scottdale—Paul M. Lederach, Elizabeth Showalter, Helen Trumbo, and Alta Mae Erb—and Bro. J. J. Hostetler, Peoria, Ill., conducted a Sunday-school workshop in connection with the Indiana-Michigan Workers' Conference.

Bro. Millard Lind and Sister Alta Mae Erb spoke at Maple Grove, Belleville, Pa., on Aug. 14, and assisted the workers there in planning the educational facilities for the new church building.

Sixty boys were registered for Boys' Camp at Chesley Lake, Ont., Aug. 8-13.

Bro. Vincent Krabill, science instructor at Hesston College, took part in the vesper service at the First Mennonite Church, Denver, Colo., on Aug. 14.

A Christian pacifist study conference was held at Puidoux, Switzerland, Aug. 15-19. It was sponsored by European Mennonites, Brethren, and Friends to stimulate interest in peace as a Christian doctrine. Harold S. Bender represented the American Mennonites, and Harold Row, the church of the Brethren in America.

The Voluntary Service unit at Topeka, Kans., gave a program for the I-W's at the Argentine Mennonite Church, Kansas City, Kans., on July 24.

Sister Christine Horsch, widow of the late John Horsch, left Scottdale recently to make her home with her daughter, Mrs. Harold S. Bender, at Goshen, Ind.

Bro. Ray Sala, representative of Mennonite Mutual Aid, had charge of a meeting at the Pleasant Valley Church, Harper, Kans., on Sunday evening, Aug. 7. Sister Sala conducted a children's meeting. This was a joint meeting with the congregation at Crystal Springs, Kans.

Attention of Sunday-school superintendents, teachers, and youth leaders: The Mennonite Publishing House is making a special offer concerning John C. Wenger's pamphlet, **Basic Issues in Nonconformity,** at a price which covers handling costs only. 100 or more copies, 8 cents each.

Change of Address: After Sept. 1 the address of Bro. D. W. Miller, pastor of the Wooster, Ohio, Church, will be 1595 Beall Ave., Wooster, Ohio.

In the obituary of Lina Mae Thompson, Andrew's Bridge, Pa., published in the July 26 issue of the GOSPEL HERALD, the name of her sister, Mabel Cooper, with whom she lived, was mistakenly omitted. The brother who sent in the obituary wishes to make this correction.

On Sunday evening, Aug. 14, Bro. Wilbur Nachtigall and family, La Junta, Colo., gave the program at the East Holbrook Church, Cheraw, Colo., while Bro. Darrel Otto and a group of young people from East Holbrook conducted the evening service at Pueblo, Colo.

Installation Service.—On Sunday, Aug. 7, Bro. Paul Hummel was installed as pastor of the church at Berlin, Ohio, on the retirement of Bro. S. W. Sommer, who becomes pastor emeritus.

Bro. and Sister Rachel Kissel gave their farewell messages at the Thomas Church, Hollsopple, Pa., on Sunday evening, Aug. 14, preparatory to leaving for the Amazon Valley Mission Field.

Bro. J. Paul Sauder and family have moved from Mt. Joy, Pa., to Marilla, N.Y., where Bro. Sauder will teach in the Alden Christian Day School, sponsored by the Alden, N.Y. Conservative Mennonite congregation.

Sister Hettie Mininger, widow of the late J. D. Mininger and mother of Bro. Paul Mininger, has changed her address from Goshen, Ind., to E.M.C., Harrisonburg, Va., c-o M. T. Brackbill.

The published report on Christian Race Relations, the proceedings of the Conference on Christian Community Relations, held at Goshen, Ind., April 22-24, is now available. It is plastic bound and contains 116 8½ x 11 pages. The price is $1.00. It can be ordered from the Mennonite Publishing House.

Bro. and Sister Paul Erb, of Scottdale, served on the staff of the Second Family Week, Rocky Mountain Camp, Colorado Springs, Colo., Aug. 15-20.

An outdoor meeting of the Christian Workers' Band of Lancaster Conference was to be held on the lawn of the Bossler Church, near Elizabethtown, Pa., Saturday evening, Aug. 20. An interesting program was prepared, with the proviso that the meeting would be held in the church in case of rain.

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PESSIMISM. . . . NO
COMPLACENCY. . . . NO

Superintendents. S.S. Teachers. Youth Leaders. What **is** the answer to: "How can we best produce a spiritual congregation which is separated unto God and not conformed to the world?"

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Calendar

Little Eden Camp:
Farmers' Camp, Aug. 20-31.
Laurelville Mennonite Camp:
Lay Evangelism Conference, Aug. 20-24.
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Third Family Camp, Aug. 29 to Sept. 3.
Chesley Lake Camp:
Glenn Esh, Aug. 20-26.
Girls' Camp, Aug. 22-27.
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5.
Biennial Mennonite General Conference, Hesston, Kans., Aug. 23-26.
Church School Day, Aug. 28.
Ontario Christian Workers Conference, United Missionary Pavilion, Kitchener, Ont., Aug. 27-29.
Young People's Institute, Blooming Glen, Pa., Sept. 2-5.
Ontario A.M. Sunday-school Conference, New Hamburg Community Center, Sept. 3-5.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Coming events at the Bragado, Argentina, Bible School include the second annual conference on evangelism and missions, Aug. 31-Sept. 4, and an MYF workshop, Sept. 17, 18.

Several prisoners in the Coamo, Puerto Rico, jail have expressed a desire to accept Christ as a result of jail services held there recently.

The Goodwill Rescue Mission, London, Ont., provided 557 meals and 319 nights' lodging during the month of July. The need for seasonal labor on nearby tobacco farms and at Camp Ipperwash bring more men to London and cause the number of men coming to the Mission for meals to fluctuate, even during a given meal.

Change of address: Gladys Widmer, Box 138, Coamo, Puerto Rico. Sister Widmer requests prayer for Santiago Amadeo, a habitual drunkard who has accepted Christ as his Saviour, and for Lillian Santiago who accepted Christ a year ago and is still unable to attend services because of her husband's opposition. Sister Santiago uses her opportunities to witness to her neighbors and friends. Pray also for her husband.

Bro. J. Frederick Erb, Detroit, Mich., who recently served as director of the Rocky Mountain Camp Youth Retreat, spoke at the La Junta, Colo., Mennonite Church on Sunday evening, Aug. 14.

Marcelino Resto, Comerio, Puerto Rico, a graduate of Bethel College, North Newton, Kans., has accepted a teaching position in the Betania Mennonite School, Pulguillas, Puerto Rico, to teach social science, mathematics, and Spanish in the junior high school.

The summer Bible school at the East Side Mennonite Church, Saginaw, Mich., which closed on Aug. 5 had an average daily attendance of 144 and a total enrollment of 164.

Correction: The July 12 **Gospel Herald** erroneously indicated that Bro. Francisco Delgado had graduated with highest honors from the Barranquitas Baptist Academy in May. Bro. Enrique Mirando, Palo Hincado, attained these honors. He is a brother of Angel Luis Miranda, a student at Hesston College and Bible School.

The schoolhouse at Russian Mission, Alaska, is progressing nicely according to word from Bro. Mahlon Stoltzfus. Adverse weather conditions have hindered progress somewhat, but co-operation among local residents has been good.

The annual summer Bible camp conducted by the Japan Mennonite churches was held Aug. 11-15 with Evangelist Matsukuma san and Chiba san, a seminary student from Tokyo, carrying the major part of the instruction and counseling.

Sister Eleanor Niemela, who has been serving as an assistant in the Publicity Office at the General Mission Board headquarters in Elkhart, completed her term of service on Aug. 20. A replacement is urgently needed. Write the Personnel Director, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. Glenn Musselman, missionary under appointment to Brazil, preached at the College Mennonite Church, Goshen, Ind., on Sunday morning, Aug. 14.

A licensing service for Bro. James Christophel, recently appointed associate pastor of the Mennonite Home Mission, Chicago, Ill., is being planned for Sunday, Sept. 4.

The Milton Vogt family and **Sister Goldie Hummel** arrived safely in Bombay, India, on Aug. 13, the Vogts to serve in Bihar and Sister Hummel in the M.P.

Sister Lena Graber, missionary on furlough from India, served an Indian meal to the MYF of the Mennonite Home Mission, Chicago, on Saturday evening, Aug. 13, and then spoke to the young people about mission work in India.

Nurses from the Goshen College School of Nursing affiliating at the Cook County Hospital in Chicago gave the Sunday evening program at the Mennonite Home Mission on Aug. 14. Two messages on service in other countries included "Witnessing for Christ in Argentina" by Esther Litwiller, and "Service Opportunities in Puerto Rico" by Maria Luisa Rivera. Ruth Yoder, Hollsopple, Pa., spoke on "Challenges of the Home Field."

Bro. and Sister Norman Lyndaker and **June Lambke** of the General Mission Board headquarters gave a program on service at the Forks Mennonite Church, Middlebury, Ind., Sunday evening, Aug. 21.

Bro. and Sister Paul Conrad, Mathis, Texas, will be keeping the following appointments in Central Illinois this week in addition to those already announced: Aug. 25, Hopedale; Aug. 26, Arthur. They are speaking in the interests of a church building program at Mathis for the mission-service program among Spanish-speaking Americans.

The brethren David Shank and **Roger Rimbert,** Brussels, Belgium, will be keeping the following appointments immediately following General Conference at Hesston: Aug. 26, Crystal Springs-Harper, Kans.; Aug. 28, morning, La Junta and Cheraw, Colo.; evening, Colorado Springs, Colo.; Aug. 29, Chappell, Nebr.; Aug. 30, East Fairview, Milford, Nebr.; Aug. 31, Wayland, Iowa; Sept. 1, Metamora, Ill.; Sept. 2, Hopedale, Ill.; Sept. 4, morning, Fisher, Ill.; evening, Arthur, Ill.; Sept. 5, Kouts, Ind.; Sept. 6, Kokomo, Ind. They spoke at the three Chicago churches on Aug. 16-18, and at Freeport, Ill., on Aug. 19.

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, will be keeping the following appointments immediately following General Conference: Aug. 26, Wichita, Kans.; Aug. 28, Hydro, Okla.; Aug. 30, Pryor-Adair, Okla.; Sept. 1, Calico Rock, Ark.; Sept. 2, Birch Tree, Mo.; Sept. 4, morning, Versailles, Mo., evening, Cherry Box, Mo.

Your Treasurer Reports

On Sunday, August 14, the Glenwood Springs, Colo., Hospital was dedicated. This hospital is being administered by the Mennonite Board of Missions and Charities under a special contract with the local community. The administration of this hospital represents a further step on the part of the church to extend its service to new communities. In fact, this is the first hospital which will be operated under the Board in an area where no Mennonite Church is at present located.

As one having had the privilege of assisting in this dedication and having sensed the interest in the community in having a church organization administer their hospital, I was again conscious of the responsibility which we have as a Christian Church to use our resources, particularly our trained personnel, to extend the influence of the church. I believe that our hospitals continue to offer a fine opportunity for our young people to enter professional and technical fields and at the same time contribute to the outreach of the church.

Bro. Samuel Janzen has been appointed as administrator of the new Glenwood Springs Hospital and he along with the corps of personnel who will serve there will certainly need our prayer support that they may find strength and wisdom to administer this new hospital in such a way that it will serve the community well and give a witness of the Christian Gospel.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. and Sister Carl Beck, missionaries on furlough from Japan, kept appointments on the Northern Peninsula of Michigan, Aug. 13, 14. They are due to speak at Port Trevorton, Pa., Aug. 28; the Missionary Bible Conference at Laurelville Mennonite Camp, Mt. Pleasant, Pa., Aug. 29; Maple Grove, Atglen, Pa., Aug. 31; and in the Franconia Conference district, near Philadelphia, Sept. 1-4, including the Young People's Institute.

A joint farewell, home-coming, and licensing service was held at the Pleasant View Church, near North Lawrence, Ohio, on Sunday, Aug. 21. The farewell service was for David and Rosanna Hostetler, who are to leave for the Brazil mission field in September; Bro. Wm. Detweiler, Jr., was licensed as assistant pastor.

Harvest home services were held at Schwenksville, Pa., on Saturday afternoon, Aug. 20.

A committee has been chosen to study the matter of establishing an old people's home in the community of Kalona, Iowa.

An Appraisal of a New Work

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:3).

One day a hitchhiker managed to flag down a truck. Immediately he engaged the truck driver in a conversation that revealed that the driver was a Pennsylvania Dutchman and the hitchhiker was a tall Swede. Swede asked: "Do you know what makes Swedes grow so tall?"

The Dutchman waited and thought, then said: "No—what does?"

Swede replied: "They stay green so long."

That bit of everyday homely philosophy coupled with the Scripture at the beginning of this article is a secret that workers in the Lord's vineyard need to learn. A tree cannot stay green unless it remains by the River of Living Water. The tree that stays green is a growing tree. When it comes to reaching people in unchurched areas of this cultured and educated land of America, the need for being green is doubly necessary.

The past seven or eight years of teaching the Bible in the Silverton Hills, northeast of Salem, Oreg., has driven home to my consciousness the need of being green and staying that way.

I know what it means to go to church Sunday after Sunday in an old established Mennonite church. I grew up in one. I know how much effort it takes behind the scenes to keep a Sunday school going in the established congregation. Actually, the old, established Sunday schools will coast along without too much effort from the superintendents, just on the established routine and momentum of the years. I know, too, how much work goes into keeping an evening meeting alive in the home congregation. I spent eleven years at that.

Getting Started

But it is one thing to dwell at home in an established and going church program, and quite another thing to be responsible to start and build a new one. Being at home, "at ease in Zion," a person has imaginations and exclamations of how a new work could and should be done. (What vain imaginations and hollow exclamations, when it comes to carrying them out!) The ideas that originated in the home rocking chair needed some greenness added.

The tool used to open the gate to new work in the Silverton Hills was singing. For years the Christmas chorus from the Zion Mennonite Church, Hubbard, Oreg., gave its program annually in the community hall in the Hills. People of the Hills began to depend on having the chorus come regularly every Christmas season. One year slipped by without the chorus giving that service. A delegation from the Hills brought a request to the chorus to please come up and give their Christmas program. But the singers had to be green enough to bend and fit into a time that suited the folk in the Hills.

Summer Bible school is another instrument used of God to go farther into the Lord's vineyard in the Hills. Here again, a time suitable to the community was the problem. Strawberries are the main crop and occupation up here. Summer Bible school needs to wait until strawberries are practically over. Strawberries vary nearly every year; so it is next to impossible to set a Bible school date very far ahead. Here again, we needed to be green enough to bend to suit the needs of the community.

Another need for greenness revealed itself in the summer Bible school. Teachers are needed who are "planted by the rivers of water." A teacher needs more than a rocking chair knowledge of the Word of God to be effective in summer Bible school. Being planted by the "rivers of water" gives freshness to the Bible stories. If that freshness isn't felt by the teacher, he had better look to his roots. From the smallest toddler to the oldest pupil the greenness and freshness in the teacher is felt. It is the Spirit within the teacher that makes the Bible real to the pupil. I believe that it is the constant striving by the summer Bible school working force to be green in this sense that has made our summer Bible school a "looked forward to" event each year in this community.

History of the Work

In the fall of 1949, Zion elected me to start a Sunday school in Silverton Hills. In August of that same year we began with a working force made up of Sanford and Martha Yoder, Dick and Marjory Larsen, Glen Yoder, Dan, Jr., and Grace Widmer, Edward and Edna Kenagy.

We soon discovered that the home congregation methods needed a new greenness in the work. For a long time the only adult who came to Sunday school besides the workers was Grandmother Gordon. So we worked with the children. Every Sunday morning we gathered them up and brought them to Sunday school. We still do. For three and a half years we held Sunday school in the Community Hall. The folks of the community never charged us rent, electricity, nor would they take anything for fuel. The community was behind the Sunday school right from the start. One by one the adults began attending and became interested. On Easter Sunday, 1955, there were 42 in the adult class.

The working force has almost completely changed since the beginning of our Sunday school. Instead of the original five Sunday-school classes, there are now nine. Sunday-school attendance averages in the upper seventies. On Easter Sunday, 1955, the attendance was 112. Several more folk came in for the worship service.

The record attendance for the Sunday school is 136. It is my candid opinion that every one of the teachers would say that their main problem is staying green enough to always be fresh with the old Gospel story. And next to that is the problem of being green enough to bend to the spiritual needs of the folk of the community.

The dry branches on our churchianity are much more visible to the outside people than we think. I thank God for honest opinions given to us by honest folk who have missed out on years of church attendance. Those opinions make us examine our churchianity. May we be willing that the Lord knock off the dead branches. God help us to be green and growing.

At first the worship service on Sunday morning was very short. Preaching was hardly more than a Bible story with a few comments. Usually this service was not over twenty minutes long, but as more adults attended and the children became accustomed to preaching, more time and a different type of preaching were necessary. At present we have a full-fledged worship service every Sunday morning. There are folk of the community who make an effort to get to the worship service who do not come to Sunday school. If there is any worker in the Lord's vineyard who needs to be green all the time, it is the preacher. It is awesome to be responsible to feed people the Word. It is an unspeakable emotional experience for the preacher to see people receive the Bread of Life. It is reward that can't be valued in dollars to see the Lord change lives right before our eyes. God keep the preacher green and growing.

(Continued on next page)



The new "Chapel in the Hills."



Silverton Hills, Oregon, Bible school children with their teachers.



Twenty-six Pax men sailed on July 27, the 35th anniversary of the creation of MCC, for Germany. They will spend the next two years in construction work in one of the four German Pax units at Backnang, Enkenbach, Wedel, or Bielefeld. From left to right they are (first row), A. Shelly, Quakertown, Pa.; D. Short, Archbold, Ohio; J. Stemen, Goshen, Ind.; P. Gingerich, Uniontown, Ohio; L. Reichert, Bremen, Ind.; J. Raser, Dallas Center, Iowa; P. Boyer, Dayton, Ohio; M. Stoltzfus, Elverson, Pa.; H. Boshart, Mannsville, N.Y. (Second row) F. King, West Liberty, Ohio; J. Shearer, Elizabethtown, Pa.; D. Hartman, Wakarusa, Ind.; D. Hostetler, Harper, Kans.; I. Zook, Latour, Mo.; E. Pfile, Freeport, Ill.; H. Miller, Arthur, Ill.; J. Kauffman, Parkesburg, Pa. (Third row) R. Lambright, Lagrange, Ind.; M. Gerber, Sugarcreek, Ohio; A. Keim, Uniontown, Ohio; A. Kasper, Hutchinson, Kans.; J. Bertsche, Flanagan, Ill.; L. Hochstetler, Kalona, Iowa; C. Beattie, Summit, N.J.; M. Hostetler, Topeka, Ind.; J. Besse, Uniontown, Ohio. Dean Hartman will sail during August.

Consecration Service for Pax Men

A service of consecration was held on Sunday evening, July 24, at the Hinkletown, Pa., Mennonite Church for the 26 young Pax men who sailed for Germany the following Wednesday. Bro. Ira Buckwalter, treasurer of the Eastern Mennonite Board of Missions and Charities, brought the message, and Bro. C. N. Hostetter, chairman of the Mennonite Central Committee, led in the service of consecration.

Bro. Hostetter stressed the importance of the service which these Pax men were to render their country during these next two years. To ease the tensions of fear and hatred by building understanding and trust while helping people in their need, constitutes a service to our country which men in uniform cannot do, he said. He then led in a prayer of dedication.

Included in the program were testimonies by four of the Pax men, Challen Beattie, a Presbyterian from Summit, New Jersey, who has chosen to give his I-W service in Pax, presented this as his testimony:

"Yes, I come here as a Presbyterian, but not as a stranger—for wherever we go in the name of Christ, we are one!

"There are, perhaps, two questions which I have been asked again and again since I came to Akron to join the Pax group. The first is, 'How did you come to decide to take this stand?' the answer to this one is comparatively simple.

"I was brought up in an atmosphere of Christianity by my parents—both devout Christians. I was sent to Sunday school in the usual way, studied the Bible in the usual way, and became a member of our church in the usual manner. This all passed.

"Then, while I was in college, there came the time for my decision about my two years under the draft. What about the Christian teachings I had learned? Were they not the truth?

"The answer was yes! That is how I became a conscientious objector.

"The second question that I was asked quite frequently was, 'How did you come, or rather, how were you led to join the Pax program?'

"There are, perhaps, few who know what it is to be alone in one's convictions—what it is to be scorned and even hated for these beliefs, to see your Christian statements 'echoed' only in the smug, knowing glances of your schoolmates. Even my parents who loved me and who could understand my reasons could not agree with me. So one learns what loneliness is. There were times when my faith was so shaken by this that only the 'mustard seed' remained.

"When I came to Akron I was seeking fellowship—fellowship with people whose ideas and convictions were like mine—friends—like all of you! . . . I found this fellowship at Akron.

"So this time is, for me, a time to give a prayer of thanksgiving for this fellowship found. And as we, in this Pax group, go out together to our service in Germany, it is also my prayer that we might learn more of this love which 'beareth all things, believeth all things, hopeth all things, and endureth all things.'"

via MCC Information Service, Akron, Pa.

♣

It is estimated that in Israel two thirds of the children are not receiving religious training. Chief Rabbi I. H. Herzog, in his Passover message, stated that "worship of Israel . . . has been substituted for faith in the God of Israel."—**EFMA Missionary News Service.**

AN APPRAISAL (Continued)

Enlarging the Work

Two years ago this Easter season, we moved from the Community Hall into our new chapel. Soon after moving into the chapel in the Hills an evening meeting was begun. To most of the folk of the Hills, Sunday school and church is enough for one day. Therefore, to build an evening meeting is a real test as to the greenness and continuing life of the workers. An evening meeting cannot be another Sunday school. Nor can it be a worship service in the same sense as the morning worship service.

Creating an evening meeting that will attract and feed people is the most difficult task we have yet faced in the Silverton Hills community. So far our evening meeting is not yet born. We are praying much and working hard to build a dependable, attractive, soul-satisfying evening meeting. That is a big order. However, there are at least four times during the year when the folk of the community really turn out for an evening meeting. Last Christmas season when the children of the Sunday school gave their program, 150 were present in the chapel. It was a full house. When the Zion chorus gave their program in the Community Hall between 150 and 200 attended. The Easter programs by the Sunday school are given in the evening. These are well attended by the folk of the community. This Easter approximately 120 were present. The other evening meeting that is well attended is the summer Bible school program. This annual affair is looked forward to by most of the community. The chapel is always filled at these programs. These four spots are high spots during the year for the chapel on the Hills.

The newest work at the chapel is the sewing circle. "Fireside Fellowship," as it is called, meets on the second and fourth Thursday evening of the month. Attendance and support by the ladies of the community are gratifying. A Bible lesson is studied by the group. Here again it is "that greenness" that helps.

However, the greatest need in this work is a pastor who will actually "pastor." People want to be visited. People want to talk about their spiritual needs with someone they can trust. If there is any place that a green tree is needed, it is in the place of a pastor. One of our bishops has said, "I don't see how you can care for the work in the hills unless you live among your people." This summer we plan to move to the Hills, and we pray that God will keep us green and use us to His glory.—Edward Kenagy, in **Missionary Evangel.**

♣

The Wycliffe Bible Translators, Inc., has reported that they have a contract with the Bolivian Government to enter Indian territory where little or no missionary work is being done, for the purpose of reducing the language to writing, preparing a dictionary and primers, and translating the Scriptures.—**EFMA Missionary News Service.**

Luz Y Verdad

Spanish Gospel Broadcast

We praise God for opening the door to our Spanish broadcast in Montevideo, Uruguay. The program went on the air there for the first time at 8:30 Sunday morning, July 17, over CX14. A group of brethren from Eastern Pennsylvania is supporting this broadcast.

The technical assistance which has been planned for Bro. Lester Hershey, director of the program, has been delayed because the young man who was going to Puerto Rico for his I-W service and was to give marginal time to this assignment was given a I-A classification by his draft board. Pray for help in this area since Bro. Hershey now has an assignment to teach in the new Bible Institute of Puerto Rico in addition to his pastoral responsibilities and radio work. Pray for more workers for Puerto Rico.

Radio Listeners' Testimonies

Cayey, Puerto Rico: "I am taking the liberty to ask for a subscription to the **Herald Evangelico.** I am enclosing a $1.00 gift to continue, so I can continue listening over WPAB. I like the program very much and may God give you success."

Malaga, Spain: "Listening to the Spanish broadcasts, I captured meter 225—your broadcast of **Luz y Verdad.** In it you conversed about the destruction of the world by means of the atomic and hydrogen bomb. Since I enjoyed the broadcast, I am taking this opportunity to ask for your calendar. I plan to continue listening every Wednesday since I find your messages very interesting."

Villa Julia Molina R., Dominican Rep.: "I want to thank you for your courtesy in sending me your gift. I am at your services in whatever way I can help you, and I continue being a faithful listener. . . . By our time here in the Dominican Republic, we have to get up at 5:30 in order to get you on the Mayaguez 6:30 broadcast. At this time most of the people are still in bed, but my whole family gets up to listen."

Tetuan, Spanish Morocco, Africa: "Being a sister in Christ and following your program weekly I am asking for a calendar. Would you pray for me, an invalid who for eight years has been sitting in a chair? You would find many brethren in Christ in this place, and we are all inspired by your messages."

Castrelos, Vigo, Spain: "Day before yesterday I listened to your broadcast, as also the previous Wednesday for the first time . . . . I learned to know our Lord 38 years ago through an aged man who had learned to know the Lord from reading the Bible he purchased from a colporteur . . . . The Lord has blessed my family, and today my wife and three children are all saved. My youngest son, in the navy, was forced to attend Catholic mass, but refused to bow the knee to the Virgin. For this he was put in jail for two days and then sent to Carraca to work for two months as a prisoner in forced labor. But the Lord helped him to remain faithful . . . . I am happy that by means of your broadcast our beloved Spain has been able to hear again the wonderful Gospel. We are moved to hear it each time . . . . I am sure that these broadcasts have to be honored by the Lord so that souls will be saved."

Chicago, Ill.: "Even though I don't have the honor of knowing you, I am writing to tell you that I am a listener to **Luz y Verdad.** You can send me your literature to the above address even though I am an unbeliever and do not belong to any church. But, I do enjoy hearing your preaching. It is good to listen to God's Word."

El Salvador, C.A.: "Let the present letter inform you that we, and I mean all of my family, listen to your broadcast from two stations in short wave. May the Lord's peace fall on you as you serve Him."

Villa Nador, Spanish Morocco, Africa: "I have listened to your broadcast . . . , in which you said we would receive a booklet **Twiceborn.** So here is my address. I want to know more about your broadcasts so I don't miss any of them."

via MBMC, Elkhart, Ind.

I-W's Witness Through Bible School

BY CURTIS FREED

Our I-W unit at Brattleboro, Vt., conducted a two-week Bible school at Brookline, Vt., a thinly populated community 18 miles north of Brattleboro, June 20 to July 1. Brookline is an average Vermont community of farmers, lumberjacks, and a few other local workers.

This was the seventh summer for Bible school there. Prior to the I-W program, it was conducted by the Bartonsville Mennonite Church. It was held in the Baptist Church, where the unit also held worship services before regular services were started at Brattleboro.

The first step was to elect a committee of three fellows to take charge of the Bible school. They enrolled the pupils and arranged for supplies and transportation. Since the Bible school was held directly after public school closed, canvassing had to be done on Saturday mornings when the children would be at home.

The average attendance was 28, which was good for the size of the community. The children were well behaved, obedient, and always willing to learn.

The response of the parents was also very good. They showed their appreciation by donating tables, the use of the church, and the use of the adjoining school grounds for recess periods. One mother could hardly get over the fact that we would drive 18 miles to conduct a summer Bible school and then another seven miles just for her child. The parents were all very friendly and accommodating which is quite natural for the people of New England, especially after you get fairly well acquainted with them.

The Bible school staff consisted of seven I-W's and one man from a New York Mennonite church. They provided transportation with their own cars.

The Bible school has also given us a greater outreach in the community. We have learned to know and appreciate the children and their parents a lot better. Several of the older boys are looking forward to spending a week at camp in Pennsylvania during August, and we have the opportunity of supplying one of the families with Christian books and literature.

We praise the Lord for the privilege of serving Him in this way, and we give Him all the honor. It is only the blessings that we received from it to which we can lay claim.

Brattleboro, Vt.

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In spite of the tremendous need in India for medical help, only eleven hospitals there are being operated by foreign missionaries. This should present a real challenge to the Lord's people who are qualified for medical work. Continue in prayer for the visa problem which is still very grave.

In 500,000 out of 700,000 villages in India, there is no Christian work being done.—**I.F.M.A. News.**

Reading Center Attracts Filipinos

In the Philippines, missionaries of the Evangelical Free Church of America are experimenting with a new project, a Reading Center with some recreational facilities.

The Reading Center, with its secular books and magazines along with Christian publications and a ping-pong table, is proving to be a good way to break through the resistance the Roman Catholic populace feels toward the Protestant missionaries. At present all kinds of people—from farmers and policemen to school-teachers and the congressman's wife—are enjoying the benefits of the Reading Center. People of influence, instead of trying to get the missionaries out of town, are confidentially acknowledging themselves to be blind followers who need something to enlighten them. People from the higher level of society, coming in to read the latest **Newsweek** or **Time** magazines, are finding themselves intrigued by the attractive colportage books on the shelves.

The Reading Center is providing a good means of recreation for the national believers. The few recreational facilities available in the area usually include some form of gambling with them, so the Evangelical young people are finding the Center a wholesome place to occupy themselves during their spare time. The displays of Christian books and literature open many doors for witnessing to unbelievers who stop in.—**Evangelical Beacon and Evangelist.**

Japanese Ministers Study Rural Evangelism

Thirty Hokkaido ministers from several denominations met near Sapporo from May 17 to 20 under the sponsorship of the Department of Rural Evangelism of the National Christian Council. During these three days, they heard lectures from specialists in rural life, discussing how this related to their work, and made suggestions for future study and work.

Prof. S. Sasamori of Hokkaido University lectured on the special problems of rural life in Hokkaido. Mr. K. Suzuki, a government specialist in his field, lectured on pioneer projects in frontier development by the government. Mr. M. Hiura, president of the Christian Rakuno Dairy College, lectured on one method of evangelism in Hokkaido. Rev. T. Kimata, a member of the NCC Rural Evangelism Department, brought into focus how rural evangelism in Hokkaido relates to the total rural evangelism program in Japan. Each lecture was followed by about three hours of discussion among the ministers.

As a result of the lectures and discussions, many specific needs, which can be readily met, came clearly to light. (1) There is a need for increased study of rural psychology and trends in current rural thought by those engaged in rural evangelism. (2) There is a pressing need for increased co-ordination of the work carried on by the several denomina-

tions working in Hokkaido to prevent a sense of competition. This co-ordination, as it materializes, will be a significant contribution of the NCC Department. (3) Although the Kyodan already has a Rural Evangelism Emphasis Week and the Seikokai has designated a special day of prayer for rural evangelism, there is a need for some co-ordinated interdenominational period of emphasis on and education for rural evangelism, sponsored by the NCC. (4) There is a need for increased mutual aid between rural and urban churches. (5) An audio-visual evangelistic caravan could make a great contribution in Hokkaido. (6) In grateful memory of the late Rev. Alf Stone, the story of his life, work, and contribution to evangelism in Japan should be written.

Because the meeting proved to be so valuable to the participants, they requested that a similar conference be held next year. Already a conference similar to this one for the central area of Japan has been planned for July 7-12 at International Christian University.—**Japan Christian Activity News.**

The Mennonite Hour

Echoes from Box 22

Burt, New York:

"It is a joy to listen to the Word of God given so clearly and simply as I listen to your messages late Sunday evenings. Let me also express gratitude for the beautiful music heard on the program, praising God. The voices express sincerity and it is a precious part of your service."

Houghton, New York:

"For almost one year it has been my privilege to enjoy **The Mennonite Hour** each Sunday morning over CHML, Canada. I am a Christian preparing for the teaching profession possibly in my home state of New Jersey. When home on vacation I tried to find your program but it was impossible. Would you have available a log of stations which can be heard in central New Jersey?

"May the Lord continue to use you and your talented musicians to win many souls into the heavenly kingdom. Praise God for those who have the faith to launch out into such a world-wide ministry."

Jamaica, British West Indies:

"It is indeed a happy privilege to let you know that for the past two weeks we have been listening to your program, **The Mennonite Hour.**

"Your series we have found to be very interesting and helpful. Being missionaries on the field we feel sure that your booklet embracing these series will be invaluable help to us."

Jefferson City, Missouri:

"Greeting you in our Lord Jesus Christ and Saviour. Bro. Hostetter, I sure enjoy the **Informer** every month that is sent to me. I hear Bro. Nelson Kauffman every Sunday on Hannibal, Missouri, radio station KHMO. But I can't get you on my radio. It is a little four tube. I sure would like to hear your broadcasts. It is wonderful how Jesus can also come behind the prison walls into a man's heart and help him out of his troubles. Jesus is a friend that will help me every day. I read my Bible and pray every day. I remember you in my prayers. Bro. Nelson E. Kauffman was the one that baptized me in the Mennonite Church. He came into the prison once a month to see me. May the Lord bless you. From your brother in Christ."

Madrid, New York:

"Though I haven't written for some time I have have been listening regularly to your program over WBZ. As I just got a radio of my own this summer, I hope to be able to invite others to listen to **The Mennonite Hour** with me and to share its inspiration when I return to Marietta College this fall. A large majority of the students need a personal experience of Christ in their lives and need your prayers."

Berne, Indiana:

"I enjoyed the fine service your group held in our church here in Berne. After the service I purchased some booklets, one of which has been a very special blessing. 'How to Live Victoriously' is a gem in my estimation. I am a Sunday-school teacher and would like very much to have you send me twenty-five copies of this booklet."

Rochester, New York:

"My husband and I want to tell you how much we've enjoyed your wonderful messages over the radio. We are working in Rochester General Hospital in I-W service and seldom have opportunity to go to church. We can get your program over CHML, but usually cannot listen then so we eagerly listen over WBZ, Boston. It is truly life to our souls and we enjoy it so much."

via MBMC, Elkhart, Ind.

PROTESTANT EDUCATION OUTLAWED IN COLOMBIA

According to information just received from the Evangelical Confederation of Colombia, the government is working to halt Protestant education in this South American nation. In May, 13 Protestant primary day schools were forced shut, making a total of 30 for this year and over 160 for the period since organized religious persecution began in 1948. The recent closing of two schools by a Roman Catholic priest indicates the manner in which the Catholic Church and the government, working together, are suppressing Protestant education.

Further problems Protestants face are (1) Obligatory Religious Instruction: In the public schools all children are compelled to receive instruction in the dogmas and doctrines of the Roman Catholic Church. The Protestant Christian faith is ridiculed and misrepresented. The Reformation of the 16th century is held up as one of history's worst crimes, and Martin Luther, in the Catholic catalogue of evil, occupies a place next to Judas Iscariot. (2) Obligatory Participation in Catholic Rites: All public school children are obliged to join in the rites and practices of the Roman Catholic Church. Teachers and pupils must attend the Mass as a group on Sundays and feast days. The recital of the Rosary is taught in the primary grades. In the 4th grade the government requires the teaching of the Litanies to the Most Holy Virgin.

Also, children who do not attend the Mass are punished, sometimes very severely. Frequently children are not admitted to school if it is known that they are Protestants. Yet government approval for private schools requires the certification of the local priest, and in most instances no permission is granted for a Protestant School to be opened, and many have been closed.—**World Evangelical Fellowship Bulletin.**

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The challenge of an aggressive, Bible-patterned literature ministry in Japan is beyond description—but as yet almost untapped.

In population Japan ranks fifth in all the world. Her 89 millions present the greatest single mission field which can still be reached through literature and through one language medium. With near 100 per cent literacy and with a favorable government attitude withholding restrictions, little more could be asked.

Even the United States, with its high literacy rate, is behind Japan. There are more readers in Japan than on the whole continent of Africa. The combined circulation of daily newspapers is 13 million. What an unparalleled opportunity!—**Japan Harvest.**

MISSIONS

EDITORIAL

Hands Across the Sea

This month visitors are coming to us from Mennonite churches in Belgium and Argentina. Bro. Roger Rimbert from Brussels, Belgium, is here on a six-week business trip. The brethren Ernesto Suarez and Raul Garcia from Argentina are here for a year of study at Goshen College, Goshen, Ind.

Foreign students from Europe and the Far East will also be arriving or are already here to attend our colleges. Others come from Africa, the Near East, and Puerto Rico. They come expectantly.

Are we prepared to receive these Christian brethren from our younger Mennonite churches? Do our hearts warm within us in anticipation of meeting them or hearing them speak? Are we prepared to receive objective criticism of our way of life from those who look at us from the outside, so to speak? Further, are we prepared to profit from these constructive criticisms?

Or, are we going to find fault with the culture of our brethren from other countries and label it wrong simply because it does not conform to our cultural patterns? Will we be able to see beyond the material differences and cultural practices to discover true spiritual values? Unless we can, it is doubtful that we will be able to contribute much to our brethren from overseas.

The students who came to us from other countries come because they have special abilities and talents to be trained for use in their home countries. They came here because they are considered worthy of the opportunities for personal development provided through foreign study. We have a special responsibility to them because they and their sponsors consider a training experience in this country and in our schools worth the time, effort, and financial cost involved in going to a foreign country for training.

This Christian fellowship across cultural and national barriers is not new to the Christian Church. The apostles and the early church faced such a barrier and hurdled it successfully by bringing both Jews and Gentiles into the church. Very few of us realize the strong feelings on both sides associated with this adjustment which involved not only cultural but also religious practices.

Certainly the implications of a strong mission program include a willingness to welcome Christians from other cultures and nations into the intimate fellowship of the Christian Church. Not just a church in South

(Continued on page 812)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Irene Overholt, West Liberty, Ohio, secretary to MRSC Voluntary Service Director, Ray Horst, and Letha Miller, North Liberty, Ind., secretary in the I-W office, completed their terms of service Aug. 12. Their work at the Mission Board Headquarters was greatly appreciated.

VS Testimonies

A number of VS-ers have recently completed their terms of service and have written their reactions to giving this type of service. Here is what Loren and Ethel Zehr, who served two years in Iowa City, Iowa, say about it:

"Both of us are completely sold on VS as the way to put in a satisfactory substitute for military service. Would we go into VS if we had it to do over? Yes, indeed!

"Because we were accepted for VS we are grateful to God and to the Mennonite Church. It is good to be a part of a church with this kind of vision. We hope that these two years are not the climax of our service, but only the beginning."

Lester Blank, who served a year at Mathis, Texas, gives his impression of VS:

"VS has been to me a greater, more definite opportunity to serve and witness to others for whom Christ died. While it is always our opportunity to witness wherever we are, yet when one is in specific work, it does seem that not only are there more opportunities present, but also one is impressed to a greater degree with the necessity of daily witnessing.

"Another large facet of my VS experience was that of learning to live and work together with other Christian young people. VS helped me grow spiritually, too. The rush and force of making financial gain is negligible and the opportunity to help others is stressed. This environment is conducive to greater spiritual growth.

"Yes, I'm glad I went into VS even though I had a college debt on 'my books.' True, it was not easy; but as I now look back I can truthfully say that it has been a most enjoyable and profitable year.

"I'm glad our church leaders have seen fit to make available to us these opportunities which VS presents. May we support the work in our prayers and gifts. May we young people take advantage of this opportunity to serve others. And may God further bless this witness."

Voluntary Service

Members of the La Junta, Colo., unit had several opportunities for plus service during July. Ruth Wood washed clothes for a neighbor lady who was ill. Several VS-ers helped move furniture from a house which was on fire. All of the contents of the house were saved.

Richard Gingrich, Canby, Oreg., spent July 25 to Aug. 4 doing maintenance work at the Kansas City, Mo., unit home before leaving for Calling Lake, Alta., where he has been assigned for his VS term.

Sarah Yoder, Elverson, Pa., will be teaching the kindergarten at Mathis, Texas, during the coming school year.

Ray Horst, VS Director, is visiting units at Mathis, Texas, Hesston, Kans., Grants, N. Mex., and La Junta, Colo. He is planning to return to the Elkhart office Sept. 9.

Released August 12, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Geneva Telegram

During the recent meeting of the leaders of Great Britain, Russia, France, and U.S. at Geneva, the MCC sent a telegram to President Eisenhower expressing the appreciation of the Mennonite and Brethren in Christ churches for his efforts to ease tension and promote international understanding and assuring him of our prayers for the meeting. C. N. Hostetter, chairman of the MCC, has received the following letter from President Eisenhower:

"I am deeply grateful for the thoughtful message which you sent to me here in Geneva. In pursuing our efforts here it is especially helpful to have assurances such as those you conveyed to me on behalf of the Mennonite Central Committee. With best wishes, Dwight Eisenhower."

Need in Jordan

A new food station was opened on July 4 in a small frontier village in southern Jordan —a three-hour journey by bus and donkey from Hebron. Here where malnutrition is prevalent, the center will serve one meal a day to all the children of the village who are old enough to carry their plates and manage their food.

The canned meat which MCC sends to Jordan is very important in supplementing these diets where children rarely get meat. The first meal served was thick soup of beans, tinned meat, onions and fats, a half loaf of native bread and a handful of dried apples. Some days the soup is rice with meat or rice with leban.

Since the only well to serve this village is across the line in the Israeli territory, a second project here is to haul water by truck. However, this can continue only as long as funds permit.

Jordan continues to be one of the most needy areas in which MCC is serving. Malnutrition is very prevalent and the death rate among children is high. In these crowded refugee camps sickness and disease spread rapidly, aided by the exposure and malnutrition. These displaced persons are dependent on the help which we can send them in gifts of food and clothing and medical care.

158 Volunteers in Summer Service Program

The MCC summer Voluntary Service program included 152 young people from the United States and Canada. Three from Mexico, and one each from Holland, Germany, and Jordan brought the total participating to 158. Eighty-three served in units in the U.S. and 75 in Canada.

There young people worked among delinquent children and crippled children; they served as aides in mental hospitals, as guinea pigs for medical research, as social workers among migrants. The group which toured Mexico helped to paint the inside of the Cuauhtemoc Regional Hospital and assisted with public health work.

These 158 young people have chosen summer voluntary service as one means of expressing their concern that the name of Christ be made known to all men.

Christmas Bundles Shipped

The MCC centers at Waterloo, Ont.; Reedley, Calif.; Newton, Kans.; and Akron have completed processing 28,652 Christmas bundles. About half of these will be shipped to Korea and Jordan where the need among the displaced persons is so acute. 7,896 of these bundles will be shipped to Korea and 7,678 to Jordan.

The remainder of these Christmas gift bundles are being shipped to Austria (2020), Formosa (1020), France (422), Germany (5002), Holland (320), Hong Kong (288), Indo-China (4006) and London (46).

Since the beginning of the Christmas bundle shipments in 1946 this sharing of gifts with our neighbors in other countries has been an added testimonial to our joy in the message of "peace on earth, good will to men."

Released August 12, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

"Thank you for telling me about this new **project** for our circle. We have been working on the same project for a long time. We need to vary our work and enlarge our interests." This was the reply of the local WMSA president when told about a new work. Taking on new projects from time to time stimulates our giving and our work as it stimulates our interest.

Third graduation exercises of Goshen College School of Nursing were held on Friday evening, August 5. You can feel that you have had a part in the success and achievements which have come to these girls, because you have contributed to the Nursing Education Fund. Through the support of the Nursing Education Fund the WMSA is contributing to the support of the training program at Goshen and La Junta. The past two years, because of special contributions at the end of the year, we have met our quota of $3,600.00. Will you help our treasurer by sending your contribution early in the year?

There are copies of the 1955-56 Prayer Guide still available. A copy of the Prayer Guide would be a nice farewell gift to the young person leaving home to go away to

school, to I-W service, or to establish his own home. Order those extra copies you need now from Mrs. Ben Charles, 823 Market St., Scottdale, Pa. Price 30¢ each or $3.00 for 10 copies sent to individual addresses.

A missionary from India writes, "We were so pleasantly surprised with the nice greeting cards you sent. We can use them for so many things here. We can either give them to missionary or Indian friends on special occasions, or as gifts for Indians because they, too, like to give them. I have used parts of greetings for place cards, gift seals, etc., when too much is written on them. We consider greeting cards quite valuable here."

Have you wondered what to do with all those Christmas, Easter, birthday, and other pretty greeting cards you have been saving? Write now to your district WMSA secretary or executive secretary for instructions on how and where to send the cards.

Now is the time to get them ready to send so that the missionaries might have them to use before Christmas. Cards which have been taking valuable storage space in your home are of great value to our missionaries because of the many ways they can be used.

WMSA district officers from western districts will meet at Hesston, Kans., Aug. 24, to discuss such subjects as the following: ascertaining and meeting needs of district missions and institutions: meeting needs and interests of all women and girls in the congregation: co-ordination of women's and girls' activities in the local congregation: the devotional program of the regular meeting.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

A Concern

BY VIRGIL VOGT

Most persons who have an Anabaptist heritage view this unique background with humble satisfaction.

We have studied long trying to find for our day an equivalent to this heroic Christian movement. The search has led us to adopt distinctive and sometimes radical positions on issues such as labor relations, war, vocations, mutual aid, political responsibility, and race relations.

There is one area, however, in which we as a church have failed to apply these great principles for which our forefathers stood. The administration of our church programs bears only a faint imprint of the distinctively Anabaptist doctrine.

Our heritage is obvious in the types of service which the church is trying to provide. But there is nothing peculiarly Anabaptist about the way in which this service is administered.

We have concentrated our efforts on the task to be done and have been satisfied to pattern our administrative procedures after those of other similar church and governmental agencies. When there were hungry to be fed, we exerted every effort to feed them. When refugees needed houses, our primary concern was for their building. That Sunday-school classes have teachers and congregations have the usual services has often been the goal for which we resolutely struggled. That church schools continue and grow is a major concern.

Because we are performing a Christian service, the occasional hard feelings generated in the process are usually accepted with regrets, and the program continues. If some individual's personality is wounded in the process, with fatalistic resignation this is viewed as a cost of doing the church's work. After all, there had to be a Judas.

For several decades the church has been actively administering a commendable program of Christian activity and service. Yet along the road over which we have traveled are the scars and debris of strife, misunderstanding, jealousy, and competition. Because the cause is Christian we have continued in spite of these regrettable incidents.

But this is a pagan doctrine! This is the foundation on which communism stands; it was this idea that formed the cornerstone of Hitler's philosophy. There is no cause so worthy that it dare continue in spite of unacceptable by-products incurred in the process. No goal is so high that questionable means for reaching it are justified.

As confirmed in the story of the widow's mite, Christ was more concerned about "How" and "Why" things were done than in the deeds themselves. Wouldn't this be a radical approach to church administration! It might mean building one half as many refugee homes just to maintain harmony between brethren. Terrible? But why build the others if because of it there is jealousy among administrators? "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

You will recall the Scriptural admonition—if on your way to the temple with an offering you remember a brother with whom there is difficulty, leave your offering and go and become reconciled to your brother. Worship and service must follow Christian relationships with *all* brethren.

Real Christian service can only result as a by-product of a deep spiritual condition. Even in church administration, Christian service can be performed only *if* and *when* this essential spiritual condition has been achieved within the organization. To continue in spite of internal difficulties is gross hypocrisy.

We need to be primarily concerned in our church administration with "How" and "Why" things are done. That something is accomplished must be a secondary consideration. Procedural standards generally acceptable to business and government dare not suffice in transacting God's business.

Akron, Pa.

From Our Churches

BACHMANVILLE, PENNSYLVANIA

(Stauffer Congregation)

Dear Christian Friends:

Greetings of love in our precious Redeemer's name, who commands us to occupy till He comes. Summer Bible school was held July 18-29 at the Sandbeach Mission with Charles Brubaker as superintendent. The interest was good, with an average attendance of 156. We trust the seed sown will bring forth fruit for the Master. On July 23 and 24 a Harvest Home meeting was held at the Stauffer meetinghouse with Roy Geigley, Gettysburg, Pa., and Lloyd Eby, Ronks, Pa., as guest speakers. The congregation was richly taught on such topics as steadfastness, necessity for Christain growth, and the seriousness of winking at sin. In conclusion an evangelistic meeting was held. We were reminded again that the Lord uses busy people in His vineyard.

Lloyd Shertzer gave the ground for our Lord's acre project. The young people have been busy planting, caring for, and harvesting the vegetables. Due to a rather dry summer the things do not produce as bountifully as last summer, but we are thankful for the many blessings.

Our young people distribute "The Way" from house to house through several neighboring towns and villages. This gives them an opportunity to witness in very special ways. Once a month we meet at a home and discuss experiences and usually receive an encouraging message from a brother. We can not measure the value of this work, but we know eternity alone will prove the fruit of our labor. We claim the words of Isa. 55:11 where it says, "my word . . . shall not return unto me void, but it shall accomplish that which I please."

May God bless in all things that His name may be exalted and His kingdom increased.

C. M. Ebersole.

BROADWAY, VIRGINIA

(Trissels Congregation)

Greetings in the Master's name:

During the past year we have received many rich blessings, both material and spiritual. We enjoyed very much the messages of ministers from a distance including Robert Harnish, Peoria, Ill.; George R. Brunk, Warwick, Va.; Weldon Martin, Mathis, Texas; Nelson Kauffman, Hannibal, Mo.; William McGrath, Chicago; Sanford Shetler, Hollsopple, Pa.; Josef Herschkowitz, Minneapolis, Minn., and James Stauffer, Apple Creek, Ohio.

From March 23 to 27 we were richly blessed with a Bible Conference with Sanford Shetler as principal speaker. We had a Bible Conference in place of evangelistic meetings this year, and are looking forward to revival meetings next year.

On the evening of May 1 we had our annual Harmonia Sacra singing in charge of Lewis Strite.

Bro. Lewis Martin, a member of our congregation, was ordained to the ministry during the past year to take charge of the mission in Sicily. He has made two trips to the island during the past year. Our pastor, Bro. Norman Derstine is now studying the Italian language and is to accompany Bro. Martin on his trips to Sicily to assist in the work.

Our summer Bible school was held June 27 to July 8. We had the largest enrollment we ever had, with an average attendance of 118. Our teaching personnel was from our congregation with the exception of two teachers, Emily Wenger from the Lindale congregation and Ella Geiser from Sonnenberg.

There are yet many in our community who are unsaved. Pray that we may be instrumental in bringing them to Christ.

Mrs. Preston Moyers.

FORT SEYBERT, WEST VIRGINIA

(Pleasant Grove Congregation)

Dear HERALD Readers:

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Ps. 33:1). If we as Christians fail to rejoice and praise the Lord, who will?

We have had many opportunities for spiritual growth this summer. On May 7, 8 we had a week-end conference with Bro. J. Otis Yoder

warning against worldliness. Bro. A. T. Rollins was our evangelist from May 29 to June 5. We were challenged by his Spirit-filled messages.

On the evening of June 7 Bro. Jacob Martin, Sr., was ordained as deacon. He has been a faithful teacher and song leader here for several years although he lives at Park View. He will fill preaching appointments whenever our pastor, Lloyd Hartzler, is absent.

Sister E. J. Berkey came with the Martins to teach a class during May and part of June. Sister Maggie Brenneman came along one time.

Some of our visitors this summer were the Roy L. Yoder family from Wellman, Iowa, who brought Sister Mary King along; the Evan Brenneman family, formerly of Kalona, Iowa, now at E.M.C.; the Roy Miller family from Sarasota, Fla.; Edith Showalter and her mother, part of the Russel Nesselrodt family, Anna Shertzer, and Elva Krady.

Sisters Mary Grace Guthery, Margaret Rollins, and Viola Champ have worked for our pastor this summer. We were glad to have them here and appreciated their contributions to our services.

Our visiting ministers were the brethren Robert Ross, Wilmer Geil, Harold Emswiler, Byard Shank, W. T. Heishman, and Don Augsburger. Bro. Enos Hartzler and wife were here also but he did not preach because of his health. We know the Lord has been faithful to reward them for their labors in our behalf.

We attained a record attendance in our Bible school this summer, with an average of 55. Sisters Naomi Smucker and Doris Mast assisted in this work. The rest of the teachers were from this congregation.

The Edwin Nesselrodt family have moved close to Broadway, Va. They have been attending here on Sunday but we miss them in our midweek prayer meetings.

If any visitor's name has been omitted it is unintentional and we trust you received a blessing along with the rest of us. As we fellowship with old friends and new, may each contact aid us in living for Chirst. We pray for our young people that they will be wellrooted in the faith and bold for the Lord.

Mrs. Melvin Miller.

SPRINGS, PENNSYLVANIA

(Springs Congregation)

A banquet for the Goshen College alumni was held at the Fellowship Center (our former church building) Saturday evening, May 14. Bro. Paul Mininger, president of the college, brought us a fine message Sunday morning.

An all-day program of the annual Missionary Conference of Casselman Valley was held on Ascension Day at our church. Bro. John Gingrich from Johnstown was guest speaker.

Sunday evening, May 29, the chorus from Johnstown Mennonite School presented a program in song.

Saturday evening, June 4, and all day Sunday, June 5, a Sunday School Conference was held at our church. Bro. Urie A. Bender, Scottdale, and Ezra C. Bender, Martinsburg, were guest speakers. Bro. Urie brought the Sunday morning message.

Summer Bible school was held here June 13-24, with Robert Otto as principal. The eleven classes in the morning had an enrollment of 100, with an average attendance of 86. The evening class had an enrollment of 14, with an average attendance of 10. Our missionary offering totaled $76.38, of which $66.38 was sent to Canan Station for their church building, and $10.00 to American Bible Society.

There were no classes on Monday, June 18, in respect to the Daniel Puffinburg family whose little 3-year-old son and brother was buried that day. "Marky," as he was known, was the victim of an accident about six weeks prior to his death. The following week Sister Hannah (Durr) Miller Otto was also laid to rest. She was one of our active members, participating in a number of church activities.

Goldie Hummel, a missionary to India, gave us a glimpse of her work there on Sunday, June 19.

Bro. Boyd Nelson from the MRSC office in Elkhart, Ind., was here Tuesday evening, July 5, to discuss Mutual Disaster Service. Bro. Paul Erb, Scottdale, accompanied him.

Some of our number attended our annual Allegheny Mission Board meeting at the Weaver Church in the Johnstown area.

On July 17 a special offering was taken to liquidate our church building debt. The combined offerings from the different organizations amounted to $6,272.26.

Our annual meeting of the Allegheny Christian Education Conference and Church Conference was held at our church on July 31 through Aug. 3. Many blessings were received and the fellowship enjoyed.

Nancy Jane Swartzentruber.

MISSION EDITORIAL (Continued)

America, Europe, or Asia, but one of our individual churches in Pennsylvania, Ontario, Indiana, Nebraska, or Oregon.

May God help us to show true Christian hospitality to Christians from other countries and to share with them the spiritual and material blessings He has so bountifully given us.—L. C. Hartzler.

Church Camps

BY ROY S. KOCH

Mennonite Youth Village at White Pigeon, Mich., has added three much-needed new boats to its equipment. One young boy attending the camp in July was so impressed by the blessing asked at each meal that he went home determined to persuade his parents to do the same.

The boys who attended Rocky Mountain Camp Boys' Week this summer contributed $10.49 toward a slide viewer for nature classes and other projects.

That the camps are achieving their objectives is evident from repeated reports of conversions among boys and girls.

Aug. 6, 1955.

Field Notes

CONTINUED

Brethren Paul M. Lederach and John L. Horst, of this office, spent the week end of Aug. 13, 14 with the Tressler congregation, Greenwood, Del., speaking on Saturday evening and Sunday morning respectively.

A Youth Fellowship Conference was held in the area of West Liberty, Ohio, over the week end of Aug. 14. Brethren Edgar Metzler, Washington, D.C., and Atlee Beechy, Goshen, Ind., were the guest speakers.

Announcements

Bro. Jonas Sauder speaking on the topic, "Service to Others," on Aug. 28, at the Hammer Creek Young People's Bible Meeting, near Lititz, Pa.

Bible Meeting at the Manchester Mission, York, Pa., Saturday evening, Aug. 27, and all day Sunday, Aug. 28. Speakers: Menno Sell, Laytonsville, Md., and Cletus Doutrich, Lebanon, Pa.

Paul Erb speaking on the subject, "The Alpha and the Omega," at La Junta, Colo., Aug. 30 to Sept. 3.

David Shank and Roger Rimbert, Brussels, Belgium, at Metamora, Ill., Thursday, Sept. 1.

Bible Instruction meeting at Vine St., Lancaster, Pa., Sunday evening, Sept. 4, and all day Monday, Sept. 5. Speakers: Daniel Miller, Harold Thomas, Harold Fly, Harold Eshleman.

Visiting Speakers

July 24, **Everett L. Cattel,** missionary to India, at Goshen, Ind. **C. M. Helmick,** Pinto, Md., at North Goshen, Ind.

July 31. **Wm. McGrath,** Goshen, Ind., at Denbigh, Va., July 29 to Aug. 3.

Aug. 7. **Orrie D. Yoder,** Del Paso Heights, Calif., at East Chestnut St., Lancaster, Pa. **Alvin Becker,** Northern Bible Society representative, at Willow Springs, Tiskilwa, Ill. **J. N. Kaufman,** East Peoria, Ill., at Albany, Oreg. **Edna Good,** Carmen de Areco, Argentina, at Erb Street, Waterloo, Ont. **Howard S. Bauman,** Elmira, Ont., at Kitchener, Ont. **John C. Wenger,** Goshen, Ind., at Denbigh, Va., Aug. 5-7. **Joseph Baer,** Sarasota, Fla., at Maple Glen, Grantsville, Md.

Aug. 14. **David and Rosanna Hostetler** at Wooster, Ohio. **John H. Shenk,** Denbigh, Va., at Frazer, Pa. **Carl and Esther Beck,** Japan missionaries, at Naubinway, Mich. **J. Frederick Erb,** Detroit, Mich., at La Junta, Colo. **Clayton Beyler,** Hesston, Kans., at Goshen, Ind. **Lawrence Brunk,** Argentina, at Scottdale, Pa. **Lester Weber,** Lyndhurst, Va., at Kingview, Scottdale, Pa.

Aug. 21. **Levi C. Hartzler,** Elkhart, Ind., at Hannibal, Mo. **John S. Hess,** Lititz, Pa., at Hersteins, Neiffers, Pa., Aug. 20 and following. **Glenn Martin,** Denver, Colo., at Crystal Springs, Kans. **Simon Gingerich,** Wakarusa, Ind., at Morton, Ill. **Paul and Esther Kniss,** Bihar, India, missionaries, at Mennonite Gospel Center, Kansas City, Mo.

Evangelistic Meetings

Nelson Histand, Pryor, Okla., at Mount Joy, Optimus, Ark., July 31 to Aug. 7. **Ivins Steinhauer,** Bridgeport, Pa., at Steel City, Pa., Aug. 20-31.

♣

GOOD MEDICINE!

It was in China. An old woman came to the missionary doctor.

"The mayor of our town has lately been here with you. He was a very bad man: he used to cudgel his children, wasted his money at gaming, and had so foul a mouth that all the waters in the world could not have made it clean. But since he has been with you, the tiger has been transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together."

The doctor rejoiced in the good news. Then he asked, "But what now do you wish, my good woman?"

She replied, "Well, you are to tell nobody, but I, too, have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I am come to beg you to give me some of the medicine that has cured our mayor."

No doubt the doctor gave her some!

The contrast in the mayor "before and after taking" was impressive.

But every life touched by Christ should be impressive. Of Peter and John it was said, "And they took knowledge of them, that they had been with Jesus."

—*The Free Methodist.*

OUR SCHOOLS (Continued)

requirements for setting up a school. Other details which would be most interesting and significant to students of history as to the developments of this project are not on record. However, in the minutes of the October 7, 1914, meeting of the Sanitarium board is this entry: "It was moved that the Nurses Training School be organized. Carried." Thus was officially founded the institution which we now call the La Junta Mennonite School of Nursing.

For every act accomplished or deed performed there must be a reason—a purpose. What was in the minds of those forerunners of the nurse educators who later appeared on the scene? One thing is certain, there were no nurses consultants or nursing education council, or yet a board of education interested in giving impetus and guidance to such an effort.

As one notes the struggles and problems involved in securing skilled nursing care for patients in the Sanitarium, it seems obvious that one objective for having a school of nursing was to secure nurses to whom instruction could be given for the techniques of good nursing care which would then make available better care for the patients. In this time we may look with disfavor on an objective as service-minded as that. However, when one analyzes the first objectives of all educational programs, was it not to meet the needs of the day? Why were teachers' colleges, or schools of engineering, or medical schools set up? Was it not for the purpose of teaching our children, building our bridges, and healing our sick? Therefore, it would appear that the motive for securing better care for those coming to their institution of healing was one of great worth and respect, and we should give credit to those early pioneers for their visions and labors of love.

These founders of our school of nursing had yet a second purpose or objective which again emphasized the goal or aim of the early western colonization—namely, to make this institution a mission post—a "lighthouse" in the West where the name of the Great Physician might be made known to the suffering ones. With such an objective one can rightly say, this school was "different" from the other schools of the day. The fact that the institution was controlled and administered by a church-wide mission board made it more specifically a mission outpost of the church at large.

Comments from those who were among the first students will bear out the foregoing statements as to purposes and objectives for founding the school:

> "There was a strong missionary emphasis in the planning for the school . . . to prepare Mennonite girls for Christian service in the field of nursing. . . . Although it was given the name of Mennonite Training School, they had at first considered the advisability of calling it the Mennonite Missionary Training School for Nurses."
>
> ". . . to get trained help for caring for patients was one goal—this was in line with other good schools of that day . . . the appeal was made that here was an opportunity for young women to serve suffering humanity . . . that it was probably the best way in which one could attain to following the example of Jesus while He was here on this earth and went about doing good. . . ."

Thus the first purpose was to give better care to the patients—a worthy goal, indeed. Patients were there; they needed care; service rendered was not adequate because of a lack of training and knowledge; how could this service be improved? The answer was—secure consecrated Christian women with a true motive of love, teach them the skills and knowledge of nursing.

The second objective—that of a missionary post—was developed to embody the idea of training these young women to go out into the many needy areas of the world and there serve their Master.

With these two objectives as a basis for development of the school, the third objective would naturally follow, namely, to make possible a Christian environment in which the student might continue to develop in her loyalty and devotion to God and the church.

La Junta, Colo.

FAMILY CIRCLE (Continued)

diligently sought. Without such understanding even tender mother love may make disastrous mistakes. A mother came one day to talk with me about her teenage son who was giving her trouble. In the course of the conversation it came out that she was still giving the boy his bath! How wrongly can mother love act?

Each child is a distinct personality and needs to be respected as such. Your child did not ask to come into your home. He is the product of your pleasure, perhaps not even your intention. It is your holy privilege to share with God in the development of his personality. When the children of other parents come into our home we treat them very politely. Aren't our own children as deserving as these visitors? Our children are not ours to "boss around," but to understand and appreciate and help to become the personalities God wants them to be.

In seeking to nurture and develop the personality of the child these days parents need to walk carefully. If Junior is building a house and doesn't come when he is called to dinner, shall the family and guests wait till he completes his building before sitting down? If the family is ready to start to Sunday school, shall they wait for Sally to run upstairs to put her favorite doll to bed, and everybody arrive late for class? Just where does the nurture of a personality turn into the development of an individualist who will soon put a heavy strain on the family unity? How is the child to be taught that the interests of the whole family come first?

The family should be a cheerful unit with a healthy proportion of real run. Happy is that father whose three-year-old son declares, "My daddy is the mostest fun!" and that mother whose children are sure she can tell the funniest stories ever heard. The children will not be eager to slip away from that kind of home to spend the evening elsewhere. Good cheer and clean fun constitute a fine cement for lasting family unity.

McMinnville, Oreg.

EXPRESSIONS OF APPRECIATION

Thank you sincerely to all who kindly remembered me by kind deeds, as well as the many cards and visitors, and the prayers offered in my behalf, and the gifts of money received upon the passing of my dear husband. Your kindness is greatly appreciated. Wishing the Lord's blessing upon you all.—Mrs. Miriam Martin, Bareville, Pa.

* * *

I wish to express my sincere appreciation to my friends who remembered me in prayer, by visits, cards, gifts, and flowers during my stay in the hospital and since my return home. May the Lord richly bless each one of you for your kindness and thoughtfulness.—Hettie Newswanger, Goodville, Pa.

CHURCH HISTORY (Continued)

Mrs. Maude Bigler, Elkhart, Ind.; J. D. Hartzler, Wellman, Iowa; Mrs. Rufus Horst, Dalton, Ohio; Claude R. Beachy, Frederick, Pa.; Mary R. Krabill, Elizabethtown, Pa.; Mrs. Clinton Reedy, Graymont, Ill.; Mrs. F. C. Roupp, Fall River, Kans.; Mrs. Elaine (Sommers) Rich, Hyattsville, Md.; Nelson Springer, Goshen, Ind.; Lewis E. Strite, Harrisonburg, Va.; Gerald C. Studer, Orrville, Ohio.

We also welcome anyone else not in the above list who is willing to help in this important phase of archival work. Those interested should send their names to the Archives of the Mennonite Church, Goshen College, Goshen, Ind., including the names of the periodicals which you could check for us. We will then check your periodical list with the lists of those already searching to try to avoid duplication of effort. After this a letter will be sent to each volunteer explaining in more detail what articles we want and what articles we do not want. We would appreciate a good response.

—Walter E. Oswald, Archivist.

A Unitarian clergyman from Pittsburgh, looking forward to increasing automation and the coming of the thirty-hour week, predicts that by 1970 churches will have to have their services on Thursday evening. The purpose of the service, he said, would be to help the people orient themselves for their week ends.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baer—Hallman.—Josiah Baer, New Dundee, Ont., Blenheim cong., and Berna Hallman, Petersburg, Ont., Latschar cong., by Manasseh Hallman, father of the bride, at the home of the bride's brother, Elverne Hallman, June 8, 1955.

Bender—Marner.—Clayton G. Bender, Wellman, Iowa, and Wilma Marner, Parnell, Iowa, both of the West Union cong., by J. Y. Swartzendruber at the West Union Church, Aug. 7, 1955.

Gingerich—Schantz.—Enos Gingerich and Barbara Schantz, both of Shakespeare, Ont., Kitchener cong., by C. F. Derstine at his home, July 27, 1955.

Gingrich—Weaver.—David Gingrich, Stevens, Pa., and Katie Z. Weaver, Ephrata, Pa., both of the Martindale cong., by J. Paul Graybill at the Martindale Church, July 30, 1955.

Grieser—Porter.—Orville Grieser, Archbold, Ohio, and Nancy Porter, Pettisville, Ohio, both of Central cong., by Jesse J. Short at the Central Church, Aug. 6, 1955.

Krabill—Hershberger.—Dr. Willard Krabill, Westville, Ind., and Grace Hershberger, Goshen, Ind., College Mennonite cong., by S. C. Yoder at the Clinton Brick Church, July 31, 1955.

Lutz—Nissly.—Henry E. Lutz, Mt. Joy, Pa., and Elizabeth H. Nissly, Elizabethtown, Pa., both of the Mt. Joy cong., by Homer D. Bomberger at his home, Aug. 4, 1955.

Sherk—Weber.—Laverne Sherk, Brantford, Ont., and Dorothy Weber, Petersburg, Ont., both of the First Mennonite cong., Kitchener, Ont., by J. H. Hess at the First Mennonite Church, Aug. 5, 1955.

Sommerville—Gerber.—James Sommerville, New Hamburg, Ont., and Vera Gerber, Wellesley, Ont., both of the Kitchener cong., by C. F. Derstine at the First Mennonite Church, July 16, 1955.

Swartzendruber—Trende.—John H. Swartzendruber, Palmer, Iowa, and Zuella Trende, Radcliffe, Iowa, both of the Manson cong., by Edward Birkey at the Manson Mennonite Church, Aug. 2, 1955.

Taylor—Lehman.—Dwayne Taylor, Orrville, Ohio, Martins cong., and Pearl Lehman, Kidron, Ohio, cong., by Reuben Hofstetter at the Kidron Church, July 30, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Harvey W. and Veldora (Eshleman), Lititz, Pa., seventh child, third daughter, Ellen Marlene, Aug. 8, 1955.

Borntrager, Oscar and Violetta (Yantzi), Bloomfield, Mont., second daughter, Doreen Faye, July 19, 1955.

Brubaker, Samuel B. and Verna M. (Boll), Middletown, Conn., first child, Doris Jean, Aug. 2, 1955.

Buckwalter, Enos, Jr., and Anna Arlene (Burkholder), Lancaster, Pa., third child, first daughter, Linda Jean, July 27, 1955.

Carpenter, Joseph, Jr. and Vera (Franks), Colon, Mich., third child, first daughter, Nadine Fern, July 26, 1955.

Charles, Amos and Emma (Hernley), Lancaster, Pa., eighth child, third daughter, Faith Mae, July 29, 1955.

Coblentz, Jonas and Donella (Zook), Canton, Ohio, third daughter, Judy Fay, July 7, 1955.

Collins, Jack and Jacquita (Wagner), Hastings, Mich., first child, Kenneth Paul, June 14, 1955.

Derstein, Paul and Lois (Souder), Dover, N.J., first child, Karen Yvonne, July 19, 1955.

Ebersole, Daniel and Suie (Hess), Middletown, Pa., twelfth child, seventh daughter, Elizabeth Hess, Aug. 4, 1955.

Eshleman, James and Ada (Strite), Greencastle, Pa., first child, Rosalie Ellen, July 29, 1955.

Grasse, John L. and Mary Margaret (Miller), Calico Rock, Ark., first child, John Philip, Nov. 27, 1954, by adoption.

Groff, Marvin and Dorothy (Hege), Lancaster, Pa., first child, Daniel Bernell, July 29, 1955.

Hershberger, Howard nd Norma Jean (Sommers), Sugarcreek, Ohio, fourth child, third daughter, Bonnie Lou, July 20, 1955.

Horning, Leonard and Ruth (Hess), Oley, Pa., third and fourth children, Jane Louise and Maxine Kay, July 16, 1955.

Horst, Samuel L. and Elizabeth (Good), Harrisonburg, Va., a daughter, Barbara Ellen, Aug. 1, 1955.

Jantzi, Orval Michael and Doris (LeBold), Waterloo, Ont., third son, Peter Orval, July 26, 1955.

Kauffman, Oland E. and Josephine (Rogers), Flint, Mich., first child, Jeffrey Charles, July 12, 1955.

Kropf, Floyd M. and Darlene (Turner), Tangent, Oreg., first child, Christine Marie, Aug. 1, 1955.

Kuhns, James W. and Olive M. (Clemens), Hatfield, Pa., third child, first son, Philip Laurence, July 4, 1955.

Layman, Amos and Rebecca (Warfel), Portsmouth, Va., third child, first son, David Wayne, Aug. 10, 1955.

Long, Wilmer H. and Ada (High), Ephrata, Pa., third child, second son, Kenneth Roy, July 10, 1955.

Miller, Paul and Anna Mae (Ropp), Mountain View, Ark., first child, Gwendolyn Sue, Aug. 3, 1955.

Pierce, Sylvester B., Jr., and Mary E. (Randler), Mt. Joy, Pa., first child, Daniel Eugene, July 29, 1955.

Ressler, Ellis and Sadie (Yoder), Warren, Ohio, first child, Eileen Ruth, July 24, 1955.

Rich, Ronald and Elaine (Sommers), Hyattsville, Md., second son, Andrew Allen, Aug. 10, 1955.

Troyer, Paul L. and Arlene (Swartzendruber), Kalona, Iowa, third child, second son, Kenneth Lee, Aug. 1, 1955.

Wyse, Ora C. and Esther (Thomas), Naubinway, Mich., fourth son, Gerald Dean, May 16, 1955.

Yoder, Arthur L. and Ruth (Zook), Reedsville, Pa., fourth child, first daughter, Andrea Joy, July 27, 1955.

Yutzy, Roman and Frances (Gerig), Kalona, Iowa, fifth daughter, Lois Elaine, April 24, 1955.

Zook, Kenneth C. and Elsie (Shaum), Dodds, Alta., fourth child, first son, Kenneth Donald, Dec. 29, 1954.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Coffey, Alice, widow of the late Hugh Coffey, was born Feb. 13, 1870; passed away June 19, 1955; aged 85 y. 4 m. 6 d. Her death followed an illness of three days. Her husband preceded her in death on April 3, 1921. She is survived by one son (Paul Coffey), 3 grandsons, 3 great-grandchildren, and many other relatives and friends. She was a faithful member of the Mountain View Mennonite Church. Funeral services were held at the Mountain View Church, Lyndhurst, Va., June 21, in charge of Joseph Driver, assisted by Frank Hatter and Charlie Grove, with interment in the adjoining cemetery.

Gerber, Emma, daughter of the late Peter and Catherine Crilow, was born near Trail, Ohio, Oct. 31, 1876; passed away at her home following an extended illness, Aug. 3, 1955; aged 78 y. 9 m. 2 d. In her youth she united with the Swiss Reformed Church near Trail, Ohio, and later, upon her marriage, transferred her membership to the Walnut Creek Mennonite Church where she retained her membership until death. On March 10, 1901, she was united in marriage to Ira Gerber who preceded her in death eight months ago. Two daughters and two sons were born to this union. The two daughters, one grandchild, and one great-grandchild preceded her in death. Surviving are the 2 sons (Clement, Berlin, Ohio, and Floyd, at home), one foster daughter (Mrs. Grover Schrock, Shanesville, Ohio, one brother (William, Sugarcreek, Ohio), one sister (Mrs. Christ Bigler, Millersburg, Ohio), 5 grandchildren, 4 great-grandchildren, and many other relatives and friends. Funeral services were held at the Walnut Creek Church, Walnut Creek, Ohio, Aug. 6, in charge of Paul R. Miller, with burial in the church cemetery.

Horst, Infant, stillborn daughter of James and Ruth (Horst) Horst, Orrville, Ohio, was born July 12, 1955. Surviving are the parents, 2 brothers, one sister, and the grandparents (Mr. and Mrs. Roy Horst, Orrville, and Mr. and Mrs. Reuben Horst, Dalton, Ohio). A graveside service was conducted at the County Line Mennonite Church cemetery by Elmer Good.

Martin, Louis, son of Jeremiah and Amanda (Weaver) Martin, was born Feb. 9, 1935, near New Holland, Pa.; passed away July 17, 1955; aged 20 y. 5 m. 8 d. Death was due to a motorcycle accident near his home. He was a member of the Groffdale Mennonite Church. Surviving are his parents and brothers and sisters (Mabel—Mrs. Enos Weaver, Kinzers; Leroy, Houston, Texas; Alta—Mrs. Emory Martin, New Holland, Pa.; Lydia, Jeremiah, Jr., Frances, Mary, and Melvin, at home), also his grandmother (Mrs. Mary L. Weaver, New Holland). Funeral services were held at the Pequea Mennonite Church, July 21, in charge of Joseph O. Weaver, Cleophas Steiner, and Hershey Sensenig, with burial in the adjoining cemetery.

Martin, Mary Ann, daughter of Samuel and Carolina (Landis) Kehr, was born Dec. 17, 1866, in Harrison Twp., Ind.; died May 30, 1955, in Elkhart General Hospital, Elkhart, Ind., where she had been a patient after fracturing her hip on May 16; aged 88 y. 5 m. 13 d. Death was due to complications. She was married on Oct. 25, 1889, to Israel W. Martin, who died Jan. 17, 1931. She had lived for the past 12 years with her son-in-law and daughter, Mr. and Mrs. Oscar Blosser, Wakarusa, Ind. Other survivors are 3 sons (Clayton, Elkhart, and Milo and Merl of Goshen), 12 grandchildren, and 25 great-grandchildren. Funeral services were held at the Yellow Creek Mennonite Church with Peter Wiebe and D. A. Yoder in charge. Burial was made in the adjoining cemetery.

Moyer, Annie B., nee Kulp, widow of C. Warren Moyer, was born June 19, 1881; passed away July 22, 1955; aged 74 y. 1 m. 3 d. She is survived by 4 daughters, 4 sons, one sister, 3 brothers, 18 grandchildren, and 5 stepgrandchildren. Her husband preceded her in death in February, 1949. Two sons also preceded her in death. Funeral services were held at the Towamencin Mennonite Church, July 27, with Elias W. Kulp in charge.

Pletcher, Alamenda, daughter of E. C. and Barbara Weaver, was born in Somerset Co., Pa., Sept. 3, 1860; passed away at the Offields Rest Home, Denver, Colo., July 23, 1955; aged 94 y. 9 m. 20 d. On Oct. 12, 1879, she was united in marriage to Henry Pletcher who preceded her in death on Jan. 1, 1909. They were blessed with four children, three of whom preceded her in death. At the age of 19 she surrendered her life to her Lord and united with the Mennonite Church, of which she was a member at the time of her passing. In 1907 she with her husband and family moved to a ranch near Albin, Wyo., where they endured the privations and hardships of pioneering on the western prairies. Along with the struggles of pioneering came the added responsibilities of widowhood. After the death of her husband, less than two years after moving to Wyoming, she continued to live on the homestead with her children until 1914 when she felt called to go to Oregon to care for her aged father until his passing. In 1918 she moved to Denver, Colo., to live with her daughter until she passed away. Here she remained until her services were no longer needed, after which she spent her days working in needy homes and caring for the sick in Denver until her physical strength no longer permitted her to do so.

Grandma has proved her deep devotion to her Lord by her unselfish interest and service to others. Surviving are one daughter (Fianna Lush, Cheyenne, Wyo.), one sister (Barbara Shearer, Sheridan, Oreg.), 4 grandchildren, 12 great-grandchildren, 8 great-great-grandchildren, and many other relatives and friends. Funeral services were held at the First Mennonite Church in Denver in charge of E. M. Yost. Interment was made in a cemetery near Albin, Wyo.

Schmell, Bette Ann, infant daughter of Wilmer and Jean (Moyer) Schmell, Bridgewater Corners, Vt., was born May 12, 1955, at Grand View Hospital, Sellersville, Pa.; passed away May 13, 1955. Besides her parents she is survived by 2 sisters (Judith Rae and Mary Jane), and her grandparents (Mr. and Mrs. Wm. A. Moyer, Blooming Glen, Pa., and Mrs. and Mrs. Samuel Schmell, Dublin, Pa.). Graveside serv-

ices were held by David Derstine at the Blooming Glen Mennonite Church, where the parents hold membership, but for the last three years they have been assisting in the Sunday school and church work at Bridgewater Corners, Vt.

Short, Daniel H., son of Henry and Anna (Yoder) Short, was born near Archbold, Ohio, Sept. 23, 1888; passed away July 13, 1955; aged 66 y. 9 m. 20 d. On Feb. 6, 1912, he was united in marriage to Anna Kutzli. This home was blessed with 5 children. Surviving are his wife, 4 daughters (Ella—Mrs. Chester Gisel, Florence—Mrs. Harold Richer, Marjorie—Mrs. Clarence Roth, all of Wauseon, Ohio, and Ilva—Mrs. Roy Frey, Archbold, Ohio), 10 grandchildren, 4 brothers (Henry, Aaron, Adam, and Raymond), 4 sisters (Mrs. Simon A. Nofziger, Verna, Lillian, and Barbara, all of Archbold), and many other relatives and friends. One son (Walter), his parents, one sister, and one brother preceded him in death. As a young man he accepted Christ as his Saviour, and was a quiet and unassuming member of the Central Mennonite Church. Funeral services were held at the Central Church in charge of Jesse Short and Walter Stuckey.

Weaver, Emma W., daughter of the late David and Anna (Witmer) Martin, was born Nov. 15, 1868; passed away March 7, 1955, following a brief illness; aged 86 y. 3 m. 22 d. She was the widow of the late Franklin M. Weaver. She left 234 descendants at the time of her death. She was residing with a son-in-law and daughter, Mr. and Mrs. Aaron H. Nolt, Bareville, Pa. Her husband preceded her in death on Sept. 25, 1949. Surviving are these sons and daughters (Mahlon M., Kinzers, Pa.; Mrs. Anna Martin and Elmer M., both of Ephrata, Pa.; Mary—Mrs. Aaron H. Nolt, Bareville; Henry M. and Emma—Mrs. Michael Burkholder, both of East Earl, Pa.; Lydia—Mrs. Daniel N. Hoover and Martha—Mrs. John W. Martin, both of New Holland, Pa.). There are 60 grandchildren and 166 great-grandchildren. A brother (Samuel D. Martin) also survives. Funeral services were held at the Weaverland Mennonite Church with Joseph O. Weaver and Banks Horning in charge. Interment was made in the adjoining cemetery.

Yoder, Paul David, youngest child of Amos and Sarah Yoder, was born near West Liberty, Ohio, March 1, 1899; passed away at the Mary Rutan Hospital, Bellefontaine, Ohio; aged 56 y. 4 m. 29 d. On Nov. 8, 1925, he was united in marriage with Anna E. Yoder, who survives. Also surviving are three daughters (Opal, Columbus, Ohio; and Shirley and Carolyn, West Liberty, Ohio), one brother (John Ray, West Liberty), and many other relatives and friends. One brother, a sister, and his parents preceded him in death. He accepted Christ as his Redeemer in his youth and was true to this faith to the time of his death. He had been in failing health, due to a heart condition, for some time. Funeral services on July 31 were held at the South Union Mennonite Church, West Liberty, Ohio, where he was a member, with Newton Weber in charge, assisted by Robert Wearly. Interment was made in the Fairview Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Christian View of Science and the Scripture, Bernard Ramm; Eerdmans, 1954; 368 pp., $4.00.

This book is a fresh and courageous attempt at the difficult task of bringing together the findings of science and the teachings of the Bible. The author is well trained in science, philosophy, and theology. He is a firm believer in the trustworthiness of the Bible, but is also open-minded in his attitude toward science. The book is divided into eight chapters. The author begins by pointing up the necessity of achieving harmony between science and the Bible, since God is behind both His world and His Word. This is followed by a careful analysis of the conflict between theology and science in which both come in for a measure of criticism and blame. Chapter 3 is given to an exposition of the main problems of Christianity and science. This is followed by a brief discussion of whether the Bible anticipates the discoveries of modern science such as the automobile, airplane, etc. The remaining four chapters canvass the fields of astronomy, geology, biology, and anthropology, noting the most recent developments and their bearing on the teachings of the Bible with respect to the origin of the universe—life, man, etc. The book concludes with a short epilogue in which the main conclusions of the author's study are clearly summarized. There are a full bibliography and indices.

Good Points

This is an excellent book—the best I know of its kind. The author is well informed and writes with sober respect for facts. The material is well arranged and interestingly presented. The author frequently summarizes his argument and always indicates his own position. It is impossible to call attention to all the good things to be found in this book. A few examples will suffice.

1. His comments on the nature of Biblical language, p. 66.

2. The difference between fact and theory, p. 59; revelation and interpretation, p. 41.

3. The Biblical view of nature is set out very clearly, pp. 82-96.

4. The difficult problems of Joshua's long day, pp. 156 ff.; the return of the shadow on Hezekiah's dial, pp. 161 ff., the star in connection with the birth of Christ, pp. 167 f., the extent of the Flood, pp. 232 ff., the origin of the races, pp. 336 ff., etc., are most helpfully dealt with.

5. The author believes that "progressive creation" is the most satisfactory way of relating the data of science with the teachings of the Bible, p. 113. He believes that the account in Genesis 1 of the order of creation is arranged topically rather than chronologically, pp. 221 f. He is rightly reserved in his statements about the relation of the Genesis account to the findings of modern anthropology, pp. 328 ff.

6. The relation of the Holy Spirit to creation, pp. 109 ff.

7. The debunking of Ussher's chronology, pp. 313 f.

8. His frequently appended notes on such topics as "The Meaning of 'True' in 'True Science,'" p. 42; "The Demythologizing of Rudolph Bultmann," pp. 119 ff., etc., are most helpful.—Howard H. Charles.

Report of the North Central Church Conference

Held with the Lake View congregation near Wolford, N. Dak.
June 8, 9, 1955

Mod., E. D. Hershberger, Detroit Lakes, Minn.; **Asst. Mod.,** Vernon Hochstetler, Graceton, Minn.; **Resolutions Committee,** M. A. Yoder, Hesston, Kans.; Elmer Borntrager, Bloomfield, Mont.; Rufus Beachy, Mylo, N. Dak.; **Nominating Committee,** E. G. Hochstetler, Wolford, N. Dak.; John Stoll, Minot, N. Dak.; Menno Erb, Frazee, Minn.; **Chor.,** Amos Graber, Mylo, N. Dak.; **Secy.,** A. J. Stoll, Wheatland, N. Dak.

Conference sermon: Noah Landis, Alpha, Minn. John 15:1-7. Abiding in Christ. All the ministry present gave testimony to the sermon.

Conference questions and resolutions:

I. Eph. 3:15-19. W. Wallace Kauffman, Exeland, Wis.

II. Relation of Church and State. M. A .Yoder, Hesston, Kans.

Answer: Inasmuch as we have again been made aware of the Christian's place in and responsibility to the government under which we live, therefore be it

Resolved, (1) That we reaffirm our historical peace position and also our former position on the relation between church and state.

(2) That we reaffirm our moral support to our young men who have been asked by their government to spend some years in I-W service.

(3) That we make a yet more strenuous effort to uphold and clearly present our interpretation of the relation between church and state.

III. Regeneration. Clyde Allebach, Menahga, Minn.

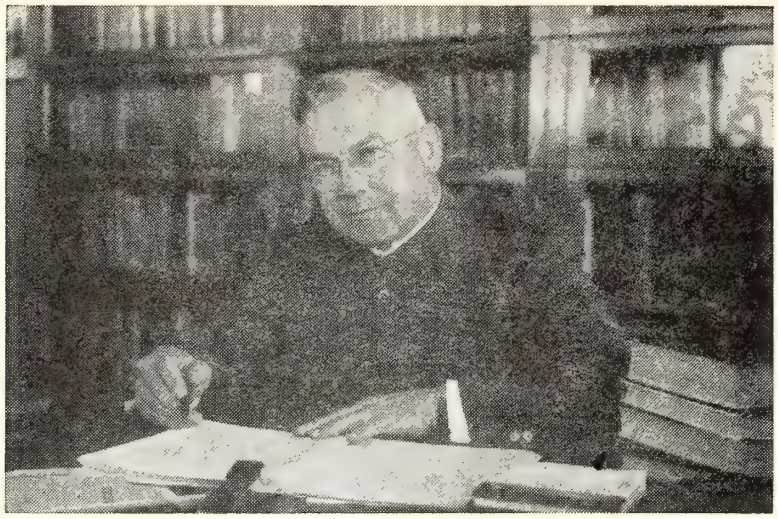
IV. The Woman's Place in the Church. Floyd E. Kauffman, Minot, N. Dak.

Answer: The Bible teaches that woman was created as an helpmeet for man, and while she was created in equality with man, she is to be in subjection to man. Man is the head of woman as Christ is the head of the church. Gen. 2:18-24; Gen. 3:16; I Pet. 3:1-7; I Cor. 11:2-16. We recognize that there is a principle involved in I Cor. 11:2-16 which is the proper relationship between man and woman. We further recognize that this principle is symbolized in the wearing of the veiling and long hair for women. Therefore be it

Resolved, That we reaffirm our conference position on this principle. Further that we re-emphasize the importance of the observance of this principle by admonishing our sisters to exercise themselves in this grace by the wearing of the worship veil and the long hair as taught. We also encourage our brethren to lend moral support to the sisters as the weaker vessel by their consistent application of Bible principles, and by their attitude toward the sisters as they practice these principles.

1955 Conference Election

Mod. of conference, F. E. Kauffman; Asst. Mod., Leroy Schrock; Secy. (3 years), A. J. Stoll; Additional members, L. A. Kauffman, E. G. Hochstetler; Pres. District Mission Board, A. L. Glick; V-Pres., William Kurtz; Secy.-Treas., Lawrence King; Member General Mission Board, W. W. Kauffman; Member Publication Board, D. L. Martin; Winter Bible School (3 years), A. L. Glick; Program Committee, Andrew Kauffman; Ministerial Relations Committee (3 years), Floyd Kauffman; Voluntary Service Committee (3 years), Perry Hochstetler; Secy. Christian Education (3 years), Richard Yoder; Board of Education (4 years), J. C. Gingerich; Pres. WMSA, Amy Glick; V.-Pres., Rhoda Bacher; Treas., Goldie Hershberger; Secy. of Literature, Ruth Schrock; Youth Camp Officers (1 year), William Kurtz, (2 years), John Stoll, (3 years), Clyde Allebach; Gen. Conference delegates, L. A. Kauffman, Vernon Hochstetler; Area I-W Representative, Jonas Beachy; Music Secy. (3 years), John Glick.



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Items and Comments

Clarence E. Pickett, a member of the Quaker group which recently visited Russia, reports that Baptist churches in the Soviet Union are drawing such large crowds that many worshipers are unable to get in and often stand outside to hear the services through open windows. Another striking evidence of a religious revival in the Soviet Union, he said, is the size of the collection. Tremendous bags are used to take up contributions in the churches he visited. The congregations fill these bags with paper money.

* * *

A statue representing the prophet Elijah has been unveiled at the southeastern point of Mt. Carmel by a Roman Catholic order. The statue stands on the spot which tradition associates with the encounter between Elijah and the priests of Baal during the reign of Ahab.

* * *

Another step in making the desert of the Negev in southern Israel blossom as a rose was taken the other week when water was turned into a giant pipeline from the Springs of the Yarkon River in the north of Israel, to the heart of the Negev Desert 65 miles farther south. In a year's time the pipeline will carry more than 100,000,000 cubic yards of water southward, enough to irrigate 60 Negev settlements. There will be a great change as dry farming is turned into irrigated farming.

Gideons International has distributed a grand total of 30,262,077 Bibles since its founding 57 years ago. The Gideons now spend $2,000,000 a year in spreading the "world's best seller." They claim 17,100 members in 71 areas around the world.

* * *

A message of encouragement and assurance of prayerful support was cabled to President Eisenhower at the Geneva big four conference by the Mennonite Central Committee in behalf of the American Mennonites and Brethren in Christ. "Your efforts to ease tensions and promote international peace and good will are deeply appreciated by the Mennonite and Brethren in Christ churches," the cable stated. "We are confident that our people will pray for you and the other national leaders as you pursue these objectives in your meeting at Geneva and afterward."

—RNS

* * *

Evangelist Billy Graham has announced that his evangelistic team will hold a week long crusade at Cambridge University in England. This is the team's first major university mission. Graham will also appear throughout the winter on a television program in Britain.

* * *

Edwin C. Kemper, FBI Agent, recently told a Homemakers Conference in Michigan that the increasing number of arrests of children under 15 years shows that "something like disintegration is happening to the American home." In 1954, he said, more than 163,000 arrests were made of persons 18 years and younger. Of this number 65,000 were less than 15 years old, 28,000 were just 15, and 34,000 were 16. "When asked if they ever attended Sunday school some of those arrested told the officers that 'Church is for sissys.' This is a grave reflection on their parents and a revealing commentary on the disintegration that seems to be taking place in family life today."

* * *

Six members of the twelve-man Soviet agricultural delegation visiting Iowa attended a Sunday morning service at the Presbyterian Church in Jefferson.

* * *

Baptist membership throughout the world has increased from 6,000,000 in 1905 to nearly 21,000,000 today, according to the Secretary of the Baptist World Alliance.

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Gospel Herald

TUESDAY AUGUST 30, 1955. VOLUME XLVIII. NUMBER 35

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From Meetinghouse to Church

By John S. Umble

The present decade witnesses another era of Mennonite church building. Recent expansion in congregational life is creating new demands in church architecture. Emphasis continues on the regular church service, but broadening concepts of the importance of fellowship and of the congregation's obligation for the spiritual and social guidance of its children and youth point the need for improved facilities.

As Mennonites followed the frontier westward they built meetinghouses first of logs then of sawed lumber. The Amish, following a custom brought from their European background, held church services in their homes and as their economic status improved many of them built their houses in such a way that by opening double doors they could make several rooms serve as a common center for holding the biweekly meeting.

The first intensive period of meetinghouse-building took place about 1860 when a number of Amish congregations in Pennsylvania, Ohio, and Indiana became "church-house Amish" and built meetinghouses. This and other problems led to the organization of the general Amish Mennonite ministers' meeting (die allgemeine Diener-Versammlung). The few Old Order Amish ministers who supported the movement soon withdrew and the "meetinghouse Amish" gradually became known as Amish Mennonites. They, with the "Old" Mennonites, formed the Mennonite General Conference in the closing years of the last century. It is with the church building program of this group that this discussion is concerned.

Simplicity of Early American Mennonite Meetinghouses

The earlier meetinghouses provided for several aspects of congregational life. A large room with two wood-burning stoves served for the biweekly Sunday morning worship service. One anteroom was used by the ministers during counsel meeting and for the instruction of candidates for baptism and at other times as a cloakroom for the men and boys. Another afforded privacy for the mothers caring for their infants during the worship service. Sometimes economic considerations led to the omission of the second anteroom. In Williams County, Ohio, the Mennonite meetinghouse near West Unity never had more than one small room situated in one corner of the building. This was used as a counsel room by the ministers. But in general the early meetinghouses served three purposes—the morning worship service, the seasonal period of instruction of candidates for baptism (usually extending over a period of several months), and the care of infants by their mothers or older sisters.

The Old Order Amish objected that the building of a meetinghouse failed to provide for carrying out one Biblical aspect of congregational life, "fellowship of the saints," which they observed by eating a meal together in the home following the close of the morning service. When someone proposed building a meetinghouse in the Amish congregation in Union County, Pa., to save work for the women in the homes and to make it unnecessary to transport the benches from home to home, one member objected so seriously that the subject was dropped. He asserted that the building of a meetinghouse would destroy the last semblance of fellowship in a congregation already divided into rival factions. The "meetinghouse Amish" provided for "fellowship of the saints" by holding church services only every other week and spending the intervening Sunday visiting at the home of some relative or friend.

As Mennonite congregations grew and their economic status improved, they erected larger meetinghouses incorporating a few necessary changes. Conservative members saw to it that the general pattern remained severely plain. After the Oberholzer (now Midway) congregation in Mahoning County, Ohio, grew so large that a new meetinghouse became a necessity, the increased size of the building made a raised platform and higher ceiling advisable. Cries of "Pride" and "Hochmüthigkeit" arose. One minister always refused to ascend the pulpit platform when he preached because he "had been taught that one should go down and not up, that one should humble himself and not seek a higher place!"

Changes came slowly. Long after some Mennonites had installed a sanitary toilet, carbide lights, and a central heating system in their homes, the little outside toilets at the far corners of the meetinghouse grounds, wood-burning sheet-iron stoves, and kerosene lamps fastened to the wall or hanging from the ceiling were regular equipment in Mennonite and Amish Mennonite meetinghouses. After Sunday school became a part of the congregational life the same building served for this added feature.

Sunday School Brings Changes in Mennonite Church Architecture

Then soon after 1910, with surprising suddenness, came a number of sweeping changes. The Sunday-school conferences and the agitation by the General Sunday School Committee under the guidance of I. W. Royer ripened a conviction that separate rooms and organization of children's and youth's departments were necessary for utilizing the resources of the Sunday school in promoting Bible instruction and indoctrination for those age groups.

Mennonite and Amish Mennonite congregations east and west raised the foundation of their meetinghouse and excavated their basements to make room for primary, junior, and intermediate Sunday-school classes and departments. Those congregations which had not already installed a central heating plant and inside toilets used this occasion to

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Now God Be Adored

"Also he has put eternity into man's mind . . ." (Eccl. 3:11, RSV)

By Miriam Sieber Lind

Now God be adored
That the glory of Life is our trust;
That the touch of Eternity
Lights on our time-measured dust;
That the whisper of Spirit
Is heard in the clamor of flesh;
That out of grief's rubble
Rise, Faith, Hope, and Loving afresh;
That over the sham
And the show of ephemeral "things"
The Verities hover
On poised, incorruptible wings. . .
Now God be adored.

Scottdale, Pa.

make their building completely modern. So general have these improvements become that a meetinghouse without them has become a rare exception. In many states the building code makes these conveniences mandatory in new construction.

New Problems Demand Further Changes

For several decades following the great period of remodeling after the beginning of the century, Mennonite congregations found their meetinghouses fairly satisfactory. But the demands of a new era prove them inadequate and the Mennonite Church is once more trying to meet the challenge of a new age by studying and improving her church architecture.

The present situation is highly complex. It is possible that the church is so close to her problems that she does not have a clear vision of the building needs. Many congregations are remodeling or tearing down and rebuilding. Some timidly, some courageously, frankly, and trustingly, but all prayerfully and cautiously are doing what their fathers and grandfathers have done: they are building to meet the pressing current needs of the day in which they live.

Perhaps this is best. Is this not the way we make real progress? And yet in this period of building, tremendous decisions need to be made, decisions involving the expenditure or the saving of tens of thousands of dollars. Shall this congregation erect an entirely new place of worship on or near the old site with new furniture, everything new and up-to-date? Or can the present building with its century-old homemade benches serve the congregation by the addition of a modest wing and the installation of some new furniture and equipment?

In adjoining counties in a midwestern state one congregation met its problem by the first plan, the other by the second. Members of either congregation display equal enthusiasm when they conduct a visitor on a tour of their building to explain its new features. But to be perfectly fair one must admit that the entirely new building has "done something" to the congregation which erected it. The new esprit de corps, the feeling of successful completion of a difficult cooperative venture and the increased interest of the young people seem to compensate for the heartaches, the added burdens, and the huge expenditure of money. It is true on the other hand that some building committees have retained the interest of the older members of the congregation by a remodeling program so carefully planned that it preserves and uses much of the older building but provides the facilities and even the outward appearance of a new one.

At this point it might be well to inquire what new circumstances give rise to the present era of Mennonite church building? What changes in the world scene make the former simple style of meetinghouse obsolete in this day? What will the Mennonite church building of tomorrow need to be like to help foster the type of congregational life and fellowship that will surround the Mennonite youth with the Christian experiences and influences required to enable him to stand for the faith of a full Gospel in Peru or Ceylon or La Junta or West Liberty?

New Concepts of Christian Discipleship

To answer these questions it is necessary to recall what the past third of a century or more has done to the Mennonite Church. Two world wars, a continuing period of global tension, the Selective Service Act, the peacetime draft, and a divided and suffering world have compelled the Mennonite Church to rethink her concepts of discipleship in order to retain and maintain the fundamental tenets of the Christian faith that she inherited from her Swiss Brethren spiritual ancestors.

Such a rethinking has re-established the basic concepts on a Biblical foundation and taken away their merely negative interpretation and application. "Nonresistance" not only suffers evil but does good to the evildoer. "Nonconformity" no longer is considered as related merely to such accidents as language, costume, race, or mores, but includes the remainder of Romans 12:2. "Separation" no longer means avoiding people but doing good to them as well as keeping from the evil in the world. True discipleship means not only keeping one's self unspotted from the world but bearing a Christian testimony by doing Christ's work in the world.

The demands of the government on the time and energies of our young people may be one reason for these changing concepts. But it is not mere rationalization that has brought the Mennonite Church to the conclusion that she needs a new type of building to meet today's demands. In line with the new concepts the church invites and urges her people into areas of service hitherto unthought-of. MCC, MRSC, VS and Pax service units literally throw Mennonite young people into service situations that church leaders would have considered unwarranted and dangerous a few generations ago. To meet these new dangers and obligations a new type of congregational life is necessary. The boy of eighteen or twenty must have the background of training and conviction that will enable him to represent his church and his Christ far away from home.

What are the implications of this changing outlook as it affects our church architecture? What are the demands of this new age on our church buildings? Traditionally the Mennonite Church has depended on the family, the local school, and the church for rearing the child and bringing him into the fellowship of the congregation. But a new day presents new problems in attaining this objective.

True, the family as always must continue to serve as the unit best suited for child care and instruction, but with its decreased size it no longer performs its earlier function as a social unit. The earlier Mennonite family of eight to twelve children with an age span extending over twenty years formed a satisfactory social group. They played, sang, and worked together, raising crops, caring for stock, and manufacturing much of the food and clothing needed in the home. Now the much smaller family unit with its diverse interests fails to provide a satisfactory rounded Christian social fellowship for its members. It must seek outside help. The Mennonite family prefers to find that help in the life of the congregation.

The one-room district school of an earlier day, with all its disadvantages, was near to the life and pulse of the community. Its McGuffey's Readers and other textbooks inculcated ideas of Christian morality. Many of its teachers were Christian. But the present-day secularized school system often takes the child

(Continued on page 837)

Our Readers Say

I appreciated very much J. Lawrence Burkholder's article, "Exercising the Ministry of Reconciliation" in the August 2 issue of the HERALD. I hope that his suggestions concerning peacemaking will be carried out. But it does seem to me that we ought not reject so totally participation in government. In the time of the early church of the Reformation it was just unthinkable that a common ordinary person could have any influence in the government. But in the USA today the people *are* the government. And government includes many areas concerned solely with human welfare. Is it not possible for the Holy Spirit to call a Christian to take up his cross daily in local, state, or national government, or in the United Nations?—*Elaine Sommers Rich, Hyattsville, Md.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Living Up to It

In the *I-W Mirror* several months ago we read: "A I-W working in a Pennsylvania hospital wonders how some fellows can bow their heads in gratitude for their meals and then gripe about their food."

It is funny, isn't it? Praying before we eat is just one of those things that all religious people do. And so, since we are Christians, we wouldn't dare to omit it. We would feel very self-conscious to start in without thanks, like a dog. It isn't, perhaps, that we always feel grateful. It's a form that we don't feel comfortable without. And so we bow our heads for a spoken or silent grace before we take up our forks.

But having done so, our religious compulsion is satisfied, and we drop into the same carnal expressions that come from nonreligious people. Even a sense of decent consistency should make us keep our post-grace talk in tune with what we said to God. And real appreciation in a spiritual heart should just automatically drive away all complaining and griping. People probably judge our Christian character more by the general run of our talk than by our formal prayers. When we pray, we have something to live up to, just as when we testify. James said that blessing and cursing should not come out of the same mouth. Neither should grace and gripe.

It isn't only in a hospital cafeteria that this sort of thing happens. In many a home the complaining and scolding heard every day don't seem to belong to table graces and family worship. "For what we are about to receive make us truly grateful," we pray, but when we have received it, and it is not up to our standard, the poor cook hears something that wouldn't be addressed to God.

We thank God for work to do, for a job, and then complain about hours and working conditions and wages. In church we sing praises to God for the opportunity of worship and fellowship, and on the way home criticize the preacher or the superintendent or the ushers. We thank God for giving us a free country, and then rave about laws and taxes.

It is good to be religious. The forms of worship and service are all right. But when we act religious in one way, we must make every expression of our lives consistent. It is good to say grace at the table, but the conversation that follows should not make a closing grace seem out of place.—E.

Church Architecture

The leading article in this issue deals with a subject of great importance to Mennonites just now. With other denominations, we are building and remodeling churches as probably never before in our history. And the end, we may be sure, is not yet. New congregations will require new buildings, and there are still many older church houses which do not serve as they should the needs of their congregations.

But while we are building, we should build wisely. It is possible to put a great deal of work and money into a structure, only to discover that lack of expert planning has left important needs of church life uncared for. Specialists in construction are not specialists in education, for instance, and may have poor ideas of the accommodations required by a Sunday school and a summer Bible school.

Most churches do not have a building program more than once in a generation. We have little chance to learn from our mistakes. By driving around to see some of the new churches our building committees can learn from one another. Most of us these days, because of state laws, if for no other reason, employ a professional architect to help plan the new church. This should take care of such matters as acoustics, lighting, and required openings. But architect's plans may be altered because of the tastes of building committees and because of costs.

Moreover, non-Mennonite architects may have rather dim ideas of what a Mennonite church should be like. They may not be aware of our educational needs. They may not understand the congregational, non-ritualistic character of our services. Certainly any architect who tries to provide any kind of a chancel, perhaps with an altar in the center and a pulpit at the side, is utterly unfamiliar with Mennonite ideas and ideals, as Elmer Ediger has pointed out so well in a recent issue of the *Mennonite Quarterly Review*. We must not allow architects to talk us into something that we don't want and shouldn't have.

On the other hand, the architect may have some excellent suggestions for us in buildings and style. The editor was surprised to learn within the last year that some of the newer architectural styles are cheaper and far more effective. We have a pretty strong feeling for the traditional in church architecture. The building should look like a church, we say, and moreover it should look like a Mennonite church. But we sometimes pay dearly for the traditional. We don't want to be worldly. But is it good Christian stewardship to pay a high price for the traditional when we could get the same space and facilities for less money by using some of the newer materials and forms?

We should build the kind of church which best suits our purposes. Effective use, not custom or tradition, should be the determining principle. With so many needs for our money everywhere, we should make our building dollar buy the most possible in an effective plant for worship, teaching, fellowship, and service. It is wrong to spend money just for style, whether that style is new or old. Utility, dignity, and simple beauty must be sought.

Is there not some way in which good architectural guidance can be given to our congregations who are contemplating building? It has been suggested that General Conference should provide in some way for the pooling of information and ideas. Our Christian educational leaders could specify what needs of our teaching agencies should be provided for. The Women's Missionary and Service Auxiliary and Mennonite Youth Fellowship could tell of the service and fellowship needs to be served. Some responsible group could help to plan auditoriums and pulpit platforms that fit the Mennonite concept of worship. Architects who understand our needs could be recommended. Files could be kept of building plans, together with disappointments and suggested changes. There would be no attempt, of course, at control. Congregations would have perfect liberty to build the kind of a church home they wanted. But they might have more information at their disposal.

Is this a good idea? Or is there something else we should be doing to avoid mistakes and to make for wisdom in our building boom? It is better to plan than to regret.—E.

On Being Average

By Florence C. Brillhart

If someone labeled our children or mate "only average," we would soon be frying inside. Neither do we want the house we live in branded as "only average." We would not be happy to have the cake we served our friends called "just average" either.

I do not like the word "average." I do not like the average thing.

Yet, from all indications, we are contented with being only average church members and only average churches. Churches Christ referred to as neither hot nor cold in today's language would probably be branded "only average." Repellingly average! The church at Laodicea was neither good nor bad. For this reason that church disgusted Christ. To only average churches in Christ's day and in 1955 He said, "I will spue thee out of my mouth."

We all admit it's a big job to remain faithful long enough to overcome being "only average." Yet we have Christ's promise, through the beloved disciple John, "Be thou faithful unto death, and I will give thee a crown of life."

Of what will that faithfulness consist? Certainly, among other things, it will require regularity in church attendance, in Bible reading and prayer. It will require regularity in tithing, visiting the sick, ministering to the needy and the bereaved.

Contrary to the thinking of some weak anemic church members, the deeper spiritual life is the happier and healthier way of living. The further we go in the Christian adventure the more thrilling it becomes. Unfortunately, this is a hard lesson for average church members and average churches to learn.

Yet these average church women starve themselves trying to look like the streamlined ladies in the fashion ads. They take pills to thwart normal appetite. They even resort to severe mechanical devices which all but vibrate their insides from their moorings. Boys and men willingly submit themselves to the rigid discipline required in becoming a successful athlete or an above average golf player. Realizing they will never amount to a package of pins in these fields without prolonged training and innumerable sacrifices of one kind or another, they gladly give up much of something else they could enjoy for the final results. A man can quit smoking—when the doctor insists—much easier than he determines to be an above-average believer. We go to surgeons and have new noses put on, bosoms reshaped, blemishes erased, legs straightened, and faces lifted.

Because it is difficult to overcome being only an average church member, we find in God's Word a most significant promise to the individual who submits to spiritual discipline. To that person Christ encourages, "Behold, to him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). What a glorious promise that is! Actually it is the most precious promise God ever made.

As it is difficult for individual church members to be overcomers, so it is equally hard for churches to soar above average. Certain warmhearted souls in the membership want to fly high for Christ. Especially is that true among thoughtful members, since the Christian way of life is in grave battle against atheistic forces threatening to overwhelm us. Yet our neither good nor bad, neither hot nor cold, congregation shouts, "We're doing all right. We're as big as churches in other towns this size. Let's stay like we are!"

To be above-average-Christians does not necessarily mean that we have to be a minister or missionary. The secret of being an evangelist is not full-time service, but full-time devotion. God needs Christian salesmen, pipe fitters, farmers, filing clerks, and dress designers just as much as He needs preachers and seminary professors. What God wants is your life! He wants to take you where you are, whether it is at home, in an office, a shop, a school. He wants to use you to do a task that no one else but you can do.

I dare you and your church to overcome being "only average." Can Christ depend on you?

Hobart, Okla.

No Man Hath Hired Us

By S. H. Brunk

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us.—Matt. 20:6, 7a.

Whenever I read this parable of the householder, and his vineyard and the laborers, as given by our blessed Lord, it moves my heart. I wish I could make it do the same to you. Turn to it and read the whole parable.

In the first place, there is work for all in the householder's vineyard. Then why have we come to look with disfavor upon those who make the least manifestation of wanting something to do in the vineyard? To the first they agree for a wage, to those hired later, they agree to be satisfied with what is right.

Then let us notice that the householder does all the hiring. Those who come at any hour of the day are all hired by the same lord. The one servant does not hire the others, yet the eleventh hour comers say that no man has hired them. Had they perhaps chosen their line of work and refused to serve unless they could work in their own field of service? Why were they not hired?

Dear readers, all indications seem to signify that we are today in the eleventh hour of this day. Can the idle masses say it is because no man has hired them? No, it rather seems that they wish to make the entire agreement, and will not be hired under other conditions.

It is of great importance that the laborers work arm in arm, as one in this great vineyard. The householder did the hiring, it is he who gave the orders, and it is to him that the laborers come at the payday.

This is only intended to provoke more study of this parable.

Denbigh, Va.

25 Years Ago

(From GOSPEL HERALD, *August 21, 1930)*

Bro. John H. Mellinger of Lancaster, Pa., was the oldest to enroll during the recent Y. P. Institute held at Scottdale, Pa.

Bro. S. M. King . . . writes interestingly of his work in the Philippines.

Harold Bender is at the University of Heidelberg, Germany.

(From GOSPEL HERALD, *August 28, 1930)*

Bro. Stanford Mumaw was ordained to the ministry in the Martins congregation near Orrville, Ohio, on . . . Aug. 17.

On . . . Aug. 17 Bro. John Garber was ordained to the ministry and Bro. Clarence Huber a deacon, Bro. David Garber officiating.

. . . twenty-one precious souls added to our number [Waynesboro, Va.] by water baptism, at three different churches, as results of meetings . . . by Bro. John F. Grove.

A SPIRIT LEVEL TO LIVE BY

A little boy saw his father using a spirit level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, Papa?" he asked. "It is pretty good, I guess. It looks so."

"Guessing will not do in carpenter work," said the father, "sighting" along the edge of the board and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"I guess there aren't any spirit levels for living by!" laughed the little boy, watching him.

"Yes, there are," said the father, earnestly. "You will find them in the Bible. Try all your actions by that. Make them true, straight, with no guesswork in them."—*Selected.*

At the Well of Jacob

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Driving from Jerusalem towards Nablus, the ancient Shechem, we pass through a rich tract of fertile plain. It stretches away in low waves of brown tilth, or of green crops. On each side the whole plain lies in a frame of low green-gray hills—those of Samaria on the west; those trending down a steep decline to the Jordan on the east—hamlets and villages dotting the long slopes, with patches of fields and olive groves in between.

Suddenly a wide valley opens on the west, with the lofty and rough outline of two great hills—Gerizim and Ebal—swelling up from its two sides as we enter in.

Jesus came from the south by the same route. This landscape, just as it is today, was around Him as He advanced. No journey in the land was richer in associations dear to Him than this.

On the left, as Christ looked up, rose Gerizim, the Mount of Blessings. Over against it the gray rocks of Ebal towered into the sky. Under its shadow lay the tomb of Joseph, and nearer Gerizim was the well which Jacob had dug well-nigh two thousand years before for himself, his family, and his cattle.

Here by the Well of Jacob we stand in one of the most authentic sites in the Holy Land, a sacred spot of remote antiquity. The land all around the well was the "parcel of ground" which Jacob bought of the sons of Hamor, the father of Shechem. It was at Jacob's Well, not merely the location of a story of Old Testament patriarchs, but the scene of one of the more beautiful stories in the Gospels, the meeting of Jesus with the woman of Samaria.

The well, together with the surrounding ground, is now owned by the Greek Orthodox Church. The church has built a wall around it for the protection of the property and possibly for the purpose of collecting entrance fees.

When we arrive at the gate, we pull a bell and a monk welcomes us. We then find ourselves in a plot of ground raised above the level of the plain so that a good view can be obtained all around.

The well is enclosed behind a wall and covered by a little church. All around it lie the pillars of other churches that once stood on the site. In early times a Christian church was built over this well. The altar was elevated just above the well. The mouth of the well was then in a crypt. During the Moslem invasion or the wars of the Crusades, this church was wrecked and laid low. Many of the stones fell into the well, which was said to be 150 feet deep. Others were cast in during the centuries that followed.

But is this the only well near Sychar on the way through Samaria to Galilee? Are there not others which may equally well claim to be the well of Jacob? Certainly there are others, but not in the direct road and not really answering the description given by John, who speaks of it as being "deep" (John 4:11).

Besides all this, a Moslem tradition, that appears never to have been disputed, has for time out of mind called this particular well "Bir Yacoub," the Well of Jacob. By this name it is now universally designated.

Half a mile away at Sychar there is a supply of water. Whence, then, came the tradition of the Samaritans that Jacob gave them this particular well? One wonders why the patriarch should have dug this well at the mouth of a valley rich in springs.

The answer is that he wished to avoid contact with the people of the land who visited the springs night and morning. Had the daughters of Israel resorted there, they might have been seen by the men of the country and lost their hearts to unbelievers! Jacob prudently dug a fresh source of water to avoid this and also to avoid disputes over the use of water—a common source of disputes in a thirsty land.

Why did the Samaritans in Jesus' time come thither to draw water when there was a brook not fifty yards away which they must cross to get to the well?



A Modern Samaritan Woman Drawing Water from Jacob's Well

Perhaps the people of Sychar had some superstition which made them prefer Jacob's well. Or perhaps the stream was owned by someone who used it for other purposes while the water of this well was free. Or perhaps they preferred the well, because of its depth and the coolness of the water at all seasons.

We enter a dark doorway and find ourselves at the top of a short flight of steps which leads down to a little chapel. The thin sound of chanting comes to us as we descend the old stone steps. When our eyes become accustomed to the gloom, we see before us the well surrounded by its ancient curb cut half through by the rub of the ropes. An altar is behind it and a lectern by the wall before it, at which stands a little bearded priest and a woman of middle age. He is reciting prayers in a monotonous drone and she is making the responses. There are a few candles and ikons about the place, and light from high windows. How strange it is in that gloomy cavern, so different from when the well head had been in the open air and Jesus had sat where I am sitting.

How old this well is! It had been dug at least 1800 years when Christ sat there. It is one of the very few works of man wrought in Bible times that endures to our own time. The well is now about eighty feet in depth and still contains water. The monk lowers a candle into the well, lighting up the old stones placed there in the days of the patriarch. The low wall around the well head is scarred with marks of ropes that have drawn up buckets century after century. Many besides the Samaritan woman let down their pitchers into this well.

How deep Jacob dug we may judge by letting a pebble drop into the spring and listening until we hear the splash when it reaches the water. We counted to twenty before we heard the splash.

The water in this well bubbles up from the same spring that supplied the Samaritan woman from whose jar Jesus refreshed Himself.

The monk lowers a bucket into the far depths and brings it up spilling over with clear, cold water which he pours out in a little metal mug. From this well from which prophets and saints have drunk we also sip the precious fluid offered us by the monk. I sipped it as I would the sacrament. As I look bending over the small orifice, with the silent monk beside me, I remember those words said here many centuries ago. They come to me as though I hear them myself, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." The water is pleasant to the taste and the coolest we have found—a cup of really cold water.

* * *

One may sit in the open air outside the church and recall the events of John's vivid chapter until the characters live again. A line drawn from Jerusalem to Nazareth would pass through the entire length of Samaria and come quite close to the town of Sychar.

Jesus came down from the brown hills of Ephraim into the hot Vale of Shechem. At the entrance to the green valley, Jesus and His disciples saw the ancient well of Jacob. This well was there in the open air. Here it was natural that a tired traveler should rest during the midday hours.

Christ must have been looking south towards the great towering mass of Gerizim as He sat here. Its first swelling roughness begins only a few hundred yards from the well and it rises in bold outlines of bare rocks, projecting terraces, and varied slopes, rich also from point to point with olive and fig trees and patches of waving grain.

As Jesus sat here resting while His disciples went to buy provisions in the city up the valley, a Samaritan woman

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He who forgives ends the quarrel.—Selected.

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with a pitcher on her shoulder came across the fields from the direction of Sychar. She was a woman with a past, and then as now such a woman was happier alone. That was probably why this woman tramped to the well to draw water rather than getting it from the well near the village where all the girls of Sychar would be ready no doubt to scorn her.

The Master watched the woman's coming, knowing well her story, yet full of divine compassion. Here the woman came to draw water and Jesus broke through the strict custom of the Orient, which forbade any conversation between men and women thus meeting who were strangers to each other. They may ask for a drink of water but nothing more! Thus arose the conversation which has brought hope and comfort to many a thirsting soul.

The disciples, when they were returning from purchasing food, were amazed that Jesus talked with the woman. They had as low an estimate of women as the Samaritan woman had of herself. They were filled with amazement that Christ should outrage all the known sentiment of the time and talk thus publicly with a woman!

The Samaritan woman was then taken quite aback when the quiet Figure on the well, whose dress and accent she recognized as that of a Jew, spoke! A stranger, thirsty and weary, He was sitting on the well when she came. The Master made the simple request, "Give me to drink." Oh, wonderful sight! The Son of God, the Maker of all things, is Himself athirst, and applies in His need to one of His creatures for water to drink. It seems as if the woman was gratified by the request and glad for the opportunity of granting it to one who, being a Jew, might be supposed to be her enemy. The woman was a Samaritan—a member of that ancient sect which still lingers on the spot. The woman looked at Him with surprise and suspicion. As any Samaritan would have done, she twitted this Jew. But to her surprise, He did not wince before her thrust, but earnestly and with dignity uttered the thought-provoking words, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

She did not know the gift of God. She was not expecting anything from that quarter. Her expectations were limited by her earthly condition and physical wants. With affections worn out, character gone, with no real joy, she came out listlessly day by day, filled her pitcher, and went her weary way. She had no thought of God's gift, no belief that the Eternal was with her and desired to communicate to her a spring of deep and flowing joy.

How little did she know that she would date her life from that moment, that the greatest sermon in the world would be spoken to her, a congregation of one, in conversation with this tired traveler! How gently He talked with her; how delicately He spoke first of this water and then of the water of life, which He would give to her so that she thirsted no more! How subtly He roused her curiosity as to who He was, and then revealed the truth! Did He really say that, here where I am sitting? I have that hushed feeling we have within us at rare and sacred moments.

Do we ask what was the living water this Samaritan woman found? What was it that, after Christ had gone, would daily renew in her the purpose to live a better life? The answer is clear that it must have been the remembrance of Christ, the knowledge that through Him God had sought her and claimed her in the midst of her evil life for some better and holier thing, had loved her through all her sin and sent deliverance to her. Thus to her had come the gift of God.

Who of us does not need some portion of that same gift of God? Who of us if he has any portion of that gift does not feel rising within a stream of living water refreshing himself and those around him and leaving a green spot behind wherever he treads in the hard, dry, barren journey of this mortal life?

* * *

As one reads John 4 beside the well of Jacob, one realizes how the narrative grew out of the surroundings and could not have been imagined by anyone. The water, the mountain, the road of Sychar are all lifelike and vivid. Never before have I experienced what I experienced sitting there by that well. The wonderful reality of John's story came to me. There in the countryside with the well close by, I saw everything, realized everything, as it happened long ago.

Scottdale, Pa.

A PRAYER

FOR THIS WEEK

O Christ our Peace, our Life, in whom we believe: to do Thy will is our desire. But we come short of living our ideals and desires. We pray better than we live. O God, forgive us. Stir within us, O God, the will to do Thy will. Quicken in us, not only right motives, but also the performance of Thy holy will. Use us as love instruments under Thy control to save our friends, our fellow men, our communities, our world, for Thy good pleasure and the good of mankind. We pray through Christ, the Prince of Peace, who is our peace. Amen.

—Milford J. Brenneman.

The Covering of the Head

I Cor. 11:3-16

There seems to have been a great deal of discussion as to whether the woman should have her head covered with anything more than her hair or not. Some claim that according to verse 16, the covering here spoken of means nothing more than the hair, but evidently the apostle, when he says, v. 4, "Every man praying or prophesying, having his head covered, dishonoureth his head," means a covering that the man can put on or remove at pleasure, and we all know that when a man speaks or prays, either privately or publicly, he does it always with an uncovered head—that is, he takes off his hat. It would be a shame for him to speak with his hat on, that is, to have his head covered.

Now then, Paul is speaking of the woman in just the opposite sense from that in which he spoke of the man. That is, he is still speaking of the same thing in reference to the woman as that of which he spoke in reference to the man, namely, of a covering for the head, i.e. a covering which could be put on or removed at will, and says, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." Now if, as some contend, this covering be the hair, and the Corinthian sisters prayed and prophesied with uncovered heads (and this a fault among them which the apostle evidently wished to correct), then they must already have been shorn, and the apostle's writing would have no bearing, for he assumes that they themselves consider it a matter of disgrace to be shorn or shaven, for he says, "If it be a shame for a woman to be shorn," etc. From these facts we must assume that there must be some covering for the head other than the hair, a covering which the woman can put on and off at will. In our church it is the custom for the women to wear caps, and we believe it is right and good that our sisters should conform themselves to this custom, both in obedience to the instructions of Paul, and also as a distinguishing characteristic by which our sisters may be known as sisters. It gives us pleasure when both in private and public worship we see our sisters conformed to this custom of wearing plain caps.

The apostle also says in the 16th verse, "But if any man seem to be contentious, we have no such custom, neither the churches of God." This also seems to be variously understood, and some indeed seem to apply it to the very thing about which Paul has said so much, as though he, after speaking so pointedly and earnestly about the woman having her head covered, now yet at the end declares, "We have no such custom, neither the churches of God." It would indeed seem strange that Paul, after his earnest reproof and pointed declarations, should now nullify the whole thing which he tried so earnestly to impress upon the minds of the Corinthians, by saying, *"But after all it does not matter, you can do as you please."* Would not his writing on this point have been all in vain? Most certainly. But we do not find Paul thus writing in vain, or for naught. He always wrote with a purpose and so also here, and he meant to say, "If any man seem to be contentious we have no such custom [that our women pray or prophecy with uncovered heads], neither the churches of God," for this was the fault that he tried to correct. "But if any man seem contentious," not willing to follow the instructions which are here given, let him know that neither we nor the churches of God, are accustomed to have our sisters pray or prophesy with uncovered heads. We hope these suggestions may be satisfactory to many who have been in doubt about this matter.—*Herald of Truth, March, 1872.* Selected by J. C. Wenger.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the faculties of our church schools as they prepare for the work of another school year.

Thank God that doors for Gospel preaching are opening in Russia, and pray that there may be a rich harvest of believing.

Pray for the evangelistic campaign to be held Sept. 14-25 in Middlebury, Ind., by Bro. C. F. Derstine.

Pray for a wife who is not true to her husband, that she may realize her sin and find salvation for her soul, for the glory of God.

♣

It is a little difficult to understand some persons' rationed Christianity. They dole out a little Christianity here and there as they see fit rather than living in terms of a wholeness which means that Christianity applies to every area of living or it doesn't apply—period! This is applicable to the operation of an automobile upon public thoroughfares. Some folk think that being a Christian exempts them from being courteous—this is a strange idea. Perhaps the greatest test of one's belief in the Golden Rule is the four-way-stop intersection in modern traffic regulation.—Eary N. Kragnes.

Beatitudes III

Matthew 5:5

By Elaine Sommers Rich

Blest are the mighty meek. Theirs is the earth.
Theirs is that quiet spirit precious in God's sight.
Bearing Christ's easy yoke, they know delight
And gracious gaiety and heaven's mirth.
Blest are the meek. They shall receive the earth—
Its unplowed fields, its cities bombed, its blight,
Its spring-glad beauty, its far mountains' height,
Its jumbled jungles and its desert dearth.
Theirs are earth's untaught children needing books.
Theirs are its unwashed ill ones needing care.
Theirs are earth's orchids, dandelions debonair.
Theirs are cascades of music, tumbling brooks.
The finite mind of man can scarce believe
God's endless gifts to those who will receive.

Hyattsville, Md.

OUR SCHOOLS

Early Pioneers of Our School of Nursing

BY MAUDE SWARTZENDRUBER

A tribute to pioneers of nursing education as given by Minnie Goodnow, a pioneer in this field, can well be applied to the men and women who labored in behalf of our school of nursing:

The leaders of these new schools were of necessity women with enterprise and force of character; no other kind could have done the work they did. The early students, too, were women who had the pioneer spirit, ready to encounter criticism and possessed of staying powers.

These tributes are presented as testimonies from those who worked closely with these pioneers.

Dr. Andrew S. Brunk, Medical Director, from students and co-workers:

. . . my earliest recollections of Dr. Brunk are his classes in anatomy. He was exacting and had good discernment. He knew the ability of each student and was concerned about each one individually. His professional ability and his dignity are well remembered by those associated with him.

. . . Dr. Brunk always had a personal interest in the individual; he went out of his way to teach effectively. . . .

. . . he had the academic and professional knowledge needed to present the program of the school to the accrediting agencies. As a skilled physician he was able to command the respect of the professional men of the community. . . .

J. M. Hershey, sanitarium superintendent, 1909-1916

From letters on file, we are able to conclude that Bro. Hershey was much interested in the establishment and development of the school of nursing. From a letter written to the GOSPEL HERALD of October, 1914, we quote:

The much-talked-of Nurses' Training School has been started at last in a very small way. . . . This is a small infant I am showing you but with proper care it will grow to be strong and robust and will become an honor and glory to God.

His wonderful, yet unassuming part in the work was valuable; his efforts overlapped every part of the institution so that he was able to help individuals carry on who might otherwise have given up in defeat. . . .

Bro. Hershey was appointed as the superintendent of the Sanitarium in 1909, one year after its opening. He was in charge until 1916. It is of interest to note that a daughter, Martha Hershey Kauffman, entered the school as a student ten years after its opening, graduating in 1927. A granddaughter, Pauline Hershey Hartzler, entered the school thirty years after its founding, graduating in 1947. Another granddaughter, Mary Ellen Kauffman, entered the school forty years after its founding and will graduate in 1957. One of his sons, the late Charles Hershey, married one of the first nurses who worked at the sanitarium, and who was the second superintendent of nursing. A second son, John Paul Hershey, still lives near La Junta, and has served as president of the hospital and sanitarium board since 1929.

Allen H. Erb, superintendent of sanitarium and hospital, 1916-1951.

The person who pioneered through the most "beginnings" and without doubt can be called the "Father of Mennonite Hospital and Nursing Service," is Bro. Allen H. Erb. In the fall of 1916 Bro. and Sister Erb were called to the work of the Mennonite Sanitarium. They were entirely inexperienced in the ways of caring for the sick, but they had a heart full of love for all who needed help—physically, mentally, and spiritually. They were, also, wholly consecrated to do the will of God in their lives.

To Bro. Erb we give credit for the faithful persevering that was necessary to secure the indulgence and eventually the full approval of accrediting agencies for the school. Numerous letters are on file in the office of the State Board of Nurse Examiners in which Bro. Erb explained, requested, and all but demanded consideration for the various requirements which were continuously set down for the school. From students and co-workers:

He was man devoted to a cause—always concerned for the welfare and advancement of the school . . . he did all in his power to meet the recommendations and requirements of the State Board—which was no easy task, considering the inadequate facilities, inadequate funds, and always a shortage of personnel. . . .

. . . he always had a deep concern for the spiritual welfare of all; his consistent life contributed much in this area.

He was always interested in each individual and in the service rendered by the institution. He maintained a deep interest in the maintenance of high standards in nursing care—as well as in the personal witness of each nurse and worker.

It has been said of Bro. Erb that his long-range vision and his high plane of spiritual understanding and experience was such that to some people he gave the impression of living "out of this world." But to those of us who have worked with him year after year, this unique quality has been a source of much encouragement and inspiration. Humility and sincerity are two of the greatest virtues a man may possess—and to those who know him well, Bro. Erb is a possessor of both. To know him is to know a man of God.

The reason for giving first place to the brethren pioneers is because they were the first on the "battle front." Throughout the years of our history as a school, we find that the masculine side of the house has been quite prominent—particularly in the realm of administration and control. One reason for this may be because of a literal acceptance of the Apostle Paul's instruction to "let the women keep silent . . . and ask their husbands at home." Be that as it may, it is a well-established fact that without the women there would never have been a school of nursing. And if the men had not blazed the trail there probably would never have been a school, either.

The first woman to be mentioned in connection with nursing in the Mennonite Sanitarium is Mrs. Elizabeth Bergey. She with her husband, Harry Bergey, came west in the spring of 1908 in search of health for the sick husband. Their home was in Pennsylvania, but because of the reports of friends concerning the beneficial results from the climate in the West, they had come to seek the same. The young couple made their home with the Nunemakers until that fall, when the Sanitarium was ready for patients. On the day of its dedication, October 8, 1908, Mr. Bergey was admitted as the first patient. His wife accompanied him to the Sanitarium to care for him and agreed to be considered as a full-time worker and assist with the care of other patients. She would never consent for it to be said that she was the first director of nursing service—for she was not a nurse—but in reality she was just that, since there was no one else who had more experience than she in caring for the sick.

For three years Mrs. Bergey served in this capacity. Then because she was urged and encouraged by the doctors to become a duly licensed and registered nurse, she made arrangements to enter the Minnequa Hospital School of Nursing in Pueblo, Colorado. Her husband was to remain at the Sanitarium during this time. During her third year in training her husband passed away. Following her graduation and registration in the state, she agreed to return to the Sanitarium and was the R.N. in charge of the work when the school of nursing officially opened in 1914. But the same "bug" that was to play havoc with the future plans of men (hospital and nursing administrators) was already busy at that early date and about a year later—just when the first class of students were getting a good start—the superintendent of nurses left her post to become a "special nurse" for a certain man, a Mr. J. J. Smith, whose first wife had died at the Sanitarium and where he had observed the fine qualities of the nurse in charge.

Previous to the beginning of the school (1911) about the time Mrs. Bergey entered the school of nursing in Pueblo, Emma Eby, sister-in-law of M. S. Steiner, mentioned in an earlier article as a member of the Mennonite Board of Missions and Charities, came to the Sanitarium as a nurse employee. She had taken a course in nursing at the American Hospital in Chicago, but was not eligible for regis-

(Continued on page 837)

TEACHING THE WORD

Using Religious Films

By Mervin Swartzentruber

One group may use a religious film and say it is useful. Another group may look at the same film and say it is useless or detrimental to those seeing it. What is the difference? Is it simply that the one group has different standards as to what is acceptable? This might be part of the reason, but probably the most important difference is the way the material is used.

Perhaps the leader of the one group received the film and simply showed it to the group without previewing it or making any plans for its effective use. This would be similar to a minister picking up a book, which he has never read, and reading from it to his congregation to illustrate a point in his sermon. Most ministers would not do this and yet they might secure a film, and without previewing it, show it to their congregation, hoping they would benefit from it.

The person that said the film was useful probably made plans for it in advance. He ordered the film because he knew it would fit into the planned program. As soon as he received the film he previewed it. During this preview he decided how he was going to introduce it, and what type of activity there should be following its showing. He realized that some films require discussion for a follow-up; others should be followed with a worship period. During the preview, he made notations of objectionable features. He mentioned these to the group before showing the film so that they would not be disturbed when they saw them. He also decided that certain items needed special emphasis. He asked the group to pay close attention to these items. He knew that a religious film is a tool and not an end in itself.

Too many people do not seem to realize that use of films in the church is far different from that in the commercial theater. They have borrowed the technique of the theater, which is simply showing a film with the hope that the people will enjoy it. The theater's primary objective is entertainment; the work of the church is nurture. A religious film is not just for enjoyment. It is a tool to give information or motivation to better Christian living. The tool can accomplish little by itself. It needs a skilled person to use it if it is to do its best work.

The *Mennonite Audio-Visual Guide* is an aid to leaders in selecting the films which would be most effective in a given situation. The evaluations of films which it contains include notations of objectionable features. These should be helpful to anyone selecting films. These evaluations, however, are not substitutes for personal previewing by the person using them. There is no substitute for firsthand information.

Most religious films are not perfect, but the fact that a film has some objectionable feature does not make it useless. If a skilled leader has previewed it, he can warn the group what to expect and they need not be disturbed or misled when they see it. (It is possible, however, to go to the other extreme and overemphasize the objectionable feature.) If a film is shown without preparation, damage may be done.

If one is to receive the greatest value from religious film, he must use it, not simply show it!

Scottdale, Pa.

The Home Department of the Sunday School

By C. Clayton Hartzler

Just what is a home department? What is its purpose, how does it function, and why should we have one?

Out of 715 Sunday schools, with a total enrollment of 102,172 pupils, according to the 1955 Yearbook, we have 601 home department members. This means that we have 170 regular Sunday-school members for every home department member and that there are probably many who are unaware of the need and blessings of an effective home department in our Sunday schools.

In our present Sunday-school organizations there is a possibility of having nine departments beginning with the cradle roll and ending with a home department. According to Clarence Benson, in his book, "The Sunday School in Action," the average Sunday school has only one third of its land under cultivation. When a Sunday school serves its constituency well, it reaches all the territory it is responsible for. A home department is to the Sunday school what an extension department is to a college. It reaches out from the local Sunday school to the homes of individuals who, for one reason or another, are unable to attend.

The purpose of the home department is to reach the shut-ins, those who because of their age or their infirmities are not able to attend the Sunday school, also the mothers of small children, either because of the age of the child or the number of children in the home. Likewise the breadwinners who work on Sundays should be contacted.

Under the function of the home department, a superintendent should be either elected or appointed by the local Sunday school. In considering qualifications, the superintendent should have a pleasing personality, an interest in spiritual matters, should be a person of prayer, and should have sufficient leisure time to carry on the work. In many cases a sister is preferable, but in larger Sunday schools more than one person may be needed.

Visits should be made at least once a quarter, and oftener if possible. In case of sickness or death the superintendent or his assistants should take the comfort of the Gospel to the home department member. A fund should be available for flowers and inexpensive gifts.

In organizing a home department the superintendent should request Sunday-school members to hand in the names of prospective members or a canvass can be made of the immediate community. During visits in these homes, children may be invited to the local Sunday-school services. The superintendent should be supplied with printed invitations or tracts, to be left if the person is not at home. Each visit should be recorded and a repeat call made if necessary.

The records should be both temporary and permanent in form. For the temporary record, a list should be kept of the needs of the home, birthdays, etc. For the permanent record a card index system is recommended, in which the name, address, date of visit, date of distribution of quarterly, and amount of offering are kept. Do not fail to include the home department members in the total enrollment of the Sunday school.

In connection with the teaching program the superintendent should instruct each member of the home department how to study the lesson, and encouragement should be given to have them study fifteen minutes a day. Attention should be called to the daily Bible readings, and members should take care to note any problems to be found in the lesson and bring these to the attention of the superintendent during the next visit.

The members should be encouraged to build up a library. The minimum requirement should be to have a concordance, a Bible dictionary, and a commentary. Sunday-school libraries should be utilized in serving these members.

When the Sunday-school quarterlies and papers are given out, which can include "Christian Living," offering envelopes should also be distributed for the members to put aside each week their offerings.

The benefits of a home department are many. Through it the Sunday school provides Christian fellowship, challenges consecrated living, exercises spiritual gifts of the laymen, bolsters church community relationships, and increases Sunday-school enrollment.

(Continued on page 838)

FAMILY CIRCLE

The Prisoned Treasure

By Zelia M. Walters

The Little Boy had been given a new dime. He was told he might go to the corner store and buy whatever he liked. He started out proudly. He was a man going into the market place with money to buy. But he stumbled on the front walk, the dime flew out of his hand, and lodged in the hollow between the paving stones. He tried to get it. His fingers did not reach halfway down, and his hand would not go in at all. He stood gazing at his dime, in plain sight but out of his reach. Then he burst into wails of defeat. He rushed to his mother and told her about it. Mother could do wonderful—to him impossible—things. Could she get the dime?

"Now stop yelling," said Mother. "When I finish what I'm doing I will go out with you, and show you how to get it. Go wash your hands and face, and then wait quietly until I can go."

The Little Boy believed his mother. He washed away the dirt on his hands and the tears on his face. He didn't beg or tease. Mother always kept her word. She would know how.

She looked at him and smiled. "Go to the kitchen toolbox, and bring the pliers," she said.

Then they went out to where the dime was imprisoned between the stones. She showed him how to open the pliers, reach down into the hollow, grasp the dime, and bring it out. She would have been much quicker about it, but she wanted him to know how, because even though he was young he must begin to learn how to deal with difficulties. Little Boy got the dime on the second try. Then with restored confidence he marched away to the store.

We older children see our treasure, in plain sight, but beyond our reach. We go to our Father with our tears and complainings and often resentments. We ask Him to give us the prisoned treasure. He is the only One who can. And our Father says, "Child, go wash your hands, and I will tell you how to get it." But here we depart from the Little Boy's simple creed. We do not believe our Father. We sit down on the steps, begrimed with our futile procedures, and keep on wailing and complaining. Why doesn't our Father give it to us?

But He waits with that infinite love, understanding, and patience.

"Child, wash your hands, and I will go with you and show you how."

Wallingford, Pa.

The Best Things in Life Are Free

By Frances L. Stoltzfus

Recently, upon buying a bottle of "Joy" and a box of "Cheer" at a grocery store, (you housewives will know that I'm talking about these new detergents), I remarked to the clerk, jokingly, "This should keep me happy now for a couple of weeks, at least."

How thankful we can be that the joy and peace we have in our hearts doesn't have to be bought, but can be attained by the poorest of us! Often we hear of people who have wealth and who would give up everything for just a little peace and happiness. Since they aren't willing to submit themselves to Christ, they are still groping about to find something to satisfy their souls. They may be rich, but are they happy?

The fullness of joy we can have has been bought at the expense of Jesus when He gave Himself a ransom for us. Salvation, redemption, joy, peace, contentment, and an endless eternity with our Lord and Master are ours. What more could we want? . . . Free? It's yours for the asking. "Count your many blessings, every doubt will fly; and you will be singing as the days go by."

Parkesburg, Pa.

♣

The social director of the Firestone plantation took me to see the great hydroelectric plant which runs their mill and supplies their light. I had never seen the inside of a hydroelectric plant before. There was a huge pipe, and four great turbine wheels. The water was open above them, but they were standing still. I said, "Why don't these turbines run?" He said, "Because the pipe is closed down at the outlet. If that were open, the water could flow through. The turbines can't run unless both the inlet and the outlet are open."

I said to this man, "That is the way our lives are. The pipe must be open up toward God and open down toward man. And then currents flow through and the wheels go round and we work with the power of God."

He said, "I never thought of that. I wonder where *my* pipe line is closed."

—From **Channels of Spiritual Power**
by Frank C. Laubach
(Fleming H. Revell Co.)

EXPRESSIONS OF APPRECIATION

May God bless each one who so kindly remembered me while in the hospital and while convalescing at home. The visits, cards, flowers, fruit baskets, and deeds of kindness were greatly appreciated. A very hearty "Thank You" is given to all.—Harry Sauder.

* * *

I wish to express my sincere thanks for the many prayers, cards, and gifts given in my behalf during my illness. May God reward each one of you for your kindness.—Roy R. Horst, York, Pa.

Now She Is Three

By Lorie C. Gooding

Now she is three, a small, enchanting elf,
And there are so many things that she can do.
She can fasten a button and tie a shoe,
And her new chant is, "I can do it myself."

I'd like to catch her up and hold
Her tight in my arms, and hug and squeeze.
We used to play such games as these,
But now we can't, for she's three years old.

She's suddenly very grown-up, somehow,
And she's put behind her her baby days,
And her baby wiles and her baby ways,
And Mommy must know she's a big girl now.

But when evening brings the shadows so deep
To the quiet mountain and tired plain,
I find my baby comes back again
When my big girl says, "Mommy, rock me to sleep."

Holmesville, Ohio.

Grown-up Children

(Found among the papers of Mrs. Barbara Elizabeth Brenneman)

My dear children, when you were small
I would look into your faces,
Not seeing you as such
But as the grownups you someday would be.
Now that you are grown up, with children of your own,
I look into your faces,
Not seeing you as adults
But as the small children you used to be:
Happy in your play
Not knowing any care,
Sitting around the table in good fellowship—
This is the way I see you, children dear.
Then when Mother sometimes gives advice,
Do not think that she has lost her praise;
She loves to think of you
As the small children you used to be.

TO BE NEAR TO GOD

Sunday, September 4

Read II Cor. 4:6-18. Even "though I walk through the valley of the shadow of death."

Sheep are sometimes taken through dangerous places to reach good feeding places. The going is rough and some places are steep. In this world we do not always have good and smooth going. Our Shepherd told us to expect tribulation. The nature of our present world is very favorable for troublous experiences. Some of these are in my path as I follow my shepherd through the valleys.

Monday, September 5

Read II Tim. 1:7-14. "I will fear no evil."

"I fear no evil" is the assertion of one who trusts the Shepherd. I am aware of much evil being in this present world. I see some people go down under its weight. I know that it can take me down too if I do not depend on God's power and protection. He whom I trust told me to "fear not," so I trust Him to make all things work out for good. When some of the "things" threaten my safety and security, I trust Him because He is with me. I will not be afraid.

Tuesday, September 6

Read Isa. 9:1-7. "Thy rod and thy staff they comfort me."

Christ is King. The government is upon His shoulders. His kingdom has no end. He will never be defeated by opposing forces because He is stronger and has all power at His command. When my enemy, who has power to destroy me when I have no help, threatens me, I think of the strong arm of my King and His ability to subdue the enemy. It gives me a feeling of security and safety. I know I am safe as long as I am near Him, and it gives me much comfort.

Wednesday, September 7

Read I Cor. 2:1-16. "Thou preparest a table before me in the presence of mine enemies."

We are living in an evil world. There are enemies around us. Some neighbors care nothing for God. They see us and notice how we live. They see the good things we enjoy. We can let them know that God provides these good things. We are not embarrassed that they observe us, and have no reason to feel ashamed of God's generous provision for our daily enjoyment. We are not disturbed in the presence of enemies as long as we use God's gifts for His glory.

Thursday, September 8

Read I Pet. 2:1-10. "Thou anointest my head with oil."

"Thou anointest my head with oil" is part of the Psalm written by one who was anointed and set apart as king. The anointing symbolized the consecration of the individual to fulfill his office for the Lord. We who have been called to a new life in Him are also anointed. We are a kingdom of priests and kings. We have been set apart by Him to serve Him. The best response I can make is to fully dedicate myself to serve Him loyally and continually to offer myself to Him for His purpose.

Friday, September 9

Read Eph. 3:1-21. "My cup runneth over."

"My cup overflows" is the expression of one who thoroughly enjoys the Lord. Among the things that accompany salvation can be listed "many good things" from the Lord. He prepares many things that I didn't know were included in His list. Many good surprises come that make it interesting and prompt me to respond with, "Thank you, Lord." I continue to expect good things from Him, knowing they have been promised. His is truly an overflowing giving.

Saturday, September 10

Read Ps. 107:1-22. "Surely goodness and mercy shall follow me."

"Surely goodness and mercy shall follow me" is a look into the future of a man of faith who has had experience. It means that I am convinced that the Lord is determined to continue favoring me. I know I have done nothing to deserve His dealing tenderly with me when I need discipline. He continues to permit me to enjoy day after day the "good things" He has prepared for those who love Him. I do not go out looking for them. Wherever I go, He is there with His blessings.

—Ira H. Eigsti.

Joy of Working Together

Sunday School Lesson for September 11

(Nehemiah 1; 2; 4; 6; 12:27-31, 38, 43)

For at least sixty years the Jews in Babylon were content with just the good news of the rebuilt temple. Many of them did worship God in their dispersion. They had developed the synagogue as the place of worship for the temple.

But Jerusalem, not only the temple, was sacred to them. "If I forget thee, O Jerusalem. . . ." The walls of Zion had not been repaired, though the Jews had been there all these years. This news greatly grieved Nehemiah and his sorrow led him to request a leave of absence from the court of Artaxerxes to rebuild the walls.

Nehemiah prayed much and "the good hand" of his God caused the king to let him go. Soon the rebuilding of the wall began under the contagious zeal of Nehemiah. It was a big job. The wall, the gates, the towers, and the battlements were still in ruins. The captives who had returned before were poorer far than they had been in Babylon. No doubt, too, they were not very happy, due to the fact that they had many enemies all around to keep their spirits dulled.

With prayer and co-operation and his own zeal and consecration to labor Nehemiah caused the wall to be "joined together to the half thereof." "The people had a mind to work." A good cause is never put forward if one man, or woman, works alone. We see this necessity of co-operation in the work of a parent, a pastor, a Sunday-school teacher, a church librarian, a committee chairman, and (whatever illustration may be particularly appropriate for your pupils). Nehemiah inspired and directed his people to work willingly, to work together and to work under persecutions.

Study the opposing forces.

At first the enemies laughed, then scoffed in wrath. Nehemiah prayed and kept on working. He was sure he was in God's will. A watch was set against the threats of the enemies. The laborers were armed and all stayed inside the walls. Nehemiah was able to quiet the complaints of the Jews. Even when the wall was nearing completion, lacking only the gates, Sanballat and Gesham tried by crafty rumors and hired prophecies to terrify Nehemiah. But Nehemiah kept close to God for his strength and went on to finish the wall.

The very sacred ceremony at the dedication showed what this "holy city" of God meant to the Jews. Read together 12:27-31, 38, 40, 43.

Nehemiah was a great man. He had a good purpose, worked hard, drew his strength to meet all opposition without and within from his God, kept at his job when many a one would have quit. He came out victorious.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Central Committee of the World Council of Churches at its recent meeting heard a suggestion of the division of studies which proposes to "Promote an ecumenical discussion in the member churches on the subject of 'Christians and the Prevention of War in an Atomic Age.' This study would be done in the context of a theological discussion raising such questions as: what theological issues are involved in the relation of man to the created world, both as regards the use of it and the destruction of it as these questions arise in the atomic age? What theological issues are raised by the ideological claims made upon the people within our present international situation? What theological issues are involved in shaping the attitude of the church, the people of God, toward this problem? What theological issues arise in connection with the problems of peacemaking? What theological issues are involved in the Christian understanding of the security of men and nations and of justice?"

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Dr. Earl Stover who has spent ten and one-half years in Puerto Rico serving under MRC and the Ulrich Foundation showed pictures in the Assembly Room at the Publishing House on Tuesday evening, Aug. 23. These pictures portrayed the growth of the churches in Puerto Rico during this time and also showed his work as dentist in the schools of Puerto Rico and among the people in the small city of Cidra. Dr. Stover also served in the Lay Evangelism Conference at Laurelville Camp this week.

MSO goes to work. One of the worst floods in many years, caused by Hurricane Diane, struck eastern Pennsylvania and five other states on Aug. 19. Bro. J. N. Byler, Akron, Pa., and David Derstine, Blooming Glen, Pa., after flying over the flooded area, reported that one of the greatest needs at this time was for men to help dig out and clean up the homes of the unfortunate people from the mud and slime that had been deposited. On Monday, Aug. 22, 120 members from the Franconia district had already responded to the call for help and were working along the Delaware River at New Hope, Pa., and Lambertville, N.J. The women of the Mennonite communities nearby supplied the food for these men. Bro. Byler reports that it is one of the worst messes he has ever seen in a flood area, and that there is a long road of hard, dirty work ahead for anyone who wishes to help those who have suffered in this flood.

A bus load of young folks from Paradise, Pa., congregation gave a program at the Bowery Mission, New York City, on Sunday evening, Aug. 28.

Sister Ruth Stoltzfus, of the Heart to Heart radio program, was guest speaker at a Mother-Daughter meeting held at Bossler's, Elizabethtown, Pa., on Saturday, Aug. 27.

The Leo, Ind., MYF gave programs at North Main Street Mennonite Church, Nappanee, Ind., on Saturday and Sunday evenings, Aug. 27, 28.

Open house was held the afternoon of Aug. 21 in honor of the fiftieth wedding anniversary of Bro. and Sister Homer Lehman at the home of Bro. and Sister Joe Burkholder, Columbiana, Ohio.

Joachim Lange from Germany, who has been at the Publishing House since March 14 as a foreign exchange trainee, left Scottdale for Akron, Pa., on Aug. 26. Before returning to Germany, he will go to Uruguay to see his mother, two sisters, and a brother who are among the refugees there.

The Young People's Chorus from the United Bethel Conservative Church, Plain City, Ohio, gave a program at Riverview, White Pigeon, Mich., on Sunday morning, Aug. 21.

Bro. Amos Swartzentruber, on furlough from Argentina, had charge of the evening service at Riverview, White Pigeon, Mich., on Aug. 14. Services were both in English and Spanish. In the Spanish service about 35 Mexicans were present. They showed a real interest in the Gospel message presented, and asked for another service.

Three young people were received into church membership by water baptism at Clinton Frame, Goshen, Ind., on Aug. 21, Edwin J. Yoder officiating.

Howard Zehr was elected moderator of the Illinois Conference for the coming year, and Laurence Horst, Chicago, was elected chairman of the Christian Education Cabinet at the annual session of conference Aug. 16-18.

More than a dozen families enjoyed the fellowship and instruction of the second Family Week at Rocky Mountain Mennonite Camp.

Bro. E. I. Culp and wife, retired from active farming at Tiskilwa, Ill., are giving a summer of very valuable help at Rocky Mountain Mennonite Camp.

New congregations received by the South Central Conference at its annual session were those at Scott City, Kans.; Eureka Gardens, Wichita, Kans., and Blountstown, Fla.

The Publishing Committee of the Mennonite Encyclopedia held a meeting at Newton, Kans., on Aug. 22.

While giving his lectures on "The Alpha and The Omega" at La Junta, Colo., Aug. 29 to Sept. 2, Bro. Paul Erb is holding a daily devotional service with the VS unit there.

Bro. Melvin Lauver, treasurer of the Mennonite Board of Education, is meeting with the Hesston College faculty in their annual retreat at Elmdale, Kans.

Correction: In the listing of Simultaneous Nonconformity Conferences for Sept. 17, 18, in the Aug. 16 GOSPEL HERALD the Hess Church is erroneously listed as No. 7. This conference will be held at the Lititz Church.

The A Cappella Chorus from Kidron, Ohio, under the direction of James Bixler, gave a program at a vesper service at Maple Grove, New Wilmington, Pa., on Aug. 28.

John S. Hess, Lititz, Pa., held services for the second time in Little Italy, a part of Tower City, Pa., on Sunday evening, Aug. 28. People here have offered their homes for the services.

The Detweiler brothers, William, Jr., and Robert, were installed to serve the Ohio Conference churches on Sunday, Aug. 21—Robert at Martins Church, Orrville, Ohio, in the morning; and William at Pleasant View, North Lawrence, Ohio, in the afternoon.

A Youth Meeting was held at the Souderton Church on Saturday evening, Aug. 20. Bro. Horst Gerlach, a German student from Eastern Mennonite College, was the guest speaker. A quartet from the Norristown I-W unit sang.

The Church Music Conference, in session at Laurelville Camp, Aug. 13-19, closed with a public program of sacred music on Friday evening, Aug. 19. Good interest and attendance marked the entire conference. Chester K. Lehman, Harrisonburg, Va., served as director.

Bro. and Sister Eugene Herr, Scottdale, Pa., served on the staff of Chesley Lake Camp, Ontario, for the week designated for the young people of Ontario, Aug. 15-20.

The Denver, Colo., congregation attended the final service of the I-W Retreat held at Red Rocks Camp, Morrison, Colo., on the evening of Aug. 21. J. W. Nikkel was the speaker.

D. Chauncy Kauffman, European Relief Director, will show his pictures at the Ann Street Mennonite Church, Peoria, Ill., on Monday evening, Sept. 5. This is to be his only Illinois appearance before returning to the field. Other congregations are invited to attend.

Harvest and Bible Meeting will be held at Metzler's Church, Akron, Pa., Sept. 3, 4. Speakers: Irvin Shank, Hagerstown, Md.; Lloyd Eby, Ronks, Pa., and J. Paul Graybill, East Earl, Pa.

Announcements

Bro. and Sister Paul Kniss, Bihar, India, will speak at the Mt. Zion Church, Versailles, Mo., on Sept. 4.

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Calendar

Laurelville Mennonite Camp:
Missionary Bible Conference, Aug. 27 to Sept. 2.
Rocky Mountain Mennonite Camp:
Third Family Camp, Aug. 29 to Sept. 3.
Chesley Lake Camp:
D. Edward Diener, Aug. 27 to Sept. 2.
Labor Day Week End, Sept. 3-5
Young People's Institute, Blooming Glen, Pa., Sept. 2-5.
Ontario A.M. Sunday-school Conference, New Hamburg Community Center, Sept. 3-5.
Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The first Mennonite Sunday-school and worship service was held at Glenwood Springs, Colo., on Sunday morning, Aug. 14, with 60 persons present, including visitors in the city for the dedication of the new Valley View Hospital. Bro. E. M. Yost, South Central Conference superintendent for the area, brought the morning message. Bro. Samuel Janzen will serve as pastor. The service was held in a room prepared for worship in the basement of Bro. and Sister John Hershberger's house. Bro. Hershberger serves as X-ray technician in the new hospital.

Bro. Howard Hammer and his co-workers of the Amazon Valley Indian Mission are planning to locate at Araguacema, Goias, Brazil, one hundred miles north of the Ilha do Bananal on the Araguaia River, according to present plans.

Missions Week this year has been designated as the week previous to Fall Missionary Day, beginning on Sunday, Nov. 13, and ending on Sunday, Nov. 20, Fall Missionary Day.

Kathryn Ruth was born to Bro. and Sister Joe Richards, Tokyo, Japan, on Aug. 17.

Many friends of the Ralph Buckwalters in Kushiro, Japan, both Christian and non-Christian, contributed toward a love gift for Ralph's medical expense in Tokyo during his recent illness. Dorothy McCammon writes: "I am sure it represents real sacrifice on the part of some givers."

Bro. Herman Smucker, Iowa City, Iowa, has been appointed full-time worker for the Sandtown Rural Mission, nine miles south of Iowa City, by the Iowa-Nebraska Mission Board.

The Iowa City, Iowa, Mennonite Church recently voted to take over the entire support of their pastor from the Iowa-Nebraska Mission Board. During the past year the congregation has been giving partial support.

Sister Patricia Brenneman, who recently arrived in Puerto Rico, reports that she is kept busy teaching 35 third and fourth graders at Bethany Mennonite School in Pulguillas.

Bro. and Sister David Hostetler and **Bro. and Sister Glenn Musselman,** missionaries under appointment to Brazil, plan to leave by plane from Philadelphia on Sept. 27, spend five days in Puerto Rico getting acquainted with the mission there, and arrive in Sao Paulo, Brazil, on Oct. 4.

Change of address: Martha Kanagy, missionary teacher of La Plata, Puerto Rico, should now be addressed at Box 1018, Aibonito, Puerto Rico.

The young people of the Calvary Mennonite Church, La Plata, Puerto Rico, were host to all the Puerto Rico Mennonite young people on Sunday, July 30. The theme, "Choosing the Best," was discussed in the areas of the devotional life, vocations, social life, and soul-winning.

Bro. and Sister Merle Eshleman, missionaries on furlough from Tanganyika, Africa, visited General Mission Board headquarters, Elkhart, Ind., on Aug. 19 and participated in the chapel service there. The Eshlemans spent Aug. 15-26 at Mennonite Youth Village, White Pigeon, Mich., as guest missionary speakers.

Bro. and Sister Orie Roth from General Mission Headquarters, Elkhart, Ind., spoke on experiences and opportunities in voluntary service at the North Goshen Mennonite Church, Goshen, Ind., on Sunday evening, Aug. 21.

Bro. Dorsa Mishler, Personnel Director, Mennonite Board of Missions and Charities, Elkhart, Ind., who had been in relief work in Ethiopia, gave an illustrated talk on his work there at the Belmont Mennonite Church, Elkhart, on Sunday evening, Aug. 21.

Sister Lena Graber, missionary nurse on furlough from India, kept three speaking appointments in the Hopedale, Ill., area the week end of Aug. 21. On Saturday evening, Aug. 20, she spoke to a group of working girls who support a nurse in training in the Dhamtari Christian Hospital School of Nursing. Sunday morning, Aug. 21, she spoke at Midway Church, an outpost of the Hopedale Church, and in the evening she spoke at the Hopedale Church.

Bro. and Sister Eldon Hamilton, Tocoa, Honduras, report that they hope to have their new mission home ready for occupancy by the end of August.

Bro. and Sister David Hostetler, missionaries under appointment to Brazil, were honored at a farewell lunch and program by the Wooster, Ohio, Mennonite congregation on Sunday afternoon, Aug. 21.

Sister Goldie Hummel, missionary returning to India, reports that while in Bombay, en route to Dhamtari, someone entered the rooms of the missionaries during the night and stole her purse containing her passport and 500 rupees (about $100). Bro. and Sister Milton Vogt and others in the party also were robbed but their loss was not as heavy as Sister Hummel's.

♣

Statisticians tell us that there are 40 million births every year over deaths. And of these forty million additions to the world's population less than two million will ever have an opportunity under present circumstances, of hearing the Gospel. How desperately God needs a vast army of consecrated men and women willing to band themselves together to wage war against the hosts of wickedness, against Satan and his scheme to enslave the peoples of earth. Will you join this living, marching army for God? Will you help supply the manpower, the materials, and keep the communications open?—**I.F.M.A. News.**

Your Treasurer Reports

At the present time one hears a great deal regarding activities in South America. South America has been an area of mission interest to our church for many years, and one of the major mission fields in which we have been working has been Argentina.

Interest in mission work among Spanish people has led us to expand mission work in various countries in South America. At the present time missionaries are located in Argentina, Uruguay, and Brazil, and in addition to these in Puerto Rico.

Although there are many problems in the mission work being carried on in these countries, we do feel that the door is opening there for us to continue the mission outreach of the church. Even though there has been some political unsettlement in Argentina, the church there continues to witness and to carry on its activities in the various communities where churches have been established. We would like to encourage continued prayer support for the missionaries in these countries. Financial contributions are also needed since there are continuing budget needs in all these countries. Contributions can best be contributed to the General Mission Fund for each country. Contributions for this purpose should be sent through the district mission board treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

YEOTMAL SEMINARY EXPANDS

At the Union Biblical Seminary in Yeotmal, India, the new school year opened July 5 with an enrollment of more than 60. There were 106 applications that could not be accepted due to lack of space. This year the seminary has initiated a graduate program leading to a bachelor of divinity degree.

Construction and remodeling is in progress on the campus. A new boys' dormitory has been completed, and a chapel is nearly finished. A faculty residence has been purchased and is being remodeled into a duplex. It is estimated that $100,000 will be needed to complete the construction program.

Union Biblical Seminary is a co-operative venture of a dozen evangelical bodies: Free Methodist, Christian and Missionary Alliance, Conservative Baptist, General Conference Mennonites, Ohio Yearly Meeting of Friends, Evangelical Fellowship of India, Mennonite Church in India, India Holiness Association, Wesleyan Methodist, Oriental Missionary Society, Zenana Bible and Medical Mission, Brethren in Christ.—**EFMA Missionary News Service**

Broken Partitions

BY PAUL GINGERICH

Approximately 1,920 years ago in the early hours of the night our Lord set a precedent and showed us an example which has formed the backbone of our Christian faith by instituting the Lord's Supper. His example and precedent has had its repercussions through the centuries; sometimes in the dim gray of heavy persecutions or perhaps in the bright gold of prosperity. With all the variations of the years and with all the attempts to kill or dilute it, the Lord's Supper stands virtually the same today and the variations which have come are due largely to the continual growth of the Christian church.

The Gospel writer, Mark, gives his on-the-spot report of this final Passover and first communion service, and whenever we observe and remember this feast we slip back those 1,920 years and are refreshed in the presence of the Master. John gives his eye-witness report of the feet washing which followed the feast, and again the tenderness and all-consuming love of the Master is shed forth.

In the course of our lives many of us have experienced this sacred observance in varying and perhaps colloquial ways. Perhaps as our spiritual infancy and adolescence fanned out into maturity, some definite impressions needed to be erased and other impressions needed to be nurtured.

When one steps into a foreign country and begins to assimilate the culture and customs of its people, naturally there will be changes, some for the worse but many for the better. This foreign step has opened for us a curtain which very likely would not have been drawn save by meeting a different culture and cultural pattern. The Lord's Supper never took on the meaning nor carried with it the import that it has for us here in this land. The account which follows is an attempt to withdraw the veil just a little and to permit you to peep into what in our estimation is one of the most beautiful and sacred of all experiences we have enjoyed.

On this particular night when we planned to celebrate the communion, one family was missing. Tenseness could be observed on many faces because we all remembered how several weeks earlier this same man was attacked while going home from work and how he came into the hospital with his skull lying open as the result of an ax wound from a bitter assailant. Tonight the family was absent because they could not find anyone to stay at the house to protect the few possessions they have. Since this family was absent it became our privilege, as the pastor, to serve the Lord's Supper in their humble cottage.

The time was set and we prepared the emblems of grape juice and bread. We do not use the manufactured glass communion sets but rather one plastic spill-proof "Gitsware" glass and a folded napkin for the bread all placed in our little egg basket. With these in hand we left the house with Larry walking between us. We had not gone far when we heard the good man, to whose house we were going, coming behind us. He was calling. Perhaps it did not suit him to have this meeting on this particular evening. This was our second attempt for the evening; we had made the journey earlier to find that he was in the market.

"Master, could I borrow your basin, please. We have none," he said. Certainly he could have the basin. We got it and he carried it in a half-hidden, half-selfconscious manner.

We went through the compound's upper gate and walked slowly along the narrow-gauge train track. We followed the winding cow path because in so doing we could miss



The Ethiopian family in whose home Bro. Paul Gingrich served communion.

the many thorn tree seedlings which grow everywhere. Thorn trees, Lord's Supper, grape juice, basin—somehow they all fit into a unique pattern, a pattern which causes the heart to skip a beat or even perhaps to bring a hasty uncontrolled tear into one's eyes.

Our brother was close beside us now. On his feet were sandals made from old automobile tire casings. He carried his stick across his shoulders and over each end of his stick his hands leaned. His hands, how deformed they are! He cannot straighten them out at the wrists. We have been told that his hands are deformed because of torture he received at the hands of the Italians. He supposedly was hung in an awkward position by his hands in order to punish him, and now—crippled hands. You should see his eyes. If only you could look into his eyes! This one who has suffered so much has a deeply instilled living hope. His eyes radiate with the joy of salvation. Peace and tranquillity are present in him which few of us have grasped or could grasp in our high-speed culture. Yes, this is the peace of the common man honestly laboring to make a living, support his family, and witness for his Lord.

I heard the metallic dong of the basin as his son John knocked it rhythmically against his knees. We now crossed the tracks because the house to which we were going was on the other side. We saw a donkey with one front leg tied up tightly as a hobble and beside her a little colt peacefully grazing. Thorn trees, donkeys, Lord's Supper, grape juice, Christian brother—again the pattern became apparent and again we thought of our dear Lord.

Our feet kicked up dust as we walked and the prevailing winds continued to cast grit into our eyes. We sloshed through dust as if it were water, that kind that bubbles away from the pacing foot. Larry paused to get an extra kick in the funny stuff, and then we proceeded.

Now the house was in clear, close view and between the house and us lay the threshing floor, wheat on the windward side, chaff on the leeward side, Lord's Supper, hope, a brother and his home—could anything give a greater sense of deep soul satisfaction and a vision of the validity of missions?

We were very close to the house now and suddenly we saw all the children run into the house. Then as we paused at the thorn-crowned gateway, they all came out in cordial fashion giving us the appropriate greetings. The basin was taken quickly by the small girl. She felt it and marveled at the white porcelain finish and then was gone. The sister of the home came out and soon we were one of the family.

The house doorway had no door on it because the husband sleeps in his doorway at night to watch his cattle and frighten thieves away. We all sat down on the mud benches elevated about six inches above the cow dung floor. The husband apologized for the condition of his mud walls, but we hadn't noticed. We paused silently and asked the Lord to bless the home and the family. After the prayer we turned to Mark and read his account of the Lord's Supper.

The emblems were served and in quiet meditation we reflected upon the first Lord's Supper. Somehow in this home away from the world, shut in only by a thorn fence and mud walls, a deep revelation of the meaning and significance of this great observance welled over us. We completely forgot skin color, interior decorating, large automobiles, rolling farm lands, and a feeling of oneness came over us which could only be attained through the Lord Jesus. The words echoed and re-echoed: "A multitude which no man could number out of every tribe and nation." The skinny little watchdog tied on a hand-woven hemp rope barked and our reverie was broken, but it was a wonderful feast.

The wife now made preparation for the observance of feet washing. She heated water especially for this occasion. At other times all washing is done with cold water. The basin was brought for the men first. I washed our brother's feet first, and again the symbol was swallowed up by the true meaning because the water became mud colored immediately; these feet needed washing due to the sandals and dusty roads. After my Ethiopian brother washed my feet, we clasped hands and greeted each other with the kiss of charity, not as mere form but in a genuine feeling of oneness.

When the women were finished we went to the doorway and stood in silence. Then the good man of the house said, "We are very happy that you would come to our house for this service." We knew what he meant. It was another way of expressing our brotherhood.

The observance of this sacred feast came to a close, but not without giving us one of the best interpretations of Scripture which we have ever had. The colloquial form was broken and the true meaning shone through. Why was this feast so different? It was different because it molded different cultural backgrounds into one in the Lord Jesus. The dividing walls had been broken.

Nazareth, Ethiopia.

Seventh YFC World Conference on Evangelism

BY PETER SAWATSKY

Sao Paulo, the fastest growing city in the world and now the largest in Brazil, was the site of the Seventh World Congress on Evangelism sponsored by Youth for Christ International. This was a logical choice—Brazil is the largest and most influential country in Latin America and Sao Paulo is its greatest industrial, commercial, and financial center.

Sao Paulo has been called the Chicago of Brazil. It is the capital of the state of Sao Paulo, the most progressive state in Brazil. It is the center of the great coffee region and is about 50 miles from Santos, the famous coffee port. Nearly three million people live and work in this city in which, it is said, a house is finished every fifty minutes and a skyscraper every three days.

Brazil, though traditionally Roman Catholic like other Latin-American countries, is today more open to the Gospel than most of her neighbors. People readily accept Christian literature and are willing to converse about spiritual things. Open-air meetings soon attract large numbers of people and evangelistic churches are growing.

From other parts of Brazil, from other countries of Latin America, and from the United States and Canada, delegates came to Sao Paulo to attend the sessions held April 17-24. A chartered plane from Florida brought many of the U.S. visitors. A modern auditorium had been rented for the daily morning and afternoon sessions. Messages delivered in English were interpreted into Portuguese. Some messages given in Spanish were understood by Brazilians without interpretation. Since Sao Paulo is a very cosmopolitan city with large numbers of various racial groups, special services were held on certain nights in various languages—Japanese, German, Russian, and Italian.

The Congress was well publicized through posters, through leaflets handed out on the streets and from door to door, through announcements in churches, on the radio, and by mail. Many of the churches and missionaries in Sao Paulo co-operated in this effort and prayed for a revival and spiritual blessing to come to the city and to all of Brazil and Latin America.

In the daily sessions the messages were directed primarily to Christians. Many were led to a revival of spiritual life and to a dedication to service. Some young people enrolled in Bible schools in preparation for Christian work as a result of the Congress. Many individuals and whole churches were awakened to the need and the opportunities of evangelism around them and are now more active in witnessing.

Each night about 50 evangelistic teams held simultaneous meetings in the churches of Sao Paulo. Later in the evening on these same nights, street meetings attracted large crowds. Several large rallies were held in the stadium where an estimated 20,000 heard the messages by Evangelists Merv Rosell, Bob Cook, and others. Large numbers came forward at the close of the meetings indicating their desire to receive Christ. Personal workers, previously organized, dealt with these people and took their names and addresses to enable the local pastors to do follow-up work. Many were enrolled in the **Luz da Vida** (light of life) Bible correspondence course based on the Gospel of John and the Book of Acts.



Avenida Anhangabau, Sao Paulo, Brazil.

After the Congress in Sao Paulo various evangelistic teams went out to approximately fifty cities of Brazil to conduct two weeks of meetings. Here in Campinas the ministerial association co-operated in these meetings, which were held in the municipal auditorium and in three of the evangelical churches. Dr. Mitchell, a former missionary in Asia, was the main speaker. On several evenings street meetings, in which local seminary students and other Brazilians took part, were held before the regular service in the church. Upon their return from the various cities, the team members reported good results and much blessing.

An evaluation of the methods and results of any specific Christian work is hard to make. Often it takes some time before the abiding results can be seen. Some observers were apprehensive of Youth for Christ methods and predicted little good. It does seem that some aspects of American high-pressure evangelism are not well adapted for Latin-American countries and other methods might be more effective and lasting. Speaking through interpreters is difficult and has many drawbacks. One needs to live here for some time and to learn to know the people in order to understand them. Nevertheless, every sincere and prayerful witness to the Gospel brings results. Overly optimistic reports and quoting of figures should probably be avoided. We praise the Lord for the many who were led to faith in Christ and for the believers who dedicated themselves to a more complete discipleship. Pray for the continuing work of the Gospel in Brazil.

Campinas, Brazil.

Meet Me in the Garden

BY RUTH RESSLER

There are many facets to establishing rapport in a small rural Japanese village. Interesting facets, too. Take our garden, for instance—

Two American women at the business ends of two respective hoes can be the most fascinating thing in the village, as is evinced by the dozen youngsters who suddenly appear out of nowhere as soon as we get established. There are no houses particularly near, yet they never fail to find us. One or so of them are entertaining the baby and jiggle him spasmodically to appear busy, the rest of them unabashedly come a-sight-seeing. But they are all, with never an exception, drippy at the nose—seriously drippy, too. Don insists it's due to vitamin deficiency, but after twenty years in South Huntingdon, I have a sneaking hunch that there's no vitamin deficiency involved that a firm grip at the nape of the neck and the admonition to "Now, blow!" wouldn't remedy considerably.

Here comes an old lady on a bicycle. Must have business somewhere since she barely says, "Good morning!" Just beyond the garden, though, she parks the bicycle and goes off into the next truck patch to work a little. In a few minutes, here she comes again. This time she stops and takes us in hand. Apparently she knows the ground well, for, without further introduction, she proceeds to tell us our carrots are too thick.

"They'll never get big that way. You'll have to pull half of them out."

"All right, Sister, we heard all of that last week from Grandpa, only he told us to wait until they got a little bigger before we start to pull."

"And your corn, too, is too thick. Here we plant it only half that close together." . . . and she measured with her two hands.

"Yes, we know, but this isn't dent corn. This is small, and sweet when you eat it."

"Ah, so"—and Grandma went back to her bicycle.

She's a thin little old lady with a flimsy white apron, who came across from her house with a gleam in her eye that meant business.

"Aren't you going to use all these flower plants? I'd be happy to accept some of them, since I have a flower garden and nothing in it."

So Rhoda dug up a clump of little phlox plants and the thin little old lady took them back to the flower garden with no flowers in it.

The next delegation was Grandma, Mamma, and the baby all together. Mamma's blouse hung open conveniently and Baby helped herself to dinner during proceedings.

"My, what a beautiful garden! Even Americans know how to garden! What a surprise! What peculiar vegetables! Do you eat these, too?"—and she pointed to the marigolds. "And this?"—the lettuce and the endive. "How do you cook it? Will you eat the pods of the peas? Isn't their cabbage tiny stuff? Not even cabbage? Funny, isn't it? And if that stuff isn't squash, it certainly must be watermelon."

We'll let them wait and see.



Ruth Ressler draws water from their well in Kamishihoro.

I'm glad Kamishihoro will someday have a church that stands where two ways meet, and we plan and dream for that, but for these days, those two ways form a means of introduction to many of our village people. The lady just across the creek parked our hoe while we went shopping. She's going to supply us with sweet Williams and pinks and peonies and iris, too, when the time comes that we have a flower garden without any flowers.

Now and then someone asks, "Why did you come to Kamishihoro" And that is our chance to tell them and to invite them to one of the little study groups that meet every week. We know well that, just as in the old story, much of the seed will fall where people are busy, or worried, or forgetful, and that many times we as His witnesses here fail in being as wise as we should be, but we pray that God may find in Kamishihoro those hearts that may prove to be good soil for His Word and that even in this little village a nucleus of believers may rise who will spread the Gospel through this lovely valley.

Kamishihoro, Japan.

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It is better to light a candle than to curse the dark.—Chinese Proverb.

The India Church Moves Forward

By Edwin I. Weaver

On May 8 Bro. P. J. Malagar was ordained bishop of the India Mennonite Church. At the same time Bro. Irenius Joseph was ordained a minister. The service was held at the Dhamtari Church during our Annual Conference. During the conference provision was also made to license a number of our brethren to the ministry to act as pastors.

Another event of interest to those who have tried to keep up with what is happening in the India Church was the retirement of our four senior ministers from pastoral service. These have been very important historic events all happening in our 1955 Annual Conference. The church has long looked forward to the ordination of an Indian bishop, and for some years it has strongly felt the need for more ordained ministers. Though the licensing of certain brethren to act as ministers and pastors does not entirely satisfy the need, yet it is a step in that direction. And we hope that in the near future some of the licensed brethren will also be ordained.

The retiring pastors are John Haider, P. G. Panchayat (Bro. Persadi), M. A. Bhelwa (Bro. Mukut), and M. S. Lal (Bro. Sukhlal). I should offhand know their ages and number of years of service each has given, but do not. But I venture to say that their average number of years of service for the Lord in the church is above forty. They will have to write more of their own life stories. I shall ask them to do so. The retiring age of all church workers here is sixty. These brethren have gone beyond that limit, but the new conference rule just came into effect on June 30.

The good spirit in which these history-making events took place impresses one. Yes, of course, there was some emotion evident in some instances, but that is true in the church anywhere in the world where changes in leadership take place. The old retiring pastors were wondering if they would be retired with proper respect and appreciation for their many faithful years of service in the church. One of my happy experiences in the work of the church this past year was to be present and assist in the programs that were arranged in honor of the retirement of the senior pastors and the installation of the new leaders. Those were happy occasions for all. Gifts of appreciation were given to the retiring pastors, which in some instances were received with tears which could not be restrained.

There are other interesting trends in the church in India. When we first came to India back in 1935, there were about 30 missionaries and some over 50 evangelistic workers. Now there are exactly 13 missionaries on the field and not over 12 evangelistic workers supported by foreign funds. This does not mean that the church is going backward but indicates that the India Church is becoming a church in its own right. As a whole in India there is a new sense of responsibility for the total program of the church. It is rightly felt that a new approach to problems and methods is needed. Adjustments are being made accordingly. But the church is moving forward. We thrill at the resources of the church in Christ. Although it has unusual latent leadership talent, the church's leadership needs to give itself in a new way to God to find His will and purpose. Prejudice and self-seeking must be broken down by the love of Christ filling all hearts. Won't you pray for that experience for us? This is not a time to stand still in fear and timidity. But it is a time to go forward in full confidence and faith. The future is in God's hand. The victory is His!

Dhamtari, M.P., India.

GERMAN MAYOR SAYS THANK YOU

Following a food distribution in Wedel, Germany, the mayor of the city wrote these words of gratitude: "I would like to express my sincere thanks to you American friends for all the kindness shown our needy people in Wedel. I must not neglect to express my thanks also for the energetic help of your young friends (Pax men) in Wedel during the building of the homes. The town of Wedel was destroyed 75 per cent during the war. The inhabitants were doomed to total destruction during the last raid on Wedel, and now they have greeted the willing help of the American friends as an expression of reconciliation. We are still thinking that it is a miracle that bridges are being built over our wreckage and ruins from one land to another . . . . I can hardly describe in words the joy that we as Hilfsgemeinschaft of the town of Wedel experienced as we witnessed the opening of the food packages. More than 180 needy families of our town received donations from you."

via MCC Information Service, Akron, Pa.

TRAGIC CONDITIONS IN KOREA

Sidney Correll, director of United World Mission, gives a graphic picture of Korea today. The following statistics are furnished by him: 9,000,000 misplaced persons, 300,000 widows, 1,000,000 casualties, 150,000 orphans and only 420 orphanages, 10,000 amputees among Korean boys and girls as a result of frostbite and war injury. Many thousands are living in hundreds of tiny shacks built on hillsides or in river beds; made of old planks, with cardboard or flattened beer cans for a roof. These people are simply waiting for their country to be unified again.

As the plane on which Mr. Correll traveled landed, five boys leaped on it, flipped off the lid of the garbage can and began eating orange peel, apple cores, and bread crusts. At another spot, 25 to 30 children fought like wild animals over the garbage dump at Seoul. Orphaned children roam in gangs on the street, a can and a spoon tied around their waists, a beggar's trademark. One observer said to Mr. Correll, "I saw many children looking for their parents, but I found no parents searching for their children." Some parents feel that their children will be better cared for in orphanages, which is probably true. They sleep in the railroad stations at night. They hang around the places where

the military is apt to be. Their faces are gaunt; their eyes are dull; their stomachs are puffed out, the sign of malnutrition. Incredible as it may sound, Koreans are almost as hungry for Gospel literature as for food.—**Gospel Herald** (Cleveland, Ohio).

The Mennonite Hour

Mennonite Hour Pastor and Quartet Conclude 7,600 Mile Trip

On August 15, B. Charles Hostetter and The Mennonite Hour quartet (Wilbur Maust, Earl Maust, Nevin Miller, and Elmer Miller) returned to Harrisonburg, Va., from a tour of Mennonite churches in eleven states and the province of Manitoba. The trip covered 7,600 miles. The churches visited were scattered from Doylestown in Eastern Pennsylvania to Bloomfield, Mont. Other states included Ohio, Indiana, Illinois, Iowa, Nebraska, North and South Dakota, Minnesota, and Michigan.

While the trip was a strenuous one with an average of 1½ programs for each of the 38 days of the trip, the group returned in good health and spirits. Despite some hot weather and a busy harvest season in many communities the attendance at the numerous churches was gratifying. Again and again they referred to the cordial welcomes they received and the fine hospitality they were shown.

High lights of the trip included a two-day stay at the Young People's Institute at Riverside Park Tabernacle near Milford, Nebr., and visits in the thriving Mennonite settlements in southern Manitoba. A number of communities which the group visited have not been able to tune in on **The Mennonite Hour.** As a result of this tour a few new stations will be added. For example KCJB of Minot and KSJB of Jamestown, N. Dak. will begin to broadcast. These two stations will cover North Dakota, parts of South Dakota and Minnesota as well as the Mennonite communities around Altona, Whitewater, Winkler, Steinbach, and Winnipeg in Manitoba.

The pastor and quartet of **The Mennonite Hour** are grateful for this fellowship in the furtherance of the Gospel. They hope that the time spent, the miles traveled and the fellowship gained will help to produce a stronger witness on the air.

New Stations to Cover North Dakota and Southern Manitoba

Beginning on Sept. 4, **The Mennonite Hour** will be heard on two North Dakota stations—KSJB Jamestown found at 600 on the dial and KCJB Minot found at 910 on the dial. Both stations will release the broadcast at 8:00 to 8:30 a.m.

Be sure to tell your neighbors about this new release; above all pray that many might be helped through these new releases.

Youth Series in Print

During August Bro. Hostetter preached a series directed especially to young people on "Investing Your Life." This series is now available in booklet form. First copy free; extra copies 8 for $1.00. Send your request to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Listen to the September messages entitled "Liars."

via MBMC, Elkhart, Ind.

The Salt of the Earth

During the time of Christ the world did not have the methods of preserving food that we have now. They had neither refrigeration nor a method of canning as we do at the present time. Consequently, when Christ in the Sermon on the Mount declared, "Ye are the salt of the earth," it was a significant statement. Christ was emphasizing the fact that just as salt keeps food from spoiling, so Christians are to keep the society of this world from becoming corrupt. Back in the days of Abraham, God would have saved the city of Sodom from destruction if He would have been able to find ten people who were righteous. That is an illustration of how ten people could have been the "salt of the earth." As they could have saved Sodom, so Christians today are commissioned to preserve the society of the world from becoming altogether corrupt.

Christians must have higher standards and convictions than people of the world. Someone has said, "The Christian either changes the world about him, or is changed by it." If a Christian doesn't retain his convictions, he becomes like salt that has lost its savor. Once salt has lost its "saltiness" it is thereafter "good for nothing" and is discarded.

Recently a nurse remarked to me, "You know, I think conscientious objectors have changed the atmosphere of the hospital." Then she went on to refer specifically to orderlies. "Before CO's came some of the orderlies used to come to work half drunk and on the job they would sometimes be dishonest." By that statement she implied that those conditions do not exist now. Many I-W's are putting to practice the principle of being the "salt of the earth." Many of us come from quiet and peaceable communities where sin and vice do not run rampant as they do in a large city. Therefore I think we have a greater opportunity and challenge to practice the principle of being "the salt of the earth" while we are living in the city, than we did back in our home communities. —James O. Lehman in **Cleveland Chimes.**

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A teacher, walking through a forest with a pupil, singled out four plants, ranging from a tender shoot to a small tree. "Pull them up!" she commanded. The pupil managed the first three with increasing difficulty. The fourth was wholly beyond his strength. "That," concluded the teacher, "is the way it is with our bad habits. When they are young we can easily cast them out; as they grow older they become more and more difficult to uproot."—Carl Homes.

MISSIONS

EDITORIAL

Christ or Culture

Jesus said to His disciples just before His crucifixion, "If ye love me, keep my commandments." It is getting so that folks want to keep the commandments without loving Christ, or want to love Christ without keeping His commandments.

Not many people in North America or Western Europe would want to be called heathen. They all consider themselves Christian. But how Christian are they? Have they really made a personal commitment to Christ, or are they coasting along on the practices and habits of former generations of Christians?

David Shank and Roger Rimbert from Belgium, speaking at Bethany Christian High School near Goshen, Ind., recently gave some insights into what can happen to so-called Christians who are satisfied with a nominal Christian experience or merely a passing acquaintance with the Christ of the Bible. They get to the place where all they have left are the cultural patterns handed down to them from their parents, and perhaps they can remember when their grandmother used to talk about God, but they have lost contact with Him. Oh, they know that it is wrong to murder or steal, and that good people strive to make an honest living and live at peace with their neighbors. But they have never met Christ face to face.

The August issue of **Decision Newsletter,** a release by the Billy Graham Evangelistic Ass'n., carried a letter from a vicar who had been ordained nearly twenty years but who had only just found Christ recently. What had he been preaching those twenty years? Missionaries have gone to foreign countries and tried to make heathen people conform to their cultural patterns which had borrowed much from the teachings of Jesus, but those missionaries themselves had never truly met Christ. That is, they did not love Him with all their heart, soul, mind, and strength.

Have you truly met Christ? Do you love Him with all your heart, soul, mind and strength? Have you committed your body to Him? your intellect? your will? your attitudes? your emotions? your talents? Or are you living in the halo of a Christian culture, repeating all the right answers regarding the Christian life like a parrot, but never really experiencing the true joy of complete surrender to Christ and His will for your life?

Have your years of service been years which the canker worm and the locust have eaten because they were years of serving God in your own strength? If so, God can even now redeem you from a barren service and make your life fruitful. God told the Jews in exile through Jeremiah, "You will seek me and find me when you seek me with all your heart" (Jer. 29:13, RSV).—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The MRSC office has mailed a list of openings in MRSC Voluntary Service, the Mission Board Headquarters office, the Mission Board institutional program, and the MCC program to all pastors. Anyone interested in this information should contact his pastor.

Eleanor Niemela, Menahga, Minn., who has been serving in the publicity office as editor of AGAPE, a Voluntary Service release, and in other capacities completed her term of service on Aug. 19.

Voluntary Service

Norman and Phyllis Lyndaker, Voluntary Service workers at the Elkhart VS center, and June Lambke, secretary in the MRSC office, gave a program at the Forks Mennonite Church, Middlebury, Ind., Aug. 21. Topics were as follows: Experiences in Voluntary Service—Phyllis Lyndaker; Opportunities for Service—June Lambke; The Call to Service—Norman Lyndaker.

Boyd Nelson, Secretary for Relief and Service, left Aug. 18 to visit units at La Junta, Colo., and Hesston, Kans., after which he will attend General Conference.

Mildred and Isaac Glick reported on Aug. 15 that they with their small son, John Edgar, were in Kalispell, Mont., en route to Calling Lake, Alta., where they will be starting work among the Indians and other needy people in that area. They spent Sunday, Aug. 7, with the Fairview congregation at Minot, N. Dak. They had had some delay due to sickness and car trouble but planned to arrive at Smith, Alta., Wednesday evening, Aug. 17. Pray for them and Richard Gingerich, Canby, Oreg., the other member of the unit, as they begin this new work that God may give them grace and strength for the task which lies before them.

The Alaska summer service unit returned to the States on Aug. 5.

I-W Services

Twenty-six men took the I-W orientation course held in connection with Young People's Institute at Laurelville Mennonite Camp, Aug. 6-12. Classes were conducted by Roy Burkholder, co-ordinator of I-W Services.

The I-W Services office has begun a draft census of young men in Lancaster Conference in order to supply them with peace literature and other helpful information. The pastors are urged to return the census cards as soon as possible.

The Virginia Conference I-W Pastoral Services Committee has appointed the following men as sponsors for I-W men: Holland and Williamsburg, Va.—Truman H. Brunk; Beltsville, Md.—Ray Shenk; Richmond, Va.—Ralph Ziegler; Blacksburg, Va.—Harold H. Lahman; Staunton, Va.—Paul Wenger.

Released August 19, 1955
Relief and Service Committee
Elkhart, Indiana

MCC Weekly Notes

Activity at Menno Heim

Menno Heim, the MCC center in Berlin, served 1162 meals to refugees from the East Zone during the month of July. These people come to Menno Heim for a week or a week end to enjoy the Christian fellowship there.

The first two weeks in July were also Bible school time for children from the East Zone. Twenty-two children boarded at Menno Heim for these two weeks while attending the Bible school. The next two weeks children from West Berlin came to Bible school. They, however, went back and forth every morning and evening.

Rosa Kim from Buhler, Kans., who is working at Menno Heim writes: "This has been the largest number of meals served during one month since I arrived in Berlin a year ago. If it wouldn't be for the MCC food, we just could not do it. So we want to thank the many donors of food and clothing. . . . "

Underprivileged Children at Camp Bennett

Four girls, Joyce Musselman, Orrtanna, Pa.; Arleta Miller, Archbold, Ohio; Eleanor Guth, Flanagan, Ill., and Caroline Moser, Beaver Falls, N.Y., participated in the summer voluntary service unit at Camp Bennett, Brookville, Md., as counselors, Bible school teachers, and recreational leaders. Operated by the Central Union Mission in Washington, D.C., this is a non-denominational camp for underprivileged or "predelinquent" children of Washington. The children come for two weeks at a time.

The girls describe one family of children there: "Gregory, who celebrated his fifth birthday in camp, Paul, about 11, and Barbara, 13. Their mother deserted them and the father married an alcoholic. This is a district court case; the children will stay in camp until school starts.

"Little Gregory had so few clothes that he was forced to wear the same shirt and short pants for almost two weeks. One morning his counselor went to the storage room where the forgotten clothes from previous camps were kept. There she found two T-shirts, a pair of shorts, and two pair of underpants. When she dressed little Greg in his new clothes the boy proudly smoothed out all the wrinkles and then ran to his brother and sister to show them the wonderful clothes.

"Paul had a bullying attitude at the start of camp, but now that he wants to follow Jesus his old habits are slowly changing.

"Our director told the children that we counselors are like their mothers while at camp. Later that day Barbara observed to her counselor: 'You are like our mothers so you shouldn't love us.' Near the end of her stay in camp she added, 'Please adopt me; I need a mother.'

"We counselors want to give these children love and guidance in return for the parental love and care we have received. And we are happy to tell them of their loving Shepherd who does not leave them at the end of two weeks."

New Members of Pax Units

Wayne Epp and Orville Schmidt, members of the Mennonite Singers from Bethel College who toured Europe this summer, joined the ranks of Pax men at Frankfurt, Germany, on August 20. After a short period of orientation there, they will be assigned to one of the four construction units at Bielefeld, Wedel, Enkenbach, or Backnang.

Wayne, son of Bro. and Sister Henry Epp, is a member of the Bethesda Mennonite Church at Henderson, Nebr. He spent two years at Bethel College before entering Pax service. Orville is the son of Bro. and Sister Samuel J. Schmidt and a member of the Evangelical Mennonite Brethren Church at Marion, S. Dak. He received his degree from Bethel College this past June.

Martin Duerksen's Arrive in U.S.

Bro. and Sister Martin Duerksen of Buenos Aires, Argentina, arrived in New York City August 17. Following two weeks at the MCC headquarters in Akron, they will visit Mennonite churches in U.S. and Canada.

When the **S.S. Volendam** took the first load of World War II refugees to South America in 1947, about 150 stayed in Buenos Aires instead of going on to the Chaco in Paraguay. Since then friends and relatives have joined them until the group of Mennonites in Buenos Aires now numbers about 650.

Since 1950 Bro. and Sister Duerksen have been in charge of the MCC Argentina program which is concerned with the spiritual ministry to these Mennonites in Buenos Aires. He is pastor of the Mennonite Church there, and serves as contact man for the various MCC interests in South America.

The Duerksen's themselves migrated from Russia to Colony Fernheim in Paraguay in 1929. Following theological training in Buenos Aires, Bro. Duerksen taught school until joining the MCC in 1950.

Released August 19, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Vacation time is almost past. Did you find opportunity to increase your missionary knowledge and interest by attending a missionary meeting, by visiting some mission or institution, by reading missionary books, or by writing to missionaries or entertaining them in your home? Your home can be a center of missionary information. There are maps of the mission fields and pictures of the missionaries available at a small cost. Send your request to the Publicity Office, 1711 Prairie St., Elkhart, Ind.

Junior girls visit a pretzel factory on their annual outing. This was part of the activity for the day. After seeing how the pretzels were made they were given an opportunity to sample the finished product. From the factory they went on to a "rest home" where the girls sang and gave a short program. A picnic supper in the park completed the ac-

tivity of the day for the junior girls of the Midway congregation, Columbiana, Ohio.

Missionary societies, homemakers' groups, women's fellowship or study groups, or other organized women's service groups can be on the mailing list with the regular organized sewing circles to receive the releases of the WMSA. Send the name and address of your secretary with the name of your organization to your district WMSA secretary or to Mrs. Paul Yoder, Columbiana, Ohio, Secretary of Home and Special Interests.

WMSA president, secretary and other officers, are you planning to attend the district WMSA meeting? The opportunity to discuss plans and share experiences is helpful to all officers. There is an opportunity at the district meeting to learn of district needs and projects and also of general special and continuing projects. To see the over-all picture of the district and general committees helps the local executive committee to plan wisely in the local congregation.

"The scriptural position for the provision for the Lord's work including His house is stated in I Cor. 16:2, 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' It may seem to be an entirely innocent and earnest effort on the part of the women in the church to make things which can be sold for the Lord's work. However, that practice in time will prove deadening to faith and true stewardship. The emphasis is upon work, which becomes a great burden upon a few; and not upon prayer and sacrificial giving. Nowhere in the Scriptures are we taught thus to provide for the Lord's work." So writes Dr. V. Raymond Edman on the subject of raising money for the support of the church.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
MBMC, Elkhart, Ind.

From Our Churches

GLEN FLORA, WISCONSIN

(South Laurence Congregation)

Dear Christian Friends: Greetings.

On the evening of Jan. 1 our congregation worshiped with the Sheldon congregation and also on Jan. 2 when the brethren Irwin Schantz and Clyde Allebach were with us.

Visitors who worshiped with us, and also helped in the services, from January to April were Bro. and Sister Melvin Eby and family on Jan. 9; Bro. and Sister Andrew Kauffman and family, on Feb. 20; Bro. Ezra Good, Teges, Ky., Bro. and Sister Eugene Schrock, Bro. and Sister John King and daughter, and Bro. and Sister Ivan Stoll and family on March 6; Bro. Floyd Kauffman, Minot, N. Dak., on March 17, and Bro. Dan Martin on April 8.

In April three churches participated in an Easter program at Exeland.

On May 15 Bro. Elmer Hershberger conducted communion and baptismal services here; at this time Orland Schrock was received into church fellowship.

Other visitors were Bro. and Sister Willis Ditwilder, Bro. Willard Mayer and three sons, Bro. and Sister Roger Jones and daughter, who spent a week here and took part in our meetings.

On June 5 Laurence Jordan was received into church fellowship by water baptism.

On June 11 was the wedding of Dorothea Martin and Laurence Jordan at the home of the bride. May the Lord bless this new home.

Bible school began June 20 with the closing program on July 1. We had six teachers and an attendance of 37. Offering was $19.00 which the children decided to send to Africa.

On July 3 we had an all-day meeting with members of the Sheldon and Exeland congregations taking part. Those on the program were Norman Witmer, Andrew Kauffman, Wallace Kauffman, Dan Martin, and Leroy Schrock. Sister Elsie King had charge of the children.

Please pray for the work here. We thank all those who stopped in and took part in our worship services. We welcome all.

Mabel Kalrus.

LOMAN, MINNESOTA

(Black River Congregation)

Greetings:

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

We have what we call an outpost at Forsythe where we have Sunday school and preaching services every Sunday afternoon, with a membership of fifteen. On Sunday, Aug. 7, we took them all over to the church at Loman for Sunday school and services. After services we met at Bro. and Sister Keller's for a pot luck dinner. There were about 72 present. At the morning services Bro. and Sister Samuel King, Goshen, Ind., formerly missionaries in India, spoke on how the people lived and worship idols in India. Our other visitors were Bro. and Sister Paul Kolb, Spring City, Pa.; Bro. and Sister Henry Goshow, Telford, Pa.; Bro. and Sister Harold Yoder and Sister Trusie Zook from Garden City, Mo., and also Bro. Frank Keller's Bible school teachers—Esther Allebach, Telford, Pa.; Esther Clemmer, and Arline Alderfer, Souderton, and Jean Stutzman, Salfordville, Pa.

We had a happy time in fellowship with the Lord and our fellow men and a feast of spiritual blessings as well as a feast for our physical bodies, and everybody went home feeling that the time was well spent.

Let us close with this prayer: We thank Thee, O Lord, for this country of ours and its great out-of-doors and the privilege we have of worshiping Thee at any time and place. Amen.

George Peggar.

MANSON, IOWA

(Manson Congregation)

Dear Christian Friends:

On March 13 we were happy to have two different quartets, composed of I-W men from Evanston, Ill., bring us messages in song.

The children seem to delight in having missionaries come to speak to them. Sister Lena Graber fulfilled their wishes when she spoke to the primary department on Sunday morning, March 27. In the evening she spoke to the congregation about her experiences in the Dhamtari hospital.

The Motet singers from Goshen College brought a program on April 3, and the same week a group of foreign students from Hesston College gave their testimonies and told of their experiences of salvation.

The VS program of the church was made more real to us on April 14 when Bro. and Sister Roman Stutzman, together with a ladies' trio, gave a program in song and told of the VS work in Kansas City.

On Student Nurse Day Bro. Wesley Jantz, Mountain Lake, Minn., was our guest speaker. The following Sunday Bro. Glen Yoder, from the Kansas City Children's Home, was with us for Parents' Day.

Our ministers, Ed Birkey and Nick Stoltzfus, and several others from our congregation, attended the Mission Board Meeting at Goshen. The high light of the meeting was the consecration service. Bro. and Sister Don Heiser from our congregation were appointed as new missionaries.

Our joint Sunday-school meeting with the Alpha congregation was held on June 19. The talks throughout the day were interesting and challenging, based on the theme of nonconformity.

Our summer Bible school was held June 20 to July 1, with an average attendance of around 152. Bro. Lester Sutter was superintendent and was assisted by a number of teachers from our congregation. The following two weeks he conducted Bible school at our mission outpost in Fort Dodge, again assisted by a number of teachers from our congregation. Of interest in this school is the fact that this was the third school conducted here; the first year 38 were enrolled, the second year 70, and this year 96. We pray that the seed sown may bring forth fruit.

Bro. M. A. Yoder, Hesston, Kansas, brought the morning and evening messages on June 12.

Several of our young people have gone out in service units this summer. We thank God for the service they are giving and pray that they may continue to see the vision and serve Him.

Two more of our young men, Allan Bohn and Daryl Garber, in I-W work at Evanston, Ill., have completed their term of service and are at home again.

We solicit your prayers in our work here and also that each one of us may be more fully yielded to our Lord.

Marcille Davidhizar.

OPTIMUS, ARKANSAS

(Mt. Joy Congregation)

Dear Readers:

After three years of drought, we again have a normal Arkansas summer. While the weather has been hot and humid, we have had some pleasant breezes and a sufficient amount of rainfall to produce good gardens and field crops. We do praise the Lord for His goodness.

A two-week vacation in June was immensely enjoyed by Sister Bontreger and myself.

We had our Bible school July 11-22. This was the last of four two-week Bible schools in the Culp-Calico Rock area this summer. The attendance and interest were good.

From July 31 to August 7 we had our revival meetings with Bro. Nelson Histand, Pryor, Okla., in charge. The Bible study and Gospel messages were enjoyed by our group. May the Lord bless our brother as he continues to labor at home and elsewhere.

M. E. Bontreger.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Readers:

On May 5 the Annual Sewing Circle Meeting of the Virginia Conference was held at Springdale. Mrs. S. E. Miller, Harrisonburg, Va., spoke on "The Lord's Half Hour." "Behind the Scenes at Ephrata" was the subject of Mrs. Peter D. Rutt, Ephrata, Pa. There were approximately 250 present and the offering was $340, with $300 of this amount to be used for materials for relief. New officers elected were Mrs. Ray Emswiler as president, and Mrs. Mahlon Blosser and Mrs. Monroe Wyse as fourth and fifth members. The other officers are Mrs. Wade Good, vice president, and Mrs. Chester K. Lehman, secretary.

Bro. Ronald Martin, Cloverdale, Ohio, was with us on Sunday morning, May 22. On May 24, Bro. Issa Khalil, Arab student from Trans-Jordan, spoke at prayer meeting.

Sixteen fresh-air children arrived in this community on July 6 for two weeks. During this time we had our summer Bible school with an average attendance of 219 and an offering of $82.50 for the American Bible Society.

At our baptismal service on July 10 we were happy to receive one girl and six boys into church fellowship.

We appreciate having Bro. Ivan Magal and family fellowship with us frequently since he is in I-W service at Charlottesville. His message on July 17 was "Closed Doors." Dr. Merle Eshleman, Harrisonburg, Va., spoke Sunday morning, July 31, concerning "The Mind in Scripture."

"Christian Discipleship in the Light of the Lordship of Christ" was the theme of the messages given by Bro. Chester K. Lehman and Bro. William McGrath at our all-day meeting on July 24.

We held summer Bible school at Beulah Colored Church Aug. 1-12 with an average attendance of about 110.

On Monday evenings Bro. Ira Miller, Harrisonburg, Va., has been with us, having Bible study in I Corinthians.

Those attending our prayer meeting on Friday evenings are privileged to hear the messages from our missionaries who spoke at the Mission Board Meeting at Goshen. Paul Wenger, Jr., has been using his tape recordings for this.

Once a month the young folks have charge of services on Sunday afternoon at the District Home in Waynesboro.

Dorothy Showalter

WEST LIBERTY, OHIO

(Oak Grove Congregation)

Greetings:

When we think of the spiritual and material blessings which God has granted us in the past months we can't help but say with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Our community enjoyed the fellowship of the Ohio and Eastern Church Conference in May.

Our annual Bible school was held in June under the direction of our educational director, Bertha Yoder.

Lydia Belle Esh, Pauline Hostetler, and Esther Lapp assisted the Bethel Church in Chicago in Bible school.

Three of our young men have been licensed for the work of the ministry. On May 22 Clarence Overholt was licensed for our mission Sunday school, Boone Station, which is south of Springfield, Ohio, and on July 17 the King brothers were licensed, Eldon at Louisville, Ohio, and John C. at Millersburg, Ohio.

We were happy to welcome home Bro. and Sister D. C. Kauffman, who are with us for the summer. Sunday evening, July 24, Bro. Kauffman gave an illustrated lecture on the work of MCC in Europe, and on July 26, at our annual Sunday-school picnic, he gave a travelogue of Europe, showing his beautiful, colored slides.

Our Sunday school has decided to establish a Youth Department, which will start with the young people in the ninth grade. They will use the Youth Quarterly with opportunity for Doctrinal Study or Teacher Training course.

August 13, 14 the local MYF sponsored a conference featuring Edgar Metzler, Washington, D.C., and Atlee Beechy, Goshen, Ind. The theme was "Christian Youth at the Crossroads." On Aug. 14 Bro. Metzler brought the morning message. We were happy to welcome Bro. and Sister Metzler into our services again, as they had served us for some time during the summer of 1954.

We have appreciated the presence of many of our former members as well as other visitors in our services this summer.

The West Liberty Interdenominational Youth Rally, which was an outgrowth of a community revival meeting held a few years ago under the direction of Bro. B. Charles Hostetter, is conducting its second "Operation Shoes," under the leadership of Kent Atha. This year's goal is $2.000. At the last report they had over $1,300. Shoes will be bought and sent to Europe to Mrs. M. C. Lehman for distribution.

Mary E. Harshbarger.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Negro and the Schools, by Harry S. Ashmore; Chapel Hill; University of North Carolina Press; 1954; pp. xv plus 228; $1.50 paper, $2.75 cloth.

This is a thorough review of the problems of Negro education made by a competent group of scholars and financed by the Fund for the Advancement of Education of the Ford Foundation. It is chiefly a historical treatment. It begins immediately after the Civil War and shows how Negroes and white people started to go to separate schools. At first there was no real attempt to provide equal educational facilities. Then the Supreme Court, in the Plessy Case, handed down the "separate but equal" doctrine which said that separate educational and other facilities for Negroes were all right as long as they were of equal quality with those offered to the whites. This doctrine was not changed until the unanimous decision of the Supreme Court was given in 1954 which held that separate facilities were inherently unequal. The integration of Negro and white education came before 1954, however, in the professional and graduate schools of the universities of the South because the states did not have the financial resources to provide separate facilities.

All persons who are doing missionary work among Negroes should read this book. All students of education and of public affairs will also be interested. It is written by a Southerner and published by the press of a southern state university, but it is a very fair treatment of this difficult problem. Nearly half of the book is devoted to providing detailed statistical information concerning the various aspects of Negro and white education. These statistics were prepared with great care and are presented so that they are easy to read, as is the entire book.—Carl Kreider.

Church Camps

By Roy S. Koch

The Boys' and Girls' Camp (ages 9-12) at Little Eden Camp presented pantomimes based on Bible stories, by cabin groups. The enrollment was 124 with 54 boys and 70 girls.

Chesley Lake Camp reported a record enrollment for Boys' Camp August 8-12. There were 71 boys in attendance. Regular weekly features at Chesley Lake Camp are a wiener roast on Wednesday evenings and educational films every Friday evening.

Tel Hai Camp at Honey Brook, Pa., had boys and girls from New York City in their camp July 27 to Aug. 9. Although they were one third Negro, one third Puerto Rican, and one third white, including two Jewish children, there was no evidence of race prejudice. One child accepted Christ.

Aug. 16, 1955.

Field Notes

CONTINUED

The annual Canton Bible School reunion will be held at Camp Luz, Kidron, Ohio, Monday (Labor Day), Sept. 5, 1955. All alumni and friends are invited. Bring a basket lunch and tableware. Lunch will be served at 12:00, E.S.T. An informal program will follow.

Bro. William Strong will be the speaker at Miners Village YPM on Sept. 4. Topic for discussion: "Choosing a Philosophy of Life."

The 88th semiannual meeting of the Associated Sewing Circles of Lancaster Conference District is to be held at Mellinger's, Saturday, Sept. 3, 1955.

The Radio Gospel Fellowship will hold its regular monthly meeting at Rossmere, Lancaster, Pa., on Aug. 29, 7:30 p.m.; guest speaker, C. Nevin Miller, Harrisonburg, Va.

The 1955-56 school term at Lancaster Mennonite School, Route 4, Lancaster, Pa., will begin Tuesday, Sept. 13. This will be the fourteenth term at this high school.

Harvest Home services will be held at Hess Church, Lititz, Pa., on Sunday morning, Sept. 18.

Dedication of Sharon Mission at Steelton, Pa., will be held on Sept. 11. This is the second Mennonite mission in Steelton.

Levi Keidel, missionary to Belgian Congo, will speak at Metamora, Ill., Wednesday evening, Sept. 14.

Guest speakers at the week-end conference at Hopedale, Ill., Sept. 17, 18, will be Lowell Nissley, Crystal Springs, Kans., and Melvin Lauver, Akron, Pa.

Dedication services at Guilford Road Mennonite Church which had previously been announced for Sept. 4 have been changed to Sept. 18, at 2:30 p.m., with Bro. Ira Buckwalter preaching the dedication sermon. The church is located on Route 32 about eight miles southwest of Elkridge and four miles northeast of Laurel.

Visiting Speakers

Aug. 14. **Earl Yeackley,** Thurman, Colo., at Iowa City, Iowa. **Frank Horst** and family at Protection, Kans., for both services; at the Union Rescue Mission, Wichita, Kans., Aug. 15, in the evening. **Kermit Derstine,** Detroit, Mich., at Imlay City, Mich.

Aug. 21. **Menno Brubaker,** Richfield, Pa., at Scottdale, Pa. **Homer F. North,** Nappanee, Ind., at Kidron, Ohio. **Marcus Bishop,** Pueblo, Colo., at Pleasant Valley, Harper, Kans. **Joseph M. Nissley,** Bainbridge, Pa., at Flintstone, Md. **David and Rosanna Hostetler** at Leetonia, Ohio. **Allen H. Erb,** Lebanon, Oreg., at Hesston, Kans. **Nelson E. Kauffman,** Hannibal, Mo., at Pennsylvania, Hesston, Kans. **Frank Raber,** Kansas City, Kans., at Yoder, Kans. **Daniel Kauffman,** Leonard, Mo., at Canton, Kans. **Joe Esh,** Blountstown, Fla., at Eureka Gardens, Wichita, Kans. **Henry J. Tregle,** Akers, La., at Windom, Kans. **E. J. Miller,** Gulfport, Miss., at Hutchinson, Kans. **C. F. Derstine,** Kitchener, Ont, at Albany, Oreg. **A. J. Metzler,** Scottdale, Pa., at Union Services, Moundridge, Kans. **D. J. Fisher,** Kalona, Iowa, at Pigeon, Mich. **John R. Mumaw,** Harrisonburg, Va., in concluding message on a week-end series at Pigeon River, Pigeon, Mich.

Aug. 28. **David Shank and Roger Rimbert,** Brussels, Belgium, at La Junta and East Holbrook, Colo. **Dr. H. Clair Amstutz,** Goshen, Ind., at Wooster, Ohio. **Clarence Dykehouse,** Vassar, Mich., on work of the Gideons, at Pigeon, Mich. **Nelson E. Kauffman,** Hannibal, Mo., at Waterloo, Ont. **Paul Conrad,** Mathis, Texas, at Morton, Ill.

Evangelistic Meetings

Crusade for Christ Evangelistic Campaign, with Myron Augsburger as evangelist and J. Mark Stauffer as song leader, Sept. 2-18, near Gap, Pa., one-fourth mile north of U.S. 30, on Route 897. Tune in for broadcasts by Bro. Augsburger on WCOJ—1420 on your dial—each evening at 6:15 from Aug. 29 to Sept. 18. Pray for these meetings.

Leroy E. Schrock, Glen Flora, Wis., at Newfound Mission, Teges, Ky., beginning Aug. 20. **Russell Baer,** Steelton, Pa., at Cedar Hill Schoolhouse, closing Aug. 21. **Clarence J. Ramer,** Duchess, Alta., at Bay Shore, Sarasota, Fla., Oct. 16-23. **William Miller,** North Liberty, Ind., at Riverview, White Pigeon, Mich., beginning Sept. 2. **Nelson E. Kauffman,** Hannibal, Mo., at South Union, West Liberty, Ohio, Oct. 2-9.

MEETINGHOUSE (Continued)

from the home before dawn and returns him at dusk. Its activities program—athletics, band, orchestra, glee club, and others—makes a strong bid for much of the child's free time. Making loyal American citizens the public school considers its primary task. In some places it has no time for religion.

As already pointed out, Mennonite congregations, for more than a generation, have been accepting some of the responsibility for the religious training of their children and young people. Now they perceive that the home and the public school cannot do this work in a satisfactory manner. They have been providing rooms in the basement of the church for the special instruction of their children. Experts employed by the Mennonite Publishing House are producing an unexcelled series of lessons. The Mennonite Church is showing her gratitude by the almost universal use of these lesson materials.

The Church Makes Provision for Christian Fellowship

But a growing conviction that the church may teach her children on Sunday morning but lose her young people in the broader arena of present-day life is emphasizing the need for closer Christian fellowship within the group. The church sees the need for a living, planning, and working together that knits the single skeins of individual or family life and interest into a cohesive pattern of congregational life and thought. Inspiring, uplifting, essential even, as it is, the Sunday sermon alone cannot do this. The highly segmented organization of the Sunday school cannot do it. The sewing circle, indispensable as it is, cannot build an over-all congregational fellowship among a membership of several hundred men, women, and children.

Fellowship, real Christian fellowship, cannot be built on a warm Sunday handshake and a hurried, "Glad to see you!" as the speaker hastens to the hat rack on his way home from Sunday service. Christians must meet, they must take time to look each other in the eye, they must exchange views on matters of mutual vital interest. Where find a more suitable or more satisfactory center for such fellowship than at the church building?

Opportunity for such fellowship is being provided in most of the new building programs of Mennonite churches. In a few places we are still a bit fearful of admitting that we actually provide a place at the church where food can be prepared and eaten. One building committee provided such facilities including an electric stove and refrigerator but never mentioned the name "kitchen" until a neighboring Mennonite church installed a "completely modern kitchen" in the basement of the Sunday-school annex to their church building.

Current problems and challenges are adding to Mennonite church architecture provision for Christian fellowship. The new plans make the auditorium, with or without a basement, the central feature. It is intended and planned only for the general worship service of the congregation. Its use for this purpose is emphasized in a few congregations by the adoption of the wholly un-Mennonite term, "sanctuary!"

The plans also retain special provisions for the Sunday-school classes in an annex to the main building. This annex includes one larger room which can be used both as an auditorium for one of the Sunday-school departments and, by rearranging the seating, as a room for social fellowship. The modern kitchen is adjacent to this part of the building.

A room for the care of infants is included in the new plans. Such a room can be placed at the rear of the auditorium and separated from it by the new type of glass which permits a view into the auditorium for the mothers but shields them from the gaze of the audience. A loud-speaker enables them to hear the sermon.

The plans also provide for a pastor's study, a library, a mimeograph room, and a public address system that enables overflow audiences in any part of the building to hear the sermon delivered in the auditorium.

This then is the "new look" in Mennonite church architecture. It retains the auditorium for the worship service, small special rooms with soundproof walls for the instruction of children and young people, and a private room for the mothers. It adds what our Amish brethren have found useful in maintaining congregational solidarity: special provisions for Christian social fellowship such as men's fellowship, Sunday-school class meetings for all the members of the family, MYF activities or other special group meetings for which the main auditorium is unsuitable.

Is it possible or necessary to develop a uniform model of Mennonite church architecture? Should there be an auditorium of the traditional pattern and an annex containing the necessary space for Sunday school and fellowship? Or should a basement under the auditorium serve these auxiliary needs? Should the auditorium have side walls ten feet high and a steep high roof or walls thirty feet high and a roof not so steep? Or should the plan of the auditorium follow the current functional pattern with high side walls and a flat roof supported by steel girders? Or would it be more practical to decide on the amount of space needed for the intended uses of the building and then consult an architect? These probably are questions best answered by each local community. Or does the Mennonite Church need a General Conference "Committee on Church Architecture" to study this problem?

At any rate Mennonite church architecture is on the march. It should serve the traditional uses of Christian fellowship and brotherhood. It should avoid drifting into concepts borrowed from Catholic, Anglican, or other unbiblical sources. When it does so it will avoid such terms and connotations as "sacred desk," "altar," and "sanctuary." It will remain simple in design and dedicated to the preaching and teaching of the Word, the fellowship of believers in Christ, and the outreach of the Gospel.

Goshen, Ind.

OUR SCHOOLS (Continued)

tering in Colorado. After she had worked at the Sanitarium for several years and through the intercession of Dr. Brunk, she was granted the privilege of writing the state board examinations in 1913, and thus became registered in the state. She left Colorado for a period of time, then returned again at about the time when Mrs. Bergey left in 1915. Miss Eby took over the directing of the school and nursing until one year later, when she left again. The reason for her going seems to have been the same as for Mrs. Bergey, for soon after her departure she became the bride of Charles Hershey, son of Bro. J. M. Hershey, Sanitarium superintendent.

The next R.N. on the scene was a Miss Caroline Merrilott, of Pamona, Kansas, and a graduate of Axtel Hospital School of Nursing in Newton, Kansas. Although she was not a Mennonite, it is said of her that she was in sympathy with the ideals and beliefs of the Mennonite people, and did well in guiding the work during her short period of service.

Evidently plans were that Miss Merrilott would remain as nurse in charge until the first three students in training had completed their work. One of the students, Lydia Heatwole, was then to take charge. Miss Merrilott was forced to leave before the appointed time—due to ill health. Again there was no R.N. in charge for a period of time. Lydia Heatwole was to take a course at Fitzsimmons Sanitarium in Denver before she assumed her duties as superintendent of nurses. Therefore Miss Emma Rohrer, a member of this first graduating class, was put in charge until Lydia Heatwole returned.

Sister Rohrer can truly be called one of the pioneers of the school. Perhaps the most typical characteristic of Sister Rohrer would be faithfulness. She was faithful to her task, be it great or small, to the best of her ability. She served her alma mater for approximately 15 years. She then returned to her home near Wadsworth, Ohio, where she continued to serve in private duty nursing for many years.

It has been generally accepted by the Mennonite nursing world that as Florence Nightingale is the founder of modern nursing, so Sister Lydia Heatwole is the founder of Mennonite nursing. Her life on this earth was but a brief 45 years. She was in the prime of life when God

saw fit to take her home. It seems unbelievable that in her 14 short years of professional life she and her co-workers should have established so solid a foundation for Christian nursing. To know Sister Heatwole was to remember her. Twenty years after her death a former secretary of the State Board of Nurse Examiners remarked, "Miss Heatwole had a most unusual ability to give individual attention. To take a tour through the hospital with her was something to remember. She would walk into a patient's room and give a reassuring word here and a kindly smile there. Truly, it was a delightful experience."

We can affix no scholastic degrees to her name, but she was the possessor of degrees which no college or university could bestow. Her students and co-workers can best give tribute to this pioneer in their own words:

. . . Sister Heatwole was a person of vision—sometimes considered too visionary. She looked into the future and saw in the Mennonite Church a nursing school of high standards, scholastically and spiritually—a place where young women could be trained in a church school. For this she spent hours in the prayer closet; and many hours working while others slept. Herself a natural-born nurse, she was an able instructor—teaching nurses' techniques not always found in textbooks. This had a valuable influence, as many early graduates know. To her the church is indebted for sacrifices made which human records cannot disclose—were they ever so perfect.

. . . Her vision, prayer life, high ideals of nursing care, progressive spirit, exceptional nursing ability—to make patients comfortable physically, mentally, and spiritually, and her ability to meet any situation, even to working day and night—were her outstanding attributes.

. . . She can truly be termed the "Mother" of our school. It was her idealism which spread and became a vision of what the school should be. She put into nursing the Christian motivation of service to the sick in the name of Christ. Early in the history of the school she set up the ideal of ministry to both body and soul. The shadow of her tender bedside nursing care and warm evangelistic ministry has extended into these far years beyond her earthly ministry.

The next pioneer who is well deserving of mention is Melinda Leichty, a graduate of the second class (1921). For approximately three years during Sister Heatwole's administration, while she was on sick-leave, Sister Leichty carried on the leadership for the institution. And again after Sister Heatwole's death in 1931—for about one and a half years—she ably directed the program. Her outstanding characteristics as pointed out by two of her co-workers are:

She carried the spirit of devoted Christian ministry to the sick plus a decided practical application in the administration of the nursing service. . . .

. . . her interest, her culture, her willingness to fill in when needed, her dignity, . . . her devotion to the cause and her contribution in carrying the vision to the church can hardly be measured.

Sister Leichty continues to be active in nursing in her home community at Wauseon, Ohio. Her loyal devotion to the cause of Mennonite nursing is exemplified as she regularly practices her profession. She continues to give active support to her school of nursing as a delegate from the alumnae association on the Mennonite Board of Education.

A second member of the class of 1921 who gave a number of years pioneering for the cause of the school is Lydia Oyer. For a period of time Sister Oyer served as nurse, X-ray technician, and laboratory technician, as well as instructor of nurses. For some time she was head nurse at the Sanitarium while Sister Heatwole was in charge of the Hospital in La Junta. Steadfastness is the term which best describes this pioneer. Because of home responsibilities, Sister Oyer found it necessary to return to her family in Michigan. But even then, she has served her alma mater at several different times through the years. She continues to be steadfast in her care for her aged parents as well as in her active interest in the cause of Christian nursing.

From the fourth class (1923) comes the nurse who pioneered the longest—Nora Mae Miller. Those who worked with her when the going was the roughest, perhaps, have these observations to share:

She has given more than 25 years of earnest and serious service in the field of Mennonite Nursing Education. Deeply interested in the success of each student—paying special attention to those who were a bit slower in learning. She spent herself in building up a better educational program. In this she made a large contribution as well as in the field of teaching. . . .

She was the organizer and leader of the educational ideals of the school. She was always several steps ahead of where the school was living. By an intelligent understanding of the goal to be achieved and yet a sympathetic forbearance with the position which was practical, she was able to lead on. In addition to this she had a great skill in teaching.

. . . Miller Hall was named in her honor. This shows the esteem in which she and her work were held. Truly, it is richly deserved. There are few individuals who could accomplish so much with so little as did this pioneer.

The pioneer last in mention, but not the least in importance, is Sanford C. Yoder. Bro. Yoder was officially associated with the school by his office as president and later secretary of the Mennonite Board of Missions and Charities, the over-all controlling board of the Sanitarium and School of Nursing. For a number of years he was more closely connected by being a member of the local board of directors (1932-46).

In this brief sketch one cannot begin to put in writing all the contributions made by this outstanding pioneer. From the pen of several of the school faculty and staff personnel come these expressions:

. . . For many years Bro. Yoder was the only person in the church-at-large to be really interested and concerned in the progress of the school . . . .

. . . Being a college president and an educator, his great contribution in an advisory capacity was in building up standards of the nursing education program—which was most valuable coming from a man of his ability. . . .

. . . He made a contribution as a member of the executive committee of the Mennonite Board of Missions and Charities by his understanding and sympathetic approach to our work. His sympathy and constructive suggestions in the upper area of administrative control secured for us an enlarged support of the constituency of the church. . . .

Although Bro. Yoder no longer has any official connection with the school or hospital, his personal interest in the work and in each individual worker continues to be greatly enjoyed and appreciated by all of us.

There are many more "pioneers" of the school who deserve to have their names written in the halls of grateful memory. Time and space do not permit their mention. Among this group would be nursing personnel, medical staff, board members, and interested church leaders as well as local church and community leaders. We are grateful to God for all those who have faithfully supported the work of Christian nursing through the years.

La Junta, Colo.

TEACHING THE WORD (Continued)

Christian leaders, superintendents, Christian workers, dare we neglect this part of God's vineyard? Will we catch the vision of what can be done? May God speed the day when every Sunday school will have a home department. Let us think about it, pray about it, and talk about it until vision becomes reality.

—Allegheny Conference News.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, John and Betty (King), ————, Mich., third child, first son, John Moses, July 2, 1955.

Bauman, David B., Jr., and Miriam (Landis), Manheim, Pa., first child, Carolyn Louise, July 30, 1955.

Burkholder, Elvon D. and Ellen (Burkholder), Fort Stewart, Ont., third child, second daughter, Mary Delphine, Aug. 4, 1955.

Clemmer, Markley H. and Miriam (Kolb), Norristown, Pa., seventh child, fourth daughter, Janet Dawn, July 5, 1955.

Frederich, Isaac L. and Mary (Shirk), Tampa, Fla., third child, first son, Duane Edward, Aug. 5, 1955.

Grasse, Alvin and Ruth (Swartzendruber), Wellman, Iowa, second daughter, Marilyn Faye, July 13, 1955.

King, Harold and Genevieve (King), Waynesboro, Va., fourth child, second daughter, Sue Marie, May 4, 1955, received for adoption, May 28.

Kreider, John E. and Betty Jane (Book), Lancaster, Pa., first child, Connie Kay, July 15, 1955.

Litwiller, Lloyd and Sara (Mast), Delavan, Ill., third son, Philip Ray, Aug. 1, 1955.

Martin, Grant B. and Retha E. (Martin), Hagerstown, Md., second son, Arnold Lester, Aug. 16, 1955.

Miller, Elwood Gene and Edna Fern (Hochstetler), Des Moines, Iowa, first child, Jerry Dean, Aug. 10, 1955.

Rudolph, Amos H. and Pauline (Kimble), Greencastle, Pa., sixth child, fourth daughter, Rebecca Kay, Aug. 10, 1955.

Schertz, Eugene and Orpha (Bachman), Metamora, Ill., third child, second daughter, Patricia Ann, July 24, 1955.

Schrock, Robert and Ruby (Miller), Kalona, Iowa, fifth and sixth children, second pair of twins, Alice Dee and Dallas Lee, July 21, 1955.

Selzer, Roy and Esther (Willems), Protection, Kans., fourth child, third son, Marvin Dennis, July 20, 1955.

Souder, Eugene and Alice (Byler), Grottoes, Va., second child, first daughter, Mary Ann, Aug. 4, 1955.

Stoner, Titus B. and Erma (Kauffman), Manheim, Pa., third child, second daughter, Joyce Ann, Aug. 2, 1955.

Troyer, Glenn and Aldene (Reeb), Shickley, Nebr., fifth son, Terry Lynn, July 30, 1955.

Troyer, James and Norma (Erb), Beemer, Nebr., third child, first son, Ricky James, July 29, 1955.

Willouer, Stanley M. and Mildred (Delp), Souderton, Pa., second daughter, Marilyn, May 17, 1955.

Yoder, Fred L. and Ruth (Gregory), Minot, N. Dak., second daughter, Susan Marie, Aug. 4, 1955.

Yoder, Paul E. and Marie (Miller), Grantsville, Md., first child, Nathan Emerson, Aug. 4, 1955.

Yoder, Pete and Florence (Ramer), Middlebury, Ind., second son, Dana Lee, Aug. 12, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birky—Beard.—Wayne Birky, Evanston, Ill., East Bend cong., and Elizabeth Jean Beard, Portland, Mich., First Baptist cong., by Rev. Tiffany at the First Baptist Church, April 2, 1955.

Bitikofer—Bartel.—Clifford Bitikofer, Canton, Kans., Spring Valley cong., and Elizabeth Bartel, Meade, Kans., Emmanuel Mennonite cong., by S. H. Epp and Charles Diener at the Emmanuel Mennonite Church, July 28, 1955.

Borkholder—Stoltzfus.—Harvey Borkholder, Kalamazoo, Mich., Locust Grove cong., and Katie Stoltzfus, Mio, Mich., Fairview cong., by Harvey Handrich at the Fairview Church, Aug. 6, 1955.

Detweiler—Yoder. — Clinton P. Detweiler, Harper, Kans., Pleasant Valley cong., and Adelia O. Yoder, La Junta, Colo., cong., by Wilbur Nachtigall at the La Junta Mennonite Church, July 24, 1955.

Esch—Weaver.—Victor Esch, Phoenix, Ariz., Sunnyslope cong., and Carolyn Weaver, Dhamtari, M.P., India, Sunderganj cong., by J. D. Graber at North Goshen Mennonite Church, Aug. 14, 1955.

Kreider—Stauffer.—Franklin Kreider, East Petersburg, Pa., and Winona Stauffer, Millersville, Pa., cong., by Christian K. Lehman and Ervin Kreider at Millersville Church, Aug. 13, 1955.

Martin—Martin.—Amos L. Martin, Floradale, Ont., and Velina Martin, Wallenstein, Ont., both of the Floradale cong., by Rufus Jutzi at the Floradale Church, April 23, 1955.

Miller—Miller.—Chris W. Miller, and Viola Ruth Miller, both of Goshen, Ind., North Goshen cong., by Russell Krabill at the home of the bride's brother, Aug. 13, 1955.

Miller—Shettler.—Walter J. Miller, Milford, Nebr., East Fairview cong., and Joan L. Shettler, Wellman, Iowa, cong., by Geo. S. Miller at the Wellman Church, Aug. 15, 1955.

Rutt—Althouse.—Clarence H. Rutt, Jr., New Holland, Pa., cong., and Helen Althouse, Doylestown, Pa., cong., by Clyde D. Fulmer at the Doylestown Church, Aug. 6, 1955.

Short—Delagrange.—Donald Lee Short, Archbold, Ohio, Lockport cong., and Donna Joan Delagrange, Fort Wayne, Ind., Leo cong., by Walter Stuckey assisted by S. J. Miller at the Leo Church, Aug. 14, 1955.

The Associated Press reports that for the first time since the Bolshevist Revolution an American Protestant clergyman administered communion to Russian worshipers at a Moscow church. The minister was Theodore F. Adams, newly elected head of the World's Baptist Alliance. With other American clergymen he was visiting Russian Baptists at the time. Two thousand five hundred persons crowded into the Moscow Baptist Church for the service. The church has about 5,000 members. Said Dr. Adams: "We were very impressed with the devotion of the worshipers during the three-hour service. We were startled at the amazing number of young people and men in the congregation."

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Lizzie C., wife of Harvey L. Alderfer, Souderton, Pa., was born Jan. 1, 1882; died May 20, 1955, at Grandview Hospital where she was a patient for nine weeks, after having been in failing health for the past two years; aged 73 y. 4 m. 19 d. She was a native and lifelong resident of Franconia Twp., and a daughter of the late Jacob and Henrietta (Clemmer) Loux. In addition to her husband she is survived by 3 children (Jacob L., Souderton; Ada L., at home, and Adella L.—Mrs. Stanley A. Derstine, Souderton), and a brother (Abram C. Loux, Souderton), 5 grandchildren, and five great-grandchildren. Funeral services were held May 24 at Franconia Mennonite Church by Elwood Derstine assisted by Jacob C. Clemens. Burial was made in the adjoining cemetery.

Brenneman, Peter C., son of the late Christian P. and Catherine (Schlabaugh) Brenneman, was born in Johnson Co., Iowa, Nov. 7, 1867; passed away at the Mercy Hospital, Iowa City, Aug. 7, 1955, after a lingering illness; aged 87 y. 9 m. On Oct. 4, 1891, he was united in marriage to Mary Otto. His wife preceded him in death June 17, 1947. Surviving are his daughter (Mrs. Tillie Miller, Iowa City), 3 sons (Willis, Colorado Springs, Colo.; Omar and Ralph, Kalona, Iowa), 6 grandchildren, and 7 great-grandchildren. He was the last member of a family of 12. The greater part of his life had been spent near Kalona, Iowa, on a farm, but in 1937 he moved to Wellman where he was occupied as painter, and since the death of his wife he had made his home with his daughter in Iowa City. He accepted Christ as his Saviour early in life and was a faithful member of the Wellman Church, where he was one of the oldest members. Funeral services were held Aug. 9 at the East Union Church in charge of Geo. S. Miller and Max Yoder. Burial was made in the East Union Cemetery.

Delp, Hiram D., son of the late John A. and Sallie (Derstine) Delp, died June 7, 1955, on the farm where he was born and lived his entire life; aged 63 y. 4 m. 7 d. Death was due to cancer of the liver. He is survived by his wife, Anna (Detweiler) Delp, 5 sons and 5 daughters (Willis, Bergey, Pa.; Alvin, Lansdale, Pa.; Wilmer, Collegeville, Pa.; Jacob, Paul Hiram, Mildred—Mrs. Stanley Willouer, all of Souderton, Pa.; Naomi, Irene, Anna, and Eva at home). One son, LeRoy, preceded him in death. Funeral services at the Rockhill Mennonite Church, where he was a member, were in charge of Menno Souder and Alfred Detweiler. The text which he chose on his deathbed was Isaiah 40:31. Interment was made in the adjoining cemetery.

Detweiler, William Hershey, son of John and Magdalene (Hershey) Detweiler, was born near Cherry Box, Mo., Sept. 25, 1877; passed away at his home in Wellman, Iowa, Aug. 11, 1955; aged 77 y. 10 m. 16 d. On Jan. 16, 1902, he was married to Barbara Ann Detweiler, who passed away April 14, 1928. To this union 4 sons and 2 daughters were born (Ruth—Mrs. Jesse Kreider, Palmyra, Mo.; Paul, Rock Island, Ill.; Freda—Mrs. Orvas Pfile, Freeport, Ill.; Jonas, Cedarville, Ill.; Earl, Leonard, Mo., and John, Freeport). He was married to Barbara Reber, Aug. 10, 1933. In his youth he united with the Mennonite Church and was a faithful member of the West Union congregation at the time of his passing. Besides his companion and the above-named children, he also leaves 2 sisters (Anna Johnston, Leonard, Mo., and Saloma Fortner, Dakota, Ill.), one brother (Noah, Leonard, Mo.), 21 grandchildren, and many other relatives and friends. Funeral services were held Sunday Aug. 14 at the Lower Deer Creek Church by John Y. Swartzendruber and Paul T. Guengerich, with burial in the Lower Deer Creek Cemetery.

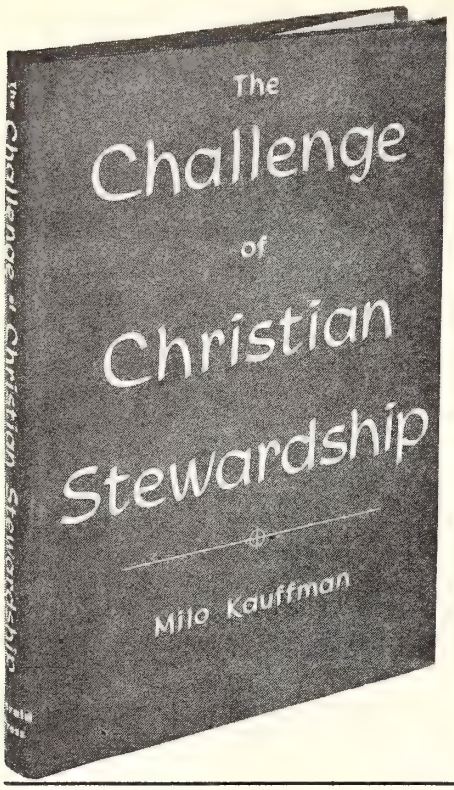
Eby, Henry Martin, was born May 19, 1875, at Elmira, Ont.; passed away at the Rest Haven Nursing Home in Calgary, Alta., July 17, 1955; aged 80 y. 1 m. 28 d. He went to Carstairs in the spring of 1903, where he was at home until two years ago when he went to Calgary. In 1898 he was united in marriage to Minnie Giltig. To this union were born five children (Alice—Mrs. Sellers, Vancouver, B.C.; Norman, Cremona, Alta.; Menno, Water Valley, Alta.; Alvin, Royalties, Alta., and Walter, Carstairs, Alta.). He was preceded in death by his wife in 1938. He leaves to mourn his 5 children, 18 grandchildren, 3 great-grandchildren, 6 sisters (Esther, Magdalene, Rebecca, Sarah, Susan, all of Ontario, and Lydia, of Oregon), and 3 brothers (Noah, Aaron, and Isaiah), and many relatives and friends. Funeral services were conducted by Clarence J. Ramer and Gordon Buschert in the West Zion Mennonite Church, with burial in the adjoining cemetery.

Kauffman, Mattie A., only daughter of John and Rebecca (Lantz) Warye, and the last member of the family, was born on Feb. 11, 1869, in Salem Twp., Champaign Co., Ohio; died on June 4, 1955, at her home in West Liberty, Ohio, after an illness of several months; aged 86 y. 3 m. 24 d. In 1890 she was married to Christian L. Kauffman, who died Aug. 30, 1946, after nearly 58 years of married life. To this union were born 3 sons and one daughter (John L., Surrey, N. Dak.; Chauncey J., Springfield, Ohio; E. Milton, Oak Park, Mich., and Naomi, at home, who was her constant companion). Besides her children, she is survived by 4 grandchildren, 3 great-grandchildren, and other relatives and friends. In her youth she became a member of Oak Grove Mennonite Church, where her father was bishop for many years and where she attended faithfully as long as her health permitted. Funeral services were held at the Oak Grove Church on June 6 in charge of Nelson Kanagy, assisted by Edward Stoltzfus. Interment was made in the Oak Grove Cemetery.

Martin, Irvin W., son of Aaron M. and the late Mamie G. (Weaver) Martin, was born March 27, 1932; died July 15, 1955, at St. Joseph's Hospital, Lancaster, Pa., after a brief illness; aged 23 y. 3 m. 18 d. He was a faithful member of the Weaverland Mennonite Church. He is survived by his wife, Mrs. Miriam Gockley Martin, and a stepmother (Mrs. Bertha Good Martin), 3 brothers (Leland and Jay of Lititz, Pa., and Roy, Ephrata, Pa.), and 2 sisters (Nora—Mrs. Samuel Groff, New Holland, Pa.; and Laverne, East Earl, Pa.), 2 stepsisters (Mary—Mrs. Ralph Auker, and Arlene—Mrs. Lawrence Redcay, Terre Hill, Pa.), 2 stepbrothers (Glenn Good, New Holland, and Wilmer, Hershey, Pa.), and a grandmother (Mrs. Francis Weaver, New Holland). Funeral services were held at the Weaverland Church on July 17 with David Weaver and Alvin Martin officiating. Interment was made in the adjoining cemetery.

Miller, John Vernon, son of Gideon and Lena (Nofziger) Miller, was born near Wauseon, Ohio, on Dec. 10, 1913; met instant death by accidental electrocution while working on his farm near Fayette, Ohio, on Aug. 11, 1955; aged 41 y. 8 m. 1 d. At an early age he accepted Christ as his Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation at the time of his death. For the last number of years he with his family have been attending and assisting with the services at the Salem Church near Waldron, Mich. On Jan. 30, 1938, he was united in marriage to Viola Short. To this union were born 6 children (Rollin Lee, Leanne Mae, Susan Ione, David Dee, Calvin Jay, and Robert Lynn, all at home). Surviving are his wife, 6 children, his parents, 4 brothers (Lester, Phoenix, Ariz.; Cletus, Mahlon, and Lewis, Wauseon, Ohio), 3 sisters (Tena—Mrs. Walter Short, Wauseon, Ohio; Rosella—Mrs. Glen Nofziger, Archbold, Ohio, and Annagene, at home). He was the first in over 45 years to break the family circle of his parental home. Funeral services were held at the Lockport Church on Aug. 15 in charge of the local ministry. Burial was made in the Lockport Cemetery.

Shrock, Melvin J., son of the late Jacob and Susan (Barkman) Shrock, was born in Huntsburg, Ohio, Nov. 10, 1910; died suddenly by electrocution while at work in Buffalo, N.Y., on Aug. 2, 1955; aged 44 y. 8 m. 23 d. In his youth he accepted Christ as his Saviour and was received as a member of the Mennonite Church. The testimonies of the men with whom he worked and his business associates are living evidences that he made his Christianity practical in daily living. He was united in marriage on June 28, 1936, to Sovina Miller. Surviving are his wife and children (Loretta Arlene, Eugene Melvin, Marilyn Alice, Donna May, and Grace Yvonne), also one brother (Samuel, Akron, N.Y.), one sister (Alta—Mrs. Elmer Miller, Cheektowaga, N.Y.), one half sister (Mrs. Albert Troyer, Alden, N.Y.), 4 stepsisters (Mrs. Owen Shrock, Orrville, Ohio; Mrs. Joseph Miller, Corfu, N.Y.; Mrs. Andrew Ressler, Orrville, Ohio; Mrs. Owen Shrock, Plain City, Ohio), two stepbrothers (David Yoder, Niagara Falls, N.Y.; and Eli Yoder, Attica, N.Y.). Two brothers and two half brothers preceded him in death. Burial was made at the County Line Cemetery, Alden, N.Y.



The CHALLENGE of Christian STEWARDSHIP

by Milo Kauffman

THE CHALLENGE OF CHRISTIAN STEWARDSHIP is an unusually forceful book written for pastors and lay members. Its very practical discussion appraises all phases of the Christian's life in the light of stewardship. This book speaks bluntly, with special emphasis on money—how we earn it, spend it, save it, and give it.

The author, an experienced pastor and college president for many years, has an insight into human nature that makes this a fascinating book, and fruitful for serious study. Here in its pages Christians will find a challenge to true stewardship of life and possessions. **$2.50**

Mennonite Publishing House **Scottdale, Pa.**

Items and Comments

Christian leaders in Bihar, India, have issued a joint statement supporting Vinoba Bhave's movement for redistributing India's land by voluntary gifts. "All Christians should welcome the movement and give their fullest support to it," the church leaders said. The Bhave-led movement seeks to obtain from landowners a sixth of the country's cultivable land, about 50,000,000 acres, for distribution to the landless. The state of Bihar leads the country in both land donations and redistribution. Some 11,364 landless Bihar families have already benefited from the movement.

* * *

A pastoral letter condemning the "scandalous attire of women during the summer season" was read from the pulpits of all Orthodox churches in Greece, issued by the Holy Synod of the Orthodox Church. It also denounced beauty contests as "contributing to the corruption of morals and disdain of the eternal moral values of the Gospel." The letter warned Greek women not to "imitate foreign costumes and fashions that tend toward the indecent. Greek mothers have a high mission in society," it said, "and should take special care of the appearance of their daughters, even forbidding them to participate in gymnastic exhibitions if the costumes used therein are not proper."

* * *

A Lutheran clergyman in Milwaukee was suspended for heresy and another has been ordered to stand trial on a similar charge. The charge against these men includes denial of the virgin birth and the physical resurrection of Christ and disbelief in the authenticity of Biblical miracles and the efficacy of prayer.

* * *

Congress adjourned without enacting any of the amendments aimed at easing the 1953 Refugee Relief Act recommended by President Eisenhower and urged by religious agencies concerned with speeding the flow of prospective immigrants to the United States. Church groups will likely have to continue working under the present regulations for at least another nine months. President Eisenhower recently described the law as very restrictive and very awkward to administer. He observed that the success of this country's program for admitting 209,000 refugees before the end of 1956 is important to remove a "source of great irritation" in Europe.

* * *

Only one American in five is a church school member and 28,000,000 children, 22,000,000 youth, and 73,000,000 adults are not being reached by Christian teaching.

* * *

Church Life magazine in its August issue has a feature article describing the work of the Salvation Army and Mennonite Service Organization in relief and restoration at Udall, Kans. A subhead says, "Selfless attitudes win never-dying gratitude from disaster victims as well as government officials." Most significant are these sentences from this evangelical magazine: "Both Mennonites and Salvation Army now hurdle disaster calls in stride. Neither struts its Christianity. Both emphasize that rebirth is a lot more essential than rehabilitation. Meanwhile other evangelical groups shy away from social service. They still associate neighbor-loving with liberal theology. But Mennonites and Salvation Army refute that idea." The article calls upon evangelicals everywhere to copy the patterns set. "Mennonites claim no monopoly on Christian love."

* * *

More than 500 Southern Baptist churches have been established in California during the past 15 years. They have a total of 90,000 members.

* * *

William Winsinger, former editor of the **Mennonitische Rundschau** and a former resident at Scottdale, died at Lancaster, Pa., on July 24.

* * *

Repeal of a measure to end Roman Catholicism as the state religion in Argentina was urged in a bill introduced in the Argentine Congress. The measure was approved by the Congress last May. Although attacks against the church have diminished since the June 16 revolts, there has been no indication that President Peron wants the church separation law repealed.

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Gospel Herald

TUESDAY, SEPTEMBER 6, 1955. VOLUME XLVIII. NUMBER 36

LIBRARY BIBLICAL SEMIN

Spiritual Strength for Separated Living

By Paul Erb

Yes, surely, I believe in living separated from the world. And I'm doing it too. I don't drink, smoke, dance, nor attend the theater. I shun all the amusements that I have been taught to call worldly. I wear simple clothes and am usually recognized at sight, I think, as a religious person. I have always driven one of the less expensive cars. We live in a rented apartment that is very modestly furnished. Our tastes for food require no luxuries. I am separated from the world.

But am I? Quite likely those who know me best are aware, even if I am not, that in some respects I am a very worldly person. They may know that my professed unworldliness is chiefly negative. It consists in things I don't do. That may be a kind of nonconformity, but it is not, they very well know, living separated unto God.

For true separation is a positive spiritual experience. It is not a communal monasticism which tries to wall the believers away from the rest of the world by barriers of language or culture. That has been tried many times, but is fraught with great spiritual danger. Neither is it a personal asceticism which lays great stress on self-denial, saying no at every turn to this desire of the flesh or that impulse of the spirit. Paul described this as a subjection: "Handle not, nor taste, nor touch" (Col. 2:21, ASV). It is will-worship, he says: a strong man saying, "I must not," "I will not." But asceticism often breaks down under test, as all of us have learned by sad experience. And even when it is successful, it often builds a very unchristian pride and intolerance of the weakness of others.

Too much of our religious teaching is simply a moralism: "You must," "You must not." Our approach to separated living has been on the external and on superficial methods. We have been satisfied with what people do rather than with what they are.

Separated living is supernatural living. God must come in and do for us what we cannot do for ourselves. We are not called as Christians to be what we already are: people who are prone to sin, and yet, with more or less of conscience against sin, trying to do the right. We are all "by nature children of wrath," doing the things we would not, and not doing the things we would. We need God within, not the compulsion of an external law. We need the power of a life within, not merely the aid of outward forms.

An Upward Calling

We receive strength for separated living, first, from our upward calling. Our earthly dwelling is but temporary; heaven is our home. By our call we are already a heavenly people. We do not belong to the kingdom of this world, in all its expressions of pride and lust and greed. We belong to the eternal kingdom, and are already motivated by its principles and empowered by its life. Our affections have been set on things above. Being a pilgrim people, we have a pilgrim ethic. We know that the world, with all its desires, is passing away. And so more and more we make our attachments to the realm that grows greater and greater unto the eternities. Though still in this world, we are not of it. Its ways do not belong to us. We pray, "Nearer, my God, to Thee," and fix our eyes on the "steps up to heaven."

The Power of the Spirit

We get our strength from pneumatic living, from the power of the indwelling Spirit. We are told that true accomplishment is not by might nor by power, but by the Spirit of God. The Spirit is power—spiritual dynamite. As we wait upon the Lord we renew our strength through the Spirit who dwells in the heart of every believer, and who fills every area opened to Him. There is no limit to what God can do. And His method is to take up His abode in us by His Spirit, and to work out His will in our lives as He directs and empowers. The Christian virtues, in contrast to the worldly vices, are thus the fruit of the Spirit. They are the natural expression, not of ourselves, but of the Spirit of God. The love of God is shed abroad in our hearts and can't help manifesting itself in all our relationships. The holiness of God takes hold upon us as we yield our members to Him, and He produces godliness of character. He works on the inside to manifest virtue in every department of our living.

The Spirit is our teacher, showing us what belongs to Christian living, and thus creating and instructing a Christian conscience. To do this He uses the Word of God, in which the standards of separated living are recorded. There we have principles and some specific applications

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Beatitudes—IV

Matthew 5:6

By Elaine Sommers Rich

Blest are the hungry, thirsty ones who crave
The righteousness of God. Their throats unslaked
Call out for living water. Like dry fields baked
By sun they thirst for heaven's cooling wave.
Blest are those thirsty, hungry ones God gave
Appetites that keenly pang and ache
Until wheat bread of heaven they partake
And to such taste are willingly made slave.
Their thirst for right shall be completely quenched,
Their hunger for God's ethic satisfied,
Their need for His perfection all supplied.
With righteousness replete they shall be drenched.
Eternal springs of water, living Bread
Are diet on which God's beloved are fed.

Hyattsville, Md.

concerning how God would have His children live in a sinful world. The Spirit may also use the teaching which comes to us in church, school, and home. And He is sure to speak in the still, small voice in the hours when we face reality in frank honesty.

But the measure of the Spirit which we enjoy here, the Bible says, is only an earnest, a token, of the fulness of spiritual living which shall be ours when Christ comes again, completely triumphant over all that is temporal and earthly and fleshly. It is only then that we shall know the absolute of spirituality. Until then we are only approaching, changing from glory to glory, being progressively sanctified, approximating the perfect image of Christ in us. But what a motive for holiness this is! Every expression of carnality is a denial, a contradiction, of that which God is in the process of making us. Every yielding to the Spirit is but a step in the becoming which according to God's intention is making us like Christ. We move now in the direction of our goal—Christ's image formed in us. There can be no greater dynamic than this—the potential already at work in us.

In Christ

Another source of strength for separated living is our life in Christ. This may not be essentially different from the Spirit's life in us. But it is a different terminology for the infinitely rich reality of the Christian experience. This is Paul's language: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20 ASV). He tells us that one who is in Christ is a new creature; that old things have passed away, and all things are new. The old man of sin, the man so much at home in carnality and worldliness, is, if we so reckon him, dead on the cross of the crucified Christ. A new man, made possible through the resurrection of Christ, has taken over. When someone tempted Augustine to fall back into the sins of former years, that theologian-Christian exclaimed, "But I am not I!" The profligate Augustine was dead, and the separated Augustine had come into being. The transforming Christ has worked many such a miracle, so that companions of former thieves and blasphemers and libertines observe with awe that a great change has taken place.

Now Christ was the most unworldly person that this earth ever saw. He had no eye for its glittering temptations. He had no interest in money and property. He said things about food and clothing and houses and land that sound almost improvident to us. He did here everything He had been sent to do, but He expressed no regret when it was time to leave. He was so utterly unlike the world that He fit into no category. In fact, He established a new one, so that His followers came to be called Christians.

It is obvious that if Christ lives in us, we too will be unworldly. His teachings, His example, and, even more, His transforming power within us will tend continually to pull us away from the sinful likes and customs and values of the world. We will somewhat unconsciously catch His spirit and attitude. We will be so desirous to please Him that any hankering to please the world will slough off. The expulsive power of our new affection will make the things of the earth "grow strangely dim." The people of the world find security and comfort in conformity to social conventions. God's separated saints find security in the ways that they are sure are pleasing to their Lord. Separation unto God, they find, is an antonym of conformity to the world.

They who educate children well, are more to be honored than they who produce them; for these only gave them life, those the art of living well.—Aristotle.

Fellowship of Brethren

There is yet a fourth source of spiritual strength for separated living—the fellowship of other separated ones. From those who have progressed farther than we along the road to holiness, we derive higher standards, receive inspiration, perhaps draw a deserved rebuke. When we help those who perhaps come trailing after us, we help also ourselves. By applauding the things that are right, we encourage one another to draw near unto God. Biography, from the Bible and from Christian history, stimulates us, by examples both positive and negative, to more godly living. And, for the immature, even rules made by parents and those over us in the Lord may serve as a guide in finding the ways of God. The traveler on the road of holiness will often be thankful for the helpful hand of a brother.

Those who have learned the way to all these sources of spiritual strength will have a separation, not merely negative, but positive, and leading on from strength to strength unto the City of those who love God and are loved of Him.

Our Readers Say—

Returning from my sojourn in Japan, I bring greetings from the Mennonite missionaries to their families and the churches which they represent there. I should like to add a suggestion of my own: that perhaps we could all do a little better in the matter of personal correspondence. It's really a long way from home, and a cheerful, newsy letter at frequent intervals would be extremely welcome to these people. Even I, away for three or four weeks, grew to watch for the postman, and often enough, in vain.—*Mary Louise Snapp, Bristol, Ind.*

* * *

Since it is a common practice among Mennonite people, including ministers, to discount the six-day account of the creation, I will quote some Scripture in favor of the account as it appears in Genesis without any suppositions or vague use of Scriptures necessary to come to their conclusion. Matt. 19:4; Mark 10:6; Rom. 16:25; Luke 1:70; Matt. 24:21; Mark 13:19.

If according to Gen. 1:1, 2 it was all chaos because of judgment, why would the world be spoken of as void or empty? Imagine tearing a house down and then saying it is empty. They also refer to drippings in caves as being too large to date from Gen. 1:3, but if so, why were the drippings left intact if everything else was chaos?

Referring to such vague Scriptures as Isa. 14:12 and Luke 10:18, I would rather think it has reference to Satan's power being taken by Christ coming to earth and fulfilling His work, as that is the message of the Bible rather than some vague calamity they mention that does not concern us.

If the spoken word, "Let there be light," or any of the like references were a creative act, why not all of them? Beginning at Gen. 1:11 to the end of the chapter, we can understand what is meant by being without form and void, which means waste and empty, desert. It had no power of its own to produce grass or other vegetation till God spoke the word. Gen. 1:11. Because the terms created, formed, and made are used, they get the idea that not everything was created, but that some were formed or just made. I would rather think that "by him all things consist" (Col. 1:16, 17). Therefore all things were created, formed according to plan and given life, which includes all. Made implies finished and not left to develop to a perfect specimen of its own accord but was complete so that also includes all. Gen. 1:31; 1:20-27; 2:1-5; 2:19.

Some time ago I read an article in one of the church papers that there might be other planets inhabited, but according to Ps. 115:16, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." According to Phil. 2:10, there are three worlds, explaining the plurals used in Heb. 1:2 and 11:3.

I believe the account of the creation is only given that we may know that there is a Creator, that He is interested in His creation, and rules and controls according to His will, and it is given plain enough so that a child can understand. I think if ministers have to use only vague Scriptures, they had better refrain from discussing a subject of that sort as it does not settle anyone in the faith but rather confuses.—*Wm. Stauffer, Tofield, Alta.*

GOSPEL HERALD

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EDITORIAL

Nonconformed Vacations

While we are thinking about nonconformity, perhaps we had better try to apply our principles of separation unto God to the subject of vacations. In the months just past thousands of our people have been taking vacation trips to visit relatives in distant communities, to attend church-wide meetings, to see the sights in great cities, to delight in the scenery of mountain and forest and seacoast, to spend a week enjoying the programs of our church camps. Soon other thousands will be enjoying the balm of the southern states while cold winter grips the north. An increasing number of us are taking trips to Europe or other foreign parts.

To what extent are we applying our separation principles to our vacationing? Some, no doubt, would say any kind of vacation is worldly. They can see godliness only in endless industry and ceaseless production. Since they never feel a need for a vacation, they are unwilling to grant that anyone else needs one. It seems to them a waste of money and time, and a probable temptation to ungodly conduct.

Others have learned by experience that they need an occasional change and rest. The tempo of modern life is such that our bodies and nervous systems require relaxation and quiet. Sometimes we don't realize this until the doctor tells us.

An increasing number of our people are working in industries and occupations which grant, even insist upon, an annual vacation. Of course these people could spend the vacation quietly at home. We have read reports of some very profitable back-yard vacations. But it is a simple fact that most people, including Mennonites, have been using the vacation weeks for a trip somewhere.

Now a Christian can legitimately, we feel, want to get away for a while from the usual work and environment. But he cannot take a vacation from Christian living. No matter where he goes, the Bible is in force. One's conscience cannot be left at home. We cannot hide, even in the most remote vacation spot, from the Spirit of God. We should not even wish, if we truly delight in the will of God, to indulge in vacation conduct of which we would be ashamed during the rest of the year. A truly nonconformed Christian will be a nonconformed vacationer. Wherever he goes, he wil give a Christian testimony.

What kind of vacation can be described as Christian, sending the vacationer home refreshed in body and mind and spirit? There is no one, easy answer to this question. Vacations, with such an infinite variety possible, can hardly be standardized. Allowance must be made for differences in taste. But since the standards for the typical vacation are set by people of worldly and sinful tastes, it seems obvious that the Christian vacation must be in some important respects different.

A Christian vacation, for husband and wife, parents and children, should provide for family "togetherness." Many families sorely need this opportunity to get better acquainted, to do things together, to strengthen family affection and family bonds. The program of travel must not be so strenuous that there is no time or energy for fellowship. And the family, all of them, should help to decide what they want to do. Worship periods in spots of natural beauty will long be remembered as times of increased appreciation of God's greatness and goodness.

Vacations should be educational. They afford an opportunity to see new areas, to visit historical monuments, to get new ideas of how people live and of how the world's work is done. Curiosity, the desire for new knowledge, is not unchristian. Stewardship should make us avoid merely killing time. A Christian will not want a vacation that is merely a blank. He will want it to provide worth-while experiences.

Of course there are people who need complete rest and quiet. They don't want to go anywhere nor see anything nor talk to anybody. Even Christians with a strong sense of social obligation want sometimes to get away from people. They want a hideaway. Vacation for them is getting away from man's voices so they can hear God's voice better.

For a number of years many of our people have felt that they can spend their vacation most profitably at a Christian camp or conference ground. And now we have developed several Mennonite camps, where in a setting of natural beauty one can enjoy Christian atmosphere and fellowship, programs of Bible study, and quiet rest and recreation. At times these camps are used for younger age groups, but they all have certain weeks devoted especially to the Christian vacation needs of adults. Although more capital investment is continually needed, these camps are now equipped to give what one needs to live, without pampering one with luxury. We have men and women who have both the understanding and the skill to administer a camp program which provides the balance that a Christian vacation ought to have.

These Mennonite camps, however, except for certain peak periods, do not enjoy the patronage that efficient operation requires. The simple truth is that while many Mennonites are taking vacations, only a minority are led by their tastes and convictions to go to a place which is trying to give a definite Christian character to the vacation program. Most of us still follow the beaten tourist trails and let the interests of the world guide us. And sometimes it is the people who have most conservative convictions in other ways who pass up a chance at Bible study and discussions on Christian principles for the curio shops and the crowds on the boardwalks and beaches.

Vacations are here. This is one of the cultural changes that we probably will need to accept. But there is much we need to do to build a Christian conscience in our people on what kind of vacation is consistent for a people separated unto God. We fear some ministers still will hesitate to promote church camps, but say nothing when their members flock to the world's vacation resorts. The financial burden of a church camp program is still carried by a consecrated few who see the need and are doing something to promote it. May God reward their vision.—E.

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The answer to pressure is prayer.
The answer to fear is faith.
The answer to worry is God's Word.
The answer to guilt is grace and mercy.

—Selected by Mrs. Edwin Souder.

From Skepticism to Christ

BY HAROLD FLY

When Neighbor spied my wife's covering on the occasion of our first meeting, he said, "So you're religious people; are you Quakers, eh? For your information, I'm a skeptic!" When he discovered that we were Mennonites and not Quakers, he began to ply us with questions concerning our faith. However, he was quick to inform us that after all it was purely imagination on our part; there was absolutely nothing to Christianity. He was simply curious about our doctrines, that was all.

He had been our neighbor for some time in the rocky wooded wilderness hill country to the north of our conference district. Strange that after all this while we should meet him for the first time in his own attractively rugged cottage home. He was alone that night, because two months previously his wife and infant son had left for a vacation with his in-laws in a distant state. As the vacation became more extended, it was quite evident that Randy and the child were no longer planning to return, she having used the vacation theme as a ruse for perfecting a final separation from an unhappy home life and a domineering husband.

He was an isolationist, and loved to spend his off time alone building miniature buildings and caring for his roses and gladioli. No one in the community knew him very intimately with the exception of Geza La Runda, an atheist who lived a hermit's life in a house that to all appearances looked to be very much haunted. To everyone he was "that man from Minnesota." Little did we dream that after his curt remarks at our first meeting, we would ever become friends. How it came to pass, I'll never know, except that as the strawberries in our garden were turning crimson, one evening he eyed them with fond anticipation. Mary and I coaxed him to stay for the evening meal. We had our family worship as usual with the children and Grandma gathered around the table. During the course of prayer, we remembered our friend and neighbor. Immediately after the worship period, he excused himself and left the room, coughing violently all the while. After a short lapse, he returned and finished the meal with us. Following this experience, we had a number of informal meetings together. Sometimes it was around our old kitchen table, sometimes around his table, or in his rustic living room, around the Word of God, which he sought intently to discredit. It seemed to us that no argument any Christian could present would ever dissuade him. Without a doubt, he would live the life of a skeptic and die the tragic death of one also.

I told him of a monthly inspirational meeting held in various churches throughout our conference district. Because the meeting centers around the theme of personal work and witnessing, it has become known as "Tract Meeting." One evening he desired to accompany us to a monthly tract meeting at the Worcester Church, merely for the cultural value, he said. As I recall, the house was filled to overflowing capacity that frosty moonlit night last October. The singing was soul-searching, the testimonies heart-touching. He left the sanctuary almost immediately after the benediction, complaining about the stifling heat. Praise the Lord, I didn't realize it then, but he was being warmed by "that fire which is from above."

All the way home he talked about the service, the simplicity of the building, the sincerity of the brotherhood, and even the beauty of faces untouched by cosmetics. One thing that impressed him deeply was a young husband and wife, from a remote rugged mountain mission district in the northern part of our state, who searchingly sang a duet about the abiding peace of the Comforter. He remarked that their faces shone like the faces of angels. Nowhere in his travels in the Navy had he seen such peaceful expressions on the faces of mortal beings. It was wonderful, he said, what psychology could do for one.

Several months passed and God called us to labor in a mission at another place. We packed up our belongings and left the rugged little community, moving to a city miles away. One evening, soon after we were settled in our urban home, there came a knock on the kitchen door about dusk. To our amazement and joy, before us stood our former neighbor. He told us of the fact that someone had visited him and had given him a Bible.

Time slipped by and we didn't see him for quite a while, months, in fact! Then, one evening, in need of a place to shave and wash up a bit, while en route to a meeting, the car somehow, almost knowingly, turned into his boulder-strewn driveway. To my surprise he fairly ran to the door with a skillet in one hand and a pork chop in the other. I was nearly speechless when he said, "Brother, since I last saw you, I found the Lord!"

We broke bread together that evening, but before we partook of the bounties of the earth, the former skeptic bowed his head and offered a simple prayer to the heavenly Father. I wondered, as my heart became so full of joy that some of it spilled down my face, what his former college chums would think or what old Geza La Runda, the atheist, would say if they could have heard him talk to God. Yet I realized that his sincerity would have overruled all their objections because after the prayer, he lifted his hand up to heaven and said, "I'm His boy now. Life seems so real to me; this peace is so wonderful. Why did I wait so long to find the Lord? Old Geza can't begin to understand what happened to me."

Bethlehem, Pa.

50 Years Ago

(from Herald of Truth, Aug. 24, 1905)

The new meeting house named Cedargrove [Maugansville, Md.] was opened for services on . . . Aug. 13.

Pre. Abraham Horst, for thirty years a minister of the Old Mennonite church, died on . . . Aug. 15th at his home near Manheim . . . Pa.

(from Herald of Truth, Aug. 31, 1905)

The Mennonite Publishing Company has just completed the printing of a new edition of [the Ausbund].

The rapid sale of [the Church and Sunday School Hymnal] makes it necessary that another edition be printed without delay. . . .

Winnipeg is the most rapidly growing city in the world at present.

Tonight we close our meetings at this place [Carver, Mo.] with twenty-five confessions.—John E. Hartzler.

The Blight of Legalism

BY ORRIE D. YODER

Thy faith hath made thee whole. Cf. Luke 17:11-19.

Doubtless we today observe on nature and vegetation the awful curse of disease and "blight." But what about any disease or blight that may be killing our spiritual life and nature! Are we not failing to observe an awful "blight" killing that blessed spiritual life of the Gospel of Christ, in home, church, and missions—the blight of *legalism?* Why do we worry so much about that which kills life in nature, and show so little concern about that which first ruined Cain (Gen. 4), and is yet today killing its millions, not in the world, but in so-called Christian circles!

Within the setting of our text we have the great contrast between legalism and liberty, as well as the great advancement of faith in Christ over the privileged faith and piety of those without Christ.

Let us notice that "ten" leprous, needy souls, like us, came to Christ. Like most people today "nine" of these were satisfied to have what Christ can give, standing "afar off" (Cf. Lev. 13:46) while only "one" fell down before Christ to be blessed and justified by faith in Christ alone. One came to be saved and blessed by Christ in his spiritual life, while nine received healing for their "flesh." One came to know and share the gratitude which Christ can give, while nine were satisfied with that which could make them neither happy nor grateful. One drew nigh to Christ (Heb. 10:19-22),

(Continued on page 859)

What About the Twenty Millions?

By John J. Overholt

The Crisis

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations . . ." (Matt. 25:31, 32).

"For we must all appear before the judgment seat of Christ" (II Cor. 5:10).

"Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11).

The world in which we live has seen social and political upheaval, spiritual and economic distress since the day that God drove forth our first parents under curse as "displaced persons" and "refugees" from His glorious presence. When God's time clock struck "morning" on that momentous occasion in history, there began to unfold before the eyes of a bewildered, innocent, inexperienced world the endless, bloody carnage of war, the spectral, liquidating force of famine, the grisly, greedy aftermath of pestilence, the violent repatriation and enslavement of the masses, as nations rose and fell, as crises appeared and were forgotten, and time raced grimly on.

Time eventually brought us to the current hour and its ancient endowment of crises, frustrations, futilities, and failures. Today finds us, in a sense, crisis-conditioned but not crisis-conscious. The overworking of the term has produced a lethargic response not only in national and international circles, but one which has crept into the life and service of the Christian church as well. Many Christians have lost sight of the Great Crisis to the extent that they are careless about our Lord's return, careless about the mission of the Christian Church, careless about the mission of individual Christians, and careless about sin, and their own personal salvation.

In the face of the greatest threat to civilization in history's history—a global atomic war—scientists, not church leaders, are wringing their hands in desperation; generals, not pastors, are posting warnings. It is amazing to one who has been privileged to observe a little of the aftermath of war in Poland and Germany to see the unrealism, the shallow idealism, the apparent skepticism, unconcern, and smug, snug-as-a-bug-in-a-rug attitude of *many* in our communities and churches. An attitude is manifested by some which is nearly identical with the bland self-sufficiency of the French prior to World War II in the face of a violent dressing-down at the hand (and feet) of Hitler's goose-steppers—or the blind, arrogant, self-assurance of the East and West German civilian population, near the close of World War II, who, even after repeated warnings by the German Highcommand, maintained an attitude of unconcern in the face of the most ruthless, demoniac whirlwind of violence, bloodshed, and rapine in modern history, the Russian Army! (Historians will never need to bother recording recent events for posterity. Germany and Russsia's brutal exploitation of the masses in the recent war is written indelibly as a never-to-be-forgotten experience in the lives of millions. Every hamlet in Europe has heard of and many have bitterly experienced the wholesale rapings of women of all ages, the murder in cold blood of husbands and fathers by the Russian Army in World War II.) Please pardon our alarm at the complacency here in America. Seeing and knowing about recent happenings in other lands can be disturbing.

The soul of the Christian religion is reverence. Reverence is one of the signs of strength; irreverence is one of the surest signs of weakness.—Goethe

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While viewing the ruins of Warsaw, Poland, some years ago during a term of relief service, we were astounded at the enormity of the devastation, the stupendousness of the desolation of this formerly great city, once one of the most beautiful of Europe's capitals. On that spring day as we viewed the ruins in the Ghetto area, in company with Dr. Wickstrom of the Methodist Church, of the city which former President Hoover called "the most destroyed city in Europe in World War II"; as we beheld the tons upon tons of twisted girders, brick, masonry, and rubble, the desolate ruins, the gutted buildings, the vasts areas of debris—Dr. Wickstrom estimated the immediate area to be five or six miles wide in either direction with hardly any intact buildings in sight—in this sector of the city, which for twenty-seven consecutive days was bombed by Nazi dive-bombers (in some areas parts of human skeletons and bones were still seen lying in the debris); as we smelled the stench of decaying flesh of unknown thousands whose bodies lay rotting in these gigantic burial vaults of brick and rubble (700,000 perished in Warsaw during World War II), we were deeply stirred and later we wondered, "O God, will this ever need to happen to America? Will it ever happen here?"

"The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved." "The Lord reigneth; let the earth rejoice" (Ps. 99:1; 97:1) God is on the throne. Everything is under control—that is, everything that our free moral agency has surrendered to Him. Many have not surrendered self, the world, their all—for these we fear!

The Creature

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 1:26).

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5.)

The world is in a muddle. Disillusionment and discouragement, leading in some instances almost to despair, have paralyzed the thinking of numerous individuals in places of national and international, political and ecclesiastical responsibility. The problem of sin still confronts twentieth-century civilization. It displays its ugly head in the form of antagonistic classes, destructive competition, nationalistic imperialisms, race hatreds and prejudices. It displays its slimy tentacles in the form of an unprecedented crime wave—sexy literature, juvenile and senile delinquency, divorce increases, assaults, murders, drunkenness (there are 60,000,000 drinkers, 750,000 chronic alcoholics in the U.S.A.), corruption, graft, and kindred evils. It displays its grim intentions in the preparations for a ghastly atomic war on a world-wide scale.

The utopian ideals which were to usher in a new world society, a new world order, a new world "safe for democracy" (it helped to make the world safe for the communist "people's democracies") with its League of Nations, innumerable conferences, treaties, and other vain gestures, have been cast unceremoniously into the dust and today modernistic social gospel proponents are acknowledging that they have been following a mirage. They at long last are beginning to turn in the direction of true Gospel realism and some are scrapping the religious syncretism, the utopian, visionary dreaming for which they have ben notorious.

In governmental circles men "who are in the know" are alarmed at conditions throughout the world in general, and in our nation in particular. We wish to quote several: In "The Stakes Are Survival" (*Newsweek*, Aug. 4, 1953) General Carl Spaatz points out: "The United States and the American continent are no longer protected by ocean barriers. And in view of this we will no longer have a freedom of choice as to whether or not we enter a war. We must no longer think in terms of national defense but in terms of national survival."

Val Peterson, U.S. Civil Defense Administrator, in an article entitled, "Survive the H-bomb" (*Newsweek*, Aug. 31, 1953), continues in a similar vein: "If a (Russian) attack comes it will be launched by 400 long-range bombers. One study estimated that twenty million would be killed and a like number wounded . . . . Russia is capable of hitting every metropolitan target area in the United States with atomic weapons. . . . The Russians presumably will approach our country over the Arctic areas.

. . . Present-day radar cannot pick up planes flying below 5,000 feet. (Protection?) The family-type shelter would give a reasonable amount of protection from an H-bomb in a home 10 miles from the center of the city."

Like a chapter from European experiences in the recent war—and which may be a preview to happenings here—Harry Wohl (*Pathfinder,* August, 1953) in an article, "They'll Never Bomb Us Here," presents a realistic picture of what can take place: "You live 100 miles or more from any city that might be atom-bombed? You feel fairly safe? 'They'd never hit us here,' you say? Well, probably you're right. But did you ever stop to think what you'd do if you woke some morning and found the roads into your town clogged with refugees—people who had to be fed, sheltered, doctored, comforted? What if most of your doctors and nurses were rushed to bombed cities? What if you were called on for blood, for rescue teams, for firemen? Would you know where to get them instantly? The experts believe that if Russia strikes, she will strike without warning, and will try to deliver a blow so overwhelming as to bring us to our knees at once. Every big city would be a potential target and the attempt would be made to hit many targets at one time. Blasted by atomic energy—great office buildings suddenly transformed into death houses for tens of thousands, other multitudes trapped in ruins or badly injured, streets choked with rubble, factories and homes aflame, utilities smashed—the big cities could not handle the catastrophes themselves."

Will it ever happen here? Will the reservoir of God's mercy and providence in the face of our national, local, and individual sins eventually be exhausted? Will God pour out His wrath on that which he hates—sin? What about the millions who are unprepared to meet God? What about the 20 millions or more suggested by Peterson who may be ushered into eternity in an instant? What is our responsibility to them? Only a small number of Americans are ready to meet God according to church statistics—and even statistics often are very inaccurate. (Bishop S. G. Shetler's pithy evaluation, "White lies, black lies, and statistics," is doubtless often true today.) What is our responsibility in this hour?

The Christ

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The world needs Christ—"Christ crucified . . . Christ the power of God, and the wisdom of God . . . who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:23, 24, 30). We have heard this message all our lives and it is still the only message—the only remedy—the only panacea for the problems of life. The world does not need a dead Christ (some dead folk are impersonating Him) who exists only in the musty pages of history; it does not need a humanistic Christ who was a great teacher and ideal; it does not need a basically humanitarian Christ preoccupied with the physical needs of men; it does not need a formal, legalistic Christ with a preoccupation for ethics; but it is desperately in need of the Christ—not a personification, not an influence, not an effect—but Jesus in person, the Lord of glory, the risen Saviour, the Eternal Cause, to save, to sanctify, to secure for time and eternity a world adrift at sea. It needs Him for everything—to be saved, to help others to be saved, to be ethical, to be humanitarian, to be holy, to be happy, to be secure, to enjoy peace and every known grace and virtue. It needs Him for worship; it needs Him for work; it needs Him for play—truly the world needs Jesus, the Christ, for *everything.*

Decaying consciences are becoming evident in assumed broadmindedness.—Aaron Mast.

How shall the world find Christ? How shall the world receive Christ? Where can the world see Christ? (Seeing is believing, it is said.) Will the world receive Christ?

The answer to these questions in part is found in your life and mine, as Christians. Whom do men see when they look at us? Are we a walking billboard advertisement for Christ? Do we think Christ, speak Christ, look Christ (unconsciously of course)? Does the Holy Spirit use us *daily* to "shew forth the praises of him who hath called . . . us to glory and virtue"? Does the Holy Spirit use us as mediums to guide men "into all truth"? To "reprove the world of sin, and of righteousness, and of judgment"? To "preach good tidings unto the meek . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound"? To "preach the acceptable year of the Lord"—that "the Lord is . . . not willing that any should perish, but that all should come to repentance"? Does Christ live and work through each of us individually twenty-four hours a day to the glory of His name and the upbuilding and advancement of His cause and kingdom?

The shameful lack of impact which the Christian Church has upon a pagan world system today—in these momentous times—should drive Holy Spirit Christians to their knees in mighty prayer and supplication to God night and day. The world is desperately in need of a living Christ. He can be presented only by living, dynamic, Holy Ghost witnesses. Who will supply this need—who will volunteer to be a "living epistle . . . known and read of all men"?

In the face of the tremendous spiritual darkness prevailing throughout America in these uncertain times and the apparent shortness of time to do the Lord's work, it appears imperative to this writer that at least three avenues for proclaiming the Gospel should be further exploited at once. They might be emphasized as follows:

Tract Evangelism

The millions in America who never enter a church need to be reached through the avenue of Gospel tracts. It is time we discontinue easing our consciences by occasionally passing out a tract, and get into this open door for reaching the lost. We need a systematic coverage of the entire nation, not through some other brother or sister, or the young people (if they can be enlisted), but by a personal interest and contribution to this end. We need an army of Ralph Palmers and others to make this Gospel work of "holding forth the word of life" their business and not a side line.

Street Meeting Evangelism

Conducting a Gospel service on the street with singing, personal testimony, and exhortation is an effective means of bringing the Gospel directly to the unchurched millions of our great land. Singing often arrests attention and helps to bring souls to the Lord. In this area too, there is room for development. We need to grow up and be able to present the Gospel to the man on the street. Some of our ministers seem to leave their bold deliveries in the pulpit when they appear in a service on the street. True, we need tact in approaching the public, but we also need the fearlessness of a John the Baptist, Nathan, or Elijah. Our methods often seem timid in comparison with those of the Lord's witnesses elsewhere. In Hamburg, Germany, some years ago a native minister with whom I was walking wished to conduct a street service. He simply cupped his hands and began crying, "Hallo, hallo" until a crowd gathered around him and then he spoke to them about the Lord. Such methods might appear indiscreet, uncultured, or even uncouth to some of us, but Christ needs to be presented and we will need to work out our individual approach to the masses on our streets. Souls are perishing! We need a regular street service in all the great cities of our land!

Radio Evangelism

That radio is one of the effective means of promoting the Gospel today cannot be disputed. Thousands each year hear the Word of life through this medium. Surely the Lord is blessing the

A PRAYER
FOR THIS WEEK

O bountiful Father, Thou who art "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," we renew the commitment of our schools to Thee as Lord of all. We surrender to Thee that Thy Holy Spirit within us may enable us to take fullest advantage of our opportunities and to convert reverses into triumphs. We surrender to Thee that the mind that was in Christ Jesus might also be in us who teach, and in us who learn, thus enabling us to transform our minds by thinking only on those things that are true and honest and just and pure and lovely and of good report and virtuous and praiseworthy.

Merciful Father, we are thankful for and rejoice in every experience that has come to us—especially for sufferings—for each one has served to bring us closer to Thee. We thank Thee for Jesus' sake. Amen. —*Paul H. Holdeman.*

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work of sending His Word across the air waves. Thorough coverage of every metropolitan and rural area in this great land is needed that all may hear the Word and many may come to the Lord in this hour of grace. A Bible, full-Gospel program based on the historic principles of the faith needs to be broadcast. The devil will here as elsewhere try to thwart the message and mission of the Gospel by making worldly inroads. Radio evangelism needs the prayer and financial support of the Christian Church everywhere!

Shall the Gospel be presented in our churches, in our schools, in our homes, on the streets, in the factories, on the air waves to the glory of God and the salvation of men? Truly, the love of Christ should constrain us to this end. Not to do so may also cost us an experience similar to the experiences of European Christians, who, when they once failed to be "salt" and "light," were engulfed in the tide of militarism, despotism, and anarchy and forfeited their claim to the providence and blessing of God.

What about the twenty millions? The untold million others so desperately in need of the Gospel of Jesus Christ? Shall it be given them?

Hartville, Ohio.

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We think of tolerance as a virtue, but there are times when people speak of tolerance, and the word they ought to use is apathy.—Dr. Robert J. McCracken.

"Christ for Today"

BY HAROLD KREIDER

This summer marked another step forward in holding before our city *The Christ* for today. We felt fortunate to have Bro. George R. Brunk as the evangelist for this campaign. Preparations began nearly two years ago when Bro. Brunk consented to come to Hannibal. A question often asked was, "Will we be able to attract crowds numbering in the thousands such as Bro. Brunk is used to preaching to?" I suppose some people would say that if you have enough faith the tent will be filled. The tent was filled, but not with people. The presence of the Lord filled the place each night and our souls were blessed. The campaign started in a down-pouring rain with about 130 present. The crowds ranged from 180 to 280. We believe we acted on the part of good faith by setting up a tent to seat 1500 people. We offered with the power of the Holy Spirit the pure Gospel of Jesus Christ to the people of Hannibal by a forceful message each evening, by radio each morning, and through the local newspaper daily. In spite of all these efforts we did not attract large crowds. But I don't believe anyone in Hannibal will be able to tell God at the judgment that he never had an opportunity to accept Christ as Saviour. A copy of *"The Way"* was placed in each home including an invitation to the meetings. We tried to make "Christ for Today" the talk of the town.

A number of things which characterized the spirit of the campaign this year are very worthy of mention. In the first place, neighboring Mennonite congregations from Iowa sent several car loads of men to join our small force in raising the tent and again to take it down. Working as brethren together in the hopes of making a deep spiritual impression on the surrounding community was certainly uplifting. Sister Kauffman served around forty-five men, in two shifts, their dinner. Then to climax the day of tent raising, about twenty-five men hitched themselves to a 12" horse-drawn walking plow with Bro. I. Mark Ross as driver and plowed a furrow around the tent to serve as a drainage ditch in case of rain. This spirit of team-work and unity was manifest throughout the campaign.

The tent was set up in the heart of a very wicked community. Just off the edge of the tent grounds was a tavern where groups of people from the town concentrated for their carousing and immorality. Nearby were others who tried to hinder the work by creating disfavor on the part of the city officials against us. Some complained that Bro. Brunk's generators might interfere with TV reception. A woman living close by was very displeased about our sanitary facilities and reported to the mayor of the town her complaint. We were ordered to dispose of these facilities even though they met the approval of the city health department. We rejoiced to see people getting excited because the Lord was moving in. Many promised faithfully to come but never did.

Sunday, August 14, a young girl from one of our Christian homes was baptized. We invite you to pray for a father who confessed Christ and others who are in the faith that their lives may be living witnesses for Christ in the world. Two young men confessed Christ during a Saturday night street meeting. Two lads about 14 and a number of others who found Christ will be received into church fellowship elsewhere. Many tarried one evening to have the infilling of the Holy Spirit explained.

We feel deeply grateful to the Lord for sending Bro. Brunk and his staff to us. It was not because of small crowds that the meetings were conducted for two weeks instead of four as planned previously, but because before he came, Bro. Brunk felt he would need to move on to meetings in Canada at the end of two weeks. The percentage of non-Mennonites in the audiences was larger here, he stated, than in any campaign he has previously conducted.

Bro. Brunk served our community from the depths of his heart. Our congregation was much encouraged by the confidence which he placed in the Word of God. The support which the congregations from Iowa and Illinois gave was of real value to the success of the campaign. To put on a program of evangelism such as we have for the past several years calls for much prayer and physical labor. We are always sorry to see people walk out on the Lord and never take hold of such an opportunity to receive God's free gift of salvation. Just

(Continued on page 860)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a young man who has yielded to temptation, that he may turn from his way of life and confess his wrongdoing.

Pray for the faculties of our church schools as they prepare for the work of another school year.

Thank God that doors for Gospel preaching are opening in Russia, and pray that there may be a rich harvest of believing.

Pray for the evangelistic campaign to be held Sept. 14-25 in Middlebury, Ind., by Bro. C. F. Derstine.

OUR SCHOOLS

Mennonite Colonization in Otero County, Colorado

or

The Coming of the Mennonites

1902-1904

By Mrs. Maude Swartzendruber

"Go West, young man, Go West!" For what purpose? To seek gold? adventure? romance? or, perhaps, to lay claim to vast areas of land—the fulfillment of a young man's dream?

In the early days of western migration any or all of these purposes might have been responsible for the scattering of various peoples to the far west. But not for the first Mennonite families who braved the rugged life in the wide open spaces ". . . where seldom is heard a discouraging word and the skies are not cloudy all day."

In the early winter of 1902 a young man accompanied by his family left his home in Ohio and went west to seek healing for his lungs. Health, however, was not his only interest. The words of Christ ". . . go ye . . . and tell all nations . . . that Christ died . . ." must have been ringing in his mind and heart as he traveled over the prairies searching for a place where he might build his home, regain his health, and tell of his Saviour.

Students of Mennonite History know that at the turn of the century there was a rebirth of evangelistic fervor within the ranks of the Mennonite Church. We note the beginning of our city and foreign mission work during those years. Perhaps few people have given thought to the fact that the westward movement at about that same time was, also, motivated by this evangelistic zeal.

Excerpts from letters written by those who went west in the early 1900's as published in the *Herald of Truth* give us some idea of the interest manifested in the western migration and their purpose for going:

March 16, 1903, by J. M. Brunk—

"I left my home in Ohio on December 2, 1902, and came to this state [Colorado] . . . after careful investigation of the climate and . . . prospects for a future church, I concluded to locate near La Junta. . . . Bro. D. S. Brunk of Elida, Ohio, spent the early part of the winter in this valley holding meetings at various places. . . . He returned to Ohio and on the 19th of February, [1903,] . . . came back with George Ross and S. B. Stemen, both of whom have decided to locate with us. . . . Lately we were informed that Bro. Amos W. Rhodes and Bro. Jacob Brunk of Ohio expect to move to this place."

This letter points up the fact that the two chief inducements which encouraged these early settlers to come west were a climate which was beneficial to health and a field which was open for evangelization.

From a letter written by J. B. Brunk, dated July 12, 1903, from *Herald of Truth:*

"Our young brother, John Rhodes of Virginia, died April 24th, of consumption. . . . A week after his death my brother, J. M. Brunk, was taken sick with lagrippe which later developed into a tuberculous abscess. He kept his bed for nine weeks. . . . He has again recovered and is with us in Sunday school."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Selected.

From a letter dated December 31, 1903, by D. S. Brunk:

He reviews the effects the climate and altitude have on those who came for health reasons, then adds ". . . Now since our accommodations are not sufficient for those who will come in the future, we propose to our people a plan something like the following: to purchase 40 acres of land (price $1,000.00) of which 20 acres are prairie and 20 acres are under cultivation with sufficient water for irrigation. This land is located 4 miles west of La Junta on R.F.D. #1. We purpose to build small cottages (say 14x22 feet) with 2 rooms and a veranda on one side on the prairie which is higher than the surrounding country and the most healthful. As many cottages could be built as needed and those who occupy them pay a reasonable rent and board themselves . . . the property should be owned by an individual or individuals for the time being and supervised by the owner."

From a letter dated January 17, 1904, written by J. A. Boller of Kalona, Iowa, in which he comments on the letter written by Bro. Brunk:

"Having spent the summer of 1903 at La Junta . . . I went there for my health and was benefited by going. . . . I do think it is a good place to go for one who has throat or lung trouble." He further approves and endorses the plan for providing housing for the sick as outlined by Bro. Brunk.

The *Herald of Truth* of February 16, 1905, printed an article written by J. B. Brunk entitled "The Western Field As I See It." In this article the writer gives considerable information on the needs of the rural and urban areas in the west for mission work. He suggests some plans and methods by which it can be done. "First, we emphasize a westward movement colonization and establishment of churches. Second, that these western churches be controlled or supervised by a western conference." He adds that there are now two Sunday schools—one having recently been organized in La Junta. Commenting further on the town and life in general, he states, "La Junta has a population of 5000 with 1000 children in school. Stealing, murders, and suicides are not as common in the west as in the east." From this statement one might surmise that there was some fear on the part of the easterners as to the wisdom and safety of living in the "wild and woolly west."

Quoting from the field notes of *Herald of Truth,* May 18, 1905:

"A. W. Rhodes and John Brunk, formerly of Elida, Ohio, visited the office of the *Herald of Truth*—they report the members of the colony at La Junta are prospering and happy in the Master's cause."

From a pamphlet published by Kilgore and Helm, colonization agents, La Junta, Colo.: "A colony was established in January, 1903, by Rev. J. M. Nunemaker, north of La Junta, called the Holbrook Settlement. In April of the same year, Rev. Daniel S. Brunk started a settlement west of La Junta called the Fairmont Settlement. A Mennonite Church at La Junta was built in April of 1903."

An item in the February 11, 1904, issue of the *Herald of Truth* gives us some information on the spread of the evangelistic effort as well as the shortage of ministerial personnel. From R. J. Heatwole, Windom, Kans. . . . "There are 28 congregations in Kansas, Oklahoma, and Colorado to which I must send ministers to conduct occasional services."

The evangelistic interest and appeal as emphasized by these early settlers in the west may well have been the first seeds of evangelization through the media of hospital and nursing service which later blossomed to fruition in the establishing in the west of the first Mennonite Hospital and School of Nursing in America.

La Junta, Colo.

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If we were sufficiently worried about our past, we would not need to worry about the future.—Fred Beck.

CHURCH MUSIC

Let's Teach Our Children to Sing

BY PAUL MARVIN YODER,

Commission Secretary of Church Music

We are in a constant process of evaluation—and this is all well and good. Looking in retrospect at what has gone before, and doing it with a critical and constructive eye, gives us perspective. We cannot expect to maintain the standards which will lead us to our goals without forethought, training, and organization. Congregational singing is no exception to this—it does not perpetuate itself but rather tends to deteriorate unless someone will sponsor it, guide it, and be entrusted with its improvement and security.

When we speak of improving singing, we usually think of working with adults only. Let us look a bit farther into the future and think of our children, the potential singers of tomorrow. There are a few popular notions which should be cleared regarding children's voices and their singing.

In recent years there has been a general trend in our public schools toward vocal training. Unfortunately, we as a church are not doing our share in training our children. These early years are very important in establishing habits and attitudes in singing. A child is young, pliable, uninhibited, apt to learn, and responsive to almost any type of learning if properly motivated. Too often we leave the early development of the child's singing experience to chance, when we could be doing something much more wholesome in developing these talents.

Sometimes it is assumed that because parents cannot sing, their children cannot sing. The ability to sing is not inherited from parents. You have heard it said that "music runs in families." This may be partially true, but it does not mean that musical ability is inherited. There may be greater tendencies toward musical expression in some families, but generally speaking, these families are the ones which also provide greater stimulation for the development of their talents. Do not deny any child the opportunity to develop his singing just because you or someone else has said he isn't capable of carrying a tune. This is unfair to the child. Every child should be encouraged to express himself in song. Experts in the field say that every child can learn to sing if he is trained early and has no physical abnormalities. The make-up of every normal child makes it possible for him to learn to express himself. He is a great imitator. He enjoys rhythmic expression. He likes to do things which merit approval.

Not only does the child need to develop his singing abilities from an early age but he also should have his musical tastes cultivated in the right direction. The things which a child learns to appreciate at an early age will certainly affect his taste when he becomes mature. To those who direct the music of children's singing groups, let me make one plea. Many leaders disagree when the suggestion is made that children should be taught some good hymns while in grade school. They say that the children do not understand some of the long words and that the music of the hymns is too slow and dry for them to appreciate. They prefer to use the simple, sentimental choruses which often have a text which is trite and music which would be much more suitable for certain types of secular songs. Perhaps there are some hymns which are too difficult for children to comprehend. At this point the teacher must explain the words, bring the message of the song down to the level of the child and proceed with other means of motivation. Children can learn to appreciate some of our heavier hymns if they are presented to them in an interesting way.

You can't hold a man down without staying down with him.
—Booker T. Washington.

As children are taught to sing, caution should be taken to use a child's voice as it naturally is—light, sweet, and high. Above all, a child should be told not to sing loudly. On the other hand, encourage the child to sing sweetly and with expression. When a child tries to sing loudly, he uses a coarse, chesty, forced tone which is not beautiful, neither is it the true singing voice of the child. Remember that a child is a great imitator and will tend to produce a tone similar to that of the teacher. For that reason, it is much more expedient to choose as a leader a lady with a fine, attractive personality who loves children and who has an exemplary voice similar to that which should be developed in the children. A man with a deep voice will encounter difficulty when he attempts to develop the sweet singing quality which should be found in a child's voice. Often a child will also imitate the singing he hears from the radio. If a child is not singing with a free easy voice, he has already begun to develop poor singing habits which he has undoubtedly learned from an older person.

If you are looking for suitable books, the following may help you in your needs. *Junior Hymns* published by the Mennonite Publishing House and edited by Walter E. Yoder is an excellent source of songs arranged in three parts. A new songbook edited by J. Mark Stauffer and published by the Mennonite Publishing House, which will be ready for press probably within a year, is well suited for primary grades. The *Music Reader for Lutheran Schools* is also an excellent source of material for children's groups, but is more particularly suited for the school classroom situation.

Let us always keep in mind that our children are the potential singers of tomorrow. If we fail to teach them to appreciate good music and to sing well we cannot expect good congregational singing in the future. On the other hand, if we face the issue and plan well, we can, in a few years, see a great improvement in our singing.—*Conference Messenger.*

Hear a Joyful Noise

BY FREDERIC HOWELL

Through the open doors of the church flowed the joyous sounds of reverent voices raised in exultant song.

By contrast, from a building down the street, a husky voice could be heard crooning over the radio, dripping with insinuation and heavy with sensuality.

In the one there was a simply beauty. In the other a concealed contempt for worship and the worshipful.

To hear young and old alike propounding the worthiness of this "popular" music is distressing. Yet it is even more disturbing to listen to those of its exponents, who call themselves Christians, as they render the devil a service by presenting our ageless hymns, along with some of the great music of the world, in "jump-time," thus leading astray many of the mooning foolish.

This is fallacious and despicable. Yet it is also clear-cut evidence that Satan never rests, that he is ever usurping that which he can use—radio, television, or whatever other means of communication—through which he can get to men and dim their ears to the wondrous music of the world's masters, the poetry of the Psalms, or the lines of praise found between the covers of our Christian hymnals.

But if Satan seeks to use music to gain "converts" to his cause, so can we use it to show God to men.

To do this we need not have a hymn always on our lips, though their truths be ever present in our hearts. We need only, when the occasion arises, to incline ourselves, by participation and conversation, in the direction of good music; and, by being diligent in our efforts, we may be surprised at the number of those who are as hungry for it as they are hungry for Christ's Gospel.

Men need the spiritual uplifting, the wholesome entertainment embodied in good music. It is both edifying and sat-

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FOR OUR SHUT-INS

Resource

By Lorie C. Gooding

Disaster came, and took me by surprise.
The darkness came, and found me unprepared.
Alone and helpless and unarmed I stood,
Without my shield upraised, and no sword bared.

And so I fled. What other could I do?
I sought the help of Him I call my Lord,
The only place of refuge that I knew,
And He became my Light, my Shield, my Sword.

Nothing is changed. The darkness still abides.
The barriers stand, and must be breached somehow.
The pain is still as sharp, the grief as new.
But Christ is with me. I can face it now.

Holmesville, Ohio.

Outer Decay—Inner Renewal

By H. H. Smith

We should thank God for the Apostle Paul and his ministry at Corinth. What a wealth of Scripture we have in I and II Corinthians! Often a preacher is at his best when he comes up against a great challenge. In dealing with the church at Corinth Paul found problems that severely tried him, but it brought out the best within him, and his letters to that young church comprise some of the choicest passages of Scripture in the Bible.

In I Corinthians Paul had to set the new converts straight on the subject of spiritual gifts, and the result was that we have, in the thirteenth chapter, that unsurpassed poem on love—without which all spiritual gifts are useless. Then, because some of the Corinthians disbelieved in the resurrection, the apostle gave us that sublime treatise on the life beyond the grave—the fifteenth chapter.

In II Corinthians Paul is driven to defend his apostleship, and this leads him to speak of "the glory, the comfort, and the inspiration of the ministry." And in this connection he seems to be speaking a word of comfort to himself; but this word of comfort is a spiritual truth that applies to every follower of the Lord Jesus Christ, and Christians today may rejoice and thank God for it. Says the apostle: "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day" (II Cor. 4:16, RSV).

More Than Conqueror

A Christian lady, on the threshold of life and looking forward to a promising career, found herself an invalid, helpless and confined to her bed with an incurable spinal trouble. It was a great trial, but with the help of an understanding pastor, she fully committed herself to God and found peace and joy such as she had never experienced before. So radiant was her spirit that those who came in contact with her received spiritual uplift. She longed for others to share her spiritual joy, especially those living in non-Christian lands. This led her to become deeply interested in foreign missions. Though confined to her bed, she was enabled, through her courageous spirit, to make a fine, silk, bed quilt and also make silk bookmarks, with Scripture verses printed on them, which she sold and devoted the proceeds to carrying on mission work in foreign fields. Thousands of dollars were raised and several missionaries sent out. When people heard of her sacrificial efforts they gladly supported her work, and the result was that thousands were brought to Christ through her bedside ministry.

When she reached middle age, God called her home. Her going away was nothing less than triumphant. To her loved ones at her bedside she said, "Do not weep. It is sweet to die and go home." One who knew her well said of her, "Her consecration, her spiritual victories, and her continued service of love in long-continued suffering sent forth an educational and inspirational influence to the ends of the earth."

The life of Lizzie Johnson—for that was her name—is a fine example of Paul's teaching about the "outer nature wasting away, and the inner nature being renewed day by day." This renewing of the inner nature, while the body is wasting away, is a most heartening thought, as the Christian looks forward to the life beyond the grave. The true life of the Christian is revealed in those soul qualities which Paul calls the fruit of the Spirit: "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23, RSV). The body with its weaknesses is numbered among the transient (temporal) things, but the inner nature, the true Christian character, manifested by love, joy, goodness, etc., is eternal; it abides forever.

The Christian should take heart and joyfully repeat with Paul: "Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (II Cor. 4:16-18, RSV).

Ashland, Va.

Always Keep the End in View

We must keep the end in view because the worst trials are only for a little while. The pilgrimage does not last forever. The longest life is only a few decades at the most and only small parts of the life are times of trial.

One of the things we have to guard against is the spirit of murmuring. Yielding to this spirit shrinks the soul and ruins our testimony. There is not a saint on earth who does not have the opportunity to glorify God in the very circumstance of his own life. We get the idea that our lives have peculiar difficulties and problems. This is not the case at all, for all are tested in their own way.

Oh, how important are our relations to situations! Sometimes we get a shock to see what poor stuff lies within the regions of our hearts. This is the part of the life that needs to be developed and transformed. God does not hold us responsible for the insults, misunderstandings, and difficulties, but He does hold us responsible for our reactions to these.

One of the first things we always need to be on guard against is the reaction of the soul to things that come in from the outside. If we meet criticism with a bitter spirit, we have failed. But God can deliver us if we are willing to be delivered. When a misunderstanding comes, if we bathe ourselves in the streams of self-pity, we lie in the dust of defeat. We are missing a great opportunity for spiritual advancement. When others are preferred ahead of us, do we enter into joy, or do we retire into the shell of resentment? The Lord is able to make all these things contribute in the making of great souls within us.

(Continued on page 860)

TO BE NEAR TO GOD

Sunday, September 11

Read Psalm 30.

"All the days of my life" includes the entire life span. There are no grounds to believe that God's "goodness and mercy" program is going to end December 1, 1955, or any other day of any year. Day after day, year after year, He continues to give and supply. My circumstances change, but His plan to give good things goes on. It will be that way to the end of my days on earth. There is much to look forward to, even in this life. "Praise the Lord."

Monday, September 12

Read II Corinthians 5:1-8.

"And I shall dwell in the house of the Lord for ever" is a very fitting conclusion of a life lived in this world under God's care. It points to the destination of our walking the paths of righteousness as led by our Shepherd. It is comforting and encouraging to know that there is a home for me in that heavenly country. It is a house not made by carpenters. Only the Father and the Son could build a house suitable to live in forever. It will be glorious living from which I will never move out.

Tuesday, September 13

Read Psalm 121.

"I lift up my eyes to the hills." I am interested in the sight resulting from the upward look. A child enjoys looking at father and mother as they care for him. So we enjoy looking to Jesus. Seeing the invisible is the experience of all who look in faith. Seeing the Lord is reserved for those who are pure and sincere at heart. We look up because someone is there in whom we delight and confide.

Wednesday, September 14

Read Psalm 103.

"From whence does my help come?" If someone asks me, I can tell him. Anyone who is confused in this matter is living in great disadvantage. Sometimes we do not get the help from human sources we had expected. My help for every time of need comes from One who is able. Never has He failed to give me help as needed. What a privilege to have such a source of unfailing aid!

Thursday, September 15

Read Acts 27:10-44.

"My help comes from the Lord" is the answer given by all who have learned to trust. We all need help since we were not born to be self-sufficient. We are dependent on help greater and higher than the human source. The Lord is the help that is dependable and always sufficient. Assistance from Him is always available regardless of when or how I need it. My neighbor told me how he gets along by saying, "I just don't know how I could get along without the Lord's help."

Friday, September 16

Read Psalm 29.

"Who made heaven and earth" is a phrase that helps convince us that the Lord is qualified to help. Our universe is a very great structure. It is massive, expansive, and also delicate and exacting. It exerts great forces. The sun has heat, the wind has driving power, water has heavy pounding action. The Creator of these mighty forces has greater power than these forces. He is the source of all power. I am fully convinced that He lacks no ability to be a true helper.

Saturday, September 17

Read Matthew 8:24-29.

"He will not let your foot be moved" is an assuring promise. It is easy to put a standing man off balance by moving his foot when he is not expecting it. God, our unfailing source of help, guards our feet so we will not be thrown. God's eternal truth provides a solid standing place. I accept His never-changing Word and depend upon it. As long as I stand firmly on His Word no one can jerk me around. He holds me steady.

—Ira H. Eigsti.

Malachi Calls for Righteous Living

Sunday School Lesson for September 18

(Leviticus 22:21, 22; Malachi)

The last prophet in the Old Testament times spoke burning words, searching words. Even today they are sharp. But they were just what Israel needed. "Where is the God of judgment?" they asked. "The Lord shall suddenly come to his temple." "He shall come." "But who may abide the day of his coming?"

The Lord was coming as a refiner. The Jews knew the silversmith and with what terrific heat he refined the silver. They had seen the destruction of Jerusalem according to God's pronounced judgment.

Judgment began first with the Levites. The offerings were not "pleasant unto the Lord" because they were not righteous offerings. Malachi pleads for righteous living and in so doing gives us an inclusive descriptive definition of righteousness. This righteousness which is of God is always right, regardless of the times or circumstances. Let pupils use their Bibles and study together the Lord's "burden" against Israel.

1:2. "Wherein hast Thou loved us, Lord?" As we look at Israel's history, we wonder how the Lord could have continued to love them. Only because He was God. God is love. Do we believe in the love of God for man?

1:6, 7. God said they gave Him no honor or fear, but they answered, "Wherein have we despised thy name?" "Wherein have we polluted thee?" Israel and every man tells what he thinks of God by the nature of the offering he brings. It must be the best to be accepted of God. We must love with all the heart, soul, mind, and strength. Blind and lame and sick offerings are evil.

2:13, 14. God would not accept the offerings because Israel dealt treacherously against their brethren and against their wives. Yet they said, Wherefore?

2:17. In pronouncing evil good in the sight of the Lord they had wearied the Lord greatly. They pretended not to know wherein they had wearied Him. How weary must God be with man today? How long will He postpone the refining? When do we call evil good?

3:7. God in mercy called them to return and they couldn't see where they had gone astray. How dangerous it is to go away. Sin blinds one.

3:8. "Wherein have we robbed thee?" they retorted when God accused them of robbing Him by not bringing the tithes and offerings He demanded and deserved. Read together 3:10.

3:13. They spoke stout words against God, yet couldn't understand when or where.

In the lesson text, verse 5, God names specific sins that He will be swift to condemn—sorcery, which is using magic rather than faith in God; adultery, which condemns one to hell; swearing and lying, which God forbids; oppressing, which may be exercised against wife, child, hired help, widows and orphans, and strangers (perhaps foreigners). All these sinners are candidates for the refiner's fire. Only faith and acceptance of Christ can burn out the dross.

Right and wrong are not relative standards. God's standards are absolute and must be obeyed. It is not ours to define right. All the acts that God calls right are based on right relationship with Him—love, honor, fear, obedience, purity, respect, loyalty.

Are we willing to be refined? To pray, "Cleanse thou me from secret faults?"

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

News statistics compiled by the National Council of Churches reveal that better than six of every ten Americans are on church rolls, exactly 60.3% of the population today as against 49% in 1940 and 16% a hundred years ago. The new grand total of Americans with church membership is 97,482,611—up 2,639,766 from a year ago. The percentage rise for the year is 2.8 as against a population rise of 1.7. Of the 97,000,000 church members 57,000,000 are Protestant, 32,000,000 Roman Catholics, and 5,500,000 Jewish. Greatest numerical gains in 1954 were shown among Protestants. Percentage increases for the three major faiths in the year were Protestants 2.3, Roman Catholics 2.9, and Jewish 10. In proportion to population Protestants number 35.3%, Roman Catholics 20%. The largest Protestant group is the Baptists. Twenty-six Baptist bodies total a membership of more than 18,000,000.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Mennonite General Conference held at Hesston, Kans., Aug. 23-26, was marked by many inspirational messages and important actions. The peak attendance was 1550. A full report will be given in next week's GOSPEL HERALD. A special feature was a letter to President Eisenhower expressing appreciation for his efforts in behalf of peace.

Three deaths were announced at General Conference as having occurred while the body was in session—Bishop I. S. Mast, Embreeville, Pa.; Bishop Eli S. Hallman, Akron, Pa.; and Lydia, wife of Bro. Reuben Weaver, Harper, Kans. We extend condolences to the families.

Change of Address.—Clarence Y. Fretz, missionary to Luxembourg, to Smoketown, Pa.

Ordination.—Bro. Warren M. Wenger, New Hope, Pa., was ordained to the ministry at Lambertville, N.J., Sunday, Aug. 14, in a service held at the mission church there. Bro. Joseph L. Gross gave the charge.

The Mahalasville Mission Church, located near Martinsville, Ind., was organized as a congregation under the Indiana-Michigan Conference on Aug. 14. The special service was conducted by Bro. Edd P. Shrock, bishop in charge, and Bro. Charles Haarer, representing the district mission board. Bro. Oscar Schrock serves as pastor and there are thirteen members.

Bro. John R. Mumaw, Harrisonburg, Va., was guest speaker for the Conservative Mennonite Conference, held with the Maysville congregation, near Apple Creek, Ohio, Aug. 9-12. He preached the conference sermon and gave an evening address.

A week-end conference on "Courtship and Marriage," was held at the Pigeon River, Mich., Church Aug. 19-21, with Bro. John R. Mumaw as speaker.

Bro. Paul Stull, of the composing room staff of the Publishing House, recently returned home after spending four weeks in a service unit engaged in rebuilding houses and other farm buildings in the rural area around Cheyenne, Okla., which had been struck by a tornado some months ago.

Summer Bible schools were held recently at a church called "Little Pittsburgh," and at Sinking Springs, both in Lancaster County, Pa., with good interest and attendance, reports Bro. John S. Hess, Lititz, Pa.

Brethren Ira D. Landis, Bareville, Pa., and Donald Lauver, Oakland Mills, Pa., conducted services at Bethel Springs Church, Culp, Ark., on Aug. 18, while on their way to General Conference at Hesston, Kans.

Watch for the announcement of
HENRY'S RED SEA.
A book for young people by a new writer,
Barbara Claassen Smucker.

The Stark County (Ohio) Mennonite Youth held a youth conference at the Beech Church, near Louisville, Ohio, Sept. 2-4, on the theme "Practical Christianity."

Bro. S. H. Brunk, R. 2, Denbigh, Va., states that he is in position to furnish Scotchlite Roadside Gospel Signs as formerly supplied by Bro. Ralph Palmer. Address your orders to Bro. Brunk who will give them prompt attention.

The Associated Press reports John Hopkins, national Red Cross representative supervising some relief activities in the flood-stricken area of northeastern Pennsylvania, as paying this tribute to the Mennonite and Brethren workers who came in to help clean up the flood debris from homes: "They do a tremendous job. They come into an area, bringing their own equipment, their own lunches, and everything to make themselves self-sufficient. No job is too menial, no work too filthy for them to tackle. The men begin in the cellar, shoveling silt, mud, and debris into baskets and handing the baskets to helpers outside. After the men, come the women, with mops and scrub pails. When they leave, the house is immaculate."

Bro. Cleon Nyce was ordained as minister to serve the Easton, Pa., congregation, Sunday, Aug. 28. Bro. Richard Detweiler officiated, with Bro. Joseph Gross assisting. Bro. Stanley Beidler preached the sermon. Two brethren were in the lot.

Interesting and profitable sessions of the annual Missionary Bible Conference were held at Laurelville Camp, Aug. 27 to Sept. 1. Guest speakers were Everett L. Catell, head of the work of the Friends Mission in India, and Kenneth Good, Morton, Ill. Lawrence Brunk, missionary on furlough from Argentina, served as director. Other missionaries, both home and foreign, were also in attendance.

Bro. James Millen, Quakertown, Pa., recently became pastor of the congregation at Bridgewater Corners, Vt., succeeding Bro. Abram Landis, who will be engaged in other activities.

The officers for the South Central Conference for the coming year are: E. M. Yost, moderator; Nelson Histand, assistant moderator; M. M. Troyer, secretary; Lowell Nissley, Frank Horst, associate members of the Executive Committee. One of the main items of the Conference, which met at Hesston, Kans., just prior to General Conference, was the adoption of a new constitution.

Bro. Wm. G. Detweiler, Orrville, Ohio, served on the staff of the third Family Week at Rocky Mountain Camp, Aug. 29 to Sept. 3.

Bro. James Payne, who spent three years in a builders' unit in Ethiopia, spoke at Masontown, Pa., Sunday, Aug. 28. He had spoken at his home congregation, Allensville, Pa., Aug. 21.

Bro. Paul Roth, Masontown, Pa., will fill the following appointments in the South Pacific Conference: Albuquerque, N. Mex., Sept. 10, 11; Phoenix, Ariz., Sept. 13, 14; Winton, Calif., Sept. 15, 16; Upland, Calif., Sept. 17, 18, at the South Pacific Conference sessions. He will represent the Commission for Christian Education and speak on nonconformity themes.

Word reaches us that Bro. George R. Brunk and family suffered a serious misfortune while on the way from Canada to Nebraska to hold meetings. When near Bismark, N. Dak., due to an overheated tire their trailer house caught fire, and it together with all their belongings was burned. Included in these were Bro. Brunk's Bible with all his notes, also his files and reports. They feel the loss keenly, for some of these things cannot be replaced.

Announcements

Dedication of Sharon Mennonite Mission, Steelton, Pa., Sunday afternoon, Sept. 11, at 2:00 o'clock.

Educational Meetings at Kalona, Iowa. Plan now to attend the Board of Education meeting, Thursday, Oct. 13, and the General Educational Council meeting Friday through Saturday noon, Oct. 14, 15, at the Iowa Mennonite School auditorium, Kalona. Watch for program in a later issue. C. F. Y.

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Calendar

Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The Puerto Rico Executive Committee has accepted the bid of contractor Jorge Solomon Elias, Ponce, Puerto Rico, to build the new hospital in Aibonito. The bid is now being reviewed by the Dept. of Health for final government approval. Mr. Elias has constructed three other hospitals in Puerto Rico.

Bro. E. S. Hallman, Akron, Pa., passed away on Aug. 25. He is the father of Bro. William Hallman and Sister Anna Byler, both missionaries in Argentina under the General Mission Board.

The Bihar Bible school for the training of Christian workers and evangelists opened on Sept. 5 if previous plans carried. Eight applicants were recommended by the Evangelistic Council to attend this school, which is a further attempt to strengthen the indigenous church in Bihar.

Work has begun on the remodeling of the rotary building at Salunga, Pa., to adapt it for library purposes. It will be used to house the Christian Charles library which now numbers approximately 12,000 volumes. Blueprints are being drawn for the Eastern Mission Board office building to be built on the adjoining Salunga church grounds. Construction probably will begin about Oct. 1.

The Radio Evangelism Committee of the General Mission Board is scheduled to meet in Washington, D.C., on Monday, Sept. 12.

Bro. and Sister Martin Duerksen, Buenos Aires, Argentina, director of MCC headquarters in that city, arrived by plane at San Juan, Puerto Rico, for a brief visit to the Mennonite mission on the island, Aug. 13-17. They proceeded from there to New York and Akron, Pa. They expect to spend about seven months in North America.

August 28, 1955, was observed as Christian Education Day in Puerto Rico. The Betania Church at Pulguillas planned two services for that day: morning service was dedicated to Escuela Menonita Betania, with Principal Carol Glick as speaker; the evening service featured the new Mennonite Bible Institute with Director E. V. Snyder as speaker.

The dedication of the parsonage at the new church in Lombard, Ill., is announced for Sept. 11. Bro. LeRoy Kennel is pastor there.

Eastern Board missionaries who have recently arrived home for furlough include Lois Marks, missionary teacher from Ethiopia, July 26; James Payne, builder from Ethiopia, Aug. 16; the Clarence Fretz family from Luxembourg, Aug. 23.

Members of the Gladstone Mennonite Church, Cleveland, Ohio, attending our church schools this fall include Jerry Black and Alexander Young at Hesston College and Bible School and Warner Jackson and Daniel Mosely at Goshen College.

Sister Gladys Widmer, Coamo, Puerto Rico, spent a two-week vacation in Cidra with Sister Marjorie Shantz who now lives in that city. August is the hot month of the year in Puerto Rico and Sister Widmer lives in the hottest city on the island.

Sister Ruth Bauman, teacher at Mara Hills School for missionary children in Tanganyika, is scheduled to arrive in New York August 26. She is accompanied by Anna Kathryn Shenk, daughter of Bro. and Sister Clyde Shenk, missionaries in Tanganyika, who is returning to the States to attend high school.

The Betania Mennonite Church, Pulguillas, Puerto Rico, conducted evangelistic meetings, July 17-24, with Evangelist Espadamata in charge.

The Levi Hartzler family, Elkhart, Ind., gave a program on missions at Hannibal, Mo., on Sunday evening, Aug. 21, and at Pryor, Okla., on Sunday evening, Aug. 28. Bro. Hartzler spoke at Adair, Okla., on the morning of Aug. 28.

The brethren J. D. Graber, executive secretary of the General Mission Board, and Don Heiser, missionary under appointment to the West Indies, will leave for a trip to Jamaica, Trinidad, and Puerto Rico the night of Sept. 12.

Bro. Don Heiser, missionary under appointment to the West Indies, will be speaking in several of the Chicago churches on Sunday, Sept. 11.

The continental women serving in the mission-service program in Puerto Rico met in their annual fellowship meeting at La Plata on Thursday evening, July 28.

The South Central Conference Mission Board is presenting each of its workers with T. S. Soltau's book, **Missions at the Crossroads.**

Bro. S. Paul Miller, missionary on furlough from India, preached for the Sycamore Grove Mennonite Church, Garden City, Mo., on Sunday morning, Aug. 21.

Sisters Miriam Buckwalter, Nora Snavely, and Edna May left New York Aug. 24 on the **S. S. Independence.** Sisters Buckwalter and Snavely are going to Tanganyika and Sister May to Somalia, all under the Eastern Board. A joint farewell service was held at Mellinger's Church near Lancaster, Pa., on Sunday afternoon, Aug. 21.

Eighteen students are enrolled in the Bible Institute opened Aug. 1 in La Plata, Puerto Rico. The teaching staff is comprised of Bro. John Driver, Palo Hincado; Bro. Lester T. Hershey, Aibonito; and Bro. Elvin V. Snyder, La Plata. All Bible classes are held in the forenoon, and Spanish language classes in the afternoon. The large building of the La Plata Mennonite Project known as Casa Grande houses these schools for the present. Six girls are resident in Casa Grande and two men students live in a community home. The library is also housed there where the students study under supervision. Each week end the students go home to do practical work in their home congregation, or are assigned to assist in one of our churches with the missionary in charge. No Monday classes are held.

Fifty-six young folks from the Lancaster Conference mission churches had registered at time of writing for the Christian Youth Retreat to be held at Camp Men-O-Lan near Quakertown, Pa., which began Aug. 27. This retreat is intended for Christian young people and provides for classes, fellowship, and other activities. A number of class periods are devoted to such subjects as how to make sure you are saved, victorious Christian living, and the story of the church. Assembly periods include missionary talks and other messages. Nature study, chorus, crafts, and recreation are also included. Bro. Harvey Bauman served as camp director; speakers included the brethren Lloy Kniss, Noah Hershey, and Menno Sell. Forty boys were enrolled for boys' camp at the same place Aug. 22-27.

Sisters Martha Kanagy and **Patricia Brenneman,** day school teachers at Betania School, have now moved into the small house on the Pulguillas Mission property where they have set up housekeeping together. Both girls have additional evangelistic duties under the mission at that place.

The brethren John Lehman, John Driver, and G. L. Troyer left San Juan, Puerto Rico, Aug. 14, to attend General Conference at Hesston, Kans.

(Continued on page 860)

Your Treasurer Reports

The developing program of service which is being rendered through the voluntary service units at Grants, New Mexico, and Mathis, Texas, have indicated very clearly the need for adequate transportation. In Grants, New Mexico, for instance, the unit has found themselves giving a great deal of service in transporting people in need of medical and hospital care to hospitals in the area since there is no medical service in the community. Both of these units have been carrying on activities which require the unit members to have transportation available. To meet this need plans have been made to purchase cars of the suburban type which are well adapted for transportation of personnel.

An effort is being made by the MYF to assist in these purchases, particularly the car for the Mathis unit. However, funds are still needed and contributions for this purpose would be appreciated. All contributions should be designated for the Car Fund for Mathis Service Unit, or Grants, New Mexico, Service Unit and should be contributed through the regular channels and sent to the district mission board treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A Country in Upheaval

BY MRS. EVA HARSHBARGER

The memory of my first visit to a refugee camp is vivid. We had been invited to accompany some of the Christian and Missionary Alliance missionaries to the Gougah settlement for a Saturday night service. The image rises before me—the brilliant tropical moonlight on the open space formed by the roadway . . . the borders of deep shadow thrown by the tall dark pines crowding fast upon the long row of new cottages lining the street . . . the aromatic smell from the newly cut resinous pine of the open cooking fires . . . the hazy veil of the smoke hanging under the dark pines, the chirp of innumerable insects, the lonely cry of night birds.

Somewhere down the line of shelters, a native drum increased its tempo feverishly . . . nearer at hand was the haunting strum of a long-necked two-stringed guitar in Oriental lilt . . . and in the partially completed building before me, with its sides still open, thus accommodating a larger crowd than would otherwise be possible, the staccato tones of the Viet-Namese sermon . . . later, pictures of the creation story thrown on the screen by a kerosene projector. It is the juxtaposition of the semiprimitive with such technological mechanisms as a projector that is disconcerting to the newcomer.

The rectangular, dirt-floored, thatch-roofed houses of the 200,000 refugees in these camps reflect in their construction the varying character of the people. Some are of woven bamboo—light, airy, and picturesque. Others resemble the log cabins of early American times, except that the sides are of bark-covered slabs rather than the whole logs. On the comparatively treeless stretches near the coast we saw rows of gray mud houses, some of them sagging at the corners almost before they were dry.

In these new raw refugee villages being founded in the forests of the plains area surrounding Dalat, we have distributed food, clothing, and soap. During the Christmas season MCC distributed about seventy tons of "Poinsettia" packages containing edible fats, rice, beans, butter, cheese, and beef and gravy on behalf of the American government—a goodwill offering from the American people to the Viet-Namese. These gifts seem to have been appreciated as that "something extra," and as a reminder to the refugees that they are not altogether abandoned in the tragedy of their exile. We also gave clothing, soap, and a quantity of canned beef—gifts from the American Mennonite people.



STEM CLV PHOTO, FOA, SAIGON

When northern Indochina fell to the Communist Viet Minh, refugees fled to the south by ship. Here refugees are disembarking at Saigon. From here they are taken to fields of tents or temporary huts. Over 200,000 people are stranded here with few possessions and no means of earning.

The Peoples of Indochina

The country of Viet-Nam contains a mixture of races. The oldest in central Viet-Nam are the Chams—a proud but small remnant of unknown origin who bear traces of once being highly civilized. According to one of the missionaries who is working among them, they show some similarities to the Samaritans. Their turbans and wrap-around skirts resemble those of the Hindus. Their language has names for Jesus and for certain Christian concepts. This and their generally receptive attitude makes them easy to witness to, according to my missionary informant.

It is said that when the Viet-Namese came down from the north and were contending with the Chams for the land, it was proposed that the conflict be settled by a tower-building contest—the victor would be the people who could build the tallest tower within a designated time. The Chams set about constructing their usual substantial towers of brick, examples of which still dot the landscape near Nhatrang. But the clever, if unscrupulous, Viet-Namese made their tower of paper and bamboo to complete a structure three times as high as that of the more naive Chams!

The Montagnards (mountaineers) or Mois (savages) as they are sometimes called, also preceded the Viet-Namese. They are a handsome, dark people, more Indian in appearance than Mongoloid, but they are backward, ignorant, and poverty-stricken. The women wear a homespun oblong fastened at the waist. The "civilized" ones wear another thrown over one shoulder on top of a blouse. Some of these shawls are quite beautiful in texture and design.

The men wear Western style coats and shirts when they can get them, and trousers, too, but many times the lower garment consists only of a breechcloth. The children are often naked. The women and some of the men wear their sleek dark hair in a bun on the nape of the neck.

The Mois carry their babies and handsome native-made baskets for their burdens on their backs. It is not at all unusual to see a group of them walking on the streets of Dalat, single file as on their jungle trails, the father leading the group. They may have walked for several days from their villages of windowless, low, smoke-filled, thatch-covered huts. It is a common sight, too, to see a group of them squatting on the sidewalk on the busiest street corner in Dalat, enjoying the sights of the city. They are undisturbed by the thick pedestrian traffic, the vendors with their fruit baskets and portable refreshment stands, the half-grown shoats for sale nuzzling on yard-long leashes. Some of the Tribespeople, as some

call them, pierce the ear lobes and gradually stretch them by inserting larger and larger bamboo rings until the lobes almost touch the shoulder. A few still wear brass coils on the legs from ankle to knee.

The Viet-Namese are of two main types—the Tonkinese from the North and the South Viet-Namese. The most striking physical difference between them is the thick queenly roll of hair that the Tonkinese wear, or lacking sufficient hair the velvet rolled headdress which simulates the traditional coiffure.

Some of the middle-aged and older Viet-Namese maintain a custom which is abhorrent to Westerners. They file the front teeth down almost to the gums and then cover with black lacquer the stubs and the remaining teeth. To make matters still worse, they chew betel nut, which adds its bright red stains to the generally unpleasant effect.

On the whole, though, the Viet-Namese are a slender, petite, dainty people, especially the young girls. They look graceful and slim in their long, tight-fitting, high-necked, long-sleeved tunics, slit from hem to waist to form flowing panels over the white silk pajamalike trouser worn underneath. Men sometimes wear the same costume (even to the rolled headdress), but always in black and white.

For outdoor wear, a conical hat serves as protection from the sun for women and laborers. Men and children usually wear felt hats which contribute an unintentionally comic air because the too generous size envelops the head to the ears. The everyday or working dress of the Viet-Namese often consists of black cotton trousers and white or black hip-length cotton shirts.

The language of the Viet-Namese is monosyllabic, staccato, tonal, complex in grammar and difficult for the foreigner to learn, although the written language is easier to master than the Chinese because a Catholic priest evolved a Romanized system for them some years ago.

An unpopular but aggressive minority in Viet-Nam are the Chinese, many of them refugees from their native land sometime within the last two decades. I am told that most of the shops in Dalat belong to these energetic, ambitious, commercial people.

The Tension in Indochina

Still more unpopular are the French officials, plantation owners, and military who are here in great numbers but are leaving fast. Dalat is situated in the mountains. For some years it was an exclusive French resort; consequently, the widely spaced villas reflect the tastes of the French. The sturdily built masonry houses, with steep roofs to shed nonexistent snow, nestle among the tall pines for all the world like a European villa in the foothills of the Alps. Its luxurious gardens bear all the vegetables and flowers familiar to inhabitants of the temperate zone—and more! The Dalat market was a housewife's dream of near-perfect temperate and tropical produce. A silent but sad witness to the troubled times are the many abandoned villas on the outskirts of Dalat—abandoned because they were too remote for safety.

The bitterness towards the French runs deep and is manifested in various ways. One educated Viet-Namese told me that he never looks a Frenchman in the face. Others constantly express distrust of Viet-Namese military officers who went to France to study, or of officials who have collaborated too closely with the French. One reason that the South Viet-Namese were so long in recognizing the danger in the Viet Minh was that the latter symbolized for them resistance to the French rather than Communism. In fact, many of the common people still have small knowledge of the ideology of Communism, although they are beginning to be enlightened by the tragic stories of the refugees from the North.

The religion of the country is as varied as the people. The Montagnards are animists—to them evil spirits are everywhere to be feared and placated. Many of their dialects have no word for "Good Spirit" or God. A section of the Viet-Namese are lukewarm Buddhists, strongly influenced by Confucious. I have heard some of them say that religion is for women and children.

A large number of the refugees are Catholics. Dalat has one large cathedral, a number of smaller churches, and numerous seemingly prosperous Catholic institutions. The comparatively small number of Protestant converts have been won by the only two groups present in this country—the Christian and Missionary Alliance and the Seventh-Day Adventists.

Fear is an ever-present force in Viet-Namese lives—fear of evil spirits, fear of wild animals, fear of starvation, fear of the French, fear of the Communists.

A concomitant of this fear is an underlying distrust of their fellows, especially manifested by those who have gone through the neighbor-spy-on-neighbor policy of the Communists. One such refugee said to me one day, "In the North you did not tell anyone anything that was true—not even your former classmates and friends. And if you intended to go South, you did not say so when asked, even though the next morning might find you at the airport ready to embark."

The Catholic refugee camps have efficient leadership and resources that many of the non-Catholics do not have. This has been a concern with us, and with the other Protestants. As a consequence, we are planning a "model" or pilot village consisting largely of non-Catholics. It is our purpose to live at least part time in the new village, giving our services in whatever way we can—with technical know-how, spiritual strength, medical aid, and as morale builders with God's help. It should be an interesting experience to live in the jungle in a bamboo house.

In the meantime, we have been trying to make our Dalat house a truly "precious House," as one young Viet-Namese called it, for any who might seek us out. The opening wedge is the native's ardent desire to learn or to improve his English. The urgency of this desire symbolizes in my estimation the turning to America as the real hope for the future of Viet-Nam.

Pray that God may give our country the wisdom and power to keep the world at peace and to assist those less fortunate. One needs to see America from this side of the world to realize what a marvelous country it is—and it is in true humility that I speak. God has so richly blessed us, not only in material things, but in intelligence, vitality, and courage as well. Let us pray God daily that we do not appropriate these blessings for our own selfish ends, but that we may always think of ourselves as stewards of His bounty.

via MCC Information Service, Akron, Pa.

An Appeal to the Christian Churches of the World

BY THE NEAR EAST CHRISTIAN COUNCIL

We the members of the Near East Christian Council meeting in Beirut in 1955, feel impelled to issue a renewed appeal to the Christian churches of the world to call for a permanent constructive solution to the long-standing plight of the Palestinian Arab refugees in the Near East. Seven years have passed by since almost a million people were forced from their homes during the period of terrorism and warfare that accompanied the UN-decreed partition of Palestine in 1948. The surrounding countries or territories into which these refugees fled were largely unable to absorb these masses of dislocated people, and were moreover unwilling to accept the responsibility of caring for refugees whose dislocation resulted from the partition vote of the United Nations General Assembly.

The UN through its Relief Works Agency for Palestinian Refugees has provided minimum shelter, food rations, medical care, and elementary education for all registered refugees. A very small number of refugees have individually managed to attain a normal degree of rehabilitation and integration into the society where they live, but for the most part governments and people have waited for constructive action by international authority to provide redress for the injustices visited upon the Palestinian people. Israel has not permitted Arab refugees to return to their homes or property, and no large-scale resettlement has been permitted in neighboring lands pending political and economic solutions of the Palestine problem. Consequently the refugee situation has gone on, with natural increase adding to the numbers involved, and with continued idleness and frustration sapping the energy and spirit of the 901,000 human beings who are the victims of this present-day human disaster.

The Christian churches of the world, aware of the moral and humanitarian issues involved in the Palestinian refugee problem, sent representatives to a conference held in Beirut in May, 1951, under the auspices of the International Missionary Council and the World Council of Churches. From this conference emerged a co-ordination of earlier scattered efforts into a unified program of refugee relief under the Near East Christian Council. A bright spot in an otherwise dark situation has been the generous support from many sources, the splendid co-operation, and

the significant demonstration of Christian mercy carried on through the years in this program. However, we would reiterate the statement of the Beirut Conference in 1951: "We are convinced that there can be no permanent solution of the problem of the Palestinian refugees until there is a settlement of the outstanding political differences between the Arab States and Israel. Churches are not competent to lay down the lines of a political solution. It is the duty of all governments, in co-operation with the United Nations, to press for, and to facilitate, an early and agreed settlement, as an indispensable condition for achieving a lasting solution of the refugee problem."

The Near East Christian Council in 1955 believes that these sentences, and the entire message of the 1951 conference, have lost none of their force but have become more urgently true by the passing of four more years of unresolved misery on the part of the refugees in the Near East. A solution of this human problem is the key to the establishment of political peace, economic stability, and accompanying social progress in the entire Near East. The other refugees in the Near East, who are likewise the object of Christian concern, the persecuted and dislocated members of the Jewish people who are settled in the new state of Israel, will profit equally by a just and constructive solution which will bring peace to the Holy Land.

The settlement for which all right-thinking people long, and from which all the victims of injustice will benefit, awaits a sufficient exercise of concern by the national governments whose policies determine international action. Such concern can be created only by an aroused public opinion in many lands, and the most effective agency in developing such opinion is the church of Christ and the conviction and conscience of millions of Christian people.

Therefore, the Near East Christian Council issues this renewed and ardent appeal to every church and every Christian person to pray and work for an early just settlement, after seven years of exile, for the Palestinian Arab refugees.

Issued by the Near East Christian Council, June 22, 1955.

BIBLES SENT TO KOREA

In June 225 Bibles and 50 New Testaments were sent to Korea for distribution by MCC workers. One hundred and seventy-five of these Bibles in the latest translation of the Korean language will be distributed at the Kyong-San School, the Christian home and vocational training school for orphan boys operated by MCC near Taegu. Fifty English Bibles were sent for use in teaching English classes.

In addition, thirty New Testaments were shipped. Robert Lee of Portland, Oregon, will use these in Bible work camps or Bible discussion groups which he leads for the Korean youth.—MCC Information Service, Akron, Pa.

MISSIONS

Rabanal Enjoys New Clinic Building

BY MARJORIE SHANTZ

The Rabanal church is truly grateful for the arrival of a co-pastor and his family in May. The all-purpose building which has served as clinic and residence was changed into an apartment for Esteban and Neida Rivera and little Becky. Then, for three months we set up a temporary clinic in the church, serving 30-60 patients every Tuesday.

Using the church building for so many different activities made our tasks more difficult and complicated. During the two weeks of summer Bible school it was especially difficult to change the Bible school rooms into a clinic and then into a chapel for public worship services. These inadequate quarters were given serious consideration. Our request for a clinic building was granted by the Puerto Rico Executive Committee.

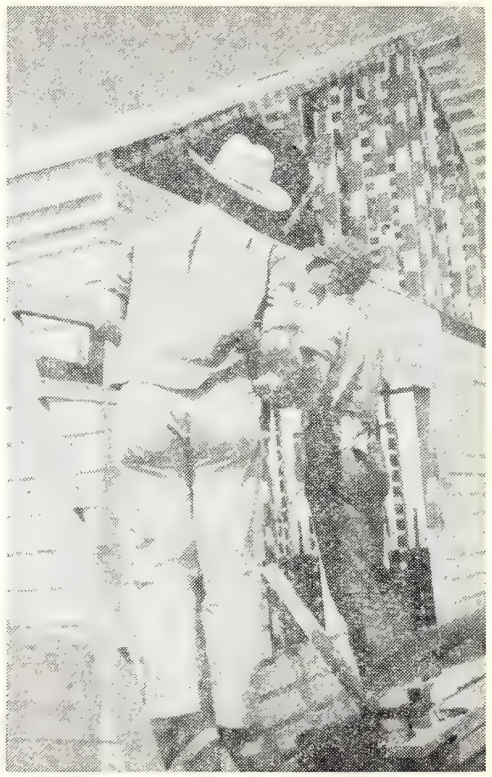
To our great joy the clinic building was soon in the process of completion. The framework was made in sections in the city of Aibonito by Ulrich Foundation builders. Then one Saturday the actual building was set up on the Rabanal mission site, growing up like a mushroom on the hilltop.

A group of men from Ulrich Foundation and the La Plata Project gave their Saturday to set it up. Pat Ulrich, the contractor, organized the work systematically and so efficiently that when all the sections were properly fitted together, the building went up in a short time. Painting the exterior was in actual process while the roof was being put on.

Because of rainy weather immediately following this Saturday, the clinic was not entirely completed. But by July 26, 1955, it was possible to have the inauguration of the building and the first clinic.

The clinic meets a definite need in the rural areas of the Rabanal community. We who are responsible for the medical and spiritual work here thank God for this additional building where more and better service can be rendered for the Lord.

Rabanal, Cindra, Puerto Rico.



Glenn Esh, MCC director of VS, and Verne Gering, North Newton, Kans., nailing siding on the new Shepherd home in Cheyenne, Okla. Verne is one of 15 VS-ers, two from western Canada, who have built three homes in this disaster area since July 6. A fourth house is nearly completed. Future plans include reconstruction of barns and other outbuildings for these farms where the tornado leveled all buildings.

MRSC has been co-operating with MCC in providing a number of men for this short-term service.

These VS men have been warmly welcomed by the community. Cheyenne had suffered three successive crop failures previous to the tornado. The concern of the VS men who have come from British Columbia and various parts of the U.S. to serve "in the name of Christ" is to bring light in the midst of discouragement to this farming community.

via MCC Information Service, Akron, Pa.

Rescuing Men from Skid Row

BY ALVIN AND MADELINE ROTH

Some of the men from the Mission have made real contributions to the Boys' Farm, Ailsa Craig, by going out to hoe sugar beets, corn, and tomatoes. There are nine men at present (July) for a few days, one for a few weeks. These men, too, can quote, "Silver and gold have I none, but such as I have, [time] I give."

We get letters continually from jails and prison farms. Here are excerpts from three letters from men doing "time" at Burtch Prison Farm:

"Dear Alvin: Sorry that I have to write this letter to you while I am at this place, but I have been going to write to you for some time. I have to be set for living the new life when I get out of here. I know that I made a big mistake, but since I'm here I have been listening to the Lord. I have found a new life for myself. When you get it in your blood it makes a new man out of you. I have found great happiness. Being in here brought me much closer to the Lord than I ever was before. I have one year to do, but I don't mind so much, knowing the Lord is with me. I would like you to send me a couple of those Sunday papers that I used to read at the Mission. I would like to hear from you. Please say 'hello' to the children and the 'Mrs.' for me. Good-by for now. God bless you. (Signed) Tom. . . ."

"Dear Rev. Roth: I am writing this letter in hope of an answer. I have been going to church here each Sunday. I would like to see you when I get out as I would like to go to Bible school. I would like very much to start a new life. I think the only way to bring this about is to start to Bible school. I am doing six months here [Burtch]. I am 30 years old. I know there is more in life than going to jail all the time, and I am glad I know what it is to be a Christian. Hoping to hear from you. (Signed) Christian Friend. . . ."

"Dear Alvin: The foregoing part was written by one other friend. However, I earnestly feel that God has called me to go forth and labor in His work and to His glory. Whatever information regarding this particular Bible school that you can reveal would be appreciated. May God bless you in your work. (Signed) Harry Brown."

Oh, the deceitfulness of SIN. This is Centennial Week in London. In the parades, the various firms tried to show what they have accomplished over the 100-year period. Labatts, O'Keefes, and Carlings were in the parade, too. **But** they did **not** show what they had accomplished by broken homes, weeping women, beaten children, and Skid Row tramps. Rather they (each brewery) camouflaged such misery by clowns! How can people laugh at such situations?

I would like to have had one more float in the parade showing the brokenhearted wives, some hungry children, some drunken, down-at-heel Skid Row alcoholics, with black eyes and bloody faces, **all the product of alcohol.** I say again, to see and hear people laugh as manufacturers of alcoholic beverages put on a clown show to cover up the real misery of broken lives caused by drink is pathetic and heartbreaking. God help us. Will you continue to pray for us as we work with the products of alcohol—the Skid Row tramp?

We would like to encourage you to continue to pray for a building down in Skid Row area. There is a prospect, but it is in the lawyer's hands. The lawyer said recently that he expects things to start loosening up shortly. The location of this building would be satisfactory. So far we have been unable to get inside to see it. Pray that God may open the door. We thank you for your faithfulness in the past.

London, Ont.

The Mennonite Hour

Music Attracts Hindu Listener

A letter from Betty Weaver, daughter of Bro. and Sister Edwin I. Weaver in India, tells how **The Mennonite Hour** reaches a Hindu listener in India. She writes, "Being in a school where there were many religions, I was very surprised to walk into a classmate's room and hear your program coming over the radio. She herself is an ardent Hindu and when I asked her if she was a faithful listener, this was her reply, 'Betty, I listen to your church's program because of the beautiful music. . . . When you get back to the States, I want you to tell them what a wonderful witness this music is.'"

Pray that God will use the music on **The Mennonite Hour** as the means it is intended to be—that of touching souls with the Gospel truth.

Letters from Jamaica

During August **The Mennonite Hour** received letters from Jamaica which tell of a fair listening audience on this island of the West Indies. One letter is from a lady who wants the booklet of sermons on "Christ Warns the Church." She adds: "I am interested in Bible correspondence courses. I would like to be enrolled as a member, if you offer such courses."

A missionary couple from Clarendon, Jamaica, listen to the program and request booklets of the sermons. "We feel sure that your booklet embracing these messages will be of invaluable help to us."

A third letter is from a man who admits having lived a sinful life but, "I am giving myself to the Lord as a result of your talks, and I shall endeavor to serve Him."

Pray that as our church launches missionary work on this island that the broadcasting arm of the church may do its part to build a fellowship of believers.

Station Change—Erie, Pennsylvania

WERC Erie will be discontinued on August 27 and two stations of less power will be added to cover the same area.

WJET Erie (1570 kc) will start broadcasting **The Mennonite Hour** beginning Sunday, September 4, at 9:30 a.m. On the same day WOTR, Corry (1370kc) will release the broadcast at 12:45 p.m.

If you live in this area, don't forget to tell others about this change.

via MBMC, Elkhart, Ind.

AFRICAN MISSIONARY SOCIETY

The **African Challenge,** published in Africa, in the January issue carries an interesting account of the African Missionary Society which was started in 1948 when Christian leaders felt that the job of evangelizing should not be left entirely to European missionaries.

While evangelists and pastors had, of course, been trying to reach people who had not heard the Gospel, some felt they could work better if they organized a missionary society.

Anyone wishing to become a missionary under the A.M.S. must be recommended by his local church, Bible school principal, and Bible school teacher. He must also have had at least one year of successful religious village work. He must be married and must fully approve of the Society's Articles of Faith.

Along with these requirements the A.M.S. missionary has the same missionary spirit which the early apostles had. He is willing to leave home, even against his family's wishes, and to go to another tribe, learn their language, and live among them as a servant of Christ. He is prepared to be looked down upon, to be persecuted, to be lonely, to work hard without thanks or praise. In health or in sickness, he must trust God to meet his needs.

These 50 African missionaries, and their number is growing, are following up the work begun by the Apostle Paul and other missionaries down through history. They realize that there are yet millions in this continent who will never know about Christ and eternal life unless Christians say, "Do not wait for someone else to go; we must go!" —**Gospel Herald,** Cleveland, Ohio.

God had only one Son, and He made Him a minister.—Thomas Goodwin.

MISSIONS

EDITORIAL

Selling and Giving

Have you ever been disturbed by Jesus' words to the rich young ruler, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me"? Or have you always considered yourself in another class than that of the ruler? Thus, Jesus' words do not apply to you.

However, Jesus' words here were not directed to any particular class of people. He was dealing with a way of life, an attitude which poor man and rich man alike may demonstrate. Recently I learned of a European Christian family who sold their more expensive furniture and purchased less expensive furniture so that they could give the difference to the Lord.

Are there any American Christians who have thus sacrificed for the Lord this past year? How many more home and foreign missions could be established and how much more relief and voluntary service work initiated if we all gave that way during the coming Missions Week, Nov. 13-20?

The Relief and Service Committee has been having a great deal of difficulty during the past year getting sufficient support to carry on its program, which in the light of world need is only a drop in the bucket. In fact, the program has been curtailed for want of funds.

At the same time, 65 voluntary service workers are urgently needed to carry on the VS program now in operation. Is there any connection between these two needs: funds and workers? Have we decided to keep what we have, like the rich young ruler, rather than selling and giving to the poor and then following Christ into a Spirit-directed life? Such an attitude will certainly not challenge young people to give their time and talent in service.

The typical materialistic attitude that we have worked for what we have and that the reason other folks don't have as much is because they aren't as smart or as industrious as we are is insupportable from the Christian point of view. Rather the Bible teaches that all things belong to God and that we are stewards of His. Jesus' story about the talents more accurately explains the reason for differences between Christians. Further, there are environmental circumstances over which people have no control which often cause them to be in dire need: war, famine, tornado, and sickness.

May God grant us the courage to face up to Jesus' message to the rich young ruler and permit the Holy Spirit to apply it to our lives today.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Eastern Mennonites Respond to Flood Disaster

Mennonites from the Franconia Conference of the Mennonite Church and the Eastern District of the General Conference began on Monday, Aug. 22, to help in the cleanup work following the floods along the Delaware River. Offers of help also came from southwestern Pennsylvania, eastern Ohio, and Lancaster County.

About 120 men turned out on Monday, and there have been over 100 going every day since.

Some of the Mennonite plumbers have been able to use their pumping equipment to good advantage in cleaning out the houses. Most of the work is handwork—removing the debris and cleaning up the dirt and filth deposited by the receding waters.

The Franconia Conference plans to organize further to continue aid to this needy area. Although they are planning to give some financial aid, the greatest need is for manpower.

French Mennonites Express Willingness to Help

At their annual AFM General Assembly meeting on Aug. 21, the French Mennonites expressed their concern over the terrible floods in Eastern United States. Pierre Widmer proposed that the French put a certain sum at the disposition of the American Mennonites to help them meet this emergency as a gesture of brotherly concern.

School of Nursing Opens in Formosa

A school of nursing for the MCC hospital in Hualien, Taiwan, opened during the month of July. Four girls are enrolled in the first half of the year's class. Two others are already on the waiting list for the next half of the year. They hope to have room for them by January.

The Joint Committee on Rural Rehabilitation, a branch of the Economic Co-operation Administration, has earmarked funds for a new nurses' home. The same committee assisted in the expenses of the hospital itself which was erected the latter part of 1954.

The hospital staff, under the direction of Dr. Roland Brown, Freeman, S. Dak., and Bessie Plant, R.N., Didsbury, Alta., plans to give training for a regular registered nurse degree. Previously, one class of "practical nurses" was trained here.

The medical program in Formosa has three aspects: the 35-bed hospital which serves the tribespeople around Hualien, the mobile clinic, and three eye clinics which serve the mountain tribes.

Matron for Frankfurt Center

Mary Friesen of Vancouver, B.C., sailed August 25 on the S.S. **Ryndam** for a two-year term as matron of the Frankfurt MCC center.

Working with the Mennonite Central Committee is not a new experience for her. From 1948 to 1951 she volunteered her services as secretary in the MCC office at Asuncion, Paraguay. This past year she did secretarial work at the Waterloo, Ont., MCC office.

Sister Friesen attended the Steinbach, Man., Bible College. She received her secretarial training at the business college in Chiliwack, B.C., and worked in offices at Vancouver, B.C., before and after her MCC term. She is the daughter of Bro. and Sister Cornelius M. Friesen of Vancouver, members of the Mennonite Brethren Church there.

Mennonite Mutual Aid Booklets Available

The papers read at the July meeting of the Mutual Aid Societies in Chicago have been reprinted in booklet form. These papers cover five areas: (1) Hospital, surgical, disability and burial aid; (2) property loss; (3) credits and loans to individuals; (4) automobile aid; (5) colonization and rehabilitation.

Anyone interested in studying the issues in our Mennonite Mutual Aid effort in the United States and Canada may order this booklet from Mennonite Central Committee, Akron, Pa. Cost: 25¢.

13 Mennonite Young People

From northeastern Canada to Mississippi, from New York to California—13 Mennonite young people scattered out to begin voluntary service with MCC units on August 19.

Alison Deckert, Richey, Mont., and Helen Loewen, Gretna, Man., will teach with the Grenfell Associates in northeastern Canada.

Paul and Maureen Friesen, Elbing, Kans., and Doris Zook, Strasburg, Pa., joined the migrant unit at Coalinga, Calif. Warren Goosen, Henderson, Nebr., will direct recreation for the colored children at the Camp Landon, Gulfport, Miss., community project.

Delores Martin, Castorland, N.Y., will serve as a secretary at Boys Village, Smithville, Ohio; Norma Unruh, Hillsboro, Kans., as a secretary at Wiltwyck School for Delinquent Boys, Esopus, N.Y.; Rosemary Claassen, Newton, Kans., joined the staff at the Baptist Children's Home at Bethesda, Md.

Two VS-ers will serve in the MCC mental hospitals: Helen Dietzel, Pigeon, Mich., will do psychiatric nursing at Prairie View, Newton, Kans., and Betty Jo Voran, Pretty Prairie, Kans., will serve as psychiatric aid at Brook Lane Farm near Hagerstown, Md.

Carl Kroeker, Merced, Calif., joined the group of I-W men serving as normal control patients at the National Institutes of Health, Bethesda, Md.

Helen Ens, Winkler, Man., will go to Mexico to teach school among the Mennonites near Cuauhtemoc, Chihuahua.

Following a three-week orientation school at MCC headquarters in Akron, Pa., a consecration service was held for these young people as they entered service. "VS is like a relay race," Gordon Dyck, assistant director of VS, pointed out. "Those in VS before you have run their distance well. But now they hand the baton to you. Winning the race now depends on you! If you run halfheartedly, the man who picks up the baton after you will be behind. I dare you all by the help of God to broaden the gap between God's relay team and the team of our opponent."

These 13 young people have accepted the challenge.

Released August 26, 1955
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

Three Pax men were transferred from Germany to the new community service unit in Algeria on Aug. 16: Carl Smeltzer, Elkhart, Ind.; Mark Conrad, Tangent, Oreg., Joseph B. Yoder, Belleville, Pa.

Voluntary Service

The dedication of the VS clinic and unit home at Grants, N. Mex., took place on the afternoon of August 28. The dedicatory address was given by Stanley Weaver, missionary to the Navaho Indians at Black Mt. Mission, Ganado, Ariz., and former unit leader. Ray Horst, MRSC Voluntary Service Director, Elkhart, Ind., led the dedicatory prayer. Participating in the program, which was chaired by unit leader Theron Weldy, were the other unit members, local pastors, and one of the growers who employs migrant workers.

Louis Yoder, VS worker who was transferred to the Cheyenne Disaster Unit in Oklahoma, has returned to his regular post at the Mennonite Hospital and Sanitarium, La Junta, Colo.

Lester and Viola Kropf, leader and matron of the Mathis, Texas, VS unit, left Mathis Aug. 22 to return to their home in Albany, Oreg. No new leader has yet been appointed to the Mathis unit.

Canaan is discovered in the north by the VS workers recently arrived in the Peace River district. Isaac Glick reports: "In the summertime one can almost live off the fat of the land in the Calling Lake area, in view of the saskatoons, gooseberries, raspberries, and blueberries that grow wild there. Oh, I forgot the cranberries, there's quite an abundance of those too. We'll probably get over there soon enough to get blueberries and cranberries even this year yet if weather is favorable."

I-W Services

One of the many blessings of I-W Service is the fellowship with other Christians and the lasting friendships which one makes. Proof of this is shown in the many I-W reunions which have been held among former I-W men. Recent ones which have been reported to us were held at Goshen, Ind., for the Kalamazoo, Mich., men and at Ft. Wayne, Ind., for the I-W's and ex-I-W's there.

A reunion of the Elgin, Ill., hospitals I-W men was held at Decatur, Ill., on Aug. 20. A fine representation attended; only about two or three of all past and present I-W's were missing.

James Brownsberger, music director for the Westville, Ind., I-W men, has received his I-W release and plans to teach school in Elkhart, Ind., this fall.

Released Aug. 26, 1955
Office for Relief and Service
Elkhart, Indiana

WMSA Weekly Notes

"How many books have you read this past month?" is a question asked by the local literature secretary at each regular meeting of one Ohio circle. This is one way to get an accurate record of the missionary and devotional books read by the members. Roll call could also be answered by the number of missionary letters written or the number of visits made to the sick and shut-in folks. It is easy to remember and report what has been done during the past month. But most of us cannot recall accurately the number of books read, letters written, or visits made during a longer period. Giving the members an opportunity to report each month helps to make the annual report more accurate.

We are almost halfway through the WMSA fiscal year. To how many of the WMSA general projects have you contributed this year? Have you sent a contribution to the General Fund, and the Nursing Education Fund? An average of 50¢ per member is enough to meet our quota for Nursing Education, and a like amount should be given to the General Fund. Your continued support of the Sheet and Blanket Fund and the Free Literature Fund provide for the needs during the year, and allow generous contributions to be given at the close of the fiscal year to our missions and institutions.

The special project this year is the kindergarten building for Japan. $2,000.00 is needed for the building and $300.00 for the furnishings. Not only can this building be used to teach kindergarten children, but at other times of the day it can be used as a reading room. It will be a place for Japanese people to gather to read Christian and other worthwhile literature. During the evening and also in vacation it can be used for other meetings. Canning and cooking demonstrations for the women have provided an unusual contact with the Japanese women. Your contribution will help our missionaries to contact more folks to give the Gospel message.

Have you contributed to your district projects? Nearly every district has one or more special projects each year, as well as those continuing projects carried from year to year. As you plan your program for the coming months, remember to send your contributions for district and general projects to the district WMSA treasurer.

The Local Women's Missionary and Service Auxiliary is an evangelistic agency. The minister was asked to conduct the funeral service for a backslidden nonchurchgoing former member. He asked the local circle to prepare and serve the evening meal for the family and friends. The family was so appreciative of this unexpected kindness. The husband and father began to attend church services occasionally. Recently he was converted. Every one of those busy sisters can rejoice that she gave of her time during that busy season to witness to this unsaved family.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

From Our Churches

WARSAW, MISSOURI

(Evening Shade Congregation)

Christian Greetings:

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Our Bible school was held June 6-17. There was very good interest shown, and an enrollment of 49. Since Bible school six new children attend Sunday school. The teachers were Bro. and Sister Lawrence Shrock, and sisters Trusie Zook and Helen Hartzler from Sycamore Grove congregation, and Bro. Maynard Yoder.

On Aug. 14 we were happy to have Bro. and Sister Clyde Myers and children from Leonard, Mo., and Bro. J. R. Shank, Philadelphia, Mo., visit our Sunday school and to have Bro. Shank bring the morning message.

We are looking forward to ten days of revival meetings in October with Bro. Ezra Shenk, Wellman, Iowa, Daytonville congregation, as our evangelist. Pray that many precious souls might find their Saviour during this time.

"The harvest is ripe but the reapers are few." We praise God for those from Sycamore Grove who have been helping us in the Sunday school. From Christmas to May Bro. and Sister Wilbur Shrock helped, and then for about three months Bro. and Sister Harold Hershberger helped. Now Bro. and Sister Shrock are with us again.

Pray for us as we labor in this needy field.

Mrs. Maynard Yoder

BLIGHT OF "LEGALISM" (Continued)

while nine never learned to come "near." Nine were satisfied to show themselves to human dying priests, while one was saved and blessed by a greater Priest that "ever liveth."

Barring all heathen and non-Christian religions which are necessarily "legalistic" in nature and practice, let us confine our discussion to evangelical circles, of which we profess to be a part.

How many, may we ask, in our Christian circles are satisfied with what Christ was to those "nine" lepers, and never go farther with that one lone soul, who wanted, not what earthly priests could give, or declare, but what Christ, then, and now, has ever waited to freely grant? How many Christians seem to be satisfied with the justification that our Christ grants by virtue of His fulfillment of the Old Testament sacrifices and priesthood, but never go on to know our great High Priest "after the order of Melchizedek" who now sits on the "mercy seat" (Heb. 9, 10), and who freely gives the fulness of life and *liberty,* through the Holy Spirit's indwelling each believing heart!

In New Testament times perhaps the greatest concern of early Christianity was to keep away the blight of legalism as it threatened to kill the power of the Gospel of Christ. It seemed to be the germ of all other diseases affecting the life and welfare of the church. Today we seem blinded to this awful blight, and seem to be fighting any, or all other diseases, little aware that the awful blight of legalism is perhaps the main cause of all other problems and troubles.

In the Scriptures the only recorded general church and mission conference was to defend the body of Christ against this blight. Acts 15. The curse of legalism gave rise to the writings of whole books (Galatians and Hebrews) and of many other warnings, lest the liberty and simplicity of the Gospel of Christ should succumb to the curse of legalism and thus be lost.

If we, like those early Christian leaders, were as deeply concerned about what the law could not do and what legalism cannot do, if we would abhor our self-attained efforts, and our self-righteousness, and would wait upon the Lord to fully know the Christ of the New Testament, we could help our people to live and walk in an atmosphere of spiritual life, avoiding most of the failures and problems of our day.

How many hours of toil, early and late, in church and mission work of board and committees would never be wasted as they are if we could do all our Christian service in the superior laboratories of the New Testament, rather than in those inferior ones that saints before Christ had to use. Why do we work so hard to put New Testament clothes on Old Testament skeletons?

If God said (Jer. 31:31) that His Old Covenant which tended to legalism was a failure because of its weakness, why are we satisfied to try to perform our New Testament service and teach our Christian doctrines as though we in this new day of grace were yet living under this old covenant? Not any more than those early Christians should we allow our life in Christ, or our liberty through His Holy Spirit, to be supplanted by any mere system, or mere method of religion.

Del Paso Heights, Calif.

CHURCH MUSIC (Continued)

isfying. However, we must learn to distinguish that which is good music from that which is merely considered as good.

In relation to this, we may do well to inquire of ourselves if the music to which we expose our emotions reaches deep into the more fragile regions of our souls to stir the spiritual waters within us. If it does not, it is not of God, and we will profit if we turn away and seek that which has the power to sweep us, even as does the Word, into increasingly conscious thoughts of God.

There is nothing neutral in spiritual matters. All things are either good or bad for us.

To some, in particular the tone deaf, this may appear as an immaterial generalization in its application to music. But if we are to gain an appreciation for music that God likes, we must immunize ourselves against the type of music that men seem mostly to prefer.

Johann Sebastian Bach apparently believed this to be so, for in his own words he said: "The sole end of and aim of all music should be God's glory and pleasant recreation." To a world beset by trash his words ring with a noble truth.

All of us know that the praises we direct Godward have a way of echoing

back, and, in harmony with this thought, the composer Franz Joseph Haydn had this to say: "I write according to the thoughts I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

His music is proof of the validity of his words and it may well be gain for our moderns to heed his advice, for such men can and do shape the texture of much of the cultural and spiritual life of every age.

Peoria, Ill.

"CHRIST FOR TODAY" (Continued)

because people will not listen, shall we withdraw our efforts to reach the lost? You will say with us, "No!" One soul saved is worth more than the whole world. Our sincere desire is to keep the *life line* out for whoever will catch hold and be saved. Will you pray for the Lord's work here in Hannibal that more souls will find the Lord? May God bless all of you who have in any way contributed to the cause of Christ here.

Palmyra, Mo.

SHUT-INS (Continued)

Use every opportunity with the end in view. These come to us day by day. It is not the ecstatic moments of life and service that make us what we should be, but the work that goes on unseen within our hearts. Perhaps only the eye of God can see the battle and the victories gained, but His heart is delighted as He watches the process. Every day there will be the opportunity to use something to make the final end, something that will be well worth while. Let us ask the Lord to use every strain and turn it to pure gold.

Be possessed with His objectives. The final glory of redemption will be when we are presented in the heavenly court in the likeness of His Son. A generation of Christlike men will people that heavenly world and this should become our great ambition even now—to be like Him.

In Hebrews 12 we read that Christ, in His trials and sufferings, constantly kept the joy of anticipation before Him, and we can do no better. Even if we fail, as we sometimes do, let us arise and press on again, endeavoring to live in daily fellowship with Him, allowing Him to control the inner life as we honestly submit it to Him. We shall find that He will enable us to the end, ever remembering when we reach that end we shall be forever free from all trial. The supreme joy at the end of the road will be that we were able to please Him and honor Him.—*Indian Christian,* selected by Mrs. Edwin Souder.

EXPRESSIONS OF APPRECIATION

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, and visits while I was in the hospital. May God bless you all.—Mrs. S. P. Shrock, Molalla, Oreg.

Mission News

CONTINUED

Special meetings for the Bihar, India, national workers and missionaries were held Aug. 22-28 with an Indian Christian as special speaker.

Bro. Arthur Lee Lowery of the Ninth St. Mennonite Church, Saginaw, Mich., spoke at the Gladstone Mennonite Church, Cleveland, Ohio, on Sunday, Aug. 21.

A music rally was held at Betania Mennonite Church, Pulguillas, Puerto Rico, Aug. 29, with soloist Anton Marcos, noted Gospel singer. This is his second visit to the island on a singing mission for raising church building funds. His Christian witness in Gospel songs is greatly appreciated by all evangelical churches in Puerto Rico.

Have you ordered your copies of:
The Alpha and The Omega and
The Challenge of Christian Stewardship
$2.50 each! Do it today.

The brethren J. Weldon Martin, Mathis, Texas, and Nelson E. Kauffman, secretary for Home Missions and Evangelism of the General Mission Board, investigated the opportunity and possibility of beginning a witness among the large number of Spanish-speaking Americans in San Antonio, Texas, on Aug. 17. A minister of another denomination has requested the Mennonites to take over and carry forward a work already established, including a property. However, the brethren are making no recommendations due to another group planning to open a mission there, and other factors.

On Aug. 18 the brethren Nelson E. Kauffman, secretary for Home Missions and Evangelism; J. Weldon Martin, pastor at Mathis, Texas, H. F. Reist, Premont, Texas, local bishop at Mathis; Ray Horst, MRSC Director, Elkhart, Ind., and Lester Kropf, VS unit leader at Mathis, met at Mathis to review the total mission-service program and needs of the area. It was agreed that the churches of Premont and Mathis should jointly begin a work at Alice, midway between Mathis and Premont. The group also recommended opening a witness in Corpus Christi as soon as a plan can be developed and workers become available.

Bro. J. D. Graber will speak at the Zion Mennonite Church, north of Morgantown, Pa., on Sunday, Sept. 11, at the morning and evening farewell services for David and Rosanna Hostetler, missionaries appointed to Brazil. A fellowship meal will be observed at noon.

Field Notes

CONTINUED

Ira Landis will speak at the Elizabethtown, Pa., Church on Sunday evening, Sept. 11, on the theme: "Finding a Life Companion."

Evangelistic Meetings

Roy Koch, St. Jacobs, Ont., at Clinton Frame, Goshen, Ind., Sept. 7-14. **Eugene Herr,** Scottdale, Pa., at Headrick, Johnstown, Pa., Sept. 4-12. **Mervin Baer,** Carlisle, Pa., at Duchess, Alta., Aug. 3-14.

Visiting Speakers

Aug. 7. **Paul Bender,** Grantsville, Md., at Mt. Pleasant, Fentress, Va. **I. E. Burkhart,** Goshen, Ind., at Salem, Elida, Ohio. **John Overholt** and Mennonite Revival Singers, Hartville, Ohio, at Salem, Elida, Ohio.

Aug. 14. **Paul Wenger,** Waynesboro, Va., at Mt. Pleasant, Fentress, Va. **Bro. and Sister Warren Metzler,** missionaries under appointment to Jamaica, at Martinsburg, Pa.

Aug. 21. **L. A. Kauffman,** Glendive, Mont., at Albany, Oreg. **Orrie D. Yoder,** Del Paso Heights, Calif., at Warwick River, Denbigh, Va. **Lois Marks,** relief worker from Ethiopia, at Olive, Elkhart, Ind., in the junior meeting. **Wm. A. Miller,** Bremen, Ohio, at Sharon, Plain City, Ohio. **Wm. Martin,** Menges Mills, Pa., at Springdale, Waynesboro, Va. **Martin Weaver,** Annville, Pa., at Cheraw, Colo.

Aug. 28. **Clarence Ramer,** Duchess, Alta., at Glenwood Springs, Colo. **James Bucher,** Portland, Oreg., at Wellman, Iowa, morning; at Lower Deer Creek, Kalona, Iowa, evening. **Joachim Lange,** German trainee, at Frist Mennonite Church, Johnstown, Pa. **Ray Keim,** Goshen, Ind., at Central, Elida, Ohio. **Otis Yoder,** Harrisonburg, Va., at Pinto, Md. **Byberry Hospital I-W unit** at Perkasie, Pa., YPBM. **Norman Kraus,** Goshen, Ind., at Warwick River, Denbigh, Va. **Walter Otto,** Springs, Pa., at East Holbrook, Colo. **John Steiner,** Goshen, Ind., at Clinton Frame, Goshen, Ind. **Dr. Merle Eshleman,** Harrisonburg, Va., at Salem, Elida, Ohio. **Church School day** appointments by Goshen College representatives: **Paul Mininger** at Bon-Air and Howard-Miami, Kokomo, Ind. **Karl Massanari** at Arthur, Ill., and East Bend, Fisher, Ill. **H. Clair Amstutz** at Wooster, Ohio. **H. Harold Hartzler** at Science Ridge, Sterling, and West Sterling, Ill. **James Clemens** and **Walter Oswald** at Salem, Foraker, Ind. **S. M. King** at Hopewell, Kouts, Ind. **Leland Bachman** at Bethany, Imlay City, Mich. **Willard Roth** at Waldo, Flanagan, Ill. **J. Lawrence Burkholder** at Walnut Creek, Ohio. **J. C. Wenger** at Olive, Elkhart, and Holdeman, Wakarusa, Ind. **Delvin Nussbaum** at Kidron, Ohio. **Howard Charles** at Pike, Elida, Ohio. **Roy Umble** at Vestaburg, Mich. **Paul Bender** at Pleasant View, Goshen, Ind. **S. C. Yoder** at Shore, Shipshewana, Ind. **John Umble** at River View, Goshen, Ind. **Dwight Weldy** at Emma, Topeka, Ind.

Sept. 4. **Samuel Miller,** South America missionary, at Mt. Pleasant, Fentress, Va. **G. Irvin Lehman,** Harrisonburg, Va., at Plain Church, Lansdale, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Andersohn, Emerson and Betty (Lederman), Sturgis, Mich., second child, first son, Nathan Le Mar, Aug. 11, 1955.

Bontrager, Vernon E. and Miriam (Hoover), Goshen, Ind., fifth son, Mark Eldon, Aug. 18, 1955.

Cressman, Howard and Gladys (Cressman), New Hamburg, Ont., third daughter, Evelyn Ruth, July 23, 1955.

Diener, Herman and Mary Ellen (Beachy), Hutchinson, Kans., third child, second son, Dale Mark, Aug. 15, 1955.

Diller, Mahlon and Thelma (Crider), Lancaster, Pa., first child, Sherryl Kay, Aug. 6, 1955.

Eash, Verlin and Catharine (Brunk), Genoa, Ohio, a daughter, Susan Joanne, July 19, 1955.

Garber, Maurice and Elizabeth (Miller), Goshen, Ind., fourth child, third daughter, Gretchen Ann, July 25, 1955.

Garges, John A. and Doris (Baum), Hilltown, Pa., first child, Dean Arlan, May 9, 1955.

Good, Heber and Edith (Weaver), Dalton, Ohio, sixth child, third son, John Alan, Aug. 4, 1955.

High, Mr. and Mrs. John David, Myerstown, Pa., sixth child, second daughter, Joyce S., Aug. 21, 1955.

Horst, Harold M. and Arlene (Eckert), Ephrata, Pa., first child, Rickey Dean, July 28, 1955.

Hostetler, Delbert and Luella (Shenk), Harper, Kans., first child, Michelle Veye, Aug. 13, 1955.

Hostetler, George and Leona (Gerber), Richmond, Va., a son, Robert Wayne, Aug. 15, 1955.

Kauffman, Delmar and Ruth (Swartzentruber), Turner, Mich., fifth child, second son, Keith Devon, Aug. 7, 1955.

Kauffman, Walter and Leola (Oaks), Fairview, Mich., fourth son, Dennis Frederick, Aug. 7, 1955.

Kinzie, Elton and Irene (Shantz), Preston, Ont., second child, first daughter, Janet Irene, July 21, 1955.

Lederman, Richard A. and Joanne (Nusbaum), Leo, Ind., second child, first daughter, Karen Sue, July 15, 1955.

Miller, Wilmer D. and Sylvia (Yoder), Walker, Mo., third daughter, Karla Rae, July 16, 1955.

Nolt, Paul M. and Miriam (Shank), Fayetteville, Pa., first child, Carolyn Ann, Aug. 6, 1955.

Pamer, Laurence and Margaret (Beachy), Sarasota, Fla., first child, Margaret Lynn, July 28, 1955.

Ramer, Harvey and Selina (Martin), New Paris, Ind., sixth and seventh children, Charles Allen and Charlotte Anne, July, 31, 1955.

Richards, Joe and Emma (Sommers), Tokyo, Japan, second child, first daughter, Kathryn Ruth, Aug. 17, 1955.

Sauder, Raymond and Thelma (Buchen), New Holland, Pa., third child, first son, Raymond B., Aug. 14, 1955.

Schrock, Mr. and Mrs. Milton, Gibson City, Ill., third child, first son, Kenneth Eugene, Aug. 9, 1955.

Shantz, Norman E. and Beatrice (Witmer), Ayr, Ont., fifth child, second daughter, Kathryn Marie, July 7, 1955.

Springer, Victor and Wilma (Yoder), Eureka, Ill., first child, Kent Steven, Aug. 8, 1955.

Steinman, Arthur and Florence (Erb), New Hamburg, Ont., first child, Esther Louise, Aug. 2, 1955.

Tanner, James M. and Mildred (Summer), Ashley, Mich., third child, Deborah Louise, July 31, 1955.

Report of the Alberta-Saskatchewan Conference

Held at Carstairs, Alberta, July 2-5, 1955

1. Upon motion the brethren Merle Shantz, Preston, Ont.; Roy Roth, Hesston, Kans.; Amos Burkholder, Markham, Ont.; Eli Hochstetler, Wolford, N. Dak.; J. C. Fretz, Kitchener, Ont., and J. G. Hartzler, Windom, Kans., were received as temporary members of conference.

2. The minutes of the 1954 conference and intervening Executive meetings were accepted as read.

3. Moved that we appoint a speaker to speak on the subject, "Stewardship in the Writing of a Will," at our Christian Workers' Conference. E. S. Boettger was appointed to speak on this and invite a lawyer to speak if he sees fit.

4. Moved that we appoint a music secretary for our conference, term of office to be three years.

5. Moved that we express our gratitude to God for His providential care and retain our relationship with the Mennonite Aid Union.

6. The following committees were appointed: **nominating—** J. B. Stauffer, Alvin Steckley, Paul Burkholder; **resolutions—** M. D. Stutzman, Merle Shantz, Harold Boettger.

7. Report re the Auto Liability Plan was accepted. Moved that the tentative plan be mimeographed and sent to individual congregations for consideration before our fall conference.

8. Bro. Glen Good, who is serving under the Eastern Mennonite Board of Missions and Charities in Luxembourg, was received as a member of conference.

9. Moved that the local ministry in co-operation with the conference moderator prepare the program for Christian Workers' Conference.

10. Since we have not been favored by a delegate exchange from the Pacific Coast Conference for a number of years, moved that we seek a delegate exchange with the North Central Conference instead.

11. Moved that the subject of Divine Healing, casting out devils, etc., be presented at our fall conference.

12. Moved that we appoint a brother to present the pros and cons of the Church Council type of administration at our fall conference.

13. Accepted change in the Constitution of the Alberta-Saskatchewan Mennonite Conference.

Section 2 of Article 2 to read as follows:

Any organized congregation in the conference district may also, for every one hundred and fifty members or fraction thereof, elect annually one unordained brother to be a delegate to conference. Such delegate or delegates to be considered as members of conference during their term of office. The election of such lay delegate or delegates is to be by ballot and to be under the supervision or charge of the local ministry. Any unordained brother to qualify as a delegate needs to be an active member of the congregation which he represents, spiritually interested in the work of the church, and living a life consistent with the principles of the Word of God as interpreted by the Alberta-Saskatchewan Mennonite Conference.

14. Moved that our secretary convey to the General Mission Board our concern over the standard of nonconformity manifested by some of our missionary program personnel.

15. The invitation of the Mountain View congregation, Creston, Mont., for our 1956 conference was accepted.

Resolutions Adopted:

1. We recognize that the many problems related to the ordinance of marriage reflect the moral laxity of the times and we furthermore believe that no compromise should be made with the marriage standards set forth in the Word of God.

However, we also realize that those who come face to face with various problems related to this ordinance in our various fields have a right to expect our prayerful consideration of the same.

Therefore in view of the study of the subject under the direction of the general problems committee, we would suggest that we defer definite action pending their report. Also we would suggest that a committee appointed by the executive make further studies and be ready with recommendations in respect to a policy for our conference district.

2. Since we as a conference have at various times expressed our concern for the maintenance of Scriptural standards in our church schools, and have made pleas to this effect; and whereas we see evidence of the sincere effort on the part of those in charge to carry this out; be it

Resolved, That we express our deep appreciation to Bro. Roth for his conscientious effort to make Hesston College and Bible School prove a blessing to the church and a glory to God.

Also we deeply appreciate the Christ-centered contribution rendered to this conference and constituency by his services during these days of fellowship around God's Word. In turn we, the Alberta-Saskatchewan Mennonite Conference, join in pledging our support to Hesston College in prayer and finances and encourage our youth to use the educational facilities of our church schools whenever possible.

Our wish and prayer for Bro. Roth is that the Lord may richly bless and empower him by the Holy Spirit to fulfill the charge as president of Hesston College and Bible School.

Expressions of Appreciation

To the General Mission Board for favoring our conference with a representative in the person of Bro. Ray Horst. We have appreciated the information and fellowship this has made possible and believe that we will be helped in carrying out the great commission by the extended vision he has brought to us.

For the counsel and fellowship of the brethren J. G. Hartzler, Eli G. Hochstetler, Amos Burkholder, and J. C. Fretz in their varied contribution to the work of our conference and we wish them God's grace in serving Him in their home field.

We wish to express our appreciation and gratitude to the Ontario Mennonite Conference for sending to us Bro. Merle Shantz as their delegate. His help and counsel have been a blessing to us and we send by him our sincere greetings to the brotherhood in Ontario.

In view of the efficient and Christian way in which the West Zion congregation has supplied our physical needs and comforts during conference, we wish to express a sincere thanks for their willing service in supplementing the spiritual feasts here enjoyed.

The Alberta-Saskatchewan Mennonite Conference in session at Carstairs is happy to acknowledge Christian greetings sent by the Conference of Mennonites in Canada, and in turn sends greetings in the name of our Lord, praying that He may also empower you as you seek to fulfill the great commission of our Saviour the Prince of Peace.

Election of Officers

Church Conference: Mod., C. J. Ramer; Asst. Mod., Stanley Shantz; Delegate to North Central Conference, M. D. Stutzman; Delegate to Ontario Conference, D. D. Brenneman; General Peace Problems Committee, M. D. Stutzman; Member of General Council, C. J. Ramer; Secretary of Music (3 years), Paul Voegtlin. **District Mission Board:** Pres., M. D. Stutzman; V. Pres., D. D. Brenneman; Secy., Stanley Shantz; Treas., Boyd Stauffer; Auditor, Joseph Voegtlin, Jr. Sunday-school Sec'y. and Field Worker, Arnold Shantz; Member to attend WMSA, Willis Yoder; Mission Field Supt., Linford Hackman; Financial Adviser to mission workers, Willard Hartzler. **District School Board:** Pres., C. J. Ramer; V. Pres., Paul Voegtlin; Secy., Gordon Buschert; Treas., John Wideman.

Weaver, Irwin M. and Esther E. (Martin), Lititz, Pa., second son, David Lamar, July 7, 1955.

Wenger, Richard G. and Nettie (Sweigart), Manheim, Pa., third child, first son, Donald, July 27, 1955.

Wengerd, Ezra and Clara (Miller), Uniontown, Ohio, ninth child, fifth son, Robert Lee, Aug. 14, 1955.

Wittmer, William and Edna (Schrock), Mogadore, Ohio, first child, Diane Louise, Aug. 11, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brenneman—Showalter.—Orval Brenneman, Wellman, Iowa, West Union cong., and Norma Jean Showalter, La Junta, Colo., cong., by Wilbur Nachtigall at the La Junta Church, Aug. 21, 1955.

Brubacher—Horst.—Glen Brubacher, Ayr, Ont., East Goshen, Goshen, Ind., cong., and Elizabeth Horst, Elmira, Ont., cong., by Howard S. Bauman at St. Jacobs Mennonite Church, Aug. 11, 1955.

Eby—Kauffman.—Claire Eby, Drake, Sask., Sharon cong., and Rosella Kauffman, Creston, Mont., Mountain View cong., by J. G. Hochstetler at Creston, Aug. 20, 1955.

Gingerich—Troyer.—Donald V. Gingerich, Wellman, Iowa, Lower Deer Creek cong., and Wilma Marie Troyer, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig at Fern Cliff Evangelical Free Church, Aug. 13, 1955.

Hallman—High.—Clemens L. Hallman, Goshen, Ind., formerly of Trenque Lauquen, Argentina, and Catherine Louise High, Lancaster, Pa., Neffsville cong., by T. K. Hershey, grandfather of the groom, at the Monterey Church, Bird in Hand, Pa., Aug. 14, 1955.

Knepp—Birky.—Clayton Monroe Knepp, Kalona, Iowa, and Elaine Marie Birky, Kinross, Iowa, both of Daytonville cong., by Ezra W. Shenk at the Daytonville Mennonite Mission Church, July 10, 1955.

Kuhns—Schweitzer.—Raymond Kuhns, Shickley, Nebr., Salem cong., and Gloria Schweitzer, Dorchester, Nebr., West Fairview cong., by Wm. R. Eicher at the West Fairview Mennonite Church, Aug. 21, 1955.

Marner—Kauffman.—James Marner, Sheridan, Oreg., cong., and Nadine Kauffman, Creston, Mont., Mountain View cong., by J. G. Hochstetler at Mountain View Church, Aug. 12, 1955.

Lapp—Weber.—John Allen Lapp, Lansdale, Pa., Plain cong., and Mary Alice Weber, Lititz, Pa., cong., by Mahlon Zimmerman at the Lititz Mennonite Church, Aug. 20, 1955.

Miller—Miller.—Glenn Miller, Hutchinson, Kans., and Katie Miller, Yoder, Kans., both of the Plainview Conservative cong., by Val Headings at the Plainview Church, Aug. 19, 1955.

North—Amstutz.—Wayne North, Vineland, Ont., First Mennonite cong., and Doris Amstutz, Kidron, Ohio, cong., by Homer F. North, father of the groom, at the Kidron Church, Aug. 20, 1955.

Roth—Lehman.—Lyle Dean Roth, Milford, Nebr., East Fairview cong., and Nettie Lehman, Denver, Colo., cong., by Wm. R. Eicher at the East Fairview Church, Aug. 20, 1955.

Rudy—Erb.—David O. Rudy, Bloomingdale, Ont., Snyder cong., and Norma I. Erb, Wellesley, Ont., First Mennonite cong., by J. H. Hess, at the First Mennonite Church, Aug. 20, 1955.

Schmidt—Egli.—Kenneth Schmidt, Greensburg, Kans., Calvary cong., and Phyllis Egli, Manson, Iowa, cong., by Edward Birkey at the Manson Church, Aug. 17, 1955.

Schwartzentruber—Leichty.—Earl Schwartzentruber, Tavistock, Ont., cong., and Genevieve Leichty, West Liberty, Ohio, South Union cong., by Stanley Shenk at the South Union Church, Aug. 20, 1955.

Shaffer—Sommer.—Don Shaffer, Marshallville, Ohio, Christian and Missionary Alliance cong., Orrville, Ohio, and Carol Sommer, Kidron, Ohio, cong., by W. D. Lindsy at the Christian and Missionary Alliance Church, Aug. 13, 1955.

Wyse—Graber.—Merle Wyse, Archbold, Ohio, Central cong., and Donna Graber, Archbold, Lockport cong., by D. Wyse Graber at the Lockport Church, Aug. 13, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barto, Emma K., wife of the late David H. Barto, was born Aug. 1, 1876 in Rapho Twp., daughter of the late Benjamin and Sara (Kulp) Garman; died July 24, 1955, at the Pleasant View Rest Home after an illness of three years; aged 78 y. 11 m. 23 d. Surviving are her daughter (Grace Barto, Manheim, Pa.), and the following brothers and sisters (Frank, Columbia, Pa.; Mrs. Sadie Greenly, San Diego, Calif.; Albert K., Elizabethtown, Pa.; and Mrs. Elizabeth Ewing, Philadelphia, Pa.). Funeral services were held July 27 at the Manheim Mennonite Church with Ira Huber and Homer Bomberger in charge. Interment was made in Hernley's Mennonite Cemetery.

Metzler, Abram H., son of Abram S. and Mary (Hernley) Metzler, was born in Rapho Twp., Pa.; died Aug. 9, 1955, at the Lancaster General Hospital after an illness of five years; aged 69 y. 9 m. 16 d. He was a member of the Manheim, Pa., Mennonite Church. He is survived by his widow, Mrs. Annie Geib Metzler, and the following children (Landis, Leroy, and Clyde, of Manheim; Abram, Bethel, Pa.; Ruth—Mrs. Ray Longenecker, Elizabethtown, Pa.; Verna—Mrs. Paul Breneman, Lititz, Pa.), one stepson (Elmer Longenecker, Manheim), and 26 grandchildren. Funeral services were held Aug. 12 at the Manheim Church in charge of Homer Bomberger and Ira Huber, with interment in the East Petersburg Mennonite Cemetery.

Shrock, Donna Louise, baby daughter of Enos and Lynn V. Shrock, Smithville, Ohio, died at Dunlap Memorial Hospital, Orrville, Ohio, shortly after birth Aug. 21. She is survived by her parents and one brother (Larry), grandparents (Mr. and Mrs. Owen Shrock, Wooster, Ohio, and Mr. and Mrs. W. W. Hine, Palmetto, Fla.). Committal services were held at the Pleasant Hill Mennonite Church cemetery on Aug. 22 with Gerald Studer officiating.

Schrock, Freeman, was born Sept. 8, 1928; died Aug. 7, 1955; aged 26 y. 10 m. 30 d. Surviving are his father, Levi I. Schrock, 3 brothers (Truman, Ligonier, Ind.; Ammon and Raymond, Shipshewana, Ind.), 4 sisters (Ella—Mrs. Ira Yoder, Lagrange, Ind.; Anna—Mrs. Levi Yoder, Lydia—Mrs. Simon Miller, Fanny—Mrs. Menno Lambright, all of Topeka, Ind.), and a close girl friend (Edna Kuhns, Plain City, Ohio). His mother and sister Viola preceded him in death. He was a faithful member of the North Goshen, Ind., Mennonite Church. Funeral services were held at the home of Mrs. John J. Schrock near Topeka on Aug. 11, with Russell Krabill and Perry Yoder officiating. Burial was made at the Christner Cemetery.

Stauffer, Ezra, youngest son of Joseph R. and Mattie (Bender) Stauffer, was born near Milford, Nebr., Feb. 15, 1898; passed away during a heart attack near his home, Tofield, Alta., on Aug. 1, 1955; aged 57 y. 5 m. 17 d. He was affected with a heart condition since the spring of 1950, during which time he spent periods of from two to eight weeks in the hospital. He expressed his gratitude to God on Thanksgiving, 1954, that he was privileged to be at home with his loved ones all year. In his early youth he accepted Christ as his Saviour and became a member of the Salem Mennonite Church near Tofield to which he remained faithful to the end. On Aug. 20, 1920, he was married to Irene Lehman. To this union were born 2 sons and 3 daughters. His companion and two small daughters predeceased him. On April 6, 1949, he was married to Stella Good Huber. To this union was born one daughter (Ruth Ann). He leaves to mourn his departure his wife, 2 sons (Joseph Robert and James Leroy), 2 daughters (Beulah Mary—Mrs. John A. Hostetler, and Ruth Ann), 4 grandchildren, 2 sisters (Mrs. Lena Reil and Mrs. Dave Yoder), and a large circle of relatives and friends. Four sisters and one brother predeceased him in the past six years.

He served in the capacity of superintendent of Sunday-school for many years, and was always interested in holding children's meetings. He was a member of the Publication Board for 10 years, served as teacher in winter Bible schools for many years, having special interest in the teaching of prophecy, and also served as Conference Historian for 20 years. During this time he collected a great deal of historical data relative to the Alberta-Saskatchewan Conference and it was his hope that this material would be published in book form, but this hope was not yet realized. He was ordained to the ministry at Carstairs, Alta., on June 28, 1945. After serving Carstairs congregation for several years, he again moved to the Tofield district where he resided until his death.

Funeral services were held at the Salem Mennonite Church on Aug. 5 with J. B. Stauffer, M. D. Stutzman, Paul Voegtlin, Stanley Shantz, and Clarence Ramer in charge. Interment was made in the cemetery nearby.

Stoltzfus, Lydia, daughter of the late Lewis and Mary (Reigle) Rheil, was born at Belleville, Pa., Aug. 14, 1867; died at the home of David H. Byler, Belleville, where she had resided the past three years, on July 19, 1955; aged 87 y. 11 m. 5 d. She was married on Dec. 22, 1898, to Noah Z. Stoltzfus, who passed away 20 years ago. She is survived by one sister (Mrs. Abram (Arie) Grassmyer of Spring Mills, Pa.). She was a member of the Locust Grove Church at Belleville, where funeral services were held on July 22 in charge of Emanuel Peachey and Louis Peachey. Burial was made in the Locust Grove Cemetery.

Taylor, Ida Irene, daughter of Joseph and the late Mary Taylor, was born at Scalegill near Cockermouth, Cumberland, England, March 31, 1905; suddenly departed this life July 15, 1955, at home with her sister. She came to Canada with her parents in 1910, and for the last 25 years had made her home with her sisters in the Carstairs district, enjoying the fellowship of friends in the Mennonite Church. She leaves to mourn her passing her father, 2 sisters (Mrs. Harold Baker, Cranbrook, B.C.; Mrs. Alvin Steckley, Carstairs), 2 brothers (James, Cereal, Alta., and Joseph, Edmonton, Alta.), also many nieces and nephews to whom she had become endeared, and numerous relatives and friends. Funeral services were in charge of Gordon Buschert and Linford Hackman at the West Zion Mennonite Church, with burial in adjoining cemetery.

Yoder, Lizzie (Coblentz), was born in Holmes Co., Ohio, on Oct. 10, 1870; passed to her eternal reward on Aug. 10, 1955; aged 84 y. 10 m. In 1884 she moved with her parents to Reno Co., Kans. In 1888 she was united in marriage to Moses M. Yoder. They moved to Rolette Co., N. Dak., in 1897. On July 28, 1955, she became ill and was taken to the Good Samaritan Hospital at Rugby, N. Dak., but all that loving hands could do was of no avail. She leaves to mourn her departure 4 sons and one daughter (Daniel, Loman, Minn.; Mahlon, Jerry, and Ivan, Wolford, N. Dak.; Rhoda Gingerich, Mylo, N. Dak.), one brother (Daniel Coblentz, Kalona, Iowa), one sister (Mary Bontrager, Fairbank, Iowa), 45 grandchildren, and 41 great-grandchildren. Seven of her children preceded her in death. Her husband died in 1942. Funeral services were held at the Lake View Mennonite Church on Aug. 15, with Amos Graber and Eli G. Hochstetler officiating.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Fall and Rise of Israel, by William L. Hull; Zondervan Publishing Co.; 1954; 424 pp.; $3.95.

There are many books written about Israel, but I believe this one ranks first for a number of reasons. First, the writer is qualified to write about Israel because he has lived in Israel and worked as a missionary among these people for many years. Second, the author before writing the book made an intensive study historically, culturally, and Biblically of Israel as a nation and people of God. Third, I met the author personally in Israel and observed him work and I know he loved the Jewish people and also is respected as a missionary but at the same time despised because he preaches Christ, the Son of God, crucified, risen, ascended, and coming again.

The title is significant. As the author states in the preface, the book is "a synthesis of ideas and events which in the total are intended to give a general view and understanding of Israel's history from the time of Christ to the present day." "History, then, whether recording a punishment or a blessing, is the fulfillment of prophecy, and this point has been uppermost in my mind while writing this book." "I make no apology for the stand I take in regard to the national guilt of Israel concerning their Messiah. . . . This guilt is concisely summed up by John . . . 'He came unto his own, and his own received him not.'" The book has a good detailed table of contents, a full bibliography, many footnote references, and a good index. All this helps to make it an easy study and reference book.

Historically, the writer relates the story of a persecuted and despised people among the nations of the world. They fell as a nation and for centuries endured hardships but always retained their identity as God's people Israel. Nationally, in a miraculous way God brought them back from many nations by the thousands to Palestine and today they are a nation called the State of Israel. Biblically, the author shows how prophecy is fulfilled and God is dealing with Israel, even though they have returned to the homeland in unbelief; this no doubt is the beginning of greater spiritual blessings for the Jewish people.

Ministers of the Gospel will profit by reading this book. Teachers will greatly profit by studying the contents in the light of the Bible. I would recommend the book for Sunday-school libraries and Bible schools.

—J. B. Martin.

Items and Comments

Pocket Testament league workers have visited 15 Mau Mau Detainee Camps in Kenya, Africa. They have held 42 evangelistic meetings and distributed Scriptures to 61,264 detainees and warders. Campaigns will continue in the African Reserve. It is estimated that 70-80% of the Kikuyu Tribe members in the Kenya Reserve have signed the Mau Mau oath. Many of these people now realize the folly of Mau Mau violence and are ripe for the Gospel.

* * *

A Hutchinson, Kansas, newspaper has invited the Russian government to send a group of Russian farmers to Kansas for the 1956 wheat harvest. The farmers would be the guests of the newspaper, who would sponsor their Kansas tour. The invitation evidently is based on the fact that Mennonites who came to Kansas from Russia in 1874 introduced hard, red Turkey wheat into the state, a grain which has made it the center of the wheat-producing area of the country.

* * *

About 50,000 United States tourists, 25% more than last year, are visiting the Holy Land this summer.

* * *

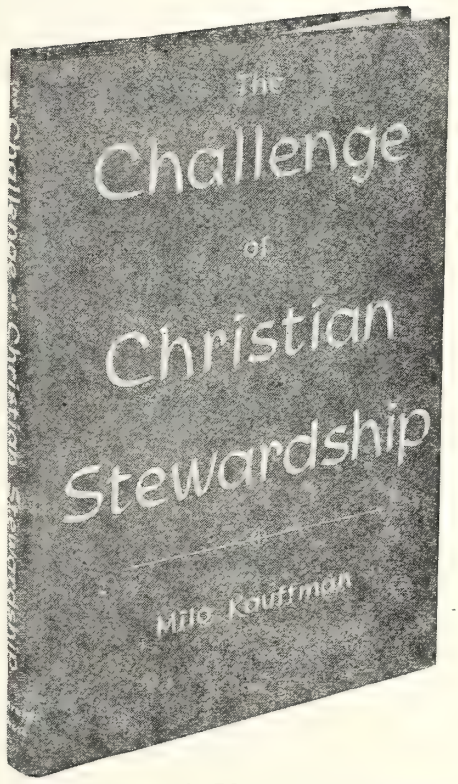
Ralph Buckwalter writes: "August 8—remembering Hiroshima—may God forgive us and guide us in the way of peace."

* * *

In Tel Aviv, Israel, remains of ancient Canaanite settlements were recently uncovered while sands were being leveled for new housing projects. Remains from the Byzantine period had previously been found in the upper levels of sand at the same site.

* * *

The storm of protest in Congress concerning the architectural design of the new chapel at the Air Force Academy in Colorado Springs does not seem to be motivated by religious principles only. It seems, according to **Time,** that the bricklayers' and the masons' and the plasterers' unions were alarmed at an architectural trend which resorts mainly to glass, steel, and aluminum.



A Note to Pastors

This book contains suggestions you will find valuable in your teaching ministry on this subject.

The CHALLENGE of Christian Stewardship

The author, Milo Kauffman, says:

"Stewardship had its origin in the very heart and mind of God . . . it was for the happiness, blessing, and good of man."

Your Publishing House says:

Christian stewardship in everyday life *is* important.

Readers say:

. . . a must for all interested in Christian living.

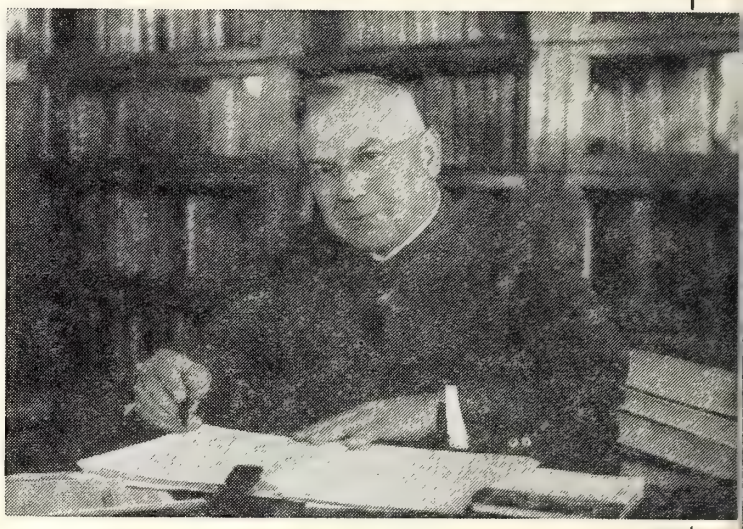
Stewardship . . . is not man's scheme for raising money for the church; it is God's way of rearing His children. It is not a hobby of a few obsessionists; it is normal Christian living.

. . . I like the references made to stewardship for *all* of life.

. . . if we . . . would follow this teaching . . . we could carry on a much broader church outreach program.

Mennonite Publishing House **Scottdale, Pa.** ***$2.50***

THE ALPHA AND THE OMEGA



Alpha and Omega—the first and the last letters of the Greek alphabet. For hundreds of years they have stood, representing Christ's place in man's destiny. Paul Erb aptly chose these symbols as the title of his book to keynote his treatment of eschatology. His discussion vibrates hope—hope in the *certain* eschatology about which the Bible speaks with clarity and authority.

Christ's return is significant! Only with an *understanding* faith in Christ's return does history have meaning—and life value. Follow Paul Erb's "Restatement of the Christian Hope in Christ's Coming" by ordering *The Alpha and The Omega.* $2.50

Mennonite Publishing House *Scottdale, Pa.*

Although the Red Cross has united 90,000 lost children with parents or relatives, this tragic problem of the war's final days and the ensuing disruption is far from solution. No fewer than 50,000 children in West Germany are still without parents they lost during the last period of the conflict and the chaotic conditions in the aftermath.—WP

* * *

John Sherman Cooper, American ambassador to India, conducted a Fourth of July reception in New Delhi in which no liquors were served. A correspondent in Worldover Press says, "Everyone appreciated the moral courage of Mr. Cooper in nailing the lie that prohibition cannot be enforced because of the foreign embassies."

* * *

"As Christians . . . we have a special responsibility," said a pronouncement of the 23rd International Sunday School Convention at Cleveland. "The warm heart of Christianity cannot long tolerate a cold war. There is no iron curtain in the Gospel."

* * *

E. C. Manning, who has won his fourth election as Premier of Alberta, Canada, continues to be active in religious work, directing a Bible school, a monthly Bible magazine, and a dominion-wide Gospel broadcast.

* * *

At the request of the Paraguayan minister of Commerce and Industry three representatives from the Mennonite colonies in the Chaco went to Bolivia to set into operation an economic pact between the two countries. The economic pact has to do with the trading of Bolivian gas and oil for Paraguayan oil and cotton. As a result it is expected that trade between Bolivia and Paraguay may increase rapidly in the years ahead and will include not only oil and cotton but also many other items.

* * *

A Philadelphia Methodist pastor, upon a return from a six-week preaching tour in Europe, asserted that "Protestant churches behind the Iron Curtain in East Germany are more alive and more alert than ever. In the face of the challenge of communism Protestant churchmen have had to rethink their position and church people have had to take a decided stand for the Christian way of life. This has resulted in stronger churches."

* * *

Both Sweden and Finland have four official days of prayer and penitence each year and the governments issue an appeal to all citizens to attend the services held on these days and meditate on the eternal truth of Christianity. This is a tradition dating back to the 16th century.

* * *

Robert A. Cook has been re-elected to his eighth term as president of Youth for Christ International.

* * *

Although some part of the Bible has been translated and published in 1,084 languages since the beginning of the Christian era and is today within the reach, linguistically, of nine tenths of the people of the world, it is conservatively estimated that not one tenth of the people of the world have a copy of their own.—American Bible Society

* * *

In Nigeria the sale of wives on the time-payment plan may soon begin. A government committee investigating current prices paid to parents for brides has recommended a price freeze of $84.00 to be paid in installments. The committee recommended rationing too—one wife! The marriage mart of that British colony has been inflated since the Second World War by soldiers loaded with mustering-out pay.—AP

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GOSPEL HERALD

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General Conference Day by Day

By J. L. Horst

Introduction

In writing a day-by-day account of the Mennonite General Conference, held at Hesston, Kans., Aug. 23-26, one needs to remember that much preparation was involved by both the officials of General Conference and the hosts. The South Central Conference was the official host. Represented on the Managing Committee were also Hesston College and Bible School, and the Hesston and Pennsylvania congregations. The Hesston congregation worships on the College campus while the Pennsylvania Church is located a few miles outside of Hesston. Other Mennonite congregations nearby, whose people also helped to serve or to entertain the visitors, included Canton, 15 miles north; West Liberty, 25 miles northwest; Hutchinson and Yoder, 30 miles west; Wichita, 25 miles south. Harper and Crystal Springs are 100 miles southwest.

South Central Conference was in session at this same place just previous to General Conference, Aug. 20-22, having closed its sessions the day before General Conference was scheduled to begin. Hence facilities for caring for guests had already been set up.

Preliminary committees had done much work, and when the date for the opening of General Conference came everything seemed to be set to move with order and precision. The buildings and grounds and facilities of Hesston College and Bible School provided an ideal place for the meeting of General Conference and its subsidiary and related groups and committees. The main meetings were held in Hess Hall with its large auditorium and gallery, while smaller meetings were held in the auditoriums of the Administration Building and Charles Hall. The dormitories provided lodging for many people, while others roomed in homes in Hesston and surrounding communities.

Tuesday Forenoon, August 23

The writer of these notes arrived by train at Newton, Kans., early on Tuesday morning. We anticipated the Christian fellowship characteristic of our General Conference by the association we enjoyed with brethren from various sections who traveled on the same train. The transportation committee had someone to meet us at Newton and soon we covered the eight miles to Hesston. Even though we arrived at an early hour, someone was present at the Information Headquarters to assign us to rooms in one of the college dormitories. Quite a few people were already on the scene and a sizable group ate breakfast in the dining room of Hess Hall where all the meals of Conference were served.

Scheduled for Tuesday afternoon and evening were sessions of the General Council, which convened soon after eight o'clock. After a season of devotion, led by Bro. J. L. Stauffer, Harrisonburg, Va., the roll call revealed a good attendance at this early hour. This group, composed of thirty-one brethren representing the different conferences and organizations subsidiary to it, to a large degree does the work of Conference between sessions and plans the work of General Conference proper. The main task before the body was to approve the reports and statements to be submitted to Conference. Nearly all of this material was prepared and printed beforehand in a plastic-bound book of 88 pages, size 8½ by 11 inches. The Council members had these copies in advance and so the reports could usually be acted upon without reading in detail.

Tuesday Afternoon

Once again the General Council convened to finish their work of reviewing reports and approving them for submission to Conference.

During both forenoon and afternoon a program designed for all pastors, Sunday-school workers, and laymen concerned for a positive program of evangelism, designated as an "Evangelism Forum," was in session in Hess Hall. Sponsored by the Christian Education Conference of South Central Conference, it provided a profitable meeting for those not engaged in work preparatory to the beginning of General Conference in the evening.

Tuesday Evening

After greetings by the moderator, Bro. A. J. Metzler, Scottdale, Pa., and by the moderator of South Central Conference, E. M. Yost, the sessions of the 1955 Mennonite General Conference opened with a song service led by Paul Yoder. The worship service was conducted by Amos Swartzentruber, Buenos Aires, Argentina, by reading from I Peter, chapter 1, and after making pertinent comments, leading in prayer.

After another song, the moderator, Bro. Metzler, spoke on "The Work of General Conference." He stated three purposes of General Conference as conceived by the founding fathers: (1) to promote and provide fellowship and worship; (2) to unify and strengthen the doctrine and life of the church; (3) to develop and harness the total resources of the church for work and witnessing. This must be done in harmony with the Scriptures and in the light of today's needs. Our mass meetings have a unique place in accomplishing these purposes. This is also true of the work of the General Council and of the Executive Secretary. We must organize to meet the needs of the world in our time.

Initial announcements were made concerning the services provided by the Mennonite Publishing House—the bookstand and the daily publishing of a newssheet, General Conference Hi-Lights. This appeared for three mornings and provided news of what was going on in Conference and other activities.

An offering was lifted for the expenses of Conference, which amounted to $388.06.

The Conference sermon by Bro. Paul M. Miller, Goshen, Ind., as usual proved to be a high point of the meeting. Based on I Peter 2:9, 10, he gave as his topic, "The Triumph of the Church in Our Times." His outline was built around expressions taken from this familiar verse, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1) "Ye are" suggests that God is at work now, that believers in Christ are His chosen people. We triumph as His chosen ones, and in this our innocent children share. (2) "Royal priesthood" indicates that we should bear the lost world on our hearts. As royal or heavenly citizens we get the mind of God, we are the salt of the earth, halting decay, and we offer our bodies a living sacrifice. (3) "Holy nation." We need to be disciplined in holiness. Israel needed the temple worship and ceremonies as props to holiness. Now we can be saints anywhere. (4) "Peculiar people" indicates that we belong to Christ. We are His body, His family circle, purchased by His blood, observing His ordinances. (5) "Praises of him" indicates our triumph here and in eternity.

It was a thrilling, challenging message, delivered in Bro. Miller's characteristic way.

Testimonies to the sermon were given by Carl Beck, Simon Gingerich, Henry Lutz, and Eli Hochstetler.

After announcements and the singing of "Jesus, My Saviour," Daniel Lehman led in a closing prayer.

Wednesday Morning

After breakfast we met in the auditorium at 8:15 for a brief period of worship. Daniel Lehman led us in singing, "I Owe the Lord a Morning Song," and "Majestic Sweetness," after which James Bucher read from II Peter 1 and led in prayer.

At nine o'clock we met for the first business session of Conference. The program was designed to mingle business, reports, and addresses in such a way that would hold the interest of all those in attendance. There were no separate delegate sessions planned for. The plan worked very well and attendance was good throughout the entire meetings.

After a song led by Jesse D. Hartzler and a prayer by John C. Wenger the roll of delegates was called by conferences.

The next item of business taken up was the application of the Puerto Rico Conference for membership. C. L. Graber, reporting for the committee on eligibility, recommended admission unanimously, which was approved by a standing vote of the delegates.

The following were reported as the Nominating Committee for this session: C. K. Lehman, E. C. Bender, O. N. Johns, Kenneth Good, Allen Erb.

The Resolutions Committee as approved by Conference was composed of the following brethren: Harold Zehr, D. Edward Diener, Wilbert Nafziger, Elmer Kolb.

Minutes of the last meeting, of the Executive Committee meetings, and of General Council were approved.

C. L. Graber reported for the trustees of the Schowalter Foundation which holds assets of over a million dollars, the income of which is to be used mainly for interests represented by three Mennonite groups—Mennonite Church, the General Conference Mennonite Church, and the Church of God in Christ Mennonite. All claims against the estate

have been settled; some taxes are still in process of settlement. About $15,000 may be available for distribution in 1956. The annual income from there on should be from $30,000 to $40,000 annually.

Harold S. Bender reported on the plan for the Sixth Mennonite World Conference to be held at Karlsruhe, Germany, Aug. 10-16, 1957, on the theme: "The Gospel of Jesus Christ in the World." The plan was approved.

By a standing vote ordained brethren from Mennonite bodies not represented in General Conference were welcomed.

The last item of business for the forenoon was the report of the Ministerial Committee. This lengthy report, covering 14 pages of printed matter, showed that the committee had done much work during the biennium, especially in the area of church organization and administration. Two recommendations contained in the report were adopted at a later session.

This was followed by an address, "The Praying Church," by Wilbur Nachtigall, La Junta, Colo. He showed how prayer had the pre-eminence in the apostolic church, what it means to pray, why we should pray together. Often the prayer service of the church is neglected and appreciated the least. Prayer may be selfish if it is not corporate.

The main worship period of the morning session came at the close when Stanley Shantz, Guernsey, Sask., led in a devotional discussion of Psalm 8, after the singing of "Sweet Hour of Prayer." The Creator and the creature, man, must meet in thought and worship. He challenged us to raise our eyes to heaven in prayer.

Wednesday Afternoon

Bro. Stanley Shantz again led in our worship period, basing his remarks on Rom. 8:9.

The first address of the afternoon followed on the subject, "Knowing the Truth," by Harold Bauman, Orrville, Ohio. Basing his message on I Peter 1 his outline followed these points: (1) What is truth? (2) Knowledge of the truth is not static. (3) Implications of knowing the truth. It was a masterful presentation which would merit publication in some church periodical.

Cards for registration of delegates and all ordained brethren were handed out by the secretary at this point.

Then followed the reports of the Mennonite Board of Education, the Mennonite Publication Board, and the Mennonite Commission for Christian Education.

The report of the latter contained an important statement of beliefs concerning Christian Nurture and Church Membership. This was held over for discussion at a later meeting, at which time it was adopted, together with recommendations concerning Sunday evening services.

The closing address of the afternoon was, "The Church Teaching the Word," by Paul Mininger. The five points of his message were: (1) What is the Word? (2) What is the place of the Word in the life of the church? (3) What are our purposes, our goals, and objectives? (4) What principles should guide us in our teaching? (5) What is the church's program of teaching?

At this point a feature which had been previously announced but which did not appear on the printed program was introduced—the unveiling of the first volume of the **Mennonite Encyclopedia.** The entire work is to be composed of four volumes of 800 pages each. It will contain 10,000 articles by 500 writers and cover 435 years of Anabaptist and Mennonite history. There will be 105 maps and 400 illustrations. Taking part in this ceremony were Harold S. Bender, Paul Erb, H. J. Andres, and A. J. Metzler. The release date for this first volume is November 1, but advance orders were taken at the bookstand. The response for advance orders was very good.

At this point there was considerable discussion on the statements in the reports of the Ministerial Committee and the Commission for Christian Education with the result that the major recommendations were adopted.

Wednesday Evening

Jesse D. Hartzler led the song service and Melvin Ruth, Phoenix, Ariz., led in the worship period, using selections from I Peter as a basis of devotional meditations.

The first subject of the evening was, "Evangelism in Church Building," by Ralph Buckwalter, missionary to Japan. It was a fervent plea for a burden by every member of the church for evangelization of the communities in which we live. It was enforced by illustrations from the mission field in Japan.

Then followed the report of the Mennonite Board of Missions and Charities, which was accepted.

The evening offering amounted to $534.54.

Closing the evening session was an address on "The Church Making Christ Known," by George R. Brunk. He showed how doctrinal preaching brought results on the Day of Pentecost as the atoning work of Christ was declared to the multitude. He warned that the world is making an impact on the church more than the church is making on the world. We need a wholesome dissatisfaction with ourselves. Bro. Brunk then led in a prayer of dedication to the task of making Christ known.

Thursday Forenoon

At 8:15 we again enjoyed a 15-minute worship period of song and Scripture meditation.

The nine o'clock session was opened by song service by Paul Glanzer, St. Lawrence, S. Dak., after which Bro. James Lark, Hopkins Park, St. Ann, Ill., led in prayer.

The first item of business was the report of the treasurer which was accepted. Next the budget of $77,700 for the next biennium was adopted after some discussion.

Proposals to revise four sections of the Constitution were presented and adopted. The most important change is that hereafter nearly all of the delegates to General Conference will need to be elected, whereas formerly all bishops were ex-officio delegates.

A statement of the Insurance and Investment Study Committee was adopted which relieves this committee from further duties.

The address for the morning session was, "The Church a Brotherhood," by H. Ernest Bennett. Positive aspects of this brotherhood are: (1) a sincere love for one another; (2) a test of our Christian faith; (3) a willingness to sacrifice our lives; (4) responsibilities to the world—love, peace, missions, and relief.

A worship period led by Richard Yordy, Freeport, Ill., closed the forenoon session. He based his meditations on Phil. 2:1-22, showing how committal to Christ is central to the idea of brotherhood. Very appropriately the closing song was "Blest Be the Tie That Binds."

Thursday Afternoon

Bro. Yordy again led our devotions as we began the afternoon session, after which Bro. J. B. Martin, Waterloo, Ont., brought a message on "Divine Love." Love is not only an attribute of God, but it is of the essence of God. It was manifested on the cross where in contrast was shown the enmity of man. The love of God to His Son is the pattern for love to the Christian. I Cor. 13 is our practical lesson in love.

The Peace Problems Committee then presented its report which was accepted after some discussion. In it was included an illuminating report of the 1954 draft census.

The committee also presented the draft of a letter to President Eisenhower, expressing appreciation for his efforts in behalf of peace. The letter was approved with slight revisions and then we stood as Bro. Milo Kauffman led in prayer in behalf of our president.

The Committee on Social and Economic Relations then presented part of its report of 10 pages. Included in this was an official statement entitled, "The Way of the Cross in Race Relations," which was not presented until a later session, when it was adopted.

Closing the afternoon session was an address, "The Church Expressing the Love of God," by Orie O. Miller. He pointed out three lines of expression: (1) By word or pen in doctrine, statement, and resolution. (2) In brotherhood life, practice, and discipline. (3) In sharing with others. The Great Commission presents our orders.

Thursday Evening

The worship period was led by David Shank and Roger Rimbert, of Brussels, Belgium. Bro. Rimbert, speaking in French which was translated by Bro. Shank, challenged the American church to deeper devotion and consecration. He gave his testimony against luxury and worldliness.

The first subject of the evening was, "A Gathered Church," by Paul Peachey. The church which Christ gathers out of the world has five characteristics. (1) It is a believers' church. (2) It is a Pentecostal church. (3) It is a complete church. (4) It is a disciplined church. (5) It is a united church.

The offering for this evening amounted to $600.56.

The last address for the evening session was, "The Church Conformed to Christ," by Allen Erb, who substituted for John E. Lapp, who could not be present. If God's masterpiece in the Old Testament record was the creation of man, His super-masterpiece was the second creation of man through the new birth. The Holy Spirit, the Word, and the church all have a part in bringing believers to be conformed to Christ.

Friday Forenoon

After morning devotions there was a brief recess before we began the official meetings of the last day of Conference. After the opening prayer the Nominating Committee presented its report of nominees which was accepted.

(Continued on page 885)

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

"Seek Ye First the Kingdom of God"

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

These familiar words of Jesus were spoken in the context of seeking after temporal things, such as what to eat, or drink, or wear. Jesus suggests that the Gentiles, or people who have no knowledge of the true God, would put their foremost thought and actual trust in earthly things.

This is also a serious problem to Christians, as Jesus implies in His statement. Christians have a heavenly Father to look to and to trust in, to supply their temporal needs, but they need to guard against drifting into the Gentile attitude. Concerning this principle D. D. Whedon says: "We have here the summary of the whole requirement—God supreme and earth subordinate; His kingdom first, and all proper earthly good as an appendix. He who does this will be religious first, industrious and prudent next, and will place faith in his heart, instead of care, finally." Trust in God comes first, even though we have temporal duties to perform. Through that trust and through the rightful performance of duty God will add the things which we need, but we need to put our trust in the Giver of these things.

There are also other areas in which we as Christians may well examine ourselves as to whether we put the things of the kingdom of God first.

For instance, an area closely related to the thoughts given above is that of selecting and continuing in a life vocation. Is the work which we are doing and the service we are rendering contributing in its totality to the kingdom of God? This is a challenging question to young people who are deciding as to their life-work, as well as to those who are seemingly settled in their vocation. The criterion is, Can I put the kingdom of God first in the particular vocation I am engaged in?

Then there is the matter of recreation. Our present work hours leave much time for leisure or recreation. Are we using that time in such a way as to advance the kingdom of God? Whether it is reading, play, hobbies, or something else, do we spend our leisure hours or our vacations in such ways as contribute to our total welfare—mental, physical, social, and spiritual—so that the kingdom of God may be advanced through our lives? This is a question for both old and young to consider seriously. Athletics and amusements must be judged by the criterion of whether they really contribute to the advancement of the kingdom of God.

Finally, we should evaluate our attitudes. Do we have selfish ambitions that we put above our interests in the kingdom of God and His righteousness? Do we put personal interests first above the claims of the kingdom of God? Do we fail to have an attitude of co-operation in working with others so as to collectively advance the kingdom of God through His church?

There is much implied in Jesus' statement: "But seek ye first the kingdom of God."—H.

Homes as Cells of the Church

The church is a family of believers. Our life together is a precious fellowship. The spiritual understandings which draw us together constitute a bond which grows in power through the years. To be in Christ means automatically to be in His church, to rejoice in the brotherhood of those who, like us, have been redeemed from the sinful society of the world and have been brought into the company of those who know and love the Lord.

But rich as this companionship is, it is still true that, in terms of hours, most of our living is done, not in the church, but in the home. We live in Christian communities, and our daily walk is in the context of the church. But our home folks see the most of us. They see us when we are relaxed and off guard, and therefore they see us as we really are. They see the transforming power of the Gospel of Christ as it fills us with love and gentleness, with understanding and sympathy, with purity and honesty. In church we are taught the principles which are applied in the home. The creed we accept, the faith we profess, is of value only as it is translated into a hope which brightens every hour of testing into a love which hallows every domestic scene.

A cell is a small group of people who live and work together in the expression of a commonly accepted viewpoint. What better cell of Christianity could there be than the family? In the great variety of situations which the normal family provides one finds the finest kind of laboratory for the demonstration of Christian truth and virtue.

The church is largely dependent on the home to make its program effective. Teachings of the Sunday school and the Bible school must be reinforced and strengthened by preparation, review, and application in the home. Parents and brothers and sisters are instructors as truly as are the teachers of classes in the church school. Sometimes in a mission situation, where the home is not an ally of the church, much good is done in spite of this handicap. But it is still true that for the best results in teaching the church and the home must team up.

The child lives in the home before he lives in the church. And in the home he lays hold on some of the concepts which he will need for building his religious life. His relations to his father help him, or at least should do so, to realize the love and wisdom and care and power of the heavenly Father. The interrelations of the family help him to understand how the family of God exists and functions.

May God make our homes worthy and effective cell-units of the larger family of faith.—E.

In a great burst of false generosity Louis XI once made a solemn deed and covenant giving the entire province of Boulogne to the Virgin Mary in perpetuity. Louis reserved "all the revenues thereof" for himself. There are a great number of superficially pious people today who say, "We are living under grace and have given all that we have to God!" But you will notice that they still keep practically all of it for themselves. It seems reasonable that God would still prefer the tithe in cold cash.

—From **Developing a Giving Church** by W. E. Grindstaff (Fleming H. Revell Co.)

Our Readers Say—

Thank you so much for the poem, "The Thorn," and Martha Nicholson's story, "Praise and Pain." (Aug. 2 issue) What a life to a shut-in! What a challenge!

I found it much more refreshing than the advice I received several weeks ago, that if I had faith that it *is* the will of God for His people to be well, I would not need to sit at home sick. And "you could do much more *out* witnessing!"

I felt "Praise and Pain" gave the other side of the story. There's plenty to do *in* witnessing.—*Geraldine Bennington, Lancaster, Pa.*

* * *

As a minister in the Mennonite Church for a little over 50 years I want to give a hearty amen to the two splendid recent articles in your paper, entitled: "The Church and Contemporary Change," by Bro. John R. Mumaw, and "Nonconformity in Worship and Church Life," by Bro. Roy Koch. I have observed many changes and trends in the Mennonite Church in my time, some for good and some not so good. One thing in particular I notice: there is a trend of getting away from kneeling in prayer like practically all modernistic churches. Surely if the heathen can kneel before a dead image of wood or stone, we should kneel before the Living God. I hope every brother and sister will read and profit by these two inspiring timely messages. Let us get back to the Bible on these eternal principles that have so prominently been brought to our attention by these brethren and not conform so much to the world.

In my early ministry we knew nothing of *Old* Mennonites, hair cutting of our sisters and wearing hats, kneeling benches for prayer, and a lot of other modern things. Jesus knelt down in the Garden of Gethsemane, Luke 22:41. David admonished us to kneel down and worship. Ps. 95:6.—Niles M. Slabaugh, Kokomo, Ind.

Can God Speak to You Too?

By M. E. Bontreger

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isaiah 65:24.

Truly the Lord is ever faithful. We have often failed, but He is true to the promise He has made. He fulfills all obligations. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

In the latter part of June we arrived at home after having been in the East and North a few hours over two weeks, and it was a very pleasant trip indeed. Early this year our work was planned in anticipation of such a trip, but we did not know who would be available to take care of our home and livestock. Our return was just one week short of two years since we last had been away together. One has to stay by the stuff.

Shortly after our plans and prayers had gone in this direction we received a letter from Bro. Ira Y. and Sister Libbie Miller, Middlebury, Ind., asking whether we would consider letting them come into our home and taking over for ten days or two weeks. They were totally unaware of our plans, of course, and after a short correspondence this trip was arranged for. We were in Goshen for the Annual Mission Board Meeting and to see our folks. My father is now past eighty-seven and his eyes are failing. All his children were at home on Saturday, June 18. We praise God and thank the Millers for this happy time of fellowship. We found our home spic and span and the livestock well cared for.

Perhaps there are others to whom the Lord could speak in a similar way to relieve some other mission workers? We are sure that such an experience would enlarge the vision and enable to pray more intelligently. We would be happy to supply the names of several couples we know that could profitably be relieved a short time. If you are interested, let us know. Perhaps we together can help the Lord to answer prayer.

We are mindful that many mission workers are on full support and get regular furloughs, and may not need the relieving of which I now speak, but we do know that there are those who are deserving and would be very appreciative of your thoughtfulness. Choose someone who is not related, and make it possible for them to see their home folks.

We hear much of faith missions today and many are inclined to favor that plan. Our experience since coming to Arkansas has been that trying to build a church and a new home and at the same time be self-supporting is also a work of faith. This has been especially true in the last three years of drought. However, two things have been real encouragements to us during this time. 1. Our people have struggled on, believing that God would see them through someway and He did. 2. God Himself again gave abundant evidence of His love and care for His own. Ps. 37:25. As a result we can say that we never suffered want. God through His people supplied every need.

So far in 1955 we have had an abundance of rain, hence good crops and gardens. We have also had some clear profit on broilers and pigs. We do praise the Lord for the marvelous blessings He has bestowed thus in a material way and ask you as a child of God to join with us in prayer for strength and wisdom for the work here in the year ahead. Pray that we might be faithful to Him that called us. Pray that the Holy Spirit would convict the backslider, the wayward, and the indifferent, and that they might come to themselves and return to the Lord and Saviour Jesus Christ.

Calico Rock, Ark.

75 Years Ago

(From Herald of Truth, Sept., 1880)

Let us base our religion upon the Scriptures, and if they require us to make ourselves singular, let us not be ashamed.

—J. S. Coffman.

A new edition of the Allgemeine Liedersammlung . . . is ready for delivery. The book contains 353 German and 44 English hymns. This book . . . seems to be growing in favor.

Bro. Noah Troyer, . . . the "Sleeping Preacher," . . . stopped at Elkhart . . . spoke in the Mennonite Meeting-house. . . . His attacks come over him every evening, though he does not speak every evening. During the last year he spoke 133 nights in succession. . . . This is indeed a remarkable case.

The Cologne Cathedral was completed about the middle of August. This work has been going on since 1250.

During the week ending Aug. 7th thirty-seven deaths by yellow fever occurred at Havana, Cuba.

Beatitudes—V

Matthew 5:7

By Elaine Sommers Rich

Blest are the merciful, who lushly pour
Kindness into lives of rascal men;
Who, wronged a dozen times, forgive again.
Their mercy is a never-closing door.
Blest are the merciful, for they explore
God's prodigal abundant love and then
Mirror His grace into another's ken.
Eternity through them taps on time's shore.
Blest are these Kingdom-wise, Main Street-naive.
Their joy, exhaustless as the widow's oil,
Has never yet been known to spoil.
The measure given they also receive.
For only life that's thrown with love away
Endures beyond our little solar day.

Hyattsville, Md.

Strolling in Solomon's Pleasure Gardens

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

There is one spot between Bethlehem and Hebron which calls to mind in a lively form the works of the peaceful reign of King Solomon. The famous gardens which bear his name are about ten miles to the south of Jerusalem. We drive along the Bethlehem road, and reach a spot from where particularly the town of Christ's nativity looks well and forms a perfect crown to the mountain.

Very soon between two rocky mountains we come to a narrow valley clothed in the freshest verdure. Bewildering as King Solomon's gardens near Jerusalem may have been, they were quite eclipsed by the splendor of others created by copious irrigation, chiefly from artificial supplies of water at the village of Artas.

And what of Solomon's Pools, a mile to the west from Artas? Could there be any doubt that these colossal waterworks and the hidden "sealed fountain" nearby were the "pools of water" referred to in Ecclesiastes and part of that gigantic system of irrigation which transformed the whole of the region into a veritable earthly paradise? No, it was beyond doubt that there before us lie the "gardens of the great and wise king."

If Solomon really constructed these vast reservoirs, it is probable that it was on the neighboring hills that he planted the vineyards, and in the valleys made the gardens and orchards of all kinds of fruits. Whether it be from the force of contrast, or from intrinsic charms, it is always eulogized as one of singular attractions. The description at once topographically and in itself is so applicable to this neighborhood that it may be deemed a settled point.

But before the days of Solomon another of the favorite Bible heroes had trod the sacred soil of Artas. The young shepherd David, leading his flocks here from Bethlehem, must surely have been inspired by the streams and rugged landscapes of the region. In no other place near Bethlehem do we find either pastures or a constant supply of fresh running water. It is not an unreasonable supposition that David, who so intensely longed for a drink of water from the Well of Bethlehem, would have shown a similar partiality for this pretty valley below it, where he must have often played while a child. Not unlikely he had purchased it before he died!

When David became king he had no time to occupy himself with the pleasure which his son and successor was to enjoy. But on taking Solomon to Etam on excursions, he must have called his attention to its natural advantages, for as soon as he succeeded to the throne the new sovereign chose this spot as one of his "cities for chariots" (I Kings 10:26). Moreover, we are told that Solomon was particularly fond of the place because of its beautiful gardens, its fine spring, and the extreme fertility of its soil.

The village of Artas is a seemingly dry and barren spot, but one, in reality, whose loose, gray calcareous gravel makes it pre-eminently suitable for the production of fine fruit. Here can be seen truly wonderful gardens, where shrubs and plants, flowers and vegetables, grow with such astonishing luxuriance that it is hard ever to believe one's eyes! The kitchen-gardens produce all kinds of vegetables, cultivated most successfully. We hear of mustard plants in bushes six feet high, roots of great size, turnips and cabbages all show how a valley may, by careful cultivation and irrigation, "bloom like the rose," and prove that the soil of the Holy Land will still produce the hundredfold! Within its narrow glen and watered by an ever-running brook, the most luscious apricots, peaches, pears, figs, and other kinds of fruit are grown. The grapes ought not to be forgotten! They are a very marvel for size! Those fruit trees, in springtime gay with innumerable blossoms, or weighed down by fruit fit for the tables of kings and princes; the bright blue sky seen through the branches as we lie beneath them dreaming—the singing of the birds, the murmur of the brook, and the fragrant odor of the plants on which the bees found so plentiful a harvest make up a never-to-be-forgotten picture. When told this was the site of the Gardens of Solomon, who can wonder that we accept the statement as something more than an old wives tale? Who can wonder that one interested in this spot really reads and rereads the Song of Songs, and finds in it a confirmation of that legend? If the great king's pleasure gardens were anywhere, where else could they have been save in this "little paradise"? Well, at Artas let it be!

* * *

Here, perhaps, Solomon sought relief from the cares of state and of the mighty projects which he formed; and here he may have written some of his thousand proverbs. May we add here he found time to repent of the unutterable folly as well as sin of his dismal lapse into idolatry? The rills of this spot still gladden the visitor from the West, because they remind him of his own green home! Some men who may not have much poetry in their soul, have actually felt an inspiration on the spot!

Solomon surrounded himself with all the luxuries of an Oriental prince, not out of any vulgar love of show and ostentation, nor out of any strong sensual addictions, but that he might discover wherein the secret and fascination of pleasure lay, and what it could do for a man who pursued it wisely. He built himself new, costly palaces. He laid out paradises, planted them with vines and fruit trees of every sort, and large shady groves to screen off and attemper the heat of the sun. He dug great tanks and reservoirs of water, and cut channels which carried the cool vital stream through the garden and to the roots of the trees. He bought men and maids, and surrounded himself with the retinue of servants and slaves requisite to keep his palaces and paradises in order, to serve his sumptuous tables, to swell his pomp; he gathered together such a train of ministers, attendants, domestics, in-



Harvesting in the Gardens of King Solomon

door and outdoor slaves as is still thought necessary to the dignity of an Oriental prince!

But we must imagine Etam in Solomon's days as something more than a place of mere rustic beauty. From the many nations which surrounded his kingdom, the king selected wives and for every princess he built a palace. His Edomite princess, on account of the nearness of her native country, he placed at Etam, to which Solomon with a brilliant retinue rode out every morning.

To these thoroughly Oriental splendors, Solomon, conspicuous by his white robes, was wont to ride out in a magnificent chariot drawn by horses of matchless speed and beauty. Those who rode them made their beauty still more apparent, for they were young men of very tall stature and noble features, clothed in Tyrian purple, armed with quivers. Their long hair was covered with gold dust, sprinkled on it each day, and was flowing free in the wind as they sped on. When the rays of the sun struck them, their heads were ablaze with light. This magnificent retinue accompanied the king every morning when, according to custom, he left Jerusalem seated in a superb chariot and clothed in white to go to the country-house in Etam. In such magnificence did Solomon move!

And is Solomon not one of the most perfect riddles which the Scripture presents to our study? Today, displaying a knowledge more than earthly; tomorrow, he perpetrates follies almost more than man's. At one time a devout worshiper of Jehovah; at another, he heaps god upon god at the bidding of some heathen wife. At one period, he rules his kingdom in the singular fear of God; at another, he seems a sensualist. Such was Solomon—a monument of grace while he "walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful," but unstable as water when he trusted in his own heart and became a fool. What is man, when the wisest thus sank so far?

By his own bitter experience Solomon learned the emptiness of a life that seeks in earthly things its highest good. Gloomy and soul-harassing thoughts troubled him night and day. For him there was no longer any joy of life or peace of mind, and the future was dark with despair!

* * *

The thought that the wise king of Israel had often retired to these then well-wooded and well-watered valleys adds to the charm of our ramble. The eye is attracted by a pretty convent and a graceful chapel established on a spur of the mountain. This convent was founded in 1894. It is surrounded with rose trees, limes, and peaches. It all has an indescribable look of order and of plan.

We stroll in the very gardens of Solomon, not now, indeed, beautiful as when he came out in state with his gold-powdered servants to see them, but marked by the long winding defile green and fresh. The fountain in the village must have always filled the valley below it with orchards and flourishing gardens. It sends forth a copious supply of fine water, and forms a beautiful purling rill along the bottom of the valley, fertilizing its gardens and fields. Here the contemplative visitor cannot fail to be rewarded by a host of vivid impressions and fruitful reflections.

Scottdale, Pa.

Marks of Legalism

By Orrie D. Yoder

1. "Legalism" is spiritual suicide. Legalism would lead man to reject God's ways and salvation and would endeavor to let him trust alone in the merits of his own ways and salvation. The writers to the Galatians and Hebrews were quick to inform their readers that any legalistic addition to the Gospel of grace was fatal.

Has not the church of today been bleeding to death, as we supplant her living faith in her Living Head, by our multiplied self-righteousnesses and carnal attainments! Do not most of us go with the "nine" and seek the approval of "human priests" rather than falling down before our Christ and constantly trusting in Him? May our eyes be opened yet today, to see the *fixed,* impassable gulf between a living faith in our Living Christ and a dead faith in our self-attainments, be they those offered by religion, or by culture. Cp. Rom. 1:16.

2. We well know that the Old Testament rule and law of religion which inclined man to legalism, both because of its weakness, and because of the weakness of man, was only for that time and was preparatory to our present age of grace. When father Zacharias refused to name his newborn son after the family name of Aaron, declaring that "his name is John," the era for human priests was closing.

But here we are, nearly two millenniums removed from that day, and millions in the church, and out of it, are yet seeking *human* justification from this "disease" of sin. "Be good so that you can go to heaven someday," or, "join the church, so you'll not go to hell," are headlines of the common philosophies characterizing modern Christianity. Are not most people in the church today judged or approved by the social, religious, or cultural self-attainments of each individual? How meager or how absent is the emphasis that each stands before God with or without a living faith in our Living Christ!

3. Legalism is always tragic, and courts disappointment. Have you ever pictured many Old Testament saints who sadly failed in their faith and obedience, as they served God under the rule of law? Do you thank God that you can live in a better day, or are you satisfied to live like them?

Would you like to be Moses who from God Himself received the sacred oracles, and then after commanding them to thousands, sadly was barred from Canaan for disobeying God himself? Would you like to be as the wise man, saying to others, "Get wisdom . . . forget it not," and then later act and live as the most foolish of men? However, as we think of these tragic failures, let us not think so much of the men, as of times and conditions under which they lived, compared to our privileges today.

Their failures but boldly display our sad failures as leaders, teachers, and parents who fail to live what we command others. Why are we so content to be cursed by a legalistic devotion, and so little concerned with a liberty in Christ that makes us love "to do and to teach" as did our Lord? Acts 1:1. Our Lord died, and now lives that our rule of life might be like His, and not like those who sadly failed.

Long ago Paul rebuked "legalistic" leaders for preaching doctrine to others and then dishonoring God by their own breaking of the law they taught to others. Cp. Rom. 2:21-24. Is not our church program today characterized far too much by rules and resolutions which both those for whom they are made, and *those who make them,* fear too little to break or disregard? Where is that New Testament liberty of Christ today which with little outward rule and command led believers long ago to live in holy and loving obedience to laws of the Gospel? Where is that liberty of our Anabaptist forefathers, which they recovered for us out of a cold and legalistic churchianity of their day? Is their Christ, and His Gospel of loving obedience, lost to us today?

Why has our churchianity today become such a mass of cold and lifeless machinery demanding constant addition of rules and regulations, and of committees and personnel to try to make the "machine" go, as well as to see that additional rules are carried out? Why have so much system as in the religion of the Old Testament where so many saints were inclined to failure, and why so few true Christian-like saints and *leaders* who can say in liberty and triumph—"Let *us* go on," "Let *us* love one another"!

If God's revelation in the Old Testament could only make "minors," and if the New Testament Gospel of liberty brings us to maturity (Gal. 3:23, 24), is it not a shame upon us that so much of our sacred time and effort is today taken up with the "childish" traits of dissension, bickering, inactivity, or materialism? Why should not our church and mission work be characterized by the mature strength and advance of sacrificial service and love for our Christ and for the world He died to save and to set free from the bondage of sin and legalism?

4. Perhaps one of the worst blights of legalism is its air of self-righteousness, or self-sufficiency. Luke 18; Rev. 3. Perhaps the self-righteous spirit of Cain (Gen. 4),

A PRAYER
FOR THIS WEEK

O heavenly Father,
Teach us to pray!

We thank Thee for the Holy Spirit who maketh intercession for the saints according to Thy will. At this time when the concerns of our brotherhood are centered about our nonconformity to this world, we pray that we may more fully know Thy good and acceptable and perfect will for us. May we be wholly conformed to the image of Thy Son, our Saviour and Lord, that we may truly know Him, and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death; that by His indwelling presence we may be fruitful in every good work to the enrichment of others and the glory of Thy name. We humbly ask in Jesus' name. Amen. —David Alderfer.

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accelerated today by all our modern religious, cultural, and materialistic securities, have made us worse than he, yet never so blind to the fact as we seem today!

Having lost the liberty of the Gospel recovered for us by our Reformation fathers, we are seemingly swallowed up by a spirit of intolerance similar to that of the legalistic Christianity of the Dark Ages. With little criticism of self (Matt. 7:1-5) and with a wholesale condemnation of others, our denominations and congregations are sadly rent asunder by a legalistic intolerance of others who will not believe as we do, that is simply minus that liberty of love of our Christ who lived to respect others and do good to all.

Most religious people today are like the nine lepers—they want Christ and the church for fleshly benefits. They are happy to "congratulate" when the lesson and sermon so neatly fitted their brother, and are just as happy to "criticize" when the truth comes home to themselves. Where is that gratitude secured by that one lone leper who came to Christ, not alone for fleshly benefits, but for His joy and salvation! Such a salvation and gratitude leads to self-abhorrence and to praise and appreciation for others.

5. Again the weakness of the religion of the Old Testament is described as an unbearable "yoke" (Acts 15:10). "I go to the synagogue to keep up the religion of my parents" is the testimony, not only of the Jew, but such is the spirit of all religion, even when called "Christian," if it is void of the true spirit of the Gospel of Christ.

Dear reader, is your worship and service a "yoke" you have to bear? Parent, teacher, preacher, do you labor in the blessed liberty of our Christ, or must you simply endure the yoke placed upon your neck? Is the passing of the offering plate a disease you wish you could escape, or is it a joyful part of the program of the Gospel?

6. A legalistic worship is abhorred by God. Cp. Luke 18; Rev. 3. Heaven's mercies are barred to the legalistic worshiper, for prayer to such is not "getting things from God." "We pray, but God does not answer" is the chorus note of legalism while those rejoicing in the liberty of the Gospel ever sing, " 'Tis the blessed hour of prayer . . . trusting Him we believe."

7. Lastly, legalism is worldly. It is never from God, but originates from a heart deceived by the god of this world. Worldly religions are all necessarily legalistic. How sad that should one of the predominating notes of our Christian religion be "Nonconformity to the world," we should carry out such a program, or any of our religious programs in the worldly spirit of legalism.

Del Paso Heights, Calif.

Christian Educational Meetings

BY C. F. YAKE, *Educational Agent*

Members of the General Educational Council, and the Area Councils—elementary, secondary, collegiate, seminary, nursing education, and winter Bible school—as well as members of the Mennonite Board of Education and others in educational positions of responsibility should consider this an official notice of the educational meetings as stated above. By the time this is in print, the program as tentatively prepared will have been printed, and will also appear in the GOSPEL HERALD. It should be noted that all these meetings are public, and will be of special interest to anyone interested in our Christian educational work. Business meetings as well as the so-called inspirational sessions are for everybody. Every part of the program is inspirational and informational. Arrange your schedule of activities now so that you can include the meetings at Kalona, Iowa. This will also give you an opportunity to become acquainted with the Iowa Mennonite School, which has been in operation since 1945.

The theme for these meetings is "Christian Education Through Christian Schools." The program assignments are beamed to this theme. We are recognizing today, more than ever before, that the task of Christian homes and the church is to educate youth in a Christian way. It is becoming more clearly evident from day to day that this task must be assumed by the church as such and should not be turned over to the state. The public school system during the past has functioned very acceptably in many ways, and today is likewise rendering a very valuable service in the building of our country. However, the very nature of the public school system makes it impossible to promote primarily the interests of the Christian home and the church. Its primary interest is the development of a citizenry which places the state uppermost, and first, in spite of the fact that the common phraseology of "God and my country" is used.

Clearly, we do not want to disparage the good which is being done by the public schools. Certainly the expense of educating the youth is borne by the state and the burden of this is met by taxation which does not come heavily upon the families. Naturally this is a temptation to accept the public school system, and take things easy. However, if there is no Christian school to which children and youth can readily be sent, then it is the responsibility of Christian parents to take special interest in the local school. They showed witness accordingly to the honor and glory of God, and counteract as much as possible the things that are not Scriptural or to the best interest of youth. Christian teachers in the public school system have a marvelous opportunity for doing good, even though they are greatly limited in exerting a Christian influence.

However, this does not minimize our responsibility as a church to carry the burden of Christian education of our youth. *Christian Education Through Christian Schools* is the task to which we must commit ourselves as a denomination. This requires the development of a conviction for Christian schools, and a willingness to sacrifice to meet the financial obligations which must be carried in addition to paying the necessary public school taxes. This requires more than ordinary zealousness and devotion.

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PRAYER REQUESTS

(*Requests for this column must be signed*)

Pray for the many thousands of our children and young people who have just begun a new school year, that spiritual growth may keep pace with intellectual training.

Pray for the nonconformity conferences being held in many of our congregations on Sept. 17, 18, that real convictions may be formed and definite resolves may be made in a separation unto a life of holiness.

Thank God that doors for Gospel preaching are opening in Russia, and pray that there may be a rich harvest of believing.

Pray for the evangelistic campaign to be held Sept. 14-25 in Middlebury, Ind., by Bro. C. F. Derstine.

OUR SCHOOLS

Founding of the Mennonite Sanitarium

1905-1908

BY MRS. MAUDE SWARTZENDRUBER

From the earliest available records of civilization one learns that religion and medicine were always closely related. Thus it is not surprising that the first hospitals in the old world were connected with temples or places of worship. Some of these institutions might have been merely houses in which people had come to pray or offer sacrifices to a God for healing. It is significant to note that in the Old Testament—Leviticus, Deuteronomy, and Numbers—are stated principles of sanitation which continue to be in accord with modern principles of bacteriology. In the world of medicine Moses is recognized as the Father of sanitary hygiene.

In this country history records that the earliest hospitals were associated with almshouses and prisons. These first institutions—in the mid-seventeenth century—were instituted by tradesmen and city governments. The patients were the sick poor, the insane, and the destitute. The sick were cared for by prisoners and paupers. Filth and squalor abounded and epidemics were frequent and terrible. At this time there was no emphasis of religion in these houses of misery.

Not until the early nineteenth century do we have record of religious groups coming to this country to engage in hospital and nursing work. The Catholic orders came about 1809; the Protestant orders came in about 1845; and in 1850 there is record of deaconess orders coming to do nursing. It is recorded that during this period almost all the good hospital nursing was done by religious orders. "The beautiful order enforced by their gentle discipline, their self-denial, patience, skill, and tact, were the effect of Christian charity on the sympathetic hearts of intelligent women" (Goodnow's *Nursing History*).

The earliest hospitals in this land were established in the East, in New York, Maryland, and Pennsylvania. However, as early as 1855 a hospital was founded in San Francisco by an order of Catholic Sisters. The first hospital founded in Colorado was in 1887. By 1900 there were approximately 2,000 hospitals in the United States. Therefore, one is justified in saying that those of our own Mennonite brethren who were thinking and talking of establishing an institution for the care of the sick as early as 1903 and 1904 were, indeed, men of great courage and vision.

What was the chief purpose for founding a hospital or sanitarium (name used when referring to patients with consumption or tuberculosis) in the western area? Quite obviously the main purpose was to provide facilities for the proper care of those persons who had come to Colorado ill with lung trouble and who needed a place for rest and treatment. In the years 1903 to 1905 a number of such persons had migrated west in search of health.

The first recorded reference we have concerning the possibility of providing facilities, such as a hospital, was in a letter of D. S. Brunk as printed in the *Herald of Truth*, Dec. 31, 1903, in which he outlines a plan for the building of cottages for each individual who was ill:

We may be drawing water for other people and all the while be rusty pipes ourselves.
—Aaron Mast.

". . . our idea is to begin this work on a small scale and rather temporarily, thinking that it might be a stepping stone to a fully equipped sanitarium." It appears that Bro. Brunk may have been the chief instigator of the sanitarium plan. Apparently he received additional encouragement in his idea from other brethren in the community as well as from a colonization agent who suggested that the Mennonite people should build an institution to take care of the sick who were coming to this locality.

One Sunday afternoon in the year 1904, a number of families were together at the A. W. Rhodes home near La Junta. Present were Jacob and John Brunks, Sim Steiners, and George Ross and wife. As must have been customary with those Mennonite folk the conversation turned to the problem of giving care to those among them who were ill with "lung trouble" or consumption, as it was then called. That afternoon the seed of interest in finding a more adequate method of caring for these sick was sowed more widely. It can be safely assumed that this subject was much in the minds of those families and was made a matter of consistent praying.

Apparently this matter was discussed further with friends back east and particularly with leaders in the church areas surrounding Colorado. The next recorded information available is a minute passed by the body of the Kansas-Nebraska Conference district held near Hubbard, Oreg., on Oct. 5, 1905: "Resolved that this conference approve of the movement to establish a sanitarium at or near La Junta, Colorado, and we would advise that the corporation and stock holders and officers of the institution be conferred to members of the Mennonite and Amish Mennonite churches."

The "green light" signal had now been given. On Nov. 3, 1905, less than a month later, was held the first meeting of the Sanitarium Association. J. M. Brunk was chairman of the meeting. Those present were T. M. Erb, Newton, Kans.; J. F. Brunk, Kansas City; David Graber, California; R. J. Heatwole, Windom, Kans.; J. G. Wenger, Harper, Kans.; G. A. Kilgore, La Junta land agent; J. M. Brunk, La Junta; J. S. Shoemaker, Freeport, Ill.

At this meeting the motion passed by the Kansas-Nebraska Conference was considered and the following minute was recorded: "A resolution was passed to present this question to the General Conference for consideration." The report from General Conference held at Berlin (near Kitchener), Ontario, was, "on motion it was decided that we express our hearty sympathy with the idea of opening a sanitarium in Colorado and give it our moral support."

A meeting was then called at Kansas City which submitted the following report: "Name [of institution], Mennonite Sanitarium; Object, to assist those afflicted with consumption, asthma, and such other diseases as the climate and surrounding country would counteract."

The first members of the board of directors were D. S. Brunk, J. M. Brunk, J. M. Nunemaker, D. S. Weaver, and J. M. Hershey. At the first annual meeting on Jan. 1, 1906, the following officers were elected: President, J. M. Nunemaker; Vice-President, D. S. Weaver; Treasurer, D. S. Brunk; and Secretary, J. M. Brunk.

On Jan. 9, 1906, a certificate was issued by the state for incorporation of the Mennonite Sanitarium Association and J. F. Brunk was elected general manager of the sanitarium.

Soon after the formulation of the Mennonite Sanitarium Association interest was expressed in having the Mennonite Board of Missions and Charities with headquarters at Elkhart, Ind., assume over-all control of this new "baby." Forthwith a request was drawn up to be presented to the General Mission Board that ". . . this board of the Mennonite Sanitarium Association be placed under the supervision of the Mennonite Board of Missions and Charities as soon as conditions permit." This request was accepted by the Mission Board and in March in 1906 the association dispensed with the stock plan previously adopted and transferred all property in full to the Mennonite Board of Missions and Charities, under whose general supervision the institution still operates.

(Continued on page 885)

TEACHING THE WORD

A Work for Men in the Mennonite Church

BY NELSON E. KAUFFMAN

We have, among others, one thing in common with the Protestant tradition which possibly we do not fully understand. Our Anabaptist forefathers emphasized the priesthood of all believers, which was one of the important points of cleavage with the Roman Church. The Anabaptists of that day practiced more clearly, enthusiastically, and effectively the implications of this principle for every member of the church. All were witnesses, who spoke of their relationship with Christ as they moved about. Laymen were ready to take responsibility as ministers, if their leader was martyred.

Today with the revival of historical studies there has been also a revival of lay activity for which we are thankful. This interest presents certain problems to some of our ordained leadership. They are not prepared to guide, to use, or to encourage it. It brings with it the necessity for a different type of congregational leadership than has been required in our brotherhood for several centuries. It is encouraging, however, that our younger leadership is girding itself for the task.

The Commission for Christian Education, at the request of the General Council of General Conference, set up a Secretary of Adult Activities to serve in this area. It is our purpose to give encouragement to conferences and congregations to prepare themselves with simple organization to serve the laymen in their activities. Some of our conferences have appointed or elected Adult Activities Secretaries, while others are considering it. Areas or groups of congregations in reasonable geographical proximity have organized with an area co-ordinator to be ready to function in times of disaster. This in turn requires a congregational organization. Various areas are then co-ordinated through Mennonite Central Committee.

Disaster aid has been an activity in which all branches of Mennonites have desired to co-operate. For this reason area organizations have been open to all Mennonite groups, and MCC is the logical co-ordinating agency. It is our hope that in time our total membership will be organized so that it may be quickly mobilized in time of disaster.

The secret of effective disaster service lies partly in the effective and constant functioning of the brethren in the local congregation. While disaster aid may be the most glamorous of all our Adult Activities, it is not necessarily the most important.

There are many other types of service our brethren can render and should render. There are often opportunities to aid one another within the congregation. This might be for the minister or for a member who suffered a misfortune. There may also be opportunity for aid to a non-Mennonite in the community. We must be alert to such opportunities and not wait for the Red Cross or Salvation Army to act.

There will be an increasing number of short-term Voluntary Service opportunities for the adults of our church which are not in the local community. These will include service at church institutions, missions, camps, etc. These opportunities need to be developed and presented to our brethren. There will be week-end work and service opportunities. We believe our brethren will be ready to take advantage of these.

The courts may clear you if you kill someone with your automobile, but your conscience never will.—Tennessee Safety Council.

For some time to come we will have a Material Aid program in which our adult members will want to participate. Our sisters for years have served admirably and now our brethren will also want to have a part. The local men's organization is the logical group to serve in this capacity. It should also promote lay evangelism of various types.

We should not fail to mention the area of fellowship in a men's group. Several times a year at least there will be occasion for the adults to plan a program of Christian social fellowship, parents' meetings, father-son meetings, etc. It is not necessary for our brethren to join service clubs to find an outlet for this desire. Within the church of Christ the total of life needs is provided for.

The Secretary of Adult Activities is co-operating with the Secretary of Relief and Service of the Mission Board and with the Women's Missionary and Service Auxiliary in promoting and in giving help and guidance to congregations in setting up a program and organization. Inquiries are welcome. You may address Nelson E. Kauffman, Secretary of Adult Activities, Hannibal, Mo.

Hannibal, Mo.

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It is good to know that there has been a sharp decline in the number of divorces in the United States since 1946. The divorces per 1,000 married couples are now only 60 per cent of what they were then. However, the present rate is still more than twice what it was in 1900, according to Between the Lines.

A Modern Parable

By J. Paul Sauder

A man thought within him (his acres were broad)
A man thought within him; he was heard by the Lord.

* * * * *

"May God's work prosper and yet not by me,
For I am as busy as busy can be.
The preacher should look after sinful men
And bring them back to the Saviour again.
The deacon's job is to care for God's poor
And all of their needs supply from his store.
The preachers should stand sedate and tall
And not fall to weeping ever at all.
The preacher's place must be spic and span;
He must get in his crops if he possibly can
And then visit us. That's a minister's care.
(I know it's as close from here as from there.)
I do not like strangers; may they stay away
Except when I'm needing their help with the hay.
I hope that the church boards successful may be,
Get many deeds done and get them done free.
The debt on our new farm (not on the old)
Must all be paid off ere my giving grows bold."

Thus a man thought within him.
(His acres were broad)
Thus a man thought within him
And was heard by the Lord.

Now it's not too far to heaven, as most of us know,
So we're close to God's blessing and God isn't slow
To barrel His blessings to generous men
Who pour for the Lord and are filled up again.
But this man gave a cupful from out of his hoard
So a tincup of blessing was poured by the Lord.

Mt. Joy, Pa.

♣

I heard a buzz saw today. Had this been any day except Sunday I would have thought nothing of it.

But today, when the raspy-clanging sound came across the field I felt uncomfortable; I wished I hadn't heard it. Everything had been so quiet outdoors, like Sunday afternoons often are, and the day was comparable to none in providing a restful time of relaxation with friends.

It had seemed for an hour or so that all was right with the world; at least I liked to think that it was. Then I heard it; a noisy, sharp, workaday-world sound, having no meaning or poetry on a day set aside for rest.

I did enjoy the afternoon—it lent itself well to the relaxation I sought, yet I felt a dissatisfaction and I knew that all was not right with the world—I heard a buzz saw today.—Virginia Ann (Brenneman) Ryan.

FAMILY CIRCLE

Know Yourself

By Dorothy M. Herr

It's a very good habit to talk to yourself—
Take a moment or so every day.
You can learn a great deal about **you,** if you will,
Just by list'ning to what you say.

If you grumble and fuss and discuss all your friends,
Stop at once and start looking at you—
Ask yourself what you've done that you oughtn't have done
And consider the things you **should** do.

So arrange to take time for a chat with yourself,
For it is a most excellent way
To become well acquainted with that **self** of yours
Just by list'ning to what you may say.

Lititz, Pa.

Except Ye Become as Little Children

By BARBARA H. SLABAUGH

More and more it is becoming clear to me why Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." These little ones teach us such profound lessons in explicit faith and trust that it puts to shame what measly little confidence in God we "big people" do exercise.

What mother hasn't heard two little voices in controversy over the facts of an issue when one pipes up with, "Mamma said so!" There, it is all settled! There can be no question any more about the matter. Would that we had such faith in God's spoken Word! So many times we call for added proof or assurance of the truth other than the Word itself. Shame upon us for such limited confidence in our heavenly Parent!

Then there is the little tot who says, "Mother, why must I take a nap every day?" So Mother proceeds to explain the reason—to have strong healthy bodies that will not easily get sick. Immediately the child mind comprehends as she recalls how her little friends Sally and Sue don't take naps and they got sick just the other week. At some time or other we have wondered why God makes it needful for us to lay aside our activities until we realize our need of spiritual rehabilitation. Then we thank Him graciously that He saw fit to have us "come . . . apart . . . and rest a while" so that we might renew our strength.

Little two-year-old taught me a lesson the other day as he often does. From the start he has taken a liking to the additional member of our family, a fourteen-year-old boy. So far as he is concerned "Na-na" has always been a part of our household, and when he makes his rounds kissing Poppy and all the rest he includes "Na-na" also. Sonny has made me take inventory of my attitude toward new members of the group, be it church, community, or society in general. Do I have that warm openness that makes a guest feel at home from the start just as though he had always been one of the group? Or am I possibly just a wee bit discriminating as to whom I allow to become orientated into my society?

As I contemplate such simple pedagogy in practice which these innocent children perform I am condemned and can only say, "God be merciful to me that I may become as a little child and enter the kingdom of heaven."

Denbigh, Va.

A Summer Remembered

By Lorie C. Gooding

This is a summer she will long remember.
When many years are past she will recall
The mist-white, clover-scented early mornings,
The evening mountains, purple-robed and tall.

And she will not forget the blackbird's whistle,
Or pigeons rising to unheard alarms;
And she will not forget the joy of holding
Her first-born in unpracticed, eager arms.

Holmesville, Ohio.

A Tribute

By BETTY LOU PETERSHEIM

It is so nice we have a day set aside each year to thank and show our fathers and mothers how much we love and appreciate them. I'm sure they appreciate this, but how much lovelier would it be to show our parents daily through kindness and thoughtfulness just how much they do mean to us. Perhaps those of us who have lost one or both parents realize just a bit more keenly how precious "mom" and "dad" are.

One fondly reminisces to the pages of yesteryear, and so vividly visualizes the pictures of childhood. One glimpse becomes especially bright to me as I remember Mother's rock garden, which she cared for fondly. She was eagerly anticipating the morning when one favorite would burst into bloom and thoughtfully she invited me to share this joy with her. The great morning finally arrived and hurriedly I, with apronful of stemless blooms, ran to show Mother her prize flowers. I shall never forget Mother's face in that moment. Hiding the first look of dismay and wiping the tear that came to her eye, she lovingly and tenderly pulled me into the circle of her arms, thanking me for bringing her such lovely flowers.

Only a few more years passed and Mother left us for her home in glory. Then Dad assumed his great task of being both mother and father. It was only my brother Carl and I at home any more, since the four eldest had married and moved to other parts of the States.

Father tried hard to make a happy home for us despite his own heartache, and as children we were happy. I shall never forget, as we were speaking in a brother and sister fashion, how "Coggie" said, "You know, Beppy, ever since Mom died I seem to have a great big hollow spot inside my heart." Yes, we had hollow spots but we had many more happy, joyous moments.

Sometimes I believe that perhaps the Lord took Mother home with Him so that we could learn to appreciate Father more. Being the youngest child I was at home the longest and so loved and appreciated him all the more.

It was he who gave me the wise counsel I received in those years of growing up. I know I grieved Father's heart many times and of course now I regret it deeply. So lovingly he provided a Christian home, food, clothing, and an education; but more than that, he provided the companionship of a loving father.

He was ever ready at only my asking to lend a helping hand or to give advice for or against the kind of company I was keeping. It was Father who gave me the little helpful hints of cooking and it was nothing unusual for him, after his day's work, to come home and together we would can the peas until late at night.

(Continued on page 883)

TO BE NEAR TO GOD

Sunday, September 18

Read Psalm 139:1-18.

"He who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep." This means God is a better guard than men are. Men get drowsy and finally helpless after a long watchful period. God will never neglect an individual nor His people. He will never drop us out of His conciousness. We are always in His thoughts. He is a faithful and alert keeper of His people. We are a protected people. I am thankful that I can daily be God-kept.

Monday, September 19

Read Romans 8:28-39.

"The Lord is your keeper" are certainly welcome words. My ownership is not changed. Sometimes people give pets away. The next owner may not be as kind to them as the one before. God never will give me away. He wants me, and I want Him to keep me. I discovered that He is a very good keeper. His love for me never changes. He enjoys having me. No one is able to take me away from my Lord. As long as I want Him, I am His property.

Tuesday, September 20

Read Psalm 62.

"The Lord is your shade on your right hand," and that means He provides a suitable retreat. When the duties of the day get me going and beat upon me, I need a place that will give me some relief. Thoughts about God and His unfailing goodness refresh me. I can retreat to God most any time regardless of where I am. Seasons of fellowship with Him make me feel better. He helps me through the day and gives the strength needed.

Wednesday, September 21

Read Matthew 6:24-34.

"The sun shall not smite you by day, nor the moon by night." It is encouraging to know that by such means as these times of daily devotion with God I can keep going to do my duties. The cares of this life are not going to get me down. The rush of things is not going to sweep me off my feet. I'll not be smitten by the troubles during the day nor by the worries that want to bother me at night. God is truly my refuge and strength. "More thanksgivings to Him!"

Thursday, September 22

Read I John 3:1-10.

"The Lord will keep you from all evil" is a very precious promise. It is a reality as long as I let Him be the keeper. Someone may challenge me to live without sin today. I would not be interested in the challenge. With one thing I am concerned—to live without known sin at this moment. With God's power working in me such victory is possible. The next moment He can keep me from sin, until the day has been lived, victoriously in His strength.

Friday, September 23

Read Revelation 3:7-13.

"He will keep your life" is assurance of possible continued victorious living. If God can keep me from all known sin moment by moment for one day, He can keep me that way for a year, and on unto the end. As long as I resist all temptation in the Lord's strength and continue in faithful obedience and have a fairly complete knowledge of His Word, I will have the blessed experience of being continually kept by Him. "Thanks be to God for the victory!"

Saturday, September 24

Read John 14:12-21.

"The Lord will keep your going out and your coming in from this time forth and for evermore." A continual looking and yielding to God with His Spirit in full control makes possible the blessed reality in our own experience of this concluding statement in Psalm 121. This seems to sufficiently and continually take care of me and my needs. The Holy Spirit directs my going out in ready obedience to God and a joyful witnessing for Christ. He directs me as I come in for rest and refreshment. I go on unendingly with God.

(All Scripture quotations from Psalm 121, RSV.)

—Ira Eigsti.

Renewed Allegiance to the Law

Sunday School Lesson for September 25

(Nehemiah 8; 9; 10:28-39; Ezekiel 20:19, 20)

With today's lesson we close the half-year study of the Jews in the Old Testament. With whom did the Jews begin? In what book of the Bible? Let each member of the class tell of something they have learned from the history of the Jews. Tracing briefly the history would be wise too. So often we take too much historical knowledge for granted. And too often we don't help our pupils to see the broad outline—Abraham, Isaac, Jacob, Joseph (Egypt), Moses (Sinai), Joshua (Promised Land), Judges, Kings, Captivity, Return.

The whole history of Israel is a thought-provoking commentary on what happens when people lose their concern for God's laws and let them fall into disrepute today.

At this point it might be wise to think a bit on the disregard shown God's laws today. Let the class tell. (Sunday observance, adultery, fornication, oppression of poor in world.) See our need of a real revival leading us back to the observance of God's laws.

Ezekiel has spoken God's call to obedience of His statutes. 20:10, 20. Since the statutes and judgments are from our God, we are under obligation to obey them. He created us, sustains us, and has great blessings for men as He created them—in His image, with souls for fellowship with Him. To walk or live any other life than He dictated for His children will necessarily bring unhappiness and ruin in the end. This is true individually and nationally. Any worthy concept of God must include His Lordship.

Hallowing the Sabbath (Sunday for us) is a symbol of the respect and lordship one gives to God. Verse 20. Pupils might give illustrations to prove this.

The lesson text from Nehemiah tells of a spiritual revival following the building program of the returned Jews. Ezra and Nehemiah led the remnant back to God. Observe the elements in the reviving. The people came in sackcloth and ashes. Why? (Symbol of humility and sorrow and penance.) They came fasting.

The reading of the Word was at the heart of the revival. What God said brought them to repentance and confession. We need more than to be sorry for our disobedience. Inasmuch as the specific laws of God have been broken we need to confess these. Forgiveness follows such attitude toward sin.

Whenever, and this should be a continuing experience, we become familiar with the Word, we will be convicted to do God's will. One young woman said she didn't read the Bible lest she get convicted to be a missionary. Yes, there's power in the reading of the Word. Do your pupils have a testimony on this point?

One big response of the Jews was the desire to give to God His just tithes, a good test of any revival. What tithes did they decide to give? God first was expressed in their stewardship of all God had given.

Now that we are saved by grace rather than by obeying laws, are we any the less under obligation to God's laws? No. This is our greatest need—to get back to respect and obedience for His unchanging laws, and this will bring the blessing. Grace disposes us to obedience.

We need more preaching based on the Word. As Billy Graham says so often, "The Bible says," "The Bible says." If we rediscover the Bible we will repent, confess, and live in Christ.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Courts in Israel are struggling with problems arising out of the fact that migrants to Israel bring with them the customs and legal ideas of their countries of origin. Jews, for instance, from Yemen and other Moslem countries were accustomed to polygamy and wanted to continue plurality of wives in Israel. The Supreme Court in Israel, however, has decided that polygamy is illegal in that country.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Ruth Peachey will open an office for medical practice at Grantsville, Md., about Oct. 15. Her address will be Box 145.

Bro. Warren Rohrer, artist of near Philadelphia, Pa., will exhibit a painting in the Carnegie International Exhibition in Pittsburgh in October. This is one of about 120 paintings invited for exhibition in the American section.

The St. Jacobs, Ont., MYF gave a program at Fort Stewart, Ont., on Sept. 4.

Four married couples from St. Jacobs, Ont., gave a program at Bothwell, Ont., on Aug. 21.

A preschool prayer meeting for parents of students was held at Bethany High School, Goshen, Ind., on Aug. 29.

A group from the East Union congregation, Orrville, Ohio, gave a program at the Maple Grove Mission, Millersburg, Ohio, on Aug. 28.

A worship center is being built at Augusta, Wis. The believers there hope to complete the structure this fall. Anyone wishing to contribute may send donations either to Paul Stoll, Cadott, Wis., or to Harold Kauffman, Augusta, Route 1.

Changes of address: Harold E. Bauman, Orrville, Ohio, to 2745 Graham Ave., Louisville, Ky.; Arnold Dietzel from Hesston, Kans., to 309 North Lincoln, Hillsboro, Kans. Edward Kauffman from Akers, La., to Des Allemands, La.

Bro. Leonard Brown, Ellesmere, Ont., was guest speaker in a youth rally at Old Elora Park, Elmira, Ont., on Aug. 20.

Bro. Wilbur Yoder, Middlebury, Ind., conducted a Bible Conference at Chappell, Nebr., the week following Aug. 28.

Bro. and Sister Ralph Holderman have gone to Alaska for another year of teaching.

Bro. George Beare, former missionary to India, has moved to Hesston, Kans., where he will assist in the field work for Hesston College.

Bro. Martin Duerksen, Buenos Aires, Argentina, spoke at St. Jacobs, Ont., on Sept. 9.

VS workers from Elgin, Ill., gave a program at Metamora, Ill., on Sept. 4.

Bro. J. Paul Sauder has moved from Mt. Joy, Pa., to Marilla, N.Y., where he will teach in the school sponsored by the Albany congregation.

Bro. Peter Wiebe, Goshen, Ind., directed the Family Week program at Little Eden during August.

Bro. Ernest Swartzentruber was ordained to the ministry on Aug. 21 near Schuyler, Va., by Bro. Alvin Swartz, assisted by Bro. Nevin Bender.

Bro. and Sister Charles Shenk, Biglerville, Pa., will be attending school this winter at Goshen College.

The Burton, Ohio, congregation gave a program at Plainview near Aurora, Ohio, on Aug. 28.

A nursing home has been opened at Milverton, Ont., by the Ontario Amish Mennonite Conference. Bro. Willard Schwartzentruber is in charge. Dedication services were held on July 30.

A new congregation has been organized at Winston, Oreg., one hundred miles south of Albany. It will be affiliated with the Pacific Coast Conference. Bro. Roy Hostetler is the minister.

A Service Organization committee has been appointed by the Illinois Mission Board to assist in service outreach, including disaster service. The committee consists of Tilman Smith, Chairman, Edwin Stalter, Eldon Shank, Willis Eigsti, and Robert Kennel.

Bro. S. A. Yoder and family, Goshen, Ind., sailed on Aug. 24 for Greece where Bro. Yoder will teach at Thessalonike.

Bro. Herman Tan and wife, after several years in U.S., have returned to their home in Java.

Bro. Willard Smith and wife, after a year of service in Mexico, have returned to their home and work in Goshen, Ind.

Bro. Melvin Gingerich and wife are on their way to Japan for a two-year term of service under MCC. Their address is 350 Setamachi, Tamagawa, Setagoya-ku, Tokyo, Japan.

Bro. Richard Martin and the Men's Chorus from the Salem Church, Elida, Ohio, gave a program on Sept. 4 at the neighboring Pike Church.

Bro. and Sister Don Mast have moved from Scottdale to Harrisonburg, Va., where Bro. Mast plans to attend school.

The Fourth Education Conference of the Pacific Coast Conference was held at the Western Mennonite School campus Aug. 20, with Bro. C. F. Derstine, Kitchener, Ont., as the guest speaker. Sister Ida Bontrager discussed "The Christian Day School." Time was also given for faculty and board members to present their concerns for W.M.S.

Speakers for a Sunday-school meeting held at Providence Church, Yerkes, Pa., Sept. 10, 11, were Don Augsburger and Stanley Beidler.

CPS men and families observed the annual picnic on Sept. 4 at Maude Williamson State Park north of Salem, Oreg.

Announcements

C. L. Graber speaks on Paraguay at Goshen College Vesper Services on Sept. 25.

Second annual meeting at Millport, Pa., Mission afternoon and evening of Sept. 18. Speakers: Earl Groff, Harold Forwood, Paul Angstadt, Raymond Bucher, and Richard Kling. Everyone welcome.

Bible instruction meeting, Paradise, Pa., with Ward Shank, Broadway, Va., and Irvin Kreider as speakers, Oct. 8, 9.

Annual inspirational song service at Sunnyside Mission, Lancaster, Pa., 2:00 p.m. Sept. 18. Bro. Benjamin F. Weaver, Bowmansville, Pa., speaks both afternoon and evening.

Report of Radio Gospel Fellowship, Lancaster, Pa.: Organized July 25, 1954, with fifteen members. Ended year's activities with 150 members. Funds received from members and friends $2,766.74. Funds disbursed, $2,469.50. Recipients included Northern Light Gospel Mission, Loman, Minn., Luz y Verdad Spanish Broadcast, local and nearby missions. Supplied $700 to pay for two battery charges for the radio transmitters used in the Honduras area. On July 25, 1955, the members voted to change the name to World Wide Gospel Fellowship. The purpose in mind is to broaden the field in all kinds of mission efforts. All future announcements will be made under this name. Next meeting at Vine Street Church, 7:30 p.m. Sept. 26, with Stanley Shenk, West Liberty, Ohio, as guest speaker.

Northeastern Ohio WMSA meeting at Smithville, Ohio, high school, with Mrs. J. G. Yoder, Goshen, Ind., as visiting speaker.

Bible meeting at Palo Alto Chapel, Pottsville, Pa., Sept. 17, 18, with Joseph Martin, Manchester, Pa.; Harold Fly, Bethlehem, Pa., and John Glick, Oley, Pa., as speakers.

Bro. G. Parke Book, Paradise, Pa., announces the following communion dates: Sept. 18, Paradise; Oct. 2, Old Road; Oct. 16, Welsh Mountain; Oct. 23, Hershey; Oct. 30, Nickel Mines; Nov. 6, Mt. Pleasant; Nov. 6, evening, Meadville; Nov. 13, Samaritan Home; Nov. 20, Kinzer.

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Simultaneous Nonconformity Conferences in many of our churches, sponsored by the Commission for Christian Education, Sept. 17, 18.
Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Sister Marie Moyer, missionary on furlough from M.P., India, plans to attend the School of Journalism of Syracuse University, Syracuse, N.Y., this fall where she will study religious journalism in preparation for further work in India.

The Gladstone Mennonite Church, Cleveland, Ohio, is planning evangelistic meetings for Oct. 23-30 with Bro. Wm. G. Detweiler, Orrville, Ohio, as evangelist.

Members of the Students-in-Industry unit, Chicago, Ill., gave a program at the Mennonite Home Mission, Chicago, on the evening of Aug. 21.

Bro. Paul Martin, Hawkesville, Ont., preached at the Detroit Mennonite Church Sunday morning, Aug. 21, in the absence of Pastor Frederick Erb who preached that morning at Protection, Kans., Mennonite Church.

The Puerto Rico Mennonite Conference was received as a member of General Conference during the biennial session at Hesston, Kans., Aug. 23-26. Bro. John Driver, Palo Hincado, Puerto Rico, was present to represent the Puerto Rico conference.

Bro. H. James Martin, Montevideo, Uruguay, is giving some time to teaching English to four young people. The Martins are using home visitation Bible teaching as their present mission outreach. They desire the prayers of the home church.

Bro. Glenn Musselman, missionary under appointment to Brazil, preached for the Pleasant Hill congregation, East Peoria, Ill., on Sunday morning, Aug. 28, and for the Locust Grove congregation, Elkhart, Ind., on Sunday morning, Sept. 4.

Sister Lena Graber, missionary on furlough from India, spoke at the Mennonite Spanish Church, Chicago, Ill., on Sunday evening, Aug. 28.

The licensing service for Bro. James Christophel originally scheduled for Sept. 4 at the Mennonite Home Mission, Chicago, Ill., where he is serving as associate pastor, will now be held on Sept. 18.

A farewell service for the Glenn Musselman family, missionaries under appointment to Brazil, is being planned at the Bethel Church, Mummasburg, Pa., for Sunday, Sept. 18. A similar service was held with the College Mennonite Church, Goshen, Ind., home congregation of Sister Musselman, on Sunday evening, Aug. 21.

The two missionary couples under appointment to Brazil, the Glenn Musselmans and David Hostetlers, plan to leave for Brazil by air on Sept. 27, pending the securing of residence visas. They plan to spend several days with the missionaries in Puerto Rico en route to the field.

Bro. Albert Buckwalter, missionary on furlough from the Argentine Chaco, kept the following appointments in Indiana and Ontario recently: Sept. 4, morning, College Mennonite Church, Goshen, Ind.; evening, Clinton Frame Mennonite Church, Goshen, Ind.; Sept. 9, Mapleview A.M. Church, Wellesley, Ont.; Sept. 10, St. Agatha, Ont., A.M. Church; Sept. 11, morning, Bloomingdale, Ont., Mennonite Church; evening, Waterloo, Ont., Mennonite Church.

About 80 young people and adults attended the annual summer Bible camp conducted by the Japan Mennonite Church early in August. An observer staying at the camp site wrote in a letter: "I was impressed by the helpfulness and love shown between the various groups from the different mission centers." He has been inspired to learn more about Christ.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, served the Bancroft Mennonite Church, Toledo, Ohio, on Sunday, Sept. 11. They are scheduled to be in the Coshocton and Fredericktown areas of central Ohio, Sept. 17, 18.

The fall meeting of the Hokkaido Mennonite Fellowship was held at Nakashibetsu, Sept. 6-9. Pray for the Japan church and particularly for the missionaries as they plan for the future of their witness.

The brethren David Shank and Roger Rimbert from Brussels, Belgium, spoke at the St. Jacobs, Ont., Mennonite Church on Sunday morning, Sept. 11, and at the Preston, Ont., Mennonite Church in the evening. They are spending Sept. 12-18 investigating witnessing opportunities in Quebec and are accompanied by the brethren J. B. Martin and Emerson McDowell of the Ontario Mennonite Conference.

Bro. Lawrence Brunk, missionary on furlough from Argentina, will be speaking at Williamson, Pa., the week end of Sept. 24, 25.

Don Rebers report from Hombetsu, Japan, that interest in their tent evangelism campaign was good. They had seats for 60 in the tent with about 20 standing on the outside each evening. Quite a few young people signed cards showing their interest in Christianity.

Bro. and Sister J. W. Shank, La Junta, Colo., missionaries on retirement from Argentina, are planning to go to Puerto Rico for the beginning of the second term of the new Bible Institute there early in November. Bro. Shank will teach in the Institute.

Sister Anna Hallman Byler, missionary to Argentina, returned to the U.S. and Canada, for her father's funeral held near Kitchener, Ont., on Monday, Aug. 29. Her trip was made possible through the courtesy of a friend. She was already in Buenos Aires scheduled to fly home when word arrived of her father's death.

Praise God for the convalescence of Sister Elsie Shirk, missionary to Bihar, India. Bro. Shirk planned to go to the hills to bring her to the plains during the first week in September. Pray for her continued recovery.

Your Treasurer Reports

Mission work of the Mennonite Church is well divided into three areas. The General Mission Board concentrates in foreign fields and in some of the home mission projects where support is needed from the total church. The district conference mission boards carry on the mission program largely within their conference areas reaching out into many needy fields. On the congregational level there are many out-posts and programs which reach out into the local and surrounding communities.

We believe this is a good organizational plan and should serve the church well in further planning for and extending the Gospel witness. Many times I have referred to the financial needs of the General Board. I would like to take this opportunity to also encourage support for the district conference mission boards. The brethren who are appointed to serve on the district boards are presented with many problems in finding and carrying on the witness of the church in the conference areas and are to be commended for the aggressive way they have felt the call to make their work effective. We trust that the Lord will continue to bless their efforts.

I am sure that the district programs are worthy of our support. It is sometimes easier to see the need in foreign missions and fail to see the lost souls in our own country and communities. The church needs to extend its witness in all areas, and the financial needs of district programs are important if their task is to be well done. May we encourage continued and liberal support for this area of our mission program. Funds can be contributed for specific projects or given to the district general mission fund. Send all contributions to your district board treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, kept the following appointments in early September en route home from General Conference at Hesston: Sept. 5, Pea Ridge, Mo.; Sept. 6, Montgomery, Ind.; Sept. 7, Bean Blossom, Ind.; Sept. 8, Medway, Ohio; Sept. 9, Oak Grove, West Liberty, Ohio.

The Virginia Mennonite Board of Missions and Charities dedicated the National Heights Mennonite Church, Richmond, on Sunday, July 24. Bro. Ralph Zeigler is pastor.

Harvest Home and Bible meeting at Hammer Creek Church, Lititz, Pa., Saturday afternoon and evening and all day Sunday, Sept. 24, 25, with John Martin, Waynesboro, Va., and Sanford Shetler, Hollsopple, Pa., as guest speakers.

Christ Building His Church in Japan

BY RALPH BUCKWALTER

A Message for the Hokkaido Mennonite Fellowship, May 6, 1955

I

In 1960 the Christian Church will celebrate the one hundredth anniversary of its founding. In the same year the Mennonite Church in Japan will commemorate her tenth anniversary, as God blesses and leads. Whether it be ten decades or one, Christ still confronts His church in the piercing, compelling words of His great commission. He burns into our souls a great affirmation, "all authority . . . has been given to me," follows it with four inescapable imperatives, "go . . . make disciples . . . baptizing them . . . teaching them . . . " and concludes with the assuring promise, "lo, I am with you always . . . ." This final declaration takes us back to Matthew's record of Peter's great confession, "Thou art the Christ," and Jesus' spontaneous reply that rings clear and strong across the centuries, "I will build my church!"

During the past five and a half years that the Mennonite Church has been permitted to share in the proclamation of the Gospel in Japan, Christ's promise has become reality in our common experience. Many times we have been filled with amazement at how Christ has multiplied the few loaves and fish that have been given over to Him. If we look over the Japan Mennonite Church membership roll we find cause for rejoicing as well as reason for earnest self-examination and intercessory prayer. During the three-year period from the first baptism class in December 1951, to the most recent one in January 1955, there have been 65 Christians received into the fellowship of the church, three by church letter and the remainder by water baptism. There are perhaps eight or nine whose status is uncertain but who are still nominally members of the church. And there are four who have withdrawn completely from the church.

We need to give serious attention to this "graduating from the church" plague which seems to be universal in the Japanese Christian Church and which has already taken too great a toll in our work. Among the remaining fifty odd believers in the church there is a wide range of Christian growth and commitment. It seems that the total message of the spirit to the seven churches in Asia is required to cover the varying conditions in the church here. In the same breath we must add that this applies as well to our own personal lives as missionaries, for we are a part of the church which it has pleased the Father to bring into existence. We can see in the church, more than we sometimes care to admit, an indication of our own spiritual temperature, as well as a reflection of our own Christian life and teaching. May God give us the clarity of mind and purity of heart to discern the true condition of our spiritual lives and the church's life that we together with our Japanese brothers and sisters in Christ can learn the way and pay the price of continuous revival. It is only as we do this that Christ will be able to build His church.

Let us consider further how Christ is building His church among us. Up to the present, the development in her life and witness has not been in terms of a master blueprint imposed from the outside, but rather the seizing of opportunities, entering doors, and attempting to meet existing needs. The winter Bible school and the summer Bible camp programs, as well as the begining of work camps, and all the activities of the various centers illustrate this fact. The two above-mentioned church-wide winter and summer projects plus the spring and fall general church meetings make possible a quarterly inter-congregation fellowship. We cannot overestimate the importance of these meetings in the life of the church.

Even with this program, however, it is extremely difficult to gather even a majority of the Christians together at one time. Widely scattered places of study or work, the disparity of working hours, and varying home conditions of the members contribute to this situation.

We all realize, too, that at this stage the number of active workers in the church is very small. For example, in Kushiro slightly more than half of the members are in a position to help actively in the local congregation. We may feel extremely handicapped also because there are so few mature Christian leaders in the church who are ready and capable of assuming responsibility in shepherding the flock. We can be sure that our brethren feel this lack even more keenly than we. How we marvel at their patience with us as we blunder through the language and so often fail to make vital contact at a deep level! Again and again, we are thrown back on the Word, realizing our utter dependance on the Spirit of God to use His two-edged sword.

On the other hand, the smallness of the congregations and the fact that there are no national pastors yet who can lead the church has emphasized the necessity of each Christian being a witnessing Christian. In many cases this has spelled rapid growth in Christ for the new believers because they have been called upon immediately to exercise their faith. This has been a blessing, though it does not minimize the urgent need for consecrated, called-of-God men to preach the Word and lead the church in the fulfillment of her charge to proclaim the Gospel to the whole world. As we pray and work toward the fulfilling of this great need for trained, spiritually qualified leaders of the church who will be strong servants of the Word, we need the courage to move forward at God's pace in order that His kingdom might come in His time.

We know Christ is building His church now because He is bringing to pass, through the Holy Spirit, a growing church consciousness in the body of believers. Now this might conceivably be perverted into a narrow sectarianism. There are characteristics of Japanese society which can cause the church to become ingrown at a very early stage. But through clear teaching and humble example prompted by the love of God, this pitfall can be avoided and corrected where it already exists. However, there are definite signs of a healthy self-consciousness in the church today which is resulting in the desire of the little flock to assume her God-given responsibility for her total life and witness.

At summer Bible camp last year the schedule allowed a brief hour each afternoon during free time for the Christians to meet together. It was during these informal discussions that the idea for the first general conference (or the Nippon Mennonite Taikai) was brought to the definite planning stage. The first meeting was held at Obihiro on Oct. 30, 31, 1954, and the second meeting at Kushiro on May 14, 15, 1955. Every decision and every plan that we make here must be made in view of that meeting. This Hokkaido Mennonite Fellowship organization is not the important thing.

The new monthly church paper, **The Mennonite,** which is now in its ninth issue, also grew out of the discussions at the summer Bible camp last year. It is an entirely indigenous development designed to meet a need for closer inter-congregation fellowship. Some of us, undoubtedly, know very little about what this newspaper contains. In general, the first page is a lead article by either a missionary or one of the more mature Japanese Christians. Recently there is a regular monthly Bible exposition by Brother Hayashi, a man of long Christian experience who belongs to the Japan Holiness Church but is worshiping with the Kushiro Mennonite congregation since his own group has no meeting in the city. There is news from the various centers, various articles, reports of special activities of general interest, testimonies, etc.

It is urgent that some of us, if not all, try to keep abreast of the contents of the paper. If we do so, we can also use the paper as a means of expressing special concerns and convictions. The question may arise as to whether we are not running quite a risk in not having any editorial control over the paper. How can we be sure that some unacceptable teaching might not creep in sometime? In the first place, we need to have confidence in the Holy Spirit to guide the church into the truth. May I give one example of how it worked out.

Sakaki san wrote a series of three articles entitled "Kirisuto izen" (before Christ) in which he related his experiences before he became a Christian—five years in a Buddhist youth group, five years in the communist party just after the war, and then his conversion. Kannari san, one of the promising young men in the church who is now teaching school in Obihiro, felt that some statements in the articles were a bit too much on the side of compromise. He has now written an article entitled "Kirisuto igo" (after Christ) in which he seeks to give expression to the uncompromising Christian faith and holy living. As I said before, I believe that we must keep an active interest in this new church organ, but at the same time it is my conviction that the present editor can be trusted to guide it into becoming an effective

tool for promoting church unity, the defense of the faith, and the proclamation of the Evangel. He needs our prayers, our contributions in articles and pictures, and our constructive suggestions from time to time.

I have only pointed out several concrete ways in which the Lord is building His church. Spiritual life is not measured, however, merely by statistics and activities as Christ's message to the church at Sardis clearly points out. More important it is that sin is being dealt with, that a spirit of mutual forgiveness and love pervades the Christian fellowship, and that seekers are finding salvation in Christ through the clear and bold witness of the church. Christ is our judge, but we have the mind of Christ and should be able to discern whether or not His Spirit is having free course in our lives and the lives of the brethren. We rejoice that there is evidence of spiritual growth in confession of sin, in mutual burden bearing, in willingness to forgive one another, in seeking to restore a fallen brother, in witnessing to family and friends, in a growing church consciousness and awareness that the church's primary task is to herald the Gospel. But the church is not without blemishes. The temptation to compromise with the world, to be swayed by false doctrine, to relax vigilance when opposition fades, to give Christ and His church lip service in place of total life obedience, these and many more assail the church and are not always met in Christ's victory. We know that clear witness cannot be achieved by legislating the lives of the believers, but only by "continous revival" and the transformed fellowship of the "Calvary Road." It is our burning desire that we "may present every man perfect in Christ Jesus: whereunto . . . [we] labour, striving according to his working, which worketh in . . . [us] mightily."

(To be continued)

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JAPAN RESPONDS

I have so much to tell you, for in these recent months so much has happened. I went to Japan for a three-months evangelistic tour February 1 to May 1. I was told that the criticism of America regarding the H-bomb tests in the Pacific and the insistence of America on Japan's rearming was turning its edge against Christianity and that I would have hard sledding this time. I was prepared for it—and used to it in India. But while there was some falling away on the part of student attendance in public meetings, nevertheless the crowds were about as large as on my three previous visits since the war and the response was about the same.

We felt the quality of the response was even better than previous visits, for the people signed the cards with more discrimination and hesitation. We did not put pressure on the signing of cards, it was the other way around. Nevertheless we had 24,000 people sign the cards, of whom 18,000 were non-Christians. Their signing meant that they wanted to be baptized at once or after a period of preparation. These cards were handed over to the local pastors.

Though I went to 72 cities in three months, I came away not even tired. Grace and more grace sustained me. I am going back to Japan in 1957 and 1959 at the Centenary Celebration—a hundred years of Protestant missions in Japan.—E. Stanley Jones **India Letter.**

Introducing Our New Members

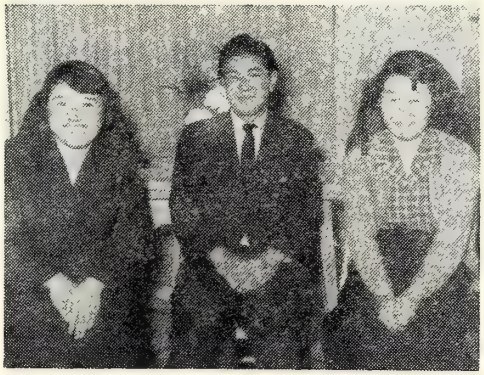
BY DON REBER

Miss Aikawa started coming to our home in Hombetsu the first part of this year. She had not attended before and told her parents she was coming to study English, as she told us later. She was a very active and regular member of the seekers' class and the Sunday evening services. She also was thrilled to be able to help in teaching Sunday school. She has had to stop teaching because her parents require her to work in the fields every day from early morning to late at night. She does come to Sunday evening Bible study even though she has to ride a bicycle 30 minutes one way to do so and return to the field hut so that she can be there early the next morning to continue hoeing weeds in the beans.

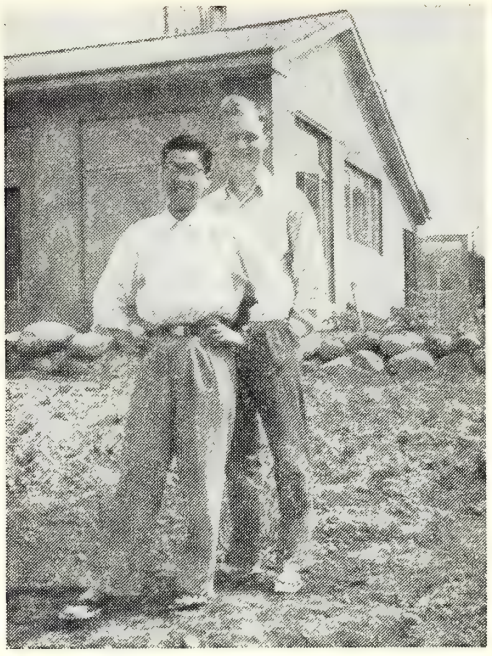
Miss Aikawa became a Christian and was baptized with our first class of believers on June 12 of this year. She is 22 years old and a very energetic personal worker. Pray for her as she tries earnestly to win her family for Christ. She has already succeeded in bringing them to her baptism class.

Mr. Sawada, a young man about 21 years old, works at the Japanese furniture-making trade. He has helped beautify our home by making cupboard doors and a phonograph record chest for our living room. He came to our house for various meetings from the very first week we arrived in Hombetsu. He was very shy at first but has gotten over that. Since he has studied with the Salvation Army for a couple of years, he had a good start of Biblical knowledge. He had to answer for himself the problem of becoming baptized and entering the church, which is not the practice of the Salvation Army. He is also a very energetic personal worker who brings many friends to the church.

Miss Manizaki found her way to our door to be a helper to Barbara in the various house-



The three young people from Hombetsu, Japan, who were the first persons to be baptized there: (left to right) Miss Aikawa, Mr. Sawada, Miss Manizaki.



Don Reber and Mr. Hiwatashi, a young man baptized by Carl Beck, who has been helping Don with language study and translation work during the summer of 1955 and who expects to enter university in the fall of 1955.

hold chores. We soon became closely attached to her and found it hard to see her go when she had to return home to work in her father's store. She is also about 20 years old and a very sincere person. At present she finds practically no time in which to come to our meetings. She has, however, helped in the Sunday school from the beginning and remains for the eleven o'clock worship service usually. Pray for her that she may be a real witness in her home to the love of Christ.

I would like to express one real concern we have for the young people of Japan, one that is quite impossible for people in America to understand. When a young person in Japan accepts Christ and becomes a member of the church, he more or less isolates himself from his family and from the normal activities of society. He really becomes quite alone in many ways. Therefore, it is actually a decision of great moment when a young person in Japan steps out for his Lord and Master.

The Japanese do not work on the basis of individuals but on the basis of families or neighborhoods, that is, a large connected family group. Once they isolate themselves from this group, they no longer have the privileges of marriage, etc. And since the church is still a tiny group in Japan, the fellowship with fellow believers is also not very much to offer them. Therefore, we want you to pray for these young people of the church that they may remain true and grow in their Christian life. Life is not running their way in Japan. They must make their own way, and praise God, they can with Christ and some loving help from us and with your prayers.

Hombetsu, Japan.

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The church is a fellowship of forgiven sinners.—Paul Mininger.

The Gospel, the Power of God unto Salvation

The Apostle Paul defines the Gospel in terms of power, not simply a pleasing story nor an interesting system of philosophy, but the power of God, and it can therefore provide everything that the human soul needs for time and for eternity. The Gospel is designed to bring salvation to everyone who believes in Christ.

In Cuba, as in many other areas of the world, there is much spiritual need. There are those who have attached themselves to a religious system in order to find a sense of spiritual well-being, but have not experienced the power of God in their lives nor have they experienced salvation. Others are quick to lend a listening ear to the Gospel message, but lose interest very quickly and are not willing to pay the price of discipleship. There are also those souls who are earnestly seeking the truth which is found only in the Gospel.

Our work takes us out into the countryside, into a seaport town and fishing village, to a sugar central where the workers live in company-owned houses, and into several towns. There are also some contacts here in the city where we are living. Our contacts include individuals from various social levels, standards of living, and religious backgrounds. I would like to share with you a few of these contacts.

The countryside is dotted with small thatched cottages overshadowed by the stately royal palm tree. Many of these folks have a very meager income, live in extremely crowded quarters and have a very limited diet. Estrella lives in a home like this out in the country. Her father works in the cane fields for three or four months during the sugar-cane harvest, her mother is very uncouth in many respects, and Estrella knows very little of human decency. However, this young girl is intelligent and is interested in the Bible story hour that is held in her home each week. She memorizes the Bible verses very faithfully and herein lies a brighter aspect in her life, because the Gospel that is the power of God unto salvation, is able to transform that young life and make her a child of God.

A man of middle age who owns a small store in the city of Sagua appears to be an earnest seeker after the truth and is studying the Bible faithfully. He has already begun to witness to others, although his knowledge of the Word is still very limited. We are praying that the Gospel will completely transform his own life and make him a mighty witness to others, so that others will become true disciples of our Lord.

In a seaport town where we have been making some contacts several women have shown interest in the Bible and are now studying the Gospel of John. In this same town we met a friendly family, but when they were approached concerning things spiritual we were informed that they have no interest in the Bible. This does not in any way alter the power of the Gospel, but makes us aware of the fact that we are only servants of our Lord and that in the same manner in which men refused to accept the Gospel during our Lord's ministry, there will also be those who will not accept Him here in Cuba.

In the apartment house where we are living there is a young schoolteacher who appears to have some interest in the Bible and she has no faith in the religion of the republic in which she lives; so that presents a challenge to present to her the Gospel that is the power of God unto salvation. This type of person is more difficult to reach than some other groups, but when such an individual has received the transforming power of the Gospel, she can be a great source of help in the building of the kingdom.

A family living in a sugar central town has invited us to use their home as a meeting place for the study of the Gospel. We are not sure that this family knows all that is involved, but this does offer another point of contact for giving the Gospel to a group of individuals who need an evangelical witness in their town.

I trust that this description of some of the people that we are contacting will give you a little more insight into our work and make your prayers more intelligent in our behalf as we endeavor to share the Gospel with others. —Esther Detweiler in **Mission News.**

A NEW COMMUNITY CENTER IN KAISERSLAUTERN

Construction is underway for a new MCC Community Center in the city Kaiserslautern, Germany. The completed building will be about 65 by 40 feet with two full stories plus a full basement and a roof story. The construction is of brick and reinforced concrete. The outside walls will be stuccoed. The work is being contracted to German building firms with a group of seven American Pax men donating voluntary labor. At the time of writing, the basement walls are up and it is hoped that the building will be completed before winter. The building will cost approximately $55,000—$20,000 of which has been donated from the Melchoir Lang estate of Scott City, Kans.

An MCC Community Center in Kaiserslautern is not something new. MCC operated such a project in the city from 1948 to 1951 in a small wooden barracks provided by the city. Last summer the center had to be discontinued because the barracks was in poor condition by this time. The city, however, in appreciation for the services performed by MCC in postwar years, invited MCC to build a new and better Community Center. The city offered us a suitable building site on a long-term basis and gave us $6,000 in cash toward the construction of the building. With the American military being strongly represented in Kaiserslautern, the Oberbuergermeister of the city expressed himself as wanting us to represent another side of America.

The new building will have facilities for children's work such as club work, Bible story hours, Sunday school, singing, supervised study and recreation. There will also be a library chapel and a room for group meetings of various kinds. Sewing work was a popular feature of the former center and it is possible that this work will also be continued in some form if there is still demand for it. A center of this kind offers many opportunities for services and programs. There will be some programs of a direct Christian nature and others will be of a social nature but with a strong Christian emphasis.—Milton Harder in **European Relief Notes.**

INFORMATION REGARDING THE BIBLE

If we can't talk to a man, we write him a letter. If we can't write him a letter or tell him enough in a letter, we send him a leaflet. More people can be reached with leaflets than in any other way. In the United States, where the population is still rather scattered and the Bible Society staff is small in numbers, the leaflet is a necessary and effective tool.

The American Bible Society has 111 different leaflets in current use. These are published in quantities ranging from 10,000 for leaflets for limited purposes to 15,000,000 of the Worldwide Bible reading bookmarks.

The Society's catalogue shows leaflets in the following categories:

Spreading the Word	
General	7
Distribution	5
Translation	4
Service to the Blind	6
About the Bible	
Elementary Grades	6
For Young People and Seniors	2
For Children	12
For Adults	2
Teaching Aids	4
History of the Bible	6
Reading the Word	
General Helps to Bible Reading	20
Youth Leaflets	10
Literature Concerning the English Bible	5
Brochures for Preparing Bible Sunday Sermons	13
Promotional	9

A recent leaflet being used in securing gifts shows children from the United States and many other nations. Across the top are the words: How Will They Know What Jesus Said?—**Bulletin of the United Bible Societies.**

(Further information about procuring these leaflets can be secured from the American Bible Society, 450 Park Ave., New York City—Ed.)

A TITHER'S TESTIMONY

The father of a Pax applicant in writing to the MRSC office recently indicating the amount he will be able to contribute toward his son's support during his Pax service period added these words at the end of his letter: "Some years ago I got the conviction that Christians should tithe and the Lord has certainly blessed me in financial affairs since that. My prayer is that the Lord may use the young men in this service for a living testimony for Him."

This testimony again indicates that God responds in blessing to those who obey His commands faithfully. See Malachi 3:10.

MISSIONARY PRINTING SCHOOL TO OPEN

Clyde H. Dennis, founder and director of Good News Publishers, has announced plans for a Missionary Printing School to open September 19 at the Good News plant in Chicago. Original plans called for the school to open in the fall of 1957 when a new building and headquarters is to be ready. However, a survey of missionaries indicated that the demand for literature was increasing each day and trained printers and new and modern equipment were urgently needed.

The Missionary Printing School will be equipped with the latest and most practical equipment that can be used at nominal cost on any mission field. Manufacturers are cooperating with the school in designing equipment that will be dependable, efficient, and easy to run on the mission field.

Classes will be offered in the afternoon. Evening classes will also be offered if enrollment makes it necessary. This will make it possible for Bible school students taking other Christian and missionary training in the Chicago area to attend.

The beginners course and the advanced course, each to last a school semester, will be offered at no cost, but the school will not be responsible for room and board. Applications are now being received.

The beginners course is to include machine typesetting, "cold method"; layout and copy preparation; stripping; offset printing with automatic equipment; bindery. The advanced course, in addition to the above steps, includes camera and photography work; developing; platemaking.

It is estimated that a year's training period should equip the average student with enough practical know-how to enable him to produce immediately on the mission field that has equipment of a similar design.

For further information write to: Good News Publishers, 411 S. Wells St., Chicago.—**EFMA Missionary News Service.**

ADMISSION OF FOREIGN MISSIONARIES INTO INDIA

The following newspaper report regarding the attitude of the Indian government toward missionaries has recently reached the General Mission Board office in Elkhart. We share it with GOSPEL HERALD readers so that their prayers can be more effective for the continuation of our witness in India.

"The foreign policy governing the admission of foreign missionaries into India has now been clearly defined.

"Foreign missionaries coming as additional members of a mission or in replacement of the existing missionaries will be admitted into India only if they possess outstanding qualifications or specialized experience and if Indians are not available for such posts.

"Missionaries already in India will not ordinarily be disturbed unless they indulge in antinational activities.

"Those who have been working in India for a period of five years or more will normally be eligible for readmission and to the grant of no objection to return to India endorsement if they leave the country with the intention of returning to India.

"Foreign missions or societies working in India, it is learnt, will not be able to open a new branch or institution in India without the prior permission of the Government.

"It has also been decided that Commonwealth missionaries, like other foreign missionaries, should be required to obtain visas for India before proceeding to this country. Necessary changes to the Indian passport rules have been made for this purpose."

MAN DIES AT MISSION

Thomas Kick, an Indian, who accepted the Lord as Saviour at the mission several years ago, passed away suddenly at breakfast time Sunday, April 17. Tom had been an alcoholic for many years. Often drunk, he slept outside one night between Christmas and New Year's, with the result that he had frozen feet. He spent the greater part of the winter in the hospital, even having some toes amputated.

After Tom had given Christ a place in his life he used to give his testimony for the Lord at the mission services. He quite often wept while witnessing to God's great love in reaching down to save him. Those who have seen the mission's colored slides shown in churches will remember seeing Tom's picture which was one taken after he had been beaten up by fellow Indians who were vexed because he would not drink with them. In the picture Tom had his New Testament in his shirt pocket and blood scars on his face!

Tom has had his ups and downs as all Christians do, and on Sunday, April 17, Tom sat through the morning service at 7:30 previous to breakfast. He then signed his name in our Record Book (as all do) and got into line to carry his tray. He sustained a heart attack. He was helped to a chair, then tried to get upstairs, but had another attack on the steps. He died in the arms of another man who was **not** a Christian. This man left the mission in tears, probably conscience-stricken. I had asked Tom when he first sickened if he was ready should he go, and he nodded his head. I believe he knew he was going because he gave me his purse with a little money in it and told me to call his brother.

This made the third funeral we attended of Rescue Mission converts. We rejoice that they found their way to Christ and Home through the efforts of the mission. Christians, we rely upon you to keep this lighthouse shining to light the way for other poor wanderers on dark Skid Row—Alvin Roth in Goodwill Rescue Mission Newsletter, London, Ont.

Editorial Caribe, the publishing department of the Latin America Mission, is planning for a new exhaustive Spanish language concordance of the Bible, based on the forthcoming revision of the Spanish text which is now being completed by the American Bible Society. C. P. Denyer, LAM translator who has been giving half time to the Bible Society project for several years, will be the key man in the joint production of this new concordance.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Moving Men to Christ

Seventeen million children are born each year and the Christian Church is only evangelizing a million and a half of them. Unless our evangelism becomes more effective, fifteen and a half million persons born this year will never hear of Jesus Christ. The Orient alone contains over one billion people today who do not know Christ.

To the carnal Christian who is satisfied to get into heaven by the skin of his teeth, these facts are not disturbing. However, to the Christian who realizes that the kingdom of Christ will eventually triumph and in whose soul burns the conviction that he somehow has a part in that triumph, the vast multitude of living and yet unborn souls who will never know Christ unless today's Christians really get on fire, presents a real challenge to aggressive spiritual endeavor.

Satan's counterpart of Christianity in our day takes hungry, oppressed peoples and mobilizes them into desperately earnest devotees. Those who do not become devotees succumb to terror methods or compromise their faith. How is it that Satan who has no love for any man can captivate men by the millions while Christian believers are cowed into a lukewarm demonstration of their faith?

The early church had no church buildings, no promotional literature, and no organizational backing, but it challenged and won many souls, from the poor man's hovel to the emperor's palace. The early church did possess the power of the Holy Spirit and depended on that power for its direction.

Are we going to say to God, at the judgment day, "Our adversaries were too much for us in the twentieth century"? Is anything impossible with God? Did Jesus not die to destroy the power of Satan and sin? Do we as Christians not have sufficient demonstration of the power of God even in our own day to launch out in greater faith, to develop a greater **esprit de corps** in our God-given task of winning the world for Christ?

What do we think of Billy Graham's worldwide evangelistic campaign? Do we raise our eyebrows and think, "At least, he can't do any harm, and he might even do some good. God bless Him"? Or is our own faith challenged and our vision cleared for action in our communities?

Decency, morality, and a budget for missions are not enough. We must individually give ourselves to God for the Holy Spirit to use in His task of moving men to Christ in our generation.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The three Algerian workers reported in this column on Sept. 6, recently transferred from Pax in Europe, are studying language in Algiers under the direction of a tutor. Meanwhile the other men are continuing work to accumulate stones for the building of houses, pending clearance of working procedures and materials.

Gerald Buzzard, Scottdale, Pa., has been assisting in the MRSC office since completion of VS orientation school on July 23, pending clearance of his Selective Service assignment to Puerto Rico.

Puerto Rico

John Lehman, John Driver, and **G. D. Troyer,** M.D., members of the Puerto Rico Executive Committee, met with members of the Elkhart administrative staff at Hesston, Kans., Aug. 22 and 23, working on plans for the future pattern of the Puerto Rico project. Decisions reached administratively included:

1. That there are enough funds on hand to begin the construction of the new Aibonito Mennonite Hospital, although actual costs will likely exceed earlier estimates by $70,000. Construction can proceed in spite of the additional costs because contributions for the hospital of about $80,000 have been given or pledged on the Island;

2. That we should continue the integration of the mission-service program there, encouraging the Puerto Rico Executive Committee to give leadership to the total continental Mennonite group on the Island for the strengthening of our witness; and

3. That we should send more personnel to the Island in order to relieve some of the excess responsibilities now being carried by the workers there. These decisions are being returned to the Puerto Rico Executive Committee for their approval and modification as led.

Voluntary Service

Millard and Joyce Osborne, Elkhart, Ind., who had been accepted and in service with MRSC at the Elkhart office, are now currently adjusting their plans in conformity with Selective Service wishes. Since Selective Service refused Millard's I-W assignment to MRSC for service at Elkhart, plans are being made for them to serve in the Mathis, Texas, unit.

I-W Services

A new idea in plus service was demonstrated by Simon Miller, R. 3, Nappanee, Ind. Recently he received his release while working at Ft. Wayne State School. He took several patients along home with him for a three-month stay. He plans to keep them longer if this arrangement is satisfactory.

The draft census of 16- and 17-year-old men is being carried on in the Lancaster Conference. Ministers are urged to have this completed soon, so that the literature program can be started.

Summer Service

Through summer service, many young people have received a vision for continued, consecrated service. Quite a number have made themselves available for further voluntary service, some for work with our church missions, while others have returned to their home communities to share with others the vision they have received.

Through contacts that were made by the summer service unit near South Bend, Ind., there are favorable possibilities for continued work among the Spanish-speaking agricultural workers in St. Joseph County, Ind.

Released Sept. 2, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Summer VS as a "Normal Patient"

The VS-ers who serve as "Normal control patients" at the National Institutes of Health, Bethesda, Md., participate in the medical research on incurable diseases. They take various tests—special diets, drug injections, specified exercises—to determine the effects on the normal body. The results of these tests are assimilated, plotted, and compared with similar data on regular patients. These comparisons are used in the development of cures.

Connie Swagger, one of the 18 summer volunteers says, "An empty wheel chair will always remind me of little Dickie, one of the many leukemia patients at the National Institutes of Health. He is the type of child that crawls into your heart and stays there. It is impossible to explain the anguish of helplessness, the longing to help cure the body of such a little child.

"As of now, science can only lengthen his life span, perhaps a few days, a few months, a year. Within this allotted time, science is continually fighting to beat death, to find a cure for an incurable.

We who are "normal patients" know that we are playing a vital part in this struggle—whether it is the fight against cancer, heart disease, mental illness, or leukemia . . . . As I think of the patients here at the National Institutes of Health, and especially of Dickie, I thank God for the opportunity to be part of this tremendous research program.

"Although immediate results may not always be seen, sometimes they can. A patient friend down the hall has just gone home and is going to be able to walk again as a result of drugs developed here."

Gratitude of Koreans

The owner of the MCC headquarters in Taegu, Korea, is visiting the U.S. While acknowledging a rent payment, he also wrote: "I like to express my hearty gratitude for the gracious relief work in Korea, the war-torn nation, through your Korean relief unit. Before I left Korea I saw what and how Lee and the ladies worked among the people. We were very much impressed through their humble spirit and friendly mind . . . . I admire also very much your noble spirit to live according to what the Bible teaches . . . . We Koreans need your preaching as well as your relief work. I like to see the Mennonite Church in Korea in near future. I hope and believe that your gracious relief work in present time in Korea will be good preparation as well as foundation for your future Mission work in the spiritually thirsty land . . . . I wish to visit your headquarters in Akron before I leave this country . . . . Paul S. Myung."

Secretary for Asuncion Office

Pauline Jahnke, North Newton, Kans., left by airflight Sept. 3 for Asuncion, Paraguay, where she will serve as secretary in the MCC office there. This is her second term; she served in the same office from 1951 to 1953. Since then Pauline has worked at the Mennonite Book Store in Newton, Kans. Previously she held other secretarial positions and was dean of women at the Canadian Mennonite Bible College in Winnipeg, Man. She is a graduate of Bethel College, North Newton, Kans. Pauline is the daughter of Bro. and Sister G. F. Jahnke, Olds, Alta.

NSBRO Executive Secretary Resigns

A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors for the past six years, has resigned that post effective September 1 to take up work in the headquarters office of the Church of the Brethren, Elgin, Ill. Edgar Metzler, formerly Associate Secretary of NSBRO, will become Acting Executive Secretary for several months. The NSBRO represents the peace churches in seeking ways and means to serve persons who cannot conscientiously bear arms.

Released September 2, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the Treasurer: "There is an urgent need at the present for more contributions to the General Fund so that monthly expenses can be met. We appreciate your liberal response when we have presented needs in the past and trust you will continue to help us serve you as we together labor in His kingdom."

A letter the Treasurer shares with us: "This is to acknowledge your gift of $300.00 to be applied toward our sheet and blanket fund at the Mennonite Hospital. We appreciate your interest and support which this contribution indicates. The assistance which the Mennonite Hospital has received through the Women's Missionary and Service Auxiliary leads us to feel very close kinship to your work. You have truly been a co-laborer with us in this healing ministry. We solicit your prayers that God will make this institution an instrument in His hands for making the Gospel truly effective in the lives of people as we continue to work in this field of our church. We are challenged with the great potential of what Christ really meant, both by the Great Commission and the example of His life as He went about doing good. May the Lord bless your Women's Missionary and Service

Auxiliary."—W. J. Dye, Administrator, Mennonite Hospital, La Junta, Colo.

Girls write to a missionary each month. At every meeting, of a certain girls' circle one of the girls volunteers to write to their foreign missionary. News of home, of the congregation and of the community, is regularly written to the missionary and she keeps in touch with the home folks who contribute to her support. The letters received from the missionary are shared with the entire group. The same thing could be done for the city or rural missionary, or relief or VS worker from your congregation.

Buttons missing, seams open, dirty pockets and trouser cuffs is the way some clothing arrives at our MCC clothing centers. Often neighbors and friends in the community who give clothing for relief to our circles fail to realize the need of sending clothing which can be worn for at least six months. The cost of shipping and handling should deter us from sending clothing in poor condition, which we would not want to give "In the Name of Christ." Do you have a committee in your circle who is responsible for the sorting and preparation of these materials before sending them to the clothing depot?

One delegate at the WMSA annual meeting reminded us to be sure that the clothing is clean, mended, and has at least six months' wear in the garment. Each individual and each circle should sort, mend, and clean when necessary and then send only those garments which can be given by our workers, "In the Name of Christ."

Office of Executive Secretary
Women's Missionary and Service Auxiliary
MBMC, Elkhart, Ind.

From Our Churches

EUREKA, ILLINOIS

(Roanoke Congregation)

Greetings:

On June 12 Bro. Edwin Stalter gave the morning message while Bro. Yordy worshiped in Cullom on his way to the Mission Board meeting at Goshen, Ind. In the evening the Schrock-Noe Quartet gave a program.

The MYF had a potluck supper for the newcomers on June 16.

A group of volunteers from here helped build the Lombard parsonage on June 22.

On Saturday, June 18, all the Illinois MYF's had a workday to raise funds for the Algeria Pax units. In the evening the Central MYF units met at the Hopedale Park for a program and to discuss the results of the workday. Our MYF had a bake sale from which we received $23.00.

Frank Bishop from Virginia had charge of the evening service on June 26.

A Youth Team, sponsored by the Mennonite Commission for Christian Education, was here from June 30 to July 5. The team is composed of Darrel and Marian Hostetler, Goshen, Ind.; Margaret Lapp, Perkasie, Pa.; Bryan Stoltzfus, Iowa City, Iowa; and John Krall, Mt. Joy, Pa. Their purpose was to help strengthen the youth groups of the local congregations. On Monday and Tuesday afternoons we worked at the Mennonite Home for the Aged where we helped can string beans and beets, paint fences, and iron. On Sunday afternoon they helped us with our regular visitation work.

On July 10 Bro. LeRoy Kennel brought the morning and evening messages. He helped us to see the need at Lombard, Ill., where they are planning to build a church in the future. In October, 1954, they had 14 members: in June, 1955, there were 28 members and 22 associate members, including 14 I-W personnel.

Friday evening, July 15, the Mennonite Hour Men's Quartet and Bro. B. Charles Hostetter were here.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Ps. 121:8).

Ruth Elaine Kenyon.

KENDALLVILLE, INDIANA

(Elmwood Congregation)

Dear Christian Friends:

Perhaps the words "Elmwood," "Kendallville," and "Noble County" are new to most of you. Our church and Sunday-school services began two years ago and our VBS three years ago.

The beginning of this work would be similar to most other new churches. Believing that "look on the fields" and "we are ambassadors" applied to us in the Benton congregation, five miles south of Goshen, we looked and found that the south part of Kendallville had no church. Four lots were purchased and a building erected the summer of 1953. The people in the community have shown much appreciation for this church, and the Lord has blessed us wonderfully in giving us this opportunity to teach His Word to souls who knew so little of His truth.

Several of our families have moved to Kendallville, including our pastor, Lewis Miller, and family, who purchased a home at 1002 South Garden St., beside the church building. Most of the workers drive 30 to 35 miles four times each Sunday. We have had splendid interest and co-operation from other congregations in northern Indiana, who gave many of our Sunday evening programs.

We invite you to join us in prayer for those adults who have attended regularly and have come under the convicting power of the Holy Spirit and now have excuses to keep them away, and also for those who have accepted Christ, especially the young people whose parents do not attend.

Some of the young people have been to Little Eden Camp, some to Mennonite Youth Village, and several came very regularly to the "Crusade for Christ" tent campaign this fall.

The influence and teaching of these Christian endeavors have shown results. "Precept upon precept; . . . line upon line; here a little, and there a little." "I [Paul] have planted, Apollos watered; but God gave the increase."

Pray that our instruction class members may continue as victorious Christians, and our pastor solicits your prayers as he endeavors to instruct and shepherd these souls.

We all enjoy the prayer meetings, Bible study, MYF, and sewing circle meetings which are held weekly or monthly. We invite you to worship with us at any of these meetings or on Sundays at 10:00 a.m. and 7:30 p.m., EST.

Ralph L. Martin.

FAMILY CIRCLE (Continued)

Many times I sit quietly and try to think of some worthy gift or deed to give to Dad, but I can think of nothing that would ever begin to show him my deep appreciation.

Perhaps only a fond kiss on his cheek and the tender words, "I love you, Dad," will show him in some small way how deeply I love and care for him.

South Portland, Maine.

♣

Some time ago a vessel had been off on a whaling voyage, and had been gone about three years. The father of one of the sailors had charge of the lighthouse, and was expecting his boy to come home. It was time for the vessel to return.

One night there came up a terrible gale. The lighthouse keeper fell asleep, and while he slept his light went out. When he awoke, he looked toward the shore and saw a vessel had been wrecked. He at once went to see if he could not save someone who might still be alive. The first body that came floating toward the shore was, to his great grief and surprise, the body of his own boy. He had been watching for that boy for many days. Now the boy had come in sight of home, and had perished because his father had let his light go out.

What an illustration of fathers and mothers today who have let their lights go out! You are not training your children for God and eternity. You do not live as though there were anything beyond this life at all. You keep your affections set upon things of the earth instead of on things above, and the result is that the children do not believe that there is anything to Christianity. What if they should die without God and without hope!—D. L. Moody.

CHRISTIAN EDUCATIONAL MEETINGS (Continued)

However, it is worth all that it costs, and we should not hesitate in our support of the Christian educational work of the church.

The program as planned for Kalona, Iowa, will help to strengthen our devotion to the task of promoting Christian education through Christian schools. In an early issue of the GOSPEL HERALD the full program will be printed. Watch for it. However, in case you should miss it, remember the dates and the theme, and plan now to attend these meetings.

Scottdale, Pa.

Battle Cry

By Lenore Yoder

Up from the gory dust!
Search out thy hidden sword!
Now with vehement thrust
Scatter the ghastly horde!

Up from the trampled mire!
With all thy strength advance!
Thy enemy is a liar;
His weapons, time and chance.

Mount the white steed of power,
(Not thy power, but divine).
Now is the conquering hour!
This day has been made thine!

Forth, soul, thou dare not fail!
Up, for thou must not die . . .
On, for the foe will quail
And from resistance fly.

Fight from thy trusty steed
Till victory's arch thou view;
He'll bear thee with good speed
In tattered triumph through.

Nappanee, Ind.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Pattern of God's Truth, by Frank E. Gaebelein; Oxford University Press; 1954; 118 pp.; $2.50.

This is a series of lectures on the problems of the integration of Christian education, written by a conservative evangelical scholar and school administrator.

Starting from the point of view that all truth is God's truth, the author shows the implications of this for the Christian teacher, for the subject matter he teaches and for the non-classroom aspects of education. He takes the strong position that all teachers in Christian schools must be completely committed Christians, that they should teach a course in Bible along with their "secular" subjects, that they should speak in the chapel services and that they should integrate their Christianity with their secular subjects—be that subject mathematics, music, literature, or history.

He severely criticizes Christian schools for failing often to have a discipline program that is Christian and for at times using distorted advertising to "sell" their product.

This slender volume is exceptionally well written. It is the work of a broad and erudite scholar, yet one who is unequivocally committed to the Word of God. All teachers and administrators in Christian schools at all levels of instruction will find many excellent suggestions in this book. Christian parents too should be thoroughly acquainted with its essential message.—Carl Kreider.

The Mennonite Hour

Help Reach 100,000 New Listeners in September

With summer vacations ended, people are again getting into their routine schedule. Radio listening habits also become more regular in the fall and winter than during the summer months.

This means that now is a good time to invite new listeners to the broadcast. **The Mennonite Hour** has provided means to help you do this.

Attractive Schedule Cards

The Mennonite Hour has just received 50,000 **schedule cards** from the printer which are waiting to be passed out by you. These are up-to-date schedules and should be distributed shortly. On the front cover is a picture of B. Charles Hostetter and **The Mennonite Hour** Chorus which help to make this a very attractive folded schedule. Give one to the milkman, baker, or others who come to your door. Keep one in your pocket to give away on your business contacts. If you are in business, you can put some on the counter. Put one in with that letter you are writing.

Bumper Stickers

Attractive day-glo bumper stickers are available to help remind people that they can hear **The Mennonite Hour** broadcast. You can help to increase the listening audience by putting one of these on the rear bumper of your car. "Make your driving count for Christ."

You may have one of these for the asking. If you wish to share some with your friends, you may get extra ones at the rate of five for $1.00 or 25 for $3.00.

Available Now

These promotional materials are available now. Help spread the "Good News" by requesting a supply for prayerful distribution. **Your invitation may mean somebody's salvation.**

Address your letter to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

On the Calendar

B. Charles Hostetter will be speaking at a Youth Conference at the Brethren-in-Christ Church, Manheim, Pa., on September 17, 18.

Field Notes

CONTINUED

Everyone welcome to an Arab refugee needlework display Sept. 22, afternoon and evening, at the schoolhouse on the grounds of the Salford Church. On Meetinghouse road off Route 113 near Harleysville, Pa. Your orders will be greatly appreciated. This is an opportunity to help Arab refugees who are in great need.

Quarterly Bible meeting at Fairview St. Mission, Reading, Pa., Sept. 17, 18, with Allen Byler and Frank Zeager as instructors.

Nonconformity Conference at Springdale Church, Waynesboro, Va., Sept. 17, 18, with Noah Good, Lancaster, Pa., and Paul Clemens, Lansdale, Pa., as speakers.

James Sauder, pastor of Cambridge, Pa., Church, speaking at Gehmans Church, near Adamstown, Pa., Sunday morning, Sept. 18.

Harvest Home services at Hess Church, near Lititz, Pa., Sunday morning, Sept. 18.

Visiting Speakers

Aug. 7. **Wilfred Ulrich,** Stirling Ave. Mennonite Church, and **Oscar Burkholder,** Breslau, Ont., at First Mennonite, Kitchener, Ont.

Aug. 14. **John F. Miller,** Arthur, Ill., at Maple Grove Mission, Millersburg, Ohio. **Orrie Yoder,** Del Paso Heights, Calif., at Huntington Ave., Newport News, Va.

Aug. 21. **Chester Wenger,** on furlough from Ethiopia, at Huntington Ave., Newport News, Va. **Andrew Farmwald,** Plain City, Ohio, at Bethel Conservative, Nappanee, Ind., and Riverview, White Pigeon, Mich. **C. F. Derstine,** Kitchener, Ont., at Fairview, Albany, Oreg.

Aug. 28. **Willard Conrad,** Hesston, Kans., at Protection, Kans. **Urie A. Bender,** Scottdale, Pa., at Perkasie, Pa. **Alvin Becker,** Northern Bible Society, at Leetonia, Ohio. **T. E. Schrock,** Clarksville, Mich., and **Henry F. Lutz,** Mt. Joy, Pa., at Yoder, Kans. **Edd P. Shrock,** Washington, Ind., at Pershing St., Hutchinson, Kans., and Yoder, Kans. **Elno Steiner,** Elkhart, Ind., at Walker, Mo. **S. A. Yoder,** Columbiana, Ohio, at Harper, Kans. **Raymond Kramer,** Meadville, Pa., at Iowa City, Iowa. **Clayton Beyler,** Hesston, Kans., and **Henry E. Lutz,** Mt. Joy, Pa., at Canton, Kans. **Marcus Lind,** Salem, Oreg., at Fairview, Albany, Oreg.

Sept. 4. **D. C. Kauffman,** on furlough from Europe, at Lockport, Stryker, Ohio. **Kermit Derstine,** Detroit, Mich., at Salem, Elida, Ohio. **James Bucher,** Hubbard, Oreg., at Sharon, Plain City, Ohio. **Elmer Zehr,** Hesston, Kans., at Crystal Springs, Kans.

Evangelistic Meetings

Richard Kling, Atmore, Ala., at Millport, Pa., Mission, Sept. 18-25. **James Bucher,** Hubbard, Oreg., at Turkey Run, Bremen, Ohio, beginning Sept. 4. **Frank Horst,** Calico Rock, Ark., at Yale, Washington, July 10-17. **Leonard Brown,** Ellesmere, Ont., at Glen Allen, Ont., Sept. 14-18. **Vernon E. Bontreger,** Goshen, Ind., at New Wilmington, Pa., Oct. 2-9. **Wm. G. Detweiler,** Orrville, Ohio, at Hagerstown, Md., Sept. 11-18; Bloomfield and West Glendive, Mont., Sept. 25 to Oct. 16; Gladstone Mission, Cleveland, Ohio, Oct. 23-30; Hillwood Chapel, Akron, Ohio, Oct. 30 to Nov. 13; Ft. Wayne, Ind., Nov. 17-27. **J. D. Graber,** Elkhart, Ind., at Johnstown, Pa., Oct. 23-30. **Alvin Swartz,** Talbert, Ky., at Elora, Ont., Oct. 9-16. **A. J. Metzler,** Scottdale, Pa., at Hesston College, beginning Sept. 23.

The Brunk evangelistic campaigns in Saskatchewan enjoyed the rich blessing of the Lord. His leading was evident in the removal of government restrictions which at first made it seem impossible to move the equipment into the province. The General Conference Mennonites, who sponsored the meetings at Rosthern, have already moved to have another campaign next year, with, if possible, conference-wide sponsorship. At Swift Current the initial sponsorship was by the General Conference Mennonites, but soon practically all churches in the city of 11,000 were co-operating. The tent was filled the first night. Concerning the recent loss of the house trailer by fire Bro. Brunk writes: "We are in process of gathering up the 'tangled strands' and also endeavoring to learn the lessons the Lord must want to teach us. Henderson campaign is postponed if not canceled. Pray for us."

Nearly 2,000 people attended the first meeting of the Crusade for Christ Campaign near Gap, Pa. The staff consists of Myron S. Augsburger, evangelist; J. Mark Stauffer, song leader; Paul A. Neuenschwander, business manager; Arthur J. Roth, maintenance man; Elizabeth Kreider, secretary; Clifford Lind, book tent manager. This staff has been with the Campaign all summer.

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An Episcopal church in Williamsburg, Va., has accepted as communicants of the church, a Negro doctor, his wife, and four children. The doctor lives east of Williamsburg and practices medicine there. He has been attending services at the Episcopal church in Williamsburg for 15 months.

GENERAL CONFERENCE DAY BY DAY (Cont.)

The statement of the Social and Economic Relations Committee was adopted. An important statement by the General Problems Committee, "Declaration of Commitment in Respect to Christian Separation and Nonconformity to the World," was also adopted. The report of the Historical Committee was accepted.

The address for the forenoon was, "The Unity of the Church," by Chester K. Lehman. This was a Bible study replete with Scripture reference on the subject in both Old and New Testaments. There is one foundation for the church, one cup, one bread, one body, one temple. And yet there is diversity in that unity.

The worship period of the morning was conducted by Clayton Beyler, using the Book of Ephesians as a basis for his meditations.

Friday Afternoon

In the devotions for the afternoon Bro. Beyler continued his meditation on Ephesians.

"A Giving Church," by Milo Kauffman, was the first address of the afternoon. God's people must be giving. There is no abundant living without abundant giving. Robbing God turns into a boomerang that robs us. Great blessings come if we render to God the things that are God's.

The report of the tellers for the election showed that the Executive Committee for the next biennium will be as follows:

Moderator, Truman Brunk; **Assistant Moderator,** Howard J. Zehr; **Executive Secretary,** Paul Erb; **Treasurer,** J. Robert Kreider; **Fifth Member,** Roy S. Koch.

The final report of the standing committees was that of the Music Committee, which was accepted.

Then followed the last address of the session, "The Holy Church," by B. Charles Hostetter. We must be willing to pay the price to keep our record of holiness clear before God. We need to read God's holy book and pray daily. We need to live consistent lives. We need to have a concern for souls.

The Resolutions Committee presented a group of resolutions in which the Puerto Rico Church was welcomed, greetings were extended to the 1957 World Conference, a statement of commitment to the theme of the Conference was made, and thanks were extended to South Central Conference, Hesston and other congregations, Hesston College, and others who had extended courtesies and hospitality.

Paul Erb, Executive Secretary, presented a 24-point Statement of Goals for the next biennium, which was adopted.

A. J. Metzler, the retiring moderator, then led in an installation service for the new moderator, Truman Brunk. Bro. Brunk responded with a brief message challenging us to go on to victory in Christ.

Bro. J. L. Stauffer led in a closing prayer and this benediction: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Concluding Observations

This was a very important conference, since many important statements and commitments were made. Most of these were the results of years of study.

The peak attendance was estimated at 1,550.

Three deaths were announced during Conference; Eli S. Hallman, Akron, Pa.; Isaac S. Mast, Embreeville, Pa.; Lydia, wife of Reuben Weaver, Harper, Kans.

The weather was warm, reaching 100 degrees, but the Kansas breezes helped to alleviate discomfort because of the heat.

Many committees found it convenient to meet at various times during Conference.

Separate children's meetings were held in the afternoons.

The bookstand of the Mennonite Publishing House did a flourishing business.

Two brethren present at the first session of General Conference in 1898 and attending the 1955 Conference were D. A. Yoder, Elkhart, Ind., and J. C. Driver, La Junta, Colo. Bro. Driver is eighty-eight years old.

Tours were arranged between sessions to the Prairie View Hospital, near Newton, Kans., about ten miles distant.

Registration of ordained brethren was approximately 150.

The theme of the meeting, "The Church Today—Its Life and Service," set the tone for the whole meeting. The impressions made should do much toward advancing the work of the church in our time.

OUR SCHOOLS (Continued)

The next step in the process of the "birth" of this venture was that of securing the necessary finances for the building. Permission had now been granted by a duly organized church board; enough interest had been demonstrated by a certain area of the brotherhood to give approval to this endeavor. The next hurdle was to visit the constituency and secure funds for building. True, this was to be an institution located on the prairies of Colorado, but it was to be owned and operated by the Mennonite Church of the U.S.A.; so the logical source for the major part of the finance would be from the church.

J. F. Brunk and J. M. Hershey were authorized to go out after funds. No doubt their experiences, if they could be obtained, would have made an easy-to-read volume of human interest episodes. No written records are available of this part of the story of the building of the sanitarium.

In the early 1900's a Sister Snavely, from Ohio, with no heirs, gave the sum of $10,000.00 to the Mission Board to be used for the establishing of an institution for caring for the sick. M. S. Steiner, a member of the Mission Board, was instrumental in making this negotiation with Sister Snavely. He and Bro. D. S. Brunk were the executors of her estate.

When it became definitely established that the Mennonite Board of Missions and Charities had assumed responsibility for the founding of this sanitarium the money from this estate was made available for the fulfillment of its purpose. (Would that more of our Mennonite brethren and sisters would make such provision with their earthly possessions.)

The next question to be answered was, Where should the sanitarium be built? In 1904 or 1905 Bro. D. S. Weaver had purchased 360 acres of level prairie land about four and one-half miles west of La Junta. At the time of this transaction he had expressed the hope that if and when a sanitarium was to be erected this tract of land might be considered as a probable site. The Mission Board did buy a tract of 160 acres from this section, and on this prairie was built the first sanitarium.

The story is told that during the time when much concern and thought was being given to the exact selection of a site three brethren were out walking one day over the prairies, namely, J. F. Brunk, D. S. Brunk, and J. M. Nunemaker. They were so overcome with a sense of need in this hour of decision that they were constrained to kneel down in the open field and there petition their heavenly Father for divine guidance in this endeavor.

So it was that on this spot of land—in almost the exact place where these brethren had knelt to pray—were placed the buildings that constituted the first physical plant of the Mennonite Church for the care of the sick.

Thus was founded the Mennonite Sanitarium which was responsible for the founding, just six years later, of the first Mennonite School of Nursing.

(Facts and figures and motions taken from secretary's book of the Mennonite Sanitarium Board of Directors.)

La Junta, Colo.

GOSHEN COLLEGE

Goshen College faculty members held their 1955 retreat at Little Eden Mennonite Camp, Onekama, Mich., Sept. 1-4.

The annual fellowship opened Thursday evening with a getting-acquainted and sharing session. Pres. Paul Mininger suggested "The Challenge of This Year" to his colleagues Friday morning.

Discussion Friday evening and Saturday morning centered on "Our Christian College Community." J. Lawrence Burkholder, who has been studying at Princeton, N.J., the past two years, presented a paper to open the discussion. A panel chaired by Atlee Beechy, dean of men, included Burkholder, Glen Miller of the Chemistry Department, Anna Mae Charles of the Nursing School faculty, Edith Herr of the Physical Education Department, and John W. Miller, assistant to the dean of the Biblical Seminary. Discussion continued in small groups following the panel.

C. L. Graber described "Paraguay Today" Saturday evening. Sunday evening Willard and Verna Smith related experiences and observation of "A Year in Mexico." The Grabers and the Smiths spent the last year in those Latin-American countries.

The Sunday morning worship service included a sermon by Howard Charles of the Biblical Seminary faculty, followed by a communion service in charge of Pres. Emeritus S. C. Yoder and Pres. Mininger. J. F. Swartzendruber of the Education Department supervised the Sunday school.

Worship periods were directed by the following persons: Chester Raber, religious counselor, Norman Kraus of the Biblical Seminary faculty, Lester Zimmerman of the Chemistry

Department, Olive Rich of the Nursing School faculty, John Oyer of the History Department, and Walter Yoder of the Music Department.

Session chairmen included John H. Mosemann of the Biblical Seminary faculty, Acting Dean Karl Massanari, Guy F. Hershberger of the Social Science Department, Olive Wyse of the Home Economics Department, S. W. Witmer of the Biology Department, and Nelson Springer, assistant librarian. Dwight Weldy directed the music for all sessions.

Freshman Days' activities began at Goshen College September 8, with 181 first-year students participating, according to preregistration enrollment. Pre-enrollment in 1954 at this same date was 153.

Thirty-two student counselors have been chosen to assist the Personnel Staff in the Freshman Orientation and Testing Program. A one-day retreat for the students assisting as counselors will precede the arrival of the freshmen.

New resident students will arrive in time for the Thursday evening meal. The first formal meeting planned is in Assembly Hall at 7:30 p.m. in charge of Russel Liechty, Acting Dean of Men. Religious Counselor Chester Raber will lead devotions and Donna Graber, a senior from Sugarcreek, Ohio, will extend the welcome. Staff members and counselors will be introduced. S. M. King, Director of Testing, will make announcements regarding the testing program.

At 8:30 p.m., President and Mrs. Paul Mininger will receive the freshmen at their home at 1624 South Eighth Street.

Friday morning the Testing Program swings into action with tests scheduled through Monday noon. Physical examinations will be given throughout the orientation period by the college physician and nurse, H. Clair Amstutz, M.D., and Mrs. Dean Kuhns, R.N.

Supper will be served at the college cabin on Saturday evening followed by a social in charge of Harold Schultz and Amy Hunsberger, assistants to the Dean of Men and Dean of Women.

Freshman students will worship Sunday morning and evening with the college congregation and hear Pastor John Mosemann preach the morning message. Late Sunday afternoon faculty counselors will entertain freshman counselors in their homes. A hymn sing is planned following the Sunday evening service.

An outing is scheduled Monday afternoon and evening at Camp Mack. Registration begins Tuesday morning for freshmen and continues for all students through Wednesday. Library tours arranged by Librarian James Clemens are also being planned for the freshmen during those two days.

The first semester at Goshen College begins at 8:15 a.m. Thursday, September 15.

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Church construction records continue to set new highs. In July the total in United States was $66,000,000, $4,000,000 above the previous high established in June and $14,000,000 over the July, 1954, figure.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Benner, Millard A. and Lura (Bender), Greenwood, Del., fifth daughter, Carol Jean, Aug. 28, 1955.

Benner, Willard and Marjorie (Bechtel), Brattleboro, Vt., first child, Sheryl Louise, Aug. 11, 1955.

Brunk, Leonard S. and Edna (Metzler), Manheim, Pa., first child, Leon Samuel, Aug. 25, 1955.

Cressman, Irvin and Elaine (Schmucker), Kitchener, Ont., first child, Bruce Allen, Aug. 19, 1955.

Frey, Jay Wilbur and Esther (Bair), Christiana, Pa., first child, Glenn Eugene, Aug. 15, 1955.

Frey, Martin S. and Margaret (Bowman), New Holland, Pa., sixth child, third son, Harold, Aug. 29, 1955.

Gingerich, Wayne W. and Ida Louise (Sutter), Canby, Oreg., second child, first daughter, Janet Louise, Aug. 18, 1955.

Hamilton, Leslie and Phyllis (Birky), Sheridan, Oreg., first child, Carlita Anne, Aug. 10, 1955.

Hess, Lester H. and Ida (Eshleman), Holtwood, Pa., second child, first daughter, Elsie Arlene, Aug. 19, 1955.

Hochstetler, Mose and Helen (Byer), Bareville, Pa., first child, Robert Lynn, Aug. 20, 1955.

Hofer, Raymond and Rosie (Ortiz), Freeman, S. Dak., first child, Cynthia Rae, Aug. 12, 1955.

Hostetler, David and Anna Pearl (Longacre), Souderton, Pa., second child, first son, Keith David, Aug. 25, 1955.

Hostetler, Marvin J. and Ellen (Taylor), Orrville, Ohio, fourth daughter, Jane Marie, Aug. 19, 1955.

Horning, Elton and Linda (Petersheim), Elverson, Pa., first child, Rodney Lee, July 18, 1955.

Inbody, Donald and Eunice (Bontrager), Vestaburg, Mich., sixth child, second son, Kendall B., June 30, 1955.

Jantzi, John and Erma (Kauffman), Shedd, Oreg., second son, Douglas Clayton, July 22, 1955.

Kaufman, Vernon M. and Mary (Dintaman), Lagrange, Ind., fourth child, second daughter, Birdena Fay, Aug. 27, 1955.

Kolb, Roy Souder and Alice Elizabeth (Allebach), Spring City, Pa., a daughter, Caroll Ann, Aug. 25, 1955.

Kurtz, Mahlon and Charlotte (Piersol), Narvon, Pa., fourth child, first daughter, Melody Ann, Aug. 23, 1955.

Martin, Walter L. and Verna (Lehman), Hagerstown, Md., first child, Linda Carole, July 13, 1955.

Miller, Cletus E. and Eula (Kohme), Haymarket, Va., seventh child, fifth daughter, Martha Eliza, June 7, 1955.

Miller, Irvin and Mabel (Eberly), Lititz, Pa., fifth child, second son, Michael Lynn, Aug. 13, 1955.

Newcomer, Paul R. and Anna Mae (Nissley), Mt. Joy, Pa., first child, Paul Nissley, Aug. 22, 1955.

Nofsinger, Ben E., Jr., and Ada (Ulrich), Washington, Ill., second child, first son, Loren Wayne (no date).

Nyce, Harold C. and Lorene (Detwiler), Souderton, Pa., third child, second daughter, Mary Lois, Aug. 8, 1955.

Pellman, William and Ruth (Huber), Leola, Pa., second son, Micheal Lynn, Aug. 24, 1955.

Reber, Robert E. and Tressie D. (Ritchie), Lebanon, Pa., first child, Brenda Joyce, Aug. 16, 1955.

Reesor, David H. and Mary (Bontrager), Markham, Ont., second son, Donald Joseph, Aug. 23, 1955.

Schrock, Harvey and Edith (Amstutz), Goshen, Ind., second child, first daughter, Carol Marie, Aug. 24, 1955.

Schultz, Samuel N. and Beatrice (Schultz), Wellesley, Ont., fourth child, third son, David Duane, May 29, 1955.

Schumacher, Urie and Florence (Lehman), Orrville, Ohio, a son, Weldon Jesse, Aug. 12, 1955.

Slaymaker, John M. and Anna Elizabeth (Martin), Washington Boro, Pa., second child, first daughter, Debra Sue, Aug. 28, 1955.

Stover, Ivan L. and Kathryn (Eberly), Ephrata, Pa., fourth child, third son, Aug. 19, 1955.

Strickler, Hiram H. and Betty (Shue), Mt. Joy, Pa., third daughter, Beverly Jean, July 15, 1955.

Turman, Mr. and Mrs. Wm. Rupert, Hiwassee, Va., second daughter, Cynthia Sue, Aug. 27, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Keffer.—George S. Albrecht, Moorefield, Ont., cong., and Edith B. Keffer, Kitchener, Ont., Snyder cong., by John W. Snyder at the Snyder Mennonite Church, July 17, 1955.

Bauman—Brubacher.—Raymond Bauman and Edna Brubacher, both of Elmira, Ont., cong., by Howard S. Bauman at the St. Jacobs Mennonite Church, Aug. 27, 1955.

Gingerich—Nussbaum.—Neil Gingerich, Baden, Ont., cong., and Edith Nussbaum, Kidron, Ohio, cong., by Reuben Hofstetter at the Kidron Mennonite Church, Aug. 27, 1955.

Hartman—Troyer.—Peter Hartman, Goshen, Ind., Salem cong., and Marilyn Troyer, Conway, Kans., West Liberty cong., by Menno M. Troyer, father of the bride, at the West Liberty Church, Aug. 18, 1955.

Hostetler—Lambright.—Donald Jay Hostetler, Lagrange, Ind., Emma cong., and Evelyn Joan Lambright, Shipshewana, Ind., Shore cong., by Amos O. Hostetler at the Shore Church, Aug. 7, 1955.

Kennell—Miller.—Harold J. Kennell, Roanoke, Ill., and Louise M. Miller, Buffalo Center, Iowa, both of the Linn A.M. cong., by D. M. Hostetler at the Linn A.M. Church, Aug. 2, 1955.

Kreider—Hershey.—Elvin L. Kreider, Palmyra, Pa., Stauffer cong., and Thelma R. Hershey, Gordonville, Pa., Nickel Mines cong., by G. Parke Book at the Paradise Mennonite Church, July 2, 1955.

Kreider—Nolt.—Jacob L. Kreider, Kinzer, Pa., cong., and Esther M. Nolt, New Holland, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, June 25, 1955.

Lehman—Yelton.—Joseph Lehman, Topeka, Ind., and Kathryn Yelton, Calumet City, Ill., both of the Emma cong., by Amos O. Hostetler at the Emma Church, June 19, 1955.

McMullen—Ober.—Paul Richard McMullen, Jr., Elizabethtown, Pa., Church of the Brethren cong., and Jeanette J. Ober, Manheim, Pa., Hernley cong., by Homer D. Bomberger at the Hernley Church, Aug. 27, 1955.

Miller—Keim.—Freeman L. Miller, Sugarcreek, Ohio, Rogersville Mission, and Anna Keim, Uniontown, Ohio, Maple Grove Conservative cong., by Harry Stutzman at the Maple Grove Church, Aug. 28, 1955.

Miller—Bontrager.—Lloyd Miller, Elkhart, Ind., Belmont cong., and Mary J. Bontrager, Shipshewana, Ind., Forks cong., by Earley C. Bontrager, uncle of the bride, at Forks Church, Aug. 27, 1955.

Nussbaum — Hershberger. — Roy M. Nussbaum, Dalton, Ohio, and Florence Hershberger, Latour, Mo., Sycamore Grove cong., by James D. Yoder at the Sycamore Grove Church, Aug. 13, 1955.

Redekop—Pellman. — Calvin W. Redekop, Hesston, Kans., and Freda N. Pellman, Richfield, Pa., by Hubert R. Pellman, brother of the bride, at the Chicago Avenue Mennonite Church, Harrisonburg, Va., Aug. 20, 1955.

Ritchie—Hufford.—Luke H. Ritchie, Bethel, Pa., Meckville cong., and Nancy Ruth Hufford, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, Aug. 27, 1955.

Slabach—Petersheim.—Glen Slabach, Millersburg, Ind., Benton cong., and Betty Jean Petersheim, Middlebury, Ind., Clinton Brick cong., by Amsa H. Kauffman at the Clinton Brick Church, July 30, 1955.

♣

"Take, Read" is the American Bible Society theme for the world-wide Bible reading emphasis Thanksgiving to Christmas, 1955, and for the observance of Universal Bible Sunday, December 11.

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Nonconformity Conference

in your community

September 17, 18, 1955

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Program

Saturday Evening

1. The Two Kingdoms
2. Nonconformity Applied: "Laying up Treasures . . . "

Sunday Morning

3. Biblical Discipline: Personal, Home, Church

Sunday Afternoon

4. Nonconformity Applied: (Panel Discussion)
   a. Attire
   b. Speech
   c. Recreation
   d. Clean Living
   e. Worship
5. "Be Ye Not Unequally Yoked" (II Cor. 6:14)

Sunday Evening

6. Nonconformity Applied: Courtship and Marriage
7. Spiritual Strength for Separated Living

Franconia Conference

1. Blooming Glen
   Speakers: J. C. Wenger, 1, 5, 7
   Emanuel Peachey, 2, 3, 6
2. Souderton
   Speakers: Sanford Shetler, 1, 5, 7
   Peter Wiebe, 2, 3, 6

Lancaster Conference

3. Elizabethtown
   Speakers: John L. Ruth, 1, 3, 6
   John L. Stauffer, 2, 5, 7
4. Mount Joy
   Speakers: H. Raymond Charles, 1, 3, 6
   J. Irvin Lehman, 2, 5, 7
5. Ephrata
   Speakers: Daniel Reinford, 1, 3, 6
   Elmer Kolb, 2, 5, 7
6. Lititz
   Speakers: C. K. Lehman, 2, 5, 7,
   (To be supplied)
7. Gingrich
   Speakers: Luke L. Horst, 1, 3, 6
   Lloyd Horst, 2, 5, 7

Allegheny Conference

8. Blough
   Speakers: James Lark, 2, 3, 6
   O. N. Johns, 1, 5, 7
9. Springs
   Speakers: J. R. Mumaw, 1, 5, 7
   D. Wyse Graber, 2, 3, 6
10. Allensville
    Speakers: Ray Emswiler, 1, 5, 7
    J. F. Garber, 2, 3, 6

Virginia Conference

11. Zion
    Speakers: Richard Detweiler, 1, 5, 7
    C. C. Cressman, 2, 3, 6
12. Weaver's
    Speakers: Don Augsburger, 1, 5, 7
    Amos Weaver, 2, 3, 6
13. Springdale
    Speakers: Noah G. Good, 2, 3, 6
    Paul R. Clemens, 1, 5, 7

Ontario A. M. Conference

14. Maple View
    Speakers: Aaron Mast, 1, 5, 7
    David Thomas, 2, 3, 6
15. East Zorra
    Speakers: Russell Krabill, 1, 5, 7
    E. B. Frey, 2, 3, 6

Ontario Conference

16. Erb Street
    Speakers: Paul Erb, 1, 5, 7
    Ezra Beachy, 2, 3, 6
17. St. Jacobs
    Speakers: Harold Zehr, 1, 5, 7
    Linden Wenger, 2, 3, 6
18. Clarence Center, N.Y.
    Speakers: Noah Hershey, Jr., 1, 5, 7
    Nevin Bender, 2, 3, 6

Ohio Conference

19. Leetonia
    Speakers: Harold Eshleman, 1, 5, 7
    Homer North, 2, 3, 6
20. Orrville
    Speakers: C. Norman Kraus, 1, 5, 7
    H. D. Groh, 2, 3, 6
21. Walnut Creek
    Speakers: Fred Erb, 1, 5, 7
    Leland Bachman, 2, 3, 6
22. West Liberty—Bethel
    Speakers: Raymond Kramer, 1, 5, 7
    Paul Peachey, 2, 3, 6
23. Archbold—Central
    Speakers: Milo Kauffman, 1, 5, 7
    Paul Guengerich, 2, 3, 6
24. Beaverdam, Corry, Pa.
    Speakers: G. Irvin Lehman, 1, 5, 7
    Luke Shank, 2, 3, 6

Indiana-Michigan Conference

25. Howard-Miami
    Speakers: A. J. Metzler, 2, 3, 6
    Etril Leinbach, 1, 5, 7
26. Bowne—Clarksville
    Speakers: D. D. Miller, 2, 3, 6
    Paul Martin, 1, 5, 7
27. Fairview
    Speakers: Clarence E. Lutz, 2, 3, 6
    Rudy Borntrager, 1, 5, 7

Illinois Conference

28. Hopedale
    Speakers: Melvin Lauver, 1, 5, 7
    Lowell Nissley, 2, 3, 6
29. Arthur
    Speakers: H. S. Bender, 1, 5, 7
    Merle Shantz, 2, 3, 6
30. Roanoke
    Speakers: Clayton Beyler, 1, 5, 7
    Paul Hummel, 2, 3, 6
31. Freeport
    Speakers: Glen Yoder, 2, 3, 6
    S. J. Hostetler, 1, 5, 7

Iowa-Nebraska Conference

32. Lower Deer Creek
    Speakers: John E. Lapp, 1, 5, 7
    C. J. Ramer, 2, 3, 6
33. Wayland
    Speakers: Samuel Janzen, 2, 3, 6
    J. J. Hostetler, 1, 5, 7
34. Shickley
    Speakers: Maurice Yoder, 1, 5, 7
    Roy Bucher, 2, 3, 6

South Central Conference

35. Hesston
    Speakers: Millard Lind, 1, 5, 7
    Paul E. Yoder, 2, 3, 6
36. Yoder
    Speakers: I. E. Burkhart, 1, 5, 7
    Milton Brackbill, 2, 3, 6
37. La Junta
    Speakers: John David Zehr
    Nelson E. Kauffman

North Central Conference

38. Casselton
    Speakers: Floyd Kauffman, 1, 5, 6
    Paul M. Lederach, 2, 3, 7

Pacific Coast Conference

39. Nampa
    Speaker: Roy Roth

South Pacific Conference

40. Upland
    Speaker: Paul Roth

Conferences on Other Dates

Sept. 10, 11, 1955

41. Wideman, Markham, Ont.
    Speakers: D. D. Miller, 2, 3, 6
    Albert Martin, 1, 5, 7
42. Geiger, Baden, Ont.
    Speakers: J. Ward Shank
    Emerson McDowell
43. Albuquerque, N. Mex.
    Speaker: Paul Roth

Sept. 13, 14, 1955

44. Phoenix, Ariz.
    Speaker: Paul Roth

Sept. 15, 16, 1955

45. Winton, Calif.
    Speaker: Paul Roth
46. Sheldon, Wis.
    Speakers: Floyd Kauffman, 1, 5, 6
    Paul M. Lederach, 2, 3, 7

Sept. 19, 20, 1955

47. Wolford, N. Dak.
    Speakers: Floyd Kauffman, 1, 5, 6
    Paul M. Lederach, 2, 3, 7

Sept. 24, 25, 1955

48. Paradise, Pa.
    Speakers: Henry E. Lutz, 1, 3, 6
    J. Ward Shank, 2, 5, 7
49. Morgantown, Pa.
    Speakers: Truman Brunk, 1, 5, 7
    Urie Bender, 2, 3, 6

Oct. 22, 23, 1955

50. Goshen College
    Speakers: A. J. Metzler, 2, 3, 6
    Allen Erb, 1, 5, 7

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Elias J., son of John S. and Elizabeth (Lehman) Amstutz, was born in East Union Twp., Wayne Co., Ohio, Dec. 7, 1875; passed away in the same house where he was born, in the home of his daughter, Mrs. Willis Lehman, June 15, 1955; aged 79 y. 6 m. 8 d. He had been in failing health for two years and bedfast the last six weeks. In his youth he accepted Christ as his Saviour and united with the Sonnenberg Mennonite Church of which he remained a faithful member until death. He was married to Levina Baumgartner on Oct. 25, 1900. She preceded him in death on Jan. 20, 1948. This union was blessed with 4 sons (Menno S., Takoma Park, Md.; Ellis, of Wooster; George, of Dalton; and Leo, of Apple Creek) and 2 daughters (Sarean—Mrs. Willis Lehman, of the home, and Elva—Mrs. Allen Zuercher, of Apple Creek). Surviving are all his children, 22 grandchildren, 4 stepgrandchildren, one great-grandchild, and 3 sisters (Mrs. Anna Steffen, Sarah—Mrs. Aaron Steiner, and Martha—Mrs. Simon Steiner). One grandson and 6 brothers and sisters preceded him in death.

Gerber, Jacob M., son of Mathias and Dinah (Moser) Gerber, was born in Wayne Co., Ohio, Sept. 1, 1872; died Aug. 18, 1955; aged 82 y. 11 m. 17 d. In his youth he accepted Christ as his Saviour, was baptized, and became a member of the Sonnenberg Mennonite Church, of which he remained a faithful member throughout the remainder of his life. On June 1, 1895, he was married to Lina Sommer. To this union were born 8 children (Susan—Mrs. David Welty; Hilda—Mrs. David Lehman; Eva—Mrs. Dan F. Amstutz; Elmer, Otto, Dinah, who died in infancy, Willis, and Leo). He leaves his wife, 7 children, 27 grandchildren, 25 great-grandchildren, and a large number of other relatives and friends. Funeral services were conducted Aug. 21 with Louis Amstutz and S. W. Sommer officiating at the Sonnenberg Church.

Kauffman, Mollie G., was born in Salem Twp., Champaign Co., Ohio, Dec. 5, 1884; died at a rest home in West Liberty, Ohio, June 12, 1955, after a long illness; aged 70 y. 6 m. 7 d. She was a member of the Oak Grove Mennonite Church. In 1906 she was married to O. C. Yoder, who died in 1914. In 1920 she was married to A. D. Kauffman, who survives. Surviving, besides her husband, are 4 children (Merlin Kauffman, Bellefontaine, Ohio; Mrs. W. H. Teegarden, Bucyrus, Ohio; Ralph Yoder, Plain City, Ohio, and Maurice Yoder, West Liberty), 5 stepchildren (Ralph, Painesville, Ohio; Mary, Fred, and Joe Kauffman, West Liberty; and Allen Kauffman, Springfield, Ohio), 9 grandchildren, 4 brothers (T. K. Hartzler, Worthington; C. Arthur Hartzler, West Liberty; Rufus Hartzler, Austin, Colo.; B. Frank Hartzler, Topeka, Kans.), a sister (Mrs. Emma Belle Yoder, West Liberty), and a half brother (Amos Hartzler, South Charleston). Funeral services were held at the Oak Grove Mennonite Church on June 14 with Nelson Kanagy and Abram Kauffman in charge. Burial was made in the Oak Grove Cemetery.

Otto, Hannah Miller, daughter of the late John and Melissa Jane (Steele) Durr, was born at Masontown, Pa., Sept. 1, 1884; passed away in the Meyersdale Community Hospital June 28, 1955; aged 70 y. 9 m. 27 d. On June 6, 1907, she was married to N. E. Miller. For a number of years she served as faithful minister's and bishop's wife in the congregation there. To this marriage were born 6 children, 2 of which preceded her in death (Dr. Orden Miller and an infant daughter). Her companion, Bishop N. E. Miller, and her second husband, D. D. Otto, also preceded her in death. Surviving are 4 children (Chester E. and Elam D. Miller, Meyersdale, Pa.; Kathryn—Mrs. John Buchholtz, York, Pa.; and Alvina—Mrs. Willard Livengood, Springs, Pa.), 15 grandchildren, and 3 sisters (Annie—Mrs. Edward Miller, Inwood, W. Va.; Mary—Mrs. Henry Ramer, Duchess, Alta.; and Laura—Mrs. Isaac Metzler, Accident, Md.). Two sisters preceded her in death. She was president of the Springs Sewing Circle for over 25 years and was an active worker in all the church work of the local congregation and within the Allegheny Conference district. At the time of her death she made her home with her daughter, Alvina, of Springs. Funeral services were held in the Springs Mennonite Church on July 1 with Paul M. Roth and Roy L. Kinsinger officiating. Burial was made in the church cemetery.

Rensberger, Robert Duane, son of Lloyd and Fern (Guengerich) Rensberger, was born at Wellman, Iowa, Aug. 19, 1938; passed away suddenly at his home near Wellman on Aug. 25, 1955; aged 17 y. 6 d. After an illness which partially confined him, death came as a peaceful release. He is survived by his parents, one sister (Phyllis, at home), his grandparents (Mr. and Mrs. Roy Rensberger, Wellman), and other relatives and friends. He confessed Christ in his early youth, being baptized into the fellowship of the West Union Mennonite Church on Dec. 16, 1951, and remained a faithful member to death. He was enrolled as a sophomore at I.M.S. in 1954-55. Funeral services were held at the West Union Church with Herman Ropp and Paul T. Guengerich in charge. Interment was made in the West Union Cemetery.

Ulrich, Mary Kay, infant daughter of Clarence and Lillie (Eigsti) Ulrich, Roanoke, Ill., was born in the Methodist Hospital, Roanoke, Ill., Aug. 21, 1955, and passed away several hours later. She is survived by her parents, 3 brothers (Leo, Norman, and Larry), and 2 sisters (Eldyth Mae and Carol Sue). Graveside services were held in the Roanoke Mennonite Cemetery on Aug. 22 in charge of D. M. Hostetler and J. E. Hostetler.

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GOSPEL HERALD

TUESDAY, SEPTEMBER 20, 1955. VOLUME XLVIII. NUMBER 38

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Declaration of Commitment

in Respect to Christian Separation and Nonconformity to the World

The Position of the Mennonite Church as adopted by the Mennonite General Conference at Hesston, Kansas, August 26, 1955

Introduction

From its very inception in Switzerland (1525) and Holland (1533-34) the Mennonite Church has earnestly held to the principle of Christian separation and nonconformity to the world. The term world is here employed to designate that sphere in which Satan is obeyed, for he is recognized in Scripture as the head of a house or empire. That which conforms to Satan is in Scripture spoken of as the world. This position of Christian nonconformity to the world is based on the fact that God calls His children to a life of holiness, and to conformity to the character of Jesus Christ, delivering them "from this present evil world." In reference to those who do not know Christ, the divine summons is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The Apostle John commands, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Peter writes, "But as he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." And Paul commands, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The inspired writers of the New Testament all recognize that God has called His saints "out of darkness into his marvellous light," and therefore they ought to "shew forth the praises" of God. Gal. 1:14; II Cor. 6:14-18; I John 2:15; I Pet. 1:15, 16; Rom. 12:2; I Pet. 2:9.

We recognize that in human strength we cannot live a life which pleases God and glorifies the Lord Jesus Christ. We are also humbly aware that neither legalism nor formalism is the answer to our need. We therefore call upon God for the quickening and sanctifying influence of His blessed Holy Spirit to renew us in heart and life, creating in us more perfectly the image of the blessed Son of God.

We believe that union with the Lord Jesus, with its ensuing nonconformity to the world, is not a matter of ecstasy or mere emotion, but that it is a devotion of love and faith which calls for a resolute discipleship in life, a holy obedience to the precepts of the Word of God, lived in the power of the indwelling Holy Spirit. Furthermore, Christians are called upon by Christ to "make disciples of all nations." They are not to withdraw from all contact with society, but are to labor actively to bring all people to the obedience of the faith. It is also our understanding that a Christian separation and nonconformity to the world apply to all of life including the areas hereinafter specified.

1. Christian Love

We believe that both the letter and the spirit of the New Testament enjoin upon us a life of absolute love and nonresistance. The Saviour commanded that if anyone strike the right cheek, we should turn to him the other also. Christians are to love their enemies, bless them who curse them, do good to those who despitefully use them and persecute them. They are to be perfect in love, even as their heavenly Father is perfect. The command of the apostle is, "Recompense to no man evil for evil . . . . Dearly beloved, avenge not yourselves, but rather give place unto [God's] wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Our Lord indicated that because His kingdom is not of this world, His servants do not fight. Paul states that although we walk in the flesh, "we do not war after the flesh: (for the weapons of our warfare are not carnal)." "The servant of the Lord must not strive; but be gentle unto all men." Christians are not to render "evil for evil"; on the contrary they are to bless their abusers. They shall follow the Lord Jesus who in His innocent suffering did not strike back but simply committed Himself to the care of God the righteous Judge. Matt. 5:38-48; Rom. 12:17-21; John 18:36; II Cor. 10:3, 4; II Tim. 2:24; I Pet. 2:21-23; 3:8, 9; I Thess. 5:15; I John 2:9; 3:10, 14, 15; 4:8, 20. (See also our statements, *Peace, War, and Military Service*, 1937; and *A Declaration of Christian Faith and Commitment*, 1951, which set forth in greater detail our position as a Mennonite Church.)

We take these Biblical commands at face value and seek humbly by the help of God to apply them to every area of life, and at all times, without exception. Hence we seek to live in peace in all human relationships, avoiding strife and violence, and we reject every form of military service and military training. But we stand ready to aid the needy of the world, to build rather than to destroy, to feed the hungry and clothe the naked, and even at the risk of life and safety to do all in our power to show love to the helpless and suffering. And we are ready to carry on this Christian ministry and witness regardless of what it may cost us. For we understand that the Lord desires every disciple to take upon himself the cross of personal suffering for Christ's sake as God's way of overcoming evil.

2. Attitude Toward Possessions

We understand the Scriptures to teach that the end of life for the Christian is not the amassing of wealth but Christian service and evangelism. Our Lord gave stern warnings on the dangers of money-seeking and avarice. Furthermore, whatever may come to us through honest toil and effort is not ours, to be used selfishly, but is God's, and we are but His stewards. Therefore we invoke His sanctifying power to deliver us from the materialistic age in which we are living, and to enable us to first give our own selves to the Lord. And we call upon all members of the church to practice lives of self-denial and frugality, to live simply rather than in luxury, and to use the things of this world in the full realization that we do not really belong to this world, but are strangers and pilgrims on the earth.

Although it is not wrong to own property or to save money for emergencies and for old age, yet we protest against the evident wealth-seeking on the part of many professing followers of Christ. And we urge all our members to practice "graduated giving," that is, increasing the percentage returned to the Lord as the income becomes greater. Only thus will the church be able to help its pastors with Scriptural support; only thus can the church carry on its ministry of evangelism and nurture; and only thus can the Gospel be carried to all nations in obedience to the command of the Lord of the church. Ps. 50:10-12; Luke 16:9; Acts 5:14; I Thess. 4:10-12; II Thess. 3:10-12; I Cor. 4:12; 10:24; Eph. 4:28; Matt. 6:19-21, 24; Luke 12:15; 12:21-31, 33, 34; 18:23-27; I Cor. 16:2; II Cor. 8:1-5; 9:6, 7.

3. Courtship and Marriage

In contrast with people of the world the children of God are to be pure and holy in life. The Word of God calls particular attention to this in connection with the securing of a life companion. Christians shall keep their bodies unstained by sin so that they may be fit tabernacles for the Holy Spirit. The child of God shall in holiness and honor obtain a life companion, "not in the lust of concupiscence." The apostle also calls upon Christians to follow the Golden Rule of love and not to take advantage of a brother in this matter, "because that the Lord is the avenger of all such" (I Thess. 4:3-7).

So beautiful in God's sight is the loving union of husband and wife that it is made in the New Testament the symbol of the relationship which obtains between Christ and the church. The home God meant is a home of love, of kindness and gentleness, of much joy and happiness, of comradeship, of prayer and devotion to the Lord. It is a home which has family worship. It is a home where husbands love their wives, and where wives love and co-operate fully with their husbands. Marriage is intended by God to be the lifelong union of one man and one woman in the Lord. Christians shall enter into this relationship only with those of like precious faith. No one shall put away his companion except for unfaithfulness which is unrepented of. If a couple separates for incompatibility they shall either be reconciled or remain unmarried. As a church we call upon all Christians to make their homes Christian, and to resist the current blight of broken homes, divorces, and remarriages. Matt. 5:31, 32; 19:3-12; Mark 10:2-12; Luke 16:18; Rom. 7:2, 3; I Cor. 7; Eph. 5:22-31; Col. 3:18, 19; Titus 2:4, 5; I Pet. 3:1-7.

4. Dress and External Appearance

The Lord Jesus taught His followers not to be worried and anxious about food and clothing, for God cares for His own. The New Testament writers recognize that the heart of Christianity lies not in externals but in the new birth, union with Christ, and Holy Spirit sanctification. But because Christians have been delivered from the world and its sin they cannot any longer follow the fashions and dictates of a sensuous and sensate culture. Christians are not to fashion themselves after this wicked world, but are to be transformed by the renewing of their minds. The apparel of the Christian should therefore be simple, modest, neat, and becoming for those professing godliness. The Apostle Peter calls upon Christian women not to conform to current fashions by occupying themselves in the preparation of elaborate coiffures, nor shall they wear rings or bracelets of gold. For their real "beauty" is that of the heart and spirit, not in external conformity to the worldly forms of adornment. Similarly Paul entreats Christian women to wear clothing which is expressive of their genuine modesty, with proper reserve and Christian discretion. The hair should be worn long, and not arranged according to the current fashions. No jewelry ought to be worn, either of gold or pearls. Neither should there be a display of wealth by the purchase of expensive clothing. Rather let the "adornment" consist of those good works which characterize those who truly are filled with the love of God.

We therefore feel that we are on Scriptural ground when we appeal to all Christian women to dress simply and plainly, avoiding all forms of rings and jewelry, short hair and fashionable coiffures, immodest dresses, and anything which would violate the principles of Christian holiness, purity, modesty, and economy. Likewise Christian men should dress simply and plainly, wearing no rings or jewelry, and scrupulously avoid conforming to worldly fashions. It is not consistent with a profession of faith and holiness to wear flashy or costly clothing, and jewelry. Matt. 6:28-34; Gal. 6:15; Rom. 12:2; I Pet. 3:1-6; I Tim. 2:9, 10.

5. The Clean Life

Since the body of the Christian is the temple of the Holy Spirit, it is sinful and wrong to do anything to the body which would weaken or damage it. Christians are to make their bodily members "instruments of righteousness" in the service of a holy God. It is a violation of Scriptural principles for a Christian to become a slave to anything. The inspired Apostle Paul declared that food has its place, but he would not be brought under the power of anything.

Inasmuch as both the tobacco and drink habits enslave those who have them, and inasmuch as alcohol and tobacco are both costly and injurious to the body, and inasmuch as their use gives an unworthy testimony on the part of men and women of God, we appeal to all Christians "by the mercies of God" to voluntarily adopt the "clean life" by making no use of tobacco in any form and by a complete abstention from the use of beverage alcohol. If this is done out of love for Christ and His cause, and in awareness of the dangers which are involved in the use of alcohol and tobacco, and in consideration of the principle of Christian stewardship, we see no reason to fear the charge of legalism or meritorious asceticism. We also protest the production, manufacture, and sale of both alcohol and tobacco. I Cor. 6:12, 19; Rom. 6:13, 19; Rom. 12:1, 2; I Cor. 8:13; Rom. 14:21; I Cor. 10:31.

6. Worldly Organizations

In the complex world in which we are living there are a number of factors which the nonconformed Christian must take into account when facing the question of uniting with various organizations which bid for membership and support. One consideration is that Kingdom concerns fill much of life, leaving too little time and energy for other legitimate concerns at the best. One must therefore seek to invest time and energy only in the best projects. The rearing of a family in the nurture and admonition of the Lord is also a major consideration. One dare not be away from one's family unnecessarily if one takes his obligations seriously as a parent. Another consideration is the "unequal yoke" of II Corinthians 6. As earnest disciples of Jesus we want to remain aloof from any organizational connection which would handicap us in giving a Christian witness or which would make us unwilling participants in an activity or program which we feel is sub-Christian or worldly. Finally, we must raise the question of the propriety of "strangers and pilgrims" entering too deeply into the organizations of our society when many members of those organizations are hostile to the radical type of Christian discipleship for which we as a church stand.

It is not proposed in this *Declaration* to make an exhaustive list of all organizations, dividing them into the legitimate and the inadvisable. But we do wish to call attention to our 1941 statement, *Industrial Relations,* which points out that we can take no part in any social or industrial strife between classes such as labor and capital. We therefore urge all our members to seek employment in such places of labor as do not require labor union membership or who honor church membership cards on the basis of contracts as between unions and our Committee on Social and Economic Relations. In any case, those members employed in institutions having labor unions and no agreement with our church shall register with the union a statement that they are nonresistant Christians and as such will take no part in strife or other activities unbecoming for a nonresistant Christian.

We also reaffirm our agelong opposition to secret and oath-bound fraternities and lodges, holding that the principle of organized secrecy is wrong in itself, that the swearing of oaths is prohibited the Christian by the plain word of our Lord, that the hierarchical titles of the lodge are unbecoming to a humble follower of Christ, that Christians ought not be unequally yoked with non-Christians, and that in many cases lodges erroneously offer salvation to their members on other grounds than the shed blood of Jesus Christ. Lodge membership is therefore a test of membership in the Mennonite Church. John 18:20; Matt. 5:33-37; Jas. 5:12; Matt. 23:8-12; II Cor. 6:14-18; John 14:6; Acts 4:12.

7. Recreation

We recognize that man is so constituted by God that he needs rest and refreshment. We are not unaware of the improvement in health, the correction of physical handicaps, and enhancement of physical and mental efficiency which can come only through a proper use of recreation and leisure time. But we are gravely concerned at the overemphasis on sports in our culture, and at the ruination of wholesome recreation by commercialization, and by a professionalism which makes central in the lives of a few persons what ought to be peripheral in the lives of many. Again, we want to have no part in any activity which would becloud the Christian testimony and witness of those who are "strangers and pilgrims" in this world. We therefore give our testimony against playing-cards, pool, the dance, theater-attendance, mixed bathing, the reading of filthy literature, and the like. We urge that Christian people seek refreshment of body and mind only through wholesome activities, clean games, good reading, retirement to God's great out-of-doors, good music, and other forms of recreation which give no questionable witness, which do not spoil one's taste for God's Word and prayer, and which truly build people up rather than weaken them. We protest against the evil influences of many radio and television programs, and call attention to the fact that television can bring many of the undesirable aspects of the theater into the home. I Thess. 5:22; I Cor. 10:13; I Pet. 2:11; Rom. 14:21; I Cor. 8:13; 6:12.

8. Simplicity of Worship

Although the Christian church was initially a spiritual body of genuine saints, possessing a lively awareness of their separation unto God and their nonconformity to the world, it was but a few centuries until the church became a respectable institution in the world, and ultimately a worldly institution lacking its original faith and power. Along with its new wealth and prestige the church lost its real character. In the Middle Ages the worship of the church was strongly ritualistic, the ministers of the Gospel were transformed into "priests" to intercede with God for the "laity," and the houses of worship lost every vestige of simplicity. The triumph of the world over the church was well-nigh complete.

Our Mennonite brotherhood has sought to return to the type of apostolic church faith and life which are reflected in the Acts and Epistles of the New Testament. We have, therefore, conceived of the church basically as a brotherhood rather than as a hierarchy of clergy and laity. We have conceived of the house of worship as a plain meeting-house rather than as a costly and ornate edifice of worship. We have had a quiet type of piety in our worship services rather than a demonstrative meeting. We have sung a cappella hymns rather than to employ either organ or piano. Our ministers have been preachers who have proclaimed God's Word in simplicity and clarity.

We encourage our district conferences and congregations to take steps to maintain the simplicity of the apostolic church and to try to regain it in so far as it has been lost. We reaffirm our desire to be a body of redeemed and regenerated pilgrims whose houses of worship, service, preaching, singing, and piety are all made to conform to the spirit and letter of the New Testament. We therefore call upon God to guide us as a church, to sanctify us in the power of the Holy Spirit, and to give us grace and wisdom to resist every effort to conform to a Christendom which has been partially secularized. We request our members to earnestly seek to maintain our Biblical heritage by rejecting every tendency toward worldliness, legalism, or other aberration. We encourage our schools to continue to regain and perpetuate and propagate the "Anabaptist Vision." And we humbly ask God for forgiveness and healing in respect to the carnality, materialism, and worldliness with which our congregations are now struggling. Matt. 23:8; I Cor. 14; Col. 2:16-23; Heb. 11:13, 14, 16; I Pet. 2:5, 9, 11; I John 2:15, 16.

(Continued on page 909)

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EDITORIAL

The Crucial Age

"He's just at that crucial age." Do you know what age that is?

Perhaps it is the impressionable preschool years. During those years the child learns the basic things. Coming into the world with only instincts and inherited predispositions, he rapidly acquires the prodigious number of learnings with which he lives in this world and prepares to live in the next world. He learns to identify persons and objects; he develops skills and controls; he forms likes and dislikes, attitudes and habits. He learns so many and such fundamental things during the first six years that we think of his personality and character as being largely formed during that time. All his life will bear the impress of what happens then to him and within him. Surely this is a crucial age.

Or it might be the later childhood, when the boy or girl leaves the exclusive care of the home and absorbs more largely the influences of neighborhood and school and church. Parents have a feeling of frustration as they see their children apparently slipping beyond their guidance and control. Surely this is a crucial age.

Or perhaps it is adolescence. This is the period when the youth asserts his independence and becomes a person in his own right. He wants to control his own life, and sometimes does foolish things as he is learning to stand on his own feet. During early or later adolescence three of the important choices of life are usually made: the choice of religion, the choice of a lifework, and the choice of a life companion. Since in those choices there are wrapped up so many potentialities for good or evil, one must surely feel that this is a crucial age.

Or is it the period of maturity, when the preparation is over, and one really lives? In this time the home is built and the family is reared. Here is the period of accomplishment, the doing of the work by which the man shall be known. Here there is success or failure, arrival at the goal or frustration in the attempt. This is the crucial age.

But could it not be the later years, when the powers decline and life sinks toward the sunset? In this period one gradually lets go of responsibility, and some find this a difficult, even a bitter, experience. Here one goes on thinking, and he has a lifetime of learning and experience to go by; but he has less opportunity to control and administer. This is often a cross which casts its shadow over the later years: changes come which we do not like, but which we are helpless to prevent. God intended, surely, that our last years should be our best ones. But there are so many ways in which we may allow them to become a sad and broken postlude. Surely this is the crucial age.

What is the crucial age? Is not every age crucial? God has given man no years which are insignificant and unimportant. Every moment, every day, every year, every period is heavily fraught with possibilities of good or ill. For any one of us, the crucial age is the one in which we are now. We must not be overoccupied with either the past or the future, except as it gives perspective to the golden now. This is my critical hour; today is my crucial age.—E.

The Overprivileged

Lazarus was an underprivileged man. His body was full of leprosy, and he had no one to dress his sores except the dogs of the street which came and licked them. He had no food except the crumbs from the table of the rich man at whose gate he lay. Homeless, alone, he seemed of all men most to be pitied.

Dives, the rich man who deigned to allow Lazarus to beg at his door, was richly attired and reclined every day at a table sumptuously loaded with all the foods that could pamper his appetite. We can imagine the luxury of his palace and all its appointments. If Lazarus was underprivileged, Dives was overprivileged. He had too much for his own good.

For when Lazarus finally died he found bliss and comfort in Abraham's bosom. His lack of privilege led to blessedness. But when Dives died he found himself in the anguish of the flames of Hades. His overabundance led to torment. Overprivileged on earth, beyond death he was deprived of all well-being.

One must not make this story of Jesus say that all poor people go to heaven and all people of means go to hell. Poverty or wealth do not in themselves cause salvation or condemnation. But it is important to realize that the relation of privilege in this world may be reversed in the next world. The selfish use of privilege here is sure to bring the judgment of God. And since most of us are tempted to use our privileges selfishly, to pamper ourselves as though we had the right to do so, it is most important that in the abundance of privilege which most of us enjoy we consider what the will of the Lord is.

In the United States and Canada today, where most of our readers live, the standard of living is at an all-time high, and is constantly going higher. At the same time the majority of the people of the world are in relative poverty, many of them suffering from malnutrition. We are the overprivileged; they are the underprivileged. True, we are giving our crumbs to them. But what would our Lord say to us if He were here to pronounce His judgment now?

One of the dramatic moments in the recent sessions of General Conference was the appearance of a spokesman for the Lord in the person of our dear brother from Belgium, Roger Rimbert. One had the feeling that he was a prophet, like those of Old Testament times, come to help us face our sins. In tense silence we sat as this messenger of the Gospel gave us what the Lord had laid upon his heart. He told us of how he was scandalized by the luxury in which we live. He was won to our fellowship by our professed principles as he had read them and met them in our missionaries. But he does not find us living by the simplicity which we profess. He sees us rather building homes, buying clothes and furniture and cars, and setting our tables to the limit of what we can afford. In the use of our privilege he sees us pretty much conformed to the practices of our society, rather than studious of the will of God.

It would be easy for us to rationalize and to defend our practices. Would it not be better to take the rebuke and see what we can do to return to simpler standards of living? As the overprivileged of the earth, there is a good deal more that we can do in sharing our blessings without spoiling those with whom we share. Our relief and service program is still hampered by lack of support. Many of our mission funds show deficits. Not all of abundance can be turned into

money. But some of it can. There are still some ways of giving food and clothing. And there are deliberate self-denials which will help to remove some of the offenses we have allowed to be a hindrance to our preaching.

We were encouraged recently to learn of a young person who, on falling heir to considerable money, gave a large sum to the Lord's work simply because he knew he did not need it himself. How much better that than buying a bigger car, or building a fine house, or getting more luxurious furniture, or eating more steaks!

As true disciples of the lowly Jesus we must strive desperately to be saved from the overprivileged culture in which we live. It will take intelligence and discernment and self-crucifixion and consecration to do it. We must be aware of the danger of being drowned spiritually in the sea of our abundance. It is no longer good Christianity to live within our means. We are cursed with the concept that whatever we can afford is all right. We must, as followers of Christ, learn to live below our means that we may have more to share. If we can distribute our privileges we may escape the damnation of the overprivileged.—E.

God Is Infinite

BY JONATHAN G. YODER

I recall vividly one particular incident that happened years ago when I was in college. It was in a mathematics class under "Daddy" Lehman. He put before us some problems in simple division, something like this. First, what is 20 divided by 20. The answer is one. And 20 divided by 2 is 10. Also, 20 divided by $\frac{1}{2}$ is 40. Still further, 20 divided by 1/1000 is 20,000. "You see," he said, "as the divisor becomes smaller and smaller, the quotient becomes larger and larger. Now what is 20 divided by zero?" I was rather young then and thought I knew the answers. So I stepped up to the board and wrote, "20 divided by zero equals infinity." But "Daddy" Lehman quietly told me that I had not told him the answer at all. I had only given a name to something we do not know very much about. We do not know what 20 divided by zero really is at all—it is something massive. It is a figure utterly entirely beyond our comprehension. We just call it a name when we say "infinity." But it is a convenient symbol to use in mathematics instead of saying, "I do not know."

Now we say that God is infinite, omnipresent, eternal, omnipotent. What stupendous mind-staggering words! In using them we try to capture a bit, a wee mite, of the things that are beyond our understanding. And sometimes we almost fool ourselves into thinking we know the answer, when we are only using words.

God is infinite. How big is that? I do not know. But people with big telescopes say that there are stars out in space so far that it takes light, traveling 186,000 miles each second, billions of years to get here to the earth. And they say they keep finding new things still further out, as fast as they get bigger telescopes. And the stars they find are suspected of holding other worlds, just as our sun holds our world. And these men quote big figures on miles, and numbers of worlds, until my mind becomes dizzy. And so I give up and do not try to comprehend any further. God has no limits at all. He is away out there in the furthermost (if there is a furthermost) world. He personally keeps each one in its place, and preserves order in the universe. God is infinite.

Jesus not only possessed all the attributes of God, but expressed them in all human relationships.
—Aaron Mast.

God is infinite. How little is that? Some of us think we have no trouble in thinking of a God big enough to take the trouble to run all the other worlds and keep the stars in their places. But we hesitate to think of God's being small enough to know the number of hairs on the head of every man, woman, and child in the world. We stumble, in thinking of God's personally tinting every "flower of the field," or watching over individual sparrows. But if God is infinite, where do you propose to put the boundary on the things He knows and controls? Is it not true that our conception of "natural law" is an attempt to make this load of being "infinite" a bit lighter for God. You see, if God couldn't personally quite manage to take care of every little detail, He could turn a lot of things over to "natural laws" which would take over. Then God could go ahead and turn His full attention to some important job, while "natural laws" turned around and decided which child was to die or which sparrow was to fall. Someone has pictured God as an old man who has fixed things up just that way, and intends that they should continue to run that way, and is now sawing wood in some remote place. But when something goes wrong with the machinery we may be able to get God's attention long enough to induce Him to reluctantly leave His wood sawing and come and straighten things up again. Then He again goes back to sawing wood. I agree that this type of description sounds sacrilegious. But is it not inherent in the term "natural law" as we ordinarily think of natural law? If we believe that God is infinite, that is infinite in the smallest detail, can we not say that God personally pushes off every brown leaf in the autumn, that He personally forms every flower in the field, and that He personally directs every drop of rain, yes, and every single molecule of air we breathe? Infinite!!! How small this is! And again I would say that some people say that they do not stumble in putting God out in the furthermost reaches of infinite space, but they do stumble at putting Him in charge of the infinitely small things. They say that God cannot be bothered by our request for a nice day for a picnic, or for a hundred other small things. Natural laws take care of that. Or if we have a death due to an "accident" it is because we have violated a "natural law" and that God (busy sawing wood in a remote place) was not responsible.

God is infinite. I believe that this means that God personally is everywhere and personally directs everything. True, He has certain habits He usually follows. He has certain ways in which He usually acts. And we call these habits "natural laws." But in my mind it does make a big difference if these "natural laws" are a set of machines spinning around without a conscious driver there continually, or if these natural laws are God in action. It makes a great deal of difference to me if my own kind heavenly Father is continually at the helm, directing the joy and sorrow that comes into my life, even to the smallest detail.

Infinity—a term to stagger the strongest minds! And God is Infinite. He has no limits as to greatness, nor as to smallness. So He lives in my heart, and takes care of each little detail in my life.

Goshen, Ind.

25 Years Ago

(From GOSPEL HERALD, *Sept. 4, 1930)*

Bro. B. B. King . . . labored with us . . . a class of eighteen young people under instruction. . . .

The J. I. Byler family . . . gave us an evening of Gospel songs. . . . [Kitchener, Ont.]

Officers of [Southwestern Pa.] Conference: Mod., Irwin Stonerook; Asst. Mod., Hiram Wingard; Sec'y, M. B. Miller; Treas., L. H. Weaver.

Another record flight . . . two noted French fliers, Coste and Bellonte, landed at . . . New York after a non-stop flight from Paris, the time . . . a little over 37 hours.

(From GOSPEL HERALD, *Sept. 18, 1930)*

Executive Committee of [Missouri-Kansas] Conference: Moderator, J. G. Hartzler; Asst. Mod., Alva Swartzendruber; Secretary, J. R. Shank; Members, I. G. Hartzler, D. D. Miller.

Study Conference on the Believers' Church

By John W. Miller

[Bro. Miller attended this conference on request from the Executive Committee of Mennonite General Conference.—Ed.]

The great majority of the some eighty-five delegates and sixty visitors who attended the Study Conference on the Believers' Church, sponsored by the General Conference wing of the Mennonites and held at Chicago on August 23-25, are convinced that something important happened. If this is true, it is in part due to the painstaking preparations that were made for this assembly. Delegates and visitors were handed on arrival a printed (not mimeographed) book of over 200 pages, containing some twenty carefully prepared studies on the church. The normal difficulties in housing and feeding, organizing and disbanding, stimulating and hearing a group of over 140 adults were anticipated and smoothly overcome.

The secret of this conference's importance did not lie, however, altogether in this careful execution of conference mechanics. The *content* of the papers read was perhaps even more decisive. Erland Waltner's opening discussion of "The Church in the Bible" laid, for example, most solid groundwork for the entire conference. When Waltner defined the church as the place "where Christ is living and reigning in the midst of His gathered people," all felt instinctively that a finality on which to build had been established. And when from there he proceeded: "It is thus primarily people, not buildings, primarily organism, not organization . . . primarily fellowship rather than institution, a togetherness and sharing rather than ecclesiasticism . . . ," he seemed to strike a note that all were ready to accept. The some nineteen discussions which followed on such subjects as "The General Conference Mennonites and the Biblical Church," "Standards and Practices for Admitting Members," "Discipline in the General Conference," "Values and Problems of the Lay and Supported Ministry" were for the most part equally provocative.

But again the significance of this conference did not lie altogether in the content of the materials which were formally presented. In any conference it is ultimately what happens to the people attending that is of crucial importance. In this case there were reasons to fear that all would not go too well. Many "Old" Mennonites are perhaps not aware that in past decades a divergency of opinion has grown up in General Conference circles far more profound than anything we have had in our own congregations. Because of General Conference reluctance to offend the autonomy of their local congregations, the individual churches have been much more "on their own," and hence open to the divergent outside influences that have characterized American Protestantism, than is true in our own circles. Liberalism and Fundamentalism have both made severe inroads. The result has been increasing suspicion and disunity among the constituent congregations. No one knew, therefore, what controversies might broil when representatives of such a variety of viewpoints got together to discuss something so central as the church.

What happened then is truly amazing in the eyes of the General Conference delegates. The thorniest problems were discussed openly and in a spirit of brotherly accord, so that the "Report of the Findings Committee" can honestly begin: "We are keenly conscious of and deeply grateful for the genuine manifestation of Christian fellowship experienced in worship, in the presentations and discussions at this study conference. Under the lordship of our Saviour Jesus Christ present in the midst of our gathered assembly we have ourselves experienced the gracious and gentle moving of God's Spirit among us."

Discipline

To an "Old" Mennonite visitor one of the most interesting things about this conference was the large place that questions concerning "Discipline" assumed in the discussions. In the discussion group that I attended we debated this matter in the very first meeting, even though it was "programed" for a later session, and almost every subject taken up henceforth was dealt with in the context of this problem. The importance of this issue is of course readily explainable in the light of the General Conference developments referred to above. Congregational autonomy has led the General Conference Mennonites to the disturbing condition where standards are all too often lacking for determining fitness either for individuals in the congregation or for congregations in the conference. From our "Old" Mennonite standpoint perhaps the most disturbing sign of all this is the easy view that many General Conference congregations have taken with regard to military service.

The answer that the conference sought to the discipline question carefully circumvented the conference techniques familiar to "Old" Mennonites. The sense of congregational freedom still runs strong in General Conference circles and finds powerful justification in the definition of the church which Waltner set out in the conference's opening session. For them to meet the problematic lack of standards by setting up some more centralized authority was therefore an impossibility. What they found themselves doing instead should be provocative for "Old" Mennonites who are also searching in these matters.

The first thing they did was simply to reassert the *importance* of discipline in the church. This in itself was no small thing and was done in decisive opposition to at least one forceful address which pleaded, in effect, that the church is the haven of sinners even in their sin, and that as mortal beings we dare not judge lest we be judged. This *Volkskirche* thinking, undergirded by a certain interpretation of the wheat-tares parable and appealing to a feeling for kindness and condescension latent in all good Americans, was strongly dealt with by the conference. While recognizing that "our traditional pattern of discipline has too often been negative, legalistic, harsh, and unloving," the conference nevertheless came through strongly to the conviction that "the practice of Scriptural discipline is a necessary characteristic of a believers' church."

But this the conference recognized was only the beginning of their work, for when one asserts a belief he must also look to the implementation of that belief. How the disciplined believers' church can "burst forth anew in a compromised conventional church" was a question that very much dominated this conference. Part of the answer the conference seemed to feel lay in recognizing clearly the failures of the past. There was truly a spirit of penitence moving through this conference, a ready willingness to acknowledge that all has not been well. "Perhaps we have prided ourselves too much with our pattern of autonomy and freedom," the findings report declares. "Sometimes our fredom has been the basis for an ecclesiastical anarchy and sometimes our 'ability to change' has been simply a drifting toward the world rather than conscious and considered Christian choice."

But more is needed than an acknowledgment of past failure. The conference attempted to discover again what the requirements of membership in a true believers' church really are. The threefold requirements as stated in the report of the findings committee are worth noting in full:

(1) The conscious acceptance of Christ as personal Saviour and Lord, giving evidence of an intimate and vital relationship to the person of Christ in terms of His saviorhood and lordship which issues in saintly conduct, and out of which the believer can speak with heartfelt conviction. The conversion experience or inner quiet decision must confront the individual with his own sins and his need of a Saviour.

(2) An informed willingness to participate in the fellowship of the church, to live a life of separation from the world, to witness openly of his experiences with Christ.

(3) Accepting the authority of the Word of God and willingness to study it.

Just as important as these statements themselves is the recognition which accompanies them in the findings commit-

tee report that discipline is the task of "the whole church" meeting to consider the sincerity of the candidates' personal faith and experience. All through here it is clearly recognized that entrance qualifications or discipline is not a matter of rules and legislation, but of a spiritual dimension which only the believing brotherhood as a brotherhood can comprehend.

But is there something even more concrete that we can suggest, the conference seemed to ask, in order that out of our disparity of life and faith a greater unity might emerge? Here a number of ideas were seized upon. For example: The proposal that wide consideration be given to the sending of inter-congregational deputations carrying congregational concerns to individual congregations where the members would be invited to discuss these issues; or the suggestion that "it would be helpful to make and reformulate periodically statements setting forth those things we most surely believe and consider essential to Christian living"; and also the recommendation that a "preparatory service for communion and the practice of self and group examination prior to communion should be encouraged." More usual, but an expression of the conference's intention of carrying through concretely on the insights they received, is the recommendation that General Conference Executive Committee establish a special committee to study church discipline and its implementation and present recommendations to the 1956 General Conference.

In the longing for greater uniformity in discipline and life which sustained this conference it was inevitable that the thorny questions concerning ministerial leadership in the congregations should come up for review. The conference reflected an "uneasiness about the differentiation between laity and clergy in our brotherhood," and questioned: "Do not church members rely too heavily on the pastor?" Even more disturbing was the question: "With a salaried single-pastor ministry have we not been diverted from seeking ministerial leadership within the local congregation? May we not be losing the expectation that the Lord will raise up the leadership gifts required in our own congregations?" These questions were not meant to challenge the validity of training for the ministerial leadership, but rather the whole manner by which pastoral leadership is obtained and used.

A Continuing Conversation

If all this has more the appearance of sober questioning than of final and conclusive answering, this is probably correct. This conference represents the opening rather than the close of a conversation, and already plans are being made that the conversation might continue. Without trying to be too wise, one might ask what direction this continuing conversation will take.

Perhaps the one most certain thing that can be said in answer is that it will try to be Biblically oriented. "We sought for once to let the Biblical church speak to us," was an expression of one of the conference delegates. Behind this conference and to some extent its precondition is the larger Biblical discussion now in progress throughout the Christian Church. This conference recognized clearly the significance of the current Biblicistic movement and one can feel sure that future discussions will do likewise.

Further there is reason to believe that the continuing conversation will draw heavily from the example of Anabaptism in the sixteenth century. The Anabaptist studies of Robert Kreider and Cornelius Krahn were drawn upon heavily by the conference discussion leaders, not to detract from the Biblical sources, but by way of example. This was an expression of no idle curiosity in antiquities but of a desire to be once more the believers' church of their forefathers. This desire will certainly continue to nourish the ongoing conversation.

Finally one can be certain that the growing concern for each other manifested in this conference in many different ways will continue to prevail. The disunity and isolation of the congregations is now seen for what it is, a departure from full obedience. While the conference displayed uncertainty as to how to take hold of the problems of inter-congregational differences, it did move decisively in the direction of greater uniformity of life and faith. Those congregations for example who have departed from the peace church principles were under constraint to explain themselves. Such undoubtedly will be increasingly the case.

All in all this was a heartening experience and augurs well for the growing conversation and co-operation not only among the General Conference Mennonite congregations but among the whole Anabaptist-Mennonite family.

Goshen, Ind.

Every human soul over the face of the globe has as much right to the Gospel as we have.—T. O. Wedel.

Crusade for Christ in Goshen, Indiana

By J. C. Wenger

Ever since the Brunk Evangelistic Campaign of 1952 there has been the desire on the part of various brethren in northern Indiana to have another tent campaign for Christ. The Indiana-Michigan Conference considered the matter and gave its approval for conference-sponsored meetings. The Christian Laymen's Tent Evangelism group of Orrville, Ohio, was secured for the summer of 1955, with Myron Augsburger as evangelist, J. Mark Stauffer as song leader, and Paul Neuenschwander as business manager. The dates for the campaign were June 26 to July 10.

In preparation for the campaign the conference executive committee appointed a general steering committee, which committee then appointed various special committees to care for personal work, publicity, parking, and all the aspects of such a huge undertaking. These committees took hold of their work with vigor and enthusiasm, and prayer meetings were held in advance of the meetings, as well as daily during the meetings—each evening prior to the pub-

Beatitudes—VI

By Elaine Sommers Rich

Matthew 5:8

Blest are the pure in heart. They shall see God.
Blest they of single mind and focused will.
Come morning's gracious light or evening ill,
Come squirming birth or casket into sod,
Blest are the pure in heart, for they see God.
Because from daily life they would distill
God's meaning, His rich blessings hourly spill
In praise songs, breakfast joy, or goldenrod.
Theirs is the practice of unending prayer,
Theirs precious fellowship of seeking saints,
Theirs childhood's laughter free from bruising taints,
God's presence in each silent stir of air.
And one day, not through earth life's tangled lace
They shall see God, but clearly face to face.

Hyattsville, Md.

A PRAYER

FOR THIS WEEK

Our Father, we thank Thee for constant assurance that Thou art our Good Shepherd, for the joy of membership in Thy family, and for the gift of unfolding knowledge of what Thou art. We thank Thee for moments of calm, but we thank Thee, too, for times of need that draw us more completely to Thyself.

Forgive our lack of devotion and faith when we have not waited for Thy direction, and when we have placed selfish interests before those of Thy kingdom. Show us our own need in the light of Thy infinite resources, so that we may become open channels through which Thy love and grace can flow to all whose lives we touch.

Grant us wisdom to discover Thy perfect will day by day, grace to follow Thee more earnestly, and the right perspective of time and eternity to make us more faithful stewards of all Thy gifts. Amen.

—*Elnora Schrock.*

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lic service. The conference moderator was asked to preside at the meetings each night, symbolizing the local backing which the campaign had.

At the very first meeting thousands of persons turned out. The sheer size of the crowds served to make an impression on the community, and led unchurched people to attend, although not as many unsaved came as were hoped for. Attendance continued high for the full fifteen nights in spite of hot weather and a few storms which did but little damage. Night after night the Word of God was preached forcibly and clearly.

One of the most enjoyable aspects of the campaign was the wonderful singing. Many people did not know that an audience of 5,000 people could sing such old hymns as "When I Survey the Wondrous Cross." Bro. Stauffer showed us that it is not necessary to sing light songs with music of a rather "swingy" type. Every night the large and attentive audience joined heartily in the singing.

But the center of the crusade was the preaching of the Gospel by Bro. Augsburger in his fluent and earnest manner. The sermons showed good solid Bible study, and were not of the sensational type which depend mostly on sad stories and touching incidents for their effectiveness. These messages were well-prepared treatments of major Bible doctrines such as sin, redemption, and the like. Little time was given for testimonies in the services, since there was an effort to close promptly each evening.

Meetings of this type often bring disappointments, not in the preaching and singing, but in the few unsaved people who attend and respond. Too many members of the church seem to take a sort of balcony view of the struggle with the forces of evil, and do not throw themselves wholeheartedly into the crusade. And yet we should not complain, for people by the score came forward to get their Christian life on a sounder basis, to get assurance, to confess major sins, or to accept Jesus for the first time. To God be all the glory for the permanent good accomplished.

Looking back over the campaign one must wonder whether after all the greatest good accomplished was not the building up of thousands of the Lord's people who quietly attended night after night, and who were lifted permanently to a higher plane in Christ Jesus by feeding on the Word as handed out by the man of God in the pulpit. Such thorough Bible teaching cannot but build people up spiritually. We cannot even measure results by the vast number who indicated by a show of hands that they had made significant private commitments to God during the meetings.

As a whole there was a good support for the meetings in the ministry and throughout the congregations of northern Indiana. The more distant points of the conference, hundreds of miles to the north and south, were of course but little touched.

One of the wholesome aspects of the crusade was that it was the cause of Christ which was being advanced, not the crusade itself. The evangelistic party was to a man interested in tying the work to the local congregations, not in making the campaign an end in itself. The evangelist avoided trying to win people to himself at the expense of congregational loyalty.

The sheriff of Elkhart County provided splendid traffic control, since it was no small matter to have several thousand cars leaving and re-entering a busy highway each night.

Let us pray unitedly that God may bless every such effort as the Crusade for Christ to the salvation of souls, and to the upbuilding of the kingdom of our Lord and Saviour Jesus Christ.

Goshen, Ind.



PRAYER REQUESTS

(*Requests for this column must be signed*)

Pray that Christian love may so dominate our lives that our organizational patterns and procedures may bear its clear imprint.

Pray for the continued effect in our daily life of the teachings being given on Christian nonconformity to the world.

Pray that our church may enter into the real spirit of the declaration on race relations recently adopted by General Conference.

Pray for the newly elected Executive Committee of General Conference, that they may have wisdom for their responsibilities.

"Truth has been out of fashion since man changed his robe of fadeless light for a garment of fading leaves.

"Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

"Abraham wandered and worshiped alone. Sodomite smiled at the simple shepherd, followed the fashion, and fed the flames.

"Daniel watched and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone."—Compiled by Howard Bechert.

OUR SCHOOLS

HESSTON COLLEGE

Twenty-five states, Canada, Puerto Rico, Japan, and Dominican Republic, with a total of 253 students are represented in Hesston's student body this year, according to Willard Conrad, Registrar.

Kansas—96	Oklahoma—4
Iowa—14	Arizona—3
Oregon—14	California—3
Indiana—13	Louisiana—3
Colorado—12	Arkansas—2
Illinois—11	Pennsylvania—2
Nebraska—11	Puerto Rico—2
North Dakota—11	Washington—2
Ohio—9	Canada—1
Idaho—7	Dominican Republic—1
Montana—7	Japan—1
Michigan—6	Mississippi—1
Texas—6	Florida—1
Minnesota—5	Wisconsin—1
Missouri—4	

Of this number, 144 new students participated in an intensive four-day orientation for new students, which began Friday evening, Sept. 2. High lights of orientation were addresses by faculty members from various departments, group-living films, campus tours, a hymn sing, and planned recreation.

The first meal for the year was served in the college dining hall on Friday evening. Parents of new students, faculty, and students met together for this occasion. Following the dinner, President Roy D. Roth spoke to parents and faculty, stressing the importance of teamwork for a successful year.

Students interested in participating in Collegiate and Varsity Chorales met Tuesday evening to elect their membership committees. Try-outs began Wednesday morning. Lowell Byler, director of Collegiate Chorale this year, and Paul Marvin Yoder, Varsity Chorale's director, will release their respective chorale membership lists on Monday morning, Sept. 12.

New instructors on Hesston's faculty this year include Kenneth Steider, librarian; Wandalee Weaver, English and speech; J. P. Rogalsky, Bible and language; George Beare, field secretary; Ray Kauffman, director of physical education for men; William McGrath, Bible; Alice Miller, Dean of Women; Eugene Miller, Dean of Men.

Clayton Beyler, instructor in Bible, Lowell and Miriam Byler, music, Ellen Miller, business education, and Melva Kauffman, education, have returned to their positions at Hesston.

New office personnel include Mrs. Calvin Redekop, secretary to the president, and Kathryn Steckley, secretary to the business manager.

Gene Swartzendruber has accepted the maintenance position vacated by Charles Greaser, who is giving one year of service in Puerto Rico.

The Hesston family was saddened by the news that Mrs. Jacob Eigsti, Morton, Ill., passed away the morning of Sept. 9. Mr. and Mrs. Mahlon Eigsti left Friday evening to attend his mother's funeral, and will return on Tuesday, Sept. 13. Mrs. Mahlon Eigsti is an instructor in the Mathematics Department at Hesston.

Friday evening, Sept. 9, the entire Hesston family participated in the traditional Men's Mixer and Ladies' Merger.

Bro. and Sister Cornelius Wall, of Basel, Switzerland, will present an informative address, telling of the work of the European Mennonite Bible School, on Wednesday evening, Sept. 14, in Hess Hall, at 8:00 p.m. Bro. Wall formerly served on the Hesston faculty.

Example is more forcible than precept. People look at me six days in the week to see what I mean on the seventh.—Richard Cecil.

Secondhand High School Textbooks Available Without Cost

The following high-school textbooks, which have been discontinued in a certain public high school, are donated for distribution to Christian high schools where they may desire them. They may be had in any quantity desired while the supply lasts for the mere payment of packing and transportation charges. The books are in good shape, but I cannot assume any responsibility for the quality of the textual material.

Because of limited storage, I am anxious to dispose of the stock without delay. If interested, write immediately, giving clear shipping instructions—parcel post, express, or freight (state which), your name and address, title of the book or books desired, and the quantity needed. Address C. F. Yake, Educational Agent, 700 George St., Scottdale, Pa.

The titles, number on hand, authors, and publishers are as follows:

(1) **The Healthy Home and Community** (83)
Andress, Goldberger, & Hallock
Ginn & Co.

(2) **Learning Essential English** (87)
(a textbook on English)
Ferris, Kenner, & Giddings
Laidlaw Bros.

(3) **Helping the Body in Its Work** (83)
(a textbook on health)
Andress, Goldberger, & Hallock
Ginn & Co.

(4) **Our Industrial World** (78)
(a textbook on geography)
J. Russell Smith
John C. Winston

(5) **Today and Tomorrow** (8)
(textbook on geography)
Hildelth
John C. Winston

(6) **Building Good Health** (20)
Andress, Goldberger, & Hallock
Ginn & Co.

Extra Duty

BY MARY ALICE HOLDEN

Is it an extra duty to give others a chance for Christian service? If it is, it is an extra duty the Sunday school can do that will lighten the load of its workers and make its labors more effective.

Should we expect the Sunday-school superintendent and teachers to do it all? Why shouldn't someone else take their places occasionally and add variety to the service? Talents that bud in this way before a small audience may blossom in larger service.

Mrs. Hayes was too timid to speak till her Sunday-school teacher persuaded her to take the class a Sunday or two. Later she conducted a testimony meeting with enthusiasm. Now she can speak before a large audience with a sparkle in her eyes that shows she is enjoying herself.

Bro. Bruce wilted down every time anyone asked him to give a testimony in public. When someone prevailed on him to serve in a quartet, he was found to have the best kind of bass voice. Now he sings at every opportunity.

Bro. Norman had never led in prayer till he went to the L—— church. One Sunday the minister preached a sermon on a full commitment of one's life to God and called on Bro. Norman to lead the closing prayer. Somehow he got through it. After a deeper experience with God he learned to lean on the Lord for strength to do whatever he was asked to do.

Sheila pitied herself because, as a minister's daughter, she was expected to teach a Sunday-school class. Not only that, but often she had to lead singing, or take the children on a hike. After she was older she appreciated this free supervised training. Especially so when she saw her classmates make a failure of some of the Sunday-school duties she had done at seventeen. Though she had no more native ability than they, her talents had been developed early, till she had been prepared for a full life.

Her extra duties had paid off.

Cimarron, Kans.

THERE IS A GREAT PROMISE

Some great man said, "Most of the trouble in living the Christian life is in the attempt to half live it." This is the most common Christian life. This is the life that places the "kingdom" in second or fifth place.

A colored woman had learned the alphabet. Then she said, "Now I want to learn how to spell Jesus, for it seems like the rest will come easier if I learn to spell the blessed name first."

Anyway, the Lord has said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—*The Free Methodist.*

PEACE AND WAR

Puidoux Theological Conference

BY ALBERT J. MEYER

A historic meeting in which a number of theologians from Lutheran and Reformed churches in Europe met with representatives of the Historic Peace Churches and of the International Fellowship of Reconciliation was held at Cret Berard, Puidoux (near Lausanne), Switzerland, August 15-19, 1955. In his introductory remarks, Oberkirchenrat Heinz Kloppenburg of Dortmund, Chairman of the Presiding Committee, emphasized the unusual character of the conference. It may well have been the first time in hundreds of years that leaders of the Mennonites and other peace churches grappled with leaders of the Continental state churches in days of discussion on the theological issues that separate them.

From the beginning, the conference was planned as a meeting of Christian pacifists. Before the growing menace of nuclear war, it is becoming clear both in ecumenical Christianity and in Christian pacifist circles that there is urgent need for a serious rethinking of the questions of war and peace in relation to the Christian message. Christian pacifists are convinced that nonpacifists have not been true to the way of love implicit in the Gospel. But those holding the position of nonresistance, while agreeing that Christians should not participate in war, have differed widely not only on the Scriptural bases for their peace convictions but also on direct and practical consequences of their beliefs such as whether the church should ask the state to be nonresistant or not and whether nonresistance should be the expression of the conviction of individuals in the church or whether the church should include clear teaching on nonresistance in its discipline. We Mennonites ourselves are not in complete agreement with each other on these questions, and, although we have been increasingly led to express our convictions in mission and relief activities, we have not yet overcome the opinion current in many circles that we are more interested in being pure in isolation from the world than in being obedient in service.

The Puidoux Conference, then, was not held primarily for the purpose of testifying to nonpacifists; we realized that as Christians holding the nonresistant position we did not fully understand and agree with each other, and we met to learn in conversation and study of the Word of God together. We did not seek to compromise our individual positions in order to write a common "testimony"; we met in the hope that our willingness to face our differences in an ecumenical spirit and to be guided by the Holy Spirit could itself be a testimony to those who want to discuss intercommunion among Christians without questioning the atomic fratricide that threatens the church.

The possibility of holding such a conference was first considered at a meeting of the Continuation Committee of the Historic Peace Churches and the International Fellowship of Reconciliation at Heerewegen, Holland, in November, 1954. The Continuation Committee had prepared *Peace Is the Will of God* as a testimony to the World Council of Churches before the Evanston Assembly, and discussions that arose in the course of the preparation of this document indicated that further theological conversation among the peace groups, perhaps with the co-operation of theologians from other traditions, was desirable. At a meeting of the Continuation Committee in London in February of this year, John Yoder and Albert Meyer of the Mennonites were asked to prepare a report on issues that should be considered in such a conversation and to present their findings at a meeting of Continuation Committee members with World Council leaders in Geneva in March.

The greatest of faults, I should say, is to be conscious of none.
—Carlyle.

In conversations with Dr. Robert Bilheimer, Director of the Division of Studies, Dr. Elfan Rees of the Churches' Commission on International Affairs, and other World Council leaders, the Continuation Committee learned that everyone was agreed that a pacifist theological conference could provide an important contribution to both pacifist and ecumenical thinking and would not in any way duplicate projects planned by the World Council itself. As subjects that seemed to demand further study by pacifists were listed, Bilheimer not only gave specific suggestions but also pointed out areas in which pacifist theologians could make useful studies that other ecumenical groups could hardly make at present because of wide variety of confessional traditions they represent. It was at Geneva that the Continuation Committee asked Heinz Kloppenburg and Albert Meyer to be administrative chairman and administrative secretary, respectively, for the conference. Professor Hannes de Graaf of the University of Utrecht, Pastor Jean Lasserre of St. Etienne, and Oberkirchenrat Joachim Beckmann of Düsseldorf were asked to serve with Heinz Kloppenburg on the Presiding Committee.

The theme of the conference was "The Lordship of Christ over Church and State." Papers and discussions were arranged under two subtopics: (1) "The Relationship of the People of God to the World," and (2) "Is There a Christian Ethic for the State?" Over 110 pages of preliminary theological work papers were printed by the Mennonite press in Basel and were distributed to participants by the secretariat before the conference; these included previously unpublished resumes of publications and translations of works by Oscar Cullmann, Ernest Wright, Herbert Butterfield, Jean Lasserre, Hannes de Graaf, John Miller, John Yoder, and Paul Peachey.

After these preparations, the thirty-three participants from Denmark, England, France, Germany, the Netherlands, Switzerland, and the United States met at Puidoux for the four full days of theological discussion. A fuller report on the sessions can be given in an article to follow. Outstanding papers on the "People of God and the World" were given by Ds. Hendrik Bremer (Dutch Mennonite), Professor Ernst Wolf of the University of Göttingen, Dean Harold S. Bender of Goshen College Biblical Seminary, and Professor H. G. Wood of the Woodbrooke Friends College in England. Dean William Beahm of Bethany Biblical Seminary (Church of the Brethren) and Professor Götz Harbsmeier of the Pädagogischen Institute of Lündburg contributed to the discussions in an important way. Important studies on the "Christian Ethic for the State" topic were presented by Pastor Jean Lasserre of the French Reformed Church, and by John Yoder of the Mennonites. There were serious and tense discussions—there is no time for levity when men are pleading for a message from the Word of God—but the conversations were in the best brotherly spirit. Several of the German theologians said they were reminded of the atmosphere in the hard days of the Confessing Church, when church leaders were struggling in the face of persecution and possible imprisonment to find the will of God. We felt our need and the need of the world and we truly felt the leading of the Holy Spirit.

We reached some definite conclusions, and yet it was our unanimous conviction that, the Lord willing, discussions of this kind must continue to help each other grow in common confrontation with the Scripture. It was decided that representative members of the Puidoux circle should be responsible for future planning and that the Puidoux study group should henceforth be called "Church and Peace"; Oberkirchenrat Kloppenburg will continue as chairman and the present secretariat arrangement at the Mennonite Central Committee headquarters here in France will be continued.

(Continued on page 907)

FAMILY CIRCLE

Runners for God

BY ROSE BENNINGTON

I knelt to pray when day was done,
And prayed, "O God, bless everyone.
Lift from each burdened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way,
And all day long I did not try
To wipe the tear from any eye.
I did not try to bear the load
Of any brother on the road;
I did not even go to see
The sick man, just next door to me.
And then again, when day was done
I prayed, "O God, bless everyone."
And as I prayed, into my ear
There came a voice which whispered clear,
"Pause, hypocrite, before you pray;
Whom have you tried to bless today?
God's richest blessings always go
By hands that serve Him here below."
And then I hid my face and cried,
"Forgive me, Lord, for I have lied.
Let me but see another day
And I will live the way I pray!"

—Author unknown.

"Whom have you tried to bless today?"

The words of that poem kept going through my mind and finally I applied the question to myself. Whom have I tried to bless today? I didn't like the answer I got. It disturbed me greatly.

I meant to call upon that dear little old lady this afternoon. She has been flat on her back for such a long time now, and she dearly loves visitors—what was my excuse for not going to see her last week?

That one started me off. My conscience was alive now. It was racing from person to person whom I had been thoughtlessly neglecting lately.

"There's Irma, too," my better self prodded. "Poor girl. Her home life is so mixed up. You never fail to pray for her, every single night, yet this afternoon you passed her on the street with the briefest of nods. Why? Why didn't you stop and talk to her?"

Why didn't I? I was in a hurry to get home again, but why hadn't I stopped for a moment? Surely I wasn't in that big a hurry! Maybe just listening and showing her that somebody really cared would have helped her over this day's hurdle. What if I was late getting home? What if the roast wouldn't get done in time for dinner? Wouldn't hamburger patties with clear conscience gravy taste better, anyway?

These are questions we should never have to ask ourselves. We all know that we are not supposed to sit back with folded hands and wait until the good things we have asked for drop into our laps. God expects us to help Him. "[His] richest blessings always go by hands that serve Him here below."

One day a little boy arrived home all out of breath, after dashing from the school grounds through a severe thunderstorm.

"Why didn't you ask God to protect you?" his mother asked.

"I did," replied the boy, "but He was busy with the storm; so I thought I'd help Him out by running a little."

I like the idea of running a little to help God, don't you? We know that His supply of good is unfailing and ever present. We know that He wants us to have this supply—all of it. So why not run a little and help Him give it to us? When we ask for something special and spend every single moment of our waking hours helping God give it to us; when we willingly act as His messengers; when we put our lives, without reservation, into His hands, then we are truly living our belief in prayer, are we not?

I'm reminded of the story of the little Negro boy. He was losing ground fast. All the other boys in the race were ahead of him when, suddenly, with a new burst of speed he began passing them, one by one, and reached the goal line ahead of them all. His explanation for winning the race was simple and to the point.

"I just asked God to help me," he said. "I told Him, 'You pick 'em up, God, and I'll lay 'em down. You pick 'em up, and I'll lay 'em down.' "

This little boy lived close to God. He had an intimate relationship with Him, a relationship that we should adopt as our very own. Believing that we will get an answer when we pray, believing that God hears us before we have even spoken and is already bringing that desire into manifestation, makes every prayer uttered the very essence of all good things lasting and beautiful—the very essence of life itself.

When we can go a step farther and help God give us our answers, then we can almost hear that gentle voice saying, "Well done, good and faithful servant!" How pleased He must be with us when we volunteer to act as His messengers! He never turns us down when we offer our help and sometimes His answers to others come directly through us.

Last summer my husband had a hernia operation and, even after he got home from the hospital weeks passed before he could go back to work again. The compensation checks, which should have begun coming in while he was still in the hospital, failed to materialize, for some reason or another. Things finally came to a pass where we were down to our last cent, and I do mean that, literally. We both realized that if a check didn't show up in the morning's mail, we'd have to borrow money to buy food.

I watched eagerly for the mail carrier that morning (we live on a rural route) and when I saw him put mail in our box I hurried down after it, confident that I'd find at least one of the delayed checks waiting for me. Imagine my dismay when I found that all our box contained was one thin bill. A bill for nineteen dollars and some odd cents that we had somehow overlooked the month before. For just one moment I became panic-stricken and began talking out loud to God.

"Oh, please do something quick," I pleaded. "We need that money, now!"

I hardly had time to get back up the hill and in our house when one of our neighbors drove up. She seemed slightly embarrassed as she followed me into the kitchen, hesitated for a moment, then walked over and without a word, pressed a twenty-dollar bill in my hand. My heart was ready to burst with gratitude as I unfolded that bill and looked at it. God's loving-kindness overwhelmed me and I just stood there, tongue-tied and worshiping. She misunderstood my silence.

"Please accept that," she said. "We want you to have it. I got the urgent feeling a few minutes ago that God wanted you to have it, too."

I found my voice then. "Oh, He did!" I told her gratefully. I wiped the tears of happiness from my eyes as I explained about our present need.

This young woman had been a willing runner for God that morning. She had, without hesitation, acted as His messenger and, through her, my prayer was answered.

"[His] richest blessings always go by hands that serve Him here below."

How happy the day for all of us when we can truthfully say to our conscience, "Be still! I have not gone carelessly on my way today. I have tried to bless many, and God is pleased with my efforts!"

Auburn, Calif.

EXPRESSIONS OF APPRECIATION

I wish to thank my many friends who so kindly remembered me with gifts of love, cards, and flowers, and also for the many prayers offered for me. All were much appreciated during my stay in the hospital and while convalescing at home. May the Lord richly bless each one for your kindness.—Mrs. Witmer J. Barge, Lancaster, Pa.

* * *

We wish to express our heartfelt thanks to all our loving friends in Christ who remembered us in prayer and with gifts of love, and for the many cards and letters received during the short illness and death of our beloved husband and father. May the good Lord richly bless every one of you.—Mrs. Mabel W. Clymer and family, Lancaster, Pa.

TO BE NEAR TO GOD

Theme: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Sunday, September 25

Praise for protection. Read Psalm 3.

It is only the person who has known real fear, who has also experienced real trust. As David's enemies increased, so also did his faith in God. God was his "shield" and the "lifter up" of his head. In the midst of a watchful foe, David could lie down and sleep, to waken again because the Lord sustained him. No one can hide from God, not in the height, nor in the depth. No one can hide from God, but anyone who wishes may hide in God. In God is safety from every enemy, rest from every pursuing foe, cleansing from sin, and fellowship with the eternal. Let us offer to Him the sacrifice of praise continually.

Monday, September 26

Praise for God's holiness. Read Psalm 5:1-8.

"I . . . will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee." How wearisome is wickedness, how frustrating! Many Christians must work among evil men and women who find their pleasure in wickedness. How this grieves the pure in heart! The temptation to yield to evil is ever about us and within us. Delivered from the power of sin, the believer is still in its presence. How refreshing it is then to look up to purity, to come apart to praise a God who is so crystal clear that there is no shadow in His turning!

Tuesday, September 27

Praise for God's righteous defense of His people. Read Psalm 7:6-17.

"I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high."

The watchword of Israel was, "The mercy of the Lord endureth for ever." This song of victory was sung before the battle in II Chron. 20, and God caused the enemy to destroy each other. We do not defend ourselves by physical force—past generations have firmly ingrained the futility of that into our consciousness. Are we equally as free from attempting to defend ourselves by giving reasons and explanations when our position is assailed? We never want to defend our sins and faults. They are only worthy of contempt and destruction at the cross. We need not defend our righteousness, for that is God's, and He will care for His own.

Wednesday, September 28

Praise for God's supremacy. Read Psalm 8.

The heavens—the shining belt of Orion, steadfast Polaris, and beautiful Venus shining serenely in the twilight sky—they are merely God's fingerwork. Fingerwork of God—those mighty suns that are two hundred light years away. Fingerwork of God—all of singing nature so near at hand, apple blossoms, lambs, daisies, and tall fir trees.

If these are the fingerwork of God, then man must be the work of His heart. The boundless stretches of heaven speak of God's infinity, the mountains speak His majesty, the tiny grasses and flowers His interest in the infinitesimal, but only regenerate man can speak His love. Only man is the work of His heart. "O Lord our Lord, how excellent is thy name!"

Thursday, September 29

Praise for God's justice. Read Psalm 9:1-12.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. . . . Thou, Lord, hast not forsaken them that seek thee. . . . He forgetteth not the cry of the humble." How unfortunate is the person for whom life has always been easy! For such an one has never learned to trust in resources outside his own.

From man there are times when we can expect misunderstanding, and even persecution, for with man at best is only partial knowledge and limited understanding. With God there is not only complete knowledge and understanding but also a complete love. "He forgetteth not the cry of the humble." To Him belongs our praise.

Friday, September 30

Praise for God's care of the helpless. Read Psalm 10:12-18.

"Thou dost see; yea, thou dost note trouble and vexation, that thou mayst take it into thy hands; the hapless commits himself to thee" (RSV).

Is there any trouble in your life, deep sorrow, pain, or disappointment? Probably it looms so large that it fills the entire horizon.

(Continued on page 907)

The World into Which Jesus Came

Sunday School Lesson for October 2

(Luke 2:1-40)

The "fulness of the time" was now come and "God sent forth his Son, made of a woman," made flesh.

We may not know all God's plan that defined the "fulness," but we can see some of His wisdom in the events that transpired before the Sun of righteousness arose with healing in His wings. The world was prepared for the coming of Christ, the Saviour.

When the Old Testament closed, Persia ruled over Palestine. Use a map of the then known world to see the nations that made history in the 400 years between the Testaments. Later Alexander the Great put the Greeks in rule in Palestine. Then for 120 years Egypt ruled and for 40 years Syria ruled. A period of independence followed under the Macedonians. But finally Rome dominated the world. Herod was made king of Palestine. This universal empire aided the spread of the Gospel story by splendid highways, and more stable government. It was a Roman order under God that sent Mary and Joseph to Bethlehem.

Greece had given the world learning and philosophy and a universal language. But by the time that Jesus came the Golden Age of Greece was gone. This was explained in what Paul found at Athens. They knew not God.

Morally and socially the world was full of great darkness. A Light was needed, indeed! The rich were wealthy and lived in great luxury and immorality. The poor were very poor, and rebelled under the oppression. There was felt need for Light, for healing, for a Prince of Peace, a just judge, a purger, for a Deliverer, and a Saviour.

From the Gospels we learn that Judaism was very much alive at Christ's coming. Herod had built Zerubbabel's temple. But the Jews were worshiping in synagogues scattered over the world. Perhaps this form of worship had started when in Babylon they had no temple. Many of the Jews had put their faith in pure ritualism but there were some who believed in God and were still awaiting the Messiah. The Pharisee and Sadducee sects had developed. The line of David was still alive and when God had all things ready the Branch came forth from the stem of Jesse.

Since the map of Palestine has changed with the years, this should be seen before the great story of our lessons (one-half-year study) begins. Perhaps the pupils' Bibles will have maps of the empire of David and Solomon, then the kingdoms of Judah and Israel, and then Palestine in the time of Christ. See the five divisions: Galilee, namely, Jews; Samaria, composite peoples; Judea, special home of Jews; Perea; and Tetrarchy of Philip. Locate Nazareth and Bethlehem.

Jesus taking upon Himself the form of man must become very real to all of us. Jesus was divine but He was also human. He lived in a country as real as your own. All this historical and geographical background should help to make Jesus human. (He must be human if He is to savor us in temptation and die for our sins.) At a specific time in a specific place on this earth God came down to inhabit human flesh. In His birth we see the supernatural conception and the human birth. At our next Christmas festival the emphasis will be on the spiritual meaning of the coming of the Son of God. In this lesson we concentrate on the facts of Jesus' world.

Close the lesson period with reading together the ever-new story, Luke 2:1-14, the true record of an event of history in and around Bethlehem located in what is now called Jordan.

Isaiah saw the child that was to be born. We know He was born and with the shepherds glorify and praise God for this wonderful plan. —Alta Mae Erb.

Lessons based on "International Sunday School Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A fellowship night was recently observed by the Benton, Ind., congregation with several families visiting together. It is planned that within twenty months each family will visit every other family in the congregation.

Bro. Hubert Schwartzentruber, Zurich, Ont., gave an illustrated talk about mission work among the Indians of Western Ontario at Alma, Ont., on Sept. 2.

The Hopedale, Ill., MYF gave a program at the Eureka Home for the Aged on Sept. 7.

Bro. John Drescher, Orrville, Ohio, is teaching a course in Personal Evangelism each Thursday evening at the Martins Church near Orrville.

A group from Pinto, Md., gave a program at Stahl Church, Johnstown, Pa., on Sept. 4.

Open house was observed at the new parsonage at Wooster, Ohio, on Sept. 7.

Illinois brethren are assisting in the construction of a kindergarten building at Camp Rehoboth.

Bro. Daniel Kauffman, Leonard, Mo., has been elected regional overseer of Missouri, under the plan now in effect in the South Central Conference.

Open house and dedication services were held for the new church parsonage at Lombard, Ill., on Sept. 11.

The brethren Ezra W. Shenk, Wellman, Iowa, and P. J. Blosser, South English, Iowa, spoke at Blountstown, Fla., Aug. 3, 4. Bro. Shenk was also there on Aug. 17.

Bro. Harold Fly, Bethlehem, Pa., spoke to the young people at Weaverland, East Earl, Pa., on Sept. 3.

Bro. Earl Bowman showed slides on Pax service in Europe to the Christian Workers' Band, Weaverland, East Earl, Pa., on Sept. 13.

Bro. G. F. Hershberger is serving as director of research for the Mennonite Research Foundation during the absence of Bro. Melvin Gingerich in Japan.

A new church building will be erected at Fish Lake by the Yellow Creek congregation, Goshen, Ind.

Bro. Russell Krabill, Goshen, Ind., was ordained to the office of bishop of the North Goshen Church on Sept. 11, with Bro. Paul Mininger giving the charge and Bro. J. C. Wenger preaching the sermon.

Bro. Anis Haddad gave an illustrated talk on Palestine at Alden, N.Y., on the Labor Day week end.

Sister Esther Brunk, one of the Publishing House workers, is recuperating from surgery performed on Sept. 12.

Bro. Lester N. Spicher, deacon of the Rockton, Pa., congregation, suffered a heart attack on Sept. 12 while he was at work and was taken to the hospital where he died shortly afterward. Funeral services were held Sept. 15.

Bro. and Sister C. B. Shoemaker left Scottdale on Sept. 12 for Harrisonburg, Va., where they plan to spend the school year while their daughter Elizabeth attends E.M.C.

Bro. Truman Brunk, Jr., Denbigh, Va., has been licensed as pastor of the I-W unit at Greystone Park, N.J. Bro. Brunk has been serving as assistant pastor of the Ridgeway Church, Harrisonburg, Va., and was licensed by the Virginia Conference.

Bro. Millard Detweiler, Doylestown, Pa., and the Salford Men's Quartet gave a program at Zion, north of Morgantown, Pa., on Sept. 4.

Rudy Winsinger and wife, missionaries on the Bahama Islands, gave an illustrated talk about their work at Pinto, Md., on Sept. 14.

Sister Margaret Meyer, who taught last year at Goshen College, is attending school this year again at Indiana University.

Sister Ruth O. Kurtz, who was at Scottdale last year doing curriculum writing, is again teaching school in the Kentucky hills.

Separated unto God, by John C. Wenger, has gone through the third printing, which brings the number in print to 7,700. **But Not Forsaken,** by Helen Good Brenneman, is having a second printing. **Not Regina,** by Christmas Carol Kauffman, is listed in the American Baptist Publication Society catalog.

Bro. Curtis Godshall was ordained to the ministry at the Rockhill Church, Telford, Pa., on Sept. 11. He will serve as pastor at Centereach, Long Island.

Bro. Earl Stover addressed the Franconia Tract Meeting at Norristown, Pa., on Sept. 12.

Two young girls were baptized at Goodville, Pa., on Aug. 28.

Bro. Horst Gerlach, a German student who has been appointed by the Eastern Board for mission work in Europe, spoke at Churchtown, Pa., on Aug. 28.

Bro. Wellington Cassel showed slides of a recent tour in Europe to the Literary Society at Line Lexington, Pa., on Sept. 8.

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Mennonites Aid Eastern Flood Victims

Another opportunity to express our belief in love as the way of daily Christian living was accepted by the hundreds of men from Mennonite churches in the East who helped to "dig out" the flooded areas of northeastern Pennsylvania.

On Monday, following the fateful Friday night and Saturday, 120 men left the Franconia conference district by bus loads for the flood scenes. In the following two weeks until Labor Day, between 200 and 300 men per day from Franconia, Lancaster, southwestern Pennsylvania, and eastern Ohio continued this mission of love and concern. Red Cross officials estimate that Mennonites put in 12,664 man hours and 1,852 man days.

The men worked first at Riegelsville, Pa., the southern end of the flooded area, then further north at East Stroudsburg, Pa. Forty-four homes were reported completely destroyed and 67 with major damages in this one community. Since the water rose above the second-floor level, the men shoveled mud from the basement and first and second floors. In one home, ten men worked four days to clean out the debris and dirt which was then hauled away by dump trucks.

David Derstine, pastor of the Blooming Glen, Pa., congregation, was co-ordinator of the effort which included the General Conference, Mennonite Brethren in Christ, and Mennonite churches. Norman Good of Franconia Conference directed the work at the disaster scene. Although the Red Cross met the first major needs for clothing for the flood victims, the Mennonite churches made one distribution of new bedding—comforters, spreads, sheets, blankets, and pillowcases, new shoes for children and men, and new clothing for school children and men. These were items which the Red Cross did not have.

Working in co-operation with the Red Cross, the Mennonites contributed this labor very effectively. There were many appreciative comments on the good organization and thorough work.

Mennonite groups from the West Coast and across the U.S. also gave money to aid the sufferers. The French Mennonites expressed sympathy and offered to send a gift.

Labor Day marked the last effort of the large organized groups, but the churches are standing by if more specific help in rebuilding is needed.

Representatives of MCC and the disaster workers planned to meet Sept. 21 to discuss the long-term needs and the final disposition of funds.

(Continued on page 908)

Calendar

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The brethren John Paul and Archbold Toppo, Indian pastors from Ranchi, were guest speakers at the men's retreat held at Chandwa, Bihar, India, Aug. 22-28. Challenging messages, group singing, fellowship, and inspiration filled the week.

Bro. Lowell Byler, Hesston, Kans., spoke at the Mennonite Gospel Center, Kansas City, Mo., on Sunday morning, Aug. 28, and conducted a vesper service of song and praise in the afternoon.

Bro. Lawrence Brunk, missionary on furlough from Argentina, spoke to a mass meeting of Puerto Rican migrant workers at the Landisville, Pa., Mennonite Church, on Sunday afternoon, Sept. 11. In the morning he spoke at the Mellinger Mennonite Church, Lancaster, and in the evening at the Lititz, Pa., Mennonite Church.

The commencement exercises for the nurses graduating from the Dhamtari Christian Hospital School of Nursing have been scheduled for Oct. 7.

Bro. Alvin Hostetler, Dhamtari, M.P., India, attended the men's retreat held at Chandwa, Bihar, India, Aug. 22-28, and showed religious films to the group.

Bro. Paul Horst, who served in summer service at the East Side Mennonite Church, Saginaw, Mich., left on Sept. 1 to attend school at Hesston College and Bible School, Hesston, Kans. Services at East Side continue to be held in the Fellowship Center which also serves as a residence for the workers, Bro. and Sister Melvin Leidig.

Sister Elizabeth Penner, missionary on furlough from India, arrived in Elkhart, Ind., on Sept. 5 for a few days to visit the General Mission Board headquarters and contact former missionary acquaintances in the community. She spoke at the first social of the school year held at Bethany Christian High School, Goshen, Ind., on Friday afternoon, Sept. 9.

Bro. and Sister Arthur Gingrich, in mission work in Northern Ontario, spoke at the Wanner Mennonite Church, Hespeler, Ont., on Wednesday evening, Aug. 31. Bro. Martin Duerksen, MCC pastor from Buenos Aires, Argentina, spoke at Wanners on Wednesday evening, Sept. 7.

After arriving safely in Bombay, India, on Aug. 13, Sister Esther Vogt accompanied her daughter Elva Mae to boarding school at Kodaikanal and then went on to Bihar. Bro. Vogt and Myra Jean stayed in Bombay waiting for clearance through customs of the car they took along for the John Beachys. The Vogts will be stationed at Balumath, Palamau Dist., Bihar, India.

Bro. Carl Wesselhoeft, Eastern Mission Board appointee to Somalia, was ordained to the ministry Sunday evening, Sept. 11, at the Turkey Run Church, Bremen, Ohio. Bro. Wesselhoeft recently completed a summer course of study at the Wycliffe Institute of Linguistics at Norman, Okla.

Sister Marta Quiroga, mission worker at Carmen de Areco, Argentina, was married Aug. 16 to Bro. Eduardo Lorenzo Alvarez in the Bragado Mennonite Church. Bro. and Sister Alvarez will be in charge of the work at Carmen, formerly directed by Sister Edna Good who is presently on furlough in Canada.

Work is going forward in Tanganyika on a revision of the Jita New Testament. The Jita language is used in our Mugango-Majita area. Bro. Don Ebling of the Africa Inland Mission is living at the Mugango station with his family and giving his time to this work, assisted by a number of African informants. This work needs prayer support, that the message of the Word may be put in language that the people will readily understand.

Bro. Milo Kauffman, Hesston, Kans., is scheduled to give his stewardship lectures at the Mennonite Home Mission, Chicago, Ill., Sept. 30 to Oct. 2. Bro. Kauffman's lectures are now available in book form, **The Challenge of Christian Stewardship,** and can be purchased through the Mennonite Publishing House, Scottdale, Pa., or any of its co-operating bookstores.

Sister Sukhwati Bharat, who is helping Dr. Paul Conrad teach the Midwifery course at Dhamtari Christian Hospital this year, was one of nine nurses chosen from all over India for a refresher course in Midwifery to be given at Medical College Hospital at Ludhiana. This course is given by the government of India with the help of UNICEF.

Bro. Horst Gerlach, a German student who recently graduated from Eastern Mennonite College, Harrisonburg, Va., will be returning to Europe in early October, where he will be engaged in evangelistic activity in co-operation with the Eastern Mission Board program in the France-Luxembourg area. While he may spend some time assisting in the present program, he probably will center his work chiefly in Germany.

Beginning the first Sunday in October, the Mennonite Spanish Church, Chicago, Ill., will conduct two worship services each Sunday morning: an English service at 10:00 a.m. and a Spanish service at 11:00 a.m.

Bro. A. C. Good, Sterling, Ill., conducted evangelistic meetings at the Bethel Mennonite Church, Chicago, Ill., Sept. 11-18.

Bro. Henry Garber, Eastern Mission Board chairman, continues as a patient at the Rossmere Sanatorium at Lancaster, Pa. Latest reports from the physicians indicate definite improvement in his condition. Vice-chairman, Bro. Raymond Charles, is serving as acting chairman of the Eastern Board during Bro. Garber's illness.

A young Navaho couple has been secured to help with the work at Black Mt. Mission, Ganado, Ariz. They are Henry and Elaine Bainbridge. Elaine is a baptized member at the mission and Henry comes from a strong Christian family near Shiprock, N. Mex. Their work is greatly appreciated by the Stanley Weavers, local missionaries.

A bus load of young people from the Martindale congregation in Pennsylvania spent Sunday, Aug. 21, at the Glad Tidings Mennonite Church, Bronx, N.Y.C. They spent the afternoon in various types of witness in the mission area.

Sister Bender of the Pendra Road Sanatorium, M.P., India, will give lectures on tuberculosis to the students of the Dhamtari Christian Hospital School of Nursing during October. Pendra Road Sanatorium is under the administration of the Disciples Church.

The church council of the Ninth Street Mennonite Church, Saginaw, Mich., plans to begin remodeling on the house which the church purchased for a day care center and a place for church activities. The MYF voted to take the responsibility for raising funds for the remodeling of the basement, which will be used as their meeting place.

(Continued on page 908)

Your Treasurer Reports

The Scriptures counsel us to give to the work of the church in a planned way. Paul writes that we ought to lay aside on the first day of the week as the Lord has prospered us. I believe these instructions are given to us because they will help us to give that which we ought to give and do it in a way that will best help the cause of Christ.

There are many areas in the church's program. We need to support the local congregation and its outreach and the district conference and Mission Board programs. In addition, we have the several church-wide boards which carry a heavy responsibility in areas which are important to the church. How can we meet all of these needs?

May I suggest that this is possible and will continue to be possible as we develop systematic giving and sharing of responsibility on the part of every member of the brotherhood. I know several brethren who tithe their income and then share with all church needs, finding that giving does not become a problem but a joy of learning about programs and then proportionally dividing that which has been laid aside. Certainly there are some who can give more, and we are thankful that many do this. Our task is to properly handle that which God has put into our hands and I would hope that we will not look at the many calls for funds as a problem but as a challenge to see how far we can make God's resources go toward building His kingdom.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Present Opportunities and Challenges in Luxembourg

BY CLARENCE Y. FRETZ

The first Mennonites who came to this tiny country were Amish Mennonite farmers, who settled in the north central part of the country. Mennonites have been here over a hundred years. The congregation is small, isolated, and spiritually somewhat undeveloped. They gave us American Mennonite missionaries a warm welcome when we first arrived in 1951. And from the first until now they have welcomed our spiritual fellowship and ministry, requesting us to preach for them, lead their prayer meeting, teach their young people singing, teach the applicants for baptism, and conduct youth work. They come to our public meetings and send their children to our Bible camp.

Our mission, however, is primarily to bring the Gospel to the spiritually drifting masses in the industrial area in the southern part of the country. Catholicism has not brought them into vital contact with the living Christ, nor have the other "isms" which flourish here done so—socialism, communism, Russellism, Free Thought, nor New Apostolicism. Catholicism still has a strong enough position to hold back many from any serious moves in the direction of the true light, Jesus Christ. But in spite of this there are open doors and spiritual challenges to keep any true representative of Christ busy.

We missionaries hold public meetings regularly in our homes and occasionally in rented public halls. Small flickers of interest have manifested themselves in these meetings, which in a few cases have begun to flame up brightly. Some homes welcome Bible study; others appreciate our lending service of Bibles, good books, and Gospel recordings.

Very few parents send their children regularly to our Sunday school. The Catholic influence is still too strong for parents to go through with this. Even parents who have come to our Sunday services have left their children at home or let them go elsewhere. But there are two mothers who attend our meetings devotedly and bring their children along. And there are a number of parents who will allow their children to come to our craft club activities, where no religious instruction is given, but which we conduct in order to make contacts. In one area we have been able to conduct a Bible club with some craft work associated with it.



Newly built chapel of the Mennonite congregation in Luxembourg. The first Mennonites settled here in 1845; now number 13 families—about 65 persons.

Now we are in the midst of our summer Bible camp program. What an opportunity and challenge this constitutes! There were 21 boys for the older boys' camp. One of them was a Protestant boy from a region of Luxembourg where there are few Protestants and services are held only once a month. Two were from Mennonite homes in the Saar where a similar condition exists. One was from the barrack settlement in Esch where Bible Club was held—a fourteen-year-old boy with good interest in Bible lessons, but so used to smoking that he could hardly leave it alone during camp, and finally went home. Thirteen were from the Dudelange crafts club and were willing to receive Bible teaching even though that was not their original interest. The rest were from various Mennonite and Protestant homes in the country of Luxembourg. Behavior and adjustment problems constituted a constant challenge.



Auf wiedersehen! Older boys leaving Bible camp Aug. 1, 1955.

At present we are holding our second Bible camp, with 24 younger boys and girls, a lively, interested group from different places and different types of homes, many of which receive very little other Gospel teaching during the year. Yet the camp staff feels that the interest and progress in Bible study is about the best that we have ever had in our Bible camp program.

The older girls' camp is to be held from August 15 to 24, after we as a Fretz family leave for furlough. This camp promises to be a unique one in that several girls are planning to come who have not been attending our meetings or club activities, but were contacted through folks who did.



Sleeping hall and camp site near Audun-le-Tiche, France, where Bible camp is held by the American Mennonite missionaries in Dudelange and Esch, Luxembourg.

Adult work has been challenging, too, in the recent months. The writer had the opportunity of getting acquainted with and witnessing to a devoted Catholic, two "Catholic" unbelievers, and several Jehovah's Witnesses. With the unbelievers and J.W.'s one was often hard pressed to discover the right answer to give from God's Word to the erroneous views so vigorously maintained. The devoted Catholic was more open, but was a warmhearted, sensitive person with whom one needed to deal in much wisdom and love.

Since we are busy with camp and with packing for our return voyage, we do not have much time for personal visitation at present. However, we did put an ad in the paper offering the Bible for sale, also Billy Graham's book, **Peace with God,** in its German translation. This met with a number of responses. Most of those responding came to our door. A few from other parts of the country placed mail orders. Some wanted the Bible, others Graham's book; most of them bought both. While we cannot agree with everything that Billy Graham does and says, we believe this book of his will make the way of salvation plain to folks here who have never had the Gospel clearly presented to them before. Pray that eyes may be opened and hearts may be touched by the Spirit of God as these books and Bibles are read.

As we return on furlough we have the confidence that the work here in Luxembourg will go forward by God's grace and your prayers. Harvey and Mildred Miller, assisted by Harvey's sister Catharine, carry on at Dudelange. Omar and Lois Stahl have come to carry on the work at Esch. Horst Gerlach, a German exchange student who has been attending Eastern Mennonite College, is coming to join them soon. His knowledge of German should be a real help to them. Glen and Elizabeth Good are studying French in Paris preparatory to opening work in nearby Thionville, France. We commit them all to your prayers.

Esch-sur-Alzette, Luxembourg.

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It is estimated that sixty million people have been taught to read by the Laubach method. In the last 20 years trained Christian workers have introduced this method into 68 countries and made literacy primers in 268 languages.—**EFMA Missionary News Service**

Refining for Pure Gold

BY ELMA HERSHBERGER

It is difficult to say why he did it. Samuel was an elder taking part in the regular church council up to the very last. Though there had been some rumors which he consistently denied, it was a real shock that Saturday morning to hear that he had taken a second wife. The cattle were paid and he had brought the girl home to his village as his second wife. Esta, his wife, and his two teen-age daughters home from boarding school were weeping as if some dire calamity had struck their village. All he would say was, "I've done it and I'm not turning back." Pleading and entreaty were of no avail.

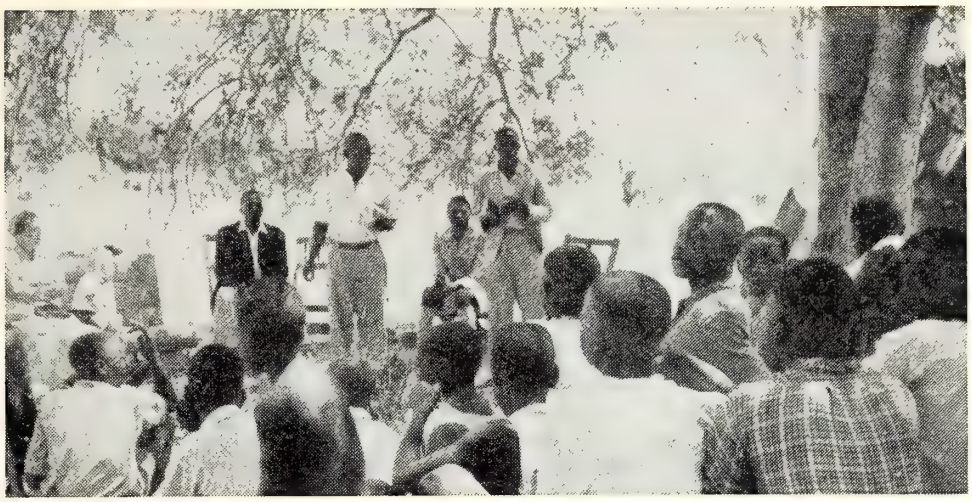
That was at Christmas time. I wish I could tell you it is all over. We thought surely he would come back when after a few weeks the girl returned to her home refusing to be his wife. The father returned all the cattle and from a material side of things it was a real opportunity for him to get out of his difficulties. But rumor soon told us that he was looking for another wife. We have not heard that he has found her.

About this same time our chief handed in his resignation to the government. It was announced then that a new chief would be chosen by the people by democratic election. There were many aspirants and Samuel was one of them. In the final election he was third from the top. During the campaigning he was very busy, returning even to some of the heathen practices, we are told, to win the favor of the old men who would vote for him.

All this was a real blow to the entire church, but especially to the little group at the Tobwe bush school where he was supposed to be their spiritual leader. One of our Christian men working in the hospital has now taken up the call to the work there. Though he was a stranger to the people and they to him, he is finding much joy and blessing in the work. The scattered flock are being gathered together again and the work is going on.

Some special meetings are planned for the week end and special visitation in the homes is intended to further encourage and strengthen the church there and be a special effort to reach some of the backsliders. Will you pray for this little group of Christians and believers that in spite of the failures of others they may be rooted and grounded in the Lord Jesus Christ, that their eyes may be upon Him, the all-glorious one, and not upon a human leader only? Will you pray, too, for Samuel who, though trying to hide it, is a very unhappy man? Will you pray for his repentance and complete restoration?

There were some others besides Samuel missing at our communion service in April when all the Shirati district, Christians and believers from the bush schools, came in for the week-end meetings. Just a few months ago we heard that several new believers were added to the little group of worshipers in the new settlement to which Phares Ndege had moved and was leading them in their services. Now we received word that he was on the verge of taking a second wife. Such was also the case with Yosia Mbega who had been helping some with the services at Nyahera.



Pastor Zedekea preaches to an open-air crowd at an outschool in the Shirati district, Tanganyika.

But with the church here filled and overflowing with the 845 who were counted at the Sunday morning service, one's heart still had to rejoice in the sufficiency of our Saviour and the salvation He brings. My thoughts could not help going back to that first communion service of the African Church here at Shirati 20 years ago this September. Twelve Africans and eight missionaries comprised the church then. Our Pastor Zedekea was with us that day; so were Samuel and his wife Esta. In our communion service in April about 300 communed. For some of us who remember a number of baptismal services we cannot help thinking of the many absent ones. But Bro. Stauffer reminded us of the huge slag piles rising higher and higher at the producing gold mines. Tons and tons of earth are worked over to obtain the handful of pure gold.

The Lord has His gold here, too. Pastor Zedekea, one of the nuggets, gave a stirring message for the glory of his Lord at the service. Pastor Nashon has been giving a faithful witness at his post in the town of Tarime for more than a year. Then there are others: Dishon, Ezron, Zefania, Narkiso, Manaen, Misraim, all out in the Lord's work shepherding their little flocks in the bush schools. There are others also, and many faithful women, several of them converted witch doctors.

You as prayer partners have been sharing in the building of the church of Jesus Christ here at Shirati and in the district. We do want you to continue to share with us for the furtherance of the Gospel, the extension of the kingdom, and the calling out and preparing of the bride for the return of our blessed Lord.

Shirati, Tarime, Tanganyika Territory,
E. Africa.

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It is reported that in recent months more than 1,000 gypsies in France have been converted, that the new converts are proclaiming their faith to other gypsies, and that among these wandering tribes in France revival is going on in a wonderful way.—**EFMA Missionary News Service.**

BUDDHISM

The offspring of Hinduism, founded 600 years before Christ by Siddhartha Guatama (The Enlightened One), Buddhism now enslaves nearly 500 million souls. "The 'religion of wheels' has spread from Manchuria to Java and from Central Asia to the Islands of Japan" (Bentley-Taylor). One of the most complex of Eastern religions, its holy book, Theravada Buddhism, is about eleven times the size of our Bible. "Buddhism is the only religion that has invented praying by machinery" (Grant)! Many have seen the great array of ornate Buddhist prayer wheels in pictures from the Orient. A simple six-syllable prayer is inscribed on cylinders or wheels and these are turned by the wind, by hand, or by water, incessantly offering the prayer to Buddha. Some of the tenets of Buddhism are: no sense of sin, no soul, no spiritual life. All life, to the Buddhist, is material and the only salvation is constant reincarnation from one life to another, and always towards the goal of nonexistence.

Pray for the hundreds of millions of benighted souls bowed down under the weight of this idolatrous system; for India, Japan, Ceylon, Burma, Thailand, Cambodia, China, Korea, Indo-China, Nepal and many other areas of Asia where the Buddhist priests and monks hold sway.

Pray concerning the rapidly growing "Buddhist Church of America, now numbering nearly 60,000 members. Recently 900 teen-agers gathered for a three-day Young Buddhist League Conference in San Francisco.—**I.F.M.A. News.**

♣

An evangelical literature conference was held in Manila June 3 and 4. The conference, sponsored by Evangelical Literature Overseas in the interest of evangelical literature in the Philippines, called together those who are now producing and distributing literature, as well as representatives of missions that are planning future production. Also invited were those who do not plan to publish but see the opportunities and will be making use of the materials prepared.—**EFMA Missionary News Service.**

Christ Building His Church in Japan

BY RALPH BUCKWALTER

A Message for the Hokkaido Mennonite Fellowship, May 6, 1955
II

Christ is truly building His church, but let us now consider more fully what our part is in the Lord's building program. As you know, the subtopic of this HMF meeting is "establishing the indigenous church." In other words, establishing the church which is dependent only on Christ for her faith, life, and witness. We will all agree that this is our goal.

Bro. J. D. Graber said in 1953 in reviewing the first fifty years of missions in the American Mennonite Church, "We have learned quite well how to establish missions, but we have not learned very well how to establish churches, and how to transform a mission into a church." This saying dare never become applicable to the Mennonite Church's witness in Japan. Especially in this country where there already exists a mature national Christian Church, there need be no long delay on our part in allowing the indigenous Japan Mennonite Church to emerge under the Holy Spirit's leading and empowering. We do well to examine all our experience, our thinking and planning in the light of what is happening all around us. We need Holy Spirit illumination and the common sense that goes with it, to be heralds and servants, but never overseers in the Lord's work of establishing His church in this land.

I believe all of you have read the Nov. 12, 1954, **Occasional Bulletin** of the Missionary Research Library, which Bro. J. D. Graber sent to us. It was a reprint of an address, "New Emphasis in Missions," with the subtitle, "What adjustment must the fundamentalist missionary movement make to adapt to the new world situation?" This address was given at the Mission Executives' Retreat held at Lake Geneva, Wis., Oct. 6-9, 1954, by R. Kenneth Strachan, General Director of the Latin-American Mission.

Mr. Strachan said, "Missions have gone through two stages thus far: first, the stage when the mission was everything and the church practically nonexistent; second, the stage which we are presently concluding when mission and church exist side by side; and there is a third stage, that upon which we are now entering, when the mission becomes absorbed by the church and its contribution to the evangelization of the unreached in a given area is affected through the channels and under the supervision of the national church, whose primary responsibility it is."

The Mennonite Mission in Japan has passed through stage one and is presently in stage two. The mission and the church exist side by side. We have not begun to enter the stage when the mission is absorbed by the church, but we must speed that day by actively co-operating with the Holy Spirit in His work.

As we endeavor to let the Holy Spirit direct His work we will realize that it isn't necessarily important whether our own ideas are put into practice or that the programs we start are carried through successfully from our point of view. But it is important that the Holy Spirit is being given freedom to operate as He wills and that Christ is being glorified in the life of the church. This doesn't mean, of course, that we abdicate our responsibility to proclaim the whole Gospel, teach the Word, exhort the believers, and press the claims of Christ in season and out of season. But it means that we will not insist, either overtly or by behind-the-scenes pressure, that our way is best.

I will never forget the statement made by Bro. Merril Vories, the founder of the Omi Brotherhood, in an article in the **Japan Christian Quarterly,** Autumn 1952. He said:

"Our job as missionaries is not to do their thinking for those whom we seek to lead to Christ; we are not commissioned to prescribe every detail of the thought and life of our neighbors—we are not qualified to assume the office of the Holy Spirit (although some of us sometimes act as if we imagine we are). Our job is to introduce people to God, through Jesus Christ, who alone can save them; and not to think our responsibility fulfilled until we show them how to hear, and to live by, the daily guidance of the Holy Spirit. It is not enough to get them to read the Bible; they may make as great mistakes in interpreting its meanings as we have done, at times, unless they have the direct guidance of the Spirit. But when they do get that contact, they are truly safe—very much more safe than if they depend upon our guidance! We ourselves need to have confidence in the Holy Spirit to lead the young converts into all the truth and therefore out of all old errors."

As we further consider our part in Christ's building program, I would like to quote again at length from R. Kenneth Strachan's address. He speaks of the twofold emphasis of the sending churches on foreign missionaries and indigenous church principles. What he says merits our most prayerful and serious consideration. He says:

"We have set up two separate establishments side by side on the field. One is a foreign organization whose personnel can and do receive all sorts of subsidies and who are better equipped and financially able to carry out all its programs and plans independently of the established church. Alongside and separate from it is the national church, small in membership, weak in leadership, its constituency drawn largely from the poor classes, subject to the existing political and economic conditions, from which all financial help must be withheld in the interests of the indigenous church principle.

"We like to picture it as the building and the scaffolding. But what an imposing scaffolding—scaffold upon scaffold, girders to support girders—and how small the building over which it towers. The weakness of the scaffold concept of the missionary's place in the scheme of things is that it leaves the foreigner in control of the building operation. It is only in the sphere of the life and worship of the native church itself that we have granted a measure of autonomy, but in practically all the other phases of missionary work—educational, medical, literature, radio, etc.—it is pretty much our own show, run with little regard, if any, for the judgment and voice of the national Christians themselves. Unconsciously perhaps we have fallen into the habit of thinking in possessive terms: our churches, our native pastors, our schools, our work to be developed on the field and promoted thus in the homeland.

"Another weakness of this concept is that it also allows the missionary to sit on the scaffolding (U.S. property, you know) safe and secure from the perils and torments of the poverty and misery, the insecurity and unhappiness which engulf the people around him. Marshall plans, Communism, Catholic Social Action—all recognize and seek some way to meet their need. There is no easy way of relief, but to the cry for material help our missionary answers with the unassailable logic of indigenous church principles. And it saddens him to discover that his national brethren are on the whole so slow to grasp and accept the program laid down.

"Is there not a fundamental miscomprehension in such a concept of indigenous church policy? It is claimed to be in line with New Testament precept and practice, but where under its setup does it provide for that sharing and partnership in witness and suffering which characterized the missionary effort of the apostolic era? Does it not in effect establish the foreign missionary on a different level, guarantee him security, supply him with every technical and mechanical aid, furnish him with almost endless financial resources and engage him in a program of activity parallel in many respects to, yet independent of the local church which is exposed to all the strictures and perils of its infant situation? Does it not place the foreigner in the position of having to respond to the cry of his native brethren with the words: 'Depart in peace, be ye warmed and filled (with the cold comfort of indigenous church theory)'?"

The above description is not altogether inapplicable to us. The building and scaffold concept pretty well describes the second stage of missions, the mission-church stage where we are now. We should be profoundly grateful that we have had the close, understanding counsel and guidance of the General Mission Board from the very beginning of the work in Japan. By searching out a neglected area, by establishing a decentralized work and thus being thrown much more closely into the community life of the people, by beginning small (and we are still small indeed) and forging ahead as we have been enabled by the Spirit of God—in this way, we have been guided by a divine hand, so that although we are still very top-heavy in missionary per-

sonnel as compared with believers in the church, we have been helped to avoid setting up a towering scaffold that nearly hides the building. Still, however, we need to be constantly alert, examining our attitudes, planning, and action in order to keep the scaffold small and decreasing while the building grows up on Christ, the solid foundation. . . .

(To be concluded)

Rescue Mission Home

A farm has been bought by the Franconia Mission Board for such a home. This farm is three-fourth mile north of the Salford Church. This burden for a rescue mission home came from our tent meetings a couple years ago. The love of Christ constrained some of His followers to go out in the highways and byways and compel them to come in.

As you meet these men in the cities and jails you find men that are down and out. No way to turn. Christ is the only solution; as you present Christ to these men and tell them that Christ died for them, plead with them. Some are still willing to accept Him. Some of these men have no home, nothing. If they accept Christ and want to live a life of victory for Him it is almost impossible in these large cities. If a man proves himself and is sincere we should have a Christian home to help him in his new life.

The Keswick Colony of Mercy demands such a man as this to stay at least three months. If you want to receive a real blessing go to the Bowery Mission Sunday Breakfast Association skid row and talk to these men about the Lord. This rescue home is a work of faith. Will you pray for the work? Will you give as the Lord has prospered you? —Edwin Nyce in **Franconia Mission News.**

BRUNNER, KAGAWA, STRESS LITERATURE

The biggest assembly of church school teachers since the Pacific War gathered at the Doshisha University chapel, Japan, from May 3-6. More than 600 teachers from all over Japan were present. Main speakers for the convention were Dr. Emil Brunner, renowned Swiss theologian, now teaching at the International Christian University in Tokyo, and Dr. Toyohiko Kagawa, famed Japanese evangelist and social worker. Dr. Kagawa emphasized his opinion that the religious foundation of the British culture was formed primarily by introducing good reading material to children. He contended that Japan also must have impressive stories for children written effectively by Christian authors.

Dr. Brunner, as many times before, stressed the importance of the Bible in forming the character of children and also the use of powerful Christian hymns. According to Dr. Brunner, the hymns of the 16th century are still, by far and away, the best for training church members in the Christian faith. Modern hymns, in his opinion, are generally the least effective for this purpose.

At the final session, Mr. Gizo Takayama, mayor of the city of Kyoto, related how, in his youth, he was influenced by two books—the Bible and the works of Tolstoy. He said the Bible taught him that God is our Father and Tolstoy taught him that where there is love among men, there God is.—**Christian Literature News.**

♣

Word has been received of the reorganization of the Spanish Christian Mission, with the addition of a number of new board members from Toronto, Canada, and a clarifying of the relationship between the Toronto office and the mission headquarters in Spain.

Dr. Zacarias P. Carles continues as general director in North America and Rev. Samuel Vila continues as field director in Spain. The mission has been incorporated in Canada, and it is hoped that all past problems will be solved with this step of reorganization.—**EFMA Missionary News Service.**

The Mennonite Hour

From One Day's Mail

Every day brings a "harvest" of mail to **The Mennonite Hour.** One day mail came from India, Africa, Ceylon and the British West Indies. The letters from Africa and India were both sent by missionaries. Excerpts read:

"We appreciate the splendid programs that come over **The Mennonite Hour** and a good number of people listen to it in Ethiopia, including Ethiopians. May the Lord bless you in all wisdom for this ministry to which He has called you. We are praying for the Word as it goes over the air."

"While in the States on furlough it was my privilege to hear your broadcast. One's heart cries for this opportunity for all who are in this region. We still do not have electricity and battery radios are too great an expense for the people. Great changes are taking place; however, we long to see changed hearts made new by the power of our Lord Jesus Christ rather than any external change which will vanish away."

A listener from Colombo, Ceylon, who has received literature from **The Mennonite Hour** told how she listens every Saturday night and added:

"You can always count me as one of the regular members of your radio audience as long as you are on the air on Radio Ceylon, and I pray you will always be. I never fail to remember the **Mennonite Hour** in my prayers daily."

Two letters from Jamaica in the British West Indies show that the program is appreciated on this island where Mennonites are beginning mission work. One reads: "I shall always be listening to your beautiful sermon . . . it has brought joy to my soul."

The other letter requests a record and a copy of the series of sermons being preached.

All these letters, part of one day's mail, tell how broadcasting can be an open door to enter faraway lands and reinforce the church's outreach.

On the Calendar . . .

B. Charles Hostetter will be speaking at the following churches:

Sept. 25 to Oct. 2 at the West Union Church, Parnell, Iowa.

Oct. 3-9 at the Lower Deer Creek Church, Kalona, Iowa.

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Winning Souls or Men?

Can you succeed in winning the soul of anyone to Christ, without winning the other parts of his being? Some of us Christian workers try our best to do it. We have been brought up with the knowledge that people without Christ live an incomplete life and face a miserable eternity. It is unthinkable that we should not have a concern to bring people's souls into the right relationship to God. But we fail to do so too often because we are not filled with Christlike love, love which looks with compassion upon every unfortunate condition of man, and does not spare itself to minister to every need.

Christian workers have too often no interest in the unbeliever other than his soul. We want him to recognize our interest in him but not to take us up on it and impose on our time and privacy. We are thrilled when he accepts our invitation to church, but not so when he invites us to spend the evening with him. For us, playing checkers with an unbeliever has nothing to do with winning him to Christ; therefore, why waste precious time that we could be spending in domestic or church duties or in the security of our own family life?

Our homes are so comfortable, clean, and happy and our Christian family and friends so nice to associate with that we would naturally rather stay at home than put ourselves in a position where we would have to listen to somebody's family troubles and business difficulties. At home there are not the disturbing problems, the tobacco smoke, the blaring, glaring TV to upset our peace of mind and heart.

We are willing (not anxious, but willing) to set aside certain hours of our week for visitation, street meetings, jail services, and other evangelistic efforts of our church in an attempt to win souls. But when these duties have been fulfilled to our way of thinking we dismiss all the sights, sounds, and thoughts of unregenerate society and hurry back into the fellowship of kindred minds. We are unwilling to become personally involved with the problems we claim to have the answer to.

Real passion for souls must surely include real love for **persons.** Jesus' did, and for Him it meant eating with publicans and sinners, rejoicing and weeping with them, and giving Himself constantly in sacrificial service to their every need. And is the disciple greater than his Lord?—M. I. Groh.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Summer Service

Seventy-six volunteers, 21 men and 55 women have served in MRSC's summer voluntary service program. Twenty-five helped in nine city missions, eight in three rural missions, 24 in child welfare units, four in two homes for the aged, while 17 served in special units, including Alaska, MYF Youth team, a migrant unit, and Puerto Rico.

One summer volunteer writes, "My summer's experience has given me a sampling of joy in the service of Christ . . . . Service with a smile? Certainly, but with a smile that bursts from a heart filled with gratitude and thanksgiving."

Voluntary Service

The Calling Lake, Alberta, unit reports that their address is Mennonite Voluntary Service Unit, Box 690, Athabasca, Alberta, Canada.

The Mathis, Texas, maternity home reports the birth of 155 babies in its first year of operation. Increasing numbers of mothers are using the maternity home facilities, which provides many new contacts for the service unit and mission.

The Mathis unit enjoyed a Spanish meal prepared by Mrs. Alaniz and her family on the occasion of the birthday dinner for their year-old son who was the first baby born in the maternity home. Unit members appreciated very much this expression of good will on the part of the Alaniz family.

A new station wagon has been purchased for the Mathis Voluntary Service Unit which will be a big help for the maternity home, kindergarten, and mission programs. $800 of the cost was contributed by MYF groups as part of their national project for 1954.

Thomas Hostetler, Belleville, Pa., completed his service in Mathis on Aug. 26.

The Grants, N. Mex., service unit to Navaho migrants reports that 115 people attended the open house and dedication for the new unit home on Aug. 28. A rather sizable group of Navahos, four families from Albuquerque, N. Mex., missionaries from Black Mountain Mission, and unit members were there for the first evening worship service at which Orrie D. Yoder, Del Paso Heights, Calif., conducted devotions and Stanley Weaver, Black Mountain Mission, preached. Because Grants has become a "boom" town with the discovery and development of the nearby uranium deposits, the unit feels that there should be a permanent Mennonite mission or church established there.

Arlene Grieser, R.N., Archbold, Ohio, is the Navaho migrant unit leader instead of Theron Weldy as erroneously stated in the Sept. 6 MRSC Weekly Notes. Bro. Weldy, Wakarusa, Ind., is business manager of the unit and served as moderator of the dedicatory service.

The La Junta, Colo., Voluntary Service Unit had a fried chicken dinner on Tuesday evening, Sept. 6, as a farewell for several of the unit members and a welcome for others. Joe Alderfer, Scottdale, Pa., completed his service at La Junta on Sept. 13.

The Hesston College Voluntary Service Unit moved headquarters to a second-floor apartment about two blocks from the campus recently. This will allow unit members to learn to know each other better and provide better opportunities for group fellowship and a stronger group devotional life.

Milford Brenneman, Kalona, Iowa; Harold Troyer, Shickley, Nebr.; Norma Jean and Dale Martin, Manson, Iowa, have recently completed their terms of service at Hesston. Leon Schrock, Hartville, Ohio; Ralph Landis, Rittman, Ohio; Don Houser, Filer, Idaho; and Raymond Marner, Wellman, Iowa, are the new members of the unit. Several additional persons are needed to fill this unit.

Jean Headings, West Liberty, Ohio, who has spent the last year as a volunteer at Gladstone Mennonite Church, Cleveland, Ohio, will be joining the voluntary service unit at Saginaw, Mich., on Oct. 1. Jean will be in charge of the child day care center which is operated by the Saginaw church for children of mothers who need to work. This work allows the volunteer to teach Bible stories to the children and to show them Christianity at work in daily living. The volunteers also have many opportunities to contact the members.

Mr. Salman, Personnel Director for Sherman General Hospital, Elgin, Ill., requests additional persons for the Elgin unit. This is a real opportunity. Any persons interested in this service should apply to the Personnel Director, MBMC, 1711 Prairie St., Elkhart, Ind., immediately.

Weldon Troyer, Aibonito, P.R., completed his service with the Puerto Rico unit on Aug. 22. Bro. Troyer plans to enter medical school in San Juan, P.R., this fall.

John M. Yoder, Nappanee, Ind., completed his service at the Mennonite Home Mission, Chicago, Ill., on Sept. 1.

Orientation School

Another voluntary service orientation school began at Elkhart on Sept. 12 with a group of 13 volunteers enrolled. The school will include discussion on our Mennonite heritage, use of the Bible as a devotional and personal witnessing tool, group living, living the peace testimony, and descriptions of the total program of the Mennonite Board of Missions and Charities. Volunteers express appreciation for the opportunity of attending such schools and frequently tell us that they should also have had this in preparation for their personal appearance before the draft board. Other schools will be held in October and November.

There is still time to file an application. Write to the Personnel Director, MBMC, 1711 Prairie St., Elkhart, Ind., for information on the opportunities for men and women in voluntary service. People are urgently needed to serve the Lord in this way.

I-W Services

Truman Brunk, Jr., Denbigh, Va., who began his I-W service in February at Greystone Park, N.J., was licensed as pastor for the unit there at the unit service on Aug. 25.

I-W men employed at Butler Hospital, Providence, R.I., had to find new jobs when the hospital closed its doors recently because of insufficient funds. Several men transferred to other hospitals and two were given their I-W releases one month early.

Released Sept. 9, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Boys' Farm Dedicated

Bro. E. J. Swalm, Duntroon, Ont., bishop in the Brethren in Christ Church, gave the dedicatory message at the opening of the Ailsa Craig Boys' Farm on Sept. 10. Bro. Edward Snyder, MCC director in Waterloo, Ont., accepted the keys to the buildings from the pastor of the Ailsa Craig Conservative Amish congregation.

The farm, established as a home and training school for homeless, neglected, and delinquent boys, was originally the dream of this congregation at Ailsa Craig. The farm was turned over to the MCC for further development and the MCC in turn has placed the main responsibility in the hands of the Conference of Historic Peace Churches.

Five boys have already been accepted at the farm; the eventual capacity will be 20. Bro. Abe Schmitt, recently graduated from Goshen College Biblical Seminary, Goshen, Ind., will be Acting Director of the Farm. This is the first home for delinquents which MCC has sponsored.

Granted U.S. Citizenship

Mrs. Evangeline Neuschwander, Lebanon, Oreg., was naturalized as a U.S. citizen on Jan. 3 in Oregon. Sister Neuschwander, a former MCC relief worker in Europe and Paraguay, was from Canada. Concerning her naturalization process she states: "I had a very fine examiner and also had no difficulties in court in taking my position as a conscientious objector."

Each case where a conscientious objector successfully completes naturalization adds to the precedents which mean so much in legal procedures.

From Korea

Helen Tieszen, MCC worker on loan to Christian Children's Fund in Korea, helps to train personnel for work in native children's homes. Recently she helped to conduct her first three-week training course in child care for workers in Korean orphanages.

Forty-one students from 32 institutions were enrolled in this course held at Sae Dul Won, Pusan, one of the institutions supported by Christian Children's Fund. Helen reports that they tried first to help the students develop the basic attitudes of concern and love for the children. "Rules" for care are easily forgotten if there is no interest in the child. Each student was assigned one child at the Sae Dul Won Home for her observation on

the playground, in the dining hall and in demonstration groups.

Some of the materials used in the demonstration groups had been developed by the Mennonite Vocational School for Orphans at Kyong San.

"Perhaps the most rewarding moment of the training course was a conversation overheard. In discussing the course several girls said they had never before learned what it really means to take an interest in the child. Previously their superintendents had returned from conferences and told them to take more interest in the children. 'But,' they said, 'we never understood what they meant.' "

This is the first of such training courses, but the workers hope to have others in the future.

Helen Tieszen is from Marion, S. Dak., and is a member of the General Conference Salem-Zion Church at Freeman, S. Dak.

Released Sept. 9, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Fifteen women in three cars traveled 75 miles on a hot July day to deliver a gift of a wheel chair to a shut-in. Perhaps it was not necessary for all who had contributed to the gift to be present when it was given. But so often we miss a share of the blessing when we send a delegate. A picnic lunch was shared and the new owner of the wheel chair was the happy guest of honor. Because she had visitors, not one or two, but fifteen, she became an important person in that ward for many days to follow. Not one of the women would have wanted to miss the joy and blessings they shared that day.

WMSA district officers and other interested women from the Alberta-Saskatchewan, Pacific Coast, South Pacific, North Central, Iowa-Nebraska, and South Central conferences met at Hesston, Kans., during General Conference, Aug. 23-26. Also present were sisters from eastern districts. Those taking part in the program were Mrs. Clarence Burkholder, president of the South Central district; Mrs. George Beare, president of the South Pacific district; Mrs. Ed. Swartzentruber, president of the Iowa-Nebraska district; and Mrs. Wilbert Nafziger and Mrs. Frank Raber from the South Central district. Members of the General Committee present and taking part were Mrs. J. D. Graber, Mrs. Mahlon Eigsti, and Mrs. Paul Yoder.

The Dhamtari, India, Christian Hospital student nurses recently shared in a gift of used greeting cards sent to a missionary. Thirty-nine student nurses are enrolled in the school this year.

The Morton, Ill., WMSA invited Mrs. Eigsti, General WMSA Secretary, to speak at a regular meeting in July.

Mrs. J. D. Graber and Florence Shantz recently served as guest speakers at a meeting of all the sisters of the Walnut Creek, Ohio, congregation. During the business session a report of the activities at Camp Ebenezer was given. Special music on the afternoon program was contributed by a group of girls.

A visit to a clothing depot, talking with the workers there, and seeing the work that needs to be done to prepare, sort, and pack the clothing for shipment overseas gives one a better idea of what should be given. Every local officer within driving distance should plan to visit the nearby center.

Bundles for lepers include a towel; a bar of soap; a toothbrush, comb, or other small article; and a piece of cloth about 2½ yards long, either plain or printed. These should be sent to Bundles for Lepers, Mennonite Relief Center, Ephrata, Pa., or to Bundles for Lepers, Mennonite Relief Center, North Newton, Kans.

From Our Churches

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Christian Friends:

Our congregation met at the home of our pastor, Bro. and Sister Clyde Kauffman, on Sunday afternoon, March 20, to remind them of their fortieth wedding anniversary which was on March 18.

Our bishop, Ray Yoder, held our Passion Week services which were very much appreciated.

Our Bible school, from June 6 to 17, was well attended.

A church wedding was held on June 12 for Kathryn Gregory from this place and John Yoder from Minot, N. Dak. They have moved to North Dakota. May the Lord bless this home. Sister Kathryn had taught day school and a Sunday-school class.

On July 11 the Mennonite Revival Singers gave a very interesting song service, after which a sermon was given by one of the group.

Bro. Earl Hartman helped with Bible school at Pinckney, Mich., for two weeks in July.

A church fellowship dinner was held at the home of Bro. and Sister Hartman on Aug.12.

Our youth camp was held Aug. 23-26 at the Church of God campground near Charlevoix, Mich. This included young people from Petoskey, Mancelona, Pleasantview, and Maple River congregations. Paul Weaver from Gulliver, Mich., had charge of the song services. Lloyd Miller, Curtis, Mich., and Wm. McGrath, Goshen, Ind., were speakers.

A number of our young people are leaving again for a period of time. Susie Eby, who has been teaching school near Goshen, has left again for Goshen, Ind. Lydia Burkhart, who taught school in Arkansas, plans to teach in Alaska this coming term. Audrey Gregory will be employed at Froh Brothers Homestead, Sturgis, Mich. Ruth Burkhart will enter E.M.C., and Lawrence Eby will be going back to Goshen College. All of these young people have been a good help in our church and we look forward to having them back again.

We had a number of visitors in our church services this summer. We are glad for those who stop in to worship with us.

"Only fear the Lord, and serve him in truth with all your heart" (I Sam. 12:24).

Mrs. Earl Hartman.

POTTSTOWN, PENNSYLVANIA

(Pottstown Congregation)

Christian Greetings:

We who are laboring in this part of the Lord's vineyard would join in saying that surely God is faithful. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23).

Last September we started a course on nonresistance for our midweek services. Our thinking was stimulated by the instructor, Bro. John Ruth, Conshohocken, Pa. On the completion of this study, we took up "Personal Work," using Bro. Milo Kauffman's booklet as a guide in our discussion. Let us work while it is day, for "the night cometh, when no man can work." During the summer months we dropped the midweek service for street and cottage meetings.

On Sept. 6 and Jan. 9 we had baptismal services. We were happy to welcome five souls into the fellowship of believers.

One of our number, Geraldine Bechtel, spent several months in VS. Bro. Wilmer Kolb has also left us to serve his I-W term in Colorado. We are glad they have opportunity for these enriching experiences, even though they are missed at home.

We enjoyed a Nonconformity Conference on Dec. 4, 5. Speakers were the brethren Stanley Beidler, Quakertown, Pa.; Ivins Steinhauer, Bridgeport, Pa.; and Sanford Shetler, Hollsopple, Pa. Convictions were formed and deepened.

Tract meeting, a monthly meeting of the Franconia Tract Society, was held here in March. A panel discussed "Problems of City Missions."

Bro. Ross Metzler, McVeytown, Pa., was the evangelist for revival meetings, April 17-24. The Spirit-filled messages especially stressed unity of the brethren, discouraged materialism, and encouraged spreading of the Gospel by scattering of Christians. We pray that the unsaved and indifferent all about us would be stirred to the saving knowledge of Jesus.

We were happy to have Bro. and Sister Ivan Rohrer and family with us on May 4. They had been former workers here, but now are in charge of the mission at Bartonsville, Vt. Bro. Ivan brought the evening message.

Our summer Bible school was held July 18-29 with an average attendance of 184. Good interest was shown. Bro. Carl Christman served as superintendent. Missionary offering was $75.72.

Will you pray for us that we may with unity and yieldedness to God press continually forward, loving souls into the kingdom?

Beatrice Benner.

TO BE NEAR TO GOD

(Continued from page 899)

Is there vexation, smaller passing things that look large, financial difficulties, business or household cares? They will look small when we see them in God's hand. In His hand deep trouble and petty vexation cannot harm us. We can look upon them as instruments of good, and say, "The mercy of the Lord endureth for ever."

Saturday, October 1

Praise for God's spiritual gifts. Read Psalm 16.

The best and strongest things of life are the intangibles, the things we cannot touch with our hands. They are the things we touch with the fingers of faith. It is the Lord who is the portion of our inheritance. Our goodly heritage is God's love. It is the blood of Jesus that cleanses us from sin. It is the cross that delivers from sin. We cannot see them. We cannot touch them, but they are invisible forces against an invisible foe. With these we triumph. Because of them we now rejoice in His presence, and now we enjoy the pleasures at His right hand, the pleasure that goes on into eternity.

—Leah Kauffman Lind.

PEACE AND WAR

(Continued from page 897)

Several days after Puidoux, I received a communication from Bro. Kloppenburg that indicates the spirit in which the "Church and Peace" circle views the future. He wrote: "The Lord be praised! . . . You cannot overestimate what this encounter means to us *Landeskirchen* people. . . . I am so happy about these days that the following work can only be still more a matter of prayer than the beginning was."

[In a second article Bro. Meyer will summarize the theological discussions and findings of the conference.—Ed.]

Valdoie, France.

Mission News

CONTINUED

The Bethel Mennonite Church, Chicago, Ill., dedicated their Day Nursery School located in the new church building on Sunday afternoon, Sept. 11, at 3:00 p.m. The equipment for the Nursery School, especially the furniture, was made by the MYF and WMSA of the Yellow Creek Mennonite Church, Goshen, Ind. Sister Elnora Mumaw, who will be in charge of the new nursery school, is a member of the Yellow Creek congregation.

Bro. Martin Duerksen, Buenos Aires, Argentina, spoke at the St. Jacobs, Ont., Mennonite Church on Sept. 9.

Bro. Clayton Keener, on furlough from Ethiopia, was scheduled to speak at Frazer, Pa., on Sept. 20.

Bro. S. Paul Miller and his wife, Vesta, on furlough from India, spoke at Tedrow, Ohio, on Sept. 11.

Field Notes

CONTINUED

The flood has been described in two pictorial publications. The one is a booklet 8½ x 11, 76 pp., and cover, and the other is a special edition of a newspaper. These publications can be secured by mail from the Herald Book Store, Souderton, Pa. The price of the former is $1.25, and the latter 25¢.

Bro. H. A. Diener, Hutchinson, Kans., conducted Bible conferences at Milford and Shickley, Nebr., recently.

Bro. David Mann was licensed for the ministry at Albany, Oreg., on Sept. 1. Bro. C. I. Kropf, Woodburn, Oreg., preached the sermon.

The Hi-Way congregation from East Greenville, Ohio, gave a program at Pleasant Hill, Sterling, Ohio, on Aug. 21.

Bro. Nelson E. Kauffman, Hannibal, Mo., spoke to the La Junta, Colo., MYF at Miller Hall on Sept. 16.

Members from the Bethel Church, Mummasburg, Pa., gave a program at Neffsville, Pa., the evening of Aug. 28.

The annual all-Mennonite Women's Meeting was held at the Eden Church, Moundridge, Kans., Sept. 15. Speakers included Lucinda Martin and Ruth Fisher.

Brethren who preached at Versailles, Mo., en route to and from General Conference were: Menno J. Brunk, Harman, W. Va.; D. W. Lehman, Harrisonburg, Va., Aug. 21; Elmer G. Kolb, Pottstown, Pa., Aug. 28; Paul Kniss, Bihar, India, Sept. 4.

An outdoor hymn-sing sponsored by the Mennonite churches of Holmes Co., Ohio, was held at Atlee Mullet's grove near Berlin on Aug. 28.

The Ministers' Fellowship of the Allegheny Conference, held at Laurelville Sept. 9, 10, was enjoyed by most of the ordained men of the district. Speakers were J. D. Graber, Elkhart, Ind., and H. Ray Shear, Pittsburgh-Xenia Theological Seminary. Bro. Lawrence Brunk from Argentina led the singing. This meeting was financed, as last year, by a number of lay brethren. This would be an excellent idea for laymen of other districts to copy.

Announcements

Bro. J. J. Hostetler, Peoria, Ill., will be ordained to the office of bishop the afternoon of Sept. 25.

Bro. Ivins Steinhauer, Bridgeport, Pa., at Weaverland YPM, East Earl, Pa., Sept. 24.

Howard J. Zehr, Fisher, Ill., at Morton, Ill., Sept. 25.

The Heart-to-Heart program of Christian inspiration for women can now be heard on WKAM (1460 on the dial), Goshen, Ind., at 8:30 a.m. each Wednesday. At present the Heart-to-Heart program is featuring a Mothers' Class of the Air, using as a textbook Alta Mae Erb's **Christian Nurture of Children.**

Bro. Oscar Burkholder, Breslau, Ont., in a Bible Conference in Rockton Pa., Sept. 18-25.

Nonconformity Conference at Neffsville, Pa., with Abram L. Gish, Bainbridge, Pa., as speaker, Sept. 25.

Bible Conference in tent one-half mile west of Belleville, Pa., on Route 76, with C. J. Ramer, Duchess, Alta., and Don Augsburger, Philadelphia, Pa., as speakers, Sept. 19 to Oct. 2.

S. C. Yoder, Goshen, Ind., at Tedrow, Ohio, Sept. 25.

Youth Conference at Zion, York, Pa., with Richard Martin, Elida, Ohio, as speaker, Sept. 24, 25.

Paul Erb, speaking on "The Alpha and The Omega" at North Lima, Ohio, Sept. 24, 25.

Dedication of West Chester, Pa., Church, all day Sept. 25.

First meeting for the current school year of Mennonite Student Fellowship of Philadelphia on Sept. 24 at the Fellowship House, 319 S. 15th Street. All students in the area are urged to attend.

Secondary school textbooks. A list of used textbooks for high-school courses are available without cost, except for packing and shipping charges. See list on page 896.

—C. F. Yake.

Communion dates for the Amos Horst and Mahlon Zimmerman district: Sept. 18, Indiantown; Sept. 25, Denver, Bernville; Oct. 2, Hammercreek, Royers; Oct. 9, Hess; Oct. 16, Lititz; Oct. 23, Landis Valley; Oct. 30, Ephrata; Nov. 6, Blainsport, Texter.

Visiting Speakers

Aug. 21. **Owen Stoll,** Hartville, Ohio, at I-W Center, Cleveland, Ohio. **Henry Ross,** Orrville, Ohio, secretary of Camp Luz Association, at Canton, Ohio. **Max Yoder,** Parnell, Iowa, at Daytonville, Iowa.

Aug. 28. **Mrs. Ruth Stauffer,** Harrisonburg, Va., at Zion, north of Morgantown, Pa. **Gordon Bauman,** Alma, Ont., at Moorefield, Ont. **H. J. King,** Arthur, Ill., and **Eldon King,** Louisville, Ohio, at Garden City, Mo.

Sept. 4. **Ford Berg,** Birdsboro, Pa., and **G. Irvin Lehman,** Harrisonburg, Va., at Plain, Lansdale, Pa. **LeRoy Kennel** and group from Lombard, Ill., at Flanagan, Ill. **J. D. Hartzler** and quartet from Flanagan, Ill., at Hopedale, Ill. **J. G. Yoder,** former missionary to India, at Yellow Creek, Goshen, Ind. **Levi Keidel,** Belgian Congo, at Dillon, Ill. **Justie Baldwin,** native Navaho evangelist, Sanders, Ariz., at Phoenix, Ariz. **Albert Buckwalter,** on furlough from Argentina, at Clinton Frame, Goshen, Ind. **Vern Miller,** Cleveland, Ohio, at Harper, Kans. **John C. King,** Millersburg, Ohio, at Longenecker, Winesburg, Ohio. **Kenneth G. Good,** Morton, Ill., at Lynside, Lyndhurst, Va., and Weaver, Harrisonburg, Va.

Sept. 11. **Paul Ervin,** Isabel, Kans., at Harper, Kans. **Earl Stuckey,** Stryker, Ohio, at Lost Creek, Hicksville, Ohio. **Clarence Fretz,** on furlough from Luxembourg, at Churchtown, Pa. **Ira D. Landis,** Bareville, Pa., at Elizabethtown, Pa. **Roy Roth** and **George Beare,** Hesston, Kans., at Yoder, Kans. **Kenneth J. Good,** Morton, Ill., at Peoria, Ill. **Earl Buckwalter,** Hesston, Kans., at Garden City, Mo. **E. B. Frey,** Pettisville, Ohio, and **Amos Zehr,** Ft. Wayne, Ind., at Salem, Elida, Ohio. **B. Charles Hostetter,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Hans Wiehler,** Hamburg, Germany, at Sharon, Plain City, Ohio. **Glenn Musselman,** under appointment to Brazil, and **John Purves,** Brook Lane Farm, Hagerstown, Md., at Maple Grove, Belleville, Pa. **J. M. Nissley,** Sarasota, Fla., at Mt. Joy, Pa. **C. L. Graber,** Goshen, Ind., at Oak Grove and Bethel, West Liberty, Ohio. **Clinton Ferster,** former missionary to Tanganyika, at South Union, West Liberty, Ohio. **Newton Weber,** West Liberty, Ohio, at I-W Center, Cincinnati.

Sept. 18. **Newton Weber,** West Liberty, Ohio, at I-W Center, Cleveland, Ohio. **J. F. Garber,** Burton, Ohio, at Maple Grove, Belleville, Pa. **Aaron Mast,** Belleville, Pa., at Poole, Wellesley, Ont. **Jacob Weirich,** Belleville, Pa., at Pleasant View, North Lawrence, Ohio. **Edwin Stalter,** Flanagan, Ill., at Peoria, Ill. **Allen** and **Nellie Ebersole,** Canton, Ohio, at Longenecker, Winesburg, Ohio. **B. Charles Hostetter,** Harrisonburg, Va., at Brethren in Christ Church, Manheim, Pa.

Evangelistic Meetings

Ezra W. Shenk, Wellman, Iowa, at Fristoe, Mo., Oct. 16-26. **Le Roy A. Zook,** Mt. Union, Pa., at Wesley Chapel, Newark, Del., Oct. 8-16. **D. W. Miller,** Wooster, Ohio, at Fairpoint, Ohio, Sept. 18-25. **Paul Martin,** Hawkesville, Ont., at Berea, Alma, Ont., Sept. 25 to Oct. 2. **Nelson E. Kauffman,** Hannibal, Mo., at Stahl, Johnstown, Pa., Sept. 20-28. **B. Charles Hostetter,** Harrisonburg, Va., at Manson, Iowa, Aug. 28 to Sept. 4. **J. S. Neuhauser,** Ft. Wayne, Ind., at First Mennonite, Meyersdale, Pa., beginning Sept. 20. **Eugene Herr,** Scottdale, at Headrick, Johnstown, Pa., Sept. 4-11. **Abram Baer,** Maugansville, Md., at Little Horse Creek, N.C., Aug. 22-26. **Clair Umble,** Gap, Pa,. at Big Laurel, N.C., beginning Sept. 24. **J. E. Gingrich,** Johnstown, Pa., at Martinsburg, Pa., Nov. 6-13. **Lloyd Weaver,** Newport News, Va., at Lynside, Lyndhurst, Va., beginning Oct. 7. **Jacob Rittenhouse,** Lansdale, Pa., at Mt. Pleasant, Paradise, Pa., beginning Sept. 10. **Frederick Erb,** Detroit, Mich., at Holdeman, Wakarusa, Ind., Oct., 9-16.

The Brunk Campaign at Henderson, Nebr., which was postponed on account of the fire which destroyed the trailer house, began on Sept. 18.

DECLARATION COMMITMENT

(Continued from page 890)

9. Speech

Inasmuch as speech is recognized in God's Word as being the index to the "abundance of the heart," we are concerned that our people may truly be Christian in their use of the tongue. We understand Christianity to involve absolute truthfulness, the avoidance of all flattery, an insistence on holiness and purity of language, the use of the lips to edify the saints and warn sinners, the propriety of praising God, the elimination of all gossip on the part of Christians, the avoidance of oaths as well as such "minced oaths" as are but substitutes for holy names and words, and the like. Since Americans are known abroad as not being as restrained in speech as is proper, we caution our members to be on their guard against conforming more or less unintentionally to the modes of speech in our land. We urge all Christian people to give earnest heed to the plain teaching of the Scriptures on the type of speech which ought to characterize the saints of God. Special warning ought to be given in reference to the sinful way in which people often ruin the good name of others by careless gossip. We plead for intercessory prayer and brotherly admonition to completely displace gossip within the fold of the body of Christ. Matt. 12:34; Eph. 4:25; Col. 3:9. 10; Rev. 22:14, 15; Ps. 12:2, 3; Eph. 4:20; 5:4; Prov. 25:11; Matt. 18:15; I Pet. 4:11; Heb. 2:12; I Pet. 4:15; Matt. 5:34-37; 23:16-22; Jas. 1:19; Titus 3:2; Jas. 4:11.

10. Adopting Resolution

We, the Mennonite General Conference, assembled at Hesston, Kansas, this 26th day of August, 1955, do hereby adopt this *Declaration of Commitment in Respect to Christian Separation and Nonconformity to the World.* We urge our ministers to teach these doctrines and to keep our members aware of the issues which face nonconformed Christians as they seek to live a holy life in this era. We implore God for His renewing grace to cleanse our brotherhood of all sin and worldliness. We call upon all our members to be satisfied with nothing less than a vital union with the Lord Jesus Christ. We dedicate ourselves afresh to the preaching of the Gospel of Christ and the whole counsel of God. We humbly call the attention of all Christians to those areas of this statement which we regard as neglected Bible truths in our day. May the Holy Spirit sanctify us wholly so that we may not be ashamed before our Lord at His coming.

. . . summer conferences

At many summer conferences the Mennonite Publishing House provides a complete bookstand service—either directly or through one of its branch stores.

If you couldn't attend your local conference, or if you missed the book display there, you'll want to check carefully the books listed below. (And even if you did spend time at the book display, better check the list below—have you gotten the books you need?)

Here they are—a few of this summer's best sellers and outstanding values. Read over the list quickly, and send your order in NOW. Here are books to read and enjoy, to loan to your friends or place in your church library, to buy as gifts for many occasions and purposes.

The Gospel to All the World

_____ **MISSIONS AT THE CROSSROADS.** By T. Stanley Soltau. J. D. Graber recommends that "everyone interested in the missionary outreach of the church should not only read **but study** this book." **$2.50**

_____ **EVERY MEMBER EVANGELISM** By J. E. Conant. Evangelism is the responsibility of **every** born-again Christian. Recommended by George R. Brunk. **$1.50**

_____ **CUSTOMS AND CULTURES.** By Eugene A. Nida. Anthropology for missionaries. Clarifies the difference between Christianity and culture. "It has been a long time since I have found a book more interesting, and as a missionary, one of more practical value," says J. D. Graber. **$4.00**

_____ **THE BIBLE IN WORLD EVANGELISM.** By A. M. Chirgwin. Men everywhere, regardless of time, place, or status, bear witness to the power of the Bible to draw them to Christ. A book well worth your time and money!

Paper, **$1.50;** cloth, **$2.50**

The Bible

_____ **THE GOOD NEWS, The New Testament with over 500 Illustrations and Maps.** A 5-year project of the American Bible Society. Brings together in one volume the inexpensive illustrated N.T. portions which have been widely used in missionary work. Some portions are in King James Version, some in RSV. Attractive durable cloth cover. **$2.50**

_____ **GOD'S WORD IN MAN'S LANGUAGE.** By Eugene A. Nida. Here is the dramatic story—trials and triumphs, despair and laughter—of translating the Bible into more than 1,000 languages. Recommended by Paul Erb. **$2.50**

_____ **LETTERS TO YOUNG CHURCHES.** A translation of the N.T. Epistles by J. B. Phillips. In language of today—as if the writers were with us in the flesh. Passage after passage comes alive to cast new light on spiritual truths. Also by the same translator: **THE GOSPELS.** Recommended by A. J. Metzler. ..... Each **$2.75**

Personal Christian Growth

_____ **A SERIOUS CALL TO A DEVOUT AND HOLY LIFE.** By William Law. Edited and abridged for the modern reader. A vigorous summons to true holiness and dedication to God, a book to change your life. "Heartily recommended."—H. S. Bender. **$2.50**

_____ **THE PURSUIT OF GOD.** By A. W. Tozer. An answer to the quest of the soul athirst for God. Myron Augsburger calls this "a refreshing experience to one's devotional life," and feels that it has a distinct place in every Christian home. **$1.50**

_____ **THE BURDEN IS LIGHT.** By Eugenia Price. The story of the author's journey from despair to the joy of knowing Christ. A. J. Metzler comments: "The Spirit will convict, challenge, and inspire every open heart who reads it!" **$2.50**

_____ **THE ALPHA AND THE OMEGA, A Restatement of the Christian Hope in Christ's Coming.** By Paul Erb. One Mennonite reader writes to the author: "Every preacher, teacher, and Christian worker should read it. This book will live. . . . Again I praise God, and thank you for writing it." **$2.50**

_____ **THE CHALLENGE OF CHRISTIAN STEWARDSHIP.** By Milo Kauffman. Melvin Gingerich predicts that "it will greatly stimulate the practice of stewardship in the Mennonite fellowship." **$2.50**

For Youth and Its Leaders

_____ **RIGHT OR WRONG?** By T. B. Maston. How do you decide? Christian principles for conduct, and a discussion of how to apply these principles to specific problems youth face (such as smoking, movies, cheating, etc.). Closes with a strong challenge to follow Christ in daily living. Highly recommended by Paul Lederach. **$2.00**

Christian Family Living

_____ **CHRISTIAN NURTURE OF CHILDREN.** By Alta Mae Erb. For Christian parents everywhere. Ruth Stoltzfus is using this as a textbook for her "Mothers' Study Class of the Air" on the Heart-to-Heart program. **$2.00**

_____ **GUIDEPOSTS TO CREATIVE FAMILY WORSHIP.** By Edward and Anna Gebhard. "For our family it was exactly what its title says," writes Mrs. Edwin Alderfer. **$2.50**

Tools for Bible Study

_____ **THE NEW BIBLE COMMENTARY.** Millard Lind says, "I feel that this is by far the best one-volume commentary yet produced." A basic book for the personal library of Christian workers. **$7.95**

_____ **DAVIS' DICTIONARY OF THE BIBLE** (4th Revised Edition). "The most satisfactory Bible dictionary for evangelical students and Christian workers!"—John R. Mumaw. **$5.95**

_____ **HAMMOND'S ATLAS OF THE BIBLE LANDS.** Of value to Bible students and teachers far above its tiny price. Promoted at Sunday-school workshops all over the church. **50c**

_____ **HOW TO STUDY LUKE.** By Joseph Gettys. A paper-bound manual to guide your personal study of Luke, in preparation for six months of study in Sunday school (Oct.-March) **$1.00**

_____ **THE GOSPEL OF LUKE.** By Charles Erdman. The well-known writer provides this standard commentary, valuable for Sunday-school lesson preparation. **$1.50**

Mennonite Publishing House

Scottdale, Pennsylvania

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Augsburger, Daniel and Garnieta (Brenneman), Delphos, Ohio, first child, Sharon Darlene, July 21, 1955.

Beckler, Lyle and Mabel (Stutzman), Seward, Nebr., fifth child, first son, Verlon Lyle, Aug. 12, 1955.

Clemmer, Herbert and Arlene (Moyer), Souderton, Pa., first child, Connie Lynn, June 25, 1955.

Dettweiler, Clarke and Katherine (Kuhn), Breslau, Ont., first child, Allan Raymond, June 24, 1955.

Detweiler, Harvey and Ella Mae (Godshall), Blountstown, Fla., fifth child, fourth daughter, Ruth Ann, Aug. 19, 1955.

Ebersole, Andrew H. and Irene (Nolt), Glyndon, Md., first child, Karen Jeanette, Sept. 3, 1955.

Garber, Parke M. and Mildred (Miller), Elizabethtown, Pa., sixth child, fourth daughter, Grace, Sept. 2, 1955.

Gonzalez, George L. and Emma (High), Myerstown, Pa., a daughter, Anna Mary, Aug. 19, 1955.

Good, Maynard and Anna Ruth (Nafziger), Elkhart, Ind., second son, Stephen Rene, Aug. 20, 1955.

Hege, Elvin and Dorothy (Lehman), Maugansville, Md., sixth child, third daughter, Mary Lou, Aug. 27, 1955.

Hershberger, Frank and Betty (Nitzsche), Detroit Lakes, Minn., second child, first daughter, Kathleen Kay, Aug. 31, 1955.

Kilheffer, John Henry and Mary (Thomas), Millersville, Pa., third son, Jay Edwin, Aug. 14, 1955.

Kurtz, Joe and Julia (Byler), Reedsville, Pa., second child, Julia Annie, Aug. 11, 1955.

Martin, Edgar H. and Helen June (Metzler), Ephrata, Pa., third child, second daughter, Rachael Marlene, Aug. 29, 1955.

Martin, Richard B. and Marian (Good), Denver, Pa., second child, first daughter, Anna Lois.

Martin, Samuel W. and Elizabeth (Kimble), Greencastle, Pa., first child, Nathan Lester, Aug. 26, 1955.

Miller, David F. and Martha (Short), Kent, Ohio, first child, Sue Ann, Aug. 25, 1955.

Neff, Earl L. and Marian (Leaman), Quarryville, Pa., second daughter, Doris Ann, Aug. 27, 1955.

Peachey, Sylvanus and Ada (Zook), Belleville, Pa., first child, Mary Jane, Sept. 3, 1955.

Ponce, Teofilo and Mary (Leon), Chicago, Ill., fourth child, second daughter, Diane Eileen, Aug. 18, 1955.

Rudisill, William L. and Irene (Haverstick), Lancaster, Pa., first child, Faith Haverstick, July 20, 1955.

Sala, Ammon, Jr., and Lena (Thomas), Hollsopple, Pa., second child, first son, James William, Aug. 5, 1955.

Schrock, Clifford and Susie (Hochstetler), Goshen, Ind., fourth child, third son, Clifford Paul, Jr., Aug. 16, 1955.

Shank, Stanley G. and Edith (Good), Dayton, Va., fourth child, first son, John Glenn, Aug. 9, 1955.

Smith, Arthur C. and Mary E. (Tucker), Elida, Ohio, sixth child, third son, Roy Dean, Aug. 28, 1955.

Thomas, Maynard W. and Twila (Yoder), Orrville, Ohio, first child, Esther Elaine, Aug. 27, 1955.

Yutzy, Earl and Alice (Frey), Plain City, Ohio, fourth child, third daughter, Mary Alice, Sept. 2, 1955.

Zook, Mark and Emma (Peachey), ———, second child, Loretta June, June 6, 1955.

Churches are strengthened, purified, and blessed by their missionary and evangelistic endeavors.—J. D. Graber.

Christian Education Meetings

Iowa Mennonite School, Kalona, Iowa, Oct. 13-15, 1955

Fifty-second annual meeting of the Mennonite Board of Education, Thursday, October 13.

Seventh annual meeting of the General Educational Council, Friday and Saturday, October 14, 15.

Mennonite Board of Education Meeting

Thursday, October 13

9:00 a.m. Business Session. Devotion.
1:00 p.m. Business Session (continued).
4:00 p.m. Afternoon Recess. Business Session Adjournment.

Thursday Evening

7:00 Devotion. Sanford E. King, Hutchinson, Kans.
7:20 Reasons for Having Church Schools. A. Don Augsburger, Philadelphia, Pa.
8:00 An Adequate Christian Educational Program for Our Church. Paul Mininger, President, Goshen College.

General Educational Council Meeting

Friday Morning, October 14

8:00 Devotion. Vernon E. Roth, Washington, Iowa.
8:30 Progress Report of the Study Commission on Mennonite Higher Education. Paul Bender, Registrar, Goshen College.
9:00 Open discussion on the issues raised in the report. Led by J. R. Mumaw, President, Eastern Mennonite College.

Sectional Meetings

Elementary School Council

Theme: Correlating the Religious Instruction of the Christian Day School with the Teaching Program of the Church.

Panel Discussion: Ira E. Miller, chairman; Luke J. Shank, Richard Detweiler, Elsie E. Lehman, Amos O. Hostetler, C. F. Yake, and others.

Four aspects of the theme for consideration: textual materials; time allotted for Bible classes; child evangelism; and indoctrination.

Collegiate Council

Chairman: Karl Massanari.

Theme: Christian Education Through Christian Schools.

A Progress Report—Study Commission on Higher Education Needs in the Church. Paul Bender.

The Christian Emphasis in Our Instruction. Leonard C. Lichti.

The Role of Student Religious Organizations. J. Otis Yoder.

Winter Bible School Council

Chairman: C. J. Ramer.

1. How Our Winter Bible Schools Can Better Meet the Needs of the Church. Roy S. Koch, Principal, Ontario Winter Bible School.
2. Fundamental Principles to Recognize in Building Our Winter Bible School Curriculum. J. J. Hostetler, General Sunday School Secretary.
3. Ways in Which the Winter Bible School Council Is Endeavoring to Serve the W.B.S. Movement. C. J. Ramer, Chairman, W.B.S.C.

Note: Talks limited to 20 minutes each. Open discussion follows each talk.

12:00 Noon Adjournment.

Friday Afternoon

1:15 Devotion. Paul T. Guengerich, Principal, Iowa Mennonite School. Music by Iowa Mennonite School.
1:30 Brief reports from our Secondary Schools.

Sectional Meetings (continued)

Secondary School Council

Program in preparation

Seminary Council

Chairman: H. S. Bender, Dean of Goshen College Biblical Seminary.

1. Why Have a Seminary Course:
   Answer by a Church Leader. Nelson E. Kauffman, President, Board of Education.
   Answer by a Seminary Student. Everett Metzler, Manheim, Pa.
2. Advice to My Alma Mater. Panel Discussion.
   Leader: Roy D. Roth, President, Hesston College.
   Eastern Mennonite College. To be supplied.
   Goshen College Biblical Seminary. Virgil Brenneman (Th.B.), Iowa City, Iowa; Richard Yordy (Th.B.), Freeport, Ill.
   Hesston College and Bible School. To be supplied.
3. The Seminary, a Servant of the Church. Paul Erb, Executive Secretary, Mennonite General Conference.

Nursing Education Council

Theme: A study of present-day patterns of nursing education programs and implications for planning the total church program in nursing education.

Papers: Implications for Nursing Education from the Study on Higher Education. Paul Bender, Registrar, Goshen College.
Patterns of Present-day Nursing Education Programs. Mabel Brunk, R. N., Collegiate Nursing School, Goshen.
Discussion.

4:00 p.m. Afternoon Adjournment.

Friday Evening

7:00 Devotion. Carl Beck, Goshen, Ind.
7:20 Bearing the Cost of Our Christian Schools. Melvin H. Lauver, Treasurer, Mennonite Board of Education.
8:00 The Type of Faculty Desired in Our Christian Schools. Paul Lederach, Chairman, Christian Education Department, Mennonite Publishing House.
9:00 Adjournment.

Mennonite Teachers' Association Session

Saturday Morning, October 15

Officers: President, Richard Detweiler; Vice-President, J. Lester Brubaker; Secretary-Treasurer, Ada Schrock.
8:30 Devotion.
8:40 Why Have a Mennonite Teachers' Association? E. Grant Herr, Principal, Spring Grove, Pa., Schools.
9:00 Panel Discussion on above topic:
Karl Massanari, Chairman; E. Grant Herr, J. Lester Brubaker, Marjorie Ann Yoder, Clarence Rudy.
9:50 Summary by Chairman.
10:15 MTA Business Session.
10:45 Reports from Elementary Schools.
11:00 Educational Agent's Report.
11:15 Church and School Co-operation in Teaching Christian Faith and Practice. Roy D. Roth, President, Hesston College.
11:45 Closing Remarks.
12:00 Adjournment.

Important Information

All meetings are public, morning, afternoon, and evening. People in local and nearby churches should make it a point to attend all these sessions to become better acquainted with the educational work of our church. It is for that reason that these meetings are being held in this area of our denomination. Come. A hearty welcome to every one at every session.

Travel information: Iowa Mennonite School is located four miles north and four west of Kalona; seven miles northeast of Wellman. Those coming by auto on U.S. 6 to Iowa City take highway No. 1 toward Kalona for ten miles to the cheese factory, and then west four miles.

The most direct train travel is by Rock Island to Iowa City. Other connections may be by Northwestern to Cedar Rapids, or Rock Island to South Washington. There are also bus connections to Iowa City.

Those wishing to be met at any of the above terminals or desiring further information may write Paul T. Guengerich, Parnell, Iowa.

By telephone contact Paul T. Guengerich, Wellman 12 on 79, or Iowa Mennonite School, Sharon Center 6 on 41; or Kalona 22 F 7; or Wellman 5 on 73.

An invitation. Please publicize these meetings and encourage Christian friends to attend. By pooling travel accommodations it often becomes possible for people to attend who otherwise could not do so. Thank you.

C. F. Yake, Educational Agent
700 George Street, Scottdale, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker—Martin.—Harold S. Brubaker, Manheim, Pa., Erisman cong., and Virginia P. Martin, Menges Mills, Pa., Garber's cong., by Richard Danner at the Erisman Church, Sept. 3, 1955.

Burkholder—Driver.—Roy DeWitt Burkholder, Jr., and Hannah Margaret Driver, both of Dayton, Va., Bank cong., by Daniel W. Lehman at the Bank Church, Sept. 7, 1955.

Dintaman—Schultz.—Lester C. Dintaman, Canby, Oreg., and Iris J. Schultz, Molalla, Oreg., both of Meadow Brook Mission Church, by Chester D. Kauffman at his home, Aug. 12, 1955.

Gerber—Rocke.—Harry Dean Gerber, Goshen, Ind., Martins cong., Orrville, Ohio, and Kathryn Elaine Rocke, Tiskilwa, Ill., Willow Springs cong., by C. Warren Long at the Willow Springs Church, Sept. 3, 1955.

Graybill—Rutt.—J. Lester Graybill, Elizabethtown, Pa., and Eileen Rutt, Lancaster, Pa., by Jacob L. Rutt, father of the bride, at the Monterey Mennonite Church, Aug. 20, 1955.

Jantz—Andres.—Wallace Jantz, Greensburg, Kans., Calvary cong., and Sylvia Andres, Elbing, Kans., Hesston cong., by Wesley E. Jantz, brother of the groom, at the Hesston Mennonite Church, Aug. 19, 1955.

Keener—Swartz.—Carl S. Keener, Lititz, Pa., Hammer Creek cong., and Gladys E. Swartz, Phoenixville, Pa., Pottstown cong., by Omar Kurtz at the home of the bride, Sept. 3, 1955.

Lebold—Erb.—Ralph Lebold, Baden, Ont., Steinman A.M. cong., and Eileen Erb, Millbank, Ont., Riverdale A.M. cong., by Valentine Natziger at the Riverdale Church, Aug. 27, 1955.

Miller—Mishler.—Edgar D. Miller, Springs, Pa., cong., and Martha Mishler, Hollsopple, Pa., Blough cong., by Walter Otto at the Blough Church, July 8, 1955.

Miller—Brenneman.—Richard Miller, Middlebury, Ind., cong., and Lois Brenneman, Fairview cong., Albany, Oreg., by M. E. Brenneman at the Fairview Church, June 20, 1955.

Miller—Ramseyer.—William F. Miller, Sterling, Ohio, and Phyllis Ramseyer, Smithville, Ohio, both of the Oak Grove cong., by V. M. Gerig at the Oak Grove Church, June 11, 1955.

Natziger—Holaway.—Glen Natziger, Archbold, Ohio, and Doris Holaway, Nappanee, Ind., by P. L. Frey at the North Main Street Mennonite Church, Nappanee, June 4, 1955.

Roggie—Zehr.—Elmer Roggie, Lowville, N.Y., and Muriel Zehr, Watertown, N.Y., both of the Lowville C.A. cong., by Lloyd Boshart at the Lowville Church, Aug. 30, 1955.

Rhodes—Schlabach.—Jay Clair Rhodes, Washington, Iowa, East Union cong., and Emma Schlabach, Sugarcreek, Ohio, Farmerstown cong., by Paul R. Miller at the Walnut Creek Church, Sept. 4, 1955.

Shenk—Peachey.—Paul Shenk, Harrisonburg, Va., Lindale cong., and Anna Peachey, Quarryville, Pa., Bart Chapel, by Paul Peachey at Bart Chapel, Aug. 5, 1955.

Snider — Murray.—Orval Clemens Snider, Guernsey, Sask., Sharon cong., and Agnes Grace Murray, Red Deer, Alta., by William Irving at Red Deer, Alta., Aug. 12, 1955.

Thierry—Grieser.—Paul Thierry, Fayette, Ohio, and Lois Grieser, Archbold, Ohio, by P. L. Frey at the Tedrow Mennonite Church, Sept. 4, 1955.

Waidelich — Miller.—Virgil J. Waidelich, Archbold, Ohio, and Marilouise Miller, Wauseon, Ohio, both of West Clinton cong., by E. B. Frey and D. L. Sommers at the West Clinton Church, Aug. 21, 1955.

Wenger—Burkey.—Homer A. Wenger, Fentress, Va., Mt. Pleasant cong., and Grace Burkey, Goshen, Ind., East Goshen cong., by Paul M. Miller at the East Goshen Church, July 9, 1955.

The hope of the future rests in educated individuals who choose first to serve God and fellow men.—Loris Habegger.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bixler, Caroline, daughter of Samuel S. and Anna (Sommer) Amstutz, was born Dec. 28, 1863, near Kidron, Ohio; passed away in her sleep Aug. 27, 1955, following an illness of six months; aged 91 y. 7 m. 29 d. Early in life she accepted Christ as her personal Saviour, at which time she was received into the Sonnenberg Church. Later she transferred her membership to the Kidron Mennonite Church, in which she served her Lord faithfully. On March 9, 1893, she was united in marriage with William Bixler. After the death of her husband, she moved to Orrville, Ohio, where she spent the remainder of her days. She was also preceded in death by 2 brothers (Joel, her twin, and Daniel). She is survived by one daughter (Elma, with whom she made her home), 2 sons (Calvin, Wauseon, Ohio, and Dale, Elkhart, Ind.), 15 grandchildren, 12 great-grandchildren, and her aged brother (Simon S. Amstutz, Kidron, Ohio). Funeral services were held Aug. 30 at the Kidron Mennonite Church in charge of Reuben Hofstetter, Harold Bauman, Allen Bixler, Isaac Zuercher, and I. W. Royer. Burial was made in the Salem Cemetery.

Clymer, Martin D., son of the late John and Catherine (Wenger) Clymer, was born in Salisbury Twp., Pa., May 31, 1888; passed away at the Lancaster, Pa., General Hospital of a heart condition, Aug. 6, 1955; aged 67 y. 2 m. 6 d. On March 4, 1914, he was married to Mabel E. Winey. Surviving are his wife and children (John M., Quarryville, Pa.; Sarah—Mrs. Ira Nafziger, and Mark A., Lancaster; James W., New Holland, Pa.; Daniel K., Lancaster; D. Lloyd, Colquitt, Ga.; Esther G.—Mrs. Benj. F. Martin, Ronks, Pa.; Miriam E.—Mrs. Jason Stoltzfus, Philadelphia, Pa.; Mildred E.—Mrs. Harold Martin, Gettysburg, Pa.; Lois G.—Mrs. Ralph Bender, Lancaster; Rhoda M.—Mrs. James Sauder, Cambridge, Pa.; Catharine J. and Abram H., both at home), also 42 grandchildren, one brother and 2 sisters (Reuben, Elverson, Pa.; Anna C. Eby, Oreville Mennonite Home, and Alice M. Clymer, Tampa, Fla.). A son and 3 daughters preceded him in death. He was a faithful member of Mellinger's Mennonite Church where he taught a Sunday-school class for many years. Services at Mellinger's Church were in charge of David L. Landis and Elmer G. Martin. Burial was made in Hershey's Cemetery.

Garber, Jacob A., son of Joseph and Anna (Schweitzer) Garber, was born near Metamora, Ill., Nov. 30, 1866; passed away at the home of his daughter, Mrs. John Kennell, Eureka, Ill., Aug. 20, 1955; aged 88 y. 8 m. 20 d. He accepted Christ as his Saviour in his youth and became a member of the Mennonite Church, remaining faithful until death. On Jan. 18, 1890, he was united in marriage with Susan K. Schertz, who passed away on May 14, 1902. This union was blessed with 7 children. A son and daughter died in infancy. The following survive (Arthur W., John H., Rudolph C., all of Metamora; Martha—Mrs. John Kennell, Eureka; and Susan—Mrs. Noah Kennell, Roanoke, Ill.). On Dec. 5, 1905, he was united in marriage with Martha M. Schertz, who passed away on May 11, 1945. Besides his 5 children, he is survived by 12 grandchildren and 29 great-grandchildren. Two grandchildren, one great-grandchild, 5 brothers, and 2 sisters preceded him in death. He enjoyed the blessings of good health most of his life, until his eighty-eighth birthday, when his health began to fail gradually. Funeral services were held at the Metamora Mennonite Church, Aug. 22, with Roy Bucher officiating. Burial was made in the Roanoke Mennonite Cemetery.

Hallman, Eli S., son of the late Abraham and Mary (Schmitt) Hallman, was born Feb. 26, 1866, in Waterloo Co., Ont.; entered into rest Aug. 25, 1955, at his home in Akron, Pa., after an illness of eight weeks; aged 89 y. 6 m. On Aug. 9, 1893, he was married to Melinda Clemens, who shared with him life's joys and sorrows for 62 years. He accepted Christ as his Saviour in his youth and united with the Mennonite Church. Throughout his life he served the Lord faithfully and his consecrated service to the church brought the blessings of a rich and fruitful ministry.

On June 17, 1897, at the age of 31 he was ordained to the Christian ministry at the First Mennonite Church, Kitchener, Ont. His early years in the ministry (from 1897 to 1907) were spent in evangelistic and missionary activities as well as in Bible conference work in various sections of the church. He retained this deep interest in missionary endeavors throughout his entire lifetime.

In 1905 he helped to establish a Mennonite settlement in the western part of Canada near Guernsey, Sask. In May of that year a congregation was organized which became known as the Sharon Mennonite Church. He preached the first sermon for the homesteaders in Deacon Aaron Biehn's tent on May 7, 1905, using Heb. 11:8-10 as his text. Besides taking care of his regular Sunday preaching appointments he spent much of that first year at Saskatchewan in locating homesteads and lands for settlers as well as assisting the new settlers in setting up their homesteads. Because of his busy life of service in behalf of others during these days, his neighbors offered by turns to plow the ten acres on his homestead which were required for homestead duties.

In November of 1907 he was ordained as bishop by the Ontario Conference to have the oversight of the newly organized Alberta-Saskatchewan Conference. Later he served as field secretary for Goshen College between the years of 1912 and 1916. Because of health reasons he and his family moved to Grand Bay, Ala., in 1916 and later to Allemands, La., where he assisted in the formation of a new Mennonite congregation.

In 1920 it became possible for him and his family to return to the Guernsey section of Saskatchewan and the Sharon congregation where he again served the Alberta-Saskatchewan Conference until 1928. In that year he took up residence in Falfurrias and later Tuleta, Texas, where he remained until his retirement in 1951. For these twenty-three years he served as bishop in congregations in Louisiana, Mississippi, and Texas. Since his retirement he lived in Akron, Pa., and was a member of the Monterey Mennonite Church.

He served on the Mennonite Publication Board and the Mennonite Board of Education. During the early 1920's he was a member of the Colonization Board of Canada. Because of his wide experience and sound Christian judgment he was able to give guidance and counsel which have been greatly appreciated by younger men in the ministry. He maintained a church-wide interest and up to the year before his death he was present in district conference sessions.

Surviving are his wife, Melinda Clemens Hallman, and these children (George B., White Fox, Sask.; William E., Argentina, S.A.; Abram P., Akron, Pa.; and Anna—Mrs. B. Frank Byler, Argentina, S.A.). The eldest son (Clemens) preceded him in death in 1927.

Also surviving are 2 sisters (Sarah—widow of Josiah Cassel, Preston, Ont.; and Lucinda—Mrs. Ephraim Snider, Kitchener, Ont), one brother (J. Riley Hallman, Toronto, Ont.), 14 grandchildren, and 10 great-grandchildren.

Funeral services were held Aug. 27 at the Monterey Mennonite Church. Lancaster Co., Pa., with Amos S. Horst and Maurice W. Landis officiating. A further service was held Aug. 29 in the Cressman Mennonite Church, Breslau, Ont., conducted by Oscar Burkholder, Lewis Fretz, and others. Interment was made in the Cressman Church Cemetery.

Horst, Daniel B., was born in Bothwell, Ont., Aug. 4, 1876; died Aug. 9, 1955, at his home in Elmira, Ont., after a lengthy illness; aged 79 y. 5 d. On June 25, 1898, he was married to Annie Weber, who preceded him in death Feb. 23, 1953. Surviving are 9 sons and 3 daughters (Samuel, St. Jacobs; Moses, Goshen, Ind.; George, Conestoga; Elias, Elmira; Lovina—Mrs. Otto Wrasse, Drayton; Daniel, Wallenstein; Annie—Mrs. Addison Bauman, St. Jacobs; Simeon, missionary to B.E. Africa; Lydia Ann—Mrs. Howard S. Bauman, Elmira; Nathaniel, Floradale; Osiah, Petersburg; and Aaron, at home), also 3 brothers and one sister (David, Kitchener; John, Floradale; Menno, St. Jacobs; and Leah—Mrs. David Kraemar, Three Bridges), 46 grandchildren, and 6 great-grandchildren. Funeral services on Aug. 12 at the Elmira Mennonite Church were in charge of O. D. Snider and Simon Martin. Interment was made in the adjoining cemetery.

Hostetler, Harvey David, son of Joseph and Nancy (Kropf) Hostetler, was born June 3, 1879, near Garden City, Mo.; departed this life July 24, 1955; aged 58 y. 1 m. 21 d. He was married to Sylva Ida Plank on April 13, 1918. To this union 2 sons were born, Leroy E., Iola, Kans., and Keith, Garden City, who with his companion and 5 granddaughters survive. He also leaves 4 brothers (John, Anoka, Minn.; Carl, Pleasant Hill, Mo.; Laurence, Colorado Springs, Colo.; and Dan, Overland Park, Kans.) and many other relatives and friends. His parents and one brother preceded him in death. In his youth he united with the Sycamore Grove Mennonite Church near Garden City, but at the time of his death he was an active member of the Methodist Church. Services were held in the Methodist church by their home pastor, Rev. Morgen, and Rev. Mosser of Urich, with burial in the Clearfork Cemetery.

Singer, Samuel, son of John and Margaret (Yocum) Singer, was born Feb. 18, 1867, in Lancaster Co., Pa.; departed this life Aug. 5, 1955; aged 88 y. 5 m. 18 d. When he was a child, his family moved to the Elkhart, Ind., community, where he spent the rest of his life as a farmer. On May 9, 1891, he was united in marriage with Fannie Moyer who preceded him in death on Jan. 17, 1949. A son died in infancy. Surviving him are 2 daughters (Mrs. Jesse Kehr and Mrs. Ernest Meloy, both of near Elkhart), 9 grandchildren, 18 great-grandchildren, and 3 brothers (John, Elwood, Ind.; Dr. D. W. and Ruben, both of Goshen). He and his wife became members of the Yellow Creek Mennonite Church soon after their marriage and since the death of his companion, he has made his home with the two daughters. He loved to grow flowers to pass the time. Funeral services at the Yellow Creek Church were in charge of Peter Wiebe and Harry Eschleman. Interment was made in the adjoining cemetery.

Smoker, Daniel B., son of the late Daniel and Elizabeth (Beiler) Smoker, was born Aug. 26, 1890; passed away at his home in ———, Pa.; aged 64 y. 8 m. 19 d. He is survived by his wife, the former Hilda B. Stoltzfus, 2 sons and one daughter (Wilbur, Denbigh, Va.; Raymond, Parkesburg, Pa.; and Althea, at home), 9 grandchildren, one brother and 4 sisters (Mrs. Fannie Engle and Linnie—Mrs. Harry Stoltzfus, both of Parkesburg; Samuel, Atglen, Pa.; Rebecca—Mrs. Levi Mast and Gertrude—Mrs. Christ King, both of Gap, Pa.). He was preceded in death by an infant son. Early in life he became a Christian and was faithful until death. Funeral services were in charge of Isaac Kennel, Calvin Kennel, Aaron F. Stoltzfus, and Abner Stoltzfus, at the Maple Grove Church, Atglen, Pa. Interment was made in the adjoining cemetery.

Zehr, Anna, daughter of the late Christian and Mary (Naftziger) Roggie, was born May 26, 1883; passed away June 16, 1955, in the Watertown Hospital, Watertown, N.Y., where she had been for one month following an operation for cancer; aged 72 y. 19 d. On Oct. 19, 1909, she was married to Andrew M. Zehr, who preceded her in death on Nov. 8, 1938. Surviving are her adopted daughter (Beatrice—Mrs. Azor Kennell, Croghan, N.Y.), 4 grandchildren, 6 sisters (Mrs. Lena Stena, of Croghan; Mrs. Katherine Moshier, Mrs. Mary Moshier, Rose, Veronica, and Martha Roggie, all of Lowville, N.Y.), and 3 brothers (Joseph J., of Croghan; John A. and Samuel C., both of Lowville). She accepted Christ as her Saviour in her youth and remained a faithful member of her church. Funeral services at the Conservative Mennonite Church were in charge of Elias Zehr and Leon Martin, with burial in the church cemetery.

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GOSPEL HERALD

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In Spirit and in Truth

By Glenn Esh

Christian public worship should help people meet God and adequately express what is in their hearts. It presents God as He is revealed in Scripture and reflects the religious experiences of the people. Worship is a relationship and should not be confused with the means we use to express it. To have been in a worship service is not necessarily to have worshiped. A place, a time, and a well-prepared service are conducive to good public worship, but its quality is determined by the response of the individual to God.

All Christian worship must be built upon divine revelation. God first makes Himself known to us, after which worship becomes the expression of our response to Him. It is not unrestrained feeling nor is it blind homage to the supernatural. Worship not based completely on revealed truth about God becomes idolatry. This was the case with the Samaritans. Jesus said, "You worship what you do not know . . . salvation is from the Jews" (John 4:22, RSV). In contrast to this mixed-up worship of the Samaritans, the Apostle John calls us to come to "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . ." (1 John 1:1, RSV). We want worship experiences built upon truth. The better we know God, the better we can worship. It helps us to worship when God is accurately presented in every phase of the service.

But worship today is more than response to an intellectual understanding of God. Jesus said, "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him" (John 4:23, RSV). Whereas under the old covenant response was built on a constant teaching program (Deut. 6:7-9), under the new covenant "no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord" (Jer. 31:34, RSV). Worship must be built upon regeneration. Then the Spirit of God in the believer sets up a response in the heart for which a good worship service provides a means of expression. This dictates that attention must be given to realistic experiences of salvation, sanctification, and spiritual growth for everyone in order that there may be vital worship responses. At the same time it points up how futile are impressive sanctuaries, showmanship, oratory, educational accuracy, or any other accompaniment of worship sometimes depended upon for improvement of worship experience. We will worship when knowledge of God gives way to experience. Then we will know that we have met God from the heart as well as through verbal expressions of the service. Poorly planned and executed public worship services discredit God and hinder the expression of the Spirit in the worshipers. A good service is the proper blending of divine truth with adequate opportunity for persons to respond to God.

It is a tremendous responsibility for a minister to plan and lead a worship service. First, he must walk with God. His knowledge of God must be constantly growing and issuing in experience. He brings into the service his own encounters with God and seeks help for his own needs, for he knows he is one of his congregation. The leader of worship must also walk with the people. Every worship service must be related to the current experiences of the people. There must be in the minister an awareness of present hunger, sorrow, misunderstanding, conflict, and rebellion in the congregation. He must lead the worshipers to know that God has met them right where they are.

The minister should seek to help the people recall past experiences with God. The mighty and wonderful acts of God move across the minds of the worshipers as good hymns are sung, the minister reads, or speaks, or prays. Events almost forgotten are reviewed. Sin becomes self-evident and values are readjusted to conform to God's Word. This may be largely a view of familiar things, but every service must be the reaffirming of our present spiritual possession.

But to the familiar must be added new treasures. God is to be more fully understood. Christ marches on. The Holy Spirit is not finished revealing the things of the kingdom. The conflict is on new ground each day. The Word of God is meeting the enemy and conquering. The worshipers have come to find help to meet today's needs. For this the leader will dig deeper into the Scriptures, come forth with fresh messages. Prayers will keep pace with the conflict. New hymns will provide just the right response for this new day. After such a service the worshipers will know that they have met God. In contrast the poorly planned service, inarticulate reading, mumbled and repeated prayers, and dead singing leads everyone to conclude that the service is a habit leading nowhere and making contact with no one.

As a worshiper you should get quiet and your conversation be reduced to a minimum as soon as you enter the building. Take your seat quietly with a friendly greeting to your neighbor if he is not praying or reading. Let your prayers begin as soon as you take your seat. Open your Bible and read until the worship service leader speaks. Although squeaks and squeals, cries and the clash of metal toys by the children are not conducive to worship, just as bad or even worse is the shuffling and whispering of adults before the service begins. Such adult conduct is understandable at a concert or other form of public entertainment, but a worship service is not entertainment. They worship best whose hearts are knit with God before they enter the service. A discussion of the health of the congregation or the probability of rain is no proper preparation for worship. We

I Love This House

By Bertha King

I love this house,
This house of prayer;
Love permeates the very air,
And peace and quietness are here
Within this house—
This house of prayer.

I love this house,
This house of praise,
Where welling hearts and voices raise
The joyous notes of sacred lays,
Within this house—
This house of praise.

West Liberty, Ohio.

ought to weigh carefully the value of beginning to get ready for Sunday services by reducing Saturday evening activities to studying our Sunday school lesson and the Bible study and prayer which will bring us to the worship service prepared to worship. In some communities there is no last minute shopping, no social calls, and no dating among the Christians on Saturday night. It is a time when people stay at home, not to listen to the radio or to watch their favorite television show, but to meet God and in quietness prepare for Sunday. We will worship better when we have made more preparation for the service.

Blessed is the congregation which has Spirit-filled and well-trained song leaders. A continuance of good song leaders should be just as much a concern to a congregation as adequate provision for preaching. The song leader makes a specialty of worship through songs. He ought to have the same sensitivity as the minister and aim to touch the worshipers right where they are. The hymnbook is his tool, one with which he must be completely familiar. He should be given opportunity to make preparation for his responsibility in the worship service just like the preacher. The hymns must take us to God, not just leave us with good feelings. Congregations which have known good song leadership anticipate the song service and know that something spiritual will come to them in it. They would not think of giving up the experience of congregational singing under a good leader to any choir or special music group. They realize that it forms an important part of their worship experience.

Bringing the tithes and offerings into the worship service is an expression of worship. It is probably one of the most poorly handled parts of the Mennonite worship service. Much depends on the attitude of the leadership and much can be done to educate our people in worship through giving, just as we teach reverence or any other aspect of worship. The how and when of offerings can be left to local preference. Generally we are conventional with Protestant practice and receive the tithes and offerings at an early point in the service with the conventional marching of ushers and prayers. In whatever way it is done most of our people have trouble worshiping through it. Worship need not take a particular form nor occur at a special place and the pattern of worship services is largely a matter of personal preference. It is my personal opinion that it would improve our general pattern if provision was made for worshipers to deposit their offerings as soon as they enter the building and before they took their seat for the service. This would become the first act of worship. Then after completing this act of devotion to God the worshiper would be prepared to participate without interruption in vocal expressions such as song, prayer, and preaching the Word. In any case effective worship must include provision for giving offerings.

Worship must be healing. God is our salvation. He "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Therefore good worship is evangelistic. An encounter with God, the company of enthusiastic worshipers, and the presence of the Holy Spirit will combine to make us new persons. When the worship service is well planned and conducted there is always value in encouraging folks to keep coming to the services. Then as long as they are in the worship group there is possibility for new birth and growth experiences.

Puritans may have had extremes, but the Church has now gone in the other direction of lawlessness, liberty, and license.
—Aaron Mast.

Attention to the quality of the public worship service must not be confined to the service itself. We worship no better than we live. "I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable to Him" (Rom. 12:1, Phillips). "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (Jas. 1:27, RSV). The prophets of the Old Testament made it clear that God wanted holy living combined with loving deeds in the worshipers. If His people were not pursuing purity and relieving the oppressed, their worship was repulsive to Him. Jesus said, "If you love me, you will keep my commandments" (John 14:15, RSV). That is the formula for worship today. Pastors and other members of the congregation must be engaged in a seven-day-a-week ministry of love with holiness. We worship better when our lives are more Godlike. The public worship service then becomes another encounter with Christ in whom we have lived every day.

Worship, like every form of Christian expression, originates with God. However, our failure to find satisfaction in worship is our personal failure. We would do well to face the fact that we do not worship because we do not love God. We have our hearts set upon self-satisfaction through the stimulants of an exciting world. A one-hour-per-week worship service does not break the spell which the world has cast over us. Worship is reduced to a minimum and religious services are considered an intrusion. God has not failed. Worship is an index of spiritual life, and worship services will be dead until worshipers come in spirit and in truth to meet Him who is seeking them.

Akron, Pa.

Our Readers Say—

How can Brother Koch (August 9) expect to find greater discipline and unity blessings in the church without accepting the vested authority which these blessings usually require?

There must be enough prepared, sensitive authority to counterbalance the gaps in emotional, social, and spiritual maturity present in every congregation.

We cannot eat our brotherhood cake and have it too.—*Titus Lehman, Norristown, Pa.*

* * *

Bro. J. L. Burkholder's article of August 2, 1955, "Exercising the Ministry of Reconciliation" makes a number of assumptions which I must protest. His article assumes:

1. *That Christ is now universal Lord;* but the Bible teaches the providence and lordship of God now but not yet the *consummate* Lordship of Christ throughout all creation.

2. *That the church must intervene between non-Christians to bring them to peace with one another outside of peace first with God.* Men cannot be effectively reconciled except on God's terms, in Christ.

3. *That it is possible for two pagan empires, in the world-system, to be reconciled without regeneration of the individuals;* but the Bible teaches that the world-system is deceived and dominated by Satan (I John 5:19), and cannot be redeemed, but will be destroyed.

Can we forget that the world is anti-Christ, even if it patches up a temporary political peace? Our calling is to reconcile repentant individuals to God through Christ—not to reconcile unrepentant pagan empires to one another.—*William McGrath, Hesston, Kans.*

* * *

I want to commend you on having the courage to speak so clearly and frankly on the evil and oftentimes carnal display in many of our present-day church and home weddings. It is to be regretted to see how we as a church have slipped into the ways of the world in our wedding services which should be of sacred nature and a dedication to the altar of the Lord. I have a definite conviction that your editorial on "Christian Weddings" should be printed in tract form and distributed in every Mennonite Church so that the rank and file of our members will get to read it.—*A. J. Steiner, North Lima, Ohio.*

GOSPEL HERALD

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EDITORIAL

An Ideal Audience

Every preacher and Sunday-school teacher appreciates a receptive audience in which people drink in the message with a seeming readiness to give heed to the words that are spoken. Such an audience is described in the words of Cornelius in Acts 10:33b: "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

Let us note a few of the characteristics of this audience in the house of Cornelius.

1. There was a sizable group of people present. The meeting was in a private home, but Cornelius had gathered not only his family but "his kinsmen and near friends." It is always encouraging when the house of worship is well filled or when the entire Sunday-school class is present. Preaching to empty benches is not particularly inspiring, even though we should not despise speaking to small groups. Incidentally, the presence of whole families is also a great encouragement to the preacher. Blessed is the family that can echo the words: "We are all present before God."

2. They realized that they had met "before God"—in His hallowed presence, before His all-seeing eye—to learn of Him, to worship Him in spirit and in truth. It makes a great difference in our own attitude and in the atmosphere of the group when people come in that spirit. The singing, the prayers, the message all take on new meaning and significance. To realize the presence of God means much in both our private and public worship.

3. They were present to hear. They were both attentive and receptive. They had open minds and hearts. They were desirous to learn. They came to hear the "all things" of the Word of God. They did not have "itching ears" to hear only the pleasant things, or to be entertained or amused. They wanted to know "all the counsel of God."

4. They were interested in the things that are commanded of God. They had come to a realization that God has certain requirements for His people. We belong to Him by creation and redemption. He has certain claims upon us. These He has revealed to His inspired prophets and teachers who have given us His written Word. To know God's Word, to heed it, and to love it, bring the blessings that He has in store for His people.

5. Specific results came when Peter preached to this ideal audience. The Holy Spirit manifested His presence. The people believed and received the message from God's servant. The whole household of Cornelius with his friends and kinsmen confessed Christ as their Saviour and Lord in the ordinance of baptism, thus showing that they had repented from their sins.

The incident had special significance in that here the first Gentiles heard the Word, received the Holy Ghost, and were received into the Christian Church. It showed unmistakably that God is "no respecter of persons." But it showed also that honest seeking hearts will be rewarded. It showed what will happen when a faithful servant of God preaches the Word to people who are attentive and receptive. The Holy Spirit honors such an audience by His presence and converting power.—H.

Some Important Publications

Within a few days the Mennonite Publishing House will be sending to all our ministers a packet of five publications. It is hoped that they will examine them carefully and aid in their effective distribution and use.

The first is a *Certificate of Membership.* This has been prepared on instruction from the General Council of Mennonite General Conference. It is to be given to persons who are leaving home for I-W service, Voluntary Service, schooling, or for any other cause, but who do not want to move their membership. Thus it is not a church letter. But these people temporarily away from home can hand this certificate to the pastor of one of our churches near their temporary residence as evidence of their good standing. It will enable them to have a church for fellowship and service while away from home. This will be very much better than at present, when such persons often have a feeling that they belong nowhere, and their home pastors have no assurance that their spiritual needs are being cared for. Our I-W coordinating office at Elkhart is especially anxious to use this method of giving every I-W man an attachment to a church where he is known and where his fellowship and service are expected. Our church schools and Voluntary Service centers, also, can make excellent use of these certificates.

It will be expected that every pastor will have a supply of the certificates and will give one to each person who temporarily leaves the home congregation. This person hands in the certificate to a congregation of his choice, and a stub is filled out by this second pastor and returned to the home pastor.

This system is not to encourage absentee membership. Our people ought to belong to a church near where they live. But there are situations, particularly for I-W men and students, where it is desirable to keep the membership in the home church. For these situations the *Certificate of Membership* provides a secondary home.

The other publications being sent to ministers are the statements of position adopted by Mennonite General Conference at Hesston, Kans., Aug. 24-26: *The Nurture and Evangelism of Children* (as printed in GOSPEL HERALD, Dec. 14, 1954), *The Way of the Cross in Race Relations* (June 7, 1955), *Declaration of Commitment in Respect to Christian Separation and Nonconformity to the World* (Sept. 20, 1955), and *Statement of Position on Insurance* (this issue). Although these have been printed in our official organ, there will certainly be a large use for them in convenient leaflet form, and they have been so prepared. The first three are in a leaflet uniform with the *Declaration of Faith and Commitment with Respect to Peace, War, and Nonresistance* adopted by General Conference in 1951. All these are for sale at a nominal price, and should be ordered in quantities for distribution among our members and to the general public. The statement on insurance is a tract-form reprint from the GOSPEL HERALD and will be furnished free on request.

It is a source of satisfaction that we have these statements, so carefully thought through, and, we believe, so Biblically and practically sound, now available as official church positions on important matters of faith and life.—E.

Uses of the 1950 Mennonite Census

BY MELVIN GINGERICH

In the early months of 1950 Mennonite Family Census questionnaires were distributed to all families of the Mennonite Church by the Sunday-school superintendents. The completed questionnaires were then returned to the office of the Mennonite Research Foundation, Goshen, Indiana, where they were filed and studied.

Now that five years have elapsed since this study was begun, a final report is in order. During these years, a number of reports have appeared in the GOSPEL HERALD and other church periodicals. Additional summaries and studies based on the Census are on file in the Goshen College Historical Library, where they are available to those who wish to study Mennonite life. Other studies which will use the data obtained from the Family Census will continue to be made until the next Mennonite Family Census may be undertaken, perhaps in 1960.

One of the major studies based on the returned questionnaires was the one concerned with Mennonite occupations. We have assumed we are a rural people. Is that still true? It was learned that in certain areas of the church we are still predominantly rural, while in other areas considerably less than half of our employed people are engaged in farming and farm-related occupations. A recognition of this fact must be part of the realistic approach required of our church.

Closely related to this was another study on where Mennonites live. What per cent live in rural areas, what per cent in small towns, and what fraction in large cities? The findings on this problem will soon be published.

Are our people home owners or renters? Do the per cents differ much from east to west? These figures will soon be released. Studies of other Protestant groups have shown that there is a very close relationship between home ownership and the stability of rural churches. Our leaders will wish to know the ownership-rental picture of Mennonite rural communities.

Closely related to this is the problem of whether we are a people on the move. It is obvious that congregational problems will be somewhat different in those churches made up of members coming from a dozen states and in those where all members have been raised in the traditions of the local congregation from childhood. What per cent of our people stay in the communities in which they were born and what per cent move on to new communities? This study will be made and the findings released in 1956.

The Mennonite birth rate has been of interest to various groups, particularly those planning for the expansion of our church school activities. How many potential Mennonite college students will there be in 1960? In 1970? Information taken from the Mennonite Family Census has enabled us to estimate how many there may be in those years. Furthermore what does our birth rate mean to those building new churches and Sunday-school facilities which are to be adequate for several decades? Figures on our birth rates are of interest to all church leaders who plan for the future of the church.

What is the size of the average Mennonite family? How do we compare with the national figures? The answers to these problems were discovered in another study. A very practical problem has always been to discover how large a mailing of publicity materials was required to place one pamphlet in each Mennonite home. On the basis of the statistics in the Family Census, it was learned how many church members there are per family unit, and thus the church membership can be divided by this figure to determine the size of the mailing.

How are our church members distributed by age and sex? If we have a much larger number of women than men, we would not consider this to be a normal or desirable situation. A study revealed for us the sex distribution of Mennonite Church members. What is the average age of our church members? Are we as churches dominantly an old people or a young people? Perhaps more significant is the question as to whether there are large variations between the conference districts which might well reveal whether some areas do not succeed as well as others in holding their young people. The complete set of tables on these average ages, which are now available, should be of much interest to those concerned with the above problems.

How many young men of draft age have we? How many can we expect to have ten years from now? These figures taken from the Census answers have been helpful to those planning our I-W activities.

There has been much interest in the trend toward the baptism of young children in the Mennonite Church. How prevalent is this practice? Again a study of the data in the Family Census showed how many and what per cent of our members were below thirteen years of age. An additional study will be done of the age of baptism of the various age groups now in the church. For example, what was the average age of baptism of those who were between the ages of 50 and 60 in 1950 and of those between the ages of 10 and 20? This should reveal clearly how much of a trend there is toward child baptism.

Are our church leaders realistic in anticipating a large increase in Mennonite college enrollment during the next several decades? The answer must be based in part upon the average amount of education the present generation of Mennonite parents have. If the Mennonite educational level is far below that of the rest of America, we should perhaps not expect that their children will go to college in as large numbers as those of their non-Mennonite neighbors. Another study soon to be published delved into these statistics.

Another problem that has often arisen is that of the total Mennonite population when the unbaptized children in Mennonite homes are included. The answer to that question was found in the Family Census statistics and released in 1953.

Still another service growing out of the Census has been the compilation of Mennonite directories. Among the directories prepared have been those of Mennonite nurses, schoolteachers, manufacturers, and businessmen.

The researcher knows that statistics do not furnish all the answers. There are many intangible factors at work in the life of the church which can never be measured. The researcher would be the first to admit the limitations of his approach and to acknowledge that the Holy Spirit may work in unforeseen and perhaps even unexpected ways within the brotherhood. Our scholars who work in these areas do not claim to be prophets. They are simply trying to discover what is happening in our church life and why it has happened. They may then go on to say that given these conditions we may normally expect certain end results. This is what the minister does each Sunday when he warns that the seed helps determine the harvest.

Increasingly business organizations and industrial firms are establishing their departments of research. All governments have their research bureaus. For the church not to study carefully the trends and problems within its own brotherhood would again prove the point that "the children of this world are in their generation wiser than the children of light." **Goshen, Ind.**

50 Years Ago

(from Herald of Truth, Sept. 7, 1905)

Up to September first there have been 1,879 cases of yellow fever in the South, and 227 deaths.

The aeronaut John E. Baldwin, who ascended in an airship. . . in the presence of 25,000 people, was blown to atoms by the explosion of six sticks of dynamite while 1500 feet in the air. . . . When will men learn to realize that the earth, and not the air, was designed of God as the abode of man?

For the present the war between Russia and Japan is over.

(from Herald of Truth, Sept. 14, 1905)

The fall term of Goshen College opens Sept. 27th and continues twelve weeks. $34.50 pays for board and tuition one term.

Calming the Galilean Waters

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The lake of Galilee is shaped like a pear, stretching twelve miles north and south, while at its broadest it is eight miles across. It is six hundred and thirty feet below the Mediterranean and this great depression accounts for some of its remarkable phenomena. Seen from any point of the surrounding height, it is a fine sheet of water, set in a framework of rounded hills and rugged mountains which rise and roll upward to where snowy Hermon towers against the blue vault of heaven.

The water is beautifully clear, showing the stones over which it ripples with marvelous beauty. There are no trees on the hills, though there is no such desert wilderness as is in the neighborhood of the Dead Sea. Still the play of light and shadows on the water, the skies, and the heights give the view a charm all of its own.

The lake is dotted with fishing boats—broad, awkward craft, propelled by oars so heavy and long that the rower is forced to stand and to pull. I have been in some of these boats, and I cheerfully award them the palm over the whole maritime world for slowness!

We see a boat with its one stretch of canvas so simply hung that I wonder whether Christ was asleep in such a boat when the storm arose and the disciples became sore afraid. And to think that the waves have never been entirely at rest since they rippled against these shores at Jesus' feet!

No visitor to the Lake of Galilee should miss a sail on its blessed waters. Jesus often crossed over from one place on its shores to another by this means.

You should be there to see the break of day along the eastern mountains from the roof of a convent in Tiberias. The lake looks so polished and so peaceful, as if still asleep amidst the solemn silence of its shores. We scarcely dare go to its sides!

The calm of Galilee on a peaceful morning of spring is like no other calm I have ever known. There we seem to be coming into the very presence of God and the Father. Galilee takes our hand as a friend and draws us to it. It seems to breathe upon us and give us peace. Nothing else touches me so much; nothing else seems to me so intimately to retain the fragrance of the most beautiful spirit our world has known as Galilee and its shores!

We choose Sunday morning for a sail on this most Biblical of lakes. We have the promise of a day altogether favorable for our purpose. There is a slight breeze from the south which will waft us gently over the lake.

We sail in a clumsy boat. It is wide and heavy and will not be easily upset by any sudden squall that may strike us. It has been constructed to outlive and escape from such catastrophe. Placid as the surface of the lake is now, squalls and even furious tempests are not uncommon.

As we start for our sail across the lake we cannot help picturing to ourselves that "boat with thirteen" in it and the wind arising, for the stillness of the lake soon turns to tempest. These squalls arise suddenly and come unannounced!

We sail on. The wind soon brings the ordinary waves upon the lake. Great heat pours down from the fierce sun, and "something," we think, must come of this brilliant glare. Gentle zephyrs breathe from behind me: then they lull. Then other little airs fan my cheek, but these too wave away. Patches of the smooth mirror again are ruffled by squalls. But the sun kills them one after the other, and we steadily advance. Yet all the time we are aware that this sort of weather is not to be trusted!

A strange distant hissing sounds ahead, where we can see that a violent storm is raging. The blue becomes dirty green and the choppy waves lash with foam. So wild do the waves become that progress of the boat is almost impossible! Instantly all hands of our boatmen are on the alert to meet it. The waves have no time to rise. The gusts have come down upon calm water, and they whisk up long wreathes of it into the sky. The seabirds sail with the roaring blasts, which rush on with foam and fury. These sudden and violent gusts that come through the gullies between the mountains are dreaded by the fishermen of today as they were in Peter's time!

We are really startled by the immediate change. Its gentle ripples give place to waves—waves with white crests, veritable seahorses. We now realize what sort of storm it was that caused the despairing cry, "Master, we perish!"

The lake is so rough that our friends who had crossed the Atlantic without difficulty are made seasick by the heaving of our little boat. Swift as the tempest has come down, so swiftly it vanishes away. Stepping ashore we look at the lake again. There is a fine breeze, tiny waves, sunlight, and peace once more on earth!

The story of the storm is one of the most familiar narratives of the New Testament. It is told with exquisite simplicity and with all the reality of manifest and transparent truthfulness. It has formed the subject of many a picture, the theme of many a hymn.

But this incident of the storm is more than a pretty story. It is not only a charming narrative for children. It is pregnant with instruction for grown-up men and women. There are many other things in the story. There is a whole sermon, for instance, in a study of the conduct of the disciples—their considerateness, their panic-fear, their speechless wonder!

This incident takes place on the day on which Christ has preached these wonderful parables and several more besides. Apparently He has been preaching all the day long. It may have been one of those days when the multitude pressed upon Him to hear the Word of God, and He has not leisure so much as to eat. Anyhow, from morning till night He has been busy at His Holy work; and it is not till evening has come that He suggests to His disciples that they go over to the quiet and lonely shore on the other side of the lake.



Modern fishermen of Galilee set out to try their "luck."

A day's preaching in the hot and stifling atmosphere of the Lake of Galilee, must, however, imply a tremendous strain. But the physical strain is not all; preaching is, with our Lord, no cheap and easy business.

How all this comes out in the narrative before us! It is the disciples who dismiss the crowd and then they take "Him even as He was," and set sail for the other side. We have but to give play to our imagination. They take Him "even as he was," without waiting even to refresh Him with food. They take Him weary, worn, faint, and spent into the boat; and once in the boat Nature asserts her claim. We can read the strain and fatigue of such a day into the simple phrase, "He fell asleep." On the hard boards of the fishing boat our Lord falls asleep with probably a bundle of nets for a pillow! He sleeps the deep and dreamless sleep of a worn-out and exhausted man. He sleeps on when the wind begins to rise; He sleeps on through the roar of the waves; He sleeps on through all the excitement caused by the filling of the little boat. He is tired, weary, utterly spent. That is the Christ we see at the beginning of this incident, the worn and weary Christ. This weary Christ, worn out with the long day's demand, His head pillowed on the hard bench of the steersman, His rest snatched between toil and toil, in the teeth of the tempest—have we any more touching picture of His divine lowliness, or any more poignant hint of how much He gave and bore continually?

It is fine when they start out on their sail across the lake. Under ordinary circumstances a sail of two hours will see them across. But it is to be no swift and safe passage this time. One of these sudden and furious squalls strikes the lake on this particular night. We may be sure the disciples do their best to keep their tiny boat afloat, for they are expert sailors. But, in spite of all their efforts, the storm is getting the better of them. The furious waves dash into the little craft, and a watery grave stares them in the face. And all the time while they are straining every nerve to ward off the threatening danger, all the time they are fighting for dear life, Jesus is lying asleep in the stern, seemingly heedless of and indifferent to their trouble. The disciples let Him sleep as long as they dare. But the peril is too imminent now. At last they wake Him and we can catch in their words the reproachfulness of the men who think they have been neglected in their hour of need. The Master sleeping on, while His disciples are battling for life!

Though no concern for Himself would ever have disturbed His slumber, the first cry of His disciples rouses Him at once to action. The resources of His human nature, beyond which He never goes for the purpose of meeting His own personal needs, have been completely exhausted. But there is no diminution of His power to save those who call upon Him. Without any trace remaining of weariness or weakness, He hastens to relieve them! First He quiets the tempest in the disciples' hearts, rebuking their unbelief and calming their fears. Then He stills the storm without, rebuking the wind and the sea, and "there was a great calm."

When the wind ceases, there is usually a swell of waves for some time. It is not so now, but a "great calm." With such simplicity is mentioned a scene beyond what painter or poet can portray; in sublime majesty second to nothing since the creation of the world, but in the calm of one departed from the body and escaped from the storms of this world to be with Christ for ever.

Before they reach the other side, these disciples know that Jesus is not a heedless Christ. No wonder they marvel and feel instinctively that there is something more than human in our Lord. Nothing impresses people so much as the manifestation of power in their own particular sphere of life. These fishermen have watched our Lord's miracles of healing, no doubt, with wonder and enthusiasm. But as they watch Him subduing the destructive elements of Nature they are accustomed to battle with on the lake, it makes their sense of His power far more real to them.

We see Him not simply as the weary Christ, as the seemingly heedless Christ, but we see Him also as the mighty Christ. When the disciples awaken Him with their faithless cry, He "arose, and rebuked the wind." And both wind and sea hear His voice and obey it. Incidentally we notice how swift Christ is to answer human appeals, even when they are faulty and faithless. He hears our sighs; He counts our tears. He may seem to be asleep sometimes, and to be indifferent to our distress; but He is watching all the time, and at the fitting moment He will come with help and succor.

We must have faith that can endure not one rough night upon the waters but many nights and days, assured of a love which is ruling the waves even when it is not smoothing them, in which He will bring His own at last to the Harbor of Peace.

Where is our faith? If we have faith, we will know that in the mightiest tempest there is One who can speak quietness to our hearts, and that His last gift is also quietness, when all the storms are done.

Scottdale, Pa.

How much money do you need? People will give more toward a large goal than a small one. Nobody is challenged by a campaign for a small amount of money. The appeal for large, sacrificial gifts will bring large, sacrificial gifts. The appeal for a small amount of money sometimes does not bring even a small amount of money. Never be afraid to set a high goal.

—From **Developing a Giving Church**
by W. E. Grindstaff
(Fleming H. Revell Co.)

Statement of Position on Insurance

Adopted by Mennonite General Conference, Aug. 25, 1955

1. That in view of our great obligation to seek first the kingdom of God, and to bring all of our material interests in subordination to this primary concern, we appeal to the brotherhood to renounce all materialism, greed and avarice, and in their relationships with insurance and mutual aid (as well as with investments and all business relationships), to observe the spirit of Christian brotherhood and stewardship as taught in the Scriptures.

2. That in participating in any mutual aid plan we regard the bearing of the brother's or the neighbor's burden our primary concern. This we believe to be essential to the spirit of Christian mutual aid.

3. That Mennonite Mutual Aid, Inc., in co-operation with its subsidiary and related organizations, be recognized as the official agency of the church for the administration and co-ordination of all forms of mutual aid within the brotherhood; for consultation in matters of mutual aid, insurance, and investments; and for economic counseling services.

4. That the entire brotherhood be encouraged to acquaint itself with, and to make use of, the varied and growing mutual aid facilities of the church as a Scriptural and brotherly means for the bearing of one another's burdens in times of sickness, death, loss of material goods, or other form of need.

5. While recognizing the prerogative and responsibility of the district conferences and congregations in matters of discipline, we recommend the following as guiding principles:

(a) That participation in a given type of insurance or mutual aid be judged by the nature of that insurance or mutual aid and by the spirit and purpose which underlie participation in it.

(b) That holding of such insurance as does not violate the spirit of Christian mutual aid on the part of applicants for membership in the brotherhood be not regarded as a bar in their admission; but in order to guard against possible unscriptural practices in commercial insurance, we advise that wherever possible, arrangements be made for such persons to transfer their mutual aid participation to organizations within the brotherhood.

(c) That conferences and congregations encourage their members to participate in the mutual aid plans of the brotherhood in preference to commercial plans.

(d) That where it is believed that the mutual aid facilities within the

A PRAYER

FOR THIS WEEK

Loving Father,
Thank You for trusting us.
Help us to trust Thee more,
not only in the large crises,
but also in the daily frustrations.
Forgive our frequent forgetfulness of Thy adequacy for every need.
May outward disharmony serve only to reveal the inner peace Jesus alone can give.
Make us bold to share the reason for our peace of mind, that Thy name may be magnified.
In Jesus' Name. Amen.

—*Alice Hershberger.*

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brotherhood should be further improved or extended, conferences and congregations, as well as individuals, should regard it their privilege and obligation to call this matter to the attention of General Conference and those responsible for the administration and co-ordination of the mutual aid services of the church, particularly to Mennonite Mutual Aid, Inc., and its related organizations.

What Is Happening to Fundamentalism?

By Paul Woolley

Fundamentalism has been a part of the American scene for some forty years. During that time it has, obviously, changed a great deal. It is clear that not all fundamentalists are happy about the present situation. There are many indications of this. One, for example, is an interesting interview with Dr. A. W. Tozer of the Christian and Missionary Alliance which appeared in the August, 1954, issue of *Christian Life*.

Without particular reference to any special statement, it will be useful to see what, in particular, has happened.

1. The quality of the leadership of American fundamentalism is far lower today than at the beginning.

2. With a few brilliant exceptions (mostly Baptist) the opportunity to organize fundamentalism was lost.

3. Fundamentalists fell to quarreling among themselves about minor matters and made them grounds for useless division.

4. The importance of a well-rounded basic doctrinal system was forgotten.

5. The necessity of a sound ecclesiastical organization was overlooked.

6. A particular stereotyped pattern of living which was founded on nineteenth century American custom and not on the Bible was made a criterion of Christian fellowship.

7. An esoteric jargon, unintelligible and/or repulsive to many Christians, was made a hallmark of sanctity.

8. Particular patterns of experiences of sanctification were sometimes insisted upon.

9. Politics and economics were often confused with theology to the discredit of all.

These things being true, fundamentalism is in a very weak state today. It has no central organization. Its ideas are confused and outmoded, with little appeal to the younger generation.

As a result, two things are happening. 1. Having no sound theological basis, many fundamentalists are willing, for the sake of influence, to accept any theology that sounds evangelical on the surface. The views of Karl Barth are consequently making tremendous inroads. Someday the awakening will come, and it will be clear that all the cupboard of theology contains is a set of mystical psychological counters. The man who says that religion has nothing to do with the natural world, that it is purely an affair of the "spiritual," will be happy. To him it makes no difference whether the Jesus who walked around Galilee and Judaea in the early years of this era is the same as the Jesus of faith and devotion. Faith and devotion are sufficient. But the man who thinks the Jesus of faith is the Jesus of the first century will be without spiritual food or shelter. He will not even be in the poor house. He will be on the street.

2. In an effort to attract youth, many fundamentalists have quietly abandoned fundamentalist ethics and embarked on a new course. But they have not explained what they have done. Ethics was aways a weak point in fundamentalism. Today it is even weaker. One fundamentalist refuses to enter a theater and his brother employs professional actors to make films for the salvation of souls. But neither of them will actually recognize what is wrong with the principles that make such phenomena possible. Weak ethics used to be kept under cover. They are now out in the open.

Fundamentalism in this country, as we have known it, is disappearing. Part of it is going into the Barthian movement. This is particularly true of the young college men and women who should be the church's towers of strength. Part of it is being reabsorbed into the vague modernism of the large denominations for lack of any effective safeguard against it. Part of it is being burned up in the frantic excitement of youth movements which have no stable foundation and do not provide sufficient Christian teaching to bring the young people into a Christian life which is under the safeguards of Biblical knowledge and experience. "God will protect His church," with a shrug of the shoulders, is the attitude of many. To be sure He will, but that is no excuse for calmly abandoning youth to the devil.

The individual pastor and teacher can do something about this. He can make up his mind that God's creation is here to be used for God's glory and he can use every medium science puts into his hands to propagate the truth. He can, by these means, make the truth attractive. But he can do more. He can see that the attraction has genuine content—that there is sound theology, sound ethics, sound organization. He does not have to use these names, but he can propagate Biblical truth. It is sufficient. He can inculcate Biblical ethics. It too *is* sufficient. He can set up whatever organization is necessary to prevent the youth from being swallowed by the regimented denominational packs that object to young people thinking for themselves.

In particular, he will avoid some of the mistakes of earlier fundamentalism. One was to give the impression that fundamentalists were opposed to civil liberties. There is nothing in the realm of the state which they should more vigorously support. Their own existence, humanly speaking, depends upon the guarantee of civil liberties. Without the protection of the state, the larger denominations would probably soon make their existence almost impossible.

The impression that fundamentalists support the use of violence in religious matters is widespread. There has actually been little physical violence, but there has been far too much verbal and financial violence. It still continues. Such things dishonor the man who engages in them, but the church of God also suffers disrepute. The truth can be defended

(Continued on page 931)

PRAYER REQUESTS

(Requests for this column must be signed)

A sister requests prayer for her son, who has become indifferent.

Pray for the special preaching mission being conducted at Dhamtari, M.P., India, Sept. 25 to Oct. 25, that the local church will catch a renewed vision of its witnessing responsibilities and that many non-Christians will be brought to accept Christ as Saviour.

Pray for the continued effect in our daily life of the teachings being given on Christian nonconformity to the world.

Pray that our church may enter into the real spirit of the declaration on race relations recently adopted by General Conference.

Pray for the newly elected Executive Committee of General Conference, that they may have wisdom for their responsibilities.

OUR SCHOOLS

Study Commission on Mennonite Higher Education

Since Church School Day many questionnaires have been returned to the Study Commission on Mennonite Higher Education. We are grateful for this good response from the pastors and the parents. Each mail brings more returns. Many more will be needed, however, to make the study meaningful, and it is expected that they will continue to come. If you have not yet sent yours in, let this be a reminder to do so.

Are you a pastor responsible for a congregation? One minister in each congregation was asked to send in names of members attending high school or college.

Are you a parent with children under 21 years of age? Each family with children under 21 was to receive through the pastor a letter asking for information from the pastor. If you did not receive yours, please ask your pastor for your letter. Each family will please fill out and return these papers, whether the children will be interested in college or not. This is necessary to make our information complete.

Are you a high school student? You will receive through the mail a letter asking for information about school plans.

College students, church workers, and other church members interested in education will also be given opportunity to contribute information.

Your reply is needed to make the information complete. Unitedly we can carry forward the Lord's work of witnessing for Christ and building the church through the Christian education of Mennonite young people.

Paul Bender,
Study Commission on Mennonite Higher Education

Goshen, Ind.

HESSTON COLLEGE

Fifty simultaneous nonconformity conferences were held the week end of September 17 and 18 in Mennonite churches across the nation. Hesston College and the local congregation were hosts to one of these conferences. Speakers for the conference were Millard Lind, Scottdale, Pa. and Paul E. Yoder, Salem, Oreg.

Three of Hesston's faculty members served in these conferences: Clayton Beyler, at Roanoke, Ill.; Milo Kauffman, at Archbold, Ohio; and President Roy D. Roth, at Nampa, Idaho.

Registration for night classes will be on Monday, Oct. 3, at 7:00 p.m. in the Registrar's office. Classes will begin the same evening, immediately following registration. Courses offered this year are: Clothing Construction, Principles of Accounting, American Government, Problems of Family Life, and a course in Russian.

Merle L. Bender, Director of Public Relations, attended a dinner meeting at the La Junta Mennonite School of Nursing on Thursday evening, September 15. The purpose of this meeting was to present to the community the current situation involved in the continued operation of a good professional school.

A. J. Metzler, Publishing Agent of the Mennonite Publishing House, Scottdale, Pa., is serving as the speaker at Hesston for the Christian Life Conference, and the Spiritual Emphasis Week, Sept. 23-30.

EASTERN MENNONITE COLLEGE

Faculty Conference

The annual Faculty Conference was held on August 30 through September 2, with Dr. Norman Loux of Souderton, Pa., as guest speaker. Dr. Loux spoke on the following topics in the area of counseling: Goals of a Counseling Program, Techniques of Counseling, Meeting Adolescent Needs Through Counseling, and Creative Faculty-Student Relationships. The devotional periods for the conference were in charge of Chester K. Lehman, who used four great words from the Gospel of John to lead the group to a deeper devotion to the Lord and to their task for the year—life, light, truth, and love. The afternoons and evenings were given largely to committee work, with the Faculty Fellowship being held on Thursday evening, September 1.

Enrollment

The present enrollment is the largest in the history of the institution, with 347 registered in the college division, and 236 in the high school division, or a total of 583. This represents an increase over last year of 59 in the college and 14 in the high school, a total increase of 73, or 14 per cent.

Thirteen foreign students are enrolled: Cornelia Keyser, Holland; Tilly Schaap, Holland; Wolfgang Nickel, Germany; Zoe Economou, Greece; Elias Saig, Jordan; Hiyam Hammouri, Jordan; Munera Hammouri, Jordan; Abdullah Jama, Italian Somalia; Nuwa Kajubi, Uganda; Matsuo Soga, Japan; Duck Lee, Korea; Carol Law, Hong Kong; and Maria Ortiz, Puerto Rico.

Faculty Changes

New members of the staff include: Vivian Beachy, English; Irvin B. Horst, Church History and English; Robert C. Lehman, Mathematics and Physical Science; Audrey Shank, Music and English; Linden M. Wenger, Bible and Philosophy; Daniel Yutzy, Dean of High School Boys. Mrs. Linden Wenger is serving as a Faculty Assistant in the capacity of eighth-grade teacher. Three members of the faculty who were on leave of absence have returned to the campus: Henry Weaver, Jr. Chemistry; Paul H. Martin, Pastor; and Helen King, Assistant Librarian.

Earl M. Maust is on sabbatical leave and is attending Northwestern University, while Margaret Martin has been granted a year's leave of absence for Voluntary Service in Europe.

Revival Meetings

The fall revival meetings will be held October 16-23, with Roy D. Roth, president of Hesston College and Bible School, serving as the evangelist. Your prayer support is solicited in behalf of this revival effort.

Lester C. Shank

♣

Books are given for information, but the Bible is given for transformation.
—Selected.

Beatitudes—VII

Matthew 5:9

By Elaine Sommers Rich

Blest are the peacemakers. They are God's sons,
Creating harmony where once was strife,
Showing how love is God's great law of life.
They are smooth oil with which machinery runs.
Blest are the peacemakers, God's much loved sons,
Restoring man to God, husband to wife,
Peace among brothers where discord was rife,
And nation to nation. Blest God's proxy ones.
Their inner homes, vibrant with quietude,
Have chairs and tables all of righteousness.
The walls are built of divine friendliness,
And every picture is with heaven imbued.
In children's actions we their fathers see.
So is resemblance in God's family.

Hyattsville, Md.

CHURCH HISTORY

From Parker Mission to Berea Congregation

BY MRS. MERVIN SHANTZ

"O taste and see that the Lord is good: blessed is the man that trusteth in him." He is gracious and of tender mercy. The Lord has an answer to every need which has so graciously been manifested time and again.

As pioneers of the Parker field and eyewitnesses of the work here, would you care to for a moment go back with me to Preston? Seventeen years ago the Lord knocked gently at our heart's door to move north. Hardships and circumstances had stirred us to look around. It was not easy for my husband to convince me that here is a place for us. Approval of relatives and friends was in reverse. It was our earnest desire to be in the will of the Lord. We had four children ranging from 4 to 10 years. Shall we sacrifice them also? The burden seemed so great I lost all desire of food, but prayed earnestly night and day for God's guidance. God continued calling and the vision became more clear. We then moved to Parker in the spring of 1937.

The Lord gave us friendly neighbors. There were also churches in the surrounding towns and villages, and we attended the Floradale Mennonite Church when possible.

We did not talk much about our calling and convictions. We decided to live them. Was not our vocation farming? But the Lord knows our weaknesses and needs witnesses to proclaim the Gospel of His saving grace.

Our friends from the south visited us frequently lest we become discouraged.

One day while going about my work and pondering over the situation, I said to myself, "If we were sure that the Lord would be with us we could take it regardless." Just then I looked up and my eyes fell on a motto on the wall which was given to our oldest child while a cradle roll member of the First Mennonite Church, Kitchener. (Little did they know how much his mother would need that someday, but God did!) The words were "Certainly I will be with thee" (Ex. 3:12), and "I am with you all the days" (Matt. 28:20). The promise was for us as well as for Moses and the eleven after Christ's resurrection. I claimed it and took fresh courage. However, we knew this was conditional, "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes" (Deut. 6:17). We begged the Lord to help us.

A few more families moved here—Vales, Sauders, Woods, and Webers. After four years Reuben Dettwiler, pastor of the Floradale congregation, and Moses Roth, president of rural missions, surveyed the section and with the permission of the Township Reeve opened a Sunday school in the Parker Schoolhouse in July, 1941. There were 91 present.

The following January Gordon Schrags were stationed here and served faithfully for nearly four years. In addition to Sunday school and church services, we also had a midweek Bible study and prayer service, including the Glen Allen vicinity as homes were open, and distributed Sunday-school papers and *The Way*.



The Berea Church built in 1952.

A summer Bible school was started in Alma in 1944 in the Presbyterian Church. This has continued every summer since, ranging from the park grounds, vacant houses, two schools, and to the church. Enrollment last summer was 126; average attendance, 105.

Youth projects have also been carried out, and a women's sewing circle has been active for six years.

The Schrags accepted a call to the New Bremen congregation, Lowville, New York, in the fall of 1945. The Ontario Conference supplied ministering brethren to fill the vacancy for church services.

In March, 1946, three families from Virginia, numbering 29 persons, moved into this community. We were again thrilled and thankful for the Lord's blessings.

On December 13, 1946, the membership living in the Parker Mission community met at the home of J. F. Garber for the purpose of church organization. Roy Koch and J. C. Fretz, chairman and secretary of rural missions, had charge. After due discussion it was moved and passed that we appeal to the Mission Board executive Committee of Ontario Conference for recognition as a congregation under conference. It was moved and seconded that Bro. Garber be retained as pastor, and that C. W. Huber serve as deacon. After discussion, Berea was chosen as the congregation's name. By request of our bishop, O. D. Snider, all members presented letters of membership in good standing, making a total of 38 charter members. The meeting was marked by a spirit of harmony, consideration, and unity throughout.

Others moved in and some moved out. For ten and one-half years we worshiped in the schoolhouse; then it seemed that we must have a church. There were then 14 families in the congregation. The Ontario Conference granted the pastor authority to appeal to established congregations for financial aid. The generous donations made possible the building of a church sufficiently large for both present and future needs. A piece of land was bought, and on June 22, 1950, the sod for the new church was turned. Because of a shortage of cement and of help given as convenient, it was not completed until 1952. Our first services were held February 3; however, the dedication was postponed until August because of the pastor's illness. We could enjoy this building because the Lord had undertaken for us. Was this not a token of God's love? Not only were we thankful for a building, but for a body of believers. We were exhorted to welcome strangers and invite others to our services.

Berea congregation is composed of 20 families coming from Virginia, Ohio, Alberta, Kitchener, Baden, Breslau, Mannheim, Geigers, Blenheim, Elmira, Waterloo, Belgium, Preston, and St. Jacobs, with an enrollment of 118 and a membership of 63.

Where we congregate from so many different localities, our views can also be varied. But all God's people need each other's help to live and learn.

The Garbers have given their best to the Berea congregation for nine years, besides helping to establish Moorefield and Glen Allen missions. Bro. Garber has the bishop oversight of Berea and Bethel congregations. These four Wellington County churches hold a quarterly missionary meeting and help support a missionary family. Bro. Garber's qualities of leadership have enlarged every phase of work begun. His discernment of the Scriptures was for our spiritual growth. His untiring efforts and ardent zeal have been an inspiration. Sister Garber has been a moral and spiritual support to the cause. They take with them the family which will be missed in Sunday school, young people's Bible meeting, and summer Bible school work.

They do not leave here for an easier charge, but because God has called them to Burton, Ohio. We know every sacrifice for the cause of Christ has its compensations and wish them God's blessing. We also covet their prayers.

In all our varied experiences we never had to feel like giving up, because we can go to God when difficulties arise and leave the results to Him.

Bro. and Sister Gordon Bauman, St. Jacobs, are an answer to our prayer for a succeeding pastor and helper.

"Hitherto hath the Lord helped us."

Alma, Ont.

FAMILY CIRCLE

Letter to a Friend

By Lorie C. Gooding

This is the way I send my heart to you.
I cannot clasp your hand; you are too far.
But I can send good wishes, straight and true,
To where you are.

I cannot see the smile upon your face,
Or speak into your ear, dear friend of mine;
But all my love is here, which you can trace
In penciled line.

I hope to see you soon, but if my way
And yours should never cross on earth again,
We are both trav'ling on toward Heaven's
bright day.
I'll see you then.

Holmesville, Ohio.

A Joyful Mother of Children

Psalm 113:9b

By Gladys H. Kennel

The joyful mother of children. What a beautiful person! Can you see her now? Serene, healthy, poised, joyous that God has given her the privilege of motherhood.

Or are the young mothers that you know a bit different? Would you feel somewhat reluctant to call that anxious, tired, tense mother in your thoughts just now "a joyful mother of children"?

No one but a mother can realize the great joy experienced at the birth of a child. The baby's here! The new life awaited so long, the one you have been so eager to see, to hold in your arms, has arrived. Oh, the joy!

Now many a new mother, and especially a first-time mother, is greatly distressed to find tears mingled with the happiness the first weeks after the birth of her new treasure. While she is gaining in strength, complex changes are taking place in her body that greatly effect her emotional and spiritual life. Laughter and tears lie close to the surface and seem to spill quite easily for many a mother. Don't be alarmed or ashamed of these tears. They are temporary and will not mar the joy of motherhood for long.

Some time ago I read an article "Mothers Need Energy." I agree with that writer. Mothers do need energy, lots of energy. We mothers need to learn every fact of nutrition and utilize every labor and time-saver that we may use our energy wisely. A mother needs good health. A neglect of the rules of good health—right food, sufficient rest, and peace of mind—can undermine the joy of motherhood. It is difficult to be joyful if you are sick or just too tired to be joyful.

"Now I suppose you find writing a means of relaxation." "No," I replied, "writing is work." "But you like to write. And you feel that writing is a good use of your time." She had come to the right conclusions. Most Christian women do like the vocation of motherhood. They don't weary of the numerous physical tasks that fill their days (and sometimes nights) so full. We mothers just seem to need numerous reminders of the importance of our calling, motherhood, if we are to be joyful. In one of my scrapbooks I found a clipping by Marie A. Yoder, written some years ago. Following is part of this clipping. "God, what a responsibility is woman's! She makes the home. She makes or breaks young men before the home is begun. She trains or builds little minds for future homes, for future builders. She is the greatest builder of all ages. She builds life's noblest and best things. . . woman does." Is our job important?

A mother of a large family said to me in a discouraged tone of voice, "Oh, I'm not good for much of anything. It seems the only thing I'm supposed to do is just raise children." For a moment she had lost the vision of the importance of her task. She was not joyful because she had made a bad estimate of the importance of motherhood. Shame on any of us who feel that we can "just raise children."

But above all, every mother needs spiritual strength to know real joy. A mother of six very young children was asked, "How can you be so composed with all the confusion that little ones make?" Her answer, "I've always appreciated a motto in my home given to me by my sister-in-law. It states 'In quietness and confidence shall be your strength!'" The words of some hymns coupled with the music has often been a source of strength for me. A favorite is "Thou Hidden Source of Calm Repose." Here are some of the words. Can you understand why they help?

Thou hidden source of calm repose,
Thou all-sufficient love divine, ...
Thy mighty name salvation is,
And keeps my happy soul above:
Comfort it brings, and power, and peace,
And joy, and everlasting love.

"Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure. . . ." Christ's words as recorded by Mark. And, oh, how wonderful an invitation to many, including the mother! A time apart! What a source of spiritual strength for the busy mother!

"Oh, that's impossible," you say. "When could I go apart, alone?" The answer is to have a time right there in your home, wherever you might live. Not a week-end or even an entire day. But rather a time, apart, each day. Nor can I name the time for you. Perhaps early in the morning, or when the children nap, or late at night, will be your time to come apart. This time apart need not be an enormous project. A few moments of prayer, reading, or singing a hymn, or just sitting, quietly meditating, will give a sense of quiet and strength, strength that has nothing to do with muscles but a tremendous lot to do with being a joyful mother of children.

Well, there it is. A recipe for "a joyful mother of children," namely, an abundance of spiritual strength, a true evaluation of the task, and as much physical energy as possible.

Oh, may we as mothers be able to say with the Psalmist, "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. He maketh the . . . woman to keep house, and to be a joyful mother of children. Praise ye the Lord" (Ps. 113:1, 9).

Parkesburg, Pa.

A Tribute to My Mother

By Mrs. Wavia Troyer

Proverbs 31:28, "Her children arise up, and call her blessed; her husband also, and he praiseth her."

I want to give a tribute to my mother for her part of devotion to her family. Eva Adeline (Miller) Troyer, was born in Lagrange County, Ind., and always lived in the same locality. She was reared by her father, for her mother died when she was only four years old. She only had a few memories of her mother, but her grandmother lived close by and she as a little girl loved to hear the stories grandmother would relate. There was a large family of eleven children, seven girls and four boys. There were many hardships to be endured and not much time for school. Mother had the privilege of enjoying only the lower grades in school. By that time she was old enough to work. The older ones worked out and the younger ones helped at home. All of her sisters died of tuberculosis, also one brother died early in life. This all made a deep impression on Mother, and she often talked to us about how we never know how soon one of us will be called, and so warned us to live the right kind of a life and to be kind to others. She was the first of us to break her immediate family ties.

Her greatest concern was her children, that they might be brought up in the Christian faith. Her life was lived for others. She loved to serve her Master in her everyday life. She loved to visit the sick and bring cheer to the down-

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TO BE NEAR TO GOD

Sunday, October 2

Praise that God is our Strength: Read Psalm 18:1-19.

The Lord is a rock, a fortress, a deliverer, a high tower. The world is about us like a bog; there is no sure footing for us, but the Lord is a rock, a firm foundation. There are foes about us, things that mar our peace, little nagging things. Then there are major attacks from Satan, but the Lord is a fortress in which we have our defense. At times we know not which way to turn, but the Lord is a deliverer. He is our high tower. From this vantage point we see life in perspective, and not only a small segment. God is the strength of all life, as well as of each day, and since He is all that, we offer to Him the sacrifice of praise.

Monday, October 3

Praise for God's perfection: Read Psalm 19:7-14.

"The law of the Lord is perfect. . . . The statutes of the Lord are right. . . . The commandment of the Lord is pure." There is no inadequacy in God's law. No point has been overlooked, no amendment is needed. God's law for converting the soul is just as perfect as His law that governs nature.

The perfection of God's pattern shows up the imperfection of our lives—every flaw, every wrong line, every false impression is brought into glaring relief beside the perfect pattern. But God is loving and fair. The pattern not only shows the faults; it also conforms and changes the pattern of our lives, so that our words and meditations are acceptable in His sight.

Tuesday, October 4

Praise for salvation: Read Psalm 20.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners." Banners are set up on conquered territory. Conquered territory is that from which the enemy has been driven. Banners are set up in the name of a ruler to show that the land now belongs to a stronger monarch. A banner is a sign of the conqueror, not the conquered. Over our lives today is floating the banner of salvation and deliverance from sin. To all that would contest that banner, to all foes that would return, to any of the works of the flesh we can say, "In the name of the Lord we have set up our banner. We will rejoice in His salvation."

Wednesday, October 5

Praise God for victory: Read Psalm 21.

"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee." What enemy are you conscious of today? What haunting shadow clouds your joy? What besetting sin parks on your doorstep? The hand of God is waiting to find out this enemy. It is ours to name the enemy and to turn him over to God. Is it a critical attitude toward a fellow Christian, a spirit of unlove, or of discontent? Name the enemy. Call him by his first name, "sin." Turn him over to God for destruction at His right hand. It isn't only the world without that hates God; it is also the world within us. Enemies within the camp are more dangerous than those without, and only the hand of God can destroy them.

Thursday, October 6

Praise God for sacrificial love: Read Psalm 22:22-31.

The bird released from a restraining hand quivers a moment, then soars glad and free into the sky. The animal let out of a trap, scurries quickly to cover, but the freed slave turns and promises lifelong allegiance to his liberator. The latter should be the attitude of a soul released from spiritual bondage through the sacrificial love of Christ. There is praise to be sung in the congregation; there are vows to be paid before them that fear Him. "Hearts that live forever" live to love and serve the one who made them spiritually alive. What praise will you sing today? What vows will you pay to the great Liberator?

Friday, October 7

Praise to the Great Shepherd: Read Psalm 23.

A sheep's life is not one of anxiety. It does not trouble itself about finding its own food. It does not fret about where it will find the best waters. It simply follows the shepherd. A sheep has confidence in the shepherd for its daily care. It trusts the shepherd to supply every need and to protect it in the face of danger. "Are ye not better than"—a sheep?

Saturday, October 8

Praise for God's Lordship: Read Psalm 24.

A number of years ago a cartoon in a Christian magazine showed three dictators dividing the world, but behind them in the shadows stood Christ. In our day many persons

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Boyhood of Jesus

Sunday School Lesson for October 9

(Luke 2:41-52)

Jesus of Nazareth—in the Gospels Jesus is given this name twelve times and in the Acts seven times. For nearly 30 years Jesus called Nazareth His home.

Nazareth lies on the west slope of a beautiful valley encircled by hilltops. It was a typical country town, with small flat-roofed houses. No doubt the surrounding hills were more beautiful than the town. At the time of Jesus it was an insignificant Galilean town. The oldest caravan route in the world, connecting Egypt to Damascus, ran close by Nazareth. This valley had a significant history of the Old Testament times.

Here it was that Joseph and Mary lived. At the command of a Roman king, under God, they went to Bethlehem where the baby Jesus was born. On the eighth day after the birth they were in Jerusalem for the circumcision and again after forty days they were there for the presentation of Jesus to the Lord. On this occasion the parents were made to marvel when the old saint, Simeon, who had no doubt seen hundreds of babies presented, identified their baby as the Messiah. Simeon's, and Anna's, comments were not soon forgotten.

No doubt the family lived at Bethlehem for some time. The Wise Men found them there. Again God spoke to the parents through the star, the gifts, and the worship of these Wise Men. Then God protected His Son from Herod by sending the family to Egypt. In His own time He sent them home and they "came and dwelt in a city called Nazareth." Already the sword was piercing Mary's heart.

Home at Nazareth—these years are often called the hidden years. We can know something of Jesus' life by His own references to the life and customs of His time, which He must have learned as a boy and a young man. From these years He drew many teachings about nature, about home life, about relationship of children and parents, and about the political and religious life. We may also draw upon the nature of the Jewish home in that day. No doubt His home was characterized by an earnest religious spirit and teaching. He was regular in attendance at the synagogue and attended the village synagogue school, where He was taught to read and understand the law. According to the Jewish custom He was taught a trade.

At the important age of twelve Jesus accompanied His parents to Jerusalem, perhaps His first visit to the Holy City. With His spiritual background, with His boyish desire to travel and see the great city on Mt. Zion, this must have been an exciting trip for Jesus. We must wonder if He took a lamb for an offering. What must have been His chief interests in the Holy City? Does He at this time get a special revelation of who He is? It does seem that the boy in the temple had come to the consciousness that He bore a peculiar relationship to the Father. He was full of questions and astonished all who heard Him talk with the doctors. Although, as a boy, Jesus felt a call to serve His Father, yet He went home and was subject to His parents.

"And the child grew." "And Jesus increased"—these two summary verses tell us that Jesus grew as a normal human child grows. He was not a prodigy, not a youthful worker of miracles, not an undesirable playmate. He was not precocious nor overbearing. Jesus grew physically, intellectually, socially, and spiritually. Without the experience we can never fully understand His combination of divinity and humanity, but this we know: He was human because He grew. His development was perfect, transcending any other man in this respect. However, God did not transcend the human and rush Him to manhood. God's plan for the growth of all boys was Jesus' pattern. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Martha Hernley, who has served a number of years as linotype operator at Scottdale, is now employed by the Union Gospel Press, Cleveland, Ohio.

The enrollment at the Lancaster Mennonite School, for both high school and Bible departments, is reported at 316.

Goshen College enrollment for the first semester totals 798 as of Sept. 20. Of this number 630 are full-time students.

Bro. Clarence Overholt, West Liberty, Ohio, has been licensed to serve at Boone Station, Springfield, Ohio. This work is sponsored by the Oak Grove congregation at West Liberty.

The Ohio Christian Workers Conference at its annual meeting recommended that each congregation should provide for a music director or a music committee which would assume leadership for the music interests of the congregation.

Bro. Walter Oswald, Goshen, Ind., has been appointed by the Executive Committee of the Ohio and Eastern Conference to write a history of that conference. He has already begun his task.

Bro. James Detweiler, Elida, Ohio, has been appointed Secretary of Home Interests by the Ohio Christian Workers Conference.

A Christian Day School Conference was held at Alden, N.Y., the week end of Sept. 11, with Sanford G. Shetler, Hollsopple, Pa., and John A. Lehman, Boswell, Pa., as speakers.

Speakers in a Sunday-school meeting at the Williamson, Pa., Church, Sept. 24, 25, were Bro. Lawrence Brunk, on furlough from Argentina and Bro. Lloyd Hartzler, Fort Seybert, W. Va.

Bro. Howard Snider and wife, Marie, have left the Publishing House employment, with Howard taking Seminary work at Goshen and Marie working for the college.

Sister Alma Trumbo, who has been doing secretarial work at the Publishing House during the summer, is again enrolled at Eastern Mennonite College.

Sister Audrey Musselman, after a summer in the advertising office at Scottdale, is again a student at Goshen College.

Sister Mary Elizabeth Lutz, who served as secretary in the Production Office during the summer, has resumed her work as secretary and bookkeeper at Lancaster Mennonite School.

Bro. Edgar Metzler, who has been serving in the NSBRO office at Washington is now acting executive secretary for this organization.

Bro. John Y. Swartzendruber, Kalona, Iowa, spoke to the I-W men at Des Moines on Aug. 21.

Bro. Chauncey Kauffman, on furlough from relief work in Europe, spoke at the Iowa Mennonite School on Sept. 6.

Change of address: Bro. James E. Millen from Quakertown, Pa., to c/o Bethany Mennonite Church, Bridgewater Corners, Vermont.

Bro. Milton Falb, who has spent two years of service in Puerto Rico, gave an illustrated talk of their experiences at Canton, Ohio, on Sept. 25.

Bro. C. L. Graber, Goshen, Ind., spoke to two adult classes at Metamora, Ill., on Sept. 20.

The Chicago Home Mission MYF enjoyed a retreat at Youth Village in southern Michigan Sept. 9-11. Sponsors were Donald Driver and Mr. and Mrs. David Bair.

Bro. Ralph Palmer writes that they have been distributing as many as 10,000 tracts a day in larger cities on the west coast. They are now in California and expect to return on a zigzag route through the central states.

Bro. Jesse Yoder, Morgantown, Pa., is attending Northwestern University this winter.

Ninety-nine fresh-air boys from New York City spent their vacations at Strawberry Hill, Grantsville, Md., in four two-week periods. Thirty-six additional boys and girls were entertained in private homes in the vicinity. Bible school was held for each group at Strawberry Hill.

A Nonconformity Conference was held at the Maple Glen Conservative Church, Grantsville, Md., Sept. 3, 4, with Bro. Paul Peachey, Harrisonburg, Va., in charge. Baptismal services were held at this place on Sept. 11 with five young persons being received into church fellowship.

Bro. Calvin Heller, deacon of the Pleasant Grove Church, Salix, Pa., has passed to his reward. The funeral service was held on Sept. 18.

The fall council meeting of the church-wide Mennonite Youth Fellowship organization was held at Goshen, Ind., Sept. 23, 24.

Sister Irene Bishop, on furlough from relief work in Europe, spoke to a Women's Missionary Meeting in Indiana on Sept. 19.

Announcements

Truman Brunk, Denbigh, Va., in communion services at Lynside, Lyndhurst, Va., on Oct. 2, 7:00 p.m.

J. E. Gingrich, Johnstown, Pa., at Altoona, Pa., Oct. 2.

Lawrence Brunk, on furlough from Argentina, at First Mennonite, Johnstown, Pa., on Sept. 28.

Josef Herschkowitz, Minneapolis, Minn., at Morton, Ill., Oct. 2.

Prophecy Conference with John Sensenig as instructor at Frazer, Pa., Oct. 23-27.

Ross D. Metzler, McVeytown, Pa., and **Andrew Hartzler,** Newport News, Va., at Slackwater, Millersville, Pa., evening of Oct. 1 and all day Oct. 2.

Amos Swartzentruber and wife, on furlough from Argentina, at North Lima, Ohio, Oct. 2, morning, and Leetonia, Ohio, evening.

I. K. Metzler, Accident, Md., at Thomas, Hollsopple, Pa., Oct. 9.

Milo Kauffman, Hesston, Kans., in stewardship lectures at Mennonite Home Mission, Chicago, Sept. 30 to Oct. 2.

Lancaster Mennonite School Teachers' Institute, Sept. 30 and Oct. 1. Speakers: Paul Erb, John R. Mumaw, Harold H. Brenneman, Richard C. Detweiler, J. Irvin Lehman, Daniel Reinford.

A. J. Metzler in week-end Bible Conference at Pinto, Md., Oct. 8, 9.

Harold Haldeman, Lititz, Pa., will speak on "The Church Separate from the World" at YPM at Miners Village, Pa., on Oct. 2.

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The 116-page report of the Race Relations Conference held at Goshen, Ind., last April has been published and may be secured for $1.00 from the Committee on Economic and Social Relations, Mennonite Building, Scottdale, Pa. This was an important meeting, inasmuch as the statement drawn up there has now been adopted as the official position of the Mennonite Church on race relations.

Calendar

Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Missions Week, Nov. 13-20.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

James Ernest was born to Bro. and Sister Paul Lauver, Cayey, Puerto Rico, on Sept. 7.

The brethren J. D. Graber and Don Heiser arrived safely in Port-of-Spain, Trinidad, on Sept. 10 on their trip through the West Indies in behalf of an enlarging mission program there.

At the Sept. 13 meeting of the Eastern Mission Board, Naomi Smoker and Samuel and Esther Troyer were reappointed for missionary service in Tanganyika, E. Africa. All these will be serving their second term. Sister Smoker will serve as mission bookkeeper, and Bro. Troyer will be engaged as mission mechanic.

The Ontario Mission Board is planning church building programs for their work at Morningside, near Toronto and Hagerman, about half way between Toronto and Markham.

Bro. T. K. Hershey, Goshen, Ind., former missionary to Argentina, is in the Elkhart, Ind., hospital for observation and will appreciate the prayers of the brotherhood.

Bro. Lawrence Brunk, missionary on furlough from Argentina, is conducting evangelistic meetings at the Mennonite Spanish Church, Chicago, Ill., Sept. 25 to Oct. 2. Pray for this evangelistic effort.

Mrs. H. F. Martin, wife of one of the Indian doctors at the Christian Hospital, Dhamtari, M.P., India, is teaching dietetics to the freshman nursing class in the nursing school. She is the daughter of Bro. and Sister A. K. Biswas and took her training at Isabella Thoburn College, Lucknow.

The Eastern Mission Board has voted to authorize a I-W unit of four young men to serve in Somalia in agricultural and community development services supplementing the mission witness. This project will be somewhat similar to the MCC Pax projects in Greece and Iraq.

The Radio Evangelism Committee at its recent meeting appointed a subcommittee to study the possibilities of further unifying the radio effort of the General Mission Board including possibilities for locating the administration at one place.

The Mennonite Church in India is planning a special preaching effort at Dhamtari, Sept. 25 to Oct. 25. The first week of services will be held in the church, particularly for the church folks. The remainder of the time services will be held on the Middle School campus. Speakers are being provided by Youth for Christ from Bombay.

Steps were taken at the September 13 meeting of the Eastern Mission Board, to begin planning for the setting up of a stand-by disaster relief service for the Lancaster area in co-operation with other Eastern area church interests.

The David Shanks, missionaries to Belgium, will be at home in Blooming Glen, Pa., during the coming school term while Bro. Shank attends Eastern Baptist Seminary. Sister Shank spoke to the Women's Fellowship meeting of the Forks Mennonite Church, Middlebury, Ind., on Sept. 6.

The youth group from the Highway Village Mennonite Church, East Peoria, Ill., under the direction of their pastor, Bro. Robert Harnish, gave the Sunday evening program at the Ann St. Mennonite Church, Peoria, on Sept. 11. Guest speakers at the Ann St. Church recently included Bro. Kenneth Good, Morton, Ill., Sept. 11, morning, and Bro. Edwin Stalter, Flanagan, Ill., Sept. 18, morning.

Sister Suniti Singh, R.N. and midwife at the Dhamtari, India, Christian Hospital, who has been assisting in the teaching of nursing arts in the nursing school, is leaving for Indore, M.B., India, to begin a six-month postgraduate course in ward administration.

Bro. Don Driver, who has been assisting with youth work at the Mennonite Home Mission, Chicago, Ill., for the past several years, has accepted the position as youth leader at the Mennonite Spanish Church, Chicago.

The electric light plant purchased for the Mahlon Stoltzfuses and their work in Alaska arrived at Russian Mission on Sept. 12, minus two batteries which the captain of the boat thought must have been put off at some other point along the river. Bro. Stoltzfus expresses sincere appreciation to all those who made the light plant possible.

Bro. A. C. Good, Sterling, Ill., spoke at a vesper service held at the Mennonite Spanish Church, Chicago Ill., on Sunday afternoon, Sept. 18.

The new school at Russian Mission, Alaska, was scheduled to open on Sept. 19, with Sister Lydia Burkhart, Petoskey, Mich., as teacher, Sister Burkhart was due to arrive in Russian Mission by plane on Sept. 14.

The Spanish Broadcast Committee responsible for the Spanish broadcast, **Luz y Verdad,** was reappointed by the Radio Evangelism Committee of the General Mission Board on Sept. 12 as follows: Mario Snyder, Chicago, Ill.; Samuel E. Miller, Harrisonburg, Va.; Levi C. Hartzler, Elkhart, Ind.; Lester T. Hershey, Aibonito, Puerto Rico, ex-officio. The Secretary for Radio Evangelism of the General Mission Board, Henry Weaver, Jr., will meet regularly with the Spanish Broadcast Committee.

The brethren Roger Rimbert and David Shank, Brussels, Belgium, kept appointments in the Harrisonburg, Va., area on Sept. 24, 25. They are scheduled to speak in the following churches during the next several weeks: Sept. 29, Morgantown, Pa.; Sept. 30, Martinsburg, Pa.: Oct. 1, Kaufman Mennonite Church, Hollsopple, Pa.; Oct. 2, Scottdale, Pa.; Oct. 5, Monterey, Bird in Hand, Pa.; Oct. 7, Oley, Pa.: Oct. 9, morning, Croghan, N.Y., Mennonite Church; evening, Lowville, N.Y., Conservative Mennonite Church.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, will be serving the Central Mennonite Church, Elida, Ohio, on Sunday, Oct. 2.

Bro. Amos Swartzentruber, on furlough from Argentina, spoke at Tedrow, Ohio, on Sept. 22.

Your Treasurer Reports

At the time of the Annual Mission Board Meeting held this past June at Goshen, Ind., the treasurers and chairmen of the district mission boards met in consultation regarding the desirability of continuing the **Missions Week** program which was sponsored this past year. The many advantages which resulted from this united effort of contributing to the world-wide outreach of the church have proved so beneficial to our General Board program and also to the district boards which took part in the program that there was a united opinion that this type of special emphasis should be continued annually. In light of this decision, a program is now being planned whereby a missions emphasis week will be suggested during the week preceding the Fall Missionary Day, Nov. 13-20.

Missions Week is now being thought of as united action. Not only will the world outreach of the General Mission Board be included, but in addition to this the mission outreach of the district conference mission boards. In addition to these two areas, the relief and service outreach of the church will also be included. This means that as a church we are moving forward in our home mission, foreign mission, and relief and service programs in a united way.

Another factor which was stressed at the June meeting of treasurers and mission board chairmen was the fact that **Missions Week** should be a plus effort. There appeared to be considerable evidence that our brethren appreciate an opportunity to give once a year to a general program which is directed to the expansion of our Christian witness above that which is included in our ongoing budgeted programs. Therefore, **Missions Week** will be a program of plus contributing. Through the contributions and promotion which we believe **Missions Week** will make possible, our district mission boards, the General Mission Board, and the Relief and Service Committee will plan to promote those programs which can be done only with special and plus giving.

We would like to use this opportunity to make a special request to the constituency that prayer support be offered for the mission emphasis which will be given throughout the church during **Missions Week** this year. May we unitedly pray as well as unitedly give that the cause of the church and the extension of God's kingdom may be strengthened.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A Missionary Mother—a Gleaner

BY MRS. ELAM W. STAUFFER

And I lifted up my eyes and beheld great, wide fields of ripened grain gleaming in the sunlight. And I saw the Master of the harvest going through the streets of the villages calling, "All hands to the harvest, for it is ripe. No time to be lost. All hands to the harvest."

Then I beheld young men and maidens, men and women, yea, aged men and older women get ready to go to the harvest field. There was much excitement as they gathered the scythes and sickles, the baskets and jugs of water. The harvest, yes, all able hands would gather it. And then it was that I beheld a woman with little ones gathered around her and a babe was at her breast. Her face was troubled. The harvest, how she thrilled to it! But her hands were already full. How could she labor in the field? How could she keep pace with the others while the little ones clung to her skirts? Her brow reflected the questionings of her heart.

But in a few moments the perplexity was gone and in its place was quiet determination. "I will go," she said. "For love of the Master I will go. I shall not be able to keep pace with the other reapers but perhaps with this one hand I shall be able to gather that which in their rush they have missed."

And she gathered her little ones and she, too, was off to the field. And it came to pass even as she had said, the others were soon far ahead. The sun was hot and the little ones tired. She missed the company of the other reapers, but she went. Oh, the joy that was hers when she gleaned some precious grain that had been missed by the others. "True, I am only a gleaner," she thought. "But maybe my bit will bring joy to the heart of the Master." And she toiled until the going down of the sun.

And I beheld, and lo, all reapers were gathered before the Master, each eager with his bulging sack—all except the woman. She kept to the background and when the Master's eyes were upon her she murmured, "Oh, Master, it is such a little bit." But the Master who knew all things said, "He that is faithful in few things, is faithful also in much. Enter into the joy of thy Lord." And the woman was comforted.



Martha and Rachel, who so lovingly help in the Stauffer household. They love Phillip, Kenneth, and Bruce who return their love.

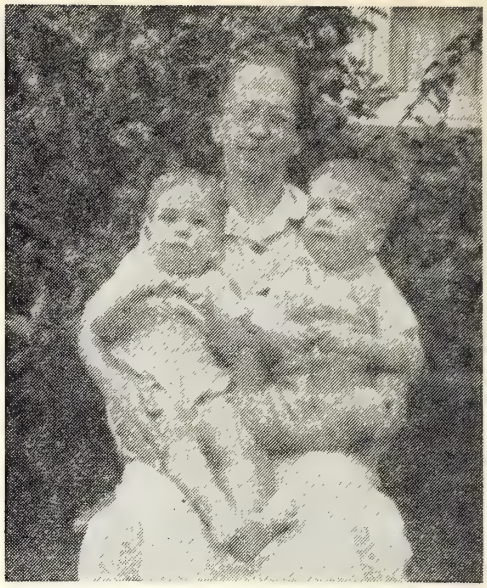
The Lord brought this picture to me at a mission meeting. I was sitting back in the audience (it was two months before our third son, Bruce, was born) while my fellow missionaries were giving their testimonies. Some of the old questions that had plagued my heart before wanted to come back. "What ministry have you on the mission field? What relation does having a family have with the mission field anyway?" I had heard other mothers with similar cries. The Lord Himself painted the above picture on the canvas before my eyes and it so comforted my heart. A gleaner—merely gathering that which was left by the others in the rush. "Why thank you, dear Lord, for that opportunity."

And so I am writing this for missionary mothers around the world. I've been watching the pictures of outgoing missionary families, and I've been looking deep into the faces of the mothers. I've felt close to them even though they were strangers to me. When they get to the field, will the devil taunt them after a busy day with, "And what did you get done today?" Will the ministry of single workers look more important to them? Will they succumb to those depressive fits that can never glorify the Master? So I write, not as one who has already arrived but as one who with joy is following hard after the beloved Master and is so happy to be only a gleaner for Him.

I shall not attempt to outline a one-handed ministry, for that might differ quite a bit throughout the world. I shall merely mention some of the privileges and blessings that I have found. One of the basic discoveries I made is how the lowest task wears a glorified look when my soul is rejoicing in the Master's will and how the greatest opportunity is a drag and a burden when I am rebelling at something in the Master's program. And so I find that to be a happy gleaner one needs to guard that condition of heart that says, "Yes, Lord," to every situation. On the mission field she finds many situations that she would change a bit if she were the Lord. But she is not the Lord—only a little woman and she will be much happier if she trusts His unerring judgment.

On the field we mothers have many opportunities right at the door. People bring us eggs, milk, vegetables. There are those who come to post a letter or ask if one came for them. Outschool teachers come for supplies. And since our land is one of many greetings, people come to greet. Surely there must be grain for the Master among these.

In answer to prayer the Lord sent us two good girls to help in the house. There are times when I can go out to villages and know the boys are happy and safe with Martha and Rachel. Sometimes it is good to take the children along and I find it a mutual blessing. The people enjoy the children and the children enjoy the people. I know my family has knit me to other mothers.



A missionary mother, Mrs. Mahlon Hess, with her twin sons, Dale and Glenn.

Classes with confining schedules may not fit into a mother's life, but a few with adjustable schedule may, such as reading, sewing, and knitting. If there is something I know or can do, I'd like to find a way to give it to my sisters in Christ.

Having young girls in for tea and fellowshiping with them is another of the many open doors around us. And of course, there is the prayer ministry. Perhaps when I mention this ministry you may wonder how a busy mother with so many demands upon her can give herself to this call. The secret closet is the place of power, and would to God that we would use it more. But our God, who knows so well our circumstances, can make powerful those sentence prayers that go up to the throne from the kitchen door. A mother's life should in itself be a prayer: thanksgiving for keeping her little ones safe in a strange land, intercession for those still sitting in darkness, praise for those who have been born into the Kindom and a longing for spiritual growth for them, and gratefulness that the Lord of the harvest counted her worthy to serve in His great harvest field.

But missionary mothers have two hands. Although we have been emphasizing the gleaning hand, we would not despise the ministry of the other. It sometimes seems to me that missionary mothers have the perverted idea that neglecting the home makes better missionaries. I question that. I do believe she can fuss and fix around the house in a Martha fashion when she should be serving spiritual food to the villages around her. Isn't there a happy medium after all? I was taught by a good mother the gentle art of housekeeping and I deeply appreciate it. Yet I have the confidence that she back there in Lancaster, Pa., does not grieve because her daughter on the foreign field does not observe spring and fall housecleaning. She would, I know, have me glue my eyes to the villages beyond rather than on my house. She would rather have me study a new language than to pore over an American magazine trying to find the latest recipe.

In searching the Scriptures about a woman's sphere, I find that it is much like my own.

Entertaining strangers. We have many guests, for hotels are too expensive for the constant use of missionaries. One only needs to be a traveler himself to appreciate good food and a clean bed after a weary day of travel. I find, too, that entertaining strangers goes beyond providing food and a bed to giving the stranger a part of yourself—call it fellowship, or whatever you wish, but it is something that he or she needs for his soul. And most likely he has given you something to ponder over and praise the Lord for.

Relieve the afflicted. A missionary mother does find herself dashing about giving out medicine if she finds herself on a station where no medical work has been provided for. Perhaps, too, the affliction is a spiritual one and faithfulness in prayer with that one can bring her to the source of healing, the Lord Jesus.

Bring up children. What a challenge this is in a heathen land! Bring them up to enjoy and play with the little children to whom you have come, yet ever watchful lest foul talk poison their little minds, and carefully guarding lest your children exercise some superior airs over their little playmates. These challenges of child-rearing are indeed great ones to a missionary mother.

The missionary mother, remembering the virtuous woman in Proverbs, tries to make a good home for her husband in a strange land. True, there are times when in the throes of stuffing the bedding into the duffel bag and packing food into the chop box for a safari she is tempted to think that the Lord might have done better by creating us spirits without a body so that all we would need to do would be to flit around to other souls and bless them. When weary miles must be crossed over rough roads and much time consumed before one reaches the place of ministry, one might wonder again about this confining lump of clay that needs to be brought into the picture.

But I am confident that the Lord knew what He was about when He created us with these bodies. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," said Jesus in Heb. 10:5. A body to do the Father's will! A body in which to show others our Lord's sufficiency. A body to be the temple of the Holy Spirit! Don't let me disregard it again, but let it be just that—a body to do the Father's will. After all, body, soul, and spirit are so tied together that when the missionary wife serves her husband an attractive meal after a hard safari is she not refreshing his soul as well as restoring strength to his tired body? To have clean clothes ready when he needs them, to make the home a cheerful place—restful to him after days of sitting in committee meetings—these bodily comforts are spirit lifters.

The time will come when the little ones have grown up and are away at school. Then the missionary mother's two hands will be contributing more directly to the mission program. Her mother heart within her yearns over that son or daughter in the homeland far away. Reports leak through that they are finding adjustments difficult. The expected letter doesn't come. Unkind things are said about missionary children and again for sheer love of the Master her hands keep busy while her heart longs to help. I think it must be at times like this that mothers learn fortitude through prayer.

When Paul lists the qualifications for deacons in I Timothy, he follows them with qualifications for their wives also. He ends the list by four thought-provoking words: "faithful in all things." It seems to me that these words should close this article—a missionary mother faithful in all things. Faithful to her Lord, her beloved Master. Faithful to her husband, her companion. Faithful to her children, her precious possession. Faithful to her fellow missionaries, respecting their ministry. Faithful to those who have believed in His name and seeking ways to strengthen them. Faithful to the wandering sheep who need a shepherd. Faithful in all things—on she goes being and doing until those welcome words reach her ears: "Thou hast been faithful over a few things—enter thou into the joy of thy Lord."

Musoma, Tanganyika Territory, E. Africa.

Tent Meetings in Nakashibetsu

In spite of rain and thunder knocking out the lights, the death of an old, prominent citizen with a large group of Buddhists parading through town with the dead body, the high typhoonlike winds that made the tent shiver and quake, we can say with confidence that God worked a mighty deed in Nakashibetsu.

Satan tried to do all kinds of tricks to disrupt and destroy the purity of God's Word: drunks coming around, across the street a loud radio blaring into our tent, storm and rain which we attributed to the prince of the power of the air. In the midst of such birth pangs under the faith and assurance of Matsukuma's preaching, 53 souls felt the Spirit of God tugging on their hearts. A number of those who have been coming regularly have made a definite decision for Christ, including our maid, Fukuhara san.

There is cause for much rejoicing and praising for the victory God has wrought, but we cannot rest on the laurels of victory because we know that Satan is holding his peace (if he has any) for the moment in preparation for another onslaught. When the time comes we hope that you and others will be continuing in prayer.

The last night, Aug. 28, the weather and wind looked very foreboding. Most of us thought that no one would come, and moreover Matsukuma san (the evangelist) insisted that we sing for 40 minutes in the tent and then leave the tent and go to the new **yochien** building for the last meeting. I thought this utterly foolish on such a night with rain, wind, and high gusts, and no windows in the building, only a roof and the hard cement **ondoro** (floor).

When the singing was over in the tent Matsukuma announced the next move, and believe it or not, about 80 people gathered in that building that night. We were all surprised. The text he used was Matt. 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Nineteen handed in their decisions, including many of the interested ones who had been coming, and about one fourth of the decisions were to accept Christ. . . . Lee Kanagy letter, Japan.

Soul-winning, a Sacred Task

"Soul-winning is different from all other vocations in that it is eternal in its issues," states Dr. Herbert Lockyer, internationally known preacher and author. "Its results travel beyond the grave. Soul-winning is not for time merely, but for eternity. The soul-winner works for both worlds. He carries beyond the grave the results of his blessed vocation. In fact, the soul-winner is the only person who can shine in heaven. The honors and successes of a mere business career are not remembered above.

"In the economy of God, every Christian should function as a soul-winner.

"The soul-winner does more for the world than the educator, scientist, reformer, or legislator," continued Dr. Lockyer. "It is in this higher region where souls are transformed by the vision of God that problems are solved. The way to end war, abolish all kinds of evil, and elevate humanity, is to get men and women saved. Soul-winners are a nation's most valuable asset.

"Our sacred task is to win souls. Nothing can enrich the life of a Christian as bringing others to a saving knowledge of Christ. Enjoined to bring forth fruit, we fulfill thereby the purpose of our divine ordination."

—**Soul Clinic.**

EVANGELICAL PUBLICATIONS THROTTLED IN SPAIN

Protestants in Spain have no legal means of publishing Bibles, hymnbooks, magazines, and other evangelical literature. The official attitude is that if Protestants fulfill the conditions they may be permitted to publish literature as well as the Roman Catholics. And therein lies the difficulty. It is impossible for evangelicals to fulfill the conditions. For example, it is required that an accredited journalist be responsible for the magazine. It is also required that such a journalist sign a sworn declaration accepting all the Falange principles. In addition, permission must be given by the office of the Bishopric.

At present the Baptist magazine, **Ecos de la Verdad,** is attempting to legalize its position. Other publications are struggling, but little hope is held that a real victory can be gained in the field of evangelical publishing in Spain.—**EFMA Missionary News Service**

Christ Building His Church in Japan

By Ralph Buckwalter

A Message for the Hokkaido Mennonite Fellowship, May 6, 1955

III.

Christian sharing and partnership is the love of Christ in action. This means not only personal relationships but the total impact of our living and what we are within the community. We naturally get nowhere when we compare ourselves among ourselves, whether it be in the matter of housing or method of working. I know how the spirit of sharp criticism, whether spoken or thought, can kill the spirit of freedom and fellowship in Christ, because I have not been without the sin.

The standard of living problem, for example, is not one that will ever be settled for good. It will always be coming up. Each of us must answer to our own conscience before God. There will be room for mutual helpfulness, for we all have blind spots at some place or other. There is a Mennonite Mission policy on missionary housing in Japan, as you know, but it is not legalistic. In this matter as in much of our lives we need to keep a healthy tension in our thinking, considering everything we do in the light of whether it will contribute to the building of the Kingdom.

The principle of sharing and partnership in witness and suffering will also guide our use of mission funds. Soltau deals with the matter of self-support in his book, **Missions at the Crossroads**. He says that self-support means the national church provides for its own church buildings and property and expense for essential activities connected therewith, such as Sunday school, heat, light, maintenance. However, mission funds are used for Bible institutes, schools, and mission residences. R. A. Egon Hessel, German-born missionary who has labored in the Kyoto-Osaka area since 1931, wrote recently in a newspaper article entitled "A New Missionary Strategy for Japan" that "the term self-support should be reserved for those units where (1) no funds from abroad are used in any way, (2) no missionary or other individual Christian worker or elder carries a financial responsibility excessively, i.e., beyond the average contribution made by the church members, and (3) all finances are handled and administered by Japanese only and are carried by Japanese only." I trust that our discussion today will help to clarify our thinking on the matter of self-support.

If we are laboring in order that the church may increase in Christ we will also bend our efforts to assist the church to become self-propagating. It is apparent that a national leadership is needed to achieve this. Therefore, we have a very great responsibility in training leaders and workers in the church. Of course, we are already engaged in indirect training through personal relationships with young people and co-workers. The believers also receive training through teaching Sunday school or Bible class participation, work camps, etc. Our goal for a specific training program must now be implemented. May God give us wisdom, faith, and courage to venture boldly.



Baptism class received Dec. 12, 1954, at Kushiro, Japan: (left to right) front row, Ishimoto, Matsumoto, Kuraguchi, Sugawara; back row, Kito, Shirakawa, Kimoto.

Naturally, in the early stages of church growth, after a nucleus of believers has been brought together, it will be necessary for us to give guidance in organizing the local congregation. The principle given us by the New Testament is that organization should be as simple as existing needs permit. An earnest study of the Book of Acts and the epistles of Paul will bear rich fruit in the new body of believers. It is not difficult for the Japanese Christians to accept the authority of Scripture unreservedly once they have made the step of faith. The New Testament thus becomes the handbook and the constitution for the life of the young church and is instructive in the matter of organization. . . .

Organization is merely a framework and a tool, but it is a necessary framework and an essential tool. The following testimony has recently come from one of the missionaries in the Argentine Chaco, "The baptism service at League 17 (the first one in two years) is an almost direct result, I believe, of recent organization in the life of the church . . . with the result that instead of frequent chaos in some of the meetings, and much evil speaking, with consequent loss of members, there is now unmistakable evidence of joy and soul-searching."

Our experience thus far seems to indicate that the church council plan is workable and effective. Even before the church is in a position to support a pastor or teacher, she can experience the joy and challenge for carrying on her own life and witness under the direct guidance of the Holy Spirit. As the congregation worships, studies, prays, and works together, the Spirit of the living God will blend hearts and minds, and mold this living organism into a working unit for the glory of Christ.

In the triangle of indigenous church growth, self-government, self-propagation, and self-support need to develop together under Christ and in the unity and power of the Holy Spirit.

There are still many other important matters that should be considered in this discussion. For example, what are the unique obstacles that the Gospel confronts in Japan? How can these be overcome, practically? How can we most effectively present the Gospel to the Japanese people, considering their thought patterns and the economic, social, and political climate in which they live today? What can we learn from others who have had experience in student, industrial, rural, and fishing village evangelism? Are we moving at God's pace in evangelizing? What is the relation between God's viewpoint of time and the urgency of the present hour? How should this affect our methods of working? Each of you can add to this list of questions. We cannot answer them all today or tomorrow. But Christ will help us find the answers if we seek Him and His will with all our hearts.

As we consider Christ's matchless promise, "I will build my church," in the light of what He has already done in establishing His church in Japan, and in view of what we know He wants to accomplish by His Spirit, may we renew our dedication to Christ and go forward with Him in the assurance that He who has begun a good work in His church will perform it until the day of Jesus Christ. To Him be all the glory!

Kushiro, Japan.

On the Qualifications of a Missionary

When the average Christian is faced with his responsibility and the challenge from the Word of God to "Go ye into all the world" (Mark 16:15) is pressed upon him, the matter of a missionary's qualifications immediately arises. In view of this, we felt the following article would be enlightening at least! It is entitled "A Famous Unwritten Letter," a letter that could have been written to the Apostle Paul had he applied for missionary service under some of today's modern missionary boards:

Rev. Saul (Apostle) Paul
Independent Missionary
Corinth, Greece
Dear Mr. Paul:

We recently received an application from you for service under our Board. It is our policy to be as frank and open-minded as possible with all of our applicants. We have made an exhaustive survey of your case. To be plain, we are surprised that you have been able to "pass" as a bona fide missionary. We are told that you are afflicted with a severe eye trouble. This is certain to be an insuperable handicap to an effective ministry. We require 20-30 vision.

Do you think it seemly for a missionary to do part-time secular work? We hear that

you are making tents on the side. In a letter to the church at Philippi you admitted that they were the only church supporting you. We wonder why. Is it true that you have a jail record? Certain brethren report that you did two years' time at Caesarea and were imprisoned at Rome.

You made so much trouble for the businessmen at Ephesus that they refer to you as "the man who turned the world upside down." Sensationalism has no place in missions; we also deplore the lurid "over-the-wall-in-a-basket" episode at Damascus. We are appalled at your lack of conciliatory behavior. Diplomatic men are not stoned and dragged out of the city gate or assaulted by furious mobs. Have you ever suspected that gentler words might gain you more friends? I enclose a copy of Dalius Carnagus' book "How to Win and Influence Greeks."

In one of your letters you refer to yourself as "Paul the aged." Our new mission policies do not anticipate a surplus of elderly recipients. We understand, too, that you are given to fantasies and dreams. At Troas you saw "a man of Macedonia" and at another time "were caught up into the third heaven" and even claimed "the Lord stood by" you. We reckon that more realistic and practical minds are needed in the task of world evangelism.

You have caused much trouble everywhere you have gone. You opposed the honorable women at Berea and the leaders of your own nationality in Jerusalem. If a man cannot get along with his own people, how can he serve foreigners? You admit that while you were serving time at Rome "all forsook you." Good men are not left friendless. Three fine brothers by the names of Diotrephes, Demas, and Alexander, the coppersmith, have notarized affidavits to the effect that it is impossible for them to co-operate with either you or your program. We know you had a bitter quarrel with a fellow missionary named Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you have formerly been pastor. In one of these letters you accused a church member of living with his father's wife, and you caused the whole church to feel bad and the poor fellow was expelled. You spend too much time talking about "the second coming of Christ." Your letters to the people of Thessalonica were almost entirely devoted to this theme. Put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy, and now you are talking about a wild goose chase to Spain. Concentration is more important than dissipation of one's powers. You cannot win the whole world by yourself. You are just one little Paul. In a recent sermon you said: "God forbid that I should glory in anything save the cross of Christ." It seems to us that you also ought to glory in our heritage, our denominational program, the unified budget, and the World Federation of Churches.

Your sermons are much too long for the time. At one place you talked until after midnight and a young man was so sleepy that he

(Continued on page 932)

The Mennonite Hour

Christian Literature Follows Broadcast

. . . to a Buddhist in Ceylon

"I would like to receive some religious literature especially because I know very little about Christianity. I really began to take an interest in Christianity only a few months back, and that is, after listening to Bible broadcasts through the radio." These sentences come from a letter dated September 6 in Ceylon. The writer describes herself as "a girl from a very orthodox Buddhist family."

The letter goes on to say how she came to listen "very secretly" to The Mennonite Hour. "I eagerly look forward to your programs every Saturday morning. I like the singing of your quartet and I especially admire the spirituals. I also like the way your pastor brings to us the message of the Gospel. Even a child could understand because of its lucidity. One thing has stuck in my mind, that is the way your pastor ends the broadcast. I will never forget it: 'If you serve Him, someday you will see Him.' "

. . . to a Presbyterian in India

A letter from India has a thank you for the booklets, "How God Leads" and "Secrets of Building a Happy Home." Says this listener from the Punjab: "I have read them over again and feel that our community here can benefit a lot from them. I would like to seek your permission to translate them into our regional language—Urdu—so that these may be useful to many, many of our fellow men who do not understand English. The American Presbyterian Mission of which I am an employee is also interested in these."

. . . to a Pastor in Missouri

Another letter of the week comes from a Rev. Thompson of Missouri who asks for copies of "Investing Your Life." He states, "I desire to give these to high school students."

Time Changes

KVOD Denver, Colorado

The time of broadcast on KVOD has been changed to 3:30—4:00 p.m. due to a network priority for the former 3:00 o'clock period. Please inform your friends of this change if you live in this area.

WMAL Washington, D.C.

Formerly The Mennonite Hour was released at 2:00 p.m. Sunday but due to football broadcasts the program will be heard at 1:30 p.m. year round.

Kenneth Good Speaks October 2

Guest speaker for The Mennonite Hour program on October 2 will be Kenneth Good, pastor of the Morton Mennonite Church, Morton, Ill.

For a free printed copy of this sermon write to The Mennonite Hour, Box 22, Harrisonburg, Va. (Quantity price $2:00 per 100 copies.)

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Fourfold Fullness for Witnessing

Stephen, the first martyr, discovered the secret for effective witnessing. In fact, he was so effective that his enemies could not let him continue because they could not "resist the wisdom and the spirit by which he spake."

Having been called by the church to minister to the needy widows, Stephen used his spare time to testify for Christ. His testimony included the performing of "great wonders and miracles among the people," which was characteristic of the witness of the early disciples. These activities paved the way for discussions on spiritual matters with those who were opposing Christianity.

Stephen's success as a witness can be attributed to four things according to Acts 6: fullness of faith, fullness of the Spirit, fullness of wisdom, and fullness of power. The second and third were qualifications required of the seven chosen to care for the widows. They would naturally accompany each other. Faith is a prerequisite for all those that follow, and power, a natural result of the first three.

Thus, if we start with a faith like Stephen's, the other three should not be difficult to receive. But that's the rub. Twentieth-century living does not engender faith. Science and materialism have provided us with so much that we don't need God, and since we don't need Him to supply our daily wants, we aren't quite prepared to release His power by faith to achieve spiritual victories.

Jesus was not merely orating when He told His disciples that faith like a grain of mustard seed could remove mountains. He was also completely sincere when He promised His disciples that "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Practicing faith will lead to more effective witnessing.

Our main problem in failing to receive fullness of the Spirit is disobedience. Once we learn to listen to the voice of the Spirit prompting us, He will be able to fill us. When we have His fullness we will also have the fullness of wisdom, because He is God. The fullness of the Spirit will also bring us power in service. Too often we fail to have power because we seek it in other ways rather than by faith and the infilling of the Holy Spirit.

May God grant us the humility necessary to search our hearts for wrong attitudes and the courage to seek forgiveness for past failures and to commit ourselves to the fourfold fullness Stephen possessed.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

There is a very urgent need at the VS office at Elkhart, Ind., for a secretary to the director of VS, Ray Horst. This can be filled either on a regular staff or a VS basis. Other opportunities remain open for interested youth. Inquiries and applications are welcome.

At Calling Lake in Northern Alberta the three workers, Isaac and Mildred Glick and Richard Gingerich, are building their own portable cabin. Influential people in the community are giving their assistance.

Millard and Joyce (Nyce) Osborne, Kokomo, Ind., are taking over the leadership of the Mathis, Texas, unit by Oct. 1. Lucinda Martin R.N., from Ontario, will soon be serving in the maternity home at Mathis.

After attending the orientation school at the Elkhart headquarters, John Krall, Mount Joy, Pa., goes to Iowa City where he will be leader of the VS unit.

Mark Conrad, Tangent, Oreg., **Carl Smeltzer,** Elkhart, Ind., and **Joseph B. Yoder,** Belleville, Pa., were transferred from the Pax program in Germany to the recently opened builder's unit in Algeria, N. Africa. The building proceeding title has been cleared and construction will begin for those people who lost their homes during the earthquakes last year.

Agape, the VS paper representing the total MRSC VS program, is available for anyone who cares to write and ask for it. Pastors may also want to have the names of service-interested members entered.

I-W Services

The Middletown Conn., unit is planning a home-coming of all former and present I-W men for Oct. 8 and 9.

Denton E. Croyle, D.D.S., unit leader at Westville, Ind., will be leaving soon. He plans to open dental practice in the Wadsworth, Ohio, community.

Orie Kauffman, pastor of the White Pigeon, Mich., Conservative Mennonite congregation, visited I-W men from his church at Westville, Ind., on Sept. 12.

Jay Landis, Lancaster, Pa., has recently taken over the editorship of the **Cleveland Chimes,** I-W paper. James Hertzler, Denbigh, Va. will be assistant editor. The former editor, James O. Lehman, Apple Creek, Ohio, completes his service in October.

Working as part of the office for publicity and church relations, Elkhart, Ind., new staff member James R. Bomberger, Mount Joy, Pa., will carry major responsibility for relief and service information releases from the General Mission Board.

Released Sept. 16, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Workcamp in Mexico

Twelve Mennonite VS-ers painted the 30-bed regional hospital at Cuauhtemoc, Mexico, during this summer's workcamp and tour. This hospital is located near the Old Colony Mennonites and serves them as well as the Mexican community.

The VS-ers found that life in such a hospital has excitement. In a country where some of the men are armed with revolvers, an argument can easily mean more patients for the hospital! And painting in the hospital made the VS group a part of the everyday happenings. Many of the group watched an appendectomy, the birth of a baby, or other minor operations. The workcamp was climaxed by a community open house and a dinner given by the doctors of the hospital for the VS group.

The Cuauhtemoc hospital staff includes three nurses and an acting administrator sent by MCC. Since the poverty of the community is intensified following four years of drought, the hospital is conspicuous for its lack of facilities and equipment. There is no running water, electricity, X-ray machine, sterilizer, heating facilities, or adequate apparatus for administering gas.

Willard Smith, director of MCC in Mexico during the past year and professor of history at Goshen College, led the VS group tour of historic sites in Mexico for two weeks before the workcamp.

Two Nurses for Korea

Margaret Wiens, Vancouver, B.C., and Bertha Kornelson, Abbotsford, B.C., have been appointed to serve as nurses in the MCC program in Korea. They will sail about the first of October. In Korea they will be assigned to children's hospitals at Pusan or Seoul.

Miss Wiens and Miss Kornelson are members of the Mennonite Brethren Churches at Frazerview, Vancouver, and Abbotsford, B.C., respectively. They have been working in the Vancouver General Hospital as night supervisor and operating room worker specializing in orthopedic work.

Social Worker at Prairie View

Mrs. Hans Regier of Whitewater, Kans., began service as a part-time social worker at Prairie View Mental Hospital, Newton, Kans., on Sept. 9. Mrs. Regier is active in the Newton Council for Retarded Children, has done some social work and taught high school and college. She will handle contacts with patients' families, take social histories and other related activities at Prairie View.

Herb Wiebe, Abbotsford, B.C., and Joe Hoover, Goshen, Ind., also began work as psychiatric aides at Prairie View in September.

Meeting of Continuation Committee

Representatives of the Friends, Mennonites, and Brethren met as a Continuation Committee at Quaker Hill, Richmond, Ind., on Sept. 15. They discussed mutual concerns growing out of the July, 1954, conference at Bluffton, Ohio. Orie O. Miller and William T. Snyder, Akron, Pa., represented the Mennonites; Errol Elliott and Lewis Hoskins the Friends; Ora Huston and Ralph Smeltzer the Brethren.

MCC Headquarters

Mrs. Edna Schroeder and her two children from Mt. Lake, Minn., joined the MCC staff at Akron, Pa., Sept. 7. Mrs. Schroeder will serve as cook at headquarters. The Schroeders come from the Bethel General Conference Mennonite Church at Mt. Lake where Mrs. Schroeder was an active member.

Since her husband died as the result of an accident in 1949, Mrs. Schroeder has worked at the Mt. Lake Cream Station and in the school lunch room.

Erma Miller and Emma Troyer, members of the Amish Church at Sugarcreek, Ohio, have been helping in the kitchen at MCC headquarters since the first of August. They returned to their homes on Sept. 16.

Released Sept. 16, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

More than three hundred and fifty school kits, clean-up kits, and sewing kits were provided by about 40 WMSA groups and Sunday-school classes from 12 states and provinces. The kits were sent to six mission stations and voluntary service units. These are being used in the community programs sponsored and promoted by the service personnel.

The Ohio District WMSA executive officers met at the home of the secretary, Mrs. Dwight Yoder, Akron, Pa., for their regular committee meeting recently. Besides planning for the fall meeting of all district officers, part of the day was spent in becoming acquainted with the MCC workers and the clothing depot at Ephrata.

Officers of the South Central District WMSA met with some of the members of the general committee during General Conference at Hesston, Kans., Aug. 23-26. Such meetings provide opportunities for informal discussions of mutual concerns of general, district, and local leaders.

At a recent joint meeting of all the women and girls of the Floradale, Ont., congregation, Bro. and Sister Ross Goodall, Kitchener, Ont., told about the work of the Ontario Hebrew Mission. Many other congregations like the Floradale congregation are planning annual or semiannual meetings for all the sisters of the congregation.

A set of dishes has been supplied for the mission-service unit at Camp Rehoboth, Ill., by the Virginia District WMSA. A set of dishes and other kitchen and dining-room equipment have also been supplied recently for the Voluntary Service Unit serving among the Navaho migrants at Grants, N. Mex. Dedication services and open house for the new VS center were held on Aug. 28.

The Voluntary Service Unit going to Calling Lake, Alta., was supplied with towels,

quilts, comforters, pillows, and woolen blankets by the Lancaster, Ontario, and Alberta-Saskatchewan district WMSA's. Others are contributing money for the other things such as dishes, flatwear, kitchen utensils, iron, etc., which will need to be purchased for the center.

The enlarged Voluntary Service Unit at Hesston, Kans., is being supplied with quilts, comforters, pillow cases, pillows, throw rugs, woolen blankets, iron and ironing board by WMSA groups in the South Central district, Iowa-Nebraska district, and Ontario district.

Released Sept. 9, 1955
Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Indiana

From Our Churches

FISHER, ILLINOIS

(East Bend Congregation)

Greetings:

Our Bible school was held this year May 30 through June 10, with an enrollment of 224. A different type program was given this year with songs presented by combinations of classes. After a sermonet by the pastor and presentation of diplomas, slides were shown of the "Bible School in Action."

All children of the primary classes attended an outing in the Wilbert Birkey timber on the evening of June 24. After a wiener roast and games the parents joined the children for a short program.

The annual July 4 services were held with a basket dinner at noon. Bro. S. C. Yoder, guest speaker for the day, was with us on Sunday as well as Monday.

On Aug. 14, our pastor, Bro. Howard Zehr, served as guest speaker at the annual homecoming at Amity, near Olney, Ill.

Dorothy Oyer, formerly of our congregation, has gone into mission work in Panama.

Sunday evening, Aug. 28, Bro. Karl Massanari, acting dean of Goshen College, told of the work of Christian education in our schools.

Roger Rimbert of Brussels, Belgium, accompanied by David Shank, was with us for the morning worship on Sept. 4, and in the evening Don Kreider told about the work at Lombard, Ill.

Bro. J. A. Hartzler was guest speaker on Sept. 11, and assisted in taking the voice of the congregation concerning the organization of a church at Dewey, Ill. Election of church and Sunday-school officers was also held and in the evening Dale Bixler, Goshen, spoke to the workers.

Bro. Kenneth Good will hold evangelistic meetings here Sept. 21-28. Pray for these meetings.

Mrs. Betty Deer.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in our Saviour's name:

On Sunday, Aug. 28, Bro. Louis Landis, Filer, Idaho, preached for us in the morning and Bro. George Kauffman, Brownsville, Oreg., in the evening.

We are happy to have Dorothy Bender, Milford, Nebr., and Beulah Shank, Canby, Oreg., back teaching in our school again.

Maurice Miller, Evon Zook, Berdella Miller, and Ellen Hostetler are attending school at Western, near Salem, Oreg., this winter, and Joan Hooley has gone to La Junta, Colo., to enter nurses' training.

On Sept. 17, 18 we expect to have a nonconformity program with the brethren Roy Roth, Hesston College, and John Hochstetler, Creston, Mont., as guest speakers.

Mrs. Eldon Zook was called to Mesa, Ariz., to attend the funeral of her niece on Sept. 8.

Richard Craft of City Acres was received into church fellowship by baptism on Sept. 4.

At our Sunday-school reorganization on Sept. 4, Bro. Harold Hooley was elected superintendent at our 6th St. Church, and Betty Ann Hochstetler as primary superintendent; Bro. Gilbert Lind, superintendent at Eastside, and Bro. Tillman Kauffman at City Acres.

Bro. F. H. Hostetler's condition remains about the same.

Our deacon, Bro. Ivan Hostetler, who has been at Savannah, Mo., for treatment, returned home on Sept. 7 and is convalescing nicely.

Mrs. Sam D. Miller.

PARNELL, IOWA

(West Union Congregation)

Greetings from the Midwest:

We have many reasons to give thanks for both material and spiritual blessings.

During this spring and summer we have had numerous opportunities to enlarge our vision to the needs of people in other areas by a number of guest speakers. Boyd Nelson spoke in the interests of MSO; Paul Conrads on the work at Mathis, Texas; Mrs. Paul Erb on a phase of Child Nurture; The Calvary Hour personnel gave a program; Bro. and Sister A. Lloyd Swartzendruber had charge of an evening service; C. C. Thomas, a native of India and a student at Iowa State University, spoke to us on "India, Yesterday, Today, and Tomorrow." Christ brings people of the world together despite the saying that "East is East and West is West and ne'er the twain shall meet."

Other ministers that have served us are the brethren Vernon Hochstetler, Graceton, Minn., who told us of the rural mission field in their community; Harry Diener, Hutchinson, Kans., and Bro. and Sister Amos Swartzendruber, returned missionaries from South America.

The Iowa-Nebraska Conference was held at Iowa Mennonite School, and thus our congregation had the opportunity to attend. A number of our congregation attended General Conference at Hesston.

The MSO of our congregation had opportunity to help in the disaster area of Kansas and Oklahoma and also in a construction job at So. Lawrence, Wis.

Death has again claimed a youth of our number.

A number of our young people are attending school elsewhere. Several girls have entered nurses' training.

A Teachers' Training course has been conducted by Bro. Alvin Blough at our Wednesday evening meeting.

We are looking forward to our revival meetings which will begin Oct. 2 through Oct. 9, in charge of Bro. B. Charles Hostetter.

Mrs. Kores Yoder.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear Brethren and Sisters:

Greeting you in the precious name of Jesus. On August 14 we were privileged to have Bro. J. R. Shank and Bro. and Sister Clyde Myers and family of Leonard, Mo., to bring the reading of God's precious Word. A nice crowd of people from various churches were with us to enjoy this meeting, and we were happy to welcome them into our midst. We pray the Lord's blessing on every soul that was present at this meeting.

It is our desire that the Lord will bless this part of His vineyard with someone who is willing to come and bring the Gospel of Christ to this community. We desire the prayers of our many brothers and sisters that we may stand fast to the Gospel of Christ and His church.

Mrs. Lessie L. Inman.

FLUENCY OF SPEECH

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words; for whoever is a master of language and has a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both; whereas common speakers have only one set of ideas and one set of words to clothe them in; and these are always ready at the mouth: so people come faster out of a church when it is almost empty, than when a crowd is at the door.—Jonathan Swift in "Thoughts on Various Subjects," 1706.

TO BE NEAR TO GOD

(Continued from page 923)

aspire to positions of power and authority. The world is heading for the worship of the antichrist. In spite of all this it is a source of great satisfaction and security to know that, after all, "the earth is the Lord's, and the fulness thereof." The King of glory is the ultimate. He is strong and mighty. Empires come and go. Kings rise to power and fall to dust, but our God remains. The King of glory not only remains, but He invites us to be kings and priests with Him. He invites us not only to reign with Him in the future, but in the present circumstance in which we find ourselves today.

—Leah Kauffman Lind.

FUNDAMENTALISM

(Continued from page 919)

far more effectively without violence than with it.

If the fundamentalist will lose some of the aura of omniscience with which he surrounds himself and don the cloak of humility, it will be a grand start. His job is to relate the infallible truths of the Scriptures to the questions and problems that men face because of their experiences in this world. These experiences have reference to the material world, to the human world, to the spiritual world. We all need humbly to learn as much as we are able concerning these problems and their relation to the truth. Then we will be able to speak a word in season to him who is weary.—*The Presbyterian Guardian.* Used by permission.

FAMILY CIRCLE

(Continued from page 922)

hearted. She was regular in church attendance and always responded when called upon to teach or help out in church work. We have many fond memories of home and Mother. We as children will never forget how she taught us to pray by precept and example. In her life spiritual concerns were first, material things were secondary. Mother always was an inspiration to me and her attitude will always help me to take the right attitude towards others. I want my life to be as unselfish as hers was, and I want to live true and noble as she did. She was a wonderful mother to us, and has entered a well-earned rest.

Engadine, Mich.

EXPRESSIONS OF APPRECIATION

May the Lord bless everyone of my many friends who were so kind to me while I spent some time recently in the hospital. Many thanks for the beautiful flowers, cards, letters, visits, and especially your prayers. I wish you all God's richest blessings.—Mrs. Anna Mae Martin, Chambersburg, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, and visits while I was in the hospital. May God bless you richly for the same.—LeRoy H. Bair, Lancaster, Pa.

QUALIFICATIONS

(Continued from page 929)

fell out of the window and broke his neck. Nobody is saved after the first twenty minutes. "Stand up, speak up, and then shut up," is our advice.

Dr. Luke reports that you are a thin man, bald, frequently sick, and always so agitated over your churches that you sleep very poorly. He reports that you pad around the house praying half of the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you zest and zip so that you wake up full of zing.

You wrote recently to Timothy that "you had fought a good fight." Fighting is hardly a recommendation for a missionary. No fight is a good fight. Jesus came not to bring a sword, but peace. You boast that "I fought with wild beasts at Ephesus." What on earth do you mean?

It hurts me to tell you this, Brother Paul, but in all my twenty-five years of experience I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accept you we would break every rule of modern missionary practice.

Most sincerely yours,
J. Flavius Fluffyhead, Secretary
Foreign Mission Board

(The foregoing article has much to provoke earnest thought, but there are certain aspects of the question that should not be overlooked. In the salutation Paul is called an "Independent Missionary." We may not forget that he and Barnabas were sent out by a church. They were not "independent" in the modern meaning of that term in missionary circles.

Again, Paul's work was church-centered. How different that is from those missionaries in our day who emulate the Apostle Paul by floating about, never staying long enough in any one place to found a church and establish nothing permanent. This is not descriptive of the Apostle Paul's work. He founded permanent churches. He was called to missionary service through a church and his whole evangelistic concept was church-centered.

The other remarks about the apostle and his work are thought-provoking. We may be overorganized in our day, but we should not forget that disorganization may not be a value in itself and could easily become a greater evil. Organization is a tool and is valuable in church and mission work only when it is effectively **used** by spirit-directed men and women.—J. D. Graber)

via MBMC, Elkhart, Ind.

♣

God has built countless bridges to men's minds, but He has placed one limitation on Himself; He does not cross the last drawbridge into our minds until we invite Him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because He wants His sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.

—From **Channels of Spiritual Power**
by Frank C. Laubach
(Fleming H. Revell Co.)

The Other Prodigal

The sins of the hot-blooded man are fairly well known. How devastating! What of the sins of the cold-hearted man? How withering! Jesus tells us of both in the story of the two prodigals (Luke 15:11-32).

The younger wasted life in riotous living in faraway places, until famine overtook his land of romance and he turned to herding swine. There among the husks he came to himself, and resolved to return to his father's house and take the blame for his own failure.

Now watch the father, running to meet him while he was yet a long way off. See the compassionate kiss of his forgiving heart before the son could make his confession. Then followed the rejoicing around the banquet table. Just at this point the other prodigal appeared—the elder brother. Startled by the music and revelry, he learned quickly from one of the servants what had happened. Anger broke out on him and he would not go in, for his heart was cold. Then came the rejoicing father to intreat him.

Note the shifting drama of the scene now. Bristling with self-righteousness the elder brother complains, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." His scorching words about the sins of his brother left nothing to the imagination concerning the nature of the transgression. With utter contempt he concludes, "Thou hast killed for him the fatted calf."

This elder son, too, had lost his way. He longed for a fatted calf but disowned his own brother. He failed to discover that this feast was redemptive and that all the father owned was his. The story ends without revealing whether or not the other prodigal ever repented.

O God, our Father, save us from the sins of the cold heart. May we acknowledge by a sincere humility that our salvation comes from Thee and not from ourselves. Teach us how to restore our defeated brother in the spirit of meekness and love. Save us from the sins of self, and identify our total life and resources with Thy redemptive purpose. Make us soul winners today. For Jesus' sake. Amen.—*Herald of Holiness.*

Field Notes

CONTINUED

The Ohio Cutting Room has been moved to Topeka, Ind., and will be ready to fill orders by Oct. 6 and every Thursday of each week thereafter. Send your sewing circle orders to Mr. and Mrs. Vic Steury, The Indiana Cutting Room, Topeka, Ind.

George Beare and **Roy Roth,** Hesston, Kans., at Harper, Kans., Oct. 2.

Stanley Freed, Norwood, Pa., in Harvest Home services, at Salford, Harleysville, Pa., at 2:00 p.m. Oct. 1.

J. Irvin Lehman, in studies in Leviticus, at monthly meeting in interest of Jewish Evangelism at Vine Street, Lancaster, Pa., Oct. 3.

Howard Wittrig will be ordained to the ministry and the Midway congregation will become an indepedent church in the Illinois Conference in special services at Midway on Oct. 16.

Visiting Speakers

Aug. 28. **C. Norman Kraus,** Goshen, Ind., at Denbigh, Va. **Martin S. Landis,** Lancaster, Pa., at Huntington Ave., Newport News, Va.

Sept. 4. **Paul Neuenschwander,** Kidron, Ohio, at Sandy Hill, Sadsburyville, Pa.

Sept. 11. **John Mark Yoder,** Apple Creek, Ohio, former relief worker in Germany, at Wooster, Ohio. **J. D. Hartzler,** Flanagan, Ill., at Fisher, Ill. **D. Walter Miller,** Wooster, Ohio, in mission meeting at Oak Grove, West Liberty, Ohio. **Ivan Magal,** Charlottesville, Va., at Springdale, Waynesboro, Va. **Warren Metzler,** appointed missionary to Jamaica, at East Chestnut St., Lancaster, Pa. **Menno J. Brunk,** Harman, W. Va., at Leetonia, Ohio.

Sept. 18. **C. A. Shank,** Wakarusa, Ind., at Nappanee, Ind. **David Hostetler,** under appointment to Brazil, at Oley, Pa. **Amos Swartzentruber,** on furlough from Argentina, at Pigeon, Mich. **S. S. Hershberger,** Harrisonville, Mo., at Versailles, Mo. **Daniel Kauffman,** Leonard, Mo., at Garden City, Mo. **S. C. Yoder,** Goshen, Ind., at Holdeman, Wakarusa, Ind. **Clayton Beyler,** Hesston, Kans., at Flanagan, Ill., **Harold Kreider,** Palmyra, Mo., at Cherry Box, Mo. **Lawrence and Dorothy Brunk,** on furlough from Argentina, at Kingview, Scottdale, Pa. **D. A. Yoder,** Elkhart, Ind., at Fort Wayne, Ind. **Paul Erb,** Scottdale, Pa., at Breslau, Ont., and Wanner's, Hespeler, Ont. **Linden Wenger,** Harrisonburg, Va., at Bethel, Elora, Ont. **Raymond Kramer,** Meadville, Pa., at South Union, West Liberty, Ohio. **Harold Eshleman,** Harrisonburg, Va., at North Lima, Ohio. **Milo Kauffman,** Hesston, Kans., at Tedrow, Ohio.

Sept. 25. **S. C. Yoder,** Goshen, Ind., at Tedrow, Ohio.

Evangelistic Meetings

Manasseh Bontreger, Calico Rock, Ark., at Pea Ridge, Mo., Sept. 25 to Oct. 2. **Jesse Yoder,** Flint, Mich., at Parnell, Iowa, closing Sept. 1. **B. Charles Hostetter,** Harrisonburg, Va., at Lower Deer Creek, Kalona, Iowa, beginning Sept. 25. **Aaron Shank,** Myerstown, Pa., at Williamson, Pa., beginning Sept. 26. **Myron Augsburger** and Crusade for Christ Staff at Plain City, Ohio, beginning Sept. 25. **E. M. Yost,** Denver, Colo., at Tiskilwa, Ill., Oct. 2-9. **William Martin,** Menges Mills, Pa., at Newlinville, Coatesville, Pa., Oct. 15-23. **Joseph H. Martin,** Mount Wolf, Pa., at Ida Street, Tampa, Fla., beginning Oct. 16. **B. Harold Thomas,** Bronx, N.Y., at Steelton, Pa., beginning Oct. 20. **Noah L. Hershey,** Parkesburg, Pa., at North End, Lancaster, Pa., Oct. 2-9, and at Columbia, Pa., beginning Oct. 23. **David N. Thomas,** Lancaster, Pa., at Oakwood, Md., Oct. 15-23. **John S. Martin,** New Holland, Pa., at Morris Run, Pa., Oct. 19-30. **H. Raymond Charles,** Lancaster, Pa., at Andrews Bridge, Christiana, Pa., Oct. 19-30. **D. Stoner Krady,** Lancaster, Pa.. at Slackwater, Millersville, Pa., Oct. 6-16. **James Bucher,** Hubbard, Oreg., at Chestnut Ridge, Orrville, Ohio, Sept. 25 to Oct. 9.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Anders—Detwiler.—Alvin Dale Anders, Doylestown, Pa., Trevose cong., and Jean Mabel Detwiler, Perkasie, Pa., Rocky Ridge cong., by Richard C. Detweiler at the home of the bridegroom's brother, Sept. 11, 1955.

Blosser—Overholser.—Wendell W. Blosser, Wakarusa, Ind., Holdeman cong., and Donita Overholser, Goshen, Ind., Yellow Creek Church of the Brethren, by Oscar Ficke at the Church of the Brethren, Sept. 11, 1955.

Brubaker—Koppes.—Mervin Adin Brubaker and Myrtle Elizabeth Koppes, both of West Salem, Ohio, Chester cong., by Carl J. Good at the Chester Church, Sept. 3, 1955.

Christner — Eichelberger. — James Edward Christner, Wellman, Iowa, Lower Deer Creek cong., and Darlene Eichelberger, Kalona, Iowa, East Union cong., by A. Lloyd Swartzendruber at the East Union Church, Sept. 2, 1955.

Driver—Kornhaus.—Roy Sanford Driver, Harrisonburg, Va., Weavers cong., and Anna Marie Kornhaus, Denbigh, Va., Warwick River cong., by Truman H. Brunk at the Warwick River Church, Sept. 9, 1955.

Esch—Weaver.—Keith M. Esch, Phoenix, Ariz., Sunnyslope cong., and Virginia Weaver, Johnstown, Pa., First Mennonite cong., by Harry C. Blough, uncle of the bride, at First Mennonite Church, Sept. 3, 1955.

Freed—Delp.—William B. Freed, Vernfield, Pa., Towamencin cong., and Anna D. Delp, Souderton, Pa., Rockhill cong., by Jacob M. Moyer at the Rockhill meetinghouse, Sept. 10, 1955.

Fuentes—Schmucker.—Ruben Rivera Fuentes, Archbold, Ohio, Palo Hincado, Puerto Rico, cong., and Anna Rose Schmucker, Archbold, Ohio, Lockport cong., by Wilbur Nachtigall at the Lockport Church, Aug. 27, 1955.

Geissinger—Bodder.—Stanley Geissinger and Patricia Bodder, both of the Swamp Mennonite Church near Steinsburg, Pa., by Abram D. Yoder at the Swamp Church, Aug. 20, 1955.

Harder—Sparks.—Delbert Harder and Jean Sparks, both of Peace River, Alta., by Rollin J. Yoder at Peace River, Aug. 3, 1955.

Harter—Detweiler.—Wayne Harter, Wakarusa, Ind., Holdeman cong., and Barbara Detweiler, Bremen, Ind., Salem cong., by Simon G. Gingerich at his home, Aug. 25, 1955.

Horst—Falb.—Byard David Horst and Mary Catherine Falb, both of Dalton, Ohio, County Line cong., by Carl J. Good at the County Line Church, Aug. 7, 1955.

Martin—Zimmerman.—Charles Edward Martin, Goshen, Ind., and Edith Mae Zimmerman, Nappanee, Ind., both of Yellow Creek cong., by William Ramer at the home of the bride, Sept. 4, 1955.

Millen—Burkhart.—James E. Millen, Jr., Quakertown, Pa., Haycock cong., and Carolyn Joyce Burkhart, Goshen, Ind., Goshen College cong., by I. E. Burkhart, father of the bride, assisted by James Millen, Sr., father of the groom, in the Goshen College Chapel, Aug. 27, 1955.

Miller—Ropp.—Lotis Miller, Fairview, Mich., and Catherine Ropp, Pigeon, Mich., by Orie Kauffman assisted by Harvey Handrich, at the Pigeon River Church, Aug. 27, 1955.

Short—Nofziger.—Walter Short, Archbold, Ohio, Central cong., and Shirley Nofziger, Wauseon, Ohio, West Clinton cong., by Olen Nofziger at the West Clinton Church, Aug. 28, 1955.

Stoltzfus—Gross.—Virgil Stoltzfus, Kinzers, Pa., Maple Grove cong., and Doris A. Gross, Doylestown, Pa., cong., by Joseph L. Gross at the Doylestown Church, Aug. 20, 1955.

Weaver—Denlinger.—J. Clyde Weaver, Lancaster, Pa., Mellinger cong., and Edna G. Denlinger, Soudersburg, Pa., Strasburg cong., by Jacob T. Harnish at the Strasburg Church, Sept. 10, 1955.

Weldy—Roth.—Loren Weldy, Wakarusa, Ind., Holdeman cong., and Barbara Roth, Morton, Ill., cong., by Kenneth G. Good at the Morton Church, Aug. 21, 1955.

Zook—Leonard.—Marvin Zook, Rockville cong., Belleville, Pa., and Betty Leonard, Brethren cong., Orbisonia, Pa., by Eli Zook, Sept. 3, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beckler, Merle J. and Anne E. (Stauffer), Seward, Nebr., first child, Carla Jo, Aug. 2, 1955.

Bontrager, Enos and Lulu (Weaver), Goshen, Ind., fourth child, second daughter, Mary Lou, Sept. 3, 1955.

Gingrich, Willard E. and Olive (Graybill), Freeport, Ill., eighth child, second son, Myron Levern.

Hershey, Clair and Dorothy (Mellinger), Bird in Hand, Pa., fourth child, Rosemary, Aug. 14, 1955.

Hostetler, Vincent and Arlene (Erb), Hartville, Ohio, a daughter, Diane Lynn, Aug. 18, 1955.

Lauver, Paul and Lois (Swihart), Cayey, Puerto Rico, third son, James Ernest, Sept. 7, 1955.

Martin, Omar and Anna Mae (Kuhns), Chambersburg, Pa., fourth son, Linford Gerald, Aug. 5, 1955.

Mast, Alvin and Edna (Mast), Cochranville, Pa., fifth child, third son, Lawrence David, Aug. 29, 1955.

Mosemann, Earl and Alta (Metzler), Plainfield, Pa., sixth child, third son, David Roy, Aug. 13, 1955.

Myers, Homer G. and Pauline (Zehr), Doylestown, Pa., first child, Rosalyn Joy, Aug. 14, 1955.

Petersheim, Joseph K. and Elsie (Stoltzfus), Honey Brook, Pa., second child, first son, David Lynn, Sept. 1, 1955.

Schmid, Walter and Mary Esther (Zook), Orrville, Ohio, fourth child, second daughter, Mary Kathryn, Sept. 6, 1955.

Shenk, John M. and Evelyn (Landis), Richmond, Va., second child, first son, Jonothan David, Sept. 2, 1955.

Shetler, John H. and Mildred (Schrock), Goshen, Ind., second child, first daughter, Barbara Sue, Aug. 10, 1955.

Spicher, Jesse D. and Annie (Yoder), Belleville, Pa., tenth child, Lois Rachel, Sept. 6, 1955.

Weaver, Alvin M. and Elta (Frey), Lebanon, Pa., fourth child, third daughter, Beth Anne, Aug. 18, 1955.

Weaver, Herbert G. and Avinell (Ketterman), Newark, Del., first child, Judith Gail, Sept. 11, 1955.

Weaver, John M. and Alma (Lefever), New Holland, Pa., fourth child, third son, Delmar Lee, Sept. 7, 1955.

Weaver, Willis G. and Mabel (Shirk), Denver, Pa., first child, Richard, Sept. 9, 1955.

Weber, Gordon D. and Lillie (Kauffman), Guernsey, Sask., first child, Delton Sanford, Aug. 18, 1955.

Wilkins, George Edward and Alice Jane (High), York, Pa., fourth child, second daughter, Dawn Celesta, Sept. 2, 1955.

Wissler, Roy Hess and Martha Hiestand (Byers), Lititz, Pa., eighth child, third son, Chester Dwight, Sept. 11, 1955.

Yoder, Chris E. and Katie (Kuhns), Arthur, Ill., third child, first son, Clifford Jay, Aug. 20, 1955.

Zeiset, George S. and Bernice (Yoder), Boyertown, Pa., first child, Bonnie Elaine, Aug. 24, 1955.

Zoss, Willard and Lois (Gross), Lowpoint, Ill., third and fourth children, Carolyn Kay and Marilyn May, Aug. 26, 1955.

Anniversaries

Sommer.—Bro. and Sister Simon W. Sommer, Berlin, Ohio, celebrated their fiftieth wedding anniversary at Kamp Kidron on Friday, Sept. 2. On Sunday, Aug. 7, Bro. Sommer retired as pastor of the Berlin Mennonite Church and was made pastor emeritus. Bro. Paul Hummel was installed as pastor. Bro. Sommer continues to assist in the ministry of the Berlin and Martins Creek congregations. They have seven children, all married, and 24 grandchildren. Mrs. Sommer is the former Sarah Lehman,—from **Mennonite Weekly Review.**

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beiler, Magdalena, daughter of the late Noah and Lydia (Gingerich) Byler, was born at Welshfield, Ohio, May 3, 1893, died at her home near Grantsville, Md., Sept. 8, 1955; aged 62 y. 4 m. 5 d. On Dec. 10, 1911, she was united in marriage to John A. Beiler. To this union were born 9 children. One son (Clarence) preceded her in death. Surviving (besides her husband) are the following sons and daughters: Elizabeth—Mrs. John J. Colflesh, Charlottesville, Va.; Verna, Reading, Pa.; Joseph, Washington, D.C.; Jonas, Melvin, Lydia, Mary Lou, and Edna, all of Grantsville. Also surviving are one brother (J. N. Byler, Akron, Pa.), one sister (Mrs. J. C. Kauffman, Middlefield, Ind.), 2 half-brothers (Melvin C. Miller, Kinross, Iowa, and Lester Miller, Nappanee, Ind.), one half-sister (Mrs. Rudy Yoder, Milford, Ind.), 5 stepbrothers and sisters, 8 grandchildren, and many other relatives and friends. She accepted Christ in her youth and served Him faithfully until her death. Although she was handicapped by a stroke thirteen years ago, and spent the last year of her life in a wheel chair, she was cheerful and uncomplaining. She enjoyed going to the house of God to worship Him and was there on the Sunday before her death. Funeral services were held at the Casselman Mennonite Church (of which she was a member) in charge of Paul Bender and Roy Kinsinger. Interment was made in the cemetery at Springs, Pa.

Blosser, Samuel W., son of the late Peter and Elizabeth (Weldy) Blosser, was born at Versailles, Mo., Sept. 5, 1874; died at Goshen, Ind., July 23, 1955; aged 80 y. 10 m. 18 d. On Jan. 11, 1910, he was married to the former Maggie Stichter, who survives him. Also surviving are 2 daughters (Martha, at home, and Mabel—Mrs. Royal Miller of Goshen), one son (Roy of Sheffield, Ill.), one foster son (George Lilley, now in Germany), 2 brothers (Henry of Wakarusa, and Joe of Tampico, Ill.), and 7 grandchildren. He was a Christian for many years and a member of the College Mennonite Church for more than 20 years. During his long illness, he was patient and greatly appreciated the help of those who ministered to his needs. Funeral services were conducted at the Yellow Creek Mennonite Church by Leland Bachman and John H. Mosemann, with burial in the adjoining cemetery.

Eigsti, Lydia, daughter of the late Sebastian and Magdalene (Goldsmith) Gerig, was born near Wayland, Iowa, March 2, 1873; passed away Sept. 9, 1955, at her home in Morton, Ill.; aged 82 y. 6 m. 7 d. On Dec. 25, 1898, she was united in marriage to Jacob Eigsti, who preceded her in death on July 23, 1949. Their golden wedding anniversary was celebrated just prior to the passing of the husband. Surviving are 5 sons (Emery, Denver, Colo.; Mahlon, Hesston, Kans.; Orrie, Normal, Ill.; Willis and Clayton, Morton), one daughter (Minnie—Mrs. Martin Swedberg, Morton), a brother (Jacob Gerig, Wayland, Iowa), 5 sisters (Mrs. Anna Wyse, Mrs. D. W. Orendorf, Mrs. Eva Leichty, Mrs. Minnie Sutter, and Mrs. Lizzie Roth, all of Wayland), 13 grandchildren, and 7 great-grandchildren. Two brothers and 3 sisters are deceased. Since Feb. 1954, she has been confined to her wheel chair. Many were the days of severe suffering from arthritis, but through it all she demonstrated the hardiness of her generation and her confidence in her Lord. Early in her life she became a Christian and united with the Mennonite Church. Funeral services were held at the Morton Mennonite Church, Sept. 12, with Kenneth G. Good in charge. Interment was made in the Pleasant Grove Cemetery.

Fierheller, Anna, daughter of Fred and Mary Mackey, was born near Lanark, Ill., Sept. 24, 1873; passed from this life on July 29, 1955; aged 81 y. 9 m. 5 d. Her marriage to William Fierheller took place in 1902. Survivors include her husband and one daughter (Mrs. Marian Moore, Flint, Mich.). A daughter and a sister preceded her in death. For many years she was an active member of the Church of the Brethren, serving by the side of her husband who was a deacon in that denomination. In recent years they united with the Freeport Mennonite Church and were faithful members.

Headings, infant son of Robert and Joyce (Snow) Headings of Salem, Oreg., was born at Salem General Hospital on Aug. 26, 1955; passed away Aug. 27; aged one day.

Headings, Ronald Eric, infant son of Robert and Joyce (Snow) Headings of Salem, Oreg., was born at Salem General Hospital on Aug. 26, 1955; passed away Aug. 31; aged 5 days.

The twin sons leave their parents, grandparents (Mr. and Mrs. Elton Snow, Lakeview, Oreg., and Mr. and Mrs. Marvin Headings, Salem, Oreg.)

Landis, Mary E., wife of Harry C. Landis, Lititz, Pa., was born July 4, 1900, to Hiram and Amanda (Reist) Witmer, near Mt. Joy, Pa.; departed this life suddenly July 6, 1955, following a chest operation in the Lancaster General Hospital; aged 55 y. 2 d. After an illness of four weeks she submitted to the operation, hoping it would bring her better health. She was prepared for whatever God had planned for her; her favorite verse then was Isa. 41:10, "Fear thou not; for I am with thee." She was one of 5 children, and first to be called home. She was a faithful member of the East Petersburg Mennonite Church, and a Sunday-school teacher for many years. She was united in marriage to Harry C. Landis in June, 1923. They moved to a farm near East Petersburg where they lived for 32 years. They were blessed with 5 children. She was preceded in death by her parents and by her oldest daughter (Margie) who with her husband and son Lamar were killed in an auto-train crash four years ago. One son of that family, Carl, survived and made his home with his Grandpa and Grandma Landis, and she gave much time to Carl in trying to be a mother to him. She is survived by her husband, 4 children (Esther—Mrs. Robert Lefever, Willow Street, Pa.; Theda—Mrs. Abram Siegrist, Manheim, Pa.; J. Omar, in I-W service in Cleveland, Ohio; and Joyce, at home), 6 grandchildren, 3 sisters and one brother (Stella—Mrs. Albert Nissley, J. Earl, Anna—Mrs. Elam Sherer, and Alta—Mrs. Phares Bomberger). Funeral services were held at the East Petersburg Mennonite Church, July 8, with James Siegrist, Irvin Kreider, and Henry Lutz participating. Burial was made in the adjoining cemetery.

Long, Jacob Monroe, aged 77, was born near Goshen, Ind., on July 4, 1878, and was a lifelong resident of that community. Fifty-four of his years were a Christian companionship with the former Jennie V. Yoder, to whom he was married on June 4, 1901. It was clear to all who knew him well that some of his highest satisfactions were found in a strong home life and a deep concern which followed his sons, daughters, and grandchildren as they moved into their own lives of vocation and service. Those who benefited from this spiritual concern and who survive him include his wife, 3 sons (Raymond M., Nappanee; G. Maurice, Osceola; C. Warren, Tiskilwa, Ill.), one daughter (Helen—Mrs. Jess M. Delcamp, Goshen), one brother (Noah, Goshen), 10 grandchildren, and 4 great-grandchildren. His Christian influence reached far into churches of many communities. Frequently he used his skills in helping build places of worship. Included in these were the Mennonite churches in North Goshen, Bayshore, Sarasota, Fla., and Bellevue, Peoria, Ill. Funeral services were held in the Yoder Funeral Home, Goshen, on July 19 in charge of S. C. Yoder and J. H. Mosemann. Interment was in the Violet Cemetery.

Martin, Elizabeth, daughter of the late George and Louise (Hartung) Holst, was born in Wilmot Twp., Ont., Nov. 20, 1895; passed away in the Milverton, Ont., Nursing Home after a lengthy illness on Aug. 25, 1955, aged 59 y. 9 m. 5 d. In 1911 she accepted Christ and was baptized, and remained a faithful member of the Geiger Mennonite congregation until her death. On Nov. 20, 1929, she was married to Isaiah Martin, who survives her, together with one son (Nyle) at home. Also surviving are 2 brothers (Jacob of Pine Hill, and David of Breslau). One sister and one brother predeceased her. Funeral services were conducted from the Geiger Church on Aug. 29 in charge of Elmer Grove and Moses Roth, with burial in the adjoining cemetery.

Martin, Lester J., oldest son of Abraham and Mary (Riehl) Martin, was born near Salem, Ohio, Aug. 17, 1938; met instant death on Aug. 1, 1955, in an auto accident near Huntsville, Ont.; aged 16 y. 11 m. 15 d. He with 3 other Salem boys left home on Saturday to spend the week end with their sisters at Markham, Ont. On Monday morning they, with 2 Canadian boy friends, planned to go fishing. They ran into a dense fog and crashed head-on into another car. Lester and Elvin Witmer were instantly killed. The other passengers in both cars were hospitalized. We certainly are reminded to be ready at all times.

He leaves his parents, 3 sisters and one brother (Edna—Mrs. Maynard Ressler, Newcomerstown, Ohio; Elva—Mrs. Harvey Nighswander, Stouffville, Ont.; Martha and Leroy at home), one cousin (Ray Riehl, Grand, Ohio; who was raised in the home), and other relatives and friends. One sister and a little niece preceded him in death. He faithfully attended church services and had a desire for the deeper things in life.

Double funeral services were held at the Pleasant View Mennonite Church on Aug. 5 with David Weaver, Cecil Reesor, Frank Nice, and Abram Good in charge. Burial was made in the church cemetery.

Mast, Carrie, daughter of the late Wm. and Mary Hostetler, was born near Walnut Creek, Ohio, Oct. 9, 1872; departed this life after an extended illness at her home in Sugarcreek, Ohio, Aug. 20, 1955; aged 82 y. 10 m. 21 d. In her youth she united with the Walnut Creek Church, retaining her membership until death. On Feb. 1, 1891, she was united in marriage to Enos Mast. One daughter and 2 sons came to bless this union. Her husband and one son preceded her in death. Surviving are the daughter (Mrs. Ray Richardson, Sugarcreek, Ohio), one son (Walter, Warren, Ohio), 9 grandchildren, 17 great-grandchildren, 3 sisters (Mrs. Mabel Hartzler, Smithville, Ohio; Mrs. Wm. Flinner and Mrs. Emma Shutt, of Sugarcreek), and many other relatives and friends. Funeral services held at the Walnut Creek Church on Sept. 1 were in charge of Paul R. Miller. Interment was made in the Union Hill Cemetery, Sugarcreek, Ohio.

Nesselrodt, Charles Franklin, son of the late Jackson and Sarah Susan (Shaver) Nesselrodt, was born near Ft. Seybert, W. Va., on Sept. 25, 1882; departed this life Aug. 28, 1955; aged 72 y. 11 m. 3 d. He was a member of the Pleasant Grove Mennonite Church since a young man. He was twice married; his first wife, Martha R. Membert, preceded him in death in 1915. Surviving are his second wife (Blanche Delawder), and the following children (Hobart, Lester, and Harry, of Harrisonburg, Va.; Jack of Bergton, Va.; Alice—Mrs. Russel Nesselrodt, Broadway, Va.; Annie—Mrs. Orville Shrieve, Lynchburg, Va.; Virginia—Mrs. John Bean, Winchester, Tenn.; Forrest and Ira in the U.S. Army; and Floyd and Harlan at home). One son preceded him in death. Also surviving him are one sister (Mrs. Virginia Walker, Broadway), and one brother (Joe, Ft. Seybert, W. Va.). Funeral services in charge of Timothy Showalter and Lloyd Hartzler were held Aug. 30, 1955, at the Pleasant Grove Mennonite Church with interment in the adjoining cemetery.

Schmitt, Wesley Warren, son of Peter and Etta Schmitt, was born at Goshen, Ind., on Feb. 2, 1955; passed away July 23, 1955; aged 5 m. 21 d. He was unwell from birth and received the loving care which parents are so eager to give to their children. Besides the parents, he is survived by one brother and one sister. Graveside services were conducted in the Violet Cemetery by John H. Mosemann.

Shantz, Abraham G., son of the late Mr. and Mrs. Abraham Shantz, was born at Shantz Station, Ont., on March 17, 1882; died suddenly at his home, Preston, Ont., on Sept. 6, 1955, aged 73 y. 5 m. 20 d. On June 15, 1910, he was married to Tena Hallman, who died April 3, 1951. Surviving are 2 sons (Ross of London, and Glen of Preston), 2 daughters (Delores—Mrs. Cecil Mader of Breslau, and Marie—Mrs. Alfred Tuletzki of Fishers Mills), 2 sisters (Mrs. Eliza Brox, Edmonton, Alta., and Nancy—Mrs. Peter Martin, Kitchener). He became a Christian in the days of his youth and had a keen conception of the way of the Christian life. Death was not unexpected to him. Occasionally he would remind us that he believed his departure was near at hand. Funeral services were conducted at the Cressman Mennonite Church on Sept. 9 in charge of Carl J. Rudy, Merle Shantz, and Oscar Burkholder.

Wickey, Susan, wife of Jacob S. Wickey, was born in Lagrange Co., Ind., Feb. 27, 1897; died almost instantly after being thrown from a horse-drawn buggy when the horse ran away near Shipshewana, Ind., Aug. 17, 1955; aged 58 y. 5 m. 21 d. She was a lifelong resident of Lagrange Co., and the daughter of the late John J. S. and Barbara Miller. She was a faithful member of the Amish Church. She leaves her husband, 4 sons (Amos, Lagrange; John, Middlebury, Ind.; Samuel, North Africa; and Perry, Lagrange), one daughter (Barbara—Mrs. Melvin Chupp, Goshen, Ind.), 8 grandchildren, 3 sisters (Anna—Mrs. Albert Hochstetler, and Lizzie—Mrs. Dan Frey, both of Topeka, Ind.; and Pauline—Mrs. August Wickey, Centerville, Mich.), and 4 brothers (Sam, Topeka; Joe, Etna Green, Ind.; Cornelius and Valentine, Goshen, Ind.). One daughter (Pauline) preceded her in death. Funeral services were held at the Leroy Yoder home on Aug. 20.

Witmer, Elvin Wenger, son of Enos and Hannah (Wenger) Witmer, was born Feb. 6, 1939, at Salem, Ohio; was suddenly called home in an automobile accident near Huntsville, Ont., on Aug. 1, 1955; aged 16 y. 5 m. 25 d. He and 5 other boys were on their way to northern Canada to spend a few days fishing when their car crashed head-on into another car which was shrouded in a pocket of dense fog. Elvin and another boy, Lester Martin, were instantly killed. The other occupants of both cars were hospitalized. We are reminded that "there is but a step between me and death." "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

He leaves his parents, 6 brothers and 4 sisters (Elmer, Columbiana, Ohio; Ralph, Salem, Ohio; Daniel, Orrville, Ohio; Stella—Mrs. Elmer Reesor, Unionville, Ont.; Owen, Tournavista, Peru; Vesta—Mrs. Ross Landis, Tigard, Oreg.; James, Homer, Esther, and Marjorie, at home), one aged grandfather (Daniel Witmer, Columbiana), and many other relatives and friends. One sister preceded him in death in infancy. He accepted Christ as his personal Saviour, Aug. 15, 1954; and left a bright Christian testimony wherever he went.

Double funeral services were held at the Pleasant View Mennonite Church near Columbiana, Ohio, on Aug. 5 with Cecil Reesor, David Weaver, Frank Nice, and Abram Good in charge. Burial was made in the church cemetery. All the family were present for the funeral except Homer, who was injured in the same accident.

Ziegler, Sadie, daughter of Abram and Lavina (Amstutz) Burkholder, was born Nov. 15, 1877, near Rittman, Ohio; died after a brief illness at the Dunlap Memorial Hospital, Orrville, Ohio, on Sept. 9, 1955; aged 77 y. 9 m. 25 d. On April 14, 1901, she was united in marriage to Samuel J. Ziegler. They were blessed with one daughter (Dorothy—Mrs. Kenneth Hilty of Orrville), and 3 sons (Glenn of Madisonburg; Edwin of Creston, and Russell of Dalton). Besides her husband and children, she is survived by 3 sisters (Lydia—Mrs. Truman Yoder, Orrville; Mrs. Ida Amstutz, Dalton, and Linda—Mrs. Israel Wirth, Akron), and 3 brothers (John, Orrville, Wesle, Twin Falls, Idaho, and Ed R., Canton), 9 grandchildren, 3 great-grandchildren, and many other relatives and friends. In her youth she accepted Christ and became a member of the Crown Hill Mennonite Church. Later she became a charter member of the Orrville Mennonite Church. She was a good homemaker and mother, and faithfully attended the services of the church. Memorial services held at the Orrville Mennonite Church on Sept. 12 were in charge of I. W. Royer, assisted by Lester Graybill. Interment was made in the Oak Grove Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

God and Israeli, by L. Sale-Harrison; Van Kampen Press; 1954; 151 pp.; $2.00.

A prophetic scholar with a comprehensive knowledge of Jewish matters in relation to ancient and modern history of the Holy Land has provided a fresh analysis of happenings there. The book is concerned with the literal fulfillment of Bible prophecy and discusses the beginnings of Zionism and the return to the Holy Land; it tells about the political, educational, religious, economic, and industrial progress, and enlightens also regarding the conflict between Jews and Arabs, the discoveries of archaeology, and the future of the Jews.

The emphasis is on God carrying out His plans and fulfilling His own Word. Thus the book increases faith in the infallibility

of the Bible and increases interest in the Jews and concern for their welfare. The living facts regarding what is happening in human history today inspire zeal for helping to promote God's work in the world.

This small book gives a fairly complete picture of marvelous current events in Palestine. Every minister of the Gospel, every high-school and college student, and all Christians should have this knowledge that an expert on international affairs has written on prophecy and the Jew.—Edwin L. Weaver.

Items and Comments

William Tomer, author of the famous hymn "God Be with You Till We Meet Again," was once choir director of the Calvary Mennonite Brethren in Christ congregation in Finesville, New Jersey.

* * *

Evangelist Charles Templeton says: "The so-called revival sweeping America isn't permanent or genuine. Most people seem to want God as you want a hot water bottle in the night to get you over a temporary discomfort. Oddly enough, though there is a statistical increase in religious interest, there is also an increase in the number of criminals and the seriousness of their offense. The statistical columns reveal the nation increasingly Christian. The news columns reveal the nation increasingly pagan. Any genuine revival of religion will have to go beyond the mere concern to have God as a convenience and come to the point of dedication to Him and to His Word."

* * *

A new system of mail service for more rapid delivery of first-class and air-mail letters to the Chaco colonies in Paraguay has been set up by the colony leaders. Under this new system letters may be addressed to the MCC postal address in Asuncion. There it will be sorted for the various colonies and sent by regular weekly air flight to Filadelphia. Air-mail and first-class letters should be addressed as follows:

Name of addressee
Colony
Name or number of village in colony
Casilla de Correo 166
Asuncion, Paraguay

This service is for air-mail and first-class letters only. Parcel post should continue to be handled as before.

* * *

Life magazine, as the conclusion of a series of articles on the world's great religions, will have a special Christmas issue dated December 26 which will devote 100 pages to the presentation of Christianity.

* * *

According to Clifford S. Hartzell, president of the International Union of the Gospel Missions, there are at least 2,000,000 homeless, transient men in our nation needing the ministry of the rescue mission. But less than half of the 280 cities in the United States with a population over 40,000 have a responsible rescue mission.

* * *

Sunday schools will have to recruit 12,000 new teachers and add 400,000 classes every week just to keep pace with the population growth in the United States and Canada.

* * *

Racial desegregation in schools is making advances in a number of states. Communities in ten different states have announced plans for integration wholly or in part this fall or by 1956. However, opposition to desegregation is stiffening in much of the Deep South. Some state officials are active in this opposition and a number of private organizations are at work.

* * *

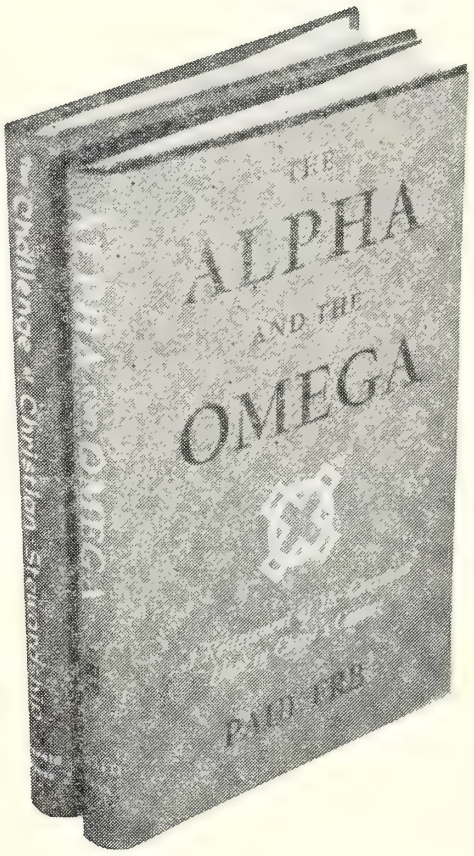
The Mennonite Brethren Church is establishing a Biblical Seminary in connection with its Pacific Bible Institute at Fresno, Calif. D. Edmond Hiebert and P. R. Lange, both former members of the faculty at Tabor College in Hillsboro, Kans., are members of the faculty of the new seminary.

* * *

Brethren Life and Thought is the name of a new journal being published by the Church of the Brethren. The editor is E. K. Ziegler, Roanoke, Va.

READ

TWO VERY STIMULATING BOOKS



The ALPHA and The OMEGA **Paul Erb**

The Alpha and The Omega in a dynamic style wonderfully restates the Christian's heritage of hope for the future.

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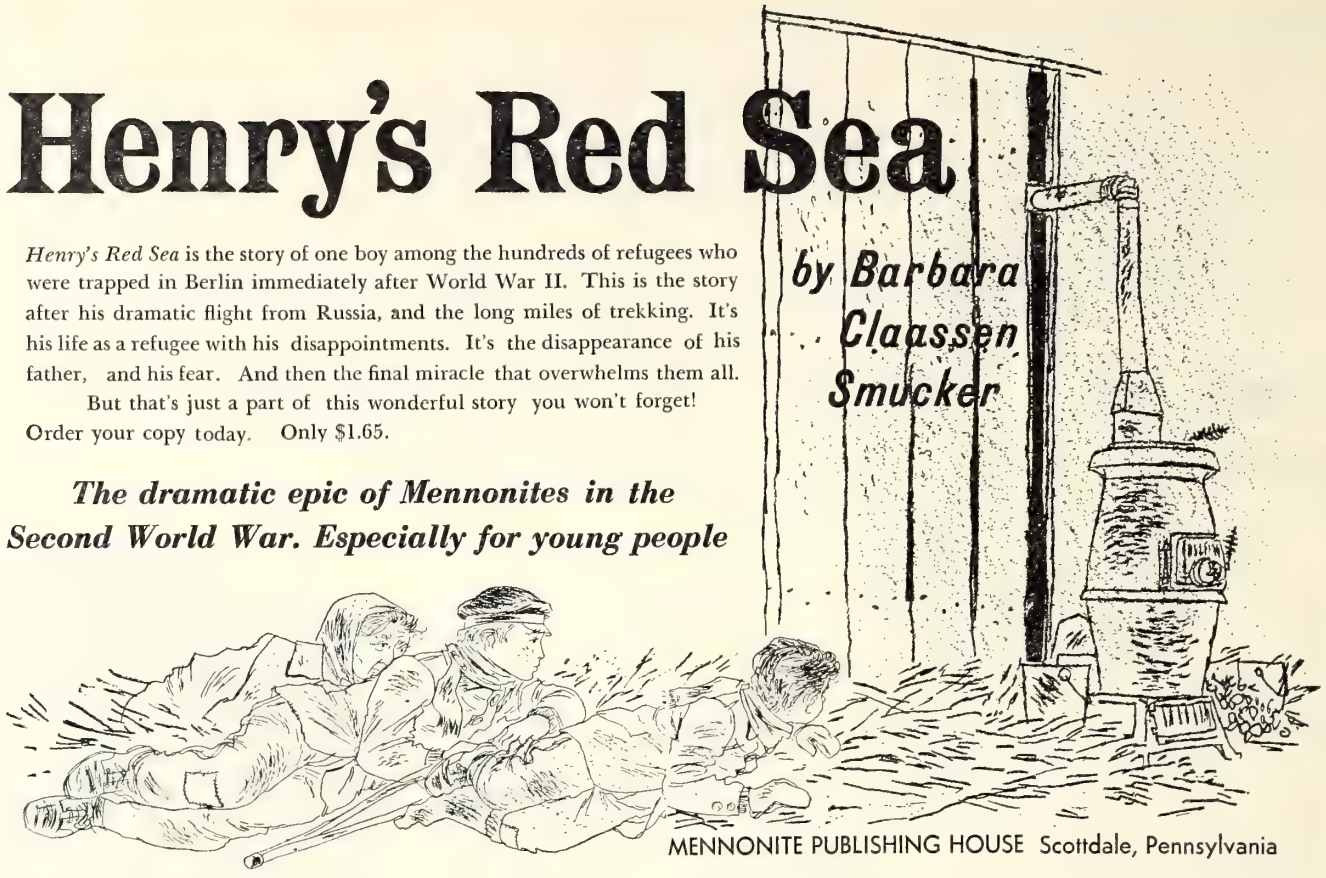
Henry's Red Sea

Henry's Red Sea is the story of one boy among the hundreds of refugees who were trapped in Berlin immediately after World War II. This is the story after his dramatic flight from Russia, and the long miles of trekking. It's his life as a refugee with his disappointments. It's the disappearance of his father, and his fear. And then the final miracle that overwhelms them all.

But that's just a part of this wonderful story you won't forget! Order your copy today. Only $1.65.

by Barbara Claassen Smucker

The dramatic epic of Mennonites in the Second World War. Especially for young people



MENNONITE PUBLISHING HOUSE Scottdale, Pennsylvania

ABOUT THIS NEW BOOK

It is now eleven years since Peter and Elfrieda Dyck met Henry Penner in a refugee shelter, deep in Berlin. Why he was hidden from the world and hopelessly lost eleven-year-old Henry did not understand. And no one could tell him!

In this newly published book by Barbara Claassen Smucker young readers will realize the significance of MCC work—for they will see it through refugee eyes. They will understand the danger and discouragement and the kind of spiritual strength that such existence demands.

HENRY'S RED SEA is an excellent book for family reading. Young people will enjoy its excitement and adventure, and mature readers will sense the deeper significance of this book for our own times.

The Assemblies of God are planning to build a $3,000,000 headquarters building at Springfield, Mo.

* * *

Special permission for a Roman Catholic priest to locate permanently and carry on a Christian ministry in Saudi Arabia has been granted by King Saud. He will serve as chaplain for the large foreign population in and around the oil port of Dhahran. Some 5000 Americans are in that area, either as workers of the Arabian American Oil Company or as servicemen at the United States Air Base.

* * *

The Colorado Supreme Court dismissed a dispute between majority and minority factions of a Fort Collins Baptist Church. It held that civil court has no authority to inquire into ecclesiastical, spiritual, or doctrinal questions or the affairs of an independent congregation or church.

* * *

Dr. Bob Jones, Sr., founder of Bob Jones University, said in a radio address that integration might tend to weaken the spiritual heritage of the southern Negro. This, it seems to us, is a bit of rationalizing by Christians who are not quite willing to face up to the issues.

* * *

Recognition of Communist China by the United States would be "an eternal blot on our national conscience," Dr. Henry H. Savage, President of the National Association of Evangelicals, declared in a letter to President Eisenhower.

* * *

The House of Bishops of the Protestant Episcopal Church were told in its session at Honolulu that alcoholism is the most serious and the most pressing problem in the American's social life.

* * *

The Church of England in Canada has changed its name to the Anglican Church of Canada.

A Lutheran high school, the first in the city, opened in Denver this fall with an enrollment of 60 students. There are nine Lutheran elementary schools in Denver with an expected fall enrollment of 1200. The Lutheran parochial school movement in Denver started three years ago.

* * *

More than a third of all Roman Catholics who were married in Iowa during 1953 were wed to non-Catholics, according to a report read at the annual meeting of the American Sociological Society.

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Gospel Herald

TUESDAY, OCTOBER 4, 1955. VOLUME XLVIII. NUMBER 40

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Goals for 1955-1957

(Adopted by Mennonite General Conference, Aug. 26, 1955)

Believing that it is ever God's will to lead the Mennonite Church into new spiritual conquest and into new accomplishments in His cause, we shall endeavor by His enabling to achieve, among others, the following goals in the 1955-57 biennium:

1. Spiritual renewal through prayer and a return to New Testament Christianity, striving especially to express the Anabaptist concepts of the church.

2. Find ways in which we may resist the encroachments of materialism as they crowd upon us in this era of luxurious living, so that our preaching of the lowly Jesus may not be hindered.

3. Bring our practice of baptism to New Testament-Anabaptist standards, as a seal of a saving and understanding faith.

4. Extend the practice of every-member evangelism.

5. Revivify the Sunday evening service, along the lines approved by General Conference action.

6. Make the Sunday-school Convention of 1956 an effective stimulus to better teaching.

7. Make available for our teaching service the new and better graded materials.

8. Increase by several thousand the subscription list of the official church organ as we endeavor to place it in every home.

9. Make the Mennonite Encyclopedia and the new translation of Menno Simons available in all our communities.

10. Exceed the goal in the several Missions Weeks.

11. Enter one new foreign field with the Gospel witness each year.

12. Increase our witness through relief work, voluntary service, and disaster service.

13. Establish at least fifty new congregations.

14. Conduct in every conference district study conferences on church organization and the work of the ministry.

15. Strengthen world-wide Mennonite witness through the Sixth Mennonite world fellowship.

16. Increase our membership by at least 5,000.

17. Develop new convictions concerning stewardship and Christian sharing.

18. Make really effective the Commission emphases in each year: "Christian Nonconformity" in 1955, "Knowing and Using the Bible" in 1956, "Co-operation for Effective Service" in 1957.

19. Strengthen our church schools through more spiritual objectives, better faculties, and more adequate support.

20. Make a stronger impact on our world through evangelism, service, and a positive testimony to our faith.

21. Bring our people to implement our newly adopted positions on nonconformity and race relations.

22. Add two or more conferences to General Conference as a symbol of a growing unity.

23. Extend more widely throughout the brotherhood the services of Mennonite Mutual Aid and its subsidiaries.

24. Take definite steps to retain and improve the quality of our congregational singing.

[*Reprints of these goals may be ordered from Mennonite General Conference, Mennonite Building, Scottdale, Pa.*]

"I Will Build My Church"

BY LEROY KENNEL

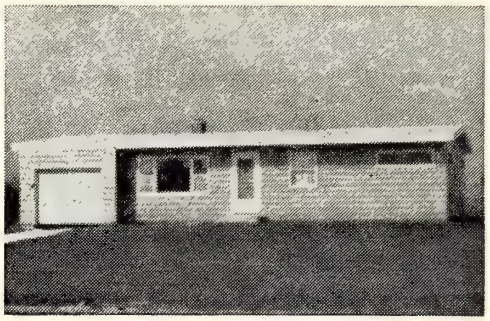
Jesus' supreme life intention was to build the church. If our life intention is to be identical with His, we need to rethink His words as stated in Matthew 16:18 following. As seen in this setting we note the church as the fulfillment of Christ's work on earth. Ephesians puts it that He loved the church so much that He gave Himself for it.

The description and definition of the church given in the Bible is primarily that of a unique fellowship. It is composed of the new, not the old. Simon's confession of Christ as Saviour and Lord was foundation faith that Jesus rewarded by renaming him Peter, the rock. It is the redeemed, those morally, mentally, and spiritually remade, that compose the church—those who by the Spirit recognize their sin and come to Christ in a committal of faith.

The church is continued by the disciplined, not the lazy. If any man will follow me, he must deny himself, take up his cross. The athlete, business executive, housewife, schoolteacher, and farmer all know the necessity of hard work, careful evaluation, cutting of corners, improvement. The church is continued by embracing all men, not the select few. The great tragedy in history is the Jewish failure to recognize that God's love was for all people, that they were to be not only recipients but also sharers of this grace. Failure then and today is evident when individuals and churches assume a monopoly on God's blessings.

The church at Lombard, Ill., was born out of a missionary conviction. Mennonite families, who had moved to this area and who for over two years had been meeting together in homes for fellowship, prayed for guidance, help, and support for ministering to the population that was doubling and is now tripling. Today's testimony is "Hitherto hath the Lord helped us."

On September 11, 1955, the church parsonage was dedicated, and followed with open house. The afternoon service was in charge of Ivan Brunk, chairman of the Lombard church building committee. Carl Lemcke, president of the Flowerfield Association (a subdivision of Lombard of approximately 100 homes in which the church parsonage is located), gave a welcome. Chris Graber, co-ordinator of the newly organized Illinois Mennonite Service Organization and Field Worker for the Illinois District Mission Board, brought greetings. (As a project of this organization over 70 men traveled from the Fisher, Hopedale, Flanagan, Morton, Pleasant Hill, Metamora, Roanoke, Tiskilwa, and Freeport churches to assist with the work. The pastor gave a response following the dedication and consecration prayer in charge of C. Warren Long, Tiskilwa, Illinois. The closing prayer was given by Ralph Imhoff, president of the Illinois Mission Board. Special music was arranged by Marvin Dirks.



The Lombard Parsonage

A large crowd was present in the front of the home for this occasion. In addition to members of the I-W units and the local members, a number of families from Flowerfield were present. Laurence Horsts, Ralph Kings, Frank Kings, and Mario Snyders were among those attending from Chicago. Other congregations represented were Metamora, Roanoke, Sterling, Tiskilwa, and Freeport. Present also were Earl Maust from the Mennonite Hour Quartet and at present a student at Northwestern University, and Don Heiser, missionary appointee to the West Indies.

The Lord will continue to build His church upon the rock of faith, upon a complete acknowledgment of Him and His work. To this, the Lombard fellowship pledges itself anew. For this, we solicit continued interest, prayers, and support.

Lombard, Ill.

♣

A proposal to drop the word Protestant from the name Protestant Episcopal Church in the U.S.A was defeated by the House of Deputies of the church's 58th General Convention in Honolulu. Clerical members were about divided in their opinion, laymen were five to two against dropping the word Protestant from the title. Charles P. Taft of Cincinnati led the fight against the change. He said it would "seriously affect our relationships in our communities."

Our Readers Say—

One of the many articles that impressed me was "A Concern" by Virgil Vogt in the August 23 issue. It seemed worthy of more prominence. Perhaps not only in administrative procedures but in our total church life we are farther from Anabaptist and New Testament principles than we realize. We need more than a vain assent to the "all things"; let us give ourselves humbly to our Lord and our brethren in a living, spiritual fellowship.—*J. Lester Brubaker, Rohrerstown, Pa.*

* * *

I noticed in the Items and Comments a small note that 8½ per cent of men choosing I-W service from all the Mennonite constituencies of the Mennonite Central Committee have been serving in church-related opportunities, mostly on a sacrificial basis.

On the basis of Mennonite Central Committee figures circulated in June, we have computed a comparable figure from the Mennonite Church. If our calculations are accurate, we discover that as of May 19 this year there were approximately 17 per cent of the men from the Mennonite Church in I-W service who were serving in church-related service opportunities.

During the month of July, for example, there were approximately 60 members of the Mennonite Church in Pax service in Europe, South America, the Near East, as well as Korea. There were more than 200 in MRSC and MCC Voluntary Service programs. In addition there are a few others serving in institutions and mission programs of the Mennonite Church who are not associated with one of the two service programs. It should be noted that of the last figure (on voluntary service participation), that somewhere between 40 per cent and 50 per cent of the voluntary service participants are men serving for I-W credit. Having said that, however, we should note that all our service programs are in desperate need for personnel. There are many more openings than we can fill at the present time and we trust that the Lord will lead workers into the work of His vineyard.

—*Boyd Nelson, Elkhart, Ind.*

* * *

Was impressed and encouraged to read the article, "Neglected Ordinance," by Mary Fly in Aug. 16, 1955, HERALD. She stated my conviction, and the conviction of others as well. I appreciate the GOSPEL HERALD.—*Fannie Horst, Orrville, Ohio.*

* * *

In the issue of Aug. 16, 1955, the "Prayer of a Modern Pharisee," there were about six things this "Pharisee" was thankful for: being a North American; being from the U.S.A.; a Gentile; a Protestant; a Mennonite; an "Old" Mennonite.

I would say that the person who isn't thankful for those blessings and telling God so, should awake to his opportunities and fall on his knees, thanking God for blessings that are taken for granted.

Eph. 5:20 instructs us to give "thanks always for all things unto God and the Father. . . ."

Let us not brand a person as a Pharisee because he is giving thanks or because he belongs to the old Mennonites and is grateful for the privilege.—*Mark R. Wenger, Dayton, Va.*

♣

Christianity is not your Sunday suit; it is your work clothes.

Lorie C. Gooding

GOSPEL HERALD

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EDITORIAL

Primary and Secondary Doctrines

Guest Editorial

A letter from a reader in a recent issue of this paper explained the position of a national church organization concerning war and peace. The letter stated that the group considered the Scriptural teaching of nonresistance to be a secondary doctrine.

From the point of view in which the letter was made the classification may be justified. The Bible teaching on war does not belong and is not dependent on the doctrine of salvation.

To label a doctrine "secondary," however, presents a dangerous situation. The influence of this approach on the Mennonite Church is the present concern of this editorial. There are too many Mennonites, even in Canada, who have been strongly influenced by militaristic and nationalistic church groups and teachings. This has brought about a condition where many are content to say, "We believe it, but we don't preach it."

But the church of Christ must preach what the Bible teaches and what it believes. When so much of our money goes into war weapons, and so many of our youths are in the forces, the church should have something to say.

We expect the church to speak against materialism, alcoholism, and immorality. But as regards militarism we are told we should remain silent, because after all "that is secondary." This writer finds it difficult to believe that a small war which in Korea produced 300,000 war widows, 15,000 vagrant adolescents, and 125,000 orphans and abandoned children, is altogether secondary and outside of the scope of the church's prophetic mission.

The Bible does not make the distinction between primary and secondary doctrines man is inclined to make. Christ does not separate our relationship to God and our relationship to our fellow men. Summarizing the will of God for man, He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

The second is like unto the first. Moreover, how can anyone say he loves God, whom he does not see, if he does not love his brother whom he sees?

It is our opinion that the current revival is so shallow or not a true revival at all, because too many of the ethical demands of New Testament Christianity are placed in the "secondary" column. We can't separate the Christian faith and the Christian life. We may not separate the root and the fruit of the Gospel.

There is a growing interest in the Biblical teaching of nonresistance among Christian confessions everywhere. There certainly is a need for its demonstration in the world today. The Mennonite Church must remain true to its historic confession and guard against watering down its message to conform to the rest of Protestantism, even if it appears in highly tempting and pious forms.—Frank H. Epp in *The Canadian Mennonite.*

Love Is Important

Is the work we do most important or the spirit in which we do it? Is zeal and efficiency in getting work done to be commended, or the motive and practice of love in all the relations which are involved? Would it be better to do less work, and give primary attention to keeping the relationship of love among workers up to the full Christian standard? Does the work of the church require that feelings be hurt, that people be sacrificed right and left so that the program go forward? Are strained relationships the price of getting things done?

A little article that deserved wide reading was published in the GOSPEL HERALD issue of August 23. It is entitled, "A Concern." The exigencies of page makeup tucked it in where some may not have seen it. If you still have that issue, please read the article—a second time, if you have already read it. It was referred to with deep feeling by Bro. O. O. Miller in his General Conference speech on "The Church Expressing the Love of God." To have one of our young men see along the road of our Christian activity and service "the scars and debris of strife, misunderstanding, jealousy, and competition" should occasion among us all deep humility and searching of heart. Are we ready to accept Bro. Virgil Vogt's verdict? "We need to be primarily concerned in our church administration with 'How' and 'Why' things are done. That something is accomplished must be a secondary consideration."

What's the use of a building program if in the building process we set up lasting rifts of disagreement? Perhaps we should get along without organization if we can't have an election without stabs and wounds. Would it be too radical a departure in all church administration to hold up every new move until it can be taken with everybody feeling good about it? Can we wait on unanimous consent? Paul said the greatest virtue is love. Do we really believe that?

Love delights in putting others ahead. It is ready to give the best possible interpretation to everything it sees and hears. It throws the mantle of charity over all that is ugly. It causes one to deal with others as he would be dealt with. It is strong in understanding and slow to judge. It thinks of people at their best. If love does not motivate and direct us, we do not have a Christian spirit.

As long as factions and ill-will are among us, we are denying the very spirit of love which as a church we profess. Let us strengthen the foundations, that the superstructure of the church may not topple over.—E.

I Am Satisfied, Are You?

BY ORRIE D. YODER

When our Lord, on the eve of His death, took bread and brake it saying, "This is my body which is given for you," and likewise the cup saying, "This is my blood . . . which is shed for many for the remission of sins," I am satisfied that the work of our Lord thus provides both eternal life and forgiveness of sins without our Lord having had to suffer some kind of a "purgatorial" atonement in hell apart from His body and blood, as some seem to think.

Don't you think that His life and blood sacrificed on Calvary is fully sufficient?

When Jesus said to the dying thief, "To day shalt thou be with me in paradise," don't you think that He went to Paradise, and not to hell to suffer?

Del Paso Heights, Calif.

The Wages of Sin

BY WALTER DETWEILER

I walked into the barroom on the corner of Second and Dekalb with the glory of the Lord in my soul and a handful of Gospel ammunition (tracts). I saw him at the other end of the bar, altogether separated from the rest in appearance because of age, and hopelessness, despair, and disgust written all over his sin-pocked face. Approaching him, I said, "Sir, a Gospel message for you?" He looked at me in a longing way and said, "Yes." After a moment's pause, he spoke, "Son, the Lord bless you; keep it up." Such hopelessness and despair I've never seen in any man. I pleaded, "Won't you come down to the mission? We'd like to talk with you." He hesitated, then replied, "All right, I will." Slowly, falteringly, he arose and we led him to the mission and into the quietness of God's sanctuary.

The pastor recognized him immediately and greeted him with love in his eyes. "Why," he remarked, "This is Shingles; he lives down near the river in a house by himself. Shingles, how old are you?" Shingles scratched his head. "I am seventy years old, seventy years old!" It seemed that he could hardly believe that the passage of so many years had occurred in his life. The pastor resumed his questioning. "How long have you been drinking?" It seemed he hardly knew whether or not he wished to respond; then hesitantly he said, "Fifty years. I'm too far gone to be saved."

My heart was touched. What a picture of the way the devil leaves his victims! Bound by drink, King Alcohol ruling their lives, they can't live without it.

He spoke again, "I'm a murderer!" "No, Shingles, not a murderer," a few of us assured him. "Yes, I'm a murderer. I was in World War I and I killed men, shot them down, buried them." Then he pulled his shirt up and showed a bayonet slash down half of his back. "I am a murderer," he insisted. "When I go to bed at night, I can't sleep. I'm a murderer. It was either me or them; they made me do it. That's what I'm going to tell God at the judgment." We tried to comfort him. "Shingles, God will forgive!" "No, no. He wouldn't. I'm too far gone. No, no, He couldn't, if He wanted to. O God, what will I say to Him?"

Then we prayed. Shingles took off his hat, the tears running down his face all the while. We prayed; oh, how we prayed! Then we sang, "When I survey the wondrous cross on which the Prince of Glory died." With twitching face, hat in hand, he listened. "Demands my soul, my life, my all," we finished the song. "Shingles, Shingles, He will save!" "No, no," he insisted. "I'm going home now, right home. God bless you, boys, keep it up."

He staggered out the door, out on the street, and—into the bar. O God, what chains! Bound, enslaved, doomed unless repentant. Slowly, we walked back into the mission, our hearts heavy. Oh, the hopelessness. Friend Shingles, if you would only realize that the devil has no aim but to drag you to hell, destruction, remorse, shame, regret. But the joy, peace of mind, victory, glory, eternal life in Jesus! Wouldn't you surrender your life to Him? For the wages of sin is death—but the gift of God is eternal life through Jesus Christ our Lord. Hallelujah! Souderton, Pa.

Babies and Ministers

BY A BROTHER

This is being written in obedience to an immediate impulse. Babies and preacher competing for the audience, this minute. This is the first article I have ever written during preaching services. The preacher is speaking powerfully, and the babies are screaming lustily. Some of the babies are just prattling noisily, advertising the incompetency of their mothers, to the disgust of their neighbors who came to hear the Word of God, and must listen to a din of babies instead.

This scribe is not a mother, and therefore never could demonstrate as a mother that there are two things that a mother can do with a baby in church. These two things are either keep it quiet, or retire with it. Some of the mothers in this service seem glued to their seats.

Keeping a baby quiet during public worship is an art. But it is an art that a mother can learn. If a mother will take time to study her child, and train it to respect her wishes in the home, she will not experience serious difficulty in church services, neither will those sitting near her. When a baby becomes noisy longer than ten seconds, please retire with it, mothers, for you can not hear anyhow. Others can if you retire.

If you must bring toys, bring rubber toys, and as few as possible. Plastic baby bottles would make less noise if they should fall to the floor. Reverence, love, courtesy, motherly dignity, and the spirit of worship suggest order and quietness in God's sanctuary.

The mothers of some denominations do not bring their babies to church. We do not believe this is right. We like to see babies in public worship and we do not object to hearing a baby's voice occasionally; in fact we like it, when it does not annoy. What we object to is carelessness on the part of mothers with their babies.

Such carelessness is not an inducement for visitors to repeat. Mothers, please bring your babies to church. If your baby should cry sometime, and you should need to retire with it, do not be embarrassed; this is honorable.

"And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. . ." (Acts 21:5).

75 Years Ago

(from Herald of Truth, Oct., 1880)

. . . thirteen persons were received into church by baptism at the Groff's Dale Church. . . twenty-four were baptized, three reinstated, and one received who had been previously baptized, at Weaverland Church, the latter being nearly all unmarried young men and women.

The General Assembly of the Presbyterian Church of Ireland has been agitated this year . . . over the question of instrumental music.

What shall we do with our daughters? . . . Teach them to make bread. Teach them to make shirts. . . . Teach them to wear calico dresses. Teach them . . . to drive a road team or farm wagon. . . .

Thanksgiving Meditations

BY J. C. FRETZ

(The Canadian Thanksgiving is October 10. —Ed.)

I am thankful:

1. For the hard knocks that taught me dependence on God and demanded diligence and discretion.

2. That I was not reared in wealth. I learned from early experiences that it is important to save, to look ahead, to know where the dimes come from and then the dollars.

3. That I was an elder child in a large family. It was valuable to learn and exercise in the care of children before I had my own.

4. For parents who trusted God and assumed the responsibility of discipline in a considerate manner. Not always was I permitted what seemed desirable in my own eyes.

5. For grandparents who did not pamper me but rather registered concern and wise counsel in season.

6. That I did not discover open disagreement between my parents. They dealt with differences, but not before their children.

7. That we were not permitted to entertain undesirable associates.

8. That the selection of hired help was such as to influence us from sinful habits.

9. For miles to walk daily in the elementary years and for more miles to walk for high school attendance. This provided exercise and preparation for studies.

10. That I learned early to be in need, to exercise resourcefulness without supersympathy and petting. Said the poet, "Life is real, life is earnest."

11. To have learned early that actions based on anger are dangerous and expensive and ruinous.

12. To have learned early that our thoughts are all open before God. He taught this through a fever before I entered my teens. Kitchener, Ont.

The Modern Tongues and Healing Movement

Compiled by Grant M. Stoltzfus

(Information for these questions was taken from a pamphlet on the Pentecostal or Holiness movement entitled *The Modern Tongues and Healing Movement* by Carroll Stegall, Jr., of the Presbyterian Church of the United States.)

1. *Why pay attention to the modern tongues and healing movement?*

The movement can no longer be ignored by Christians. The air waves are filled with preachers who proclaim it; newspapers are constantly carrying advertisements about it. Much literature is devoted to promoting it. Many earnest church people are perplexed by it.

2. *Is the tongues and healing movement a new thing in church history?*

It would seem not. Since the beginning of the church, and especially in times of spiritual renewal, there are groups who claim to have the ability to speak with tongues, to heal bodies, and to have visions. Though usually on the "fringe" they nevertheless have had a considerable following. In the second century such groups appeared among the Montanists. During the Middle Ages there are records here and there of persons who claimed to have the gifts of tongues and healing as in apostolic times. During the Reformation it was the Zwickau Prophets and others who gathered followers from the main streams of the Reformation. Usually these movements spent themselves and disappeared with the passing of time.

3. *When did the modern Pentecostal movement begin?*

The year 1900 is usually given as the time when the modern movement was born.

4. *What was its origin?*

A. B. Simpson of the Christian and Missionary Alliance expressed himself casually as believing that speaking with tongues together with a type of Pentecostal healing might be possible for present-day Christians. Neither he nor his movement were ever marked with these "gifts."

5. *Who then launched the movement?*

Some of Simpson's students set out to "recover the gifts." In the late 1890's reports were heard that these gifts were recovered in "Bible schools." In the fall of 1900 a "school" in Topeka, Kansas, received newspaper publicity. In April of 1906 a group met at 312 Azusa Street in Los Angeles where they expected the end of the age to come upon them. "Night after night the meetings continued as scores of people, whipped into a high state of emotional fervor, broke into the babbling torrent of monosyllabic sounds and appeared to be possessed of superhuman power."

6. *How did the movement spread?*

Scores of people who attended these meetings, some coming to scoff, became convinced that the prophecy of Joel was really being fulfilled in its deepest sense. They returned to their communities and carried the movement with them. "It swept like fire across America, and thence across the seas into India, Sweden, and other lands. It is today well established in several foreign countries, although its greatest following is in America."

7. *Was healing also a part of the tongues movement from the start?*

It is not easy to say since research has not uncovered the origin of the modern healing movement, but by 1920 definite healing programs were found in the Pentecostal meetings.

8. *What became the essentials of the Pentecostal belief or theology as time went on?*

Stegall lists three main tenets:

(a) An extreme view (in at least some cases) of the believer's status which rejected the idea of assurance of salvation. Individuals must be saved again and again according to certain followers of this movement.

(b) Sinless perfection "holiness." Not only is one to be saved but he needs to be "sanctified" so as to live without ever sinning in any way whatsoever.

(c) The baptism of the Holy Spirit by which the individual will speak in tongues.

9. *What are some of the methods that these sects use to carry out their program?*

The methods vary. Often Pentecostal churches give their people solid, Biblical food. They stress the called-out nature of the church and denounce certain sins. Sermons are often delivered by preachers in a high-pitched voice that frequently becomes hoarse and ranting.

10. *What are some of the Pentecostal healing methods used at public meetings?*

There are differences, of course, between one healer and another but the procedure often runs like this:

(a) Every person in the healing line must have a card given him at the morning or afternoon service of a supporting church.

(b) The healer then screens those with cards by choosing those he will trust. One prominent healer nearly always (if not always) selects those who are "suffering great internal pains *right now*." He works with them a long time. No one but this healer and the person with "great internal pain" can tell whether they are changed.

(c) Some of the healers specialize on those people who are "blind in one eye" and "deaf in one ear." Regarding these people Stegall says:

"It is with them that all healers are most spectacular and therefore spend most of their time with them. Here again they are aided by a very simple fact: the fact that very few people are really 'stone blind' or 'stone deaf' even in one eye or ear. Most blind people are what is known as 'light blind.' That is, they can see light and shadows. This much 'sight' is all the healer needs to put on an effective 'cure.' Similarly, most deaf people are merely hard of hearing.

"When the deaf come through the line, healers again capitalize on such hearing as they do have. They nearly all have some; either they are able to use a hearing aid (which presupposes some hearing in some degree) or they are able to hear loud sounds. On these abilities the healer plays. One healer presses a large pocket watch against the temporal bone. Even with seriously damaged hearing, this ticking will penetrate the auditory nerve by means of vibration through the bone—the same principle some types of hearing aids utilize. Some healers simply speak in a firm 'projected' voice, sometimes even with the microphone, and call on the deaf person to repeat his words while holding his good ear stopped. The catch in this is that it is impossible to completely stop hearing in a good ear; even with it covered or plugged with the fingers, a surprising clarity of hearing still remains. The reader is invited to experiment with himself also. Have a friend speak in a firm, strong voice, while covering both ears; it is still easy to hear. Such is the test made by healers on the platform."

11. *What of the many testimonials which "healers" produce in print, read over the radio, or announce from their platforms?*

Stegall classifies these testimonials into four groups:

(a) Those which are genuine but the result of psychoreligious stimulation. The same claim is made by Christian Science, Unity, Spiritism, Roman Catholic shrines, patent medicines, etc. Stegall (son of African missionaries) points out that, "Even the witch doctors in Africa, which I saw in childhood, worked some remarkable cures of this sort."

(b) There are testimonials from people at meetings who are convinced they are healed and gladly give their testimonials. Later they realize they were not really healed and deny their testimonials but it is too late.

(c) Some of the cures have been proved to be deliberately manufactured. There is in existence evidence of people who have been paid to appear at meetings claiming an illness and then say they have been cured by the "healer."

(d) Invented stories of healing are passed off as real. One person claims to have died and gone to heaven and then returned. Thus a present-day person claims a place with Enoch and Elijah and even Jesus Christ who went to heaven in physical bodies.

12. *But are there no genuine healings?*

Stegall holds that there is such a thing as divine healing. God does cure the bodies of people today. He states: "The Scripture teaches and experience has demonstrated that God answers prayer in a wonderful and inspiring way and is willing to intervene in sickness to effect healing. But *not* in the Pentecostal manner." For directions in present-day healing see James 5:13-16. The "sober, bedside prayer meeting" with its prayer of faith is a far cry, says Stegall, from the "healing-lines" of the "healers." "The New Testament lists only five persons healed who were spoken of as having faith. It lists 29 healings without any evidence of faith indicated; some of the people were insane, or in a coma, or in a fever and unable to exercise even reason, let alone faith. And how much faith did the corpses raised to life have? . . . The Scripture makes it plain that it is not the faith of the individual that makes the healing—it is the faith of the healer."

13. *What is the future of Pentecostalism?*

To some degree the movement may "outgrow its follies" and indeed has already done so in some places. There are sober and honest men within the Pentecostal churches who deplore the excesses and are working for a Biblical holiness. The growth of Pentecostalism is seen by many as a judgment on old-line denominations who have failed to gather in the "neglected" members of society.

14. *What is a Christian attitude toward this modern tongues and healing movement?*

"Above all let us show love and friendship to the decent and honest people in the Pentecostal churches. They are, after all, our brethren in Christ. We will defend ourselves from all errors; we will try to help them; but we will remember that they are like children playing games. We do not punish children who get too serious with their make-believe; we take them by the hand and lead them, even when they do not want to be led. As for the men at the top who lead in the deceptions and wickedness, we need not concern our hearts with them. They are in God's hands, and it is His business to judge them—not ours."

15. *To what shall we look for a "real solution?"*

"The real solution is a spiritual one. The only wise course for our churches to take is to return with a wholehearted zeal and enthusiasm to the fundamental doctrines of Christianity."

Harrisonburg, Va.

What Say You?

BY J. PAUL SAUDER

Many years ago a Christian woman of our community talked with the superintendent of the Children's Home, saying, "I am so glad that you appreciate contributions of homemade soap. Our cash income is very low, as you know, but I can and like to save the fats and make laundry soap for the orphans. Thank you for giving us the chance to contribute also. We cannot help to pay the Home's bills with our cash, but this we can do and we enjoy doing it."

Such a way of thinking is a lighthouse in any land. We cannot make too much of such type of thinking, for it is so thoroughly Christian. I knew these and other supporters of this children's home quite well, for I was reared there. The love of the brotherhood has kept that home for the friendless and orphan in operation through gifts of love in the form of soap, farm produce, clothing, and cash.

And the brotherhood has multiplied such love in many a year and in many a direction. A few years ago a number of German graduate students were visiting various types of schools in our country and in so doing visited our Christian day school. They enjoyed the singing of our children and said so in most encouraging terms. They asked about our financial support, knowing that we received no support from the state. When they were told that the school was supported by those groups who did work in Europe "In the Name of Christ," a Ph.D. among them exclaimed, "My family was helped by that organization." Since they desired to learn some of our songs, we presented them with a copy of each of our songbooks. Later correspondence indicated that in so doing some more international Christian good will was built up.

One could go on and on, citing praiseworthy efforts of many groups of Christians in many lands, but we must hasten to our point. There is an enemy abroad today whose aim it is to throw confusion into the ranks of any and all who would do things in the name of Christ and for His sake. That enemy would be willing to set peoples against peoples, split Christianity, if need be, only that confusion might result and the very name of Christianity be hated. And if we are not very careful, even we Christians may be blinded by a Christianity-besmirching righteousness (?) that leaves even the very good to be evil spoken of. Our vision of that which is good must not be eclipsed by any recital of faults, national or otherwise. Men of good will must everywhere use their tongues to strengthen the arms of those who even imperfectly try to act in the name of Christ.

My own forefathers came across the briny deep from at least four nations, speaking as many different languages. They and millions of others found raw materials and wide open lands as has rarely happened in the history of the world. Here people of all nationalities lived side by side without barriers of nationality, language, and trade, and men learned from each other. Somehow production has soared, sometimes out of control, so that there are surpluses of grain, cotton, and other products. In the minds of many men a strong "I own this" or capitalistic sense has developed. Such a sense is wrong. A communistic sense, the other extreme, would be wrong also, for it would stifle Christian initiative and our Master has always in His parables encouraged initiative and production. At the same time He has always discouraged selfish capitalism. What He did encourage is a very positive attitude, that of stewardship, the perfect antidote for selfish capitalism and for that disguised greediness, materialistic political communism.

Stewardship, when thoroughly Christian, is eager to produce goods for an absent Lord. It does not despise goods; it considers goods the tool of its love. My memory goes back to a blessed week when I was part of a corps of workers manning a portable canner. We canned beef and chicken. Those tons of meat were all donated. All work was donated. The cans were paid for out of cash donations. The cans were later shipped abroad, freight free, I am informed. The distribution made abroad in temporarily needy lands was according to the label pasted on the can, "In the Name of Christ." It made my heart sing to see the chain of co-operation stretching from farmers I knew to people of other languages and nationalities and need, far out of sight across the briny deep. It was true stewardship of goods, seen in the light of the world's need and in the eyes of the world's Saviour. His disciple John had said, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I was refreshed recently by some news which linked Norway and India. It seems that numerous Norwegians said, in effect, "We have received much. We must pass it on. Where can we help someone to help himself even as we have been helped?" Norwegians are great fishermen; so the outcome of it all was that they looked for good fishing banks near a shore of a land whose people could profitably eat more fish. They found what they wanted in South India, and so they offered their services, which were gratefully accepted. Now South India has, we have been told, some good fishing gear, refrigerated boats, and distribution facilities ashore so that more people can enjoy God's generous abundance from the Indian Ocean. Thank you, Norway, for your gracious demonstration of how stewardship operates. "Pass it on, pass it on," stewardship teaches us; "pass it on."

A PRAYER

FOR THIS WEEK

Our Father, we beg forgiveness for times when we have neither revered Thy name nor stood against shallow concepts of Thy holiness.

Long we have worked under the dread of Thine approaching kingdom, fearful of having our shallow dreams engulfed in Thy purity.

Prone we have been to allow our selfish desires to cloud Thy will and hinder its accomplishment in us, as Thy heavenly desire is.

Often we have grappled ardently for tomorrow's morsel when today's provisions and opportunities lay sweltering in the heat of rejection at life's threshold.

Many times we have come to Thy throne for forgiveness when hatred for another has crouched in the chamber of the heart where only love must dwell.

Rejecting Thy guiding hand we have sunk in the swamp of remorse and despair which easily we could have avoided by following Thee.

From this time forth, Thine shall be the rulership, the throne, and all credit that might accompany spiritual success, continually. Amen.

—Don Augsburger.

Giving that is not fully mature merely passes on goods without impressing the recipient that he now is debtor to someone else. Certainly good stewardship does not teach that now the recipient of a gift is debtor to the giver. He may feel that way, in a flood of gratitude, but it is not obligatory on his part. But it is obligatory that the recipient feel that he is debtor to some fellow man, somewhere, sometime, and in his own way and according to what he can give or render in personal service. That is stewardship, and it deals kindly but definite blows to greedy capitalism and materialistically selfish communism. Certainly the grateful custodian of goods will please his Master by complete rejection of both these soul-searing philosophies.

Watch that speech. It is easy to see all the evils around us and to decry them. We know the tares are here; the Master said they would be. We are cautioned, however, to be careful in rooting out the tares lest we pull up the wheat also.

Premier U Nu of Burma has lately returned home from a world trip. He was questioned by reporters upon his return and he said that history would record the fact that never before was so much given away to so many and that the giving was not an attempt at imperialism, as some might argue. The fact that Premier Nu made this observation about America is beside the point of this article, but the fact that he *did see* such an example somewhere in the world is very much to the point of this writing. It is also to the point to observe that Premier Nu had his hair cut by a Christian barber in San Francisco and that the Premier learned that the barber had raised and given $65,000 to his church. This barber worked after hours and had sparked the enthusiasm of attorneys, salesmen, accountants, and others. Heartened by such enthusiasm the Premier donated $100.00 of his own! Stewardship and talking about it begets more stewardship!

Twenty years ago we lived in one of the large seaport cities of U.S.A. To that port came the ships of the nations. Some of us felt that the sailors of all lands were entitled to portions of the Word of God in their native tongue. So the Gospels in many languages were shipped to me. It was a thrill to see where they were printed. Shanghai, Stuttgart, Oslo, Paris, Athens, Tokyo, Stockholm, Copenhagen, and other names passed before my eyes as I contemplated the mighty outreach of the forces for good which were placing these Gospels on our doorstep for less than a cent apiece. Did that pay for the printing and transportation? Never! Many, many Christians, living and dead, had paid for those copies, and I had the thrill of passing them out. I felt that the unseen donors were not getting a square deal, for I was doing the interesting part of the work. But I well knew that when the Lord of the harvest closes the books on the record all good stewards will have their full pleasure.

Meanwhile, in the midst of evil, gigantic evils even, let us lend our tongues to the praise of stewardship. It is so easy to decry the evil; we get a thrill out of doing it, it seems. Years ago my little niece demanded that I catch the tree frog that was singing in the upright pipe which was the yard fence post. I caught him all right by simply pouring a pitcher of water down the pipe and out he floated when the pipe was full. Is there greed and selfishness in your world, your country, your church, your brethren? Then talk and flex your muscles, brother, and *as far as in you lies,* pour, pour, pour, until some significant stewardship is on display for your Lord right there in your neck of the woods. And watch that tongue! May it always encourage and not discourage him who tries.

Mt. Joy, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the plus effort of Missions Week, Nov. 13-20, may raise the budgeted money and bring great spiritual blessing to all our people.

Pray that the right location for establishing the Brazilian Church may be found.

Pray for the special preaching mission being conducted at Dhamtari, M.P., India, Sept. 25 to Oct. 25, that the local church will catch a renewed vision of its witnessing responsibilities and that many non-Christians will be brought to accept Christ as Saviour.

Pray that our church may enter into the real spirit of the declaration on race relations recently adopted by General Conference.

Pray for the newly elected Executive Committee of General Conference, that they may have wisdom for their responsibilities.

Beatitudes—VIII

By Elaine Sommers Rich

Matthew 5:10-12

Blest are the persecuted, hated ones
Whom all the world despises for Christ's sake.
His kingdom's increase follows in their wake.
Through their prophetic lives, truth forward runs.
Blest are God's lied-about and libeled ones.
Though evil crush, the Lord does not forsake.
Though bold blows buffet, courage does not break,
For these, Christ's brothers, are God's well-loved sons.
The "Martyrs' Mirror" tells their song of praise.
Church history blazons with the light they've given.
Triumphant Stephen turned his face toward heaven
As have the prophets of our latter days.
Joy and exceeding gladness are the claim
Of those chosen to suffer in His name.

Hyattsville, Md.

OUR SCHOOLS

GOSHEN COLLEGE

Enrollment for the 1955-56 school year is 802, Acting Registrar Ada Shaum announced on Sept. 24. Full-time students include 36 in advanced theology, 3 postgraduates, 109 seniors, 139 juniors, 143 sophomores, and 196 freshmen, making a total of 626. Part-time students total 176.

Twenty-four exchange students come from Argentina, Formosa, Germany, Gold Coast, Greece, India, Iran, Japan, Jordan, Korea, the Marshall Islands, the Netherlands, Puerto Rico, Somaliland, Switzerland, Trinidad, and Uganda.

Pres. Mininger gave the opening chapel address, "The Faith of Goshen College," Thursday, Sept. 15. He continued Friday morning, discussing a similar theme.

Sept. 19-23 Lawrence Burkholder of the seminary faculty addressed the student body in a spiritual emphasis series. Bro. Burkholder, in his daily talks, faced the student body with the opportunity of spiritual living on campus.

A new tradition was begun this year, in the form of a seminary retreat. Seminary students and faculty left Goshen for Camp Friedenswald, Mich., Thursday, Sept. 15, at 4:00 p.m., returning at the same time Friday. Replacing the annual seminary fellowship supper, the retreat provided time for group sessions and informal fellowship.

The members of the A Cappella and Collegiate choruses have been announced by Directors Dwight Weldy and Ralph Wade. Each chorus includes 56 persons. In the absence of Mary Oyer there will be no Motet Singers this year.

The annual student-faculty get-acquainted social was held Friday evening, Sept. 23. Faculty and staff men also attended the annual Men's Steak Fry, Thursday evening, Sept. 22. The Women's Steak Fry was held Sept. 24.

John R. Mumaw will be evangelist for the fall evangelistic meetings Oct. 2-9. The student-faculty work drive has been scheduled for Oct. 13 and 14.

Nine numbers are listed for the 1955-56 series, beginning with Lecturer Norman Cousins, Oct. 21. Mr. Cousins, editor of the **Saturday Review,** will lecture on the topic "Who Speaks for Man?" Nov. 17 the Indianapolis Symphony Orchestra will appear with guest conductor Izler Solomon.

Tenor Roland Hayes has been engaged for two programs at Home-coming—Nov. 24 and Nov. 26.

Chester Bowles, recent ambassador to India, will present a "Report on India" on a date to be announced. "Modern Art and the Masters," an illustrated lecture by Dr. Dudley Crafts Watson, is scheduled for Feb. 2.

Feb. 7 the American Chamber Orchestra (formerly the Mozart Orchestra) will perform. And the Concordia Choir from Concordia College, Moorehead, Minn., will present a concert of secular and sacred music Feb. 20. The Tudor Madrigal Singers are to sing March 19.

Karl Robinson, who has appeared twice before on the L-M Series, presents to this year's audience on March 29 his new film "Brazil." Tickets will go on sale Oct. 3 at the usual local outlets.

LA JUNTA MENNONITE SCHOOL OF NURSING

Faculty and Staff for the Year 1955-56

Maude Swartzendruber, Director of School and Nursing Service; Florence Grieser, Acting Director of Nursing Education; Zelma Brunk, Clinical Instructor and Director of Student Health; Norma Jean Weldy and Florence Burkhart, Clinical Instructors; Mary Jane Swartzendruber, Operating Room Supervisor and Instructor; Beulah Nice, Obstetrical Supervisor and Instructor; Myrtle Miller, Tuberculosis Supervisor; Ruth Brubaker, Night Supervisor; Grace Augsburger, Evening Supervisor of Medical and Surgical Dept.; Virginia Gomoll, Evening Supervisor of Obstetrics and Chronically Ill Ward; Lydia Schlabach, Medical and Surgical Headnurse; Joanne Keller, Medical and Surgical Supervisor and Instructor at Pioneers Memorial Hospital; Marjorie Yoder, Assistant on Medical and Surgical Floor; Katherine Heinrichs, Assistant in Operating Room and Relief Nurse.

Fourteen new students arrived on Sept. 7, to begin their course in nursing. Orientation days included various activities in the area of acquainting these new students with the School of Nursing, the Hospital, and the community. Members of this class are Doris Begly, Berlin, Ohio; Mildred Brubaker, Wadsworth, Ohio; Barbara Bute, Alpha, Minn.; Marjorie Detweiler, Parnell, Iowa; Delilah Graber, Crawfordsville, Iowa; Miriam Hartman, Goshen, Ind.; Jo Ann Hooley, Nampa, Idaho; Norma Jean Kauffman, Brownsville, Oreg.; Virginia King, Harper, Kans.; Anna Kreider, Palmyra, Mo.; Mary K. Long, Goshen, Ind.; Mary Ellen Miller, Goshen, Ind.; Fern Stutzman, North English, Iowa; Sylvia Tsuda, Denver, Colo.

Florence Grieser, Acting Director of Nursing Education, spent Monday, Sept. 5, at Hesston, Kans., to assist with counseling prenursing students as they enroll for their course at the College. Many of the students entering the La Junta School of Nursing take their prenursing courses at Hesston College.

On Sept. 15 members of the Colorado State Board of Nurse Examiners visited the school for their regular survey of the educational program. A special feature this year was a dinner meeting at Miller Hall on the evening of the 15th with representatives of the medical, hospital, and community groups, in addition to the President of the Mennonite Board of Education, the State Director of Nursing Education, a representative from Hesston College, and the Nursing School faculty.

Senior students are enrolled in the following areas of affiliation during the fall quarter: Children's Hospital, Denver—pediatrics —Jean Langenwalter, Ella May Wideman, Irene Chavez, Doneta Yoder, Annie Burkholder, Freda Roth, and Rachel Albrecht; Colorado State Hospital, Pueblo—psychiatry —Carol Keller, Judy Ebersole, and Dorcas Alwine.

Junior students in tuberculosis affiliation at National Jewish Hospital, Denver, during the summer were Doris Birkey, Lois Steiner, Rheta Mellow, Janet Lambright, Jewell Yoder, and Regina Smith.

Classes began on September 12 for the freshmen and juniors.

Nelson Kauffman, President of the Mennonite Board of Education, met with members of the State Board of Nurse Examiners on Thursday, Sept. 15. On Sept. 17 and 18 he served the La Junta congregation as one of the speakers in the Christian Nonconformity Conference. John David Zehr of Los Angeles, Calif., also participated in this conference.

The freshman class visited the Rocky Mountain Mennonite Camp on Saturday, Sept. 23. On Sunday morning, Sept. 24, they worshiped with the congregation at Colorado Springs.

Reaping What We Sow

Figs are not picked off thorns and grapes are not gathered from brambles; wrong attitudes do not produce sound character and evil deeds do not create the good society. This teaching of our Lord is the bedrock of all true morality. To realize the importance of this truth we have only to reflect upon its opposite, to assume that there is no vital relationship between the seed put into the soil and the harvest gathered. Imagine the state of affairs if from the scattering of wheat a conglomerate harvest should be reaped, partly wheat, partly barley, partly corn, partly tomatoes, and partly asparagus.

The inexorable law of harvest is sometimes obscured by failure to evaluate correctly the fact pointed out by Jesus that God permits wheat and weeds to grow in the same field until harvest. Simultaneous growth does not mean identical source.

So it is in the moral realm. Attitudes and actions which are right in the sight of God bring forth results which are pleasing to God, always and not merely on alternate Wednesdays. And that which is wrong produces wrong results. On the same day, however, a man may do right and thus start a train of right results, and do wrong with the sequence of wrong results. Moreover, the time factor must be kept in mind. Acorns become oak trees, but not by tomorrow night. Furthermore, human fallibility often mistakes the real nature of the harvest and calls it by a wrong name, putting the seed in a package bearing a wrong label. The harvest does not come from the label, but from the essence of the seed. Jesus risked everything on the truth of God's integrity and the dependability of all His processes.

—Kirby Page.

CHURCH MUSIC

Instrumental Music in Church Worship

BY M. S. SNYDER

The use of musical instruments in church worship has been a question of wide dispute in the history of the church. Some sects and denominations have admitted them willingly, some have very reluctantly consented to their use, while others have maintained the position that the music in church worship would be purely vocal as an expression of a heart devotion and reverence.

Among the latter, the Mennonite Church is the one about which we are concerned most. Our fathers took a stand against instrumental music in worship, and a number of Mennonite groups have continued to hold the same position up to the present time. But with the present-day loosening attitude on many questions there seems to be drawing near a change of attitude on this question also, in some places at least; and occasionally remarks are heard from people in our own brotherhood which indicate a desire that instruments should be adopted by the Mennonite Church as a part of her church worship, just as other churches have done. Possibly one of the main reasons for this is the lack of teaching along this line by the ministry and other agencies. If our people are acquainted with the Scriptural teaching regarding instrumental music and come to know that it is not merely a "peculiar ruling of the church," we can without difficulty maintain the practice of our fathers in conforming to the standard of simplicity which our church holds dear, and we will be in line with the teaching of God's Word on this question just as we have been up till this time.

I hope in this article to be able to point out some facts and refer to some statements made by men who have held positions of high scholarship which will help us to a better understanding of the reasons the Mennonite Church has for the position she holds on this question.

The first and most important consideration concerning this question is the teaching of the New Testament on the subject. Are we commanded to use instruments in our worship? Two passages which are used in support of instrumental music are found in I Cor. 14:15 and Eph. 5:19. The contention seems to rest on the meaning of one word in these passages which is translated *sing*. It is the Greek word *psallo*. According to lexicographers this word has had a variety of meanings at different times in its history, it original meaning having been "to pluck the hair." Other meanings which the word came to have, and which are quite similar in idea are "to twang a bowstring," "to twitch a carpenter's line," "to touch the chords of a musical instrument," and "to touch the chords of the human heart, that is, to sing, to celebrate with hymns of praise." It is very clear that when Paul used the word in the above-cited passages, he did not have in mind anything like the first meaning—that of plucking the hair. Neither could he have had in mind the second or third meanings. Yet these definitions are to be found in the Greek lexicons as the meanings of the word *psallo*. One thing then is clear, i.e., although these meanings of the word were correct at certain periods of time, they were obsolete at the time Paul wrote. The question now is whether the fourth meaning, "to touch the chords of a musical instrument," might have been in Paul's mind when he wrote. It is true that this word *psallo* is used in the Septuagint (the Greek translation of the Old Testament) with the meaning of instrumental accompaniment to the singing of psalms, but when we consider the meaning of the word in the New Testament, we must think of the meaning it had when that part of the Bible was written.

The Greek lexicon of Sophocles, himself a native Greek and for thirty-eight years professor of the Greek language in Harvard University, covers all of the Roman period and the Byzantine period down to the end of the eleventh century, in all more than twelve hundred years' history of the language from B.C. 146 to A.D. 1100. As the basis of his monumental work, this profound and tireless scholar examined 146 secular and 77 ecclesiastical authors of the Roman period, and 109 secular and 262 ecclesiastical, modern Greek, and scholastic authors of the Byzantine period, a grand total of 594 authors and covering a period of more than twelve hundred years, and he declares that there is not a single example of *psallo* throughout this long period involving or implying the use of an instrument, but says that it meant always and everywhere to chant, sing religious hymns.

The Greek lexicon of Thayer, which, by the unanimous testimony of modern scholarship, now occupies the very highest place in the field of New Testament lexicography, although specially devoted to New Testament Greek, often gives the classical meanings of words. Accordingly, he gives the classical meanings which we have given above, but when he comes to the New Testament period, he omits all these meanings and limits it to *touching the chords of the human heart*, saying that it means in the New Testament 'to sing a hymn, celebrate the praises of God in song.'—M. C. Kurfees, in *Instrumental Music in the Worship*.

Without further citation we have sufficient proof that the fourth meaning of the word, "to touch the chords of a musical instrument," was also obsolete at the time Paul wrote to the Corinthians and the Ephesians, and that he had in mind only the last meaning, "to touch the chords of the human heart, that is, to sing, to celebrate with hymns of praise."

While it is true that instruments were used in the old order of Jewish worship, it is also true that many other means of expression for their religious devotions were used which were only shadows and types, and they were replaced in the New Testament regime by antitypes which could not have been appreciated before the sacrifice of Christ. Just so, when Paul says, "I will sing with the spirit, and I will sing with the understanding also," he was speaking of a heartfelt devotion which in Old Testament times found expression differently from what it did in the life of the Spirit-filled believer.

David King, one of the strongest advocates of the restoration of the ancient order ever produced in England, says, "The body, or substance, is of Christ, and when He came and filled to the full the types and shadows of the law, they passed away in their entirety, giving place to higher institutions, by means of which the worshipers could be made perfect, and not only so, but just in proportion as these abandoned shadows are intruded into the church and worship of God they become injurious and more or less substitutes for the realities of which, in their day and place, they were the proper types and symbols. Consequently, in setting in order, by the apostles, of the church of Christ, the temple and its worship were in no degree taken as models, and this is highly reasonable, inasmuch as the existence together of the type and the antitype would be completely inadmissible. Nothing could have been easier than for the apostles to have adopted priestly, or modified priestly, vestments. There could have been no difficulty in burning incense as an act of praise or worship. It cannot be supposed but that long before the close of the apostolic ministry, they could have used and enjoined the use of instrumental music. But no! nothing of this sort; no trace even of a leaning or of a desire in that direction. The things of the shadows were done with, and those of the substance took their place."—*The Ecclesiastical Observer*, Jan. 15, 1882, page 16.

Two quotations from Adam Clarke, the illustrious Methodist commentator, bear on this point. In commenting on II Chron. 29:25, "And he set the Levites in the house of the Lord with cymbals, with psaltries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets," he says;

"But were it evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this, and those who know the church of God best, and what constitutes the genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that Infinite Spirit who requires His followers to worship Him in spirit and in truth, for to no such worship are those instruments friendly."

The second quotation from this man is a note of Amos 6:5, "That chant to the sound of the viol, and invent to themselves instruments of musick like David." He says:

"I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by the prophet; and I further believe that the use of such instruments of music in the Christian church is without the sanction and against the will of God; and they are subversive of the spirit

(Continued on page 957)

FOR OUR SHUT-INS

No Light

By Katherine L. Ramsdell

He said,
"Let your light shine,"
But in the busy day
I did not need my candle
And forgot.

Night came.
I stumbled in the dark,
Uncertain and afraid.
"Is there no light for the way?"
I cried.
And then I heard a voice,
Soft yet strangely clear, asking,
"Where is yours?"

Tempe, Ariz.

Don't-Be-Afraid Letters

By Rebecca Phillips

Miss Susan, was hastily thrusting several letters into her rural mail delivery box, as two of her friends drove up for a visit.

"I was just trying to get these out before our mail carrier came by," she told them, with a mischievous smile, like a young girl's.

"I didn't know you were much of a letter writer, Miss Susan," one of them observed. "Whenever we come, we usually find you in your garden, or back in the kitchen putting up some of your fruits and vegetables. You always seemed so busy with such things that we have never pictured you sitting down writing a lot of letters; then, too, we knew that you had no married children living away from home, who seem always hungry for letters."

"These are Don't-Be-Afraid letters," she answered, knowing well that both callers would want an explanation of such a term.

"It seems to me," she continued, after we were seated in her big, old-fashioned living room, with its box of geraniums and a little organ that everybody knew had been her grandmother's "it seems to me that there are so many frightened people today. Afraid their business is going to take a downward plunge and they will be hard hit; afraid the plant where the father works will call its employees on a strike and Dad will be sitting around home, in a dejected frame of mind; afraid one of the children may have polio because there has been a polio epidemic reported in a nearby community; afraid of an operation they must face. Oh, I could name two dozen sources of fear, and every one causing agony of spirit among my friends. So I put aside one morning a week to write my Don't-Be-Afraid letters."

"But what kind of letters do you write, Miss Susan?" one of the younger women wanted to know.

"I guess you would think the letters were all pretty much alike if you read them, for I bear down on just one thought. If we believe in God and believe He will help us, just as He tells us in His Word, why not turn the matter over to Him and stop being frightened?"

"But all of us believe that; it is only that we don't have enough faith. Do you suppose your saying so really has any effect on those to whom you write?" one of her callers asked thoughtfully.

"Oh, you see, I don't leave them with that bare statement. I try to give them a staff to lean on. I give them each two or three verses that I think especially suitable for that particular person, and I tell them to repeat these verses, as they go about their chores, to stay with one of them, say it over and over as they hang up a line of washing or iron clothes or scrub pots and pans."

"Take one of these friends to whom I was writing this morning. She has to undergo an operation of bone grafting in her wrist, because she has lately had so much pain, the effect of a broken bone and perhaps improper setting years ago. She is terrified at the possibility of complications arising that might cause her to have her hand amputated, even though she has a doctor who is considered tops in the field of bone surgery and grafting. She can't make up her mind to enter the hospital, although each day she waits makes matters worse. She can't sleep at night. She just sees that right hand gone and is worried sick."

"And what did you say to her that might give her courage?"

"I told her to think about that wonderful verse in Isaiah 42, which has helped me over so many rough places: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee." How *could* you lose your hand when the Lord will be holding it in His own? I asked her. I told her to keep it with her, wherever she went; to say it over and over, to send up a little prayer, each time, that God would give her faith to believe that promise fully."

The three women were silent, lost in their own thoughts.

"Was there another friend who feared for her very life because of some serious ailment?" one of them finally asked.

"Yes. A very young woman who is expecting her second baby next Christmas. The doctor has told her she has a tumor, but not to worry about that; not to think about it at present, just to do everything he suggests that will make her have as easy a delivery as possible and a strong, healthy baby; that they will attend to the tumor after baby is safely here.

"She can't forget the tumor, however; she is afraid it might turn out to be malignant. Afraid for her very life."

"And what staff did you give her to lean on?"

"I reminded her that the day of miracles was not past; that in Jeremiah God tells His followers to 'Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.' And to help her still further to trust, I told her to repeat many times a day the promise in Psalm 67, where the Psalmist reminds us that the earth has yielded its increase and that 'God, even our own God shall bless us.' "

"What inspiring messages!" the two visitors said, almost in unison, and the older one remarked wistfully, "I wish somebody had written me such a letter as that years ago. I wouldn't have crossed several bridges that later I found were unnecessary to cross."

Birmingham, Ala.

Miracles of Miracles!

By Jessie Cannon Eldridge

My face is lined with living,
My hair is touched with snow,
My hands are gnarled with giving,
My feet are aged and slow,
The years are creeping on me
As night descends on day,
Silently, like the shadows
That steal the light away.
But when each night I kneel in faith
At Jesus' feet to pray,
It's wonderful how young I feel,
How peaceful and how gay!
My timid troubles disappear
Before His throne, and then,
O Miracle of Miracles!
I am a child again!

Kingston, Mass.

TOUCHSTONE OF DOCTRINE!

It was long ago. The New Zealanders had accepted Christianity. But then came the Roman Catholic priests urging the worship of the Virgin Mary, prayers to the saints, the use of images, and the mass and the confessional. They declared the authority of the Church of Rome and the supremacy of the Pope.

To all of this the natives, who had read their Bibles, answered, "It cannot be true, because it is not in the Book."

This is the thing to do with any suspected doctrine: Lay the teachings down by the side of God's Word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—*The Free Methodist.*

TO BE NEAR TO GOD

Sunday, October 9

Praise for Guidance. Read Psalm 25:1-10.

"I trust in thee . . . . Shew me thy ways . . . teach me thy paths. Lead me in thy truth." David's attitude of trust and his willingness to be led results in his breathing forth in this note of praise, "All the paths of the Lord are mercy and truth."

The path God chooses for us at times may not look right. It may not even "feel" right. It may seem like a way that is leading in the wrong direction. The way God leads is not always in a straight line, the shortest distance between two points, yet when we are sure He is leading, it is the right way nevertheless. All that is required of us to reach the final goal is to trust, to be teachable, and to be certain that His paths are mercy and truth.

Monday, October 10

Praise God for Safety. Read Psalm 27:1-9.

"When . . . mine . . . enemies came upon me to eat up my flesh, they stumbled and fell."

Even though enemies are permitted "to eat up our flesh," that is the most that they can do. The enemies cannot touch our spirits. No person or circumstance can actually hurt us. The only thing that can really harm our spirits is our own attitude toward the person or situation.

The sure conviction that God is our keeper helps us to have one of two attitudes toward the adverse things that we meet. They are either enemies that can be cast down through the weapons that "are not carnal," or they are friends in disguise that are intended for our good. In either case we can offer to God the sacrifice of praise for His perfect keeping.

Tuesday, October 11

Praise for Sustaining Us. Read Psalm 28:6-9.

"The Lord is my strength." This refrain can be a note of praise all through the day. Every day we need physical strength, moral strength, and spiritual strength. Do the many tasks of the household, business, or the professions seem too much for your strength? "The Lord is my [our] strength." What about courage to stand true to our own convictions on moral issues? The Lord is our strength. Do we need spiritual strength either to rest in His promises, or to aggressively use His Word as a weapon against the enemy? Again the Lord is our strength. The Lord is our strength as we need it. He doesn't supply physical strength so that we can be intemperate in our work. He doesn't supply moral courage to be contentious with our fellow Christians, and He doesn't supply spiritual strength for any work other than that which He has ordained for us. But in the path of His will, "The Lord is my strength."

Wednesday, October 12

Praise for His Power. Read Psalm 29.

"The voice of the Lord is powerful; the voice of the Lord is full of majesty." So like little children we are, and so like a kind Father is our God that He gives us many object lessons so that we can understand His ways. Over and over in the Word we see that God is powerful, yet God also shows it to us in His creation. The strength of the hills, the force of the winds and waters, the steadfastness of the planets and stars tell of the strength of our God.

All around us every day we see the manifestations of God's strength, or His all-powerful rule over creation. Every day we may be taught anew that the mighty God of creation is our Father and that He will care for our little lives according to the power of His might.

Thursday, October 13

Praise to God, the Healer. Read Psalm 30.

"O Lord my God, I cried unto thee, and thou hast healed me." If the Lord would not allow trouble to touch us, we would not learn to know Him in His many attributes. Had Jesus come immediately when Martha sent for Him, He likely would have healed Lazarus. They would have known Jesus as the Lord of disease, but not as the Lord of life and death. God allows trouble to touch us so that we become more aware of our constant dependence on Him, and of Him as the great source of help. God is always able. He is able to heal the body, and in a still greater measure He is able to heal the soul of its many maladies. Let us offer to Him the sacrifice of praise.

Friday, October 14

Praise for Saving from Evil. Read Psalm 31:1-8.

"Pull me out of the net that they have laid privily for me . . . . Thou hast set my feet in a large room.

Possibly every Christian has sometime in life gone through an experience that seemed to enmesh him like a net. We often weary ourselves in our attempts to free ourselves from such circumstances. We heap on ourselves accusations for getting into the difficul-

(Continued on page 957)

The Baptism of Jesus

Sunday School Lesson for October 16

(Luke 3:1-38)

Jesus was about to begin His public life-work. This was indeed a great day. We wonder how the Father told Jesus. We wonder, indeed, what Mary knew and thought at this time. And then it was a great day for all saints who were awaiting the promised Redeemer, and for us too. Thank God for sending Jesus to be our Saviour.

How would God present Jesus to the people? How would the people recognize Him? How was His coming to be announced?

For all this God had made good plans. He would use a man, John the Baptist, to prepare the way. Recall the story of John's conception. God intervened to give this child in the old age of John's parents. The father was punished for his unbelief in Gabriel's promise. John was set aside by the angel for a special work relative to Jesus—this child grew while Jesus, his cousin, was growing. In fact, they were but six months apart in age. Perhaps John and Jesus sometimes played together.

When God was ready He spoke to John and sent him forth from the desert to prepare the way for the Lord's coming. This voice spoke to all the people to get ready for the King. How were they to prepare their hearts, the road over which He would come to them?

"Repent and be baptized," was John's message. Consider what the repentance John preached meant—to those who thought they were good because they were of Abraham's descent, real Jews; to those who cheated the people in taxes; to those who oppressed the people. Should one be baptized before he has shown by his fruit that he has repented? See how John was getting the people's hearts ready for the refining that this Messiah was to do. John couldn't save them, but he could make them conscious of sins which Jesus could remit.

Great crowds came out to hear John. Many were baptized by him for the remission of sins. Yet John never forgot his relationship to his cousin. Undoubtedly John knew that Jesus had God for His Father. And He knew that Jesus would baptize with the Holy Ghost.

John not only preached repentance and baptism for remission of sin, but he also told the people something of Jesus' work, especially that of His dealing with sin. He agreed with Malachi in that the Messiah would purge the hearts as a refiner refines silver, or as a farmer separates the chaff from the wheat and gives the chaff to the fire, or as the ax is laid to the root of the fruitless tree. John boldly preached judgment of sin. This showing of the Lord's strong attitude against sin was the heart preparation the people needed.

Then one day it was John's great privilege to participate in Jesus' presentation to the people. Jesus consecrated Himself, dedicated Himself, and identified Himself with His people in submitting to the baptism with water. But best of all for Him and John, and all others who heard was the great attestation of God when He declared, "Thou art my beloved Son; in thee I am well pleased." Remembering that Jesus the divine Son of God had lived for years in the flesh, we believe this must have been a most encouraging word from His Father as He went forth to live, and teach, and convict of sin, and die for the sins of man. No doubt at this time of His life, He and the Father had laid all the plans for our redemption. Henceforth Jesus could say, "the Spirit of the Lord is upon me."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A mixed chorus from the I-W Center at Cleveland, Ohio, gave a program at the Central Church, Archbold, Ohio, on Sept. 25.

Please read the correspondence published in this issue from the new congregation at Blountstown, Fla. Note the appeal for financial help.

Bro. C. N. Hostetter, Jr., chairman of MCC, addressed the annual reunion of the Franconia CPS men held at Camp Men-O-Lan on Sept. 25.

Bro. James Christophel of Goshen, Ind., was licensed as assistant pastor of the Mennonite Home Mission, Chicago, on Sept. 18.

Bro. Mahlon Witmer preached the dedication message and conducted the dedication service of West Chester, Pa., on Sept. 25. Others appearing on the program were the brethren Harold Fly, Ephraim Nafziger, and Raymond Charles.

The Sarasota-Tampa Sunday-school Conference was held in the Bay Shore Church in Sarasota on Sept. 18.

New Church Hymnals have been purchased by the Colorado Springs congregation.

Bro. D. Richard Miller, Smithville, Ohio, has been licensed by the South Central Conference to assist in the preaching program and various types of pastoral work in the mission church at Hannibal, Mo. Installation services were conducted on Sept. 11.

A large audience attended the Educational Meeting held at Philhaven Hospital, Lebanon, Pa., on Sept 22. Sister Alta Mae Erb spoke on "Safeguarding the Mental Health of Our Children."

A Men's Quartet from Flanagan, Ill., gave a program at Kouts, Ind., on Sept. 18.

The Franconia Conference has ordered 1500 copies of the Declaration of Commitment on Christian Separation and Nonconformity for distribution to the families of the district. We commend this as a good example for other sections of the church.

Bro. John Gingrich, Johnstown, Pa., was the main speaker at the annual Christian Workers' Meeting at Altoona on Oct. 2.

Two Sunday-school classes of the Albany, Oreg., congregation enjoyed a week-end retreat, Sept. 16-18 at Canon Beach with Bro. Allen Erb and Bro. David Mann as speakers.

Change of address: Rudy L. Stauffer from Wooster, Ohio, to Route 2, Orrville, Ohio.

The Twelfth Street congregation, Reading, Pa., is in the process of becoming a self-supporting congregation.

School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17, 1956.

Lancaster Conference Bishop and Mission Boards have authorized the Mission Board Executive Committee to plan the organization of Disaster Relief in co-operation with other eastern area church interests.

Bro. Willis Hallman and family arrived in Scottdale on Sept. 20. On Sept. 25 Bro. Hallman was installed with appropriate services as associate pastor of the congregation. Bro. Hallman's address is 701 Walnut Ave.

Bro. Joseph Alderfer, who has completed his I-W service in the VS unit at La Junta, Colo., has taken up employment at the Publishing House in the Layout Department.

Correction: Evangelistic meetings held by Bro. B. Charles Hostetter at the West Union Church, Parnell, Iowa, were held Sept. 28 to Oct. 2 instead of the date given in Correspondence last week.

Remodeling work is under way at Salunga, Pa., where the former church building is being transformed into the Christian Charles Library. Construction will soon begin nearby on a new office building for the Eastern Board of Missions and Charities.

Bro. Truman H. Brunk, Denbigh, Va., substituted for Bro. John E. Lapp in the Nonconformity Conference at Lower Deer Creek, Kalona, Iowa.

Speakers in a Bible Doctrine Conference at Bridgeport, Pa., Oct. 1, 2, were the brethren David High, Lancaster, Pa., and Norman Bechtel, Spring City, Pa.

Bro. Warren M. Wenger points out an error in our story of the eastern Pennsylvania flood relief in the Sept. 20 issue. Riegelsville, Pa., was not the southern end of the flood area. The cities of Trenton, N.J., and Morrisville, Pa., were more nearly the end of the area suffering major flood damage. Yardley, Pa., 35 miles south of Riegelsville, was hard hit. An estimated 2,500 hours of labor were donated by the Mennonite Church in the area south of Riegelsville, centered in the New Hope area. Ten man-days of labor were also contributed by Lancaster Conference personnel in this area.

Six members were received at Fisher, Ill., on Sept. 11, three by baptism and three by letter.

The Pennsylvania congregation, Hesston, Kans., has approved plans for additional facilities in the church building.

Sister Catherine Hernley, formerly editorial assistant in the Gospel Herald office, has enrolled in Frances Payne Bolton School of Nursing in Western Reserve University, Cleveland, Ohio.

An enthusiastic meeting of the Publishing House Sales Division was held at Laurelville, Pa., Sept. 19-21. The staff members of all the branch bookstores were present. At a banquet on Monday evening authors of Herald Press books were honored.

Announcements

Floyd Hackman, Elory, Pa., teacher of the Winter Bible School at the Upper Skippack Church, Creamery, Pa., beginning evening of Oct. 12, continuing for twelve Wednesday evenings. Lessons will be on doctrines of the Bible.

Week-end Conference at Wesley Chapel, Newark, Del., with Le Roy Zook, Mt. Union, Pa., and Leroy Umble, Oxford, Pa., as speakers.

Bible Instruction meeting at Landisville, Pa., with J. Otis Yoder, Harrisonburg, Va., as instructor, Oct. 22, 23.

Josef I. Herschkowitz, Minneapolis, Minn., at Metamora, Ill., Oct. 9, evening.

Carl Beck and wife, on furlough from Japan, at Wooster, Ohio, morning and afternoon, Oct. 16.

Sixtieth anniversary Mission Board meeting, Paradise, Pa., Nov. 2, 3.

Annual banquet of the Mennonite Student Fellowship at 6:15 p.m. Oct. 22, in Midtown, YMCA, Philadelphia, Pa., with E. E. Miller as speaker. Those interested please send registration fee of $1.75 before Oct. 20 to Arthur J. Kennell, 1920 Spring Garden St., Philadelphia 30, Pa.

All nurses and others who are interested in nursing education are urged to attend the meetings sponsored by the Nursing Education Council which will be held in connection with the annual meeting of the Mennonite Board of Education at Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

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Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Missions Week, Nov. 13-20.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Charles Grikman, Brussels, Belgium, recently spent a month in the hospital following a serious operation, but is back at his desk again and continuing to preach the Gospel to the Slavic refugees in Belgium. He has requested our prayers.

The brethren Ernesto Suarez and Raul Garcia, representatives of the Argentine Mennonite Church attending school at Goshen, Ind., spoke at the North Goshen Mennonite Church, Goshen, Ind., on Sunday evening, Sept. 25.

Bro. Charles Grikman, Brussels, Belgium, reports that in their witness to refugees in Belgium preaching the Gospel continues at six different places, Scriptures and tracts are distributed to Slavs, Italians, Balts, and Belgians, and a request has come for Greek literature for workers who have come to work in the mines in Belgium. Bro. Grikman and his helpers also minister to a number of old people's homes with recordings, colored slides, and literature.

Bro. J. J. Hostetler, pastor of the Ann St. Mennonite Church, Peoria, Ill., was ordained to the office of bishop on Sunday afternoon, Sept. 25, if previous plans carried. Bro. Howard J. Zehr, Fisher, Ill., had charge of the service. The congregation planned a fellowship lunch at the church between the forenoon and afternoon services.

A cable from Argentina indicates that our missionaries passed safely through the recent revolution. Continue to pray for the church in Argentina.

The following officers of the Tanganyika Mennonite mission were elected for the coming year at the annual conference in Tanganyika: chairman, Simeon Hurst; secretary, John Leatherman; treasurer, Elam Stauffer. Mahlon Hess was elected educational secretary.

Bro. and Sister Glenn Musselman and **Bro. and Sister David Hostetler** have received their permanent residence visas for Brazil and left for that country by plane on Sept. 27.

The kindergarten building at Nakashibetsu, Japan, is very near completion, and the dedication is tentatively planned for Oct. 16. Five young people from Kushiro under the direction of Sister Ruth Bean spent three days working around the grounds. Many local mothers are anxiously awaiting the opening of the kindergarten around the first of November.

Bro. and Sister William Hallman, Pehuajo, Argentina, visited the churches at Villegas and Ameghino the week end of Sept. 10-12. Sunday morning, Sept. 11, two people were baptized at Ameghino and Sunday evening six at Villegas. Communion services were held at both places. Pray for those who are seriously considering the call of Christ in these towns, but have not yet made a definite commitment.

At the September 13 meeting of the Eastern Mennonite Board of Missions and Charities the board approved a request from the Reading, Pa., Twelfth Street Mission for that group to become a self-supporting congregation.

A Negro Christian from the Gold Coast, Africa, Bro. Thomas G. Thompson, a member of the Committee of the Christian Union of Young People, was guest speaker at the Foyer Fraternel, Brussels, Belgium, at several meetings Sept. 2 and 4.

Bro. Weyburn Groff, Yeotmal, M.P., India, plans to attend the Evangelism Conference to be held at Dhamtari in November where he will give a talk on the Union Biblical Seminary at Yeotmal, where he is a member of the faculty, and explain its relation to the Mennonite Church of India. A number of young people from the Dhamtari area attend this seminary.

The new time for Luz y Verdad, Spanish Gospel broadcast, over WOPA, Oak Park, Ill., is Saturday, 4:30-5:00 p.m., beginning October 1.

Change of address: The address for Bro. and Sister Clyde Mosemann, is Basilla De Correo 994, Montevideo, Uruguay.

Bro. Orley Swartzentruber, missionary in Paris, France, reports that he has led three people to Christ as a result of the Billy Graham meetings there, and that this has added life to their little group of Christians which now meets every other Sunday for a worship service.

Bro. Roger Rimbert, who with Bro. David Shank has been visiting American Mennonite churches on behalf of the mission work in Belgium, left New York by ship on Oct. 3 to return to his home in Belgium.

The Puerto Rico Executive Committee met Sept. 20 with Bro. J. D. Graber, Executive Secretary of the General Mission Board, who stopped in Puerto Rico on his return from an administrative trip to the West Indies. Bro. Graber returned to Elkhart headquarters on Sept. 27.

The Executive Committee of the General Mission Board met at Board headquarters, Elkhart, Ind., on Monday, Oct. 3. In the evening of Oct. 3 and on Oct. 4 the committee met in conjunction with the Mennonite Relief and Service Committee and the Personnel Committee.

Bro. Levi C. Hartzler, Elkhart, Ind., Chairman of the Spanish Broadcast Committee, spoke at Sterling, Ill., on Sunday, Sept. 25. He brought the morning message at West Sterling and in the evening spoke on radio evangelism at a joint meeting of the two congregations also held at West Sterling. Members of the Sterling churches are hearty supporters of **Luz y Verdad.**

Sister Lena Graber, missionary on furlough from India, spoke to the Women's Missionary Meeting of the Prairie St. Mennonite Church, Elkhart, Ind., on Friday evening, Sept. 30.

Your Treasurer Reports

It is now time for our Sunday schools to begin planning for Fall Missionary Day. In the near future the General Mission Board will be sending to each Sunday school a supply of Fall Missionary Day bulletins. Each pastor will be receiving a copy of the Annual Mission Board report. This material is being made available so that the Sunday-school officers and church leadership can have available detailed information about the mission program which can be used in the planning of the Fall Missionary Day. We believe that Fall Missionary Day can be planned so that it can be effective in stimulating interest in the mission responsibilities of the church.

A new factor will need to be taken into account in planning for this year's Fall Missionary Day. According to present plans **Mission Week** for 1955 will be sponsored the week preceding Fall Missionary Day, ending on that day. Therefore, plans should be made keeping in mind the program to be sponsored in the local congregation during **Missions Week.** It would appear to me that Fall Missionary Day will work out best if adequate planning is done to make it a day to climax the program of **Missions Week,** bringing in Missions Savings Bank returns, and reviewing the mission program of the local congregation.

I would like to urge the pastor of each congregation and Sunday-school superintendent to work together with the local Sunday-school organization or missions committee in planning for Fall Missionary Day of this year. With adequate planning and preparation this can be made a significant day for the mission program. I should like also to point out that Fall Missionary Day this year as it is tied into **Missions Week** should concern itself not only with the General Mission Board program but also with the mission work being carried on in the district conference.

The office of the General Mission Board will be ready to give any assistance possible in working out plans for your local congregation. If a missionary day speaker is desired, requests should be sent in early so that we can suggest appointments for missionaries who happen to be on furlough. It will be impossible to supply all congregations with foreign missionary speakers, but requests which are received will be considered and some attempt will be made to supply speakers where possible. Remember, Fall Missionary Day is designated for November 20.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Dedication services are planned for the Friendship Mennonite Church, Bedford, Ohio, for Oct. 9. Bro. Dale Nofziger is pastor.

(Continued on page 956)



Luis Agesta and his son stand by the house the family built and where they opened a small grocery store. The Holy Spirit is opening the Word to Luis as he meets in informal Bible study with the Kings.

In the Pearl of the Antilles

BY AARON M. KING

These two and a half years have passed quickly. Watching the Lord's hand in the opening of mission work in Cuba on the part of our Mennonite Church has been not only interesting but conducive to the offering of praise to Him.

First there was the general investigation trip to the Island by four brethren in March of 1953. It was a broadening privilege to "spy out the land" with the brethren Marcus Clemens and Marvin Ruth of the Executive Committee of the Franconia Mennonite Board of Missions and Charities and Nelson Litwiller of the Argentine field. Though the trip was somewhat hurried we came away with a more accurate idea of Cuba's needs and opportunities than we had been able to gather otherwise. We saw Cuba as a big island almost 750 miles in length and with a population of 5,000,000 or more. We found that there was much being done by other groups but that there was also much to be done and an open door for doing it.

When once plans were definitely laid for entering Cuba it was time to think of that inevitable task of language study. It was an enriching experience for the group of appointees to spend almost a year studying Spanish in San José, Costa Rica. This gave us opportunity not only to know something of the language of the people, but also to begin to know the people of the language.

Naturally, in our thoughts and prayers, we projected ourselves many times, while in language school, into the land of our call. Then en route to the homeland from Costa Rica it became the responsibility of Bro. Henry P. Yoder and myself to engage in further investigation work in Cuba. This time we were not looking at the territory nor the picture in as general a way. We were here to search under the direction of the Holy Spirit, for the more specific geographical area in which the Lord would have us work. After we were persuaded in our own minds and hearts as to where the Lord would have us begin, we carried the recommendation to our Board that work be started in Las Villas province, more or less in the central part of Cuba. (If you have a map look for Rancho Velos and Sagua la Grande in the northwest part of Las Villas province.)

But now laying aside preliminaries, we find ourselves here in this "large room" of opportunity, having reached the field in two groups, in October, 1954, and in February, 1955. Our heart cry is no longer that the Lord will grant us entrance into and opportunity in Cuba, but that He will enable us to enter upon the opportunities at hand.

As one lives and works among the Cubans he is repeatedly impressed that they are a very courteous and congenial people. It is not uncommon to be served typical Cuban coffee (small quantity but very strong and sweet) upon making the initial call in a home even though they are not necessarily sympathetic with one's mission. This is a token of good will and friendship. Even in many of the poorer homes the children are taught to give preference to the guest and to greet him with a respectful handshake. In fact, one does not need to be surprised if a late-comer to a cottage meeting type service makes it a point to go directly to the missionary with outstretched hand despite the fact that the meeting is in progress. Upon leaving a home it is more likely than not that you will be told, "Aqui tiene su casa" (Here you have your home). It is only fair to add, however, that the warmth of reception which the missionary enjoys is due in part to the fact that he is from the States. The typical Cuban almost idolizes the United States and is a great admirer of the English language. This naturally both presents a challenge and poses a difficulty. The difficulty lies in their temptation to think more of our nationality than of our Christ while the challenge is to help them go deeper into the very heart of the Gospel.

One does not need to inquire far nor study long in order to learn that Cuba is reputedly very nominally Catholic. We soon found that to be the general picture, at least in this part of the Island. A very frequent self-appraisal is more or less as follows: "Well, I am a Catholic; I was born and raised a Catholic and never knew anything else. I believe in God but I don't go to church and, frankly, I don't believe in the priests." However, for some reason, many of those same folks will put faith in "the saints" and in the "Virgin of Charity." Also, a not too infrequent reaction to our being missionaries who come upholding the Bible and its salvation message is to show interest in the Bible and in this "religion." On the other hand, there are those few whose attitude seems to become chilled when they learn of one's purpose for being here.

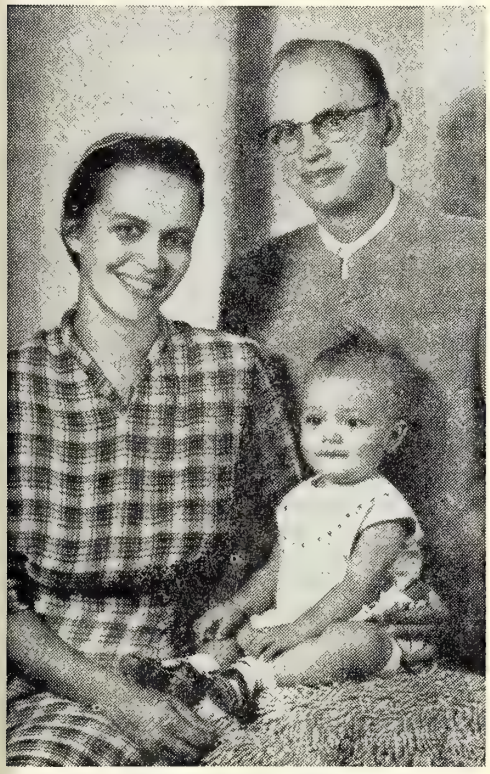
Now for a brief introduction to some of



A Bible study class in the country taught by Sister Esther Detweiler.

these folks personally. Daisy Balbin is a busy housewife who cares for her family and also takes custom sewing to earn part of the family living. Her conversion experience has made her the type of Christian whose countenance radiates a changed life; while sewing she memorizes Scripture verses and sings hymns. After knowing Daisy you would appreciate her mother and her sister Ilia who live several miles away in the country. When asked if they had seen a difference in Daisy's life they responded heartily, "Yes, and that is what we want!"

Luis Agesta could easily pass for a North American until he speaks to you in "Cubano," as Cuban Spanish is frequently called. He receives more joy serving customers who come to his little store when he can speak with them of the Lord. Whereas he once came to us saying honestly and dejectedly, "I am a lost soul," he now delights in God's Word.



Aaron and Betty King and Michael, missionaries to Cuba

Manuel Garcia operates a modest printing shop. He is not only able and ready to answer one's questions about Cuba, her history, her people, her economy, and her religion, but also takes the opportunity to ask many questions concerning the Christian life as interpreted by the Mennonites. As we answer his questions concerning war, divorce, secret societies, etc., we pray that we may be able to lead him to face the central question: "What think ye of Christ?"

Mrs. Emelia de La Rosa is a widow and grandmother. Some of her thinking still savors of Catholicism, but she listens eagerly to Bible teaching and discussion. She expresses appreciation for the privilege of having a Gospel meeting in her home to which her friends and relatives can come. Though her eyesight is bad, she persisted until she was able to secure a large print Bible for personal use.

Now you've met at least a few of the many people to whom the Spirit has spoken and is speaking in one way or another. All of these need your prayers.

As you pray with us we desire to move forward step by step with the Lord of the harvest in the endeavor to build an indigenous church. In Rancho Veloz and outlying communities, as well as in Sagua la Grande and in surrounding villages, there is great spiritual dearth. We seek to meet this need primarily by the evangelistic approach through cottage meetings, preaching services, Bible classes, and visitation. May the Lord build His church here in His way to His own glory.

Sagua la Grande, Las Villas, Cuba.

Thoughts of Voluntary Service

BY LESTER KROPF

As I sit here this afternoon reading and listening to the wind whistle around the corner of the house, my thoughts go back to August 26, 1954, when we arrived in Mathis, Texas. As we drove into the mission compound we were greeted by our director, Ray Horst, and Bro. Weldon Martin, pastor of the mission. We were soon surrounded by quite a number of curious and interested brown-skinned children.

In voluntary service, as is true anywhere, there are discouragements, but the joys far outweigh them. Satan is ever busy. It gives one a rather let-down feeling when going out for a Sunday morning bus load of children to find that there are several who are not coming because some of the children who attend regularly have mistreated them. Others want to come, but because of parental demands, go to the "Catolica" church.

Joys which outweigh these disappointments are times like April 3, 1955, when 133 crowded into our little chapel for Sunday school, and the Tuesday evening during our revival meetings when quite a number manifested a desire to accept Christ, and the record attendance of 161 on April 17, 1955, when we dedicated the Sunday-school wing of the new church.

We unit members here at Mathis do not have some of the privileges of units located in Mennonite communities; however, we feel we have many opportunities for service which some units do not have.

Nursing at the Maternity Hospital provides many interesting experiences with doctors and patients. Along with this goes home visits, people coming to the center for "shots" and calls for sickness and accidents all times of the day or night. The latest is a funeral service which includes building coffins and providing the hearse (one of the fellows' cars).

Kindergarten teaching is also an avenue of service here. The construction crew continues to build and repair houses for those in need; however, two outstanding projects have been the maternity home and the first section of the new church building.

Crafts and supervised recreation is a part of our program which we hope to further develop as we are able to acquire more and better facilities. Every unit member has the opportunity to teach Sunday school, Bible school, or Wednesday evening Bible classes sometime during his period of service.

Group living is a challenge to each one who enters voluntary service. It is as we learn to work and play together and always maintain a spirit of love in spite of differences of thought, background, and personalities that we can effectively witness to our unsaved neighbors. Saying this may seem unnecessary to some, for surely every volunteer has the right motives and wouldn't think of causing any difficulty. I fear this is not always true, since when we enter voluntary service we continue to be human and bring with us our habits and tendencies. It is as we realize this and the fact that a large part of our service in voluntary service is to help each other as volunteers to grow spiritually, that we can witness most effectively and avoid some of the disappointments that will otherwise come. "My God shall supply all your need according to his riches in glory by Christ Jesus."



Mathis building unit in front of a house recently built. L. to R.: Albert Bole Lester Kropf, Thomas Hostetler, Don Zehr, James Lepley. Lester Kropf has since left for his home in Albany, Oregon, and Thomas Hostetler for Belleville, Pa.

For each volunteer, voluntary service should be a steppingstone to greater service, that of going into full-time service or returning home to serve more faithfully there. Has the Lord called you? Have you answered? May I suggest that you sing again, "I'll go where you want me to go, dear Lord," and consider carefully and prayerfully those words as you sing.

Mathis, Texas.

♣

It was announced in Lok Sabha (House of the People) on April 4, that the government is seeking to place 25,000 community listening radio sets in India's villages during the next two years. Pray that these sets might pick up Gospel broadcasts from Ceylon, Manila, etc.—**World Evangelical Fellowship Bulletin.**

Greetings from the Vogts

BY MRS. M. C. VOGT

To those who have been so faithfully praying for us, greetings in our precious Lord's name. God has answered your prayers for us in so many ways.

(1) We had a very pleasant and profitable journey.

a. At first the way was open to go only as far as Naples, but instead of delay God brought us on to India in His time.

b. We were told, "After you leave Aden, everybody will go to bed seasick." This was not true of our group for very long; however, many others were seasick. We praise God for health.

c. When we got to Bombay we were through customs in short time with no duty to pay, so Elva Mae and I left for her school the same day we arrived. This journey to Kodaikanal was dangerous with Independence Day demonstrations—shops closed, black flags raised instead of national flags, unrest and another day of demonstration in sympathy with Goa. At one place two ladies and I were approached and in demanding shouts we were told to get out of our taxi and join their procession. God undertook for us this time also. He provided that the buses should again be running when I got back to Bihar, so I do praise Him.

d. God undertook for Elva Mae. He gave her a French teacher on the boat to help her make up three months of back work.

(2) Bro. Joel, who has been sick for seven months, is recovering. This week he was attending meetings part time listening from his cot. He is rejoicing in Jesus but had slight temperature again.

(3) It was a real delight to enter into the home of Bro. and Sister Cristie and meet them smiling and happy. He was the missionary who was sent to jail on false charges last May 8. Money is being raised to appeal the case hoping that this will bring freedom of religion to these suppressed people. More false cases are being brought against these same Christians. Bro. Cristie's case is now to come up again on Nov. 19.

During his time of waiting, their furlough is again canceled and he is working on financial reports, land settlements, and such office work. Sister Cristie had just opened a box of their books which had not been opened for five years because they had been living out in a native home of mud.

(4) Milton has been delayed in Bombay getting John Beachy's car through customs. Myra Jean has been having a very appreciative time with a seven-year-old Susie (missionary child). We know God has some purpose in this Bombay delay as all of our appointments are His.

May your rejoicing be more abundant in Jesus Christ.

Balumath, Palamau Dist., Bihar, India.

♣

We have not tackled the evangelism of the thinkers of our time.—Paul M. Miller.

MISSIONS

Literature Conference in Chicago

The fourth annual conference of Evangelical Literature Overseas will be held in Moody Church, Chicago, December 13-15, 1955, according to a recent announcement by Harold B. Street, executive secretary.

The conference will take the form of a literature workshop and with a full consideration of the problems related to original writing, translation, publication, production, distribution, and training of nationals.

These subjects will be discussed by recognized authorities in their respective fields and will include, among other speakers, A. G. Ball, executive secretary, World Gospel Crusades; William Deans, editor, **Litatoli,** Christian magazine in the Belgian Congo; Horace L. Fenton, Jr., associate general director, Latin American Mission; Norman Lewis, editor, **La Vos,** Spanish Christian Magazine, Argentina; Eugene A. Nida, secretary, translations department, American Bible Society; Kenneth N. Taylor, director, Moody Press, chairman of Board of E.L.O.; G. Christian Weiss, director of missions, Back to the Bible Broadcast.

Missionaries on furlough are particularly invited, both to gain technical help and to make known the literature needs of their particular fields.—**The Standard.**

City Service Reflections

People are interesting to observe. Spending two years in a large city has to me, who grew up in the country, been an educational experience. Since city life is so different from country life, naturally many adjustments were necessary. In addition, city life has also been an interesting experience in observing human nature and how people react to different situations.

In observing fellow employees, people on the street, and talking with patients it seems to me that there are two main goals in life that most people are striving for—obtaining material wealth and having a good time. These are perfectly legitimate and honest goals, but what a shallow life a person leads if these are his only goals.

In the area of obtaining material wealth the majority of people have an honest and on-the-level set of standards. But in the area of entertainment and enjoying life it seems as if most people have a perverted sense of values. I am not convinced that people are enjoying themselves when they engage in activities that are harmful to the body, harmful to character, and harmful to Christian living. Is there actually any real enjoyment in drinking liquor, dancing, and puffing on a cigarette?

To those who have a Christian set of values many of the activities the world revels in are cheap and repulsive. People pretend that they are having a good time but it is evident that deep down in their hearts they are not happy and enjoying life to its fullest extent. Something seems to be missing. Their lives lack the stability, assurance, and happiness that are present in lives that are centered around Christ. The foundation of their lives is not built on the solid rock, Christ Jesus.

Working as an orderly on the staff of a medical floor in a large hospital where we sometimes get men off the streets and men who have sunk to depths of poverty and sin, I have often been reminded of the fact that a life of sins pays its wages. But how cheap and undesirable the wages are! How often I have been reminded of the fact that a life lived for the devil is a futile useless life.

I have observed that people as a whole are unconcerned as to the welfare of their souls. People are too busy. There are too many other things that occupy their time and efforts. For them religion is an interesting side light or pastime. Christianity is professed.

Living a Christian life is a serious business. Too often have I seen young men in their teens, middle-aged men in the prime of life, and old men in failing health being snatched away by death without possessing Christ as the main goal of their lives. If living a Christian life and serving the Lord is not our main goal in life our lives will be of little value to mankind and to God.—James O. Lehman in the **Cleveland Chimes.**

Salesmen Needed

What the Christian religion needs today is more effective merchandising and this will call for a greatly expanded sales force. As a member of the steel industry I can give it to you on good authority—you may have excellent facilities and you may have a product of superior quality but, gentlemen, you cannot succeed unless you get out and sell as individuals. You can't leave the job to the clergy alone.

I believe that as God called upon Isaiah of old, so He calls today upon the laymen of our churches. The Christian religion needs champions who are dynamic, forceful, and unremitting in their efforts. It needs salesmen who believe in their product and who possess qualities of leadership developed to their highest point. It needs men with know-how who can introduce this product of fundamental Christianity into every heart, every mind, every aspect of modern living.

Isaiah's job, therefore, has become your job and the job of every individual possessing the fire and the enthusiasm and the ability of the true salesman. You men of business, you young people with determination and vision and ideas can find in this selling job a challenge that will more than match any other you might undertake.—Clifford S. Hodd, President, United States Steel Corporation, **"The Evangelistic Advance."**

♣

The official Nationalist China Government news bulletin devoted three paragraphs to the United Greater Taipei Evangelistic Crusade on Formosa conducted by David Morken of Youth for Christ. The bulletin said the messages were "centered around the theme of how a person could come into a real and vital relationship with Jesus Christ. As a result of these sermons, hundreds of persons sought further enlightenment about Christianity. Many eventually became Christians." **—EFMA Missionary News Service.**

Polygamy Ruled Out in Israel

The high courts of justice set up in the Holy Land have encountered problems which they never anticipated before the Jewish people had their own government. Among these problems is the practice of polygamy by those who have come from Yemen and other Moslem countries. They cannot see why, if it was all right for them to have a plurality of wives at home, it should not be all right for them to continue the practice in their own homeland.

When this issue came up before the supreme court in Israel, a Moslem lawyer pleaded the Moslem statutes as justification for their position. However, the Israel supreme court ruled that according to the new regulations in Israel, polygamy was illegal. (E/P)

The Mennonite Hour

Announcing the First Bible Correspondence Course

1. What is the name of this course?

"God's Great Salvation" is the name of the course and it is the first in the series of the HOME BIBLE STUDIES.

2. Who may enroll in the course?

Anyone who wants to learn the simple steps of salvation as set forth in the Bible. Also, anyone who wants to deepen his spiritual life can benefit by taking this course. Young or old may enroll.

The course is written in clear and direct language and is intended to introduce the student to the simple, basic truths of the Christian faith. More advanced courses, it is hoped, can be offered at future dates.

3. What are the costs for taking this course?

There are no charges. Anyone who desires a better knowledge of the Bible may enroll without cost.

4. What are some of the subjects that are covered?

The twelve lessons have the following titles:

I. God Speaks to Man Through the Bible
II. How Sin Entered the World
III. Man's Need for Salvation from Sin
IV. The Life and Teachings of Jesus
V. The Death and Resurrection of Jesus
VI. The Work of the Holy Spirit
VII. What Is Faith?
VIII. Except Ye Repent
IX. The Joy of Forgiveness
X. Living the New Life
XI. Serving through the Church
XII. Our Eternal Hope

The lessons are directed to the Bible itself. At the end of each lesson the student answers a set of questions which he mails to the director of Home Bible Studies at **The Mennonite Hour.** The answers will be studied, corrected, and returned.

5. Who prepared the lessons of this course?

Two Church agencies combined in producing the course: the Mennonite Publishing House and the Mennonite Board of Missions and Charities. Marie Gingerich Snider is the author and Paul M. Lederach is the editor of the lessons.

6. Is there a need for Bible Correspondence courses among radio listeners?

The answer to this seems to be a definite "Yes."

(1) Religious radio broadcasts for some years have been using Bible Correspondence courses to advance and promote their missionary thrust in all parts of the world. One international evangelical broadcast has thousands of students enrolled in Japan alone.

(2) Persons writing to **The Mennonite Hour** show interest in such courses. Here are excerpts from a few letters:

"I am interested in Bible Correspondence courses. I would like to be enrolled as a member, if you keep such courses."
(From Jamaica, British West Indies)

"Enroll me in advance in your Bible Correspondence course."
(From Massachusetts)

"I am very much interested in the item in the **Gospel Herald** concerning a Bible Correspondence Course."
(From Belleville, Pa.)

"We want to know about your correspondence courses; we have neighbors with whom we are doing personal work."
(From Wauseon, Ohio)

"There are interested folks here in the hills that would like to take the correspondence course. Please give me information regarding that."
(From Gays Creek, Ky.)

"You ask me if I would like to take a Bible study course; yes, I would appreciate it very much if you sent me the course."
(From Missouri State Penitentiary, Jefferson, Mo.)

"I have heard that you are planning some correspondence courses. I am much interested in these. Please send them to us as soon as you can."
(From Mennonite Missionary in Ethiopia)

7. How can interested persons take this course?

Simply write to The Mennonite Hour, Box 22, Harrisonburg, Va., and ask to be enrolled in the Bible Correspondence course, "God's Great Salvation."

8. What can you do to promote this effort to encourage Bible study?

1. Take the course yourself.
2. Tell prospective students about the course.
3. Pray for this new and important phase of **The Mennonite Hour** ministry.
4. Your gifts will make it possible to sustain and to enlarge the Bible Correspondence work so that seeking hearts might learn God's plan of salvation.

Correction

Instead of a change of time on KVOD, Denver, the broadcast was dropped due to factors beyond our control. Watch for future announcements of a new station to cover this area.

via MBMC, Elkhart, Ind.

The most recent development of the work of the United Missionary Society in Nigeria is the establishment of an English seminary. The seminary will be started this year in rented quarters and it is anticipated that the permanent site, with buildings and library, will become a reality in the next year. Scheduled to open the first of January, this seminary will provide higher training for those who will be assuming leadership in the national church.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Faith for Witnessing

Faith is an adventure. The Bible says, "without faith it is impossible to please" God. Faith reaches out and takes hold of God in conversion. Faith activates the promises of God in daily living and witnessing. We often hesitate to witness to others because we haven't experienced God sufficiently by faith to tell our neighbor much about Him. Once we recognize God's hand in granting us health as a result of our prayer of faith or have experienced His guidance in important life choices or business dealings, we will be better prepared to witness to others.

Another reason we don't have more faith results from our unfamiliarity with the Bible, or our failure to apply the promises of the Bible to our own lives. The Apostle Paul said: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). A dusty Bible always indicates a life without faith or a life with a limited faith. Only that Christian who makes the Bible his constant companion can have faith like a grain of mustard seed, producing fruit in daily living.

Is your faith strong enough to overcome your timidity in witnessing to an unsaved neighbor or business companion? Having overcome that timidity, is your faith strong enough to lay hold of the promises of God for the salvation of his soul? Can your faith withstand a rebuff from the person to whom you are witnessing and go on to victory in his behalf? Have you learned to bolster faith with earnest prayer and communion with God? Remember the experience of the disciples at the foot of the Mount of Transfiguration and take courage! Jesus advised them to resort to prayer when great faith was needed.

Great faith without prayer is impossible. Faith is based on the Word of God but activated by prayer. God can make His Word operative when we use it in our praying. Moses, Daniel, and Nehemiah used the Word of God effectively in their prayers for others.

But a life of faith must be a holy life. Sin negates faith. When we sin we are in reality saying, "I don't believe God." Therefore, we cannot permit sin in our lives and live victoriously by faith. However, by faith we can gain the victory over sin. Paul describes that experience in Gal. 2:20: "I am crucified with Christ [that part of me which tends to sin has been put to death]: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the **faith** of the Son of God . . . ."

May God grant us not only a faith to live by, but a faith which will actively reach out and help others into fellowship with God. —L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Barbara Neff, daughter of Dr. and Mrs. Neff, who are serving at the La Plata, Puerto Rico, hospital, breathed in a foreign substance. It was successfully removed and Barbara is doing fine now.

Approximately enough stones have been gathered by the fellows in the Algeria, North Africa, project to build five houses. The natives are starting to come for medical aid. The fellows, who have had no particular medical training, are doing what they can with the first aid supplies they have on hand. The police from Chasseriau have offered protection if they need it. At present the political situation is far from peaceful, but there is no immediate danger from the terrorists. The fellows declined the guns offered by the officers, saying that they have much better protection than man-made weapons. They added that they would feel safer without them.

Voluntary Service

You may be the one the Lord wants to fill a certain VS position. There are varied opportunities that urgently need filling. Two secretaries are needed, one for the VS office at Elkhart, Ind., and one for the director's office at La Plata, Puerto Rico. Medical assistance on all levels of training is also needed from nurse aides at Elgin, Ill., La Junta, Colo., Kansas City, Mo., and various homes for the aged, and practical nurses for homes for the aged in Eureka, Ill., and Sturgis, Mich., to registered nurses for Mathis, Texas, and the Indian migrant unit at Grants, N. Mex. Both the Mathis, Texas, and Elgin, Ill., units need girls to do housework. There are also immediate openings for orderlies at Elgin, Ill., and Kansas City, Mo. Two crafts and recreation leaders are wanted for Bethel Mission, Chicago, and La Plata, Puerto Rico, and a youth leader for Camp Rehoboth, St. Anne, Ill. Besides the need for a unit leader and matron for the Elgin, Ill., VS unit, there are many other opportunities developing. If you are interested particularly in any of these positions or in VS but not especially in any of these jobs we would be happy to hear from you. For further information write to Personnel Director, MBMC, 1711 Prairie St., Elkhart, Ind.

Millard Osborne, Kokomo, Ind., and his wife, the former Joyce Nice, Doylestown, Pa., have been assigned to serve as unit leader and matron at the Mathis, Texas, unit. Millard, a 1955 graduate of the Goshen College Biblical Seminary, directed summer service this year.

On Sept. 6 the Mathis, Texas, kindergarten opened. There are 25 pupils. Funds are needed to purchase a record player for the kindergarten.

Maxine Kauffman, Goshen, Ind., is in charge of the kindergarten at Grants, N. Mex. Of the 25 children on the roll 18 had perfect attendance for the month of September. This is unusual for the Navaho children.

At Camp Rehoboth, St. Anne, Ill., Rawley Shank, Harrisonburg, Va., started the first community service project. He is encouraging the people to raise broilers. The unit members are also assisting in a home improvement project.

Linford and Lowell Hackman, Carstairs, Alta., are helping Isaac and Mildred Glick, Harrisonburg, Va., and Richard Gingerich, Canby, Oreg., to build unit quarters. Persons interested in contributing funds for buildings and equipment for voluntary service projects among the Indians and other needy folk of Northern Alberta should designate the contributions for the Calling Lake, Alberta, VS unit.

Members of the Kansas City unit recently visited William McPherson who many years ago lost both his hands and his eyes in an accident. Using his tongue he read from the Bible for them.

I-W Services

The Cleveland I-W Chorus gave a program at Midway Church, Columbiana, Sunday, Sept. 11, and two in the Archbold, Ohio, community, Sunday, Sept. 25. Jay B. Landis, Lancaster, Pa., is their director.

Wilbur Kaufman, Goshen, Ind., unit director at Indianapolis, while returning from a Labor Day youth conference of his church, suffered injuries in an auto accident near Van Wert, Ohio. He was released from the hospital the following evening. Violet Erb, a conference VS worker, remained in the hospital over a week with a fractured ankle and multiple facial cuts.

Released Sept. 23, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Medical Program in Viet-Nam

Dr. Willard and Grace Krabill, Louisville, Ohio, sailed for Europe aboard the S.S. Ryndam on Sept. 22. From Rome they will go to Saigon, Indo-China, Oct. 10 to begin a program of medical assistance in Viet-Nam under the Mennonite Central Committee.

There has been about one doctor to 35,000 people in Viet-Nam, and most of these doctors are in the cities. With the general French exodus from Viet-Nam during the past months including many doctors, and with the population increased by over 200,000 refugees from North Viet-Nam, the need is becoming even greater. Many of the hospitals and clinics are left without either doctors or nurses.

Upon arrival in Viet-Nam the Krabills will locate in the area around Dalat, at a place where they find adequate facilities to best serve some of these needy people. The Mennonite Central Committee will send nurses to help the Krabills as soon as the opportunity warrants it. Four workers have been distributing food and clothing among the refugees in this area since the latter part of 1954.

Dr. Krabill is the son of the M. O. Krabills of Louisville, Ohio. He is a graduate of Goshen College and Jefferson Medical School and has practiced medicine at North Liberty, Ind., for the past year. Grace is the daughter of the Glen Hershbergers, Goshen, Ind. She is also a graduate of Goshen College. The Krabills are members of the Mennonite churches at Beech, Louisville, Ohio, and College congregation, Goshen, Ind., respectively.

D. C. Kauffmans Return to Europe

The D. Chauncey Kauffmans, West Liberty, Ohio, sailed for Europe on the **S. S. Ryndam** Sept. 22. He is returning for a three-year term as director of the European Area MCC work.

Bro. and Sister Kauffman first sailed in 1953 as assistant director of European MCC; following the death of Bro. C. F. Klassen, they assumed the directorship. They returned to America this summer for a furlough. While here Bro. Kauffman presented the needs and program of MCC in Europe to many of the Eastern churches.

Homemakers Needed in VS

At least four people are urgently needed to do cooking, cleaning and laundry in MCC VS units now. Camp Landon, Gulfport, Miss.; Portland, Maine; Coalinga, Calif., Migrant unit and Baptist Home for children, Bethesda, Md., have openings now. There will be other openings later in the year. Workers in this area have opportunity to add the "plus" of congeniality and warmth to the VS units in which they serve.

"For of Such Is the Kingdom of Heaven"

Camp Paivika, for crippled and handicapped children, is on top of "Dawn" Mountain, in the mountains north of San Bernardino, Calif. It is an Easter Seal Camp sponsored by the Crippled Children's Society of Los Angeles County. Five two-week camp sessions throughout the summer bring 750 handicapped persons ranging from the Young Adult Group (20 and older) to the Seven to Nines. Many of the youngsters come from broken or unhappy homes where the parents consider the crippled child only a bother.

Seven Mennonite young people gave this summer under MCC VS to serve at Camp Paivika as counselors, along with 21 other college students from California. Each counselor was responsible for four to six campers—responsible to dress, clean and feed those in braces, wheel chairs, body casts. He was responsible to help these four to six campers enjoy swimming, horseback riding and all the activities they could participate in.

Shirley Suderman, leader of this summer's VS unit, tells of one evening: "I sat beside Bobby in his wheel chair beneath the stately pine trees and watched a cloud creep over the face of the moon. After sitting quietly for five minutes, Bobby turned to me and said, 'You know, that silvery cloud looks just like the gates of heaven opening.'

"Only a few months ago Bobby walked; now he is in a wheel chair and it is becoming increasingly difficult for him to speak. I couldn't help but wonder how near Bobby actually was to those heavenly gates. I do know he is looking forward to that glorious

day when he will enter those gates to be with his Saviour.

"Let Thy great love be reflected through me to some sad and lonely little child . . . . Give me the patience to listen and the ability to understand a child's problems and feelings . . . . Help me to help him to learn to know Thee . . . ."

Members of this summer's VS group were: Adena Enns, Hutchinson, Kans.; Alexander Edwards, Parkville, Mo.; Kathleen Janzen, Arnaud, Man.; Charlene Miller, Millersburg, Ohio; Adella Nikkel, North Newton, Kans.; Ardith Schertz, Lowpoint, Ill.; and Shirley Suderman, Hillsboro, Kans.

Kansas All-Mennonite Women's Meeting

The Kansas All-Mennonite Women's Meeting held on Sept. 15 at Eden Mennonite Church, Moundridge, Kans., featured the Mennonite Central Committee. The theme of the forenoon session was "Our Far Eastern Field" and featured an address by Ruth Fisher, former MCC worker in China and Formosa. In the afternoon Bro. and Sister Cornelius Wall spoke on the theme, "Spiritual Outgrowth of Relief Work." This meeting is sponsored yearly by the Mennonite Brethren, General Conference, Krimmer Mennonite Brethren, Mennonite and Church of God in Christ Mennonite groups in Kansas.

Frost Hits Crops in Paraguay

Robert Unruh's, of Bloomfield, Mont., who are in charge of the experimental farm and nursery in Paraguay, report heavy frost damage in the last days of July. "The first part of August was spent in taking toll of the frost damage. We learned that the damage varied considerably over the three colonies. In some of the villages only the small branches of the trees were touched, while in others the trees were damaged severely. In some of the villages the trees leaf out again from the stubs that remain of what were beautiful young trees beginning to bear fruit. Our nursery stock is a complete loss. The wheat crop is also a total loss over all the colonies, and it had looked like a bumper crop.

In August we also began putting in operation a feed mill purchased from STICA. This machine was bought specifically for the promotion of the silo program here in the Chaco. However, since the feed supply is so short this year, we are now using it to chop up Kaffir straw for farmers. It has worked in several villages and is being received enthusiastically by the farmers. It simplifies silo filling a good deal. If as many farmers follow through on making silos next year as have talked to me about it this year, we will have plenty of work to keep the machine going for a few weeks at least. I believe that silos are in the Chaco to stay, even though it may take a few years yet until they are in general use in all the colonies."

Released Sept. 23, 1955
MCC Information Service
Akron, Pa.

The important consideration is not where you stand but where you are going.—Riney.

WMSA Weekly Notes

The dedication of the Ailsa Craig Boys Farm, Ailsa Craig, Ont., was held on Saturday, Sept. 10. Women's groups of all the Peace Churches in Ontario worked together to supply all the bedding, linens, rugs, dishes, kitchen utensils, drapes, and curtains. Many hours of labor were given by the women with the men in painting and cleaning to prepare this home for the training of delinquent boys.

A meeting of all local WMSA officers is being planned by the Indiana-Michigan district WMSA. The meeting will be at Prairie St. Mennonite Church, Elkhart, Ind., on Saturday, Oct. 1.

"A city missionary is invited for a rest to a nearby home." No telephone to answer, no doorbell ringing, no callers to greet, no meals to prepare or dishes to wash, but a day or more in the country to rest, read, and relax. Maybe it is one of the single workers you can treat to such a holiday, as one sister did, or maybe you will want to bring the whole family, give them an opportunity to enjoy fellowship as a family, undisturbed by interruptions.

Mabel Cressman, missionary home on furlough from Argentine Chaco, spoke at a meeting of all women's and girls' circles of the Waterloo, Ont., congregation on Sept. 6. About 80 were present for supper and fellowship, provided by the senior circle who were the hostess group for the evening. Girls from the junior circle served as ushers to take up the offering, and a sextet of girls from the intermediate circle sang two numbers of song.

The MCC Clothing Depot at Kitchener, Ont., shipped about 5400 Christmas bundles this year to Korea. Not only was this a larger number of Christmas bundles than last year, but it also was the first time that a few more bundles were received for boys than for girls.

The girls' circle from the St. Jacobs, Ont., congregation mimeograph and mail out personal form letters for Lucinda Snyder, MCC relief worker at Bad Duerkheim, Germany. This is a project of interest to teen-age girls and a real help to workers abroad in keeping friends at home informed of their work and prayer concerns.

Office of the Executive Secretary
Women's Missionary and Service Auxiliary
Elkhart, Ind.

Fifty-two Greek Orthodox churches and a number of small chapels, also three Roman Catholic churches, were badly damaged in Istanbul, Turkey, and its suburbs during an anti-Greek riot which recently swept through the capital and other cities of Turkey. A New York Greek Orthodox spokesman said that throughout Turkey at least 78 houses of worship were damaged or destroyed along with other church properties. He estimated the total damage at $100,000,000. The rioting was the result of the political disputes over Cyprus. Cyprus, ethnically and traditionally Greek, has been a British crown colony since 1868. For some time Cypriots have been agitating for reunion with Greece. The island has a substantial Turkish minority which opposes such reunion.

From Our Churches

BLOUNTSTOWN, FLORIDA

(Blountstown Congregation)

Dear READERS:

In recent months a number of Mennonite families from various areas have moved into the Blountstown, Fla., area. For lack of better place available we have been meeting in homes. Sunday school has been held regularly from the beginning and church services when visiting ministers were available. Evening meetings and midweek prayer meetings are also held regularly, with good attendance.

In the spring Bro. Wilbert Nafziger was here and presented the possibility of affiliation with the South Central Mennonite Conference. At Bro. Nafziger's suggestion, Bro. Joe Esh of Gulfport, Miss., was contacted and he came here to serve as minister.

On July 31 the following representatives of the South Central Conference were here to formally organize the group into a church and install Bro. Esh as pastor: Bro. Wilbert Nafziger, secretary of mission board; Bro. M. M. Troyer, conference secretary, and Bro. Lester Hackman, regional overseer. This action was recognized by conference on Aug. 20, 1955, and this group accepted as a member of conference.

Because of crowded conditions in the homes, plans were made for a permanent meetinghouse. A local man donated a tract 140 feet by 200 feet in a subdivision at the west edge of Blountstown. Just before sunset on Aug. 1 a group of 38 people gathered on the site, sang several hymns, then joined hands in a circle and stood with bowed heads while the trustees in turn prayed for God's blessing on the work and for the ingathering of souls. Bro. Joe Esh broke ground for footing at the location of the church entrance.

The church house of concrete blocks, 34 feet by 70 feet, is now under construction. The back wall is to be frame construction with the expectation that it will be removed for future enlargement.

Our group is small and the task is large. The mission outlook is good. There is great spiritual need and the response reasonably good.

We solicit the prayers of all and financial aid from any who feel called to help a new congregation get established as a group and in adding a mission unit to the Mennonite Church. Contributions may be sent to Sam Powell, Sr., Blountstown, Fla., or Roy S. Troyer, Hesston, Kans.

Joe Esh.

FAIRVIEW, MICHIGAN

(Fairview Congregation)

Greetings in Christian love to all HERALD Readers:

We want to share with you news of some of the blessings and activities that we have enjoyed during the last six months.

Bro. John Landis, Ashley, Mich., was guest speaker at our Good Friday service, and after returning to his home congregation for Easter morning worship, he again returned to hold evangelistic meetings here April 10-17. One result of these meetings was the baptism of 17 young people on May 15. During the summer three young sisters, who married three of our young men, were also received into church fellowship, one by baptism and two by letters from churches of another faith. We praise God for their decision and welcome them into the fellowship of the church.

On April 2 the A Cappella Chorus from Goshen College gave a program and on the evening of July 10 the Mennonite Revival Singers from Uniontown, Ohio, worshiped with us.

We had a successful summer Bible school in June with an attendance of nearly 300. Our Sunday school conducted two Bible schools in new districts this summer, and we are now having Sunday school and preaching services at Kollen school near Hillman every Sunday as a result of one of these Bible schools. Bro. and Sister John K. Yoder and family, and Bro. Otis Bontrager are in charge of the services there.

We were happy to be hosts to the Michigan Ministerial and Sunday school meeting on Aug. 16, 17, and to a Nonconformity Conference on Sept. 17, 18. On July 16, 17 we enjoyed a weekend conference with Bro. Paul Miller of Goshen as instructor. Bro. Miller's family accompanied him.

It was a real blessing to us to have Bro. Sam and Sister Esther Troyer, appointed missionaries to Africa, spend the summer with us.

A number of our young men are in I-W service, some young sisters in voluntary service, and four of our young people are attending Goshen College. Others are employed away from home. We miss them, but wish them God's blessing wherever they may be.

Mrs. Milton Rogers.

GRACETON, MINNESOTA

(Graceton Mission)

Greetings in our Saviour's name:

"Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Praise His name!

We have enjoyed both spiritual and material blessings this summer for which we thank Him. Bro. Frank Keller, Loman, Minn., was our Bible school superintendent again this summer. We appreciate the work of each one who helped to make this Bible school possible. May God bless the efforts put worth.

We appreciated having Bro. and Sister John Stoll with us on the Sunday of July 24. He brought the morning and evening messages. We also appreciated each time our bishop, Bro. Eli Hochstetler, could be with us.

A number from here attended our district conference in June, which was held at Wolford, N. Dak.

Pray for our young folks who were gone for the summer and some who are still out in other fields of service that they will remain faithful to their Lord and win others for Him. We are glad for those who have returned to us.

In July three from here attended Youth Bible Camp at Valley City, N. Dak. Each one enjoyed the work there.

Our minister, Bro. Vernon Hochstetler, attended General Conference and brought back much food for thought to share with us. We are looking forward to the meetings to be held here this fall with Bro. Noah Landis in charge. Pray earnestly for this work.

We ask a continued interest in your prayers that God's work may continue to go on here in Graceton.

Dorothy Zook.

LAYTONSVILLE, MARYLAND

(Goshen and Gaithersburg Congregations)

Dear HERALD Readers:

We extend Christian greetings to all. As we have been reaping an abundant natural harvest again this summer, our minds are made to think of the abundant harvest of souls that need to be gathered for Christ. We are made to think of the passage of Scripture found in Matt. 9:37, 38, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The members of the Goshen and Gaithersburg churches wish to share some of the blessings the Lord has been sending us and to ask the HERALD readers to remember some of our prayer burdens.

First, I want to give a brief report of our two summer Bible schools. The last two weeks of July the Goshen brethren held their Bible school in the mornings. They used two busses and several cars to bring in the boys and girls. We had an average attendance of 119, which was very good. Our minister, Menno Sell, was the principal and is to be commended for the fine way he helped them to be reverent in Bible school. We also rejoice for the teachers that came from other congregations from Washington Co., Maryland; Lancaster Co., Pa., and Franklin Co., Pa., besides the home workers.

This same group of teachers taught the Gaithersburg Bible school in the evenings the last two weeks of July. Our other minister, Wilmer Hunsecker, was superintendent. They had eleven classes with a record attendance of 109, and an average attendance of 91.

The Mennonite Church of Gaithersburg is still without a building, and so they had their Bible school in the Goshen church. They are also bringing the Sunday school pupils out to the Goshen Church each Sunday for Sundey school.

We are glad to report that a lot has been secured and permission has been granted from the Lancaster Mission Board to build a church. We ask the brotherhood to remember us with your prayers, money, and time.

The Goshen and Gaithersburg congregations ask you to pray for us that the Lord will use Bro. Clinton Ferster to convict the lost to turn to the Lord during our fall revival which will be held Oct. 30 to Nov. 9.

Edgar Horst.

YODER, KANSAS

(Yoder Congregation)

Greetings in Jesus' name to all GOSPEL HERALD Readers:

We have many reasons to thank and praise God. Kansas still gets quite hot in the daytime, but is nice and cool at night.

As General Conference was nearby we could attend every day and feed on God's Word and fellowship with loved ones.

On Sunday morning, Aug. 21, Bro. Ben Detweiler of Missouri conducted our devotions and Frank Raber of Kansas City brought the message.

On Aug. 28 we had one Sunday-school class in the adult department with Tobe Schrock as our teacher. Henry Lutz preached the Word of God for us. It afforded us great pleasure to have Henry Lutz with us and his bride since Aug. 1, formerly Elizabeth Nissley, in our home.

Sunday evening Ralph Yoder conducted children's meetings, Wayne Wenger, Hardshell, Ky., conducted devotion, and Edd Shrock preached. Mrs. Sam Yoder, mother of Ralph, is improving slowly and is able to be up part of the time.

On Sept. 1 Tobe Schrock preached, and on Sept. 8 Cornelius Wall told us about the need of a Bible school in Europe. On Sept. 11, Church School Day, Roy Roth and George Beare, Hesston, Kans., spoke to us.

Mrs. Oliver Troyer has been released from the hospital.

On Sept. 15 we had the privilege of attending the All-Mennonite Women's meeting near Moundridge, Kans. We were reminded of the many things that Christ has commanded we should do for one another. Mrs. Cornelius Wall's talk in the German language gave us much to think and pray about.

Mary Headings.

Mission News

CONTINUED

The seventy-sixth quarterly missionary meeting for the Elida, Ohio, churches was held at the Central Church on Oct. 2. Bro. and Sister Carl Beck from Japan were missionary speakers on the program.

Bro. S. Paul Miller, missionary on furlough from India, kept the following appointments in the Archbold, Ohio, community recently: Sept. 11, morning, Tedrow; Sept. 18, morning, East Clinton.

Sister Marie Moyer, on furlough from India, spoke to a Homemakers' Meeting on Sept. 14 at Souderton, Pa.

Field Notes

CONTINUED

Nonconformity Conference at Goshen College with Allen H. Erb and A. J. Metzler as speakers, Oct. 22, 23.

William McGrath, Hesston, Kans., at Zion, north of Morgantown, Pa., Oct. 22, 23.

Bible Meeting at Stony Brook, York, Pa., with Eli E. Miller, Elton, Pa., and Donald Lauver, Oakland Mills, Pa., as speakers, Nov. 5, 6.

Visiting Speakers

Sept. 11. **Don Kreider,** Des Plaines, Ill., at Fisher, Ill. **Fu-Sheng Chen,** Formosa, at Prairie St., Elkhart, Ind. **Ivan Weaver,** Petoskey, Mich., at Olive, Elkhart, Ind.

Sept. 18. **C. J. Ramer,** Duchess, Alta., at Lower Deer Creek, Kalona, Iowa. **Lawrence Burkholder,** Goshen, Ind., at Yellow Creek, Goshen. **George Beare** and **Daniel Kauffman,** Hesston, Kans., at Protection, Kans. **Ralph Palmer,** Denbigh, Va., at Fairview, Albany, Oreg. **Millard Lind,** Scottdale, Pa., at Pennsylvania, Hesston, Kans. **Harold Eshleman,** Harrisonburg, Va., at Midway, Columbiana, Ohio.

Sept. 25. **Floyd Hackman** in song service at Herstein's Chapel, Nieffers, Pa. **Joseph Nissley,** Grantsville, Md., at Pike, Harrisonburg, Va. **J. C. Wenger,** Goshen, Ind., at Nappanee, Ind. **Etril Leinbach,** Moorepark, Mich., at Clinton Frame, Goshen, Ind. **Allen Steiner,** North Lima, Ohio, at Wooster, Ohio. **Jacob Weirich,** Belleville, Pa., at Woodridge, Washington, D.C. **Howard J. Zehr,** Fisher, Ill., at Morton, Ill. **Walter D. Keener, Jr.,** Elizabethtown, Pa., at Ephrata, Pa. **Alvin Becker,** Northern Bible Society, at Midway, Columbiana, Ohio. **Reuben Hofstetter,** Kidron, Ohio, at New Wilmington, Pa. **Newton Weber,** West Liberty, Ohio, at Salem, Elida, Ohio. **Norman M. Wenger,** New Hope, Pa., at Rocky Ridge, Quakertown, Pa. **John S. Martin,** New Holland, Pa., at Zion, north of Morgantown, Pa. **Milo Kauffman,** Hesston, Kans., at Pennsylvania, Hesston, Kans.

Oct. 2. **Ivan Rohrer,** Bartonsville, Vt., at Plain, Lansdale, Pa. **Amos Swartzentruber,** Buenos Aires, Argentina, at Midway, Columbiana, Ohio. **Robert Harnish,** East Peoria, Ill., at Midway, Pekin, Ill. **J. J. Hostetler** and a group from Peoria, Ill., at Metamora, Ill. **David W. Landis** and octet from Lancaster, Pa., at Zion, north of Morgantown, Pa.

Evangelistic Meetings

Norman Bechtel, Spring City, Pa., at Bridgeport, Pa., Oct. 2-9. **Kenneth G. Good,** Morton, Ill., at Fisher, Ill., closing Sept. 28. **Resley Tressler,** Grantsville, Md., at Altoona, Pa., Oct. 2-9. **Virgil Brenneman,** Iowa City, Iowa, at Arthur, Ill., Nov. 14-23. **Paul Mininger,** Goshen, Ind., at Benton, Ind., Sept. 4-11. **J. D. Graber,** Elkhart, Ind., at Denver, Colo., Nov. 6-13. **Abraham Baer,** Maugansville, Md., at Little Horse Creek, Lansing, N.C., Aug. 26 to Sept. 3., instead of the dates earlier reported. **Henry Frank,** Mt. Joy, Pa., at Landisville, Pa., Oct. 2-16. **Bro. J. Otis Yoder,** Harrisonburg, Va., at Zion, Broadway, Va., Sept. 28 to Oct. 9. **Lawrence Brunk,** Argentina, at Elmira, Ont., Dec. 1-11. **Milo Kauffman,** Hesston, Kans., at Beech, Louisville, Ohio, Nov. 18-27. **Maurice E. Lehman,** Bareville, Pa., at Harman, W. Va., Oct. 5-16. **A. J. Metzler,** Scottdale, Pa., (Nov. 6), **Howard J. Zehr,** Fisher, Ill., (Nov. 7-10), Paul M. Miller, Goshen, Ind., (Nov. 11-13), at Salem, Elida, Ohio. **Leroy Umble,** Oxford, Pa., instead of Le Roy Zook, at Wesley Chapel, Newark, Del., Oct. 9-16. **Andrew Jantzi,** Alden, N.Y., at Weaver, Johnstown, Pa., Oct. 16-23. **Frank Garman,** Columbia, Pa., at Meadville, Gap, Pa., Nov. 6-20. **Noah L. Hershey,** Parkesburg, Pa., at Kinzers, Pa., Nov. 13-27. **Mervin J. Baer,** Carlisle, Pa., at Hershey, Kinzers, Pa., Dec. 4-18. **Alvin G. Martin,** Terre Hill, Pa., at Stony Brook, York, Pa., Nov. 6-20.

Our founding fathers believed that the Scriptures command a holy life.—J. L. Stauffer.

TO BE NEAR TO GOD

(Continued from page 947)

ty. If we had only been more wise, and more discreet. The more we blame or rationalize, the more we become involved. We forget that it is God who will pull us out of the net. Only He can do this. But He will do much more. He will set our feet in a large room, away from the snares of the enemy of our own making, to a place where we stand foot-free and sure.

Saturday, October 15

Praise for Deliverance. Read Psalm 31:15-24.

"Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

"The tongue is an unruly evil," says James. David prayed the Lord would keep the door of his lips. God wants to keep us from the strife of tongues. He wants to keep us from participating in this strife—from meaningless chatter, and empty talk, from hurtful gossip. God also wants to keep us from the strife of tongues that may be aimed at us. There is only one place where we do not hurt with the tongue, and where we are not hurt by the tongue, and that is in His presence. The strife of tongues cannot pierce the tranquil eternal peace that is found in the presence of God.

Leah Kauffman Lind.

CHURCH MUSIC

(Continued from page 945)

of true devotion, and that they are sinful. If there was a woe to them who invented instruments of music as David did under the law, is there no woe, no curse, to them who invent them and introduce them into the worship of God in the Christian church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much mire; but instruments of music in the house of God I abominate and abhor. This is abuse of music; and here I register my protest against all such corruptions in the worship of the author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of Methodists, said in his terse and powerful manner, 'I have no objection to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same, though I think the expense of purchase had better be spared."

It is a significant fact that the early Greek Church, in whose language the New Testament was written, and the Greek Church ever since has not allowed the use of instrumental music in her worship. Her interpretation of the words which Paul wrote should be considered authoritative.

We now conclude that the use of instruments is not commanded in the New Testament, and that it is contrary to the New Testament order of worship, being a carrying across of a form used in the temple as a type of the "touching the chords of the heart" commanded by Paul. However, the New Testament does very plainly teach that we are to "sing psalms and hymns and spiritual songs" and "make melody in our hearts to the Lord." If Paul through the guidance of the Holy Spirit used terms which mean singing songs and hymns and not playing on instruments, it is a safe assumption that that is exactly the divine will in regard to our worship.

(To be continued)

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bergey, James H. and Mary (Troyer), Fentress, Va., fourth child, first daughter, Kathy Ann, Aug. 23, 1955.

Brenneman, Allen R. and Virginia (Miller), Springs, Pa., second son, Robert Lynn, Sept. 6, 1955.

Brenneman, Gerald and Kathryn (Smucker), Tiskilwa, Ill., first child, Ann Marie, Aug. 30, 1955.

Brunk, Daniel W. and Dora (Hertzler), Denbigh, Va., fifth child, third daughter, Juanita Louise, Aug. 17, 1955.

Charlton, Frank and Martha (Horst), Newville, Pa., second son, Ronald Horst, Sept. 6, 1955.

Clemens, Paul R. and Kathryn (Landis), Worcester, Pa., second daughter, Janet Marie, Sept. 14, 1955.

Clemmer, Jonas S. and Edna (Landis), Harleysville, Pa., fourth child, third daughter, Jane Louise, Aug. 31, 1955.

Conrad, Willard D. and Hettie (Conrad), Hesston, Kans., fourth child, second daughter, Sarah Beth, Sept. 14, 1955.

Dafoe, Kenneth and Viona (Siemens), Smith, Alta., first child, Ruth Marie, Aug. 9, 1955.

Eberly, Lloyd and Mary (Imhoff), West Salem, Ohio, third son (first child after second marriage), Franklin Ira, Sept. 11, 1955.

Eberly, Leroy N. and Grace (Sauder), Leola, Pa., sixth child, fifth daughter, Linda Grace, Sept. 18, 1955.

Erb, Arlan and Marion (Nafziger), Millbank, Ont., third child, second son, Daryl Arlan, July 26, 1955.

Hochstetler, Virgil and Mildred (Brenneman), Nampa, Idaho, first child, Eileen Marie, July 27, 1955; received for adoption, Aug. 12, 1955.

Hochstetler, Stanley J. and Elaine (Schweitzer), Fort Wayne, Ind., first child, Steven Alan, Sept. 14, 1955.

Helderman, Kenneth and Evelyn (Plank), Elkhart, Ind., second child, first daughter, Kathy Sue, Sept. 16, 1955.

Hollingshead, Paul and Dorothea (Neufeld), Belleville, Pa., first child, Cornelius, Sept 14, 1955.

Hoover, Clair and Donnabelle (Garber), Goshen, Ind., second child, first daughter, Kristine Lynn, Sept. 11, 1955.

Horst, Elmer J. and Mary M. (Horst), Hagerstown, Md., a son, Lloyd Eugene, Sept. 10, 1955.

Hunsberger, Maurice and Joanne (Shantz), New Hamburg, Ont., first child, Debra Kay, July 31, 1955.

Johnson, Arthur S. and Rhoda (Layman), Stuarts Draft, Va., eighth child, second son, Samuel Arthur, Sept. 13, 1955.

Kauffman, Kenneth K. and Esther (Kauffman), Goshen, Ind., second son, Douglas Dwayne, Sept 18, 1955

Klinger, Merle and Helen (Goldsmith), Archbold, Ohio, fourth child, third daughter, Karla Jane, Aug. 14, 1955.

Kreider, Landis H. and Arlene (Nissley), Cornwells Heights, Pa., first child, Donald Eugene, Aug 27, 1955.

Kulp, Harold D. and Gladys (Landis), Lansdale, Pa., fourth child, third son, Philip Owen, Aug. 11, 1955.

Longacre, David M. and Gladys (Detwiler), Langhorne, Pa., first child, Sheryl Ann, Aug. 22, 1955.

Martin, Lloyd W. and Arlene (Brubaker), Ephrata, Pa., first child, Linda Jean, Sept. 9, 1955.

Miller, Clyde M. and Esther Mae (King), Mattawana, Pa., second son, Mervin Dale, Aug. 19, 1955.

Neuenschwander, Marcus and Esther (Nussbaum), Apple Creek, Ohio, third child, second daughter, Phyllis Diane, Aug. 28, 1955.

Reesor, John T. and Elsie (Wideman), Goodwood, Ont., second daughter, Elaine Marie, Sept. 6, 1955.

Schrock, Henry and Elizabeth (Miller), Hutchinson, Kans., second daughter, Virginia Ruth, Sept. 6, 1955.

Shantz, Carl and Martha (Mast), Arcade, N.Y., first child, Wayne Alan, Aug. 28, 1955.

Shirk, Leon B. and Margaret (Weber), East Earl, Pa., third son, David Glenn, Sept. 9, 1955.

Souder, Wilmer B. and Betty Joyce (Alderfer), Telford, Pa., fourth child, third daughter, Nancy Jane, Sept. 4, 1955.

Strite, Russell B. and Fannie Louise (Ebersole), Chambersburg, Pa., a daughter, Janet Lorraine, Sept. 10, 1955.

Troyer, John and Amy (Hertzler), Denbigh, Va., third child, second son, Herbert N. II, April 5, 1955.

Tyson, Millard M. and Jeanette (Moyer), Silverdale, Pa., third daughter, Mary Lou, Sept. 3, 1955.

Weaver, William and Viola (Martin), Harrisonburg, Va., third daughter, Karen Joyce, Sept. 11, 1955.

Wenger, Chester and Sara Jane (Weaver), Fentress, Va., sixth child, second son, Mark Richard, Sept. 19, 1955.

Wideman, Gordon and Hannah (Burkholder), Claremont, Ont., fourth child, third son, Vernon Ray, Aug. 25, 1955.

Wipf, David and Elizabeth (Glanzer), Stirling, Alta., first child, Charlotte Beth, Sept., 17, 1955.

Yoder, Ernest M. and Esther (Beachy), Kalona, Iowa, third child, first daughter, Arlene Elizabeth, Sept. 1, 1955.

Yoder, Robert and Alice (Hertzler), Denbigh, Va., third child, second daughter, Rebecca Faye Aug. 6, 1955.

Yoder, Robert E. and Esther (Yoder), Fishersville, Va., sixth child, first daughter, Betty Ann, Sept. 8, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birky—Nafziger.—Wendell Birky, Wanatah, Ind., Hopewell cong., and Marlene Nafziger, Minier, Ill., Hopedale cong., by Ivan Kauffmann of the Hopedale Church, Aug. 27, 1955.

Brenneman—Hochstetler.—Marlin G. Brenneman, Oakdale, Iowa, Lower Deer Creek cong., and Rosamond Hochstetler, Wellman, Iowa, East Union cong., by A. Lloyd Swartzendruber at the East Union Church, Sept. 10, 1955.

Buehler—Baechler.—Floyd Laverne Buehler, St. Jacobs, Ont., and Erma Marie Baechler, Zurich, Ont., Blake Amish cong., by Ephraim Gingerich at the Blake Amish Church, Sept. 17, 1955.

Diller—Graber.—Eugene Diller, Hesston, Kans., cong., and Donna Belle Graber, Stryker, Ohio, Lockport cong., by Walter Stuckey at the Lockport Church, Sept. 3, 1955.

Eberly—Bomberger.—David F. Eberly, Lititz, Pa., Hess cong., and Nancy Bomberger, Lititz, Pa., Erb cong., by Homer D. Bomberger at the home of the bride, Sept. 7, 1955.

Fisher—Gingerich.—Orlo Junior Fisher, Kalona, Iowa, and Dorothy Gingerich, Goshen, Ind., both of the Clinton Frame cong., Goshen, by Vernon E. Bontreger at the Clinton Frame Church, Aug. 21, 1955.

Freed—Sheats.—Marvin M. Freed, Earlington, Pa., Franconia cong., and Eunice M. Sheats, Telford, Pa., Providence cong., by Elmer G. Kolb at the Bridgeport, Pa., Mission, Sept. 17, 1955.

Glick—Byers.—John L. Glick, Smoketown, Pa., Bart Chapel cong., and Mary K. Byers, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the Mellinger Church, Sept. 17, 1955.

Groh—Burkhart.—David Groh, Preston, Ont., and Mary Burkhart, Kitchener, Ont., by Wilfred Ulrich at the Stirling Ave. Church, Aug. 6, 1955.

Hartman—King.—Louise Hartman, Cullom, Ill, cong., and Evelyn King, Goshen, Ind., East Goshen Cong., by Paul M. Miller at the North Goshen Church, Aug. 21, 1955.

Hostetler—Headings.—Wayne E. Hostetler, Tampico, Ill., and Barbara Headings, Annawan, Ill., of the Fairfield A.M. cong., by Herman

Hostetler at the Fairfield A.M. Church, Sept. 4, 1955.

Kropf—Kropf.—Howard P. Kropf, Fairfax, S.C., and Verna P. Kropf, Prophetstown, Ill., Fairfield A.M. cong., by Herman Hostetler at the Fairfield A.M. Church, Aug. 28, 1955.

Martin—Martin.—Bernard Martin, Lowville, N.Y., cong., and Elvira Martin, Croghan, N.Y., cong., by Lloyd Boshart at the Croghan C.M. Church, Sept. 10, 1955.

Martin—Martin.—Richard Joseph Martin and Wilma Grace Martin, both of the Cedar Grove cong., Greencastle, Pa., by John F. Grove at the home of the bride, July 16, 1955.

Martin—Lefever.—Samuel H. Martin, New Holland, Pa., cong., and Anna Georgia Lefever, Quarryville, Pa., New Providence cong., by Jacob T. Harnish at the Mechanics Grove Church, Sept. 17, 1955.

Miller—Miller.—Manas Miller, Shipshewana, Ind., Middlebury cong., and Sarah Etta Miller, Shipshewana, Emma cong., by Amos O. Hostetler at the home of the bride's brother, Sept. 17, 1955.

Peachey—Kanagy.—Orrie G. Peachey and Ruth Kanagy, both of Belleville, Pa., Allensville cong., by R. R. Peachey at the home of the bride, Aug. 14, 1955.

Reesor—Short.—Harold Reesor, Unionville, Ont., Markham cong., and Pauline Short, Archbold, Ohio, Lockport cong., by Walter Stuckey assisted by Cecil Reesor at the Lockport Church, Sept. 3, 1955.

Roth—Lichti.—Arthur Roth, New Hamburg, Ont., East Zorra Amish cong., and Jean Lichti, New Hamburg, Ont., Steinman Amish cong., by Orland Gingerich at the Steinman Church, Sept. 3, 1955.

Stouffer—Martin.—Fred Eugene Stouffer and Elva Maria Martin, Cedar Grove cong., Greencastle, Pa., by Roy Hawbaker at his home, Aug. 6, 1955.

Stutzman—Gray.—Vernon K. Stutzman, Millersburg, Ind., and Janette Gray, Valparaiso, Ind., both of the Clinton Frame cong., by Vernon E. Bontreger at the Clinton Frame Church, Sept. 18, 1955.

Swartzendruber—Graber.—Dale Eugene Swartzendruber, Wellman, Iowa, cong., and Beulah Mae Graber, Wayland, Iowa, Sugar Creek cong., by Simon Gingerich at the Sugar Creek Church, Sept. 17, 1955.

Willems—Schrock.—John Willems and Dora Elizabeth Schrock, both members of the Albany, Oreg., cong., by Allen H. Erb at the Albany Church, July 17, 1955.

Witmer—Stottlemyer.—Clarence Witmer and Betty Stottlemyer, Cedar Grove cong., by David Petre at the Broad Fording Church of the Brethren, June 11, 1955.

Yoder—Espigh.—Daniel R. Yoder, Mt. Union, Pa., and Alice C. Espigh, Lewistown, Pa., both of the Mattawana cong., by Raymond Peachey at the home of the bride, May 7, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beiler, Emma, daughter of David S. and Rebecca (Esch) Beiler, was born Oct. 7, 1863, near Intercourse, Pa.; died at her home near Elverson, Pa., on Sept. 10, 1955, after 10 months illness; aged 91 y. 11. m. 3 d. She was baptized into the Amish Church at the age of 15 and remained faithful in the same. She retained a keen mind and interest in others until her end, and was very appreciative of any kindness shown. Although her eyesight was failing, she tried to read her Bible every day. Nursing, tailoring, operating a greenhouse, quilting, and rugging were her main activities. Being a lover of flowers, she enjoyed giving them as gifts to cheer many. She also cared for her father who died in 1925 at the age of 90. Surviving are 2 sisters (Mrs. Katie Stoltzfus, Elverson, Pa., and Mrs. Susie Yoder, Kanagy Convalescent Home, Bird in Hand, Pa.), and many other relatives and friends. Two sisters and 4 brothers preceded her in death. Funeral services were held in the home on Sept. 13 by Samuel F. Stoltzfus and Elam B. Stoltzfus in German and C. J. Kurtz in English.

Bumbaugh, John, was born May 6, 1875; died suddenly of a heart attack on Aug. 27, 1955; aged 80 y. 3 m. 20 d. He is survived by 2 brothers (Hugh and James), three children (Jacob —who died four days later, see below—Charles and Mrs. Benjamin Miller, at whose home he resided, all of Fox Hill, Waynesboro, Pa.). Funeral services were held in the Fox Hill Church on Aug. 30, by Harvey E. Shank, assisted by Walter West, with burial in Mt. Zion Cemetery.

Bumbaugh, Jacob, born Aug. 17, 1901; died Sept. 1, 1955; aged 54 y. 14 d. He died of a heart attack a few days after his father. He is survived by his wife, Grace Sollenberger Bumbaugh, and by 3 children (Ralph, Harry, and Glenn, all of Fox Hill, Pa.), a brother (Charles) and a sister (Mrs. Benjamin Miller). A son, Ray, was killed a few years ago in an automobile accident. Funeral services were held in the Fox Hill Church on Sept. 5, by Harvey E. Shank assisted by Walter West. Interment was made in the Mt. Zion Cemetery near Mont Alto.

Gerber, Ruth, daughter of Israel Z. and Emma (Yoder) Hertzler, was born March 23, 1911, at Belleville, Pa.; died on Sept. 14, 1955, after a long illness, at the Wooster Community Hospital, Wooster, Ohio; aged 44 y. 5 m. 22 d. She spent her childhood days in the Belleville, Pa., community, attended Lancaster Business College, later graduated from Goshen College. In 1936 she moved to Sugarcreek, Ohio, and after a ten-year residence moved to a farm near Wooster, Ohio. On June 27, 1936, she was united in marraige to Ross L. Gerber. Their home was blessed with 5 children (Nancy, David, Daniel, Dwight, and Amy). Besides her husband and children, she is survived by her mother, aged 82, who, due to very poor health, was unable to attend the services. She is also survived by 2 sisters (Arie—Mrs. E. C. Grassmeyer, Belleville; and Mary—Mrs. J. W. Swope, Youngstown, Ohio), and many other relatives and friends. In her youth she accepted Christ as her Saviour and united with the Maple Grove Mennonite Church at Belleville. After her marriage she transferred her membership to the Walnut Creek Church and in 1946 became a member of the Orrville Mennonite Church. Despite severe physical suffering she continued to attend the services of the church, and served as a Sunday-school teacher until a few weeks prior to her passing. Memorial services held at the Orrville Mennonite Church on Sept. 16, were conducted by I. W. Royer, Harold E. Bauman, and Lester Graybill, with interment in the Crown Hill Cemetery.

Heller, Calvin Roscoe, Sr., son of George and Mary (Wirick) Heller, was born Sept. 9, 1896, in Krayn, Pa.; died at the Lee Hospital, Johnstown, Pa., on Sept. 15, 1955; aged 59 y. 6 d. He is survived by his wife, the former Ellen Knavel, these children (Vera—Mrs. Irvin Gramling, Elton; Zella—Mrs. Otto Wentz, Johnstown; Arbutus—Mrs. Clarence Ohler, and Calvin Roscoe, Jr., both of Windber, Pa.), 5 grandchildren, these brothers and sisters (Mrs. Cloyd Knavel, Hollsopple; Lloyd Gettysburg; Oliver, Scalp Level; and Mrs. Walter Kush, Cleveland, Ohio). He was preceded in death by a sister and a brother. He was a member of the Mennonite Church for some thirty years and served as deacon for the last eleven years. Funeral services held at the Pleasant Grove Church were in charge of Eli Miller and Harry Y. Shetler. Burial was made in the Dunmire Cemetery near Salix, Pa.

Kreider, Martha N., only daughter of Benjamin and Alice Baker, was born June 23, 1895; passed away Sept. 12, 1955, at Wadsworth, Ohio, Hospital, where she had been a patient for 14 days; aged 60 y. 3 m. 22 d. She had been a lifelong resident of Wadsworth Twp., Medina Co., Ohio. On Feb. 10, 1907, she became a member of the Bethel Mennonite Church and remained a faithful member until her death. On Feb. 12, 1916, she was united in marriage to Earl D. Kreider. Surviving are her husband, one daughter (Joeene at home), and one son (Walter Keiner, North Canton), 3 grandchildren, and a host of other relatives and friends. Services were in charge of J. Robert Kreider, assisted by Clayton Rohrer. Interment was made in Lower Mennonite Cemetery.

Pletcher, Ralph, son of Frank and Kate Pletcher, was born in Olive Twp., Elkhart Co., Ind., on Aug. 5, 1895; died of a heart attack on Aug. 30, 1955; aged 61 y. 25 d. Surviving are his wife, 2 daughters and one son (Mrs. Katherine Anderson, Elkhart, Ind., Veta and Robert at home), one brother and 6 sisters. Somewhat over a year ago he accepted Christ as his personal Saviour and united with the Christian Church in Wakarusa, Ind., Funeral services were conducted at that church by the pastor, Maynard Culp, assisted by D. A. Yoder, with burial in the Olive Cemetery.

Roggy, Alvin P., son of Christian and Barbara (Stalter) Roggy, was born April 24, 1884, near Bradford, Ill.; passed away Aug. 27, 1955, following a cerebral hemorrhage, at the Elkhart General Hospital, Elkhart, Ind.; aged 71 y. 4 m. 3 d. On Oct. 4, 1905, he married Lydia Wenger who passed away in March, 1953. Surviving are one brother (Ed of El Paso, Ill.), one sister (Mrs. Joe King of Eureka, Ill.), and 2 foster sons (Earl J. Stalter of Middlebury, Ind., and John D. Stalter of Elkhart, Ind.). He confessed Christ as his Saviour early in life, uniting with the Mennonite Church, and was a faithful member at the time of his passing. Although handicapped early in life, he met life's problems with fortitude and cheerfulness. He provided a home for the two orphan boys, his foster sons, who were at his bedside when he departed this life. Funeral services were held at the Hartzler-Gutermuth Funeral Home in Elkhart on Aug. 29, in charge of S. J. Hostetler, and at the Waldo Mennonite Church, Flanagan, Ill., in charge of J. D. Hartzler and Edwin J. Stalter. Burial was made in the Waldo Cemetery.

Ropp, Alvina, daughter of the late Menno and Magdala (Kropf) Baechler, was born in Hay Twp., Ont., on Oct. 31, 1894; passed away at her home in Zurich, Ont., on Sept. 16, 1955, after a lengthy illness; aged 60 y. 10 m. 16 d. On Dec. 12, 1917, she was united in marriage to Samuel Ropp. Early in her youth she accepted Christ as her Saviour and was a faithful member of the Zurich Mennonite Church. Whenever health permitted she was a faithful worker in the sewing circle. Surviving are her husband, one son (Alfred, London, Ont.), 3 daughters (Vera—Mrs. Elam Shantz, Hensall; Ina at home; Luanna—Mrs. Albert Martin of Zurich), 11 grandchildren, one sister (Annie—Mrs Christian Gingerich of Zurich), one brother (Solomon of Zurich), and a host of relatives and friends. One sister predeceased her. Funeral services were held in the Zurich Mennonite Church on Sept. 19, in charge of Roy S. Koch and Moses H. Roth. Interment was made in the Zurich Mennonite Cemetery.

Schwartzendruber, Velma C., Riverside, Iowa, daughter of Leonard and Georgiana Wetz, was born Oct. 8, 1902, in Dana, Ill.; passed away Sept. 12, 1955, at University Hospitals, Iowa City; aged 52 y. 11 m. 4 d., after an extended illness. In 1928 she was married to Daniel C. Terry, who passed away in March, 1940. On Sept. 28, 1940, she was married to Edgar Schwartzendruber. She was a member of the Iowa City Mennonite Church. Surviving are her husband and one brother (Cecil Glenn Wetz), and a number of relatives and friends. Funeral services at the East Union Mennonite Church, Kalona, Iowa, were in charge of C. Warren Long and Virgil Brenneman. Burial was made at the East Union Cemetery.

Shank, David, son of Jacob and Anna (Stouffer) Shank, was born in North Lima, Ohio, Oct. 27, 1870; died at the North Side Hospital, Youngstown, Ohio, Sept. 15, 1955; aged 84 y. 10 m. 18 d. His wife, Cora Metzler, whom he married Jan. 14, 1892, died in 1929. To this union were born 5 children. Surviving are (Alta —Mrs. Harmon Schmucker of Louisville, Ohio; Vera—Mrs. Arrel Henley, and Walter of North Lima, Ohio, and Lauren of Goshen, Ind.), also 11 grandchildren and 5 great-grandchildren. One son (Maurice) preceded him in death. In his youth he accepted Christ as his Saviour and at the time of his death was a faithful member of the North Lima Mennonite Church. Funeral services held Sept. 17 at the North Lima Church were in charge of David Steiner, James Steiner, and A. J. Steiner. Interment was made in the Midway Cemetery.

Shriner, Anna, daughter of William and Barbara (Groff) Shriner, was born in Harrison Twp., Elkhart Co., Ind., on Sept. 13, 1868; died Aug. 30, 1955; aged 88 y. 11 m. 17 d. She was the last of her immediate family. After her parents and immediate family were all dead, she made her home with a cousin, Mr. and Mrs. Schroyer of South Bend, Ind., where she stayed for nearly 25 years. A few years ago she broke a hip and later broke her other hip also, and it became necessary to place her in the Frame Nursing Home. A number of years ago she united with the Mennonite Church and was a faithful attendant as long as possible. Funeral services at the Culp Funeral Home in Goshen were conducted by D. A. Yoder, with burial in the Olive Cemetery.

Our guilt never looks so black as when seen in the dazzling light of God's amazing love.—R. A. Torrey.

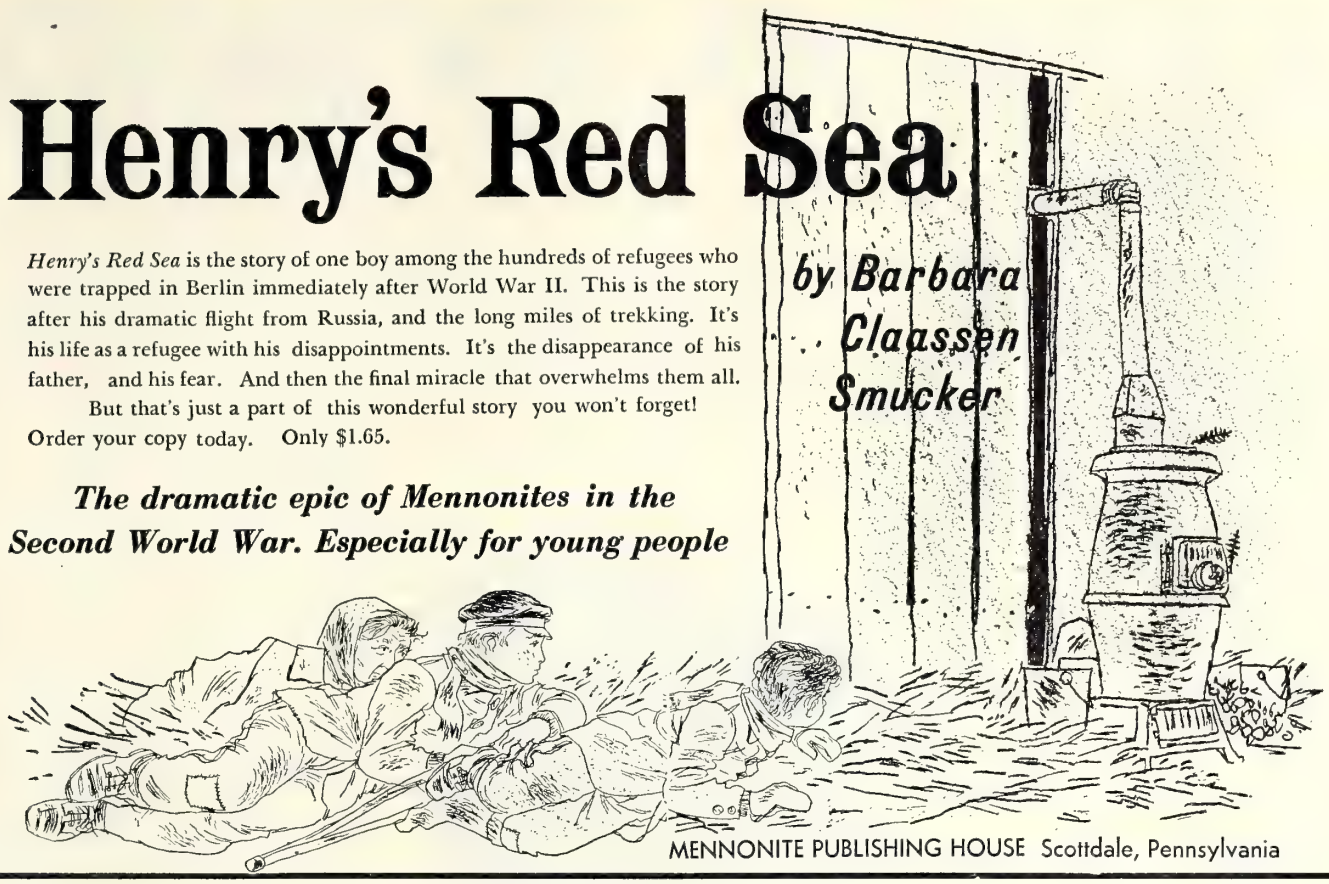
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Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Revolution and Redemption. by M. M. Thomas and Paul E. Converse; Friendship Press; New York; 1955; paper bound, 60¢, 58 pp.

"Revolution," you may feel, is an overworked term. The study theme of the International Student Movement for 1955-56 is "The Christian Mission in a Revolutionary World." This small book is one of the prepared texts on the theme.

But what kind of a revolution is this? Is it not merely a devilish communistic device to upset the comfortable status quo? The first of the three chapters answers these questions. The authors say it is the impact of our western technical and scientific development on the "ancient static social patterns" causing a "disruption of the traditional societies," to use two subheadings from the first chapter.

The problem is that the revolutionary ferment is boiling furiously all over the world, whether we like it or not, and it is not a communistic invention. Communism tries to exploit this revolution in one way while, what the author calls "totalitarianism of the right," exploits it in a different way. The solution is, he says, ". . . a democratic channeling of the revolutionary forces."

Chapter II, "American Society and World Revolution," depicts the revolution at work among us. Nowhere has the industrial revolution wrought such radical and rapid changes, and these revolutionary developments are still in progress. For this reason, perhaps, we Americans get the idea that this is the finest flower of the industrial revolution and we judge the rest of the world by our own success standards. The authors wax cynical at times about this American feeling of superiority. We are an idolatrous nation worshiping material gods of different kinds. They point to the weakness of the church by saying, "Little attempt is made within the church even to identify the many gods of American culture to say nothing of exposing their falseness."

The third chapter deals with "The Mission of the Church." The authors believe that God is at work in His world, reconciling the world unto Himself through Christ. The subheadings of this chapter indicate something of the approach: "What Is the Basis of True Community?" "What Is the Basis of One World?" "What Are the Marks of a Healthy Materialism?" "What Power Can Save Man from Destructiveness?" and, finally, "Is There an Enduring Hope?"

This small book will be found valuable for students and for anyone trying to understand what is going on in today's world and what the task of the church is in this kind of a world. The booklet is a Student Movement publication. Both authors have rich experience in connection with Student and Student Volunteer Movement activities over a number of years, both at home and abroad. Mr. Converse is a Baptist from the USA and Mr. Thomas is a member of the Mar Thoma Syrian Church of South India.—J. D. Graber.

♣

Pray as if all depends upon God; work as if all depends on you.—Austin.

Items and Comments

American citizens need no longer apply for Israel visitors' visas, according to an announcement on August 1 by the Consul General of Israel and the Government Tourist Office. American tourists will now have their passports stamped at their point of entry to Israel. The new policy was adopted to encourage tourism.

* * *

Damage to churches in the flood stricken areas of eastern Pennsylvania was extensive. A large amount of money will be needed to make it possible for the people in the flooded areas to use their churches again. More damage was done to churches in eastern Pennsylvania than in other flooded sections of the northeastern area.

* * *

The **Christian Century** gives us the good news that "beer drinking in the United States has fallen from 19 to 15 gallons per each of us in the last seven years." It also says that "50 years ago when Britain had a population of about 35 million it required an annual output of nearly 37 million barrels of beer to slake the public thirst. Today with 50 million people England's brewers are producing only 25 million barrels."

* * *

The Pennsylvania Turnpike Commission, operator of the 360-mile transstate toll road has issued a second edition of a "Guide to

Your Place of Worship." The booklet contains a directory of churches of all denominations within easy driving range of each interchange. It is available upon request at tollgates along the highway.

* * *

It is reported from South America by the **Christian Century** that in Uruguay the Methodists and the Waldensians, the two largest Protestant denominations in that country, are talking organic union.

* * *

Billy Graham's current crusade in Toronto, Canada, which opened September 18, is his first in that country. His invitation to visit Moscow is hedged about with a number of restrictions. He would have to confine himself to speaking in the Baptist churches, the largest of which seats only about 2500 persons, and would not be able to engage any large outside auditorium or stadium for a mass meeting. His meetings could not be advertised in the newspapers or broadcast over the Russian radio.

* * *

Stanley High, noted journalist, went to England to see how permanent were the results of Billy Graham's meetings in 1954, when 38,000 decisions for Christ were recorded. From firsthand evidence he found that "a surprisingly large number of the crusade's converts are carrying on; the dedication and zeal aroused at Harringay, far from waning after a year, are on the increase. Billy Graham, in the words of one of England's most widely known religious leaders, 'has aroused an appetite for religion which puts before us an opportunity such as we have not had in this century to claim the soul of the nation for God.'" Among other evidences, London's bookstores report record Bible sales since the Graham meetings.

* * *

Billy Graham told 16,000 listeners at Ocean Grove, New Jersey, that America's greatest problem today is not communism but the breakdown of home and family life. He quoted J. Edgar Hoover, Director of the Federal Bureau of Investigation as saying that "Juvenile delinquency goes back to the home where children are not being made to obey."

* * *

Membership in the Assemblies of God has increased 65 per cent in the past ten years, according to a recent report. A total of 920 new churches have been established since 1953.

* * *

Attorney General Brownell, according to an Associated Press report, says that more progress has been made toward ending racial discrimination in the last few years than at any similar period since 1865, when slavery was abolished by constitutional amendment. "The greatest single step forward is the decision of the Supreme Court holding that segregation in the public schools is contrary to the principles laid down in the 14th Amendment," Brownell told the National Bar Association.

* * *

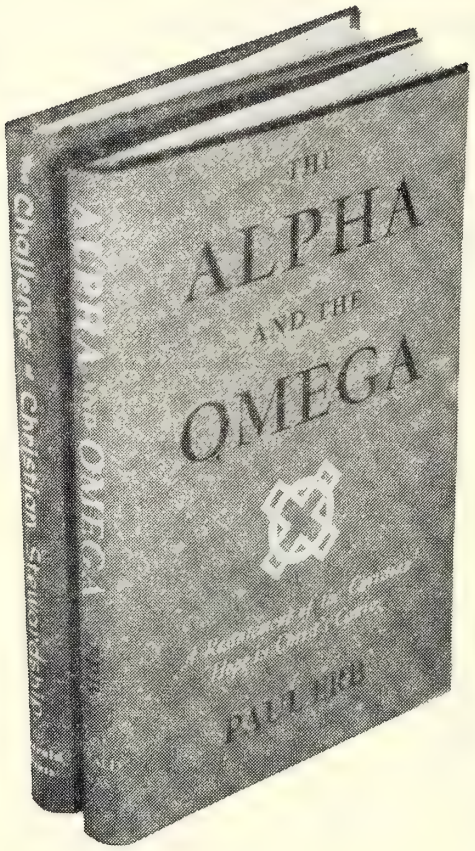
Of the half million Jews in Morocco, Algeria, and Tunisia, at least 80,000 have applied for transportation to Israel. But the immigration committee of that country has set the country's absorbtive capacity for this year at 45,000, according to **Time.**

* * *

The American Bible Society is supplying Bibles without charge to stricken families and churches in the disaster area affected by recent Eastern floods. It was estimated that upwards of 25,000 Bibles would be required to replace those lost or damaged in homes and churches. Bibles in 15 languages would be needed.

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Gospel Herald

TUESDAY, OCTOBER 11, 1955. VOLUME XLVIII. NUMBER 41

MENNONITE HISTORICAL LIBRARY

Missions—The Call of the Church

By John H. Mosemann

President, Mennonite Board of Missions and Charities

Go . . . make disciples . . . teach . . . be witnesses . . . baptize . . . all nations . . . every creature . . . the uttermost part of the earth . . . I am with you alway. Suppose such words were addressed to you! You would want to know who said them, why he said them, and what right he had to make such extraordinary demands of you!

A great deal lies behind these words. There is the entire Old Testament record of God working with the human family in a variety of ways. In it all He was disclosing Himself to the race as redemptive and purposeful. Through specific commandments, through ceremonies, through institutions, through events, God continued the revealing character of His work with the race. Individuals as well as the nation of Israel misunderstood and misinterpreted the purpose God was pursuing—they preferred personal and provincial limits for God's benefits. God, however, consistently broke through the fragile boundaries that men tried to build around Him and reminded His people that He was interested in the entire race even though, at times, He might be limited to a particular nation in the carrying out of His plans.

In the fullness of time God became incarnate so as to identify Himself with our need. The earnest love with which Christ served men could be explained only in terms of God living among men. Jesus met the poor, the wretched, the sick, and gave Himself to them to make life full and whole again. He met those who were stained with sordid as well as with proud sins, and touched them with redeeming power and grace. When men met Christ, they either loved their sin more, or hated it forever. Here was God's Lamb addressing His energy, words, and sacrifice to taking away the sin of the world.

And then one day the civil and religious authorities of Judea conspired to put Jesus to death as a traitor and blasphemer. Eternal light had come into the world, and men wanted to put it out. When men thought they had succeeded, God raised Him from the dead and made Him both Lord and Christ. Repentance and remission of sins was to be preached in His name among all nations beginning where they were. This His followers began to do.

How well did they succeed? What did they conceive to be the limits of their mission? How obedient were they to the heavenly vision with which God had entrusted them? The Acts of the Apostles furnishes us with the answer. It was not a case of misunderstanding what they were to do. It was not a case of preoccupation with business, society, and politics robbing them of the time and inclination to obey Christ. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "Therefore they that were scattered abroad went every where preaching the word." ". . . all they which dwelt in Asia heard the word of the Lord Jesus." This was the answer of first-century Christians to Jesus' words of commission. They assumed personal responsibility for doing what Jesus told them to do. By the end of their century, the entire empire had been blanketed with the message that Christ died for men's sins and rose for their justification.

Witness, it seems clear, was not a professional activity for the early Christians. It was the responsibility of all, not merely of a few. All of the church carried the obligation to share the Redeemer they now possessed. Witnessing was the vocation of all—a few dared not to assume the privilege for the many, nor could the many feel that they could push their obligation upon the few. An inspired spontaneity, an inspired quality of life marked these responsive people. "That life sprang originally from inward consciousness of God as directly active in it (the church) as Spirit, the source of religious insight and power."

The Christian Church has carried the responsibility for missions for more than 1900 years. The light has burned very low at times. At other seasons of the church's pilgrimage it has blazed gloriously. It is quite defensible to claim that the church's awareness of and sensitiveness to God has been the measure of its obedience to God's will. Martin Buber's statement is freighted with truth when he says: "All revelation is summons and sending. . . . God remains present to you when you have been sent forth; he who goes on a mission has always God before him; the truer the fulfillment the stronger and more constant His nearness."

For the past century and a half, the church has had almost limitless opportunities to be and do what Christ has ordained. During that period the church was planted in scores of countries and among hundreds of tribes. Today the church in the whole world is eloquent testimony that many consider their vocation to be missions. There may not be obedience to Christ in these many

Upon the Waters

By Lorie C. Gooding

Cast thy bread upon the waters of this troubled human sea;
Never turn away from giving all that may be asked of thee;
Giving even all thy living, not withholding any part—
Gold or goods or love or labor—with a free and willing heart.

Cast thy bread upon the waters, tho' the sea be wild and rude,
Never asking who receives it, never seeking gratitude.
The gift, the lift, the toil, the tears—thy bread—shall not be lost.
After many days it shall return, just when you need it most.

Cast thy bread upon the waters, tho' you see no sure reward.
Nothing ever is forgotten in the service of the Lord.
As He has given, do thou give; as He has loved, so love;
And there will be treasure for you when you reach the home above.

Holmesville, Ohio.

churches which are known by Christ's name. But they are at least irrefutable evidence that in the past someone was obedient enough to tell what he knew of the Saviour.

Added to this is the very gratifying fact that the response in our own brotherhood to missionary vision has, in the past half century, been used of God to establish the church in India, China, and Japan; in Argentina, Puerto Rico, and Honduras; in Belgium, Sicily, with the lamps also lighted in England, France, and Israel; in Ethiopia, Somalia, and Tanganyika. But, is this enough? Could it have been more? Others will have to answer with us in those questions.

Our concern here is not with the past, but with the present. The persons who question the church's missionary obligation are few. Most of us are as sure of this calling as we are of anything. But what is the extent of our willingness to extend Christ's kingdom today? How tightly are our lives, vocations, avocations, church programs, family programs, training, etc., tied to Christ's plain commissions? How much are we gripped by what He wants done rather than by the things which might be interesting to us!

MISSIONS WEEK is being planned again to remind us that missions is the task of every Christian. It is intended to inspire missionary thinking, praying, and giving, simultaneously throughout our church. It should reinforce missionary expansion at the local, district, and general board levels. It should help us all to think of our total missionary obligation. It is meant to inspire us to plan and fulfill a substantial part of our missionary giving.

The call of the church is to missions. Are you the church? Are you missionary? Read again the words of Christ at the beginning of this article. Read again the response of the early Christians to the call of the head of the church. Now write out your response to Jesus' commission. Show it to God—if you dare. Hide it from Him—if you can.

Goshen, Ind.

♣

Liberal unbelief eats like acid. And a cantankerous brand of fundamentalism can be as caustic as lye. Both may be foes of real Gospel advance. When both opposed Paul, it was Paul's clear, firm-but-kind testimony which split his foes and earned him special words of encouragement from his Saviour and Lord.—*Youth Today.*

How the Unsaved Seek Joy and Peace

BY VELDA MAST

In the course of the ages we have come to the age of confusion. The world is topsy-turvy. Thrones, governments, and systems are changing, sometimes with startling rapidity. Crime flourishes. The masses are drifting farther from God. Yet, surely, there must be a cure for the chaos covering the earth. Billy Graham once said, "I know some men would write a check for a million dollars if they could find peace." Millions are searching for it. Every time they get close to finding the peace that men have found in Christ, Satan steers them away. He blinds them, often appearing as an angel of light, fooling the person who is seeking happiness.

One of the first things we notice about the unsaved man is that his main motive for wanting joy is selfish and is based on some selfish reason. Everything he does is meant to contribute to his own well-being.

The happy part about this dark picture is that the unsaved man is unsuccessful in his search for joy and peace. You may not believe this, but it is true, for if man could find real happiness apart from God he would not have the great urge that he does to accept the Saviour. The Scriptures speak many times of man's distress and unhappiness when he does not have real fellowship with God. Isaiah 57:20, 21 gives a good example of this. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The pleasures of the flesh and self do bring a certain thrill and satisfaction, but this is only temporary and very meager. They do not satisfy the deep and abiding longings of man's heart for peace and joy, but only play around on the surface, leaving a person frustrated and distraught in his soul.

The children of Israel had their attention too much on the *way* through the wilderness instead of on the inheritance. Do we make that same mistake?

I believe there are many persons who are weary and tired of everything in this life and yet have nothing to cheer them in looking forward to the life to come. Are you one of these?

There are many who are thoroughly unhappy because they know they are not living as God would have them—unhappy because they know they are not fit to die. There are many who are always seeking rest and peace and find none. How and where do they seek? Well, places of amusement or anything to get away from the cares of the world are popular. To be lost in a world of excitement and thrills, without any real peace, joy, and quiet, seems to be their goal. There are many ways to get away from the realities of this world—or so they think. They seek the things of earthly or material value. Matthew 6:20, 21 says: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Then some people think that if they have wealth or fame in the clutch of their hand, they will be truly happy, but sad to say, this is not true.

The only solution to this great problem is Christ. If only more people realized this! The unsaved will never be happier until they accept this solution. Then they will finally understand what real, true joy and peace are.

Atglen, Pa.

Our Readers Say—

I want to tell you how much I enjoyed Bro. J. G. Yoder's article, "God Is Infinite" [Sept. 20, 1955]. It came just at a time when I needed it. If God is infinite (and He is), He will certainly take care of His children for whom He gave His Son.—Noah Bontrager, Elkhart, Ind.

I just now read the DECLARATION OF COMMITMENT in Respect to Christian Separation and Nonconformity to the World, in the GOSPEL HERALD. I hereby want to give an expression of appreciation for this evidence of love of the truth of God, and commitment to the same, by the leaders of General Conference.

"We reaffirm our desire to be a body of redeemed and regenerated pilgrims whose houses of worship, service, preaching, singing, and piety are all made to conform to the *spirit* and *letter* of the New Testament." We praise the Lord. (Above italics our own.)

For the last decade or more, I have noticed that the Commission for Christian Education and Young People's Work has developed and promoted excellent themes throughout the church. Other committees have likewise done good work. A definite emphasis on New Testament holiness in faith and life is becoming increasingly articulate. Doctrinal and historical research, outstanding literary productions, and the Conrad Grebel Lectures make our souls rejoice.

We pray that our Mennonite brethren who so committed themselves at General Conference may find a way to carry such a sense of urgency to every congregation; that the opposite trend so much in evidence may be arrested, and New Testament faith and life may prevail. God grant it.—*Shem Peachey, Quarryville, Pa.*

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EDITORIAL

The Marks of the Christian

Most of the nonconformity conferences planned for our brotherhood have been held. Through the year both the GOSPEL HERALD and *Christian Living* have been publishing articles and editorials on the theme of separated living. The General Conference has adopted a Declaration of Commitment in Respect to Christian Separation and Nonconformity to the World. This declaration has been published in the GOSPEL HERALD (Sept. 20, 1955) and is available in pamphlet form for wide distribution. Sermons have been preached on the theme, we trust, in all our congregations. Now what?

All that is necessary now is the practice of what we have read and heard. We must recognize the necessity of living what William Law called "a visible course of religion" (*A Serious Call to a Devout and Holy Life*, p. 35). A good deal of damage has been done by unscriptural talk of "the invisible church." The church of our day has become indeed well-nigh invisible. Oh, the church buildings are visible enough. The church organization and program are often quite obvious. But there are thousands of people whom one has no way of recognizing as Christians unless he sees them going to church on a Sunday morning (or at least on Easter). The practices of nominal Christianity are so similar to those of non-Christians that there are no marks of distinction.

When Christians do business just like their non-Christian neighbors, driving the same sharp bargains and using the same unfair competition; when Christians live in the same luxury as others, building houses just as elaborate and driving cars just as fine; when Christians dress in the same immodest or wealth-displaying clothing as worldlings do; when Christians talk just like those who make no profession, using profanity and dirty suggestion; when Christians exact vengeance and carry grudges and spites, just like any carnal sinner; when Christian men and women indulge in lustful and enslaving habits, just like those who have no holy Lord; when Christians become involved in social, business, and family relationships in which their Christian testimony is squelched; when Christians give themselves to the same recreations and amusements as those who do not know Christian pleasures; when even church life becomes a conglomeration of man-worship, vain display, ambitious competition, and formalism: then indeed the true church has become invisible.

But God wants His people to shine as lights in a sinful, degenerate world. He wants us to speak a clear, uncompromising testimony for Him. He wants us to reprove and rebuke the ways of unrighteousness. He wants us to look like Christians, to act like Christians, to be governed by Christian principles, and to be moved by Christian motives.

Since there is always a tendency to conform to the practices of the society in which we live, and since that society, at least in many respects, is not Christian, we must make a constant study of how the Lord would have us walk. We must study the Scriptures to absorb the principles of godly living. We must dare to depart from those attitudes and practices of society which contradict those principles. We must be diligent in thinking into specifics what nonconformed living requires of us.

Let us have much study in our churches of the Declaration of Commitment adopted by General Conference. Let us have continued teaching in our pulpits on this great subject. Let us have Scriptural and loving discipline, so that the cancer of worldliness may not live among us to eat away our spiritual power as a church. Let us have effective teaching by precept and example in our homes, our schools, and our institutions. And let us distribute among others our Declaration of Commitment and defend its concept of a Christian way of life, so that these others may come to see that nonconformed, separated living does not belong only to some peculiar sects, but to all who follow the Lord Jesus, and who take the Word of God as their guide.—E.

Tolerance consists of seeing certain things with your heart instead of with your eyes.—O. A. Battista.

Prayers for Good Luck

From time to time our readers send us chain letters which they have received. We have several times given our comments, and urged our people not to continue these chains. To do so is, we understand, contrary to law.

The letter now before us is simply a Bible verse, copied incorrectly. It promises good luck to those who copy it and send it to four different persons. It infers that bad luck will result if the chain is broken, or if the letter stays in the house over twenty-four hours. There is an instance given of such bad luck, and one of good luck to one who passed it on as directed.

Only a superstitious person would be afraid of what might happen to him for breaking a chain letter. And only an irreverent person would use a Bible verse, a precious promise of God's care, to secure "good luck," a selfish advantage for himself. We pray for God's blessing, and for the working out of His will in our lives, but not for $25,000. God is no celestial messenger boy.

If you get a chain letter, show your good sense and your trust in God by throwing it into the wastebasket.—E.

Hail So Close

BY AARON C. SHOWALTER

Have you ever had that stunned feeling when something, a near catastrophe, struck near you? We shudder to think what might have happened had our little Mary been farther from the house when hailstones as large as golf balls rained fiercely.

She had gone to look for our half-grown geese because of an approaching storm. The storm loomed up in the west with a wide bank of clouds, and the roar of hail could be heard for several miles. Ordinary hailstorms are not too dangerous, so when a hunk of ice like a golf ball hit the ground near her as she came by the garden on her return, she stooped to pick it up, little realizing the nearness of millions of bruising cannon balls speeding this way. Bang! She got it and a few more before she reached the safety of the house. A welt on her arm and blood staining her hair was all the visible damage. What it could have been, aside from God's providence,—!

I was in a shed during the storm, not daring to step outside. Hail driven by wind struck the boards so hard I wasn't sure I was in a safe place. Many hailstones smashed to bits when they landed against something solid. They mowed

the fields of grain, riddled the garden, scattered corn ears on the ground, tore up roofs, broke most of the window-panes on the west side of the house, littered the ground with tree leaves and branches, killed two geese, and left the rest bruised.

Just seven minutes of destruction here. The storm cut a swath six miles wide and twenty miles long at least, unloading approximately 1,935,744 pounds of ice. Coming from the west it galloped on east, one tremendous demonstration of the powerful forces of nature. And it struck close to our hearts in the experiences of our ten-year-old Mary.

Smith, Alta.

The Imperative of Missionary Preaching

BY J. PAUL SAUDER

"Go ye . . . and preach."

Of course our text is from the Great Commission. Over seventy-five years ago a boy sat with his father during a church service held in a meetinghouse which has long since been replaced. The minister used the Great Commission as his text. On the way home the boy asked a question of his father. "Why did the minister preach from only half of the text and not say anything about the going into all the world?" The father replied that he did not know why the minister had said nothing about the going and the preaching in other parts of the world. The boy must have pondered the question, for he told me the story some sixty years after it happened. But he didn't only ponder the story; he loaned much of his time to the Lord in doing something about that half of the Great Commission. We have seen and he has lived to see some fruit of that great text. The lad was none other than John H. Mellinger.

No, the minister of the Gospel cannot omit the "Go" from the Great Commission. It is the very essence of it and the minister must be ready to preach it. He must be ready to practice it too, should his ministry be needed elsewhere, the Lord opening the way for him through the proper channels. How can a minister preach the moving part of the Great Commission and he himself be unwilling to go? Shall his farm bind him? Is family too dear? Must he remain within sight of the familiar hills? Must he even be so bound to certain of the Lord's sheep that he would refuse a call to bring in other sheep? Is he too old to make a change at the command of the Lord or is he certain that the Lord will not command one as old as he? What the church needs is a consecration which admits even a change of location, irrespective of age or connection. And so it must be preached. The sheep need to hear the shepherd say that he is movable at the command of the Lord. The sheep need to hear the shepherd say that he is ready, so far as in him lies, to hold sale and remove whithersoever the Lord would have him go.

Of course it goes without saying that one hundred per cent of the ministry cannot leave at *one* time. But one hundred per cent of the ministry can be willing to leave at *any* time. If there is one characteristic outstanding in the work of the ministry in apostolic days it was their fluidity; they could be spared for testimony elsewhere. Perhaps such a live fire within the heart warmed other hearts so that it was not difficult to obtain another pastor if in God's providence the first one moved on. To deprive the church of the privilege of exporting tried and true pastors and teachers would indeed have been to sap the lifeblood of some of the early churches. A growing and healthy church is one in which the membership is willing to give up its pastor for a testimony in some dark corner, either near or far away.

Warm-hearted missionary preaching induces in the heart of the membership a willingness to go or stay, as the Lord may direct. Such preaching does not leave folks with the notion that some may be unwilling to go and still square their accounts with the Lord by a partial support of those who are willing to go. The imperative of the Great Commission comes to all Christians, "Go ye." And so as a willing preacher preaches, and the Spirit strives with all stubborn hearts, gradually there is an increasing willingness to part with anything so that the Gospel may be preached. From such a congregation it is not difficult to find the extra minister whose ordination will make it possible to export a pastor to a needy area. It is not difficult in such a congregation to raise the necessary funds that the work of the Lord be not hindered through lack of means. Since in such a congregation all are willing to go, ten miles or ten thousand, those who do go from their number do not suffer from lack of anything which is necessary for their efficiency as they labor on the field to which the Lord has sent them. This is but the natural result of universal willingness to be used.

It is possible to catch quite a string of fish out of small streams which are overlooked by most fishermen. I have done it. It is usually true that preaching with a missionary emphasis will open folks' eyes to a needy area within reach of the local congregation. Are the souls of neglected white men not as precious as those of the distant black and yellow men far away across salt water. Must only distant places have an enchantment for consecrated Christians? Good missionary preaching arouses within its hearers a fire of holy enthusiasm for that which is possible near at hand. It will cause men who have zeal to seek out new methods which will employ everybody in the work of testimony. It will use every legitimate means of trying to get men to conform to the image of God's own Son. It will seek out the "pockets of darkness" where the light has not reached. And it will keep it up, giving as much proportionate emphasis to the matter of witnessing as the proportion given by the apostles themselves.

And that brings us to the final point, the content of that which is witnessed. It must certainly be the "all things which I have commanded you." Certainly we do not want to have a lad as yet unborn ask his father why the minister preached about only one-half of the Great Commission and said nothing about the "all things." May that never happen. It would be futile to be willing to go if there were nothing to be carried. The content of the "all things" must be preached in such a fashion as to induce an evangelistic fervor within the hearer, causing him to say to himself, "It is a privilege to have this truth; I must needs share it." Perhaps more of our time would be taken up with the all things than with the inculcation of the missionary spirit. But the two tie in very well indeed and if we preach in proportion as the Master and the apostles gave example, and if we take our texts from narrative and epistles and the Old Testament, we will give a proportionate emphasis, as we are open to the Spirit's leading. Thus we will induce in our people a willingness to go and preach and teach and be all things for all men that "we might by all means save some."

—*Missionary Messenger.*

25 Years Ago

(From GOSPEL HERALD, *Sept. 25, 1930)*

Have enrolled one hundred and thirty-seven students [E.M.S.].

. . . Bro. Maurice O'Connell . . . labored with us [Lower Deer Creek, Iowa] . . . . Eighteen souls confessed their Saviour.

The exact enrollment . . . is 122 [Hesston College].

The world powers . . . have given recognition to the new governments in Argentina, Bolivia, and Peru. This has . . . lessened the probability of further attempts at counter-revolutions.

(From GOSPEL HERALD, *Oct. 2, 1930)*

Goshen College reports a total enrollment of 203 students.

Bro. B. B. King has been conducting meetings [Manson, Iowa] . . . forty-two confessions. . . . Nineteen . . . applicants for baptism.

From GOSPEL HERALD, *Oct. 9, 1930)*

. . . on . . . Sept. 28 . . . Bro. Roy Otto was chosen by lot to the ministry.

On Sept. 3 . . . Bro. Willard Smith . . . and Sister Verna Graber . . . were united in marriage. . . .

The Nazareth of Jesus' Boyhood

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The visit to Nazareth is perhaps that which offers a greater interest to the tourist than almost any other in the Holy Land. The very external situation of Nazareth has about it something more than usually striking to the eye—something more than common in that country so mingled with picturesque seclusion and desolate exposure. Is not the little town with olive groves surrounding it, and the pretty valley with its dells partly cultivated and partly wild, and rocky and sprinkled with trees—is it not a charming spot of natural beauty?

In the midst of fifteen encircling hills lies the beautiful town of Nazareth, famous among cities and sacred to all Christians. Built upon the side of a stone-strewn hill, its whitened houses are set amid gardens and orchards, and everywhere are spots sacred to an undying memory.

Nazareth, dedicated to the thought of the "holy family" and our Saviour's youth, is gay and glad. There is a feeling of sympathy and almost of companionship with all the young years; the boyhood with its truthfulness and graceful simplicity; and the early manhood with its expanding powers and profound impulses—of the most wonderful being that ever lived and moved upon the earth. And as from the olive grove beyond the buildings we look along the street, and also up the valley, and by the margin of the houses all along its brink, we cannot help imagining a certain young, boyish figure as it passes up that narrow way, occupied dutifully and humbly as a child in its present childish doings.

Nazareth is not mentioned in the Old Testament. Its sacredness rests on the Gospels. It seems by its site to court obscurity and this seclusion may have been one reason why Joseph on his return from Egypt made it his home.

Here lies Nazareth! Jerusalem I knew with its city walls, its cosmopolitan air and contending ecclesiasticism. But here is something vastly different, a country town, a hill town, unwalled, unpretentious, and inviting. One loves Nazareth at once. It seems to have no secret lurking in its corners. It is just what it represents itself to be and is open for inspection.

One remembrance at least of the Master's time is a certainty and that is His helping Joseph in his work at the shop. If we ourselves have no credence in the holy places shown, it is pleasing to know that the events they call to mind did happen somewhere in this very town: that the people we see are most likely descendants of those who were neighbors and townsfolk of Joseph and Mary, and that the dress they wear and the plows they use and the pitcher they carry are exactly the same as those used in Bible lands and times, thus reproducing the scenes recorded in the Holy Bible. The men and women about which the Bible tells us are no longer alive, but their ways and habits and customs are still alive!

I thought of Christ's life in Nazareth. He must have loved His native town set among those wild and beautiful hills. Very little is told us of our blessed Lord from all the early years of His life, from infancy to manhood. Once only does He come before the eyes of mankind. It is when He was twelve years of age, when He was lost by His parents and found in the temple. The description of His early age is contained in a few words, that He "was subject unto them," which doubtless signifies that He was in an extraordinary manner a pattern of filial obedience; and that He "increased in wisdom and stature": in stature like other children; in wisdom such as made Him in the highest degree accepted of God. He grew as a child "in favour with God and man."

He went to school with other boys, delighted in learning experiences. He learned all the pleasant ways of home life: clearing of the table after meals, the washing up. He knew the cups must be clean inside. Even His mother's mending basket held a marvel. He grew a strong, sturdy, purehearted youth, with a laugh and a swing. The mothers of the village liked to see Him. The men at their work would discuss "that fine Son of Mary."

But in the eyes of men He was but as other children: in the eyes of God who was tenderly watching over Him, He grew in favor as the Son of man, increasing day by day in perfect holiness. Man knew Him not; but doubtless the angels of heaven, who had sung His birth, never ceased to attend upon Him in wonder and adoration; while as a poor child He was subject to poor parents, and daily becoming more and more acquainted with human sorrows. But beyond what is written, no thought of man can conceive worthily of that divine childhood.

As we stand on the top of a hill and look down on Nazareth, we will agree that this is the most interesting spot, for here the Holy Child must have often climbed and looked out on that great plain below. He must often have climbed up these slopes, and looked down into the valley. All these paths must have been known to Him, and even trodden by Him. The fifteen beautiful hills must have been all known to Him, and the flowers He loved that bedecked the ground, as now, must have refreshed His gaze. On this hilltop I doubt not that the boy Jesus filled His hands with flowers.

On an evening after work was done, He might have gone with Joseph and heard the stories of the Old Testament history, or maybe Mary took Him up and pointed to Carmel, Gilboa, Jezreel, Shunem, and the Hills of Samaria. What a countless fund of stories there was to draw upon, and how eagerly the Child must have drunk them in! And surely, later on, as a young man, the Lord came here to ponder on the growing consciousness within Him of the work He had been sent to do. Here by the sight of the past He strengthened Himself for the great fight before Him, and learned to count the cost of doing the Father's will and learned it gladly. Here He must have often communed with the Eternal, and drawn fresh power to tread the way of the cross.

For nearly thirty years He must have been living within sight of these hills. And then one day, He came back from the journey to the Jordan and Jerusalem, and entered into a little synagogue at the foot of the hills. He began to preach to His townsfolk, playmates of His boy-



Nazareth, the town where our Saviour spent His childhood.

hood, His glad tidings of spiritual liberty, brotherhood, and eternal life.

Who would dream that this Man was to turn the world upside down, that two thousand years later men would still be wondering about Him, still debating His personality, His deeds, His claims? And not only wondering, but worshiping the Carpenter who made the plows in this hidden cove among the beautiful hills of Galilee.

* * *

We entered the Church of the Annunciation where legend asserts the House of the Holy Family stood. We pictured to ourselves the time of its use, and the persons of its tenants. This spot in which the "Word was made flesh" has been the object of profound reverence since the dawn of Christianity. It has been transformed into a magnificent church, belit with lamps and encircled with ceremonial. I was pleased to find that it had a homely, devotional appearance.

"And was this really the House of the Holy Family?" I asked. "Without doubt," replied the monk. He was not pleased when I ventured to ask how that could possibly be known. I happened to mention that I was not Roman Catholic. "But, my dear friend, that makes no difference," he exclaimed; "we are all of the same faith." We went down, quietly. The mystic air was so burnt with the consuming flames of the altar and so laden with incense that my chest labored strongly. Here with beating heart the Virgin knelt and listened. Above, a painter has represented the angel greeting the Virgin, she being gravely spinning linen, whilst he is speaking to her. Next we see the Virgin as if troubled at the sight of the unexpected guest, and she almost drops from her hand the purple work she is working. Then we see her turning her face and leaving the room in a frightened manner.

As we looked at the sacred paintings of Mary's annunciation, we talked of the Gospel story, the contrast between its actual circumstances and the scenery in which artists and decorators enshrine it. No one, I am sure, can be satisfied with a picture of the Virgin kneeling at a prayer desk, with a row of neatly bound prayer books on a shelf close by, even if convention demands the presence of a pot of white lilies!

The north end of this church is occupied by the Altar of Annunciation, which marks the very spot (!) where the angel greeted Mary and announced that she would bring forth a son. The altar, as seen today, is built of common marble. Above the cross are these words in Latin, "Here the Word of God was made flesh." Before this spot a number of silver lamps burn day and night. These lamps are never allowed to go out. On the left hand a column of granite hangs from the top of the grotto to within a few feet of ground: beneath it is another column of the same size, which rises from the ground as if to meet the one above. These fragments once formed a single column, against which the angel leaned when he spoke to Mary. The hands of millions of pilgrims have given its surface a living smoothness. To touch the "Column of the Angel" meant the fulfillment of the pilgrim's vow, meant that one had truly been to the House of the Holy Family.

* * *

In what kind of house may we suppose that the Holy Family lived? Perhaps it was not unlike the homes of the humbler, yet not the poorest people, as we see them today: one story high, made of rough stone plastered, with a door, but perhaps no window! If we should look inside its door, we should find no carpet on the earthen floor, no chair, no bedstead, no table, and not a picture on the wall.

Everybody naturally uses for illustration the facts that he is most familiar with. Might we not find in the parables of Jesus a list of the furniture in His home in Nazareth? There was a lamp on its stand; a measure used also as a receptacle for food; a bed of a roll of matting.

Scottdale, Pa.

Fashion's Pitfalls

BY HARRY W. HERTZLER

Ever since the time Eve was enticed into sin and dragged Adam down into shame with her, clothing has been a topic of conversation and a concern of women—and men. Adam and Eve made leaf-aprons, but God made them skin clothes. In Joseph's time his coat of many colors was a bone of contention among his brethren. As in the beginning, God designed a pattern of clothing for His chosen race, Israel. But the prophet Isaiah tells us that "The men became haughty and proud, and the women became wanton, and ruled over the people." He also gives a list of twenty-five articles of women's adornment that should be taken away because of this. At the end of the list he makes the dreary pronouncement, "She being desolate shall sit upon the ground."

In Jesus' day the Pharisees wore long clothing, but were condemned for overemphasizing this aspect of godliness to the exclusion of the weightier matters. Proud Herod in his royal apparel was eaten of worms because he gloried in self.

Let these examples point the way to consideration of post-Biblical vanities. Men have not changed, nor have women, in their natural desires and inclinations. They are still preoccupied in attracting attention to their fine feathering—or lack of it.

The Greek women braided gold coins and trinkets into their hair. The Greek men loved to display their fine physiques. The Roman rich became a dissolute crowd who loved finery and pretentious surroundings. No corrupt practice stopped them, however perverted it might be.

Change is the most noticeable characteristic of styles. Especially is this true in women's clothes. At one time showy and cumbersome headgear was widely affected. Women wore tall peaked hats often ornamented by flowing veils. At other tmes the sleeves were puffed up, the waist pinched in, or the skirts barreled out in hoops. Some even had hinges in them so that the women could pass through doorways by folding them to their sides.

In more modern times the pattern has swung from formlessness to exaggerated form, from modest concealment of the form to a shameless display, either by form-fitting or transparent clothing or by almost complete nudity. The fashion mills of Paris and New York said, "Cover the body." The women grumbled and did it. They said "Short skirts," and skirts were short. They said, "Make them long," and they dragged the floor. Even Mennonite skirts. Paris tells the men how to dress and they dress after that fashion. Yes, even Mennonite men do it. Mennonite women do it. Mennonite children do it. And they do it for the same reason other fashion devotees do it, and that is to display self and to attract the favorable attention of others to themselves.

The fashionmongers know this to be true and each year they make capital of it to the tune of millions in the cash register. Yet Christian people seem to be ignorant of it. They think that by getting on the band wagon of the goddess of fashion they will more easily turn sinners to the God of holiness. They want to promote one Bible principle by violating another.

The ancient pagans played follow the leader and danced to the tune of moral and physical destruction. Modern pagans are playing the same game and dancing to the same tune. Can Christians who follow them expect to escape the same fate?

Our Mennonite form of dress is changing. A change toward a more Biblical standard is good, but many of the changes that are being made are not so. They are but conforming more and more to standards set by ungodly, money-greedy fashion leaders who care nothing for standards of simplicity, economy, modesty, or even human decency. Many of our churches have succumbed almost completely to the world practices in dress, and their dress changes as the fashions change. More conservative-minded churches are giving way point by point. This giving way usually follows spiritual laxity, accompanies other forms of worldliness, and is followed by a breakdown of faith in other Bible doctrines. The history of denominations has shown this to be true.

How would Isaiah speak today? In our world today he would say, "He will take away their wedding rings, class pins, engagement rings, tie pins, neckties, anklets, pendants, bracelets, sashes, ruffles,

A PRAYER
FOR THIS WEEK

Our heavenly Father,
We know that perfect love casteth out fear.
Yet we are afraid.
I am afraid of my enemies.
I am afraid of my friends.
But in all most afraid of myself.
We have loved ourselves too much.
We have loved our friends selfishly.
We have loved our enemies, often because we are proud.
Yet I am afraid.
We know that perfect love casteth out fear.
Forgive us for being fearful and give us perfect love.
In the name of Thy Son, forgive us. Amen.

—*Contributed.*

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festival robes, fine linens, sheer nylons, turbans, gold watch bracelets, jeweled cuff links, rows of buttons, laces, gaudy patterns, bangles, and bandannas. And there shall be . . . foul odors, rags, baldness, burlap, blotches. . . . And the men shall be drafted and killed in the army, 'and she, being desolate, shall sit upon the ground.' "

Does not our Mennonite Church deserve a better fate than this? Can we avoid it? I think not if we continue in the present trend. Let us return to a Biblical standard of dress. Let us have on our bodies clothing that conceals the body in quiet patterns. Let us put off the frills and ornaments of every kind. Let us by our consistent pattern of dress and behavior be a constant example to the ungodly, so that they can say, "There is what a Christian should be." Let us then give the testimony of our lips to the saving Gospel of Jesus Christ in all the world. Then will the Mennonite Church be a power and a blessing to an extent that she has not attained before.

Denbigh, Va.

♣

The schools of the United States have enrolled this fall the largest number in their history, an estimated 39,557,000 students. Private and parochial schools also have a record-breaking enrollment. With an increase of 2 percent in the parochial schools, they are just about holding their own in the nation's educational picture. Over-all elementary enrollments are up about 5 percent. Ninety per cent of the nation's private and parochial enrollment is in schools maintained by the Roman Catholic Church. Other denominations maintaining schools which enroll a considerable number of pupils are the Protestant Episcopal, The Seventh-Day Adventist, Quaker, Lutheran, and Mennonite churches.

George W. Hensley Is Dead

By RAYMOND BYLER

Fifty-six years ago George Hensley founded the strange mountain snake-handling cult in Grasshopper Valley, Tennesee. He felt called of God to demonstrate the Biblical passage, "They shall take up serpents." His travels through Tennessee, Georgia, and Alabama left scattered disciples in the rural areas. He arrived in Altha, Florida, about July 17 and began to preach for a free holiness group. The meetings were held in an abandoned blacksmith shop.

My wife and I stopped in one evening as observers. The man could not read. I was told he could not identify his own name. He had a reader read a passage of Scripture upon which he would comment. After making some uncomplimentary remarks about Bible schools based upon an Old Testament passage, he asked the reader to turn to Romans 13. The reader read, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." According to Mr. Hensley the higher power is the power to take up serpents. He invited someone in the audience to bring a snake that he might demonstrate this higher power.

On Sunday, July 24, someone brought a large diamond-back rattlesnake in a fifty-pound lard can. During the afternoon service he took the snake from the can and handled it in a very familiar manner. He had it around his neck. He carried it before the crowd. Worshipers shouted. But when he placed the huge rattler in the can it struck him on the wrist.

He was carried to a nearby house, where he died fifteen hours later. He was conscious to the end and died saying, "If it is God's will to take me, then I am ready to lay down my life." He refused all medical attention. Because the friends would not allow an inquest, his death was ruled as suicide by the county authorities.

A keynote of his funeral was that he had laid down his life similar to Christ. After a few days, feeling among his supporters seemed to crystallize into the thought that "the higher power" had left him because of the carnal condition of local religious life. His widow said that none of the worshipers "have lost an ounce of their faith" after watching him fatally bitten while performing his dangerous ritual. She as well as several others vowed to carry on the snake-handling faith.

Although the disciples of the Tennessee prophet believed God had called him to the special snake-handling vocation, and that he died faithful to it, others were just as certain that his was a case of tempting God. The Apostle Paul was bitten by a poisonous serpent accidentally and was spared by divine power. Thinking Christians have little use for reckless demonstrations of faith. The greatest badge of discipleship is still the sight of sinners saved by grace, truly loving one another.

Altha, Fla.

PRAYER REQUESTS

(*Requests for this column must be signed*)

Pray for the Board of Education annual meeting at Kalona, Iowa, on Oct. 13-15. Pray that the educational work of the church may be so directed as to be always a source of spiritual strength for our church, and never a source of spiritual weakness.

Pray for the many evangelistic meetings now being held. Remember especially the one near your home.

Pray for the special preaching mission being conducted at Dhamtari, M.P., India, Sept. 25 to Oct. 25, that the local church will catch a renewed vision of its witnessing responsibilities and that many non-Christians will be brought to accept Christ as Saviour.

Pray that the plus effort of Missions Week, Nov. 13-20, may raise the budgeted money and bring great spiritual blessing to all our people.

Two Visitors

Reported by Mrs. Church Mouse

The world passed by the church one day
And strutted in in fine array.
The preacher talked of the blessings spread
And gave him wine and gave him bread.
Yet what were the wine and bread to be
When he ate and drank unworthily?
He went right back to his life of sin
With no desire to enter in.

A saint was traveling the way
And stopped at service time to pray.
His soul partook of prayer and song,
Though many thought his methods wrong.
They offered him not bread nor wine—
They did not know his church or line.
There no one washed his burning feet,
Nor paused this wanderer to greet.
But still his soul was richly fed
Upon the Father's bounteous spread.

Many-a-Church, U.S.A.

OUR SCHOOLS

HESSTON COLLEGE

Spiritual Emphasis Week

Bro. A. J. Metzler, publishing agent of the Herald Press, Scottdale, Pa., arrived on the campus Friday evening, Sept. 23. In addition to the public meetings on Friday, Saturday, and Sunday, sponsored jointly by the local congregation and the college, Bro. Metzler addressed the students and faculty each morning during the chapel hour. He also spoke at informal dormitory meetings throughout the week in the evening, and concluded the Spiritual Emphasis Week with a public meeting in Hess Hall on Friday evening, Sept. 30.

MYF Representatives

Bro. Raymond Kauffman, instructor in physical education at Hesston, and Bro. Lowell Wolfer, president of the Young People's Christian Association were Hesston's representatives at the special session of the national MYF meeting on Friday, Sept. 23, held at Goshen College, Goshen, Ind.

Oswald in Graduate School

Bro. Evan E. Oswald has been granted a year's leave of absence from his duties as director of physical education at Hesston to pursue his graduate studies at the University of Illinois.

Government Students Visit Town Council

Dean Justus G. Holsinger accompanied his high-school American Government students to a town council meeting in Hesston on Wednesday evening, Sept. 21. This gave the students an opportunity to see local government in action, since the main topic for discussion was the acute need for additional water supply in Hesston.

Hesston Trains Hospital Staff

In a recent communique from one of the staff members at the newly dedicated Valley View Hospital, at Glenwood Springs, Colo., he says, "The entire hospital staff at the new hospital here have attended Hesston College."

Natural Science Field Trip

The physics and general science students in the High School Department at Hesston attended a lecture and demonstration by K. A. MacKenzie on liquid air, at the Hesston Grade School on Tuesday evening, Sept. 20. Bro. Vincent Krabill, instructor of the classes, accompanied his students to the lecture.

High School Freshmen Receive Library Orientation

Hesston's ninth-grade students completed their orientation in the library this week. Bro. Kenneth Steider, acting librarian, made this part of their orientation very meaningful through dividing the class into groups of four, and giving them individual attention.

Idaho Alumni Meet

The Hesston College Alumni Chapter of Idaho met on Sunday afternoon, Sept. 25, in the Nampa Mennonite Church. Fifty members were present for this meeting, at which Pres. Roy D. Roth reported on progress at their Alma Mater.

G. G. Yoder Leads Holy Land Tour

Gideon G. Yoder, member of the Hesston College Bible faculty, will sail from New York's Pier on the **Queen Elizabeth** on Oct. 12. Bro. Yoder has been chosen to serve as conductor of the Europe and Holy Land tour Oct. 12 to Dec. 7.

Bible history will unfold for the group, as they visit ancient Egypt, and see the breath-taking view of the Promised Land from Mount Nebo. The group will actually spend three weeks in the area which is the setting of most of the Bible. In addition to the Holy Land, they will have the opportunity of visiting many of the historical and cultural points of interest in Europe.

This tour is planned annually by Menno Travel Service, Akron, Pa. The objective is not merely to make the trip, but it is planned as a course in Bible study, as well as an educational and cultural experience, which will enable members of the tour to be more effective in their service to Christ and the church.

Home Economics Instructors Meet

Evelyn E. Rouner and Alice T. Miller, instructors of home economics at Hesston, were among the eleven home economics instructors who were guests of Kansas Gas and Electric on Tuesday evening, Sept. 27. They were entertained at the Ripley Hotel in Newton with a steak dinner, which was followed by addresses by company officials.

Collegiate Chorale to Sing

Bro. Lowell Byler, head of the Music Department at Hesston, has just released the information that the Collegiate Chorale has accepted an invitation to sing at the Kansas State Sunday School Convention at Hutchinson on Thursday evening, Oct. 13.

Religious News Service reports from Buenos Aires that Cardinal Copello, Archbishop of Buenos Aires, in a message to the Argentine people following the dissolution of the Peron government, voiced prayerful thanks for the end of bloodshed and the country's return to tranquillity. The cardinal issued his message as a provisional government spokesman announced the first repeal of a Peron regime antichurch measure. The Commissioner for Cordoba ordered the reintroduction of religious instruction in schools throughout the province. The provisional government also freed all jailed priests. It remains to be seen whether the freedom for which the cardinal is thankful will be extended also to evangelicals. Let us pray that the work of the Gospel may not be hindered under the new regime.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

My Spiritual Diary, by Dale Evans Rogers; Fleming H. Revell Company; 1955; 144 pages; $2.00.

In diary form a career woman who is also a wife and mother and an earnest Christian relates in detail her personal experiences and reflections. She tells how through pain and suffering because of the death of her child she was influenced to turn to God, and how she therefore advanced from the hard road of defeat to ultimate victory and joy. In every situation she refuses to worry, for she constantly trusts in God and allows Him to take over everything.

The diary entries show an evangelical and conservative faith and a deep sincerity. They are letters to the Lord and imply an unusual intimacy and familiarity with Him. Seemingly the author wants to exemplify Christian faith in the midst of modern life with its varied and worldly activities. All through the book movies, radio programs, and television films are being made, for this is the author's career. She also records experiences in helping with the Graham evangelistic campaign in London.

It appears inconsistent and improper for a participant in the Hollywood show business to engage in a program of Christian evangelism and witness. The author and her husband defend such a career and declare that an actor in the show business can certainly be a good Christian. "Acting is just a job, so far as I am concerned" (p. 125), remarks the author's husband. Readers of the **Youth's Christian Companion** remember that the Dorothy C. Haskin articles pointed out emphatically that Hollywood means **sin** and that Christians must cease to be a part of the system and can not endorse either the pictures or the people that produce them. Therefore this book is not recommended.

—Edwin L. Weaver.

Forever Triumphant, F. J. Huegel; Zondervan Publishing House; 1955; 86 pp.; $1.50.

Here is a compact, meaty little book that should appeal to and help anyone who is living a defeated Christian life. Those who are familiar with Huegel's former books, **Bone of His Bone, Calvary's Wondrous Cross,** etc., will find this one equally enjoyable. He holds the high, but Biblical, standard that God expects continuous victorious living from His children. This is shown to be possible because Christ has already defeated Satan at the cross, and we have that victory, plus the resurrection-living-union power as a basis upon which to build. The nature of our foes and the battlefield are well described. On our part it takes a strong, vibrant faith, and an unswerving obedience to our Lord to gain and maintain the victory. There are a few minor points where one might disagree with the author, but one strong point in favor of the book is its freedom from sickening Calvinistic "sinning saints (?)" theory.

—Earl R. Delp.

CHURCH MUSIC

Instrumental Music in Church Worship

BY M. S. SNYDER

(Concluded from last issue)

One more thing is noticeable in the commands given us by Paul. In Eph. 5:19, he says, "Speaking to yourselves in psalms and hymns and spiritual songs." Notice the first word, speaking. It is difficult to think of this as meaning or even allowing the use of an instrument, which makes sound only and speaks no messages as we do with our lips. The same idea is given in Col. 3:16, "Teaching and admonishing one another in psalms and hymns and spiritual songs." If we were to leave out the messages conveyed by the words of the poems we sing, or even make the pronunciation any less distinct by mixing in a greater or less degree of sound only, we would certainly come short of obedience to this command to teach and admonish one another by singing.

Of no small importance in the consideration of this matter is the practice of the early church. The following is taken from *McClintock and Strong's Encyclopedia,* Vol. VI, pp. 757, 758. In speaking of the sacred music of the primitive church, it says:

In their songs of Zion, both old and young, men and women, bore a part. Their psalmody was the joint act of the whole assembly in unison. Such is the testimony of Hilary, A.D. 335. Ambrose remarks that the injunction of the apostle forbidding women to speak in public relates not to singing, "for this is delightful in every age and suited to every sex." The authority of Chrysostom is also to the same effect. "It was the ancient custom as it is still with us, for all to come together, and to unitedly join in singing. The young and old, rich and poor, male and female, bond and free, all join in one song. . . . All worldly distinctions here cease, and the whole congregation form one general chorus."

Dr. Frederic Louis Ritter, Director of the School of Music at Vassar College, on page 28 of his *History of Music from the Christian Era to the Present Time,* says:

We have no real knowledge of the exact character of the music which formed a part of the religious devotions of the first congregations. It was, however, purely vocal. Instrumental music was excluded, at first, as having been used by the Romans at their depraved festivities; and everything reminding them of heathen worships could not be endured by the new religionists.

From *McClintock and Strong's Encyclopedia,* Vol. VIII, p. 739, we have these words:

The Greek word *psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church. Sir John Hawkins following the Romish writers in his erudite work on the History of Music, makes Pope Vitalian, in A.D. 660, the first who introduced organs into churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches until a much later date; for Thomas Aquinas, A.D. 1250, has these remarkable words, "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that we may not seem to Judaize." From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus, who lived about A.D. 1290, was the first that brought the use of wind organs into churches, and hence he received the name Torcellus. In the East the organ was in use in the emperor's courts, probably from the time of Julian, but never has either the organ or any other instrument been employed in public worship in Eastern Churches; nor is mention of instrumental music found in all their liturgies, ancient or modern."

Philip Schaff, the distinguished President of the American Company of New Testament Revisers, and one of the greatest scholars of the nineteenth century, in his *History of the Christian Church* says,

The use of organs in the churches is ascribed to Pope Vitalian (657-672). Constantine Copronymos sent an organ with other presents to King Pepin of France in 767. Charlemagne received one as a present from Caliph Haroun al Rashid and had it put up in the cathedral of Aix-la-Chapelle.

From James Pierce, a learned Presbyterian scholar of the eighteenth century, we have these words:

I come now to say somewhat of the antiquity of musical instruments. But that these were not used in the Christian church in the primitive times is attested by all ancient writers with one consent. Hence, they figuratively explain all the places of the Old Testament which speak of musical instruments, as I might easily show by a thousand testimonies out of Clement of Alexander, Basil, Ambrose, Jerome, Augustine, Chrysostom, and many others. . . . From what has been said, it appears no musical instruments were used in the pure times of the church.

It is interesting also to notice the effect of instrumental music on the worship of the church when it was introduced first by the Roman Catholics and then by some of the Protestant churches. In *McClintock and Strong's Encyclopedia,* Vol. VI, p. 750, we find this statement, speaking of the use of instruments in the church:

"The tendency of this was to secularize the music of the church, and to encourage singing by a choir."

Frederick John Gillman, in his book, *The Evolution of the English Hymn,* points out how at first the whole congregation took part in the singing,

But certain disquieting tendencies began to emerge. There was, particularly, an ominous tendency to silence the voice of the congregation, to rob them of their birthright of common praise. Then "Jerome noticed a growing tendency to elaboration and specialization in worship-song," and "by the year 380, a decree of the Council of Laodicea shows how wide a departure had been made from primitive practice. The decree laid down the rule that 'besides the canonical singers, who climb into the gallery and sing from the book, shall none sing in church.' "

Although this decree was passed as a protection against heresy in the songs of that time, it was depriving the people of a privilege which was essential to the spiritual life of the congregation.

"The Reformation again restored to the people their ancient and inestimable right."

A few statements taken from different encyclopedias and historians will show the attitude taken by the leaders of the Reformation of the sixteenth century.

1. "The Reformed Church discarded it [the organ]."
2. "At the Reformation they [organs] were discarded, being the vilest remnants of Popery."
3. "It has thus been proved, by an appeal to historical facts, that the church, although lapsing more and more into defection from the truth into corruption of apostolic practice, had no instrumental music for twelve hundred years; and that the Calvinistic Reformed Church ejected it from its services as an element of Popery, even the Church of England having come very nigh to its extrusion from her worship."

It is a significant fact, and one possibly not commonly known among us, that with the coming of musical instruments into the church, the singing was taken more and more from the congregation and was performed by small groups of select singers. This became more or less of a necessity, as the common people were unable to sing the more artistic music which had come into use to some extent and was greatly encouraged by the use of instruments. The same results can be seen in almost any church today where instruments are used. Choir singing, with all the pride and envy springing up in the hearts of individuals who long for places of prominence, has been not only the means of silencing, if not altogether, at least to a considerable degree, the voices of those not possessed with special ability for singing, but has also been the source of unending church troubles. Why should not the oldest saints and the men or women with the poorest voices be permitted to pour out the praises of their souls to God, who listens not to the sounds we can make with our lips so much as the sweet music of the soul which cannot be expressed by our frail human faculties? And yet, the experience of other churches has proved that with the admission of instruments these privileges are bound to go. May the Mennonite Church never surrender, but rather strengthen her practice of congregational singing in which all can pour out their hearts in praise to God. May our singing always be such that the oldest grandmothers and grandfathers can unite with the young worshipers in the singing of those dear old songs which thrill our souls and inspire us with the messages they hear.

(Note: For many of the above quotations I am indebted to M. C. Kurfees' book on "Instrumental Music in the Worship.")

—*Christian Monitor,* April, 1935.

FAMILY CIRCLE

Mary and Martha

By Mary Alice Holden

Give me an hour at morning
When I take the place of Mary,
When I sit in contemplation
At my dear Redeemer's feet,
When I learn to love Him better,
And I hear His loving accents
That take away my sadness
And make happiness complete.

Give me this hour of blessing,
These minutes of refreshing,
This time when earth is absent
And its troubles are no more.
Then shall my feet be quicker
When I take the place of Martha
And I'll do more work for Jesus
Than I ever have before.

For times like this inspire me,
Make my soul reach high above me,
Give me energy and other things I lack.
Like another Mary learn
At His feet His will and purpose,
And to keep my life in balance,
Give me Martha's skillful hands—
For these gifts, dear Lord, I yearn.

Cimarron, Kans.

Religious Books for the Very Young

(To meet the spiritual needs of today and to lay foundations for building a strong child in his relation to God, and Christ, and the Word. May be ordered from Mennonite Publishing House.)

Animals of the Bible, by Dorothy Lathrop. Lippincott. $2.75. Ages 3 to 9. Picture book of the animals of the Bible.

The Birthday of Little Jesus, by Sterling North. Grosset & Dunlap. $2.50. A tender story of Jesus on His seventh birthday.

A Child's Garden of Bible Stories, by Arthur W. Gross. Concordia. $1.25. Paper. Sixty stories from the Old and New Testaments told simply and illustrated with four colors.

A Child's Garden of Prayer, by Gockel and Saleska. Concordia. 35¢. Paper. Bright color illustrations.

A Child's Grace. Verses by Ernest Claxton. Illustrated by Constance Bannister. Dutton. $2.50. Very simple verses illustrated with full-page photographs in black and white.

The Christ Child, by Maud and Miska Petersham. Doubleday. $3.00. The childhood of Jesus as recorded in Matthew and Luke. Illustrated by beautiful drawings.

God's Good Gifts, by Ruth S. Gray. Broadman. 65¢. Twelve Scripture verses illustrated with full-page colored pictures and poems.

God Planned It That Way, by Carolyn Edna Muller. Abingdon. $1.00. Ages 3 to 7. Beautiful, simple answers to a child's wonderings about God and His world.

God's World and Johnny, by Dorothy Westlake Andrews. Westminster. 65¢. Johnny's parents answer his questions about God, his family, and his surroundings.

Hear Our Prayer. Prayers selected by Sharon Stearns and illustrated by Helen Page. Garden City. $1.00. A long, narrow book, delicately illustrated.

I Can Tell God Things, by Robbie Trent. Broadman. $1.50. Beautifully illustrated book for the preschool child. Contains prayers, Bible verses, and simple worship material.

In the Morning. Twenty Bible verses pictured by Louise Drew. Abingdon. $1.00.

Jesus, the Little New Baby, by Mary Edna Lloyd. Abingdon. $1.00. A very simple and beautiful story of the birth of Jesus.

Little Lost Lamb, by MacDonald. Doubleday. $2.75. The best foundation book for the story of salvation. It is a simple story of a little black lamb who would not stay with the flock.

My Bible ABC Book, by Dena Korfker. Zondervan. $1.95. Each letter of the alphabet is illustrated by a full-page picture, a Bible verse, and a bit of comment on the Bible verse. The pictures are in black and white.

My Bible Book, by Janie Walker. Rand McNally. 75¢. A very first Bible book. Bible verses illustrated with colored drawings.

My Bible Dictionary, by Tessa Colina. Standard. $1.00. About 450 words from the Bible are defined and many are also illustrated with two-color drawings.

My First Book About Jesus, by Mary Alice Jones. Illustrated by Robert Hatch. Rand McNally. $1.00. This is a very simple story with large colored drawings. It tells the entire life very briefly. The crucifixion is not told as such.

My Prayer Book, by Margaret Clemens. Rand McNally. 75¢. A first book of prayers. Brief and simply worded. Has colored illustrations.

Prayer for a Child, by Rachel Field.. Illustrated by Elizabeth Orton Jones. $1.00. Macmillan. The prayer is written for one little girl, but it is a prayer for boys and girls all over the world. The illustrations to the simple prayer are beautiful and have great appeal for children.

Prayer for Little Things, by Eleanor Farjeon. Illustrated by Elizabeth Orton Jones. Houghton. $1.25. If God cares for the little things, He cares for me too.

Prayers for Little Children, by Mary Alice Jones. Prayers are very simple and are illustrated for little tots.

Reading the Bible at Home (a guide for Boys and Girls), by Mrs. S. H. Askew. Knox. $1.00. This is a guide to the study of the life of Jesus for 8- to 12-year-olds. The readings are in the four Gospels.

Round About Me (Devotional Thoughts for Little Folks), by Elizabeth B. Jones. Warner. $1.50. Bible verses, poems, little write-ups, and many half-page and full-page pictures—all built to help the little child to be secure in God. A large book.

Small Rain, by Jessie Orton Jones. Illustrated by Elizabeth Orton Jones. Viking. $2.50. Choice Bible verses beautifully illustrated.

Thank You, Noah's Ark, Baby Jesus, Little Boy Jesus, Father We Thank Thee, Little Baby Moses—6 plastic books, washable, large colorful pictures, simple, 5½ by 6¾ inches. Each 25¢.

Standard Bible Story Readers (Book One), by Lillie A. Faris. Standard. $1.50. Simple prayers, poems, nature poems, and Bible stories for the young child. Illustrated.

Tell Me About God, by Mary Alice Jones. Rand McNally. $2.00. Pictures, stories, and Bible verses help the child to become acquainted with God.

Tell Me About Jesus, by Mary Alice Jones. Rand McNally. $2.00. Pictures, stories, and Bible verses help the child become acquainted with Jesus.

Tell Me About Prayer, by Mary Alice Jones. Rand McNally. $2.00. With picture and experience story and prayers, the author develops eleven different phases of prayer.

Westminster Nursery Books—**In Our Church, His Name Is Jesus, The Little Seeds That Grew,** and **I'm Growing.** Four books, $1.49.

Then I Think of God (A Book of Devotional Readings for Children), by Mabel Niedermeyer. Bethany. $1.50. Each little reading, prayer, and Bible verse are built to help the child to think about God.

They Saw Jesus, by Robbie Trent. Broadman. 65¢. A few stories and pictures give the child a picture of Jesus. Board cover.

We Bow Our Heads (Prayers and Poems for Little Children), by John Doberstein. Illustrated by Peggy Geiszel. Muhlenberg. $1.95. A book of over eighty prayers for children from nursery to twelve years of age.

Tiny Thoughts About God, by Ruth L. McNaughton. Illustrated. Van Kampen. 75¢. Teaches small children basic truths about God and Jesus.

MISSIONARY BOOKS

To direct the child out from himself to others, to appreciate them and love them.

Friendship Boxes of Missionary Stories. Friendship Press.

Green Friendship Box. For ages 6 to 8, grades 1 to 3. Illustrated with drawings. Five books in box. Paper, $2.00.

Yellow Friendship Box. For ages 6 to 8, grades 1 to 3. Illustrated with photographs. Four books in box. Paper, $2.00.

Little Shepherds of Navajo Land, by Marian M. Schoolland. Eerdmans. $1.00. Strong missionary emphasis, picturing Navajo life informatively.

Pedro, by Dorothy Diver. Augsburg. $1.00. Ages 3 to 8. The story of a little South American boy who wanders into a church service and hears about Jesus. Will stimulate mission interest.

Little Playmate Books—three simple stories to help the child to know the Japanese child, the American Indian, and the Negro child. Three books for $2.00 (paper) each, boards $1.25. Friendship Press.

In My Mother's House, by Ann Nolan Clark. Viking. $2.75. Beautiful in art and writing. Story of life with Pueblo Indian children. To build appreciation of the life of these people with whom our missionaries work.

The Singing Secret, by Elizabeth Allstrom. Friendship Press. Cloth, $2.00. Paper, $1.25. Ten lively stories about the many ways in which boys and girls in eight countries hear the story of Jesus.

My Story Book About the Bible, by Mabel Niedermeyer. Friendship Press. $1.25. A book of true stories telling how the Bible was taken to children of many lands.

—Compiled by Alta Mae Erb.

EXPRESSIONS OF APPRECIATION

We wish to extend our heartfelt thanks to our relatives and friends, who expressed their sympathy in cards and various ways during the illness of our husband and father, and since his going home.—Mrs. Clara Buchen and family, Farmersville, Pa.

TO BE NEAR TO GOD

Sunday, October 16

Praise for His cleansing. Read Psalm 32.

"When I kept silence, my bones waxed old . . . . Be glad in the Lord, and rejoice, ye righteous." What a contrast there is between the individual who covers sin, and the one who confesses and forsakes it! Unconfessed sin belongs to us. It permeates our entire being. It affects every part of us—body, soul, and spirit. It drags down and frustrates. It is a depressive poison. Sin that is confessed is no longer ours, for it has been placed on the Lord Jesus. Truly the greatest cause for daily offering the sacrifice of praise is the deliverance from sin, and the daily cleansing of the blood when we become contaminated with evil.

Monday, October 17

Praise for His Word. Read Psalm 33:1-12.

"For he spake, and it was done; he commanded, and it stood fast." The words of man are frail things at best. Man may promise things in utmost sincerity, yet he cannot always keep his word. God's Word "stood fast." Do we trust God as though we believed that His Word is "for ever . . . settled in heaven"? Do we believe that His Word "stood fast"? Some of us are afraid to rest our weight on the Word of God. We act as though we were stepping on a moving ice pan instead of an immovable rock. Let us offer to God the sacrifice of praise for the things that cannot be shaken.

Tuesday, October 18

Praise for delivering from fear. Read Psalm 34:1-8.

"I sought the Lord, and he heard me, and delivered me from all my fears." Fear is a devastating thing. It destroys faith and trust. It gnaws at the very moral fiber of the soul. The more groundless fears are the more destructive they become. A Christian woman one time found herself beset by fears about the future. Some of her fears were founded on reality, some were not. She tried to cast off her fears, but they continued to haunt her. In desperation she told the Lord, "I'll accept the things I fear, if it is Thy will. I'll accept anything but fear itself." Immediately the fears left her. Satan uses fear as one of his most effective weapons. David's cure for fear was, "I sought the Lord." Fears have a way of vanishing in the presence of God. Jesus said, "Come unto me, all ye that labour and are heavy laden." Many people are weary at the end of the day because of the fears that have burdened them. Offer to God the sacrifice of praise that in Him is real deliverance from fear.

Wednesday, October 19

Praise that God sees and cares. Read Psalm 34:15-22.

"The eyes of the Lord are upon the righteous and his ears are open unto their cry." Someone once said that the Lord's eye is upon us, not to see that we don't do anything wrong, but because He loves us so much that He cannot help watching us. It is comforting to know that the eye of the Lord sees us through and through. There is no part of our being that is not known to Him, and so every part is cleansed by Him. Furthermore, no circumstance, part, present, or future, is outside His gaze. Because He sees all, He is the perfect keeper. How difficult it would be if we needed to keep our eyes on all the things that hurt us! God asks us to keep our eyes on Him. He will deliver and lead.

Thursday, October 20

Praise for vindication of the Righteous. Read Psalm 35:18-28.

"Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord." Many Christians can accept being cheated of their goods. They will not retaliate when rightful property is taken from them—as long as it is material goods, but how they will defend themselves when their character is assailed! Jesus answered not a word to His accusers. When He was re-

(Continued on page 981)

Struggle in the Wilderness

Sunday School Lesson for October 23

(Luke 4:1-15)

As soon as Jesus began His way to the cross, Satan intensified his efforts to weaken Him by way of temptations. Undoubtedly Satan was out to change the thinking of the Father concerning His Son—"My beloved Son, in whom I am well pleased." Satan has no delight to see a man pleasing to God. He is always there to thwart any plan that is in the Father's will.

This recorded temptation experience of Jesus in the wilderness is only representative of what Jesus faced all His life. Only occasionally after this do we hear Jesus tell Satan to get behind Him. But in these three temptations we can also see our temptations. To see Him victorious is very encouraging. We can have from Him power to triumph as He did over any and every temptation. "Look ever to Jesus, He'll carry you through." Apply that to temptations of yours.

1. Satan tries a person first on his appetite or at some weak point. Surely Jesus had a felt need for food. We must remember that He was human. Why had He not eaten for forty days? To show that He was more than human? Or because He was too burdened to eat? As He and God were making the detailed plans for the kingdom, Satan must have been ever planning how to spoil the salvation-by-death plan.

When Jesus refused to serve His physical appetite, which was normal and natural, He identified Himself with us. He was now a man and He would suffer with us. He would not make it easy for Himself to get food. He recognized the temptation as an easy way out. Appetite did not get the better of Him. Here His suffering for us began.

How often the devil tries us by way of seemingly legitimate needs. It is true that we may need satisfaction, but we must never satisfy that hunger against God's will. Too often we make physical considerations of primary importance and put spiritual matters secondary. Our spiritual needs must ever take precedence. What is God's will? This was a temptation at the physical level.

2. Satan probably knew that all power had been given to the Son. But didn't he too have power? Jesus was now tempted to come to His place of authority in the Messianic kingdom by temporal power rather than by the cross. He was tempted to grasp the dominion, which the Father must have promised Him, by false means. Of course the devil wanted the glory for himself. But the kingdom of God could be established only by one obedient to God. Jesus renounced all aid from Satan and presented Himself as antagonistic to Satan.

How often we are tempted to accomplish good things by questionable means! Men wink at sin in order to win. Never will we really rise by bowing down to the word of the devil. The good end never justifies foul means. Jesus wanted the world, yes—but He wanted it on God's terms.

The temptation to power by a non-suffering way did not overtake Jesus. God's way was His choice.

3. Satan asked Jesus to make a special display of His power to get a following of men. He suggested that God would take care of Him on this short cut to Messiahship. Jesus was asked to put Himself in danger, expecting God to deliver Him. The suggestion looked as if Jesus would be placing devout confidence in God, but really He would have been tempting God. Certainly this spectacular method of getting the people to make Him king was a temptation. But He knew that God's promise, quoted by Satan, did not pertain to the plan He and God had worked out.

God has not promised to help us if we get into difficulty while on a self-chosen path. If we will "follow the path of Jesus," we may come into need of God's help and He will deliver our feet from falling. The deliverance may cause suffering, but this must be accepted as a part of His plan. We are asked to take up our cross and follow Him, to suffer with Him. We should trust God, not tempt Him, and this attitude will lead us to go in the way He indicates for us.

Now consider how Jesus met each temptation by the help of the Spirit who led Him into this wilderness. The Spirit brought to Jesus' mind the appropriate Scripture each time. But see, too, that Jesus knew the Scriptures. We must study to know God's will or how can we walk therein?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Levi Headings, Hutchinson, Kans., participated on Oct. 2 in a panel discussion at the Pennsylvania Church, Hesston Kans., on "Our Obligation to Our Aged People."

Bro. Henry Mast, Scottdale, Pa., has been appointed by the Peace and Industrial Relations Committee of the Allegheny Conference to serve as co-ordinator for disaster relief work. His assistant is Bro. Claude Beachy, Grantsville, Md.

The Casselman Valley Mission Board has purchased the E.U.B. Church at Meyersdale, Pa. Services are now being conducted there.

The Burton Christian School is nearing completion. It is being built by the Burton, Ohio, congregation. Grades I to IX are being taught in two rooms. Mrs. John F. Garber, wife of the pastor, is principal and Sister Mary Louise Miller, Aurora, Ohio, is second teacher.

A new church building is being erected by the Indiana-Michigan Mission Board at Soo Hill, near Manistique, Mich. Labor is being furnished by congregations to the south.

Bro. John Steiner, Goshen, Ind., was guest speaker in a Christian Life Conference at Iowa City, Iowa, on Sept. 25.

Bro. John H. Mosemann was the speaker in special installation services for Sunday-school officers and teachers at Yellow Creek, Goshen, Ind., the evening of Sept. 25.

Four members were received at East Bethel Mission Greenville, Va., on Sept. 18, three by baptism and one on confession.

About 500 copies of the 1953 General Conference reports are still available. Any person or congregations wishing copies need only ask for them. Address: Mennonite General Conference, Mennonite Building, Scottdale, Pa.

Sister Ruby Hostetler, who has completed a period of teaching at Kodaikanal, in South India, is scheduled to sail from Bombay on Nov. 3. She plans to vist the Holy Land and arrive home about Christmas.

The young married people of the Calvary congregation at Los Angeles, Calif. enjoyed the Fall Family Retreat at Wrightwood on Oct. 2.

Announcing New Slide Set

The Publishing House now has available a new set of one hundred color slides with accompanying story script which presents the work of the Publishing House as well as the use of some of the printed materials. These slides are suitable for MYF meetings, other fellowship groups of the church, or for any group that wishes to learn more of the Publishing House. This slide set entitled, "Into All the World," is available on free loan. The only cost will be the postage and insurance to return the slides. To borrow these slides, write to the Audio-Visual Aids Office, Mennonite Publishing House, Scottdale, Pennsylvania, giving the date you wish to show these slides.

Mervin Swartzentruber

Bro. Russell Baer, Steelton, Pa., is serving as principal of the Kraybill School, Mt. Joy, Pa. The enrollment is 71.

Bro. Frank B. Raber, who has been serving as pastor of the Argentine congregation, Kansas City, Kans., has been relieved because of ill health and Bro. Lowell Nissley, Crystal Springs, Kans., has been secured to serve in his place.

Bro. Fred Brenneman showed pictures of American Samoa at Albany, Oreg., on Sept. 21. Bro. Brenneman recently returned from a period of medical service there.

Bro. Allen H. Erb preached the dedication sermon and Paul E. Yoder led in the dedication service of the new church at Albany, Oreg., the afternoon of Sept. 25.

Bro. Roger Rimbert gave his final addresses to Mennonite audiences in America at Scottdale and Masontown, Pa., on Oct. 2. His messages were ably translated by Bro. David Shank. Bro. Rimbert was scheduled to sail from New York on Oct. 3. We trust his ministry among us has been effective in helping us to see the danger our prosperity is to us.

The Martins Creek, Ohio, congregation gave a program at Longeneckers, Winesburg, Ohio, on Sept. 25.

A meeting in the interest of Christian day schools, was held at Maple Grove, Atglen, Pa., on Oct. 1, 2, with Noah G. Good, dean of Lancaster Mennonite School, and Mark Fakkema, educational director of National Association of Christian Schools, as speakers.

Bro. Cledus Slaubaugh was ordained to the ministry at the Berea Church, Montgomery, Ind., on Sept. 28. He is to serve at the Morgantown, Ky., Mission. Bro. Ralph Stahly, Wakarusa, Ind., preached the sermon and Bro. Edd P. Shrock gave the charge.

Two bus loads of people from Elmira and Floradale, Ont., attended the Billy Graham meetings in Toronto on Sept. 28. On Sept. 23 a number from St. Jacobs went by special train to Toronto.

The Sunnyside congregation, Dunlap, Ind., gave a program at Clinton Brick, near Goshen, on Oct. 2.

All-day Bible meeting at Strickler, Middletown, Pa., Oct. 16, with Harold Brenneman, Ephrata, Pa., and Russell Baer, Steelton Pa., as speakers.

The annual meeting of the Laurelville Camp Association was held Oct. 2, 3. Bro. Lewis Strite is the new treasurer.

Good attendance and interest marked the Teachers' Institute held at Lancaster Mennonite School Sept. 30 and Oct. 1.

Bro. Don Augsburger, Philadelphia, Pa., was speaker at the Franconia Tract Society meeting at the Towamencin Church on Oct. 10.

A Sunday-school Workshop was held at the Salford Mennonite Church, Harleysville, Pa., on Oct. 8, 9. Speakers were Alta Mae Erb, Helen Trumbo, Elizabeth Showalter, Paul M. Lederach and J. J. Hostetler.

The MCC Executive Committee at its meeting in Chicago on Sept. 30 gave serious consideration to the question of sending a delegation to visit fellow Christians in Russia. In the light of the expressed strong interests of many of our people in such a visit and the apparent possibilities now open for it, it was decided to explore the matter further in the hope of coming to a final decision by the time of the annual MCC meeting in December.

Bro. J. Robert Kreider, Wadsworth, Ohio, is conducting a Teachers' Training Course on "How to Teach the Bible" at Wooster, Ohio, this fall and winter.

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Annual Meeting Mennonite Board of Education, Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.
Annual Indiana-Michigan Mennonite Mission Board meeting at Forks, Middlebury, Ind., Oct. 27, 28.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 31, 1955, to March 23, 1956.
Missions Week, Nov. 13-20.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Sister Marie Moyer, missionary on furlough from India, has enrolled in courses in Christian education at Eastern Baptist Theological Seminary, Philadelphia, Pa., instead of going to Syracuse University for religious journalism as earlier planned. She is also taking a writing course from the Christian Authors' Guild, Philadelphia.

The annual women's meeting of the Mennonite Church in India will be held at Balodgahan on Oct. 28 using the theme, "Stewardship." Each women's group will illustrate the theme in their own way through posters, songs, and stories.

Address change: Bro. and Sister Albert Buckwalter are residing at 127 Girard Ave., Hartford 5, Conn., while attending school in the Kennedy School of Missions in preparation for further linguistic mission work among the Toba Indians of Argentina.

Attendance at the Bethel Mennonite Community Church, Chicago, Ill., exceeded 200 for the first time on Sept. 18: total attendance 203. The following Sunday 207 were present. Pray for the continued effective witness of this congregation.

Address change: Sister Blanche Sell, missionary on furlough from India, should now be addressed c/o Pauline Sell, Summit St., Souderton, Pa.

Bro. Leroy Shirk, I-W builder assigned to Somalia, and Sister Edna May were united in marriage in Ethiopia on Friday, Sept. 16. Bro. and Sister Shirk will proceed to Somalia as soon as land has been leased for the second station location at Mahaddei Uen and building can begin. Meanwhile, they will be remaining in Ethiopia and assisting in the program there.

Bro. Ralph Buckwalter, missionary on furlough from Japan, is planning to take the two-hour course in the Russian language being offered at Hesston College and Bible School, Hesston, Kans.

Sister Maria Lichti, Dirmstein, Germany, missionary under appointment to Japan under the General Mission Board, was scheduled to arrive in Genoa, Italy, on Sept. 30 to embark on a steamship for Japan. A farewell service was held in her home congregation of Obersulzen on Sept. 18.

Bro. Milo Kauffman, Hesston, Kans., a member of the executive committee of the General Mission Board, gave his stewardship lectures at the Mennonite Home Mission, Chicago, Ill., Sept. 30 to Oct. 2, concluding with a vesper service on Sunday afternoon, Oct. 2.

Bro. Simeon Hurst has been assigned bishop oversight and responsibility for the North Mara area in Tanganyika, East Africa. Bro. Elam Stauffer, who had been responsible for the entire mission area, will now be responsible for the Musoma (South Mara) district.

The Bible Training School at Chandwa, Bihar, India, opened on Sept. 5 with eleven enrolled. Evangelists Lakra, Phulchand, and Mesihdas, with their wives, are among the students. During the first chapel period Lakra, in tears, thanked God for this answer to the prayer he has prayed for many years.

The four new missionaries joining the Amazon Valley Indian Mission workers in Brazil—Bro. and Sister Richard Kissell, Hollsopple, Pa.; Sisters Mildred Eichelberger, Broken Bow, Nebr.; and Evelyn Kinsinger, Grantsville, Md.—have arrived safely in Belem, Brazil. The missionary party plans to locate among the Indians at Arguacema, Goias, Brazil.

Bro. and Sister Lester Weber, Waynesboro, Va., will begin service as superintendent and matron of the Mennonite Children's Home, West Liberty, Ohio, on Oct. 15. The Webers served as camp director and matron at Laurelville Mennonite Camp, Mt. Pleasant, Pa., during the past summer.

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Your Treasurer Reports

On many occasions the General Mission Board receives contributions designated for special areas of the program and for special projects. This is also true of the programs carried on by our district mission boards. Periodically appeals are made both by the General Mission Board and by the district mission board for contributions to cover special needs.

Special appeals and contributions, by and large, are made in areas where particular needs can be segregated from the general program. I am sure that all of us are conscious of the value of contributing to a particular project or need, both in terms of the interest which is stimulated in the project and the particular help which it gives in carrying out the program. Contributing to special projects is something which we will want to continue in the mission program and we sincerely hope that in planning for budgets and in developing mission fields more can be done to adequately segregate costs so that support can be given in a special way. A good example of this is the support of a particular missionary which many of our congregations, Sunday-school classes, and individuals are carrying on.

However, I would like to point out that there are many costs in the carrying out of a mission program whether it be at home or abroad which cannot be easily segregated and set up in the form of special projects. This means that each mission board, both district and General, is faced with the task of establishing a general budget. This general budget is the basis upon which the program is planned and by which total financial needs are determined. Within this general budget special projects, missionary supports, building needs, etc., are included; but finally there is an over-all financial need which cannot be covered by projects or by special contributions.

This general need is met by contributions which are given to the mission work in general. Such contributions are allocated to the General Mission Fund. From the General Mission Fund allocations are then made during the year or at the end of the year toward those expenditures which cannot be supported by special contributions or toward which designated contributions have not been adequate. For this reason the General Mission Fund plays a significant part in each mission program.

Since it is in the general area that deficits tend to accumulate and where adequate contributions are often lacking, there is a need to solicit support in this area. **Missions Week** last year resulted in adequate support to meet the needs of the General Board in this area and also relieved many needs which existed on the district mission board level. We believe that **Missions Week** should continue to be a program whereby the church can help in the broad over-all support of the mission program. It is for this reason that contributions are encouraged during **Missions Week** for the General Mission Fund of the General Mission Board and the General Fund for each district program.

We sincerely believe that this is moving in the right direction since it will eliminate many individual appeals which have been necessary in order to get adequate funds for the mission program. Since we can eliminate many individual appeals and can make our giving during **Missions Week** serve the total program, we would like to encourage each member to feel a part of the total world mission outreach during **Missions Week** which is being planned for this year. It is on this basis that we think about giving during **Missions Week** being a Plus Giving. Should adequate funds be received for the general program which will make possible expansion of program it can be well planned and organized since both the district boards and the General Board will have a stronger General Fund on which to plan the continuing as well as the enlarging mission program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



A view of Chicago's loop from outside the Mennonite Spanish Church, 1014 Blue Island Avenue.

The New Macedonian Call

BY JOHN DAVID ZEHR

I

(A city pastor questions our attitudes on city evangelism.)

The history of the Christian Church has been a record of the power of God at work in human history. The growth and spread of the church in the Roman Empire in spite of severe persecution was miraculous. We remember the Lord's promise to Peter after his great confession, "Upon this rock **I will build my church;** and the gates of hell shall not prevail against it." In the apostolic church we are told that "the Lord added to them day by day those that were being saved" (RV). The church has ever been God's initiative in the world. God working through the believers made the good news of salvation known far and wide. God has been at work in the world establishing and preserving the church.

Church building is still God's prerogative. God continues at work in His world. We serve an unchanging God and proclaim an unchanging Christ, "the same yesterday, and to day, and for ever." Only the power of God can change sinful mankind. The sophisticated city dweller is no exception to the rule. The same God who brought men to their knees at Pentecost crying, "Men and brethren, what shall we do?" still convicts men of their sins in like manner, including the city dweller. And when men repent of their sins and turn in faith to the cross where atonement was made for sins, God still is as mighty to save as He has ever been. God working through the Holy Spirit still changes carnal, fleshly, sensual sinners into saints today as He has always done.

The urban dweller is not essentially different from the rural man. Nor is man different today than men have always been. All of the gadgets of a scientific civilization have not changed man's nature at all. Man still remains the same. His fears and his problems and his loves and his hates remain unchanged. Mechanized civilization has not changed man. He still has the same basic needs. The relationship of sinful man to a holy God is the same as it has always been. God still works with men as He has always worked.

This is why I become profoundly disturbed when I hear the attitudes of defeatism that are sometimes expressed concerning the witness of the Mennonite Church in the city. To hear some Mennonites talk, one would get the impression that the city dweller cannot receive the grace of God through Christ Jesus. These folks seem to doubt whether God has the power He once had to convict men of sin and to save the repentant. There has arisen a subtle heresy that conceives of God as a sort of rural deity who is quite powerless to deal with the souls of city people. May I remind you that the Eternal God is not losing His grip on His world? God is not a rural God. He is the God of all men for all time. Our defeatist attitudes and expressions betray a lack of faith and trust in Him that is unworthy of Christians.

If we carefully analyze the missionary strategy of the early church, we must notice that the church was first planted in the cities, from whence it spread into the surrounding rural areas. Paul, the greatest missionary strategist the Christian Church has ever known, centered his activities in the cities of his day. Philippi, Corinth, Ephesus, Antioch, Thessalonica, Rome—all were urban centers where Paul was led to plant the Word of Life. To the church at Rome Paul wrote in Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Paul was certain that the Gospel could change a cultured, profligate Roman into a saint of Jesus Christ. And Paul's faith was vindicated. The Gospel did change Romans. Gibbon estimates that the Rome of Paul's day was a city of about 1,200,000 people. That is quite an urban area measured even by modern standards. Rome had its city problems. The church in Rome undoubtedly had its peculiar problems. But the significant thing is that the Gospel worked in Rome, in spite of the problems. Many of the evils of urban living are as old as cities. But the church met and conquered those evils. In fact, the church in Rome emerged as the most significant church unit in the empire.

Paul's strategy of planting the church in the urban areas worked all the way around. The church spread rapidly in the wake of Paul's missionary journeys. I wonder whether we have not been overlooking this very important factor in New Testament church strategy by overlooking the strategic importance of the city in the evangelistic program of the church.

If the Gospel is ineffective in the city, it is largely because we have emasculated it and robbed it of its distinctive character and power. If the Mennonite Church has no message for the city dweller, she has no message at all. We have no other Gospel to offer anyone, countryman or city dweller, but the "gospel of Christ . . . the power of God unto salvation to every one that believeth . . . ."

Now, when we have said all of this, we still must admit that the city is an exceedingly hard place to evangelize. Take it from a city pastor, the city is a difficult place to work in the Lord's vineyard. We must realistically recognize the human factor as well as the divine in evangelism. In order for the Gospel to work, it must be applied. Regardless of the potency of a given drug, it will never cure anyone as long as it remains in the bottle. It must be applied in order to heal. So, too, the powerful Gospel must be received before it can be efficacious. Paul's question in Rom. 10:14 is much to the point: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The problem of twentieth-century American cities is not so much a lack of preachers, however, as it is unwillingness to listen to the preacher's message. Most of the difficulties that I face as a city pastor are related to the problem of getting the attention of the individual person who needs salvation.

The average city dweller in Los Angeles is suspicious, uncommunicative, and self-centered. So many peddlers try to sell him so many things that he wonders immediately what the person has to sell who approaches him about his soul. So many religious zealots have tried to cram their particular heresy down his throat that he reacts violently against all religion. So, generally speaking, the average city dweller is aloof and suspicious. City living has become impersonal.

Few city people can tell you the names of half the people who live in their block. Many do not know the names of their next door neighbors.

It is easy to slip into the conventional attitudes of impersonal living. If we would reach the city dweller for Christ, we must crash through the barrier he has built up against intrusion. We must somehow get past his aloofness and suspicion to his lonely, sin-sick heart. Only love and persevering good will can pierce that wall of selfishness around him. Above all the city Christian dare not fall into the pattern of impersonal living of the modern city culture.

Los Angeles, Calif.

(To be concluded)

Their Eyes Were Opened

BY ESTHER ROBINSON

"O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

This year as we worked and prayed for the "Christ for You" campaign we were anticipating great things to be done by the Lord, which He truly did.

First of all, the Lord led us to the same tent site which we had last year. This was a blessing to have contact and do business with the same people again, and to know that last year's Christian testimony was still living. We praise the Lord anew for the power of a true Christian witness.

To secure a city permit a person usually has to wait a number of days for his application to be passed. This year when our application for a permit was presented, it was given the same day. We marveled because we knew it was a very unusual happening. But God is on the throne and He did perform that miracle, for which we praise Him.

All through the preparation for "Christ for You" we could see and feel the blessing of God upon His work. The wonderful way the Lord supplied the financial needs just at the time they were needed was truly a blessed experience. God has given us the promise to supply all our needs and we praise and magnify His name because He did just that.

We want to thank each of you who prayed and gave of your means to support "Christ for You"; also, those who came up to New York City and helped in any way. We praise the Lord for your faithfulness to the Spirit's call to pray, give, and work. May God bless each of you abundantly.

During the three weeks of meetings God worked in our midst in a precious way. On the opening night conviction was very evident even in the midst of disturbing factors. The first week we experienced some persecution for Christ's sake. After the first week things quieted down and instead of disturbing the service, many of these youth would come into the service.

For our devotional period each night, someone would read a chapter from the Gospel of John. We gave Bibles to those who didn't have any and would like to have one. During the devotional reading and many times throughout the service, these unsaved people would follow the reading in God's Word. It surely was a wonderful sight! We praise the Lord anew for this glorious privilege of getting the unsaved to read God's Word. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Most of these people were hearing something which was new to them. Their curiosity was aroused. Many nights after the services one would see a group here and there talking with one of our personal workers. As the evenings went by these group discussions were changed into personal interviews. Praise the Lord for the wonderful opportunity to tell these dear ones individually the good news of full and free salvation. By these personal contacts we could learn to know them better, and vice versa. Many of these youth came back night after night to listen and talk about the things of God.



The tent where "Christ for You" services were held, Bronx, N.Y.

I think of two boys in particular who, after hearing some personal testimonies and drinking them in, said, "It was some sight." The reality of the Christian life they could not deny. They were hungry and "almost persuaded." Conviction was evident in these boys. We praise the Lord that we still have a good contact with them, and we are trusting the Lord that they will be saved. This is just one illustration. Some of these youth wanted to argue, but in the story just related and in other lives, there was hunger for something that satisfies. Will you pray for these boys? The Word of God was sown and His promise to us from Isa. 55:11 is, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Besides these many youth there were also adults who were under conviction and realized a need in their own hearts. The opportunity which the Lord gave us to reach the unsaved with the Gospel was a blessed one.

Although some rejected our Lord, there were also those who accepted Him as their own personal Saviour and Lord. Most of these decisions were made by young people with ages ranging from around ten to twenty-five. We praise the Lord for these dear ones, and pray that they will grow in grace and become strong, mature Christians. Will you remember them in prayer, too, because many are the enticements of the enemy? But praise the Lord, Christ is interceding for each one, and you and I can intercede in their behalf, too.

Something I want to thank the Lord for right now is the faithful ones who were saved during last year's tent campaign. We praise the Lord that He not only saves but He also keeps! Blessed be the name of the Lord!

Yet we had another scene in the meetings. Not only were they evangelistic but also revivalistic. Revival fires burned not only in our hearts but also in the hearts of neighboring evangelical groups. Christians from other denominations attended the meetings quite frequently. Expressions were made from some of these that they appreciated worshiping with us because of the warm fellowship they experienced in the services. Hunger was born for a closer walk with God and for a fuller understanding of His Word. The Spirit of God was calling them to a deeper consecration. Praise the Lord, we know that as they yield themselves unreservedly to God and His Word He will fill their hearts to overflowing with the Holy Ghost and power. In place of hunger and thirst there will be "rivers of living water" (John 7:38). Not only were these Christians blessed and strengthened, but God also blessed some from our own denomination and called them to a life of deeper consecration.

We do praise the Lord for His blessing upon "Christ for You" 1955. We praise Him for the continual faithfulness of His Holy Spirit, for answered prayers, increased faith, Spirit-filled messages, God's blessing in our own hearts—all these and many others.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

Bronx, N.Y.

Prepare—to Serve

BY JAMES BOMBERGER

Among the papers that have been cluttering my desk these last few days is information about 12 fellows and girls who are ready to leave the MRSC headquarters in Elkhart, Ind. As they think over the past two weeks they know they have grown spiritually, gained a renewed vision of missions and service, become better acquainted with our church, come to understand the application of love and nonresistance in daily living, and become acquainted with each other and the headquarters staff. It has given them a sense of belonging to the total program of missions and service of our church.

But who are these people and how have they received these benefits? They are fellows and girls entering voluntary service who have just completed a two-week orientation school at Elkhart, Ind. According to them they wouldn't have missed it.



The September 13-24 orientation school outside General Mission Board Headquarters. L. to R.: R. Stutzman, V. Stutzman, W. Moss, S. Stutzman, W. Schertz, J. Krall, S. Ebersole, C. Jutzi, J. Shantz, L. Martin, A. M. Nolt, E. Zook.

The classes and activities have taught them important things about group living, methods of Bible study, church history, and the church's present program. One afternoon was spent in a work project. In the evenings the group played games, sang, went on a picnic, attended crafts classes and prayer circles, and visited in local homes. From the sounds of laughter which filled the halls the staff knew orientation school was fun.

During the two weeks each has considered these questions: Why serve? What are the purposes in serving? How are these purposes related to the total Gospel message? How is serving related to our Christian way of life?

The work assignments were to five different places. Clara Jutzi, R.N., Kitchener, Ont., and Jean Shantz, R.N., Breslau, Ont., will serve as nurses at the La Plata, Puerto Rico, hospital. Eunice Zook, Goshen, Ind., will work as dietitian in the same hospital.

Three are going to Mathis, Texas. Savilla Ebersole, Elkhart, Ind., will serve as cook; Wilma Schertz, Washburn, Ill., will do bookkeeping and general work; and Lucinda Martin, R.N., Elmira, Ont., will be a nurse in the maternity home.

At Iowa City aside from doing hospital work John Krall, Mount Joy, Pa., will be unit leader. Verle and Shirley Stutzman, Brownsville, Oreg., will also do hospital work.

Anna May Nolt, Mount Joy, Pa., will return to Elgin, Ill., to serve her second year as matron at the unit home there.

Wanda Moss, Hannibal, Mo., and Rose Stutzman, Milford, Nebr., will serve as nurse aides in the Kansas City, Mo., hospital.

The dates for the next three orientation schools are Oct. 11-22, Nov. 8-19, 1955, and Jan. 10-21, 1956. Numerous opportunities exist in VS. YOU CAN SERVE as a farmer, an orderly, a laboratory, X-ray, or surgical technician, a secretary, a clerk, a nurse, a nurse aide, and in many other capacities. There is still time to apply and join the latter two schools. Applications should be sent to Dorsa Mishler, Personnel Department, MBMC, 1711 Prairie St., Elkhart, Ind.

A Letter from Belgium

Dear Brethren of the Mennonite Mission:

May peace and grace to you be multiplied! We do thank you very warmly for your material help, which enables my wife and me to continue our work amongst the refugees in Belgium. Our people are scattered not only in the different camps, but also in private homes. Each seeks for a place, which he likes best. My particular sphere of work is Borinage. I have to travel much, using different means of locomotion, chiefly tram and bicycle.

Besides regular services conducted on Sundays, I visit 60 families who do appreciate the Word of God. Many of them do not go deep enough and have not yet accepted the salvation of God, yet they are always glad to meet me, to listen to the reading of the Word, exposition, and prayer. Thus we continue to sow the Word of God, believing that it does not return unto Him void.

As heretofore, I am visiting two homes for the aged in the vicinity. Their residents are members of the Orthodox church, yet on the whole friendly disposed and ready to listen, with a few exceptions who regard me as a heretic. This is mainly due to the influence of the priests of the Greek Orthodox Church who are opposed to us. Fortunately there are but few who listen to the propaganda of the priests.

In the nearest old people's home there is an old sister, confined to her bed for the last six years. Yet she is very bright and cheerful in spite of her hard life. Indeed she has found the all-sufficiency of the grace of God. In her room I conduct a meeting once a week to which others come. The testimony of this sister (Mrs. Brigmanis) is very effective as she never complains and is a real example. She does appreciate so much these meetings and joins heartily in the singing. At our central meeting place we have a lending library which proves to be very helpful.

Of course, Gospel literature is being distributed and sent out on a large scale, not only in Belgium, but also to other countries where there are refugees. I get addresses from different newspapers.

Five days a week I visit and conduct cottage meetings where the Gospel is being proclaimed.

I thank God for good health so that this year I had to stay at home only two days because of a bad cold. I do always praise the Lord for the possibility to work for Him—to sow His Word in human hearts every day and to call them to the real happiness which comes through fellowship with the Saviour.

Please pray for the Word of the Lord here in Belgium. You do help us materially in the service of the Lord. Please pray with us that the Lord would richly bless it in spiritual results so that souls might be saved and His name glorified more and more.

May the Lord reward you a hundredfold for all you have done and are doing and give you much joy in His service.

Our hearty greeting to you and to all the brothers and sisters in Christ Jesus our Lord, especially to those whom we have had the privilege to meet personally.

Yours in His service,
S. and L. Ivanitsky.

(Bro. Ivanitsky is a colaborer with Bro. Charles Grikman, ministering to the Slavic refugees in Belgium. Our missionaries continue to give regular financial support to this work.—Ed.)

The Gospel to the Mau Mau

Returning from Africa after launching the New Africa Campaign of Scripture distribution and mass evangelism, Alfred A. Kunz, international director of the Pocket Testament League, reports that conditions among the Mau Mau in Kenya continue to be very serious. In view of the seriousness of the situation, the League has revised its plans and has begun its campaign in Kenya immediately.

States Mr. Kunz: "The missionaries at Nairobi, Kenya, have pleaded with us to begin our Africa Campaign there, feeling the great urgency of the need. There seems to be a general feeling in this community that the only thing that can save the situation is a genuine spiritual awakening. . . . Even the editor of the leading newspaper told us that widespread Christian teaching was the thing most desperately needed there at that time. Large editions of our Gospels in the Kikuyu, Kisnahili, and Kikamba languages have already been printed especially for use in the Mau Mau prison and detention camps and all the surrounding areas. . . . Authorities in Kenya frankly state that it was the Christian Kikuyas that prevented the situation from getting completely out of hand to date." **—EFMA Missionary News Service.**

♣

It is reported that a genuine revival has broken out in the predominantly Moslem student body at the American University, Beirut, Lebanon. Some 250 decisions for Christ were reported among the 3,000 who attended special meetings.—**EFMA Missionary News Service.**

Summer Beauty on Hokkaido

BY RUTH RESSLER

"If you travel far enough," Barbara said when she came back from a summer in the west, "you'll find all the flowers in your garden growing wild somewhere." How often I think of that as we recognize familiar favorites growing along the bank of the Shihoro Line! And how Mother would have loved them!

Hokkaido summers are a glory for home gardeners. The famous lilies of the valley begin the procession and hide in well-shaded spots everywhere. School children bring them home in the evening in great fragrant masses, their round, red-cheeked faces beaming as they look up and say, "Aren't they beautiful?" During the long, cold winter, so many things have not been beautiful!

Then come the irises—all sorts, from the stocky purple "Japanese iris" that grew beside our pool to the huge ruffled yellow and blue ones; they grow in profusion wherever they can find a waste spot. And the lilies! First they were lemon lilies, just like the ones in the back yard at home, hunting damp spots here and there. The neighbor youngsters kept us supplied with the flowers they gathered on their way home from working in the garden. Later those lilies were replaced by "Japanese lilies"—great orange and red ones on sturdy stalks, growing wherever they could find an upland wasteland. At home they would be specimens; here they glorify their Maker alone. And later on, there'll be white Hokkaido lilies, too, red-spotted ones that rival our Easter lilies. Lilies march through the entire Hokkaido summer.

Our tree hydrangea had trouble in Scottdale, even with careful nursing, and sometimes the azaleas and rhododendron, too, needed special attention. Here they get none, but grow in profusion in the mountains. Here, too, are great pink masses of the "Queen of the Meadow" Richard Teague gave us when we were little youngsters, and the tiny pink-flowered shrub Alice used in her foundation plantings.

I've just come home from a bus trip. A lot of this country looks like Canaan Valley, where the trees are a little stunted from too much cold weather, but where the cold-weather trees stand up in spite of themselves. There are the birches, white and gray; the mountain ash, just like the one George planted the year he graduated from high school. There, too, are the long lines of Lombardies and larches that have been planted as windbreaks until they have become as characteristic of Hokkaido landscape as stone fences are of New England.

This week two friends from Kansai walked with us through a meadow dotted with red clover and bluebells. Kansai, where people live so near one another that there is often not a single spot for a window box, or sunshine enough to raise one lonely petunia! These boys picked flowers, one after the other, examining them carefully and exclaiming over their beauty. "Don't they use these?" they asked. "What a waste!" Over and over again. Here, in their own land, there is beauty to be had for the taking.

But we Hokkaido folk are a practical-minded folk; our long stack of firewood is more a thing of beauty to us than flower arrangements, and warm comforters and a good storage pit are more vital than the lovely things Kansai cherishes in spite of its jam-packed living conditions. Each square kilometer of cultivated land in Japan now supports 1,650 persons, as against the United States with 87 people on the same area. Such conditions lead to interesting outlooks. Slowly we learn them, and learn to appreciate them in our neighbors. And, as we work and play together, we pray that we may grow into a real fellowship of believers who are willing to work for the Lord here in this lovely valley.

Kamishihoro cho, Japan.

The Mennonite Hour

Hostetter Speaks at Calvary Hour Fellowship

On Sept. 19, B. Charles Hostetter was guest speaker at a quarterly district meeting of the "Friends of the Calvary Hour" held at Harleysville Pa., with about 350 in attendance. Bro. Hostetter reported a fine and enjoyable fellowship. The "Friends of the Calvary Hour" sponsors the weekly release of the Calvary Hour over the powerful short-wave station HCJB in Quito, Ecuador.

Stauffer to Direct Chorus

J. Mark Stauffer begins as director of The Mennonite Hour Chorus. He presently replaces Earl Maust who is enrolled for the current year in the music department of Northwestern University at Evanston, Ill.

During the past summer Stauffer was song leader for evangelistic campaigns conducted by Myron Augsburger in several states. Bro. Stauffer is married and has two daughters and one son.

The Mennonite Hour is happy for the contribution that Bro. Stauffer will make to its music in the absence of Earl Maust. It is grateful that he can do this in addition to his duties as head of the music department of Eastern Mennonite College, Harrisonburg, Va.

Male Quartet Adds Second Tenor

Wilmer Hartman, Elida, Ohio, is now singing second tenor in The Mennonite Hour Quartet. He is replacing Earl Maust in the latter's absence. Wilmer is a sophomore in the religious education curriculum at Eastern Mennonite College.

It is a pleasure to welcome Wilmer to the music group of **The Mennonite Hour** and we pray that God will use him in the work for which his talents are given.

A Special Issue of The Informer

The October **Mennonite Hour Informer** contains a few items that introduce a new phase of Mennonite Hour—that of a Bible Correspondence Course. Letters are reproduced which show something of the hunger for Christian literature.

(Continued on page 980)

MISSIONS

EDITORIAL

Holy Spirit Fullness for Witnessing

Being filled with the Holy Spirit is not complicated. It is as easy as saying to God, "Lord, take my life and make it what you created it to be," and actually meaning what you say.

Christians fail to be filled with the Holy Spirit because they are afraid to give up *all* to God. They want to yield to God with reservations. However, the Holy Spirit being God must possess an individual wholly if He is to release His power through him. The Holy Spirit cannot tolerate a back seat driver.

Again, Christians fail to be filled with the Holy Spirit because they tolerate disobedience in their lives. The Holy Spirit in the Christian convicts and reminds the individual of small sins which grieve Him. The Spirit-filled Christian will handle such disobedience instantly when the Spirit brings it to his attention.

The person who sincerely commits his all to God and obediently follows God's Word and the promptings of the Spirit will have no difficulty being filled with the Spirit. This fullness means that the Holy Spirit takes the things of Christ and makes them known to the Christian He fills. Thus the Spirit-filled believer lives a life of partnership with the third person of the Trinity. This partnership will result in personal witnessing on the part of the Christian because it is the Holy Spirit's business to call men to Christ and to seal those who answer the call into the kingdom of God.

The early church demonstrated Spirit-directed living. Being filled with the Spirit was considered the normal experience of every Christian, and where believers were not filled with the Spirit the apostles did something about it. Peter and John were sent to Samaria to follow up Philip's preaching by praying for the believers and laying hands on them so that they might receive the Holy Spirit. When Paul first came to Ephesus and found believers he asked them if they had received the Holy Spirit and when they indicated no knowledge of the Holy Spirit, he had them baptized in the name of Jesus and laid his hands on them so that they also received the Holy Spirit.

The early church leaders in conference with the whole church at Jerusalem rec-

(Continued on page 980)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Earl Beachy, Marilla, N.Y., arrived back in the States Sept. 28 after three months in Russian Mission, Alaska. Earl continued to help the Mahlon Stoltzfuses for five weeks after the other members of the summer unit left. Because of the help of the summer unit, both in physical labor and inspiration, there is a school in Russian Mission now.

John M. Yoder completed his term of service Sept. 1 at the Chicago unit. He is continuing to be responsible for the club activities at the Home Mission on a part-time basis.

Dale and Norma Jean Martin, Manson, Iowa, completed their terms of service Sept. 9 at Hesston College. Dale is presently enrolled at Bethel College, N. Newton, Kans. Milford Brenneman, Kalona, Iowa and Willard Ressler, Dalton, Ohio, also completed their VS terms at Hesston and are staying as students in Hesston College.

Louis Yoder, Belleville, Pa., has been elected chairman of the unit committee at La Junta, Colo. This committee is responsible for the VS unit program service. Darrel and Ruth Anna Otto, Springs, Pa. left La Junta Sept. 1 to assume the pastorate of the East Holbrook Congregation, Cheraw, Colo.

Barbara Troyer, Elida, Ohio, transferred from Elgin, Ill., to Elkhart, Ind., on Sept. 25 to help with work in the I-W office. She is working on the I-W census.

Jean Headings, West Liberty, Ohio, completed her first year of VS at Cleveland, Ohio, and transferred Oct. 1 to Saginaw, Mich., to assume responsibility for the Child Care Center there. Jean is continuing as a VS-er for several months. Anyone interested in serving at the Child Care Center should immediately contact the Personnel Office, MBMC, 1711 Prairie St., Elkhart, Ind. The center, which cares for children from homes where both parents need to work, provides an excellent opportunity for Christian witness. There is also an immediate need for a nurse for the Navaho Migrant Unit, Grants, N. Mex., which should be filled no later than Thanksgiving. Leaders are needed for the units at La Junta, Colo.; Sturgis, Mich., and Elgin, Ill. Applications should be addressed to the above address.

Funds are urgently needed if MRSC is to continue operating. It is imperative that the 50 cents per person per month average be met. Contributions should be sent through your local district conference treasurer or direct to Treasurer, MBMC, 1711 Prairie St., Elkhart, Ind.

I-W Services

The Middletown, Conn., unit members have been holding services at the Harvey Convalescent Home. Bro. Isaac Kennel, Atglen Pa., gave a report to the fellows there on the "Crusade for Christ" tent campaign held at Gap, Pa.

Released Sept. 30, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Director of Heerewegen Visits U.S.

Bro. Alexander van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, arrived in New York aboard the S.S. **Mauretania,** October 3. He will visit various Canadian and U.S. Mennonite communities this fall to enlarge fellowship and understanding between Dutch and American brethren.

Bro. van Gilse is a leader in the peace movement among the Dutch Mennonites. He is chairman of the "Peace Bureau" whose function in CO service parallels that of the National Service Board for Religious Objectors in the U.S. in giving counsel to CO's subject to draft. He also edits the monthly paper of this group, **Doopsgezinde Vredesgroep,** which brings the latest information on peace developments and activities to its members. Outside of the U.S. and Canada, the Dutch Peace Group represents the most active Mennonite group facing and struggling with the question of our historic nonresistant position.

At present Bro. van Gilse is also pastor and leader of Heerewegen, the Dutch Conference Center sponsored jointly by Mennonite Central Committee and the Dutch Mennonites. Heerewegen offers individuals and groups the opportunity to vacation and rest at a home where there is spiritual counsel available. The Peace library is also located at Heerewegen and various conferences—for youth, for peace groups, for international meetings of German and Dutch Mennonites—are held there. This, plus having two MCC workers on the Heerewegen staff, offers rare opportunity to strengthen the ties of genuine Christian fellowship between individuals and the church, between various churches, and between Dutch and American Mennonites.

Although he is one of the younger ministers in the Dutch Mennonite Church, Bro. van Gilse served as pastor at Joure, in Friesland, and Amersfort before becoming full-time pastor and director of Heerewegen. He is married and the father of four children. His visit to America will end Dec. 13, allowing him to return to Holland in time to spend Christmas with his family.

Twenty-six Members of Holy Land Tour

Twenty-six brethren and sisters from Canada and the U.S. will participate in the MTS tour of Europe and the Holy Land this fall.

Under the leadership of Tour Conductor Gideon Yoder, this group will visit Europe, historic home of the Mennonite Church, with its great scenic beauty and rich heritage. They will visit the MCC and Pax units in Europe. They will proceed through Italy and Egypt to the Holy Land, then back through Greece, Italy, and France.

Bro. Gideon Yoder is professor of church history and religious education at Hesston College, Hesston, Kans. He will direct worship services and Bible study while on tour, help to point up the historical significance of Europe, and bring church and Biblical history to enrich the experience of "walking where Jesus walked."

This is the fifth consecutive tour which Menno Travel Service has arranged specifically for Mennonites who would like to tour Europe and the Holy Land. The group sails from New York aboard the **Queen Elizabeth** on Oct. 12, and is scheduled to return on Dec. 14.

Pax Matron for Enkenbach

Anna Ewert, Bingham Lake, Minn., sailed on Oct. 3 for Germany where she will serve two years as Pax matron at Enkenbach. Anna is the daughter of the D. H. Ewerts and she is the fourth member of the family to serve in the Mennonite Central Committee program overseas. Anna is a member of the Mennonite Brethren Church at Mt. Lake, Minn.

Two Workers Join MCC in Java

Wilbert Shenk, Sheridan, Oreg., and Lena Miller, R.N., Rittman, Ohio, sailed on Oct. 3 on the first lap of their journey to Java. The S.S. **Maasdam** will dock in Rotterdam about Oct. 12; they will await the arrival of their visas in Holland and then proceed to Java.

Wilbert will assist in the youth work among the Javanese and general work of the MCC unit and Lena will do nursing in the two mobile clinics and the hospital.

Wilbert has attended college at Hesston, Kans., and Goshen, Ind. He is the son of Kenneth Shenks, Sheridan, Oreg.

Lena, daughter of Solomon Millers, Rittman, Ohio, is a member of the Crown Hill Mennonite Church. She took her nurse's training at Lancaster, Pa., General Hospital and has worked in the obstetrical department at the Wadsworth, Ohio, Municipal Hospital for the past two years.

MCC Workers Sail for Austria

The S.S. **United States** carried two MCC workers to Austria when it sailed from New York on Sept. 30. Irene Bishop, Perkasie, Pa., will serve as director of MCC in Austria, and Clarence Sakimura, Grantham, Pa., will help with the material aid distribution.

Irene is returning to Europe for her third term and seventh year. She first sailed for a two-year term in Europe in 1946. She sailed again in the fall of 1948, and this time she stayed until the fall of 1954. While on furlough this past year she has showed slide sets and presented the MCC work in Europe to many congregations in the East.

Clarence Sakimura goes to Europe with a peculiar understanding for the suffering of refugees. He and his family were among the many Japanese families in California who lost their home and florist shop and most of their belongings when the government moved them to camps in Arizona following Dec. 7, 1941. After nearly two years in makeshift army barracks in the deserts of Arizona, the family moved to Michigan. Here this Bud-

dhist family had their first contact with Christians when one family gave them a box of food for Christmas, and another family took them along to church every Sunday. After the Sakimuras became Christians the local Brethren in Christ minister told them of the need for a gardener at Messiah College in Grantham, Pa., and the Sakimuras moved there. Clarence attended Messiah College and Wheaton College, and last year he taught part-time at Messiah.

Released Sept. 30, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The new Women's Missionary and Service Auxiliary release has been sent to all district WMSA secretaries for distribution to local circles. The secretary of each one of the women's and girls' groups in the local congregation should have received a copy of this release. If your group was missed, write to the district WMSA secretary or secretary of girls' activities for a copy, giving the name of your organization, with your name and address.

The recent WMSA release which has been prepared for the local Women's Missionary and Service Auxiliaries has the names of the officers of all the district and general committees. When you write to them, we suggest that in order to be sure that your letter is delivered without unnecessary delay, you use the full address. Include the street address or rural route number as it is given. A request has also come from the post office at Elkhart, Ind., that the street address—1711 Prairie Street—be used on all mail addressed to the WMSA Executive Secretary.

A suggested constitution for local circles is included in the release which has been mailed to the secretaries. This constitution may be revised or adapted to suit the needs of the group in the local situation. Each group will want to study their own requirements, their own local congregation's needs, in the light of the suggested constitution.

Girls at Riverview Church, White Pigeon, Mich., made slippers from washcloths. They supplied the guests at a nearby home for the aged with slippers. Several pair of these washable slippers were also sent to a small maternity home.

The Riverview Conservative Church WMSA at White Pigeon, Mich., invited Mrs. J. D. Graber, WMSA President, and Florence Shantz, Executive Secretary, to meet with them at their regular meeting, on Wednesday, Sept. 21. About 40 women and girls were present, making mattress pads for the Puerto Rico Hospital, crib comforters, and sewing clothing for a needy family in the community. The older girls were painting, with stencil tube paints, pillowcases and dresser scarves for one of the rural missionaries.

Bundles for lepers for Java had been prepared as a project for this month. Following the noon hour fellowship dinner, both Sisters Graber and Shantz spoke. They told not only of the needs of the present time, but reported what has been done by all the women of the church who labor together in His service.

Office of the Executive Secretary, WMSA
1711 Prairie Street
Elkhart, Ind.

From Our Churches

BIRCH TREE, MISSOURI

(Berea Congregation)

Christian greetings:

"The Lord is good to all; and his tender mercies are over all his works" (Ps. 145:9).

The goodness and tender mercies of our Lord have been made manifest to us in many ways. The basement of our new church has served well as a place of worship this summer. The rock laying is done and interior work is started. We are anticipating the completion of the building soon. This progress has been possible because of the help of those from a distance and the faithful work of neighbors and the brotherhood here.

Our summer Bible school was in session June 8-22 with Elizabeth Yoder of Kansas City as supervisor. Teachers were Pauline Bitikofer, Kansas City; Pauline Kauffman, Wilma Yutzy, Mary Edna Yutzy, and Sarah Yoder, all of the Yoder, Kans., congregation, and Esther Detwiler of the local church. Attendance and interest were good.

Sadie Carr and Anna Detwiler visited relatives in Wichita and Yoder, Kans., June 1-6.

The Oney Hathaway and Samuel Detwiler families enjoyed a visit to Iowa, June 24-27. Sister Nellie Hines was called to Iowa City to attend the funeral of her brother-in-law.

At the July meeting of the WMSA the women canned 104 quarts of beans that are waiting to be used in relief. We would appreciate hearing of a place where they can be used.

Linda Joyce was born to Gene and Martha Templeton on July 29.

We are glad to have the Bill Rosenberg family back in our community.

Esther Detwiler served as a counselor at the camp at Florida, Mo., Aug. 1-6.

Our group is small and we appreciate having brethren stop with us. On Aug. 16-19 six brethren from Iowa who were working on the church helped in our midweek meeting. Others who have worshiped with us are Oliver Hathaways, Nellie, Leona, Mabelle, Florence Hathaway, Natalie Hines, Mary Detwiler, the Alvin Beachy family, and visiting ministers and workers of other faiths.

Sept. 2 was a time of rich spiritual blessing when Bro. and Sister Paul Kniss told of their work in India. Sister Kniss had a meeting for the children and Bro. Kniss showed pictures of India.

Bro. David Hathaway brought the morning message on Sept. 18.

Sister Pearl Depriest underwent surgery in the Barnard Hospital in St. Louis.

Bro. Amel Allen has work at Bondurant, Iowa. We miss him in our worship here.

The Sunday-school reorganization resulted in the following elections: Supt., Gene Templeton with Oney Hathaway as assistant; Secy-Treas., Patricia Allen with Esther Allen as assistant; Chor., Nellie Hines with Marilyn Hathaway as assistant, and Elda Rosenburg as librarian.

We need the prayers of the church. We invite anyone coming our way to worship with us. We would welcome workers to come settle with us.

Esther Detwiler.

CASTORLAND, NEW YORK

Dear Friends:

For us the harvest is now past and the summer is ended. The marks of cold weather are already appearing with the falling of leaves and the frosty nights. Fortunately, our part of the state was not affected by the hurricane. We can thank the Lord for a bountiful summer.

But the summer was a blessing to us in more than material gain. Three people over 70 years old were baptized and received into the church, and also five young people. At the present time eleven more are under instruction.

Some visiting speakers we were privileged to have this summer were S. M. King, Goshen, Ind., who brought the morning message on June 26; and in the evening service that day Andreas Balzar, Paraguay, gave us a descriptive talk of their Mennonite community. Roy S. Koch, St. Jacobs, Ont., spoke at our midweek meeting on Aug. 3. On Aug. 7 Herman Tan of Java told us about his homeland. Bro. and Sister Amos Swartzentruber, missionaries to Argentina, reported on their missionary experiences of the past years.

Our Nonconformity Conference speakers were Willard Mayer, Pigeon, Mich., and Raymond Byler, Altha, Fla. The young people of our church plan to use the Youth Nonconformity Series in their prayer meetings.

Our fall revivals are to be conducted by Bro. George R. Brunk. Pray with us that the services will yield a great ingathering of souls.

Katherine S. Martin.

GULFPORT, MISSISSIPPI

(Gulfhaven Congregation)

Greetings to all Christian friends:

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

There were two Bible schools held here this summer. One, with a large enrollment, was sponsored by the Wayside Church. Some of the members from Gulfhaven helped to teach. The other one was held about 20 miles away and sponsored by the Gulfhaven Church, with several teachers from Wayside helping. This school had an enrollment of some 80 children. An adult class was held one week. Good interest was shown.

The summer unit from Camp Landon conducted a number of Bible schools among the colored people. A few of the churches where they held Bible school before held their own this year. The camp is doing a good work among the colored people and is much appreciated by them.

We are glad for Bro. Orlo Kaufman's help in our church again after his busy summer and a vacation which the family took to visit their folks in Kansas.

Sister Martha Hershey has been attending services again after being confined to her home for some time. We are glad for her presence.

Our Sunday school was reorganized for another year with Carl Miller, Supt.; Virginia Richards, Chor.; Berry Mellinger, Secy-Treas.

We are happy to see some of the people of the community take an interest in a church which is being built by the Baptist people. Last Sunday there were eleven baptized and some plan to join by letter. Some of these folks have not gone to church since they were children, and now they have grown children of their own. Several families have joined. They also built a church seven miles away in a Catholic community.

May we continue to pray for those who are careless and indifferent.

A number of northern people have been here on the coast for the benefit of asthma.

The S. J. Miller family enjoyed having a number of visitors the past two months, among them a sister of Mr. Miller, Mrs. Wm. Hochstedler, and son and grandson from Delaware. Ruth Miller from Goshen, Ind., and Dorothy Jane, who is employed at Brook Lane Farm, also spent their vacation with the home folks.

We request an interest in your prayers.

Lydia Miller.

HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers:

During the summer months many visitors from all parts of the U.S. stopped to visit us. We always welcome visitors.

Since eight of our young people have gone away to school, the MYF under the direction of Richard Miller and Ben Eberly will meet but once a month, instead of weekly as before.

On Aug. 29 we enjoyed an all-church picnic in River View Park.

Wanda Moss enjoyed the orientation school at Elkhart Sept. 13-24 and has started her VS at the General Hospital in Kansas City.

Sister Ella Curry, our oldest member, just celebrated her ninetieth birthday. She seldom misses a service.

Harold Nofziger, who underwent a serious spine operation on April 30 and was in a body cast for four months, is now in a body brace and, with the aid of a cane, is able to attend services.

Bimonthly visits continue at the Missouri State Prison where four of our brethren are still confined. James Wall was released recent-

ly and gave his testimony in church here. He now lives with his mother at Kenmore, N.Y., and atttends the Mennonite Church at Clarence Center.

On Sept. 14 John Allison, who was given a life sentence Nov. 28, 1952, was called before the parole board and his case reviewed. In the absence of Bro. Kauffman, Harold Kreider was called in for an interview and was received with the greatest respect. John's case will again be reviewed next year at the same time. The prison chaplain reported his conduct without fault and his sincerity accepted by all. He preaches on the yard twice a week.

Another convert of the summer tent meetings, a young father of five children, was received by water baptism on Sept. 4.

Church and Sunday-school officers for the coming year are as follows: Sunday-school Supt., Charley Hoskins; Asst., Harold Nofziger; Chor., Peter Hartman; Asst., Ben Eberly; Secy.-Treas., Mary Stansburry; Primary Supt., Marilyn Miller; Secy. of Literature, Joan Hoskins; Cradle Roll Supt., Naomi Zook; Librarian and Historian, Laura Umstattd; Secy, of Literature Evangelism, D. Richard Miller; Ushers, George Foote and Donnie Hoskins; New Trustee, Charley Hoskins; Home Dept., Gladys Dawson; Conference Rep., Harold Nofziger; Mission Board Member, LeRoy Zook; Church Council Member, Peter Hartman; Auditors, Daniel Bender and John Kreider; Correspondent, C. Carol Kauffman.

We ask an interest in your prayers.

C. Carol Kauffman.

MENNONITE HOUR

(continued from page 977)

The Informer is an eight-page illustrated monthly paper showing developments of The Mennonite Hour work and is sent without charge to the supporters of the broadcast. If you do not receive **The Informer** but would like to—send your request to The Mennonite Hour, Box 22, Harrisonburg Va.

via MBMC, Elkhart, Ind.

MISSIONS EDITORIAL

(continued from page 977)

ognized the Holy Spirit as their partner in decisions. The small fellowship group at Antioch recognized the voice of the Spirit calling Paul and Barnabas to missionary work among the Gentiles.

You and I as twentieth-century Christions are also living in the era of the Holy Spirit. We must follow Him today as the early Christians did in their day and not let our preconceived ideas about Him and His work hinder His effective use of our lives for witnessing to the power of Christ.—L. C. Hartzler.

Mission News

CONTINUED

The Ralph Buckwalter family, missionaries on furlough from Japan, began a short deputation tour through the Colorado and Nebraska churches at La Junta Colo., on Oct. 9. They will speak at Pueblo, Colo., Oct. 12; Colorado Springs, Colo., Oct. 13; Limon, Colo., Oct. 14; Chappell, Nebr., Oct. 18; and East Fairview, Milford, Nebr., Sunday evening, Oct. 23. The doctor has given Bro. Buckwalter permission to take appointments provided he does not speak more than twice a day.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, spoke at a young people's conference at the Steinman A.M. Church, Baden, Ont., Oct. 7-9. He also spoke in a Thanksgiving service at Selkirk, Ont., on Oct. 10. On Oct. 2 he served the three churches in the North Lima-Columbiana-Leetonia, Ohio, area.

Sister Elsie Shirk, Bihar, India, returned to the plains on Sept. 21. Her health continues to improve.

Sister Lidia Rodriguez, Asomante, Puerto Rico, a former mission worker supported by the Pulguillas Church at Aibonito, was married Sept. 24 to Bro. Lowell Cender, I-W service worker with Ulrich Foundation, at the Betania Church, Pulguillas. Lidia is now serving as receptionist at the G. D. Troyer Eye-clinic, Aibonito, Puerto Rico.

Bro. Nelson Litwiller, Buenos Aires, Argentina, Secretary for South America for the General Mission Board, is scheduled to return to the U.S. for a meeting regarding the Montevideo Bible School at Hesston, Kans., on Oct. 14. Bro. Litwiller will serve as director of the new school which is scheduled to open on April 1, 1956, to serve students from the various Mennonite church groups in South America.

Ralph Buckwalter, on furlough from Japan, was guest speaker at the Mennonite Men's Brotherhood, Hesston, Kans., Oct. 4.

Lawrence Brunk, missionary to Argentina, spoke and showed slides of the work in Argentina at the First Mennonite Church, Johnstown Pa., on Sept. 28. On Oct. 2 he spoke in YPBM at Plain, Lansdale, Pa.

The Steelton Mennonite Gospel Mission congregation conducted services at the Bethesda Mission, Harrisburg, Pa., on Oct. 11.

Field Notes

CONTINUED

Correction: In last week's issue we said that the former church building at Salunga, Pa., is being remodeled into a library. This is incorrect. The building being turned into a library is one near the church building. The church building will still be used for public meetings.

Those arriving at Iowa City to attend the Board of Education meeting and needing transportation to Iowa Mennonite School may call Sam Hershberger, phone 7563, Iowa City. There is no long distance charge.

Sister Lois Marks, former worker in Ethiopia, spoke to the Women's Missionary Meeting in Nappanee, Ind., on Oct. 3.

Attendants at the General Conference at Hesston in August will be glad to know that the vicinity of Hesston received almost six inches of rain in September. The cracks are all filled up!

Bro. Emanuel Birky, Kouts, Ind., was ordained to the ministry on Oct. 2. He will serve at English Lake, an outpost of the Hopewell congregation at Kouts. The ordination services were conducted by the brethren S. C. Yoder and S. S. Miller.

Bro. L. A. Kauffman, Glendive, Mont., died suddenly on Oct. 3 at the home of his son, Clayton, in Albany, Oreg., where he was visiting. Death was due to a heart attack.

Visiting Speakers

Sept. 18. **Roy S. Koch,** St. Jacobs, Ont., at Bloomingdale and Kitchener, Ont. **Harold Zehr,** Roanoke, Ill., at Hawkesville, Ont. **C. Norman Kraus,** Goshen, Ind., at Pleasant Hill, Sterling, Ohio. **William McGrath,** Hesston, Kans., at Perryton, Texas.

Sept. 25. **Ralph Palmer,** Denbigh, Va. at Albany, Oreg. **Lee J. Miller,** Shipshewana, Ind., at Holdeman, Wakarusa, Ind. **Lester A. Wyse,** Hartville, Ohio, at Pigeon River, Pigeon, Mich., and Midland, Mich. **Eugene Yoder,** Aurora, Ohio, at Hartville, Ohio. **C. F. Yake,** Scottdale, Pa., at Line Lexington, Pa. **John S. Martin,** New Holland, Pa., at Zion, north of Morgantown, Pa.

Oct. 2. **John D. Leatherman,** Upland, Calif., at Los Angeles, Calif. **J. J. Esau,** blind General Conference Mennonite evangelist, Reedley, Calif., at Metamora, Ill. **Earl Buckwalter,** Hesston, Kans., at Prairie St. Mennonite Church, Elkhart, Ind. **Paul Ebersole,** Lebanon, Pa., at Elizabethtown, Pa. **Levi M. Weaver,** Lancaster, Pa., at East Chestnut St., Lancaster. **Howard H. Charles,** Goshen, Ind., at Nappanee, Ind. **Sam P. Schrock,** Molalla, Oreg., at Yoder, Kans., and Plainview, Hutchinson, Kans.

Oct. 9. **Ross Goodall,** director of the House of Friendship, Kitchener, Ont., at Clarence Center, N.Y.

Evangelistic Meetings

Orvin Hooley, Burr Oak, Mich., at Crumstown, North Liberty Ind., beginning Oct. 2. **B. Charles Hostetter,** Harrisonburg, Va., at Metamora, Ill., Nov. 14-20. **M. L. Troyer,** Elida, Ohio, at Yellow Creek, Goshen, Ind., Nov. 6-13. **Howard J. Zehr,** Fisher, Ill., at Pigeon, Mich., Oct. 20-27. **Kenneth G. Good,** Morton, Ill., at Pleasant Hill, Sterling, Ohio, Nov. 2-9. **J. C. Wenger,** Goshen, Ind., at Moorepark, Mich., Sept. 28 to Oct. 2, and Roselawn, Elkhart, Ind., Oct. 23-30. **Clinton M. Ferster,** Richfield, Pa., at Shady Pine Mission, Franklin Co., Pa., beginning Oct. 9. **Amos H. Sauder, Jr.,** Ephrata Pa., at Hershey, York Co., Pa., Oct. 23-30. **Ralph Shank,** Harrisonburg, Va., at Mennonite Gospel Mission, 6th and Riley, Harrisburg, Pa., Nov. 3-13. **C. F. Derstine,** Kitchener, Ont., at Meadville, Pa., Oct. 11-18; Brown Street Baptist Church, Akron, Ohio, Oct. 19-21. **Nelson E. Kauffman,** Hannibal, Mo., West Liberty, Ohio, Oct. 2-9. **Harold Lahman,** Elkton, Va., at Crockett, Ky., Oct. 12-23. **Wilbur Yoder,** Middlebury, Ind., at Barrville, near Belleville, Pa., Oct. 16-23. **Paul Roth,** Masontown, Pa., at Springs, Pa., beginning Oct. 2. **Elam Hollinger,** Range, Ala., at Zion, York, Pa., Oct. 2-16. **Clarence J. Ramer,** Duchess, Alta., at Bay Shore, Sarasota, Fla., Oct. 16-23.

The services sponsored by the Mennonite churches of Middlebury, Ind., area, and three other denominations were well attended and a great blessing to hundreds of people. Six ministers, a number of musical groups, and a massed chorus under the direction of Prof. Halladay, Manchester College, assisted the evangelist, Bro. C. F. Derstine. While in the vicinity Bro. Derstine addressed six schools, Goshen College, and the Gideons of Goshen and Elkhart.

Report of the Ontario Conference

Held at St. Jacobs, Ontario, May 31, June 1, 2, 1955

The Conference Theme—The Church Militant.

The Devotional Theme—Prayer.

The opening address of the conference, "Christ, the Head of the Church," was given by Bro. Oscar Burkholder. This was followed by a private session of conference members and a women's session in charge of Mrs. Roy Koch.

The Wednesday morning communion service reminded us anew of the bond of unity that is ours because Jesus gave His body as the all-sufficient sacrifice and shed His blood for our redemption.

"The Church of the Living God," based on I Tim. 3:15 and II Tim. 2:20, 21, was the theme of the conference sermon by Bro. J. B. Martin. Bro. Martin stressed three doctrinal emphases that must continue.

1. We must preach the truth. The truth centers in a person—the Lord Jesus Christ.
2. We must preach the saving and keeping grace of God.
3. We must preach the second coming of Christ.

Several brethren gave responses to the sermon.

The following newly ordained brethren were received as conference members and welcomed to their new responsibilities: D. Edward Diener, bishop; Gordon Bauman, Leonard H. Brown, Elvon Burkholder, John Coffman, Elmer Grove, and Wayne North, ministers.

Visiting brethren Samuel Schultz, Amos Swartzentruber, Wilfrid Ulrich, and Orland Gingrich were welcomed into the fellowship of the conference.

It has been our annual privilege to entertain a delegate from the Alberta-Saskatchewan Conference. This year we were grateful for the presence of Bro. Paul Voegtlin, Tofield, Alberta.

Conference letters were granted to brethren John Garber for transfer to the Ohio and Eastern Conference, and Urie Bender for transfer to the Allegheny Conference.

A motion was passed that the conference Finance Committee cooperate with the Colonization Committee and investigate the availability of financial help from Mennonite Mutual Aid, Inc., operating under General Conference.

Two recommendations brought by the Educational Study Committee were accepted:

1. That an educational council be appointed to serve in an advisory capacity to the several schools in matters of administration, financing, policy, and program for the purpose of unifying and co-ordinating the educational interests of the Ontario Conference.
2. That this council be composed of one member from each school board, one member from each faculty, one member from the conference executive, and two members at large.

A Ministerial Study Committee report was accepted tentatively for two years with revisions. It included the following recommendations:

That candidates for ordination should spend some time (approximately one year) on probation under the guidance of an experienced minister or mission worker.

That a Ministerial Advisory Committee be appointed to serve in the following areas:

Recruiting for the ministry.
Ministerial ordinations.
Orientation of new ministers.
Ministerial support.
Movement and placement of ministers.
Termination of services in pastorates.
Spiritual progress of the church.

That the Executive Committee of conference serve as this Ministerial Advisory Committee.

The Conference Executive was charged with the responsibility of appointing the personnel of a committee to study voting, and another to study the revision of our constitution. Both are to report to conference next year.

Resolutions

In view of the faithful services of Bro. Ephraim Snyder in his contribution to the work of Jesus Christ, we desire to express our sincere appreciation for the contribution he has rendered during the past fifty years, and desire the blessing of God continued on him and his companion during the eventide of life.

To the Alberta-Saskatchewan Conference: We recognize the high spiritual value of interconference fellowship. We thank God for the happy privilege of delegate interchange with the Alberta-Saskatchewan Conference through the years. Your delegate to our present conference sessions, Bro. Paul Voetglin, has refreshed us spiritually by his presence and contribution to our fellowship. It is our prayer that our mutual interests in the kingdom of God may be enhanced through the continuation of these contacts.

In the light of the information that the brethren Rempel and Toews have brought before us regarding the Ailsa Craig Boys' Farm, operated by MCC, sponsored by the Conference of Historic Peace Churches, of which our conference is a member, and since there is such a great need in this area and it presents an opportunity to give a positive witness of love in action, we recommend that our conference give consideration to active participation in this project.

1955-56 Executive Committee: Moderator—J. B. Martin; Assistant —Roy S. Koch; Secretary—Rufus Jutzi; Additional Members—Elmer Burkholder, Newton Gingrich, Emerson McDowell, and Moses Roth.

Member on Board of Missions and Charities—Paul Martin.

Member on Publication Board—Howard Good.

Member on General Council of General Conference—J. B. Martin (unexpired term of J. F. Garber to 1957).

Rufus Jutzi, Secretary.

TO BE NEAR TO GOD (Continued)

(Continued from page 971)

viled, He reviled not again. Where, then, do we get the privilege of defending ourselves? God is our vindicator. He can do a much better job of defending our reputations than we can, and the results will be much more final. Offer the sacrifice of praise for the One who will awake to our judgment and cause.

Friday, October 21

Praise for His loving-kindness. Read Psalm 36:7-12.

"How excellent is thy lovingkindness, O God!" It is good to enumerate the loving-kindness of God. What right have we to be born in places where we know the Gospel? Millions still do not know it. Why are we so blessed as to know the truths that make us wise unto salvation? Why are we living comfortably housed and clothed, when half the world is homeless and ill-clothed? Why do we rejoice in the hope of a glorious future, when the majority of people about us are plodding toward a dark and fearsome future? It is all because of God's loving-kindness. Let us offer to Him the fruit of our lips. Let us share our praise with others so that they too may know this loving-kindness.

Saturday, October 22

Praise to God for His unfailing help. Read Psalm 37:7-12.

"Fret not . . . Trust in the Lord . . . Delight thyself also in the Lord . . . Commit thy way unto the Lord . . . Rest in the Lord, and wait patiently for him . . . Cease from anger, and forsake wrath."

It is always easier to be busy doing something about things, than it is to obey God. We see the wicked prosper. We see things in the brotherhood that are far from what they should be. We fret and worry. We want to straighten out matters at once. Then God comes to us and says, "You look to your own relationship with me; I'll take care of the evildoer."

It is much easier to fret than to trust. It is easier to try to work out things for ourselves than to commit them to God. It is easier to become angry than to wait patiently. But if the desires of our heart are right, the only way we will realize them is to do things God's way. It is the way of "trust and obey." God is waiting to do "exceeding abundantly" for us in blessing to our own lives and in bringing to nothing the work of the evildoer.

—Leah Kauffman Lind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alliman, Wayne and Nadine (Zehr), Roseburg, Oreg., second child, first daughter, Cheryl Kay, Sept. 14, 1955.

Beachy, Menno S. and Grace (Beachy), Salisbury, Pa., third child, second daughter, Joyce Elizabeth, Aug. 11, 1955.

Carpenter, Sidney M. and Lena (Kurtz), Elverson, Pa., third child, second daughter, Susan.

Charles, Elmer H. and Elizabeth (Hershey), Washington Boro, Pa., fifth child, second son, Joseph Ira, Sept. 14, 1955.

Cutrell, Sam and Waneta (Sommers), Denver, Colo., second child, first daughter, Sandra Kay, Sept. 14, 1955.

Eby, Glen I. and Naomi C. (Martin), State Line, Pa., second child, first daughter, Sarah Louise, Sept. 4, 1955.

Essick, Forrest W. and Ruth (Kolb), Spring City, Pa., second child, first son, Lyle Kolb, Sept. 11, 1955.

Graybill, Wilbur D. and Lucy (Byler), Mifflintown, Pa., fourth child, second daughter, Joyce Louise, Aug. 5, 1955.

Groff, Melvin L. and Esther (High), Gordonville, Pa., third child, second son, James Leland, Sept. 15, 1955.

Groff, Samuel S. and Nora (Martin), New Holland, Pa., fifth son, Linn Ray, Sept. 14, 1955.

Herr, Ira C., Jr., and Mary Jean (Heistand), New Providence, Pa., fourth child, second son, Edward Wayne, Sept. 18, 1955.

Hooley, Maurice D. and Marjorie (Hostetler), Lagrange, Ind., third son, Keith Edward, Sept. 19, 1955.

Horst, Amos E. and Mary E. (Martin), Clearspring, Md., eighth child, first daughter, Mary Ellen, Sept. 13, 1955.

Kennell, Robert L. and Evelyn (Zoss), Roanoke, Ill., first child, Ronnie Lee, Sept. 11, 1955.

Martin, Fred M. and Beatrice (Martin), Denver, Pa., first child, Bonita Sue, Sept. 22, 1955.

Martin, Rufus S. and Thelma (Hoover), Goshen, Ind., first child, Tina Dawn, Sept. 12, 1955.

Miller, John O. and Millie Ruth (Jones), Goshen, Ind., seventh child, third daughter, Miriam Grace, Sept. 7, 1955.

Miller, Marvin L. and Beulah (Gingerich), Kalona, Iowa, first child, Doyle Glen, Sept. 19, 1955.

Moore, Walter G. and Miriam (McGlinsey), Meyersdale, Pa., sixth and seventh children, fourth and fifth daughters (second set of twins), Sharon Miriam and Karen Marie, Sept. 14, 1955.

Mull, Kenneth A. and Edna Mae (Weaver), New Holland, Pa., second child, first son, Kenneth Eugene, Sept. 18, 1955.

Riegsecker, Orval and Lois (Miller), Wauseon, Ohio, third child, second daughter, Joetta Kay, Aug. 3, 1955.

Rohrer, Luke and Alta (Showalter), Smoketown, Pa., second son, Russel Weldon, Sept. 17, 1955.

Rosenberger, Marcus and Evelyn (Grosse), Souderton, Pa., first child, Mark Jeffrey, May 6, 1955.

Roth, Richard and Mary Joan (Stauffer), Dorchester, Nebr., first child, Martin Glen, Sept. 10, 1955.

Schrag, Glenn D. and Donna (Hooper), McPherson, Kans., first child, Nancy Jo, Sept. 1, 1955.

Schweitzer, Lester and Jeannine (Oswald), Cairo, Nebr., fourth son, Alan Jay, May 22, 1955.

Stahl, Jacob A. and Rachel M. (Landis), Palmyra, Pa., first child, Joseph Andrew, Sept. 16, 1955.

Stoltzfus, Clarence and Rachel (Becker), Joanna, Pa., second child, first daughter, Rosaline Dawn, Sept. 14, 1955.

Stoltzfus, Dwight and Phyllis (Hartzler), Mantua, Ohio, sixth child, third daughter, Helen Annette, Sept. 9, 1955.

Stoltzfus, Wayne G. and Martha (Kurtz), Honey Brook, Pa., second child, first son, Roger William, Aug. 27, 1955.

Stutzman, Arnsed and Marjorie (Erb), Wellman, Iowa, fourth child, second son, Roger Dale, Aug. 17, 1955.

Troyer, Cloy and Norma Jean (Hostetler), Milford, Neb., third child, first son, Ricky Leroy, July 18, 1955.

Troyer, Kenneth and Phyllis (Stutzman), Denver, Colo., first child, Dennie Rae, Aug. 3, 1955.

Troyer, Lauren and Verba (Schweitzer), Beaver Crossing, Nebr., second child, first daughter, Rebecca Ann, May 24, 1955.

Troyer, Stanley and Darlene (Oswald), Beaver Crossing, Nebr., fourth child, third son, Mark Alan, July 10, 1955.

Wissler, Roy and Martha (Byer), Lititz, Pa., a son, Chester Dwight, Sept. 11, 1955.

Yoder, Ralph and Ella (Knepp), Hicksville, Ohio, tenth child, fifth son, Larry Dean, Sept. 16, 1955.

Yoder, Dr. Richard J. and Rosalee (Hooley), Akron, Ohio, fifth child, fourth daughter, Amy Justine, Sept. 26, 1955.

Yoder, Thomas E. and Doris (Mayer), Gettysburg, Pa., sixth child, third daughter, Carolyn Grace, Aug. 27, 1955.

China Youth, a Communist magazine published in Peiping, conceded that it is hard to brainwash religious believers. "People can break any idol but you can't wash the divinity off the brain of religious followers—this must be done through persuasion and education." says a current issue received in Hong Kong. It adds, "Religious ideas can be obliterated from the minds of people through constant atheistic propaganda. We look forward to the day," it says, "when religious ideas are eliminated and nobody believes in religion any longer."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Gerber.—Delmar Bender, Wellesley, Ont., and Mary Gerber, Milverton, Ont., by Moses H. Roth and Allen Bender at the Poole A.M. Church, Sept. 17, 1955.

Brenneman—Oesch.—Clifford Brenneman and Shirley Oesch by D. D. Brenneman, father of the groom, at the Mountain View Church, Creston, Mont., Sept. 9, 1955.

Cressman—Gingerich.—Vernon Cressman and Doris Gingerich, New Hamburg, Ont., both of Geiger cong., by Moses H. Roth and Arnold Cressman at Geiger Church, Sept. 2, 1955.

Edminston—Smith.—John Edminston, San Lorenzo, Calif., and Wyaunettia Smith, Gulfport, Miss., Wayside cong., by Edward J. Miller at the Wayside Church, Sept. 9, 1955.

Fath—Oswald.—Chester Fath, North Lawrence, Ohio, Pleasant View cong., and Doris Oswald, Hudson, Ohio, Plain View cong., by Elmer Stoltzfus and Eugene Yoder at the Plain View Church, Aug. 13, 1955.

Frey—Jantzi.—Leonard Frey, Alma, Ont., Bethel cong., and Erla Jantzi, Baden, Ont., St. Agatha Amish cong., by Newton L. Gingrich at St. Agatha Amish Church, Sept. 17, 1955.

Godsall—Derstine.—Ray Godsall, Quakertown, Pa., Rocky Ridge cong., and Lizzie Derstine, Telford, Pa., Allentown cong., by Ernest K. Moyer at the Rocky Ridge Church, Sept. 17, 1955.

Helmuth—Troyer.—Harlan Helmuth, Aurora, Ohio, Plain View cong., and Grace Troyer, Elkhart, Ind., Prairie Street cong., by Jacob F. Weirich, uncle of the bride at Prairie Street Church, Sept. 17, 1955.

Hochstetler—Yoder.—Eli Hochstetler and Emma Yoder, both of Wolford, N. Dak., Lakeview cong., by Rufus Beachy at the church, July 17, 1955.

King—Zook.—Paul Jacob King, Cochranville, Pa., and Dorothy Zook, Atglen, Pa., both of the Maple Grove cong., by Ira A. Kurtz at the Maple Grove Church, Sept. 24, 1955.

Landis—Kriebel.—Jacob G. Landis, Telford, Pa., Rockhill cong., and Lorraine L. Kriebel, Souderton, Pa., cong., by Jacob M. Moyer at the Souderton meetinghouse, Sept. 24, 1955.

Miller—Kanagy.—Dean Miller, Dover, Ohio, Walnut Creek cong., and Barbara Kanagy, Manitou Springs, Colo., Colorado Springs cong., by Jess Kauffman at the Colorado Springs Church, Sept. 25, 1955.

Roth—Leichty.—Ellis Roth, Wellman, Iowa, cong., and Marilyn Leichty, Sugar Creek cong., Wayland, Iowa, by Willard Leichty, father of the bride, at the Sugar Creek Church, Aug. 7, 1955.

Schertz—Grieser.—Arthur Ray Schertz, Saybrook, Ill., and Shirley Grieser, Fisher, Ill., both of East Bend cong., by Howard J. Zehr at the home of her sister, Mrs. Russell Massanari, Fisher, Sept. 24, 1955.

Schlabach—Stutzman.—Alvin Schlabach, Parnell, Iowa, Parnell Mission cong., and Joyce Stutzman, Manitou Springs, Colo., Colorado Springs cong., by Jess Kauffman at the Colorado Springs Church, July 30, 1955.

Schrock—Blough.—Herman Monroe Schrock, Haven, Kans., and Kathrine Fern Blough, Hollsopple, Pa., by George Brunk at the Blough Church, April 30, 1955.

Smoker—Stoltzfus.—Fred D. Smoker, Gap, Pa., Millwood cong., and Mabel Stoltzfus, Talmage, Pa., Stumptown cong., by Aaron F. Stoltzfus at the home of the bride, Sept. 10, 1955.

Stoltzfus—Smoker.—Menno K. Stoltzfus, Parkesburg, Pa., Sandy Hill cong., and Mildred B. Smoker, White Horse, Pa., Maple Grove cong., by Aaron F. Stoltzfus, assisted by Leroy Umble, at the Maple Grove Church, Aug. 6, 1955.

Stucky—Peachey.—Eugene Stucky, Freeman, S. Dak., Salem cong., and Pauline Peachey, Allensville, Pa., Locust Grove cong., by Emanuel Peachey at the Locust Grove Church, Aug. 27, 1955.

Weinhold—Zimmerman.—John David Weinhold and Anna R. Zimmerman, both of Ephrata, Pa., cong., by Mahlon Zimmerman at the Ephrata Mennonite Church, Sept. 24, 1955.

Anniversaries

Gingerich, Amos J. and Nannie Delilah (Yoder) of Parnell, Iowa, celebrated their fiftieth anniversary on Sept. 17. The couple was married Sept. 17, 1905, by Bishop Christian Werey, grandfather of the bride, at the home of the bride's parents, Jacob Yoder, of Kalona, Iowa. All of the ten children and their families, except the four oldest grandchildren and one great-grandchild, were home for the anniversary festival. The couple enjoyed open house the afternoon of Sept. 16 when many friends called at the home. The family dinner was served on Sept. 17, at the Iowa Mennonite School. Dinner was served for the immediate family Sunday, Sept. 18. Bro. and Sister Gingerich have served 46 years in the ministry. They have reared a family, all of whom are serving in the church. The children: Charity (Mrs. Menno M. Troyer), Conway, Kan.; Leroy, Versailles, Mo.; Fred, Chappell, Nebr.; Truman, Parnell, Iowa; Eunice Mae (Mrs. Nelson Histand), Pryor, Okla.; Paul, Williamsburg, Iowa; Orie, Kalona, Iowa; Lois (Mrs. Wallace Bender), Parnell, Iowa; Simon, Wakarusa, Ind.; and Clayton, Williamsburg, Iowa. There are 34 grandchildren and one great-grandchild. One grandson died at eight years of age.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Buchen, Landis, son of the late Aaron and Amanda (Landis) Buchen, was born in Lancaster Co., Pa., Aug. 16, 1896; passed away at Ephrata Community Hospital from a heart condition; aged 59 y. 1 m. 2 d. On Oct. 4, 1917, he was married to Clara W. Rutt. Besides his wife, he is survived by 11 children (Esther—Mrs. Parke K. Herr, Lititz, Pa.; Vera—Mrs. Martin H. Weaver, Ephrata; Elizabeth—Mrs. Nelson Landis, Leola, Pa.; Clara—Mrs. Isaac L. Suder, and Thelma—Mrs. Raymond S. Sauder, both of New Holland, Pa.; Kenneth R., Ephrata; Rhoda—Mrs. Benj. D. Leaman, Jr., Farmersville, Pa.; Lois—Mrs. Donald L. Kautz, Lancaster, Pa.; Caleb, Curvin, and LaVerne, at home), also 21 grandchildren, one sister (Anna Mary—Mrs. Geo. Herr, Farmersville), and one brother (Benj. F., Manheim). An infant son and a brother preceded him in death. He was a member of the Groffdale Mennonite Church since his youth, serving as a trustee for a number of years. Services at Groffdale Church were conducted by Eli Sauder and John Martin. Burial was made in the adjoining cemetery.

Esch, Barbara Naomi, only daughter of Michael S. and Anna Zehr, was born near Pigeon, Mich., Jan. 23, 1910; passed away near Phoenix, Ariz., Sept. 10, 1955; aged 45 y. 7 m. 17 d. She lived most of her life in the Pigeon, Mich., community where at the age of 13 she became a member of the Pigeon River Mennonite Church. On June 26, 1932, she was married to Jacob Esch who, with their six children (Keith, Joan, Barbara Joyce, Janet, Clair, and Ruth), survives her. One foster sister (Mrs. Herklas Dietzel) also survives. Before her marriage she attended E.M.C. and State Teachers College at Mt. Pleasant, Mich., after which she taught school for two years. She had rheumatic fever more than six years ago which left her with a heart condition. The family went to Arizona in the late summer of 1951 in quest of a more suitable climate. During the last year and a half she was confined to her bed most of the time. Her last words, "Oh, yes! yes!" were spoken clearly and earnestly a few minutes before her passing. Funeral services were held at the Sunnyslope Church in Arizona on Sept. 11 in charge of Melvin Ruth. The body was then taken to Pigeon, Mich., where funeral services were held Sept. 16 at the Pigeon River Church with Emanuel Swartzendruber and Earl Maust officiating. Burial was made in the adjoining cemetery.

Garber, Sarah, daughter of Samuel and Magdalene Kuhns, was born in Lagrange Co., Ind., Dec. 27, 1866; departed this life Sept. 20, 1955, in Harper, Kans.; aged 88 y. 8 m. 24 d. On Nov. 6, 1884, she was united in marriage to Christian C. Garber. To this union were born

ten children (Maggie Matilda, deceased; Sam, Harper; Mrs. Rebecca Hilliard, Copeland, Kans.; Nettie—Mrs. Elias Miller, La Junta, Colo.; Abraham F., Muskegon Heights, Mich.; Ervin, Argonia, Kans.; Monroe, deceased; Earl, Almeda, Calif.; Lulu—Mrs. Henry Bear, Harper; Mrs. Charlotte Bear, deceased). She was preceded in death by her husband, in 1933, 3 children, 3 sisters, and one brother. In 1885 she with her husband united with the West Liberty Mennonite Church in McPherson County, living a faithful Christian life until her passing. Besides her immediate family, she is survived by a number of grandchildren and great-grandchildren, and a host of relatives and friends. Funeral services at the Pleasant Valley Church, Harper, Kans., were in charge of Wilbert R. Nafziger, assisted by Waldo E. Miller and R. M. Weaver, with interment in the Pleasant Valley Cemetery.

Gnagey, Amanda, daughter of Christ and Anna Ropp, was born in Thurman, Colo., Oct. 7, 1894; passed away at her home near Bay Port, Mich., Sept. 16, 1955, as a result of a heart attack. At the age of nine weeks, she went with her parents to Pigeon, Mich. She accepted Christ in her youth and was faithful to her Lord until He called her home. She was a member of the Pigeon River Mennonite Church and was always willing to support the work of the church. She was united in marriage to Elias D. Gnagey on Feb. 17, 1921. To this union were born 4 daughters and 3 sons. Infant twin daughters preceded her in death. Surviving are 2 daughters (Clara Yoder, Flint, Mich.; and Delores, at home), 3 sons (Ray and Leroy, Bay Port, Mich., and Omar, Archbold, Ohio), and 10 grandchildren. Her parents, 2 sisters, and 2 brothers preceded her in death. Surviving are 2 brothers and 5 sisters (Joseph, Arthur, and Mable Ropp and Selvina Wyse, Midland, Mich.; Malinda Schrock, Wauseon, Ohio; Mary Ann Slagel, Ithaca, Mich.; and Sadie Beachy, Pigeon, Mich.) and many other relatives and friends. Funeral services held at Pigeon River Mennonite Church, Pigeon, Mich., Sept. 19, were in charge of Emanuel Swartzendruber. Burial was made in the church cemetery.

Holst, David, son of the late George and Louisa Holst, was born at Pinehill, Ont.; went home to be with the Lord, Sept. 2, 1955, at the K.W. Hospital; aged 66 y. 11 m. 10 d. He gave his heart to the Lord in his early teens and remained faithful to the end. He was a member of the Cressman Mennonite Church, Breslau, Ont. On Jan. 24, 1917, he was united in marriage to Amanda Schlabach who survives. Also surviving are 2 sons (Lemor of Harriston; Carlyle of Petersburg), one daughter (Verniece—Mrs. Burton Bowman of Petersburg), 4 grandchildren, one brother (Jacob of Pinehill), and one sister (Mrs. Marion Burchatzki of New Hamburg). One brother (Eli) and one sister (Mrs. Isaiah Martin) predeceased him, his sister passing away only one week before he did. Funeral services were held Sept. 4 at the Cressman Church with Carl Rudy and Moses H. Roth officiating.

Hostetler, Ira David, son of the late David and Elizabeth (Kanagy) Hostetler, was born in Mifflin Co., Pa., March 19, 1889; departed this life at the Mary Rutan Hospital, Aug. 21, 1955; aged 66 y. 5 m. 2 d. His death occurred suddenly following a heart attack. When a small child the family moved to Champaign Co., Ohio, where he grew to manhood. On Jan. 2, 1916, he was married to Mary Hartzler. To this union were born the following children (Berdena—Mrs. Lloyd Kanagy, Cable, Ohio; Thelma—Mrs. Joe Garber, West Liberty, Ohio; Jay Wendell, Elverson, Pa.; Donald and Dwight, West Liberty, Ohio; June and Joyce at home). He was a member of the Oak Grove Mennonite Church. He manifested his love for Christ and the church by regular attendance, giving freely of himself in the service of his Lord. He faithfully served in various offices in the church as trustee, a member of the local mission board, and has for many years been custodian of the church. He is survived by his wife, 7 children, 20 grandchildren, one sister (Mrs. Archie Hartzler), and one brother (Stephen S. Hostetler), both of West Liberty, Ohio. Five brothers and two sisters preceded him in death. Funeral services were held at the Oak Grove Church on Aug. 23, with Nelson Kanagy in charge, assisted by Ed Stoltzfus, with burial in the Oak Grove Cemetery.

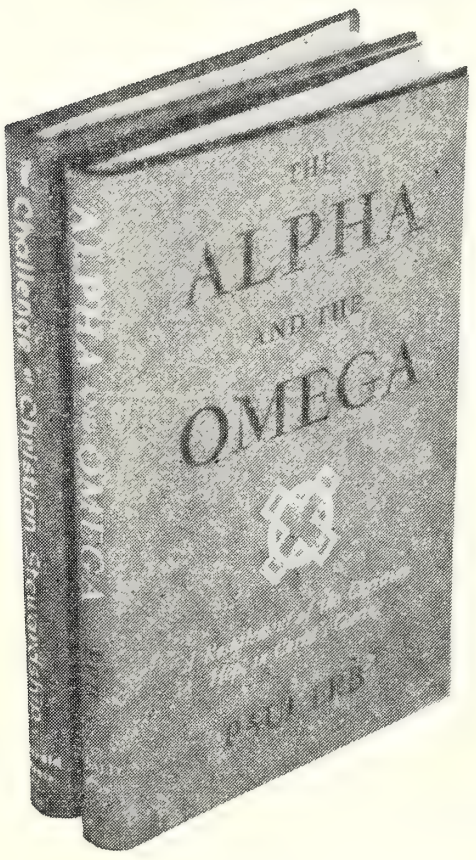
Risser, Sadie G., daughter of the late Hiram and Mary (Groff) Enterline, near Milton Grove, Pa., was born June 25, 1881; passed away July 7, 1955, at her home, after a long illness; aged 74 y. 12 d. She was married to Abram H. Risser, who survives. Also surviving are 4 daughters (Mable—Mrs. Ira Brandt, Florin; Mary—Mrs. Leander Gantz, Dillsburg; Edna—Mrs. Amos Shank, Lititz; and Erma—Mrs. Ezra Engle, Mt. Joy, Pa.), 10 grandchildren, and 10 great-grandchildren. In her youth she accepted Christ as her Saviour, united with the Risser Mennonite Church, and remained a faithful member until death. Funeral services were held at Risser's Mennonite Church, July 10, with Noah W. Risser and Walter W. Oberholtzer in charge. Burial was made in the church cemetery.

Sheeler, Paul M., son of the late Bernard and Rebecca (Reese) Sheeler, was born in Sanatoga, Pa., Jan. 23, 1890; passed away June 13, 1955, at the Memorial Hospital, Pottstown, Pa., after an illness of one day; aged 65 y. 4 m. 21 d. Death was due to coronary occlusion. He accepted Christ as his Saviour in his youth and became a member of the Vincent Mennonite Church, Spring City, Pa., remaining faithful until death. He is survived by his wife, Katie (Good) Sheeler, and the following children (Anna—Mrs. Ivan Rohrer, Bartonsville, Vt.; Jennie—Mrs. Reginald Taylor, Snow Hill, Md.; Kathryn—Mrs. Bruce Green, and Lois—Mrs. Abram Mack, both of Parker Ford, Pa.; Miriam, at home; Paul, Jr., and James of Spring City, Pa.), also 13 grandchildren. Funeral services held June 16 at the Vincent Mennonite Church were in charge of Elmer Kolb and Jacob Kolb. Interment was made in the adjoining cemetery.

Smoker, Emma E., daughter of the late John J. and Barbara (Mast) Stoltzfus, was born March 19, 1867, in Caernarvon Twp., Pa.; died after a lingering illness on Aug. 28, 1955, at the home of a stepdaughter, Mrs. Kore Stoltzfus, Ronks, Pa.; aged 88 y. 5 m. 9 d. She accepted Christ as her Saviour in her youth, and was a faithful member of Weavertown Amish Mennonite Church. On Dec. 9, 1886, she married Abraham B. Stoltzfus, who died Oct. 18, 1916. On Dec. 13, 1921, she married Samuel P. Smoker. She is survived by her husband and 3 children (Dan M. Stoltzfus, Talmage, Pa.; Aaron A., Norristown, Pa.; and Emma—Mrs. John L. Petersheim, Lancaster,

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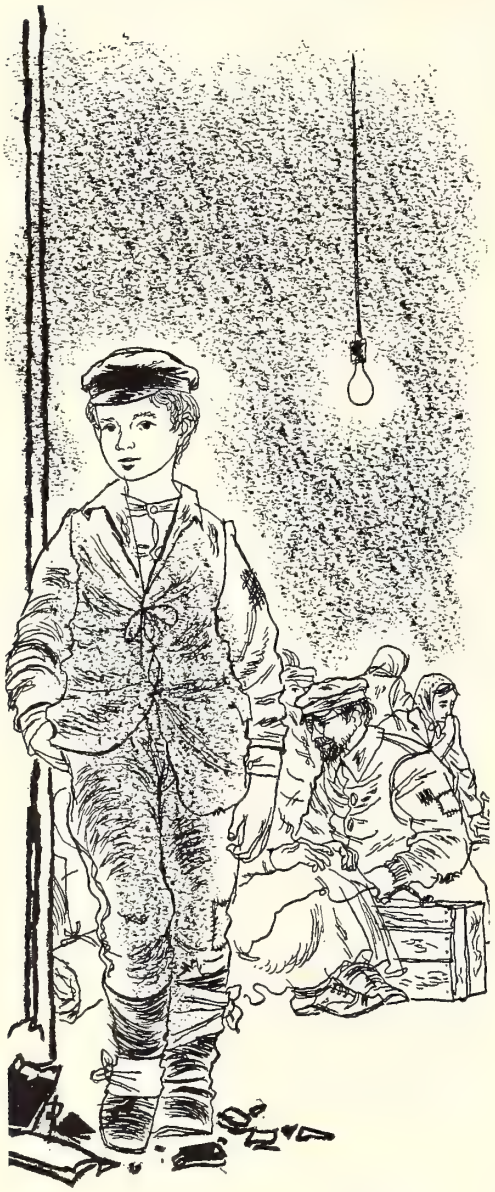


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MENNONITE PUBLISHING HOUSE
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Pa.). Her son (John) died Sept. 19, 1954, at the age of 67 y. 9 d. Also surviving are 9 grandchildren, 22 great-grandchildren, 5 stepchildren (David L. Smoker, Atglen, Pa.; Rachel—Mrs. Moses B. Stoltzfus, Bareville, Pa.; Rebecca—Mrs. Kore Stoltzfus, Ronks; Katie—Mrs. John S. Glick, Amanda—Mrs. John P. Stoltzfus, both of Gap, Pa.), 19 stepgrandchildren, and 40 stepgreat-grandchildren. Funeral services were held Aug. 30 at the Weavertown A.M. Church, conducted by George Beiler, David Yoder, and Elam Kauffman. Interment was made in Myers Cemetery.

Weaver, William S., son of Henry and Amanda (Shaum) Weaver, was born Jan. 18, 1881, in Elkhart Co., Ind.; passed away following a heart attack on Sept. 14, 1955, at the Elkhart General Hospital. On Dec. 20, 1903, he was married to Anna M. Good. Their happy Christian home was blessed with six daughters, all of whom survive to share with their mother the passing of Bro. Weaver. The daughters are (Cathrine—Mrs. J. F. Stealy, and Lorene—Mrs. Charles Grey, both of Elkhart; Edna—Mrs. Maynard Weldy, and Grace—Mrs. Lloyd Conrad, both of Wakarusa; Cleo—Mrs. Myron Weldy of South Bend, and Arlene, at home). Also surviving are 10 grandchildren, one great-grandson, 5 brothers, and 5 sisters. In his youth Bro. Weaver received Christ as his Saviour, was baptized, and received into the Holdeman Mennonite Church. He was a farmer and a businessman. He served many years as a Sunday-school teacher, but perhaps his greatest contribution was the rearing of a faithful family, of which every member is an active and loyal member of the Mennonite Church and the Holdeman congregation. Funeral services were held Sept. 17, at the Olive Mennonite Church with Simon G. Gingerich and Lee J. Miller in charge. Burial was made in the Olive Cemetery.

Yoder, Sovilla D., daughter of the late Daniel and Rebecca (Armbrust) Schmucker, was born in Nappanee, Ind., Dec. 4, 1882; died Aug. 22, 1955, at the Elkhart General Hospital, Elkhart, Ind., from food poisoning which she got at a reunion; aged 72 y. 8 m. 18 d. She was married to Eli S. Yoder on Feb. 12, 1903. To this union were born 11 children. Four sons and 5 daughters survive (Manas and Eli of Middlebury, Ind.; Melvin of Topeka, Ind.; Irvin of Muskegon, Mich.; Fannie—Mrs. M. M. Yoder of Topeka, Ind.; Lydia Mae—Mrs. Raymond H. Eash, Elizabeth—Mrs. Tobe Miller, Mrs. Laura Miller, all of Middlebury, Ind.; and Etta—Mrs. Daniel Frey of Ligonier, Ind.). Her husband, 2 children, and 2 grandchildren preceded her in death. She leaves 41 grandchildren, 4 great-grandchildren, and one sister (Mrs. Amanda Burkholder). In her youth she accepted Christ as her Saviour and remained a faithful member of the Amish Church. Funeral services were held at the William Miller home of Middlebury, Ind., in charge of Albert Graber, Wilbur Yoder, and William Miller. Interment was made in the Mast Cemetery.

Items and Comments

It is reported by Religious News Service from Berlin that East German Communists are displaying prominently on the main streets of villages at state-operated tractor lending stations and at farmer's co-operatives the slogan "Without God and sunshine, we are bringing in the harvest."

* * *

Four additional Mennonite conscientious objectors have reported for duty at Fitzsimmons Army Hospital in Denver as human guinea pigs in atomic food tests. They will join five other men, who for several months have been eating food exposed to atomic radiation.

* * *

An Adventist missionary in Nigeria, on his return to America on furlough, ventured the opinion that "if the current trend toward Christianization there and toward primitive paganism here continues, in twenty years the Africans may be sending missionaries to convert a backslidden America." He listed paganistic influences here as "grotesquely large jewelry hanging from the ears, necks, and wrists of many sophisticated American women, surpassing the adornment of African pagans; the primitive rhythms of American jukeboxes; and the persistent secularization of education. I believe the average West African school boy today knows 75% more about the Bible than does his counterpart in America," he said. "That, of course, is because most educational facilities out there are provided by Christian missions while the teaching of Christianity is prohibited in American public schools."

* * *

Officials of the American Bible Society report that the Soviet Government Printing House in Moscow has begun printing 25,000 copies of the Bible in response to a popular demand. The printing is being done under the auspices of the Russian Orthodox Church, which will also have charge of distributing the Bibles when they are off the presses. The society hopes that this printing is the first step toward providing the great quantities of Scriptures needed to adequately supply Russia.

* * *

The Hungarian Bible Council has been received into the United Bible Society. This brings to 24 the number of national Bible societies in the organization. It was reported at the United Bible Society's Convention that Bible work has increased in Russia, Hungary, Czechoslovakia, and Romania. The delegates were told that considerable numbers of Scriptures printed in Hungary have recently been sent to Czechoslovakia and Romania, and Bible editions are being prepared in Russia.

* * *

The first Mormon Temple on the European continent was dedicated at Zollikofen, four miles north of Bern, Switzerland by David O. McKay of Salt Lake City, president of the Church of Jesus Christ of Latter Day Saints. Among the 1500 Mormans from the United States and Europe present at the ceremonies was United States Secretary of Agriculture, Ezra Taft Benson.

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GOSPEL HERALD

TUESDAY, OCTOBER 18, 1955. VOLUME XLVIII. NUMBER 42

Behold, The Harvest Is Ripe

By Carl Beck

I

Say not ye, There are yet four months
and then cometh harvest?
behold, I say unto you,
Lift up your eyes, and look on the fields;
for they are white already to harvest.
—*John 4:35.*

Mandalay Jail, Burma, houses a church that has come into being chiefly through the Holy Spirit's blessing on the efforts of two men. One is Sara Spurgeon, a native prisoner, who has become a Christian and conducts meetings and study groups within the jail.

Saya Chit Pe, a local minister, is pastor within the walls. Because these men are so beloved and respected, Saya Chit Pe is allowed to go in and out of the jail at will.

A total of 186 prisoners have been baptized. . . .

Korea has had more casualties as the result of their recent war than the U.S. has suffered in all her wars, from George Washington to the Korean Armistice. Many thousands of Christians were brutally killed, while some 30,000 or more are believed still held captive in North Korea. More than 300 Korean Christian pastors lost their lives in the war. Yet in this her hour of trial, the Korean Church is perhaps the most rapidly growing church in the world. Her greatest lack is trained men to preach the Gospel message. . . .

Near Lashio, on the Burma Road, stands a neat little church of bamboo and thatch. Eight years ago a retired government worker was converted from a life of drunkenness and opium smoking. He became a self-supporting lay preacher and converted many in his village. Together they built and maintain this church, and each Sunday morning the singing of the little congregation carries its message far beyond the doors. . . .

There has been a 51 per cent increase in Protestant church membership in Colombia since 1948, the year in which severe persecutions of Protestants began in that country. Nearly 15,000 Colombians are enrolled in Sunday schools. In 1952 the sale of Bibles exceeded that of any previous year in the entire history of Colombia. . . .

Don Gerardo, from the village of Teya, Yucatan, spied a battered Bible on a rubbish heap. It lacked covers and many of its pages, but he began to read it out of curiosity. "Here," he said to himself, "is something of great importance." He returned to his village and told his family and neighbors about the Book and the teachings it contained. Recently sixty persons, including the village mayor, became members of the first church in Teya. . . .

A Hindu merchant enrolled in the Light of Life correspondence school at Ramapatnam, South India. After a few lessons, the merchant went to the local pastor to ask further questions, and then attended the church. Today he has joined the church, won his wife to his new faith, and recently bought fifty copies of St. John's Gospel to give to people on his street who have become interested in learning more of Christ through his testimony. Since the inception of the course 27 months ago, 27,000 have written for it, and 13,000 have returned the first lesson with requests for more. Two thousand have already completed 22 lessons and enrolled for advanced work. Two thousand and fifty have signed and returned slips, indicating their acceptance of Christ. . . .

From Obihiro, Japan, Eugene Blosser writes: "While Matsukuma San was in Kamishihoro (in a tent-evangelism campaign), Chiba San, Kondo San, and myself spent the first three days of August in Taiki doing *dendo* (evangelism). The first night we had a meeting in the city office meeting hall. That night about 150 children and 35 adults came out to their respective meetings. Several men stayed after the meeting for questions. The second night we met out in the *Shimomemu Buraku* (an outlying district) in the high school. Seventy-five children and 30 adults came that evening and showed good interest, even though it was in the middle of their flax harvest. The third night we met at the Farmers Co-op Meeting Hall in Taiki. About 250 children came and over 50 adults. After that meeting there were eight who stayed for questions. . . . We are continuing regular monthly meetings in Taiki."

Writes Lee Kanagy, from Nakashibetsu, Japan: "One of the greatest manifestations of God's love and power in this last month was the Christian funeral of Mrs. Iida at a nearby village named Kawakita. . . . The funeral took place on June 30 in their home. Bro. Wakabayashi was a big help . . . in comforting the family. Almost all of the village people came out to see the Christian funeral, an event that had never occurred in their village. The whole funeral was . . . simple, with a few flowers, a wooden casket, and her picture. Fruits, rice cakes, and rice whiskey were conspicuously NOT displayed as an offering to her spirit. The villagers helped to sing the hymns Mrs. Iida loved. They enjoyed Bro. Wakabayashi's short talks and the prayers. The experience was such that some non-Christians said they want a funeral just like Mrs. Iida had. . . . With Matsukuma San and Chiba San coming, we want to have meetings in Kawakita this next month. This funeral shook the very foundations of Buddhism in this village in both old and young. Although Mrs. Iida has gone to be with Christ, yet she has left a tremendous witness through her death and faith in Christ. Pray for the seekers at Kawakita, that God may plant His church in this rural village also. . . ."

And one might multiply reports without end, indicating that we are in the midst of one of the greatest harvest seasons the Christian church has seen in recent centuries.

Lord, the City

By Grace Derstine Brunner

I saw the city:
Miles of streets,
Rushing traffic,
Brilliant lights;
I saw the heart of the city—its people.

I heard the city:
Policemen's sirens,
Newsboys' "Extras,"
The thousand rushing feet;
I heard the voice of many people—
the voice of the city.

I felt the city:
Joy,
Satisfaction,
Fear,
Hunger;
I felt the people's feelings—
the pulse of the city.

Lord, I love the city.

Goshen, Ind.

II

My Father worketh hitherto,
and I work.—John 5:17.

That this harvest is of divine origin, few of the field-hands would deny.

When, just 96 years ago, Guido Fridolin Verbeck set foot on the shores of Nagasaki, Japan, as the first Protestant missionary to that country, and one of the very few white men living in that mysterious and unfriendly land, prospects for winning converts to Christ seemed extremely forbidding. What Verbeck did not know was that just months earlier a young count had stood on Nagasaki's fishing wharf, watching a vessel disappear out of the harbor. As his eyes dropped closer in toward shore, he noticed a small object floating and commanded one of his retainers to plunge in and retrieve it. The object was a beautifully bound book. Curious about the strange characters printed on its pages, the young count searched till he found a man who had a dictionary that would unlock its pages. Painstakingly they deciphered sentence after sentence of this old Dutch Bible that some Dutch sailor may have accidentally dropped overboard. Even as they translated, the Spirit was applying those words to their hearts. In a few days this young count would hear about Verbeck's presence in his city, would feverishly look him up, become his first disciple and the door that would open Japan to the Gospel. At the very moment that Guido Verbeck was graduating from his seminary in New York State, God was making ready for a long, hard season of sowing and harvest in proud, self-isolated Japan.

The worker-together-with-God is always increasingly conscious that he is but walking after God and binding where He has sown and cut.

III

The harvest truly is plenteous,
but the labourers are few;
Pray ye therefore the Lord of the harvest,
that he will send forth labourers into his harvest.

—Matt. 9:37, 38.

". . . And it came to pass that a portion of seed did fall into the heart of one Matsubara. And he did carry it home the many miles to his own village and to his kindred. And he did tell before their gaping countenances that which he had heard from the roving evangelist in the faraway village. And they were glad.

"Then did they beseech him that he might tell them more. 'Where can we find such a God?' and 'Whither shall we go that we may worship such an one?'

"Then did Matsubara's countenance fall and his heart was greatly troubled within him. For he knew not what he should say, or how he might give answer to those who questioned him.

"Then spake Matsubara thus within himself: 'This will I do. I will go in search of a teacher and I will seek diligently for him, and when I have found him I will beseech him that he may come to my village and that he may speak unto us all the words of the Book.'

"Thus did Matsubara start out on his search. And he did seek both early and late in villages both far and near. In the high mountains, in the great plain beyond the mountain, in the land beyond the great river did he search diligently. And he besought all whom he did meet, and everywhere he did enquire earnestly for a man who could tell to him the words of the Book. And there was no man."

IV

But when the fruit is brought forth,
immediately he putteth in the sickle,
because the harvest is come.

Anthropologists tell us, and indeed a look at our own Bible verifies it, that man's advance since the Fall has been a series of ebbs and flows. There is a time of advance and then a recession. That summer season advances, ripens into a time of harvest, and the recedes into the cold of winter in the area of evangelism as well, any student of missions can tell you. Is there any wonder that Jesus points out that the wise farmer "immediately putteth in the sickle"? "When the harvest is come" is the time for bringing in the sheaves and not when the snows of winter have set in. But is it not so much more pleasant lying in the comfort of the porch hammock?

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy" was the startling admission of a Communist in a non-Communist country. He continued, "All the same, it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right.

"We Communists do not play with words. We are realists, determined to achieve our object, and we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give the rest for propaganda purposes. To this propaganda we also consecrate all of our free time and a part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practice it, and if you do not spread it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that social justice shall triumph. But you are afraid to soil your hands."

The present harvest season may not be for long. Already there are indications

(Continued on page 1005)

Our Readers Say—

We certainly have found your publication to be not only an inspiration to our spiritual life; educational as well. We are located in a non-Mennonite community—thus a tendency to lose the close contact with the church. The GOSPEL HERALD has done much in keeping us informed on the activities of the church, and drawing us closer to the Christ.—*Kenneth M. Horst, Albany, N.Y.*

* * *

I read with interest the article, "Babies and Ministers," in the GOSPEL HERALD for Oct. 4, and I agree that babies and even older children are sometimes very annoying during church services, and that much of it could be avoided by parents, but I am not sure that we are doing all we can to help the mother with her problem, or that "keep the baby quiet or retire" is the only answer, nor do I believe that all babies can be kept quiet even if Mother has learned "the art."

I would like to offer a few suggestions that might be a help to those mothers, lest some of them might become discouraged and stay at home with their babies. I do not believe it would be quite so annoying to those of us who have no babies to take care of if we would occupy the front seats and leave the rear seats for the parents with small children; in that case the mother might be allowed at least twenty seconds to get her baby quiet. Then too would it be wrong to break our Mennonite tradition of Father sitting on one side of the house and Mother on the other side? Should Father sit with Mother and help her with the children and take turns with her if someone has to retire? And most important of all; why not provide a convenient Mothers' Room where she can take her child if she has to "retire"? Many of our churches today are equipped with a public-address system, and a few have provided a Mothers' Room where the mother can both see and hear. This is done by putting a plate glass window in the side of the room toward the speaking platform and installing a loud-speaker; thus she can hear and yet the room is closed off from the main auditorium. The room need not be elaborate; in many of our churches the women's cloakroom could conveniently be made into this kind of Mothers' Room. Let the mothers continue bringing the babies to church.—Elias Schlabach, Scottdale, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Missions Week

The first-page articles running in the GOSPEL HERALD for these few weeks are furnished by the publicity office at Elkhart. They are leading our minds and hearts toward the emphasis of Missions Week, which will be observed this year Nov. 13-20. During this week, in addition to observing the usual Fall Missionary Day with programs, speeches, and sermons, the church will have the opportunity of the plus giving which will lift the threat of deficits from our district and general mission boards.

Almost all the district mission boards are co-operating with the Mennonite Board of Missions and Charities in this fund-raising plan. The amount needed is $9.00 per member, $3.00 for the district board and $6.00 for the general board. One of the goals set by General Conference for this biennium is "Exceed the goal in the several Missions Weeks." This we can easily do.

Several things should be kept in mind as we move into a system of one big mission giving each year. One is that this does not displace the methods we have been using in our mission giving. The amount asked for in Missions Week is not enough to meet the whole missions budget. It is an addition to our regular mission offerings, our pledged supports, our giving projects. It is plus giving, the sharing of our abundance which makes it possible to increase our efforts in world evangelization. Missions Week is not a substitute method; it is a supplementary method.

There is no danger that this special giving will cut down our regular giving. Last year every district but one reported that the regular giving had increased. More giving results in more giving, not less. This has been proved again and again.

Some have objected to the per capita goal of $9.00. It seems to them like a tax. They want to give, not to be taxed. It should be made clear that the specified goal does not tell any of us what to give. It simply tells us what the church as a whole should average. Many of us will want to give much more than $9.00 per person, in view of God's blessings to us and our realization that some people, perhaps some congregations, cannot give that much. We are not being taxed; we are simply being told how much is needed. This guidance will help us to give intelligently. We should be careful in presenting this Missions Week, lest on the one hand some members of limited means should be embarrassed, and lest, on the other hand, some members able to give much should feel they are doing their share when they give $9.00.

Missions Week can, if we all rise to the occasion, provide the funds needed if we are to give an adequate witness for Christ; but it can also be a great spiritual blessing as we enter the joy of the grace of giving.—E.

Names and Addresses, Please?

The editor has just dictated a reply to a letter. In this case the name was fully and legibly signed, which is not always the case. There was no difficulty there. But there was no address given, either at the beginning (where it belongs), or at the end (where it is sometimes found). There was possibly a return address on the envelope. But in this office, as in most offices, the letters are taken from the envelopes by a secretary and placed on a file on the editor's desk. The envelopes are discarded. In this case the wastepaper basket had already been emptied, and so the editor had to search his memory for the correspondent's address. He hopes he got it right.

We received the other day an article for publication. The author's name is attached, but there is no address. And so we can neither acknowledge nor return the article. If we publish it, we cannot give the address of the author. The secretary usually checks this matter before she throws the envelopes away, but it is very easy to overlook this detail.

We received a request to change an address to Sarasota (like dozens of others at this time of the year). But the address from which it was to be changed was not given. Subscribers seem to think their address places are filed alphabetically by their names, and that we should know the old address. We have tens of thousands of subscribers, and they are listed by post offices. In this case the secretary was trying to find the name in the Yearbook (she thought he might be a minister). Finally she came to the editor for help. In this case he knew the man and could give his old address. If he had not known, the subscription office girls would have had to write him at his new address, asking him for his old address, so that he would not be getting his paper at both places.

Today the subscription office received a request to change an address from one town to another. But the writer did not say which magazine he is taking. We have eight subscription lists of our own publications. To make sure they are meeting this subscriber's request, the subscription clerks must check all these lists. They would have been saved much work if he had said, "Change my address for the GOSPEL HERALD and *Christian Living* from _____ to _____."

Occasionally people write to us with neither name nor address because they are ashamed or afraid to stand up to what they say. These people, it seems to us, are wicked. Sometimes they leave out addresses because they don't think. These people are either ignorant or careless. Sometimes they leave out essential information because they think we should know. Surely we should recognize their handwriting! Surely we should know where they live! Surely we should know, after all these years, that they read the GOSPEL HERALD! These people have that kind of egotism which thinks the whole world revolves around oneself.

Now we make our mistakes too. The editor often writes one word, say "an," when he means another, say "and" or "any." Our various offices make errors, rather obvious ones, and you must write two or three times to get them straightened out. "To err is human."

But by being more careful we can make these errors less numerous. We can put a return name and address on our envelopes, and put an address at the beginning of a letter, and a legible name at the end. We can give addresses and the mother's maiden name in birth notices. We can furnish the address for the complimentary GOSPEL HERALD in all marriage notices. We can tell what county Bedminster township is in when we give birthplaces in obituaries. We can attach names and addresses to all material sent for publication. And church correspondents can give their names, and the address both of the congregation (see the Yearbook) and of themselves, when

these are different. If you do all these things, you can make our work much easier. Now how can we brighten the day for you?—E.

European Youths Arrive

Twenty European Mennonite youths from Holland, Germany, France, and Switzerland arrived in New York Sept. 17 to spend one year in the United States in the trainee program sponsored by the Mennonite Central Committee.

After spending a week end in orientation at the Akron, Pa., MCC headquarters, the trainees scattered out to farms and homes in Oklahoma, Ohio, Maryland, Pennsylvania, Kansas, Nebraska, Illinois, Indiana, and Colorado. Following a midyear evaluation conference each one will move to another community for the last six months to enjoy a broader fellowship and gain a more complete picture of life here.

Each trainee is sponsored by a farm, urban family, or an institution—hospital, school, or old people's home. He lives with the family or institution staff, assists them in their work, and participates in local church and community activities. The purpose of the program is to let the trainee observe American Mennonite life and work; to broaden the fellowship between European and American brethren. The trainees and their sponsors have found that ties of understanding and appreciation for each other grow strong during these six months. Since the program was initiated in 1950, about 120 European youths have participated.

The names of the 1955-56 trainees and their sponsors: Johannes Buning, Workum, Holland, P. E. Schmidt, Weatherford, Okla.; Edith Daniel, Obersuelzen/Pfalz, Germany, Dr. Richard Yoder, Akron, Ohio; Liliane Geiser, Voirol, Switzerland, Brook Lane Farm, Hagerstown, Md.; Alice Hege Schafbusch bei Wissembourg, France, Home for the Aged, Frederick, Pa.; Elly van der Heyde, de Bilt, Holland, Bethel Deaconess Hospital, Newton, Kans.; Johanna van der Heyde, de Bilt, Holland, Mennonite Deaconess Home and Hospital, Beatrice, Nebr.; Hans Huebert, Rheinhessen, Germany, E. E. Schutz, Pandora, Ohio.

Klaus Janssen, Altenhagen, Germany, Philip Waltner, Moundridge, Kans.; Brigitte Janzen, Backnang-Sachsenweiler, Germany, John Kaufmann, Tiskilwa, Ill.; Jeltje de Jong, Hallum (Fr.), Holland, Maynard Hoover, New Paris, Ind.; Pierrette Marchesi, Valdoie, France, Virgil Gingerich, Roanoke, Ill.; Atje van der Meulen, Grouw (Fr.), Holland, Mennonite Home for the Aged, Eureka, Ill.; Horst Neufeld, Hochspeyer/Pfalz, Germany, Henry D. Hirschler, Jansen, Nebr.; Klaus Penner, Espelkamp, Germany, J. Elmer Witmer, Columbiana, Ohio.

Robert Rigal, Nimes, France, Lester L. Mann, Goshen, Ind.; Arno Thimm, Enkenbach, Germany, Ben Hershey, Kinzers, Pa.; Horst Thiehsen, Backnang, Germany, Henry H. Good, Spring City, Pa.; Pierrette Vuilleumier, Tavannes (B-J), Switzerland, Prairie View Hospital, Newton, Kans.; Anneliese Wieler, Vilshofen/Tassau, Germany, Mennonite Hospital, La Junta, Colo.; and Mireille Zafra, Valdoie, France, Matthew Kolb, Royersford, Pa.—MCC Release.

Circling the Field

BY PHEBE F. KRAUS

Two flying friends of mine (at that time in another state) were seated in church listening to the preacher who could not seem to bring his sermon to a close. As he passed up an obviously good stopping place, one pilot whispered to the other "He's going around again!"

The relation of this article to preachers will be only incidental. I am thinking more of my fellows in the field of writing. How long should it take us to air our views and convictions? Of how much space are they worthy?

Doubtless there are many subjects which, in the hands of capable writers, would be deserving of the maximum of space in a given publication. It is a wise scribe who recognizes his own limitations and restrains himself accordingly. Using the opening illustration, it is possible to continue circling the field long after we should have lowered our landing gear and taxied to a halt.

If the soaring subscription list of the country's leading digest is any criterion, perhaps it would be well for us to take the hint and somewhat curtail our own enthusiasm when it comes to putting thoughts on paper. Not that I would want to see our church papers reduced to digests, but the idea has its points.

One: Human nature being what it is, it will be the short items that receive first attention. Consequently—Two: the voluminous writer, along with the long-drawn-out speaker, defeats his own ends when he continues to make words after interest has waned. Perhaps here we could borrow and paraphrase Paul's declaration that he would rather speak five words with understanding than ten thousand in an unknown tongue. I had rather write a short article that people would read than a long one which would be shelved until some other time.

Three: The more compact the article, the more room there will be for others. As previously mentioned, a paper filled with short paragraphs would manifestly be undesirable. However, an organized article of reasonable length surely makes for readability too often not found.

An editor asked a writer for a certain article of a thousand words. Rather egotistically the writer requested space for 1500 words. The editor replied, *"Moses covered the creation in less than nine hundred."* Could you do as well?

Denbigh, Va.

50 Years Ago

(from Herald of Truth, Sept. 28, 1905)

The Amish Mennonite meeting house known as "Oak Grove" in Wayne Co., Ohio, has been rebuilt and the new house . . . was opened for public services on . . . Sept. 17.

Since there are no grapes grown in this part of the country [India] it would be impossible to get unfermented grape juice; therefore we use juice from stewed raisins.

(from Herald of Truth, Oct. 5, 1905)

Bro. D. D. Miller of Elkhart Co., Ind., . . . declared to us the word of God in three meetings held in the Fairview meeting house [Milford, Nebr.] and two in the New M.H., six miles west.

(from Herald of Truth, Oct. 12, 1905)

Pre. N. E. Roth of Milford, Neb., accompanied by several brethren of that vicinity, recently went on a land-exploring trip to Alberta, in northwestern Canada.

Submission

By Ruth Giagnocano

Resolute, abrupt, the mountains rear
Before me in their daring majesty.
Eager and defiant I pause. God speaks:
"Let not your heart be troubled. Would you see
More than what you had been seeing?" I bow
And in awe forget my protesting prayer,
"By faith they shall be moved," remembering
Sometimes it takes more faith to leave them there.

Quakertown, Pa.

Revivals

By Jonas Christner

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85:6).

Let me explain the meaning of the word, "revival." The Bible refers to it as a quickening or to be made alive. We have an illustration in II Kings 13:21, where a number of young men were burying a dead comrade and were overtaken by a band of Moabitish robbers who pursued them, and, in their haste, they threw the body of the dead man into a pit. The corpse came in contact with the bones of a dead prophet and was thus restored to life and he followed his companions fleeing from the Moabites.

We are glad for revivals in the Mennonite Church. We thank God for our evangelists who are God's instruments in bringing about a new surge of interest in evangelism. It is encouraging to see that the multitudes are being reached through tent meetings. We believe many outside of Christ come to a tent to hear the message who would not go into a church building. Thus those whom the church would be unable to reach are contacted or brought into contact with the church through tent revivals. Revivals are important to our homes, churches, and communities, and dare not be underestimated. Revivals should be the means of revitalizing the life of the church; a means through which we can make new contacts in our communities by bringing our lost neighbors and friends to a saving knowledge of Christ, a means by which we can build the church up in the most holy faith, extending its borders to include those who need the church and whom the church needs.

A revival always begins with God's people in the church. While in a cold and lukewarm state, the Holy Spirit cannot use them for the salvation of the lost and for the glory of God; therefore they have to be quickened—made alive, so that they can be used by the Holy Spirit in leading the lost to the way of life and salvation.

Some Objections Against Revivals Answered

A child of God, who is led by the Holy Spirit, who is living for Christ and not the world, will not bring any objections against a genuine revival. The only true revival is one born of the Holy Ghost in answer to a prayer of faith. A very common objection brought against revivals by carnal Christians is that there is too much excitement in connection with them. Shouldn't we be excited when souls who are bound for hell find Jesus and are saved? This is something to be excited over. These same people, who so vigorously object because of the excitement which a revival brings, will become excited if there is sickness in the family. In fact they become so excited they call for the family doctor. Sin is the sickness of the human race and we as Christians should be so excited to get men and women out of sickness, lest they die, that we would go any length to support something which would point them to Jesus as a remedy for this dreadful spiritual sickness. Just the thought of souls going to hell should cause such a stir of excitement among Christians that we would want a real revival in our own souls so we could help revive others.

Men become excited when they hear reports about easy money, or when there is a wide open field of opportunity to really get ahead in the business world. Men really get excited over big money, but the Word of God claims that believers on the Lord Jesus Christ should be "instant in season and out of season," that they should "present . . . [their] bodies a living sacrifice, holy, acceptable unto God, which is . . . [their] reasonable service." Since Christ died for all because all were dead, therefore they who live should not live to themselves but for Him who died and rose again. We have such an example in the Apostle Paul who preached the Gospel in one city three whole years, night and day, warning the people with tears in the synagogue and from house to house, and he claimed the love of Christ constrained him. That was the moving power; he furthermore claimed that we are all ambassadors for Christ, that we are here in Christ's stead, praying men to be reconciled to God.

Another objection that is brought against revivals is that converts do not hold out. The faithfulness of the converts depends largely upon the pastor and members of the church. If the converts are well cared for by the members, they will normally remain steadfast and become useful members of the church of Christ; but should they be neglected by the members and the pastor of the church, then you may expect that some of them will backslide. What would you think of a nurse who put a young infant in the arms of a dead mother to be cared for and to be fed? How long could the infant survive? Can you expect young Christians to remain steadfast and grow in grace while living among coldhearted, worldly-minded church members?

This same objection can be brought against the personal labors of our Saviour while on earth, for very many of those that professed faith under His labors went back again to the world and followed Him no more. At one time so many of those that professed faith in Him left Him that He turned sadly to the twelve disciples and asked, "Will ye also go away?" People who object to revivals and are not in sympathy with them will always watch for an opportunity to find fault and bring some accusation against an evangelist and revivals. They lose sight of those who remain steadfast and become useful members of the church, and do not see their good works. Should one backslide and go back again even if it is only one out of a hundred, they will magnify the case, point the finger of scorn, and say, "I told you so; just as I expected."

When Are Revivals Needed in the Church?

When the members of the church have become worldly-minded, coldhearted, or disheartened; when they become weary of well-doing and are lovers of pleasure more than lovers of God; when they have the form of godliness but deny the power thereof; then it is time for a revival. When the church members neglect prayer meeting and the means of grace; when they neglect the service of the church, only attending when they feel like it; never go when they are tired; never go when it is dark or stormy; never go when it is too warm or cold; never go when they do not feel well; never go when they have company; never go when meetings are dull; when this is the condition of things in the church, revivals are needed to save the church from disgrace and from the loss of power to do good in the world.

A revival is needed when some members of the church prefer a social gathering to the prayer meeting. A revival is needed when there is bickering and strife prevailing among the brethren; when frequent conversions are not taking place; when there are no conversions in the Sunday school; when the teachers have become careless and indifferent in their responsibility; a revival is needed when prayer meetings become dull and only a few take part or interest in the meeting.

How Shall We Promote Revivals?

By the members of the church searching their own hearts in the light of God's Word, and by the help of the Holy Spirit; by each one earnestly praying, "O Lord, reveal to me my true condition and my relation to Thee, my relation to the church, and to the world." Each one should ask, "What am I living for? Who am I living for? Has God a full claim upon my life?" Then earnestly pray, "Search me, O Lord; see if there be any evil way within me. Cleanse me and wash me from my sin. Create in me a clean heart and renew a right spirit within me."

The work of revivals must begin first with God's own people. We must put away all evil and wash our hands clean so that we can meet God face to face. We must get right with God. When we are right with Him, we can easily lead others to Christ. We should be much in prayer and self-examination. We should humble ourselves before the mighty hand of God, and daily pray, "Lead Thou me, teach me Thy ways,

direct my steps. Lord, what wilt Thou have me to do?"

Again, we should remove every obstacle and every hindrance in the church, in the family, and, in so far as we can, remove every obstacle that would hinder sinners from coming to Christ. Christ said to His friends, while standing at the grave of Lazarus, "Take ye away the stone." After the stone was removed then Jesus called the dead to life. So now in the church, after we have removed the obstacles and hindrances, making preparation for the Lord, He then will come with mighty power and call the dead to life.

Some Results That Will Follow a Genuine Revival

There will be an increase of love among the brethren. Prayer meetings will be well attended. Christians will be more active in their labors for the Master. There will be an increase in the church. Strangers will come to the house of God. Sinners will be converted and great joy will be in that church.

Let us all labor and pray to promote such a revival.

Fort Wayne, Ind.

Four Keys to Power in Prayer

BY FLORENCE C. BRILLHART

Wisely it has been said, "Prayer is the mightiest force in the universe and the Christian world is blind to this fact." There is power in prayer that most of us Christians have never begun to tap. And yet it is our own selves that we must blame because we haven't. God gives each born-again individual four (or more) keys which open the doors to power in prayer. Yet most of these have become rusty from lack of use.

Obedience is a Key

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). That wonderful Negro, George Washington Carver, early discovered this key. He let go of self completely and turned all he had over to God to be used God's way. Holding a lowly peanut in his hand, in humble childlike faith, he prayed for wisdom and understanding to learn its possibilities. Result: The Holy Spirit's fire ignited the genius of his dedicated heart and mind until he found over 150 products could be made from that little peanut—milk, other foods, oil, ink, paint, plasterboard, and so on. And from the ordinary sweet potato Carver discovered 300 useful products. Even his experiments with weeds yielded big dividends. Absolute obedience brought Carver's tremendous blessings. The Bible has promised, "The effectual fervent prayer of a righteous man availeth much."

Faith is a Key

"With men this is impossible; but with God all things are possible" (Matt. 19:26). The great Englishman George Müller was often needing money for his orphanages. He testified publicly: "When I asked the Father for 100 pounds it came; when I asked for 1,000 pounds it came; I am convinced that if I should ask for a million pounds it would come just as easily."

On another occasion Müller was on a ship sailing for America. A dense fog severely slowed their progress. The captain had actually rested the ship continuously for 24 hours. Müller knew he couldn't make his engagement at that rate. So he finally said frankly, "Captain, I have come to tell you that I must be in Quebec on Saturday afternoon."

"Impossible," the captain roared loudly.

"Very well. If your ship cannot take me, Captain, God will find some other way. I have never been known to break an engagement. Let us go down to the chart room and pray."

Reluctantly the captain went. Müller was not particularly worried about the density of the fog because he knew from past experience he could depend on the living God. Müller knelt and prayed one of his simple prayers and soon stood saying, "God has answered."

The captain opened the door and to his complete amazement the fog had lifted. Müller humbly replied, "There has never been a single day the 57 years I've been a Christian that I have failed to get an audience with the King." Needless to say, George Müller made his appointment on time. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Forgiveness is a Key

"Forgive, and ye shall be forgiven" (Luke 6:37). A deacon gave liberally to the church and served in several capacities of leadership. Then when his father's estate was settled the division of properties caused a spirited disagreement between him and a younger sister. He nursed so much hate in his heart that he grew cold as an iceberg. He was depressed! It seemed he no longer had a vital contact with God. He forgot what Christ taught in the Sermon on the Mount when He said: "Therefore if thou bring thy gift to the altar . . . leave there thy gift before the altar, . . . be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). God requires of all who follow Him the Christlike spirit of forgiveness.

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

God's Will Is a Key

"Not my will, but thine, be done" is perhaps the most perfect prayer ever offered. Christ, we remember, prayed it in the Garden of Gethsemane and it came from the depths of His soul. It takes only a fraction of a minute to utter those seven words, but to express them sincerely takes years of spiritual discipline on the part of most of us. For we were not born in the unselfish mold.

When an outstanding minister and writer went off to college he didn't know for sure whether God wanted him to preach or not. He did know that he was tagged for special service of some kind though. Early in his college days he asked God to give him a definite sign within a week as to whether he should study for the ministry.

Before that week was over he received a letter from a stranger with a $100 love gift in it. A personal message stated briefly: "God prompted me to send you this." The young man's prayer was speedily answered because he unselfishly sought God's will for his life. As with Jesus so it was with the student: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

With every prayer promise we are asked to meet a specified condition. If your prayer power falls short of your desires, why not search for these "condition" keys in your heart—obedience, faith, forgiveness, God's will? Then saturate each one in love and use them humbly, for they will open the doors to enormous power in prayer.

It was Trench who said, "I kneel how weak; I rise how full of power." Instead of letting these keys rust out, he had learned to use them as God intended.

Have you? Have I? Have we?

Hobart, Okla.

Presuming upon Unchanging Conditions

BY WM. RUPERT TURMAN

"And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:22-25).

The Apostle Paul, sent to Caesarea by a commander of the Jerusalem military garrison, was before Felix, the governor. The Pharisees and Sadducees, two of the chief Jewish parties, were under an oath to slay the apostle. According to their testimony he was a heretic, and the law

A PRAYER

FOR THIS WEEK

Dear heavenly Father: we come to Thee bringing our sacrifice of praise and thanksgiving. We rejoice in Thy great and loving answers to our petitions. We praise Thee for Thou art ever faithful and dost remember our every need. We thank Thee for Thy love for us in giving freely through grace Thy wonderful salvation.

We bring to Thee our lives. Dear God, forgive the many times we have followed our own will and have failed to seek and heed the counsel of Thy living Word. We ask that Thou wilt give us the needed grace and strength to resist temptation. Father, help us that we may seek above all in our lives to be on fire for Christ, so that we may daily live with our hearts aflame with a passion for the lost. We pray in the name of Jesus, our Saviour. Amen.

—Paul Lauver.

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said that he should die. Ananias, the high priest, with the elders and a certain orator named Tertullus, all of Jerusalem, appeared against Paul. Tertullus, before the governor, charged him with being a pestilent fellow, a mover of sedition among all Jews, and a ringleader of the sect of the Nazarenes. Paul defended himself before the governor by stating that the charge of sedition was false, and the case was deferred. While defending himself the apostle also spoke concerning his worshiping God and his belief in the law and the prophets. He expressed his hope toward God and his belief in the resurrection and spoke of his spiritual endeavors and of his conscience being void of offense. There is no doubt that the government was attracted to the sincerity of Paul's life and religion, for after certain days were past, Felix with his wife arranged to have a hearing with Paul concerning the faith in Christ.

The name Felix is suggestive of one who lusts for pleasure, the name meaning happy. History tells us that he was happy with a reckless abandonment to pleasure which trampled upon every thought of righteousness and every right of man.

Paul reasoned with Felix about "righteousness, temperance, and judgment to come." When the subject of righteousness—meaning justice, purity, rightfulness, or holiness—was brought up, it called to his memory the past years of his governorship, that is, thoughts of the cruelty, the wrong, and the devilishness of his acts. Secondly, Paul reasoned of "temperance," or self-control. Dr. G. Campbell Morgan says, "When he listened to Paul, by his side sat Drusilla, with whom he was living at the moment in open and wanton adultery." Then he reasoned with him about "judgment to come." And Felix trembled. Speaking of righteousness and temperance condemned him, and the subject of judgment brought him to his right mind. He trembled. Now he had conviction; God was giving him a chance. But he answered, "Go thy way for this time; when I have a convenient season, I will call for thee." There he committed the great sin of procrastination, the greatest sin of our day. Very few people, if any, are not interested in being saved from their sins, but the world is crowded with folk who continue to heap up sins by procrastination.

There is a grave danger in this presumption of unchanging conditions, for this old world will make a change someday, my friend. The Apostle Peter confirms such a statement in his second epistle (3:10) where he says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. In the parable of the fig tree (Matt. 24:32-35) Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Many folk have expected to have a convenient season in some future day, and that season never came. If this is your alibi, friend, I warn you that it is a dangerous one, and a delusion of the devil. Postponing until tomorrow, or until a more convenient season, is a means of hardening the heart, and hardness of the heart is more hopeless than dissipation, or drunkenness, or adultery, or lust. Satan is doing all in his power to get folk to continue to spurn the love of God and to cause souls to be lost. If you have a desire of postponement, you may be assured that there is santanic delusion back of it. The Apostle James says, "Resist the devil, and he will flee from you" (Jas. 4:7).

There is a danger in waiting to come to God. The psalmist said, "To day if ye will hear his voice, harden not your heart" (Ps. 95:7b, 8a). Paul in writing to the church at Corinth (II Cor. 6:2b) reminds them that God hath said, "Now is the accepted time; behold, now is the day of salvation." The epistle of James says, "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (4:14). This is a picture of the uncertainty of this life. There is no record of Felix's having become righteous, or temperate, or having made plans to escape the judgment through repentance. For all we know he shall come to judgment with his sins. It would have been far better to get rid of them before that time, and he had the privilege extended when God spoke to him through the Apostle Paul. Let's be sure our sins go "before to judgment"; for "some men they follow after" (I Tim. 5:24). Friend, are yours gone?

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the plus effort of Missions Week, Nov. 13-20, may raise the budgeted money and bring great spiritual blessing to all our people.

Pray for the new outlet in Cuba for the Spanish radio broadcast, that it may help the Gospel witness in that island.

Pray for the wide usefulness of the correspondence courses being made available through our radio program.

Pray that funds may be made available for a new church building at S. Seventh St. Mission, Reading, Pa. The attendance of 100 overcrowds the present quarters. Large classes cannot be divided because of lack of room. Adults stay away because they see there is no room.

The Bible refutes this delusion of thinking there is plenty of time. The wise man, Solomon, says, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). In the Olivet discourse, Jesus said, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

There are many excuses which men present for having put off their salvation. We shall consider a few and see if they are legitimate. "I'm planning to get saved sometime, but I want to get better first." To this Jesus gives an answer in Matt. 9:13b, "I am not come to call the righteous, but sinners to repentance." Some use the excuse, "I have no feeling." What feeling do you expect? It takes not feeling, but faith. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Don't wait for that which you might feel, for it isn't likely to come, but receive Him through faith. He died for you. "I don't know how to believe." The Scripture says, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believing just means receiving Him.

If you were to write to your brother in a far-off country and say, "Brother, I'm tired of this business, over which I am steward, and I'm sure it is ruining my health. My wife and I feel to move to another state, and I am giving my business over to you. I hope you do well with it," do you think the brother in the far-off country would be long in accepting that business estate? Never! It would be only a matter of minutes until a number of people would know that this man

(Continued on page 1005)

OUR SCHOOLS

Study Commission on Mennonite Higher Education

By Paul Bender

Numbers and Persons

Numbers are empty symbols, especially when they count people. Numbers represent groups and lack a feeling for the life and vigor that is found in the individual person. It is the person, with his vitality and intrinsic value, that is important. A story is interesting because it tells about a person. Statistics about people tend to be dull because they are numbers in which we lose sight of the persons.

The work of the Study Commission on Mennonite Higher Education centers in numbers, but they are numbers of persons, each an individual with his own intrinsic importance. We may be tempted to think that only one in a large number does not matter, but each one does matter. In fact, the large number is made up only by taking one important person at a time. Mennonite schools are concerned primarily with the education of Mennonite persons. On the other hand, they must also deal with numbers in order to be able to meet the needs of each person as it arises.

If you are to send in a report, do not yield to the temptation of thinking that your one report is not important in the large number. It is important. Please send it in. It will be used confidentially, and your name will not be revealed.

Parents' Reports

Parents of young children can not predict with any accuracy whether their children will attend college when they are grown. Such parents may conclude that they need not send to the Study Commission on Mennonite Higher Education the information requested about their children. However, we need to know how many children there are, and their ages, in order to make our estimate of the future Mennonite population as accurate as possible. Each family should send in the report requested, no matter how young their children. It will not be necessary to answer the questions about the educational plans of the children, if they are too young for you to know their abilities and interests. May we have your report, if you have not yet sent it to us. The pastor of your congregation can give you a form if you need it. Thank you.

Measurement and Quality

The Study Commission on Mennonite Higher Education has been charged by the General Educational Council of the Mennonite Board of Education to suggest good ways for the Mennonite colleges to meet their responsibilities to the growing numbers of students in the next five, ten, and fifteen years. Many facts are to be brought together, largely in the form of numbers representing things that can be measured, such as numbers of Mennonites, numbers of students, numbers of teachers, size of buildings, cost of operating schools, financial support of the schools, and the like. The Commission is to predict something of the number and size of schools needed, the number and kind of programs needed, the number and kind of teachers needed, the size and cost of buildings needed, the cost of operating the schools, and the like.

There is no such thing in Scripture as any decree of God consigning a certain number of the human race to eternal damnation.
—Aaron Mast.

But these features of the Mennonite higher education program which lend themselves to numerical measurement are not the most important, even in determining the future size of the schools. The more important qualities of value and attitude, which can not be easily measured, will have the primary influence in determining the growth and development of the Mennonite colleges. The study being made by the Study Commission is being carried out with the consciousness of the greater significance of the unmeasurable qualities of the Mennonite higher education program, and with the hope that the presentation of the measurable features will help to set out in bold relief these more basic qualities.

These qualities center first of all in the Christian faith which is the foundation of the church which operates the colleges and for whose purposes they exist. It represents both a personal and a group relationship to God, under the Lordship of Christ, in which are found the ultimate criteria of values both for personal living and for all levels of interpersonal and social relationships. It serves as an integrating factor for all human and revealed knowledge and gives meaning to the universe and to human existence. This Christian faith becomes, therefore, the center of all that the Mennonite higher education program stands for and strives to accomplish. It is this basic position of Christian faith which sets apart Christian higher education, including Mennonite higher education, from much of American higher education. In typical American higher education there is much of the Christian ethic, but it has as its ultimate criterion a humanism whose goals are good citizenship. It is the strength of the Christian faith, in furnishing the ultimate values to guide the thought, the outlook, and the program of Mennonite college faculties and students, which is the basic quality of Mennonite higher education.

Another quality is the excellence of the work of the colleges. How well does the faculty comprehend the subject matter to be taught, how well do they integrate this subject matter with the ultimate values of Christian faith, how well do they make both subject matter and faith vital in all of living, and how skillful are they in teaching, in inspiring students to a thirst for knowledge and to an eagerness to use it in living out the Christian values? How much does the student's college experience accomplish in the development of his intellectual powers and Christian character? These are important questions, and the answers to them will have more bearing on the future of the colleges than will such answers as are more easily put into numerical form.

College teachers are not only dispensers of knowledge, they are also guardians and producers of knowledge. Their guardianship is accomplished through the writing and keeping of books. The production of knowledge is more difficult, but it is an essential part of the intellectual system represented by college faculties. The Christ-centered intellectualism espoused by Mennonite colleges is of such a radically different character from that of much of the current American intellectual stream, that it becomes the urgent responsibility of the Mennonite college faculty to produce and interpret knowledge with this Christian center. The teacher must continually interpret to the student in the classroom in order to integrate knowledge with the Christ-centered view, particularly in the light of the humanistic interpretation prevalent in the current intellectualism. In this respect he is in a sense a producer of knowledge. But ultimately he must do more. He must himself advance the frontiers of knowledge, particularly in the light of the Christian view. In so doing he will inspire his students to a real intellectual development, and will also make an important and unique contribution to human knowledge by giving it a Christ-centered interpretation, not only to the benefit of his own students but also to a broader Christian witness. Our Mennonite colleges are young. They have done something by way of interpreting human knowledge to their students, and they have also produced some knowledge in a few areas. Much more needs to be done. The success achieved in interpreting and producing knowledge from a Christian view will influence greatly the future development of Mennonite higher education.

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PEACE AND WAR

A Message to the President

BY PAUL PEACHEY

In February, 1527, at Schleitheim, Switzerland, Michael Sattler and other Swiss Brethren met to share their newly found faith. One of the problems with which they grappled was the relation of Christians and the church to the state. With remarkable insight they concluded that the state, and more specifically the "sword," is ordained of God, but located "outside the perfection of Christ."

This viewpoint became the guiding principle for the Swiss Brethren and their descendants down to the American (Old) Mennonites and Amish of today. In practice this has meant two basic attitudes toward the state which seem mutually contradictory. On the one hand, Mennonites believe that political rulers receive their power ultimately from God. On the other hand, they refuse political office, since such office may entail actions which are contrary to the will of Christ.

It appears that the Swiss Brethren never had the opportunity to work out more fully the relationship between these two viewpoints. For a time when church and state were still united, their position seemed so dangerous that persecution at once descended upon them. For many decades a deep hostility obtained between them and the political rulers.

Despite this hostility, however, early Mennonites upheld their conviction regarding the divine origin of political authority. Records have come down to us reporting stirring occasions of persecution where Mennonites addressed the prosecuting magistrates as "ministers of God." Sometimes they plead for mercy, but more often, it seems, they plead with their persecutors to respond to the claims of God.

These persecutions were for many decades the major relationship of Mennonites with civil government. Eventually the reasons for persecution were reduced largely to the problem of military service. Property was confiscated and Mennonites became pilgrims in search of a new home. In this quest for a place of freedom, petitions were addressed to rulers for tolerance. These petitions often gained at least a partial hearing, for Mennonites early displayed energy and frugality which were an asset in the new lands to be settled in eastern Europe and America.

Because of notable agricultural contributions, Mennonites were eventually accorded the "privilege" of exemption from military service in some countries. This exemption was termed a "privilege," since the monarch under whom they lived could make exceptions to his own law as he wished.

In modern democracies the problem of exemption from military service presented new difficulties. Where "the people" are "the state," exceptions are difficult to make. Every man is a citizen who must share responsibility for the self-defense of the nation. Thus the oldest of the modern democracies, Switzerland, has not yet made provisions for the conscientious objector.

Our interest in the present article is to note that these experiences have built up, at least among American Mennonites, a preparedness to appear before government when their own welfare seems to be at stake. Most often this has to do with military service. The question, however, is increasingly arising whether this practice is fully consistent with our professions of love. Should we witness to government only when our own interests are threatened, or should we not rather be concerned with God's will as such for men in authority at all times? This does not mean entering politics, but rather, that governments, or more specifically, the men who comprise them, are subject to the will of God. And it is to this will of God that Christians are called to bear witness.

What form such witness should take is more difficult to determine. We can rest confident, however, that through His Word and the Holy Spirit, God places resources at the disposal of the Christian community whereby to determine from time to time what this witness should be. If the distinction made at Schleitheim between church and state is valid, however, then we can distinguish two corresponding levels of witness. On the one hand, we should witness to God's redeeming grace to men in all stations. On the other hand, men in authority, whatever their attitude toward this redeeming grace, need to be reminded that they hold their authority under God. Their task is to maintain social order and not to enrich themselves or their nation by conquest or exploitation.

We are printing herewith a letter addressed by the Mennonite General Conference, meeting at Hesston, Kans., August 23-26, 1955, to President Eisenhower. We suggest that this letter be read thoughtfully in the light of the above discussion.

The President of the United States of America
Dwight D. Eisenhower
The White House
Washington, D.C.

Dear Mr. President:

We, the representatives of the Mennonite Church, assembled in biennial General Conference session at Hesston, Kansas, August 23-26, 1955, having noted your continued and effective leadership in the promotion of world peace, express herewith our deep appreciation for your efforts, and thank God. As a fellowship with four centuries of emphasis upon commitment to Christ and His way of love, including the renunciation of all warfare, we believe that real community among men and among nations is possible only when mutual trust and confidence exist. For this reason, we are particularly grateful for your work at Geneva, which has apparently contributed greatly to this end. We entreat you to continue down this road, and pray that God may guide your efforts to success.

We promise anew our prayers, that God may give wisdom and strength for your heavy responsibilities. We pledge our continued support of all efforts making for true community among the nations, and rededicate our own energies to the service of the Prince of Peace, knowing that our own lives have not always been beyond reproach. In this spirit we appeal to you to resist, as you have in the past, shortsighted measures which would sow distrust among the nations and would pursue objectives through military force.

In all our labors and prayers we look to Jesus Christ, the Prince of Peace, to achieve His purposes among the nations. May you, as a minister of God, respond to His claims.

The Mennonite General Conference
A. J. Metzler, Moderator
Paul Erb, Secretary

OUR SCHOOLS

(Continued from page 992)

Another unmeasurable quality is the attitude of the constituency. More important than the numbers of children growing up to college age are the attitudes they and their parents will have regarding higher education, and particularly regarding the Mennonite colleges. These attitudes will be the result in part of what the colleges are and how well they fulfill their purposes. They will also be the result of other factors. Changes in the occupational habits of Mennonites will affect the need for higher education. Various contacts with the society of present-day America will influence interest in higher education, and will also influence in one direction or another the desire for the Christian education which Mennonite colleges offer. The strength and character of church and community life among the Mennonites can also influence much the interest in higher education and Mennonite colleges. Church elementary and high schools will have their influences. The attitudes of the constituency of the colleges are not easily predicted or measured, but it is upon these attitudes that the future development of the colleges will depend.

It is hoped that college faculties, administrators, and boards will continue to recognize the importance of these unmeasurable qualities as they influence the development of the Mennonite higher education program, and that they will give continued study and attention to them. With such a foundation of basic concern, the more detailed and quantitative studies, such as are being carried out by the Study Commission on Mennonite Higher Education, can be of great value in giving guidance to the developing college program.

Goshen, Ind.

GENERAL CONFERENCE

General Conference Committees

BY PAUL ERB, *Executive Secretary*
Mennonite General Conference

The Mennonite General Conference meets for several days every two years. What does it do and how does it function the rest of the time? What work is accomplished through the financial support which is given by our churches?

The General Conference in the interim between the biennial sessions functions through the General Council and through various committees. Here are the names of the committees and a brief description of the work they do. A fuller picture can be secured by reading the full General Conference Proceedings which will be available a month from now.

1. *General Council.* This Council is composed of representatives of all district conferences, church-wide boards, and committees of General Conference. It takes care of emergencies which arise, determines the budget, reviews the items to be considered by the General Conference, and consults concerning the general life and work of the church. Study conferences on various issues have become an important part of its work. The Council has three standing committees: Budget and Finance, Organization and Representation, and Co-ordination of Church Program. There are special committees from time to time, such as the one now studying recreation.

The two-year budget of the General Council will be used largely to pay the way of members to semiannual meetings. To equalize the burden for the more distant conferences all expenses of conference representatives on the Council are paid out of the General Conference treasury.

2. *Executive Committee.* The Executive Committee, which serves also as the steering committee of the General Council, needs to meet a number of times each year to plan the sessions both of the General Council and the General Conference and for other routine business. The Executive Secretary gives 40 per cent of his time to conference business: preparing minutes and reports, answering questions about the Mennonite Church, promoting the General Conference program, and maintaining an office for General Conference at Scottdale. Frequently various responsibilities are assigned the Executive Committee and the Executive Secretary by Conference or Council action. The Executive Committee budget takes care of printing and other routine items.

3. *Peace Problems Committee.* This committee has a threefold assignment: promulgating nonresistance in our churches, representing our denomination before the state as needed, and witnessing to the others seeking light in this area of the Christian life. It co-ordinates the pastoral care of our I-W men, secures data concerning the faithfulness of the church in maintaining the nonresistant position, produces peace literature, conducts meetings and conferences, and provides material for the Peace and War page in the GOSPEL HERALD. This committee has by far the largest share of the General Conference budget. Most of the Committee budget goes to MCC to finance its essential service in government contacts and through the National Service Board. When one remembers how much we paid for our peace privileges during CPS days, what we are paying now to maintain our privileges and to give our witness seems very small.

4. *Commission for Christian Education.* The second highest item in the General Conference budget supports the work of the Commission. This body meets twice a year. It provides the studies and promotion for the Christian education work in our congregations: Sunday schools, Bible schools, young people's work, mission study, teacher training, music improvement, adult activities, home interests, junior activities, and church camps. It co-operates with the Publishing House in providing all curriculum materials. It plans church-wide promotion of various emphases, such as the recent conferences on nonconformity. It conducts church-wide Sunday-school conventions. It conducts study conferences. Its work requires half the time of its Field Secretary. All these services we get for 18¢ per Sunday-school pupil per year.

5. *Committee on Economic and Social Relations.* This important committee gives the church guidance in areas where many of our problems arise. It assists our people in relations with unions. It helps a growing number of Mennonite employers to apply our principles to employee relations. It conducts an annual conference on Christian community relations. Out of this year's conference on race relations came the important statement of position now adopted by General Conference. The committee plans literature in its area of interest. It sponsors a students-in-industry unit each summer. Obviously this is a committee which we could not do without.

6. *Historical Committee.* This committee meets annually. It has charge of the Church Archives at Goshen College, which require the services of a half-time archivist. It publishes the *Mennonite Historical Bulletin.* It suggests and encourages important historical studies, such as the forthcoming new translation of Menno Simons' writings. It subsidizes historical research. It conducts an essay contest to encourage our young people in historical studies. It gives help and direction to district conference historians.

7. *Mennonite Mutual Aid.* This General Conference organization, with its subsidiaries—Mennonite Aid, Inc., Mennonite Foundation, and Mennonite Automobile Aid, Inc.—has become an important part of our church life, especially in the solution of our insurance problems. It maintains a headquarters building and hires the required staff for business and promotion. It makes loans to members who need financial help, and gives counsel and guidance. It conducts a placement service. It assists in colonization. It furnishes a gift deposit service. It helps with fire and storm aid plans. It helps automobile owners to share losses through collision and comprehensive damages. It provides sharing facilities for hospital, surgical, and burial expenses. It is studying possible plans for disability and widows' rehabilitation aid, a systematic savings program, and support for retired ministers. Mutual Aid is largely self-financing, but requires a small amount from the General Conference budget for studies and promotion.

8. *Ministerial Committee.* This committee conducts studies and makes recommendations relating to ministerial and church organization problems. It is of special importance that we have this guidance in this time of certain changes in administrative patterns.

9. *General Problems Committee.* The General Conference constitution provides for this standing committee. It keeps aware of conditions in the church and investigates "any general problems or irregularities . . . affecting the peace, unity, and spiritual welfare of the church." It prepared the Statement of Commitment on Nonconformity which was adopted by the latest session of General Conference.

10. *Music Committee.* This committee prepares new songbooks and promotes church music through conferences and publications. It meets once a year, or whenever there is work to be done.

11. *Special Committees.* From time to time General Conference appoints special committees, such as the one which studied the question of insurance and investments for the past number of years.

12. *Other Needs.* The General Conference elects members to all of our general boards, and is responsible to pay the expenses involved in sending them to the annual meetings. Travel and other expenses incurred by the biennial sessions of General Conference need to be paid. A small amount is paid each year to provide the services of the Mennonite Research Foundation. And this biennium several representatives of General Conference will be sent to the Mennonite World Conference in Germany.

The above paragraphs describe the work which is done by General Conference, for the support of which the

(Continued on page 1005)

TO BE NEAR TO GOD

Sunday, October 23

Read Acts 2:1-4.

Send the Fire

Lord Jesus, hear my prayer,
And grant my soul's desire—
Lord, send Thy Holy Spirit now
To cleanse my heart with fire;

And strengthen my resolve
So that I may endure
The fire that burns away the dross
And leaves the metal pure;

The Gift of Pentecost,
A tongue of living flame—
My Lord, I need a tongue of fire
To praise Thy worthy name!

Lorie C. Gooding.

Monday, October 24

Read John 7:37-39.

Living Water

As one who long has been denied
The crystal waters, cool and good,
Who finds a clear, refreshing spring,
And kneels to drink with gratitude
And fervent thanks, so I, today
Approach the Living Water's brink
With gladness, and in reverent haste
I kneel, with thanks, and drink.

Lorie C. Gooding.

Tuesday, October 25

Read Acts 7:54-60.

Intercession

O Holy One who in yon heaven doth dwell,
Breathe on our souls Thy never-dying zeal;
Like as the fire on early martyrs fell,
May we the same enflaming passion feel.

Grant us the grace that in life's every hour
We too, if called, may face the tyrant's sword;
Fill Thou our lives with Holy Spirit power,
Which comes alone through homage done Thy Word.

We bring Thee naught, but what Thou givest us,
And claim salvation through Thine all-inclusive grace;
Then we with joy whene'er life's race is done,
Shall sing His praise who freely took our place.

Don Augsburger.

Wednesday, October 26

Read Matthew 17:14-21.

How Great Faith?

Faith, Jesus said in a parable once,
Is like a small mustard seed,
That thrives in the sun or the rain anywhere
And nothing its growth can impede.

On bare rocky heights where soil is scarce,
On wind-swept prairies and sand,
This amazing small seed germinates and grows
To be the greatest of herbs in the land.

Faith is believing that God can do
Above all we think or ask,
Faith is omnipotent life and pow'r
For every God-given task.

Faith just the size of the mustard seed
Could move a mountain, Christ said.
How is our faith in the light of this Word,
Microscopic, dynamic—or dead?

Edna M. Mertz.

Thursday, October 27

Read Matthew 28:16-20.

I'll Go, Lord

I'll go, dear Lord, to the ends of the earth,
Wherever you'd have me go,
To foreign soil or my own home town,
The Gospel of love to show.

Edna M. Mertz.

Friday, October 28

Read Matthew 27:35-50.

Dark Were the Stains

Dark were the stains our transgressions had made,
Great was our debt, but the ransom was paid,
As on Jesus the sins
Of the world were laid.

Though perfect, He hung on dark Calvary,
And suffered the bitterest agony,
That the vilest of sinners
Might be made free.

Oh, love beyond comprehension was Thine;
'Twas love unspeakable, love divine,
To die, that heaven someday
May be mine.

Stella Wenger Good.

Saturday, October 29

Read III John 2.

III John 2

If I should be as healthy
In body as in soul,
Would I have strength to labor?
Would I be sound and whole?

Ruby Reno.

♣

Christian experience is essentially a partaking of the very nature and likeness of Jesus Christ.—John H. Mosemann.

Jesus Proclaims His Mission

Sunday School Lesson for October 30

(Luke 4:16-44)

Out of the wilderness Jesus went in the power of the Spirit into Galilee. There with His power and love and teaching ability He was glorified by all in many parts of the country.

But not so at home. Jesus would love to save no people more than those of His home town. And He went soon after He started His public ministry. While visiting at home He went to His home town synagogue. There Jesus had often worshiped and there He was taught the law. At the time of Jesus these worship places were many, so that people need go only three-fifths of a mile to worship. These meeting places had sprung up no doubt while the Jews were in Babylon away from Jerusalem. The Pharisees, the strongest sect among the Jews, were now strong in numbers and influence.

The people of Nazareth had no doubt heard of Jesus' fame and were much interested to see Him in their synagogue service. When given the scroll Jesus deliberately unrolled it and read from a special Scripture in Isaiah. All eyes were on this home-town boy.

What did Jesus read? A startling proclamation of His mission in life. Here we see reflected the entire course of Jesus' life. It was and is really an outline of the Gospel. What love and healing and light He proclaimed. The poor and brokenhearted and captives and blind and bruised included all sinners. Here for all was hope, light, and freedom. No surprise that the people's hearts and minds attested the power of His words and the grace with which they were spoken.

But when Jesus identified Himself with this prophesied preacher, healer, and deliverer, the people reacted with "Is not this Joseph's son?"

Jesus illustrated the concept of His mission by telling of two Gentiles that were saved by faith in God. Jesus knew the unbelief that was here at Nazareth. He knew He couldn't do any great work here. They had perhaps heard of the Samaritan woman whom Jesus had saved. Jesus wanted to make clear that His mission was to bring deliverance to all.

Now the reaction was violent and He was not accepted in His own country. However, they couldn't take His life. I wonder what they thought when Jesus just "went his way" from them. Perhaps by this miracle some were led to believe.

Nothing could turn Jesus from His course. Nothing could hinder Him until "my time." Jesus had started down His road of suffering, the way of the cross.

We see already begun two lines of progress which go through Jesus' life—the revelation of Himself, and the growing hostility of the leaders of Judaism. Our Lord came not to identify Himself with Judaism but with Jews who needed salvation and also with Gentiles who needed salvation.

The Messiah had come but was rejected by His home town.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

I-W workers from the Philadelphia State Hospital conducted the evening services at West Chester, Pa., on Oct. 2.

Bro. Timothy Dzao, a Christian from China, spoke at the Olive Church, Elkhart, Ind., on Oct. 3.

The evening service at Hopedale, Ill., on Oct. 2 was conducted by a group of men from Lombard, Ill.

Bro. Josef Herschkowitz, Minneapolis, Minn., has been received as a member of the Morton, Ill., congregation. He is working under the American Board of Missions to the Jews. He spoke at Morton on Oct. 4.

Bro. J. N. Byler, Akron, Pa., spoke at Lower Deer Creek, Kalona, Iowa, on Oct. 7. Sister Byler had a display of Arab needlework.

Bro. Frederick Erb, Detroit, Mich., spoke in a Youth Conference at Nappanee, Ind., Oct. 6-8.

A meeting of Mission Board committees and invited brethren was held at Elkhart, Ind., on Oct. 4 to discuss the continuing service of the Mennonite Central Committee for the Mennonite Church.

The Franconia Conference has approved plans for the organization of Disaster Service unit.

A Men's Quartet from the Congregational Mennonite Church, Marietta, Pa., assisted in the services at Pinto, Md., on Oct. 9.

The Rocky Ridge Congregation, Quakertown, Pa., gave a program at Zion, north of Morgantown, Pa., on Oct. 16.

I-W men from Dover, Ohio, gave a program at Wooster, Ohio, on Oct. 9.

The author of the recent correspondence in our columns from Blountstown, Fla., was Ed Langenwalter instead of Joe Esh.

A Bible Conference was held at the Marion, Pa., Church, Oct. 13-16, with the brethren James Sauder, Honeybrook, Pa., and Amos Weaver, Ronks, Pa., as visiting speakers. The topics related to the subject of nonconformity.

Speakers in a Youth Conference at St. Jacobs, Ont., Oct. 8-10, were J. Paul Sauder, Marilla, N.Y., and Carl and Leota Wesselhoeft, under appointment to Africa.

Bro. Oliver D. Snider, Elmira, Ont., spoke in the sixtieth anniversary services at the E.U.B. Church, Floradale, on Oct. 2.

Lectures on "The Alpha and the Omega" were given at Monterey, Bird in Hand, Pa., Oct. 7-9, by Bro. Paul Erb.

Bro. Frank Raber and wife are located temporarily in Sarasota, Fla. Bro. Lowell Nissley, who is taking Bro. Raber's place at the Argentine Church in Kansas City, gives us his new address: 1438 S. 34th Street, Kansas City 6, Kans.

Correction: The song service in which Bro. Floyd Hackman served was at Bertolets, Frederick, Pa., instead of Hersteins Chapel, as we reported in the issue of Sept. 25.

Bro. Joseph M. Nissley gives us his Florida address for this winter: Sarasota, Pinecraft Branch, Box 7391.

Correction: Bro. Calvin Heller served as deacon for the Pleasant Grove congregation for 16 years instead of 11 as was stated in his obituary.

Correction: The date of the marriage of Richard Miller and Lois Brenneman was August 20 instead of June 20 as the announcement in our columns said.

Change of address: Isaac L. Frederick from 2015 Cano Court to 3302 22nd St.. Tampa 5, Fla.

Bro. Robert Keller, Greensburg, Kans., preached the sermon in the joint Sunday-school Conference held in Perryton, Texas, held on Oct. 9.

Bro. Richard Detweiler, Perkasie, Pa., preached the conference sermon for the Franconia Conference held on Oct. 6.

The Men's Chorus from Kidron, Ohio, gave a vesper program at Dillonvale, Ohio, on Oct. 9.

Bro. Virgil J. Brenneman, Iowa City, Iowa, spoke at the quarterly meeting of the West Union MSO, Parnell, Iowa, on Oct. 3.

The Western Ohio Ministers' Fellowship was held at Tedrow, Ohio, on Oct. 6.

The Liberty congregation, Clarklake, Mich., gave a much-appreciated program at the Riverview Conservative Church, White Pigeon, Mich., on Oct. 2.

Bro. Irvin Martin was ordained to the ministry on Sept. 20 at the Mt. Airy Church, 30 miles west of Baltimore, Md. He is the first resident minister in this new station. A number from the community have joined the church and the Sunday-school attendance is very encouraging.

Bethany Christian High School at Goshen, Ind., expected 150 students this year. The enrollment is 183. A chapel hall is to be provided on the second floor of the Agriculture-Shop building.

Sister Maude Swartzendruber, La Junta, Colo., has completed a term of five years as a member of the Colorado State Board of Nurses' Examiners.

Sister Elnora Weaver, a member of the first graduating class of the Goshen College School of Nursing, has joined the staff of her Alma Mater as an instructor of nursing.

Six members were received into fellowship at the College Congregation, Goshen, Ind., by baptism and three by letter on Sept. 18.

Bro. C. L. Graber and wife left on Oct. 5 for another term of six months as MCC director in Paraguay.

Bro. Cornelius Wall, Basel, Switzerland, was speaker in a vesper service at Goshen College on Oct. 16.

Bro. Harold Miller is teaching at Westmont College, Santa Barbara, Calif. He would be glad to co-operate with anyone interested in starting a church there.

Bro. Myron Augsburger has completed the series of summer evangelistic campaigns, and has located at 1404 S. Tuttle Ave., Sarasota, Fla., where he resumes his work as pastor.

The Franconia Conference has organized a Christian Guidance Committee, with the following secretaries: Sunday schools, Merle Ruth; Summer and Winter Bible Schools, Paul R. Clemens; Missionary Education and Christian Workers' Training, Daniel Reinford; Young People's Activities, John L. Ruth; Junior Activities and Church Camps, Russell B. Musselman; Home Interests and Adult Activities, Elmer G. Kolb; Church Music, William D. Swartley; General Secretary, Markley Clemmer.

Announcements

All day Bible meeting at the Hershey Mennonite meetinghouse, York Co., Pa., Saturday evening and Sunday, Oct. 22, 23.

Youth Conference with Bro. Urie A. Bender, Scottdale, Pa., at Clarence Center, N.Y., on Oct. 23.

Ontario Mennonite Bible Institute, Kitchener, Ont. will open its fifth year of work on Oct. 31. It offers a four-year course for those who have not had high school and a three-year course for those who have had high school. The faculty consists of Roy S. Koch, principal, John F. Garber, J. B. Martin, V. Paul Martin, Elmer Grove, and Orland Gingerich. Inquiries should be directed to Roy S. Koch, Principal, St. Jacobs, Ont.

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Annual Indiana-Michigan Mennonite Mission Board meeting at Forks, Middlebury, Ind., Oct. 27, 28.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 31, 1955, to March 23, 1956.
Missions Week, Nov. 19-20.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The workers and members at the Bethel Mennonite Community Church, Chicago, Ill., are planning to conduct 16 Bible clubs in different homes in their community for children after school. This gives members an opportunity to serve Christ and the church.

Address change: Bro. and Sister Daniel W. Miller, missionaries on furlough from Argentina, may now be addressed at Binningerstrasse 83, Allschwil/Basel, Switzerland, where Bro. Miller is studying in the university.

The Glenn Musselmans and **David Hostetlers,** missionaries to Brazil, arrived safely in Campinas, Brazil, for language study on Oct. 3.

Bro. Nelson Litwiller, Buenos Aires, Argentina, preached for the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday morning, Oct. 9. Bro. Litwiller has been called home by the General Mission Board Executive Committee for consultation on plans for the Montevideo Bible School of which he is to be the director and which is scheduled to open about April 1, 1956.

Open House was held on Saturday afternoon, Oct. 1, in the redecorated basement at the Fellowship Center, 1803 N. 23rd St., Saginaw, Mich. A full program of Bible study, directed recreation, and crafts is carried on each week, Monday through Friday. The workers have recently purchased $30.00 worth of books for the church library and plan to secure more. Response to the library has been very encouraging.

Bro. J. W. Shank, former missionary to Argentina and the Argentine Chaco, gave a missionary message on work in the Chaco at the La Junta, Colo., Mennonite Church on Sunday evening, Oct. 2.

A World Missions map kit is being prepared by the Mennonite Publishing House, Scottdale, Pa., in co-operation with the General Mission Board and the Eastern Mission Board and will be ready for sale by the end of October. The kit includes a 33″ x 50″ Hammond world map and a 3″ x 5″ card for each mission field giving the date of founding and the board administering it and providing space for writing names of missionaries or other pertinent data. Included in the kit are full instructions for mounting and suggestions for using. The price: $3.00. Order from the Mennonite Publishing House or any of the branch bookstores.

Bro. Lawrence Brunk, missionary on furlough from Argentina, was scheduled to speak in chapel at Lancaster Mennonite School, Pa., on Oct. 7; at the Blooming Glen, Pa., Mennonite Church on Sunday morning, Oct. 9 and at the Plain Mennonite Church, Lansdale, Pa., in the evening; at the Tressler Mennonite Church, Greenwood, Del., Oct. 12; at the Weaver Mennonite Church, Harrisonburg, Va., Oct. 16 morning, and at the Trissels Mennonite Church, Broadway, Va., in the evening. Bro. Brunk is scheduled to speak to the Gulfhaven congregation, Gulfport, Miss., on Oct. 26; the Wayside congregation, Gulfport, on Oct. 27; and the Allemands, La., congregation on Oct. 30.

Reports from India indicate that Sister Helen Hostetler (Mrs. Alvin) is recovering satisfactorily from major surgery sustained recently at the mission hospital in Ludhiana, U.P., India. The Hostetlers express sincere appreciation for the wonderful care they have received from the Indian nurses and the prayers of the Indian people in Sister Hostetler's behalf.

The Urban Evangelism Committee of the General Mission Board will meet at the Elkhart, Ind., headquarters on Oct. 21.

Bro. Weyburn Groff writes from Yeotmal, India, regarding the seminary program there: "I hope that Yeotmal will continue to have a warm place in the hearts of our people, that interest may grow. We are becoming more and more pressed in terms of buildings and facilities. From the frustrations of inadequate office equipment to the larger problems such as an unfinished hostel, unfinished chapel, inadequate library and study space, there is a range of staggering needs." Let us pray for the Christian students preparing at Yeotmal to serve Christ in India.

Bro. E. E. Miller, Akron, Pa., was appointed for a year's service as principal of the Woodstock School, Landour, India, by the General Mission Board Executive Committee recently at the request of the Woodstock School Board and the All-Mennonite Landour Fellowship. Quite a number of missionary children from both the M.P. and Bihar attend this school. Bro. Miller will serve during the furlough of the present principal. His appointment by the General Mission Board is from May, 1956, to June, 1957.

A speaker's kit on missions is being mailed to all pastors to give assistance in mission messages during the **Missions Week** emphasis and for Fall Missionary Day. Bro. J. D. Graber, secretary of the General Mission Board, prepared these materials.

The bulletin board poster for **Missions Week** is now ready and will be mailed to pastors along with the speaker's kit. We pray God to bless this material in inspiring us to greater effort for the salvation of the lost.

The General Mission Board Executive and Personnel Committees recently appointed Bro. H. Ernest Bennett assistant executive secretary in an attempt to carry out the General Board's decision to make J. D. Graber available to Goshen College Biblical Seminary on a half-time basis to teach missions. The committees also approved setting up a personnel department at the Elkhart headquarters with Bro. Dorsa J. Mishler serving as personnel secretary.

(Continued on page 1004)

Your Treasurer Reports

During the next several weeks the church will again be presented with the challenge and responsibility which we have in the mission outreach of the church. As already announced, **Missions Week,** Nov. 13-20, is being sponsored as a combined program by the General Mission Board and the district mission boards. Through this effort we will concern ourselves with the call for missions both at home and abroad.

The area of concern about which **Missions Week** is centered is limited to the threefold responsibility which we have in the mission program. Jesus very clearly pointed out to His disciples that the fields were ripe, ready to harvest. In His teaching Christ indicated that His followers were responsible to seek out lost men and women but said that the laborers would be few. During these weeks ahead we hope that every member of the church will again be made conscious of the responsibility which we have as a church to send forth laborers into the harvest field and that through these labors we may reap many souls for God's kingdom.

The responsibility which we have is a threefold one. In the first place, there are untouched mission fields. These are new areas where the door is open to send workers where we as a church have not sent missionaries. We need to continually study the areas of the world where the Gospel has not yet been heard and to seek God's leading as to whether or not we should be entering these fields. Part of the responsibility which the General Mission Board has, along with each district board, is to make investigations of untouched mission fields and to try to sense where God would lead us as a church. Truly, there are many places where the seed of the Gospel must be sown. This is a responsibility which we must fill as a church and must move forward with a challenge to enter new fields believing that both workers and financial resources will be available for the task.

A second area which presents itself to us as a church is in mission fields where the Gospel is readily being received and where our missionaries have now begun mission work. Fine examples of this type of challenge is the countries of Japan and Brazil. Truly, the Lord has opened unto us a door through which missionaries have entered and where the Gospel is being heard and accepted. In these fields we must continue to expand, to send new workers, and to help the developing church. We thank God that the door has been opened and that people are responding in many fields today, even though in many other countries the door has closed and the Gospel is not being received.

(Continued on page 1004)

The New Macedonian Call

By John David Zehr

II



Summer Bible schools have been one of the best means of outreach in the city. Here classes are forming outside the Calvary Mennonite Church, Los Angeles, Calif., where Bro. Zehr is pastor.

The city dweller usually lives by a very rigid schedule. He eats and sleeps by the clock. He punches a time clock when he goes to work. Sunday is one day when he does not have to punch a time clock. He likes just to relax and forget the clock for a while. Many city people sleep late on Sunday morning, get up when they please, eat an early dinner, and then drive to the beach or to the mountains with the family. Sunday is a good day to relax the severe pace of living and just rest.

Because he does not know the Lord, the average urbanite feels no tug at his heartstrings that draws him to church. Besides the church runs on schedule, too. He ought to be there on time and stay until it is finished if he goes at all. It is much simpler for him to forget church on Sunday, especially in view of the fact that he feels the proddings of a guilty conscience whenever he goes. I am of the firm conviction that the city will never be won to Christ by opening church doors and inviting folks to come to the church services. One can have a service every night of the week and every week of the year. He can have good sermons every time and give an invitation after every one. But if the sinner will not come, the whole effort is futile.

Our missionary zeal must drive us out to people where they are. If people will not come to church to hear the Gospel, we must take it to them where they are. I am convinced that our city witness will be as effective as our personal witness is broad. The words of Christ as given in the parable, "Go out into the highways and hedges, and compel them to come in" are tremendously significant for the city worker. Even then many will not listen. Many will not open the door at all but will look out through only a tiny peek hole to ask what you want and will close that in a hurry when they find out. A majority will not listen to the Gospel even when we bring it to their door. I am often tempted to become discouraged by my inability to get inside the front screen door. How can the powerful Gospel work in the lives of those who will not hear its truths?

More important than the contacts of pastor or mission worker is the testimony of the average Christian. The work of the professional city missionary loses some of its significance because the city dweller expects him to say what he does. The neighbor that I seek to lead to the Lord is apt to think, if he does not say it, "but he is the preacher. This is what he is expected to say. This is his work. This is why he is here." But the sincere, heartfelt testimony of a born-again Christian is different. When the Christian workingman says to his fellow workman who shares the same factory bench with him, "This is what happened to me" he gets a hearing more often. City evangelism uniquely depends upon harnessing the witnessing power of all the Christians in the church. Perhaps one reason Mennonites have been relatively ineffective in urban evangelism may be traced to the hesitancy of Mennonites traditionally to give their testimony for Christ.

What then, in view of all of this, is the responsibility of the church in urban evangelism? What do we owe the people of our cities?

The Great Commission obligates us to take the Gospel to the neopagans of our modern American cities. The recent Mennonite emphasis upon rural living and the advantages of the rural community is partly selfish in character. Surely it is more pleasant and more enjoyable and perhaps safer to raise a family in a rural environment (there is a question there, however!). But who ever said the Christian is to seek out the pleasantest and safest places in life? There are souls in heathen darkness in the city. There is work to be done there. There are more Buddhist temples in Los Angeles than all congregations of all the branches of the Mennonite Church put together! There is a paganism in the city that is as terrible, spiritually speaking, as the paganism of India or Africa.

As long as there are lost souls in the city, we are obligated to take the Gospel there. We may not excuse ourselves from the obligation of the Great Commission by trying to convince ourselves that as a rural people we cannot witness effectively in the city. The imperative of urban evangelism brushes aside such flimsy pretexts. The command is to "go ye" into all of the unevangelized fields, into our cities also.

Perhaps one reason why we have been so slow to accept the challenge of urban evangelism is because we fear to make the new applications of the Gospel that are necessary in our cities. We have been too long content to give our smug pat answers to the great social problems the city dweller faces. We have developed a rural theology that fails to take account of the problems of the city dweller. We are loathe to abandon our rural theology. Our pat answers are not good enough to meet the problems of complex human interrelationships that the city man faces. We need to apply the Gospel to the complex problems in a new way. We must make the Gospel vitally alive on the streets of Washington, Chicago, Kansas City, Los Angeles, Tulsa, Birmingham, Atlanta.

The Gospel is not and never has been static. It is a dynamic; Jesus described it as new wine. The Gospel is not a stereotype. It is not the Gospel primarily of a rural people. That limits our concept of God and of salvation to that of a lesser pagan, a local deity type of conception. That is not the Gospel of the Christian church, nor of the God of the Bible. The Bible speaks to the needs, answers the questions, and is pertinent to the problems of all men everywhere. We have no choice but to agree to the new application of Gospel truth to modern, urban problems.

One example will suffice. Our smug, self-complacent answers to the problems of labor and capital have been no answers at all. We Mennonites need to learn that the Gospel is in no sense procapital and antilabor. We need to learn and then proclaim that the Gospel is not tied to any economic system. The Gospel does not perpetuate the status quo. It does not side with capital against labor, with money against poverty, with employer against employee. On the other hand, the Gospel speaks to the needs of employer and employee alike. It denounces the sins of each and shows both how to live. The church has lost the respect of the laboring class by identifying herself too closely with money and privilege against labor and poverty. Thus she has betrayed her trust as the guardian of the all-sufficient Gospel. The Mennonite Church is not an exception to that rule.

This is only one of the problems the church faces in an urban environment. She needs to speak a clear word from the Lord on questions such as race and class tensions, juvenile delinquency, slum clearance, and others. Do you wonder why we seem to be ineffective in urban evangelism? May I suggest that we as a church have never really entered into the life of the city. We have failed miserably in answering urban problems. We have failed to apply the Gospel to the life of the city

man. No wonder we fail in city evangelism. But our failure has been the failure of the Christian body and not the failure of the Gospel.

There is a new Macedonian call in our generation. The call of the unevangelized millions of our American cities is our Macedonian call. The Apostle Paul never extolled the virtues of living in Macedonia as over and against those of living in Asia. He never championed the advantage of rural living over those of living in the city. He did not consider personal advantage at all. But when he heard the call of lost souls he followed the leading of the Holy Spirit and took the Gospel to them. It may not be pleasant or even safe to live in the city, but there are lost souls there. There is work to be done there. Here in Los Angeles, the harvest truly is great but the laborers are exceedingly few. There is much work but few workmen. Will someone come over to Macedonia (Los Angeles) and help us to win one of the world's greatest cities for Christ? We are praying the Lord of the harvest to send forth laborers into the vineyard (Los Angeles).

Los Angeles, Calif.

Life on 23rd Street

BY ANNA MABEL KILMER

A schoolteacher who gave her summer in a city mission observes what it means to serve in the city.

"Hey, Melvin, can I paint my book ends now?"

This is one of many questions asked when in response to a cheerful, "Come in," the door opens and a smiling face appears in the entrance. Crafts such as painting plaster mottoes and book ends, simple woodworking, and lacing billfolds are a partial answer to the need for supervised activities for 23rd Street's energetic youngsters in Saginaw, Michigan.

The question might be, "May I use the pump?" and after pretending ignorance as to what pump the boy wants, and what he would do with a pump, Melvin good-naturedly gives his permission and the bicycle tire is put back into use. Or again, "May I use the vise?" questions a young fellow and, after a trip downstairs, another repaired bicycle rolls down the street with its happy owner.

This is life at the East Side Fellowship Center which serves not only as a home, but also as a church and recreational center for the community on and surrounding 23rd Street in Saginaw, Michigan. Melvin and Lois Leidig have purposed both to preach the Gospel and also to live it every day of the week. For this reason they are willing to sacrifice much of the privacy of normal family life and personal pleasure in order to associate with the people whom they serve in a neighborly Christian manner.

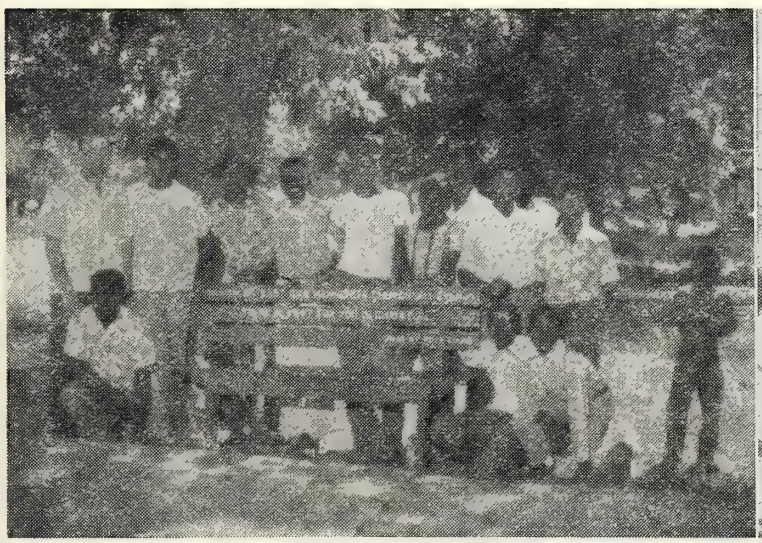
Various aspects of this day by day service will be illustrated in the following examples. Each time there is first a courteous knock on the door. The sooner the knock is answered the more courteous it remains, so for courtesy's sake and for the sake of one's nerves, it is well to answer immediately. The visitor may be a tiny tot four or five years old who loves to visit "Lois' house" or an adolescent or occasionally an adult. And here are typical questions asked by these neighborhood friends.

"Hey, Melvin, is Paul going to take us swimming this afternoon?" On days when the answer is "Yes," eager youth begin arriving an hour before the appointed time. No one wants the disappointment of being told, "They left just five minutes ago." Paul Horst, a student at Hesston College, Hesston, Kans., spent the past summer in Saginaw as unofficial, but full-time, recreation director. Sometimes it may be a ball game instead of swimming, or an amateur program. During the winter the children enjoy shuffleboard and other games in the basement. Imagine the shining eyes of a group of little girls as they watch Melvin hang a rope swing there especially for their benefit.

"Hey, Melvin, you got any peanuts?" Or possibly this time it is candy or potato chips or soda or popcorn. The little candy counter at the kitchen entrance seems to be one of the most popular attractions on 23rd Street. This serves a double purpose. The profits from these sales are used to buy materials for the craft work. But, more important, it brings the neighborhood families into frequent and repeated contact with living Christianity. Knowing they are trusted to pick up their own candy and pay accordingly with the money jar within reach in a known place also builds confidence and respect between these children and their pastor friend.

"Hey, Melvin, is it time for Bible school to start?" could be heard not only every morning for two weeks, but every evening as well, for space was too limited to accommodate all the children who wanted to come. This problem was solved by having two sessions each day. In the morning approximately seventy children from nursery age through second grade crowded into the basement for an opening period of singing, then divided into seven classes for a forenoon with the Bible and related activities. Since there was no play space available, classes continued without interruption throughout the forenoon. That is, there was no "planned" interruption, although many unplanned ones broke the monotony, for some of the children, at least.

Teachers in the Bible school were Melvin and Lois Leidig, Dorothy Holden, and Gertie Washington from Saginaw; Paul Horst from Ephrata, Pa.; Lavonne Gisel from Wauseon, Ohio; Faye Martin from Elkhart, Ind., and Anna Mabel Kilmer from Pinckney, Mich. At the end of the first morning session we all agreed that we had actually had "fun" teaching these little folks, and throughout the two weeks this period continued to be a time of real enjoyment. In the evening, five classes were conducted for another seventy children from third grade through high school. With larger classes and older pupils came more disciplinary problems and greater tensions, but these classes were a challenge to us. Knowing that most of the pupils were old enough to know sin and were not saved made us feel the seriousness of the responsibility the Lord had laid upon us. By the end of the evening



Credit WKNX-TV News Photo

The boys' club at East Side Mennonite Church, Saginaw, Mich., prepared a bench and placed it at the city bus stop near their church. The local TV station featured the bench on one of their programs recently, and praised the courtesy of the East Side boys. A second bench is being installed as a public service just outside the East Side community.



Anna Mabel Kilmer's Bible school girls look at a peep box the class made.

session we appreciated the chance to unfold our bed, draw the curtains, and relax in the comfort of our converted classroom-bedroom.

A large number of the Bible school attendants also attend church and Sunday school at the same place. Often it is necessary to have the younger children remain in the basement for junior church while the older children and adults participate in the regular service upstairs. Since the basement is also used for so many other activities during the week this is not ideal, but for the present it seems to be the best solution to the problem. When the time comes that a separate church building can be erected, everyone will be happy to worship in less crowded conditions. The constant battle to maintain reverence may be partly the result of the informal surroundings, also. However, we believe it will be possible through repeated teaching and example to establish the idea that one is reverent during worship whenever and wherever it may be.

"Hey, Melvin, tell Lois the baby is coming home from the hospital today." A picture of life with the Leidigs would not be complete without the many unscheduled and unpublished opportunities. It may be only an expression of shared happiness in another's good fortune, or as in this case, entertaining an older "baby" while the mother goes to bring home the tiny one after a week's stay in the hospital with pneumonia. Again you may see Lois sweeping up sand tracked in by many little feet, or sitting down to talk over a problem with a teen-ager, or helping a mother understand the mysteries of a paper pattern and transforming mere cloth into garment for herself or her family, or planning a picnic with another couple, or merely sitting on the front steps and chatting with her next door neighbor. This is in addition, of course, to those other time-consuming tasks such as preparing flannelgraph lessons for junior meetings, teaching Sunday-school classes, visiting those who are ill or in need of spiritual help, and the usual routine of meal planning and preparation and washing and ironing. But people are more important than clean floors or beautiful furniture or leisure time or material gain. The Christian's greatest joy is to know that he is in his Master's will. With that assurance comes courage to continue when the way grows hard.

To stand in the evening darkness discussing experiences both secular and spiritual with a consecrated young father and mother, to rejoice with them in the blessing of God upon their home, to recall the almost forgotten visit in the past which the Lord used to turn them from a life of sin to a life of holiness, this is a fitting climax to a day of service in the name of Christ. And this is life on 23rd Street.

Pinckney, Mich.

A New Facet of Mennonite Service



The farmhouse with its b'g rooms finds it a comfortable task to house 20 boys.

The September 12 dedication of the Ailsa Craig Boys Farm at Ailsa Craig, Ont., added a new facet to the Mennonite program of service to needy and underprivileged. It is the first Mennonite institution for juvenile delinquents.

In a society where 72 per cent of those caught stealing are below 21, and where one court in a large city estimated that 65 per cent of its defendants come from broken homes, Christian homes for young delinquents gain relevance.



The present staff members at Ailsa Craig, left to right: Abe Schmitt, acting director; Isabel Gingerich, cook; Elaine Brubaker, matron, and Jack Wall, housefather.

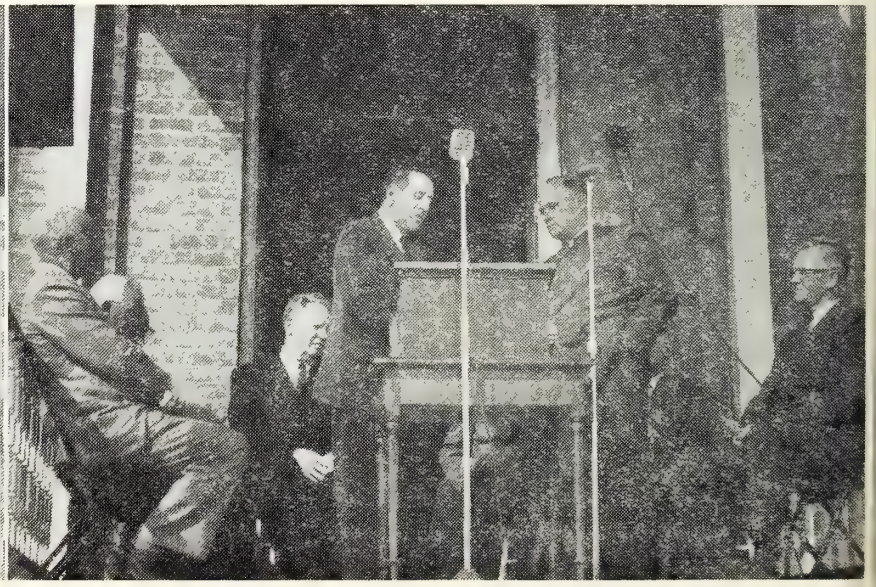
Mennonites first became aware of the possibilities for a Christian work among delinquents from the enthusiasm of young people who voluntarily served in various homes for delinquents. The concern has grown along with society's growing awareness of the magnitude of juvenile delinquency. And the conscience of the church has grown tender toward these youngsters from broken homes who have known little of love and nothing at all of the love of God as they move on to permanently blighted lives.

When the Ailsa Craig, Ont., Mennonite congregation offered a fertile 138-acre farm to the MCC, this concern became the motivation for a Mennonite home for delinquent boys. The Conference of Historic Peace Churches in Ontario assured MCC of the Ontario constituency support and appointed an advisory council for the boys' farm. Just about a year later, contributions of labor, money, and materials have made possible this September 12 dedication.

Ailsa Craig Farm will be a home for 20 boys from the ages of 10 to 15. It will be a home where every one from the housemother to the farmer will be a personal counselor to each of the boys. The director, the school-



Harvey Toews, assistant director of MCC Waterloo office, and the first six boys at Ailsa Craig discuss the preparation for dedication services.



Ed G. Snyder, director of Waterloo MCC office, accepts the keys to Ailsa Craig from Wilfred Schlegel, minister of the local congregation which gave the farm for MCC use.

teacher, the leader of recreation, the cook—all the personnel of the farm will work toward helping the boys to find a new security in this home where Christ is the daily Guide. The highest goal of the staff is to help each boy find the ultimate security in accepting the love of God through Jesus Christ.

via MCC Information Service, Akron, Pa.

Mennonite I-W's on Atomic-Treated Diet

Volunteers are needed to replace four I-W's recently released from nutritional research at the Fitzsimons Hospital, Denver, Colo. Five Mennonite conscientious objectors remain in the experiment. Their diet contains food "shot" by atomic rays.

Objectives of this experiment which began May 9 are to evaluate the energy, wholesomeness, and taste of food preserved by rays emitted from mixed products of nuclear fission. This process which kills decay-causing bacteria and permits food to be kept for several months without refrigeration could have revolutionary effects in the preservation of food.

Thus these I-W men find themselves in a project directed toward the constructive utilization of atomic energy. In this experiment they are able to make a positive expression of their conscientious objection to war by contributing to the welfare of humanity. Before I-W's entered this experiment, Mennonite church representatives studied the project. They concluded it was an opportunity for I-W men to make a significant and consistent Christian contribution in the study of human nutrition.

The five Mennonite I-W's currently participating in the experiment include Virgil Erb, Geneva, Nebr.; Wilfred Meyer, Orrville, Ohio; Harley Rediger, Miller, S. Dak.; Abe Siemens, Buhler, Kans.; and George Smith, Meno, Okla.

After each meal, these men fill out questionnaires evaluating each food item for general acceptability, and, in particular, their estimates of the taste quality of the foods served. The volunteers have been divided into two groups. One eats irradiated foods while the other eats an identical menu of non-irradiated foods. There are three meals a day plus a bedtime snack.

At unstated times, the groups alternate each few days. At no time does any volunteer know whether his meals have been irradiated. Rules forbid volunteers to discuss the palatability of the food among themselves so as not to prejudice each other's opinion.

Officials have emphasized there is no danger in eating the food. The thirteen food items were tested by the Fitzsimons Medical Nutrition Laboratory and twelve universities throughout the country with the U.S. surgeon general. Experiments were conducted with animals.

MCC Information Service, Akron, Pa.

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A leader pulls, and doesn't attempt to push.
—J. R. Mumaw.

The Mennonite Hour

The Mennonite Hour and Missionaries

Listeners to **The Mennonite Hour** who are in mission work frequently write and tell how the broadcast re-enforces their witness and encourages them in their work. **A brother from Bridgewater Corners, Vermont,** says:

"We have appreciated The Mennonite Hour during our stay here and believe it to be a very helpful part of the Mission program. I sincerely hope the program can be kept on the local station."

From Ethiopia a missionary writes:

"We appreciate the splendid programs that come over The Mennonite Hour and a good number of people listen, including Ethiopians . . . We are praying for the Word as it goes over the air."

A missionary in Western Canada says:

"The Mennonite Hour is a living expression of the Gospel in the Peace River Country. To our workers it is a refreshing stream especially for them."

From Manitoba:

"A Christian schoolteacher and I are missionaries among the Cree Indians in Northern Manitoba. We listen to your program over Quito, Ecuador, every week and certainly enjoy them. We are spiritually refreshed by the good singing and inspirational messages."

Strong Demand for Pamphlet, "What About Lying?"

During recent weeks the officers of **The Mennonite Hour** have received many requests for the pamphlet, "What About Lying?" Along with the requests were frequent remarks that the topic was timely. A number of persons gave names of individuals to whom they felt the pamphlet ought to be sent. However, most persons seemed to ask for the printed messages in order to apply the practical messages to their own lives.

Nebraska Listeners

The broadcast formerly heard at 1:00 p.m. on KJSK Columbus, Nebr. is now heard at 1:30 p.m. Sundays. KJSK is found at 900 on the dial. Please notify your friends of this change.

On the Calendar . . .

Oct. 23, B. Charles Hostetter and Mennonite Hour Singing Groups at the Springdale Mennonite Church, Waynesboro, Va.

via MBMC, Elkhart, Ind.

♣

A CRUSHING REPLY

A Christian chief in the New Hebrides Islands, who before his conversion had been a cannibal, was reading his Bible, when a French trader came up to him and exclaimed, "What is that you are reading?" "The Bible." "Oh, that's played out. I don't believe it ever did anyone any good." "Don't you? Then let me tell you, sir, if it were not for the Bible, you would be in my oven!"—**Sel.**

MISSIONS

EDITORIAL

Wisdom for Witnessing

Where did Stephen get the wisdom his enemies could not withstand? Was he granted a special wisdom not available to other Christians? I think not. God grants wisdom according to need to those who will use it in His service. Peter recognizes that Paul was granted wisdom for his task. II Pet. 3:15.

The Bible explicitly states that wisdom is available to anyone who will ask for it. Jas. 1:5. But there is a condition—faith. God does not give of His attributes to those who do not respect them or who will neglect or misuse them. When a man asks God for wisdom, he must mean business.

Thus this job of witnessing to others becomes a partnership between God and you. You provide the body, the voice, the necessary demonstration of Christianity to reach the senses of the other person to whom you witness. Without God, you do not have the wisdom or strength to withstand the power of the devil who opposes you in the witnessing task, or to answer the questions and objections of the unsaved. Without you, God does not have the human vessel He needs to reach other humans.

When Solomon came to the kingdom, he was impressed by the need for wisdom to carry his heavy responsibility. God was pleased when he asked for wisdom and gave him full measure so that he is numbered among the wisest of men. God is also pleased when we recognize our need of wisdom to serve Him today.

After we have recognized our need, the next step is to seek that wisdom in prayer. Any real co-operation with God will involve earnest and persistent prayer. Many a wayward son has been won back to his Lord through the faithful praying and witnessing of his godly mother. A Christian worker who learns to pray for those to whom he witnesses will soon begin to realize the working of God in his contacts. Breaking the ice in the initial contact will become easier. Answers to hard questions will come to his mind through the co-operation of the Holy Spirit.

Wisdom for witnessing is limited more by our failure to co-operate with God by persistent prayer and a life of faith than by our limited capacity. We fail to recognize the seriousness of the witnessing responsibility included in our baptismal vow. The early disciples had no problem at this point. They were ready to die rather than to stop witnessing. May we be willing to accept our full witnessing responsibilities and seek without reservation the wisdom necessary for effective witnessing.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

The Vineland, N.J., I-W Unit organized in August. The officers elected were chairman, Gem Holdeman, Hershey, Pa.; secretary, Clarence Moyer, Telford, Pa.; and treasurer, Robert Lehman, Chambersburg, Pa.

Roy Horst, Ephrata, Pa., and Allen Kauffman, Lancaster, Pa, former I-W men who had been working in the operating room at the Staten Island Hospital, N.Y., are continuing their work there as they start premedical work at nearby Wagner College. Their experience in the operating room led them to choose the medical field for lifework.

The annual reunion of CPS, VS, and I-W men was held at the Metamora Mennonite Church, Metamora, Ill., Sept. 25.

Carl Beck, missionary on furlough from Japan, spoke at the I-W services and First Mennonite Church, Indianapolis, Ind., Oct. 4.

Walter Smeltzer, Elkhart, Ind., and Peter Nussbaumer, a French Mennonite, who are serving in the Algerian unit, are planning to attend the MCC Pax European conference at Bad Boll, Germany, Oct. 6-9.

Voluntary Service

Eunice Zook, Goshen, Ind.; Clara Jutzi, R.N., Kitchener, Ont., and Jean Shantz, R.N., Breslau, Ont., new VS-ers at La Plata, Puerto Rico, began a six-weeks language course on Oct. 4.

There is to be a Summer Service Sharing Conference at the home of Raymond Charles, Lancaster, Pa., on Oct. 13. Boyd Nelson and Ray Horst, Elkhart, Ind., are the MRSC representatives. The conference is for the men in charge of district conference VS programs.

The need for VS personnel remains urgent. Not only professional help but also unskilled workers can perform a vital service in the program of the church. Two orientation schools will follow the October school: one is in November and one in January. Applications and inquiries should be sent to the Personnel Director, MBMC, 1711 Prairie St., Elkhart, Ind. Filling out a personnel form does not obligate one to enter service.

Ralph Landis, Rittman, Ohio, was recently elected leader of the Hesston College unit.

Wed., Oct. 12, the Committee on Advice and Control for the MCC VS program will meet at Akron, Pa., headquarters. Boyd Nelson and Ray Horst, Elkhart, Ind., are the MRSC representatives.

Correction: The Aug. 16 **MRSC Weekly Notes** in reporting the construction of the Rabanal, Puerto Rico, clinic building failed to mention that the sections prepared in Aibonito were prepared by the Ulrich Foundation under the direction of their building foreman, Pat Ulrich. The Ulrich Foundation workers also set up the building. La Plata project workers gave volunteer service in finishing the painting.

Released Oct. 7, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Winter Comes to Korea

This is fall in Korea, too, with its promise of winter. The Korean winter is very windy and cold. This one will be harder than the one before because the American army units have been leaving Korea this summer. This means that all the relief which many of the army units gave to the refugees and widows and orphans will be missing. The burden will be heavier on the private relief agencies, of which Mennonite Central Committee is one, as they try to help these victims of war. Following are two reports made by Robert Lee and Clara Eshleman, MCC workers in Korea, of some food and clothing distributions last winter.

Rice Fund Distribution

"From the Children's Dime Fund Korea received $5,000 for the purchase of rice plus $1,250 from the food fund for purchase of rice for the Kyong San Orphanage. Since the money was contributed by children, this rice was designated for distribution to children. In our mass distribution programs we endeavored to base the distribution lists on the number of children in each family since all Korean families have a host of children.

"In Taegu we arranged through the city social welfare office to distribute to 2,250 of the neediest families with children. (This city has a population of over 300,000.) Each person received about 16 lbs. of rice, one can of beef, and one can of shortening.

"At the last moment the Provincial government welfare office urged us to help the distress area of Yung Yang Gun, an area which has had continual crop failures, and recent shortages in relief supplies from government and Korean Civil Assistance sources has caused added hardship. We arranged for distribution to 2,400 people, distributing only five pounds of rice per person, one can of beef, and one can of shortening.

"The price of rice this year was extremely high, in fact at peak periods three times as high as the previous year. The major reason seemed to be the absence of foreign grains in the country which had kept the price of rice down in past years."

Christmas Bundle Distribution

"I spent several days at the beginning of the month (February) down at the warehouse to help with distributions. We gave a surplus food package to each family and then Christmas bundles to the children. (The bundles had arrived late.) Of course, there isn't a bundle for every child and so the community leaders marked who should receive a bundle and how many to a family. However, it makes you feel so sorry for the child who does not receive a bundle and all his brothers and sisters do. It must be quite disappointing for them to wait in the crowd all afternoon when it is so cold, and then when their name is called they find someone is refused a bundle.

"The warehouse is a very cold place any time, but it makes you wonder how the people can stand so much cold and wind. While we were helping with distributions I wore a sweater and jacket under my coat and wasn't too warm. Some of the children didn't have caps and gloves and would jump around to keep warm."

Last year we shipped 7,242 Christmas bundles to Korea; this fall we sent 7,896.

Relief Canning in Midwest

The MCC canner will begin this fall season in Kansas about Oct. 12. The latter part of October it will move to Manson, Iowa, for the first of November. During the month of November the communities at Mt. Lake, Minn., Freeman, S. Dak., and Beaver Crossing, Henderson, and Beatrice, Nebr., will can for relief.

Operating the canner this year will be Wilmer Wedel of Burns, Kans., and Peter Harder, Aldergrove, B.C. Wedel has been with the VS building unit at Cheyenne, Okla., this summer, and Harder worked on the construction of the men's dormitory at the Akron MCC headquarters.

If there are midwestern communities still interested in canning meat—beef, pork, lard, or poultry—for relief, write now to the Relief Office, MCC, Akron, Pa.

Released Oct. 7, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Children in every part of the world are back to school to continue their studies. But many children are in need of pencils, tablets, notebooks (spiral), crayons, coloring books, paste, paints, brushes, modeling clay, construction paper, drawing paper, scissors, erasers, pen holders, paper-doll books, scotch tape, white and colored chalk, rubber bands, colored pencils, rulers, pencil sharpeners, small slates, and pencil boxes.

Your circle or Sunday-school class can collect these school supplies for boys and girls. Send them to your nearest MCC center, at Akron, Pa.; Newton, Kans.; Reedley, Calif.; or Waterloo, Ont.

Ontario District WMSA fall meeting for all local officers will be held at the Wideman Church, Markham, Ont., on Tuesday, Nov. 1. Every local WMSA officer is urged to attend this meeting for inspiration and information.

A regular church offering each month is given to the sewing circles for the support of their work by the Conservative Mennonite Congregation at White Pigeon, Mich.

All of the Iowa Women's Missionary and Service Auxiliaries were represented at the Iowa-Nebraska district meeting at the East Union Church, Kalona, Iowa, on Sept. 16. A number of Nebraska sisters were also present.

Mrs. Ralph Buckwalter, missionary from Japan, was the guest speaker for this well-attended meeting. During the day, work projects for the coming months were assigned to the local circles. Work is being done for 21 missions and institutions.

A regular project of the women of the Townline Conservative Mennonite Church, Shipshewana, Ind., is mending and sewing for the Lagrange, Indiana, County Hospital. A committee is responsible for the arrangements to take the women to the hospital each month.

The cutting room formerly located at Bluffton, Ohio, has a new location at Topeka, Ind. September 27 was the first cutting day in the building. Mrs. Schultz, the former operator, was present to assist in the task. About 20 women were present during the day to help in laying out materials and assembling garments. This first day, more than 1200 yards of materials were cut into baby kimonos and dresses, girls' slips, dresses, and nighties, ladies' dresses and nightgowns, and boys' shirts. The cutting room will be open each Thursday, that those nearby may purchase cut garments, or orders may be sent to The Cutting Room, Victor Steury, Topeka, Indiana.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Indiana.

From Our Churches

CANTON, KANSAS

(Spring Valley Congregation)

Greetings in our dear Redeemer's name:

On April 24 Bro. and Sister H. A. Diener, Hutchinson, Kans., worshiped with us. In the forenoon Bro. Diener conducted our counsel meeting and in the evening we had our communion service. Bro. Diener brought the message at each meeting.

Bro. Evan Oswald, Hesston, Kans., gave the morning meditation on "Phases of Christian Living" on May 15.

We appreciate having visiting ministers worship with us. During the summer months the following brethren visited our congregation: July 16, Andrew Bontrager, Haven, Kans.; Aug. 14, H. A. Diener, Hutchinson, Kans.; Aug. 20, Daniel Kauffman, Leonard, Mo., Eldo Miller, Denver, Colo., and Leroy Gingerich, Versailles, Mo.; Aug. 28, Clayton Beyler, Hesston, Kans., Henry E. Lutz, Mt. Joy, Pa.; Sept. 22, George Beare and Merle Bender, Hesston, Kans.; Sept. 25, Alton Miller, Roseland, Nebr.

Bro. Calvin Redekop, Hesston, Kans., spoke to us on the subject, "Finding a Life Companion," at our YPM on Sept. 18.

On Sept. 20 our eldest member, Bro. L. F. Sommerfeld, passed on to his eternal reward.

Alice Selzer.

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear HERALD Readers:

Greetings in His name. God has again blessed our community and we need to praise and thank Him. Our youth group secured a plot of ground from one of our members and had a truck patch of Bermuda onions, sweet corn, beans, and beets. The beans and beets were rather a crop failure, but the onions and corn were quite good. The money received will be used for some needy cause of church work. A number of this group enjoyed the MYF Conference held at Belleville, Pa., this summer.

The week of March 27 to April 3 was designated as Home Visitation Week at which time a religious survey was taken of our Johnstown district. The aim was to contact all homes, especially those with no church affiliation. This survey was conducted on a community basis by all denominations. It revealed to us a new challenge of responsibility to the unsaved of our community. May we not fail in doing our best to win them for Christ.

A program of music was enjoyed on the evening of April 10, rendered by the Johnstown Mennonite School Chorus.

From May 2 to 15 Bro. Paul Roth, Masontown, Pa., conducted evangelistic meetings. We were richly blessed and instructed.

On May 7 many of our sewing circle members enjoyed the fellowship and inspiring talks given at our annual Sewing Circle Conference held at the Stahl Church. Sister Ruth Stoltzfus, director of the Heart-to-Heart program, was our guest speaker. Her services were also enjoyed and appreciated on Sunday, May 8, at a special mother-daughter meeting held at the same place. This meeting was sponsored by mothers of the pupils of the Johnstown Mennonite School in connection with the sewing circle meeting.

Summer Bible school at Thomas was held June 6-17 with a staff of 13 teachers teaching 124 pupils the Word of God. Of the 124 pupils, 78 had perfect attendance. Ages ranged from 3 to 86, the oldest being our elder bishop, Bro. James Saylor, who attended every day. Nine different denominations were represented and over half of these were from non-Mennonite homes. Three eighth-grade and nine first-year high-school seals were granted. Bro. Dorsey Thomas, a school secretary, assisted us. Our missionary offering of $20.67 was presented to Bro. and Sister Richard Kissell. Sister Kissell had helped in the summer Bible school for many years.

Bro. Kenneth Thomas showed slides from Puerto Rico at the Heckman Grove on July 23. He had visited Puerto Rico when his daughter and son-in-law were serving there under the Ulrich Foundation.

On Aug. 21 baptismal services were held at Headrick Mission, near Johnstown, when a young girl was received into church fellowship. She is the first member of the Headrick Sunday School to receive baptism. Remember her in your prayers.

From Sept. 4 to 11 revivals were held at Headrick with Eugene Herr as evangelist. As a result another soul came out for the Lord and others are counting the cost. May we remember this work in our daily prayers.

Visitors in our community during the summer and fall months were the Clayton Sutter family, Eureka, Ill.; Bro. and Sister Hiram Wingard, Wadsworth, Ohio; Rudy Stauffer, Wooster, Ohio; and Bro. and Sister O. N. Johns, Louisville, Ohio.

Since our last writing four of our I-W boys, Sanford and Gerald Thomas, Marlin Sala, and Franklin Blough, have returned after serving two years at mental hospitals in Philadelphia and Harrisburg, Pa.

During the summer months various Sunday-school classes of the sisters took turns to take the Sunday-school lesson to a number of shut-ins. The whole class would go and discuss the lesson in the home of the shut-in during the Sunday-school period and then return to church for the preaching services. All who participated in this mission project enjoyed it and received many blessings. This project was sponsored by the sewing circles in co-operation with the Sunday school.

At the beginning of the school year four of our youth left for college, three to go to Goshen College and one to Hagerstown, Md. We pray God's blessing upon them as they prepare themselves for service.

The results of the reorganization of the Thomas and Headrick missions were as follows: Headrick—Supt., Millard Spory; Asst., Paul Wingard; Thomas—Supt., Ernest Lehman; Asst., David Yoder. May God bless these brethren as they serve in this capacity.

Early in the summer workers were needed at the Headrick Mission and First Mennonite Church of Johnstown, Pa. Three of our sisters were released from duties at Thomas to serve as follows: Headrick Mission—Mary Jane Fronzoli, and First Mennonite—Dorothy Shaffer and Doris Fronzoli.

Bro. and Sister Richard Kissell answered the call to the mission field in the Amazon Valley, Brazil. A farewell service was held for them on Aug. 14 at Thomas. They spent the winter, early spring, and summer in language school at Hartford, Conn. Then after much preparation and several delays, on Sept. 7 they sailed from New York harbor on their way to Brazil to present Christ to the people there. Mildred Eichelberger, Broken Bow, Nebr., and Evelyn Kinsinger, Grantsville, Md., sailed with the Kissells to the same field. We wish them all the rich blessings of God. A number from Grantsville and Johnstown motored to New York and were at the docks when they set sail.

We ask an interest in your prayers, and as these prayers are answered, we will be careful to give God the honor and glory.

Fannie E. Thomas.

LANCASTER, PENNSYLVANIA

(South Christian Street Mission)

Dear Redeemed Ones in the Lord:

Greetings in His name.

We think of the words of Paul who said, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Even though we may meet trails, temptations, and persecutions, we also have in Matt. 5:11 the reward of those who are willing to have evil spoken against them falsely for Christ's sake.

The harvest truly is great but the laborers are few. We are thankful that the same Jesus who saved in times past is still the same today and can work wonders in the hearts and lives of men as they yield to Him.

Sunday-school attendance for the past three months has been 114 as an average. In visiting the Sunday-school homes and former Bible school homes we are touched by the hunger for God's Word—one little boy continually saying, "When are you coming to my house? Read me a story." Then there are those hardened in sin, up in years, and experienced with the conflicts, trials, and cares of this life but not with the grace of God. Our prayer is that we might make them so hungry for the Word of God that they will want His Word for their soul's satisfaction. We desire an interest in your prayers.

Many children have again studiously trudged off to school. As they have gone into the school of life, and we have them only a part of a Lord's day to instruct them in the Word of God, we trust they will receive some truths that will find lodging in their hearts and help them along the way.

During the long winter evenings we trust the doors will continue to be open for the cottage meetings presented by the Mellinger and Stumptown congregations several times a week, and also for our regular prayer meetings being held in the homes biweekly.

We also desire an interest in your prayers for an instruction class held every Sunday morning when new babes in Christ are instructed in the Word of God. Several men of the community who are up in years are included in this group.

We are ever grateful to God for His blessings and desire to remain faithful in His service as we labor on till Jesus comes.

Anna Margie Lehman.

MONTGOMERY, INDIANA

(Berea Congregation)

Dear Readers.

Greetings in the Master's name. We have many reasons to give thanks for both material and spiritual blessings.

We have reorganized our Sunday school as follows: Adult Supt.—Amos Wittmer; Asst.—Paul Maust; Secy.—Iva Maust; Treas.—Roy Stoll; Chor.—Zetta Graber; Asst.—Etta Slaubaugh; Paper Distributors—Harold Weldy and Norman Maust. Primary Supt.—David Gingerich; Asst.—James Knepp.

We were blessed when Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, were with us. Sister Kniss gave a talk to the children, and the evening was enjoyed by all.

On the evening of Sept. 28 Bro. Cletus Slaubaugh was ordained to the ministry for the work at Morgantown, Ky. Bro. and Sister Junior Swartzentruber have also felt the call to go help in this needy field. Let us as Christian people pray much for the work and the workers on the field that many souls might find Jesus precious. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

"The Lord hath done great things for us; whereof we are glad." Maggie M. Knepp.

NAMPA, IDAHO

(Nampa Congregation)

Dear Readers:

A nonconformity Conference was held here for the three Idaho churches on Sept. 17, 18, with Roy Roth of Hesston College and John Hochstetler of Creston, Mont., as guest speakers.

Other speakers were Paul Miller of Hammett and Jerry Gingerich of Filer.

Bro. and Sister E. S. Garber left Sept. 22 for Sacramento and Winton, Calif.

On Monday evening, Sept. 26, Bro. and Sister Fred Brenneman and Barbara, recently returned from American Samoa, were with us and Bro. Brenneman showed slides of the work there.

Bro. and Sister Ralph Palmer, Denbigh, Va., worshiped with us on Oct. 2.

Bro. and Sister Warren Howard Zuercher, who have been in I-W service at Portland, Maine, for two years, returned on Sept. 28 to Nampa where they plan to make their home.

Mrs. Sam D. Miller.

TREASURER REPORTS

(Continued from page 997)

Let us continue to pray and give that new workers may feel the call to enter into the fields where the harvest is ripe, ready for the reapers.

The third challenge which is before us as a church is to help our brethren in the new churches which have been established in many of our mission fields. In India and Argentina the national churches have come into being. Our brethren in these churches need a great deal of assistance both financially and through missionary leadership. Our church has labored many years to bring these churches into being and it is now our responsibility to continue to help these churches to become stronger, self-supporting, and self-propagating congregations and conferences. At this year's meeting of General Conference the Puerto Rico Mennonite Conference was accepted as a part of our Mennonite General Conference. This is one illustration of the growing church in foreign countries which will continue to need our support and prayers.

During **Missions Week** we trust that the challenge of these three areas will be recognized and clearly seen as a responsibility of our church. It is to all three of these areas that contributions during **Missions Week** will go that the total outreach of the church may be strengthened.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Mission News

CONTINUED

Two of the recent European trainees arriving in this country under the MCC trainee program are serving in General Mission Board institutions: Atje van der Meulen from Grouw, Netherlands, at the Mennonite Home for the Aged, Eureka, Ill.; and Anneliese Wieler, graduate nurse from Vilshofen/Passau, Jahnallee, Germany, at the Mennonite Hospital and Sanitarium, La Junta, Colo.

Sister Audrey Gregory, Petoskey, Mich., recently began service as laundry girl at Froh Bros. Homestead, Sturgis, Mich.

Reports from Greensburg, Kans., indicate that the census in the Kiowa County Memorial Hospital has shown a good increase during the first six months of the current year.

Address change: Bro. and Sister Daniel W. Miller, missionaries on furlough from Argentina, may now be addressed at Binningerstrasse 83, Allschwil/Basel, Switzerland, where Bro. Miller is studying in the university.

Field Notes

CONTINUED

Conference on Adult Evangelism with Dale Nofziger, Bedford, Ohio, as speaker, at Meadville, Pa., Nov. 5, 6.

The Indiana-Michigan Mennonite Mission Board will hold its fall meeting, which is to become its annual meeting, at the Forks Church near Middlebury, Oct. 27, 28. The theme for this meeting is "The Holy Spirit in the Church." Bro. Richard Martin, Elida, Ohio, will bring the closing sermon.

Annual Christian Day School Institute at Eastern Mennonite College, Nov. 4, 5. Theme: Goals in Christian Education. Those attending should write for rooms.

Annual Christian Literature Meeting, sponsored by the Library Committee of the Lancaster Conference, at Strasburg, Pa., Nov. 5, 6. Speakers: Paul Erb and John E. Lapp.

The Jantz Singers, Three Hills, Alta., at First Mennonite Church, Kitchener, Ont., Oct. 23.

Living Hope Conference, Mennonite Mission Church, Columbia, Pa., Oct. 22, 23, with Noah L. Hershey, Parkesburg, Pa., and Don A. Augsburger, Philadelphia, Pa., as instructors.

John H. Hess, Toronto, Canada, at Wooster, Ohio, Oct. 21-23.

Parke M. Heller, Lititz, Pa., at Tamaqua, Pa., Oct. 30.

Sixteenth annual Bible Instruction meeting at Carpenter's, Bareville, Pa., Oct. 22, 23, with Sanford G. Shetler, P. Melville Nafziger, and Willis E. Kling as speakers.

Wanted: One or two sisters or a married couple to help fill a needy place in the enlarging teaching program at Crestview, Fla. Please contact superintendent Benjamin F. Martin, Crestview, Fla.

Tape recordings for sacred programs are being made available to Hesston constituents through the Hesston College Young People's Christian Association. Two types of tapes will be offered: (1) Tapes containing sacred music and occasional thoughts and meditations designed especially for MYF programs, and (2) Tapes to be used for supplementing radio programs having a speaker but needing music. Orders for these tapes are welcomed. Please enclose suggestions for type of music or program desired. These tapes must be returned. The organizations wishing to keep the tapes should furnish their own reels. For orders or additional information, address:

Service Committee
Young People's Christian Association
Hesston College, Hesston, Kansas

Harry Saulnier, superintendent of the Pacific Garden Mission, at St. Jacobs, Ont., Oct. 23.

All-day Bible meeting, Hanover, Pa., on Broadway, with Aaron Shank, Myerstown, Pa., and Andrew Hartzler, Newport News, Va., as speakers, Oct. 30.

Church Music Conference at Riverdale, A.M. Church, Millbank, Ont., and Tavistock A.M. Church, Tavistock, Ont., with Dwight Weldy, Paul Erb, Doris Moyer, and Nancy Burkholder listed as speakers. From afternoon of Oct. 29 to evening of Oct. 30.

Bro. Ford Berg is conducting a class in public speaking, called "Speaking for the Master," each Monday night, beginning Oct. 24, at the Zion Church, near Beckersville, Pa. Apply to Bro. Berg, R. 1, Birdsboro, Pa., for admission.

Visiting Speakers

Sept. 18. **Sam Schrock,** Molalla, Oreg., and **Luke Weaver,** Albany, Oreg., at Mission Church, Portland, Oreg. **Ira D. Landis,** Bareville, Pa., at Mellinger's, Lancaster, Pa.

Sept. 25. **Noah N. Sauder,** New Holland, Pa., at Tamaqua, Pa. **Ernesto Suarez** and **Raul Garcia,** Argentina, at North Goshen, Ind. **F. S. Brenneman,** Hesston, Kans., at Fairview, Albany, Oreg.

Oct. 2. **Alva Swartzendruber,** Hydro, Okla., at Iowa City, Iowa. **Warren M. Wenger,** New Hope, Pa., at Herstein's Chapel, Nieffers, Pa. **Timothy Dzao,** China, at Yellow Creek, Goshen, Ind.

Oct. 9. **Harold Zehr,** Roanoke, Ill., at Sterling, Ill. **A. C. Good,** Sterling, Ill., at Freeport, Ill. **Paul M. Lederach,** Scottdale, Pa., at Norristown, Pa. **J. J. Hostetler,** Peoria, Ill., at Souderton, Pa. **J. L. Horst,** Scottdale, Pa., at Rowe, Shippensburg, Pa. **Verle Hoffman,** Elkhart, Ind., and John Lederach, Dunlap, Ind., at Clinton Frame, Goshen, Ind. **John W. Miller,** Goshen, Ind., at Mennonite Fellowship Meeting, Ann Arbor, Mich.

Oct. 16. **Roy Hession** and wife, East Africa, at Monterey, Bird in Hand, Pa.

Evangelistic Meetings

Kenneth G. Good, Morton, Ill., at Loman, Minn., Oct. 11-18. **Roy S. Koch,** St. Jacobs, Ont., at Sterling, Ill., date not given. **A. C. Good,** Sterling, Ill., at Bethel, Chicago, Sept. 11-18. **Richard Yordy,** Freeport, Ill., at Wayland, Iowa, beginning Oct. 9. **Paul Martin,** Hawkesville, Ont., at Breslau, Ont., Oct. 9-16. **Russell Krabill,** Goshen, Ind., at Preston, Ont., Oct. 9-16. **E. J. Leinbach,** Moorepark, Mich., at Clarksville, Mich., Oct. 13-23. **Lowell Nissley,** Kansas City, Kans., at Cherry Box, Mo., Nov. 1-10. **Christian W. Frank,** Salunga, Pa., at Diller, Newville, Pa., Oct. 23-30. **Raymond L. Kramer,** Meadville, Pa., at Morton, Ill., beginning Oct. 23. **Paul Angstadt,** Reading, Pa., at Krall, Buffalo Springs, Pa., beginning Oct. 23. **Peter Wiebe,** Goshen, Ind., at Bethel, West Liberty, Ohio, beginning Oct. 16. **Olen Nofziger,** Wauseon, Ohio, at Lost Creek, Hicksville, Ohio, Nov. 27 to Dec. 4. **Rufus Jutzi,** Elmira, Ont., at Clarence Center, N.Y., Nov. 6-13. **Clinton M. Ferster,** former missionary to Tanganyika, at Goshen, Laytonsville, Md., Oct. 30 to Nov. 9. **Stanford Mumaw,** Dalton, Ohio, at Holly Grove, Westover, Md., Oct. 23-30. **Harold Fly,** Bethlehem, Pa., at Snow Hill, Md., Oct. 2-9.

Bro. Carl Wesselhoeft and wife, appointed by the Eastern Board for service in Africa, had appointments in Ontario churches Oct. 5-9.

Farewell services were held for Anna Miller, under appointment to Ethiopia, at Byerland, Willow Street, Pa., on Oct. 9, with Bro. Chester Wenger, on furlough from Ethiopia, preaching the sermon.

THE HARVEST IS RIPE

(Continued from page 986)

that it is late fall. Russia has been cold for decades. In China the ground is hard frozen. There are frosts and chill blasts in India, Colombia, and many parts. A September 22 editorial in the *Elkhart Truth* detects cold, anti-foreign winds in Japan that may blow out the foreign religion together with the foreigner.

V

The harvest is past,
the summer is ended,
and we are not saved.
—Jer. 8:20.

He that gathereth in summer
is a wise son:
but he that sleepeth in harvest
is a son that causeth shame.
—Prov. 10:5.

This past summer in northern Wisconsin we passed a field of wheat many weeks after the harvest season. The stems were gray, brittle, and broken. The heads were hanging shattered and empty. Some farmer had failed to put in his sickle "immediately," and now there was no longer a crop. The shame of it!

What a shame if we should allow the closing days of this era's harvest season to pass while we sit idly by. Who knows if there will be another for our civilization?

VI

And he that reapeth receiveth wages,
and gathereth fruit unto life eternal:
that both he that soweth and he that
reapeth
may rejoice together.
—John 4:36.

He that goeth forth and weepeth,
bearing precious seed,
shall doubtless come again with rejoicing,
bringing his sheaves with him.
—Ps. 126:6.

For the Japanese truck farmer the entire season is one continual round of sowing and reaping. Even as he harvests in one corner of his little patch, tiny seeds are sending their little spears up through the ground in another part. If we are wise stewards, we will be doing the same in God's fields. To neglect the sowing, even in the heat of the harvest, is to invite future sterility. But the harvest is pre-eminently the crowning day of the whole process.

Some weeks ago I stood by the side of an old farmer. Work was not as easy for him and his team of horses as it had been in years gone by. And now, as the threshing machine was throbbing on his barn-floor and spewing its half-bushels down the long, metal spout into his bin, I could understand why he should dip his hand again and again into its rich flow, and caressingly let it trickle through his fingers into the filling bin.

Have you read a letter recently from one of your rural or city missionaries, a pastor, a mother, a foreign missionary, a friend, who has just led some soul to the Lord Jesus? Do you wonder at the ecstatic thrill they are trying to pour into inadequate words? Have you known a more precious moment than the time you looked deep into the joy-shouting eyes of a soul that has just entered a completely new relationship with his Maker, through the Lord Jesus Christ, with you acting as his spiritual midwife?

Goshen, Ind.

UNCHANGING CONDITIONS

(Continued from page 991)

is going into a new business. Let us apply this to salvation. If the Word tells us that we may have eternal life through Jesus Christ our Lord, let's grab it by faith, and then spread it abroad. Most people, I am sorry to say, when asked if they are Christians answer by saying, "I am a . . . ." And the blank space represents some denomination. There are too many people depending upon such profession which later will prove to be a delusion. It takes the new birth, my friend. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). And that is just what He meant. Jesus and the apostles sought for Christians. God help the pastors of our land today to seek to make Christians, and the church membership will care for itself. Paul, Matthew, John, Luke, Mark, and many others agree that "by grace" we are saved "through faith." It is not by signing on the dotted line or having the church secretary to write our names on the church book. Friend, our names must be written in the Lamb's book of life.

I pray that this message may be a warning to you who see yourself outside of Jesus Christ because of your excuses or delusions. Know this, "In such an hour as ye think not the Son of man cometh."

Take a warning from this man Felix. He was attracted to the Christlife, and God spoke to him. All he did was tremble. He had a great opportunity, but he put it off. If you are attracted to the Christ-way, God is speaking to you. If the words of judgment cause you to tremble, thank God, and do something about it. Repent and believe on the Lord Jesus Christ, thus sending your sins before. You'll delight in righteousness and temperance. Don't send the Spirit away as Felix sent Paul, for tomorrow, yea, even today, thy soul may be required of thee. "Behold, now is the accepted time." How long will you halt? "Boast not thyself of to morrow." Seek Jesus today.

Allisonia, Va.

♣

Better put a strong fence around the top of the cliff, than an ambulance down in the valley.—Joseph Malines.

GENERAL CONFERENCE

(Continued from page 994)

churches are being asked to give annually 90¢ per member and 18¢ per Sunday-school pupil. For a little over a dollar a year per member a vast amount of work is being done which enables our denomination to give the witness in the world which together we feel we have been called to give. We believe the church as a whole will rally to give the required support as they are called to do so by their district organizations or by the General Conference treasurer, Brother J. Robert Kreider.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Roy and Katie (Bontrager), Pigeon, Mich., fifth child, second son, Galen Jay, Sept. 28, 1955.

Batterman, Jacob R. and Lydia May (Burkholder), Bridgewater, Va., third son, Daryl Burkholder, Aug. 27, 1955.

Bechtel, James and Suetta (Martin), Gassville, Ark., first child, Betty Sue, Sept. 26, 1955.

Brunk, Perry and Fern (Maust), Hyattsville, Md., second child, first son, Randall Jay, Sept. 9, 1955.

Eby, Andrew H. and Grace (Eshleman), Hagerstown, Md., sixth child, third son, Darrel Leon, Sept. 16, 1955.

Gingerich, Clayton and Eileen (Conrad), Williamsburg, Iowa, second child, first daughter, Sharon Lynette, Sept. 28, 1955.

Halteman, Linford L. and Anna (Detweiler), Telford, Pa., first child, Gladys Ruth, Sept. 21, 1955.

Hege, Enos and Betty (Hertzler), Mechanicsburg, Pa., third child, second son, Daniel Lee, Oct. 4, 1955.

Herr, Melvin and Ruth (Horst), New Holland, Pa., third child, second daughter, Diane H., Sept. 18, 1955.

Hess, Mervin G. and Reba L. (Nissley), Lititz, Pa., first child, Marcella, Aug. 29, 1955.

Holsinger, Justus G. and Salome (Fast), Hesston, Kans., fourth child, second daughter, Rebecca Anne, Oct. 2, 1955.

Kauffman, Boyd and Twila (Handrich), Fairview, Mich., second child, first daughter, Robin Jean, Sept. 21, 1955.

Kauffman, Willard and Elizabeth (Swartzentruber), Harrington, Del., second child, first daughter, Judy Mae, Sept. 18, 1955.

Koerner, Orie and Emma (Fisher), Kempton, Ill., third daughter, Rose Yvonne, Oct. 2, 1955.

Lambright, Perry I. and Jewel (Stutzman), Topeka, Ind., third daughter, Elaine Ann, Sept. 24, 1955.

Landes, Clayton M. and Alverda (Freed), Doylestown, Pa., second child, first son, Ronald Lynn, Sept. 5, 1955.

Martin, Daniel L. and Grace (Garber), Manheim, Pa., fourth child, second son, Dwight David, Sept. 21, 1955.

Martin, Earl, Jr., and Mary Louise (Shank), Fredricksburg, Pa., third child, second son, Don Lowell, Oct. 1, 1955.

Martin, Isaac S. and Elva Mae (Sauder), Manheim, Pa., fourth child, first son, Glen Eugene, Sept. 25, 1955.

Meadows, Charles and Gladys (Yutzy), Yoder, Kans., first child, Lyndon Dean, Sept. 2, 1955.

Miller, Maynard and Ruth (Sommers), Hartville, Ohio, second child, Stanley Lynn, Sept. 24, 1955.

Miller, Dan F. and Beatrice (Wengerd), Fredericksburg, Ohio, a daughter, Sandra Fae, July 18, 1955.

Nussbaum, George and Viola, Pueblo, Colo., fourth child, third daughter, Karen Kathleen, Oct. 1, 1955.

Rose, Dempsey and Ruth (Replogle), Schellsburg, Pa., third child, second son, John Willard, Sept. 16, 1955.

Roth, Glenn D. and Naomi (Beckler), Albany, Oreg., first child, Carol Ann, Sept. 24, 1955.

Steria, Dannie M. and Nelda (Moser), Carthage, N.Y., third child, second son, Bruce John, Sept. 15, 1955.

Swartzendruber, Emery and Josephine (Lehman), Rocky Ford, Colo., second child, first daughter, Carol Ann, Sept. 8, 1955.

Troyer, Kenneth and Phyllis (Stutzman), Denver, Colo., first child, Dennie Ray, Aug 3, 1955.

Wickey, John and Elsie (Hostetler), Farmington, Mich., first child, Karen Sue, July 23, 1955.

Yoder, Donald W. and Ruth (Sutter), Kalona, Iowa, third child, first son, Gary Lynn, Sept. 21, 1955.

Yoder, Henry C. and Frieda (Yoder), Meyersdale, Pa., second son, Grant Wayne, Sept. 21, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Diem—Ebersole.—Ivan Diem and Elnora Ebersole, both of Myerstown, Pa., Royers cong., by Amos S. Horst at the Royers meetinghouse, Oct. 1, 1955.

Eby—Witmer.—John Melvin Eby, Manheim, Pa., Erisman cong., and Helen Jean Witmer, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, Oct. 1, 1955.

Groff—Beiler.—Clarence Groff, Jr., Kinzers, Pa., cong., and Florence Beiler, Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga Church, Oct. 1, 1955.

Hook—Birkey.—Joe Hook, East Gary, Ind., and Doris Birkey, Kouts, Ind., both of the Hopewell cong., by Samuel S. Miller at the home of the bride, Sept. 15, 1955.

Shenk—Wyse.—Charles Shenk, Harrisonburg, Va., and Joann Wyse, Mt. Crawford, Va., by Lester A. Wyse at the home of the bride's brother, Sept. 24, 1955.

Stutzman—Roth.—Verle E. Stutzman, Brownsville, Oreg., and Shirley Ann Roth, Albany, Oreg., both of the Fairview cong., by N. M. Birkey, at the Fairview Church, Aug. 19, 1955.

Wadel—Boll.—Joseph S. Wadell, Shippensburg, Pa., Rowe cong., and Orpha Ruth Boll, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, Sept. 24, 1955.

Welty—Mullet.—Carlyle Welty and Frieda Mullet, both of Nappanee, Ind., North Main St. cong., by Homer F. North at the North Main St. Church, Sept. 25, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Jacob H., eldest son of the late Peter and Elizabeth (Dellenbach) Bachman, was born Nov. 6, 1890; passed away Sept. 22, 1955, at the farm home near Lowpoint where he was born; aged 64 y. 10 m. 16 d. In his youth he united with the Metamora, Ill., Mennonite Church. On December 18, 1913, he was united in marriage to Louisa Bachman. This union was blessed with three sons (Melvin L., Merle K., and Virgil C.). He leaves to mourn his departure, his wife, 2 sons (Melvin and Merle) 5 grandchildren, 2 brothers (Arthur of Metamora, and Rudolph of Washington, Ill.), 3 sisters, (Ella Nafziger of Minier, Ill.; Lena Fenton of Oklahoma City, Okla.; and Pearl Jackson of Chillicothe, Ill.), and a host of other relatives and friends. One son, one brother, and his parents preceded him in death. Funeral services were held at the Metamora Church, Sept. 25, with Roy Bucher in charge. Interment was made in the Hickory Point Cemetery.

Baker, Ida Pearl, youngest daughter of Levi and Barbara (Hershberger) Hostetler, was born near Middlebury, Ind., April 30, 1880. In 1884 she with her parents moved to Missouri. In 1899 they moved to Hubbard, Oreg., where she was united in marriage to Eli F. Baker on April 8, 1906. In the fall of 1912 they moved to Harrisburg, Oreg., where she resided until the time of her death. She peacefully passed away Aug. 5, 1955; aged 75 y. 3 m. 6 d. She leaves to mourn her departure her husband, 3 sons and 3 daughters (Earl and Ira of Harrisburg; Harley of Prophetstown, Ill.; Vinnie—Mrs. Elmer Hostetler, Yoncalla, Oreg.; Nora—Mrs. David Hostetler, and Ruth—Mrs. Merle Kropf, both of Rio Linda, Calif.), 44 grandchildren, 18 great-grandchildren, and one sister (Mrs. Sam Schrock of Shelbyville, Ill.). She was preceded in death by one daughter (Elida—Mrs. Harvey Headings) 6 grandchildren, and one great-grandchild. She accepted Christ as her Saviour in her youth and remained faithful to the end. For a number of years she spent most of her time in bed but for the past two years her health was much improved. Since November 1953, she was a regular attendant at church service. Services were held at the Harrisburg A.M. Church. Henry Wolfer and Wilbur Kropf officiating.

Erb, Fannie, was born to John and Fannie Ropp at Poole, Ont., on July 13, 1888; departed this life on Aug. 22, 1955, at the Salem, Oreg., Memorial Hospital; aged 67 y. 1 m. 9 d. At the age of 15 she accepted Christ as her Saviour and was baptized into the Mennonite Church on Nov. 10, 1903. On Aug. 25 she was married to Jake D. Erb at Albany, Oreg., where she resided until the time of her death. She was preceded in death by her husband on June 14, 1952, and a boy, Victor, whom they had raised, and a sister, Mattie Yutzi. She became a charter member of the Grace Mennonite Church of Albany in June, 1931, and remained a faithful member to the end. Surviving are a daughter (Mrs. Gary Workentine, Albany), a sister (Mrs. Joe Stauffer, Albany), 3 brothers (John Ropp, of Arizona, and Joel and Dan of Albany), 22 nieces and nephews, 3 grandchildren, and a large number of other relatives and friends. Funeral services were held on Aug. 25 at the Grace Mennonite Church, conducted by Herbert King. Burial was made at the Riverside Cemetery at Albany.

Foreman, Cyrus S., was born April 3, 1864, in West Hempfield Twp., Lancaster Co., Pa.; passed away May 6, 1955, at the home of his son in Mt. Joy, Pa.; aged 91 y. 1 m. 3 d. He was married to Lizzie Sumpman June 16, 1887. He was a member of the Mt. Joy Mennonite Church. He is survived by his wife, who has been an invalid for 11 years, a son (Mahlon with whom he resided) and a granddaughter. A daughter preceded him in death. Funeral services were held at the Nissley Funeral Home May 8, with Henry F. Garber and Henry W. Frank officiating. Burial was made in the Eberly cemetery.

Good, William Heistand, son of the late Barbara and William Good was born near Spring City, Pa., Oct. 7, 1881; departed this life Aug. 12, 1955, at his home near Spring City; aged 73 y. 10 m. 5 d. He was united in marriage to Emma Groff Sept. 4, 1906. To this union were born 2 sons, 7 daughters (Fannie—Mrs. Wilson Weber, Harleysville; Edna—Mrs. Ellis Mack, Souderton; William, Embreeville; Bertha—Mrs. Crist Sharp, Lewisburg; Emma—Mrs. Jonas Mininger, Souderton; Ruth—Mrs. Clyde Eby, Royersford; Norman, Souderton; Mary and Naomi at home). Surviving are his wife, 9 children, 23 grandchildren, 2 great-grandchildren, 3 brothers and 2 sisters (Daniel, East Petersburg; Allen, Fleetwood; Henry, Spring City; Emma—Mrs. George Hunsburger, Spring City, and Mrs. Katie Sheeler, Parkerford). Two sisters and one grandson preceded him in death. He was affected with a heart condition and passed away suddenly after an attack. In his youth he accepted Christ as his Saviour and was a member of the Vincent Mennonite Church to which he remained faithful to the end. A number of years he served in the Sunday school as teacher and assistant superintendent. Funeral services held at the Vincent Mennonite Church on Aug. 16 were in charge of Jacob Kolb, assisted by Elmer Kolb and Noah Sauder. Interment was made in the adjoining cemetery.

Hart, Stanley Allen, infant son of Lloyd and Verna Hart, went to be with Jesus Sept. 24, 1955; aged 1 y. 4 m. 15 d. He leaves to mourn his departure his parents, one sister (Ann), 3 brothers (Danny, James, and Clifford), his grandparents (John and Lydia Stauffer, Tofield, Alta.), and Charles and Beatrice Hart, Bluffton, Alta.), and many other relatives. Funeral services held at the Salem Mennonite Church near Tofield, Alta., were in charge of Paul Voegtlin and John Stauffer. Interment was made in the nearby cemetery.

Heistand, Emma, daughter of Noah and Nora (Myer) Landis, was born June 13, 1916; passed away on Sept. 15, 1955, at the Lancaster General Hospital, Lancaster, Pa., after an illness of over 3 years; aged 39 y. 3 m. 2 d. On Nov. 20, 1937, she was married to Claude Heistand. To this union were born 4 children (Landis and Daniel, Lois Virginia and Doris). Surviving are her husband, the 4 children, her father and mother of the Oreville Mennonite Home, 3 sisters (Mildred—Mrs. Arthur Haigh, Lancaster, Pa.; Lydia—Mrs. Robert Hainish, Christiana, Pa.; Anna Elizabeth—Mrs. M. Raymond Cambell, Kirkwood, Pa.), one brother (Elias M., Rothsville, Pa.). She was a faithful member of the Risser's Mennonite Church since her marriage. Before that she was a member of the Stumptown Church since early youth. As long as she was able, she was always ready to lend a helping hand in the church or community. Funeral services were conducted by Walter Oberholtzer and Noah Risser at the Church. Interment was made in the Risser Cemetery.

Hoover, Glen W., son of Lester and Lena (Weaver) Hoover, was born May 24, 1951, at Palo Alto, Pottsville, Pa.; went to be with the Lord on Sept. 25, 1955; aged 4 y. 4 m. 1 d. On the day of his death, apparently feeling well and happy, he attended Sunday school with the rest of the family. Immediately after Sunday school he became seriously ill. In the afternoon he was taken to the Pottsville Hospital where his illness was diagnosed as a possible ruptured blood vessel in the brain, and an emergency operation was ordered. He was taken by ambulance, accompanied by his parents, and peacefully fell asleep in Jesus en route to the hospital. Surviving are his parents, 2 sisters (Ruth and Esther, at home), his grandparents (Mr. and Mrs. Harry O. Hoover, Bareville, Pa., and Mr. and Mrs. Chester H. Weaver, Blue Ball, Pa.), maternal great-grandmother (Mrs. David Burkholder), and paternal great-grandfather (Abram Hoover). Services were held at the Palo Alto Mennonite Chapel, where his father is pastor, on the morning of Sept. 28, with Amos Sweigart and John Martin officiating, and in the afternoon at the Groffdale Mennonite Church, with Mahlon Witmer and Eli Sauder officiating. Burial was made in the adjoining cemetery.

Jones, Carl David, son of Edward and Cleo (Nusbaum) Jones was born July 18, 1939, in White Cloud, Mich.; passed away Aug. 4, 1955; aged 16 y. 17 d. He lost his life by drowning when he rescued a younger boy who had ventured too far out into deep water in their play at the Hardy Dam Pond on the Muskegon River. He was received into the fellowship of the church by baptism, May 28, 1950, and always evidenced an active interest in the work of the church. He is survived by his parents, two brothers (Ivan and Roger), and three sisters; (Carol, Ila, and Ruth, all at home), his grandparents, and many relatives and friends. Funeral services were held in the White Cloud Mennonite Church with Ivan Weaver in charge, with interment in the Big Prairie Everett Cemetery.

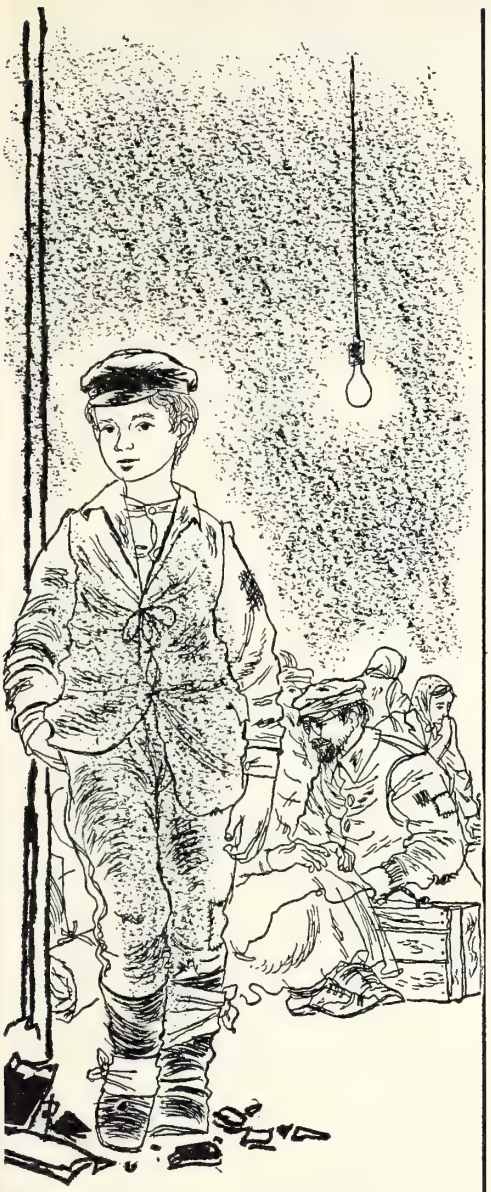
Mast, Isaac Stoltzfus, son of the late Benuel and Sarah (Stoltzfus) Mast, was born near Morgantown, Pa., on July 13, 1874, died Aug. 24, 1955, at his Chester Co. home near Embreeville, Pa., aged 81 y. 1 m. 11 d. He was a pioneer Mennonite minister to North Dakota shortly after the turn of the century. He was married to Fannie R. Yoder on Jan. 13, 1901. To this union 5 children were born (Timothy E., Embreeville; Charity—Mrs. Harry Jones, Vergas, Minn.; Mrs. Ruth Roth, Elverson, Pa.; Isaac, Jr., Mohnton, Pa.; and Eunice L., at home). Surviving are his wife, children, 23 grandchildren, and 11 great-grandchildren. He was the first to break the family circle.

In 1902 a group from the vicinity of the Belleville, Pa., churches emigrated to North Dakota. Isaac S. Mast was chosen to be their pastor, and was ordained for that purpose, and moved with the group to near Minot, N. Dak., in March, 1903. Soon after his arrival there, a few members who had located near Kenmare, N. Dak., spoke to Bro. Mast about their spiritual needs as they had no minister. It was arranged that Bro. Mast would preach for them once a month until they were organized into a congregation and had their own minister.

In June, 1908, he was ordained bishop by Bishop Daniel Kauffman, as they were now members of the Missouri-Iowa Conference. The territory over which he was bishop is now the North Central Conference.

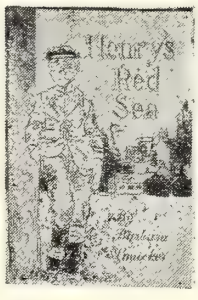
Through his efforts congregations were organized at Minot, Kenmare, Wolford, and Casselton in North Dakota: Coalridge, Bloomfield, and Clyde Park in Montana; Ulen and Detroit Lakes in Minnesota, and some places in Wisconsin. A few of these places were discontinued when members moved away because of economic conditions. In his early ministry he preached and served communion to a few members located in such places as Portal, Elkhorn Valley, Brinsmade, Davenport, Zion, and Valley City in North Dakota; near Aberdeen, S. Dak.; Calkins, Mont.; Exeland, Sheldon, and Glen Flora, Wis., and Winnipeg, Canada.

In 1942 he left the North Central District and was appointed superintendent of the Johns-



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Barbara Claassen Smucker



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town, Pa., city mission, and later to serve the rural group at Greenwood, Del. Leaving Johnstown in 1943, he moved to Embreeville, Pa., and served the congregation at Greenwood from there. During his life he had evangelistic meetings from coast to coast, often spending 2 and 3 months at a time before returning home.

Because of ill health and at the doctor's request, he retired to his Embreeville home in 1950 and there passed to his reward. The past three years he was unable to attend church because of a heart condition, but he always had a great concern for the church and a lost and dying world. He expressed himself many times and prayed much for the same.

He endured many hardships in his early ministry. His experiences were both sad and joyful.

Funeral services were held on Aug. 28 from the Diebert Funeral Home, Elverson, Pa., by Christian Kurtz, and at the Conestoga Mennonite Church by Abner Stoltzfus and Aaron Stoltzfus. He was laid to rest in Pine Grove Cemetery, near Elverson, Pa.

Nagle, Paul, son of Alta and Alvin Nagle, was born at Rothsville, Pa., Feb. 2, 1945; died at St. Joseph's Hospital, Lancaster, Pa., on Sept. 27, 1955; aged 10 y. 7 m. 25 d. He had not attended school since the fall term began. Surviving are his parents, a sister (Mary—Mrs. Warren Good), his grandparents (Mr. and Mrs. Noah G. Bowman and Alvin H. Nagle). Funeral services were held at the Bowmansville Mennonite Church on Sept. 29, with Benj. Weaver and John S. Hess in charge. Interment was made in the Rothsville United Zion Cemetery.

Overholt, Erwin M., Doylestown, Pa., son of the late Tobias and Kathryn (Myers) Overholt, was born in Bedminster, Twp., Bucks Co., Pa., on Aug. 23, 1873; died suddenly on July 21, 1955, at the Doylestown Emergency Hospital after being in ill health for over two years; aged 81 y. 10 m. 28 d. He was a member of the Doylestown Mennonite Church. His wife, Susanne M. (Myers) Overholt died in April, 1947. He is survived by 5 children (Elsie—Mrs. Howard J. High; Naomi—Mrs. Raymond Shupe; Martha—Mrs. Abram M. Moyer; Grace—Mrs. Taylor Schaible, and Horace M., all of Doylestown), 2 sisters (Mrs. Mary Ann Cope, Perkasie, and Mrs. Lucinda Gruver, Bedminster), a brother (Joseph, Doylestown), 20 grandchildren, and 6 great-grandchildren. Two sons and 2 daughters also preceded him in death. Funeral services were held on July 26 at the Doylestown Mennonite Church, with interment in the adjoining cemetery.

Reil, Benjamin, son of John and Barbara Reil, was born on July 21, 1881, near Seward, Nebr.; passed away suddenly of a heart condition on Sept. 30, 1955, at his home in Milford, Nebr.; aged 74 y. 2 m. 9 d. He attended church services on the Sunday preceding his death. In early life he accepted Christ as his Saviour, united with the Manson, Iowa, Mennonite Church, and at the time of his death was a member of the Milford, Nebr., Mennonite Church. On May 23, 1907, he was united in marriage to Katherine Boshart. This union was blessed with 7 children (Herman, Milford; Lavern, Waterloo, Oreg.; Wesley, Crete, Nebr.; Sylvia—Mrs. Elmer Riley, Sutton, Nebr.; Ruth—Mrs. Lavern Kremer, Milford, Nebr.; Delmar, Colorado Springs, Colo.; Lois—Mrs. Ted Vennum, Norwalk, Calif.). Surviving are his wife, 7 children, 29 grandchildren, one sister (Mrs. Katie Stauffer, Milford, Nebr.), 3 brothers (Philip, Milford, Nebr.; Dan, Grand Island, Nebr.; and William, Albany, Oreg.). Funeral services were held at the Milford Mennonite Church on Oct. 3 in charge of L. O. Schlegel. Harry Diener preached the funeral sermon. Interment was made in the Milford Mennonite Cemetery.

Sauder, Julian, daughter of Samuel and Hannah Ringler, was born Sept. 3, 1881; died Aug. 30, 1955, at her home in Petoskey, Mich. She was married to Abraham D. Sauder March 5, 1905. Two children preceded her in death. She is survived by her husband and five children; (Hannah, Jacob, Catherine, and Esther, all of Petoskey, and Elizabeth of Bronson, Mich.). Funeral services were held at the Stone Funeral Home Sept. 2, 1955, with Ivan Weaver in charge. Burial was made in the Greenwood Cemetery.

Siegrist, Twila Jean, infant daughter of J. Henry and Nora (Pfautz) Siegrist, Manheim, Pa., was born Aug. 31, 1955; passed away Sept. 3, 1955, at Lancaster General Hospital. Besides her parents, she is survived by 4 brothers and 3 sisters (Wilbur, Ray Henry, Harold, Raymond, Naomi, Lois, and Mary Ann), her grandparents (Mr. and Mrs. Henry Siegrist, East Petersburg, Pa.), and great-grandfather (Samuel Siegrist, Witmer, Pa.). Short services were held at the home by Homer Bomberger and graveside services by Joseph Ball at Erbs Cemetery.

Spicher, Lester N., son of William G. and Lorena (Hummel) Spicher, was born March 16, 1903, at Rockton, Pa.; passed away Sept. 12, 1955; aged 52 y. 5 m. 27 d. He was stricken with a heart attack while at work in Du Bois, Pa., and died about one hour later. He is survived by his wife, Leona (Kirk) Spicher, the following sons and daughters (Donald, Carol—Mrs. Edwin Brubacker, Rockton; Robert, Marilyn—Mrs. Gary Sayres, Du Bois; Mildred—Mrs. Donald Gelnett, Troutville; Raymond, Sykesville; Miriam, Mary Lou, Kenneth, and Allen at home), 13 grandchildren, and the following brothers and sisters: (Chester, Alta—Mrs. Amos Passmore, Rockton; Murray, and Mrs. Goldie Reese, Pittsburgh; Velma—Mrs. Ray Hollopeter, Medina, Ohio; Jennie—Mrs. Calvin Hollopeter, Big Run, Pa.). He was a member of the Rockton Mennonite Church where he served as deacon. He chose as his text for the opening Scripture of morning worship the day before his death Matt. 6:19-34. Funeral services were conducted Sept. 15 at the Short Funeral Home, Du Bois, Pa., by Paul L. King and Harold E. Thomas. Interment was made in the Rockton Cemetery.

Summerfield, Jacob Harness, was born near Harman, W. Va., Sept. 25, 1875; died near Dry Fork, W. Va., Aug. 1, 1955. He spent his entire life in the Dry Fork valley of West Virginia where he engaged in farming and working in timber. At the age of 22 he married Laura Kisamore, who preceded him in death nine years ago. To this union 9 children were born, 3 of whom preceded him in death. He is survived by the following children, Russell, Oscar, and Clyde of Cumberland, Md.; Vernice of Webster Springs, W. Va., Delton of Denbigh, Va., and Mrs. Effie Arbogast of Dry Fork, W. Va., with whom he made his home). He also leaves 22 grandchildren, and 10 great-grandchildren. Seven years ago he became a member of the Mennonite Church, uniting with the Riverside congregation of near Harman, W. Va.

Funeral services at Riverside Church were held by Oliver M. Keener and M. J. Brunk, with burial in Cooper Cemetery, Harman, W. Va.

Weber, Ephraim K., Guelph, Ont., was born April 15, 1868; passed to be with the Lord, Sept. 28, 1955, after a lengthy illness; aged 87 y. 5 m. 13 d. He lived in Saskatchewan for some 20 years. He was a faithful member of First Mennonite Church and an active Sunday school worker.

He is survived by two sons and two daughters. The funeral services held at Kitchener were in charge of C. F. Derstine. Burial was made in First Mennonite Church cemetery.

Items and Comments

Ground has been broken in London for Britain's first Mormon Temple. The 375-voice Mormon Tabernacle Choir of Salt Lake City, which is on a European tour, sang at the ground-breaking ceremony. This building will be either the 13th or 14th Mormon Temple in the world — depending upon whether or not it is completed and dedicated before another, now under construction, at Hamilton, New Zealand.

* * *

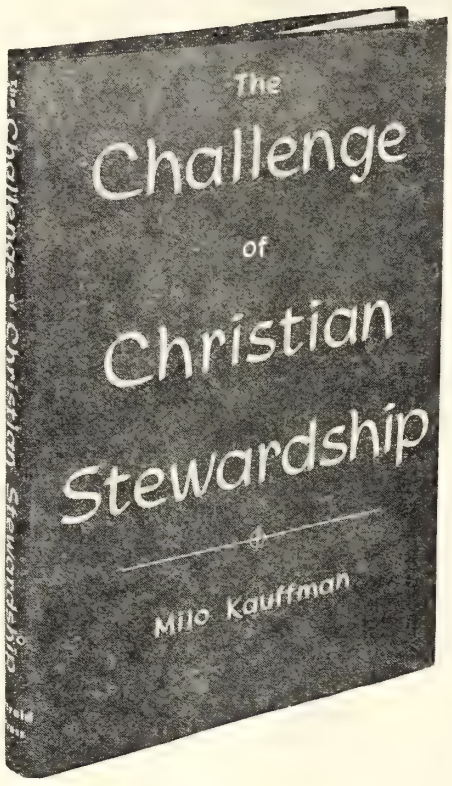
Six thousand seven hundred tourists visited Israel in July, 1955, about 50 per cent more than in July, 1954. The number of tourists in the first seven months of this year was 30,000, as compared with 38,600 for all of 1954.

* * *

The value of church property in the United States has increased by more than $2,600,000,000 in the past five years, to a total of $7,846,000,000, according to an estimate by the American Association of Fund Raising Counsel, Inc.

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MENNONITE PUBLISHING HOUSE SCOTTDALE, PA.

Kentucky Methodists have been warned by their bishop that to "seek an office in the church or to be elected a delegate to the General Conference or any other special honor is selfish ambition not consistent with the Spirit of Christ. It is not right in the Methodist church to seek positions," the bishop said. That goes for the Mennonite church too.

* * *

A church in Nashville, Tennessee, is redecorating one of its Bible school rooms as a chapel for the deaf and speechless. It will seat about 100. Weekly worship services for 50 deaf and speechless persons have been held in a classroom at the church.

* * *

The Bradenton-Palmetto Ministerial Association in Florida has voted to admit Negro pastors to full membership.

* * *

Theodore F. Adams, new president of the Baptist World Alliance, says that his recently completed trip to the Soviet Union has "helped create a better feeling between our two countries." Dr. Adams said he was impressed with the enthusiasm and sincerity of the communicants—there are 500,000 Baptists in Russia—and the surprising number of young men and women in the churches. "Of course," says Dr. Adams, "they do not have religious freedom the way we know it, but they certainly have full freedom of worship."

* * *

Two century-old periodicals have merged into a single weekly magazine to serve Quakers around the world, as well as the recently united Philadelphia Yearly Meeting of Friends. The new publication, **Friends Journal,** replaces the 128-year-old **Friend** and 111-year-old **Friend's Intelligence.**

* * *

The first Baptist high school in Texas was dedicated in September at San Antonio. It is planned to accommodate 250 girls and boys.

* * *

A total of 454,218 pupils are enrolled in 2,529 Protestant elementary and secondary schools, employing 13,557 teachers, in the Netherlands, according to educational statistics for 1955 just issued. There are 19,072 students enrolled in Protestant institutions of higher learning and 18 Protestant educational periodicals are published in the country.

* * *

Two applications for membership in the World Council of Churches were approved by its Central Committee. They came from the National Baptist Convention of America in the United States, with a membership of about three million, the second largest Negro Baptist Church in the United States, and the Evangelical Lutheran Church of Silesia in Czechoslovakia, a body of about 50,000 members.

* * *

Visas will not be issued to clergymen wishing to proceed from Montevideo, Uruguay, to Argentina, according to the Argentine Counsel in Montevideo. The new regulation applies to all foreign clergymen as well as those of Argentine nationality.

* * *

Devere Allen, founder, director, and editor of the Worldover Press and a foremost interpreter of the world scene, died suddenly on August 27.

* * *

Following the lead of Israel, five Arab states have expressed the readiness of their government to abolish entry visas for tourists. These states—Egypt, Jordan, Syria, Iraq, and Lebanon—are rich in sites of historical interest. Their countries are eager to promote greater tourism.

* * *

Italians, according to the **New York Times,** are consuming a third more tobacco than they did prior to World War II. Most of it is in cigarettes. In 1937, 18,000 tons of tobacco went into cigarettes. This year an estimated 34,000 tons will go into cigarettes. The use of snuff, pipe tobacco, and cigars has decreased, but the total tobacco consumption for 1955 is expected to reach 41,000 tons. In 1937 it was slightly more than 27,500 tons.

* * *

Governor George M. Leader of Pennsylvania signed into law a bill empowering commissioners of first-class townships to appoint special police to direct traffic at or near churches. The governor's office said that "the rapid expansion of built-up areas in townships of the first class would seem to warrant the result sought by the act—the safety of pedestrians in the vicinity of churches." There are more than 60 first-class townships in Pennsylvania.

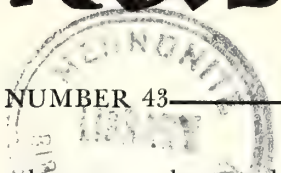
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Racial integration was launched in the Norfolk, Virginia, Catholic High School with the enrollment of 12 Negro pupils. The principal said there was no difficulty in the reaction to the enrollment.

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Gospel Herald

TUESDAY, OCTOBER 25, 1955. VOLUME XLVIII. NUMBER 43



Helping Our Brethren in New Churches

By Wilbur Nachtigall

Addressing the Galatians as "little children," Paul speaks of their causing him to "travail in birth . . . until Christ be formed in you" (Gal. 4:19). Williams' translation records bluntly: "O my dear children, I am suffering a mother's birth pangs for you again, until Christ is formed in you." Faithful missionaries understand what Paul meant. New churches are not established without travail and heartache! Yet the poignant thrust of such experiences is healed as newly planted churches grow and bear fruit. Among these fruits is joyful Christian fellowship. What missionary has not felt the quiet joy that comes as the brethren of a new church join around the Lord's table to commemorate the death of Him who has called each out of darkness into the light of God's truth! or, the joy of kneeling together to wash feet! These ordinances assume new and vital significance within the joyful fellowship of a new church.

But why should travail and its ensuing joy be limited to the missionary experience? Should not the home church share in both? Until it experiences a measure of these birth pangs, it knows pitifully little about the joy of parenthood; until it experiences this joy, it has tragically little interest in helping brethren in new churches; as long as it has little interest in helping, the new churches continue to be poor neglected orphans!

We want to help so that Christ can be formed in them! Many of us have an appreciation for the fact that we have Christian brethren in the far reaches of the globe. We desire to join hands in the bond of brotherhood that ignores national and racial barriers. But how can we help, whether it be our brother on the hot plains of India, or in the hills of Puerto Rico, or in the rice paddy of Japan, or right here in our own city? We need to ask how, lest our zeal be non-effective.

For a beginning, here are three ways. You may add others.

First we help by understanding. Spiritual growth in new churches is sometimes frustrated by tragic lack of understanding. Today, when science has shrunk our globe and when communication between continents is so simple, it no longer is just the missionary who needs to understand and appreciate customs and cultures. Today brethren from younger churches work among us, study with us, and carefully observe us as to the manner that Christ is formed in us. Hence, it becomes imperative that each of us gain new insights, better understanding, and a more cordial appreciation of cultures other than our own. A factor in the effectiveness of a missionary is his ability and willingness to become "all things to all people." And there is a sense in which a church, if it is to be truly evangelistic, must identify itself with those it seeks to reach. The least we can do is to understand.

Understanding, however, involves both heart and head, i.e., it demands of us an emotional acceptance as well as intellectual insights. One without the other can lead to ridiculous and even tragic consequences. Can it be that we love souls and long to see them saved just as long as we can keep the people who possess these souls at arm's length? On the other hand, can it be that we sincerely love people, but unwittingly we offend them with ridiculous questions and naive attitudes that common sense would avoid? Both have happened! In an attempt to understand brethren of younger churches, we need to remember that they do not appreciate being treated as tourist exhibits. A Japanese brother may be as sensitive to the question, "Do you have ice cream in Japan?" as a Puerto Rican is to being asked, "Do you all drive oxcarts in Puerto Rico, or are there some automobiles?"

A brother of a young church once confided: "I wish the church people here in the States would ask more about the spiritual life of our church than asking the kind of questions they do. Their questions make us wonder whether they think we are still uncivilized 'natives' who throw coconuts at each other in the jungle!" Our questions, of course, betray our interests, and they are an index to the nature of understanding we seek to

A Ballad of Brotherhood

"The kiss of charity I always give."
(That is, to those who live the way I live!)
It is graven on the God-heart
It is woven in my Word—
He who cannot say "My Brother"
Shall not say to me, "My Lord."

"Thou art the vine, Lord; I am the branch in fruit."
(But must I share this pew with prostitute?)
It is graven on the God-heart
It is woven in my Word—
He who cannot say "My Brother"
Shall not say to me, "My Lord."

"Christ, bless this home!" (These people must be taught
To use some soap and live the way they ought.)
It is graven on the God-heart
It is woven in my Word—
He who cannot say "My Brother"
Shall not say to me, "My Lord."

(How darkly glows this face beside my face)
"I love him, Lord!" (Just so he keeps his place—)
It is graven on the God-heart
It is woven in my Word—
He who cannot say "My Brother"
Shall not say to me, "My Lord."

—Miriam Sieber Lind.

acquire. Sometimes they betray a paternalistic piety, exuding a "holier-than-thou" attitude, that conceives of the missionary task as civilizing the pagan and thinks of Christian service as doing things for people rather than sharing with people in a partnership of Christian brotherhood. Granted that in order to understand customs we need to ask; otherwise we do not learn much. However, we must carefully avoid attitudes and inferences behind the questions that would give the impression that one culture is standing in judgment upon another.

In order to understand, we need constantly to scrutinize our basic attitudes. For example, we must ask ourselves whether we have fallen prey to the false notion that our western culture and Christianity are synonymous; whether we exude, perhaps quite unconsciously, that unchristian attitude of superiority which is rather common among Caucasians; whether we use materialistic possessions and achievement as the mark of the "successful man"; whether we have made pragmatism the yardstick by which we evaluate truth; and . . . there are others! Our basic attitude is a good place to begin when we want to help brethren in younger churches. When once we can face ourselves frankly and objectively, then what we learn will give us understanding that will prepare us to help.

Two more ways to help are praying and giving. The choice of the order is deliberate. We cannot pray intelligently nor effectively until we understand, and our giving will hardly issue forth from an upright motive until we understand, and our gifts cannot be very effective until we reinforce them with prayer.

Is it not true that the Christian's prayer concern is determined in part by the measure of his understanding? Sometimes his understanding is so vague that his prayers become ridiculous generalities. Knowledge produces prayer. When Christians know and understand, they feel; and, when they feel, they pray so as to enable God to answer with power. When we identify ourselves with our missionaries and our brethren in new churches in travail of soul, then our praying will result in spiritual victory. Until we enter the task in this measure, we cannot understand what Paul meant when he wrote: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). And just so long the missionaries and the brethren in the new churches will continue to bear the greater share of the prayer burden alone.

The lack of interest in the home churches in sacrificial, burden-bearing, intercessory prayer together with the tremendous spiritual burdens that our brethren in new churches are carrying indicate that this is happening today. We ought to pray understandingly at home, but our prayers should also give evidence of the fact that we have been apprehended by that tremendous spiritual struggle against evil in which the church finds itself today. The vicious nature of this conflict is in evidence at the front of the battle where our brethren in the new churches together with the missionaries are taking strongholds of sin for God. We can help by learning to pray effectually.

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—Mme. Swetchine.

We can help by giving. This is mentioned last, because no one should ever suppose that money can be a substitute for understanding and prayer. However, let no one be so naive as to think that new churches can be planted and flourish without money! Here we must understand that giving which will produce spiritual results is that which is rooted in self-denial. To give from our abundance is one thing, to give liberally out of self-denial is quite another. Jesus spoke clearly when He contrasted the giving of a poor widow with that of others. Mark 12:41-44. Understanding is vital here. Until we know with the head and feel with the heart, giving may issue from a self-righteous attitude that casts a few crumbs before the beggar so that a religious obligation be fulfilled. Giving should be performed in an attitude commended by Paul in the Macedonian churches who "first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).

There is another aspect of giving in relation to new churches that begs attention. In recent years we have been made aware of a new era in missions. We are no longer doing mission work; we are planting churches. The implications are so far-reaching that they cannot be discussed here. However, there are effective ways of giving, and there are ineffective ways. A dollar given to missions today may do more harm than good, if it is given the wrong way. In our own Mennonite Church today there are few who are better prepared to make our giving effective in planting new churches and strengthening our brethren in these new churches than our own General Mission Board. Hence, if one has decided to help by giving, then let him do it effectively through the channel that God has given us.

Congregations in the homeland are confronted with the tremendous challenge of missions in our day. We need to prepare ourselves well if we are to meet this challenge with loving hearts, intelligent minds, and willing arms. Out of the rank and file of our congregations come our missionaries. That fact makes right thinking on these matters so important. And let us never forget, the "new churches" can be nothing more than the projection of the church at home. If the brethren in new churches are to be helped so that Christ be formed in them, then Christ must first be formed in us at home.

La Junta, Colo.

Our Readers Say—

Although the practice of a more Biblical brotherliness within our own circles was not among the goals adopted by General Conference for our churches, might it nonetheless be made a major concern among us?

Your editorial in the October 4 issue poses well the issue. Are we willing to give some thought to the *quality* and not only the quantity of our faith and witness? Lack of charity, one suspects, is a kind of group sin among us and impairs our general spirituality. Ironical it is, for we are eloquent about discipleship and nonresistance: "By this shall all men know that ye are my disciples, if ye have love one to another." If we repent of this sin God will certainly forgive us and save us from its further erosive effects. Might our peace committees make internal reconciliation the emphasis for at least one year? We might also investigate how the practice of deciding spiritual and church issues by majority vote came to be adopted among us. Certainly we are not willing to accept the full implications of this procedure. "He was as large as the church" was said of James Chalmers, pioneer missionary to New Guinea. As one gains perspective on the total work of God's kingdom in the world and the crucial issues facing God's people, our own group differences appear terribly irrelevant. Henry Hart, an Anabaptist leader in England, had the custom of closing his pamphlets, "yours in the bonds of charity."—*Irvin B. Horst, Harrisonburg, Va.*

If we treated newborn babies the way we treat newborn Christians, the infant mortality rate would be appalling.—Billy Graham.

GOSPEL HERALD

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EDITORIAL

Board of Education Meeting

On the morning of October 12 a number of Mennonites were traveling toward southeastern Iowa. Some were in automobiles; a group of about thirty traveled on the Nebraska Zephyr from Chicago. All were on their way to the annual meeting of the Mennonite Board of Education.

The Mennonite Board of Education is one of the three church-wide boards which function administratively within the frame-work of the Mennonite Church. The other two are the Mennonite Publication Board and the Mennonite Board of Missions and Charities. All of these boards are incorporated to hold property, and they carry on extensive programs in the areas of interest indicated by their names. They are autonomous; that is, their decisions do not need to be authorized or approved by any superior body. All of them, however, report to Mennonite General Conference and operate in harmony with the doctrines and standards adopted by that Conference. Together with General Conference committees and the district conferences they have representatives on the General Council of General Conference.

The Board of Education has a two-fold function. It administers some of our schools: Goshen College, Hesston College, and the La Junta Mennonite School of Nursing. It also serves the entire educational program of the church through the various councils, and is thus a forum of discussion and co-operation wherever and in whatever ways this may be desired.

The first session of this year's meeting was held at Wayland. The following sessions were held at the Lower Deer Creek Church near Kalona and on the Iowa Mennonite School campus across the road. The parent-teacher organization of I.M.S. furnished hospitable entertainment, the meals being served in the new Hillcrest Union building. Many of the sessions, also, were held here. The attendance of Board members in the business sessions was excellent. Our teaching personnel came from far and near to participate in the section discussions and in the annual meeting of the Mennonite Teachers' Association. And of course people of the community were there in considerable numbers, especially in the evening sessions.

Most of the time in the first two sessions was given to a discussion of the proposed plan for co-operation of several Mennonite groups in seminary education. Often expressed was the conviction that this was a matter of great importance for the future of the church. And so the discussion was marked by a deep seriousness. Many prayed for divine guidance as we knelt together to seek the will of the Lord in this weighty decision. The affirmative vote was a strong majority.

The following is a statement from Bro. Nelson Kauffman, president of the Board of Education, regarding this decision:

"The Board voted by a strong majority to approve the work done thus far by the Executive Committee and Goshen Seminary representatives in the development of a possible plan of association, and authorized the Committee to pursue the matter further with those Mennonite and Brethren in Christ groups who are interested. If the General Conference of Mennonites also agrees to enter such an association, a final plan of association is to be drawn up and presented to the Board for approval. Further developments must occur before it is certain that the association in seminary work will actually be undertaken."

Another high point in the sessions was the progress report of the Study Commission which had been appointed to investigate possible future needs for collegiate education in our church. By getting together data concerning our membership in the college age, and the trends now apparent, it has become rather clear that by 1970 we will need to have college facilities double what we have at present. This report makes us see the burden of vision which lies upon those who must make long-term plans for our educational structure.

Other items of business included the following: approval of the M.R.E. degree for Goshen Biblical Seminary (which will help to make a seminary training available for laymen as well as ministers); referring to the General Council a request for educational provision for exceptional children; approval of certain new investment policies; providing for more independent functioning of the General Educational Council; decision to send a delegate to the World Mennonite Conference in 1957.

Bro. Nelson Kauffman was re-elected president of the Board. Bro. Howard J. Zehr is vice-president, succeeding Bro. Harry A. Diener, who retires after a number of years on the Executive Committee. Bro. Sanford E. King is the fifth member of the Executive Committee.

This meeting marked the retirement of Bro. O. O. Miller from the office of financial agent, which he has held more than thirty years. His work in that office marked the coming of a new era in the development of financial policies. The Board gave him a vote of appreciation. The work of financial agent is now combined with that of treasurer. Bro. Melvin Lauver fills this important position.

All school officers were re-elected. The reports of the three schools showed clearly the efficient administration which they are enjoying. All showed a favorable operating balance.

These are all details of the administrative aspects of our educational program. But the spiritual emphases of the meeting were heartening too. The addresses showed clearly that we know we are not just running schools. We are aware, it was clear, that we are endeavoring with a mighty seriousness to challenge in the education of our young people the assaults of secularism and false religion, of a materialistic and sinful culture, of the pressures of lust and worldliness. We are trying by our church-sponsored education to bring our young people to a knowledge of salvation through Christ; to the firmness of Christian character and conduct; to a Christian understanding of life and its issues; to a sense of mission which will deliver them from selfishness and make them witnesses for our Lord.

Education is one of the large concerns of the church. The net worth of the Board of Education is more than $2,000,000. It has increased more than $300,000 in the past year. This does not include the worth of schools not administered by the Board, possibly a comparable figure. It is evident that we believe in education. Our investment in it is rapidly increasing. Our enrollments have been growing and probably will soon be snow-balling. Our whole educational structure needs expert care and

much concerned prayer, so that it will indeed contribute to the total well-being of the church and to the glory of God.

—E.

Helping in the Survey

Please read the boxed-in notice on the field-note page. A statistical study is of value only if enough data is secured to give a true picture. Our three colleges and the General Council of the Mennonite Board of Education are to discover as nearly as possible what college facilities will be required in the next fifteen years. The questionnaires distributed to parents are a vital part of this study. It is important that all pastors distribute these questionnaries, and that all parents return them promptly.

A willingness to participate in studies like this shows a good group spirit. We stress the brotherhood character of the church. We ought to be strong, therefore, on those things that we do together. Group surveys among us ought to yield better than average returns.

Various requests come to our people for assistance in fact-finding studies. Some come from individuals or from local organizations. Some come from official church-wide agencies, such as the Mennonite Research Foundation or our general boards. This request concerns one of these latter. The time it takes to give this assistance is very small. The value to our school administrators is very great. Please co-operate.—E.

To Live

By Mildred Long

Let life grow as a flower grows. Water its roots with the water of life and feed its tendrils with the bread of life. Give it open spaces to expand, and expose it to the sunlight of God's love, being very careful that selfish desires do not cast a shadow upon it. For such a shadow will blight it and create a darkness which will hinder God's light.

Do not clutch at its roots or hover over the tender growth, or pluck the flower before it has opened to the sun, lest you destroy the very thing you seek and prevent the fulfillment of the plan of the great Life-Giver.

Be patient with life. Let it lie gently upon your shoulders. Accept today and be glad. Its trials are only stairs to climb that lead toward God. Its successes are only reminders of God's love and mercy. Its disappointments are the little shrines along the way where, in trusting faith, you look into the Father's face and say, "Not my will, but thine, be done."

And when the sun goes down upon today, you drop it into the lap of God's redeeming love and there the dross is purified and the good is glorified. It is then forever outside your control and at peace in the ocean of eternity.

Let yesterday lie in peace where it was completed. Make no plans for tomorrow which you are not willing for God to alter at a moment's notice. For yesterday and tomorrow are not yours. Only this moment is yours. Do not blight this moment by regrets of any past moment and do not rob today of its joys by anxiety over possible clouds that may arise tomorrow. Think not that you can control either yesterday or tomorrow. Trust them to Him and live today, this moment, free, joyous, hopeful, a redeemed child of a loving and all-forgiving Father. Thus you will make each yesterday a glorious memory and every tomorrow a song of hope.

Pomona, Calif.

Christian Visitation

A Lost Art

By S. H. Brunk

While the verb "visit" and the noun "visitation" in our Bibles are largely used in referring to an act of God to mankind, yet there are several places in the New Testament where the terms are used in referring to an act of man to man. And James is quite emphatic in pointing it out as a distinguishing mark of pure religion. Jas. 1:27. This has been a burden on my heart for some time; have we lost our "pure religion"? Or just what is the reason that we seem to have about lost the urge to visit and fellowship one with another, as in the past?

Few will read this having a remembrance of the past who will not acknowledge with me that this is not as it once was. In the horse and carriage days, which are not so far in the past, when it required much more time to go from hither to yon, there was much more visiting than today. Only in the recent past has a brother who was not raised in our church asked me the question, "What has become of the visiting of our ministers and deacons?" In his particular case, I feel that perhaps during the time when he was being persuaded to give his heart to the Lord and live a Christian life, he was being visited quite frequently. And when he gave his consent, the church council thought the battle was over. We do praise God for one brother who visits with him almost daily.

Right here I must confess to having been interrupted by a call on the phone inviting me and my wife to accompany the callers to the revival meeting in Richmond. This gave us about an hour's visit both ways, though I feel that this cannot take the place of the old-time visits in our homes, which were usually by invitation.

I feel that the three inventions which are most responsible for our not visiting our brethren are the telephone, the auto, and the radio. When we are not hard at work, we can be in a sense visiting at almost all times. But in my mind all this together will never fully replace our response to, "Come and see us today." The strong and active may often be in some public work and their time so fully taken up that they are glad on the seventh day to get away from others, rather than be with them. May not these same things be used by the enemy of souls to empty our churches?

Then there are those in every community or congregation who do not get around much, and have little opportunity to ask or speak excepting the short time after the Sunday morning service. And at this place we should not be discussing home affairs or everyday problems. I feel it is a spiritually deadening influence for weak members to receive no visits or invitations for long periods. Are we now too self-complete, being in need of nothing and having little to share? Are we lacking in confidence in one another, fearing to make an informal call without an invitation?

We would not wish to return to the sumptuous Sunday dinners which our wives were asked, by mere custom, to prepare. But shall this kill all our Sunday visiting? Shall we, in taking journeys through communities where we have friends and acquaintances, rent a cabin or put up at a hotel, just to spare these

(Continued on page 1029)

25 Years Ago

(from GOSPEL HERALD, *Oct. 16, 1930)*

Moderator for next [Illinois] Conference: J. D. Hartzler. Assistant Moderator: C. A. Hartzler. Additional members of the Executive Committee: Simon Litwiler, Ezra Yordy. . . . Total membership, 2,272.

On Oct. 4 . . . Bro. Joseph L. Gross of Doylestown and Sister Bertha M. Alderfer . . . were united in marriage.

(from GOSPEL HERALD, *Oct. 23, 1930)*

We are glad the "Revolution" is over [Argentina].

Eighteen converts were received into church fellowship [Manson, Iowa].

. . . the task of the Mennonite Central Committee is not finished.

The passing of Robert Dick Wilson of the Westminster Seminary . . . removes an outstanding character in the ranks of fundamentalism.

Our Saviour in the Judean Wilderness

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The road from Jerusalem to the Scene of Temptation lies over chalky hills and through the bleak wilderness of Judea. Neither pen can describe nor pencil sketch the forbidding aspect of this dreary spot.

Opposite the ancient mounds of Jericho rises the Mount of Temptation, almost all of it pierced with the caves of anchorites or hermits of past times. It is very probably the actual elevation which Jesus ascended immediately following His baptism in the Jordan.

In the earliest centuries of Christianity, ascetics and anchorites resorted to this wilderness. Here hermits have often fled from the world, where year after year pious pilgrims encamped for penance and prayer, because they believed that a vivid realization of their Saviour's victory could make resistance easier and deliverance more certain. Copts and Abyssinian monks annually visit this place for the same purpose, and live in the caves for "forty days and nights."

Half-way up the almost perpendicular rocky side, as if cut out of the surface, is a long, narrow, white structure, looking like a series of galleries with windows and outer balconies hanging over a yawning abyss, which is far deeper than the observer on the plain can discern, for between the foothills and the actual mountainside dips a gorge of appalling depth. The extraordinary building is a Greek monastery, suspended like an eagle's nest between heaven and earth.

* * *

We reached the mountain and began the ascent. The path up the mountain face grows steeper and steeper. With every step the Jordan valley looks more terrible. The narrow white galleries seem to have been perched by miraculous agency in an inaccessible position. Though the means of access are visible from afar and the broken cliffside appears a "perilous ascent," upward and onward we went. When we reached the monastery we were still two hundred feet below sea level.

At the entrance of the monastery I rang the bell. A monk in black gown opened the door. The passage within mounts by broad, shallow steps in a stone-paved way to a small square gallery, dimly lighted from behind by an open space which reveals the clear blue sky between the house-wall and the rugged face of the mountain.

That night I lay awake in the sweet-scented air, listening to the midnight chanting of the monks. It was delicious to feel so comfortable. I forgave even the mosquito that sat on my nose and sipped my blood. Fresh blood! thought the mosquito, and went off to tell his fellows . . . I slept well and woke to see sunrise over the fair plain of Jericho.

The church bell rang. It was Sunday morning. We went through the labyrinth passages of the monastery, cut out of the original rock, to the chapel marking the site of the forty days of fasting and prayer of Christ. We stood in the church with its dust, its dim gaudy icons, its unlit candles. The abbot pointed to a cavity beneath an altar, telling us in a solemn voice that it was the "cave" in which Jesus slept before He was tempted by the devil. Treading softly as in thought, we slowly ascended a few steps. We entered the grotto which is said to be the one to which Christ withdrew to spend the forty days of His fast. There is an altar-piece representing Christ sitting on the very spot where He is believed to have lived, surrounded by wild beasts, and Satan fleeing from Him into the darkness. Lest there should be any mistake on the part of the ignorant visitor, a printed and framed announcement on the wall reads "And immediately the Spirit led him into the wilderness to be tempted of the devil. This is the place, gentlemen."

We looked through the window. It was new and modern, but the view without is the same as when His eyes looked forth from the mouth of the mountain cave. What winter storms may not have swept down the wild abyss! What scorching sun blazed upon the age-furrowed crags!

The good monk, who, according to his light, strives to keep the memory of those terrible days from being forgotten, unlocked with an enormous key the door which opens the way to the summit. More stones, and more cliffs, pigeonholed with hermits' caves, were seen as we climbed. The view was glorious. Steep red cliffs, like battlements, have a mossy verdure on ledge and in cranny. There are deep caves, like nests in these cliffs, where hermits have spent their lives. The whole vast plain of Jericho stretched before us, with a wide oval of rich green in the center, where the white and pink houses of modern Jericho gleam in the sun, pricked out with dark cypresses and encircled by groves of orange and banana trees. One could take in at a glance from the summit of the mountain the whole valley of the Jordan and Mount Hermon, the ever snow-capped mountain, in the extreme north, until one lost count of distance amid sky and horizon on the mirror of the Dead Sea in the south. We could also see the towers on the Mount of Olives by Jerusalem, twenty-three miles away, and the magnificence of the surrounding country. Below us lay the green and fertile oasis that surrounds the Jericho of today. A dark and winding streak in the middle distance marks the tropical foliage that overhangs the sacred River Jordan.

So much of interest is to be seen today. As much could be seen on the day of temptation. How much more imagination can only faintly comprehend! So it is easy to understand how these wonderful views fitted in with the suggestion of the tempter, "All these will I give thee if thou wilt fall down and worship me." But today Satan could show Him only human misery and suffering, for below the once fertile plain of Jericho is dotted with thousands of ragged tents of the Arab refugees who were forced to leave their homes and are waiting until the question of Palestine is settled!

* * *

As we sit quietly on the balcony of the monastery we try to recollect the "scene



On the summit of this mountain, Christ experienced solitude, fasting, and temptations.

of the conflict" on our behalf between our Saviour and the adversary of our souls. On the result of that combat hangs our fate as well as our Master's. We ought to watch with breathless interest.

There is a special attraction for us in the story of our Saviour's temptation, and it lies in this. It is the one page which He must have written as it were by His own hand: a personal revelation of what no human eye but His own could possibly have witnessed. It must have been our Lord Himself who told His disciples this deeply interesting story, which enabled them to put it on record for the encouragement and comfort of His people in all time to come. He must have told them what He passed through —told them of it in a very strange way. We feel quite sure that of all the marvels they were called upon to record, nothing could have filled them with such amazement as this revelation from His own lips.

We picture the temptation in that terrible lonely wilderness. In what form the tempter came to Him, or whether he came in any form, we cannot tell. Scripture observes a prudent silence.

Our Saviour went into the wilderness to be tempted, not in some unearthly way, as one spirit might be tempted of another, but to be "tempted in all points like as we are," in a fashion perfectly human. Do not let us forget for a moment that Christ was a real man, and that in planning the course He would pursue, as in all other points, He was tried like as we are.

The first temptation was thoroughly in keeping with His surroundings. At the end of His long fast He hungered. The moment came when bodily exhaustion made itself noticed as a special suffering. He realized that He was in the desert with no means of supplying His bodily needs. Hunger is always a stern discipline. Many a man has been made a thief by hunger.

I understood on the Mountain of Temptation how it was that our Lord's temptation had to do with stones. There was nothing else to tempt Him with. Stones are scattered everywhere, the only product of this wilderness! There were stones for His head, stones beneath His feet, stones above Him and around. Everywhere stones, nothing but stones. Naturally the suggestion came to Him to use His newly possessed power of making miracles for the support of His own life. Yet not even the pangs of famine in the howling wilderness would tempt Him one step from the perfect confidence that His heavenly Father could, and in His own time would, prepare for Him a table in the wilderness. This temptation came through the body. It addressed itself to an exhausted frame. But our Saviour repelled this!

Baffled, but not confessing himself beaten, the tempter returned to the charge. Very different was the second temptation. Christ found Himself upon a lofty eminence, when suddenly, in a moment of time, the world lies unveiled at His feet. The "prince of the world," pointing from a high mountain, eastward and westward, northward and southward, indicated to the harassed and wearied Saviour the various regions of the world which He came to redeem. Here were fields, white with ripened harvest, vineyards red with clustering grapes, groves of olives shimmering in the sunlight like frosted silver, rivers threading their way through a sea of green. Here and there were cities on cities innumerable, quivering with the tread of uncounted millions, streets set with statues, and adorned with temples, palaces, and parks. Such was the splendid scene set before the mind of Jesus. He put before Jesus the highest possible goal, that of universal empire, and showed how that goal was comparatively easy of attainment—if Jesus would only follow his direction and work on his plans! Satan offered to make all His on one condition: let Him only recognize the sovereignty of his benefactor. One bending of the knee to him and all should be His. Such was the offer.

To allow evil to pass unjudged, whether it is doctrine or in practice, is to imply that God and evil can go together.—Aaron Mast.

It is easy to see that if Jesus had been merely man the temptation would have been most subtle and most powerful. What a magnificent temptation, tribute to the magnificent Redeemer! What a fierce temptation, when we bear in mind that these kingdoms were the yearning of His being. For how many sons of men, alas, have been led astray from the divine purpose with a far less bait than a whole world! But the second temptation fell harmless as the first.

Twice baffled, the enemy came once again to the charge, completing the series with the pinnacle temptation.

The wilderness faded out of sight. Suddenly Jesus found Himself standing on the pinnacle of the temple in Jerusalem. On the one side, deep below, were the temple courts, crowded with throngs of worshipers. On the other lay the gorge of the Kidron, a giddy depth which made the eye of the downlooker to swim and the brain to reel. Think of the overwhelming impression that might be made—the great temple and its far-stretching courts for a theater of display; the thronged multitude, gathered at some high feast from many lands, for an audience to be wrought upon; then Himself descending upon them as from the skies, held by His Father's power, for a sign. Would it not advance His work to make some signal display of the powers by which He should be accredited—do something that would attract universal attention? Why not show to all the people that God is with Him by casting Himself from the pinnacle of the temple? One sees at once the added force of this temptation.

But our Lord in an instant recognized the treachery, and recoiled from it in infinite abhorrence, and emerged triumphant because He was true to God. He took the long, long road which is the road to heaven—the road that was wet with sorrows and with tears—the road that led through loving human service to the crown of thorns and to the pierced hands. He chose the shame and the suffering of the cross in order that He might save the souls of His people.

And yet men come and look upon that which we see this day, and question whether these things were ever really so!

Scottdale, Pa.

What Legalism Is Not

BY ORRIE D. YODER

Let us avoid the curse of "Legalism," but, let us also see to it that we are not cursed by calling that legalism which is not legalism. "Legalism" and "Law" are not synonymous terms, even though we speak of the one as giving birth to the other. They can be, but should not be in their divine purpose.

When the Psalmist declared—"I delight to do thy will, O God: yea, thy law is within my heart" (Ps. 40:8) he was heeding God's law, but not as a legalist. And, when according to prophecy (Heb. 10) our Lord fully obeyed the will of the Father, even unto death, He was not a legalist. Never!

Whether the law of Moses, the law of Christ, the law of the Spirit, or the law of love, none of these were given to be observed "legalistically," even though they often are, or have been, thus observed.

Surely we know that God abhors legalism, but let us not accuse God of having given laws to man, and then saying that He abhors man if he obeys them. God is the author of holy laws, but man, of legalism. Legalism is primarily an attitude toward God, and not only toward His laws. Before God gave to the Israelites His laws, He was careful then, and ever after, to help them to know Him as Redeemer, Saviour, and Provider, that thus their obedience would be always out of love and devotion, and not as a matter of legalism. Cf. Ex. 12—15; Deut. 8; 11; 26.

When individuals today decry obedience to Scripture, especially to the teachings of the New Testament, affirming that such is a matter of legalism, they are simply deceived by the devil, and are only changing labels on the same bottle of poison. To refuse to obey the commands of Christ and at the same time call Him, "Lord, Lord," is the spirit of legalism in "sheep's clothing."

Long ago, God honored Abel for his faith and obedience, while Cain was

A PRAYER

FOR THIS WEEK

Dear Lord, we recognize Thy sovereignty and our dependence. We thank Thee that we were not cast off when we were at enmity with God. We thank Thee that by faith we are justified and have peace with God. Our Father, we are grateful for the Holy Spirit. Grant us the fullness of the Spirit so that our lives may be truly dedicated as living sacrifices.

Lord, we are humbled by our small success in winning the unsaved and in perfecting the saints. May we come to the place of blessing during our conferences and church-wide meetings. Help us not to trust in organization, men, and money, nor to measure our success by these. But make us unto Thee a sweet savour of Christ, to them that are saved, and to them that perish.

Forgive us, dear Lord, wherein we have failed to take up our cross—wherein we have failed to identify ourselves with the needs of the world about us.

In Jesus' name we pray. Amen.

—Daniel Johns.

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cursed for his "legalistic" spirit of disobedience. "Woe unto them! for they have gone in the way of Cain" (Jude 11).

Who have gone the way of Cain?

Not those today who, like Abel, obey God because of their faith in Christ, but those who reject divine laws of obedience and righteousness and, like Cain, trust in their own ways instead. Cf. Rev. 3:17, 18.

As to the law of Moses, let it be remembered that it was given to a saved people. When Israel was delivered by "the blood" to sing, "The Lord . . . is become my salvation" (Ex. 15), they were ready for the laws of a holy God, through which they would be blessed for obedience. Never were they to be saved by the merits of those laws or their own efforts.

But alas, when they forgot "God their Saviour" (Ps. 106), thus losing faith in Him, they became self-righteous and later came to endeavor to atone for their sins and transgression by a legalistic observance of some of His commandments. Just as the church today is in danger of losing the true import of the communion service, Israel lost the true import of the Passover observance, and legalism has followed in a wholesale manner.

Father Abraham, in faith, obeyed God's voice, kept His "commandments," "statutes," and "laws" (Gen. 26:5), but he was not a legalist because he obeyed God's commandments. In all history of divine religion, whenever there has been a revival, saints have been blessed of God, only and always, when they sought to return to laws of God and explicitly obey His commandments because of their faith in Him and love for Him. Cf. I Sam. 1—12; II Chron. 20; 29; 30; 34; Dan. 3; Neh. 9:13.

Coming to the New Testament, we have the "blameless" obedience of Zacharias and Elisabeth, the obedience of the parents of Jesus, of Simeon, Anna, and other New Testament saints. Their obedience was not legalistic. Luke 1.

On the other hand were the Pharisees of that day who, void of a living faith in God, controlled largely the faith of Israel and were extremely legalistic in their apostate and formal religious observances. They chose to obey only the parts of God's laws that suited their legalistic tastes.

The Apostle Paul was of this school, and thus as his discussions later are in behalf of liberty against the legalism of the law, his background thought is the religious practice of the legalists, not that of those who out of love and faith obeyed the law.

But, you may ask, why do we speak of the era of the Old Testament as that of legalism?

Does not the Scripture name some who under the Old Testament lived in liberty above the "Law"? While Paul pictures the era of the law as that of bondage, does he not, too, name some who lived in faith and liberty above the law? Cf. Rom. 4:1-12. Over against the Old Testament picture of bondage is there not marvelous freedom and liberty expressed in the devotional spirit of the Psalms, and in the choruses of praise flowing forth from those who lived happily above the law and bondage? Cf. Psalms 32; 119; Ex. 15; I Sam. 2. Among those singing on the minor scale, while "in bondage," there were some who ascended the major scale of faith and liberty.

Now perhaps the only answer to this rather paradoxical problem is that in Old Testament times the general rule of God's dealings with man was pictured as that of "bondage," and faith and liberty were the exception, and that now, in the day of Christ, liberty is God's rule, and legalism must be the exception. Because of the incompleteness of revelation, man was then waiting in a form of bondage for a liberty that could be fully realized only when and after Christ came.

The burden of the New Testament writers, and of this treatise, is that the tendencies toward legalism that once existed cannot be excused or tolerated today. We are today living under Christ. Why should we, and how dare we, tolerate the rule of legalism that so dominates our Christian religion today?

In conclusion, let us not be deceived or "blighted" by disregarding the commandments of Scripture as legalistic. Not they, but we, may become legalistic, either by observing them for wrong purposes, or by rejecting them and setting up our own ways of righteousness. A holy God of redemption would deny Himself, if He would not require His redeemed to observe holy laws and commandments. To excuse ourselves from obedience on a claim of legalism, and reject His commandments, is but our rejection of God, and our choosing to walk in the way of father Cain.

Our "God of judgment" (right) (Deut. 32:4) must demand obedience to His righteous ways. When we obey God we honor Him, and when we disobey Him we are against Him and His righteous ways. There is a righteous and a wrong way for all our life and actions.

Our purpose in life, our manner of life, our social relations, our prayers, our worship, our going to church, our giving, our attire, and all our doings, are in obedience to the righteous laws of our God whereby we are blessed, and whereby our faith grows, is proclaimed, and is preserved. Or, if we do these things other than in the purpose for which God gave them, namely for self-righteousness or selfish merit, and if we reject and transgress God's laws, the divine curse is our lot. Sin is the transgression of God's law, both His law of faith and His law of righteousness. We will be blessed only when we "love God and keep his commandments" because He has first loved us.

Del Paso Heights, Calif.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the plus effort of Missions Week, Nov. 13-20, may raise the budgeted money and bring great spiritual blessing to all our people.

Pray for the new outlet in Cuba for the Spanish radio broadcast, that it may help the Gospel witness in that island.

Pray for the wide usefulness of the correspondence courses being made available through our radio program.

Pray that funds may be made available for a new church building at S. Seventh St. Mission, Reading, Pa. The attendance of 100 overcrowds the present quarters. Large classes cannot be divided because of lack of room. Adults stay away because they see there is no room.

Shrouds are made without pockets.

—Yiddish Proverb.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Opening Address

The opening address was delivered on Wednesday morning, Sept. 14, by the president, John R. Mumaw, who used as his theme "The Stewardship of Truth." Bro. Mumaw pointed out that faithfulness in the stewardship of truth implies the following six things: (1) an intelligent study of the Word, (2) a recognition of the voice of God in the discovery of truth, (3) relating truth to all areas of knowledge, (4) continuously bringing all of life into obedience to the truth, (5) giving a verbal witness to belief in the truth, and (6) a sharing with others of our experience of the truth.

Enrollment

With a number of college students registering late, the total enrollment for the first semester has reached 596. Of this number 237 are high school students and 359 are college students.

Visiting Speakers

Roger Rimbert of Belgium spoke in the regular chapel service on Monday, Sept. 26, at which time he gave his personal testimony of the Lord's working in his life. David Shank, missionary to Belgium on furlough, served as interpreter for Bro. Rimbert.

The following day Horst Gerlach, from Germany, who was enrolled as a student at Eastern Mennonite College for the past two years, brought the chapel message. Bro. Gerlach has been appointed by the Eastern Mennonite Board of Missions and Charities for missionary service in Europe, and will be sailing in the near future.

F-M Broadcast

With the opening of the fall semester, the schedule of weekly broadcasts from station WEMC has been enlarged. Bro. Grant Stoltzfus will be discussing the Sunday-school lesson each Sunday morning on the broadcast at the same time that the regular Sunday-school classes are in session. Each Thursday evening there will be a broadcast from 6:00 p.m. to 9:00 p.m. consisting of recorded music, a children's program, "Poems You Remember" by the Oral Expression class, and a religious news summary by Paul Peachey. The weekly schedule also includes the daily chapel service, Friday morning devotion programs, and the Sunday morning and evening worship services. Tests have shown that there is good reception of station WEMC as far as forty miles from the campus.

Gymnasium and Student Center

A booklet entitled "The Goal" has recently come from the press giving the plans for the proposed Gymnasium and Student Center at Eastern Mennonite College. The proposed building will be 146′ x 150′ and is to include the following facilities: two basketball courts, Snack Shop and Cafeteria, Lounge, Recreation Room, Locker and Shower rooms, Instructors' Offices, Equipment Rooms, and two classrooms. Anyone desiring a copy of this booklet may receive one upon request by writing to the Office of Public Relations.

* * *

The first Public Occasion program of the year was held on Friday evening, Sept. 23, with Irvin B. Horst lecturing on "Mennonites and Dutch Art in the Sixteenth Century." Bro. Horst has joined the faculty this fall after having spent the past five years in Europe, most of which time was spent in Holland.

On Saturday, Oct. 1, the high school students climbed Massanutten Peak in the morning, with the college students taking the same hike in the afternoon.

The 19th Annual School-Day-Out was held on Wednesday, Oct. 5. In order to accommodate the enlarged student body, the group was divided this year for the first time, with the high school students and faculty going to Hone Quarry for the day, and the college students and faculty going to the mountains in the Fulks Run community.

John R. Mumaw spoke at the Lancaster Mennonite Teachers' Institute on September 30 and October 1, and served as evangelist at Goshen College from October 2 to 9.

Four members of the faculty attended the annual meeting of the Board of Education at Kalona, Iowa, and served on the program—John R. Mumaw, Chester K. Lehman, Ira E. Miller, and J. Otis Yoder.

SHARON SCHOOL NEWS

Tampa, Florida

The Lord has blessed us with an enrollment of 150 students in kindergarten to ninth grade inclusive. Nine years ago, twenty-four children in kindergarten comprised Sharon School. Year after year, the Lord added and blessed so that now we humbly say, "Hitherto hath the Lord helped us."

Our staff includes John S. Wenger, principal and teacher in the junior high area; Irene Stauffer, teacher in junior high; Edith Gish, fifth and sixth grades; Stanley Souder, third and fourth; Esther Weaver, first and second; and Mrs. John Wenger, kindergarten. Our pastor, Isaac Frederick, teaches Spanish in the junior high school. Ann Fager, who taught faithfully the past four years, has resigned and was married to LaVerne Blosser on Oct. 1. Elizabeth Denlinger is lunchroom manager and Mrs. Carmela Hernandez assists. We are thankful that the Lord does provide workers for His work.

The majority of the children in Sharon School are of Latin birth and Catholic background. We rejoice in the privilege of daily sowing the Word of God and witnessing to the children of a people who are hardened and indifferent to spiritual values.

The Lord's promises are as sure today as they were when the work was begun in September, 1946. Surely He is preparing pupils in Sharon School to be teachers and evangelists! Pray that we may be diligent and faithful in helping these called-out ones to choose and follow the Lord's plan for their lives that "they may be as beautiful as God meant them to be when He thought of them first."

Fifteen students will graduate from Sharon Junior High School in June. At this point, there is no provision nor promise for their senior high school years. Six of these children are baptized Christians, and others have expressed a desire to follow the Lord. A fifteen-year-old girl accepted Christ after chapel services Friday morning. We claim the Lord's promises for further convictions and decisions for Christ in days to come.

Unite with us in prayer to Almighty God that those pupils who desire a Christian high school in this large and wicked city may have these spiritual needs met, to the glory of God the Father and His Son who is the Rose of Sharon. Irene Stauffer.

HESSTON COLLEGE

Hess Hall Lecture Series

Vincent Krabill, chairman of the Hess Hall Music-Lecture Series committee, released the listing of artists who have been engaged for the 1955-56 series. They are:

November 7
Allen D. Cruickshank—Lecturetographer
"River of the Crying Bird," illustrated lecture

November 25
Jane Carlson—Pianist
Soloist, NBC Telephone Hour

January 20
Margaret Baker—Lecturer
"Oriental Odyssey No. 1," illustrated lecture

February 10
Zurich Little Symphony, Zurich, Switzerland
Director, Edmund de Stoutz

March 2
The Singing Quakers, Friends University
Director, Fred C. Mayer

President to E.M.C.

During the week of October 16-23, President Roy D. Roth served as evangelist in the fall revivals at Eastern Mennonite College, Harrisonburg, Va.

Alumni Home-coming

The home-coming planning committee, composed of Mrs. Harold Dyck, Lois Hershberger, Robert Dilts, Milford Roupp, Merle L. Bender, and alumni president, Howard Hershberger, met Thursday night, Oct. 6, to plan for the third annual Thanksgiving Alumni Home-coming, for Hesston's alumni.

All alumni, parents, and friends of Hesston should begin planning now to be present for this fall annual event, Nov. 24-27.

Seniors Try for Scholarship

Three high school seniors, Shirley Kauffman, La Junta, Colo., Ivan Kauffman, Colorado Springs, Colo., and Lois Shetler, Phoenix, Ariz., have been selected to participate in the National Merit Scholarship program.

English Instructors Attend Conference

Gail Miller and Wandalee Weaver, instructors in the English Department at Hesston, attended a conference on Composition and Literature in High School and College, at Kansas University, Lawrence, Kans., on Friday, Oct. 14.

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CHURCH HISTORY

History of the Sanitarium

BY MAUDE SWARTZENDRUBER, R.N.

The first roots of the Mennonite Sanitarium were planted in the days of migration of the Mennonite people to the western area of the United States. These people had come to Colorado in search of help for their sick. It was thought the high altitude and dry, sunny climate would heal those who were sick with tuberculosis (consumption).

The Mennonite families then living in this area of La Junta opened their homes to these sick people. This situation was undoubtedly the reason for the birth of a Sanitarium in which to care for the sick. Two doctors in the community, Ragsdale and Edwards, were probably the first ones to suggest to the Mennonites that they should provide a place to care for these people.

Quoting from a pamphlet published in October of 1908, entitled, "La Junta Mennonite Sanitarium, an Institution of Asthmatics and Consumptives": "Historical—the first person to propose the building of a Mennonite Sanitarium for the benefit of those afflicted with the 'white plague' was D. S. Brunk of Ohio. Having come to this country for the benefit of the health of his son (who was afflicted with the disease), he was so impressed with the idea that more should be done for these sufferers from this disease that he wrote an article for the *Herald of Truth,* a paper published at Elkhart, Indiana, advocating the building of a Sanitarium.

"The first meeting held for the purpose of taking action on this matter was on November 3, 1905, at La Junta. A resolution favoring the undertaking had been passed by the Kansas-Nebraska conference, October 5, 1905. Several weeks later the matter was presented to the Mennonite General Conference at Berlin, Ontario, which body approved the plan. . . ."

The site for the building was selected by a group of brethren—on the farm of D. S. Weaver, one and one-half miles south of Swink and four and one-half miles west of La Junta. The main building was built of concrete and brick veneer having a basement and two full stories with a total capacity of fifty-seven patients. In addition there were facilities for kitchen, dining room, laundry, reception room, operating room, and nurses' living quarters.

The building was completed and dedicated on October 25, 1908. The first superintendent was J. F. Brunk. The medical work was in charge of Dr. W. M. Moore until 1911, when Dr. A. S. Brunk became the medical director, which position he held until about 1922.

The Aim of the Institution

Again quoting from the 1908 pamphlet: "Health of the body and soul does not fall beneath God's care, as may be seen by Christ's life. Our aim, therefore, is to minister to the wants of both body and soul of the afflicted. . . . It is our desire since erecting this 'inn' to apply the principle of the good Samaritan who cared for the unfortunate man, dressed his wounds, applied simple remedies, took him to the inn and bore his expenses. . . . To accomplish these aims, we need Spirit-filled workers—watchful and God-fearing superintendents, consecrated doctors, nurses, and workers who are willing to wait for their recompense until at the resurrection of the just, all knowing their places and faithfully performing their several duties, knowing how to work, pray, and speak words in season with heavenly wisdom and humility."

Character is what God and the angels know of us; reputation is what men and women think of us.—Horace Mann.

Nursing Staff

Until in 1911 there was no registered professional nurse on the nursing staff. One might conclude that in the early period there were no registered nurses within the Mennonite constituency. When one stops to consider that in 1908 the entire program of nursing education was still very young in the whole United States and particularly in the west (the nursing organization in Colorado dates from 1904) then we must recognize that this vision of a few brethren to provide hospital and nursing facilities was, indeed, Spirit-directed.

The first nurse to head the nursing care at the sanitarium was Emma Eby—later Mrs. Dr. Charles Hershey. She did not qualify for registration in Colorado until a few years later. Elizabeth Bergey—later Mrs. J. J. Smith, was at the sanitarium for several years caring for her husband, who later passed away. In about 1911 she entered the nursing course at Corwin Hospital in Pueblo, graduating in 1914. She then remained at the sanitarium and directed the nursing services until about 1915 when she left to become Mrs. Smith. (It is interesting to note that throughout the entire history of the sanitarium work, Cupid was one of the most common causes of mortality among the nursing staff.)

In 1920 after all general medical and surgical patients had been transferred into the City Hospital at La Junta, which was taken over by the Mennonite Board at that time, the nurses who were in charge of the sanitarium patients included Emma Rohrer, a graduate of the class of 1918, and Anna Weaver, now Mrs. Silas Hertzler, who was a graduate of Bethel Deaconess Hospital, in Newton, Kansas. There were, no doubt, others who spent a brief time in the sanitarium.

The next major step in the history of the sanitarium was when the new building was ready for occupancy in April of 1927. This was a great day for patients and nursing personnel. All patients were moved into the city of La Junta to the new sanitarium which was adjacent to the new hospital at 10th and Lincoln. Since that day until the present the sanitarium has been a place called "home" by many, many persons.

Because of skimpy records it is difficult to know just who are the nurses who gave as much as one year of service in supervision of patients at the sanitarium. It is believed that the following list is quite inclusive, beginning with 1927 when the present sanitarium building was opened:

Alice Schrock, Ada Hunsberger, Anna Graber, Adeline Aschliman, Lucretia Stutzman, Esther Breneman Yoder, Virginia Gomoll, Mattie Grieser Miller, Mary Good Naugle, Inez Snyder Diener, Lillie Esch Gillis.

Myrtle Schweitzer Miller is the nurse who has served the longest consecutive term. She began her employment in the late fall of 1947 after completing a postgraduate course in Tuberculosis Nursing at Glen Lake Sanitarium, Minneapolis, Minnesota. The following three nurses also took this course previous to their assignment in this work: Esther Breneman Yoder, Mattie Grieser Miller, and Inez Snyder Diener.

The tuberculosis unit has always been considered an integral part of the total work of caring for the sick in this community. Beginning in 1927 this department was considered as an affiliation experience for students—assignments ranging from a period of 5 to 6 months during the late Twenties and early Thirties until the past year, when the assignment has been reduced to a period of six weeks. Since about 1937 the Sanitarium supervisor was responsible for both the students' instruction and the supervision of the patients' care.

Medical Staff

As noted earlier, the first medical director for tuberculosis patients was Dr. W. M. Moore. Then Dr. A. S. Brunk was the doctor in charge until about 1922. After the new building was opened and the medical staff of the hospital was organized, a staff man was appointed to have supervision of the patients' medical care. Members of our staff who have served in this capacity are Dr. A. L. Stickles, Dr. O. D. Groshart, Dr. A. S. Hansen, and Dr. G. E. Calonge. Dr. Calonge has held this position for the past 14 years. Dr. C. O. Geise and more recently Dr. Edward F. Stone have served

(Continued on page 1029)

FAMILY CIRCLE

To Be Kind

By Miriam B. Nolt

Teach me
To be kind
In a tenderhearted way;
In thought,
In deed,
In every word I say.

Teach me
To be kind
In an humble, Christlike way
With love
And understanding
For each life I touch today.

My heart
Apart from Thee
Is selfish and unkind;
So teach me,
Lord, today
The true meaning of "Be ye kind."

Mount Joy, Pa.

The World's Number I Problem

A Heart to Heart Radio Message

BY RUTH B. STOLTZFUS

What I have on my heart today is a little question, and that is: "What can a mother do about the world's No. 1 problem?"

As we read the newspapers, listen to the radio, and talk with our neighbors and observe happenings about us we learn, do we not, that the No. 1 problem in this world seems to be simply: "How can people get along with each other?" That's the problem between nations. That is the problem between labor and management, and it's the problem between classes and races. The problem is so big and is so difficult that you may wonder why a mother or housewife should even think of saying anything about it in a fifteen-minute radio broadcast. It's because I believe that the seeds of love or hate are planted most effectively in the home.

My husband showed me a little leaflet lately describing the influence of the minister, the teacher, the banker, the doctor—different professional people in the community—on the race question. There was one very influential person that was missed on the list, I felt, and that was Mother, who more than anyone else exerts a strong influence upon the mind and the heart of the child growing up right in the home by her side.

It's our Christian duty to do as the Bible says—treat people fairly no matter who they are. It is wrong for a grown-up to harm a child just because he can get away with it. Jesus said it would be better for anyone who harms a child to have a millstone hung about his neck and to be drowned in the depths of the sea. It's wrong for anyone to cheat another or to deprive him of what is rightly his, no matter what nationality, race, or creed he belongs to.

I cannot say what nations and governments or state legislatures should do. That is beyond my ability or place to suggest. I am convinced, however, that we as mothers, and Christian mothers in particular, can do a lot. Someone has said that many leaders in the world were not trained in Christian principles such as Jesus taught when He placed a child in the midst of quarreling disciples and told them that unless they become as this little child they cannot enter the kingdom of heaven. But not many years from now, remember, your children and mine will be out in this world's turmoil and problems and the question is: "What can I do in *my* home to mold *my* children so that they will be Christlike toward other people, regardless of their race, color, nationality, or position in society?"

First of all, I can "plant the seeds of friendship in the hearts of my children" at an early age. The pictures and storybooks in our homes ought to show the people of all lands and races as likable. I have no time at all for any book or picture which subtly teaches superiority or fear. Prejudice is a very catching thing and, like any other plague, we ought not take any risks lest our children might catch it.

Secondly, as a mother I can guide conversation in such a way as to create an attitude of friendliness toward all people. If one of my children comes home and quotes a playmate in such a way as to show prejudice, perhaps I can say, "That doesn't sound to me as if it were true. Let's be sure about things before we speak and then let's say only what is needed to make things better."

As a mother I can influence my children not to tell stories or to use names that cast reflections on anyone. Even in some of the counting games, have you noticed how subtly race prejudice is shown in the game? Take the little rhyme, "Eeny, Meeny, Miney, Mo." We ought to teach our children to go on with that rhyme and say, "Catch a *fellow* by his toe, if he hollers let him go, eeny, meeny, miney, mo." "Catch a *fellow* by his toe," and teach that to your children so that they don't think of anything else but that that is the correct way to say the rhyme. I know of one family that has successfully done that and has even influenced the other playmates to use that kind of rhyme. I'm passing that along as a suggestion.

I can keep before my children the Bible teaching that God made man in His own image and of one blood. I can also show that Christ, our Saviour, was of a despised race and that He shed His blood to redeem *all* races of mankind. I can dispel the idea of racial superiority.

An anthropologist points out that when the Egyptians had great buildings, state government, writing, mathematics, and surveying, the Greeks were a wild people. Then when the Greeks were carving statues and writing great philosophies, the North Europeans (ancestors of white Americans, notice) were still living in caves. What do we have to be proud about?

Impartial science can find no truly superior race or inferior race. The Bible has always told us this and Christ proclaimed it. The church's task is to proclaim it and live it. It's not enough to take up offerings for Greenland's icy mountains and India's coral strand. We need to do the things Jesus said right here in Hometown, U.S.A.

In the next place, in family prayers I can lead my children to remember the mistreated races and people of the world. If my child is mistreated I can use this as an opportunity to make him sensitive to the fact that others are mistreated, not as an exception to the rule but as a rule and for reasons beyond their control—the place of their birth, the nationality they belong to, the color of their skin.

I have lived in different parts of our great country, South and then North, where the persons of different nationalities and races live. I have seen the injustices imposed on others in housing, in jobs, in eating places, in schools, in parks—even, I'm sorry to say, in churches. Our great country has much to be grateful for but also some things to be ashamed of. Christians, and Christian mothers, can do a lot to help solve this No. 1 problem of people getting along together.

Different Skin

I am the person who was born to live in a skin with a different color from yours.
I could not choose my parents, nor you yours.
Thus, the color pigments embedded by the unchangeable hands of nature in your skin are perchance white, while mine are black, or brown, or yellow.
But, underneath I am just like you.
My muscles ripple in the same waves of power, and thrill to the same throb of joyous action.
My mind has the same functions as yours.
I reach out, just as you do, in aspirations of the soul.
I love and hate, hope and despair, rejoice and suffer, along with you.
When my children lose their fair chances at life, and become aware of the bitter road of prejudice they must tread, then I know what my color has cost.
I offer you my hand in rebuilding an unjust world, that you and I can make it better than we have found it.
I am the person in a different skin.—Author unknown.

(Continued on page 1029)

TO BE NEAR TO GOD

Sunday, October 30

Read Psalm 103.

When doubts, unrest, and fears assail,
When grief comes o'er me like a flood,
My brightest day be turned to night—
I rest secure, for God is good.

When human friendships shall decay,
And earth affirm its finitude,
When time wanes to eternity,
One thing remains—our God is good.

—Elsie Byler.

Monday, October 31

Read Matthew 14:22-34.

Alleluia! not as orphans,
Are we left in sorrow now;
Alleluia! He is near us,
Faith believes, nor questions how:

Tho' the cloud from sight received Him,
When the forty days were o'er,
Shall our hearts forget His promise,
'I am with you evermore'?

—Wm. C. Dix.

Tuesday, November 1

Read Isaiah 63:7-16.

I see Thee when the doom is o'er,
And outworn time is done,
Still, still incomprehensible,
O God, yet not alone.

O little heart of mine! Shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father all thine own?

—Frederick W. Faber.

Wednesday, November 2

Read Luke 12:22-32.

Our very hairs He counts with care;
He knows our daily hopes and fears;
When griefs assail and tempests scare,
He notes the mourner's secret tears.

Oh, look upon the Lord so near!
Repose beneath the sheltered rock;
The cross He lightens by His cheer;
The wind He tempers to His flock.

—Anon.

Thursday, November 3

Read Isaiah 12.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

—John Newton.

Friday, November 4

Read John 16:21-33.

My God, I thank Thee who hast made
The earth so bright—
So full of splendor and of joy,
Beauty and light—
So many glorious things are here,
Noble and right.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain—
So that earth's bliss may be our guide,
And not our chain. Amen.

—Adelaide A. Procter.

Saturday, November 5

Read Mark 5:35-43.

E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the mist His brightness streameth;
God is light, and God is love.

He with earthly cares entwineth
Hope and comfort from above;
Ev'rywhere His glory shineth;
God is light, and God is love.

—J. Allen.

—Compiled by Frieda Amstutz.

Jesus Meets Human Need

Sunday School Lesson for November 6

(Luke 5:1—6:16)

There are three lines of development running through these studies in Luke. To follow these would make a good study for junior age up. Our pupils must see Jesus. To do so they must read the Word thoughtfully. It is our work as teachers to give this stimulation to their thinking. If they don't see Jesus anew, our teaching is in vain. Very, very few teachers are able to use a lecture method effectively. We must plan for a discussion in which the pupils participate. And our questions must be developmental, not just all factual questions.

To use all of the events in our Scripture passage 5:1—6:16 may mean we do little with any. Yet in some classes more than the two instances of lesson script may be used.

I. Read together the leper story.

1. What does Jesus reveal about Himself in healing this man full of leprosy?

We see that He could cleanse a man that was as bad as he could be; Jesus can do great things for one who is sure of Jesus' ability; anyone who asks of Jesus must be submissive to His sovereignty—"if thou wilt"; Jesus' compassion reaches to the untouchables (He probably touched the cleansed man, so instantaneous was His cleansing); Jesus was not out for fame.

2. What special training did the disciples get from this cleansing of the leper? In the previous incident, the miraculous draught of fishes, Peter seemed to be burdened with his sins in the presence of Jesus' power. What power of cleansing he saw now!

3. How did this cleansing add to the growing hostility of the Jews? Too much fame and too much in demand. See verse 15.

II. Read together the call of Levi (Matthew).

1. What additional revelation of Jesus? As He had said, His mission was "to set at liberty them that are bruised." While publicans may have money, they may have very sore bruises. Jesus not only asked Matthew for submission but for fellowship with Him. We see that Jesus was willing to associate with sinners and defend Himself for ministering to them. His compassions drew no class lines.

2. What did the disciples learn for their future work from the feast at Levi's house? Having been brought up in Judaism they certainly must have been made to think on the worth of each individual in the eyes of Jesus. See too in these happenings how Jesus had to go to God in prayer.

3. What criticism did the Pharisees hurl against Jesus? How did Jesus answer the criticism? How many people have been helped by a part (v. 32) of the answer! Since the Pharisees and scribes had no love for sinners, they felt condemned in the presence of Jesus' great love for them. But how this did anger them rather than lead them to repentance! The fame of Jesus, the healing power demonstrated, the power to forgive sins, and Jesus' attitude toward the Sabbath are other factors in this lesson scope that increased the hostility. See 6:11. But all this manifestation attracted many believers. The kingdom was growing.

We as teachers need not try to attach applications to the stories of Luke. If we just look into them carefully to see a great Physician and real Friend of sinners, our pupils will make their own applications. Let us pray God to open our eyes and those of our pupils to see Jesus.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

A brochure entitled **Vocational Witness Overseas** is available from the Inter-Varsity Christian Fellowship. Included is much valuable information for those who might be interested in engaging in a regular business or profession in a foreign country, at the same time making their presence and contacts in that country the opportunity for witnessing for Christ. The advantages and disadvantages of this type of missionary work are discussed. Information is given regarding American firms operating in foreign countries or having branches abroad.

—EFMA Missionary News Service.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Maple Grove congregation, Belleville, Pa., has nearly completed its new church building which has been in process of construction for some time. The final service in the old building, which has served the congregation for the past 87 years, is announced for Nov. 6, when communion services will be held in the morning. The new building will be dedicated a few weeks later, according to present plans.

Bro. Andrew Jantzi, Alden, N.Y., was ordained bishop on Oct. 9. Bro. E. B. Peachey, Belleville, Pa., officiated, assisted by Bro. David Beachy, Marilla, N.Y.

Bro. E. B. Peachey, Belleville, Pa., preached the sermon for the dedication of the church building at Marlboro, Ohio, near Akron, Oct. 2, and served communion the same day.

The Friendship Mennonite Church, Bedford, Ohio, formerly known as Louis Road Chapel, was dedicated on Sunday afternoon, Oct. 2.

Spring Valley congregation, Canton, Kans., held its eighty-fifth semiannual Sunday-school conference Sunday evening, Oct. 16.

Bro. Victor Stoltzfus, Martinsburg, Pa., has been appointed Secretary of Faith for the church-wide Mennonite Youth Fellowship for a three-year term, beginning Oct. 1. He succeeds Bro. Laban Peachey, Harrisonburg, Va., whose term has expired.

The Conference of Historic Peace Churches of Ontario was held at Leamington, Ont., on Saturday, Oct. 22. Bro. C. N. Hostetter, Grantham, Pa., chairman of MCC, was the guest speaker.

A Bible instruction meeting was held at Landisville, Pa., Saturday evening and all day Sunday, Oct. 22, 23, with Bro. Otis Yoder, Harrisonburg, Va., as instructor. "The Inspiration of the Bible" was the theme.

The Mennonite Ministers' Fellowship of Erie and Crawford counties, Pa., held a farewell fellowship meeting at the home of Bro. Kenneth Snyder, Corry, Pa., in honor of Bro. and Sister J. W. Birky. Bro. Birky has served the Britton Run congregation, Spartansburg, Pa., as pastor for the past fourteen years. Bro. Birky will locate at Shickley, Nebr. Congregations represented in the farewell service were Sunnyside, Meadville, Britton Run, and Beaverdam.

It's Not Too Late!

Remember the "Paul Bender" envelope?

The information about you and your family is needed for a complete picture. Please mail your reply.

Study Commission on Mennonite Higher Education.

The Pershing Street congregation, Hutchinson, Kans., is conducting a broadcast each Sunday morning at 7:45 over Station KWHK, Hutchinson.

Teachers of juniors and intermediates will find material for Missionary Day in **Words of Cheer** for November 13. The quizzes, which were prepared at Mission Board Headquarters, may be assigned for discussion on Missionary Day.

Correction: in the GOSPEL HERALD issue of Oct. 4, p. 957, under Church Music, the part of the quotation from Adam Clarke which reads, ". . . and have reason to believe that they were productive of much mire; but instruments of music in the house of God I abominate and abhor," should read ". . . and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor." This illustrates how the omission of a line can confuse the sense.

A mistake occurred in the Field Notes in the issue of Oct. 11 when the location of the Soo Hill Church was given as Manistique, Mich. The correct address is Escanaba, Mich.

Special notice from the Circulation Department to persons ordering supplies for Sunday school. We want to remind you that we should have your order for January—March supplies by **November 10.**

Bro. Cornelius Wall, Principal of the European Mennonite Bible School, Basel, Switzerland, spoke at the vesper service at Goshen College, Sunday, Oct. 16.

Bro. A. J. Metzler, of Scottdale, conducted counsel meeting at the Glade Church, Accident, Md., on Sunday morning, Oct. 16, and on the evening of the same day officiated at the communion service at Cumberland, Md.

Bro. Ross Goodall, Kitchener, Ont., spoke at a Jewish Evangelism Meeting at the Salford Church, Harleysville, Pa., on Tuesday, Oct. 18.

The Christian Education meetings in connection with the annual meeting of the Mennonite Board of Education were held from Wednesday afternoon, Oct. 12, through Saturday evening, Oct. 15. Nearly all Board members were present and the attendance and interest at the public meetings was good. Items of business transacted are reported on the editorial page. The organization of the Board now stands:

President, Nelson Kauffman, Hannibal, Mo.
Vice President, Howard Zehr, Fisher, Ill.
Secretary, J. Forrest Kanagy, Biglerville, Pa.
Treasurer, Melvin H. Lauver, Akron, Pa.
Fifth Member, Sanford King, Hutchinson, Kans.

Bro. Alexander van Gilse, leader of the Dutch Peace Center, Heerewegen, Holland, who is touring among the Mennonite churches in the United States and Canada, spoke to the Mennonite Publishing House workers and members of the Scottdale congregations at the regular Tuesday afternoon Publishing House devotional service on Oct. 11. Of recent months these services are being held at the Scottdale Mennonite Church instead of the Publishing House Assembly Room.

Bro. Wm. McGrath, Hesston, Kans., gave a series of messages on "Discipleship" at the Zion Mennonite Church, near Beckersville, Pa., Oct. 22, 23.

Sister Alta Mae Erb spoke to the Homemakers of Blooming Glen, Pa., on Oct. 19 on the subject "Mental Health of Children."

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Notice

The Mennonite Churches of Sarasota, Florida, have planned a four-week Bible School to be known as the Shekinah Bible School. Classes will run from 9:00-12:00 a.m. and 7:30-9:15 p.m., 5 days each week from January 9 to February 3. There will be studies on two levels, one for ministers and mature Christian workers and another for younger students. Those enrolling may take either the morning or evening classes or both.

This makes possible combining a winter's vacation with profitable Bible study. Plans should be made early. Write to Shekinah Bible School, Tuttle Avenue Mennonite Church, Sarasota, Florida.

The following will serve as instructors: George R. Brunk, Timothy H. Brenneman, Myron S. Augsburger, and A. J. Metzler, principal.

Calendar

Annual Indiana-Michigan Mennonite Mission Board meeting at Forks, Middlebury, Ind., Oct. 27, 28.
Fall Meeting, Commission for Christian Education, Scottdale, Pa., Oct. 28, 29.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 31, 1955, to March 23, 1956.
Missions Week, Nov. 19-20.
Indiana-Michigan Special Session of Conference, Nov. 29, 30, at East Goshen, Goshen, Ind.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. John Koppenhaver, Bragado, Argentina, conducted a three-day preaching mission at America, Argentina, Sept. 30 to Oct. 2, where Bro. Floyd Sieber is pastor.

Personnel are urgently needed at Froh Bros. Homestead, Sturgis, Mich., particularly nurse aides and general housekeepers. This provides an opportunity for Christian service. Write the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind., or Ben J. Yoder, Supt., Froh Bros. Homestead.

David Joseph was born to Bro. and Sister Lee Kanagy, Nakashibetsu, Japan, on Oct. 15.

The chorus of the Bragado, Argentina, Bible School under the direction of Bro. Delbert Erb recently rendered the following programs: Oct. 15, Carlos Casares; Oct. 16, Pehuajo. The chorus will give its annual program at Bragado on Oct. 26.

Phillip Lee, pastor of the Chinese Christian Union Church, Chicago, Ill., will speak at the Mennonite Home Mission, Chicago, on Sunday evening, Oct. 30. Levi C. Hartzler, Elkhart, Ind., will serve the Home Mission congregation Sunday morning and afternoon, Nov. 6.

Commencement exercises will be held at the Bragado, Argentina, Bible School on Oct. 27. Two young women, Aurora Della Bianca and Ana Bieresdorf, will receive the Christian Worker's diploma. Martin Obregon, pastor of the Arrecifes congregation, will give the commencement address.

Sister Fannie Miller has recently begun a Bible class with some of the Muslim girls in Somalia who have been attending her English class. This is very significant, for Muslim women traditionally are restricted to their homes and are very difficult to reach.

Sister Lena Graber, R.N., missionary on furlough from India, spoke at the Metamora, Ill., Mennonite Church on Sunday evening, Oct. 16.

Evangelist Joel, Bihar, India, who had been in the hospital for seven months receiving treatment for t.b., must return to the hospital. Joel, a convert from Hinduism who has experienced the transforming power of the Holy Spirit, has placed his faith and trust in God. Pray for God's peace and healing.

An anniversary meeting of the Eastern Mission Board will be held Wednesday and Thursday, Nov. 2 and 3, at Paradise, Pa. This meeting will emphasize particularly the ten years of missionary advance since the 50th Anniversary Jubilee meeting held at Paradise in March, 1945. Business sessions of the board are scheduled for Wednesday morning and afternoon with public inspirational sessions Wednesday evening and Thursday. The Wednesday evening meeting will have a particular emphasis on youth.

A Gospel team from the Bragado, Argentina, Bible School, accompanied by the director of the school, Bro. John Koppenhaver, will give programs in the Buenos Aires area churches, Floresta and Ramos Mejia, Oct. 29, 30. Another team and the director will serve at Pehuajo, Tres Lomas, Santa Rosa, Trenque Lauquen, America, and Villegas, Nov. 1-6.

Twenty-five summer Bible schools were conducted in Georgia, Alabama, and northern Florida this past summer with a total average attendance of 1380. A few of the teachers were supplied by Lancaster Conference Voluntary Service, but for the most part the schools were staffed and sponsored by the churches of that area.

Twenty-one summer Bible schools were sponsored in Pennsylvania and New York by the Itinerant Evangelism Committee of Lancaster, Pa., Conference and local congregations. The total average attendance was 1870.

The Glenn Musselmans and **David Hostetlers** who recently arrived in Brazil as new missionaries began language school at Campinas on Oct. 17. They report a very valuable stopover in Puerto Rico en route to Brazil.

Sister Blanche Sell, missionary on furlough from India, spent Sept. 26 to Oct. 3 with Bro. and Sister Paul Glanzer, St. Lawrence, S. Dak., and spoke a number of times to the Miller congregation there. She will be at home at 126 Summit St., Souderton, Pa., until mid-December, serving the churches of that area as requested.

Contributions for the mission outreach in the Culp, Ark., area sent either to the South Central District Conference treasurer or the General Mission Board treasurer should be clearly designated. The General Mission Board is responsible financially only for the Bethel Springs School and the Bethel Springs Clinic. Contributions intended for the Bethel Springs, Mt. Joy, or the Mt. View congregations or any of their outposts where the Brethren Frank Horst, M. E. Bontreger, and Clarence Horst are serving should be so marked when sent in. This will insure their reaching the intended recipient.

A group of men from Kalona, Iowa, recently did some much-appreciated remodeling at the Mennonite Spanish Church, Chicago, Ill.

(Continued on page 1028)

Your Treasurer Reports

The goal for **Missions Week,** Nov. 13-20, 1955, has been set at $9.00 per member. This goal is not thought of as a quota which each member is obligated to give, but rather as a basis upon which we will attempt to add to the total mission outreach of the church. Although funds received from **Missions Week** will be used for the ongoing program of our district and General Mission Boards, we would also like to think of this particular program being a plus effort on the part of the church in order to encourage expansion of Christian witnessing both at home and abroad.

In breaking this figure down we note that this is asking each member to give about 17¢ per week. This 17¢ per week per member will do a great deal for the mission program and it seems to me it is a real challenge to each of us to see whether or not this plus giving can be made available to our mission boards.

May I point out what 17¢ per member per week will do. Out of the total goal for **Missions Week,** $3.00 will be made available to the district mission board. In many cases this would represent a significant part of their total budget. In many cases it will help the district board to sponsor much-needed projects which have been postponed due to lack of funds. I am sure it will also encourage our district board members to more actively promote the Christian outreach within the conference.

This 17¢ per member per week will meet a large outstanding deficit of the relief and service program and in addition will make it possible for the Relief and Service Committee to carry on a needed program which is sponsored by the Mennonite Relief and Service Committee and the Mennonite Central Committee. Part of this 17¢ will go to our foreign relief, refugee aid, Pax, and voluntary service programs.

Another major part of this 17¢ will be allocated to the world-wide mission outreach of the General Board. If this goal can be reached it will make it possible for the General Board to move forward in extending the mission program in several new mission fields. It will further facilitate the budgeting of the total program and will eliminate many small individual appeals since the income from the 17¢ per member per week would be adequate to sponsor many of the needs of our foreign mission program.

May I suggest that we think carefully regarding what can be done in a plus program of this kind. Is it too much to expect that each member of our church can yet add an additional 17¢ per week to his giving and thus extend the work of our church in all the areas outlined above? I am sure that this is not too big a challenge, and may I encourage each pastor, mission board representative, and member of our church to visualize the possiblities which we have as a church in extending our Christian witness in a needy world through a special contribution of this kind during **Missions Week.**

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



A family waiting to board the bus at the Volkmarstrasse in Berlin. They will be taken to the Tempelhof Air Port and be flown to West Germany. All their possessions go with them packed in suitcases, crates, sacks, and baby carriage. They face the insecurity of the future with tight-lipped emotion and cold stares.

The Relief and Service Package

BY BOYD NELSON

We are all aware of the huge Point Four economic assistance programs carried on overseas, of the millions and billions of dollars being spent all over the world by our government each year to assist underprivileged people and to win their friendship for our country. In every instance these assistance programs are attached to the U.S. ambassador's office, and they become a part of our official representation to various countries.

In just the same way our Christian programs are part of the kingdom of heaven's embassy to the kingdoms of this world. Therefore, we can liken our relief and service workers to ambassadors from the kingdom of heaven to the kingdoms of earth, ambassadors who are attempting to win for Christ the love, the devotion, the affection, the discipleship of the men of the kingdoms of this world. As workers serve, giving themselves, their message is always the one that is voiced in II Cor. 5:20: "So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God" (RSV).

This, of course, is also the message of our missionaries. It is the message of those who work in our institutions. It is the message, in fact, of every Christian, but in a unique way it is the message of those who work in the relief and service programs of the church. As we think about these ambassadors for Christ who are out on the far-flung fronts of the world at work in our general service programs, I would like to recall to mind who they are and what they are doing.

A groceryman these days puts his materials into a neat, attractive package in order to sell them. Relief and service becomes a neat package with five things to which we want to call your attention and support. This is the general relief and service program of the church. We have frequently said that fifty cents per member per month is what our relief and service program needs from all the people in our congregations and that would indeed enable us to carry on the program we are doing now and even expand slightly if we were getting it. We are grateful for the way in which the Lord is leading, for the continued steady support which is coming from our constituency for this purpose, and we want herein to call to mind what the money is being used for.

In the first part of this relief and service package, our ambassadors for Christ are carrying on continued foreign relief programs. World war II ended in 1945. The cold war, however, continues and there is a continued need around the world due to smaller wars and refugee situations. In Europe we still are carrying on in community centers, children's homes, and in some material aid distributions to particularly needy sections of the continent and also to needy individuals in several larger cities. There continue to be urgent needs in Indo-China, in Jordan, in Korea. We have sizable relief teams in Korea and Indo-China. Open conflicts have ceased there recently, but thousands of refugees have been forced out of their homes by the conflict.

In Jordan, 12 years after World War II, thousands of refugees continue to be without homes or prospect of homes, living in tent cities with nothing to do to while away their time, no positive contribution to make, no positive hope for the future. So our relief program is still needed. The witness that it is giving is significant and people are being reminded of the fact that God through Christ still loves the world. Our relief workers are still saying, "We beseech you on behalf of Christ, be reconciled to God."

Secondly, we see in this relief and service package the Mennonite Aid program of our Mennonite Central Committee. Both the relief and Mennonite Aid programs are administered by MCC. Mennonite Aid, however, is designed to help our Mennonite brethren in line with Gal. 6:10: ". . . Do good unto all men, especially unto them who are of the household of faith."

As the German and Russian armies swept back and forth across Europe during World War II, our Mennonite people were caught between them. They were of German origin living in Russia and when the two countries came into conflict, the Mennonites were even more persecuted than earlier, so they fled back into Germany with the retreating German soldiers. In one instance, an East Prussian sister who had been living there in a large Mennonite settlement on her large family-owned estate, packed up and fled with her family in the dead of winter. The able men were gone, deported or drafted into the army. The women, children, and grandfathers started off in their wagon train pulled by horses and oxen trekking from East Prussia across the whole of Germany to escape the coming communist invasion with the weak, sick, and aged dying along the way.

Hundreds of these people still live as refugees in Germany. Bro. C. F. Classen, before he died two years ago, outlined a five-year plan for assistance to the Mennonite refugees there. Perhaps you heard Bro. Classen describe that plan, which has about two years to go yet. We are still spending $25,000 a year to carry it out in Germany, helping our Mennonite brethren there to build new homes, new communities, and new churches. You have been reading about the new church at Backnang, the Pax units at Enkenbach, Wedel, and Bielefeld. You are aware of the fact that the Pax men are also assisting in this reconstruction.

In the meantime, the colonies continue in South America, in Uruguay, Paraguay, and Brazil. The life is hard and rough there. The colonists have to learn an entirely new kind of agriculture. They have no way of traveling, and only now are beginning to get roads between the colonies and the capital at Asuncion, Paraguay. In South America, assistance, counsel, and workers from North America are still needed to carry on the work with our Mennonite refugee brethren there.

And in Berlin people are still coming out of the East Zone of Germany, from under the communist domination, fleeing in an attempt to find a new way of life in which they can give freer rein to their religious expression. These people find in our Berlin center—Mennoheim—a haven of refuge. Here in this large house they live together, secure health examinations and care, receive new clothing and new identification papers made out for them. After all this is completed they are put on an airplane and transported to West

Germany and from there move on to Paraguay or Canada. These people who continue to come in sizable numbers out of East Germany are being served there in West Berlin by the **Mennoheim.** This then is our refugee work for our refugee brethren. MCC calls it Mennonite Aid. The Relief and Service Committee has set up a budget for support of the MCC program in Mennonite Aid and labeled it refugee aid and resettlement.

The third basic unit of our relief and service package which involves around 60 young men from our own Mennonite Church (there are approximately 50 or 60 from other Mennonite groups) is the Pax program. Pax, you know, is the Latin word for **peace.** These young men are giving a peace witness. They move into areas where there is building or agricultural demonstration work going on and try to live and work together in such a way that they are making an impact upon the life of the people around them. In a striking way they are giving a witness by their loving service and by their love and care for one another. This they are doing in Europe, in the Near East, in Korea, in Peru, in Paraguay, and in Algeria.

Perhaps you have heard some of the stories of some of the young Pax men who worked in Egypt. There were two farm boys, one a Brethren and the other a Mennonite. The latter was from Illinois, 19 years old and a high school graduate who had no medical training but who found himself giving first aid to people in this Egyptian community. They have no doctor there. (Do you know that over half of the world has absolutely no medical care, not even the most rudimentary kind, so that when our American young people with their background of sanitation and health go into these foreign countries many of them are expected to help the people with their health needs?) These nineteen-year-old boys found themselves giving medical treatment to people, even getting beyond the normal social barriers of the Mohammedan culture to build friendship.

We have established a work camp in Algeria with Pax boys with the idea of building friendship, a bridge between the Algerian Moslems and our own people so that a Christian mission might be carried on there. Pax men are doing that.

The fourth section of our package contains voluntary service. You are acquainted with our community service units in Puerto Rico; Mathis, Texas; at Camp Rehoboth, St. Anne, Ill., and at Grants, N. Mex.; the work at the homes for the aged like Froh Bros, and Eureka, Ill.; and the work at the hospitals like La Junta, Colo., Elgin, Ill., Iowa City, Iowa, and Kansas City, Mo. You know what our voluntary service workers are doing: how voluntary service gives them a channel for service through which they can make their contribution to our generation, provides a deeper fellowship in Christian living by working and living together, and finally, encourages a spiritual, mental and social growth as they carry on their work. Perhaps some of you have even heard of the new voluntary service unit at Calling Lake, Alberta, in which the VS-ers are going out into the back country miles away from civilization in an attempt to serve the Indians in that area as part of the witness being given there by the Alberta-Saskatchewan Mission Board. That is voluntary service.

Finally, the last part of this relief and service package is the I-W Services program. Our young men are being called by the government probably at the rate of 500 to 700 a year. As they go away from home for two years, we feel the need for supporting them in much the same way that we support our foreign missionaries in Puerto Rico or Japan. Since they need our moral support as churches, we, in our I-W Services work with MCC, the district conferences, and the local congregation sponsors, are attempting to help these young men develop their group life and witness and to move forward in the work which the Lord has given them through which to witness.

This five-unit package—foreign relief, refugee aid, Pax, VS, and I-W Services—is what we mean when we talk about relief and service work. That is what your $.50 per member per month is doing. Whether it is through MCC or MRSC, this is our basic relief and service program at work in the world. Through it, ambassadors for Christ scatter throughout our continent and the globe. Through their service they are saying, for themselves and us, to those whom they serve, "We beseech you on behalf of Christ, be reconciled to God."

Elkhart, Ind.

Toward Mental Health

BY ELLA JUDY HARDER

Ten years ago mental hospitals meant many-storied, dingy, brick buildings with barred windows and locked doors; working in a mental hospital meant living in danger—a constant tension between patient and attendant as to who would be in control.

Brook Lane Farm doesn't meet any of these conditions! The hospital is a one-floor building with open windows and unlocked doors. The key—most coveted item in most mental hospitals—plays little importance here, for the patients are free to enter the linen and cleaning closets at will. Kitchen, laundry, recreation hall, and chapel are always open, and patients are encouraged to take advantage of this freedom.

Yet, since its beginning in January, 1949, Brook Lane Farm has helped over 1,000 patients to return to their homes.

Modern psychiatric theory points out that the secret of returning to mental health is not necessarily found in the construction of larger and more modern buildings in which to hospitalize those who are ill. The social environment of the patient is more important. The right to be an individual, to be accepted and loved for himself, to make a contribution to the group, to know that people respect and trust him helps the patient to grow stronger emotionally. This accentuates the possibilities for a Christian mental hospital.

With this background, the staff at Brook Lane Farm spends its entire working day—and often some of its off-duty time with the patients; not as "authority," but as a friend



Supper served on the back lawn by the pond is a welcome summertime occasion at Brook Lane Farm.



Bro. Glenn Musselman, since gone as missionary to Brazil, conducts an outdoor church service at Brook Lane Farm. A trio from Bethel congregation, Mummasburg, Pa., accompanied him. Church and chapel services are conducted regularly by visiting ministers and staff members at Brook Lane.

who is interested in helping the patient to enjoy human relationships again and regain self-respect. Attitudes of inferiority and social incompetence which are so devastating to the self-esteem of a patient are slowly broken down as they accept the love and concern of these staff members.

Patients and staff work together on different projects in the morning and early afternoon. The women assist in the kitchen, laundry, craft shop, garden, or wherever activity is carried on. The men help with construction projects, carpentry, gardening—wherever they have interest and skill. Often before leaving the hospital the patient can competently assume some responsibility in one of these areas. The staff shares with the patients the thrill of learning that work and working together can be fun and satisfying.

The craft shop is an important part of the treatment program at Brook Lane Farm. Basket weaving, painting, making mats, all offer the patient an opportunity to use his own creative abilities to make something that is attractive and useful. It is an important step forward to learn to master new materials in a satisfactory manner.

Meals at Brook Lane Farm are served family style in the old stone farmhouse. The staff members—seated with patients—help to stimulate and guide conversation. Add attractive and colorful surroundings, plus good food, and mealtime is a happy occasion.

The staff also joins the patients in recreation periods. Concerts, plays, and tours through the rock-dotted hills of Maryland often highlight a week. The large farm has a couple of trails for hiking which entice most of the patients.

Activities for the patients stimulate the feelings of worthiness and well-being and self-acceptance. For example, volleyball, a game in which group co-operation is necessary, helps in gaining appreciation of the values of teamwork. On several occasions the patients at Brook Lane Farm have not only played baseball but officiated as well. To be able to settle a dispute successfully on the ball field enhances one's self-assurance.

The medical director here is a fully qualified psychiatrist; he is medically responsible for the entire schedule of treatment and activity for each patient.

Brook Lane is planned so that required protection can be given to staff and patients. The one-story buildings help to reduce accidents and make it possible for many patients to enjoy the outdoors. There is one wing in the hospital where the overactive or aggressive patient can be segregated. Here he will not disturb the other patients beginning to reconstruct behavior in productive channels. Additional protection is given to the acutely psychotic patient by surrounding him with kind and understanding staff.

This continuous constructive activity program, accompanied by the Christian love and acceptance of the staff, brings a surprisingly quick response from the patient. He learns to accept himself again. Within a short period of time, the patient is eager to return home. He is willing to share this love and understanding which he has found at Brook Lane from a staff who in turn have known and shared the love of Christ.

via MCC Information Service, Akron, Pa.

(Note: Brook Lane Farm is at present enlarging its services buildings, particularly adding a kitchen and dining hall. The total cost of this expansion will average something like $2.00 per member in the area east of Ohio.

People who wish to contribute to this excellent service and witness may do so, designating their gifts for Brook Lane Farm expansion, by giving them to their treasurer for forwarding to the district mission board treasurer, or by sending them directly to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.—Ed.)

MRSC Actions

BY BOYD NELSON

At its first meeting of the fiscal year, Oct. 3 and 4, Mennonite Relief and Service Committee:

. . . welcomed new members Marcus Clemens, Quakertown, Pa., and Calvin Redekop, Hesston, Kans.;

. . . elected H. S. Bender chairman for the coming year;

. . . approved a treasurer's report indicating a continuing deficit in the general relief fund of nearly $50,000;

. . . heard a report that the Aibonito, Puerto Rico, Mennonite hospital construction contract had been signed and that construction was to have begun;

. . . heard an MCC report by Orie O. Miller indicating a current deficit in MCC relief operations of $28,000, receipt of $15,000 toward the Brook Lane Farm enlargement program for this year, a clarification of MCC voluntary service experimental role, and Pax services work with 96 men in Europe;

. . . heard a voluntary service report by Director Ray Horst indicating that there are 137 voluntary service workers and that there will be three orientation schools coming up;

. . . approved a report by the secretary for relief and service on Algeria;

. . . approved the appointments of 33 MRSC volunteers as recommended by Personnel Secretary D. J. Mishler;

. . . approved a budget for the coming six months which will be the same as that for the past six months, $16,500 monthly;

. . . recommended the appointment of H. S. Bender and Boyd Nelson Mennonite Church representatives to MCC; and

. . . set the time for the next MRSC meeting, Jan. 24, 1956.

From the above report, readers will note that there is continuing cause for concern in the Board's relief and service financial situation. It should be emphasized that this difficulty does not come because contributions have been decreasing. The past six months are the period of the year when contributions for all causes are down and when traditionally we haven't been able to prevent our operations costs from exceeding the current income. As compared with other years, the income during this period has been considerably higher.

Our continuing relief and service commitments—for emergency relief in Korea, Indo-China, Java, Laos, and Jordan; for postwar rehabilitation needs in Europe; for Pax service; for voluntary service; and for I-W services—all demand a steady and continuing support in order not to let down before the task is through. This support comes through the congregational relief and service offerings which have been suggested monthly with a goal throughout the church of $.50 per member per month. This systematic method of contributing supplies a stability much appreciated as the program carries through.

For of Such Is the Kingdom of Heaven

Camp Paivika, for crippled and handicapped children, is on the top of "Dawn" Mountain, in the mountains north of San Bernardino, Calif. It is an Easter Seal Camp sponsored by the Crippled Children's Society of Los Angeles County. Five two-week camp sessions throughout the summer bring 750 handicapped persons ranging from the Young Adult Group (20 and older) to the Seven to Nines. Many of the youngsters come from broken or unhappy homes where the parents consider the crippled child only a bother.

Seven Mennonite young people gave this summer under MCC VS to serve at Camp Paivika as counselors, along with 21 other college students from California. Each counselor was responsible for four to six campers—responsible to dress, clean and feed those in braces, wheelchairs, body casts. He was responsible to help these four to six campers enjoy swimming, horseback riding, and all the activities they could participate in.

Shirley Suderman, leader of this summer's VS unit, tells of one evening: "I sat beside Bobby in his wheel chair beneath the stately pine trees and watched a cloud creep over the face of the moon. After sitting quietly for five minutes, Bobby turned to me and said, 'You know, that silvery cloud looks just like the gates of heaven opening.'

"Only a few months ago Bobby walked; now he is in a wheel chair and it is becoming increasingly difficult for him to speak. I couldn't help but wonder how near Bobby actually was to those heavenly gates. I do know he is looking forward to that glorious day when he will enter those gates to be with his Saviour.

"Let Thy great love be reflected through me to some sad and lonely little child. . . . Give me the patience to listen and the ability to understand a child's problems and feelings. . . . Help me to help him learn to know Thee. . . ."

Members of this summer's VS group were; Adena Enns, Hutchinson, Kans.; Alexander Edwards, Parkville, Mo.; Kathleen Janzen, Arnaud, Man.; Charlene Miller, Millersburg, Ohio; Adella Nikkel, North Newton, Kans.; Ardith Schertz, Lowpoint, Ill.; and Shirley Suderman, Hillsboro, Kans.

via MCC Information Service, Akron, Pa.

Why I Came to Jordan

(One of the most recent additions to the Mennonite "family" of relief workers in Jordan is Alice van der Zwaag, a Mennonite medical doctor from Holland. In this article she explains how it came about that she heard the call to serve. She is working at the Evangelical Hospital in Nablus (Shechem in Old Testament times, and near to Sychar where Jesus conversed with the Samaritan woman). This hospital is administered as a missionary project of the local Arab Evangelical Church. Due to the fact that many of their members are refugees, the church is in need of assistance to operate the hospital. Dr. Alice and Grietje Groenveld, a Dutch Mennonite nurse and MCC worker who has been serving at this hospital as matron for about three years, are helping the hospital to continue its service during this time of crisis.—Ed.)

It was in the summer of 1954 that I heard for the first time about a hospital in the Jordan, and I had to answer many questions, one being: Would you like to work there? What was the meaning of this call? I was of course a little astonished.

A Dutch Mennonite nurse, Grietje Groenveld, was working in the Evangelical Hospital in Nablus, and when she was in Holland on vacation she told about this interesting country of Jordan—especially about that hospital and how some things there are different from Holland. One of the problems was that women do not like to be examined by a man, but only by a woman. But the trouble was that there was no lady doctor. It was for me impossible to meet Miss Groenveld, but my cousin, a Mennonite lady minister in Holland, told her that perhaps I was interested in this work. This was indeed the call because I had always said that I wanted to work in a country where there is a lack of doctors. Here in Holland there is not enough for all to do. Miss Groenveld promised my cousin to write me and so I received a letter from her with particulars about the hospital and I decided to go when it was possible. But how to go? One of the ways was in service for the MCC and this was the best way. A lot of letters must be written from Holland to Jordan, from Jordan to America, from America to Holland. But how happy I was when I got a letter from America saying that I could go!

And so it happened I left Holland on March 30 and arrived here the day before Easter after a very nice journey by train, by ship, and by plane over Rome, Naples, Alexandria, Beirut, Jerusalem, to Nablus. This arrival was already a number of weeks ago, and I am very grateful that I had the occasion to hear the call to work in this interesting country.—Alice van der Zwaag, M.D., in **Jordan Relief Notes.**

♣

A cold wave has just passed over southern Brazil. Low temperatures, heavy frost, and ice have killed millions of coffee plants in the Mato Grosso, Parana, and Sao Paulo areas.

Reports indicate that an attitude of despair prevails in the stricken areas which, economically, depend so much upon coffee, and a man known as a Communist leader in Mato Grosso has declared that there is no point in waiting for the presidential elections—now is the time for a revolution.—**EFMA Missionary News Service.**

The Mennonite Hour

Fine Interest Is Shown in Bible Correspondence Course

On October 2 an announcement was made on **The Mennonite Hour** about the new Home Bible Studies. The first course "God's Great Salvation" was offered free to all interested persons. Requests to enroll reach The Mennonite Hour offices in every mail. The number of persons to enroll each day has been as follows:

October 4	8
October 5	21
October 6	22
October 7	19
October 8	29
October 10	54
October 11	29
October 12	34
Total	216

In some cases both husband and wife have enrolled. One letter states, "My boy friend and I would like to make the study together." A few of the above number requested sample copies to study for possible use in church or school.

The Mennonite Hour, A Bond of Brotherhood

"I am a Mennonite and since we have no Mennonite churches in our area here your broadcast is of special interest to me. May God bless you as you continue in His service of radio ministry."—Staunton, Ill.

"After you brought a program to our church in Winkler we kind of feel we are a part of your family."—Winkler, Manitoba.

"Living in an isolated area with few worship privileges, we appreciate very much hearing this program. It provides a very pleasant and profitable link with the church." —Fort Vermilion, Alberta.

"I am a I-W boy and I enjoy listening to the broadcast while on duty, especially on Sunday nights."

In February of 1955 the **Gospel Herald** carried a story of a Dutch Mennonite on board a freighter on its way from Holland to Indonesia. We quote from this story since it illustrates how the Gospel over radio can gather people into a fellowship: "While on a ship in the Red Sea, I heard this morning your church services over Radio Ceylon. Being a Dutch Mennonite myself, I cannot tell you what a thrill it was to hear the voice of a Mennonite preacher and the singing of familiar Mennonite hymns. I want to thank you for the wonderful work you are doing and can assure you that I really appreciated it."

On the Calendar . . .

October 27-30, B. Charles Hostetter speaks at the Otelia Mennonite Church, Mount Union, Pa.

Via MBMC, Elkhart, Ind.

♣

Gospel Recordings, Inc., recently shipped one ton of records to be used amongst the Mau Mau's in Kenya Colony, and 3,000 records to Indo-China.—**I.F.M.A. News.**

MISSIONS

EDITORIAL

Power for Witnessing

John the Baptist preached so effectively that he did not need a nice church building nor even a large tent to draw crowds. God anointed him with the Holy Spirit for the special task of preaching repentance and announcing the coming of Jesus.

Jesus promised His disciples: "Ye shall receive power . . . and ye shall be witnesses." He does not send us out without the power to serve just as He did not send the disciples out without empowering them for service during His earthly ministry. He gave them power to heal the sick and cast out devils. He will give us power for special service as needed today.

However, just as certain physical conditions are necessary to release power through a locomotive or an electric motor, so certain conditions are also necessary in the individual Christian before the power of God can be released through him. His faith must be adequate for the situation. His will must be submerged in the will of God; in other words, he must be crucified with Christ, as Paul puts it. He must be obedient to the Word of God so that the Holy Spirit has full control of his life to use as He sees fit.

Power for witnessing does not necessarily mean the kind of power which made it possible for the Apostle Paul to cause Elymas, the sorcerer, to become blind, or even the power granted Peter to heal the lame man at the beautiful gate of the temple. It may simply mean the power to interpret the Scripture so simply that an unbeliever is convinced in his heart that he should accept Him.

The servant does not determine the method his master uses to accomplish his purposes. Neither does the Christian witness determine how God is to work through him. It is the business of the Holy Spirit who is in this world to call out "a people for his name" to determine how the power of God is to be released in this generation. If He wants to release that power through a Billy Graham or an Oral Roberts, may God be praised and Christians careful of their criticism.

Let every professing Christian humbly seek God's will in his life and be ready to cooperate with the Spirit of God in releasing God's power today. May each one carefully avoid trying to determine God's policies for Him, either consciously or unconsciously, or limiting God by refusing to co-operate in twentieth century Christian witnessing simply because it does not conform to the witnessing forms of earlier generations.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Korean Budget

During the past month there have been official changes in the economy of the Republic of Korea which drastically increases the costs of our MCC program there. In the past U.S. money was exchanged for Korean at the rate of about 680 hwan to $1.00. Now the government is putting into effect a 500 to $1.00 rate. Of course, wages and prices remain as high as they were when the exchange rate was 680 to $1.00.

Donald Klippenstein, director of MCC in Korea, writes: "This increases our costs drastically . . . . The 500 to $1.00 exchange rate is not realistic in comparison to prices. This is a double blow to the Vocational School (for orphans) at a time when they should be raising the wages for all employees. The average monthly wage for teachers at the Vocational School is 25,000 hwan whereas the average monthly wage for teachers in Taegu is 40,000 hwan."

Han van den Berg Leaves India

Han van den Berg, director of MCC in India, was scheduled to leave India before Oct. 13 because the Indian government refused to extend his residence visa. Han is transferring to the MCC program in Viet-Nam, and Edward Benedict will take over direction of the work in India.

Han began service with MCC in Java in 1952 for a six-year term. In August 1954 he transferred to India to open and direct a relief program among the refugees in northeastern India.

Hokabon

"Hokabon" dwellings are the illegal homes of Korean refugees. They cluster along the river banks, along the railway tracks, along canals and sewage ditches, and along many streets. They are illegal residences because the refugee does not own this land on which he puts up his little shelter of mud, pieces of tin, and other scrap materials.

In August the police in Taegu forcibly moved 6,000 of these families or 30,000 persons. The city provided areas for resettlement far from the city center and generally on hills and waste lands. Each family was given 15 days' grain ration and 60 board feet of lumber.

Any family who could possibly afford to pay the high city-center rents would not move because most of these people depended on occasional day labor for a living. However, the poorest ones, 3,000 families, moved out to these resettlement villages. Robert Lee, MCC relief worker, reports on Oct. 5:

"During the past two weeks we have made a rapid survey of the 13 resettlement areas. We discovered that many people are facing serious food and shelter problems and, as the weather cools, serious bedding and clothing problems. What impressed us most was the fact that there were people starving; as high as 55 per cent of the people in most of the new villages were facing critical food shortages. Almost everyone was without regular work . . . .

"To meet this urgent need MCC purchased 24 sacks of barley and distributed canned MCC beef and surplus shortening to 565 families who were the most urgently needy of this needy group. These people will receive canned foods regularly every week to ten days. However, **no more grain is available.** MCC is also arranging for a bedding and clothing distribution to be held in October after the next clothing shipment arrives. . . .

"The **most urgent problem** in all these new areas is food. Although our canned food distributions will help, there will be many families in critical need of food this winter, especially where the principal supporter is missing or handicapped. In all the camps many people are begging in order to live from day to day. In the worst camps the people often pool what little grain is brought into the camp to prevent starvation. . . .

"Since the city's resettlement program has concentrated the poorest people into 13 distinct areas, eight of which are extremely bad, an entirely new field of relief and welfare work has opened up. It is an excellent opportunity to provide assistance and services with a strong Christian witness. . . ."

For an October community project the Pax men in Korea plan to help some widows finish their houses and build a milk kitchen in one of these villages. This project can be duplicated in the other villages as time and money allow.

Released Oct. 14, 1955
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

Mark Conrad, Tangent, Oreg., **Carl Smeltzer,** Elkhart, Ind., and **Joseph Yoder,** Belleville, Pa., recently completed a six-weeks French language course. They are Pax men who have been transferred to the Algeria unit from Germany. A knowledge of Arabic would also be useful in the Algerian work.

I-W Services

John Kraybill, pastor at the Harlem Mission, New York City, spoke at the Middletown, Conn., I-W Unit on Oct. 6. Bro. Kraybill started the work in Harlem while he was serving his I-W at the Bellevue Hospital, New York City.

Wilbur Yoder, Greenwood, Del., has been elected chairman of the Middletown, Conn., I-W Unit.

Boyd Nelson and Roy Burkholder met at Lancaster, Pa., on Oct. 11, with representatives of the Lancaster, Franconia, Allegheny, and Conservative district conferences to coordinate I-W efforts in the Eastern area.

A Ministers Handbook on Institutions Employing I-W Men is being distributed to ministers and I-W counselors. It will be used to help future I-W men locate service positions. The information includes types of work available, living conditions, working conditions, wages, unit organization and activities, and relationships to Mennonite churches.

Voluntary Service

Boyd Nelson and Ray Horst were the MRSC representatives at a VS conference sponsored by the National Council of Churches at the Brethren Service Center, New Windsor, Md., Oct. 14 and 15.

VS units have been discontinued at the Mennonite Home Mission, Chicago; the Gladstone Mission, Cleveland, Ohio; the Mennonite Publishing House, Scottdale, Pa.; the East Lansing I-W Center, East Lansing, Mich.; and the Kiowa County Memorial Hospital, Greensburg, Kans.

Evelyn Zuercher, Wooster, Ohio, will begin service Nov. 15 as secretary to Ray Horst, director of VS, Elkhart, Ind.

The next orientation schools will be held Nov. 8-19 and Jan. 10-21. Applications and inquiries should be sent to Personnel Office, 1711 Prairie St., Elkhart, Ind. Openings for voluntary service are increasing.

Released Oct. 14, 1955
Office for Relief and Service
Elkhart, Ind.

WMSA Weekly Notes

Mothers, grandmothers, and older children from the Forks Mennonite Church near Middlebury, Ind., share in a community project. Polio patients in the community needing physical therapy treatments are taken regularly about 20 miles to the Elkhart Hospital. Sunday-school papers and other literature has been given to these children. Not only has this been an opportunity to witness to the patients and their parents, but this new awareness of need in the community has been a blessing to all who have shared in the project.

Secretaries and treasurers met for a discussion period during the district WMSA meeting at Prairie Street Church, Elkhart, Ind., on Oct. 1. Mrs. Lloyd Yoder, the district secretary, learned that only a few of the officers were present last year, so much of what had been discussed the previous year needed to be repeated for the new officers serving their first term.

Projects for 12 district city and rural missions and institutions were assigned to local circles during the noon hour fellowship period.

From Grants, New Mexico, Voluntary Service Unit. "We received the new set of dishes. We think they are lovely and just the thing that we need. The tumblers were welcome, too, because we were almost out of glasses and all that we had were formerly jelly glasses. We certainly wish to thank you for helping us to furnish this house, giving money, rugs, linens, dishes, etc."

The dedication service for the new unit home was held on Aug. 28. Open house for

visitors from the community, followed the dedication.

From the Treasurer's reports of the past five months we note that nearly every district has contributed to the WMSA General Fund, the Nursing Education Fund, and the Sheet and Blanket Fund. One district has sent a contribution for this year's special project—the kindergarten building in Japan.

The kindergarten building in Japan will be used as a classroom for teaching children, and may also be used for teaching mothers and girls to preserve food. It will be used as a public reading room, providing good literature for the many avid readers among the Japanese people.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

From Our Churches

ELIDA, OHIO

(Central Congregation)

A Friendly Greeting to All Gospel Herald Readers:

God has been good to us as a congregation, and we feel that we have much to be thankful for. He has sent us timely rains, a good season, and abundant crops, for which we owe Him thanksgiving and praise. When we think of other nations who have not been blessed as we have, we feel moved with love to share our abundance with them.

During this summer we have had many visitors, among them a number of ministers who preached for us. This was greatly appreciated.

On Sunday, Oct. 2, we had our 76th quarterly mission meeting. Guest speakers were Bro. and and Sister Carl Beck, missionaries on furlough from Japan. We were glad for their presence, and for the information they gave us regarding their work in Japan. We now feel that we can pray more intelligently for the workers in that needy field.

On the evening of May 21 the writer was very much surprised when nearly the whole Central congregation came to his home to help celebrate the fiftieth anniversary of his ordination. I felt very unworthy of the honor bestowed upon me; needless to say, however, it was highly appreciated and greatly enjoyed. After an appropriate program was rendered, the writer was presented with a Bible and a purse, after which refreshments were served. My prayer is that as we older ones pass on one by one that God will raise up men that are faithful and able, and who will declare all the counsel without fear or favor of man.

Andrew Brenneman.

EUREKA, ILLINOIS

(Roanoke Congregation)

"God be merciful unto us, and bless us; and cause his face to shine upon us" (Ps. 67:1).

On the evening of July 17 Bro. C. Warren Long was with us.

July 22-24 our MYF Retreat was held at Camp Emmaus. On Saturday evening the Roanoke MYF gave a program after which Bro. Horst gave a talk on VS. Then we all sat around a bonfire while Bro. Shank gave the evening message.

On the evening of Aug. 5 the mothers and daughters of our congregation gathered together for an evening of worship.

We were host to the Illinois Conference this year. Due to the fact that our church is too small, the conference was held at the Eureka College. The MYF had a snack bar open between meetings.

Bro. Wilford Ulrich was with us for three weeks. On the morning of Aug. 21 he spoke on "Sound in Faith." In the evening the children gave a program centered around the life of David.

On Aug 21 baccalaureate services were held at the Calvary Mennonite Church, Washington, Ill., for the graduating class of the Mennonite Hospital School of Nursing, with Milo Nussbaum as speaker. On Sunday, Aug. 28, commencement was held for the class at the Trinity Lutheran Church in Bloomington with Dr. J. E. Hartzler as speaker.

Bro. Robert Harnish and a group from Highway Village gave the evening program on Sept. 4. On Sept 7, Levi Keidel, a missionary from the Belgian Congo, showed colored slides with recorded sounds.

Five of our number have gone to Goshen College. We pray that God will direct them in the way He can best use them.

We have had a very dry summer, but now we are having welcome rains. Everyone is getting ready to husk corn and combine beans.

Sept. 17, 18 the Nonconformity Conference was held at our church with Bro. Hummel as guest speaker.

On Oct. 9 Bro. Yordy conducted baptismal services when six girls were received into church fellowship.

Ruth Elaine Kenyon.

FORAKER, INDIANA

(Salem Congregation)

Dear Readers:

Sunday school at Salem has been reorganized and Bro. Ray Yoder led in the consecration service on Oct. 2 when the following officers assumed their responsibilities: Supt., David Hostetler; Asst., Willard Kilmer; Prim. Supt., Rozetta Myers; Sunday-school Chor., Lucinda Hartman; Asst., Alice Marie Ramer; Church Chor., Paul Ramer; Secy., Genevieve Metzler; Asst., Carolyn Myers; Ushers, Harvey Chupp, Dale Welty, Paul Myers; Delegates to Christian Workers' Conference, Floyd Cripe, Marvin Miller.

New officers for the sewing circle are Pres., Rozetta Myers; V. Pres., Mae Yoder; Secy.-Treas., Edna Ramer; quilt committee, Grace Bare, Edna Ramer, Ella Kilmer; canning, Elizabeth Welty, Anna Davidhizer; used clothing, Agnes Culp, Catherine Walter; foods, Laura Freed, Lydia Mae Burkey.

In the MYF Ralph Hartman is president; Harvey Chupp, V. Pres.; Leroy Chupp, Treas.; Genevieve Metzler, Secy.; Paul Myers is chairman of the Faith and Practice Committee; Lester Diener, chairman of Extension; Carolyn Myers, chairman of Social Committee. Advisers are David Hostetler, Paul Burkey, Donald Flora.

The evening of Sept. 18 our congregation visited the Sunnyside Mission and some of our young people gave the program. Bro. I. E. Burkhart visited us on Oct. 2 in the interest of Goshen College. On Sept. 25 Bro. and Sister Amos Swartzentruber, Argentina, had charge of the morning service and told many things about the work in South America. On Oct. 9 Bro. Clarence Shank was guest speaker at the YPBM.

Our young people have finished a series of studies on "Youth and Nonconformity" with Bro. Ray Yoder as leader.

Correspondent.

HICKSVILLE, OHIO

(Lost Creek Congregation)

Dear Readers:

"Great is the Lord, and greatly to be praised, and his greatness is unsearchable" (Ps. 145:3).

Our summer Bible school was well attended with an average attendance of 81. Perfect attendance, 54. The mission offering, brought by the children, amounted to $31.00 and was sent to our children's homes.

Our pastor, Ralph Yoder, was superintendent of the Bible school, and the teaching staff were home folks, assisted by three sisters from Archbold, Ohio—Anna Rosa Smucker, Mrs. Verna Fielitz, and Mrs. Anna Lieninger—and one from the Leo, Ind., congregation—Mrs. Irene Miller.

We enjoyed very much the messages the following ministers delivered to us: Bro. M. L. Troyer, Elida, Ohio, and Bro. Henry Wyse, Archbold, Ohio.

In our Wednesday evening Bible class the adults are studying Genesis. The young people are taking the first year high school course from our summer Bible school books.

A number from here enjoyed the all-day and evening meetings held on July 4 at the Cuba Church, Harlin, Ind., and a number attended the Sunday-school Christian Workers' Conference at Berlin, Ohio, and also the Nonconformity Conference at Central, Archbold, Ohio. We received much spiritual food for the soul.

The women's sewing circle has been reorganized and will continue to meet in the church basement for the winter. Other winters they had met in homes. Let us pray for the leaders of our sewing circles and for the work that is being done. We live in a land of plenty and have a great opportunity to give to those that have not.

The Sunday-school year of 1955 has come to a close. May we praise God for the blessings and privileges we have in our land and may we seek guidance of the Holy Spirit to live a more perfect life, that as we teach the Word many more souls will be won for Christ.

The Sunday-school officers for the year are Supt., Howard Yoder; Asst., Elmer Mullett; Secy-Treas., Dan Briskey; Chor., Orpha Yoder and Mary Kathryn Mullett; Christian Workers' Delegate, Alfred Mullett.

Our pastor and his wife, Mr. and Mrs. Ralph Yoder, were blessed with a new baby boy, Sept. 16.

May God bless every effort that is put forth for His kingdom.

Mrs. Elmer Mullett.

KITCHENER, ONTARIO

(First Mennonite Church)

Dear Readers:

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 92:1). These thoughts come to our minds as we approach our Canadian Thanksgiving.

The past few months have been filled with activities. May 21-23 the annual Mission Board was held at the United Missionary Pavilion. The visiting missionaries were Carl Beck, Doris Snyder, and Amos Swartzentruber.

On May 26 the graduation service of Rockway Mennonite School was held in our church. Thirty-three young people received their diplomas. C. Norman Kraus, Goshen, Ind., gave the graduation address.

On June 26 a farewell service for our associate pastor, Bro. and Sister John Hess, was held. Members of the Warden Park Mennonite Church, Toronto, acquainted our members with the work at that place. The following week the Hesses moved to Toronto where they are now laboring. We know God will richly bless them and make them a blessing in Toronto.

Summer Bible school was conducted July 4-15. The staff consisted of 32 teachers and helpers. Ten churches were represented and enrollment reached 320.

Aug. 27-29 the brethren Nelson E. Kauffman and Paul Miller were guest speakers at the Christian Workers' Conference.

We welcome one of our members, Sister Mabel Cressman, home on furlough from the Chaco. Sister Doris Snyder also spent a brief furlough from Puerto Rico.

The young people continue to conduct their monthly Sunday morning service at the Freeport Sanatorium.

During the summer quite a number of visiting speakers filled our pulpit. The local brethren were Wilfred Ulrich, Oscar Burkholder, Ralph Howlett, Rufus Jantzi, Howard Bauman, G. F. Barthel, and A. J. Schultz. Bro. Cornelius Wall, Bazel, Switzerland, spoke one morning, and Bro. C. Nevin Miller preached both morning and evening.

Our fall communion service was held Sept. 4. One cannot leave such a service without a sense of deep gratitude for our unmerited standing in Christ.

Sept. 25, was our special Rally and Promotion day in the Sunday school. Our guest speaker was Robert Baker, Elkhart, Ind.

Correspondent.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear HERALD Readers:

Christian greetings. We had a very nice summer Bible school with an attendance of about 125.

On the evening of July 25 Bro. B. Charles Hostetter and the Mennonite Hour Quartet were with us, and we enjoyed their program and visit very much.

On the morning of Sept. 18 Bro. Josef Herschkowitz was with us and brought a very challenging message. In the evening Bro. and Sister Lester Kropf from Albany, Oreg., were with us and showed slides and told of their work while at Mathis, Texas.

Correspondent.

SCHELLSBURG, PENNSYLVANIA

(Pleasantview Congregation)

Greetings in our dear Master's name.

On Sept. 11 we reorganized our Sunday school as follows: Supt.—Dempsey Rose; Asst.—John Weyant; Secy.—Verna Weyant and David Shetler; Treas.—Dempsey Rose; Lib.—Doris Kay

Bence and Faye Fisher; Corr. Secy.—Ruth Weyant; Cradle Roll Dept.—Freda Snowden.

As Bro. Charles Shetler, our minister, is away holding revival meetings, we are glad to have other ministers bring us the messages. On Sept. 18, Bro. and Sister Irvin Holsopple were with us; on Sept. 25, Bro. and Sister David Alwine and son were with us both morning and evening; on Oct. 2, Bro. A. J. Metzler was here. All three of these brethren brought very inspiring messages.

We have prayer meetings on Wednesday evening. We would enjoy having others come in to worship with us in prayer meeting or our young people's program. On Oct. 9 will be our evening for the YPBM. We have this meeting every other Sunday evening. Come and worship with us. Give us a program.

Pray for the work at this place.

Mrs. John Weyant.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Treasure Beyond Taurus, Gene Farrell; Van Kampen Press; 1954; 88 pp.; $1.00.

Here is a book of religious fiction. While it is not a masterpiece of literature, yet it does carry a real message, based upon the visit of Paul and Barnabas to the city of Lystra and their experiences there. The Biblical facts are followed closely, many quotations are given verbatim; in fact, the last brief chapter of the book is composed entirely of Scripture passages. When the author does add his own details, they are not fantastic or beyond the realm of Scriptural possibility. The outstanding characters of the book are Maximus, the lame man who was healed, the priest of Jupiter who led the attempt to worship the missionaries as gods and later turned against them when they refused his advances, young Timothy, his mother and grandmother and sisters, who accepted Jesus as their Messiah, and Gaius, a Roman legionnaire who also accepted the good news of the Gospel. The book is especially good in showing the conflict of the Jewish mind as he tries to reconcile the kingly Messiah portrayed by the Old Testament prophets with the lowly Nazarene about whom Paul preached.—Earl R. Delp.

Field Notes

CONTINUED

Announcements

Johnstown Bible School will be held Jan. 2 to Feb. 10. Courses are arranged for young people and special courses for ministers and other advanced students. Special instructors this year will be Paul Erb, Scottdale, Pa., and Nevin Miller, Harrisonburg, Va. Arrangements for the Bible School include a Ministers' Normal, Jan. 3-5; Christian Life Conference, the last week; evening classes two nights a week; student prayer meetings and social activities. For further information write to Harry Y. Shetler, Davidsville, Pa., or J. E. Gingrich, 701 Somerset, Johnstown, Pa.

Inspirational Bible Meeting at Krall Church, Buffalo Springs, Pa. Speakers: Eugene Landis, Elvin Martin, Raymond Bucher.

A six-weeks Special Bible Term is to be held at Lancaster Mennonite School, Jan. 9 to Feb. 17. In addition to the regular curriculum several advanced courses will be offered for ministers. Instructors, J. Irvin Lehman, Aaron M. Shank, Clarence Fretz, Noah Hershey, Howard Witmer, and Aaron Hollinger. For information and bulletins write Short Bible Term, Lancaster Mennonite School, Box 541, R. 4, Lancaster, Pa.

Communion services at Maple Grove, Belleville, Pa., on Nov. 6 will be, according to present plans, the final morning service in the old church building which has served the community for 87 years.

Annual Ministerial Meeting, Franconia, Pa., Nov. 29, 30.

Annual Virginia Christian Workers' Conference at Springdale Church, Waynesboro, Va., Nov. 16, 17.

"Youth Seeking God's Will and Obeying His Commands" is the topic for the young people's Bible meeting at Miners Village, Pa., Oct. 30. Martin E. Weaver, Annville, Pa., will be the speaker.

Bro. and Sister Clayton Keener, missionaries on furlough from Ethiopia, at the Mennonite Church at Boyertown, Pa., on Sunday evening, Oct. 30 at 7:30 p.m., for the entire service.

Bro. and Sister Calvin Redekop and a men's quartet from Hesston College at La Junta, Colo., Mennonite Church for morning and evening services, Oct. 30.

Bro. Urie A. Bender, Scottdale, Pa., at the Hess young people's Bible meeting, near Lititz, Pa., on Sunday, Oct. 30, discussing the subject, "Practical Principles for Christian Youth."

Bro. John H. Purves, of Brook Lane Farm, Hagerstown, Md., presenting the expansion program of that institution at the Scottdale Mennonite Church, Sunday evening, Oct. 30.

Evangelical Christianity and Atomic War is the title of an article by Bro. Paul Peachey appearing in the October 15 issue of **United Evangelical Action,** the official organ of the National Association of Evangelicals. Some months ago Editor Murch asked the editor of the GOSPEL HERALD to furnish a statement of the case against war from the evangelical Scriptural point of view. He asked Bro. Peachey of our Peace Problems Committee to write the article. We are happy for this opportunity to give our peace testimony in wider evangelical circles.

Christian Life Conference at Manheim, Pa., Saturday evening and Sunday, Oct. 29, 30, with Donald Augsburger, Philadelphia, Pa., as speaker.

Visiting Speakers

October 2. **Richard Kling,** Atmore, Ala., at Manheim, Pa. **David Stutzman,** Dalton, Ohio, at Maple Grove Mission, Holmesville, Ohio. **Earl Buckwalter,** Hesston, Kans., at Prairie Street, Elkhart, Ind.

October 9. **J. B. Martin,** Waterloo, Ont., at St. Jacobs, Ont. **Lloyd Hartzler,** Ft. Seybert, W. Va., at Springdale, Waynesboro, Va. **Nelson Litwiller,** Buenos Aires, Argentina, at Prairie Street, Elkhart, Ind. **Willard Roth,** Wayland, Iowa, at Sunnyside, Elkhart, Ind. **I. K. Metzler,** Accident, Md., at Thomas Church, Hollsopple, Pa., for communion service. **Ralph Buckwalter,** on furlough from Japan, at La Junta, Colo., evening service. **J. C. Clemens,** Lansdale, Pa., at Atglen, Pa. **Wayne Kratz,** Lansdale, Pa., at Finland, Pa. **Lawrence Brunk,** on furlough from Argentina, at Plain Church, Lansdale, Pa. **T. E. Schrock,** Clarksville, Mich., at Pigeon, Mich., for communion. **A. J. Metzler,** Scottdale, Pa., at Pinto, Md.

October 16. **Phil Frey,** Archbold, Ohio, at Prairie Street, Elkhart, Ind. **J. Lawrence Burkholder,** Goshen, Ind., at Metamora, Ill. **Bro. and Sister Ralph Palmer,** Denbigh, Va., at Manson, Iowa, evening; **John D. Zehr,** Los Angeles, Calif., morning. **Clarence Lutz,** Elizabethtown, Pa., at Steelton, Pa., evening, for communion services. **Carl Beck,** on furlough from Japan, at Pleasant Hill, Smithville, Ohio. **Raymond R. Peachey,** Belleville, Pa., at Kaufman, Davidsville, Pa., for communion. **Lena Graber,** Elkhart, Ind., on furlough from India, at Metamora, Ill., evening. **Lawrence Brunk,** Argentina missionary, at Zion, Broadway, Va. Aaron Mast, Belleville, Pa., at Pinto, Md., for communion services.

October 23. **George Beare,** Hesston, Kans., at Manson, Iowa. J. J. Hostetler, Peoria, Ill., at Waldo Church, Flanagan, Ill. **Paul Erb,** Scottdale, Pa., at Masontown, Pa., for communion services.

Evangelistic Meetings

E. B. Peachey, Belleville, Pa., at Plain Church, Lansdale, Pa., Oct. 16-23. **J. C. Wenger,** Goshen, Ind., at Roselawn, Elkhart, Ind., Oct. 23-30. **Frank Enck,** Willow Street, Pa., at Manheim, Pa., Nov. 6-20. **John S. Martin,** New Holland, Pa., at Bosslers, Elizabethtown, Pa., Oct. 19-30. **Milton Brackbill,** Paoli, Pa., at New Holland, Pa., beginning Oct. 16. **Wm. R. McGrath,** Hesston, Kans., at Plainview, Hutchinson, Kans., Oct. 9-16. **Myron Augsburger,** Sarasota, Fla., at Meckville, Pa., Nov. 6-18. **J. W. Birky,** Spartansburg, Pa., at Sunnyside, Conneaut Lake, Pa., Oct. 3-7. **Ephraim Nafziger,** Cochranville, Pa., at Crestview, Fla., Oct. 27 to Nov. 6. **J. D. Graber,** Elkhart, Ind., at First Church, Johnstown, Pa., Oct. 23-30. **John E. Gingrich,** Johnstown, Pa., at Martinsburg, Pa., Nov. 6-13. **Paul Roth,** Masontown, Pa., at Spring Mount, Pa., Nov. 8-13. **Urie A. Bender,** Scottdale, Pa., at Blough Church, Hollsopple, Pa., Oct. 23-30. **C. F. Derstine,** Kitchener, Ont., at Oak Grove, West Liberty, Ohio, Nov. 16-23. **James Martin,** New Holland, Pa., at Chestnut Hill, Columbia, Pa., Oct. 30 to Nov. 13.

Mission News

CONTINUED

Many Japanese mothers in Nakashibetsu, Japan, are eagerly waiting for the new kindergarten to be opened. The Lee Kanagys write that plans are now being made for dedication services on Dec. 23.

The Norman Hockman family completed a year of language study in Costa Rica and arrived in Honduras on Sept. 8. They spent a few days in Trujillo and then went on to their assignment in Tocoa on Sept. 13.

The Young Married People's Sunday-school Class of the Mennonite Gospel Center, Kansas City, Mo., sponsored an illustrated lecture, "Traveling in the Holy Land," by Dr. Walter L. Wilson on Friday evening, Oct. 14, at the Gospel Center.

CHRISTIAN VISITATION

(Continued from page 1012)

friends any trouble? Shall we, when strangers assemble with us in the worship of God, all go home and have the strangers go to a restaurant because no one has prepared a company dinner for them?

Is there not some solution to this problem? Could we not have it understood that visitors, of the decent sort, are welcome at our homes at all times without expecting to have a big feast?

Denbigh, Va.

FAMILY CIRCLE

(Continued from page 1018)

You know, modern scientists tell us that the blood from one race is no different from that of another race. But they have nothing on Doctor Luke! We learn that Luke was the writer of the Book of Acts and he reported that truth long ago in Acts 17:26—"And [God] hath made of one blood all nations of men. . . ."

Let's take note of the broadening of the early church from a sect to a universal brotherhood, and let's be wise and humble enough to make present-day applications.

EXPRESSIONS OF APPRECIATION

I wish to express sincere thanks and appreciation to all who remembered me with prayers, cards, flowers, gifts, and visits while I was in the hospital and also for my birthday. May God bless you all.—Hershey L. Groff, Gap, Pa.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, flowers, and visits while I was in the hospital and at home. May God bless you all.—Mrs. Reuben C. Clymer, Elverson, Pa.

* * *

We as a family wish to express our sincere thank you for the prayers, sympathy, cards, and gifts during the passing away of our daughter Twila Jean.—Mr. and Mrs. J. Henry Siegrist and family, Manheim, Pa.

* * *

We wish to thank the many kind friends that sent so many nice cards to our husband and father during his sickness in the hospital and also for the many sympathy cards we received. —Mrs. Calvin Heller and children, Windber, Pa.

* * *

I am taking this opportunity to express my sincere appreciation for the many prayers, cards, and gifts during my recent stay at the hospital and since my return home. The Lord hath done great things for us and we praise Him for it. May the Lord richly bless each one of you.—Mrs. Aaron S. Tyson, Lawn, Pa.

* * *

I wish to express my thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, and visits while I was in the hospital. May God bless you richly for the same.—Sadie A. Miller, Millersburg, Ohio.

* * *

We wish to express our sincere thanks to every one who remembered us with cards, words of comfort, and prayers in our recent bereavement in the passing of our beloved husband and father, Isaac S. Mast. May the Lord bless you all.—Mrs. Isaac S. Mast and family, Embreeville, Pa.

* * *

The love of our Father is precious at this time when we appreciate in a special way His gift of eternal life and know our loved one is with Christ.

We thank Him for all of you and thank you for the messages of sympathy, encouragement, and understanding you have sent us.—Mrs. Ezra Stauffer and family, Tofield, Alta.

We wish to thank our many kind friends who so kindly remembered us with letters and expressions of sympathy in the passing away of our dear daughter and sister, Mrs. Claude Heistand (Emma). And also for the prayers, gifts, visits, and flowers in the years that she had suffered much sickness while at home and at the times she was in the hospital. She could say "Everybody is so good to me. I feel so unworthy." May God richly bless you all.—The Noah Landis family, Lancaster, Pa.

* * *

We want to take this opportunity to thank everyone who was so kind to us during Father's sickness and also at the time of his passing away, and for the cards, flowers, and gifts, but above all, for your prayers which alone could give us the strength and grace during sickness and bereavement. May the Lord abundantly bless each one of you.—Mrs. Daniel H. Good and family.

* * *

We want to extend our sincere thanks for the intercessions at the throne of grace in behalf of Mother, and for us as the family, and also for the many cards, gifts, help, and expressions of sympathy during the brief illness and death of our companion and mother. It will be appreciatively remembered.—The Adam G. Zimmerman family, McAlisterville, Pa.

OUR SCHOOLS

(Continued from page 1016)

GOSHEN COLLEGE

During the annual revival services, Oct. 2 to 9, John R. Mumaw, president of Eastern Mennonite College, directed an inspirational study of the Book of Ephesians. He was in charge of daily student chapel periods and evening services in the College congregation. Pres. Mumaw also addressed the seminary fellowship on the theme "The Self-Discipline of the Minister" and spoke to the faculty at the regular faculty meeting on the educational program of E.M.C.

"Whither Bound?" was the theme of the annual Student Activities Conference held at Camp Friedenswald, Sept. 30 to Oct. 2. The key address of the conference "Extracurricular Activities Whither Bound?" was delivered by Acting Dean Karl Massanari. The Student Activities Conference is designed to improve and co-ordinate campus extracurricular activities. The conference includes all club, class, and chorus presidents and sponsors.

Charles A. Wells, newspaper cartoonist and writer and editor of **Between the Lines,** addressed student chapel Sept. 26 and Peace Society Sept. 28. Sponsored by the Goshen Council of Women, Wells gave a series of lectures at the Goshen High School entitled "Christ and World Needs."

Annual Work Drive Scheduled

Earl Schwartzentruber, Tavistock, Ont., and Sylvia Neumann, Metamora, Ill., Work Drive Committee Chairmen, announced the development of a new athletic field as the project selected by student vote for the annual work drive on Oct. 13 and 14. A promise by an anonymous alumnus to match work-drive returns dollar for dollar up to the $8,000 goal, has added new enthusiasm to this year's drive.

A Nonconformity Conference with Allen H. Erb and A. J. Metzler as guest speakers is scheduled for Oct. 22 and 23. At this time the College and the College congregation will be hosts to the northern Indiana churches.

L-M Series to Open

Lecturer Norman Cousins will open the 55-56 L-M Series on Oct. 21 with a lecture on the theme of his book "Who Speaks for Man?" This book was voted the most important nonfiction title of the spring of 1953 in a poll of newspaper book reviewers. Cousins was the originator of the project of bringing to this country for plastic surgery 25 victims of the Hiroshima atom blast. The Japanese girls, now 19 to 24 years old, were trapped in a public school by the atomic explosion. They had been so disfigured that they have lived as virtual recluses since.

Faculty-News Notes

Faculty members attending the meeting of the Board of Education at Kalona, Iowa, Oct. 13-15 included Pres. Mininger, S. M. King, I. E. Burkhart, Paul Bender, Leland Bachman, H. C. Amstutz, Willard Smith, Alta Schrock, and Silas Hertzler. Also attending were Anna Mae Charles, Olive Rich, Elnora Weaver, and Edna Amstutz of the nursing faculty, and Harold S. Bender and J. C. Wenger of the seminary faculty.

Pres. Mininger spent Oct. 10-12 soliciting for the Associated Colleges of Indiana. The president of each member school is obligated to work twenty days for the association.

Acting Dean Massanari attended a workshop on high school and college co-operation at Indiana Central College, Oct. 7 and 8. This workshop was sponsored jointly by the N.C.A. and Indiana Central College.

Assistant Professor of Chemistry Lester Zimmerman passed the oral examination on his doctorate research and thesis Sept. 17 at Purdue University. His Ph.D. degree is to be awarded at the end of the first semester in January.

SANITARIUM

(Continued from page 1017)

as consultants for the tuberculosis patients.

Since 1937 the Department of Public Welfare Division of Tuberculosis Hospitalization has assumed the financial responsibility for the tuberculosis patients. Therefore, several medical men from this department have also given medical assistance as necessary.

Patients

While the Sanitarium was being built numerous tents were scattered about on the prairies in which were patients waiting to be admitted to the institution. A number were also in the homes of the community. Mrs. Elizabeth Bergey Smith reports that her husband, H. K. Bergey, was the first person to be admitted on the day of the dedication, October 25, 1908.

The first printed report available was dated 1912 with the following statistics:

Number of patients, May 1, 1921	24
Admitted during the year	60
Died during the year	14
Dismissed during the year	19

It is quite certain that some of these patients were nontuberculosis patients. Since records do not designate types of patients admitted, it is impossible to determine the actual census of the tuberculosis patients.

Beginning with 1930 we have statistics as to the number of admission of patients for each year. From 1930 to 1940 the average yearly admission of tuberculosis patients ranged from 18 to 20 patients each year. In the period of 1940-54, the average range was 20-35 patients each year.

The present building has a capacity of 21 patients. Since about 1938 the daily average census of the institution ranged around one hundred per cent occupancy. Although it was hoped that the "miracle drugs" and the newer methods of surgery would affect the duration of hospitalization of the tuberculosis patients, it was with rather a sudden jolt that we became aware of the realization of this fact in June of 1954, when the daily average census went from 19.7 in May to 11.5 in September. The Sanitarium continues to operate, but fewer of the patients are confined to their beds.

We thank God for His leading in the past and trust Him to continue to give direction for future service to this community.—Adapted from *Alumnae News.*

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Burkholder, Clayton B. and Annis (Coakley), Harrisonburg, Va., first child, Rhoda Anne, Sept. 14, 1955.

Buschert, Roy and Grace (Stauffer), Carstairs, Alta., fifth child, third daughter, Bonnie Lynn, Aug. 16, 1955.

Byler, Vernon Eugene and Fannie Mae (Gingerich), Kalona, Iowa, second son, Clovis Eugene, Sept. 20, 1955.

Garber, Russell S. and Esther (Hertzler), Washington Boro, Pa., second daughter, Barbara Sue, Oct. 6, 1955.

Graber, J. Ervin and Martha (Slaubaugh), Loogootee, Ind., ninth child, fourth daughter, Velda Carmen, Sept. 3, 1955.

Hess, Paul C. and Susan (Sheimer), Mt. Joy, Pa., fifth child, second daughter, Linda Jane, Sept. 22, 1955.

Hooley, Mylin and Fern (Nitsche), Lagrange, Ind., third child, first daughter, Karen, Oct. 10, 1955.

Horst, Stanley and Mary (Horst), Greencastle, Pa., third daughter, Thelma Jean, Sept. 27, 1955.

Hostetler, Raymond and Altye (Lubbers), Eureka, Ill., first child, Debra Joy, Oct. 2, 1955.

Kanagy, Lee and Adella (Brunk), Hokkaido, Japan, third child, second son, David Joseph, Oct. 15, 1955.

King, A. Herbert and Dorothy (Peachey), Belleville, Pa., second daughter, Evelyn Elizabeth, Sept. 29, 1955.

Leatherman, Paul and Loretta (Springer), , third child, second daughter, Karen Sue, Oct. 2, 1955.

Leinbach, Earl and Glenola (Bontrager), Hamlet, Ind., fourth child, second daughter, Gloria Elaine, Oct. 6, 1955.

Martin, Clarence S. and Eleonora (Lehman), Lititz, Pa., third child, first daughter, Dorcas Ruth, Oct. 11, 1955.

Martin, Howard H. and Emma (Weaver), Lititz, Pa., seventh child, third son, Henry, April 5, 1955.

Miller, Leo E. and Darlene (Brenneman), Kalona, Iowa, second child, first daughter, Eileen Joyce, Oct. 1, 1955.

Nissley, Ira and Arlene (Schlabach), Parnell, Iowa, second child, first son, Charles Keith, Oct. 6, 1955.

Peachey, Crist D. and Rhoda (Stone), Reedsville, Pa., first child, Sharon Elaine, Sept. 28, 1955.

Reiff, Samuel and Anna (Weaver), Ephrata, Pa., sixth child, third son, Eugene, Sept. 25, 1955.

Ritter, Clayton L. and Elsie (Witmer), Bridgewater, Va., second child, first son, Clayton Eugene, Sept. 14, 1955.

Roth, Jacob and Jeanne (Robitaille), Holley, Oreg., fourth child, second son, Jared Dale, Sept. 15, 1955.

Rutt, Phares B. and Edna (Bowman), ——, Pa., fifth child, second son, Merle Nelson, Oct. 9, 1955.

Shetler, L. Paul and Neva Kay (Bute), Filer, Idaho, fourth son, Peter John, Oct. 10, 1955.

Short, Harold J. and Katherine (Stamm), Archbold, Ohio, eighth child, seventh son, Harold Junior, Aug. 25, 1955.

Smoker, Earl F. and Vera (Bollinger), Stevens, Pa., third child, second son, Marlin Lynn, Sept. 16, 1955.

Stewart, Melvin and Lela (Hostetler), Benson, Ill., second child, first son, Johnny Lee, Sept. 25, 1955.

Weaver, Enos and Mabel (Martin), Kinzers, Pa., fourth child, first daughter, Mary Jane, Aug. 26, 1955.

Weaver, John L. and Ruth Arlene (Longenecker), Lancaster, Pa., second daughter, Joyce Arlene, Oct. 2, 1955.

Weber, Elvin and Ruth (Shue), Lancaster, Pa., first child, Carol Lynette, Oct. 1, 1955.

Yoder, Paul E. and Helen (Slaubaugh), Wellman, Iowa, fourth child, second son, Orie Jesse, Oct. 5, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager — Yoder. — DeWayne Bontrager, Shipshewana, Ind., and Mertice Yoder, Middlebury, Ind., both of the Forks cong., by Donald E. Yoder at the Forks Church, Oct. 1, 1955.

Bowman — Musser. — E. Clair Bowman, Ephrata, Pa., Red Run cong., and Ruth W. Musser, Denver, Pa., Bowmansville cong., by Howard Z. Good at the home of the bride, Oct. 8, 1955.

Good—Longenecker.—Claude Good, Fleetwood, Pa., Oley cong., and Alice Longenecker, Middletown, Pa., Strickler cong., by Clarence E. Lutz at the Strickler Church, June 25, 1955.

Herr—Leichty.—Edward Herr, Dalton, Ohio, Orrville cong., and Delia Ann Leichty, West Liberty, Ohio, South Union cong., by Stanley Shenk and Harold Bauman at the South Union Church, June 12, 1955.

Horning—Eberly.—Paul S. Horning, Goodville, Pa., and Anna W. Eberly, Stevens, Pa., both of Indiantown cong., by Mahlon Zimmerman at the Indiantown Church, Oct. 9, 1955.

Huber—Knechtel.—John Huber, Alma, Ont., Berea cong., and Martha Knechtel, Petersburg, Ont., Mannheim cong., by Osiah Horst at the Mannheim Church, Oct. 8, 1955.

Martin—Steckle.—Aden B. Martin, Wallenstein, Ont., Hawkesville cong., and Mildred Irlene Steckle, Zurich, Ont., by Albert Martin at the Zurich Church, Sept. 22, 1955.

Miller — Swinehart. — D. Richard Miller, Smithville, Ohio, Oak Grove cong., and Marilyn Swinehart, Orrville, Ohio, cong., by Harold E. Bauman at the Orrville Church, Aug. 27, 1955.

Musser—Zook.—Richard Lee Musser, Reading, Pa., Fairview cong., and Dorcas Catherine Zook, Mill Creek, Pa., Allensville cong., by R. R. Peachey at the Allensville Church, Sept. 24, 1955.

Reed—Keener.—Harold E. Reed, East Earl, Pa., Chester Mission cong., and Barbara L. Keener, Elizabethtown, Pa., cong., by Clarence E. Lutz at the Elizabethtown Church, Oct, 8, 1955.

Reeves—Hershberger.—Joel Reeves, La Junta, Colo., and Una Marie Hershberger, Upland, Calif., by Sherman Maust at the home of the bride, July 29, 1955.

Rohrer—Martin.—Elvin M. Rohrer, Jr., Lancaster, Pa., Stumptown cong., and Vera Jane Martin, East Earl, Pa., Lichty cong., by J. Paul Graybill at Lichty's Church, Oct. 8, 1955.

Ropp—Gunden.—William Ropp, Mishawaka, Ind., Maple Grove cong., and Darlene Mae Gunden, Elkhart, Ind., Belmont cong., by Ellis B. Croyle at the Prairie Street Church, Oct. 9, 1955.

Ruhl—Kreider.—Lester G. Ruhl, Mt. Joy, Pa., Risser cong., and Ruth L. Kreider, Marietta, Pa., Good cong., by Clarence E. Lutz at the home of the bride, Oct. 8, 1955.

Schwartzentruber — Gingerich. — Gerald Schwartzentruber, Petersburg, Ont., and Martha Gingerich, Baden, Ont., both of Steinman's cong., by Orland Gingerich at the Steinman Church, Sept. 24, 1955.

Shantz—Lichty.—Ion Shantz, Baden, Ont., and Helen Grace Lichty, Millbank, Ont., both of the Shantz cong., by L. H. Witmer at the Shantz Church, Oct. 1, 1955.

Steckle—Erb.—John Steckle and Marion Erb, both of Zurich, Ont., cong., by Albert Martin at the Zurich Church, Sept. 24, 1955.

Swartzentruber—Hostetler.—Paul E. Swartzentruber, Middlebury, Ind., cong., and Janet Ann Hostetler, Orrville, Ohio, cong., by Harold E. Bauman at the Orrville Church, Aug. 20, 1955.

Troyer — Gingerich. — Howard Troyer and Sarah Gingerich, both of Flint, Mich., by Jesse L. Yoder at the Maple Grove Church, Hartville, Ohio, Sept. 3, 1955.

Witmer—Snider.—Keith Witmer, Kitchener, Ont., Latschar cong., and Joy Snider, Waterloo, Ont., Erb St., cong., by J. B. Martin at Erb St. Church, Oct. 1, 1955.

Yoder—Miller.—Donald Yoder and Bonnie Lou Miller, both of Middlebury, Ind., Forks cong., by Earley C. Bontrager at the Forks Church, Sept. 25, 1955.

Zimmerman—Frankhouser.—G. Harold Zimmerman, Ephrata, Pa., and Irene S. Frankhouser, Denver, Pa., Weaverland cong., by J. Paul Graybill at the Weaverland Church, Oct. 1, 1955.

Anniversaries

Weaver. Martin M. and Ellen G. (Horning), Route 2, Ephrata, Pa., celebrated their fiftieth wedding anniversary on Oct. 8, 1955. They were married Oct. 8, 1905, by Bishop Benj. Weaver of Weaverland, at the home of Isaac Geigley. They are the parents of seven children, five of whom are living. Their family includes 26 grandchildren and 9 great-grandchildren. The family dinner was served at the home of the youngest son on Oct. 9, when they were all present but one grandchild and one great-grandchild. Bro. Weaver is 73 years old and Sister Weaver is 71. They are members of the Martindale Mennonite Church and are enjoying good health.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Ella S., daughter of the late George and Maria (Sampey) Walter, was born Nov. 17, 1877; died on July 31, 1955, at the Doylestown Emergency Hospital, Doylestown, Pa., where she had been a patient for two days: aged 77 y. 8 m. 14 d. She had been in failing health for about a year; death was caused by carcinoma. On Jan. 25, 1898, she was married to Abram K. Alderfer. To this union were born 3 daughters (Maria, Ella May, and Sara), and one son (Nelson). She is survived by her husband and son (Nelson), and one daughter (Ella May) all of Fountainville, Pa., one granddaughter, and one brother (Allen S. Walter, of Line Lexington, Pa.). Two daughters and one grandson preceded her in death. She was a faithful member of the Doylestown Mennonite Church where funeral services were held on Aug 4 by Joseph L. Gross and J. Silas Graybill. Interment was made in the adjoining cemetery.

Foreman, Frank B., was born Nov. 17, 1895, in Rapho Twp., Lancaster Co., Pa.; died suddenly while at work on Sept. 12, 1955; aged 59 y. 9 m. 26 d. He was the son of the late Joseph S. and Fannie (Brandt) Foreman. He is survived by his wife, Anna O. (Frey) Foreman, a member of the Elizabethtown Mennonite Church, one son (Arthur F., Bainbridge, Pa.), and one daughter (Dorothy F.—Mrs. J. Marlin Shaffer, Manheim, Pa.), 4 grandchildren, 2 brothers and one sister (Isaac B., Elizabethtown; Joseph B., Lititz, Pa., and Mrs. Bertha Nornhold, Reading, Pa.). Funeral services were held Sept. 15, at the St. Paul's Evangelical United Brethren Church. Clarence E. Lutz of the Mennonite Church and Samuel T. Dundore of the United Brethren Church had charge of the services. Interment was made in the Risser Mennonite Cemetery.

Good, Daniel H., son of the late William and Barbara (Histand) Good, was born Jan. 18, 1878, near Spring City, Pa.; died Sept. 28, 1955, after an illness of five months; aged 77 y. 8 m. 10 d. He was married to Anna H. Kremer on Jan. 3, 1901. Besides his wife, he is survived by 8 children (Kathryn—Mrs. Abram Brubaker, Lancaster; Fannie—Mrs. Daniel L. Histand, Doylestown, Pa.; Laura—Mrs. John O. Snavely, Manheim, Pa.; Enos, Lititz, Pa.; Anna—Mrs. John P. Becker, Elizabethtown, Pa.; Nora—Mrs. Lester O. Noll, and Ella—Mrs. Mervin M. Hess, both of Manheim; Daniel K., Columbia, Pa.), 30 grandchildren, 10 great-grandchildren, 2 brothers (Allen, Fleetwood, Pa.; Henry, Spring City), and 2 sisters (Emma—Mrs. Geo. Hunsberger, and Mrs. Katie Sheeler). He was a member of the East Petersburg, Pa., Mennonite Church where funeral services were held with James Seigrist and Henry Lutz in charge. Interment was made in the adjoining cemetery.

Miller, Floyd Jason, son of George and Sarah (Brenneman) Miller, was born at Kalona, Iowa, on Oct. 21, 1911; passed away at Sparta, N.C. Memorial Hospital, Sept. 4, 1955; aged 43 y. 10 m. 23 d. He was preceded in death by his parents. Surviving are one sister (Mrs. Mary Girtman, with whom he had his home), and one brother (Charles E., South St. Paul, Minn.), and many other relatives and friends. He confessed Christ in his early youth and united with the Pigeon River Mennonite Church at Pigeon, Mich. During his lengthy illness he requested prayer and renewed his faith in God. Funeral services were held Sept. 6 at the church at Sparta, with burial in the nearby cemetery.

Peachey, Minerva, daughter of the late John and Rebecca (Peachey) Glick, was born in Belleville, Pa., on Nov. 18, 1910; passed away at the Lewistown Hospital on Oct. 1, 1955; aged 44 y. 10 m. 13 d. She was united in marriage to Joseph L. Peachey, Belleville, Pa. Their home was blessed with 8 children (Esther, Rhoda, Vivian, Betty, Evelyn, and Donald at home; Carl of Norristown). One daughter, Mary Ellen, met her death through an accident at the home on Sept. 25, 1954. She was a member of the Allensville Church to which she was faithful until death. Memorial services were conducted at the church by J. Elrose Hartzler and Raymond R. Peachey.

Rathel, Shelton, was born near Brantley, Ala., on May 27, 1870; died at the home of his daughter in Crestview, Fla., on June 21, 1955. His wife preceded him in death just six weeks before. At the age of 82 he accepted Christ as his Saviour and in June, 1953, was baptized and received into the Mennonite Church in Crestview. He is survived by one sister, 4 daughters, 5 sons, and 4 stepchildren. Funeral services were held at the First Assembly of God Church in Crestview on June 22 in charge of Benj. F. Martin assisted by S. E. Breeland. Burial was made in the Crestview Cemetery.

Roth, Reuben Joseph, son of Joseph and Molly Roth, Casselton, N. Dak., was born near Milford, Nebr., on Sept. 25, 1908; passed from this life on Aug. 8, 1955, at the Ephrata Community Hospital, Ephrata, Pa.; aged 46 y. 10 m. 14 d. On March 17, 1933, he was married to Ruth Mast. They lived in Casselton, N. Dak., until the spring of 1942 when they moved to Elverson, Pa. Surviving are his wife, the following children (Joy—Mrs. Mervin Martin, New Holland, Pa.; Lowell, Ramona, Bonnie, Calvin, Dwight, and Mary Frances, all at home). He was the first to break the family circle, leaving also his parents, 4 brothers (William, Foster, Oreg.; Elmer, Pekin, Ill.; Ben, Wheatland, N. Dak., Lloyd, Goshen, Ind.), 2 sisters (Kate—Mrs. Albert Nitzsche, and Mary Ann—Mrs. Omar Erb, both of Amenia, N. Dak.). In his youth he accepted Christ as his Saviour, uniting with the West Fairview Church, Beaver Crossing, Nebr., and at the time of his death he was a member of the Monterey Church, Bird in Hand, Pa., where services were held Aug. 11, conducted by Glenn Esh, Christ Kurtz, and Ira Kurtz. He was laid to rest in the adjoining cemetery.

Shenk, John H., age 82, died Sept. 21, 1955, in the Pontz Rest Home, Millersville, Pa., of complications after an illness of 15 months. He was the son of the late Henry M. and Susanna (Horst) Shenk. He was a member of the Manheim Mennonite Church. His wife, Amanda Weidman Shenk, died six years ago. He is survived by a daughter (Anna, of Manheim, Pa.), 4 sons (Jonas, Alvin, and John of Manheim; and Willis, Lancaster); 4 sisters (Mrs. Lizzie Stover, New Holland; Mrs. John L. Rutt, Millersville; Mrs. Benjamin R. Nissley, Manheim; Mrs. Daniel Erb, Lancaster), 3 brothers (Benjamin, Landisville; Amos H., and Jacob H., both of Manheim), 6 grandchildren, and one great-grandchild. Funeral services were held at the Manheim Mennonite Church on Sept. 24 with Ira Huber and Abram Risser in charge.

Smith, Norman Henry, son of the late Adam R. and Harriet (Henry) Smith, was born Aug. 23, 1877, in Conoy Twp., Lancaster Co., Pa.; died Sept. 11, 1955; aged 78 y. 19 d. He was in ill health before he met death by his own hands. He was a member of the Elizabethtown Brethren in Christ Church. He is survived by his wife, Elsie E. (Lutz) Smith, a member of the Mennonite Church. Also surviving are 2 children (Samuel G., and Grace G.—Mrs. Daniel O. Brubaker, both of Mount Joy, Pa.), 4 grandchildren, 7 great-grandchildren, 2 brothers (Geo. H., Oreville Mennonite Home, Lancaster, Pa., and Rhine H. Smith, Elizabethtown, Pa.). Funeral services held Sept. 14, at the Brethren in Christ Church were conducted by C. R. Heisey, John Martin, and Henry W. Frank. Burial was made in the Bainbridge Cemetery.

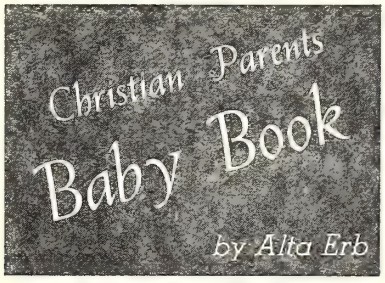
Wenger, Maud, daughter of John and Anna (Lechlitner) Harter, was born Feb. 24, 1895, in Elkhart Co., Ind., and died Sept. 14, 1955, at the home of Mrs. Martha Weldy in Wakarusa, Ind., where she had been cared for the past 14 months; aged 60 y. 6 m. 21 d. On Feb. 9, 1918, she was married to Allen Wenger who survives. She is also survived by 4 children (Robert of Wabash; Gerald and Marjorie—Mrs. Willis Poff of Elkhart, and Audrie—Mrs. Robert Brown, Bristol, Ind.), 6 grandchildren, a sister (Mrs. Harve Stauffer, Norway, Mich., and 3 brothers (Elmer and Earl of Wakarusa, and Russell of Mishawaka). Funeral services were conducted at the Yellow Creek Mennonite Church on Sept. 16 by C. A. Shank. Interment was made in the adjoining cemetery.

Yoder, Mattie, daughter of Jonas and Mary (Miller) Yutzy, was born near Hutchinson, Kans., on Feb. 5, 1889; departed this life at her home at Yoder, Kans., on Sept. 27, 1955, following a three-week illness caused by a heart ailment; aged 66 y. 7 m. 5 d. One of her favorite quotations during her suffering was Romans 8:18. In 1908 she was baptized and united with the Old Order Amish Church, and in 1921 she transferred her membership to the Yoder Mennonite Church to which she remained faithful till death. She was united in marriage to W. T. Yoder on Jan. 17, 1909. To this union were born 4 children (Orie, Rufus, and Ruth—Mrs. Harry Troyer) all of Hutchinson, Kans. One infant daughter, Mary, preceded her in death. She also leaves 10 grandchildren, one brother and 3 sisters (Joe Yutzy, Hutchinson; Fanny—Mrs. A. N. Garber, Dundee, Ohio; Susana—Mrs. Simon Slaubaugh, Sullivan, Ohio; Lizzie—Mrs. Sam P. Schrock, Molalla, Oreg.), and many other relatives and friends. Funeral services were held at the Yoder Church on Sept. 30 with H. A. Diener in charge, assisted by Andrew Bontrager and Valentine Headings. Burial was made in the church cemetery.

Zimmerman, Mary Elizabeth, daughter of Frederic Graybill and Sarah C. (Acker) Lauver, was born near Evendale, Pa., on Oct. 2, 1887; died at the Dr. Black Community Hospital, Lewistown, Pa., on Sept. 16, 1955; aged 67 y. 11 m. 14 d. Early in years she united with the Lauver Mennonite Church and remained faithful until the end. On Jan. 6, 1920, she was united in marriage to Adam G. Zimmerman, who survives her, together with one son (Noah L.), and one daughter (Sarah K.) all of McAlisterville, Pa. One infant daughter preceded her in death. Also surviving are one brother (Amos B., Denbigh, Va.), 3 sisters (Nettie—Mrs. Teston Shelley, Richfield, Pa.; Mrs. Tressie Swineford, Port Trevorton, Pa.; and Mrs. Delia Brubaker, Mifflintown, Pa.). Services were conducted at Lauver's Church on Sept. 20, 1955, in charge of William W. Graybill and Donald Lauver. Interment was made in the Lauver Cemetery.

Zook, Nattie A., Latour, Mo., eldest daughter of C. M. and Rebecca (Kauffman) Yoder, was born March 27, 1867, at Middlebury, Ind.; died Oct. 8, 1955; aged 88 y. 6 m. 11 d. Since the passing of her brother, Emery, she has been the "last leaf" clinging to her immediate family tree. In her youth she accepted Christ as her Saviour and became a member of the Sycamore Grove Church near Garden City, Mo. She was united in marriage on March 18, 1888, to Levi D. Zook, who preceded her in death in 1929. Since her mariage, over 67 years ago, she had lived on the same farm in the Gunn City community. This marriage was blessed with a foster daughter (Elsie—Mrs. Alvin J. Hooley, Hubbard, Oreg.), 2 sons (Jonathan C., Canby, Oreg., and Ira T., Latour), 3 daughters (Lydia of the home, who cared for her mother since 1929; Carrie—Mrs. L. A. Schrock, Harrisonville, Mo., and Phebe—Mrs. Harold Hershberger, Latour). She also leaves 17 grandchildren, and 10 great-grandchildren. Six grandchildren preceded her in death. She had been in failing health for many years. In the past 8 years she suffered a broken hip twice and a broken wrist. For the past 3 years she had been in a wheel chair and for nearly 3 months she was bedfast. On Oct. 2 she went into a coma from which she rallied only occasionally before passing into eternal rest. She appreciated religious programs and songs, and was especially grateful for the young folks who so regularly ministered to her in song on Sunday afternoons. Funeral services at the Sycamore Grove Church were in charge of James D. Yoder, assisted by S. S. Hershberger. Burial was made at the Clearfork Cemetery.

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Items and Comments

Roman Catholic nuns of some Buenos Aires educational establishments are reported by Religious News Service to be leaving their convents at night in civilian dress and sleeping in the homes of private families. Priests in the archdiocese of La Plata have been told by authorities that until further notice they must wear civilian clothes when leaving residences. These are the same precautions taken by Catholic authorities to protect the religious from insults and attacks at various times during the government campaign against the church earlier this year.

* * *

Church construction in the United States set a new monthly record of $69,000,000 in August. This is three million more than the previous record established in July.

* * *

Man-and-woman team teachers is the latest idea in Sunday-school practice. Christian education specialists are advocating the idea of two teachers to represent the family situation in children's religious training. Oftener than not, the teaching team would be man and wife. Some churches in the Chicago area have experimented with the plan and found it successful. Children are thought to react better when they receive two viewpoints, especially when one comes from a man and the other from a woman. Sunday-school teachers have long been predominately women. Churches are becoming concerned as the number of women teachers increases in the public school systems. Many churches feel that a boy seldom sees any man but his father and not much of him. "Children need an adult image of both a man and woman who are fine and good; that's why we think the Sunday school should have both," said one administrator.

* * *

Five British Quakers have gone on a goodwill mission to Communist China. They were invited there by the Chinese Peace Committee. British Friends consider this trip a natural sequel to the Quaker Mission to Moscow in 1951. They hope to be able to contact members of Christian bodies in China and talk with government and other leaders on ways of reducing international tension.

* * *

Continued segregation in the Methodist Church was favored by the North Alabama Methodist Conference in its annual meeting. The conference also expressed agreement with the plans of the Alabama Legislature and of school boards to maintain segregation in the schools.

* * *

The Railway Mission of the Evangelical Church both in East and West Germany now operates 301 posts, providing spiritual and material aid to travelers in all large rail centers of the country. These posts are served by more than 3,000 voluntary and full-time workers. During the past year the missions cared for over 3,500,000 travelers. Most of them were older people and mothers traveling with children.

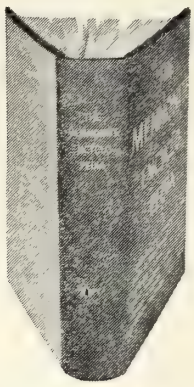
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The General Assembly of the Presbyterian Church of South Africa in its annual meeting rejected a proposal that American evangelist Billy Graham be invited to conduct a campaign in South Africa.

* * *

A grant of $30,000 has been made by the Asia Foundation in San Francisco, California, to the International Christian University near Tokyo, Japan, for construction of a dormitory in which 45 or more Asian students will be accommodated.—Watchman Examiner.

Coming - - - - Nov. 1 !



THE MENNONITE ENCYCLOPEDIA Vol. 1

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The General Council of the United Christian Youth Movement, youth wing of the National Council of Churches, in its meeting recently at Williams Bay, Wisconsin, denounced in strong terms universal military training in all its forms and criticized Congress for "enacting piece meal a program which the American people have traditionally refused to accept."

* * *

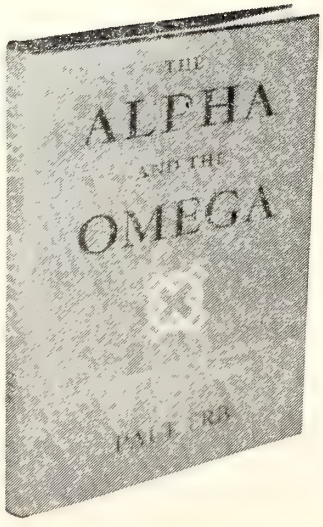
Guests are now being received at the new Home for the Aged built by various Mennonite groups at Vineland, Ontario. There is room for 59 residents.

* * *

Canada's Indian population has increased 11 per cent in the last five years.

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Gospel Herald

TUESDAY, NOVEMBER 1, 1955. VOLUME XLVIII. NUMBER 44

Serving Home Missions

By Nelson E. Kauffman

We have often heard speakers on missionary programs say, "Jesus commanded us in the Great Commission to *go,* but of course we can't all go—but all of us can pray and all of us can give." Then the mission speaker enlarges upon the importance of the *pray-er* and the *giver* in comparison to the *go-er.* The *go-er* was recognized as belonging to the special class which the church public proceeded to hold in high regard, whether his *going* took him to an urban center or across salt water.

The fact which too many of our people have failed to realize is that as soon as the *going* brought the missionary to his field, he then was in the very same circumstance as the person who was told his responsibility was to stay at home, go about his daily work, pray, and give. The fact that was overlooked is that the Great Commission imperative, or word of command, is *teach,* or *make disciples,* and the going is merely incidental and involves only a very fractional part of the person's time and energy.

The concept has also been in evidence in our local congregations. Those who drive a certain number of miles away from the home meetinghouse are missionaries, but those who drive those miles or a fraction of them toward this worship center are not missionaries, although in this Sunday school classes are made up of people with the same spiritual need, and around each meetinghouse are numerous families that make no profession of Christ, nor attend church services.

In our 1955 *Yearbook* there are listed 290 home mission points, with a membership of 4,584, divided among seventeen conferences. Conferences range in membership from 419 to 15,166 and in number of home missions from one to 71. This listing has so many variables that the picture as reported does not give very much information upon which to judge our home mission activity. There is considerable difference in administration, direction, promotion, and control of listed home missions within the various conferences and their mission boards. Some district mission boards administer foreign missions.

The Mennonite Board of Missions and Charities is not interested in thwarting or suppressing witness outreach interest in congregations or district conferences, but rather in increasing it. The Board is interested in stimulating more witnessing, more praying, more giving, whether the going involves a few city blocks, a few miles, or thousands of them.

We have heard it said that missions are healthful for a congregation and that the greater the missionary activity, the greater the spirituality, unity, and strength of the congregation. This is true providing the missionary activity is Biblical and correctly understood. Mission outreach has caused division in some congregations, by giving the young people the impression that all real missionary activity involves changing locations, and consequently no one felt called to go the few miles adjacent to the meetinghouse and the work and witness there became very weak.

It is urgent for us as a brotherhood to realize that while we may be giving for foreign missions, and we ought to be, we may be neglecting our church communities. "Heathen" are moving into our neighborhoods, and the percentage of Christian population is decreasing. This condition calls for witness and mission action on the part of our local laymen and ministers as well as our district boards. It is just as important to support a person to win the Latin, Negro, white, or yellow people next door, as to win those ten thousand miles away. We will be guilty if we neglect one or the other. We are not responsible for what we can't do, but we will be held responsible for what we can do in the world in which we move. Each of us is responsible to cover the world we touch.

It is the purpose of Missions Week to bring before our brotherhood the financial need of our total mission program. The district boards will share in the total gifts by receiving one third of the contributions. It is necessary for our brotherhood to see the total program of missions and their individual responsibility in it. Our pastors need to have the vision clear in order to develop conviction. The cost of outreach witness within a few miles of our homes is less than the cost of that which requires our representatives to change locations to find their world of people. For this reason our district boards have agreed to this division of funds.

The mission and soul-winning program of the church is one program, whether administered by a local, district, or church-wide board. Each has its sphere of service, and contributes to the whole. There is, therefore, occasion for deep gratitude to God and to the various boards for the fact of a united, concerted,

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Noah

By Lorie C. Gooding

When he saw the cities lying spread like casual coral beneath the keel—
He who faithfully preached this judgment in field and in town—
When he saw that the Word was at last fulfilled, how did he feel?
(Say, how will we feel when the judgment of God comes down?)

What were his thoughts as the ark rocked there on the crest of the deep?
Did he remember their white, frightened faces as they begged, as they battered the door,
As they cried, as they screamed, as they died? Did he wonder and weep
And torture his mind with the thought that he might have done more?

When the waters came down from the sky and the waters came up from the sea
And covered the earth as a mantle and left nowhere to hide,
Did he pray, did he say, "Lord, sustain me; my hope is in Thee"?
He must have, for oh! it took courage to ride out that tide.

And surely some of the lost ones he knew, and surely some were his friends,
And so mixed with his joy for deliverance, there must have been sorrow.
My brethren, let us draw an allegory: this dispensation ends
Soon in a deluge of fire. Soon. Even perhaps tomorrow.

Holmesville, Ohio.

and simultaneous fund-raising plan. To meet its own needs, however, the local congregation needs to adapt the program materials and all suggestions regarding technique, time and procedure, of Missions Week.

In this going, giving, and praying for the purpose of witness to Christ each has its place in every Christian who is alive by the power of the Spirit. These are merely means of making disciples of those who fall within the range of each individual's world. When each is properly understood, each is incumbent upon every Christian, to the extent of his ability. The man who has interest in going to his next-door neighbor will be interested in giving and praying. Praying will be empty without giving and going. God cannot answer prayer for missions without the going and giving co-operation of the pray-er. We can increase the effectiveness of the praying if we can take our brethren with us to homes and individuals within the perimeter of our world and give them firsthand experience in witnessing challenges and problems. Our laymen, I believe, are ready. Thank God for laymen who are ready to lead other laymen.

We feel responsible for that in which we invest our funds. There is no better way to have people feel a part of a program than to give largely to it. Our hearts go out to the cause to which we give sacrificially. Supporting the home minister as a missionary will cause greater interest in his work. One brother, who was out of fellowship for some years, is giving extra to make up for lost time. Some who in the past criticized and refused to give, should also now be encouraged to give to make up for lost time.

The Missions Week program is designed to be a real boost for the district boards as well as for the General Board. Here is an opportunity for thousands of laymen to give a few extra dollars for the expansion of the home and foreign mission programs. It is the hope and prayer of leaders of all mission boards that this may be the beginning of a program of expansion that will challenge all our people to give the tithe and more as the blessing of giving is realized. Our church schools that prepare our mission workers also need to be remembered in our giving, and increased giving to missions will stimulate increased giving to our colleges.

Our home mission program includes witness for Christ among American Indians, Latins, people of color, in rural and urban areas, the educated and ignorant, the sick and the healthy, to those from skid row and those from the resorts. There is place in the program for all the gifts and interests in the church, for the larger gifts and for the smaller ones. When we look at the program of outreach witness opportunities available in our brotherhood activities, we must thank God. May God give grace to every member to give joyfully and cheerfully, as God has prospered him!

Hannibal, Mo.

Will There Be Any Stars in Your Crown?

BY MRS. LEONARD BASINGER

How many dollars could you spare for mission offerings, if, for every dollar you give, you could be sure that one more soul would get to heaven?

In the April issue of "The Mennonite Hour Informer" we find the following statement:

$1.00 will carry the message of Christ to over 1000 people for ½ hour.

In other words, 10 people could hear the broadcast for one penny, or 50 people could hear it for five cents. We say the cost of living is high and it is hard to spare more money for missionary purposes.

Do we really need all of the things we want? Do we need all of the things we plan to buy? Do we need all that we already have?

Many times we expect the missionaries to be satisfied with the things they need. We may even feel that they should do with a little less.

God has promised to supply the needs of His children. A "need," then, is something that we can pray for when we do not have the money to buy it, is it not?

Why should we be selfish and want more than our share? Are we guilty of misappropriating the money that God has entrusted to us?

If we would love lost souls as much as God wants us to, I'm sure there would be enough money to take care of all the missionary activities of our church, and some left over.

How many souls will have to spend eternity in hell, because we fail to support the missionaries who are willing to point them to Christ?

Only God knows how many souls your dollars will reach, when you give prayerfully and unselfishly for that purpose.

North Lima, Ohio.

Our Readers Say—

I want to say a hearty *Amen* to your editorial on "Love Is Important" in the GOSPEL HERALD of Oct. 4. We profess to be a peace-loving, nonresistant people; but are we? Are we getting over-programized at the expense of love and good will? Is much activity a sign of spirituality? Would it be better, as you say, to "do less work" if by that we could maintain a good wholesome relationship in the church? Must the program go on regardless of the wounded and heartbroken that it leaves in its trail? Is there no appreciation for what has been accomplished at the price of sacrifice, blood, sweat, and tears? Or did things just happen? Bro. O. O. Miller is quite right in his deep concern for the conditions as they exist today. It ought to bring us to our knees in humble confession to God. Let's have less committees and more commitments, less work and more worship, less parleying and more power, less strife and more service. Let us remember that we go to church to worship, "in the beauty of holiness."

—*A. C. Good, Sterling, Ill.*

* * *

Having just read Grant M. Stoltzfus's article in the Oct. 4 GOSPEL HERALD, I wish to say a hearty Amen. There are a few verses, I Cor. 13:8-11, that we should meditate on while thinking of this matter. Notice that in the preceding chapter Paul is writing about miracles, healing, tongues, etc. Then concludes by saying he will show us a more excellent way. Then in Chap. 13:8-11 he shows us that prophecies shall fail, tongues cease, knowledge vanish away (evidently he means supernatural knowledge).

These supernatural demonstrations belonged to the O.T. prophets, and to Jesus and His apostles to prove their divine authority, while we have the abiding Christian graces in verse 13. If in our ailments we want help, let us pray. Jas. 5:14.—*A. Martin Wenger, Telford, Pa.*

* * *

I surely enjoy your paper and I am glad you still believe in the Old Time Religion. Your articles in it have been a big help to me. Since I work in a library I give it out to people to read, those who are Christians and those who are not, and I know they will read some very good spiritual articles. Thank you.

—*Naomi M. Tremp, Woodburn, Ind.*

Thirty teams of evangelists toured West German cities in an extensive tent missionary program. It was centered in industrial areas and was designed to bring the church to workers and their families. Each team was equipped with a tarpaulin tent seating about 1,500 persons. The teams spent about two weeks in each city. The effort is reported to have been very successful, due to the simple approach to the Gospel.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Going to Church

"You ought to be a Christian."

"Well, I think when I get home again I'll start going to church."

The editor remembers from years ago this bit of conversation with an itinerant harvest hand in Kansas. He thought that being a Christian meant going to church.

And there are multitudes like him today. Ask them whether they are Christians, and they will tell you what church they go to. Some of them do go regularly. But others go once in a while—at Christmas, at Easter, or other special occasions, when week-end travel, or golf, or company at home, or sheer weariness are not sufficient excuse to keep them away. But the important thing for them is that they go often enough to call themselves churchgoers—and therefore, in their definition of it, Christians.

But in the New Testament description of the Christian life church attendance is not very important. They had no churches. But the believers did meet together in homes and in other agreed-upon places. And the author of Hebrews tells them not to forsake this assembling together. The Christians needed the encouragement and instruction which their common worship gave them. But nowhere is there any suggestion that this attendance is the distinguishing mark of the Christian. Christians were not those who went to church, but those who differed in every way from the non-Christian way of life; who were born from above into the new life in Christ; who lived as pilgrims of heaven in an evil world; who took up the cross of true discipleship; who refused the vanity of riches and the trappings of pride; who forsook every manifestation of the lust of the flesh; who lived in kindness and love, forgiving their enemies; who were concerned only with the glory of God and the true witness of the Gospel. Nowhere do we have a better illustration of the low estate of current churchianity than in this identification of the Christian life with churchgoing.

Even in our own Mennonite Church there are those who think that so long as they come to church fairly regularly, no one should have any complaint about their Christianity. We tend like others to confine our religion pretty much to Sunday. Monday morning we shake off the responsibility of holy living, and put it on with our best clothes the next Sunday morning. During the week we are comfortably merged with the ways, the appearance, the ideals, the talk, the amusements of the world. On Sunday we wash our consciences clean by going to church.

But God is not convinced by our professed loyalty through church attendance. Even the world is not. Most people know down deep in their hearts that churchgoing Christianity is sham and show. It takes more than a church door to enfold us among God's own, to shut sin and worldliness out of our hearts.

And yet we ought to go to church. We need it. And the church needs us. Some hypocrites go to church religiously, but we can be sure that when a man no longer has a desire to go to church, his love for the Lord is growing cold. Keep going to church. But avoid the error of thinking that your churchgoing is equivalent to salvation. Even in the church there is a trap door to hell.—E.

The Promised Gospel

". . . the gospel of God, which he promised afore through his prophets in the holy scriptures . . ." (Rom. 1:1, 2 ASV).

The Gospel by which we are saved and which we preach is in the eternal purposes of God. God intended from the beginning to stamp into the beings of His creation the image of His holy character. When the sin of man threatened to defeat that divine purpose, God countered with a plan of redemption whereby even a sinful man could, if he would, be washed clean from his guilt and be established in the righteousness of God.

This plan He made known from the beginning. He gave to the patriarchs His word of promise, and wrote it by symbols into the sacrifices and feasts of the Mosaic law. Through His prophets, as Paul says, He wrote His promise into the Holy Scriptures. When Jesus Christ presented Himself as the promised Redeemer, the people of His time could know what He meant. The redemption accomplished through Calvary and Easter began the fulfillment of the promise given centuries before. Before the New Testament was written, the apostles could preach the Gospel—what had been promised and what had been performed. The New Testament record does not give us a Gospel; it simply puts into a written form the Good News that the Old Testament promise was being performed in Christ.

That is, the Gospel has nothing of temporary provision about it. It is not the hurried emergency plan of one whose other plans went awry. There is no mark on it to indicate that God was caught unprepared, and had to think of something quick. Any doctrine that God was frustrated in His timing and had to throw in something for the parenthesis, something that the prophets knew nothing about, is simply read into the Scriptures, and not out of them.

The Good News was there all the time, and found its embodiment in Christ: that One would come to put down the enemy, and all his works; that God's kingdom would be final and would include men of all the nations; that the Messiah Servant would be sacrificed to save lost men; that judgment would put an end to evil; that God would write His law in the hearts of those who would receive it; that the divine image would be impressed upon human life. The Good News was that now in Christ all this was in process of realization—already in part, in completion when He would come again.

And so the church of this present era, the church into which we have come by the redemption wrought by our Lord, is not a sudden afterthought. We are the goal-people, who fit into the eternal purposes of Him who created us and who regenerated us by the work of Christ. The Old Testament Scriptures are ours, just as they were Paul's, and the New Testament is the proper sequel to the Old Testament. The whole Bible has a marvelous unity as promise and fulfillment, as purpose and accomplishment, as shadow and substance, as type and antitype, as a first covenant which is inseparable from the second covenant.

Thank God for the Gospel of both the Testaments.—E.

Calvary is God's eternal heartache for perishing souls.—Selected.

Putting Content into Speaking

BY SHEM PEACHEY

The more content in the mind, the heavier laden with truth will be the words. The less content, the lighter and less impressive the words. Words are only vehicles of truth, but as vehicles can be hauled around empty, so words also can, and often are. Less power is required to move an empty vehicle, so also less mental effort is needed to sputter out empty words. But a vehicle is made to carry a load, and to tow it around without a load is useless, and a waste of energy. So also words are made to convey ideas, and to spin them together in sentences without ideas, or without saying something worth-while, is also a waste of energy. Especially is this true in a public service, where an audience is supposed to listen to the words spoken.

There is the constant tendency to overload trucks that traverse our highways, because the greater the load, the more earnings. In contrast, there is the constant tendency of preachers and teachers underloading their words, because less effort is required. Perhaps if our words earned money, like the trucks, we would also make our words weigh more.

Let us not say the same old platitudes. "Platitudes" means old, flat, trite, stale, threadbare ideas and language. Someone has said, "If you hear a Mennonite praying, 'Take us all home to Thee, without the loss of one,' he is from Pennsylvania." Another said if a Mennonite repeats, ". . . serve the Lord unhindered and unmolested" he belongs to a certain conference.

Say something new: something you have dug out of the Word yourself. Don't repeat others. We know that. We want to learn new truths. Everyone will appreciate it. No one will be bored.

Don't talk about people. That is not revelation. Talk about God and His truth. Something that you have never heard anyone else say, and you will catch the interest and ear of every hearer; you will stimulate thinking. If you want to instruct, you must inform and enlighten.

This requires thinking—hard, intense thinking, logical reflection upon truth. Make your lazy mind concentrate. We all have lazy minds. We must learn the difference between words and truth, between noise and content. An empty wagon runs the fastest and rattles the loudest. This we learned in horse and wagon days when we galloped to the far end of the field for a load of corn. We did not gallop with the load.

Some people apparently think that speed, action, noise, frantic screaming, sweating, and steaming constitute "wonderful preaching," without regard to the content, only if enough zeal is displayed. Little attention is given to organization or logical arrangement of thought, and not too much to content, if action, screaming, and zeal are dramatic enough. The same class of people will fall asleep under profound Gospel preaching that requires thinking.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." This is one of the heart cries of David. It is a good prayer of each of us. But this Scripture, with some others, has become an overworked stock text in some circles, requiring no labor to recite, and occasioning no thought in those who hear. So used, it becomes meaningless and boring to the hearers. Such use of the Scriptures is a sin against them.

Man becomes great exactly in the degree in which he works for the welfare of his fellow men.
—Mahatma Gandhi.

Seek to make every word count. If it does not, reject it. Why say words that mean nothing? Seek to be original and creative in your thinking. We will copy others enough at that, unconsciously. There are enough books, teachers, and schools available to the Christian student to put content into our thinking. True, the words of God are laden with heavenly content, but they lose their content when we speak them without understanding their content.

Nothing of importance was ever accomplished without hard work. The capital of teacher and preacher is the knowledge of God. "Thy word is truth." Remember that truth is like space. We occupy a little of it, six feet above the earth. Beyond that it is infinite. So also is truth.

Most of us scratch only the surface, and do not make any original marks there. We scratch only in the other fellow's marks. Jesus said the man who built his house upon a rock "digged deep. . . ." Digging deep is hard work. Bearing one's cross is hard work, but it is the only way. It means living exactly at cross purposes to one's desires. To live a life above reproach means giving attention to small details. This requires effort. To successfully lead an audience composed of all ages and interests in worship, and bring them through spiritually invigorated and challenged, is a task for the best of preachers and teachers; so we all need to be best. This is hard work for the head and the heart. But only the hard things challenge and fascinate us.

God has become famous in history for doing the impossible for men. The man of the world has recourse only to the resources of this world. The man of God has recourse to the resources of an infinite God. God has promised to move His eternal power in heaven in our behalf, on the earth, if we yield our lives to Him in trust. The great things in the Christian world in the past have been accomplished in a faith experience, conscious of the Spirit of God within, living in communion with Him. "Christ liveth in me. . . ." Without the Spirit of Christ it is impossible for the words of man to have weight and meaning.

While a mechanical knowledge of the Scriptures without piety produces only "sounding brass" speakers, piety, without knowledge, can't even sound the brass. Piety is no substitute for study, labor, knowledge, and information, however good the intentions, and noble the desires.

"Carve your words before you let them fall;
Give weight and content to them all."

Quarryville, Pa.

♣

Abolition of Mother's Day in Australia and its replacement by a National Family Week was called for in a resolution adopted by 41 leading Protestant clergymen. The action was taken, according to one, because Mother's Day is becoming overcommercial and oversentimental. "What is needed," he said, "is an observance that will educate the community in the Christian value of family life." With this move and this sentiment we are entirely in sympathy.

50 Years Ago

(from Herald of Truth, Oct. 19, 1905)

. . . the fearful persecutions to which the native Christians and missionaries in China passed during the Boxer uprising has but given the Protestant missionary movement in China a fresh impetus.

We have had an abundant harvest from our raw breaking [E. S. Hallman from Humbolt, Sask.]

The National Cash Register Company . . . is reputed as being one of the nearest ideal equitable employers known. . . . Those in the typographical department demanded an eight-hour day. . . . The company refused the demand.

(from Herald of Truth, Oct. 26, 1905)

The brethren John F. Funk and D. S. Weldy left . . . for Hillsboro, Kansas, to attend the meeting of the Mennonite Aid Plan.

Pre. N. B. Grubb of Philadelphia, Pa., and A. B. Shelley of Quakertown, Pa., . . . in Elkhart . . . on return from their General Conference at Mountain Lake, Minn., the former preaching at Elkhart Sunday morning. . . . They report the addition of fourteen congregations to their branch of the church and a total membership of about 12,000.

They Change Their Tune

By Ivan and Della Miller

It was 7:15 A.M. when we walked into the 42nd St. B.&O. station in New York City. Already some twenty children were there, ranging in age from five to fifteen years. They also ranged from pale blonde to ebony black; from hilarious happiness to tearful despondency; from bold daring to diffident bashfulness. In short, they were a cross-section of the great city's underprivileged children, gathered together by various social agencies under the general direction of the New York Herald-Tribune Fresh Air Fund. Some were accompanied to the station by parents, some by social workers, and some were there alone.

Their case cards were being filled out and their identification tags tied around their necks. As the time approached for the buses to leave for the Jersey City train-side terminal, more children were coming in and their excitement was mounting. Finally, as the buses loaded we counted sixty-one children. The baggage was on and we boarded the last of the buses.

We represented the Castleman River Conservative Mennonite congregation, Grantsville, Md., and had come to escort back to our community the first group of "Fresh Airs" for the summer. Some would go to private homes and some to "Strawberry Hill" camp.

After observing the boys and girls for a few minutes, we soon discover the ringleaders. The group has as wide a range in personal characteristics as any group of adults. Moreover, they are children, and therefore not yet expert at concealing what goes on within the heart and mind. That is why we have used the caption above. By the time two weeks are over and they return, they will "Change their Tune."

What do they sing? This summer the boys sing, the girls hum, and occasionally the group burst out in a tremendous chorus of "Davy Crockett." Last year it was something else. By next year another television hit will likely engage their singing attention. But now "Davy Crockett, King of the Wild Frontier" becomes monotonous. Can't they sing something else? Yes, they can sing other popular television and radio hits, but hardly any can sing a hymn or even a religious chorus. They come from various home backgrounds, but most have in common a serious lack of things spiritual. A few of the Catholic children know the elementary things of Catholicism, but none have a substantial knowledge of the Bible, not even on the kindergarten level.

What do they read? Some have their valises loaded with children's literature, but not a single Bible or New Testament is in the entire group. Not one piece of spiritual literature. The "Comic Books" make up their literature, almost to the last child. This is what their parents sent along to occupy them in their spare moments. Caesar offers his comic book to read. Caesar is fifteen years old. We know something of his teen-age need because of contacts in previous years. The book he has offered is an exciting love-story, brazenly presenting crime and sex in extremely suggestive pictures and phrases. Caesar has more of these but no Bible.

What do they speak? If they are talkative, they will speak about sports, sometimes baseball, but more frequently about bull fights, boxing matches, wild west stories, and cowboy fights. They will converse too, on occasion, about gang fights in the big city. In some of these they have been minor participants or spectators. They are still too young to be leaders in these high school fights, but some have seen policemen shot down by their big brothers. Some speak a hard language, evidencing experiences far above their few years. Some know the heartaches of broken homes, of secret maneuverings of their father or mother to go out with another woman or man, the long, fearful evening at home alone while parents spend the evening in fast, city night life. A few speak the language of cultured home life, but oh, so few.

How do they behave? Much like our own children would if they had not been taught self-restraint. Most of them have been taught to fight for their rights. So when a boy gets his suitcase from the baggage rack and lets it fall on a larger boy, the big boy at once attacks with fists. When he is reprimanded, he explains with much warmth, "But I tell you, Mr. Miller, I am very sentimental about such things." And, because his anger is not yet stilled, he would go at the other boy again if he were not firmly put down into his seat. Anger can flame into white heat on the slightest provocation. The impulse to grasp selfishly for things can become a real problem, and so, even before we leave the train, where we are met by cars at Meyersdale, nickels, dimes, cookies, candy, and other things may disappear from the rightful owners. Their philosophy seems to be, "No one is fair to me; why should I be fair and honest?"

After two weeks they return to the city. The special B.&O. coach is just as noisy as when they came. But the forenoon Bible school at "Strawberry Hill" and the Christian influence of private homes has changed their tune and vocabulary. "Davy Crockett" is not heard now. Instead, they are singing, "Jesus Loves Me." They also sing other Bible school songs. It is especially gratifying to hear this group of different races and background singing, "Red, brown, yellow, black, and white, they are precious in His sight; Jesus loves the little children of the world."

What will their "tune" be in future years? God only knows. Two weeks of vacation in a Christian environment with daily Bible school classes and other devotional emphases can hardly be ex-



pected to give much direction to these young lives. Some of them will return to non-Christian or even anti-Christian influences in the big city. Yet some of them, returning year after year, have not forgotten the Scripture verses and Bible stories of the previous year, even when they have heard nothing of them in the interval since they heard them here. The mother of one little girl who vacationed in a private home wrote to the hostess after her daughter returned, ". . . I feel very proud hearing my little girl sing nice hymns and say prayers. . . . I wish you would hear her sing, 'Jesus Loves Me' and many other hymns to the other little children. It is amazing the way older people watch her, especially when she sings in the street."

The Lord has promised that His Word shall not return void. Many prayers follow these children back to the city from the counselors at "Strawberry Hill" and from those who have opened their private homes to them. Perhaps the most earnest of these are that somehow these children may carry enough Bible truth with them to lead them and others to a knowledge of saving truth in the Lord's own time and place and way.

Grantsville, Md.

Bill Aiding Church Mailings

[The following item from Religious News Service (7-26-55) will be of interest to congregations which mail bulletins to nonresidents. See your postmaster.—Ed.]

President Eisenhower signed legislation allowing churches and religious organizations to enter their publications as second-class mail without having to maintain separate subscription and membership lists.

Under a previous law, church organizations were required to obtain a signed statement from their members that a part of their contributions should be regarded as a subscription to the periodical.

Scientific and fraternal organizations have for many years been able to send their publications to members upon a simple resolution of their boards of directors. However, this privilege was not extended to churches since they do not generally collect specific membership dues or fees.

At hearings before the House Post Office Committee, it was pointed out that many churches have been inadvertently violating the law, unaware of the technical requirement.

The new law will particularly benefit churches which maintain parish bulletins. Such bulletins can now be entered as second-class matter, mailable at one and one-half cents a pound or one-eighth cent apiece, by resolution of the governing board of a church that all persons carried on the membership rolls shall receive the parish paper.

The privilege will also be open to diocesan and denominational papers although most of these operate on the basis of specific subscription lists.

Blessed Is He—

By Edna Beiler

God does not treat all of His saints alike. So much the Bible, past history, and our own experience tell us. Why is one Christian delivered from affliction, while another continues to suffer? We do not know why. We only know that

Blessed is he,
Whosoever shall not be offended in me.

In South India, among the jeweled Christian women, there were a few who heard the voice of the Master speak. They took off their jewels at His command—and, of course, there was a great uproar. Tongues wagged. Husbands and fathers were angry, because family honor is linked with the jewels women wear.

Two young girls who were serving with an English missionary both took this step. (The story is told in *Gold Cord* by Amy Carmichael.) One had a message from her father that if she did such a thing, he would take her away—and that meant marriage to a Hindu, a death in life for her. In the face of such a threat, she obeyed the Lord's command. She took off her jewels and returned them to her father, but the forces of heaven intervened, no one knew just how. She was allowed to remain, a faithful worker in the Kingdom.

And the other girl? She was taken away by her family. She trod a hard path of suffering, until death itself released her.

Why was one of these girls so mysteriously protected, while the other one suffered so much? We do not know why. We only know that

Blessed is he,
Whosoever shall not be offended in me.

In *Coals of Fire* Elizabeth Bauman tells us two other true stories that illustrate this point. One is about Edward Richards, a young fellow who went to Persia during World War I as a relief worker. He was a CO. One day, half-civilized tribesmen came to the house where he was and when he opened the door—he looked full into the face of three muskets! The men demanded the key to the safe, which Edward did not have. Things looked rather risky for a bit, but in the end they all marched off again, leaving him unharmed.

Then there was Jacob Hochstetler, a pioneer American. When Indians attacked his house, he refused to let his sons shoot them. He too was a CO. But he and his family did *not* escape. Some were killed and others carried off into a captivity that lasted for years.

Why was Edward Richards protected, while Jacob Hochstetler suffered the loss of so much? We do not know why. We only know that

Blessed is he,
Whosoever shall not be offended in me.

Then there is the story of little Helen Priscilla Stam. When she was just three months old, her parents (missionaries to China) were killed by communists. The child was left alone. For almost thirty hours she lay where her mother had placed her—then rescue came. Chinese Christians smuggled her to safety, and the catastrophe that brought death to her parents, harmed little Helen not at all.

Why was it that the Power that protected a three-month-old baby and brought it to safety did not intervene in behalf of her parents also? We do not know why. We only know that

Blessed is he,
Whosoever shall not be offended in me.

There are Bible examples we might think of, too. This for instance? "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them" (Acts 19:11, 12). Yet this same Paul writes later on of Trophimus whom he left at Miletum sick. II Tim. 4:20.

Why did the God who healed even those at a distance from Paul, refuse healing here? We do not know why. We only know that

Blessed is he,
Whosoever shall not be offended in me.

Hebrews 11 is the climax of events like this. First we have that glorious company "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." That is followed by a sadder group, those who "were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy)."

We cannot explain this difference in God's dealings with His people. Thank God, we do not need to. The lesson set to us is a harder one. It is a lesson of acceptance—of obedience regardless of consequences. We do not know why. We only know that

Blessed is he,
Whosoever shall not be offended in me.

Grantsville, Md.

A PRAYER
FOR THIS WEEK

Our loving Father in heaven,
God of the past, present, and future.
We lift our hearts and voices in sincere gratitude for
Thy wonderful works and Thy matchless mercy. As we think of
the past: we are thankful for forgiveness of sins and Thy great love to us;
the present: we are thankful that Thou dost provide food for body and soul;
the future: we are hopeful for Thou hast promised never to leave or forsake us.

May we commit ourselves, our families, our schools, our activities, our churches, and our nations to Thy keeping. Help each unit to dedicate itself to its assigned task without fear or hatred. Grant more peaceful relations among all peoples of the earth, through Thy Prince of Peace. Direct and protect those in authority and use more people as Thy channels of blessing to others.

Spare us from the guilt of:
withholding our surpluses from the needy;
depriving any who deserve from us love and consideration;
starving our souls amidst great spiritual resources;
failing to magnify Christ in every area of our lives.

May we associate more with Thee so that there may be less of wrong and more of right, only that Thou shouldst receive greater glory. Fit us all for eternity, and Thine shall be all the praise. In Jesus' name, Amen. —*Ruth E. Yoder.*

"Why didn't I ever hear of Christians before?" I felt a new shame when I heard today that a dying girl asked a prison chaplain this question. She had never been inside a church, an American-born girl who had been neglected by her parents. Now she was about to die, unsaved.

Immediately I thought of the times I had had a chance to tell someone about Christ, but I felt that I might be ridiculed; or that my words wouldn't count.

How different things would have been for this girl had someone been ready to let her know that there is a Saviour. It's a paradox that we should be hesitant —for Christ is the greatest Help, the greatest Power, and the greatest Comfort for whom anyone can hope. I am prompted now to pray for a greater sensitivity to persons like this girl, so that no one will have to say, "Where were the Christians before?" because of my neglect.—Virginia Ann (Brenneman) Ryan.

Brief Topics

The Job or the Money?

BY J. HOWARD KAUFFMAN

Some people say, "The job you do is not important, but the way in which you use the money you earn is the important matter."

This statement might be used to justify the work of a brewer, a tobacco grower, a tavern operator, a gambler, a cutthroat business competitor, and even a bank robber. It has soothed the uneasy consciences of the "robber barons" whose huge philanthropies "compensated" for unholy methods of gaining wealth. It comforts the man who gives his Sunday wages to the Lord.

Does God see only half of our lives—the *spending* half? Does God allow the ends to justify the means?

What Christian can let his "light so shine before men" if his earnings are gained by compromising with unrighteousness? A man's work is his witness. Is that work constructive? Does it build rather than destroy? Is the employee treated fairly? Does the employer receive a full day's work? Is one's conduct on the job above reproach? In the days of the prophet Amos the Lord despised the burnt offerings and solemn feasts of His unrighteous children in Israel.

Chicago, Ill.

Judge Not

By Lorie C. Gooding

Can you presume to say of any man,
"He does not live as truly as he can"?

How would you feel if he should say of you,
"He does not do as well as he can do"?

Who but himself and God can really know
The enemies that each must overthrow?

That lowly one whom you, perhaps, despise
May be judged with more compassion in the skies.

We see but what appears. To God alone
Are all his motives and his reasons known.

"And what is done, to harm or help," saith He,
"The least of these, is done as unto Me."

Then help your fellow mortal on his way,
And leave his judgment to the Judgment Day.

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for five families in the Bihar, India, area who have indicated their desire to become Christians.

Pray for the students in the new Bible Institute at Chandwa, Bihar, India, that their study may result in complete consecration and Christian service.

Pray for an elderly Catholic man who occasionally visits the Peter Sawatskys in Campinas, Brazil, and to whom they have given Christian literature.

Pray for the special leading of the Lord for our missionaries in Brazil in locating the witnessing points from which they will give the Gospel.

Pray for the newly-elected government of Brazil that it may be guided by divine principles of justice and benevolence, that freedom of religion may continue, and that the country may develop for the good of the people.

Pray for a young person who feels a definite need of spiritual and mental uplifting. Pray that God's will be done in his life.

CLEARING HIS CONSCIENCE

There was once in Boston an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family-worship hour.

One year two other merchants persuaded him to go into a deal with them by which they could control all the codfish in the market, and greatly increase the price. The plan was succeeding well, when this good man learned that many poor people in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who led him into the plot, and told them that he could not go on with it.

Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up between me and my God. I won't have my family prayers spoiled for all the codfish in the Atlantic Ocean and I shall have nothing to do with it, or with my money made from it."

—Selected.

OUR SCHOOLS

HESSTON COLLEGE

Milo Kauffman, Religious Counselor at Hesston, presented his Stewardship Lectures for the southeastern Iowa churches, at Iowa Mennonite School, October 17-19.

* * *

Parents of Hesston's local students met with the faculty on Tuesday evening at 8:00 o'clock in the Student Lounge. This meeting was planned by the college to give parents an opportunity to discuss progress made by their young people during the first six-week period of the fall term. Grade reports were mailed out to the parents prior to the meeting. A short program and a discussion period composed the evening's activities.

* * *

Hesston College prenursing students took the Smeltzer Tests again this year. These tests are given each year to prenursing students, and are a series consisting of mental aptitude, personality characteristics and achievement in scientific and arithmetic areas.

Dr. C. H. Smeltzer, of Temple University, Philadelphia, Pennsylvania, is the author of these widely-used tests. Several weeks after receiving the answer sheets from the school, Dr. Smeltzer sends to us his analysis of each student, pointing out her strength and weakness in background, aptitude or personality, as it relates to future success of the student in a nursing program. These reports are analyzed by Hesston's Personnel Department, and each student is interviewed by Leonard L. Lichti, Director of Student Personnel, to discuss the results of these tests.

Hesston's prenursing students took the tests Sept. 20 and 21. Dr. Smeltzer's accurate profile of each student assists the individual to understand better both her strong and weak abilities as they qualify her for the nursing profession.

* * *

Professor and Mrs. Calvin Redekop, with the college male quartet, are scheduled for both morning and evening worship services at the La Junta Mennonite Church on Sunday, Oct. 30. Members of the quartet are: Marion Bontrager, Harold Shetler, Don White, and Harold Blosser.

The team was invited to La Junta by Bro. Nachtigall for a Church School Emphasis day.

* * *

The Service Committee of the Hesston YPCA is very grateful for the splendid response they have already received from their tape recording service. A number of pastors have sent tapes to be prepared for use in their local radio ministry. The "Y" will be happy to fill additional requests for this new service.

* * *

Bro. George Beare, field secretary, left Hesston on Tuesday, Oct. 18, for a trip which will include worship services with churches in Nebraska, Iowa, North Dakota, Minnesota, and Montana. Bro. Beare plans to return to the campus on Nov. 9.

Hesston's guest chapel speakers during the past week included Nelson Litwiller, field secretary of the Mission Board for South America, Buenos Aires, Argentina, and J. N. Byler, Akron, Pa. Bro. Byler is an alumnus and former faculty member, and at present he is Director of Foreign Relief for the Mennonite Central Committee.

BETHANY CHRISTIAN HIGH SCHOOL

Goshen, Ind.

New Instructors

We praise the Lord for His blessings at Bethany. Because of an increase in the enrollment, it has been necessary to increase the teaching staff from seven to ten full-time instructors and four part-time instructors. The three full-time instructors are Royal Bauer, English and Bible, Galen Otto, Commerce, and Peter Schmitt, Mathematics and Physical Science. The four part-time instructors are Ezra Hershberger, Art, Dorothy (Smith) Shank, English, Roseanna Maust, Girls' Physical Education, and Rozelle Yoder, Piano. The seven instructors who were on the beginning staff at Bethany last year and who have returned this year are John M. S. Steiner, principal; C. J. Holaway, asst. principal; Lester Culp, Robert Ewing, John M. Nafziger, Dorothy Hershey, and Ruth C. Roth.

Enrollment Increase

Statistics show a fifty per cent increase of students over last year's enrollment of 123, making the present enrollment 185. The major student gain was from Indiana. Last year 113 students were enrolled from Indiana and this year the total is 169. Other states represented and the number of students per state, are as follows: Michigan 10; Illinois 2; Minnesota 2, and Ohio 2.

Class Statistics

The student population at Bethany is composed of the following number in each class:

Class	Boys	Girls	Total
Senior	21	32	53
Junior	21	25	46
Sophomore	21	27	48
Freshman	18	20	38
	81	104	185

Enrollment by Denomination

Mennonite	170
Mennonite (Wisler)	1
United Missionary	1
Amish (Burkholder)	1
Amish (Old Order)	3
Amish (Conservative Mennonite	9
total	185

Building Renovation Necessary

The second floor of the shop-cafeteria building, which was formerly a barn, has been renovated to make provision for a large chapel room, a classroom, a music studio, and storage for chorus equipment. The area formerly used for chapel last year in the new building, which also was used for classes and the library, has also been renovated. Two separate rooms have been made out of this area. One is quite small but allows space for a classroom. The balance of the original area has been given over for use as a library-study hall. New tables and chairs were purchased to give the room a library atmosphere. Other additional equipment was also secured to facilitate library services for students and faculty.

* * *

Robert Ewing, music instructor, is tackling the job of a 165-voice chorus this year. Last year his 100-voice chorus received top honors in the sectional and state music meets. Chorus programs are currently being planned to be given at churches that will accommodate such a large group. All students who desire may sing in the chorus.

Bro. Wilbur Yoder, Middlebury, Ind., served as revival speaker during Oct. 6-13. His series of messages were of vital interest to students and faculty alike.

Bro. Peter Schmitt and Bro. Lester Culp accompanied members of their Physics and Chemistry classes, respectively, to Chicago recently to attend the Powerama exhibit.

Ruth Roth accompanied eight of her student librarians, who assist her regularly in the library work, to Terre Haute, Ind., on Saturday, Oct. 15, to attend the annual meeting of the Hoosier Student Librarians' Association.

The Bethany P.T.A. met on Oct. 10 for their first regular meeting of the school year. New officers were elected as follows: Pres., Harold Myers; Secy., Mrs. Ora M. Yoder, and Treas., Robert Ewing.

Under the sponsorship of Bro. Royal Bauer, the Senior English class will compose the staff officers for the school newspaper, **The Reflector,** for this school year. The additional personnel needed to produce the paper were recently appointed.

On Tuesday, Oct. 18, a group of senior students solicited advertisements for the school annual, **The Witmarsum,** in Goshen and neighboring areas.

On Oct. 14, 17, the Home Ec I classes, accompanied by Dorothy Hershey, instructor, visited the Goshen Packing Company and also the Pine Manor poultry dressing plant as a part of their survey of meats currently being studied in their classes.

During the day on Friday, Oct. 7, volunteer students aided in the "Go to Church Sunday" campaign by canvassing homes in the Goshen area and extending personal invitations to all people contacted to attend church on Sunday, Oct. 9. The YPCA sponsored the project.

On Friday evening, Oct. 7, individual class parties were held with the following instructors being responsible as class sponsors: Freshman, Lester Culp; Sophomore, Dorothy Hershey; Junior, Robert Ewing; and Senior, J. Marvin Nafziger.

Ruth C. Roth.

The United States Supreme Court has been asked to decide whether it is constitutional for Congress to require a conscientious objector to believe in "a Supreme Being" in order to qualify for exemption from military service.

CHURCH MUSIC

The Hymn

By Leland B. Sateren

Textual Considerations and Definitions

St. Augustine, in his commentary on Psalm 148, wrote: "Do you know what a hymn is? It is singing to the praise of God. If you praise God and do not sing, you utter no hymn. If you sing and praise not God, you utter no hymn. If you praise anything which does not pertain to the praise of God, though in singing you praise, you utter no hymn."

This was in essence adopted as the canonical definition of a hymn by the Council of Toledo, A.D. 663, in these words: "Whatever poems, then, are sung in the praise of God are called hymns. A hymn, moreover, is of those who sing and praise . . . because it is a song of joy and praise; but properly hymns are those containing the praise of God."

The Hymn Society of America, in 1937, adopted the following definition—its first sentence treating of the elements which *must* be found in every hymn; its second sentence, of those which are to be *desired* in a good hymn:

"A Christian hymn is a lyric poem, reverently and devotionally conceived, which is designed to be sung and which expresses the worshiper's attitude toward God, or God's purpose in human life. It should be simple and metrical in form, genuinely emotional, poetic and literary in style, spiritual in quality, and in its ideas so direct and so immediately apparent as to unify a congregation while singing it."

From the aforegoing it is seen that:

(1) A hymn is a song: a true hymn must be lyrical.

(2) A true hymn has a motion toward God. It brings God to mind. It seeks His glory in the lives of His children. All this is true, even if God is not directly addressed. The true hymn must be devotional in spirit, leading to God. It must be reverent, marked by a loftiness of tone and style, by liturgical propriety and the absence of triviality.

(3) The essential element in any definition of a hymn is that it is a prayer—a prayer whose thought is as broad as human needs, as deep as human love, as high as a man's loftiest aspirings.

(4) The attitude of praise, St. Augustine to the contrary notwithstanding, is by no means the only attitude of worship. Hence hymns other than those of praise are used to express such attitudes as reverence, penitence, trust, loyalty, aspiration, and good will toward our fellow men.

(5) A hymn must be truly poetic in form and substance: a hymn is a lyric *poem.* It must be lyrical rather than didactic. A rhymed argument is not a hymn. A true hymn is usually marked by a touch of mysticism and by spontaneity of feeling.

Musical Considerations

What is the particular usage for which a hymn tune is constructed?

(1) It is music set to *words;* that is, it is extended speech.

(2) Any given tune is expected to bear the several different stanzas of at least one hymn.

(3) It is to be sung by an unrehearsed congregation of people of both sexes and of all ages, though preponderantly adult.

(4) The patterns of the music will depend on memorability, as the congregation does not typically read music.

(5) Its singing will take place as *part* of a religious service of public worship.

The marks of a good hymn tune include:

(1) A melody which is vocal, rather than instrumental in idiom.

(2) A melody which is largely diatonic, since scale-wise melody is essentially vocal. Chromaticism, abrupt leaps, lack of logical order in melodic progression, excessive range—in short, the instrumental idiom—all militate against the usability of a hymn tune and, therefore, are undesirable.

(3) A range which is accessible to the natural, untrained voice—usually only one octave.

(4) Simplicity. The tune should be remembered with little effort, since the congregation does not typically read music.

(5) The harmony, since it is merely a tool which provides "keypoints" (largely the tonic and dominant) for the tune, should be conventional.

(6) The three other parts than the tune, though not significant in the same degree as the tune, should possess melodic interest, too.

(7) A mood and accentuation corresponding with that of the text.

(8) Distinction and charm of melody, and not dependent on either the harmony or the rhythm for its main interest.

(9) Rhythm which has movement, vitality, and dignity.

(10) Good formal structure: balance through unity and variety.

(11) Without strong current secular associations.

Whenever the melody, harmony, or rhythm in any tune overwhelms and captivates the attention, the tune may be said to be poor *as a hymn tune,* since the captivating effect of any of the elements militates against the proper function of a good hymn tune; namely that of exalting the *text.*

Included above are occasional excerpts from articles by one Professor Brown (about whom I know nothing more), Carl F. Price (Editor of the paper of the Hymn Society of America), and Professor Robert L. Sanders (Chairman, Department of Music, Brooklyn College, New York).

Minneapolis, Minn.

"I Have My Bible"

By Harvey Graber

Some people actually say this to excuse themselves from reading any religious literature. They pretend to be so busy reading the Bible that they have no time left to read anything else. Bible reading is excellent. It must be the source of inspiration for any writing of a religious nature. The Bible is our unchangeable guide. The more we read it the more food we find therein.

However, the people who read their Bibles also read literature about the material in the Bible. The people who read their Bibles most like to hear sermons about what they read. Why? They have found so much spiritual food there that they are interested in hearing and reading what others have found. And it may be, usually is, true that they have sensed some problems upon which they desire help from the ideas and insights of others. They get this from both the writer and preacher. Both try to do the same thing, that is, illustrate and illuminate for the hearer or reader what the will of God is for the Christian as shown in the Bible.

One who refuses to read religious literature could, with just as much right, refuse to listen to a sermon. When you find a man who says, "I have my Bible; I don't have time to read anything else," it is to be feared that you have found a man who *does not read his Bible* as he ought. Once he learns to love his Bible and to feed on it, once he becomes humble enough to admit that there are others beside himself whom the Spirit of God illuminates, then he will want all the help in understanding his Bible that he can get from others, be it written or spoken. Proud is the man who feels he can run his own Christian life (and often everyone else's) without any help from his fellow men. And he is a hypocrite who professes to have brotherly love but has no desire to understand or respect the ideas of his brethren or what it means to be Christian.—*Witnessing.*

♣

The American Bible Society is undertaking a new plan to train selected young men in modern techniques of Bible distribution. A ten-months course, for high school graduates, will begin in January, 1956, in a South American city.

Head of the project is the Rev. Samuel F. Nelson, Baptist minister, president for 12 years of the Spanish-American Baptist Seminary of Los Angeles, Calif. Mr. Nelson visited Colombia in January to explain the Society's plan.—**Colombian Clippings.**

FOR OUR SHUT-INS

Miracle

BY ENOLA CHAMBERLIN

Without God I went
Along warm bright summer
paths—
Thorns tore at my flesh.

With my God I went
Along a rugged winter trail—
Pain was eased away.

Los Alamitos, Calif.

Rejoicing in Adversity

BY DENNIS BLOSSER

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.—James 1:2.

Let us rephrase these verses in everyday English for the purpose of this article as follows:

"Rejoice when your faith is tested, because it will make you grow spiritually and develop you into fully matured Christians."

The kind of rejoicing of which James is writing is not the kind our human nature desires. Nor is it necessarily the kind the Christian seeks. However, there is definite satisfaction gained when we realize that our trials, difficulties, and adversities are sent to us or allowed for a reason. Efforts made to discover the reason usually result in spiritual growth. Spiritual growth anytime is cause for rejoicing.

Obedience is always a test of faith and it always brings a reward. Abraham offered Isaac for a sacrifice and became the father of many nations. Lot took the best land but left all his possessions behind in the end. The people of God are rewarded or punished for their obedience or lack of it.

The very first sin of Adam and Eve in the Garden of Eden was a simple test of faith. Each individual since that time experiences a number of tests of his faith during his lifetime. Each time we are faithful to the test God brings or allows in our lives, we are made stronger and prepared for a more severe test. Each time we fail, we are made weaker, and it should urge us to greater Bible study and prayer to overcome that weakness. The punishment for unfaithfulness is hard to bear, but on the other hand, when we have overcome our weakness, it is a true cause for rejoicing.

Delay in answering our prayers may be one of the many ways God uses in testing our faith and sincerity today. The earnest plea of a consecrated Christian will not go unheeded by God indefinitely. However, God may withhold His answer for a time to make us show Him that we are going to wait for Him and do things His way rather than our way.

The conclusion should not be reached that all adversity comes into our lives as a result of error or failure. Job had about everything imaginable happen to him through no fault of his own. In the end, because of his faithfulness in his witness for God, Job was rewarded with twice as much as he had before. Job 42. The most important thing for us in adversity is to be certain our witness for Christ is always clear and true. God will take care of the rest.

Patience is a lesson that Christians need to continually master as they continue to grow in their Christian life. We need to learn to wait on God. Our human nature is very impatient. We desire to see the road ahead, but this is not God's way. We want to see where we are going, but God wants us to trust in His guidance. If we insist on seeing our way and we can, even against God's will, we are choosing second best and God cannot bless us as He would if we exercise trust and faith in Him and His way in the details of our daily life. God's way is a much better way. The lesson of waiting on God is a difficult one to master but once it is conquered, few surrendered Christians would want to substitute their own way again.

When the Lord brings or allows tribulations to come into our lives, He has a purpose in it. The purpose may often be a lesson of patience. When tribulation experiences come into our lives, we feel it is impossible for us to live through them. But when the Lord leads us through them in His remarkable and miraculous ways, it humbles us to more fully and completely place all of our trust in Him and let Him be the sole guide in our lives.

Humility is another lesson the Lord has to teach us over and over again. Our selfish pride always wants to take first place. Many of our adversities we bring upon ourselves because we have not continued constantly to let God rule us.

Suffering is another phase of this subject which many people fail to understand correctly. The common opinion that suffering and cross bearing are necessary burdens of the Christian life is not true. Christ bore much suffering during His earthly ministry. However, Christ's greatest suffering was His crucifixion. After that His suffering was over. As Christians, we too must endure much until we have learned to crucify our self-life and completely surrender it to God's control. When we have conquered this, then our yoke will be easy, our burden light, and the cross will not be heavy.

Chastisement is another reason seeming adversities come into our lives. Heb. 12. A child of earthly parents who is never corrected would hardly be capable of meeting the problems which come to any mature person. If our loving heavenly Father would never correct us, we would hardly grow spiritually and develop into fully matured Christians.

Whatever our trials, difficulties, or adversities may be, let us be sure that God has a reason for bringing or allowing them. Our duty is to be certain that through them we are learning the lesson God is trying to teach us; that through them our witness is bright and true; and that through them Christ may be truthfully exalted.

Tampa, Fla.

Book Shelf

Night of Weeping, by Horatius Bonar; Moody Press; 3rd edition; 1954; 128 pp.; $2.00.

This little classic volume could well be called the "Pilgrim's Progress" for the suffering and the sorrowing. The fifteen meditations are written by the great saint, preacher, and poet of the nineteenth century, Horatius Bonar, who is the writer of many hymns, of which a dozen are in our own **Hymnal.**

The answer to the perplexities and anxieties of the suffering and sorrowing is not to be found anywhere outside of the Christian faith and experience. Few writers can understand the bleeding hearts as well as Bonar does. Not only does he understand their needs, but he knows personally God, the Father of all, who waits for the trust and love of His children. "Suffering then ministers to our soul, and aids in the development of noble Christian character." This is an advanced lesson in the school of suffering Christians.

The book reads like a novel. Christians are characterized as the "Family of God." God is the Father in this household. There are separate chapters on the various aspects of family life: Family Badge, Family Discipline, Family Rods, etc. This gives an appropriate setting for the following chapters where the author shows that suffering in the family of God is meant to reprove, rebuke, purify, arouse, and console His children.

These are not mere flattering words, for the discourses are thoroughly Biblical and express a deep understanding of feelings of shut-ins, distressed, burdened, or tempted Christians. Repeated reading of these meditations will be beneficial to suffering as well as other Christians who may at any moment be called upon to carry this ministry also.

—Peter B. Wiebe.

♣

Do not threaten a child. Either punish or forgive him.—Talmud.

TO BE NEAR TO GOD

Sunday, November 6

Read I Samuel 1:3-18.

"So it went on year by year. . . ." These words suggest strongly that Hannah had tried for a long time to be self-sufficient in her difficulty. She let her resentments and inner distress build up over the years until at last in the bitterness of her soul she poured out her prayer to the Lord and found peace. Perchance even in the days of her betrothal God had asked her to consecrate her child to Himself and she had been unwilling until finally the very weight of her distress broke her down. At any rate this is an excellent example of the foolish kind of thing we often do when God is waiting with open heart longing to fill us with His peace and joy.

Dear Lord, break down our fear and stubbornness which keeps us from sharing in Thy abundant joy and peace.

Monday, November 7

Read I Samuel 1:19—2:11.

Hannah's jubilant, triumphant joy must remain an enigma to many carnal souls. How could she feel such high elation when her only son was being taken from her care? But she knew that the secret of true happiness is unreserved commitment to God. She found that what she had given to God remained hers forever more near and dear than any earthly possessing could have made him. Of course there were empty arms and an aching heart. She was not immune from human emotion, but she had learned the meaning of the words, he that loseth his life shall find it.

Help us, Our Father, to find the real meaning and joy of life in this day which Thou hast given.

Tuesday, November 8

Read I Samuel 2:18-21.

Hannah found not only an inner spiritual reward for her consecration, but her whole life took on new richness and meaning. The Lord gave her that for which she longed. That which at first seemed to be sacrifice was the way to greater blessing. Someone has said that we can never outgive the Lord. How true! When we cling to the things we have, our miserly lives are miserable. When we give freely and lovingly, our lives are filled to overflowing. God spoke through Malachi saying, "Put me to the test, if I I will not open the windows of heaven for you and pour down for you an overflowing blessing." Quite in contrast, the wicked sons of Eli who demanded their portion before giving God His were destroyed, and their descendants were promised poverty.

O Lord, Thou hast been very gracious! Help us to rest in the riches of Thy grace.

Wednesday, November 9

Read I Samuel 2:26—3:1, 19-21.

As the story develops, the greater significance of Hannah's consecration becomes evident. The blessings of God were not for Hannah and Elkanah alone. God was working out His purpose for His people. At a time when Israel was at a low spiritual ebb—when the priests were debauched and there were few who could recognize God's voice—the loving devotion of one otherwise obscure woman was the beginning of new life and hope for all Israel. God again spoke through her son. How like the story of Mary's submission and the consequent blessing to all mankind. It still happens today! In His grace God uses our small consecration to bless many we may never know in this life.

Father, we thank Thee that Thou dost use us even in our weakness.

Thursday, November 10

Read I Samuel 7:3-12.

The fruit of consecration is the actual doing of God's will. Jesus said, "Lo, I come to do thy will, O God." In Samuel this is beautifully portrayed. He is the prophet-priest. He stands before men in God's stead calling them to be reconciled to God—to repent and turn from their idols. And he stands before God as an intercessor for his fellow men. True commitment will result in our hearing God's voice and witnessing for Jesus Christ in every activity of our lives. Consecration is not an end in itself.

Lord, may our earnest desire today be to follow Thee in the humble service of love.

Friday, November 11

Read I Samuel 8:1-3.

Samuel's office had come to him solely through the gracious call of God. He had no "rights" to the office either by inheritance or by virtue of his faithful service. Then why should he have supposed that he could appoint his sons to be judges in spite of their lack of consecration and righteous character? But is this not our temptation also? To think of our response to God's call of grace as merit? How difficult it is for us to say, as Jesus taught His disciples, "We are still unprofitable servants."

Dear Father, help us today to magnify Thy grace and power in our lives.

(Continued on page 1053)

Jesus Teaches How to Live

Sunday School Lesson for November 13

(Luke 6:17-49)

The Lamb of God came to take away the sin of the world. While here on earth He preached His standard of righteousness. This standard really defined sin too. Judaism held obedience to law as the essence of its righteousness. Jesus preached a different doctrine for men to live by.

Jesus' standard of conduct is very high. We must look into it carefully or we may be following only another formal way of living and thinking that we merit by reading the Bible, attending church, wearing certain clothes, obeying the laws of the Sabbath, etc. That many people are anxious to know of a better way of life is evidenced by the production and sales of books like **The Power of Positive Thinking.** But man can find only disappointment in these. The kind of living that Jesus preached can be lived only in the power of His Spirit in us.

After Jesus chose His twelve helpers, He set forth the principles of His kingdom. In this lesson we consider only one big principle (love).

Read the lesson text to find this big principle of love expressed in different circumstances. (Let class tell what they find. There is no special order that must be followed. The important thing is that the class do the most of the thinking and talking. Do not preach at them.)

How does the Christian trust an enemy? How do we act toward those who snub us or insult us? Notice that Jesus demands more than no revenge. What more? Let each pupil think of someone who has mistreated him or her. Did you do good to him, bless him, pray for him? How do you in your heart feel toward any enemy: personal enemy? enemy of your church? of your Christ? national enemy? enemy of your family?

The love of Jesus in my heart means that I will desire the best for my fellow men and will give them the best I can.

Let pupils give illustrations of the Golden Rule. Why do we call it golden? This is a difficult assignment. Really only the true, genuine, born-again Christian can obey this rule. It takes more than human power.

". . . do good, and lend, hoping for nothing again." To what does this principle apply? To business transactions only? It is the generosity and mercy of the Christian that sets him off from the sinner. The grasping attitude was not the mind of Christ nor is it the mind of the Christian. "What's in this for me?" is not the Christian approach when he faces needs and feels he should give help of some kind.

Love also keeps back unkind judgment and disparaging criticism. A Christian does not feel so superior that he can condemn. He remembers his weaknesses in many points. Even when we see evil we must ever be in a heart condition to help.

Love in expression is well described in verse 38.

Perhaps you would want to pray together, "Lord, give us love that gives to all people good measure, pressed down, and shaken together and running over."

There really is no law of love to obey. It is the love of Jesus that He puts in our hearts.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

At a special service on Sunday morning, Oct. 16, the Midway Mennonite Church, Pekin, Ill., formerly a mission sponsored by the Hopedale Church, was accepted as a separate congregation under the Illinois Mennonite Conference. On the afternoon of the same day Bro. Howard Wittrig was ordained to the ministry as pastor of the church.

Bro. I. Mark Ross, Hesston, Kans., who recently completed the summer season as song leader for the George Brunk revival campaign, was a visitor at the Publishing House last week while on a trip east visiting relatives and friends.

Bro. John H. Mosemann and family, Goshen, Ind., spent the week end of Oct. 16, in the Scottdale area, visiting friends and calling at the Publishing House.

The Mennonite Disaster Service (Eastern Ohio Division) met at the Hartville Church on Saturday forenoon, Oct. 29.

The pastors of the Colorado churches met with Bro. E. M. Yost, Denver, Colo., on Monday afternoon, Oct. 17, at Pueblo, to continue work of setting up the program of area bishop service as set up by the South Central Conference.

Bro. Charles E. Honsaker, aged deacon of the Masontown, Pa., congregation, is confined to his bed as a result of a stroke suffered a few weeks ago.

Change of address for Sister Hettie Mininger, widow of Bro. J. D. Mininger, from Harrisonburg, Va., to 1624 S. Eighth St., Goshen, Ind.

Bro. and Sister Avery Sternaman, R. 2, Selkirk, Ont., offer a part of their large country home to a Christian couple who would provide comfort and company in their aging years. They are members of the Rainham congregation. Since Bro. Sternaman can no longer drive, one of the services needed is that of a car. Very nominal rent, garden plot as desired. Apply direct if interested in rendering a worth-while Christian service.

It's Getting Late!

. . . and your Sunday school cannot afford to get its materials late for the January-March quarter. If you are responsible for ordering the supplies, please send your order at once unless you already have done so.

By sending it now, you can avoid having your order delayed in shipment by the congestion of Christmas mail.

Thank you. Circulation Department.

The Lombard, Ill., Mennonite Church observed its first anniversary on Oct. 23. Bro. C. Warren Long, Tiskilwa, Ill., was present in the evening for communion services.

Bro. and Sister Harold Sommerfeld, Hesston, Kans., represented the Mennonite Publishing House in displaying Herald Press Sunday school and summer Bible school material at the Kansas State Sunday School Convention held at Hutchinson, Kans., Oct. 13, 14.

A Bible instruction meeting was held at the Haycock Mennonite Church, Quakertown, Pa., on Oct. 23. Instructors were J. C. Clemens, Wayne Kratz, John L. Stauffer, and Winfield Ruth.

Recent changes in the editorial division of the Mennonite Publishing House included the following: Daniel Hertzler, who had been giving full time to **Christian Living** to give half time to the Christian Education department; Mervin Swartzentruber, who had been giving full time to establishing Visual Aids Guide Service to give half time to **Christian Living.**

Changes in the production division of the Publishing House included the following transfers: Marshall Maust from foreman of the Press department to the office of Scheduling and Quality Control; Stanley Yoder from the Offset department to become foreman of both Offset and Press departments. Dewey Yoder, formerly in charge of scheduling, has taken up the trucking business.

Two members were received into fellowship at Chestnut Ridge Mennonite Church, Orrville, Ohio, by baptism, on Oct. 23, after which communion services were held. Bro. Louis Amstutz was the officiating bishop.

The Cleveland I-W Chorus gave a program at the Bethel Church, Wadsworth, Ohio, on Sunday evening, Oct. 30.

The Annual Ministerial Bible Conference was held at the First Mennonite Church, Kitchener, Ont., Oct. 25-27. Speakers were Bro. Paul Erb, Scottdale, Pa., who gave his "Alpha and Omega" lectures; and Bro. Paul Peachey, Harrisonburg, Va., who discussed Evangelism, Pastoral Psychology, and Nonconformity.

The Lancaster Township Sunday School Convention was held at the Freeport, Ill., Mennonite Church Sunday, Oct. 23, with afternoon and evening services.

A joint committee from the Mennonite Publication Board and the Mennonite Commission for Christian Education met at Scottdale on Thursday, Oct. 27, for the purpose of studying the relationship and common work of these two bodies. Representing the Publication Board were E. C. Bender, A. J. Metzler, and Ellrose Zook; representing the Commission were J. R. Mumaw, Paul M. Lederach, and J. J. Hostetler. They will report their findings to their respective bodies.

A Prophecy Conference was held at the Frazer Mennonite Church Oct. 24, 26, 27, with Bro. John Sensenig as speaker.

Recent visitors at Scottdale and the Publishing House included Uriel Zook, Allensville, Pa.; Raymond Peachey, Belleville, Pa.; Edward Selzer, Canton, Kans.; Tsutomo Fujita, Nakashibetsu, Japan, in America on MCC exchange program; Harold Zehr, Roanoke, Ill., who was called home Sunday, Oct. 23, because of the death of his mother; John R. Mumaw, Harrisonburg, Va., who spoke at the Publishing House weekly chapel service, Oct. 26.

At the dedication of the new church at Albany, Oreg., previously reported with some inaccuracy and without full details, the following served: Allen Erb, dedication sermon; Moses Brenneman, history of the congregation; C. I. Kropf, David Mann, George Kauffman, assisting.

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NOTICE

Canton Bible School

Calendar for 1956:

Jan. 2, Registration
6-8, Youth Discipleship Conference
15, 22, Feb. 5, YPBM programs in local churches
24-27, Ministers' Study Week

Courses: Book Studies; General Bible Study; Bible Doctrines; Church History and Missions; Practical Work.

Teachers: Raymond L. Kramer, Principal; Gerald C. Studer; John Drescher; Eldon King; Allen B. Ebersole, Bus. Mgr. and Registrar; Mrs. Nellie Ebersole, Matron.

Instructors for Ministers' Week: Paul Erb, Chester K. Lehman.

Speakers for Christian Life Conference: Paul Erb, Chester K. Lehman, Dr. and Mrs. J. G. Yoder.

Calendar

Missions Week, Nov. 13-20.
Indiana-Michigan Special Session of Conference, Nov. 29, 30, at East Goshen, Goshen, Ind.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Mrs. Alvin Hostetler, mission-service worker in India, passed away on Oct. 20 at the Women's Christian Medical College Hospital, Ludhiana, U.P., India, from infectious hepatitis. Let us remember her husband and two small daughters in prayer.

Sister Edna Good, missionary on furlough from Argentina, gave the devotional messages at the Ontario WMSA workshop held at Markham on Nov. 1.

At a recent meeting of the executive committee of the Ontario Mennonite Mission Board, authorization was given to the Ellesmere Mennonite Church, Toronto, to organize as a congregation under the Board.

The South Pacific Christian Workers' Conference is providing the missionaries to the Navaho Indians at Black Mt., Ariz., with a Crown tape recorder.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, kept the following appointments during October: Oct. 8, 9, I-W Center, Indianapolis, Ind.; Oct. 15, 16, Pleasant Hill, Sterling, Ohio, and Wooster, Ohio; Oct. 22, Plainview, Aurora, Ohio; Oct. 23, Pleasant View, North Lawrence, Ohio; Oct. 30, Kokomo and Howard-Miami congregations, Kokomo, Ind. Bro. Beck will be speaking at a meeting of the Eastern Mission Board at Paradise, Pa., on Nov. 3.

Bro. Nelson Litwiller, Buenos Aires, Argentina, spoke at the Pennsylvania Church, Hesston, Kans., on Sunday morning, Oct. 16, and at the Eden Mennonite Church, Moundridge, in the evening. He also spoke at the Hesston College, Hesston, and the Bethel College, North Newton, chapel services on Oct. 17, 18, and to the Seminary Fellowship of the Goshen College Biblical Seminary, Goshen, Ind., on Oct. 20.

Bro. Menno Ebersol, Elkhart, Ind., who spent a year in relief work in Jordan under MCC, gave an illustrated message on the Jordan relief program at the Belmont Church, Elkhart, Ind., on Sunday evening, Oct. 23.

Mrs. Mary Louise Snapp, Bristol, Ind., will speak at the Prairie St. Church, Elkhart, Ind., on Sunday evening, Nov. 6, to give a mother's-eye view of her trip to Japan this past summer to visit her daughter and family, Mrs. Don McCammon. Mrs. Snapp also visited the Hokkaido mission field while she was in Japan.

Bro. Warner Jackson, a member of the Gladstone Mennonite Church, Cleveland, Ohio, and a student at Goshen College, Goshen, Ind., was special speaker for a vesper service at the East Side Mennonite Church Fellowship Center, Saginaw, Mich., on Sunday, Oct. 16. Attendance at the Fellowship Center that day was 118.

Bro. Stanley Shenk, West Liberty, Ohio, spoke for the Rehoboth Mennonite Church, St. Anne, Ill., on Sunday evening, Oct. 16, and addressed the Camp Rehoboth Youth Fellowship on Monday evening on the subject, "Christian Courtship."

A Married Couples' Fellowship was organized at the Mennonite Home Mission, Chicago, Ill., on Friday evening, Oct. 30, in an attempt to get the young married folks better acquainted and to interest new couples from the community in the program of the church.

Bro. H. Ernest Bennett, Elkhart, Ind., will be the speaker for a special meeting of the Allegheny Mission Board to be held at the Thomas Church, Hollsopple, Pa., on Nov. 5 to make plans for **Missions Week,** Nov. 13-20.

The Goshen College YPCA, Goshen, Ind., is planning a week-end service project at the Mennonite Home Mission, Chicago, Ill., for Nov. 18-20.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, will be serving the First Mennonite Church, Ft. Wayne, Ind., on Nov. 6.

Bro. and Sister Ralph Buckwalter, missionaries on furlough from Japan, will be keeping the following appointments during November: Nov. 8, Garden City, Mo.; Nov. 9, Culp, Ark.; Nov. 12, 13, Gulfport, Miss.; Nov. 14, Allemands, La.; Nov. 15, Akers, La.; Nov. 18, Adair, Okla.; Nov. 20, morning, Harper, Kans.; evening, Crystal Springs, Kans.

Bro. Lawrence Brunk, missionary on furlough from Argentina, will be conducting evangelistic meetings and Bible study in the Spanish language at the Calvary Mennonite Church, Mathis, Texas, Nov. 2-16. Pray for these services.

A complimentary copy of the 1955 General Mission Board Report and the Fall Missionary Day bulletin will be mailed to all pastors and Sunday-school superintendents next week from Scottdale, Pa. The Annual Report contains the complete story of General Board missions, relief and service, and institutions for one year and is a valuable handbook for all church workers. Further copies can be ordered from the Mennonite Publishing House, Scottdale, Pa. A contribution of 60¢ per copy will be appreciated for all ordered copies.

This week's issue of the GOSPEL HERALD carries the names and addresses of our foreign missionaries. It is not too early to send out that Christmas mail.

Harry Saulnier, superintendent of the Pacific Garden Mission, Chicago, Ill., spoke at a special mission rally at the St. Jacobs, Ont., Church on Sunday evening, Oct. 23. This meeting included the churches in the surrounding district.

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Israelis are learning basic Hebrew at a rapid rate—more than 40,000 in the last six months. According to educators almost everyone in Israel up to the age of 25 thinks in Hebrew. Hebrew is the national language, but it is estimated that one third of the population cannot use it freely.—**EFMA Missionary News Service.**

Your Treasurer Reports

Recently I read an article in which the writer proposed that a Christian should be able to pray sincerely for the dollars which he spends. In developing this thought he pointed out that there were many times when he had spent money for something for which he could not very well pray, particularly when he had spent money for some purpose which was not too significant or was even foolish. I am wondering whether we have thought about using our money in such a way that we could each evening conscientiously pray for the work which it will do. This seems to me to be a very challenging suggestion and it might be valuable for each of us to think back for a few days to see whether or not we could really pray for the purposes for which our money has been used.

It seems to me that the above suggestion will also apply very well to the funds which are contributed for the work of the church. Would it not also be challenging for each of us to continually pray for the various purposes for which we contribute our money? Possibly we should think of praying for the dollars which we have contributed so that they will be used in the best way possible toward the extension of God's kingdom. I am sure that those who are responsible for the administration of the church's funds would very much appreciate this type of prayer support. The missionaries who serve on foreign fields are continually asking for our home churches to pray for them. Why not follow this plan of praying for the contributions which we make and in this way we will then pray for all of those who are serving in the various church programs.

A particularly fine opportunity for beginning this kind of prayer support will come during **Missions Week.** During this week each member of the church is being asked to contribute to the total mission outreach of the General Mission Board and the district mission boards. Funds contributed during this week will also be used to assist the outreach of the church through relief and voluntary service. I am sure it is true that the effectiveness with which contributions received during **Missions Week** can be used will depend upon the prayer support which will follow these contributions. Therefore, may I suggest and encourage each member of our church to contribute to the world-wide mission outreach of the church during **Missions Week** and then to support this contribution with his prayers. By doing so we will then as a church be giving in a united way and praying unitedly for the continuing outreach and witness of the Mennonite Church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Basic Concerns for Relief and Service

BY BOYD NELSON

As we think about many phases of relief and service work which we carry on as a church, a deep feeling of joy and satisfaction suffuses us. How can we help but be deeply grateful for the relief refugee aid, Pax, voluntary service, I-W services, and disaster service we are privileged to share in? Even such joy, however, is accompanied by a haunting shadow of concern, and rightly so. Let's look at this shadow.

First, we are concerned that our relief and service work continue to be Christ-centered. Sometimes people express a legitimate fear that service will be merely a social work. If our service becomes a mere social work, then we have little reason for doing it. When we lose Christ, then there will be little use for us to work as a church in this area. Other nonchurch agencies can then carry on.

One might cite the example of one of the larger churches in one of our large cities. The denomination in question had three or four congregations in this large city. In connection with one of these congregations was a community center with several social workers on its staff. The social workers wanted to work their eight hours a day from 8:00 to 5:00, Monday through Friday with no work in the evening. They did not want to attend church on Sunday. They wanted no part in the church building program. They wanted to do their work in a purely professional atmosphere.

The organization studied the whole situation. Their work wasn't being done. The children they wanted to work with came in the evenings and on Saturdays. The congregation wanted to give it a Christian flavor, to make it Christ-centered, and yet their social workers almost all refused to work on that basis. Finally, they simply closed down the community center. Six months or so later they recruited an entirely new staff and started all over again, opening their doors once more with a church-centered program.

That can happen in a church program. A generation or two ago many were preaching the social aspect of the Gospel and the social responsibility of Christians rather than salvation and Christ's redemption. The emptiness and total inadequacy of such Christianity is clear to everyone through the events of World War II and the years following. May the Lord keep us Christ-centered in our relief and service programs.

A second concern for our relief and service programs reflects that they ought to be operative on every level of our church life. We now have the general relief, refugee, and mental health and Pax programs of the MCC and voluntary service and I-W services programs of MRSC. All of these are doing well. We need workers always, and yet we feel that these programs ought also to be operative on other levels of our church life and we are very happy to find more and more district mission boards establishing summer service programs. More and more young people are finding opportunities for service in these district programs, which makes us very happy.

One other encouraging thing which has come in the last four or five years has been the growth of the Mennonite Service Organization or men's fellowship concept in our congregations. Our congregational life is beginning to awaken to its responsibilities in the home community. The Illinois District Mission Board has agreed to co-ordinate this type of congregational work with the work of missions, helping to build churches and serve needy people in our mission communities. All of these are a part of our service program which cannot break from the local congregation. Our families—and we as individuals—must allow ourselves to be servants of those who live around us or come into our communities, in order that Christ might be made known to them. We must be ambassadors for Him in our local congregations.

Thirdly, we have a concern that our relief and service activities must be an overflow of the love of Christ at work among us. Our relief and service workers tend to break down most often and our witness in our local communities breaks down in the area of our life and work with one another. We tend to be too hard on each other as Mennonite Christians. We tend to expect more of each other than we are willing to put forth ourselves. These tensions which exist among us tend to affect our witness in the community. If we have among us a contagious, loving fellowship, people will be called to fellowship with us and with Christ because it is that type of fellowship which is redemptive. The church of Christ, Christ's body, must have that love that dwells in Christ and works through Him in a characteristic way. It works also among us and must overflow and spill out on others.

Fourthly, we are concerned that our relief and service work must continue to be sacrificial. The cross would never have been the cross if Christ had not died upon it, willing to sacrifice Himself for us. Christ's example would never have been an example if Christ hadn't served others, healing them, teaching them, loving them, counseling with them. He gave Himself (there were times when Christ was tired) and He went on about His work in serving people, in patience and in love. He sacrificed Himself in that service from day to day.

All relief and service workers as individuals; as congregations; as voluntary service units; as Pax, relief, or institutional workers must continue to be self-sacrificial. We must be ready to give ourselves completely to a cause rather than holding out parts of our lives in order that we may be free from the materialism which exists in our day, that we may be able to call others to redemption, in order that we might share in Christ's cross and in His death and also that we might live again someday with Him because we have shared in His cross and suffering. Our relief and service work ought to be sacrificial if it is to be Christian.

Fifthly, our relief and service work must keep a mission concern. One of the interesting things to see as we work in relief and service is the way the witness grows and churches become established from it. We have a mission to the Navahos because we had a voluntary service unit to the Navahos.

Interestingly enough, our Grants, N. Mex., unit may find itself again in the process of establishing a new church program. Maybe



Arlene Grieser, a VS worker at Grants, N. Mex., dresses the cut finger of a little Navaho boy.

you know a little bit about the community of Grants. There are 7,000 people in Grants. It is a uranium center. People are flocking in. As always in a frontier community which is attracting some of the rougher elements of society, the life is difficult and hard. There aren't enough doctors, nurses, or churches. For example, there are two churches in a town of seven thousand and these churches have a combined seating capacity of five hundred people. More and more we are beginning to feel that in the Grants community we have an opportunity for witness. Community people have wondered if we would not build a hospital there. Others would like to see us establish a church. The community comes to us when somebody is injured and the local doctor and osteopath will not come out to serve them in the middle of the night. So our service workers frequently find themselves giving ambulance service to a hospital 60 miles away in order to serve the people of the Grants community.

In Mathis we find our voluntary service work in the maternity home tending to foster the work of the mission. In Puerto Rico we have a mission program which grew out of CPS, a service program. In Belgium and France we have mission programs which grew out of the relief work which was begun there. In Japan the Mennonite Brethren are establishing a mission in Osaka where MCC initiated a relief program. In Formosa the General Conference Mennonite people have taken over the work which was begun by MCC in relief. And so constantly we must keep this concern, "Can we do our relief where there is the possibility of calling men to Christ in addition to serving those who are already brethren in Christ?"

Thus our concerns for a Christian relief and service program become evident. We need your prayers. We need your continued financial support. We need your concerns and your criticisms. The Gospel is clear. Our function as Christians is to be ambassadors for Christ. Always our message as Christians must turn back to the simple one, "We beseech you on behalf of Christ, be reconciled to God."

The world needs this relief and service. It is tired of the propaganda alone. It needs a demonstration of what the Gospel means. Our disaster workers constantly run into the testimonies from the people they are working with. "I did not know that we still have people in this world or in this country who follow the love of Christ, who express the love of Christ." Over and over again this comes. If you sense that people recognize this as an expression of the love of Christ, you sense also that there is a positive witness and that you are constantly saying by these relief and service activities—relief work, refugee aid, Pax, voluntary service, and I-W service—"We beseech you on behalf of Christ, be reconciled to God."

Elkhart, Ind.

♣

The United Lutheran Church in America is planning to build a new million-and-a-half headquarters building in Germantown, a part of Philadelphia.

Is There a Future in Material Aid?

The churches in West Berlin have found that the refugees who daily flee East Germany to crowd into temporary refugee quarters have great spiritual emptiness. The Evangelische Kirche (Protestant state church of Germany) has organized a ministry to refugees. In this ministry they use refugee laymen who have a strong and firm faith to contact other refugees with the Gospel.

This is primarily a spiritual ministry, but the "lay-brothers," as they call themselves, have found that these refugees who live in hunger and great poverty will not listen to a Gospel of "words without deeds."

While he was serving under Pax in Berlin, Marcus Smucker, Bird in Hand, Pa., gave some MCC supplies to this group to use in their project. The superintendent of these lay-brothers writes to us:

Dear unknown givers:

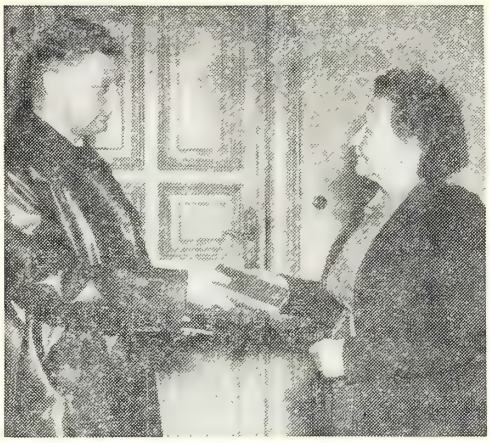
"The Mennonite Central Committee has done a lot of good in all quietness through work projects, neighborhood centers, and the distribution of relief goods. It gives us a deep feeling of gratitude that we, too, who are working for nonrecognized refugees have been helped by your organization.

"But now I will have to explain first to our friends in America what nonrecognized refugees are. I am sure you know that for several years people from the Soviet Zone of Germany have been coming into the Federal Republic seeking shelter. Thus a continuous flow of people from the East to the West is to be registered. Most of them cannot flee to West Germany because they feel themselves under a special control. They seek refuge in West Berlin, "the isle in the Red Sea," which can be reached from the Soviet Zone rather easily. An average of 500 people register daily in West Berlin.

"Here they have to prove that they have been in a special political calamity and danger. Then they are recognized and arrangements are made to bring them to one of the Laender of the Federal Republic, or they remain in West Berlin. Often enough they have to wait for quite a while until they can find work and lodging in overpopulated West Germany. But still they have the hope to get a new start in life someday.

"It is an altogether different matter, however, with those refugees who are not able to prove a special political oppression. They remain in West Berlin as nonrecognized refugees; they have the right for asylum but not for work, lodging, or voting. At the present time there are about 40,000 of these nonrecognized refugees living in West Berlin. A small portion are living in camps, but the greater part are in settlements which are built like apartment houses. Here each person is allowed a space of only 4.2 meters. Others live in a poorly furnished room, in basements, huts, or somewhere in the attic.

"More than 80 per cent of all refugees are members of the Protestant church. They, more than people in secure positions, need assistance and help from the Word of God. In the camps, the camp pastors take care of the nonrecognized refugees. But it is difficult to reach those in the settlements and private



Distributing Bibles to refugees by relief workers is one part of the spiritual ministry in Berlin. People who are hungry and very poor have no use for a Gospel of "words without deeds." The workers among refugees have found that gifts of food or clothing may open the way for spiritual ministry to these people without a country who face only a bleak future.

lodgings. The nonrecognized refugees often feel bitter. They are as people without a country—outlaws—and only in a few cases do they themselves try to contact a church community.

"Thus we have organized a group of lay-brothers who visit these people. Right now we have 30 lay-brothers who each take care of several church congregations. These lay-brothers are unemployed men, refugees and pensioners themselves, but they are closely connected with their church and have a strong and firm faith. As representatives of the church they are often received with surprise and joy.

"When leaving the East, the refugees could hardly save any of their property. Now if they live in private apartments they can only receive the very small amount of social security. Furniture, house equipment, underwear and clothes—everything is missing. For quite a long time the refugees received their food from a central kitchen, and only a little pocket money was handed out to them monthly. They almost forgot how to handle money. Thus, there is always a danger of spending too quickly the money they get. The lay-brothers find great material need among these refugees.

"In all these cases the lay-brother cannot approach the people with Bible verses only. The treatment for soul and body cannot be separated. The people have to see and to feel that the Word of Christ's love and of charity is something real. Only then can the conversation about spiritual things be fruitful and credible. Only then can a real contact with the church congregation and with the Gospel be possible.

"Quite a large amount of clothing and foodstuffs donated by the Mennonite Central Committee has enabled our lay-brothers to meet the most urgent needs. If only all the unknown donors could see with how much joy and gratitude everything is accepted! The material gifts should never become the center of our work, but they can become a sign pointing out the possibility of starting life

anew under God's order. Especially the non-recognized refugees—who have lost everything they had owned and for whom the future is dark and uncertain—are looking for a firm and sound basis on which they can build a new life.

"In past centuries Mennonites have quite often been refugees themselves because of religious oppression. Also, after the end of the second world war many Mennonites had to leave their German communities in Poland and Russia, East and West Prussia. If they have found again new homes and congregations in other parts of the world, they will certainly remember those people who are only at the beginning of a long and hard way, who do not yet know what the future will bring them. We wish that all the givers of the MCC could feel some of the deep gratitude and the good wishes with which the nonrecognized refugees of Berlin, whom we are able to serve here through your relief work, remember them. We wish that they, too, could feel some of the happiness and consolation which comes from the assurance of belonging to the great congregation of the children of God."

Superintendent Ahme
Berlin - Zehlendorf
Teltower Damm 93
(translated by Margot Stauffer)
via MCC, Akron, Pa.

The Mennonite Hour

Mennonite Hour goes on Chicago's WCFL

October 23 was the first broadcast of **The Mennonite Hour** over WCFL, one of Chicago's leading stations known as "The Voice of Labor." The regular time will be 6:00 p.m. CST; the dial number is 1000.

In a letter to pastors in midwestern states, B. Charles Hostetter says:

"This is truly a great open door since Chicago will be the largest city from which **The Mennonite Hour** will broadcast. Approximately four million people live in Chicago alone and millions more a few miles around! WCFL is a 50,000-watt station, and besides reaching Chicago's millions, will give bonus coverage over eastern United States . . . We are contracting WCFL for one year as a trial."

Retired Publishing House Worker Gives Free Time

A recent and welcome caller at the offices of **The Mennonite Hour** is C. B. Shoemaker. Lately retired from the Mennonite Publishing House he now resides at Park View near Harrisonburg. Since mid-October he has been helping in certain office details and routines. His background in accounting, magazine circulation, and clerical experience makes his services appreciated and his counsel helpful.

447 Enrolled in Bible Correspondence Course

Each day's mail brings requests to enroll in the Home Bible Studies, the new Bible correspondence course offered free by **The Mennonite Hour.** Persons who ask to be enrolled

(Continued on page 1052)

Foreign Missionary Addresses

ALASKA

Milne, Robert and Frieda, Fortuna Ledge, Alaska
Ronald and Beverly Milne.
Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, and Gareth Stoltzfus.

ARGENTINA

In Central Province

Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler.
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
John David Erb
Goldfus, Ross and Ruth, Marconi 437, Tres Lomas, FCNDFS, Argentina
Joseph Snyder Goldfus
Hallman, William and Beatrice, Rivarola 280, Pehuajó, FNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Litwiller, Nelson and Ada, Mercedes 149, Buenos Aires, Argentina
Sieber, Floyd and Alyce, Sarmiento 380, América, FNDFS, Argentina
Wanda Grace, James Boyd, and John Elvin Sieber

On Furlough from Central Province

Brunk, Lawrence and Dorothy, 801 Walnut Ave., Scottdale, Pa.
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Good, Edna, R. 3, Waterloo, Ont.
Miller, Daniel and Eunice, Binningerstrasse 83, Allschwil, Basel, Switzerland
John Gregory and Marisa Elta Miller
Swartzentruber, Amos and Edna, Baden, Ontario

On Retirement from Central Province

Hershey, T. K. and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 1102 Colleton Dr., Sarasota, Fla.
Rutt, J. L. and Mary, 527 W. Orange St., Lancaster, Pa.

In the Chaco

Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Litwiller, John and Mary Ann, Casilla 53, Pcia R. Saenz Peña, Prov. Pte. Peron, Argentina
Nelson Edward and John Edgar Litwiller

On Furlough from the Chaco

Buckwalter, Albert and Lois, 127 Girard Ave., Hartford 5, Conn.
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, 14-16 Spadina Rd., Toronto, Ont.

Returned since 1950—Staying Beyond Furlough

Miller, S. E. and Ella May, R. 2, Harrisonburg, Va.
Samuel Ernest, John David, Martin Robert and Jeanne Susan Miller

BELGIUM

On Furlough

Shank, David and Wilma, Blooming Glen, Pa.
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Evelyn Rachel Burkholder
Hostetler, David and Rosanna, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
David Michael Hostetler
Musselman, Glenn and Lois, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Chrissie Ann Musselman
Sawatsky, Peter and Alice, Rua General Osorio 619, Caixa Postal 15, Campinas, E. de Sao Paulo, Brazil
Stephen Peter Sawatsky

CUBA

Detweiler, Esther, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Yoder, Henry Paul and Mildred, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Allan Yoder
King, Aaron and Betty, Avenida de Gomez 173, Sagua La Grande, Las Villas, Cuba
Michael Aaron King

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London, England
Philip Karl Leatherman

ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Burkholder, Dr. Joseph, Box 102, Dire Dawa, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Eshleman, D. Rohrer and Mabel, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Garber, Robert and Alta, Box 102, Dire Dawa, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul and Joel Robert Gingrich
Graybill, Anna Mae, Box 102, Dire Dawa, Ethiopia
Harnish, Kathryn E., Box 102, Dire Dawa, Ethiopia
Heistand, Mildred, Box 102, Dire Dawa, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen, Elizabeth Ann and Peter Nathan Hege
Landis, Lois M., Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Rush, Sara, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 794, Addis Ababa, Ethiopia
Daniel Sensenig, Jr.

On Furlough

Byler, Allen J. and Eunice, c/o John D. Byler, Reedsville, Pa.
Wilbur Allen Byler
Keener, Clayton and Martha, Refton, Pa.
Marks, Lois, Wakarusa, Ind.
Miller, Anna, Route 1, Conestoga, Pa.
Wenger, Chester and Sara Jane, Fentress, Va.
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, Sara Ellen and Mark Richard Wenger

On Indefinite Furlough

Schlabach, Walter and Mae, Phillipi, W. Va.
Walter E., Jr., Caroline Elizabeth, Rachel Ellen and Lois Marie Schlabach

Under Appointment

Groff, Mary Ellen, R. 1, Strasburg, Pa.
Hartzler, Martha, R. 3, Mechanicsburg, Pa.

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Berenice and Emilie Alice Swartzentruber

HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras
Hamilton, Eldon and Jessie, Tocoa, Honduras
Elsie Carol, James Eldon, Alice Mae and David Loren Hamilton
Hess, James R. and Beatrice, Trujillo, Honduras
Daniel Eugene and James Richard Hess
Hockman, Norman and Grace, Tocoa, Honduras
Larry David and James Richard Hockman
Miller, George T. and Grace, Trujillo, Honduras
John Mark, Ruth Elizabeth, Miriam Joyce and Rachel Christine Miller
Taylor, Dora, Trujillo, Honduras

Short Term Workers

Headings, Maynard and Helen, Tocoa, Honduras
Michael John Headings

In Language School

Roth, Lorraine, Apartado 2240, San Jose Costa Rica

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester, Glenn Carl, and Mary Kathryn Conrad
Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Balodgahan, via Dhamtari, M.P., India
Mary Ina Flisher
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Hummel, Goldie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Graber, Lena, 2116 S. Aurora, Elkhart, Ind.
Miller, S. Paul and Vesta, Pettisville, Ohio
Elaine Anne, James Allyn and Eleanor Lois Miller
Moyer, Marie, R. 1, Souderton, Pa.
Penner, Elizabeth, 824 Frances St., Omaha, Nebr.
Sell, Blanche, c/o Pauline Sell, Summit St., Souderton, Pa.

Returned since 1950—Staying Beyond Furlough

Bauer, Royal and Evelyn, 301 Westwood Rd., Goshen, Ind.
Stephen Allyn Bauer
Beare, George and Ida, Hesston, Kansas
Dietzel, Arnold and Wilmetta, Tabor College, Hillsboro, Kans.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Hostetler, Wilbur and Velma, 408 E. Jackson, Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., R. 2, La Junta, Colo.
Freisen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, Arcola, Ill.
Kaufman J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Chandwa P.O., Palamau District, Bihar, India
Becker, Henry D. and Gladys, Chandwa, P.O., Bihar India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Shirk, S. Allen and Elsie, Latehar, Palamau District, Bihar, India
Sylvia Ann Shirk
Vogt, Milton C. and Esther, Balumath, Palamau District, Bihar, India
Elva Mae and Myra Jean Vogt

On Furlough from Bihar, India

Kniss, Paul G. and Esther, R. 1, Oley, Pa.

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin and Helen, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David and Jonathan Michael Kreider

JAMAICA

Metzler, Warren and Erma, 2 B Whitehall Terrace, Constant Spring, Jamaica, B.W.I.
Warren F., John D., and Sharon M. Metzler

JAPAN

Bean, Ruth, No. 13 Tsurugadai, Kushiro, Hokkaido, Japan
Blosser, Eugene and Louella, No. 1, Minami, 17 chome, Nishi 7 jo, Obihiro, Japan
Philip Eugene and Rachel Ann Blosser
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro Koku, Hokkaido, Japan
Daniel Lee, Ruth Adella and David Joseph Kanagy
Lichti, Maria, 428 Honan cho, Suginami ku, Tokyo, Japan
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, Kamishihoro-cho, Kato gun, Hokkaido, Japan
Richards, Joe and Emma, 2-2-chome, Shimauma-cho, Setagaya-ku Tokyo, Japan
Evan Samuel and Kathryn Ruth Richards

On Furlough

Beck, Carl and Esther, 1601 S. 8th St., Goshen, Ind.
Carol Carleen Beck
Buckwalter, Ralpn and Genevieve, Hesston, Kans.
Dawn Alice and Rosemary Buckwalter

LUXEMBOURG

Good, Glen and Elizabeth, 39, Grande Rue, Nogent sur-Marne (Seine), France
Miller, Catharine, 2 rue du Parc, Dudelange, Luxembourg
Miller, Harvey and Mildred, 2 rue du Parc, Dudelange, Luxembourg
Stahl, Omar and Lois, Rue Emile Mayrisch 72, Esch-sur-Alzette, Luxembourg
John Daniel Stahl

On Furlough

Fretz, Clarence Y. and Lela, Smoketown, Pa.
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz

PUERTO RICO

Brenneman, Patricia, Box 1018, Aibonito, Puerto Rico
Driver, John and Bonita, Palo Hincado, Barranquitas, Puerto Rico
Cynthia Ruth and Wilfred Paul Driver
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Grasse, John and Betty, La Plata, Puerto Rico
Elizabeth Ann Grasse
Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sherilyn Mae, and Lester Eugene Hershey
Kanagy, Martha, Box 1018, Aibonito, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard, John William and James Ernest Lauver
Martin, Mrs. Allen, La Plata, Puerto Rico
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Shank, J. W. and Selena, La Plata, Puerto Rico
Shantz, Marjorie, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 868, Aibonito, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 138, Coamo, Puerto Rico

On Leave

Nachtigall, Wilbur and Grace, 1110 San Juan Ave., La Junta, Colo.
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

SOMALIA, AFRICA

Lind, Wilbert and Rhoda, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Daniel Dean and Miriam Marie Lind
Miller, Fannie, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

Under Appointment

Wesselhoeft, Carl and Leota, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Ruby Kathryn and Paul Ellis Wesselhoeft

Short Term Worker

Shirk, Leroy and Edna, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

TANGANYIKA, AFRICA

Buckwalter, Miriam, Tarime, Tanganyika
Cressman, Elsie, Tarime, Tanganyika
Eby, Vivian, Musoma, Tanganyika
Eshleman, J. Lester and Lois, Tarime, Tanganyika
Charlotte Fay Eshleman
Harnish, Mary W., Tarime, Tanganyika
Hershberger, Elma, Tarime, Tanganyika
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika
Alice Elaine, Henry Martin, Carl Avery, and Dale and Glen Hess
Hurst, Levi and Mary, Tarime, Tanganyika
Jewel Eileen Hurst
Hurst, Simeon and Edna, Tarime, Tanganyika
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, Musoma, Tanganyika
Jane Elizabeth Jacobs
Keener, Robert and Florence, Tarime, Tanganyika
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Leatherman, John and Catherine, Musoma, Tanganyika
Andrew H. and Stephen Leatherman
Miller, Ruth, Tarime, Tanganyika
Nacht, Hedwig, Musoma, Tanganyika
Shank, James and Ruth, Tarime, Tanganyika
Lois Ellen, James Martin, and David Lee Shank
Shenk, Clyde and Alta, Tarime, Tanganyika
John and Daniel Edward Shenk
Smoker, George and Dorothy, Musoma, Tanganyika
Snavely, Nora, Tarime, Tanganyika
Stauffer, Elam and Grace, Musoma, Tanganyika
Philip, Kenneth and Bruce Stauffer
Weaver, Alta, Tarime, Tanganyika
Wenger, Rhoda, Musoma, Tanganyika
Yoder, Phebe, Musoma, Tanganyika

Short Term Workers

Eshleman, Velma, Tarime, Tanganyika
Leaman, Hershey, Tarime, Tanganyika
Peifer, Christian, Tarime, Tanganyika

On Furlough

Bauman, Ruth, R. 2, Leetonia, Ohio
Landis, Elva, R. 5, Lancaster, Pa., c/o Henry H. Landis
Smoker, Naomi, 801 Walnut Ave., Scottdale, Pa.
Troyer, Samuel and Esther, Fairview, Mich.

On Indefinite Furlough

Eshleman, Merle and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Wenger, Miriam, 76 Greenfield Rd., Lancaster, Pa.
Daniel, Annetta and Wilmer Ray Wenger

URUGUAY

Martin, H. James and Ann, 2433 Porvenir, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Basilla de Correo 994, Montevideo, Uruguay
Clyde Richard Jr., and Barry Philip Mosemann

WEST INDIES

Under Appointment

Heiser, Don and Betty, Manson, Iowa
Dennis Duanne Heiser

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.
Ethiopia, Tanganyika, Somaliland, and Israel—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.
Honduras and Costa Rica and Cuba—Regular mail, 8c first oz., 4c each additional oz.; air mail 10c each ½ oz.
India and Japan—Regular mail, 8c each oz.; air mail 25c each ½ oz.; air form letter, 10c.
Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.
South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

Be a Christian at all times; you may be someone's only Bible.—Edwards.

MISSIONS

EDITORIAL

Replacing Bibles after the Floods

The American Bible Society has responded to a need for Bibles caused by recent floods in six northeastern states. Bibles are being made available to stricken families through local clergymen. The Society's district secretary at Syracuse, N.Y., reported after a survey that at least 25,000 Bibles in sixteen languages will be needed to replace those destroyed or damaged in the floods.

The alertness of the American Bible Society to an emergency need underscores again the service it is rendering in today's world. The purpose of the Society is to encourage the wider circulation of the Holy Scriptures without note or comment and without purpose of profit to every man on earth in whatever language he may require. The program of the Society is fourfold: translation, publication, distribution, and stimulation of the use of the Bible.

The Translations Department continues to add Scriptures in about ten new languages each year in addition to improving earlier translations and enlarging the amount of Scripture available in the different languages. At the end of 1954 the whole Bible had been published in 206 languages and dialects, a complete New Testament in 260 more, and single books in 618 more, making a total of 1,084 languages and dialects in which some part of the Bible has been published. **But,** there are an estimated 2,796 languages and dialects in the world.

During 1954 American Bible Society workers assisted our missionaries in the Argentine Chaco to reduce the Toba Indian language to writing.

The Society publishes Bibles, New Testaments, and Scripture portions at cost. Recently it has been publishing the Gospels and Acts, and now the entire New Testament in attractive illustrated editions.

Bible distributors are trained and sent out to distribute the Scriptures both in the U.S. and abroad. A total of 15,391,171 Bibles, Testaments, and portions were distributed in 1954. An effective program of getting the Scriptures to the blind on talking book records is another important service of the Society.

The Bible Society annually promotes a Bible reading program from Thanksgiving to Christmas. It has recently produced a film on "Our Bible—How It Came to Us," which

(Continued on page 1052)

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Aid to Celebes, Indonesia

Concentrated in the central coastal area of the Celebes Island, northeast of Java, are about 93,000 refugees. These people had to flee their homes because guerrilla bandits attack anyone who is unable to protect himself. Battalions of soldiers are able to give protection to the towns, but in this mountainous region they are unable to do anything about the insecurity outside the towns. It is unsafe to travel except in army convoy.

Robert Miller, leader of the MCC unit in Java, visited the Celebes in August to investigate the need among these displaced people. He reports:

"The only camps or refugee villages I saw were in Palopo. In the center of the town, on a low piece of ground near the square, there is a camp or village of 400-500 refugees. Their houses are poorly built bamboo structures, damp and dark. There are usually two or three beds in one house, but since there are fifteen to twenty people living in one house, many people must sleep on the ground floor.

"Some of the refugees eat rice, but there are many who eat a sort of broth made from corn. In this particular camp the sanitation problem is also quite serious—that is, poor water supply, poor drainage. As a result there are many sick from malnutrition, malaria or dysentery. The doctor found several people who were seriously ill, but he could not take them to the hospital since it was already overcrowded.

"Some of these people were forced from their land as early as 1951, and almost all of them have been refugees for at least a year. A very few of them are able to find rather good jobs, but most of these refugees have no work at all or only very temporary jobs. They are dependent on outside help for a living.

"The government social office has been giving them some rice, 300 grams per person per day. But they only receive rice at intervals and cannot depend on it regularly. The lack of good food in the towns is shown by the following incident.

"A few months ago the army brought 500 persons from their land in a terrorist area to the safety of Masamba. When they came to Masamba they were in good health and normal weight. Only two months later they were all very thin.

"They need food, they need medicine, and they need clothing. Some of the villages could be moved to a more healthy area, or steps taken to improve the sanitary conditions. This would require a certain outlay of funds."

MCC has sent 100 bales of clothing and some canned meat for this area. They are also co-operating with Church World Service in setting up milk kitchens.

Changes in Akron Staff

J. Harold Sherk of the Peace Section is now also serving the Voluntary Service Section part-time. In this capacity he recently visited the VS unit at Wiltwyck Boy's School in Esopus, N.Y.

Velma Rupp and Carol Burkholder, Archbold, Ohio; Edna Heide, Mt. Lake, Minn.; and Henry and Betty Penner, Vancouver, B.C., began service at Akron MCC headquarters this month. Velma, Carol, Edna, and Mrs. Penner work on the housekeeping staff; Henry Penner is maintenance man. The Penners are members of the Fraserview Mennonite Brethren Church at Vancouver; Velma and Carol are members of the Central Mennonite Church at Archbold; Edna is from the Bethel General Conference Mennonite Church at Mt. Lake.

Rosella Buller, Kremlin, Okla., has transferred from Akron headquarters to serve as matron of the MCC unit at Cuauhtemoc, Mexico.

Released October 21, 1955
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

I-W Services

Three members of the Middletown, Conn., I-W unit assisted in summer Bible school work at the local Covenant Church. The unit members also canvassed the community beforehand. The closing program was held Sunday evening, Aug. 9. It was not possible for the unit members to undertake the Bible school on their own since most of the men serve in rotating shifts.

Donald King, Los Angeles, Calif., a I-W man serving at Indianapolis, Ind., directs the children's crafts class at the First Mennonite Church.

I-W men serving in New York City are making their time count double by giving much of their spare time in service at the Harlem Mission. They work with the youth crafts and recreation groups.

Voluntary Service

Five young people attended the orientation school held Oct. 11 to 20 at Elkhart, Ind. **Edna Beiler,** Grantsville, Md., a well-known writer for our church papers, has been given a writing assignment for voluntary service and information and promotion. During the following months she will travel to the various VS units collecting material which she will write up later for publications.

Opal Conaway, McClellandtown, Pa., and **Rowena Bohlen,** Bradford, Ill., will serve as nurse aides at the General Hospital, Kansas City, Mo. **Paul Yoder,** Sarasota, Fla., has been assigned to farm work at Froh Brothers Homestead, Sturgis, Mich.

Carolyn Brooks, Roanoke, Ill., participated in the school to prepare for her assignment in Puerto Rico under the Ulrich Foundation.

There is still time to file an application or inquiry about the orientation schools to be held Nov. 8-19 and Jan. 10-21. Write to Personnel Director, **Mennonite Board of Missions and Charities,** 1711 Prairie St., Elkhart, Ind.

A nurse is urgently needed immediately to help in the public health nursing program among the Navaho Indians. During the winter months the unit serves the Navahos in the Phoenix, Ariz., area and during the summer season in Grants, N. Mex.

The Mennonite Hour is looking for a volunteer to replace Darlene Miller, a secretary at Harrisonburg headquarters, when she returns to her home at Kalona, Iowa, in January. Interested persons should write to the Personnel Office immediately, 1711 Prairie St., Elkhart, Ind.

Released October 21, 1955
Elkhart, Ind.

WMSA Weekly Notes

The WMSA from Moorepark, Mich., present birthday cakes and gifts to each patient in the county hospital at Centreville, Mich., having a birthday during the month. The women sing and have Bible reading and prayer for each patient. This is planned as part of the year's program.

"We meet once a month in the basement of our church for work and potluck dinner. We have a social time together while working and while eating a delicious dinner." This could be said of many local circles. The WMSA monthly meeting is planned to help provide material things for those in need, and also to meet some of the social and spiritual needs of its own members.

A WMSA secretary writes: "The ladies do not feel they do anything very outstanding or anything much different from other circles but I will tell you about some of the things we do."

News of the ordinary programs and service of your WMSA might provide new ideas for some other circles.

This secretary told of planning an annual program for the guests at a home for the aged in the community. This is a family night, for the other members of the family accompany the WMSA members to give the program.

Writing the minutes of the meeting and completing the report for the month should be done immediately after the WMSA meeting, as suggested at the Indiana-Michigan district meeting of secretaries and treasurers. It is easier to write complete and accurate minutes from the notes taken at the meeting while the discussion is still fresh in mind. Any business, correspondence, or forwarding of money suggested by the minutes should be done at the same time.

Office of WMSA Executive Secretary,
1711 Prairie Street, Elkhart, Indiana.

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Scripture Press, which occupies rented quarters in downtown Chicago, has broken ground for a one-million-dollar editorial office on a seven-acre site in Wheaton, Ill.

From Our Churches

CLARKSVILLE, MICHIGAN

(Bowne Congregation)

Dear HERALD Readers:

Bro. Edd Jones, White Cloud, Mich., was with us for our pre-Easter services. On Sunday evening, March 20, Bro. Oscar Leinbach of the Liberty congregation brought the evening message.

We were happy to have the E.M.C. men's chorus give a program on the evening of April 15.

We had the privilege of being host to the Nonconformity Conferences for the surrounding churches on Sept. 17, 18. The speakers were D. D. Miller, Berlin, Ohio, and Paul Martin, Hawkesville, Ont.

The young people of our congregation accompanied by one of the ministers, have services in one of the local jails twice a month as one of their projects.

The Sunday-school reorganization resulted in the following elections: Supt., Inis Sutter; Asst. Supt., Edward Schrock; Secy-Treas., Fay Zook; Asst. Secy., Dana Kauffman; Chor., Lee Steiner; Asst. Chor., Pauline Kauffman; Librarian, Betty Cook.

Our revivals are to be conducted by Etril Leinbach, Moorepark, Mich., Oct. 13-23. Pray that many precious souls might find their Saviour during this time.

Correspondent.

KIDRON, OHIO

(Kidron Congregation)

Dear HERALD Readers:

Our congregation observed fall Holy Communion last Sunday and what an eventful year in the Lord it has been since the spring commemoration! Thirteen members were added to the church through baptism and several by confession.

The Church Chorus rendered Haydn's "The Seven Words on the Cross" with Hiram Hershey as guest conductor.

The annual state meeting of the WMSA was an overflow meeting. Speakers included Sisters Esther Beck from Japan and Lena Graber from India.

Another meeting to be remembered is that of the annual Ohio Mennonite Mission Board.

The Eastern Ohio Conference song leaders workshop was held at the church June 18 with a hymn sing in the evening.

Richard Martin was in charge of the youth conference held here in July.

For Children's Day there was a children's consecration service.

The WMSA honored over 40 of our parents, aged 65 or over, at a Golden Age Reception at Camp Luz.

Summer Bible school directed by Frieda Amstutz closed with a program with Bro. and Sister L. S. Weber, returned missionaries from the Argentine, as guest speakers. Fourteen pupils graduated this year.

After the Dillonvale Bible School, Richard Hostetler and Pearl Nussbaum brought the children to Camp Luz from Monday to Friday.

Two of our boys are serving in Pax unit in Germany and more are leaving for I-W service.

For two months the various Sunday-school classes are presenting the lessons on "Youth and Nonconformity" for the midweek Bible study.

The MYF project for this year is again popcorn and beans.

Glenford Gerber, Vilas Zuercher, Clayton Hofstetter, and Mrs. Ralph Beechy have been elected adult and junior superintendents respectively. There was a consecration service for all Sunday-school officers and teachers serving this year.

It is both foolish and wicked to neglect God's work while pursuing one's own affairs. It requires only the breath of God to turn fortunes to ashes, but "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Esther Gerber.

LOS ANGELES, CALIFORNIA

(Calvary Congregation)

Dear HERALD Readers:

We had a very successful Bible school this summer with an average daily attendance of 173. Besides our home talent, Sisters Esther and Florence Hoover from Indiana, and Maryanna Gerig, Beulah Mae Graber, and Hazel Ferriera from Iowa helped us. Sister Ferriera remained here to work and we appreciate her help in the various activities of the church.

After Bible school we had two weeks of camp in the mountains—one week for 16 boys and one week for 11 girls.

We are having handcraft classes again this winter. Bro. Walter Rediger is in charge of the boys and Sister Myrna Kremer, the girls. They meet each Thursday evening from 6:30 to 8:00, and work on various crafts for one hour and then attend a half-hour chapel period. Thirty-two were present the first evening.

We had a joint Nonconformity Conference with our sister congregation at Upland, Calif., on Sept. 17, 18. Bro. Paul Roth from Masontown, Pa., was our speaker. We all benefited greatly by being there.

In our Wednesday evening prayer meeting we are studying the Doctrines of the Mennonite Church.

We were glad to have Bro. and Sister Ralph Holderman and Ruthie with us this summer. They told us many interesting things about their work at Deering, Alaska. This winter they are again engaging in the work of the Eskimos' health, education, and welfare.

Donald King started his I-W work at the Methodist Hospital in Indianapolis, Ind., on Aug. 19. At the present time he is the only member from our congregation in I-W service, but we have two members in relief work, Mary Ellen Shoup, directress of the children's home in Valdoie, France; and John Horst in relief work among the Arabs in Jerusalem, Jordan.

The young married couples and their families enjoyed a retreat at Wrightwood, Calif., recently. The 46 present reported a splendid time of fellowship and Christian growth.

Our pastor, Bro. John D. Zehr, went to Kalona, Iowa, to represent the South Pacific Conference at the Board of Education Meeting. His family accompanied him and spent the time with his parents, Mr. and Mrs. Silas Zehr at Manson.

Our South Pacific Conference will be held at Winton, Calif., over the Thanksgiving week end.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Goldie King.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

The golden days of autumn are here, and we are enjoying these and also the blessings of Christian love and unity in our little group here. We do not want anything to hinder our testimony for our Lord. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Bro. Martin Weaver preached a very helpful message on July 17.

Our summer Bible school was held June 13-24 with superintendent Howard Bridge; assistant, J. B. Bridge; secretary, Mattie Demastus, Ann Fleming, and Twila Campbell. There was an enrollment of 145 with an average attendance of 131.

On Oct. 1 our Sunday school enjoyed a weiner roast and hamburg fry. A number of visitors were with us. The young people gave a program in song. Our Sunday-school attendance has been good this year. Our new year started with Bro. Howard Bridge as superintendent, Jessie Bridge as assistant, and Mattie Demastus, secretary-treasurer. Choristers are Bro. Jesse Bridge, Naomi Bridge, and Marie Ewick.

We enjoyed our communion and fellowship together on Oct. 9. Bro. Charles Grove brought the message.

We welcome visitors here. Pray for the work at this place. Correspondent.

PHILADELPHIA, MISSOURI

(Pea Ridge Congregation)

We have enjoyed regular services during the past months and, besides, a number of extra refreshing ones.

A Doctrinal Conference, held in April, brought brethren and sisters from Iowa and various parts of Missouri, besides those from the Marion and Shelby county areas. These were a help in making the meeting a profitable one for all present.

A special program in the regular quarterly meetings held by the four congregations in northeast Missouri was given Sept. 11. This program gave special attention to the fiftieth anniversary of the building of the Pea Ridge Church. While a number of this congregation do not remember the early years of the beginning, there were enough present who could give testimony of these early times and could bring profitable thoughts before the rising generation.

On Sept. 25 Bro. Manasseh Bontrager, Calico Rock, Ark., came and spent the following week and Sunday, delivering ten sermons, including the communion sermon on Oct. 2. His messages were rich in food for all who received them, giving a view of the heavenly Father who has planned for the salvation of sinful men and has provided for their fellowship with Him for time and eternity.

On Oct. 9 we reorganized the Sunday school, choosing Leslie Hathaway as superintendent and Walter Fenton as assistant. Others were chosen to fill needed places, and altogether we stood and consecrated ourselves as a body to fulfill the tasks, large or small, in faithfulness as unto Christ.

We crave an interest in your prayers and desire to press forward to the glory of God and the fulfillment of our service in the work of this field as far as our talents may reach.

J. R. Shank.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear GOSPEL HERALD Readers:

"What shall I render unto the Lord for all his benefits?" For He hath been mindful of us in so many ways this year. On Aug. 28 a group from Bethel congregation, Gladys, Va., brought us an interesting program in talks, reading, and special music. The last speaker on the program was Bro. Milton Hostedler, their pastor.

In place of the regular prayer meeting on Sept. 21, we had our Sunday school reorganization. The new officers and teachers have been installed and work is going ahead for the new year.

Our fall counsel meeting was held Sept. 11 with bishops Jos. R. Driver and Franklin Weaver in charge.

The sisters of our sewing circle met at the home of Mrs. Ira Good on Oct. 6 for election of officers and to begin work for the winter months.

Little Bobby Seymour is doing well at home after ten days in the hospital for surgery. We are hoping that Sister Hattie Koger will soon be well enough to attend services as her presence and help are missed in the Sunday school.

On Oct. 9, Bro. Jos. R. Driver, Sister Maggie Driver, and Bro. and Sister Joe Weaver, all of Waynesboro, Va., were with us in the morning services. Bro. Weaver conducted devotions followed by a sermon by Bro. Driver, emphasizing the value and importance of godly parents and homes. The occasion was the fiftieth wedding anniversary of Bro. and Sister Henry Good. The entire family of 37, representing four generations, attended the morning services and were at home for the day. We praise God for His merciful kindness toward us through the years. Beulah I. Good.

SOUTH ENGLISH, IOWA

(Liberty Congregation)

Dear Readers:

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

Among those who have preached for us are the brethren Wayne Wenger, Hardshell, Ky.; Herman Ropp, Kalona, Iowa; Linden Wenger, Harrisonburg, Va.; Martin Weaver, Annville, Pa., and Menno J. Brunk, Harman, W. Va. Bro. Paul Conrads were with us one evening telling about their work.

Our revival meetings have recently drawn to a close. Bro. Jess Kauffman, Colorado Springs, Colo., was our evangelist. The above two verses were our revival prayer. We were glad for the presence of Bro. Kauffman and for the heart searching messages he has given. May God richly bless him is our prayer.

Correspondent.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear Christian Friends:

Our God is great and He has blessed abundantly both spiritually and naturally as the summer's harvest is coming to a close. This summer has seen much accomplished here. We are glad to report our new church building is under roof. We are looking forward to its completion.

Bro. Harold Lahman, Elkton, Va., was the evangelist for our revival meetings June 5-12. His messages were a great inspiration to all those who attended.

There has been a steady response to the call of Christ at our Sunday morning services. We praise the Lord for this. Will you pray for our

ministers that they will continue to be burdened for lost souls at all times, not only when we have revivals? Satan is going about as a roaring lion seeking to draw many away.

On July 10 and July 17 twelve precious souls were received into the fellowship of believers.

Visitors who assisted in our services during the summer months were Ward Shank, Broadway, Va.; Dewitt Heatwole, Harrisonburg, Va.; Enos Heatwole and Paul Hege, Dayton, Va.; Paul Bender, Goshen, Ind.; William Martin and Bobbie Martin, Menges Mills, Pa.; Norman Martin, Millersburg, Ind.; Henry Schrock, Goshen, Ind.; Thomas Delp, ———— Pa.; and Marlin Weaver, Annville, Pa. We are glad for these visitors and invite all who can to come and worship with us.

In our midweek Bible study we have had a very interesting course on the journeys of the Apostle Paul. Cottage meetings have been well attended.

Bro. Roy Kiser was ordained as deacon for this place on Oct. 2 at 2:30 p.m. Will you pray with us for the work at this place? There are yet many souls in this community that need Christ. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16b).

Kathryn Cullen.

TOFIELD, ALBERTA

(Salem Congregation)

Dear HERALD Readers:

Greetings. "For this God is our God for ever and ever: he will be our guide even unto death."

Sunday evening, April 3, a group of singers from W.M.S. under the direction of Bro. and Sister Clayton Swartzentruber, Salem, Oreg., presented a program in song and testimony.

From July 17 to 24 Bro. Roy D. Roth, Hesston, Kans., conducted a series of evangelistic meetings. We were reminded of the richness of God's Word as new inspiring and thought-provoking messages on Christian living were brought to us in a verse-by-verse study of Philippians.

Our summer Bible school in charge of Bro. Paul Voegtlin was held July 27 to Aug. 5 with a total enrollment of 175. It was during this time that Bro. Ezra Stauffer was suddenly called to his reward. Our summer Bible schools in the North Country were also conducted at this time with a number of our young people volunteering to help in the work.

Bro. Milo Stutzman has delivered evangelistic messages every two weeks on Sunday evenings during the summer months.

Two groups of helpers went north to assist on the basement of the church to be erected at Bluesky, Alta. Bro. Paul Burkholder is in charge of the work there.

Bro. J. B. Stauffer was in charge of the communion and feet-washing service conducted Aug. 7 for the group at Edson, Alta.

Our sewing circle donated quilts and a comforter for the new project among the Indians at Cailing Lake, near Smith, Alta.

A group of mostly young people under the direction of Bro. Paul Voegtlin made a tour and rendered programs at the following places over the week end of Aug. 14: High River, Stirling, Duchess, and Acadia Valley.

We were pleased to have Bro. E. W. Culp stop with us on Aug. 21 on his way to Portland, Oreg.

We reorganized our Sunday school in September with the following results: Supts., Edgar Boettger, Joseph Voegtlin; Chors., Ferne Stauffer, Orvon Boettger; Secy., Harry Stauffer.

Bro. Fred Brenneman gave an interesting account of their work in Samoa on Sept. 11.

Groups from our number have been singing at the Polio Ward in the University Hospital, Edmonton.

The Lord has blessed us with a very fine summer and fall. Verba Stauffer.

TORONTO, ONTARIO

Toronto, Ontario, has recently closed a soul-stirring evangelistic campaign with the Billy Graham group. The attendance was good at the start and steadily increased. The Coliseum of the Canadian National Exhibition was filled to its ten thousand capacity. At the end of the first week, the Sunday afternoon, Sept. 25, audience of some thirty thousand in and around the huge grandstand was the largest of any of their campaigns at that period. The second week opened with the promise of a closed circuit television to be used in an annex to accommodate five thousand people. This made possible an indoor seating capacity of fifteen thousand.

Some thousand responded with definite commitment of their lives. People are praying for continued evidence of the working of the Lord in Toronto. Will you, too pray?

Sam Brownsberger.

MENNONITE HOUR

(Continued from page 1048)

include housewives, students in high school and college, invalids and many who are busy on the farm, in shop, and in office. A few excerpts from typical letters read:

"For years I have longed for the privilege of taking a Bible correspondence course since I was denied the privilege of attending school where they taught the Bible. . . . I'm sure the Lord has led me to your station where I learned of your Bible correspondence course."

"———— would like to take the Bible correspondence course. He is a young man who was saved from a life of sin at the Crusade for Christ tent campaign by Myron Augsburger last summer. He gave his life for full-time service."

On the Calendar

B. Charles Hostetter will speak at the following Michigan churches:

November 5, 6 at the Bowne Church, Clarksville.

November 7-10 at the Fairview Church, Fairview.

November 11-13 at the Midland Church, Midland.

via MBMC, Elkhart, Ind.

Field Notes

CONTINUED

Bro. and Sister Laban Martin, Hagerstown, Md., stopped at Blountstown, Fla., for a few days recently. Bro. Martin's help as a finish carpenter on the new Oak Terrace Mennonite Church was much appreciated.

Announcements

A panel discussion on "The Christian and Contemporary Cultural Change" will be held at the Mennonite Student Center, Philadelphia, Pa., on Nov. 19, at 7:30 p.m. Participating in the panel are Richard Detweiler, Ray Bair, Ruth Peachey, and Lois Kennel.

Monthly meeting in the interests of Jewish Evangelism at the Vine Street Church, Lancaster, Pa., Monday evening, Nov. 7, at 7:30. Topic, Studies in Leviticus; speaker, J. Irvin Lehman. Service for prayer will precede, beginning at 1:00 p.m.

Annual Sunday-school meeting at the Chambersburg, Pa., Mennonite Church, on Wednesday evening, Nov. 23, and all day on Thanksgiving Day, Nov. 24. Speakers: Walter A. Shank, Ellicott City, Md.; John L. Horst, Scottdale, Pa.

Ordination of a minister is planned for the Reiff Church, near Hagerstown, Md., on Wednesday, Nov. 16, at 9:00 a.m., D.V.

Bro. Curtis Bedsworth, of the First Mennonite Church, Philadelphia, Pa., will speak at the vesper service at the Mennonite Student Center in Philadelphia, Nov. 13, at 4:00 p.m.

Special meeting of the Allegheny Mission Board at Thomas Church, Thomas Mills, Pa., on Saturday, Nov. 5, at 9:30 a.m. with also an afternoon session. The meeting is called to give information and inspiration for "Missions Week" goals. Bro. Ernest Bennett, Elkhart, Ind., will be guest speaker.

Ninth Annual Christian Day School Institute at Eastern Mennonite College, Nov. 4, 5. Lectures and Workshops, speakers from many different places. Theme: Goals in Christian Education.

Visiting Speakers

October 9. **Elmer Stoltzfus,** Aurora, Ohio, at Petrea Mennonite Church, Jackson, Ohio. **Witmer Barge,** Sunnyside, Lancaster, Pa., at Mellingers, Lincoln Highway East, Lancaster.

October 16. **Luke Birky,** administrator of Pioneers Memorial Hospital, Rocky Ford, Colo., at East Holbrook, Cheraw, Colo. **Harold Hunsecker,** Chambersburg, Pa., at Line Lexington, Pa. **John W. Miller,** Goshen, Ind., at Oak Grove, Smithville, Ohio. **B. B. Zimmerman,** Florin, Pa., at Providence, Denbigh, Va. **J. C. Gingerich,** Dagmar, Mont., at Lower Deer Creek, Kalona, Iowa.

October 23. **J. J. Hostetler,** Peoria, Ill., at Waldo, Flanagan, Ill. **Blanche Sell,** missionary to India, at Monterey Church, Leola, Pa. **Lawrence Brunk,** missionary to Argentina, at Providence, Denbigh, Va., morning; **Andrew Hartzler,** Newport News, Va., evening. **S. M. King,** Goshen, Ind., at Pennsylvania Church, Newton, Kans.

October 30. **Harold Reed,** Chester, Pa., at Elizabethtown, Pa.

Evangelistic Meetings

Laurence M. Horst, Chicago, Ill., at Flanagan, Ill., Nov. 6-13. **Edward J. Miller,** Gulfport, Miss., at West Liberty, Windom, Kans., Oct. 23 to Nov. 2. **Daniel Kauffman,** Leonard, Mo., at Spring Valley, Canton, Kans., Nov. 10-20. **Kenneth G. Good,** Morton, Ill., at Pleasant Hill, Smithville, Ohio, Nov. 2-9. **Harold Zehr,** Roanoke, Ill., at Olive Church, Elkhart, Ind., Oct. 30 to Nov. 6. **Urie A. Bender,** Scottdale, Pa., at Blough, Hollsopple, Pa., Oct. 31 to Nov. 6 (wrong dates were given last week). **Milton Brackbill,** Paoli, Pa., at Mechanic Grove, Quarryville, Pa., Nov. 10 to 20. **Howard Zehr,** Fisher, Ill., at Pigeon, Mich., Oct. 20-27. **Raymond Charles,** Lancaster, Pa., at Stumptown Church, Bird in Hand, Pa., Nov. 13-27. **Ivins Steinhauer,** Bridgeport, Pa., at First Mennonite Church, Norristown, Pa., Nov. 13-24. **J. D. Graber,** Elkhart, Ind., at Denver, Colo., Nov. 6-13. **Omar Kurtz,** Oley, Pa., at Providence, Denbigh, Va., Nov. 6-13.

MISSIONS EDITORIAL

(Continued from page 1049)

is available on a rental basis to local congregations and Sunday schools.

The work of the Society is supported by contributions from interested churches and individuals. Active membership is granted to persons contributing $5.00 annually; service membership to those contributing $10.00; and sustaining membership to those contributing $25.00. Every contributor of one dollar or more receives the **Bible Society Record.** Be sure to indicate your church affiliation when sending contributions.

For information about the Society's services or for sending contributions write the American Bible Society, 450 Park Ave., New York 22, N.Y. Contributions can also be sent through your district conference treasurer for forwarding, clearly marked for the American Bible Society.—L. C. Hartzler.

TO BE NEAR TO GOD

(Continued from page 1043)

Saturday, November 12

Read I Samuel 8:4-10; 12:23.

This was a bitter request for Samuel. After years of faithful service, the people refused to heed his judgment. They would have a king! But Samuel was wise. His meekness was genuine. He did not argue the case in his own wisdom, but, like Moses, took it to the Lord. If we are truly serving the Lord, we will not take the slights and misunderstandings which come as personal affronts and allow personal resentments to build up. Genuine consecration maintains its integrity before God. It refuses to become piqued. It remains redemptive.

Our Father, forgive us for our personal pride. Grant to us grace to live our lives as unto Thee.

—C. Norman Kraus.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baugher, Grover C. and Ruth (Miller), Harrisonburg, Va., first child, Salome Elizabeth, Sept. 26, 1955.

Baum, Samuel and Ruth (Wissler), Camp Hill, Pa., fourth child, first son, Samuel W., Sept. 16, 1955.

Berkheimer, Andrew and Mary Kathryn (Gehman), Port Trevorton, Pa., fourth child, third daughter, Vicky Jean, Sept. 21, 1955.

Bomberger, Luke R. and Mary (Book), New Holland, Pa., third child, second daughter, Sandra Beth, Oct. 7, 1955.

Burkholder, Martin L. and Ruth (Horst), Hagerstown, Md., fifth child, second daughter, Sarah Lorraine, July 25, 1955.

Christner, Vernon Jay and Fannie Marie (Miller), Shipshewana, Ind., first child, Sherryl Ann, Sept. 23, 1955.

Diller, Joseph and Gladys (Shantz), Cass Lake, Minn., fourth child, third son, Lester Duane.

Eshleman, Samuel J. and Ruth (Keim), Harrisonburg, Va., second child, first daughter, Carol Ruth, Oct. 13, 1955.

Frey, James J. and Emogene (Short), Wauseon, Ohio, third child, first daughter, Rebecca Sue, Sept. 13, 1955.

Frey, Willard J. and Delores (Short), Archbold, Ohio, third daughter, Peggy Marie, Aug. 19, 1955.

Gingrich, Virgil and Wilda (Garber), Roanoke, Ill., fifth child, third daughter, Beth Marie, Oct. 11.

Goss, Charles and Edna (Miller), Arcola, Ill., third son, Lyle Eugene, Sept. 30, 1955.

Graber, Harvey and Miriam (Hochstetler), Goshen, Ind., second son, Merlin Paul, Oct. 2, 1955.

Gunden, Olin L. and Joyce (Swartzendruber), Bay Port, Mich., second child, first son, Dean Thomas, Oct. 8, 1955.

Hershberger, James and Ruth (Brenneman), Wellman, Iowa, third child, second daughter, Barbara Jolene, July 29, 1955.

Heston, Raymond and Helen (Clark), Kimbolton, Ohio, a son, Raymond Dean, Sept. 4, 1955.

Holsopple, Boyd and Marion (Meyrs), Hollsopple, Pa., second son, Darrel Lynn, Sept. 9, 1955.

Horst, Aden and Mary Edith (Troyer), Goshen, Ind., second daughter, Ruth Ann, Sept. 8, 1955.

Hostetler, George and Velma (Troyer), Smithville, Ohio, fifth child, third son, Arlen Troy, Oct. 14, 1955.

Kaufman, Marvin L. and Ruth (Hershberger), Hollsopple, Pa., first child, Lynn Douglas, Oct. 5, 1955.

Keeler, Earl L. and Emma M., Lansdale, Pa., third child, first daughter, Janelle, Sept. 26, 1955.

Kilheffer, Willis A. and Rhoda (Esbenshade), East Petersburg, Pa., second son, Gerald Lee, Sept. 24, 1955.

Kolb, Marvin A. and Ethel (Meyers), Cleveland, Ohio, first child, James Walter, Sept. 26, 1955.

Landis, John N. and Louise (Hess), Lancaster, Pa., third son, Dwight Miles, Sept. 20, 1955.

Landis, Paul G. and Anna Marie (Hershey), Ronks, Pa., second son, Steven Eugene, Oct. 2, 1955.

Leichty, Lowell and Ruth, Mt. Pleasant, Iowa, first child, Gregory Brent, Aug. 13, 1955.

Martens, John and Dorothy (Swartley), Chester, Vt., second daughter, Kathyrn Marie, Aug. 28, 1955.

Miller, Joseph A. and Jane (Good), Norristown, Pa., first child, Sherryl Sue, Sept. 25, 1955.

Moss, Calvin and Louise (Long), Kimbolton, Ohio, third child, second daughter, Martha Alice, July 11, 1955.

Nissley, Mervin B. and Esther Ruth (Weaver), Bainbridge, Pa., fifth child, first son Milford Mervin, Oct. 16, 1955.

Rohrer, Paul G. and Ada (Hershey), Bridgeport, Pa., first child, Pamela Ann, Sept. 10, 1955.

Ruhl, Harold and Rachel (Hess), Lancaster, Pa., second child, first son, Philip Signor, Sept. 15, 1955.

Reinford, Clarence L. and Marie (Detweiler), Schwenksville, Pa., fifth child, fourth son, Steven, Oct. 11, 1955.

Schrock, Rollin and Montey (Bowman), Howe, Ind., first child, Brenda Kay, Oct. 3, 1955.

Stoltzfus, Edward B. and Mildred (Graber), West Liberty, Ohio, first child, Rebecca Anne, Oct. 5, 1955.

Thomas, David N. and Edith (Hess), Lancaster, Pa., tenth child, fourth daughter, Lois Rachel, Oct. 3, 1955.

Yoder, Ernest E. and Lovina (Yoder), Rustburg, Va., fifth child, second daughter, Twila Mae, Oct. 13, 1955.

Yoder, Jesse K. and Elsie (Sharp), Belleville, Pa., third child, second son, Trennis Jesse, Sept. 10, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Blosser—Fager.—LaVerne S. Blosser, Wayland, Iowa, Sugar Creek cong., and Anna H. Fager, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at Mellinger Church, Oct. 1, 1955.

Gingerich—Sommers.—Alvin Gingerich and Martha V. Sommers, both of Uniontown, Pa., Maple Grove Conservative cong., by Roman H. Miller at the Maple Grove Church, Oct. 15, 1955.

Harshberger—Shetler.—Lester Ray Harshberger, Hollsopple, Pa., Stahl cong., and Lila Marie Shetler, Davidsville, Pa., Kaufman cong., by Harry Y. Shetler, father of the bride, at Kaufman Church, Oct. 6, 1955.

Kuhns—Yoder.—Menno Kuhns, Nappanee, Ind., and Esther Yoder, Bremen, Ind., North Main St. cong., by Homer F. North at North Main St. Church, Oct. 15, 1955.

Marner — Yoder. — Philip Marner, Kalona, Iowa, Lower Deer Creek cong., and Dorothy Yoder, Iowa City, Iowa, cong., by J. Y. Swartzendruber at Lower Deer Creek Church, Oct. 16, 1955.

Martin—Good.—Raymond B. Martin, Denver, Pa., Metzler's cong., and Esther Good, East Earl, Pa., Bowmansville cong., by Howard Z. Good at Bowmansville Church, Oct. 15, 1955.

Miller—Brunk.—Alvin Miller, Harrisonburg, Va., Springdale cong., and Frances Brunk, Harrisonburg, Zion cong., by Franklin E. Weaver at the home of the bride, Oct. 8, 1955.

Miller—Beechy.—Joe A. Miller, Dundee, Ohio, and Amanda Beechy, Sugarcreek, Ohio, both of the Walnut Creek cong., by Paul R. Miller at the Walnut Creek Church, Oct. 16, 1955.

Miller—Troyer.—Lloyd Miller, Middlebury, Ind., and Irene Troyer, Goshen, Ind., both of the Riverview Conservative cong., by Orie Kauffman at the Riverview Church, Oct. 8, 1955.

Miller—Holsopple.—Robert Lee Miller, Archbold, Ohio, Central cong., and Mary Kathryn Holsopple, Hollsopple, Pa., Kaufman cong., by Irvin M. Holsopple, grandfather of the bride, at the Kaufman Church, Oct. 8, 1955.

Musselman — Cressman. — Marshall Laverne Musselman, Elmira, Ont., and Mary Eleanor Cressman, St. Jacobs, Ont., both of the St. Jacobs cong., by Roy S. Koch at the St. Jacobs Church, Oct. 7, 1955.

Nice—Detweiler.—Curtis F. Nice, Telford, Pa., and Gladys M. Detweiler, Sellersville, Pa., both of Hersteins Mission, by Alvin F. Detweiler at the Rockhill Church, Oct. 15, 1955.

Stoltzfus—Buckwalter. — William Stoltzfus, Atglen, Pa., Maple Grove cong., and Caroline Buckwalter, Greencastle, Pa., cong., by Abner G. Stoltzfus at the Greencastle Church, Aug. 16, 1955.

Unternahrer—Graber.—Daniel J. Unternahrer and Annabelle Charlene Graber, both of Wayland, Iowa, Sugar Creek cong., by Simon Gingerich at the Sugar Creek Church, Oct. 4, 1955.

Weirich—Stutzman.—Eli Weirich, Middlebury, Ind., cong., and Ruth Stutzman, Etna Green, Ind., North Main St. cong., by Homer F. North at the North Main St. Church, Oct. 16, 1955.

Anniversaries

Bro. and Sister Henry Good, South Boston, Va., celebrated their fiftieth wedding anniversary at their home on Sunday, Oct. 9, with all members of the family present. They have nine children, five of whom are married, 19 grandchildren, and one great-grandchild. Mrs. Good is the former Cora F. Brenneman.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Benner, Sarah, daughter of the late Bishop Jacob and Mary Sierra Graybill, was born in Juniata Co., Pa., March 23, 1864; passed away Sept. 21, 1955; aged 91 y. 5 m. 28 d. On Jan. 27, 1891, she was united in marriage to David R. Benner, who preceded her in death on Feb. 4, 1940. To this union were born 5 sons and 3 daughters (B. E., Fairfield; Joseph T., Gap; Floyd H., Bird in Hand; Mary—Mrs. Joseph Martin, Kinzers, with whom she resided the past five months; Harman G., Bareville; Ida—Mrs. Abel Weber, Ephrata; David R., Ronks, and Mabel, who preceded her in death at the age of 11). She was a faithful member of Hershey's Mennonite Church. Also surviving are 40 grandchildren and 44 great-grandchildren. Funeral services at Hershey's Church were conducted by Martin Hershey and Parke Book. She had chosen the text, Ps. 132:14. Interment was made in adjoining cemetery.

Blough, Dennis Lee, son of Boyd and Betty Blough, was born Aug. 5, 1955, at Raymond Hospital, Johnstown, Pa.; passed away Aug. 6. He is survived by his parents, 3 brothers, one sister, 4 grandparents, and one great-grandmother. Funeral services were held Aug. 7 by Eli Miller and Harry C. Blough. Interment was made in the Blough Mennonite Church Cemetery.

Hecker, Ida, daughter of the late John and Ann Immel, was born in Tuscarawas Co., Ohio, on July 19, 1890; departed this life following an extended illness at her home in Shanesville, Ohio, on Oct. 6, 1955; aged 65 y. 4 m. 17 d. In her youth she became affiliated with the Walnut Creek Mennonite Church of which she was member until death. On Dec. 24, 1911, she was united in marriage to John Hecker. This marriage was blessed with 3 daughters and one son. Two sisters and one half sister preceded her in death. Surviving are her husband, one son (John, Jr., Lansing, Mich.), 3 daughters (Mrs. Mildred Varnes, of the home; Mrs. Irene Nussbaum, Kidron, Ohio; Mrs. Glendora Farver, Wooster, Ohio), 7 grandchildren, 2 brothers (William, Walnut Creek, Ohio; Alvin, Sugarcreek, Ohio), 2 sisters (Mrs. Clara Snyder and Mrs. Elva Hecker, both of Sugarcreek), 4 half brothers (Elmer and Homer Immel, Canton, Ohio; Garrison, Sugarcreek; Walter, Dundee, Ohio), 5 half sisters (Mrs. Mary Keim, Sugarcreek, Ohio; Mrs. Alta Wright and Mrs. Esther Hershberger, both of Shanesville, Ohio; Mrs. Edna Ludwig, Canal Fulton, Ohio; and Mrs. Bernice Snyder, Farmerstown, Ohio), besides many relatives and friends. Funeral services held at the Walnut Creek Church, Oct. 9, were in charge of Paul R. Miller. Interment was made in the Shanesville Cemetery.

Hewitt, Bert S., son of Joseph and Mary Elizabeth (Coffey) Hewitt, was born Aug. 5, 1879; passed away at his home near Waynesboro, Va., June 26, 1955, after an illness of 3 months; aged 75 y. 10 m. 21 d. On Aug. 30, 1900, he was married to Josie Bridge, who preceded him in death on Aug. 8, 1943. He was a member of the Springdale Mennonite Church, serving as superintendent of the Sunday school there as well as in other churches of the district. Surviving are his 6 sons and 2 daughters (Elton M., Swoope, Va.; Ray L., Woodrow, Ohio; Wilson C., Fay C., and Atwell E., all of Waynesboro; Virginia—Mrs. Marlin Wyant, and Pauline—Mrs. Peter Madarasz, both of Jackson Heights, Long Island, N.Y.), 20 grandchildren, 6 great-grandchildren, 2 brothers (Jake and Mack, both of Lyndhurst, Va.), and 2 sisters (Mrs. Pearl Arnold, Lyndhurst; and Mrs. Mary Cox, Waynesboro). Funeral services were held at the Springdale Mennonite Church, with Joseph Driver and other ministers taking part. Burial was made in the adjoining cemetery.

Kauffman, Levi Alvin, was born near West Liberty, Ohio, on Nov. 12, 1881; passed away Oct. 2, 1955, at the home of his son, J. Clayton Kauffman, Albany, Oreg.; aged 73 y. 10 m. 20 d. He was married to Nettie May Sharp on Oct. 20, 1907, at Kenmare, N. Dak. Surviving are his wife, 6 sons (Leslie J., Lebanon, Oreg.; J. Clayton, Albany, Oreg.; Earnest, Westpoint, Nebr.; Roy, Atwater, Calif.; Clifford, Bloomfield, Mont.; Morris, Glendive, Mont.), 5 daughters (Dorothy—Mrs. Neil Yoder, Minot, N. Dak.; Civilla—Mrs. Herald Steckly, Albany, Oreg.; Leah Belle—Mrs. James Mullet, Bloomfield, Mont.; Lucille—Mrs. Clifford Eichelberger, Bloomfield, Mont.; Nellie—Mrs. Robert Mishler, Eddyville, Oreg.), 39 grandchildren, 2 great-grandchildren, one brother (Anthony D., West Liberty, Ohio), 4 sisters (Mrs. J. Y. Smucker, West Liberty, Ohio; Mrs. Fannie Hartzler, Belleville, Pa.; Loma Kauffman, Colorado Springs.; Mrs. Alvin Brenneman, Lima, Ohio), and many other relatives and friends. Four sons and one daughter preceded him in death.

He was ordained to the ministry at Fairview, Mich. on Easter Sunday in 1908, and served faithfully in the capacity for 47 years; 5 years in Michigan and 42 years in the North Central Conference. He suffered a heart attack two weeks before his death. Funeral services held at the Albany, Oreg., Mennonite Church on Oct. 4 were conducted by Allen H. Erb and David Mann, and at the Red Top Mennonite Church, Bloomfield, Mont., Oct. 7, by Gerald Hoffer and E. G. Hochstetler. He was laid to rest in the Red Top Cemetery.

Loucks, Melvin, son of John and Barbara (Myers) Loucks, was born Oct. 8, 1866, in Elkhart Co., Ind., and died Oct. 18, 1955, at the home of his daughter, Mrs. Ruth Stauffer, near Wakarusa, Ind.; aged 89 y. 10 d. On Jan. 28, 1893, he was united in marriage to Fannie E. Martin. To this union were born 2 daughters, (Alva—Mrs. Samuel Weldy, and Mrs. Ruth Stauffer both of Elkhart, Ind., and one son (Howard of North Liberty, Ind.). Surviving in addition to the 3 children are 10 grandchildren, 12 great-grandchildren, 3 brothers, (Lee and Isaac of Goshen, Ind., and Aaron of Elkhart, Ind.), 5 sisters, (Mrs. Malinda Hahn and Mrs. Myrtle McClintic of Elkhart, Mrs. George Moyer, Mrs. Minerva Moyer, and Mrs. Goldia Shriner of Wakarusa). In the spring of 1912 he, with his wife, by faith received Christ as Saviour and united with the Holdeman Mennonite Church. In this faith he died. Funeral services were held Oct. 20, 1955, at the Olive Mennonite Church in charge of C. A. Shank and Simon G. Gingerich. Burial was made in the Olive Cemetery.

Martin, Maria, daughter of the late Aaron S. and Maria M. Wenger, was born in Lancaster Co., Pa., on Oct. 22, 1882; passed away at the home of her daughter, Mrs. Ivan H. Stoltzfus, near Morgantown, Pa., on Sept. 22, 1955; aged 72 y. 11 m. On Jan. 23, 1906, she was united in marriage to Harry H. Martin who preceded her in death on Oct. 29, 1942. Surviving are her 3 children (M. Alice—Mrs. Ivan H. Stoltzfus, with whom she had lived nearly 14 years; Aaron L., Lititz, Pa., and H. Roy, Ephrata, Pa.), 10 grandchildren, one great-grandchild, 3 brothers, and 4 sisters. She became a member of the Weaverland congregation in her youth and always attended services when she was physically able to do so. Funeral services were held Sept. 26 at Weaverland Church with David N. Weaver and J. Paul Graybill officiating. Interment was made in the adjoining cemetery. She chose II Cor. 4:17, 18, as the text to be used.

Reil, Daniel, son of John and Barbara (Zehr) Reil, was born Aug. 3, 1886, near Seward, Nebr.; passed away suddenly of a heart attack on Oct. 9, 1955, at Grand Island, Nebr.; aged 69 y. 2 m. 6 d. In his youth he accepted Jesus Christ as his Saviour, became a member of the East Fairview Mennonite Church near Milford, Nebr. Surviving are one sister (Mrs. Katie Stauffer, Milford, Nebr.), 2 brothers (Philip, Milford; and William, Albany, Oreg.), and also many nieces and nephews. His parents, 5 brothers, and one sister preceded him in death. Funeral services were held on Oct. 12, at the Milford Mennonite Church in charge of L. O. Schlegel. Interment in the Milford Mennonite Church Cemetery.

Root, Bertha R., daughter of the late John H. and Fannie (Rohrer) Kreider, was born in East Lampeter Twp., Lancaster Co., Pa., on Feb. 21, 1881; passed away at the St. Joseph's Hospital, Lancaster, on Aug. 10, 1955, after a brief illness; aged 74 y. 5 m. 19 d. On Oct. 24, 1900, she was united in marriage to Jacob W. Root. Surviving are her husband, 6 children (Clyde K., Manheim, Pa.; Sarah K.—Mrs. Elvin Landis, Lancaster; Fanny K.—Mrs. B. Earl Forry, Witmer, Pa.; Esther K.—Mrs. John E. Forry, and Bertha K.—Mrs. Clarence N. Herr, both of Ronks, Pa.; and Martha K.—Mrs. Earl H. Kreider, Manheim), 20 grandchildren, 23 great-grandchildren, 3 brothers (Clayton R., Lancaster; Benjamin R., Manheim; and Elmer R., Lancaster). She was a faithful member of the East Petersburg Mennonite Church and Sunday school where she taught a class of young girls for a number of years. Funeral services were held at the East Petersburg Church on Aug. 13 in charge of Irvin Kreider and James Siegrist. Interment was made in the adjoining cemetery.

Smith, Frances Elizabeth, daughter of Enos and Delilah Hoover, was born at Mongolia, near Markham, Ont., April 16, 1883; departed this life Sept. 11, 1955, two days after a stroke, at the Briarbush Hospital, Stouffville, Ont.; aged 72 y. 4 m. 26 d. She had been a member of the church for 55 years. On Nov. 7, 1905, she was married to Wm. I. Smith. They were blessed with 2 sons (Lewis J., Toronto; and Roy H., Markstay). She is survived by her husband, 2 sons, 4 grandchildren, and also Joyce—Mrs. Lorne Byer, who made her home with them for a number of years. One brother predeceased her in childhood. Services were conducted by her pastor, A. Lorne Burkholder, assisted by A. D. Grove, on Sept. 14. Interment was made in Wideman's Cemetery, Markham, Ont.

Yoder, Connie, daughter of Noah Ernest and Elma Mae Yoder of Hollsopple, Pa., was born Aug. 22, 1955, and passed away the same day. She is survived by her parents, one brother, one sister, 4 grandparents, and 2 great-grandparents. Funeral services were held Aug. 23 at the home of the parents by John A. Lehman and Harry C. Blough, with interment in the Blough Mennonite Church Cemetery.

Items and Comments

A plea for pardon and forgiveness has been voiced by the Supreme Council of Student Youth of Argentine Catholic Action. The statement was addressed to students. "We must have words of pardon and forgiveness," it said. "We cannot seek revenge; we cannot return evil for evil. There is a homeland to remake and this task is not exclusive to a few but obliges all Argentines equally. Let us therefore work together, affirming with our toil values that will make it great. Let us lift our ideals above any personal ambition."

* * *

SHARE is a new evangelical approach to world evangelism. The committee, of which Harold J. Ockenga of Boston is chairman, will make grants of funds which evangelical churches contribute to SHARE. These grants will furnish needed financial aid for such interdenominational or nondenominational activities as production of Gospel literature, work in refugee camps, libraries for Christian schools, exchange of speakers, bringing young people to America for Christian education, and strengthening Bible training in missionary lands. The address of the organization is SHARE Inc., P.O. Box 99, Boston 1, Mass.

* * *

Trumpet Sound Institute, of Thief River Falls, Minn., has placed over $130,000 worth of Gospel signs in 20 states, which witness to an estimated traffic flow audience of 2,000,000 a day. Arrangements are now being made to build signs in Finland next year on a location just a few miles from the Russian border.

* * *

No one knows where the Garden of Eden was, but it is usually thought to have been in the upper Tigris-Euphrates Valley. The Iraq government is now constructing a series of dams to control the water flow in these valleys and do something toward restoring the fertility and productiveness of that historic area.

* * *

Mayor Gershon Agron of the Israeli governed New City of Jerusalem has pledged that "places sacred to Christianity" in his jurisdiction "will be safeguarded as never before." Mayor Agron said that national or religious minorities whether Moslem or Christian will never have cause to complain of "ill treatment or discrimination. Christian sites that fell into our keeping in our part of Jerusalem are a sacred trust which no Israeli government will ever think of neglecting or disregarding," he said.

* * *

There are now 141,733 more bars, cocktail lounges, and liquor stores in the United States than churches, synagogues, and temples of all religious groups, according to the Methodist Board of Temperance. Church building, despite its record level, has not kept up with saloon building.

* * *

Church construction set another new monthly record of $70,000,000 in September, the Departments of Commerce and Labor have reported. The development was unexpected as building usually drops off in September because of the inclement weather in northern states.

* * *

An exchange of visits between church leaders in this country and Russia was approved by the General Board of the National Council of Churches in a recent meeting. The board decided that the council would invite representatives from the churches of the Soviet Russia to be its guests in America before sending a deputation to Russia.

* * *

East German Communists are developing ceremonies to take the place of Christian baptism, marriage, and funeral rites. Church observers in East Germany say it is obvious that communists are trying to create a pseudoreligious cult to advance their ideology. The rites announced by the communists are: (1) name-giving ceremonies to be held on Sundays in the offices of public registrars. Birth

certificates will, if desired, be handed over to parents in a "solemn form." (2) Similar ceremonies will be provided for newlyweds. Upon payment of an extra fee a small band will play "suitable music." (3) In the case of funerals, communist functionaries will be available for speeches at the graves of the deceased.

* * *

An all-white Methodist church of Old Mystic, Conn., has engaged the services of Simon P. Montgomery, a Negro, to become its pastor. He is the first Negro clergyman to be appointed minister of an all-white congregation in the Methodist Church.

* * *

President Lonardi has indicated that he plans to restore to the Roman Catholic Church in Argentina its former place of power and influence as the state church. One by one the acts of the former regime against the church are being canceled.

* * *

Of the 2,088 American citizens presently in India, 1,579 are engaged in missionary work, the Deputy Home Minister told the Lower House of Parliament. He said 302 of the nonmissionaries are here on business and 207 for study.

* * *

Pope Pius recently said that "Excepting the principle of legitimate self-defense, wars are condemned by the church," but that is the exception that allows somebody to defend practically any kind of war that has ever been waged.

* * *

It is estimated according to **Time** magazine that there are at least 150,000 drug addicts in the United States.

* * *

The cost of recuperating from flood damage in the northeast has been greatly lessened by the willingness by certain important business firms to replace or repair flood-ruined merchandise free of charge or at big discounts.

* * *

Seventh-Day Adventists have dedicated a new million-dollar high school at Hamburg, Pa.

* * *

Is a prisoner deprived of his constitutional rights when, because of his confinement to a cell, he is forced to listen to religious services conducted in the corridors of the jail? A prisoner in Seattle, Wash., thinks he is, and has brought suit to protest his being a "captive audience." Some clergymen have expressed concern that the suit may be the beginning of an attempt to suppress all religious services for jail prisoners. Some observers feel the case may eventually be carried to the United States Supreme Court.

* * *

A church in California posted this sign on its bulletin board: "Drive carefully—don't insist upon your rites."

* * *

Charles A. Roberts, formerly a missionary in China and now a Bible Institute Director at Hong Kong, says that according to reports that he has received, some as recent as two months ago, evangelical indigenous churches are doing well in Red China. He believes, however, that if the present regime lasts 25 years or more, all Christian functions and institutions except the churches will have passed into secular hands. "Continued strengthening of the evangelical movement in that country under Chinese leadership indicates to me that the faith will continue," said Dr. Roberts. "But this period will test Chinese Christianity to the limit."

* * *

Church groups represented by the Interchurch Transportation Committee have said they are willing to have reduced plane fares for clergymen limited to air lines that operate without government subsidies. If this plan should be followed, reduced clergy rates could obtain on about two thirds of the United States commercial routes, since most major air lines do not receive federal subsidies. Railroads have traditionally offered reduced fares to clergymen. However, the Civil Aeronautics Act of 1937 prohibits commercial air lines from making such concessions to any persons other than relief workers going to a disaster area.

* * *

Travel by Americans is greatly increasing. During the last fiscal year the State Department issued 480,000 passports. During the present year the figure is expected to reach 560,000. In 1940 only 39,000 passports were issued. We wish we could be assured that all the Americans going abroad are giving a good representation of their country by clean living and understanding attitudes.

* * *

Columnist Syd Harris quotes a prison warden as follows: "My hardest job is to convince the young delinquent that he has done anything wrong." Then Columnist Harris goes on to say, "It is this lack of belief in an absolute standard of right and wrong that is a greater menace to the future of mankind than communism." He suggests that the young delinquents who are defying all morality are simply acting out the philosophic convictions of Modern Man.

* * *

The Toronto **Globe and Mail,** in welcoming Billy Graham to that city, says, "There is a place for the theologian and the thinker; there is no lesser place for the simplicities of the Gospel. It is well to remember that in our complex civilization, with its pressures and tensions, there is a simple, quiet way of life which may sustain the soul through all trials. If Dr. Graham can help to recall to some and to teach others this way, he will have left a legacy of untold value."

* * *

J. Irvin Overholtzer, founder and Director Emeritus of International Child Evangelism Fellowship, died at his home in California on August 6.

* * *

Oswald J. Smith of Toronto is conducting evangelistic meetings and Bible conferences in leading cities of South Africa.

* * *

Eight new Baptist communities in Spain have applied for membership in the Spanish Baptist Union. This brings the number of Baptist congregations in this organization to 37 with a combined membership of 2,100. Protestant relations with Spanish authorities now vary from relative smoothness in some areas to a certain degree of friction in others.

* * *

Tribute to the contribution Indian Christians have made under missionary leadership to the building of India as a nation was paid by the Minister for Production, speaking to the all-India conference on economic development, sponsored by the National Christian Council of India. "Yours is a fit body," he said, "to help the government in its new five-year plan for the economic uplift of our millions of countrymen. Indian Christians in the past were pioneers in such activities, offering both experience and trained personnel, and their work among the poorer people of the country provides them with a knowledge that enables them to offer good counsel to the government."

* * *

The Roman Catholic Church in South Africa has launched a campaign for $11,200,000 to set native mission schools on their feet within two years. It was that church's reply to the Bantu Education Act under which churches must hand control of their mission schools over to the government or lose state subsidies. The Catholic Church has refused to surrender its schools. Government subsidies to the Catholic schools have already been cut 5 per cent and will be withdrawn entirely by the end of 1957. "The church supports the state's right to insist on a standard of secular education," said one official, "and in return claims the right to insist on a standard of religious education for Catholic children. Experience has taught us," he added, "that neutralism in religion leads to complete indifference. Sound Christian principles can only be fostered in religious schools."

* * *

President Lonardi, the new leader in Argentina, is known as a devout Catholic. He is related by marriage to a noted Cordoba Catholic family. Argentine Roman Catholics are said to be optimistic that whatever becomes the future political pattern of the country, the church will regain its role in helping to guide the destinies of this traditionally Catholic nation. Since it has been announced that there will be full freedom of the press in Argentina, let us also hope and pray that there will be full religious freedom and that the work of the evangelicals will not in any way be hindered by the new regime.

* * *

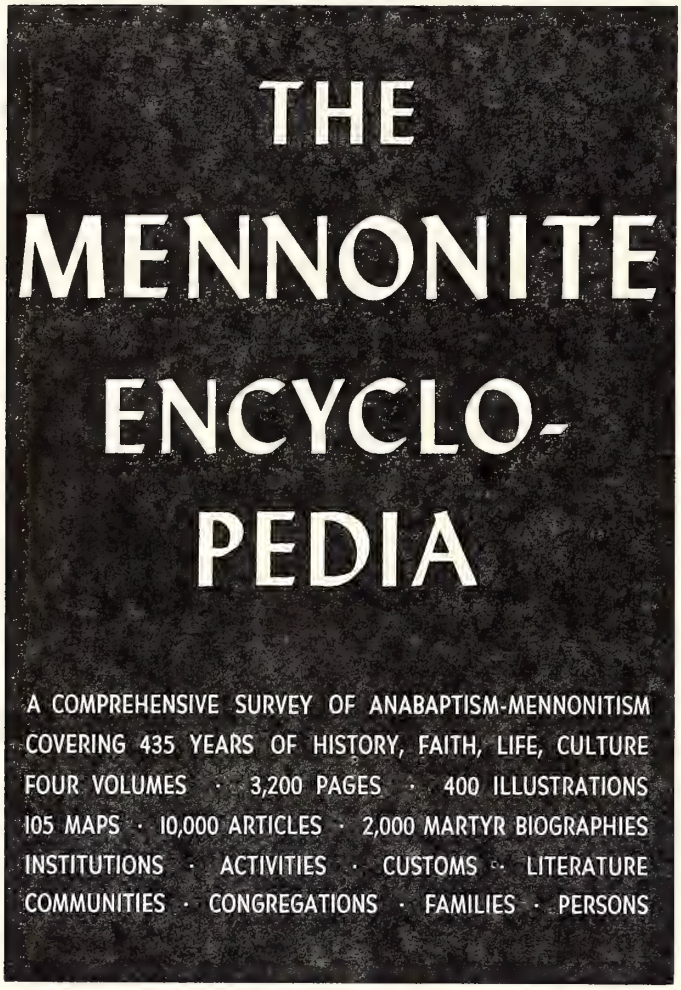
A pastoral letter condemning the "scandalous attire of women during the summer season" was read from the pulpits of all Orthodox churches in Greece, issued by the Synod of the Orthodox Church. The letter warned Greek women not to "imitate foreign costumes and fashions that tend toward the indecent. Greek mothers have a high mission in society," it said, "and should take special care of the appearance of their daughters, even forbidding them to participate in gymnastic exhibitions if costumes used therein are not proper."—Selected.

* * *

The Arab League has commissioned an Egyptian professor to write a book on the "Attitude of Islam toward racial problems."

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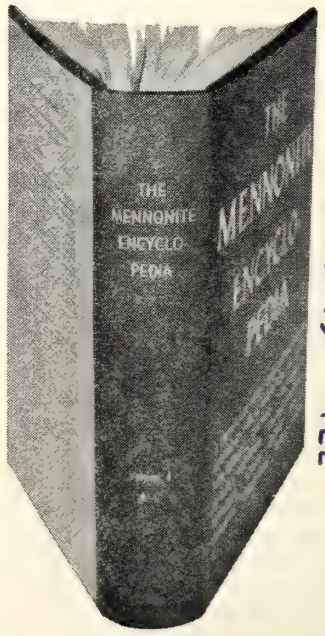
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Extending the Church Through Service

By Harold S. Bender

The Basis of Our Witness

Witnessing in the New Testament sense is always a witness to Christ. "Ye shall be my witnesses" (Acts 1:8, RSV). Christ and the good news about the salvation He has brought is the content of the witness. The purpose of the witness is to bring men to repentance and to faith in Christ and into full discipleship to Him in the fellowship of His church. ("Make disciples of all nations"—Matt. 28:19, RSV) For such a witness the direct means is the preaching of Christ and Him crucified, but accompanied by "teaching . . . to observe all things."

Witness by Good Works

But Jesus also sent out His disciples and apostles to heal the sick and cast out demons, as they preached the Gospel of the kingdom. And He said also, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." He Himself had a triple ministry of healing, casting out demons, and preaching. Jesus' coupling of deeds of love and mercy in relieving human need and suffering, with the preaching of the kingdom, i.e., the Gospel, rests upon two basic truths: (1) men are attracted by love and by real concern for their needs, and can be opened to the Gospel by it, and (2) the kingdom of God, i.e., the reign of God, includes, in addition to the primary redemption from the reign of the devil and deliverance from bondage to sin, the fullness of blessing which flows from this, the abundant life—"all these things shall be added." Jesus also makes it plain in His account of the judgment of the great white throne (Matt. 25) that His disciples *will* feed the hungry, clothe the naked, and visit the prisoners, because they are His disciples, i.e., they have His nature of love. And John says (I John 3:17) that if the love of God really dwells in the heart it will lead the Christian to feed his needy brother. Paul calls upon the transformed personality to overcome evil by doing such good works. Rom. 12: 20, 21. Such works of relief and service appear, therefore, in the New Testament as an essential and inevitable kind of the new life that is wrought by Christ's redemption.

The Life of Love, a Witness to the Gospel

Redemption is more than theology, and the Christian life is more than peace and joy within. The Christian life is the life of love, which is an outgoing ministry to the total needs of others. The manifestation of love is a major proof of the presence of the power of God and the sanctifying work of the Holy Spirit in the life. One of the important fruits of Pentecost, so important that Luke reports it twice, was having "all things in common" (Acts 2:44, 45; 4:32) to the extent that distribution was made to all those that had need, so that there was not a needy person among them. The great appeal of Paul to the Corinthians to give generously (II Cor. 8) was for relief giving. It is unthinkable from the New Testament standpoint that true Christians should not have a deep concern for the work of relief and service and should not eagerly and generously give for such purpose.

The Relation of Relief and Service to Missions and Evangelism

It is one and the same love which prompts both the eager desire to save men from their sins and build the church, and to help those in distress, whether physical or mental. There are no two kinds of Christian love; it is always the love of Christ which constrains. So it is inevitable that relief and service go hand in hand with missions and evangelism, sometimes one preceding, sometimes the other. Relief and orphanage work in India preceded the evangelistic program and the establishment of the church in 1899. The same is true of our missions in Belgium, Ethiopia, Puerto Rico, and the beginning of General Conference work in Formosa. Relief workers seek the spiritual as well as the physical welfare of those whom they serve, and the whole MCC relief program in postwar Europe, the Middle East, and the Far East, has been "In the Name of Christ." Wherever possible our missions, e.g. India and Africa, have included medical service. Our direct mission work, and our relief and service work, are held together under one General Board, symbolical of the unity of the two in the one Gospel and its fruits.

Our voluntary service program, developed so remarkably since World War II, in which hundreds of young people are serving each year in both summer and long-time units, cannot be divided into religious and nonreligious programs, for both phases are united, some units having more of one, some of another. Many are direct adjuncts to home mission programs, or lead into them, such as the Navaho work in New Mexico and Arizona. The spirit of the entire VS program from the headquarters offices to the newest project in the field (Northern Alberta) is warmly spiritual.

The Extension of Our Witness

The entire relief and service program of the last ten years, whether the foreign relief and service work of the MCC in an over-all average of 18 countries from England to Japan, the splendid Pax program for CO men in six countries, or the VS program of the MRSC and the district conference agencies across the United States and Canada, and much of the I-W program, has been an extraordinary extension of our witness as a brotherhood: helping to open new doors; proving the depth of our Christian love for all men regardless of race, nationality, or class; backing up our peace witness; stirring our young people; enlarging the vision of the church; and bearing new and fuller witness to Christ—and always "In the name of Christ."

The Financial Base for This Extended Witness

To send hundreds of tons of food and clothing to foreign countries, to service this program with a personal witness, to care for refugees, to service institutions, to provide maintenance for hundreds of relief workers, Pax men, and VS people, to administer this large program and give it adequate and needed supervision at headquarters and on the field—all this takes money and much of it. But it is money that is well and economically spent. If the support base is small, the

The Task Well Done

By Gladys Niece Templeton

He could not understand my words,
Yet, as I placed the tools within his hand,
The task was his, he knew the rules
For work well done.
All men are brothers in the plan of life,
Regardless of the clime, the spoken word.
The task is mine. . . .
That brotherhood and peace shall come
Through work well done.

Great Bend, Kans.

work is handicapped; if it is strong, the work and the witness can grow.

Relief and service work are here to stay —an accepted and valuable ongoing part of our witness ministry, whether war is going on or not. We need at least $16,000 a month, and should have $20,000 a month or more to carry it right. Deficits have accumulated in both MCC and MRSC treasuries. Our administrative leaders and responsible committees believe the church wants the work to go on strongly, and in this faith have refused to cut back the program drastically, believing the support will again grow, and particularly that the special November giving will make up for lost ground. A proportionate share of *Missions Week* giving will be allotted to relief and service.

We have the resources; let us give generously. "Now as you excel in everything —in faith, in utterance, in knowledge . . . see that you excel in this gracious work also" (II Cor. 8:7, RSV.)

Goshen, Ind.

Thanks Be to God

A Personal Testimony

By Jonas Christner

"Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place" (II Cor. 2:14, ASV).

We should always thank God for every material comfort and blessing; but above all, we should thank God for our salvation and the eternal blessings we have in Christ. From the eternal viewpoint the Christian is led on from victory to victory: "Thanks be unto God, who *always* leadeth us in triumph in Christ." He (Christ) knows no defeat. The figure alluded to in the passage is taken from the triumphal procession accorded to a victorious Roman general by the Senate. The captives taken were led in the train of the conqueror, while incense burners diffused a sweet odor on every side. When the capitol was reached, some of the prisoners were put to death; to these the smell of the incense was a savor of death unto death; while unto those whose lives were spared it was a savor of life unto life. We Christians are not led forth to death, but to liberation, life, and triumph in Christ. No circumstance nor combination of circumstances can ever defeat the true believer. This statement: "Who always leadeth us in triumph in Christ;" is similar to the victorious shout in Romans 8:28: "We know that all things work together for good to them that love God."

It is important to note that the Christian's liberation and victory come when he is a captive of Christ. It is Paul who presents the case in this Scripture. As Christ's captives, we triumph: and all else leads to eternal doom and defeat.

Another picture of the Christian is suggested in this amazing text: the believer is seen not only as Christ's captive, but also as one of His incense-bearers; that is, the Christian's duty is to diffuse the glorious Gospel, through which those who believe are saved and those who reject it are lost. What a solemn responsibility! As we Christians give forth the Word of life, some will believe it and to them it will be the savor of life unto life, but to those who reject the Word, the Gospel we preach unto them, whether in word or deed, is a savor of death unto death.

I thank God that I have the privilege of bearing this glorious news to all. There is joy in serving my Lord in this manner.

Fort Wayne, Ind.

That the World May Know

By Mildred Long

Jesus said: "That the world may know that I love the Father. . . ."

My heart says: "That the world may know that I love the Father. . . ."

I would be true and sincere without hypocrisy;

I would be humble, trusting, and receptive;

I would be considerate of all, respecting the best in every man;

I would give when it will help and be wise in withholding that which does not help;

I would be strong in faith, patient under testing, able to endure and not faint;

I would be slow to judge and quick to forgive;

I would be able to turn instantly to His presence within me for wisdom, protection, and peace;

I would be passive toward God and active toward men;

I would be as clay in the Potter's hand, melted and molded to His will.

Pomona, Calif.

Our Readers Say—

I agree with the author of "Babies and Ministers" that it is sometimes hard for a person to get anything out of a sermon when there are disturbances. This brother has singled out babies, why, I don't know, but I can think of a number of different kinds of disturbances that are just as distracting. Granted there is a problem here, I do not think it will be solved to the glory of God by making out a form of "church etiquette," which in my way of thinking is carnal (after the flesh), and Gal. 5:13 states, "Use not liberty for an occasion to the flesh."

To say that this condition is not an inducement for visitors is rather narrow-minded. Does the author live in a social world where everyone thinks and acts the same? Maybe he would like to see it that way. What about the families that might be a little unsettled and are in need of a good hand of fellowship? Do you really think they would feel at ease if someone else told them how to handle their children? I know through my own experience that some are drawn by such conditions as babies crying.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. 2:16). —*Willard L. Godshall, Doylestown, Pa.*

I appreciate very much Elias Schlabach's message in "Our Readers Say" column of the Gospel Herald of Oct. 18, 1955. . . . I think every writing that is to be printed in the Gospel Herald should be accompanied by the writer's name and should be inspiring to higher Christian living. I always appreciate a message more if it is accompanied by the writer's name and address.

I am a mother carrying a baby to church and if my baby unduly annoys anyone in services, I would appreciate if that person would come and tell me personally instead of writing in some paper which I may never read. We do need some reminders along this line, and I feel that most mothers are conscientious about keeping their babies quiet in services. And perhaps the few who are careless along this line may never even read the Gospel Herald.

When the babies get restless in services it may be a sign that the room needs ventilation. Babies are active little creatures and become irritable in a room that is too warm.

Let us all work together to welcome the babies to our services. Dear mothers, don't get discouraged, but bring your babies to services regularly. What would the church come to without the dear little babies? God bless the babies, children, young people, parents, and all.

May we have more of the love of Christ in our hearts; then we can more easily bear with one another. And let us pray for one another.—*Mrs. Jacob Snader, Denver, Pa.*

♣

The early church was without doubt a brotherhood of believers of many nations and was fully integrated without any form of segregation on the basis of race, color, or ethnical differences. So closely were Christians of all nations linked together that they were even called a "third race" over against pagans and Jews.—Ben Marais.

GOSPEL HERALD

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EDITORIAL

The Habit of Obedience

Recently in a ministers' fellowship meeting H. Ray Shear, of the Pittsburgh-Xenia Seminary, called attention to the fact that Paul in writing to the Philippians commended them for having the "habit of obedience." The reference to this characteristic is found in chapter 2, verse 12, "I have always found you obedient" (Weymouth).

There are various earmarks of a Christian, but obedience is an outstanding one. Its presence in a life is a sound basis of assurance that the person possessing this characteristic is a true child of God. "And hereby do we know that we know him, if we keep his commandments" (I John 2:3). Here is a test for the Christian who may be tempted to doubt whether he is a child of God, "Do I honestly aim and desire to keep God's commandments?" An honest affirmative answer to this question should dispel all doubts and bring comforting assurance.

The Apostle Peter also recognizes obedience as a characteristic of the true Christian when he takes for granted that Christians are "obedient children" (I Pet. 1:14). Even non-Christians accept this standard for Christians and express surprise and disapproval when they do things which are evident indications of disobedience to the requirements of the Gospel.

Obedience is also the key to abiding in the love of Christ. Christ loved us and gave Himself for us, but we may choose as to whether we remain in the circle of His loving care. According to the Apostle John, obedience is the secret of such abiding in His love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

A. B. Simpson well expressed the blessedness of abiding in the love of Christ in the chorus of his Gospel song, "Abiding and Confiding":

I'm abiding in the Lord,
And confiding in His Word,
And I'm hiding, safely hiding.
In the bosom of His love.

To know and to love the Word, and to obey its teachings brings us the blessings of assurance and of abiding in the love of Christ.

It should be stated further that when Paul wrote to the Philippians concerning their "habit of obedience" he was speaking of Christian service. To obey is to serve Christ and to allow Him to work in and through us. He counsels the Philippians to render harmonious service, without grumbling, in blameless and harmless fashion, so that they may shine as lights in this dark world, whose devotees are characterized as "crooked and perverse." Jesus emphasized the same idea when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Finally, obedience in service requires a definite witnessing by both word and life. The "habit of obedience" means that we are diligent in "holding forth the word of life," so that others may see and find the way of salvation through Jesus Christ.

May we let Paul also challenge us to form the blessed and rewarding "habit of obedience."—H.

The Sense of Sin

"I did something wrong," says the child as he comes in fear and weeping to a parent. "I did something wrong," says the penitent as he kneels at the mourner's bench. "I did something wrong," says the man or woman in the confessional box. "I did something wrong," says the patient on the psychiatrist's couch.

The sense of guilt is an important element in the current resurgence of religious interest. A generation that violates its conscience gets tied into emotional knots because of self-condemnation. Modern man has not yet succeeded in reasoning away or in laughing off his sense of right and wrong. Most people in our western countries have a residuum of Christian teaching from parents, from Sunday school, from Bible reading, from chance hearsay; they have enough knowledge to create a conscience at least partially instructed. But they do not live up to this little that they know, and so they go about under condemnation and the oppression of guilt.

The sense of guilt, however, may not lead to the measures required for true peace. Even under his writhing torture of spirit many a one is trying to achieve a peace which is no peace. The Christian Scientist simply denies the reality of evil. The Roman Catholic may seek pardon only to return to his sin, "washed unto greater foulness," as Spurgeon said. Many a non-Christian psychiatrist tries to psychologize the guilt away. Some "grace only" Fundamentalists make room for sin as human weakness which does not affect salvation. And now comes the "peace of mind" cult which assures people that God is on their side, ready to give them all they want, and that everything will work out all right if they only think as they ought.

One is impressed that a sense of guilt is not always the same as a sense of sin. There may be in the former no true recognition of God—His holiness, His requirements, His judgment. There is often no true repentance—a repentance which not only looks backward with regret, but also forward with purpose. There may be in it no experience of becoming sinners, no knowledge of human insufficiency and of need for what only God can do for us, no overwhelming realization of a sinful bondage from which only God can deliver.

Only before God can one arrive at this sense of being a sinner. The rules of parents or teachers or church leaders can bring a sense of guilt. Only the Spirit of God, only the Word of God, can bring one to the spiritual experience of being a sinner. Therefore only God can deliver one from the sense of sin. Many, by psychologizing or cult formulas, can give relief from the sense of guilt. But only God, by His ordained method of atonement and forgiveness, can wash clean the one whom He has brought to the place of condemnation and black need.

Here is an important point in the evangelization of our children. Feelings of guilt may come early. They attach to specific experiences: to the breaking of commands, the violation of privilege, the defiance of authority. They may be induced by a disapproving look, by a word of reproof, by a shaming situation. These experiences need to be taken care of. The guilt must be taken care of by proper acknowledgment and an assurance of forgiveness. Here there is excellent opportunity to teach the way of confession

and forgiveness. Happy the child who has someone to restore him to the joy of innocence.

But these childhood experiences must not be equated with that great and fundamental experience of becoming a sinner before God. This can come only when there is sufficient maturity for it. It can come only to a person who has become morally aware, who can perceive the infinite gulf between his natural sinfulness and God's intrinsic holiness. Only a sinner can be saved—not one who has done this and that and the other, but the one who stands in desperate need of a Saviour, apart from this or that specific deed.

And when that sense of sin has come, then it must be dealt with adequately. Then man's light word of peace is not enough. Then the divine Hand must wipe away the stain. Then the divine Voice must speak the pardoning and cleansing word. A true sense of being saved can be achieved only by one who has a true sense of being lost. Sin—not the deed, but the state—is a prerequisite to salvation.—E.

Look Down for a Change!

BY EDNA BEILER

"Look up—away from your troubles!" That's the cheerful cry we hear so often these days. Refuse to notice annoyances and troubles. Pretend they aren't there—and they'll vanish before you know it.

It gets tiresome, hearing the same old advice over and over, doesn't it? So let's look down for a change! This looking up into the blue reaches of sky overhead or out from some mountains to distant vistas of the sea is fine now and then. But walking like that all the time has its dangers. And there are so many things we miss if we don't look down every so often.

Moss, for instance. You'll never see those banks of green with your nose perpetually in the air. You may even have to kneel and practically bury your face in it before you'll catch the beauty of the tiny fernlike fronds that make up the whole. It is so green and lovely and soft to the touch. And these words sing to us through the silence, as we finger beauty we might so easily have missed:

Oh, we're too high, Lord Jesus, we implore Thee,
Make of us something like the low green moss
That vaunteth not, a quiet thing before Thee,
Cool for Thy feet, sore wounded on the cross.*

Are we content to be just that—moss for the feet of our Master—if by so doing we can please Him?

If you look down long enough in any woodsy place, you are almost sure to see a worm humping its slow way along a branch. Worms, to the uncomprehending, are simply something to shudder at. To those who know better, they offer delightful possibilities. They are the Cinderellas of nature. Their transformation is nothing short of miraculous—the change from this humpy, ungraceful creature to the dancing evanescent loveliness of a butterfly. It is the old ugly duckling episode, repeated over and over again. And we need to see it often. We need to be reminded that those awkward, edgy friends of ours may blossom out just as surprisingly someday. It may even give us some patience with our own dull cocoon stage, when we are shut away (perhaps by our own inadequacies and lack of faith) from those things we desire to do for our Lord.

When the church ceases to be concerned with the world, then it ceases to hear God speak.—D. T. Niles, Ceylon.

Looking down will help us to notice the nettles that edge our path, too. Did you ever meet a nettle? It's an uncompromising bit of vegetation, looking innocent enough but with a sting to remember if you touch it. Some kinds are much more virulent than others, but all of them are unpleasant.

How many of life's little nettles we might avoid if we only looked down a little more! Those tactless things we say—wouldn't a little more thought prevent many of them? Those little rifts in the smoothness of daily living—couldn't we keep away from a lot of them by being humble and undemanding? It's too bad that we blunder on, so often, our thoughts preoccupied with vast issues until the actual stinging begins.

Then there's the ant that pursues her busy way through the grass. "Go to the ant, thou sluggard; consider her ways, and be wise," is old advice, but still good. Watch an anthill for a long time and you'll see more than one parable being written right there before your eyes. That air of bustling importance—doesn't it seem rather funny, when you remember how tiny the little creature actually is? Are you inclined to laugh? Better not do it until you get your own personal concerns in the proper perspective! There's a similarity, certainly, that ought to puncture that calmly superior air we often assume.

There are flowers at our feet, too, that we will never notice as long as we sail along with our heads in the clouds. Bits of bloom—arbutus, hardly more than a hidden fragrance, gay troops of bluets, graceful anemones, or those all-time favorites, violets. They bloom, even though the unheeding trample them underfoot. They are there for those of the seeing hearts to discover.

Just so, there are little flowers scattered through life. They are the fragments of blessing left from the feast of the multitudes—we need only to gather them for ourselves. It is sad that so often the big things make us neglect or despise these small joys all around us.

Then too, there might even be a snake, coiled at your feet as you walk. It might not be a bad idea to look down often enough to prevent his blow. The Christian needs to beware of a deadlier serpent than a rattler or a copperhead. "It shall bruise his heel" is an ancient warning. The blow comes from below. No amount of stargazing or cloud-looking will keep us out of danger if we do not obey Christ's command to watch. Some of this Pollyanna type of talk (ignore evil and it will disappear) is not only error, but a subtle error as well. We need to look to divine wisdom to keep us from the evil, instead of refusing to acknowledge its existence.

Or think of spiderwebs in the grass. How many of those will you miss if you never look down? Their delicate beauty is so startling—and so brief. One minute, they shine in the sun. The next—they're only a wisp of fog against your ankle. All around us, there are things as beautiful and as brief as that. That moment of wonder that lifts your heart to God—but you haven't time to savor it. Those dishes in the sink and that unswept floor clamor too loudly. That instant of confidence (like a butterfly alight on the window sill) that you can't capture because there's a basket of ironing waiting to be done. That so-small act of thoughtfulness you keep putting off till the time for it is past—and with the opportunity goes the blessing you might have had.

Yes, we do need to look up and away sometimes. We need the shadow of far things over us to ease the pressure of the commonplace. But we also need to look down at our feet for the bits of blessing that lie there. We need to look down for a change!

* by Amy Carmichael

Grantsville, Md.

75 Years Ago

(from Herald of Truth, Nov. 1880)

. . . we see the necessity of missionary work, and sincerely regret that there is not more of it done; but the Mennonites are, as they always have been, strenuously opposed to making merchandise of the glorious gospel . . . by paying a preacher "so much a year" for preaching.

The new bishop of Cincinnati has declared that "women with banged hair will not be allowed in his congregation."

Listening to the Divine Beatitudes

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Among the hills of Galilee, about three miles from the west shore of the sacred lake, rises the elongated heights of the Horns of Hattin, known as the Mount of Beatitudes and usually cited as the scene of the utterance of those sacred truths of Christianity and of the Sermon that expresses the "living words" of our Lord's teachings.

The cool stillness of the morning should be chosen for the visit to this spot. In spring this walk is perfect. We observe as we approach that the entire hill is an oblong mass of black basalt, having an elevation at each end. These elevations have a fancied resemblance to "horns." The approach to the higher one is easy from one side, while to the northwest there is a sheer ascent of a few hundred feet. The white limestone hills, the basaltic cliffs, the modern village of Hattin in the plain below, the fruit gardens, the waving grain, the group of farmers, present pictures at every glance.

We are coming to a spot which makes us pause and linger. The hill looks like a camel's back at a distance. Was not the "Sermon on the Mount" preached upon one of these horns according to ecclesiastical tradition?

To the Crusaders is given credit for establishing the tradition that here our Saviour gathered the multitude around Him, and spoke His new beatitudes on the meek, the merciful, the peacemakers, and the pure in heart. This tradition has won so strong a credence, that to the pilgrims it is called the Mount of Beatitudes. It arose perhaps from its noticeable form and conspicuous position. Tradition usually demands that a notable incident should have a dramatically and romantically fit stage for its occurrence! The situation of this mountain so strikingly coincides with the intimation of the Gospel narrative as almost to force the inference that in this instance the eye of those who selected the spot was rightly guided. There is nothing in this site to contradict the Scripture narrative.

Between these horns is a small plateau to which Christ is supposed to have descended when "he came down" to the plain to address the people. The hills rising from the lake along its whole length, might have been spoken of thus at any point, in contrast to the level beach, and the object sought by our Lord —a spot where He could have quiet, such as the thickly populated shore could not offer, and convenience for addressing a multitude could be attained here.

The plateau is the bed of an old crater. To think that Christ should have preached the "Sermon" on the crater of an extinct volcano! But the gulf through which once flowed the internal fires is filled up now, and grass waves over the buried ashes.

I went down from the "horn" into the craterlike plateau and in a moment seemed to be shut off from the world, with only the blue sky of Galilee above me—in one of nature's cathedrals indeed. Nature has provided here an ideal amphitheatre, where could be gathered hundreds and hundreds, and there would be nothing to interrupt. The adjacent grounds are well adapted, containing platforms and slopes in which they could sit or stand, though it would be a rough gathering place. Every one would hear distinctly the peerless voice of the Master as He flung out His "blessings" and His challenge of loving our enemies.



A maiden fills her water jar from the fountain on the Mount of Beatitudes.

What an ideal sanctuary for the first ordination service! The solitude was almost awful. I felt I must cry out and hear the sound of my own voice. There were only the angels to hear me or those birds wheeling high up in the sky. My voice seemed to travel through that rocky amphitheatre, and came echoing back to me.

Walking over the ground and looking off in every direction, we perceive that the mountain is a gentle elevation, yet it has a commanding position. Easy of access alike to farmers and fishermen on the shore, no point could have been a better center to which to draw all classes of people. Great multitudes from towns and villages among the wooded hills of Galilee might easily congregate there.

Standing in the center of a vast circumference, it seemed to be in sight of all Galilee. It is almost incredible, the number of cities and villages it contained. They hung on the sides of the mountains downward to the shore of the lake below, so that Christ sitting on this mountain seemed to have the world at His feet, and to be speaking not to His disciples only, but to all mankind.

This hill here has certainly seen the face of our Saviour, who loved so very much to go up into the solitude of the heights. He who was so fond of the lake, the mountains, and the flowers, cannot but have been attracted by this spot which lay immediately above His road. It must have been dearer to Him than many others, for where are the flowers, the mountains, and the lake more beautiful than here!

* * *

Seeing the multitudes Christ went into the mountain, perhaps for the purpose of selecting His audience. The idle and indifferent would stay down in the plain. Only those who were in some measure stirred in spirit would follow Him as He climbed the steep ascent.

Here then let us rest awhile as if taking a seat with the multitude that once spread over this very ground to listen to words such as never fell from human lips before; words of blessing, with which the greatest of all sermons begins. Any passer-by would be excused for pausing a moment if he had heard the Beatitudes fall from the lips of an open-air preacher.

I believe it is admitted that this immortal and transcendent sermon was preached in the springtime, and whether or not its sentences were uttered among these rocks, certainly the flowers blooming in such profusion about the place seem to bring home to the mind with new force and vividness the saying, "Consider the lilies of the field, how they grow."

The greatest genius that has adorned the world would naturally have pointed His morals with convincing similes taken from the life, animate and inanimate, which presented itself about Him, and must therefore come home to the mind of every listener.

As a piece of divine literature, the sayings of the mountain make the longest connected piece of the teaching of Christ. Placed thus early in His ministry, they seem to constitute His ideal. They read like a declaration of a policy, the disclosure of a dream, the enunciation of a law of life.

There is a bold and impressive contrast between the law of the first Sinai, the Sinai of Moses and of Israel, and the law of the second Sinai, the Sinai of Je-

sus Christ and the kingdom of God. The authority and character of the statutes were different. Moses was the vehicle of the law, the instrument of its communication; Jesus Christ was the charactered embodiment of the law of the kingdom. Moses broke his own laws. Jesus Christ was the living form and expression of His own ideal. The law was given by Moses, but grace and truth came by Jesus Christ—they existed in his very self.

The conditions were very different. Around the rocks of Sinai were cloud and smoke, thunder and lightning, and the invisible Presence. Around the grassy mountain of the Beatitudes were sunshine and the blue heaven and the quiet air and the manifested Presence. There, the multitudes were kept at a distance; here, they clustered around Christ's feet. There, the law was cut in quarried stone; here, the ideals of the kingdom were spoken by warm lips, vibrant and quivering with emotion. Plainly the king of heaven has come to bless. There is no thunder nor lightning nor tempest on this sacred mountain. All is calm and peaceful as on a summer's day.

From the natural pulpit of one of these twin hillocks Jesus may have uttered the ineffable saying on the Christian law of love preserved for us in the Gospel. This sermon contains more divinity than all the schools, ancient or modern, more humanity than all the laws of Moses, for it was grace and truth adorning the law. All the teachings and all the ethics propounded from the beginning of time, in all nations, fall infinitely short of the fullness, and grandeur and truth contained in the one short discourse. There is a breath-taking beauty in the Sermon and this is due to its utter simplicity, its naturalness, and the inevitability of its truth. It comes home of itself. Nowhere else is so much said in so few words. Those nine blessings are the grand legacies of the Christian church. That day Christ gave to all mankind a new and glorious law of the love of God, binding the whole of the human race into one grand bond of brotherhood. The precepts of that simple discourse would, if carried out, rectify the many evils that afflict mankind.

If there be one word which fell from the divine Teacher that impressed the mind more than any other at this place, it is "Peace" for there is so much to suggest it. Nature moves on in her luxuriant course, peacefully, calmly with no discord. The freshness of the morning, the repose of noonday, the golden tints and purple shadows of evening, the reflections of the stars on the bright surface of the sacred lake, all bring in continued successions the messages of peace.

On this mountain with Jesus, listening to Him, hearing His wisdom, leaving the crowded cities far behind. What happiness! What a privilege! And this happiness, this privilege may be ours, for have we not His written Word and the promise of the Holy Spirit to set that Word on fire in our hearts? Scottdale, Pa.

What Has General Conference Done for Us?

BY KATIE SALTZMAN

None of us could sit through the sessions of General Conference without making confessions and commitments, and gaining a greater zeal to meet the needs of a lost and dying world. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard before the people" (Isa. 62:10). Our task as Christians is not merely to accept the standards, but to lift them up to a needy world. As we are again scattered, if every one of us will lift up the standards as they were presented to us, there will be many great blessings received in our churches as a result of General Conference.

We need to bow our heads in deep thanksgiving to God for our stanch leaders who spent time and effort while many of us slept and relaxed, and for the spiritual food which was prepared for us. For months previous to conference they were working and praying for the feasts we enjoyed at conference, but unless we eat and digest the good food, it will not be of any benefit to us. No cook can prepare a meal to benefit anyone unless he partakes of it. "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel" (Ezek. 3:1). The great need of Israel in the prophet's day is still a great need in our day, and God needs prophets to declare His message.

We think of Jesus when He saw the multitudes. He was moved with compassion. He is able to be touched with the infirmities and needs of the people. Only through His children can these needs—the broken hearts, shattered lives, wasted opportunities, struggles, sorrows, heartaches, and lost souls—be met. Spiritual needs are with us continually. The human touch inspired by the divine touch sets the wheel in motion. Christ's human touch, His divine and sympathetic nature attracted sinners, and they were drawn to Him. Are sinners drawn to us? Their kindness, love, and sympathy also touched the heart of the Master. He dearly loved the young man who kneeled at His feet, and the woman who anointed His feet and wiped them with her hair. Love grows naturally when our hearts have been touched with kindness, love, and sympathy.

Jonah went to sleep in his prophetical garb. Is it possible that we as professors of Christianity are asleep and do not see the needs around us? Someone has said, "Give me the right word and right accent, and I will move the world." "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isa. 50:4). Did we catch the vision of the speakers as they presented to us the need of love, service, and our prayer life? Are our ears open to the cries of the needy? How humiliated we are when someone says, "When I needed guidance, when I needed to make decisions, I found no one to help me." Does it have to be said of us as in the days of Israel, "I looked for an intercessor, but there was none to help; I looked for a man to make up the hedge, to stand in the gap"? May each one of us who listened to the speakers ask God to help us to stand in the gap to save such who are in need. We have a greater responsibility since conference. "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth" (John 9:41).

Yes, we did see, and our hearts were touched. We have a greater responsibility than we had before. Let us not drown the convictions we received. The influence of the church in the world can only be successful as we carry out the plan God has for our lives. In our study of Israel and Judah we are impressed how one man could change the picture. God can use us only as we yield to Him. If the prophets had not spoken, we would have no books of Ezekiel, Daniel, Jeremiah, Isaiah, and the others. What we speak for God is not for time, but for eternity and for unborn generations. In the city we see the sins of pleasure, drink, nudeness, smoking. How needful to curb the sins of our day!

Yes, we were moved as it was in the day of Ezra. According to Neh. 8, when the book of the law was read the people wept. Ezra told them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10). May we bring portions to the many who know not the Lord. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13).

We are too much like the mistress who came home one day and discovered one place which was missed when the floor was waxed. She said to her housekeeper, "You missed one place." "Yes," was the reply, "but see how many I hit." So we are in dealing with others. We see the things they missed, but are blind to the good in them. We censure, but fail to encourage. Our critical eye is so keen in seeing the faults, but so blind when we need to see the good. Someone has said, "An ounce of honey catches more men than a gallon of gall." There is too much bitterness in dealing with the erring one. When Christ wrote on the ground, no one remained. So we need a check on ourselves to see where we stand in the sight of God. Another point stressed at conference was that sin is sin—none big nor little. An evil that is not repented

A PRAYER

FOR THIS WEEK

God of our fathers, Thou who for countless years and many generations hast been a refuge to all who believe Thy Word and do Thy bidding, bring us as we draw nigh unto Thee, in simple trust, to greater belief in Thee. Help us to believe Thy Word so that we may obey Thy commands and find in Thee, when earthly dwellings fail, an eternal habitation.

We rejoice in the fact that Thou hast sent Thy Holy Spirit to inspire, uphold, and guide us. We realize that at times our earthly pilgrimage is beset with confusion and disheartening experiences, but He brings us to the light and truth.

Bless Thy Word to our hearts, we pray in Jesus' precious name. Amen.

—Paul A. Wittrig.

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of can keep us from heaven. The one who knows he is a sinner takes his place, but the self-righteous, who have no sin, are on dangerous ground.

The royal law expressed in James in loving our neighbor as ourselves may often be studied and checked to see where we stand. If we fail in one we are guilty of all. Jesus said to the lawyer in Luke 10, "This do, and thou shalt live."

It is said of Bernard, a monk, that the secret of his marvelous influence was that he had a great love for God and for man. He had intense sympathy for human need. He had ardent devotion with God and the Christ in whom he saw the love of God. He contributed to us the beautiful hymns, "O Sacred Head, Now Wounded," "Jesus the Very Thought of Thee." In the hymns he expressed his unworthiness. "'Tis I deserve Thy place." Only when we take our proper place can we deal with others.

Christ was more concerned about the disciples who could not cast out the devil than he was about the boy. "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). Again, may we never forget the message on prayer. The fault is not so much with the sinner but with the Christian who is unfaithful in his prayer life. Do we spend enough time in prayer for a lost and dying world? The statement, "the best rebuke for sin is a godly life," was stressed throughout the sessions of conference. We as a church have a great opportunity in bringing a revival by our lives.

A certain man was in a company of men who were rescuing a drowning boy. He was unconcerned until he discovered it was his own child. Then he was moved. The message on divine love—"It is my child, my mother"—moved us to compassion.

The church must express the love of God. What do we owe the world? The church has a great mission. We dare not lose sight of our responsibility and opportunities at home and abroad.

O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again.

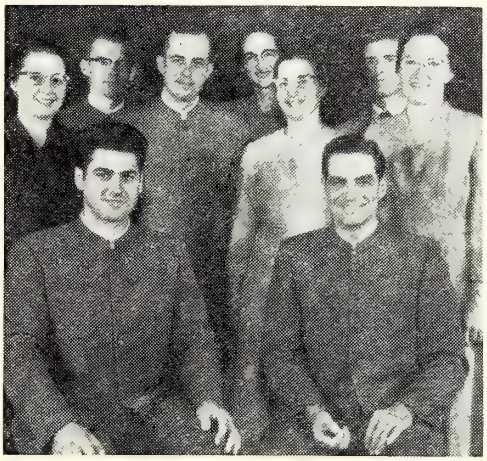
May the blessings of General Conference go on and on that we may bless others as we have been blessed.

Kansas City, Mo.

Crusade for Christ at Baden, Ontario

By Moses Roth

August 7 to 25 were days of real heart-searching and abundant blessings from God for thousands of people in the bordering areas of Waterloo, Oxford, and Perth counties, as well as for many others from more distant points.



Crusade for Christ staff.

In response to an invitation from a number of Mennonite and Amish Mennonite congregations in the above-named area, the Christian Laymen's Tent Evangelism group from Ohio came into our community with the tents and trailers to conduct an evangelistic campaign. The week previous to August 7 the tents were erected, vans and house trailers parked one mile west of Baden on Highway No. 7 in a large field owned by Bro. Sam Roth, who is keenly interested in the Lord's work. Before the meetings actually began, our hearts were thrilled to see the equipment being set up in preparation for the blessings to follow. Was not this evidence that God would answer our prayers?

The personnel of the staff is as follows: Bro. Myron Augsburger is the evangelist; Bro. J. Mark Stauffer the song leader. The business manager is Bro. Paul Nuenschwander who, together with his family, was here two years ago. Bro. Arthur Roth, a young man from this community, serves as assistant business manager. We were happy to welcome him home and to see him busy in the Lord's work. The secretarial work is taken care of by Elizabeth Kreider, while Bro. Clifford Lind manages the book tent where good Christian literature is available.

The attendance at the meetings increased from the first week, mounting until the large tent with a seating capacity of 4,500 was filled and overflowing.

We certainly praise God for the way He used Bro. Augsburger to boldly and fearlessly preach to us. The messages were Scriptural, to the point, and Holy Spirit directed. There was no evidence of attempting to "please the people," but much evidence of Holy Spirit guidance and power. One of the burdens of our brother is that the people of God might live above sin and walk in newness of life, holy in God's sight. May I quote, "An unforgiving attitude will keep one out of heaven." "To confess sin means to take the same attitude towards sin that God does." "Cleansing by the blood takes you out of sin and sin out of you." "God asks to be God of all or not God at all." "Walking with Christ you are saved; walking apart from Him you are

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PRAYER REQUESTS

(Requests for this column must be signed)

Pray for an elderly Catholic man who occasionally visits the Peter Sawatskys in Campinas, Brazil, and to whom they have given Christian literature.

Pray for the special leading of the Lord for our missionaries in Brazil in locating the witnessing points from which they will give the Gospel.

Pray for the John Lee family, Navaho Indians from Black Mt. Mission, Ariz., who recently lost their 13-year-old daughter in death and whose fear of evil spirits was increased when the mother was badly hurt in an auto accident immediately afterward. Pray that these experiences may bring this family to seek the true God.

Pray for the Roy Klade family, Black Mt. Mission, Ariz., who have shown a real interest in the Christian way but who are very hesitant to give up what they have been taught from childhood.

Pray for Bessie Benally and her husband, Etcitty, Black Mt. Mission, Ariz. Bessie seemed unapproachable on spiritual matters until Missionary Nurse Lois Kauffman helped deliver her baby and later the missionaries took her to the hospital with typhoid fever. Pray that the Holy Spirit may open her heart and that of her husband to the Gospel.

OUR SCHOOLS

From the Diary of a Teacher

BY RUBY EVELYN HOSTETLER

Most teachers have "sand in their shoes," but this one did something about it. Almost more quickly than she can tell you, she found herself in a truly different world!

The familiar world of American methods of teaching gave her a needed sense of security, but the dull round of after-school plans were replaced. There was the bazaar to explore, the curio shops to visit, new faces to know, a new language with which to deal, new people and new situations to keep her keen not to miss one second of living.

Her reactions? Take a peep at her diary.

* * *

Gay "welcoming" screams fill our January air these days as the buses deposit our holiday-scattered students at the dispensary for checking in after the trip up 7000 feet of picturesque mountains. Once more our 225 students have congregated from all over India, Arabia, Ceylon, Burma, Thailand, and Indonesia to be together for another ten months in our Little America alias Switzerland of India! Their ingenuity knowing no bounds, our secluded South India hill station will soon be a beehive of varied, constructive activities.

* * *

This was our annual March Field Day on Bendy! I was proud of our students all over again as wholesome team spirit spilled over into unusually good sportsmanship by the losers. We staff rooted for *both* teams, and especially hard when individual competitors pulled for each other! Accomplishment's the real thing. And what hilarity broke loose when several previous records were broken. Teams were forgotten as the whole school cheered the shoulder-riders.

* * *

"Crown Him with many crowns. . . ." They were on their way in! The first graders led the white-clad processioners up the middle of the gym—and true to six-year-olders' form, they looked and sang like angels! Grade after grade they came, the high schoolers going to the stage to sing their Easter cantata. The background cross of white lilies was appropriately symbolic of our hearts today. A most fitting climax to this worshipful Easter service was our delightful fellowship with newly arrived parents.

* * *

"We made it in three hours! Boy, am I dead!" Yes, we're back from the first of our two four-day camping week ends of the year. Staff chaperons are pretty hard to identify there. At our camp everyone did his share of the work as well as of hiking. Sleeping on the floor always was fun—especially at a three-night slumber party! And after a piping hot shower, I was good for another 20 miles. I'm still laughing about my fears of India's wild life. None here!

* * *

Honestly, I could scarcely believe tonight that I was in Kodai! The Chapel chancel was a veritable winter wonderland with the whitewashed evergreens and "trees" of poinsettias illuminated by the silvery indirect lighting. And outside, the monsoon fog gave a snowy effect. Christmas in October. Imagine! But I've long ago learned that Christmas can be anytime, anywhere, just as long as it's in the heart. Our starting in September to practice for our Christmas Vesper carols really paid off. The poinsettia-surrounded candles have left their glow in my heart.

And this is IT for another year. Now off for that long-anticipated North India jaunt, then a December Christmas with the missionaries.

* * *

All this, you say? Right. All this, and heaven, too. A heaven of satisfaction in serving the Master in this school for missionary children. Seeing is believing—so is experiencing. Try it. You'll never be the same again!

Kodaikanal, S. India.

(Sister Hostetler, of Elkhart, Ind., is nearing the end of a 3-year term of service at interdenominational Kodaikanal School, Kodaikanal, South India. Students, mostly from mission families in India and Southern Asia, follow an American curriculum. Trained and experienced service-minded elementary or secondary school teachers interested in service possibilities at Kodaikanal should write to W. W. Parkinson, Candidate Secretary of the American Baptist Foreign Mission Society, 152 Madison Avenue, New York 16, N.Y.)

HESSTON COLLEGE

Evangelism Workshop

Five advanced Bible students attended an Evangelism Workshop in Kansas City, Nov. 1-5. William McGrath, instructor in Bible at Hesston, directed the workshop. John T. Kreider, pastor of the Mennonite Gospel Center, assisted in arranging for the workshop, and participated in it.

During recent years, advanced Bible students attend and participate in city evangelism activities in lieu of educational tours.

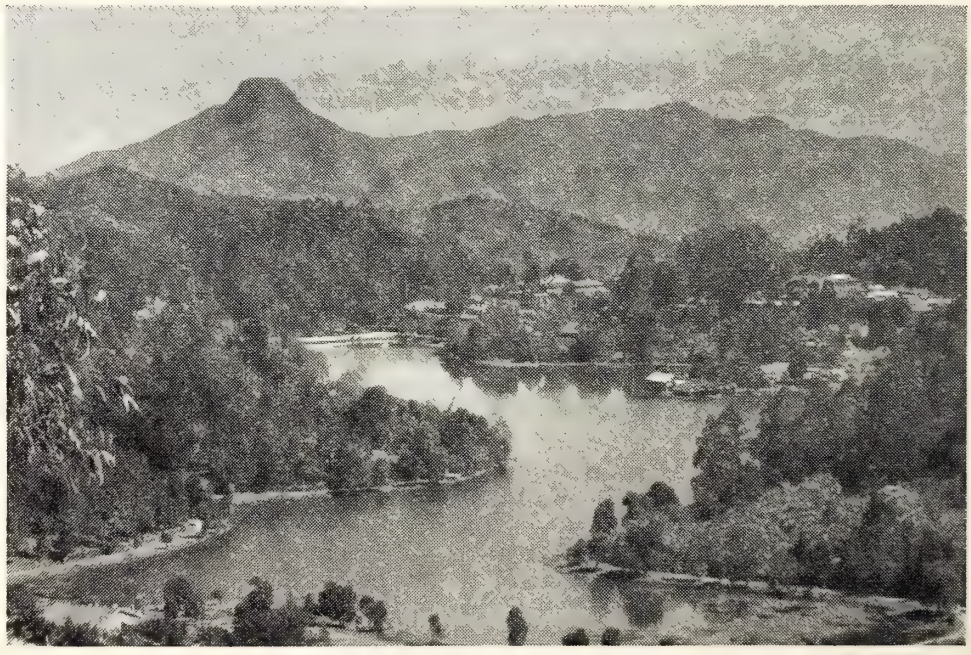
Honor Roll

Willard Conrad, Registrar, has released the honor roll, following the close of the first six-week evaluation period. Students with a grade average of B or above are included in the honor roll. They are:

COLLEGE: Darlene Berkey, Faye Birky, Harold Blosser, Trella Bontrager, Howard Claassen, Noreen Cressman, Lora Esch, Eugene Garber, David Gingerich, Freda Hartzler, Carolyn Johnston, Alvin Kauffman, Verla Kauffman, Nelda Lauber, Velda Miller, Virgil Miller, Conrad Osborne, Ellen Penner, Joyce Schertz, Doris Slagell, Leon Stutzman, Takio Tanase, Lowell Wolfer, Don White and Erma Zook.

HIGH SCHOOL: Franklin Brenneman, Norma Bender, Lillian Burkey, Mary Ellen Cooke, Sharon Dietz, Donald Dyck, Myrna Esch, Judy Garber, Laura Gerig, Joyce Headrick, Susan Hershberger, Carol Histand, Marian Histand, Winifred Horst, Merle Hostetler, Ivan Kauffman, Shirley Kauffman, Willis Kauffman, Zella Kauffman, Zolla Kauffman, Marlin Kim, Kermit Lind, Juanita Livengood, Allan Mast, Cecil Miller, Donald Miller, Margaret Miller, Margaret Rensberger, Rebecca Ruth, Elisabeth Schrag,

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Lovely mountain view at Kodaikanal.

TEACHING THE WORD

Utilizing Our Available Resources

BY E. M. YOST

Jesus was constantly shocking people as He exercised His power in overcoming adverse situations. Even after two thousand years of time we still wonder at His deeds and can only explain them in terms of the miraculous. Since there is no scientific explanation to be given of His miracles, we are inclined to use them only as evidences of His divinity. There are, however, many practical and helpful lessons to be taken from all of His miracles.

Let us look, for instance, at the account of the feeding of the five thousand. Here we find the disciples obviously worried. They had retreated with Jesus from the crowds to the lakeside for a private outing, but the people would not leave them alone. They were besieged by a multitude of troublesome people. They wanted Jesus for themselves, but the people would not permit it. The toilsome hours of the day were now lengthening into the evening shadows, but the crowd hungered still. Since they had been there for hours without food, and since there was no possible way to provide food for them in this desert place, it became obvious that some immediate action was necessary to deal with the situation.

But what disturbed them most of all was the seeming unconcern of Jesus. He was so busy dealing with these people that He seemed to have forgotten all about time or place. He was so absorbed with the needs of the people that He had failed to recognize the need of the hour. Now they believed in Him and loved Him, but it had become quite evident that He did need a good bit of managing. Not only did the crowd present a problem, but it seemed that Jesus had become one, too. In fact, in the present situation He had become more of a liability than an asset. Therefore, all that remained was for the disciples to take matters into their own hands and make the best of a difficult situation.

Now it seems to me that this story relates itself to life as it is today. To individuals as well as to groups, life is constantly bringing us into situations which tax our resources to the uttermost. In fact, there are no resources in this world adequate to our needs. Our task as a Christian church is a divine task, and we must have at our disposal divine resources to accomplish our work. It does seem, however, that we have either exhausted them or they are closed to us. Even our Lord appears to be indifferent to our need or else He is unable to help us. With this sense of inadequacy we often find ourselves with the whole burden of our task resting squarely upon our own shoulders. No wonder we are so often frustrated with the multitude of problems we are facing. We often find ourselves possessed with an attitude of escapism. The easiest and often the most religious way to deal with life is to escape from it. This is what these disciples tried to do in this situation.

One of the ways most frequently used by which we try to escape is to shift responsibility. This is so easy to do. We often do it unconsciously. We are so completely convinced that our task is greater than our resources that without question we automatically begin to look about to find some other way to do it rather than accept the responsibility ourselves. This is precisely what these disciples did. They said, "Send the multitude away." There is some other way to provide—there must be—so our main task is to clear ourselves of any responsibility.

Another way is to lose ourselves in an other-worldly attitude. The disciples had gone with their Master to a desert place so that they could get away from the real world in which they lived. Their relationship with Jesus was such that they thought their place in life exclusive. We seem to feel that our faith is for ourselves and a few of our loved ones, and beyond that our responsibility becomes vague. Then too, we would hardly dare to venture beyond the scope of the "desert place" in which we have sheltered ourselves with our Lord lest we lose our well-chosen place with Him. It has been well said: "Some Christians become so heavenly that they are of no earthly good." God only knows how terribly we have failed in fulfilling our mission in the world because we have been so completely absorbed in holding our position. And still another way by which we try to escape is to make ourselves believe that our mission as Christians in today's world is something other than what it really is. In the case of the disciples they seemed to feel that they were in no sense responsible for feeding these people—that was entirely out of the range of their responsibility.

It seems we have come to believe that responsibility lies pretty much in the area of defending the Gospel. It is of utmost importance that we proclaim a pure Gospel by which we seek to save men; however, probably the most important test of its purity is determined by the results of its proclamation. If we say that our whole responsibility to the world is finished when we have proclaimed it, we are only seeking to escape from it. When we meet our Lord, will He be pleased to hear us say that we have been faithful in preserving His Gospel? Is not the acid test of our stewardship revealed in actually meeting the spiritual needs of this generation? A Gospel hedged about with human culture and tradition is often beyond the reach of a hungry world.

Why, then, were these disciples so worried and frustrated? The answer is not hard to find. They failed to utilize the resources available to them. They said, "We have here but five loaves, and two fishes." Someone may well have asked, "Is it really true that you have nothing else to draw from except these five loaves and two dried fish?" And with a worldly realism, for which they as well as we today should apologize, they answer, "That is all."

What a tragedy to have overlooked the resources available to them in their Lord and Master! Had He ever failed them? Had He ever allowed them to go down in defeat in any desperate situation? Instead of looking at their material resources they should have looked to Him in this situation. But is this not like us today? Have we not, with these helpless disciples, said a thousand times over, "We have here but five loaves, and two fishes"? As a denomination, or congregation, or individual Christian, we are no greater than the God we serve. A mighty Saviour makes mighty saints. But it seems our Lord is far away and uninterested; therefore, we are left pretty much to ourselves with a task even more ridiculous for us than feeding a multitude of people with five loaves and two fishes was for the disciples.

But for the disciples, this day which seemed destined to defeat ended in triumph. How, we may well ask, did it happen? In the first place, we note they discovered that Jesus had a plan. John tells us of Jesus in his account of this miracle that, "himself knew what he would do." This tells us that Jesus had foreseen the need and had made His plans for meeting it. How wonderful to know that He has a plan for us which, if we will accept it, will cause us to triumph in every situation! "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" is the way the Apostle Paul expresses it in II Cor. 2:14. That He has a plan for the church is certainly made clear by Christ in these words, "As my Father hath sent me, even so send I you."

The next thing worthy of note is that Jesus had a constructive plan. The disciples had a plan, but theirs was negative. They were seeking to get out of a bad situation by sending the multitude away. Jesus had a plan whereby a bad situation could be changed into a good one, and thereby the grace and power of God could be magnified. Our approach to contemporary living often expresses a negativism that convinces the world that our Gospel is only a sham. If our Gospel has no positive answer to today's problems, it is no longer a Gospel. If Christ is not the answer for this bewildered world, then there is no answer.

(Continued on page 1077)

FAMILY CIRCLE

Retrospect of a Too Busy Mother

By Lois Yoder

As soon as the house is all dusted and clean,
When it's a bit more fit to be lived in and seen;
I hope there'll be some time in between,
To play and live close to the children.

But next I hear the garden's call.
Its great demands my heart appall.
Would not these things my way befall,
I'd surely play with the children.

Then there's that stack of mending too,
Some odd jobs too I must pursue;
If only there wasn't so much to do,
I'd surely live close to the children.

The future's bound to be better than now;
When that time comes I'll manage somehow,
To not be as busy, and I surely vow,
That then, I'll play with the children.

Weeks, months, and years so swiftly fly.
I should have known 'twill soon pass by.
There's a lump in my throat and dew in my eye:
If only I had played with my children!

Grantsville, Md.

Changing Scenes of Life

By Jennie N. Moyer

How dear to me now are the sweet memories of our home that we shared happily together! Oh! the love of a Christian husband and father, love that never grows old! The picture has changed for us, but yet we must press toward that goal. I still can hardly believe that my husband is gone to his reward. I can hardly believe that our happy home was broken up in the twinkling of an eye and that there could be such a rapidly changing scene in my life. The whole picture is changed for me, and I would say in these few months the edge of sorrow has not been taken off. I realize now more than ever how true it is that there is but a step between us and death.

When I see all the sin and sorrow in this world, I would not wish my husband back, and I want to be resigned to God's ways and bow my head in submission and say, "Thy will be done." It is with sadness and mingled thoughts that I look back on our experience and trial, and I can thank God that my husband was a faithful believer in Christ and God, and that he must be enjoying the eternal bliss of glory. If it were not for the love of Christ, I couldn't have the hope of meeting Christ and my bosom companion in the better world.

I miss him in many different ways, especially in the companionship and consultation we had together. But I have found that every cloud has a silver lining, and my prayer is that I might keep in close fellowship with God. I feel now that heaven is nearer to me than ever before. Heaven is more attractive, since I have a loved one there, and this old earth is less attractive. Although some may see us smile, little do they know the heartache, the lonely hours, the sleepless nights. We feel our loss very deeply, but again we want to say, "Thy will be done." We want to be thankful that we shared a Christian home together. Sorrow leaves its mark through such grief, but we realize that the grave has the body, not the victory. In the midst of our sorrow, we must remind ourselves that God makes no mistakes and how good He is to comfort us, as no other one can comfort! We know that there will be many dreary days ahead, days when the burdens are heavy, but if we pray without ceasing, then God will fill the vacuum in our lives. We often think of our husband and father's godly counsel and the deep concern he had for our children, that they might prove to be faithful stewards in life. With bleeding hearts and tear-dimmed eyes, as we followed him to his lowly grave, we resolved to live a life closer to God. Our home on earth is broken since he has gone on before, but we think now of his home in heaven, a mansion forevermore. May we keep the home fires burning with the warmth of God's love.

No one knows our longing
And no one sees us weep,
We shed our tears from an aching heart
While others are asleep.

Manheim, Pa.

"I Know My Mother, Too"

A teacher in one of our public schools put the following question to little Harry during an arithmetic lesson: "Harry, suppose your mother made an apple pie and there were eight of you at the table—Father, Mother, and six children. How much of the pie would you get?" "A *seventh,* Teacher," replied Harry promptly. "No, no, Harry," replied the teacher. "Now, pay attention," and she repeated the question, emphasizing, "Remember there are *eight* of you in the family," and added sharply, "Don't you know your fractions?" "Yes, Teacher," was the quick reply of little Harry. "I know my fractions, but *I know my mother, too.* She would say she did not want any pie!"

—*Gospel Herald, Cleveland.*

EXPRESSIONS OF APPRECIATION

I wish to express my gratitude and thanks to our dear Mennonite friends who through prayer, visits, and generous gifts showed Iris and me your real Christian love and fellowship after my recent accident here in London. God bless you. —Roger Smith, London, Ont.

* * *

We wish to thank our many relatives and friends for their words of sympathy, gifts, and cards we received during the illness and the sudden passing away of our dear husband and father.—Nettie M. Kaufman and family, 621 N. Nowlan, Glendive, Mont.

* * *

We wish in this way to express our thanks and appreciation to our many friends and relatives who remembered us with sympathy, greetings, and expressions of Christian love following the recent homegoing of our dear mother, Mrs. Maria W. Martin. May God's blessing be with all who continue faithful in His service.—Ivan H. and Alice Martin Stoltzfus, Elverson, Pa.

* * *

I wish in this way to thank the many friends who so appropriately extended their thoughtful messages in September over my birthday anniversary. May every participant be kept victorious in the name of Christ.—Joseph C. Fretz, Centreville, Kitchener, Ont.

* * *

We wish to express our deep appreciation for the many tokens of understanding and sympathy through the long illness and death of father and husband. Words fail to express the gratefulness we have to God for friends in this experience.—Melvin J. Baker Family.

TO BE NEAR TO GOD

Sunday, November 13

Read I Samuel 9:1-4, 15, 16.

The donkeys were lost. There certainly was nothing unusual about an incident of this kind. And Saul, keen and alert though he was, just missed them at some turn in the road. It happens every day. But God's hand was in it. The incidental, unimportant, even aggravating events of our lives are of the Lord. What great things lay ahead for Saul! And what thrilling blessings can be ours when we make each day an adventure with God.

O God, help us to see Thy guidance in the small incidentals of our daily life. Grant that today may be a step toward Thy goal for our lives.

Monday, November 14

Read I Samuel 10:1-9.

The signs of confirmation which Samuel promised Saul were hardly the kind a skeptic would find convincing. They could all be attributed to coincidence or even to the planning of Samuel. But to Saul they became what they really were because God gave him another heart (v. 9). There are many signs of God's love and goodness around us, and if our hearts have been cleansed from selfishness, we can see them. The pure in heart shall see God.

Lord, open our eyes to the many proofs of Thy love. Cleanse our hearts of greed and despair.

Tuesday, November 15

Read I Samuel 10:10-16.

The power of God is manifest in our weakness. The wisdom of God is revealed unto babes. This extraordinary event in Saul's life came at a time when he was still weak in his own strength, but also at a time when he had grasped the promise of God in simple faith. How difficult it seems to be simple in our complex world, to put our faith wholly in the God who has promised us all that we need. And yet how often we have found that our moments of greatest spiritual power are the moments of our most simple faith.

Father, we cast ourselves upon Thee for today. Give us eyes single to Thy glory.

Wednesday, November 16

Read I Samuel 11:1-7.

A king plowing? Yes, that is what the account tells us. Samuel told Saul to do whatever he found to do (10:7), and he took this very excellent advice. He was willing to wait for the Lord to open opportunities for him, and while he waited, he was willing to do even the most menial tasks. This is quite in contrast to the young Moses who tried to force the issue before God was ready. But when the larger opportunities came, he grasped them with courage. Each day we must find this happy balance between forwardness and humble courage. And each day even the most menial tasks become sanctified when God is with us.

Lord, we thank Thee that Thou art with us even unto the end of the age. We dedicate our day to Thee.

Thursday, November 17

Read I Samuel 11:12-15.

The moment of triumph and vindication often becomes a stumbling stone for even the most devout. Saul had been misjudged and insulted by some of the Israelites. In the moment of insult he made no defense, and in the moment of triumph he made no retaliation. His attitude toward his enemies grew out of his realization that this was the Lord's cause and the Lord's triumph. This was genuine meekness.

Lord, we thank Thee that the cause is Thine and that the kingdom and the power and the glory are Thine. Amen.

Friday, November 18

Read I Samuel 13:1-15.

If there was ever a time for a king to be courageous before God this was it. His men were hiding and even deserting. Those who followed trembled in their shoes. But this also was a time of humility and waiting upon the Lord. Saul's self-defense sounds plausible from a political viewpoint, but Samuel sensed a profound change in him that could not be hidden by excuses. No situation ever justifies us in stepping ahead of God.

Dear Father, help us to wait upon Thee, knowing that nothing is too hard for Thee.

Saturday, November 9

Read I Samuel 15:10-23.

How Samuel's words ring down the corridors of time! Nothing we can offer God will take the place of loving obedience. This is the acid test of our faith that when God speaks, even though we do not understand, we obey. What a contrast is the life of the Apostle Paul who was no doubt a namesake of king Saul. Looking back on a valiant life of service for Christ, he could say, "I have kept the faith."

Our Father, grant that at the close of this day we might by Thy grace be able to say, "I have kept the faith."

—C. Norman Kraus.

Evidences of Jesus' Power

Sunday School Lesson for November 20

(Luke 7; 8:22-56)

Your pupils, no matter what their ages, have spiritual problems and have need for spiritual power to solve them. Together in class learn from the Word the great power Jesus released to help men. Today He is the same power for us. Let your purpose in teaching be definite. But do not tell your aim; just do it. Too often teachers say what we should learn in a lesson but do not teach it and therefore pupils don't learn it. The test of real teaching is the learning of the pupils.

The lesson text is a bit lengthy, but since the stories of power are quite well known, many of them may be used. Let pupil discussion be your guide as to what events are considered.

Read together 7:1-10 (or one pupil reading the whole). What does Jesus reveal about Himself in this event? (Wait on pupil responses. Ask certain pupils if someone is prone to talk too much.) You may find here: Jesus gives help according to one's faith. The centurion was sure of the power of Jesus from God. Faith is what Jesus and God appreciate above everything else. Jesus healed in His absence. His love for Gentiles was evidenced in this healing of the servant.

7:11-17. Here is evidenced power over death, and great understanding of the widow's need of her son; power over the spirit realm; and great compassion for the widow.

7:18-23. John had doubts, honest doubts. Perhaps he just couldn't understand how Jesus was setting up His kingdom. Jesus can and does answer doubts. See how He helped John, not by words but by deeds. Recall what Jesus read about His mission in the synagogue at Nazareth. The power Jesus demonstrated over death, sin, demons, disease, and nature should teach us that Jesus is the Son of God without any doubt. I am sure John was convinced. And don't miss how gently Jesus dealt with John's doubt.

8:22-25. Even the winds and water obey Him. The people of God engaged in the work of God can count on God to take care of them. We must not worry. Even if God should want us to die we can glorify Him by death. Stephen did.

8:26-40. Perhaps you can let a pupil **tell** this story briefly. Here we find power over spiritual evil demonstrated. The Gadarene was out of his right mind. Jesus changed this very evil man to the place of sitting at His feet with a listening ear.

8:41-56. A distressed woman is healed and a girl raised from the dead. The woman saw in Jesus power apart from the ceremonial law. And then how very graciously Jesus removed her disgrace by praising her great faith and sending her away in peace—His peace, no doubt.

Note that Jairus, being the ruler of the synagogue, was a prominent Jew. Jesus rewarded faith wherever He found it. What a motley crowd of believers now loved this great Physician!

What training did the disciples get from these demonstrations of power? Gentiles can be saved. Power of God has no limit in answer to faith. When in doubt, recall Jesus' acts. Observe His great love.

What evidences showed that hostility was growing? What evidence that Jesus was attracting followers? "There came a fear on all; and they glorified God." "A great prophet is risen." "God hath visited his people." "This rumour of him went forth." They wondered,

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Five new members were received by baptism at Neffsville, Pa., on Oct. 16. Four were received on confession of faith. Bro. Raymond Sala discussed the Mennonite Mutual Aid program at Neffsville on Oct. 26.

The chorus from the Pike Church, Elida, Ohio, under the direction of Bro. Edwin Hartman, gave a program at the Mt. Pleasant Church, Continental, Ohio, on Oct. 23.

The annual banquet of the Mennonite Student Fellowship in Philadelphia on Oct. 22 was attended by 85 students. Bro. E. E. Miller presented a paper on "Opportunities in Today's World for Professionally Trained Christian Youth."

A Mennonite Disaster Service Organization has been set up in the Franconia Conference. On the Executive Committee are Horace Longacre, Harold Mininger, Andrew Rosenberger, and Norman Good.

A Bible instruction meeting was held in Haycock, Quakertown, Pa., Oct. 22, 23, with J. C. Clemens, J. L. Stauffer, Gideon Moyer, Wayne Kratz, and Winfield Ruth as speakers.

Bro. Don Augsburger, Philadelphia, Pa., is listed as the speaker for a home conference at Blooming Glen, Pa., Nov. 5-7.

A loan library has been set up for the Woolwich bishop district of the Ontario Conference.

Speakers in a mission program at Mt. Pleasant, Fentress, Va., on Oct. 2 were Chester Wenger, Lloyd Weaver, Paul Landis, and Harvey Mast.

Bro. Kenneth G. Good has been given charge of Amity Chapel, Sumner, Ill.

Bro. D. W. Miller, Wooster, Ohio, was seriously injured by a fall on Oct. 26. At the latest report he had not regained consciousness. Pray for his recovery.

Bro. J. C. Fretz was honored in a dinner at Kitchener, Ont., on Oct. 24, attended by present and former associates in the work of the Golden Rule Bookstore. He was presented with a copy of Volume I of the **Mennonite Encyclopedia.** Many reminiscences and testimonies of the Lord's blessing upon the work were given by Bro. Fretz and others. Bro. Fretz is retiring from the work after more than fifteen years of faithful service. Bro. J. W. Snyder is now manager of this store.

The first issue of **The Highland Herald** was distributed on Oct. 23. It is a news bulletin serving three congregations: Buckhorn, Mathias, W. Va.; Cullers Run, Mathias W. Va., and Woodland, Basye, Va.

Dedication services for the new MCC relief center at North Newton, Kans., were held on Nov. 6 with Robert Kreider, Bluffton, Ohio, giving the dedicatory address. The new building will be used as a clothing center and cutting room.

Bro. F. S. Brenneman gave an illustrated talk on Samoa at Hesston, Kans., on Oct. 23. Bro. Brenneman has resumed medical practice at Hesston.

Bro. Ralph Palmer reports that in Des Moines, Iowa, tracts went at the rate of 1,000 in 40 minutes. He hopes to work in southern cities this winter.

A permanent Mission-Service Center, to serve as headquarters for a ministry to migrants, is being established by the Lancaster Conference at Immokalee, Fla.

Kansas real estate valued at about $700,000 has been legally transferred to the Schowalter Foundation, Inc. Representing our church on the Foundation are O. O. Miller, Akron, Pa., and Albert Weaver, Hesston, Kans.

The Moorepark, Mich., congregation, formerly an outpost from Middlebury, Ind., was organized on Oct. 26 as an independent congregation in the Indiana-Michigan district. There are 49 members, with Bro. E. J. Leinbach serving as pastor.

Bro. Dale Kauffman spoke concerning his work in Jordan at South Union, West Liberty, Ohio, on Oct. 30.

Bro. Ross Goodall and wife, Kitchener, Ont., spoke at Bayshore, Sarasota, Fla., on Nov. 2.

The Springs, Pa., congregation observed on Oct. 14 the twenty-fifth anniversary of Bro. Roy Otto's ordination as minister of the church. Bro. Otto now serves as bishop there.

Bro. E. E. Miller has been appointed to serve as principal of the Woodstock School, Landour, India, for the 1956-57 school year.

Bro. Richard Detweiler, Perkasie, Pa., has been elected chairman of the Commission for Christian Education, succeeding Bro. J. R. Mumaw. The other officers for the Commission were re-elected in a semiannual meeting held in Scottdale on Oct. 28, 29. Bro. Paul M. Lederach will represent the Commission on the General Council of General Conference. The various secretaries of the Commission will be announced later.

Bro. Milo Kauffman, Hesston, Kans., gave his Stewardship lectures at Nappanee, Ind., Nov. 4-6. He is continuing there in a week of evangelistic meetings.

A tragedy occurred at Harrisonburg, Va., on Oct. 29 when five persons perished in the wreck of a privately owned plane. Among the victims were Bro. Robert Martin and wife and Bro. P. Sanford Martin. Robert served as engineer for The Mennonite Hour and Sanford, his brother, was a member of the chorus. Pray for The Mennonite Hour and the affected families in this serious loss.

Bro. Robert Ewing, instructor of music in Bethany Christian High School, conducted an evening of singing at Clinton Frame, Goshen, Ind., on Oct. 30.

Exchange programs: Crystal Springs, Kans., at Greensburg, Kans., Oct. 30; Midway, Ill., at Fisher, Ill., Oct. 30; Neffsville, Pa., at Zion, north of Morgantown, Pa., Oct. 30; Media Chapel, Oxford, Pa., at Frazer, Pa., Nov. 6. Mt. Gilead, Ohio, at Sharon, Plain City, Ohio, Oct. 23.

Bro. James Wall, formerly of Jefferson City, Mo., who is now at his home in Buffalo, N.Y., has been accepted as a member of the Clarence Center congregation.

"Crusade for Christ," the tent meetings conducted by Christian Laymen's Tent Evangelism, with Bro. Myron Augsburger as evangelist, suffered a fire during the meetings at Plain City, Ohio, when a gasoline tank ran over. Items burned were a small generator and control panel, case of oil, and about 200 gallons of gasoline, amounting to a loss of from $800.00 to $1,000.00. Fortunately the meetings could be continued without hindrance.

Announcements

Sunday-school Meeting with Millard and Miriam Lind as guest speakers, Leetonia, Ohio, Nov. 13.

J. C. Wenger, Goshen, Ind., at Fisher, Ill., Dec. 4.

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Calendar

Missions Week, Nov. 13-20.
Indiana-Michigan Special Session of Conference, Nov. 29, 30, at East Goshen, Goshen, Ind.
Illinois Ministers' Fellowship, Flanagan, Ill., Dec. 5, 6.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The World Mission Map advertised on the back page of this issue of the **Gospel Herald** should be displayed in all of our churches to acquaint our people with the foreign mission program of the church. Information regarding mounting is included in the map kit. Order your map kit today from the Mennonite Publishing House, Scottdale, Pa. Cost: $3.00.

Sister Louella Blosser, R.N. (Mrs. Eugene), Obihiro, Japan, spent Oct. 8-15 assisting the Lee Kanagys at Nakashibetsu during which time 10-pound-10-ounce David Joseph Kanagy was born.

A Missions Conference has been planned for the churches of the Johnstown, Pa., district to be held Nov. 17-20 at the Johnstown Mennonite Church. Missionary speakers in addition to local and district workers include Blanche Sell, India; Paul Kniss, India; David Shank, Belgium; Fred Augsburger, Youngstown, Ohio; Vern Miller, Cleveland, Ohio; and Albert Buckwalter, the Argentine Chaco.

Sister Thelma Mann, Elkhart, Ind., joined the staff at the General Mission Board headquarters in Elkhart as a secretary on Oct. 31.

Ruth and Rhoda Ressler write from Kamishihoro, Japan: "We are especially happy this month for the forward look of our young people as they plan for establishing a church in our village. They are so very eager to have it be a strong church. We are eager, too, to be a help to that end and not in any way a hindrance to the growth of the church of Christ in this valley."

A baptism service is being planned for Hombetsu, Japan, on Nov. 20, according to Bro. Don Reber, the local missionary. Pray for the witness and witnesses in Hombetsu.

Immediate personnel needs at Froh Bros. Homestead, Sturgis, Mich., Sunset Home for the Aged, Geneva, Nebr., and the Mennonite Homes for the Aged, Eureka, Ill., and Rittman, Ohio, include a registered nurse, nurse aides, a cook and kitchen workers, laundry workers, and housekeepers. Interested persons should write the Personnel Secretary, Mennonite Board of Missions and Charities, Elkhart, Ind. "And who then is willing to consecrate his service this day unto the Lord" (I Chron. 29:5b)?

Bro. S. Paul Miller, missionary on furlough from India, served his home congregation at Garden City, Mo., on Oct. 9 and 23. On Sunday morning, Oct. 30, he preached for the Zion Church, Archbold, Ohio.

Stanley Weavers, Black Mountain Mission, Ganado, Ariz., request the prayers of the church for a Navaho woman, Zonnie K. John, recently converted through the witnessing efforts of Mary Tsosie, another Navaho Christian. Mrs. John comes from a community where religion and the use of an alcoholic beverage, peyote (pay-o-te), are closely associated.

Nine young people were baptized at the Rehoboth Mennonite Church, Camp Rehoboth, St. Anne, Ill., on Oct. 23. Pray for these new believers in Christ.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, spoke at the Elmira, Ont., Mennonite Church on Sunday, Oct. 23.

Bro. Mario Snyder, pastor of the Mennonite Spanish Church, Chicago, accompanied by a men's octet, will be giving missionary messages at Hopedale, Ill., on Nov. 20 and Middlebury, Ind., on Dec. 4.

Bro. and Sister Carl Beck, missionaries on furlough from Japan, are keeping the following appointments during November: Nov. 9, Clinton Brick, Goshen, Ind.; Nov. 13, St. Johns, Mich.; Nov. 20, Plato, Ind.; and Nov. 26, 27, Tiskilwa, Ill. The Becks will be sailing for Japan for a second term of service on Jan. 29, 1956.

The November mission offering for the Eastern Mission Board constituency is being designated for the Honduras Mission Building fund.

The Urban Evangelism Committee of the General Mission Board at its recent meeting recommended planning for a workshop in South Texas for workers among Spanish-speaking Americans to take the place of the annual City Mission Workers' Round Table for this year only.

Bro. S. M. King, Goshen, Ind., former missionary to India, spoke at the East Fairview Mennonite Church, Milford, Nebr., on Oct. 16 and at the Pennsylvania Mennonite Church, Hesston, Kans., on Oct. 23. Bro. and Sister King are scheduled to serve the Olive Mennonite Church, Elkhart, Ind., on Nov. 20, Fall Missionary Day.

Bro. T. K. Hershey, Goshen, Ind., missionary on retirement from Argentina, will serve the North Main Street, Mennonite Church, Nappanee, Ind., on Fall Missionary Day, Nov. 20, if his health permits.

The Executive Committee of the General Mission Board will hold its next meeting at the Elkhart, Ind., headquarters on Dec. 12, 13.

Fall Missionary Day speakers from the General Mission Board headquarters at Elkhart, Ind., include the brethren J. D. Graber at Wayland, Iowa; H. Ernest Bennett at Plain City, Ohio; and Levi C. Hartzler at Wooster, Ohio.

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Your Treasurer Reports

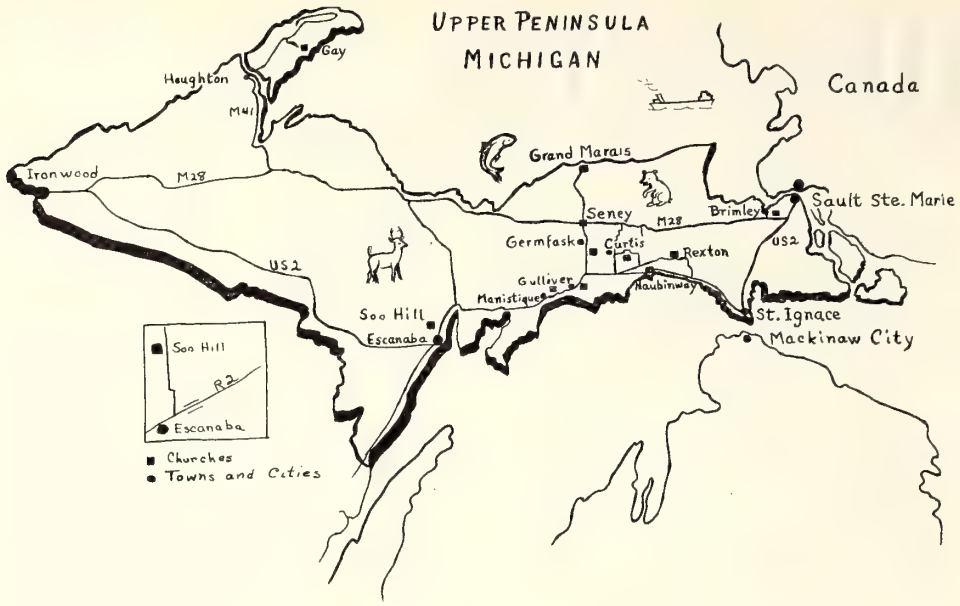
On several occasions I have heard individuals say, "I have always wanted to be a missionary but the Lord did not open the door for me to be one." I am sure that this expression reflects the thoughts which go through many of our hearts and minds when we are challenged by those who are in direct mission work or by mission sermons. Truly, it is a high calling for one to dedicate his life to full-time mission service and to be responsible to carry the Gospel message to those who have not heard it. We want to pray for those who are called to serve in this way and to give them the encouragement that they need for the many difficult tasks which they must carry.

However, I wonder whether the above statement is not incorrect in that we are all responsible to be Christian workers and in that sense every Christian is a missionary. The Bible clearly indicates that the work of the kingdom is divided and some are called to one type of service and some to another. One of the most influential persons whom I have met is one who is not on a foreign or home mission field but one who radiates the joy of Christianity in her home community and who has been instrumental in encouraging others to serve Christ where they have been called. It seems to me that each one of us must daily approach the task which we have to do believing that we are called to serve in His kingdom where God has led us to be. In addition to this, we must daily seek His guidance to know whether He would lead us on to some other place of service.

In this same sense we are all responsible to support each other through encouragement, prayer support, and financial support to carry on the total world-wide task of the church. When we contribute to the work of our local congregation and to the work of the various boards of the church, we are not meeting an obligation which the church has placed upon us, but, rather, we are using an opportunity to share with others the task which we have as a church to extend God's kingdom.

As we prepare our hearts for giving during **Missions Week,** let us do so recognizing the fact that together as individuals and as a church we are dedicating additional financial resources toward the missionary responsibility of the church. This includes not only foreign missions but home missions, the witnessing which is being done through our church institutions, and the participation which we have in extending the witness of the church through relief and voluntary service. As we are a part of this total program, then we are also missionaries of the church to carry out the particular responsibility which we have as members of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Visit Upper Michigan

BY FREDA KURTZ KAUFFMAN

Do you know that you are within Sunday morning driving distance of one of eleven mission stations from almost any vacation spot in the Upper Peninsula of Michigan?

Twenty-five years ago, moving to the Upper Peninsula was like moving out of the States. One hundred years ago a U.S. Congressman objected to the building of a lock at Sault Ste. Marie because it was "a work quite beyond the remotest settlement of the United States, if not in the moon." Today the four locks are so vital to our country's prosperity that they are heavily guarded against a possible air attack.

Likewise, the growth of eleven mission stations within twenty years has been remarkable.

Natural Characteristics

The peninsula is not one vast expanse of forest as you may have believed, although forestry is an important industry. The western end has its iron and copper mines, but the rest of the area is interspersed with poor to excellent farming communities. The towns compare favorably with those of Lower Michigan, in size as well as industries.

Our average annual snowfall varies from four feet at Escanaba to nine feet in the Keewenaw area. The temperature gets low, but is more endurable than the 20 degrees warmer weather south of Michigan.

This is primarily a vacationer's paradise. Its natural beauty and refreshing climate invite tourists. Names and places are reminiscent of Indian lore and history. Three of our mission stations are on, or very near, Gitchee Gumee, the Shining Big Sea Water—Lake Superior. Yes, this is the land of Hiawatha, but do not be disappointed when you do not spy Indians stealing through the woods with their tomahawks. Many of them live on reservations, working when and where they want to, while others own their homes and compete favorably with white people.

The tourist business is important, and will become more so when the famous bridge across the Straits of Mackinaw is completed in 1957. Farming is a precarious business. The problem of making a living is of much concern in the smaller communities.

Self-Supporting Workers

Each minister is expected to be self-supporting as far as possible. Imagine, if you can, the responsibilities of the minister. Usually he is young, inexperienced, and has a growing family to support. Yet he is expected to build the church, the building as well as the congregation in many cases. The work is so big, and the opportunities so plentiful that even full-time efforts would not fill the needs.

The workers in the peninsula are an ambitious group. Rather than be a burden to the Mission Board, all have chosen some kind of work; a few have opened up a business of their own.

Probably the biggest enterprise is the W-W Craft Shop owned and operated by Paul Weaver. The shop, located on U.S. 2 near Gulliver, turns out light millwork, cabinets and wardrobes for the Semico Pre-fabricated Houses Co., of Seney. Nine men are employed the year round, but work is slack in the winter. The shop is closed on Saturday, giving the ministers much needed time for Sunday preparations.



The county home which is available for an old people's home is a few miles south of Sault Ste. Marie.

The necessities of life are just as necessary here as elsewhere, perhaps a little harder to obtain, but the work of the church is not neglected in the pursuit of a livelihood. In the twenty years since the work began, ten churches have been built and workers have been placed in another field. Two bishops are needed to care for the churches.

Fellowship and Service Opportunities

A feeling of unity and co-operation is evident, in spite of the great distances between most of the churches. Several times a year we have joint church meetings, conferences, and an occasional picnic. Many of us often drive one hundred miles for such meetings.

Each community has its own recreational plans for the young people in the form of work shops, sewings, and socials. Once a month one of the churches is host to the the whole Upper Peninsula group of young people for their joint social.

A youth chorus, under the direction of Emerson Bontrager, Grand Marais, is filling the need for musical training for those who are near enough to practice.

The yearly Youth Retreat at Piatt Lake is proving to be beneficial, both spiritually and socially. The four-day camping period includes lectures, talks, and many kinds of recreation.

A new opportunity for service has been handed to the churches. County officials asked the Mennonites to build an old people's home on the peninsula. This expression of confidence in the church is encouraging to the workers. Appreciating the need and opportunities of establishing such a home, Bishop Clarence Troyer presented the request to the Indiana-Michigan Mission Board. An unused county home near Sault Ste. Marie was found to be available for conversion into such a home. Plans proceeded smoothly, but the Mission Board was unable to give the needed support. However, the need still exists, and the request still stands. The workers are confident that it will become a reality.

Visitors Welcome

Visitors to our churches and homes are always welcome. Your interest and prayers are as vital as our daily food, for there are many discouragements. We see you driving through our towns and villages and wonder if you will stop to worship with us. When most of you arrive at the same time, we make beds as long as the bedding lasts, then offer our haymows. Cabins are plentiful near most of the churches, if that is what you prefer.

Gay

When you are in the Keewenaw Peninsula, the copper country, visit Gay, our newest and remotest station. Chimney swifts inhabit the immense chimney which rises from the ruins of a dead copper industry and towers over the village in mute testimony of better days. The future of this place seems uncertain. One villager guessed that Gay would be a ghost town in five years. But the workers placed there are very much alive.



Paul Horst, Soo Hill, on a plumbing job in his own remodeled home.

There are no immediate plans for a church building. Homer and Elizabeth Yutzy open their home to Sunday morning services in the winter when it is too cold to use the town hall. Their summers are full of Bible school activities. They conducted four this summer, three of them simultaneously. Homer supports his family with carpenter work in the community. The copper industry and tourist trade are the chief means of livelihood, but one area is famous for its strawberries. Gay, on the eastern shore of the Keewenaw Peninsula, is not hard to find. Anyone can direct you to the Yutzy home where you are sure to receive a warm welcome. Theirs is a lonely, isolated station.

Grand Marais

Also on the shores of Luke Superior is Grand Marais, a small fishing village. When you go there for hay-fever relief or deep-sea fishing, remember that Willard and Mary Handrich are there faithfully fishing for souls. Their new church and their home are in Grand Marais, which is also an isolated place. You will long remember the hospitality and beautiful scenery which you find there. There is very little work here to keep the young people employed. There are few farms. As in every community, there are teaching jobs available. Willard finds that working in the lumber business suits him best.

Seney

South of Grand Marais about twenty-five miles is Seney, where you will find another church with Victor Miller in charge. Seney is a little crossroads village, boasting chiefly of a large lumber business. Employment is a problem, and there are no farms nearby, so Victor does electrical work.

Germfask

The first of the Mennonite churches is Fernland, a few miles south of Germfask. The Mission Board outfitted a trailer-house and sent Edwin Yoder and Clarence Shank to this community about twenty years ago to conduct a summer Bible school. After two successful terms, Chester Osborne was ordained and regular church services started. The work here expanded to Curtis, Seney, Grand Marais, and Escanaba with the help of Bruce and Savilla Handrich, who are now located there. Germfask is in a farming and lumbering community.

Soo Hill

If you enter Upper Michigan from Wisconsin you cannot miss Escanaba on the northwest shore of Lake Michigan. One of the newer churches is in Soo Hill, just four miles northwest of Escanaba, and is in charge of Paul Horst. Since Soo Hill is surrounded by farm land and industrial activities, employment is no problem. Paul chooses plumbing.

Soo Hill is unique in having a large proportion of adults in attendance at church. Usually the Catholic population is about one third of the whole, but Paul estimates it to be near 75 per cent there. However, opportunities for expanding the work are endless, and Horsts are looking forward to having another family move in to help them. Paul preaches over the local radio station, WESK, once in three months in co-operation with the local ministerial group. The Mennonite Hour is also broadcast from Escanaba.



The W-W Craft Shop, Gulliver.

Manistique

When you visit Kitchitikippi, the Big Spring, near Manistique, do not forget that Leonard Schmucker is leading people to the Living Water in a nearby community. Traveling northeast from Manistique, watch for their sign about five miles out. It will guide you to the new Cedar Grove Church. Leonard lives a few miles from the church and works at the W-W Craft Shop, besides carrying a full schedule of church activities. The farming community and nearby Manistique offer plentiful employment for the membership.

Gulliver

A few miles northeast of Gulliver on U.S. 2 is the Maple Grove Church. The minister, Norman Weaver, lives a few miles northeast of the church. He is also the second bishop for the Upper Peninsula serving the western end. Cedar Grove is the result of the faithful outreach of this group. Gulliver is in a farming, lumbering, and tourist community. The W-W Craft Shop nearby solves the employment problem for some, including Bro. Weaver.

Naubinway

Traveling still farther east on U.S. 2 brings you to Naubinway, a former fishing village on the shore of Lake Michigan. Ora C. Wyse is the pastor of the Naubinway Church. The community is a small one and opportunities are limited, but the natural confines have not kept the Wyse family idle. Once a month they sing at the Manistique Convalescent Home with the Maple Grove group. The openings at Gay and Rexton are the result of their vision and labors. They gave valuable assistance to the Wayside congregation before a resident minister was secured.

The Wyses seem to have solved the employment problem in an ideal way. Acting on the assumption that the future of the village is dependent on the tourist trade, they have set up a craft shop in their home where they manufacture delightful articles to sell. If you want to take home something reminiscent of your trip to the U.P., you will find it there.

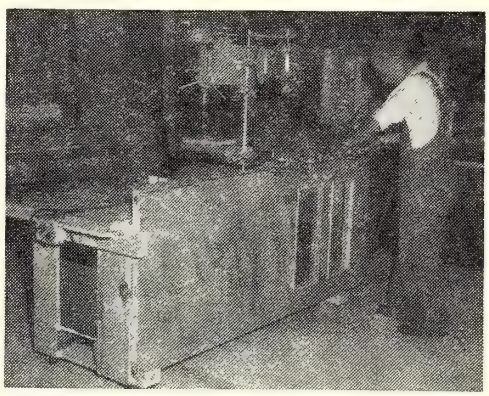
Ora feels that this project fills a definite need. First, it gives employment to local young people, thereby keeping them in their own community and near their church. Secondly, it is the ideal situation for himself. He is working in his own home and is always available if someone needs him.

Rexton

Joe Swartz is the pastor of the church in Rexton, located northeast of Naubinway. Rexton is a small off-the-beaten-path village on M 48, but is not hard to locate with a map. You will enjoy your visit with this group which has a large percentage of adults. The community is sparsely settled, with less than 300 people in two townships. One third of the population is Catholic, and the Baptist Church is working the community, so possibilities are limited. Farms are scarce, and the only other job opportunities are with road maintenance, the railroad, the electrical crews, or woods work. Joe has settled the problem of support by setting up his lumber mill in partnership with Bro. Troyer. They employ three other local men. The mill turns out furniture stock, rough lumber, and railroad ties. Many young people must leave the community to find work.

Curtis

The Wildwood Church, west of Curtis, is probably the hardest of all to locate, but if you follow the directions from town you can not miss it. You will be glad that you made the effort if you worship there. Clarence Troyer's farm is near the church and is a good example of what can be done on light sandy



Paul Weaver, owner of the W-W Craft Shop, Gulliver.

soil if time and effort are well spent. Add to the time usually consumed in farming, time for duties of a bishop over five or six churches, time for the ministry of his own church, time to be instructor in the Michigan Mennonite Bible School at Fairview, time for evangelistic meetings, and time for his family, and you will wonder, too, how it can be done. Lloyd Miller is the assistant pastor in the Wildwood Church. He also lives on a farm but works for the W-W Craft Shop besides.

The Wildwood Church is the first to reach one of the aims of all churches—to be self-supporting and independent of the Mission Board. A special all-day service was planned in recognition of the change.

Brimley

When you are entering Michigan from Canada or visiting the world-famous locks at Sault Ste. Marie plan to worship with the group at the Wayside Church on M 28 near Brimley. It is only five miles off U.S. 2.

This part of the peninsula reputedly has better farm land. The soil is heavy clay on which small grains and hay are raised. The hay is usually shipped out of the country resulting in many run-down farms. The land is heavier, but that fact in itself sets the planting date several weeks later than for lighter soils. Employment is less a problem here because of nearby Sault Ste. Marie and farming opportunities. The market for dairy and poultry products, small fruits and vegetables is good.

Ralph and Mary Birkey live on a farm near the church, but Ralph finds part-time employment in the Soo with the Cadillac Lumber Company.

Your visit to the Upper Peninsula will be rewarding. It may even inspire you to be the worker at the next new mission station.

Dafter, Mich.

A Balm to the Afflicted—in the Land That Was Gilead

(Clara Bauman is a Mennonite nurse from Floradale, Ont., and member of the Mennonite Relief worker staff in Jordan. She has been working at the Southern Baptist Hospital at Ajloun which is located east of the Jordan River in the midst of the rocky and sparsely wooded area known in Old Testament times as the Land of Gilead. This hospital is expanding its service to refugees and other Arab people in the area and during the past months has experienced a temporary staff shortage while some of their workers have been studying language. Clara has entered devotedly into the life of the hospital and contributed a much-appreciated service. —Ed.)

As the first rays of light streaked across the sky, the donkey's bray and the shepherd's flute echoed from the hillside. The world was awakening and the silence of the night was penetrated by the dawning of a new day.

Inside the nurses' residence, doors were banging, and the shuffling of feet could be heard from the hallway mingled with the usual "sabah el kheirs" (Good morning greetings) and the loud chatter of the student nurses.

I listened for a moment to the noise and activity of the beginning of another day and then I reverently bowed my head and asked God for strength, "just for today." What would the day bring forth? But hastily glancing at the alarm, I realized I had no time for musing as it would soon be time to report on duty.

At 6:30 a.m. the day staff reports on duty and the nurses go to the wards assigned. The night nurses finish their morning tasks and give report on the activities of the night, on the new patients which were admitted, and on those treated in the outpatient room but not hospitalized.

Another day has begun. The reports have been given and the work commences. Each of the student nurses begins on the task assigned by the senior nurse. Some of the girls make beds, others dust and tidy the wards, while others carry out the early morning medications and treatments. All work quickly so they will be ready to give the patients breakfast when summoned by the bell from the kitchen. It is a scramble to get the trays out and collected before chapel time.

Every morning from 7:15 to 7:30 there are morning meditations in the chapel for all the workers on the compound. This is the time of day we meet as one large family to worship the true and living God. Immediately after the chapel service, morning devotions are conducted on the wards. It is very interesting to watch the reaction of the patients. The ward suddenly becomes so quiet that one could hear a pin drop. For many it is the first time they have heard Bible passages read and its truths presented. Several patients have come to know Christ as their Saviour during their hospitalization. It is a wonderful opportunity of witnessing to both Christians and Moslems and we thank God that this avenue of service is still an open door.

At 8:00 a.m. the doctor's round commences when all patients are examined and new orders for medication and treatment written. The doctor's rounds are very interesting and educational as you follow day by day the program of the patient and the response to the different treatments and medications.

The remainder of the morning is always a whirl of activity, and this day proved to be no exception. Everyone was busy and wondering if the work would be completed before dinner when the outpatient nurse brought two new patients from the clinic to be admitted to women's ward. The little 1½-year-old boy was for emergency surgery so all attention was focused on his immediate needs.

The dinner bell rang and just at that moment a taxi driver came walking unannounced into the ward and mumbled something under his breath. Everyone overlooked him. Finally he looked at me and shrieked a line in Arabic that not even the student nurses could understand. We caught the Arabic word **maurite** so we vaguely understood that he brought another patient. Another nurse and I followed him to the car and then we understood why he shouted so loudly at our indifference. In the car lay a young woman approximately 16 or 17 years old, severely burned from head to toe, shrieking at the top of her lungs. She was another victim of primus explosion.

The next few hours we worked together to bring every possible comfort and relief from pain to Fatmeh. One by one the student nurses came into the room and offered their services. Many of them had known her, and they were moved to tears to see their friend in such agony. They utilized every ounce of energy and nursing skill to sustain life, but Fatmeh slipped away to meet her Maker just as the night nurses were reporting on duty.

It was a quiet and sober group of nurses who met for their evening devotions. Once again they were reminded of the truth, "the healing hand of man reflects the hand of God."

—Clara Bauman in **Jordan Relief Notes.**

♠

Christian Interest Alive in Israel

A group of teen-agers in Israel, known as the Israeli Christian Youth Group, concerned about their neighbors' spiritual condition, have initiated an unusual witness for Christ. Key to their effort is a series of advertisements in local newspapers, inviting Jewish readers who might be interested in their group to write them.

Leaders of the group have been amazed at the success of their effort—as many as 240 replies from a single advertisement have been received. The replies are all the more significant since the advertisements plainly state that a copy of the New Testament will be sent. (ERA)



Peter Sawatsky, missionary to Brazil (right), and Jose Carlos, who comes to the Sawatsky home to exchange Portuguese-English conversation, standing in front of a banana plant. Jose reads the New Testament given him by the Sawatskys and goes to Sunday school and church with them. His father is a Spiritist but says that his children may choose their own religion. The family is friendly to the missionaries who have visited in the Carlos home. Pray for Jose and for his family. Pray that the Sawatskys may have the wisdom necessary to lead the Carlos family to Christ.

The Doctor Gets Through

BY MRS. E. V. SNYDER

Dr. John Grasse spends every Tuesday at the Rabanal, Puerto Rico, clinic where Sister Marjorie Shantz is missionary nurse in charge. Sept. 20, 1955, brought some adventure. The sun was shining brightly when the doctor took off from La Plata for his usual clinic visit. When patient number forty-five had been cared for, he saddled his riding horse to return home to La Plata, an hour's trip by horseback. He was following a flash rainstorm which had done a quick job of muddying up the mountain trail. More clouds kept on unloading their contents. An old mountaineer saw the brave doctor ride by and called to him. He advised that the La Plata river had risen very suddenly with the continuous rain and that crossing it would be impossible. The doctor returned to his clinic, turned in, and decided to make the trip by light of day.

About 9 o'clock that night La Plata Mennonite Hospital was all astir. Unit members asked Betty Grasse where John could be. No, he was not home yet. Shortly the unit men with John Lehman, their leader, decided to divide up in two groups and take both trails that lead to Rabanal. Donning high rubber boots and with flashlights in hand all were soon on the trails. E. V. Snyder took the car and notified the police.

Then someone called Marjorie Shantz in Cidra by telephone for further information. She quickly jeeped out to Rabanal through rain and over mud roads. There she found the doctor quietly resting in the clinic, having followed the advice of the old mountaineer. Marjorie returned home to Cidra to telephone her findings to La Plata Hospital folks and was informed that all the men were on a search, fearing for the doctor's safety. (This would have been a bad time indeed for a hurricane to strike the Project.) Betty Grasse was on duty at the hospital that night and Baby Elizabeth Ann fast asleep at home with several anxious faces hovering over her bed.

Before midnight the search parties and telephone communications ceased while the doctor on horseback accompanied the unit men along the trail home to bed in La Plata for the rest of the night. We thank God for the old mountaineer's watchful eyes.

One week later Dr. Grasse returned home for supper, but only after leaving his horse behind, and crossing the La Plata River by way of the foot bridge. Again we thanked God for leading him safely home. Out-clinic work at our mission stations is characterized by many such adventures. But they do meet a great need in these rural areas.

La Plata, Puerto Rico.

♣

Nearly 500 refugees have already been promised homes by American Baptist sponsors. Only a small portion of those sponsored, however, have arrived.

Interest Good in Printing School

The Missionary Printing School scheduled to open September 19 in Chicago had a capacity enrollment weeks in advance of the opening date, with many more desiring to enter, according to Clyde H. Dennis, director of Good News Publishing.

The printing school's curriculum includes both beginners' and advanced courses designed so that a year's training period will equip the average student with enough practical know-how to enable him to produce immediately on the mission field that has printing equipment of a similar design.

The courses, tuition free, will be offered in the afternoon making it possible for Bible School students taking other missionary training in the Chicago area to attend.

--EFMA Missionary News Service.

The Mennonite Hour

Echoes from Box 22

From the Jungles of Peru:

"On October 6 we were greatly refreshed spiritually to hear your lovely message on 'The Bible.' We are missionaries back here in the jungles of Peru . . . . Our group is down here translating the Bible into many Indian languages."

"I Depend upon Radio . . ."

"I was listening in last night to your talk over the radio and felt I should write and thank you and ask very kindly to be supplied with the literature you mentioned. I shall be very glad to get anything to read.

"I am four miles from the nearest post office, seven miles from the nearest railway station and twenty-five miles from my church. I depend on the radio for all religious talks."

—North Malabar, South India.

"Programs Such as This"

"In the field of nursing we find it impossible to attend church services regularly and programs such as this mean so much to me."

—Ailsa Craig, Ontario, Canada.

From Those Scattered Abroad

"The Mennonite Hour means so much to us mission workers who are scattered throughout the northern frontiers of our church. The broadcast is often a source of encouragement to us in our spiritual despondency and stagnation. God bless you for your ministry."

—Alberta, Canada.

"There are a few Mennonites scattered around up in the northern part of Alberta and we always listen to your messages on Sunday morning through the Peace River station."

—Englesham, Alberta, Canada.

On the Calendar . . .

Nov. 13, Grant Stoltzfus and The Mennonite Hour Male Quartet at Elkton Mennonite Church, Elkton, Va.

Nov. 14-20, B. Charles Hostetter at the Metamora Church, Metamora, Ill.

(On Nov. 6 a program was given at the Weavers Mennonite Church near Harrisonburg by The Mennonite Hour Singers with Richard Weaver, Grant Stoltzfus, and Henry Weaver, Jr., participating.)

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

The Church, the New Tribe

It is hard for most Americans to conceive of the Revolutionary War as having been anything except a holy war. It seems equally hard for many of us to realize that the peoples of Asia and Africa, the colonial peoples, are striving for the same kind of freedom that Americans fought for in the Revolution in 1776, 180 years ago.

Take Africa for an example. Western influence is being felt from the Sahara south to Rhodesia in some of the most remote areas of that great continent. Cities are springing up. Raw materials are being developed. An industrial revolution is taking place. All this is having a significant effect on the former stabilizer of African society, the community.

In the past the African has found his security in the close-knit pattern of the tribal village which worshiped common ancestral spirits who had the power of life and death over the members of the community, according to the African tradition. If the spirits received acceptable worship from the inhabitants of the village the soil would produce abundantly the necessary food for the maintenance of life and happiness.

But the coming of Western technology has changed the political, social, economic, and moral aspects of African life. For example, if a young African leaves his village to go to the city to work, as many are doing today, do his ancestral spirits follow him there when he is absent from the tribe? Not likely. He is separated from the tribal life. He is disturbed and ill at ease in a technological society. Where can he find a stabilizer?

National movements such as the Mau Mau in Kenya and the Convention People's Party of the Gold Coast indicate the trend from the tribal community to the larger community of the nation. The desire on the part of the African for national freedom is very much akin to the spirit which motivated the American Revolution.

Where does the church fit into the changing African scene? It can become the **new tribe.** It must be a fellowship of individuals of every race and tribe bound together by a common acceptance of Jesus Christ, the Great Chief. This makes possible a common spiritual ancestor which could have great meaning for the African. The strength of such a church has already been demonstrated by the Kikuyu church in Kenya which has suffered martyrdom at the hands of the Mau Mau.

These are some of the conclusions of William H. Crane, a Belgian missionary, as given in **The Intercollegian.** Let us pray for the African church.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The natives are still coming to the fellows of the Algeria, North Africa, unit for medical aid. There is an open door here for a nurse who would not only give medical aid but also teach the women hygiene. This would take care of many of the health problems.

Slowly but surely the building program at Aibonito, Puerto Rico, is getting under way. The building for the offices and storage of tools and other materials has been completed. Work is being done on the driveway that will lead to the building. At the hospital site the stakes for the building are in place.

I-W Services

Representatives from Lancaster, Franconia, Allegheny, and Conservative district conferences met with Boyd Nelson and Roy Burkholder of MRSC in Lancaster, Pa., Oct. 11, to discuss the problem of 18- and 19-year-old men entering I-W service. Their suggestions are for these men to wait at least until their 20th birthday. They would then be more mature in their thinking and better prepared to make the adjustments of living in a different environment. Suggestions were for the younger men to take a year or two of schooling or continue to work in their home communities until they were at least 20 years old. If there is a special reason for them to serve sooner, they advise service in a VS unit where there is a close Christian fellowship.

Bro. Claude Boyer, Bedminster, Pa., spoke at Middletown, Conn., I-W unit worship Oct. 20.

At the home-coming program, Oct. 8, the Middletown unit released their yearbook, Middletown I-W MEM-O-RE. Interested persons may purchase a copy from Dan Stoltzfus, 28 Sabrook Road, Middletown, Conn.

On Oct. 16, 1955, Robert Mast, Fentress, Va., transferred from the disaster unit at Cheyenne, Okla., to Philadelphia State Hospital, Philadelphia, Pa.

Voluntary Service

Norma Albrecht, Pigeon, Mich., returned from a term of voluntary service at La Plata, Puerto Rico, Oct. 6.

An advisory committee for the Mathis Maternity Home, Mathis, Texas, was formed of community men, four Latin and three Anglo Americans. They will advise on policies for the home. The first meeting was held Oct. 20-27.

Weldon Martin, pastor of the Calvary Mennonite Church, Mathis, Texas, is serving as instructor of Spanish classes for new members of the Mathis community.

A 1953 four-door Ford sedan which was given to the MRSC VS program by a voluntary service worker has been assigned for the Navaho work at Grants, N. Mex., and Phoenix, Ariz.

Isaac Glick, VS unit leader of the Calling Lake, Alta., unit assisted George R. Brunk as song leader in evangelistic meetings at Didsbury, Alta., Oct. 16-30. Bro. Glick will also serve on a Thanksgiving Day program at Duchess, Alta., presenting the voluntary service program.

The Calling Lake, Alta., VS unit, which serves the Indians of Northern Alberta, is hoping to move into the cabin they built by Nov. 15. Persons may contribute to this work by designating their contributions for Calling Lake VS Unit.

Mahlon Amstutz, Pueblo, Colo., was scheduled to show slides and describe the work of Pax men in Europe at the La Junta Mennonite Church, La Junta, Colo., on Nov. 6.

Kenneth Imhoff, Metamora, Ill., former Pax man, spoke and showed pictures of Europe, Sunday evening, Oct. 30, at the Ann Street Mennonite Church, Peoria, Ill.

Released October 28, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Boys' Orphanage in Jordan

The second class of fourteen orphan boys was admitted to the Hebron Orphanage at the beginning of the new school term. This brings the orphanage enrollment to 28.

In Jordan it is customary that a second husband will not assume responsibility for children from the first marriage. Since divorce is quite common, this leaves many children "unwanted." To provide a home for these virtual orphans where they will have proper food and care and schooling, the Mennonite Central Committee began an orphanage at Hebron.

Last February fourteen first-grade boys were admitted to the new Mennonite orphanage. As the boys move into second grade, a new class of first graders is admitted. As time goes on the school grows as the older ones step up and beginners are admitted each year.

Ada and Ida Stoltzfus, Morgantown, Pa., write: "A story could be written about each child . . . . One boy's mother left her husband because he drinks, and married another man. Two are orphans because their fathers were killed by the Jews. Another's father is hopelessly paralyzed. Little Rakhie came to us from the narrow dark alleys of the old part of Hebron city. He spent his days, and some nights as well, in the streets around about the mosque that is built over the tomb of Abraham. His father is no longer living; his mother married again, but the little fellow was not wanted. When the question of what to do with Rakhie arose, someone said, 'Send him to the Mennonites. They have started a school and maybe they will take care of him.'

"We would like to see this orphanage become an industrial school where boys will be taught trades—and be taught them well. In addition to the book knowledge and Christian training, we want them to be equipped with a skill as they face life."

Local help is hired to serve as matron, teacher, cook, and maid in the orphanage. Thus our MCC workers can continue to spend most of their time in the material aid distributions among the refugees while supervising the orphanage.

Cornelius Walls Return to Europe

The Cornelius Walls returned to Europe aboard the S.S. **United States** on Oct. 28. Bro. Wall is returning to serve as principal of the European Bible School, Basel, Switzerland, as it opens in November for the sixth term.

The Walls came to America in August to visit the brotherhood in Canada and the United States for two months. On this tour they described the Bible School and its place in European Mennonite church life.

In parting, Bro. Wall said, "We appreciate the keen interest in the work and the warm welcome we received from the churches we visited. We are only sorry that the time was too short for us to visit all the churches." Folders describing the European Mennonite Bible school are available from MCC, Akron, Pa.

With the Migrants at Coalinga

As the cotton ripens in September, the migrants return to the camps near Coalinga, Calif. The voluntary service unit at Coalinga teaches Bible classes, directs crafts projects, and sponsors recreation among these migrants. Mrs. Carl Wolgemuth, R.N., of the unit is Public Health Nurse for the area. She also teaches a weekly class in mother-baby care.

Doris Zook, Strasburg, Pa., who joined the VS unit in August, describes two of the camps: "Camp 28 and 9 contain about 280 one-room cabins. The ground is simply hard-packed earth—there isn't a blade of grass around . . . . The windows are screened with board flaps that are propped up to allow for light and ventilation. There is quite often a brisk breeze, and the dust sifts in and settles in layers! . . . The whole family, often including teen-age children, live in this one-room cabin. What do you think the moral conditions would be under such circumstances?

"This is the situation in which I am trying by my words and deeds to proclaim the saving love of God. This privilege is so wonderful that we forget the heat and dust, the sores and running noses, the unpleasant smells, the small space in which to work, and see in them dear people whom God has created and for whom His Son died . . . ."

Other members of the VS unit at Coalinga, Calif., are Mr. and Mrs. Carl Wolgemuth, Elizabethtown, Pa.; Mr. and Mrs. Paul Friesen, Buhler, Kans.; and Elson Sommers, Uniontown, Ohio.

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The Pennsylvania Department of Public Instruction has announced a new ruling which provides that the children of sects objecting to education above the age of 14 may use half the state-required school attendance time in "directed projects on the farm or in the home under private church school supervision." But pupils must average 15 hours per week in school for the entire year of 180 days.

WMSA Weekly Notes

Presidents, have you read the recent WMSA release which was sent to your circle? This release contains the names of district WMSA officers and a page of information about the projects for 1955-56. The information for officers which had been given in the WMS Monthly is also printed in the release along with a **suggested** constitution for the local circles. In congregations where there is more than one organized women's group, consideration will be given to the latter page explaining the planning committee.

Girls at Sharon Church, Guernsey, Sask., as a special project made a crib quilt which they sent to the VS Unit at Calling Lake, Alberta, for little John Edgar Glick. They have also sent toys, books and used greeting cards to a nearby children's home.

Cheerful Sunshine Band, 26 girls from grades 2-8 with several supervisors, met at the Erb St. Church, Waterloo, Ontario, for their regular monthly meeting. Caroline Bauman, president, and Marilyn Shantz, secretary, (grade 8 girls) presided for the business meeting. On display was a bundle which the girls had brought for lepers. The senior girls were crocheting around baby jackets, and the junior girls were assembling books made from kindergarten lesson sheets for the hospital for sick children.

Edna Good, missionary home on furlough from Argentina, told of her work at the regular meeting of the WMSA at Kitchener, Ontario, on October 18. This circle was able to get quite a number of wool blankets in the spring. They contributed 21 to VS Units in Alberta and Kansas.

Report blanks for the district treasurers were sent to every WMSA district treasurer. These report blanks were prepared to provide some degree of uniformity in reporting to the general treasurer, Mrs. Paul Graybill. The carbon copy kept by the district treasurer remains a part of her monthly record of transactions.

From the treasurer: "Since our current fiscal year is at the halfway mark, it might be well to note how our donations have been coming in. We have done best with the Nursing Education Fund, with nearly 44 per cent of the quota received. We have received less than a fourth of the $3,000.00 needed in the General Fund. We are making a good start on both Special Projects, which are the Kindergarten Building in Japan for Adult Circles and Furnishings for this building for Girls' Circles. These were started three months after the beginning of the fiscal year. Perhaps local circles could send contributions more regularly to the district treasurer, so that less will accumulate for the end of the year."

Office of the WMSA Executive Secretary,
1711 Prairie Street, Elkhart, Ind.

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President Lonardi of Argentina signed a decree exempting church property from taxation. The original law granting such exemption was repealed by the ousted Peron regime last May.

From Our Churches

HESSTON, KANSAS

(Pennsylvania Congregation)

Dear Readers:

Some time has passed since anything appeared in the HERALD from our congregation. These years have brought changes. Young married people from our own ranks and others moving in with their increasing families have brought our attendance up to the highest in many years. Students from the college are usually present in the morning services. New names appearing on the annual Sunday-school ballot reminded us further of change as we see our "children" taking their places as leaders. We appreciate the work of the "International Sunday School Lessons" committee in choosing for us the rich and instructive lessons of the past quarters and pray that we may truly "Behold the Lamb of God" as we enter into the next six months' study of Luke.

After spending some time with the Sycamore Grove Church at Garden City, Mo., our pastor, Earl Buckwalter, and wife, have been released to again serve our congregation. Bro. G. G. Yoder had charge during his absence, excepting for a short period when Bro. Milton Vogt served. O. O. Hershberger, assistant pastor, had a slight stroke and so has not been able to serve for a while but we appreciate his presence in the services.

The two conferences—District and General—brought us privileges and opportunities. While "home-folks" do not always have opportunity for attending all services, yet the entertainment of guests in our homes brought compensating blessings. We wish the friends who were here and saw and heard about the water shortage and the big cracks in the ground could be here now to see the changes the rains have brought.

Our two-hundred eighteenth Quarterly Sunday School Conference was held Sept. 25 with Milo Kauffman as guest speaker.

A group from the church conducts a service at the Gospel Rescue Mission in Wichita once a quarter. A different church group serves every evening of the month.

Workers from our Sunday school found edification and inspiration at the State Sunday School Convention, Hutchinson, Kans., Oct. 13, 14. A spiritual tone predominated.

Bro. Nelson Litwiller preached for us on Oct. 16. The next evening, with a large number of Hesston friends joining us, he told of present-day conditions following the revolution in Argentina. He also told of the Bible school soon to be launched in Uruguay.

Other missionaries have recently visited our community, presenting needs all around the world. Emma Risser.

MIDLAND, MICHIGAN

(Midland Congregation)

Dear Christian Friends:

Greetings in the name of the Lord, who forgiveth all our inquities. What a wonderful thought that we can claim God's promises and that He will forgive if we ask Him in faith believing.

On the evening of July 10 Bro. James Shank, Mt. Crawford, Va., brought us a Gospel message, and in the morning the Revival Singers from Hartville, Ohio, rendered a program.

Bro. and Sister Carl Beck and Carol were with us the evening of July 25, when they told about their experiences in Japan, and Bro. Beck brought a Gospel message.

We had two weeks of Bible school in June, with a good attendance.

Bro. Frank Sturp, Dalton, Ohio, brought a message on Aug. 28.

Two of our members, Carl Gusler and Richard Yoder, are attending school at Goshen, and Janet Yoder is at E.M.C. Glenn Miller is in I-W work in East Lansing, and Eugene Bontrager and wife, and Dennis Yoder, are in Ann Arbor in I-W service.

On Sept. 11 Bro. John Steiner, Goshen, Ind., brought a message and in the afternoon he spoke on Christian Education.

On Oct. 2 Bro. Henry Wyse, Archbold, Ohio, brought messages in both the morning and evening services.

The result of our Sunday-school reorganization is as follows: Supt., Russell Moore; Asst., Herman Kauffman; Primary Supt., Kenneth Gusler; Chor., Esta Yoder; Asst., Shirly Kauffman; Secy., Ronald Wyse; Asst., Arnold Miller; YPM moderator, Lawrence Yoder; third member, Melvin Yoder.

Our revival meetings were held from Oct. 9-16 with Bro. Jesse J. Short, Archbold, Ohio, in charge. May we continue to meditate on what we heard, and not be forgetful of the wonderful truths given to us.

On Sept. 25 Bro. Lester Wyse, Hartville, Ohio, brought us a message.

For their project this year the young folks took care of the church yard, keeping the grass mowed, building a fence around the yard, and also painting it.

We plan to have our communion on Oct. 30.

Amanda Miller.

SHERIDAN, OREGON

(Sheridan Congregation)

Dear Readers:

Greetings in the name of Jesus. "Praise the Lord for . . . his wonderful works to the children of men." We are grateful to Him for the "manna from heaven" not only from our own ministers but also from the following visiting brethren: James Bucher, M. E. Brenneman, Albany, Oreg., Frank Horst, Calico Rock, Ark. (one beautiful thought he gave was that one thing better than getting saved was **fellowship** with the One who saved us); J. N. Kaufman, and Sister Kaufman who spoke to the children; Harry Meyers, a converted Jew; L. A. Kauffman, who has since gone Home; Paul Yoder, president of W.M.S., who spoke to us about our school and also brought us a message; Ralph Palmer, and Sister Palmer who gave a flannelgraph lesson while Bro. Palmer related many outstanding conversions they witnessed—a challenge to us to do more for our Lord. Prior to this service, opportunity was given to witness over his public-address system. That same evening we enjoyed several messages in song from the Gospel Messenger Quartet from the Fairview congregation. Other messages we also enjoyed were by the brethren Elias Culp, Bally, Pa.; Fred Brenneman, Hesston, Kans.; Wilbur Kropf, Harrisburg, Oreg., and Max Yoder, Grants Pass, Oreg. We can truly say the lines have fallen to us in pleasant places.

Several of our young people are in other places attending church schools or doing VS work. Recently Wilbert Shenk left for Java to serve in I-W.

A Home Nursing course has just been completed by 15 sisters of our congregation. Another course will be offered in the near future. This training has been given to prepare our workers to serve in time of disaster. We should always be ready to serve in a constructive program rather than a destructive one.

We are looking forward to commemorating our Lord's death and baptismal service soon. Among these babes in Christ is an elderly man who has recently accepted Christ as his Saviour. He is reading his Bible through for the second time in the last few months.

The Lord willing, Dec. 5 will mark the 98th year for our oldest member, George J. Tyson, who has been bedfast in a convalescent home the past five years. Anyone wishing to remember his birthday may send it to his daughter, Mrs. Abe Mehl, Route 1, Dallas, Oreg., who reads his mail for him. He remembers Scriptures well and also his old acquaintances, for which he praises the Lord. His greatest desire is to go Home.

Heaven is a prepared place for a prepared people; may we be found in that group.

Mrs. Elmer Yoder.

ZURICH, ONTARIO

(Zurich Congregation)

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." We praise Him for His blessings to us again this past year, both spiritual and temporal.

We were privileged to have Bro. B. Charles Hostetter and the Mennonite Hour Quartet with us on the evening of Nov. 24, when they brought us a very inspiring program.

A winter Bible school was held for one week, Feb. 13-20. Bro. Moses Roth from New Hamburg, Ont., conducted studies in Jeremiah, and our pastor, Albert Martin, taught us from I Timothy.

Our revival meetings were conducted June 12-19 with Bro. Elias Kulp from Bally, Pa., as evangelist. Children's meetings were held each evening. We enjoyed these meetings and were happy to see a number of young people give their hearts to the Lord.

On July 1 we enjoyed a Christian Nurture Conference with a number of guest speakers.

Our summer Bible school in our local church was held July 4-15 with an average attendance of 145. There were also three outschools in the surrounding community, sponsored by our congregation, one at Cromarty, July 18-29, with an average attendance of 72, two schools, Aug. 1-12—at Exeter with an average attendance of 35 and at Porter's Hill with an average of 54.

We praise the Lord again for this privilege of sowing the seed into the hearts of the boys and girls and claim the promise that His Word will not return to Him void.

Following the Exeter Bible School a Sunday school was started. The interest in the community is encouraging; average attendance 14.

Sister Alma Martin has been serving in VS at Portage la Prairie Mental Hospital in Manitoba this summer.

Bro. Hubert Schwartzentruber, who served in VS on a short-term basis this summer with the Northern Light Gospel Mission among the Indians in Northern Ontario, is again attending school at E.M.C.

Our young people had a crop of beans for their missionary project this summer.

We are studying from the Book of Acts at our midweek prayer meetings at the present time.

May we as a church stand united in prayer for each other and especially that our witness might go out to the ingathering of the lost.

Correspondent.

Mission News

CONTINUED

Bro. J. D. Graber, Elkhart, Ind., will be one of the speakers at the Rocky Mountain Mennonite Ministers' Fellowship meeting to be held at Denver, Colo., on Nov. 11.

Bro. and Sister J. W. Shank arrived in San Juan, Puerto Rico, by plane from New Orleans, La., on Nov. 1. Bro. Shank will be serving as an instructor in the Bible Institute at La Plata, Puerto Rico.

Resident visa applications have been submitted to the Israeli Consul General in Chicago, Ill., for the Roy Kreiders who have thus far been unable to secure such a visa to remain in Israel following language study. Pray for God's leading in this matter.

Bro. Ernest Bennett spoke to the Allegheny Mission Board at the Thomas Church, Hollsopple, Pa., on Nov. 5 concerning Missions Week observance.

Bro. L. A. King announces that any business concerning the treasury of the North Central Mission Board should be sent to A. L. Glick, R. 4, Minot, N. Dak. Bro. King, former treasurer, is moving to Blountstown, Fla.

The Mennonite Children's Home at Kansas City has computed that 1,228 different children have been under the care of the home since its beginning.

The sixtieth anniversary meeting of the Eastern Mennonite Board of Missions and Charities was held at Paradise, Pa., Nov. 2, 3. Speakers included Allen Byler (Ethiopia), Paul Kniss (India), Clayton Keener (Ethiopia), Clarence Fretz (Luxembourg), Carl Beck (Japan), and Chester Wenger (Ethiopia). Bro. J. D. Graber of the Elkhart office also spoke.

Bro. David Shank and family, on furlough from Belgium, are now residing in Blooming Glen, Pa., while Bro. Shank is attending school in Philadelphia. He addressed the Wellington County mission meeting, Moorefield, Ont., Aug. 29, 30, and the Perkasie, Pa., congregation on Nov. 2.

Bro. Richard Martin, Elida, Ohio, preached the closing sermon of the fall meeting of the Indiana-Michigan Mission Board held at the Forks Church near Middlebury, Oct. 27, 28.

Field Notes

CONTINUED

Howard Charles, Goshen, Ind., in Bible Conference at Canton, Ohio, Nov. 25-27.

A REMINDER . . .

to persons responsible for ordering Sunday-school supplies for the January-March quarter.

Don't forget to send your order by **November 10** if you have not already done so.

Thank you.

Circulation Department

Bible Instruction Meeting at Millwood, Gap, Pa., with Clarence Lutz and Harold Brenneman as instructors, Nov. 12, 13.

All-day Thanksgiving Program at Twelfth St., Reading, Pa., with Lloyd Eby, Ronks, Pa., and Paul Peachey, Harrisonburg, Va., as speakers.

Thanksgiving service at Lynside, Lyndhurst, Va., 7:30 p.m., Nov. 24, with Harold Eshleman, Harrisonburg, Va., as speaker.

Annual meeting of Mennonite Home Association at Mennonite Home, west of Lancaster, Pa., Nov. 12. Reports and addresses by Mary Witmer, Clarence Fretz, Aaron J. Peachey, and Mervin Baer. Public is invited. Please provide your own lunch.

Inspirational song service at Hammercreek, Lititz, Pa., Sunday evening, Nov. 13, with Bro. Martin Ressler as leader.

Guest speakers at the Missionary Harvest Home week-end service at Zion, north of Morgantown, Pa., will be A. J. Metzler, Scottdale, and David A. Shank, returned missionary from Belgium. The date is Saturday night and Sunday morning and evening, Nov. 12, 13.

Visiting Speakers

Oct. 9. **Paul Landis,** Portsmouth, Va., at Mt. Pleasant, Fentress, Va. **H. J. King,** Arthur, Ill., at Fisher, Ill. **Howard Zehr,** Fisher, Ill., at Arthur, Ill.

Oct. 16. **Marie Troyer,** Nigeria, Africa, at Mt. Pleasant, Fentress, Va. **Edna Good,** Argentina, at St. Jacobs, Ont. **C. F. Yake,** Scottdale, Pa., at Arthur, Ill.

Oct. 23. **Roy Cressman,** Ontario, Canada, at Mt. Pleasant, Fentress, Va. **C. J. Ramer,** Duchess, Alta., at Bayshore, Sarasota, Fla. **Olen Nofziger,** Wauseon, Ohio, at Mt. Pleasant, Continental, Ohio. **Delbert Gratz,** Bluffton, Ohio, at Central, Elida, Ohio. **Paul T. Guengerich,** Parnell, Iowa, at Iowa City, Iowa. **Virgil J. Brenneman,** Iowa City, Iowa, at Cottage City, Md., and Woodridge, Washington, D.C. **Ivan Kauffmann,** Hopedale, Ill., at Fisher, Ill. **John S. Hess,** Lititz, Pa., at Boulder Lake, near Warnersville, Pa. **G. H. Brunk,** Elida, Ohio, and **Lawrence Brunk** and wife, Argentina, at Warwick River, Denbigh, Va. **D. A. Yoder,** Elkhart, Ind., at Fort Wayne, Ind.

Oct. 30. **John S. Hess,** Lititz, Pa., at West Union Chapel, N.Y. **Paul Horst,** Escanaba, Mich., at Clinton Frame, Goshen, Ind. **Raymond Kramer,** Meadville, Pa., and **Kenneth W. Imhoff,** Washington, Ill., at Peoria, Ill. **Nelson Litwiller,** Argentina, at Waterloo and Preston, Ont. **I. K. Metzler,** Accident, Md., at Schellsburg, Pa. **Clarence Lefever,** Gap, Pa., at Congregational Mennonite, Marietta, Pa. **Lester A. Wyse,** Hartville, Ohio, at I-W Center, Cleveland, Ohio. **Paul Erb,** Scottdale, Pa., at St. Agatha and Steinman's, Baden, Ont.

Nov. 6. **Melvin Hamilton,** Benson, Ill., at Peoria, Ill. **R. R. Smucker,** Goshen, Ind., at Martins, Orrville, Ohio. **Alvin Becker,** Northern Bible Society, at Wooster, Ohio.

Evangelistic Meetings

E. S. Garber, Nampa, Idaho, at Howard-Miami, Kokomo, Ind., beginning Dec. 4. **Kenneth G. Good,** Morton, Ill., at Pleasant View, North Lawrence, Ohio, beginning Nov. 2. **I. Mark Ross,** Hesston, Kans., at Mt. Pleasant, Continental, Ohio, Nov. 15-27. **Paul Landis,** Portsmouth, Va., at Mt. Pleasant, Fentress, Va., Oct. 23-30. **Milton Brackbill,** Paoli, Pa., at Roanoke, Ill., Oct. 30 to Nov. 6. **William G. Detweiler,** Orrville, Ohio, at Gladstone, Cleveland, Ohio, beginning Oct. 23. **E. J. Leinbach,** Moorepark, Mich., at Mountain Home, Ark., Nov. 4-13. **C. F. Derstine,** Kitchener, Ont., at Neffsville, Pa., Nov. 23-29. **Warren Good,** Hinkletown, Pa., at Reesor's, Elizabethtown, Pa., Nov. 6-20. **A. Clyde Hostetter,** Refton, Pa., at Sunnyside, Lancaster, Pa., Nov. 16-27. **Orvin H. Hooley,** Burr Oak, Mich., at Central Church, Archbold, Ohio, Oct. 21-30. **Vern Miller,** Cleveland, Ohio, at Hillside Chapel, Jackson, Ohio, Nov. 6-13. **Henry Wyse,** Archbold, Ohio, at Fairpoint, Ohio, Nov. 4-6. **Wilbur Nachtigall,** La Junta, Colo., at Colorado Springs, Colo., Oct. 30 to Nov. 6. **Lester M. Hoover,** Palo Alto, Pottsville, Pa., at Mountville, Pa., Nov. 6-20. **C. M. Ferster,** Richfield, Pa., at Deep Run, Pa., Nov. 12-20. **Rufus Jutzi,** Elmira, Ont., at Clarence Center, N.Y., Nov. 6-13. **Ephraim Nafziger,** Cochranville, Pa., at Oak Shade, Pa., Nov. 18-24, with all-day meeting Nov. 24. **Howard Zehr,** Fisher, Ill., at Greensburg, Kans., Nov. 15-22. **John S. Hess,** Lititz, Pa., at Twelfth St., Reading, Pa., Nov. 20-27. **John S. Martin,** New Holland, Pa., at Carpenter's, Talmage, Pa., Nov. 5-15. Salem, Elida, Ohio, with the following speakers: Nov. 6, **A. J. Metzler;** Nov. 7, **Howard J. Zehr;** Nov. 11-13, **Paul M. Miller. Harry Y. Shetler,** Davidsville, Pa., at Leetonia, Ohio, Oct. 23-30. **Eugene Herr,** Scottdale, Pa., at Sharon, Plain City, Ohio, Nov. 22-27.

Family Almanac

Those of you who have been using the **Family Almanac** published by the House will remember that this publication has been discontinued due to a decreasing demand. Please do not send orders for the 1956 **Almanac.** Your cooperation will save us handling letters of explanation and refunds.

CRUSADE FOR CHRIST

(Continued from page 1063)

lost." "The psychology of worship is that it brings the worshiper into harmony with the One worshiped." "The baptism of the Spirit involves your position in Christ, the filling of the Spirit your possession. There is a vast difference in the lives of many between what is theoretically theirs in Christ and what is theirs in practical experience."

These and many other statements will long be remembered and will surely enrich lives if heeded, and thus glorify God in the days to come. The moving of the Spirit and the power of the Word was manifest in that many Christians made new commitments, lives were rededicated, sin was confessed, and many souls were born into the family of God. One evening a couple from a nearby city came into the tent just in time for about the last half of the message. The Spirit convicted them and they came to the altar in repentance and received pardon and peace. On other occasions people who had not heard of the meetings, and who were driving on the highway, were attracted by the tent and came in to see what it was all about. God alone knows how far-reaching the work will be.

The singing throughout the campaign was heart-warming and inspiring. Bro. Stauffer very ably directed the congregation in the singing of hymns. Many of the old favorite hymns of the church took on new meaning as Bro. Stauffer interpreted them, and our souls were blessed as we raised our voices to sing together of our Redeemer, of salvation, and of God's greatness and love. We were also stirred and challenged as we listened to a number of solos by the song leader and to the other special music groups from the staff. May the Lord continue to bless this witness in song.

Before the campaign began, many prayer meetings were held in the various communities in behalf of the work, and during the meetings Christians met nightly at 7:15 in the prayer tent to pray for the evangelist, for the church, and for the unsaved. Many other groups met in homes and other places to pray and we thank God for answered prayers. Scores of people yielded their lives to God. But it is also true that there are those who have hardened themselves and again rejected God's love and provision for them. Our hearts yearn for them and we continue to pray that they may yet be saved.

And now as the equipment is being moved, and the Crusade for Christ staff is going into another community, we bid them Godspeed. We are confident that others will be blessed even as we have been. Revival fires are burning and we pray that they will continue "until he come." Our prayer for each member of the staff is that God will further bless and use them for His glory and the exaltation of Christ as they continue to serve Him.

New Hamburg, Ont.

SUNDAY SCHOOL LESSON

(Continued from page 1067)

"What manner of man is this!" "They went out to see what was done." "He . . . published throughout the whole city how great things Jesus had done unto him." "People gladly received him." Why would the Pharisees resent Jesus' saving Gentiles? What do you think they thought when a synagogue ruler believed?

The power of Jesus was never wasted. He healed anyone who believed and always gave life.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

OUR SCHOOLS

(Continued from page 1064)

Norma Siemens, Janice Sommerfeld, Stanley Sommerfeld, Ivan White, Russel Yoder.

W.B.T. Committee Meets

Milo Kauffman, chairman of the Winter Bible Term Committee, met with the committee members, Clayton Beyler, Lowell Byler, Merle L. Bender, and Doris Slagell, to plan for the 1956 Winter Bible Term, Jan. 16 to Feb. 24, on Tuesday, Oct. 25.

GOSHEN COLLEGE

Students and faculty topped the $8000 goal of the Oct. 13 and 14 work drive with earnings standing at an all-time high of $8104.66.

Earl Schwartzendruber, Chairman of the Work Drive Committee, presented the amount to Pres. Mininger in a special student chapel Oct. 28. Pres. Mininger expressed appreciation for the co-operation of the student body and for the pledge of an anonymous alumnus to match student earnings up to the $8000 goal. This pledge raised the total to $16,104.66 to be used in developing the new athletic field.

Pres. Mininger also stated that the college has purchased 13 acres of land east of Coffman Hall and north of the present athletic field. If present plans carry, the next few months will see a more definite formulating of plans, and actual construction of the field will begin early next summer.

Mennonite Encyclopedia Welcomed

The first volume of **The Mennonite Encyclopedia** is of special interest to the Goshen College family since two of its four editors are members of the Goshen College faculty. Harold S. Bender, Dean of the seminary, and C. Henry Smith were the originally appointed editors. Since the death of Dr. Smith in 1948, Cornelius Krahn of Bethel College has served with Dean Bender as associate editor. Professor of history Melvin Gingerich, presently on leave and working under MCC in Tokyo, Japan, is managing editor. The late C. Henry Smith was also a member of the Goshen faculty from 1903 to 1913.

This fall the seminary students are meeting in their own daily chapel period. The seminary chapel is held at the same time as regular student chapel, except on Tuesdays when the entire student body, both seminary and college, meets together. The periods are conducted by professors in the seminary and once a week by seminary seniors.

NCA Co-ordinator to Visit Campus

Dr. William J. McKeefery, a Co-ordinator for the North Central Association Study Committee on Liberal Arts Education, is scheduled to visit the campus during the present school year. During his visit to the campus, he will work with the faculty for the improvement of the educational program of the college.

Dr. McKeefery, a native of Philadelphia, Pa., is at present dean of Alma College, Alma, Mich. The final date for his visit to the campus has not been announced.

The Indianapolis Symphony Orchestra, with guest conductor Izler Solomon, is scheduled to appear on the lecture-music series on Nov. 17. The orchestra, rated one of the nation's ten best symphonies by Deems Taylor, records for RCA Victor.

Home-coming plans for the week end of Nov. 24 to 26 include the annual Homecoming banquet Thursday noon, a musical concert by Roland Hayes, the Peace Oratorical contest, and a program by the college choruses. The Roland Hayes concert is scheduled for Thursday and Saturday nights to accommodate both season ticket holders and week-end guests. Tickets for the concert are now on sale. Reservations are also being received for the banquet.

Sisters All, an open house for the ladies of the community, is slated for Nov. 13 at 3:00 p.m. A week-end Missionary Conference will be held Nov. 18 to 20.

* * *

The Goshen College family extends sympathy to Rosella Yoder, instructor in piano, from West Liberty, Ohio, who was called home by the death of her father on Oct. 27.

UTILIZING OUR RESOURCES

(Continued from page 1065)

Is Jesus Christ the same yesterday, today, and forever? Is the Gospel the power of God unto salvation today? If so, then it remains for us who are Christians to prove it. We must stop looking only at our limited physical and material resources. We must place them into His hands just as the disciples did with the five loaves and two fishes, and if and when we do, we will see Him feed the multitude today as He did in that day.

Denver, Colo.

♣

Josef A. Persson of the Methodist Episcopal Mission has just completed the revision of the Tshwa Bible. There are 750,000 Tshwa-speaking people, 10 per cent of whom are Christians and 70,000 literate. The present Bible is a result of a greater understanding of the language. The first Bible in this language was completed in 1908. Mr. Persson is said by Dr. Eugene Nida, in his book **God's Word in Man's Language,** to have received the highest tribute a white man could ever receive in Africa: "Mr. Persson may have a white skin but his heart is as black as any of us."

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Birky, Harley and Miriam (Moyer), Kouts, Ind., second daughter, Christine Marie, Oct. 19, 1955.

Byler, Jesse and Betty (Shirk), Lancaster, Pa., second child, first son, J. Daryl, Oct. 17, 1955.

Crumrine, George D. and Donna (Mooberry), Morton, Ill., first child, Janice Viola, Oct. 26, 1955.

Danner, Walter J. and Lois (Shank), Norristown, Pa., first child, David Walter, Oct. 25, 1955.

Handrich, John and Shirley (Clawson), Mio, Mich., first child, Thomas Paul, Aug. 29, 1955.

Headings, Maynard and Helen (Kaltenbach), Tocoa, Honduras, Central America, first child, Michael John, Oct. 2, 1955.

Hershberger, Harlan J. and Elizabeth (Miller), Milford, Nebr., fourth child, third daughter, Vickie Sue, Sept. 28, 1955.

Hess, Herbert and Eunice (Bergey), Betterton, Md., third child, first daughter, Carol Lynn, Oct. 13, 1955.

Horning, Irvin and Grace (Weber), Denver, Pa., seventh child, sixth daughter, Grace Eileen, Oct. 19, 1955.

Kauffman, Richard H. and Eleanor (Snyder), Lancaster, Pa., a son, Richard Scott, Sept. 13, 1955.

Mack, Abram and Lois (Sheeler), Parker Ford, Pa., second daughter, Glenda Lynne, Oct. 1, 1955.

Martin, Earl L. and Esther (Myers), Manheim, Pa., seventh child, sixth daughter, Eunice Revenda, Oct. 11, 1955.

Martin, Harold E. and Cora (Martin), Hagerstown, Md., third son, Gilson Robert, Oct. 16, 1955.

Martin, LaMar E. and Pauline F. (Bechtel), _____, second and third children, Jerry Ray and Terry Jay, Aug. 8, 1955.

Martin, Robert E. and Janet (Hershey), New Holland, Pa., first child, Michael Lee, Sept. 26, 1955.

Miller, Alvin and Arlene (Kilmer), Sheridan, Oreg., third child, first son, Gilbert Paul, Oct. 3, 1955.

Miller, Jack and Martha (Roth), Wooster, Ohio, first child, Gloria Sue, Oct. 5, 1955.

Neuenschwander, Jesse and Helen (Heistand), Chambersburg, Pa., first child, Miriam Eileen, Oct. 17, 1955.

Newswanger, Mr. and Mrs. Lester, Stevens, Pa., third child, first daughter, Lucille, Oct. 13, 1955.

Ogburn, Forrest and Ruth (Geigley), New Oxford, Pa., fifth child, first son, Daniel Ray, Oct. 3, 1955.

Rhodes, Luke and Miriam (Good), Orrville, Ohio, second daughter, Phyllis Joan, Oct. 5, 1955.

Riley, Harvey and Lois (Stauffer), Milford, Nebr., fourth child, second daughter, Arlene Kay, Oct. 8, 1955.

Ruhl, Harold M. and Rachel (Hess), Lancaster, Pa., second child, first son, Phillip Signor, Sept. 14, 1955.

Schantz, W. C. and Alta (Johns), Hydro, Okla., third child, second son, Stanley Jay, Oct. 15, 1955.

Schwartzentruber, Erlis and Mildred (Drudge), Baden, Ont., first child, Gloria Kirsten, Sept. 22, 1955.

Shank, Raymond W. and Gladys (Baer), Youngstown, Ohio, first child, Joy Marlene, Oct. 11, 1955.

Sharp, John P. and Betty (Krepps), Belleville, Pa., fourth child, third daughter, Delores Kay, Sept. 16, 1955.

Sharp, Jonathan H. and Florence (Esh), Belleville, Pa., fourth child, second son, Marlin Wesley, Sept. 9, 1955.

Slaubaugh, Edward and Loretta (Litwiller), Loogootee, Ind., first child, John Wesley, Sept. 26, 1955.

Snider, Arlin S. and Ruth (Wenger), Kitchener, Ont., first child, Anna Ruth, Oct. 3, 1955.

Troyer, Samuel and Carolyn (Roger), Lagrange, Ind., third child, Maxine Kay, Oct. 5, 1955.

Umble, Leon H. and Melba (Shetler), Sadsburyville, Pa., seventh child, fourth daughter, Shirley Ann, Aug. 2, 1955.

Weaver, Jason H., Jr., and Patricia (Morris), Stuarts Draft, Va., first child, Melody Elizabeth, Sept. 19, 1955.

Weirich, William and Norma (Mishler), Middlebury, Ind., first child, Grayce Elaine, Oct. 17, 1955.

Yoder, David and Frances (Amstutz), Columbiana, Ohio, first child, Glenn David, Oct. 18, 1955.

Yoder, Martin, Jr., and Luella (Smucker), Roseburg, Oreg., second son, Lowell Dean, Oct. 10, 1955.

Yutzy, Oliver and Miriam (Swartzendruber), Smoketown, Pa., second child, first son, Jon Michael, Oct. 22, 1955.

Zehr, Loren J. and Ethel (Bachman), Iowa City, Iowa, first child, Michael Dale, Oct. 1, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Coblentz—Troyer.—Leon A. Coblentz, Hartville, Ohio, and Esther Troyer, Canton, Ohio, both of the Maple Grove Conservative Cong., by Roman H. Miller at the Maple Grove Church, Oct. 22, 1955.

Drudge—Baker.—Norman Russel Drudge, Markham, Ont., and Mary Evelyn Baker, Maple, Ont., by Abraham Smith at Reesor's Church, Sept. 17, 1955.

Hartman — Showalter. — Howard Hartman, Bethel cong., Broadway, Va., and Arlene Showalter, Zion cong., Broadway, by J. Ward Shank at the Zion Church, Oct. 18, 1955.

Hershey—Shelly.—Abram Frank Hershey, Lititz, Pa., cong., and Ethel B. Shelly, Lititz, Erb's cong., by Homer Bomberger at the home of the bride, Aug. 13, 1955.

Reesor—Wideman.—Cecil Laverne Reesor, Unionville, Ont., and Ruth Marie Wideman, Stouffville, Ont., by Abraham Smith at Reesor's Church, Oct. 8, 1955.

Roth—Brubacher.—Mervin L. Roth and Gladys Brubacher, both of Kitchener, Ont., by C. F. Derstine at the First Mennonite Church, Oct. 22, 1955.

Thomas—Gindlesperger.—Robert Leon Thomas, Blough cong., Hollsopple, Pa., and Donna Jean Gindlesperger, Stahl cong., Johnstown, Pa., by Harold E. Thomas, uncle of the bridegroom, at the Blough Church, Sept. 10, 1955.

Yeager—Alleman.—Marlin S. Yeager, Chambersburg, Pa., Pleasant View cong., and Betty Jane Alleman, Williamson, Pa., Montgomery cong., Brethren in Christ Church, by J. Lester Meyers assisted by Amos E. Martin at the Montgomery Church, May 14, 1955.

Anniversaries

Leaman, Tobias G. and Hettie H. (Denlinger), Lancaster, Pa., observed their fiftieth wedding anniversary on Oct. 24, 1955. They were married Oct. 24, 1905, by Bishop Isaac Eby at the home of the bride's parents, Daniel Denlinger, Lancaster, Pa. They are the parents of nine children, eight of whom are living. Their family includes 42 grandchildren and 7 great-grandchildren. A family dinner was given in their honor by their children. All family members were present except 4, making a total of 69 present. A program of special singing was given by various groups from the family. Their eight children sang two numbers together. Bro. Leaman is 71 years of age and Sister Leaman is 73. They are both enjoying good health and are active in daily life, and regular in church attendance. They are members of Mellinger Mennonite Church.

One of the difficult things in the desegregation of schools in the South is the absorption of Negro teachers. It is reported that 127 qualified Negro teachers in Oklahoma have been dismissed. This may be only temporary, however. Baltimore, in its second year of desegregation, employs 63 Negro teachers in integrated schools as against six last year.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baker, Melvin J., son of the late John E. and Alice Baker, was born in Mason Co., Mich., July 20, 1896; passed away at his home near Westover, Md., on Sept. 29, 1955; aged 59 y. 2 m. 9 d. He had been ill for more than a year and spent a number of weeks in the Salisbury Hospital where he underwent surgery several times which relieved his sufferings temporarily. On June 30, 1915, he was married to Minnie Yoder, to which union were born 5 sons and 5 daughters (Frances A., New Holland, Pa.; Norman L., Bechtelville, Pa.; Leslie, Pocomoke City, Md.; Neal, Elverson, Pa.; Jessie D., Salisbury, Md.; Mrs. C. Edward Wiand, Linfield, Pa.; Bessie, Mt. Wilson, Md.; Mrs. Ernest Stottlemyer, Westover, Md.; Mrs. Robert Wiand, Pottstown, Pa., and Fern, at home). Also surviving are 11 grandchildren, a brother (Stanley K., Salisbury, Md.), 3 sisters (Mrs. Preston Smith, Pittsville, Md.; Mrs. John Hedges, Delmar, Del., and Mrs. Loretta Green, Clayton, N.J.), and a stepmother of Custer, Mich. He was a faithful member of the Holly Grove congregation and was seldom absent from services when health permitted. Funeral services held on Oct. 1 at the Holly Grove Mennonite Church were in charge of Amos King and Ira Kurtz.

Brenneman, Samuel J., son of Ernest and Amelia Brenneman, was born near Bittinger, Md., on Dec. 31, 1926; passed away Oct. 19, 1955; aged 29 y. 9 m. 19 d. Death was due to a runaway truck hitting his truck, killing him instantly. He was married to Virginia Ash on Jan. 30, 1944. Surviving are his wife, his parents, the following brothers and sisters (Leona —Mrs. Marvin Beitzel, Bittinger, Md.; Rhoda —Mrs. Alton Miller, and Olive—Mrs. Daniel Puffinburg, both of Springs, Pa.; Ruth—Mrs. Sanford Headings, West Liberty, Ohio; Arlene —Mrs. Noah Zook, Greenwood, Del.; Miriam, at home; Lois, Middlebury, Ind.; William, Meyersdale, Pa.; Carl, Oakland, Md.; Allen, Springs; Alvin, Norristown, Pa., Elmer, Ronks, Pa., and Ernest, Jr., at home), and a number of nieces and nephews. One infant sister and one nephew preceded him in death. He was a faithful member of the Springs Mennonite Church. Funeral services at the Springs Church on Oct. 22 were in charge of Walter C. Otto, assisted by I. K. Metzler and Roy Otto. Interment was made in the Springs Cemetery.

Culp, Elizabeth (Tyson), daughter of Abraham and Barbara (Koch) Dettweiler, was born March 26, 1865, in Kent Co., Mich.; went to be with the Lord on Oct. 23, 1955; aged 90 y. 6 m. 27 d. She died at Elkhart, Ind., General Hospital, having been a patient there for two weeks. In 1879 she moved with her parents, as pioneers, to Emmet Co., Mich., where in 1881 they built the Brutus Church. She was baptized and received into the Mennonite Church in 1888, of which she was a faithful and active member until death. On Aug. 30, 1888, she was married to Joseph Tyson, and to this union were born 3 sons (Elmer, Levi, and Aaron), and 2 daughters (Elsie—Mrs. William Goetz, and Ruth—Mrs. Levi Hochstetler). Aaron and Ruth preceded her in death. Her husband died in 1931 and in 1934 she married Simon Culp. He passed away in 1936. She leaves 18 grandchildren, 17 great-grandchildren, 3 stepchildren (Chloe—Mrs. Will Nusbaum, Kidron, Ohio; Pearl—Mrs. Floyd Lehman, Wakarusa, Ind., and Lucille, of Calif.). Funeral services at the Yellow Creek Mennonite Church were in charge of Peter B. Wiebe and David A. Yoder. Interment was made in the adjoining cemetery.

Fulmer, John Moyer, son of the late Sassaman and Mary (Moyer) Fulmer, was born in Blooming Glen, Pa., Oct. 20, 1864; passed away at his home after a lengthy heart ailment on Oct. 23, 1955; aged 91 y. 3 d. He was a member of the Blooming Glen Mennonite Church since his baptism in April, 1892. He is survived by one son (Clarence, Wilmington, Del.), and one daughter (Stella—Mrs. Wambold, Souderton, Pa.). His wife, Mary (Anglemoyer), preceded him in death in Aug., 1908. He was a resident of Blooming Glen all his life. Funeral services at the Blooming Glen Church were in charge of David Derstine, Jr. Interment was made in the adjoining cemetery.

If we as a nation don't get down on our knees, we will fall flat on our faces.—Grant.



MAP KIT OF MENNONITE WORLD MISSIONS

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25 MAP PINS TO LOCATE SPECIFIC PLACES
SPACE FOR INCLUDING YOUR PERSONAL MISSIONARY CONCERNS
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PRICE: ONLY $3.00 POSTPAID

Use this excellent map for missionary emphasis and promotion in your church, Sunday-school classes, MYF programs, and in your home. By sending in your order immediately, your map will arrive in time for your Missionary Day Program, Nov. 20.

(This map kit has been prepared in co-operation with Mennonite Mission Boards, Elkhart, Ind., and Intercourse, Pa.)

Order immediately from the
Mennonite Publishing House
Scottdale, Pa.

Items and Comments

A Roman Catholic archbishop at New Orleans suspended services at a nearby mission when parishoners refused to accept the services of a Negro priest.

The number of persons crossing from Communist East Germany to West Germany in Berlin has recently increased. West German authorities in that city registered 18,519 refugees in September, 2,000 more than in August.

* * *

D. S. Gerig, for many years a teacher and official at Goshen College, died suddenly from a heart attack while he was teaching a Sunday-school class on Oct. 2 at the Eighth Street Mennonite Church at Goshen, Ind.

It is announced that a small group of Baptists from Russia will probably visit the United States next year.

* * *

A total of 454,218 pupils are enrolled in 2,529 Protestant elementary and secondary schools employing 13,557 teachers in the Netherlands. . . . 19,072 students are enrolled in Protestant institutions of higher learning and 18 Protestant educational periodicals are published in the country.—Canadian Mennonite.

Attacks of polio among vaccinated children were 25 per cent to 50 per cent fewer this summer than was to be expected in a non-vaccinated group. But support for drives for funds to help polio victims is needed as much as ever. Vaccine does not help those already crippled by polio.

* * *

The Presbyterian Synod of Florida adopted resolutions proposing that racial barriers be lifted in church membership and in church-supported colleges, and adult and youth conferences.

* * *

C. Le Roy Doty, Jr., pastor of the Church of the Brethren congregation at Glendale, California, has been appointed Executive Secretary of the National Service Board for Religious Objectors. He will assume his office in Washington on January 1. Edgar Metzler will serve as Acting Secretary until then.

* * *

The stream of escapees from East to West Berlin is again increasing considerably. The average number of refugees reporting at West Berlin reception offices has again reached 500 daily, and evangelical agencies for aid to the newcomers are faced with growing difficulties.—Watchman Examiner.

* * *

Luther A. Weigle, chairman of the committee that produced the Revised Standard Version, is at present working on a new translation of the Apocrypha. He reports that on August 30, 1955, the sale of the RSV passed the 3,600,000 mark. It has outdistanced all other books as the world's best seller of all time.

* * *

India, with a population of 43,000 Moslems, is the third largest Moslem country in the world. Indonesia and Pakistan are first and second respectively.—Watchman Examiner.

* * *

A total of 1,800,000 Bibles and Scripture portions were distributed in Germany during 1954 by German evangelical societies. Bible distribution in 1953 totaled 1,200,000. There are 32 Bible societies in Germany.

* * *

The Turkish government has agreed to rebuild "very soon" the large amount of Greek Orthodox church property destroyed or damaged in the recent anti-Greek riots in that country.

* * *

When Evangelist Billy Graham made a one-night appearance in the Canadian capital, 23,000 persons jammed the Landowne Park to hear him and 687 made decisions for Christ.

* * *

A proposed merger of Anglican and Protestant churches in northern India and Pakistan will be delayed five or six years so that objections by participating groups can be ironed out.

* * *

Agitation against Christianity is spreading in India, according to **Time**. An investigating committee, similar to that which has been trying to smell out instances of conversion by force or fraud in Madhya Pradesh, has been appointed in Madhya Bharat. The National Christian Council says, "Suspicion of foreign missionaries has reached the point where it undermines public confidence in their educational, social, and humanitarian work."

* * *

Health workers from both Jordan and Israel participated in antimalaria operations in Jerusalem recently. Mosquitoes were eliminated in No Man's Land.

* * *

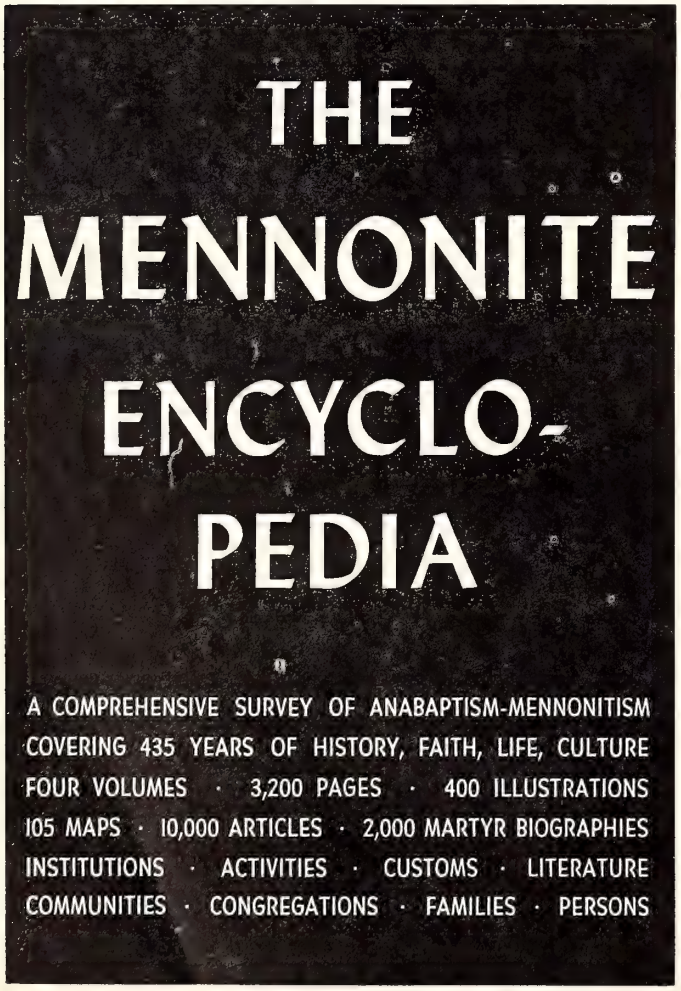
The French Press condemned the recent acquittal in Mississippi as a demonstration of continuing racism in the United States.

* * *

Figures show that 134,000 Negro children are enrolled in desegregated schools in eight former segregation states and the District of Columbia. By far the largest single group is in the District of Columbia, where schools were completely desegregated last year and where more than 63 per cent of the children in public schools are Negroes. Elsewhere desegregation is proceeding slowly but surely.

* * *

An illustration of "conspicuous consumption," spending for the purpose of putting one in a superior social class, is seen in the methods used to sell the Continental, the new Ford luxury car. It became known that production would be strictly limited and cars would be available only to people of proved social standing. Orders included social register pedigrees.



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Gospel Herald

TUESDAY, NOVEMBER 15, 1955. VOLUME XLVIII. NUMBER 46

Go Ye

By J. D. Graber

There is in the last analysis no mission work without a missionary. All can pray, most can give, but there must still be some who go. This latter part of the missionary challenge is the part that has lagged most noticeably. There has been a growing sense of the stewardship of money and of the obligation to support the missionaries on the field by prayer, but the response to the appeal for called and qualified workers has not kept pace. When Jesus said, "The laborers are few," He expressed a universal principle, true in His day and obviously still as pathetically true in our own day.

Dr. Harold Lindsell in his book, *Missionary Principles and Practice,* has this to say on the subject in hand. "While the appeal for money and prayer have met with some success, the call for adequate, trained personnel has not brought forth a sufficient response. Multitudes who give freely of money and prayer take an entirely different attitude toward the supply of man power on which those other items are spent. All too frequently there is a puzzled and perplexed attitude toward actual missionary service. It is an attitude which is not found about money and prayer" (page 52).

Being a missionary is not primarily a matter of geography. The place on the map is not important, but doing the will of God—this is the primary matter. We assume always that there is such a reality as the will of God. John said, "He that doeth the will of God abideth for ever" (I John 2:17). We assume also that besides a general will of God for the nation or for the world or for His church, *God has a will and a purpose for me.*

Shall I Be a Missionary?

This question should be faced by every Christian. I have not said that every Christian should leave home and become a missionary in some "uttermost part." Let us not dispose of this most important question by reducing it thus to an absurdity. Obviously most people need to stay at home engaging in legitimate occupation or business, conscious that this is God's will for them. I want to reemphasize this last comment. A farmer, teacher, mechanic, housewife, nurse, doctor, or day laborer, as a true Christian, must know assuredly in his heart that *this is God's will for me.*

But God needs men and women for the carrying out of His redemptive purpose in the world. God, who created the worlds by His word, and the hosts of heaven by the breath of His mouth, still can not save a soul without a human instrument. We do not like to admit this; it places too much responsibility on us. It means that if I am not a usable instrument in God's hand, some part of God's saving work will not be done.

This adds point to the question, "Shall I be a missionary?" In this category the missionary movement is still woefully weak. Where are the reapers? The harvest is wasting. Souls are dying without a knowledge of the saving love of Christ. There are still countries on earth where there is only one missionary to 360,000 people who do not know Christ. Unless there will be more and more volunteers, more and more talented, qualified, and trained persons ready to say, "Here am I, send me," the Lord's saving work will not be done.

But the Lord's work requires the best we have. Dr. Niles of Ceylon, speaking in the broadest of world missionary terms, has declared that the church has been niggardly in giving the best of its sons and daughters to the task of world evangelism. The home church has been selfish in keeping her best men and women for her pastorates, institutions, and home base administration while the real job of the church—to evangelize the whole world—has limped along with second best. There are certainly notable exceptions to this general observation, but still it is only too true, and the harvest is not being gathered in. There are more heathen in the world today by far than there were a century and a half ago when the present so-called great missionary movement began. With the growth of nationalism in the most populous nations on earth, and the corresponding revival of non-Christian or national religions, the task is not only statistically larger than ever before; it is also infinitely more difficult. Unless the church is willing to put her best talent and large resources into the task of world missions, the job will simply not be done.

We have heard a great deal about the indigenous church development on the mission fields and we have begun to assume that those churches will now complete the task of world evangelization. We are indeed thankful for these new churches and for their increasing sense of evangelistic responsibility, but we are wrong when we at home assume that we now need to do less. Rev. R. A. Egon Hessel, a modern missionary from Japan writes, "We have to expose *the myth of the* younger churches." These churches are small and weak and the larger, stronger, richer churches in the West must give more rather than less to world missions. These younger churches need many capable and consecrated "partners in obedience" from the West to help them do their part of the task, and besides this there are yet hundreds of places all over the earth where truly committed missionaries are desperately needed. Our mission boards must find these places and must move into them by faith, knowing that the choice young people of the church will move forward to fill the ranks.

The church has a task to do before the Lord of the harvest returns. We must believe that the completion of this task has a close connection with the return of Christ and the goal of history that leads on to the next period of God's unfolding purpose when ". . . the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." We are warned in Scripture that we do not know *when* this will be, but we are clearly commissioned in these same Scriptures that in the meantime we, His church, are to be His witnesses to the ends of the earth.

Elkhart, Ind.

To Obey Is Better

By Bertha King

We may bring to Him
A gift of praise;
Persistent in prayer
Our voice upraise.

But—
If we stood still
When He said, "Go!"
And to His command
We answered, "No!"

Say—
With the prayer we raise
On bended knees,
With the gift we bring
Will He be pleased?

West Liberty, Ohio.

Thanksgiving Proclamation

By the President of the United States of America

"The custom of devoting one day each year to national thanksgiving is a wise and an ancient one, hallowed by observance in the days before we became a Nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our oldest traditions that at the fruitful season of the waning year we turn again to Almighty God in grateful acknowledgment of His manifold blessings.

"At this time of thanksgiving, may we express our deep appreciation of those forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our Nation was hewn from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

"May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficent influence upon our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season move us to share with them to alleviate their need.

"NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which designated the fourth Thursday of November in each year as Thanksgiving Day and made that day a legal holiday, do hereby proclaim Thursday, the twenty-fourth day of November, 1955, as a day of national thanksgiving; and I urge all our citizens to observe the day with reverence. Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his own faith, bow before God and give Him humble thanks.

"IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER"

"It Was Their Testimony"

BY LEROY KENNEL

"It was their testimony that caused Dad and me to join your church. We were watching their lives," Freddie went on to say, "and we decided we would talk to them." This is the way a young boy of seventeen years began his story of the events leading up to his father's and his own decision to become baptized and join the Lombard, Illinois, Mennonite Church.

Whom had they been watching? What had intrigued Fred Chapman and his son Freddie? It was three Illinois I-W boys who were putting in two years for Uncle Sam—but even more for God—at the Chicago State Hospital. Recognizing the I-W boys' behavior and attitude at work, the Chapmans approached them. "Why do you believe things the way you do?" "Why are you working here?" "What do you believe?" These and other questions were answered satisfactorily.

Further observation, more discussion, and additional conviction followed. As a result of the invitation to attend the newly organized Lombard Church, the Chapmans continued to come to the services. Following one Sunday worship they "had to speak" to the minister. They had already asked the Sunday-school superintendent the way one went about becoming a member. In the interview that followed, the question was asked "Do you know what we stand for?" The answer was, "Oh, yes, we have been watching the Mennonite boys at Chicago State."

Both father and son are now baptized and members of the Mennonite Church. The reason: "It was their testimony." Since the Chapmans have found faith and church fellowship, they have been thinking through the problems of Sunday work, family and social relations, private devotions, and draft status. When they return to their down-state native home, they are planning to worship at the Amity Chapel, located about twenty miles from their farm.—in *Small Fry*.

♣

It should be our purpose in life to see that each of us makes such a contribution as will enable us to say that we, individually and collectively, are a part of the answer to the world problem and not a part of the problem itself.—Andrew Cordier.

Our Readers Say—

The leading editorial in the October 11 issue of the GOSPEL HERALD is worthy of careful study. With the recent emphasis on nonconformity, it may be in order to say: "All that is necessary now is the practice of what we have read and heard." Perhaps this is correct; again it may be a bit presumptuous. The several sessions recently, concentrating on this theme, attended by the writer, hardly suggested the thought that this problem was so nearly solved. The basic experience which enables one to live a nonconformed life at all, namely the new birth, was largely assumed, or referred to in a blanket statement or two. There would seem to have been a possibility that the average lay-mind could have received the impression that nonconformity is the means to an experience, rather than the direct result.

Let us assume that the phrase in the same paragraph as the above quotation, ". . . unscriptural talk of 'the Invisible Church,'" recognizes the possibility also of Scriptural talk of the Invisible Church. Herein would appear to be found the secret and perhaps the only means by which true nonconformity can be realized; that is by holding membership in the church which Jesus said "I will build." He did not call it Roman Catholic, or Methodist, or Baptist, not even Mennonite, but only "my church." Belonging to a visible organization even though there is sufficient loyalty to attract the attention of everyone contacted is no positive indication of membership in the church of Jesus Christ. It is that invisible relationship that counts most in the eyes of God, and which will invariably have a telling effect on others, in a proportionate degree that self is surrendered to the indwelling Christ.

It might be a worth-while suggestion, that in the near future, if the Lord tarry, an equal or even greater emphasis, on a church-wide basis also, be given to the theme of "The Transforming Power of Christ." It might be surprising what the Holy Spirit could accomplish through such an effort, by enabling many to ". . . prove what is that good, and acceptable, and perfect will of God." This would be placing the emphasis on the positive rather than on the negative, in that marvelous passage of Romans 12:1, 2.—*S. C. Brubacher, Ayr, Ont.*

* * *

In the Oct. 4 issue, "Goals for 1955-1957" we read, "Spiritual renewal through prayer and a return to New Testament Christianity, striving especially to express the Anabaptist concepts of the church" (No. 1).

Does not the bias of the latter clause almost override the former? We believe the Anabaptists went to the Bible for their pattern. Should we not do the same?

Since we meet new situations and new responsibilities in our day, and since the Bible holds the key to the unerring answer for every period in our present church age, should we not therefore, be "striving especially" to express the New Testament concept in a practical and Biblical way of life?

Should we not apply the Gospel principles of faith and practice to our day, even as did the Anabaptists for their age? Perhaps we are too slow and too hesitant to apply and adapt the church program to new needs and to new situations.—*Abner Good, St. Jacobs, Ont.*

♣

A wise man hears one word and understands two.—Yiddish Proverbs.

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EDITORIAL

The Cross Our Only Glory

"But far be it from me to glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14a ASV).

Glory belongs to God. The essence of sin is the diversion of glory from God to man. Nebuchadnezzar committed this sin when he said, "Is not this great Babylon, which I have built . . . by the might of my power and for the glory of my majesty?" (Dan. 4:30, ASV). He had to be brought to the place where he acknowledged, "How great are his signs! and how mighty are his wonders!" (Dan. 4:3). Herod committed this sin when he allowed the people to call his oration the "voice of a god," and he "gave not God the glory."

The human tendency is to glory in man—in self. The Pharisees were right when they said to the blind man, "Give God the glory." It is our part to give glory to Him, not to take it to ourselves.

There are many means to God's glory. But Paul singles out one supreme means to the glory of God—the cross of Christ. For here God is seen at His greatest and best. When the Roman cross bore upon it the body of the Son of God, the sign of supreme human shame became the sign of supreme divine accomplishment in behalf of men.

Those who are unwilling to give glory to God through the cross have many alternatives. One is human religiosity. In Galatia the effort had been to reduce Christianity to outward forms and ceremonies, such as circumcision and the observance of feasts and holy days. Those who tried to push the Galatian Christians in this direction wanted to glory in their flesh, Paul said. They, like many in our day, would have reduced the cross to a mere fetish. Paul's indignation blazed against the unnamed ones who would have turned religious experience to a bondage to "weak and beggerly elements." Important as obedience and conformity to commandment are, we are still unworthy servants when we have done all that is commanded. Conformity is nothing to glory in.

Another thing to which men give glory is nationalism. A proper love of country can easily develop into an overweening and intolerant pride of nation and race. Paul, a Roman citizen, could have gloried in the great Roman Empire. But he knew that already the process of disintegration was on. He knew that all the kingdoms of this world are doomed to fall. We are seeing the same process at work in our day. Patriotism has its place, but when it becomes a worship, it is sinful folly. We must not glory in being Americans, or Canadians, or Indians, or in any other temporal loyalty.

Some glory in human progress. While the evolutionary ideal lasted, it was a seeming rival of the cross. But the post-Victorian world, disillusioned by two world wars and the makings of a third one, has fallen into pessimism and nihilism. Our learning and our cleverness, we discover, can't touch the basic human problems of significant living and happy human relations. Greek philosophy and art had no redeeming power; and neither do modern science and technology. We can in a few hours bring together statesmen from the ends of the earth to a Geneva Conference, and we can in a few seconds report the conference to every land. Only we can't do much at such a conference, and so we have nothing to report.

But the cross, towering o'er the wrecks of time, shines in undiminished glory. Here the love of God is revealed. Golgotha is the great watershed of history because here God was at work redeeming fallen man. God's mighty arm was made bare, not now in judgment upon the sinner, but only upon his sin.

In the cross the reality of sin is faced. The degradation of man is one of the great facts of history. It cannot be denied or laughed off. Calvary gives us a proper estimate of sin. We glory in the cross because there our eyes are opened to the awfulness of sin.

In the cross an effective redemption from sin was wrought. Christ suffered and died for us. It is a great moment when we stand before the cross and the sin burden is loosened and rolls away. Therefore Golgotha is earth's highest mountain. Time cannot erode it. After every earth convulsion it stands a little higher.

In the cross is given the pattern and the power of Christian living. With Christ we too are crucified. We die that we may live. We reckon ourselves dead to sin. We are called to a way of self-denial and discipleship. This may mean persecution, even death, as the way of God crosses the way of the world. But God is glorified as the human is subordinated.

In the cross death is conquered. The risen One was the dead One. He tasted death for every man. But He demonstrated that death is not the ultimate. We shall not all sleep, nor shall any of us sleep forever. Death cannot hold us. Because He lives, we shall live also. We do not glory in a corpse, but in the cross which is the symbol of the act which makes it a means of victory, both present and ultimate. "In this sign conquer."

The Via Dolorosa is the way of victory. Christ was not a poor, passive victim. No! The cross was His great accomplishment. It is indeed our glory, as we take His death for our deliverance and find true living in coming after Him, with our own crosses upon our shoulders.—E.

A Mother's Reward

BY S. L. MORGAN, SR.

Recently, after an absence of twenty-four years, I returned to the scene of a former pastorate on invitation to take part in a funeral. My views about an ex-pastor's "going back" have been widely published in several articles: that on principle an ex-pastor should decline nine out of ten such invitations. In this case I tried gently by phone to decline, on the ground that the funeral is the present pastor's supreme opportunity to get next to the hearts of his people. But the family urged that in this case there were peculiar reasons for my going back. I sensed a wish to have me to *interpret* a devoted wife and mother to a public that had known her all too little.

Ill health and her large family had kept her for many years closely confined within the four walls of her little home near the railroad, so that even her own church people knew and understood little her real worth and the heroism of her struggle to rear a Christian family. And who but longs for this hidden worth and nobility of a dear one understood at the end! I confess to a secret longing myself, when life is done, for someone who knows me well to assure the world that I've tried hard to be and to do better than some know.

And for more than seven years as pastor I had looked in almost weekly at the little home, touched with the sight of the heroic mother battling with illness, discouragement, and an inadequate income, doing her utmost to make a home atmosphere in which her eight children might

grow into godly, useful citizens. I did not doubt that the heroic mother and the true father needed the boost of the pastor's frequent visits and prayers. And here before the mother's silent casket was the mother's reward—seven living children of solid character and worth, an asset to state and nation, some filling positions of trust and honor.

During the quarter-century since I left the town, it had grown into a high-grade little city with large church buildings, fine funeral parlors, a big hospital, a lovely public library—changes that dazzled me. But nothing thrilled me as did this large family come together to pay honor to the humble, heroic mother who in the little home by the railroad had given her life to make them the noble Christian citizens they were. Nor can I forget that in this great hour in the family history they wanted me to share in the tribute they paid to such a mother. I was grateful to hear them say that through seven of her most difficult years my visits and my prayers had helped her to carry on, and that I had helped to make God and religion real to them.

Nothing in our current church life grieves me more than the fact that such a ministry in the home has so largely given way to the promotion of budgets, great building enterprises, and the turning of church machinery. The pathos of it was expressed in a letter from a church and business leader: "For years my pastors have been so driven to make the church program succeed that they haven't had time to sit down with me and talk about the needs of my soul. And I'm hungry for it!"

Alas, if any mother battling against great odds to rear a Christian family should ever lack the faithful ministry of a pastor who really cares! For such mothers really are working at the task of holding the world together! That was the truth forced on me at the grave of an unsung mother last week.

Wake Forest, N.C.

ON SIMPLE GROUND

By Edwin Raymond Anderson

The other day I visited a friend who operates a small machine shop, and found him in a high state of exasperation. "See that fellow over there by that machine?" He had led me over to the window which separated his office from the machine section, and I "spotted" the chap of his query. "Well, I can't figure it out. He is supposed to be a first-class machinist, and yet he manages to make everything so terribly complicated! The simplest of jobs, the easiest of plans, why, he can twist them around so they become grade-A complexities!"

I sympathized with my friend. There are people like that in many realms of enterprise; they have a bad knack of complicating the simplicities, with much of loss for the result.

All of which set me to serious thinking! Are there not many Christians who are doing almost the same with the things of the Lord? Are there not far too many in the camp who somehow manage to complicate the divine simplicities? It would seem that the clear and patent, "Thus saith the Lord," is not a sufficient ground of guarantee; especially in that "great divide" between truth in the mind and truth in the heart, the doings of the doctrines, the transference of theology into doxology. Under the confusion of their ways, simple commands become exceedingly difficult to understand upon the level of practical obedience. Their, "yes, but—" always sticks itself along somewhere after every "thus saith the Lord," and obedience to His will for the profit of the life sadly lags the sorrowful distance behind.

In the spiritual realm, it is entirely possible for something to be both simple and complex at the one and same time! One may easily test this, in the personal area, with any command, any request of the Lord calling for action upon the part of His blood-bought own. How clear, how simple, how direct the wording! Not a letter to cast the least shadow of doubt. "What did He say? what did He mean?"—this never needs be said of love's language to His own; one does not raise the question as to what the Lord actually meant. But how the questions fly across the heart when the Lord has ceased His speaking and awaits our "speech" of ready response! "They all with one consent began to make excuse," is a text to trouble the lot of us, along this line. We truly are the people of rich intentions, but extremely poor expressions.

Take such a text as, "For we walk by faith, not by sight" (II Cor. 5:7). The meaning is as clear as the lettering is direct, and yet, for how many of us must the text be tragically revised to read, "for *we ought to* walk by faith, not by sight." We have complicated the divine simplicity; the reality of the faith-walk has become dimmed along the issue of practical transference, not transformed into radiant testimony. The blessed Lord Jesus all too often, for far too many of His own, becomes the last recourse, rather than the first reality. He has declared Himself to be, "the first and the last," and in this thought we may amend that to say, "I am the first *or* the last," for of a solemn truth, He is the one or the other, with nothing of middle station. And the experiences gathered along this pilgrim life-way are always proving and pointing up the truth of our actual position before Him, and before this old world as well.

This world does desire simplicity in the realm of things spiritual; there is a hunger after reality, and one can detect the signs thereof. It is weary of complications, and seeks one clear word from one who *knows* the reality of rest for the soul. Surely 'tis a poor business to be a "complicated Christian" in these critical days, for then how shall we answer the cry, "Sir, we would see Jesus"? Let us keep ourselves spiritually simple, open and ready for whatever the Lord will measure, and day by day maintain that walk-by-faith which will be the rule for that blessing and fruitfulness so needful for His praise.

Hartford, Conn.

25 Years Ago

(from Gospel Herald, *Oct. 30, 1930)*

Bro. Milo Kauffman . . . held a series of meetings . . . [at Hagey's, Preston, Ont.] during which twenty-seven young people stood up for Jesus. . . . There are . . . twenty applicants for baptism under instruction.

Bro. and Sister W. S. Guengerich . . . have taken charge of the work [at Manitou, Colo.].

"General Chiang Kai-Shek, youthful Nationalist president of China, was baptized a Christian today."—News Item. If he is now a real follower of the Prince of Peace, and succeeds in inculcating His peace principles into the hearts and lives of his people, it will prove a real boon for China.

(from Gospel Herald, *Nov. 6, 1930)*

. . . Bro. J. L. Stauffer at Criders . . . twenty confessions.

(from Gospel Herald, *Nov. 13, 1930)*

For the first time in the history of the Mennonite Board of Missions and Charities it is facing the necessity of having to borrow money. . . . The missionaries in both India and South America have been asked to consent to a ten per cent reduction in their allowances. . . .

A new Exercise Hall . . . is now being constructed [E.M.S.].

As unto Him

By Grace Dorothy Lehman

My job can seem an irksome thing
When I'm obliged to stay,
To sweat and labor at my desk,
While friends have gone away.
And if I'd stop to listen long
I know that I could find
A lot of others who'd admit
Their job's a daily grind.
But that is when I ask the Lord
To cleanse my faulty view,
And see as service unto Him
The daily work I do.
Lo! then I see how great my call
To serve the King of kings,
And I am glad to do my best
In everydayish things.

Lancaster, Pa.

The Eternal Destiny of the Wicked

By Minnie Emmert

No one will ever enter heaven without eternal life. Nothing but a godly life can exist there. He who has that life will be admitted; he who does not will be barred. Do I possess eternal life, or do I not? Upon the answer to that question depends my eternal happiness or woe. Eternal life therefore is the most important issue in the Bible. To provide for eternal life was Christ's purpose in coming to the world. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). On the one side, "life," on the other the "wrath of God."

Eternal punishment is not a pleasant subject, but nevertheless we must face the great facts that there is a heaven to gain and a hell to shun.

Divine revelation concerning the resurrection of the bodies of the wicked dead is quite meager. Those who die in their sins will have resurrection bodies of abhorrence, which will reveal the awfulness of sin throughout eternity. The expression, "wicked dead," includes not only the outrageous sinners, those who are ungodly and lawless, but all the rejectors of Christ. They are described in Ps. 10:4 and again in Rom. 1:21-25. According to Rev. 21:8 "The fearful, and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone."

God has declared, and His Word cannot be broken, in Num. 32:23, "Be sure your sin will find you out," and again, in Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Every word of God will have its fulfillment. Our first need is to know that we are utterly lost, without God, without strength, and absolutely bankrupt as far as having any goodness of our own that could entitle us to salvation.

"How shall we escape, if we neglect so great salvation" (Heb. 2:3). If you neglect to take Jesus as your Lord and Saviour, just how *will* you escape God's judgment? What *are* your plans for avoiding eternal judgment? We must face the issue squarely: Life has an end; what then? Apart from Christ the college professor has found no escape from eternal punishment; the scientist has discovered no detour around hell; even the angels or the devil himself can give us no way of escape. In fact, God has no way to save us except by Jesus Christ. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We can have Christian parents, go to church, pray, know the Scriptures, have a church office, be morally clean and honest, and be sincere, but if we neglect Christ and do not have Him as our personal Saviour, we will be eternally lost. Regardless of our good intentions, in spite of the fact that we meant to, but forgot or preferred waiting a while, none of these will excuse us from God's just judgment. Without Christ we are eternally lost, and will die, having neglected the one and only remedy, the Saviour Jesus.

Church Discipline is to put into practical operation the principle of separation in life today.
—Aaron Mast.

One might say, "I never did anything really bad, I never harmed or cheated anyone. I always lived a clean life; God won't condemn me to everlasting punishment because of anything I've done." So runs the common reply of many who are urged to come to Jesus Christ for salvation and eternal life. We are told in the Bible that "the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost" (Job 11:20). "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). God calls us to think carefully. Where are we going after this life, and why?

Have you really thought about this seriously, seriously enough to act? If so, how about your friends, how about your relatives, or the next-door neighbors—are they saved, have we told them the good news and tried to help them to find and accept Christ? If so, that's fine. Now how about your enemies, how about the man that cheated you, robbed you, harmed you in some way? How about the woman that talked bad about you? How about any of those who have persecuted you or treated you in an evil way? Do you love them that mistreat you enough that you pray for them, plead with them, and try to help them find salvation through Jesus Christ?

We shouldn't value cheaply our souls by treating them carelessly, thoughtlessly, and cruelly. We don't treat earthly things that way. We pause, we plan, we face questions, count costs, and lose sleep and all for that which ends at the grave. But what about your soul, your poor, naked, starving soul?

Someone has said, "It is possible to go through life with a wooden arm or a wooden leg, but not with a wooden head." We must be willing and able to think. Whether the author of this statement realized it or not, he had touched upon the devil's methods. Never before has the devil been so occupied, and so tragically successful, in keeping people from thinking!

Look about at the modern inventions, modern conveniences, and laborsaving devices and television. We can't even think enough to plan our own entertainment any more, but have to depend on someone else to furnish it. Our modern gadgets make it so deadly easy not to think. There is so much to gaze upon, to look at, to see! Even the world recognizes the danger, for one of their number has prophesied that if we keep on at the rate we are going another generation "will have eyes the size of cantaloupes from much looking, and brains the size of a split pea from little thinking."

The signs of the times tell us that the Lord's coming is near at hand. False Christs, false prophets, many being deceived, wars, abounding iniquity; men who love themselves, covetous, boasters, proud, blasphemers, children becoming more and more disobedient to their parents, unthankfulness, false accusers, despisers of those that are good, traitors, highminded, lovers of pleasures more than lovers of God, empty forms of worship, man-pleasing preachers—all are signs that indicate the near approach of Christ. II Tim. 3:1-5. As time goes on, these signs become more glaring, but there is perhaps not a single other new sign to appear before "the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." As we are told here in Matt. 24:29, 30, the very next thing on God's great program for this earth could well be the descent of the Lord Jesus Christ from heaven.

We have an appointment to keep, we can refuse to think about it, we can try to avoid it or to forget it, but we will keep it nevertheless. This appointment is as sure as death; whether it is a pleasant one or not will depend on us. "Prepare to meet thy God" is the admonition God gives. God has "appointed a day, in the which he will judge the world in righteousness," we are told in Acts 17:31. Romans 2:16 tells us that at that day "God shall judge the secrets of men by Jesus Christ." He is our God; He has made us, has cared for us, has sustained us, and has saved us from a thousand dangers. He has dealt with us most patiently, never yet rewarding us according to our sins. Our very breath is in His hands; we could not live a moment without Him. But have we forgotten Him? Have we acted independently of Him? God loved us so much "that he gave his only begotten Son," to save us from the hell that is at the end of an ungodly life. Now He has made an appointment. The Lord is not willing that any should perish, but that all should come to repent-

ance. But we must keep the appointment. "So then every one of us shall give account of himself to God" (Rom. 14:12).

At that time we will account for the time and money we have spent, the bodies we have lived in, together with our minds, our powers, our talents. I feel that needs repeating concerning our talents. Are we as willing to accept a task if we are asked to help in Sunday school, young people's meeting, prayer meeting, and other Christian duties and privileges, as we are if we are asked to take part in a worldly affair or meeting? How faithfully do we witness to the world? Unsaved souls need help from God's Word. Do we give that help when we have the opportunity? Do we seek such opportunities?

Quite often a little money helps a great deal in relieving the sufferings and troubles of others, and it is all right and well that we should help in that way, but what about their souls? Spiritual sickness is more pitiful and more needful of our help than even physical illness.

We cannot buy our way into heaven or out of hell. We are told in God's holy Word that "to obey is better than sacrifice." If we really love God with all our hearts, souls, minds, and strength, which Jesus said is the first commandment, and if we love our neighbors as ourselves, our words, actions, deeds, and thoughts will fall in line with His will. If obedience means sacrifice, then we will sacrifice, but not only because of feeling the need to, but because our love toward God and toward our fellow men will naturally cause us to do so. We are not prepared to meet God until we have been made partakers of His own divine nature. We may be living a good, clean, respectable life, which is noble and in itself above reproach, but this in no wise prepares us to meet God. Man's own perfection or righteousness is declared by God to be as "filthy rags" in His holy eyes.

When we become convinced and convicted by the Holy Spirit of our failure as sinners, we need to repent of our sins and to cry to God for His mercy and pardon. Unless we turn from sin to God, we shall all alike perish. Nothing short of entire surrender will suffice.

It is sadly true that many who profess to be God's children are not exhibiting the nature and likeness of God. Let's not point our finger at others, for in so doing we are told that we are pointing three fingers back at ourselves. One who is born of God and truly is His child will have a desire to be like Jesus, who perfectly showed God's nature as a human being. That desire to be like Him will become evident in the life of the Christian.

Hell is real. The very fact that God gave His only begotten Son to save us from hell is proof enough for anyone. What does the Bible say about hell? "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41, 42). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment" (Matt. 25:41, 45, 46). Regarding those who have not accepted Christ as their Lord and Saviour, we are told in Rev. 14:10, 11, "He shall be tormented with fire and brimstone, . . . and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night." These are only a very few of the references to hell that are found in God's holy Word, but they are enough to fully convince us of the reality and the terribleness and the everlastingness of hell.

The church has no right to be indistinguishable from the world. —Alan Paton, South Africa.

Hell is real! There is unquenchable fire, there is absolute unrest, there is torment of memory. The money the rich save for selfish pleasures will not buy their way out of hell. The drunkard will not get liquor in hell, the smoker will not get tobacco, there will be no movies or other worldly amusements. None of the earthly pleasures of the wicked will be in hell. Nothing but eternal pain and suffering and torment will be there. Better to give up these sinful pastimes here and now and accept Christ once and for all as Lord and Saviour and live victorious Christian lives while there is still time. Only the devil wants us to go through life thoughtlessly and to spend eternity in hell. It is a place of separation from God. It was never meant for man. But through sin man has so debased himself that apart from Christ he is fit company only for the devil and his angels. If we fear evil men and women here on earth, why want to spend eternity in hell with them?

We had better really work for God and help these poor souls find salvation through Him who is "the way, the truth, and the life," for no man cometh unto the Father but by Him. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

The time is short; men are dying without God, without Christ, and without hope. Jesus is coming. There are those who are spiritually "dead in trespasses and sins" who have never received the gift of eternal life because they refuse to receive Him. Let every Christian beseech men to be reconciled to God.

It really is later than we think.

Topeka, Ind.

The Crusade for Christ

at Gap, Pennsylvania

BY MARTHA SHETLER GLICK

The Maple Grove Church, Atglen, Pa., had planned to have its evangelistic meetings in November with Myron S. Augsburger as evangelist. We hadn't planned that these meetings be held anywhere else but in our church building, until Bro. Augsburger offered us a tent campaign. He informed us that he had a few free weeks in September that would enable him to bring the tent to Gap. Votes from the congregation produced our answer of acceptance and plans took shape quickly. Various committees were appointed for publicity, parking, ushering, and counseling.

A personal workers' class was organized and Shem Peachey from Bart Chapel consented to instruct the class on soul winning. He gave us many worth-while points and taught us how to use the Bible effectively.

The tent site was on a farm along the Lincoln Highway nearly midway between Lancaster and Coatesville. This stretch of road has for many years been branded "Death Highway" because it claimed so many lives in auto accidents. The tent loomed high and caught the attention of many travelers, especially since the meetings began over the busy Labor Day week end. Local residents were kept busy explaining that it was for revival and not a circus or fair as many had supposed. The purpose became more fixed after big white letters spelling out "JESUS SAVES" were strung across the top of the tent.

About a month before the campaign began, a huge sign was erected on the grounds that gave only a hint as to what was coming. A few weeks after that another announcement was posted on the sign telling the dates of the meetings, time, and giving a welcome to all. The equipment soon moved in and interested bystanders watched each unit fit into place.

Certain days were set for ditch digging, stake driving, and then the raising of the big tent. Men from different churches and localities pitched into the work and there was splendid co-operation. This same spirit prevailed throughout the campaign. Our church never sponsored any program that received the support of as many denominations and sister churches as during the "Crusade for Christ" at Gap.

The meetings were very well attended. The largest number came over the week ends. To accommodate these crowds, another tent was set up close enough to the big tent to be joined if necessary and at a distance to be closed off when not in use. This extra tent was full on three or four nights. Excellent weather favored the attendance too, but hurricane warnings

A PRAYER

FOR THIS WEEK

Our heavenly Father, we thank Thee today for our Christian heritage, and a background of knowledge in Thy Word. Make us more worthy. Help us to realize the great responsibility we have of living up to all we've been taught and of passing on this heritage to others.

We are so needy, Lord, but we know that Thou art all we need; so give us more of Thyself that our needs may be filled.

In the name of Thy Son we pray. Amen.

—Phyllis J. Lauver.

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were sounded for our community on the closing day of the campaign.

The evangelist, a dynamic and effective speaker, night after night ably presented the audience with sound Bible teaching. If we didn't get a revival, we cannot blame anyone but ourselves. His love for Christians in all churches prompted the spirit of brotherhood among us. The messages came forcibly and precisely, yet simple enough for a child to understand and believe. With every sermon exalting Christ and blazing the trail to the cross, you may wonder if everybody at Gap is saved now. It would give us great joy to say they are, but many still have no time for God or revival. Many seem no nearer to salvation than they were before the campaign began.

Two local radio stations broadcast a program by the evangelist and staff trio. God alone knows into how many homes these messages went. We heard of people as far away as Maryland and Virginia who were daily listeners and asked to keep the programs on the air.

The hymn singing at the tent was a vital part of the service. The song leader, J. Mark Stauffer, added variety to the usual singing order of some of the hymns. Sometimes he was asked to sing a solo and the audience had such a willingness to sing that they sang right along with him. In his absence on several evenings, his brother James led our singing.

Every evening before the services a half-hour prayer meeting was held in the counsel tent. Prayer-time was announced the first week and continued throughout the campaign. This meeting featured an anointing of oil on an afflicted minister one day. On another day a man from New York state was brought in off the road with the result that he was converted. Young folks held their own prayer meeting behind the rostrum after the evening services. People living at a distance organized prayer groups in their neighborhoods. Many people prayed and God answered in a marvelous way. To see souls find peace and satisfaction more than paid for all the campaign cost. Someone will need to shepherd those who confessed Christ as Saviour. There were also about 200 consecrations for Christian service.

The little wood shavings that carpeted the tent areas still keep cropping up as if to remind us of the tent days. Clinging to our clothes and filling our shoes, they stowed themselves away to be deposited through the house. As I held a few on my hand one day, they were like different kinds of people. The smooth, clean ones yielded themselves to the planer, whereas some were rough, splintered, and broken as if fallen away in rebellion. Both classes of people came to the tent, but too many are still in the rough and splintered class. This is no fault of the "Crusade for Christ." We wonder how long God will tolerate such coldness and indifference to spiritual things.

Words are such a poor way to express our gratitude for this campaign. Working with the staff and getting acquainted with them and their families is something we will always treasure. Their leaving all to promote evangelism inspired us to serve God more earnestly than ever before. Our prayers go with them that God's best shall be their portion.

Gap, Pa.

Adventist Teaching

BY ELMER G. SWARTZENDRUBER

Here are a few of the things that the Seventh-Day Adventists believe and teach, as given in the book, "Heresies Exposed."

1. Seventh-Day Adventism denies the Biblical doctrine of the atoning sacrifice of Christ as the only means of man's salvation.
2. Seventh-Day Adventism declares Satan to be the joint sinbearer, and the vicarious substitute of the sinner. They say the sins of the truly penitent will finally be placed on Satan as the scapegoat. This says that Christ is not the one who alone bore our sins.
3. Seventh-Day Adventsits teach that the Lord Jesus Christ inherited a sinful fallen nature. They say He was not sinless as we believe He was.
4. Seventh-Day Adventism believes in Soul-sleep after death and Conditional Immortality. Quoting Mrs. Ellen White: "The theory of eternal punishment is one of the false doctrines that constitute the wine of the abominations of Babylon. . . . They received it from Rome, as they received the false Sabbath."
5. Seventh-Day Adventism tries by its Sabbath teachings to force the believer back under law and so away from grace.

William Miller had prophesied that Christ would return in 1844, but He did not. Then Mrs. White contended that there was a mistake and that though He did not come back to earth, He did come to a heavenly sanctuary to complete the work of the Atonement. She places this sanctuary in heaven and so there must be sin in heaven and this process of cleansing the sanctuary began in 1844. So the work on the cross was not finished as Jesus said it was when He uttered the words "It is finished."

Seventh-Day Adventists contend that we have accepted from the Catholic Church the practice of keeping the first day of the week instead of the seventh. The fact is that in the writings of Barnabas A.D. 100, of Ignatius A.D. 107, of Justin Martyr A.D. 145-50, of Irenaeus A.D. 155-202 there is proof that the first day of the week, or Lord's day, was kept in commemoration of the resurrection of the Lord under grace and no longer under the law. All the above antedates the beginning of the Catholic Church in A.D. 325.

Of the Ten Commandments, all of them are taught in the New Testament except the fourth one, which pertains to the Sabbath, which seventh-day sabbath was not taught after Christ's resurrection. For the other nine that are carried over under the dispensation of grace note the following:

Ex. 20:3, No other God. Rev. 22:9.
Ex. 20:4, 5, No images. I John 5:21.
Ex. 20:7, Lord's name in vain. Matt. 5:34, 37.
Ex. 20:12, Honor parents. Eph. 6:1.
Ex. 20:13, Not kill. Rom. 13:9.
Ex. 20:14, No adultery. I Cor. 6:9, 10.
Ex. 20:15, Not steal. Eph. 4:28.
Ex. 20:16, No false witness. Eph. 4:25.
Ex. 20:17, Not covet. Eph. 5:3.

Wellman, Iowa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a husband and wife who are unsaved.

Pray for an unfaithful wife, that she may realize her sin, and that she may be willing to use her unusual talents for the Lord.

Pray for a man and his wife, that they may understand each other better and live close to the Lord.

Pray for the evangelistic effort at Twelfth St., Reading, Pa., Nov. 20 to 27. Bro. John S. Hess is the evangelist.

Pray that the Lord may bless the Missions Week (Nov. 13-20), and that we all may be willing to follow His direction in deciding how much to give.

OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING

Maude Swartzendruber, Director of School and Nursing Service, and Florence Grieser, Acting Director of Nursing Education, attended the Fifty-Second annual meeting of the Mennonite Board of Education held at the Iowa Mennonite School, Kalona, Iowa, Oct. 13-15.

Mary Jane Swartzendruber, Zelma Brunk, Mary Anna Eichelberger, and Ruth Brubaker, attended several sessions of the Colorado State Nurses Association Convention held at Pueblo, Colo., Oct. 10-12.

The following officers and members of district IV of the Colorado State Student Nurses Association attended the annual meeting held in Pueblo, Colo., Oct. 11: Rheta Mellow, president; Hilda Eby, treasurer; Janet Lambright, secretary; Lois Mann, district representative; Jewell Yoder, school representative; Doris Gerber, and Juanita Hathaway. The latter two served as leaders of one of the buzz sessions.

Esther Wiebe, a second year student at La Junta Mennonite School of Nursing, was elected treasurer of the Colorado State Student Nurses Association at their annual meeting in Pueblo on Oct. 11.

Jean Langenwalter, a senior at La Junta Mennonite School of Nursing, was named "Student Nurse of the Year" by the Colorado State Student Nurses Association at their annual meeting in Pueblo on Oct. 11. Miss Langenwalter was selected for the 1955 title from 10 nursing schools of the state. She was awarded a $25 savings bond with the honor.

The freshman class has organized with Mary Kay Long, Goshen, Ind., president; Norma Jean Kauffman, Brownsville, Oreg., vice president; and Delilah Graber, Crawfordsville, Iowa, secretary-treasurer. Lydia Schlabach, medical/surgical headnurse, was chosen as class sponsor.

The student nurses entertained hospital and school employees at the regular bimonthly tea at Miller Hall on Tuesday, Oct. 25.

Esther Shank, dietitian and instructor in diet therapy, attended the 38th A.D.A. annual meeting at St. Louis, Oct. 18-21.

Florence Grieser, Zelma Brunk, and Ruth Brubaker spent Tuesday, Oct. 25, in Denver. Miss Grieser and Miss Brunk investigated the possibilities of surgical nursing affiliation for the students. Miss Brubaker attended the Colorado Hospital Association meetings. W. J. Dye, administrator of the Mennonite Hospital at La Junta, served on the program.

On Thursday, Oct. 28, Maude Swartzendruber and Florence Grieser attended a meeting at the Colorado State Hospital in Pueblo. The meeting was attended by representatives from each of the affiliating schools in Colorado.

Mary Anna Eichelberger, Hydro, Okla., joined the nursing staff at the Mennonite Hospital on Oct. 1. She is doing general duty nursing.

WESTERN MENNONITE SCHOOL

The week end of September 9 the Faculty-Board Retreat was held at Smith Creek Camp in the Silverton Hills. The purpose of this retreat was to fellowship with one another and commune with God. All present realized our need for divine wisdom as we anticipated a new school year together. We had a blessed time as Bro. Max Yoder and Bishop Allen Erb stirred us with heart-searching meditations and messages from God's Word. As we were together in this way—singing, laughing, chatting, and praying—strangers became friends and all felt a oneness as we considered our common task together.

The church is not in danger; her pathway is paved by the Master. He puts a steppingstone in the midst of the sea.
—Martin Niemoeller.

This year we have the largest enrollment in the history of the school. Five different states are represented in our student body. Eighty-seven have registered from Oregon, eight from Idaho, four from Kansas, four from California, and three from Montana. We have already experienced many blessed times together and anticipate many more.

Three new members have joined the faculty at Western this year. Robert Lantz, part-time teacher, assisting in the Music Department, comes to us from Doylestown, Pa. Our new hall manager is Paul Bender from Greenwood, Del. Twila Zimmerly from Sterling, Ohio, is the new matron. Other full-time faculty members consist of Marcus Lind, Paul Yoder, Clayton Swartzentruber, and Timothy Strubhar. Part-time faculty members are Bernard Showalter, Miriam Showalter, Margaret Swartzentruber, and Lina Snyder (Library Supervisor). Other staff members aiding the smooth operation of W.M.S. are Mahlon Bender, business manager; Manassa Shrock, maintainence man; Lydia (Mrs. John) Gingerich, Helen Friesen, Christina (Mrs. Mahlon) Bender, cooks. Each member of the staff is a very important "cog" in Western's development.

Robert Reeser, alumnus, is employed by the building committee, but offered his spare time to serve as recreational director. Bro. Sam Christensen from Nampa, Idaho, has been helping us for several weeks. He finished two new rooms in the girls' dormitory and worked on the snack shop. May God richly bless these men and the many others who have given and are giving of their time and talents to make Western a pleasant place this year.

We are not alone as we labor for Him. This is your work as much as ours. May I leave you with the plea sent out by our principal, Clayton Swartzentruber, in the second issue of **Contact**. "Pray much, criticize little, praise more, encourage often, and always LOVE! Thus together we are laborers with God!"

Twila Zimmerly.

HESSTON COLLEGE

Bro. A van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, spoke in morning chapel on Monday, Nov. 14. He spoke in the evening to the public. Bro. van Gilse is a pastor and leader in the Dutch Peace movement. He is chairman of the Dutch Peace Bureau and edits the monthly paper for this group. He now serves as pastor and leader of Heerewegen, the Dutch Conference Center, sponsored jointly by the MCC and the Dutch Mennonites. Although he is one of the younger ministers in the Dutch Mennonite Church, he has served as pastor of Joure in Friesland, and Amersfort, before becoming full-time pastor and director of Heerewegen.

President Ronald von Riesen and the Board of Directors of Freeman Junior College, Freeman, S. Dak., were guests of Hesston College on Nov. 7. President von Riesen addressed the students in chapel. Following chapel, the Freeman delegation met with the Hesston administration and in the afternoon their schedule included an extensive tour of the campus.

American Education Week was observed Nov. 7-11. Chapel services during the week were planned by Melva Kauffman, head of the Education Department. On Nov. 8 a panel discussed "The Importance of Good Schools and the Part Good Teachers and Good Learners Play in Making Education Effective." Trella Bontrager, Velda Miller, Lila Chupp, and Nelda Lauber participated in the panel. Preceding the panel, Lowell Wolfer read "The Poor Scholar's Soliloquy."

"What I Expect to Learn at School Which Can't Be Learned Any Other Place" was the subject which Russ Shenk and Marilyn Kauffman discussed in the Wednesday morning chapel. Harold Schmidt, principal of the Hesston Grade School, concluded the week with his address, "Schools—Your Investment in America," the theme for the National American Education Week.

"Basic Principles of Human Relations As They Pertain to People Working Together" was the title of the address which Merle L. Bender, Director of Public Relations, gave to the Bethel Hospital Staff on Nov. 7.

Ellen Miller, head of the Business Education Department, announced that Delores Stutzman, a first-year typing student, achieved a 62-words-per-minute score in a three-minute timed writing. "Emphasis is placed on typing accuracy this year, rather than speed," stated Miss Miller.

J. P. Rogalsky, language instructor, received a letter from his sister, Mrs. Gertrude Berg, on Nov. 1. Professor Rogalsky had not heard from his sister, in Omsk, Siberia, for 17 years. The letter was sent via Canada. The Canadian government is promising better communication from Russia.

PEACE AND WAR

A Statement Relating to the Local Ground Observers Corps

(The problem of Civil Defense has arisen in a few of our communities in recent months. In studying the matter your Peace Problems Committee came to feel that while every encouragement should be given to efforts like the disaster units currently serving or being organized in many of our communities, the cause of peace will hardly be served by our direct participation in Civil Defense organizations. Not only are such organizations enmeshed in the whole military strategy of the nation, but they also contribute to the war psychosis of our times. Attention is hereby drawn to the Declaration of Christian Faith and Commitment, 14th paragraph, last page, as adopted by the Mennonite General Conference in 1951, a statement which may be purchased from the Mennonite Publishing House and kept for ready reference. Price 5 cents each; 40 cents per dozen; 2½ cents each in quantities of 50 or more.

The following statement, prepared as a pastoral letter, represents the approach of one pastor to the problem as it came up, and we commend his effort and message to the consideration of others confronted with similar problems.—Paul Peachey).

What Is the Purpose of the GOC?

A local Ground Observers Corps is presently being organized in our West Liberty Community.

The stated purpose for the GOC is to assist the radar control screen with volunteer skywatchers. These volunteers will search the skies for enemy aircraft and report any irregularities or foreign aircraft to the air defense filter center, Columbus, Ohio, for identification. Other unstated objectives of the GOC are: (1) to encourage the spirit of military preparedness in the American people, (2) to excite local communities into an expectancy for enemy aircraft, (3) to wear down resistance to the military arm of the government so that it can invade civilian life.

This local program calls for careful thought from a Christian point of view. Furthermore, such a program appears especially incongruous at a time when world leaders, including President Eisenhower and some of his top advisers, are making such conspicuous efforts to ease tensions between world powers.

What Is the Relation Between a GOC, Foreign Aircraft, and Radar Control?

Radar, coined from the phrase "radio detection and ranging," is an electronic device which provides man with the ability to detect and locate objects of a certain sort at distances for which the human eye would be quite useless. Radar can provide extremely precise measurements of the distance for the object which it "sees." It can measure the speed of such an object. Radar is superior to the eye because it can "see" regardless of visibility conditions and is accurate in measuring distances. It cannot "see" details of the picture, however.

The basic principle of radar is quite simple. Radio waves sent out from the powerful radar transmitter are reflected by objects in the vicinity. A tiny fraction of the outgoing energy returns as an echo to the radar receiver, usually located at the same place as the transmitter. The properties of this echo are used to form a picture of the object which caused the echo.

The "pulse" transmitter is keyed to send out short, very intense bursts or pulses of energy with a relatively long interval between pulses. The receiver is then active during this interpulse period. It receives echoes from the nearest objects soon after the transmission of the pulse, from objects of the intermediate range later on, and from the most distant objects last in the interpulse period. The energy pulse and reception of echoes constitute a cycle. These cycles duplicate each other rapidly.

Radar can be used effectively for many purposes including the detection of aircraft. When radar is used for aircraft detection, there are several things which hinder its highest effectiveness:

(1) During the last war there were various methods of jamming the enemy radar transmission so that it did not give a proper "picture" of objects being viewed.

(2) Aluminum foil of various sizes was dropped from aircraft to intercept radio waves and give a false echo on the enemy receiver.

(3) Beams of radio energy travel substantially in straight lines. It is possible for a radar "net" to be incomplete and for enemy aircraft to break through without detection.

It is mainly for the last reason that a local Ground Observers Corps is being organized in our local community.

What Is a Christian?

This program directly affects us as Christians, specifically Mennonite Christians. Will we participate in the GOC or not, and if not, why not? We will be faced with a question of loyalty.

This means we must re-examine who and what we are as Christians. Christians believe in the Bible and in the revelation of God's nature and will through its sacred writings. Hence we believe:

(1) that Jesus Christ is our Saviour and Lord, and to Him alone we owe supreme loyalty and obedience. He is the foundation of our faith, and from Him we receive guidance to live a Christian life.

(2) that by the grace of God, we become new creatures in Christ, and by His power in us we can live a new holy life of obedience and discipleship to Him.

(3) that redeeming love is the heart of the Gospel, and that a life of peace and love is God's plan for each individual and the race.

(4) that each believer is an extension of God's love in Christ, and that he suffers wrong rather than inflicts judgment when he is abused.

(5) that war and the military interests are altogether contrary to Christians who live in the spirit and teachings of Christ, and the Christian therefore has no part in them; and if we profess belief in the principles of peace, but nevertheless engage in personal or organized strife with fellow men, we are guilty of sin and fall under the just condemnation of God.

(6) that these principles seem foolish and impossible when they are seen outside of Christ, and they are only relevant to those who have experienced the new life of Christ.

There is abundant support to the above position in the New Testament. A few of the many statements are: "Blessed are the peacemakers"; "Love your enemies . . . do good to them that hate you . . . that ye may be the children of your Father which is in heaven." "Whatsoever ye would that men should do to you, do ye even so to them"; "Dearly beloved, avenge not yourselves";"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head"; "Be not overcome of evil, but overcome evil with good"; "The servant of the Lord must not strive; but be gentle unto all men"; "Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not . . . ."

We believe that Christ was the example of all that He taught. He sacrificed His life for sinful men, so that through love He might win them to God. We believe that in Christ we are united with Him in His death and resurrection experience, and we become identified with Him in His way of nonresistant suffering and triumphant overcoming.

But even beyond these specific New Testament words and the example of Christ, we believe the whole tenor and spirit of the Gospel is redemptive and is opposite to hate, greed, and military force. It calls for the utter denial of self and acceptance of suffering love, and a life of ministry for the salvation of others.

What Is the Relation Between GOC and the Christian Faith?

It would seem from the above observations about the purpose of the GOC and the meaning of the Christian life that we can have no part whatsoever either in the formation of, or participation in, the local Ground Observers Corps. The participants in the GOC would be responsible for the reporting of enemy aircraft. From this report interceptor planes

(Continued on page 1101)

FAMILY CIRCLE

Five

By Lorie C. Gooding

Five is the age of wonder and laughter
When life is adventure and joy is a star.
Five is the age of learning and loving
All the wonderful, beautiful things that are.

Five is the age when each hour is precious
To those who love their endearing ways.
Five is growing toward independence;
Five is the last of the baby days.

Five is the time for books and pictures,
Five is the time for mischief and tricks.
(Oh, I wish I could keep this summer longer:
Too soon comes the time when five will be six.)

Holmesville, Ohio.

Vital Statistics Report

BY ORVILLE R. STUTZMAN

The GOSPEL HERALD reported during the third quarter of 1955:

Births

Births numbered 389, of which two were stillbirths. Both stillbirths were females. Live births numbered 200 males and 187 females. First children numbered 93. The largest families reported were 12 and 11. Brothers and sisters numbered approximately 712. Two sons and two daughters were adopted. Four pairs of twin sons, 2 pairs of twin daughters, and 3 pairs of twin son and daughter were reported. Given names were 149 males and 145 females, of which 90 male names and 84 female names were used only once.

Names used: (male) David 17, Lynn 14, Lee 13, Dean and Paul 9, Philip and Robert 8, and John, James and Richard 7; (female), Ann 23, Mary 14, Kay, Louise, and Sue 13, Elaine and Marie 10, and Carol 8. Other names were used less frequently. Family names totaled 227, of which 157 occurred only once. Names occurring most frequently were Yoder 17, Miller and Martin 12, Weaver and Schrock 8, Hostetler 8, Kauffman 6, and Troyer and Horst 5. Births were reported on 136 days. Eleven births on July 9; 8 on July 13; 7 on June 16, 27, July 5, and 7; 6 on July 4, 12, 15, 21, 27, August 4, 10, 18 and 19. One birth each on 41 days.

Marriages

Marriages numbered 229, of which 189 took place in churches, chapels, or missions, by 159 officials. One hundred twelve of these officials performed only one ceremony, 32 performed 2 each, 9 performed 3 each, 5 performed 4, and 1 minister performed 5 ceremonies.

Marriages were reported on 72 days, of which only one was reported for 32 days. 16 on June 25, 14 on June 18, 12 on June 11, 10 on June 19 and August 20, and no date was given for one wedding. In 61 marriages the bride came from one state or province and the groom from another.

Deaths

Deaths numbered 135, of which 68 were males and 67 were females. Two daughters were stillborn. Five deaths were caused by automobile accidents. Of these 4 were males and 1 a female, aged 4, who ran into the path of a car. The males were 2 brothers, aged 3 and 10; and two 16-year-old youths who were killed in the same crash. One 20-year-old male died in a motorcycle accident. It is significant to note that all these fatalities in highway accidents involved persons under 20 years of age. One female, aged 58, died as a result of a runaway horse and buggy. Three males, aged 41 (2) and 44 were accidentally electrocuted. One male, aged 34, died in an airplane crash. One male, aged 66, was fatally injured in a tractor accident. A one-year-old girl drowned in a farm pond, and a 43-year-old father and his 12-year-old daughter and 9-year-old son drowned as the father was attempting to rescue his children. The deaths of 2 bishops, 2 ministers, 2 deacons, a bishop's widow, a minister's wife, and a deacon's wife were reported. These 135 persons lived an approximate total of 8,170 years. This is an approximate average of 60 years, 6 and one half months. In a number of instances the exact age at death was not given. Seventy-two persons, or more than half, lived beyond the age of 70 years. The oldest person lived to the age of 94 years, 9 months, and 20 days.

One hundred nine persons died leaving descendants. These 109 left an approximate total of 2,429 descendants. A total of 453 children, 1,166 grandchildren, 802 great-grandchildren, and 8 great-great-grandchildren were reported. The largest number of descendants left by one person was 234. The largest family of surviving children was 13, reported in two instances.

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Alabama	0	0	2
Arizona	0	0	1
Arkansas	2	1	0
California	0	1	3
Colorado	4	2	1
Connecticut	1	0	0
Delaware	6	1	0
Florida	4	1	0
Georgia	1	0	0
Illinois	19	11	8
Indiana	30	28	12
Iowa	15	16	6
Kansas	8	8	1
Kentucky	0	0	1
Maryland	12	3	1
Michigan	22	8	2
Minnesota	2	0	1
Missouri	2	3	2
Montana	1	2	0
Nebraska	7	2	0
New Jersey	1	0	0
New Mexico	1	0	0
New York	2	5	3
North Dakota	2	1	1
Ohio	42	35	18
Oregon	7	7	7
Pennsylvania	142	58	40
South Carolina	1	0	0
South Dakota	1	0	1
Vermont	2	0	0
Virginia	17	5	5
Washington	0	0	1
West Virginia	0	0	2
Wisconsin	0	1	0
Alberta	3	2	3
Ontario	22	27	12
Saskatchewan	1	1	0
Alaska	0	0	1
France	1	0	0
Japan	1	0	0
Puerto Rico	1	0	0
Tanganyika	1	0	0
Place not given	3	0	0
Germany	1	0	0
India	1	0	0
	389	229	135

Deaths by Ages

Under one year	9
1-9	6
10-19	6
20-29	6
30-39	3
40-49	6
50-59	11
60-69	16
70-79	34
80-89	33
90-94	5

By Months

	Births	Marriages	Deaths
November, 1954	2	0	0
December, 1954	1	0	0
February, 1955	1	0	0
March	4	0	1
April	7	4	5
May	27	10	22
June	93	100	42
July	132	41	33
August	99	57	27
September	15	16	4
Date not given	8	1	1
Total	389	229	135

To those reporting births, marriages, and deaths. The accuracy and completeness of these quarterly reports depends upon you. Parents, in reporting the birth of your child, please give the names of both parents, with the mother's maiden name included, your address, number of children in family, and the date of birth. Friends are interested in the size of your family. Ministers reporting marriages, please give the names of bride and groom, date and place of wedding, and your name. In reporting deaths please include the age at time of death, date of death, place where death occurred (address), and a listing of the number of descendants.

Newton, Kans.

EXPRESSIONS OF APPRECIATION

I wish to thank the many friends for the visits, prayers, greetings, flowers, and other gifts during the illness of my sister, Emma Beiler, since Nov. 2, 1954, until her death, Sept. 10, 1955.—Mrs. Katie B. Stoltzfus, Elverson, Pa.

* * *

We wish to express our sincere thanks to everyone who remembered us with visits, cards, prayers, and gifts during the sickness and death of our beloved husband and father.—Mrs. Walter Fox and Family, New Holland, Pa.

* * *

I wish to express sincere thanks and appreciation to all, far and near, who so kindly remembered me with prayers, cards, letters, flowers, and visits while I was in the hospital and after I came home. May God bless you all. —Mrs. Henry S. Lehman, Chambersburg, Pa.

* * *

I wish to express my sincere appreciation for the many prayers, cards, flowers, and gifts I received during my twenty-one days at the hospital and since my return home. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." (Ps. 34:15). May the Lord richly bless each one of you.—Mrs. Anna S. Dagen, Willow Street, Pa.

TO BE NEAR TO GOD

Theme: Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. — Eph. 5:20.

Sunday, November 20

Thank Him for everything. Read Philippians 4:6, 7.

"My God, I thank Thee, who hast made
The earth so bright—
So full of splendor and of joy,
Beauty and light—
So many glorious **things** are here,
Noble and right."[1]

Our thoughtful and loving heavenly Father, On this tranquil Sabbath morning, just on the threshold of another Thanksgiving season, we bow our hearts in Thy holy presence, thanking Thee for **things,** things which we can enjoy with our senses, things which make our work lighter, things which add to the comfort of our living. And yet, O Father, we know that life does not consist in the **things** a man possesseth. While we thank Thee for sustaining our physical life, make us rich toward Thee so that the "things of this earth will grow strangely dim in the light of Thy glory and grace." Amen.

Monday, November 21

Read Ephesians 5:1, 2.

"I thank Thee, too, that Thou hast made
Joy to abound—
So many gentle thoughts and deeds
Circling us around;
That in the darkest spot of earth
Some **love** is found."

We thank Thee, our Father, that Thou art love. We thank Thee for Thy warm encircling arms and for the strong sense of Thy presence which we feel whenever we draw nigh unto Thee. We thank Thee for the love that has surrounded us since our earliest remembrance. Generate within us a flame of that everlasting love, so that we may be Love personified just as Thou art. Amen.

Tuesday, November 22

Read II Corinthians 4:8-18.

"I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain—
So that earth's bliss may be our guide,
And not our chain."

We thank Thee, our Father, for this light affliction which will work for us an eternal weight of glory. We thank Thee for the love that chasteneth, that keepeth us from becoming chained to the things of this earth. Amen.

Wednesday, November 23

Read Philippians 3:13, 14.

"I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much,
To long for more—
A yearning for a deeper peace
Not known before."

For heavenly goals and deep longings of our soul, we thank Thee, our God. We thank Thee for the hunger and thirst for righteousness which Thou hast planted in our growing souls. We thank Thee that Thou hast made the Christian life an adventure, and that ahead lie unscaled mountains and unexplored frontiers of faith. Amen.

Thursday, November 24

Read Revelation 14:13.

"I thank Thee, Lord, that here our souls
Though amply blest,
Can never find, although they seek,
A perfect rest—
Nor ever shall, until they lean
On Jesus' breast. Amen."

We thank Thee, O Lord, for that hope which lieth within us, the hope of eternal life, eternal rest for our souls, eternal joy and gratitude. Purify us with that blessed hope and make us fit for Thy kingdom through Jesus Christ. Amen.

Friday, November 25

Read Psalm 103:1-13.

"Thank you. Lord, for saving my soul,
Thank you, Lord, for making me whole,
Thank you, Lord, for giving to me
Thy great salvation, so rich and free."[2]

In return for Thy tender mercies to us, O God, what can we render to Thee? We will take Thy salvation, we will call upon Thy name, we will give Thee all that we have and are. Amen.

Saturday, November 26

Read I Chronicles 16:29-34.

"Great God, how infinite art Thou!
How poor and weak are we!
Let the whole race of creatures bow,
And pay their praise to Thee."[3]

O God of all nations, we praise Thee for Thy goodness to all the children of men. We praise Thee for Thy salvation, which

(Continued on page 1101)

Spread of the Good News

Sunday School Lesson for November 27

(Luke 8:1-21; 9:1-6; 10:1-24)

What do you think when someone says, "Did you hear?" There is news, we are sure. This question must have been on the lips of many people in Galilee and all the regions about. What was the good news, the Gospel, they were talking about? It was what Jesus had been preaching and teaching and demonstrating, the principles of the new kingdom He was putting in action to help the people.

A very good proof that Jesus' teaching was "good news," "glad tidings," was the large following He had. Multitudes came to see and hear wherever Jesus went.

But Jesus had come to tell all the people—rich, poor, self-righteous, bruised, captives, blind, and brokenhearted. And so the news must be told in more places. Jesus went throughout every city and village preaching and showing the glad tidings. He had two groups of helpers, the twelve chosen disciples and the ministering women.

On one occasion when a great crowd was come out to hear the itinerant Preacher, Jesus spoke in a parable. Read the parable and see that He spoke to the people about their reception of the words He had been sowing. The results of sowing depend on the condition of the soil. What were the four kinds of soil, of hearing, that Jesus told about?

1. Some people heard the Word but it never took root. There was no desire to hear and the devil quickly took it away. They bore no fruit.

2. Some listeners heard Jesus and received the word with joy. But as there was no spiritual depth of character, they soon lost interest and no seed took root. There was no fruit.

3. Some received Jesus' words and accepted them. No doubt they wanted to bear fruit, but failed as they let cares, riches, and pleasures choke out the good principles of living that Jesus taught. The price was too great to follow on.

4. But some hearers did make good soil for the good news. They heard, they kept it in honest hearts and bore fruit **with patience.** They, no doubt, didn't understand all this new teaching, but they believed in the teacher. With Him they knew there was power to live above self-righteousness. "Take heed how ye hear." How are your pupils hearing?

When Jesus had indoctrinated the disciples to the point that they truly believed, then He sent them out to extend the kingdom. Jesus had only a few years to spread the good news. The directions Jesus gave the twelve show that He felt an urgency for all to hear whether they were poor or good soil. The power given them should encourage us to help spread the good news of the Gospel.

Again Jesus needed still more help and selected seventy whom He sent out by twos. They were to get the people ready for Jesus' coming. There were now how many appointed workers?

Yet Jesus said the workers were too few for the size of the harvest. He asked that they pray to the Lord of the harvest to send forth some more laborers to gather the harvest.

This spreading of the good news must go on today. Even yet the laborers are few. Let's pray. Let's go tell. Let's attract people to Jesus Christ by our very living, our fruit bearing. This fruit is of the Spirit who lives in us by our faith in the Christ of the Gospel.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. A. J. Metzler, Publishing Agent, was scheduled to leave for Europe by air on Nov. 14. He will look after our publishing interests in Europe, visiting London, Paris, Basel, Germany, Luxembourg, Belgium, Holland, and probably Sicily. He will return early in December.

Bro. I. W. Royer, Orrville, Ohio, spoke in a Sunday-school meeting at Olive, Elkhart, Ind., on Oct. 30.

Bro. Frank E. Nice, formerly of Denbigh, Va., was ordained to the ministry for the Chestnut Ridge cong., at Orrville, Ohio, on Oct. 30. Bishops in charge were Truman H. Brunk, Denbigh, Va., and Louis Amstutz, Apple Creek, Ohio. May the Lord richly bless our brother in the work to which he has been called.

Bro. Ralph Palmer, tract evangelist, spoke at Iowa City, Iowa, on Nov. 2.

Bro. Alvin Gingerich is the teacher of a Tuesday evening course in Child Psychology at the Steinman Church, Baden, Ont.

Bro. Milton Falb and family, former workers in Puerto Rico, spoke at the Beech Church, Louisville, Ohio, on Nov. 13.

Dr. Fred Brenneman, according to reports from Mountain Home, Ark., is planning to open the hospital at Gassville, Ark., by Dec. 1.

Bro. Harold Fly and family, Bethlehem, Pa., will be serving in Montana and Oregon during the latter part of November and all of December. They may be contacted Nov. 20-27 in care of Gerald Hoffer, Glendive, Mont., and Nov. 29 to Dec. 31 in care of E. J. Bontrager, Box 209, Route 2, Canby, Oreg.

Thirty-five students enrolled at Ontario Mennonite Bible Institute on Oct. 31, the opening day.

Bro. J. Frederick Erb, Detroit, Mich., has accepted the call to become pastor of the Science Ridge cong., Sterling, Ill. He will assume his duties there on Jan. 1.

Bro. Nathan Nussbaum, New Wilmington, Pa., spoke on Nov. 6 at the Central Presbyterian Church in Newcastle, Pa., on "Who Are the Mennonites?"

Bro. Roy Bucher, Metamora, Ill., spent two days recently visiting young people of his congregation who are attending Goshen College.

Lincoln University, Pa., is the site of the Lincoln Mennonite Chapel. The Strasburg and Willow Street congregations have recently purchased a schoolhouse there and are conducting regular services. An all-day meeting was held on Nov. 13 with Bro. Clayton Keener preaching the morning sermon and the evening service in charge of the Mt. Vernon Chapel.

Guest speakers in a nonconformity conference held at Burton and Aurora, Ohio, Nov. 12, 13 were Bro. Gerald Studer, Smithville, Ohio, and Bro. Arnold Cressman, New Hamburg, Ont.

A bus load of Lancaster County men, under the leadership of Bro. Ivan Martin, spent several days late in October helping to clean up flood water damages at Rosendale, N.Y. They cleaned twenty-three homes, a church, and a school.

Bro. Raymond Sala, representing Mennonite Mutual Aid, called at Scottdale on Nov. 9. That evening he spoke at the Thomas Church, Hollsopple, Pa.

Bro. Abner Stoltzfus, Gap, Pa., conducted a week-end conference at Kidron, Ohio, Nov. 5, 6.

Bro. Sanford G. Shetler, Hollsopple, Pa., was the instructor in a fellowship conference at Doylestown, Pa., Nov. 5-13.

Exchange programs: Pigeon River cong., Pigeon, Mich., at Riverview, White Pigeon, Mich., Nov. 6; Rocky Ridge cong., Quakertown, Pa., at Perkiomenville, Pa., Nov. 6; Middletown, Conn., I-W unit at Plainville, Conn., Covenant Church, Oct. 23; Clarence Center, N.Y., cong., at St. Jacobs, Ont., Oct. 30; Hopewell cong., Kouts, Ind., at Flanagan, Ill., Oct. 30; Bally, Pa., cong., at Rocky Ridge, Quakertown, Pa., Oct. 30.

Bro. Wm. Wickey was licensed on Sept. 18 to serve as minister at South Colon, Mich.

Announcements

Annual Christian Workers' Conference of Virginia Conference at Springdale, Waynesboro, Va., Nov. 16, 17, with Bro. Lloy Kniss. Baltimore, Md., as visiting speaker.

Nonconformity Study Program for Virginia Conference at Springdale, Waynesboro, Va., on Nov. 18.

The Millwood Winter Bible School will be held at the Millwood Church, Gap, Pa., Dec. 26 to Jan. 6. The faculty includes J. Irvin Lehman, principal, Clarence Fretz, Jacob Rittenhouse, and David Thomas. The following courses will be given: Old Testament Studies (Ecclesiastes, Obadiah, Jonah, Micah, Judges, Ezekiel, Deuteronomy), New Testament Studies (I and II Peter, I and II Thessalonians, II Corinthians, Matthew), Missions, Parables of Christ, Opportunities for Service, Pastoral Class, Christian Ethics, Modern False Teaching, Bible Survey, Archaeology, Doctrine of Future Things, Sunday-school Administration, and Music. For further information write to LeRoy G. Lapp, Route 1, Gap, Pa. Tel. Gap 33R31.

The regular winter Bible school sponsored by the North Central Conference will be held at Loman, Minn., during January, with Bro. J. G. Hochstetler, Creston, Mont., as principal. Watch the calendar for dates to be announced later.

Missionary Day at Frazer, Pa., on Nov. 20 with S. Paul and Vesta Miller, India; Clarence and Lela Fretz, Luxembourg; and Michael Shenk, Sarasota, Fla., as speakers.

Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3, with the following instructors: A. J. Metzler, principal, George R. Brunk, Timothy H. Brenneman, and Myron S. Augsburger.

Annual Bible Conference at Slate Hill, Shiremanstown, Pa., with David Thomas and Frank Enck as speakers, Nov. 23, 24.

Charles Shetler, guest speaker for Martinsburg and Altoona, union Thanksgiving service at Altoona.

Bible Meeting, Manchester, Pa., with Martin R. Kraybill and Paul D. Angstadt as speakers, Nov. 19, 20.

Bro. and Sister Lawrence Brunk, Argentina, in Missionary Day program, Nov. 26, 27, at Kidron, Ohio.

Donald King, speaker in union Thanksgiving service in Pigeon, Mich., Methodist Church.

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Calendar

Missions Week, Nov. 13-20.
South Pacific Conference, Winton, Calif., Nov. 24-26.
Indiana-Michigan Special Session of Conference, Nov. 29, 30, at East Goshen, Goshen, Ind.
Illinois Ministers' Fellowship, Flanagan, Ill., Dec. 5, 6.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Sister Maria Lichti, Speyer/Rhein, Germany, arrived in Japan on Nov. 5 for a first term of missionary service. She will be living with a Japanese family in Tokyo during her language study.

Four deacons were ordained in September in the Mugango-Majita area of Tanganyika, East Africa. These men were chosen by vote of the African church.

Bro. Ernesto Suarez, editor of La Voz Menonita, Argentine Mennonite magazine, who is in school at Goshen College, Goshen, Ind., this year, will bring the message at the Thanksgiving service for the Mennonite Spanish Church, Chicago, Ill., on Nov. 24. Bro. Suarez is scheduled to be the Missionary Day speaker at North Lima, Ohio, on Nov. 20.

The third nursing class was graduated from the Dhamtari, India, Mennonite School of Nursing on Oct. 7 and the sixth class admitted.

The Lancaster, Pa., Conference Voluntary Service Committee has appointed Bro. Paul G. Landis as assistant Voluntary Service Director. He will be working with the present director, Bro. Raymond Charles. Bro. Landis will be sharing his time between voluntary service and the Spanish ministry in the Lancaster area in which he had been working full time before receiving this assignment. Bro. William Lauver, former missionary to Argentina, will be continuing as a full-time worker in the Spanish ministry for the coming year.

Bro. and Sister Eugene Herr, Scottdale, Pa., former workers at the Bethel Mennonite Community Church, Chicago, Ill., will be special speakers at Bethel for the Missionary Day week end, Nov. 19, 20.

Sister Blanche Sell, missionary on furlough from India, gave illustrated messages at Monterey, Pa., Oct. 23; Perkiomenville, Pa., Oct. 24; Kulpsville, Pa., Oct. 26; and Souderton, Pa., Oct. 31. She also spoke to the children and adults about mission work in India at the Spring Mount, Pa., Mennonite Church on Oct. 30.

Bro. Carl Wesselhoeft and family, missionaries under appointment to Somalia under the Eastern Mission Board, sailed from this country on Oct. 28. Bro. Wesselhoeft is a native German who came to this country about four and one-half years ago where he found the Lord and joined the Mennonite Church. He attended the Mennonite Bible Institute in Kitchener, Ont., and also Eastern Mennonite College, Harrisonburg, Va. His wife, the former Leota Good, is from the Turkey Run congregation, Bremen, Ohio. The Wesselhoefts will visit his parents in Germany and then proceed to Somalia.

Bro. Paul O. King, accompanied by a number of persons from the Bethel Mennonite Community Church, Chicago, Ill., will bring messages to the Science Ridge Mennonite Church, Sterling, Ill., on Missionary Day, Nov. 20.

The missionaries in Alaska on the Yukon River are now in the midst of the "freeze up." The third week in October the mail plane landed on a sand bar one and a half miles from Russian Mission and Bro. Mahlon Stoltzfus with the help of several villagers carried 357 pounds of mail back to the village. Usually the missionaries receive no mail during "freeze up," which may last from four to six weeks.

Bro. David Shank, missionary on furlough from Belgium, will be the Missionary Day speaker at the Orrville, Ohio, Mennonite Church on Nov. 20. Bro. Shank participated in a missionary conference at Moorefield, Ont., Oct. 29, 30.

The Calvary Mennonite Church, La Plata, Puerto Rico, celebrated its eighth anniversary on Oct. 8 with a series of special meetings.

The women of the Bihar, India, district held their annual meeting at Chandwa on Oct. 24 using the theme, "The New Birth." Nearly forty-eight women attended the meeting and had the opportunity of fellowshiping with Christian women from other congregations than their own. For some this was a first experience.

Kondo san, a member of the Obihiro, Japan, Mennonite Church, serves with the Eugene Blossers as teacher, secretary, translator, and general helper. The Blossers report that the local church has taken an active interest in hospital and orphanage visitation programs.

Members of the Mennonite churches in Bihar, India, joined in a union meeting with neighboring churches at Daltonganj, Oct. 26-30. The missionaries and 25 Indian Christians represented the Mennonite Church.

Bro. G. D. Troyer, M.D., Aibonito, Puerto Rico, will be going to St. Kitts Island on Nov. 15 for two weeks at the request of a local doctor to render oculist service and do eye surgery.

Bro. Nelson E. Kauffman, Hannibal, Mo., will be visiting San Antonio and Mathis, Texas, Nov. 14-18, to make plans with the local workers for a Spanish workers workshop next spring. He will be stopping at Black Mt. Mission, Ganado, Ariz., for Nov. 20, and will spend Nov. 21-23 with the MRSC voluntary service unit at Grants, N. Mex., considering the possibility of beginning an evangelistic witness there in addition to the present service witness. He will be serving on the South Pacific Conference program at Winton, Calif., Nov. 24-26.

Bro. M. L. Troyer, Elida, Ohio, field worker for the Ohio Mennonite Mission Board, and Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism for the General Mission Board, recently visited Dayton, Ohio, with the idea of beginning a witness in that city.

(Continued on page 1100)

Your Treasurer Reports

During this week the program of missions being carried on by the church is being presented throughout our various district conferences. In most cases this program will include the mission work being carried on by the General Board and by the district mission boards. We sincerely trust that the materials which have been released through the GOSPEL HERALD and which have been sent direct to the congregation will present a clear and challenging picture of the mission responsibility which we have as a church.

During this **Missions Week** we will also be hearing about the goal which has been established of $9.00 per member. No doubt some will feel that this is being set up as a quota and that our members are obligated to give. We trust, however, that this will be interpreted in your congregation not as a quota but only as a goal toward which we will strive in our effort to contribute in a plus way toward the program of missions. As to whether or not this goal shall be attained will be primarily a concern of the congregation. No effort is being made to keep a record of what each congregation does and no attempt will be made to make individuals or congregations feel that this is an obligation which must be met. We want to make this clear so that each one can feel free to give as he is able to do so.

Missions Week is being promoted as an effort to encourage additional giving to the mission program and particularly to make available a program whereby everybody can contribute toward the total mission effort of the church. This program is not an effort to replace regular mission offerings but to supplement them. In some congregations where a very large program is carried on this total goal may need to be a part of the total budget of the congregation. Certainly each congregation will need to work out this program as it fits best into their program and each individual will need to determine how he can contribute during **Missions Week** in line with his regular program of giving. It certainly should be clear that no one should feel obligated to give if he is not able, nor should anyone limit his giving to the goal which has been set per member if he is led to give more.

We appreciate the evidence of interest and response which has already been received at the General Board office and we trust the Lord will bless each member and each congregation as we study together and contribute together for the cause of missions.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Wayside Mission Progresses

BY VIOLA NISLY AND ED MILLER

John C. Edmiston, a member of the Wayside Mennonite Church, Gulfport, Miss., prepared the following statement and presented it to the Deputy Chief of Staff Personnel, U.S. Air Force, in applying for his discharge on the grounds of his conscientious objection to war.

"I first went into the Armed Services in July, 1945, serving with the U.S. Navy till 1949. In June, 1954, I entered the U.S. Army serving one year, nine months, and 18 days in Korea with the U.S. 7th Infantry Division and the 8th Army 300th Armored Field Artillery Battalion. It was during the battle of Capitol and Finger Ridge that I was directly responsible for the death of a human being, my first. I felt guilty and knew it was wrong, although after this I continued in sin, not heeding the teachings I received as a child and young man in Sunday school and church. I continued this way of living for several years.

"On July 17, 1955, I went to the Wayside Church and got saved as the Bible teaches in John 3:3-7. On this Sunday night, I not only gave my heart to the Lord Jesus Christ, but I also became aware of the wrong which I did on the Korean battle front by killing my fellow men. Although during these years in Korea I was responsible for the death of many men, I now came under the full conviction of the wrong as the Bible states in Exodus 20:13, "Thou shalt not kill," one of the Ten Commandments, also John 18:36. On July 24, 1955, I joined the Wayside Mennonite Church, and I am in full accord with the statement of my church, 'A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance.' It is my deepest desire and conviction that the Lord Jesus Christ wants me and has called me into full-time ministry to preach the Gospel. I am at present pressing the Air Force for my discharge."

The Genesis of Wayside

The beginning of what is now Wayside can be traced back to 1946 when the people of the immediate community of MCC CPS Camp 141 at Gulfport, Miss., organized an interdenominational Sunday school with permission from the Camp to use the Chapel on Sunday p.m. More and more CPS and VS personnel were asked to help out with singing and teaching, until finally it was totally operated by campers. This brought about a decision to merge the community Sunday school with the morning camp Sunday school. Thus it continued for the most part of 1947.

When Bro. Ed Miller, who was then in VS at Camp Benard (formerly CPS Camp 141), was ordained as assistant pastor of the nearby Gulfhaven Mennonite congregation, he also assumed responsibilities for the community Sunday school. When it was suddenly announced that Camp Benard must be vacated by the MCC, Bro. Miller was released of his charge at Gulfhaven in order to nurture along the Sunday school and find a new place for it to meet. At about the same time (March 20, 1948) the MCC consented to turn this Sunday-school work over to the Mennonite Church for it to become officially a Mennonite mission station.

The end of World War II made available some army barracks at nearby Gulfport Air Base, and with volunteer labor from the MCC VS unit, now relocated at Camp Landon, one-half an army barracks was located on a donated lot in a suitable area. The building was dedicated on May 13, 1948, and worship services were again under way at an expenditure of less than $200.00. We called our new place of worship "Wayside." Later on a number of improvements and an educational addition made the place more practical and conducive to worship and teaching.

Sunday School

Wayside Sunday School has experienced some fluctuations which we are not able to account for. At times we experience a regular high attendance without any obvious reason, and then in the same mysterious way the attendance will drop alarmingly. There is also a constant turnover of a certain percentage of Sunday school enrollees. However, we are encouraged by the stable group who have come regularly for years, a number of which receive perfect attendance awards year after year.

Bible School

Community interest in Wayside summer Bible school continues to run high year after year. Each year long before time for summer Bible school we are met with inquiries regarding Bible school. Consequently, we have enjoyed an almost continuous increase in attendance. From an initial enrollment of 106 back in 1948, the attendance climbed to an enrollment of 283 pupils in 1954, and back to 260 in 1955. Such an attendance in Bible school has always exceeded our Sunday-school room facilities.

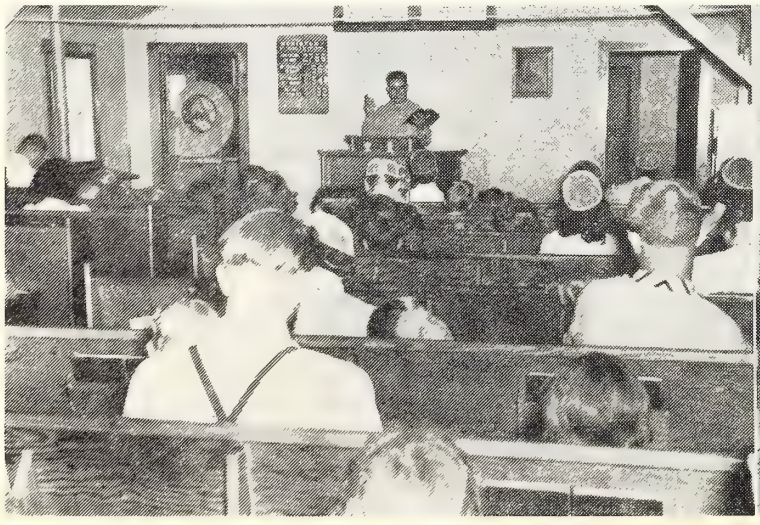
We have greatly appreciated being able to take the overflow of classes to Camp Landon which is located about one mile from Wayside. This we did each year until 1954 when we were able to use the local Orange Grove school. This proved more satisfactory because it eliminated some of the transportation problems and encouraged community participation.

Fellowshiping with Other Missions

Occasionally we exchange young people's programs with the Akers, La., congregation (110 miles distant) and the Allemands, La., congregation (130 miles away). A regular annual feature is a youth rally which is held in one of the three churches for the spiritual blessing and fellowship it affords for our young congregations. These youth rallies, by and for the youth, have become a real high light for our young people.

Race Relations

There is often some question concerning our work in relation to colored and white people. Our work is limited to white people due to southern community traditions of long standing. Like the Apostle Paul, we, too, realize that there is no difference between "the Jew and the Greek," but this conviction cannot be forced upon the unbeliever. As a mission station it is necessary to work in a way so that the unsaved souls may be reached in our immediate community.



A Sunday morning service at Wayside Mission Church, Gulfport, Miss.



The adult Sunday-school class at Wayside.



The present Wayside Church building, Gulfport, Miss.

Wayside Development Program

In the spring of 1954 we had an unusual opportunity to purchase several acres of land in a good crossroad location as a site for a new church building. This new location will provide a better setting for the new church building which is being planned, since it is removed a few miles farther from industrial plants and other establishments which are not conducive to a church program, while at the same time it is more centrally located in the area of community response.

Included in long-range plans is a school for which we will have room on the new church grounds. There is a pointed need for a Christian day school, both to provide Christian teaching and a higher academic level of training. In 1954 the district mission board of the South Central Mennonite Conference approved such a Wayside development program.

A Six-Year Dream Come True

Bro. and Sister Ed Miller and family of three boys, Ernest and Everett, 6, and Ricky, 2, have recently moved into their new home located three and a half miles from the church. The advantage of living in the community is in evidence daily. Besides being advantageous to pastoral work and visitation, people appreciate the greater convenience of dropping in often and the opportunity for a much closer fellowship. The home is not yet complete, but what has been done is a monument of faith accomplished by the help of many Christian friends.

Radio Ministry

A great help along the way has been the witness of a four-year-old faith radio ministry over a local station. For a while we maintained programs on two stations. This radio ministry has been temporarily terminated due to ill health. Since a new 1000 watt station has offered Bro. Miller free radio time for Gospel preaching, the radio ministry may soon be resumed.

Amish Co-operation

Wayside Mission has enjoyed the interest and co-operation of the Amish Mission Interests Committee the past several years. They have helped to supply finances, workers, and vehicles in a very helpful manner.

It's a Spiritual Battle

Wayside is not an easy mission field. To merely say, "the devil is at work, too," would be generalizing some very specific problems. For example, to date Wayside has received a total of 54 members (only five of these have a Mennonite background) yet, if we count only the remaining faithful we stall somewhere in the twenties. Many seemed faithful until the time of baptism, as though that were a signal to start backsliding. Encouraging and helping seems to be of no avail in some cases. One problem that hinders spiritual stability and maturity is early courtship and youthful marriage. This accounts for the loss of a number of our teen-agers.

Another of our problems has been getting adults saved and into our program. When there is an adult saved, in almost every case a host of relatives and friends rise up to discourage him. Here, communion services are something to be avoided and shunned. Many people, even those who claim discipleship say, "I'm proud that I ain't never taken no communion." Race relations are a constant tender spot among the unsaved and must be carefully handled.



The two vehicles used for hauling people to Wayside Church. The station wagon was donated by two Amish brethren. The carryall was given by the Hutchinson Mennonite Church, Kans.

Wayside Testimonies

Bessie Pearl Walker, a mother of six, who was saved at Wayside a few years ago, says, "I hardly know where to start or find words enough to say what the Lord Jesus Christ means to me. I can never praise the good Lord enough for dying and shedding His precious blood on the cross for my sins. In I Cor. 10:13 the Bible tells me, 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' I can always praise and thank the Lord for making a way for me to escape all temptations. I want to praise and thank Him for His love and marvelous grace, for it is sufficient for me. I want always to praise and thank Him for the Holy Spirit. For I can feel it way down deep in my soul. He leads and guides me wherever I go. My prayers are that I may draw closer to my Lord and have a better understanding of His Word, that I may at all times have a ringing testimony ready from my heart as to what the good Lord means to me. I want every Christian to pray for me."

Bernice Schoenowitz, a teen-age member, has this to say, " 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' I am so glad that God made this verse so real in my life because at one time I tried to live the Christian life in my own way. I didn't let God have complete control of my life. But now how thankful I am that I have let the Lord take my life to use for His glory! This is what God wants of us: not to remain the same old dry seeds, bearing no fruit in our lives. He wants us to die and live again! Live in the abundant life which the Lord Jesus Christ gives. I am so thankful for Wayside, the little church in which I was saved. I also thank God for Bro. Miller, the pastor of Wayside, who has been a very good friend and a minister of the true Gospel."

Frances Goodson, a former Catholic lady, having struggled many years with sin in her life, now testifies, "I thank God for saving my soul. I know now just how precious He is to me. I praise God for taking the hatred out of my heart for one person whom I had always hated. It was God alone that did this for me; no one else could have done it. I could go on and on telling of the things He has done for my peace of mind. Wayside also means so much to me. I find love and fellowship there. It really helps to go where you always get such a warm welcome."

Frances Evans, another teen-age member at Wayside responds, "I thank the Lord that He sent His Son to die on the cross for my sins, that I might be His child. 'For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' "

And Frances' sister Rose has this testimony, "It has been a pleasure to serve the Lord, and through trials and temptations He strengthens me. I thank God that He has made it possible for everyone to serve Him, and I rejoice to know that I took advantage of this possibility. God makes a person stronger as he grows in his Christian experience, and I know God will continue to do this for me."

An Invitation

This article is being featured in order to acquaint you a bit with Wayside Mission. The fact that you have read it makes your responsibility the greater. Now you know better how to pray for us, and please do pray. If you friends only knew how much we must depend upon your prayers! God depends on them, too, for Jesus says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." This is an invitation to pray. Come by and visit us, too.

Gulfport, Miss.



The original Wayside building, 1947, constructed from half of an army barracks. This was purchased for $89.50 and moved with volunteer help.

Are You a Typical Mennonite Young Person?

BY DONNA BARKEY

Maybe you have never been asked this question, or maybe you've never even thought about it. Perhaps you're asking, "Typical in what way?" I'll explain. I'm wondering about your vision, not physical but spiritual. We're proud to be able to say, "I have 20/20 vision in both eyes." But do we have 20/20 vision concerning the work of the Lord? The latter is really more important.

Now back to the first question. Are you a typical Mennonite young person? Or in other words, is your vision concerning the work of the Lord like that of today's typical young Mennonite? If your vision is like mine was, you know there is a need for spreading the Gospel. You realize that at some places in the world people have never even heard the Gospel, that many people are hungry for it but don't have Christian missionaries to tell it to them. You realize that Christ's great command is, "Go ye into all the world, and preach the gospel," and you want to do your part. You want to help in the program of the church. But that's as far as it goes. You stay at home in your comfortable, really luxurious condition, satisfied with the thought, "We can't go. Someone has to stay at home to provide that much-needed prayer support." Yes, you **know** there is a need but you can't exactly **see** it.

This past summer my vision was sharpened and I saw the need. I spent six weeks in VS teaching Bible schools in Louisiana, where I really saw the need. I taught children who did not have an extensive background of Bible knowledge. In fact, many did not know even the most frequently reiterated Bible stories. It was indeed a pleasure to tell Bible stories to those children who seldom had opportunity to hear them. They drank in every word with eager eyes and ears. As I taught I became more conscious of my solemn responsibility, because I learned more of their background.

These children do not have parents who encourage them in the right way of life or who even take them to Sunday school. In one instance we were saddened to hear a mother soundly reprimanding her little son for not fighting back when encountered by another. These children see their parents participating in knife fights. Such fights are not uncommon.

It was discouraging to see the deplorable state of the churches. In one Sunday school only six or eight children were attending regularly. There could have been many more as was demonstrated by the fact that with only a little encouragement approximately 35 attended on the Sunday following our two weeks of Bible school.

The need is there. I saw it when I looked at those people, remembered Christ's command, and realized how we are shirking our responsibility. We as Mennonite youth could do much. But with smug complacency we are satisfied at home with parents, friends, and relatives. We don't really see the need if we do nothing about it. Saving souls is the most important business in the world. It is so important that it comes before home, family, friends, and any other interests we might have. Christ said, "He that loveth father or mother more than me is not worthy of me."

How good is your vision? Is it keen enough to make you do something about the great need such as volunteering for VS? And again, are you a typical young Mennonite? God can use you. Let us as young people allow God's Holy Spirit to have full possession of our lives so that God's kingdom may be enlarged and His name glorified through our service. You can volunteer by writing to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Mishawaka, Ind.

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The value of destroyed property in Greek Orthodox churches and businesses in the recent riots in Turkey is estimated at more than one hundred million dollars.



A summer service worker, Rhoda Ann Stoltzfus, teaching a Bible school class in the Akers, La., area.

Three Weeks of Voluntary Service in Puerto Rico

BY NOAH H. GROFF

(Bro. Groff spent a three-week vacation in Puerto Rico last summer assisting our service workers and missionaries at their tasks. He writes about his experiences in the following article.—Ed.)

I left New York at 10:30 p.m. on Saturday, July 9, on a Pan American Airlines night flight and landed the next morning in tropical San Juan, Puerto Rico, on the new airport which had been opened two weeks previous. Some hours later I enjoyed a pleasant visit and luncheon in the home of Bro. and Sister John Lehman, La Plata, Puerto Rico, and was assigned to a small cottage which was to be my home for the next three weeks.

In my daily work at home I am, in the words of the Roman centurion, "a man given to authority" in a large factory. But in La Plata I was as far as possible a servant of others, serving and sharing with the voluntary service workers the trials, problems, yes—and I hasten to add—the joys and triumphs incident to their work. These young people came from Kansas, Iowa, Illinois, Ohio, New York, Maryland, and Ontario, as well as from my own state of Pennsylvania.

I found a small hospital staffed by a group of devoted, serious-minded doctors, nurses, aides, and others, all working hand in hand with a group of trained Puerto Rican workers and doing a fine job in a wholly inadequate and unsuitable building made from an old tobacco warehouse.

I had the pleasure of seeing the groundbreaking ceremonies for the new hospital to be erected near Aibonito on an elevation of ground which is very desirable. The ceremony was held in a tent supplied by the Ehret Funeral Home of Aibonito and San Juan. Dr. George Troyer did the honors and a number of men high on the official list on the Island participated in the program. Their participation speaks eloquently for the high respect and regard in which the Mennonite work is held. **El Mundo,** the largest newspaper on the Island, carried a photo and printed an excellent account of the whole affair.

I also had a part in painting the new clinic building at Rabanal which was opened officially during my stay. Some days were spent in carpentry, concreting, plumbing, repairing machinery, and replacing window screens. Other days were occupied with sightseeing.

My impressions and memories include the extreme hilly nature of the land . . . the pleasant climate—an average of 87 degrees in July . . . the lack of what we consider absolute necessities for living . . . the evidence of sin and spiritual need.

When I saw the group of Puerto Rican Christians and noted the change in their lives and homes, I rejoiced to know that I may have contributed something in a small way to help and encourage the regular workers there while experiencing what was beyond question the most enjoyable and spiritually profitable vacation of my life.

Bareville, Pa.

NEW MISSIONS TEXT OFF THE PRESS

A Survey of World Missions by John Caldwell Thiessen is just off the press. This noteworthy volume is the first attempt since World War II started in 1939 to present a comprehensive view of the missionary situation from a distinctly Evangelical viewpoint. The author, ably assisted by his daughter, Lois Thiessen, has spent years of research preparing **A Survey of World Missions.** (Miss Lois Thiessen is the editor of **Mandate,** the missionary survey periodical issued by the Inter-Varsity Christian Fellowship.)

This book is not only an invaluable text for college and graduate mission courses, it is also a reference volume for busy ministers and for every Christian who wants to increase his missionary literacy. As a reference work it is extremely readable.

To insure accuracy and information not available in America, each section has been checked by on-the-spot missionary specialists. Extensive charts, modern outlining and topography, frequent biographical sketches of missionary pioneers and statesmen, and a multitude of other details add to the readability and usefulness of this book.—**EFMA Missionary News Service.**

Chinese Language to Be Standardized

The Peking dialect has been officially adopted by the Chinese Ministry of Education as the standard for the nation. "The standard tongue founded on the Peking dialect must be vigorously promoted on a nationwide scale, so that eventually the people may acquire a common language to enable them to exchange their thought free from obstruction. . . . The promotion of the standard tongue calls for the standardization of the sound system, the vocabulary, and the grammar. The sound system is the most basic factor, since it is in this field that the dialects of the different places differ most. Consequently we should begin with the standardization of the sound system. In order to standardize the sound system, a means must be found to give the correct pronunciation. Before a plan for spelling pronunciation is formulated by the Chinese Language Reform Committee, the phonetic notations are to be adopted." Unfortunately the news item does not state what system this provisionally adopted "phonetic notation" is; it may be what was formerly known as the National Phonetic System, adapted from the phonetic system which missionaries had devised.—**China Bulletin.**

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In Japan there is "grave danger" that the government will stop Christian pastors from visiting prisons. A new ruling restores the prewar system of full-time chaplains, "appointed by the warden, who would be mostly Buddhists." During the past two years about 300 pastors, including evangelicals, have been actively engaged in prison evangelism—at one time there were almost 10,000 prisoners actively preparing for baptism. They are now faced with possibility of being denied admittance to all jails. (ERA)

The Mennonite Hour

DEATH BY ACCIDENT TAKES THREE MENNONITE HOUR PERSONS

The recent airplane tragedy near Harrisonburg, Va., took the lives of three persons who were active in the program of **The Mennonite Hour.** This accident which took five lives occurred on Oct. 29.

Robert Martin and his wife (the former Mabel Berkey) were both killed and leave behind them two children, ages 11 and 8. Bro. Martin gave valuable service as assistant engineer and Sister Martin regularly helped her husband in preparing and mailing the tapes to the many stations.

Also taken by death in the crash was Sanford Martin, brother to Robert, and a member of **The Mennonite Hour** Chorus. He leaves a widow (the former Shirley Ann Collins), and two children, 2½ years and 7 months.

The others who were killed were Elmer Berkey of Sheridan, Oreg., who was piloting the plane, and Samuel Kauffman of Harrisonburg, Va.

The Mennonite Hour feels a keen loss in the sudden death of these persons who had given so much to this work. They join hundreds of others in asking God's comfort and strength for the families in this time of sadness.

FROM THE LATEST INFORMER:

Male Quartet Produces New Record

The Mennonite Hour is happy to announce that two new albums will be available by Nov. 15. A total of eighteen songs are recorded on the 33⅓ r.p.m. Long Play Album and thirteen songs on the 45 r.p.m. Extended Play Double Record Album.

Christmas gift buying often presents a problem to many at this time of the year. We can recommend these albums very highly as gifts which will not only last a long time but will present a spiritual message through the years.

For complete listing of **Mennonite Hour** records write, **The Mennonite Hour,** Box 22, Harrisonburg, Va.

United Nations Representative Shows Interest in Broadcast

Recently a contact was made by **The Mennonite Hour** which the staff is praying about and for which the prayers of others are requested. A United Nations representative from Africa, while attending to diplomatic affairs in the country, chanced to listen to a **Mennonite Hour** broadcast while in his hotel room in Washington, D.C. The singing of the hymn, "Be Still, My Soul," deeply impressed him and he wrote a special delivery letter to our offices to request more information about the song and the program.

Lewis Strite, president of **The Mennonite Hour,** called on this man and he shows a genuine interest in spiritual matters, having had some Christian influence in his own life. He invites the broadcast and missionaries to enter his country, assuring them of a genuine welcome.

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Stalwart Stewards

This is **Missions Week.** Some Mennonites may be keeping their pocketbooks under lock and key during this week. Others may be ready to speak their mind to the local mission board member who dares to hand them a **Missions Week** offering envelope or ask them for a contribution for missions. We pray that the Holy Spirit will reach the hearts of any such with the illuminating light of God's Word on the question of true stewardship. Certainly their number must be few.

But too many of the rest of us are infected by the germ of indifference to stewardship. We take the attitude of the Pharisees dropping their bags into the treasury rather than the divinely commended attitude of the poor widow depositing her mites. We give of our great plenty rather than giving of our living.

"Bring the full tithes into the storehouse," says God, "that there may be food in my house" (Mal. 3:10, RSV). We understand from the New Testament that the full tithe is according as God has prospered us, be that ten per cent, forty per cent, or ninety per cent of our income. And what is the purpose? That there may be meat in God's house: that those who are spiritually hungry may be fed, that more missionaries may be sent to preach the unsearchable riches of Christ to the lost millions in our world.

Too often we excuse ourselves from this command because of the promise which follows: ". . . Put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." We say, "We do not give the tenth for fear we will do it to get the blessing and that would be wrong." Such a suggestion must come from Satan who certainly does not want us to give. If our faith is not great enough to overcome such an attitude, we must be mere babes in Christ. God help us to be stalwart stewards.

Twice a year we commemorate the suffering and death of our Lord through the communion service. At such times we take special pains to examine our lives for wrong attitudes, hidden sins, and shortcomings which would keep us from coming worthily to the Lord's table. **Missions Week** can be such a time for checking on our stewardship practices, our attitude toward the outreach of the church, our method of giving. Do we actually give as God has prospered, systematically, or are we tempted to use another Scripture to defend haphazard giving, ". . . let not thy left hand know what thy right hand doeth," when that Scripture refers to giving for show rather than to systematic giving?

May God make us stalwart stewards of His blessings! —L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Relief in Berlin

Menno-Heim, the Mennonite Central Committee center in Berlin, which ministers particularly to East Zone Mennonites, reports giving food or clothing or both to 64 people during September.

The Berlin Mennonite Church invites Mennonites living in the East Zone to come to Menno-Heim for a week end of Christian fellowship. Then MCC and the Berlin Mennonite Church share food, clothing, rest, and worship with these people.

J. K. Klassen of Menno-Heim writes: "They enjoy the meals, especially the butter, cheese, and white bread. In the East Zone they must queue for hours to get vegetables, groceries—any kind of food.

"Many of these people are too shy to tell us what they need in clothing. When I asked a small old man what he needed, he answered, 'But I don't have money to pay for it.'

" 'I have nothing for sale,' I answered, 'only to give you.'

"Then he rose from his chair, stroked both my cheeks and said, 'Oh, my dear man!' We have many experiences like that on such week ends."

Good Neighbors in Japan

Every Friday afternoon a group of Japanese women meet at the MCC headquarters in Tokyo for Bible study, prayer, and fellowship. This "Good Neighbors Club" under the leadership of Mrs. Norman Wingert started in September a year ago.

Besides their period of Christian fellowship, many of the members take home yardage material that the MCC furnishes. Then they cut and sew it into finished garments for relief.

To celebrate their first year together, the Good Neighbors made up 75 bundles of clothing to give to some of the poor "rag-pickers" at the Ueno Station in Tokyo. MCC has been serving milk to these rag-pickers every evening, and sometimes they also have singing and Scripture reading.

On this special evening the group first sang "What a Friend We Have in Jesus" in Japanese. Then one of the Japanese ladies read Luke 10:25-28 and led in prayer. After explaining the Good Neighbors Club, the milk and cookies and packages of clothing were distributed.

Both the Good Neighbors Club and the regular ministry among the rag-pickers illustrate the close relationship of the material aid program to the Christian witness among the Japanese.

Baie Verte, Newfoundland

Elaine Brubacher, R.N., Kitchener, Ont., is transferring from the Ailsa Craig Boys' Farm in Ontario to Baie Verte, Newfoundland. In Baie Verte she will assist a United Missionary Church doctor in the medical program for this small village of fishers and lumbermen.

Elaine brings the total number of MCC Voluntary Service workers in Newfoundland to seven. Alison Deckert and Helen Loewen teach school at Wild Cove; William Regehr teaches school at Twillingate and his wife Maurine is a nurse in the hospital there; Bill and Phyllis Miller teach school, and Vernon and Ferne Glick serve as pastor and wife for the United Church at Baie Verte.

Since the towns in northern Newfoundland are so small and so isolated, it is very difficult to obtain ministers for the churches and teachers for the schools. Previously one of the laymen read a prepared sermon sent from the head of the church in the capital, St. Johns, for this United Church. And the people slowly lost interest in the church until, as Bill Miller writes, "paying pew rent is often the extent of Christianity."

"The schools are often closed for lack of teachers, or in session but taught by teachers who haven't passed all the grades themselves."

A second problem at Baie Verte is that everyone is strongly denominational, and the churches refuse to work together. The school system is even entirely church (or denominationally) operated. This means that little towns of a couple hundred people have a Roman Catholic church and school plus two or three Protestant churches and schools.

The Mennonite Central Committee Voluntary Service unit is trying to improve the church life by bringing pastoral guidance to people who had been without a minister for years. They are trying to build a stronger Christian community by teaching in the inadequately staffed schools, bringing medical care to the sick, and beginning Christian youth activities for all the young people of the town.

Pakistan Flood Relief

Han van den Berg is temporarily serving in flood relief in Pakistan. This is likely a short-term project, and van den Berg will proceed to Viet Nam after this assignment is completed.

Peace Representative from Japan

Paul Sekiya, secretary of the Fellowship of Reconciliation in Japan, visited the Akron MCC office on Friday, Nov. 4. He spoke in the morning chapel; in the evening he showed slides on the effects of the atomic and hydrogen bombs and led a discussion period.

Sekiya is a second generation Christian. Formerly he was a clergyman in the Episcopal Church. Following World War II he became a pacifist and joined the Quaker fellowship in Japan. He is now giving full time to present the Christian basis for pacifism.

Under the auspices of the American Friends World Committee, Sekiya is visiting the United States for about ten months. Here he shows pictures of the devastation wrought by the Hiroshima bombings. He is concerned for the militarism which seems to be gaining strength in Japan again. He feels that the impetus for this comes from both the conservative element which sees military power as the protection for sovereignty and the U.S. insistence on rearmament. If Japan is to remain pacifist, a Christian basis must be substituted for the sentimental.

Melvin Gingerich, who went to Japan this fall to represent the MCC peace interests there, will probably work with Sekiya as he investigates the possibilities for peace literature and witness in Japan.

Released November 4, 1955
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

I-W Services

Vernon Bontreger, pastor of Clinton Frame Church, Goshen, Ind., spoke at the midweek fellowship of the Mennonite Service Center, Indianapolis, Ind., Nov. 9.

Albert Buckwalter, missionary to Argentina, will speak and show slides at the regular Thursday meeting of the Middletown, Conn., I-W Unit, Nov. 17.

Clarence Lutz, Elizabethtown, Pa., gave the message at the Middletown, Conn., I-W Unit Oct. 27. There was an attendance of 37.

Boyd Nelson, Victor Esch, and Roy Burkholder, Elkhart, Ind., and several others from I-W units, represented MRSC at an MCC I-W Workshop held at Newton, Kans., Nov. 8-10.

Voluntary Service

There is a total enrollment of 29 in the Mathis, Texas, kindergarten. Fifteen come in the morning and 14 in the afternoon. The new MYF station wagon is used to bring the children to classes. The purpose of the school is to teach the children English to prepare them for entrance in the public schools. This kindergarten provides a valuable contact with the community.

The Calling Lake, Alta., unit recently bought some furniture at Calgary for the newly constructed cabin. It is felt that this community work in Northern Alberta is not just a single experiment, but an actual beginning of a much larger work. It may prove to be a gateway to the North as far as work among the Indians is concerned.

A truck from an Iowa Mennonite community on Oct. 24 brought seven barrels of food, besides eggs, fresh vegetables, and miscellaneous other items to the Kansas City, Mo., Voluntary Service Unit.

Two VS-ers, Anna Mae Nolt, Mt. Joy, Pa., and Robert Garber, Lowpoint, Ill., were appointed committee sponsors of the Lombard Mennonite Church, Lombard, Ill.

Phillip Headings, Hutchinson, Kans., who arrived a week early for orientation school, has been assisting at the Mission Board Headquarters, Elkhart, Ind.

Boyd Nelson, Elkhart, Ind., from the Relief and Service office, spent two days at the Elgin, Ill., VS Unit, Nov. 1, 2.

The new kindergarten building was completed at Camp Rehoboth, St. Anne, Ill., the latter part of October. It is already in use,

although the dedication will not take place until the new furniture arrives.

Released November 4, 1955
Office for Relief and Service
Elkhart, Ind.

WMSA Weekly Notes

Illinois WMSA local officers met at Pleasant Hill Church, Peoria, Ill., for their annual fall meeting, Oct. 18, 1955. During the morning session there was a real live and interesting exchange of ideas. Ten points which were the basis for the discussion had been sent to every circle.

The hostess congregation provided coffee and doughnuts to supplement the sack lunches the ladies had brought with them.

"Your WMSA Release" was used for the afternoon discussion led by the president, Mrs. Ralph Imhoff, Eureka, Ill. While reference was made to the various sections, most of the time was spent on the articles of the suggested constitution for the local circle. The sponsors of the girls' circles had a separate meeting, discussing various projects and exchanging ideas.

Mrs. Dana Troyer, Bloomington, Ill.. missionary from India, brought the closing devotional message of the meeting. Her subject for discussion was "A Virtuous Woman." Said one secretary, "It just seemed to give us the lift we needed; it was the perfect climax for the day."

The Illinois meeting for WMSA local officers is planned by the State Committee annually each fall, to help local circles in their plans for the work. This workshop gives opportunity for discussion of problems and exchange of ideas.

Christmas giving can be Christian giving. Books and magazine subscriptions continue to give pleasure through the year. One dollar will send the WMS Monthly to a friend for three years. Send your order to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa.

Office of the WMSA Executive Secretary,
1711 Prairie Street, Elkhart, Ind.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

Dear Readers:

Since our last writing quite a few visitors have stopped with us. Among these were Bro. and Sister Wilbur Hertzler, Phoenix, Ariz.; Bro. and Sister Oscar Wideman and two children from McMinnville, Oreg.; Bro. and Sister Levi Weaver, Colo.; Bro. and Sister Johnwilliam Boyer, Phoenix; Bro. and Sister Paul Kolb, Pa.; Bro. and Sister Orrie Yoder, Calif.; Bro. Max Slagel, Hydro, Okla.; Sister Maggie Irwin, Rockton, Pa.; Bro. and Sister Dan Horst, Winton, Calif.; Bro. and Sister Jacob Shetler, Upland, Calif.; Dr. Esch, wife and mother, Phoenix; and Bro. and Sister Chris Bontrager, Akron, N.Y. Besides these we enjoyed three services by Bro. Paul Roth, Masontown, Pa., on nonconformity.

On Aug. 21 our bishop, Bro. Melvin Ruth, came from Phoenix to hold communion services. The members of the Grants, New Mexico, service unit were also present for the occasion.

The following Sunday almost our entire group were privileged to go to Grants for the dedication of their new service unit building.

Some time ago our pastor, Bro. Joe Yoder, had been called to a hospital to visit with a very sick man who was not expected to live. Bro. Joe spoke to him about the necessity of being ready to meet the Lord and after several visits he and his wife both confessed Christ as their Saviour. Earnest prayers were offered for them—and he became well enough so they could both come to church and be baptized. They have now moved to this town, and while he is not well enough to come to church regularly, he was able to come last Sunday and it was touching to see with what feeling he sang with us, "Oh, happy day, that fixed my choice!" We ask your prayers for this couple and the many more we would like to reach.

Our church building is gradually getting near completion, and we are glad, for it is greatly needed.

Truly the harvest is great, but the laborers are very few. "Pray ye therefore. . . ."

Rhoda F. Yoder.

CLARE, MICHIGAN

(Herrick Congregation)

Christian Greetings:

The Lord is not unmindful of the prayers of His children. Our fourth annual summer Bible school was held in the month of June with an enrollment of 77. Average attendance was 71. We appreciated the help of 8 teachers from Midland and one from Fort Wayne, Ind.

Gerald and Shirley Cassel have moved here from Lansdale, Pa., and are helping in our services. There is room and work for others. Gerald is employed as public accountant. Jobs and farms are available. This is an opportunity to build a strong Christian church. Why be so crowded in large congregations?

Our average attendance during the past Sunday-school year was 37. Our church house, built in 1890, was purchased from the Methodists four years ago. We have about 20 families represented in our regular services. We are raising funds for a Sunday-school library. Church benches and classrooms would be a great improvement.

We have had a good season for farm crops. General farming, with beef, dairy cattle, and hogs, is the main occupation.

Remember this place in your prayers.

Floyd F. Bontrager.

EAGLESHAM, ALBERTA

(Four Mile Creek Mission Church)

Greetings of Love to All HERALD Readers:

We wish to share with you the blessings and activities of another year in which several changes have taken place. Sister Noreen Cressman, who previously taught school in our district, is at present serving as matron of second floor of Green Gables, Hesston College. We miss her fellowship. However, the Lord is exceedingly good and has blessed us with many more with whom we fellowship.

Bro. and Sister Leon Lefever and family from Lancaster, Pa., have come to live here, and we are truly thankful for their contribution to the church.

Bro. and Sister Loyal Roth and Sister Ada Burkholder from Culp join us in our labors for Jesus. We have alternate Sunday evening services at Culp and at Four Mile as well as our Sunday school. Bro. Roth also carries on with the work at White Mud.

A blessing for which we are always grateful is visitors to our mission station. We thank all those who have added to our joy by visiting us.

Bro. Linford Hackman, Carstairs, has visited us several times this summer, helping with summer Bible school and Sunday-school reorganization. May the Lord bless his many efforts in this field.

Besides our local members, Sister Alma Bechtel from Three Hills and Sister Bessie Riest helped in our summer Bible school. Bessie is with us again after convalescing at her home from an illness.

Bro. David Huber, Lancaster, Pa., also visited us during the hunting season this fall. We look forward to having him come again. Bro. Huber is Sister Lefever's father.

Bro. and Sister Ira Nafziger, Lancaster, stopped to visit us while on their way to S. Nafziger's at Ft. Vermilion. Bro. Nafziger is a minister at the Laurel St. Mission, and we enjoyed a message given by him.

Our Sunday school was reorganized as follows: Supt., L. Roth; Asst., L. Lefever; Secy.-Treas., Sister Lefever; Asst., Sister Roth; S.S. Chorister, Bessie Riest; Church Chorister, Ada Burkholder. Sunday school teachers are Loyal Roth, Rollin Yoder, Ada Burkholder, Bessie Riest, and Anna Mary Lefever.

We ask an interest in your prayers that we may labor together in love, ever seeking to glorify the name of Jesus.

"O magnify the Lord with [us], and let us exalt his name together" (Ps. 34:3).

Mrs. Nancy Childers.

HARTVILLE, OHIO

(Hartville Congregation)

Dear HERALD Readers:

We as a congregation have great reasons to praise the Lord for His many spiritual blessings this past year.

Bro. Paul Roth, Masontown, Pa., was evangelist for our revival meetings held March 13-20. Many hearts were cleansed and others strengthened.

Our summer Bible school was a real challenge this year; our highest attendance was 279, with an average attendance of 254. We as teachers feel much was accomplished during the two weeks and there was splendid co-operation from the children. We believe this to have been our best year with summer Bible school.

Another asset to the work here at Hartville is our monthly Hymn Sing, held the first Sunday of every month. Our highest attendance here was estimated at 800. People from neighboring congregations and towns come to participate in these services which are anticipated by all.

Our congregation is rather new, having been organized in 1944 with 36 charter members; now our membership is 247. The Lord has blessed us abundantly. However, Satan has been very busy and we desire your prayers in behalf of the witness at Hartville.

Leora Slabaugh.

PERRYTON, TEXAS

(Perryton Congregation)

Dear HERALD Readers:

Greetings in our Master's name. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." We have much to give thanks for, both materially and spiritually. We are enjoying the beautiful fall weather after a very hot summer.

We are still without a resident pastor; therefore we have had several guest speakers throughout the summer and fall. Bro. William McGrath, Hesston College, worshiped with us on Sunday morning, Sept. 11. We were happy to have Bro. R. L. Showalter, our former pastor, and his family with us for the evening service, when Bro. Richard brought the message. On Monday night, Sept. 12, everyone enjoyed the fellowship of an ice cream social for the Showalters.

Bro. and Sister Earl Showalter were with us on Sept. 18 when we reorganized our Sunday school and church, with the following taking office on Oct. 1: S.S. Supt., Dan Kauffman; Asst., Floyd Johnson; Primary Supt., Wilma Pletcher; Asst., Mrs. Floyd Johnson; Chor., Juanita Pletcher; Asst., Jeremy Dietz; Secy., Sam Kauffman; Church Trustee, Allen Wagner; Mission Board Member, Milton Sweigart; Ushers, Harvey Pletcher and Floyd Johnson; GOSPEL HERALD Corr., Mrs. B. R. Pletcher; Librarian, Larry Pletcher; Historian, Mrs. B. R. Pletcher.

We are very glad for the good rains in the latter part of September. We are in need of more rain at this time. Maize harvest is over, most of the wheat is up, and farmers are having trouble with the grasshoppers eating the wheat.

On Oct. 9 our congregation was host to the Protection and Greensburg, Kans., congregations for the Sunday-school conference. Bro. Robert Keller, Greensburg, preached the morning sermon. A program by the three churches was given in the afternoon, following a basket dinner over the noon hour. We were glad to have Bro. Sanford Oyer and family worship with us on Sunday evening.

On Oct. 11 our WMSA was invited to an all-day meeting with the Mennonite Brethren ladies near Balko, Okla. Only a few could attend and they reported a very enjoyable time and good fellowship.

On Oct. 16 Bro. E. M. Yost, Denver, Colo., was with us for two meetings. Preceding the evening service, Mrs. Thelma Davis of the local Baptist Church showed pictures which she took on a recent trip to the Holy Land. Her pictures

were very good and her comments made it an interesting service.

Bro. and Sister Earl Showalter were with us on Oct. 23 for both morning and evening services. After the morning message, we enjoyed the sacred emblems of the communion service. We were happy to have our three "grandmas" present—Grandma Pletcher (who is the oldest member of our congregation and has not been well this fall), Grandma Wagner, and Grandma Reimer. We appreciate their presence very much.

We have a fifteen minute radio program each Sunday morning and our prayer meeting on Wednesday evening. We enjoy having others worship with us. Pray for the work at this place.

Mrs. B. R. Pletcher

WHITE CLOUD, MICHIGAN
(White Cloud Congregation)

Dear Readers:

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

We were privileged to be the host of the annual Michigan Mennonite Youth Fellowship which was held May 22. A good percentage of the young people of Michigan attended.

The Mennonite Revival Singers from Hartville, Ohio, gave a program in the morning and afternoon of July 17.

Two members of our congregation, Richard Arnold and Ardys Ingleright, were married June 17.

The church and community were shocked by the death by drowning of our minister's son, Carl. We miss him very much and his family would appreciate your prayers.

Carl Becks, missionaries on furlough from Japan, were here during the summer to tell us about Japan and show their souvenirs.

Our church attendance has been good lately.

Our young people gave a program at Brethren Church, Oct. 16.

Remember the work here as we labor in the Lord's harvest.

Margie Burkholder.

Mission News

CONTINUED

Bro. and Sister Mahlon Blosser, Harrisonburg, Va., are spending some time in Jamaica with the Warren Metzlers assisting in the setting up of the mission program there. Bro. Blosser is treasurer of the Virginia Mennonite Board of Missions and Charities which is sponsoring the Jamaica outreach.

Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina, kept the following appointments during October and early November: Oct. 16, morning, Alden, N.Y.; evening, Clarence Center, N.Y.; Oct. 18, Millwood, Gap, Pa.; Oct. 19, Conestoga, Morgantown, Pa.; Oct. 20, Maple Grove, Atglen, Pa.; Oct. 23, Geiger, New Hamburg, Ont.; Oct. 30, morning, Elmira, Ont.; evening, Floradale, Ont.; Nov. 2, East Zorra, Tavistock, Ont.; Nov. 6, Blenheim, New Dundee, Ont.; Nov. 9, Moorefield, Ont.; and Nov. 13, Ailsa Craig, Ont.

Bro. Paul Kniss, missionary on furlough from Bihar, India, will be the Missionary Day speaker at the Clinton Frame Church, Goshen, Ind., on Nov. 20.

Bro. Warren Metzler and family, who will soon leave for missionary service in Jamaica under the Virginia Mission Board, gave the YPM program at Elizabethtown, Pa., on Nov. 6.

Missionary Day speakers, Nov. 20: Paul G. Landis, Ronks, Pa., at Elizabethtown, Pa.; Dana Troyer and wife, former missionaries to India, at Midway, Pekin, Ill.; Ralph Buckwalter, on furlough from Japan, at Harper, Kans.; S. M. King, former missionary to India, at Olive, Elkhart, Ind.; H. Ernest Bennett, Elkhart, Ind., at Sharon, Plain City, Ohio; Lehman Longenecker, Pinto, Md., at Kingview, Scottdale, Pa.

Field Notes

CONTINUED

Bible Conference on Evangelism at Danforth, Toronto, Ont., with Rufus Jutzi, Floradale, Ont., and Wayne North, Vineland, Ont., as speakers, Nov. 18-20.

Bible Conference at Manson, Iowa, with Robert Keller, Greensburg, Kans., and J. J. Hostetler, Peoria, Ill., as speakers, Jan. 1-3.

J. C. Wenger, Goshen, Ind., guest speaker for Illinois Ministers' Fellowship, Flanagan, Dec. 5, 6.

Christian Workers' Conference and Ministers' Week, with J. C. Wenger, Goshen, Ind., and J. G. Hochstetler, Creston, Mont., as speakers, Nov. 21-25, at Duchess, Alta.

1956 Schedule of Bible readings from the Old Testament, prepared by Christian Nurture Committee, Lancaster Conference, may be ordered at $2.25 per hundred from Earl B. Groff, 410 West Rosedale Rd., Lancaster, Pa.

J. J. Hostetler, in Mission message, at Dillon, Tremont, Ill.

All-day Thanksgiving service at First Mennonite, Norristown, Pa., with Ivins Steinhauer and Howard Rush as speakers.

Missionary Rally at Tiskilwa, Ill., with Raymond Yoder speaking Nov. 23-25, and Carl Beck, Nov. 26, 27.

Annual meeting of Brotherly Aid Plan of Lancaster Conference at Erb's, Lititz, Pa., with Donald Lauver and Isaac Baer speaking, afternoon of Nov. 15.

Annual Christian Nurture meeting of the Lancaster Conference at Byerland Church with Paul M. Lederach, David Thomas, Irvin Shank, and Roy Geigley as speakers, Nov. 25, 26.

Annual Thanksgiving meeting, all day Nov. 24, at Sunnyside, Lancaster, Pa., with Jacob Harnish bringing the Thanksgiving sermon.

Annual Thanksgiving meeting with John H. Mosemann and Melvin Lauver as speakers at East Chestnut St., Lancaster, Pa., Nov. 26, 27.

Visiting Speakers

Oct. 23. **Daniel Kauffman,** Leonard, Mo., at Birch Tree and Versailles, Mo. **John Yoder,** Harrisburg, Oreg., at Mission Church, Portland, Oreg. **Claud Hostetler,** Portland, Oreg., at Home for the Aged, Albany, Oreg. **Norman Kraus,** Goshen, Ind., at Bethel Community Church, Chicago, Ill.

Oct. 30. **Nelson E. Kauffman,** Hannibal, Mo., at Bethel, Chicago, Ill. **Alvin Becker,** Northern Bible Society, at Riverview, White Pigeon, Mich. **Marvin Miller,** Hesston, Kans., at Mountain View, Mountain Home, Ark. **Abram Kaufman,** Plain City, Ohio, at Bethel, West Liberty, Ohio. **Percy J. Miller,** Lagrange, Ind., at Arthur, Ill. **H. J. King,** Arcola, Ill., at Dewey, Ill. **Ray Bair,** Akron, Pa., at North Lima, Ohio.

Nov. 6. **Raul Garcia,** Argentina, at Spanish Church, Chicago, Ill. **Blanche Sell,** on furlough from India, at Rocky Ridge, Quakertown, Pa. **Ford Berg,** Birdsboro, Pa., at Trevose Heights, Pa. **H. A. Diener,** Hutchinson, Kans., at Walker, Mo. **R. R. Smucker,** Elkhart, Ind., at Martins, Orrville, Ohio. **Orie Kauffman,** White Pigeon, Mich., at East Goshen, Ind. **Allen Ebersole,** Canton, Ohio, at Pleasant View, North Lawrence, Ohio. **J. M. Nissley,** Sarasota, Fla., at Tampa and Ybor City, Fla. **Ralph Buckwalter,** on furlough from Japan, at Protection, Kans. **L. S. Weber,** Scottdale, Pa., at Glade, Accident, Md. **C. Ralph Malin,** Malvern, Pa., at New Holland, Pa. **J. L. Horst,** Scottdale, Pa., at Washington, D.C. **Frank Dutcher,** Bowling Creek, Ky., at Riverview, White Pigeon, Mich., and Pleasant Grove, Goshen, Ind.

Nov. 13. **Clarence Fretz,** on furlough from Luxembourg, at Plain, Lansdale, Pa. **Paul Landis,** Ronks, Pa., at Millersville, Pa. **Paul Hummel,** Berlin, Ohio, at Wooster, Ohio. **S. C. Yoder,** Goshen, Ind., at Prairie St., Elkhart, Ind. **R. R. Smucker,** Elkhart, Ind., at Pigeon, Mich. **Wm. McGrath,** Hesston, Kans., at Yoder, Kans. **S. J. Hostetler,** Elkhart, Ind., at Sunnyside, Elkhart, Ind.

Evangelistic Meetings

Edwin Albrecht, Grabill, Ind., at Coal Run Mission, Meyersdale, Pa., Nov. 2-9. **Willard Mayer,** Pigeon, Mich., at Fairview and Upper Deer Creek, Kalona, Iowa, two weeks beginning Oct. 30. **Clair Eby,** Gordonville, Pa., at Millersville, Pa., Nov. 20-30. **William G. Detweiler,** Orrville, Ohio, at Fort Wayne, Ind., Nov. 17-27. **Olen Nofziger,** Wauseon, Ohio, at Three Brothers, Ark., Nov. 10-18. **C. F. Derstine,** Kitchener, Ont., at Kidron, Ohio, Dec. 4-8. **James Bucher,** Hubbard, Oreg., at East Union, Orrville, Ohio, Oct. 30 to Nov. 13. **Richard Danner,** Hanover, Pa., at Freemanville, Atmore, Ala., Nov. 16-27. **Harry Y. Shetler,** Davidsville, Pa., at Pleasant Hill, East Peoria, Ill., beginning Nov. 8. **Rudy Borntrager,** Fort Wayne, Ind., at Kokomo, Ind., Mission, Nov. 2-14. **J. Harold Forwood,** Manheim, Pa., beginning Nov. 20 at Shoupes, Highspire, Pa., and then one week at Strickler's, Middletown, Pa. **Myron Augsburger,** Sarasota, Fla., in Spiritual Emphasis Week, at I.M.S., Kalona, Iowa, Oct. 31 to Nov. 4. **C. Mylin Shenk,** Willow Street, Pa., at Manchester, Pa., Nov. 20 to Dec. 4. **E. M. Yost,** Denver, Colo., in Union Mennonite Christian Life Emphasis Week at Buhler, Kans., closing Nov. 4. **Lloyd Eby,** Ronks, Pa., at Strasburg, Pa., Dec. 4-18. **Martin R. Kraybill,** Elizabethtown, Pa., at Hammercreek, Lititz, Pa., Nov. 20 to Dec. 4, and Oreville Home, Lancaster, Pa., Dec. 11-18. **Wilbur Yoder,** Middlebury, Ind., at Bethany Christian High School, Goshen, Ind., Oct. 9-13. **Warren Long,** Tiskilwa, Ill., at Midway, Pekin, Ill., Nov. 27 to Dec. 4. **Frank Enck,** Lancaster, Pa., at Slate Hill, Shiremanstown, Pa., Nov. 23 to Dec. 4.

Bro. George R. Brunk conducted the Mountain View District Evangelistic campaign in the tabernacle of the United Missionary Church, in Didsbury, Alta., on Oct. 16-30. The song leader was Bro. Isaac Glick, Calling Lake, Alta. Bro. Brunk also spoke on the Sunrise Gospel Hour program, CFCN, Calgary, and on the Good News program, CKXL, Calgary. Bro. Linford D. Hackman reports "a real revival."

TO BE NEAR TO GOD

(Continued from page 1091)

knows no racial or natural barriers. May our souls have no rest until the whole race of creatures bow and pay their praise to Thee. Amen.

[1] "My God, I Thank Thee," by Adelaide A. Procter, **Church Hymnal**, No. 18.
[2] Familiar chorus.
[3] "Great God, How Infinite," by Isaac Watts, **Church Hymnal** No. 21.

—Helen Good Brenneman.

PEACE AND WAR

(Continued from page 1089)

would be launched and antiaircraft batteries set in motion. This is part of an over-all program based on military strength aimed at the destruction of life and property, rather than the salvation and preservation of life. This is not part of Christ's suffering love intended to win lost men back to God. God's children do not participate in a military defense program designed to encourage ill will, hatred, and war among men or nations.

For these reasons we need to urge each other to refrain from any participation in the organization or operation of the Local Ground Observers Corps. It would be an open denial of the heart of our Christian faith, and the living union we have with the living Christ.

What Can We Do?

In case of an enemy attack there are a number of things we can do:

(1) We will render such civilian help as conscience permits, sacrificially and without thought of personal safety, as long as we can preserve and restore life and not destroy it.

(2) We will live, in wartime as well as peacetime, a peaceable life in all godliness and honesty. We will avoid joining in any wartime or war preparedness hysteria of hatred, revenge, and retaliation. We will live in obedience to the laws of our land, except when obedience to our government would cause us to violate the teachings of Scripture and the spirit of the Gospel.

(3) We will pledge ourselves to be thoroughly Christlike in all our actions.

May God's Spirit be with us as we live as Christians in a sinful society.—Edward Stoltzfus.

Anniversaries

Springer, Val. W. and Emelia (Unzicker), Fisher, Ill., celebrated their sixtieth wedding anniversary on Oct. 9, 1955. They were married on Oct. 3, 1895, by Peter Zehr of Foosland, Ill., at the bride's home. The open house celebration was postponed to the later date to allow their son, Elmer, and family of Aibonito, Puerto Rico, to be present. They are the parents of eleven children; ten are living, and they were all present at the celebration. They have thirty-one grandchildren and seventeen great-grandchildren.

Bro. Springer is 86 years of age and Sister Springer is 81. They are members of the East Bend Mennonite Church. Both are in good health.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Brunk, Henry, Jr., and Edna (Ebersole), Lanham, Md., second child, first son, Merle Edward, Oct. 30, 1955.

Eberly, Albert B. and Salina (Gnagey), Bay Port, Mich., fifth child, fourth daughter, Arlene Faye, Oct. 6, 1955.

Frank, Donald H. and Elnora (Leaman), Gap, Pa., first child, Donald Lynn, Oct. 16, 1955.

Gehman, George and Edna (Martin), Mohnton, Pa., fifth child, third daughter, Rosanne Joy, Oct. 31, 1955.

Helmuth, Emery and Irene (Byler), Bovey, Minn., third child, first daughter, Faye Lorraine, Oct. 31, 1955.

Horst, Maurice L. and Norma Jean (Shetter), Chambersburg, Pa., first child, Barbara Sue, Oct. 21, 1955.

Huber, Mr. and Mrs. J. Cleon, Lancaster, Pa., fifth child, second daughter, Ruth Wanetta, Oct. 20, 1955.

Martin, Aaron L., Jr., and Kathryn (Herr), Chamberburg, Pa., first child, Aaron Eugene, Oct. 11, 1955.

Mast, Clarence and Zelma (Kauffman), Williamsville, N. Y., third child, first daughter, Donna Marie, Sept. 14, 1955.

Miller, Mervin and Arlene (Eash), Scottdale, Pa., first child, Kim Edward, Nov. 3, 1955.

Miller, Quinten and Dolores (Miller), Kalona, Iowa, second child, Myrna Jane, Oct. 20, 1955.

Mishler, D. Paul and Catherine (Yoder), Hollsopple, Pa., first child, Chrisann Adele, Oct. 4, 1955.

Moon, Ivan and Naomi (Graybill), Scottdale, Pa., first child, Rachel Ann, Nov. 4, 1955.

Myers, George E. and Fanny Marie (Beachy), Danboro, Pa., second child, first daughter, Sheryl Marie, Oct. 1, 1955.

Ropp, Leroy V. and Edith (Gnagey), Wellman, Iowa, fourth child, third daughter, Diana Dawn, Sept. 21, 1955.

Roth, Earl C. and Anna Mae (Roth), Milford, Nebr., third son, Jay LaMar, Oct. 16, 1955.

Sangrey, Landis and Marian (Hostetter), Columbia, Pa., third child, second son, Jay Dennis.

Schlabach, Albert C. and Esther (Mast), Walnut Creek, Ohio, third child, second daughter, Ruth Ann, Oct. 23, 1955.

Siegrist, Landis and Anna (Esbenshade), Quarryville, Pa., fourth child, third daughter, Ellene Faye, Oct. 12, 1955.

Smoker, Kenneth I. and Rhoda (Newswanger), Windom, Kans., sixth child, fifth daughter, Ellen Marie, Oct. 11, 1955.

Smucker, Roy W. and Ellen (Gregario), Scottdale, Pa., second son, Robert Jay, Nov. 4, 1955.

Snyder, John W. and Lois (Buckwalter), Hespeler, Ont., second child, first daughter, Patricia Ruth, Oct. 30, 1955.

Stauffer, Benjamin K. and Mary W. (Hoover), Ephrata, Pa., first child, Mary Ella, Oct. 31, 1955.

Stoltzfus, Robert M. and Verna G. (Engle), Cochranville, Pa., third son, Lynn David, Oct. 4, 1955.

Stoltzfus, Simeon M. and Fannie (Miller), Bareville, Pa., fifth child, fourth son, Norman Lee, Oct. 30, 1955.

Stull, Albert W. and Lucille (Beck), Scottdale, Pa., fifth child, second son, David Allan, Nov. 5, 1955.

Sutter, Lyle and Merna (Ringenberg), Flanagan, Ill., fourth child, second daughter, Jane Carol, Sept. 17, 1955.

Weaver, Walter and Dorothy (Huber), Waynesboro, Va., a daughter, Ellen Kay, Sept. 20, 1955.

Yoder, Elmer and Velma (Yoder), Riverside, Iowa, third child, second son, Merlin DeVon, Oct. 14, 1955.

Yoder, Galen and Esther (Mishler), Topeka, Ind., fifth child, third daughter, Roberta Faye, Oct. 28, 1955.

Zeiset, Amos and Emma (Weaver), Stevens, Pa., ninth child, seventh son, Amos Leon, Oct. 11, 1955.

♠

A person who has never failed at anything has never tried much of anything.

Lorie C. Gooding

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Derstine—Detweiler.—Darwin S. Derstine, Pipersville, Pa., and Gladys L. Detweiler, Dublin, Pa., both of the Deep Run cong., by Erwin K. Nace at the Deep Run Mennonite Meetinghouse, Oct. 15, 1955.

Gingerich—Eicher.—Joseph Gingerich, Topeka, Ind., Maple Grove cong., and Shirley Eicher, Albany, Oreg., Fairview cong., by Edwin J. Yoder at his home, Oct. 28, 1955.

Martin—Wissler.—Harold W. Martin, Ephrata, Pa., and Twila Wissler, Lititz, Pa., both of the Hammercreek cong., by Mahlon Zimmerman at the Hammercreek Church, Oct. 29, 1955.

Nisly—Yoder.—Calvin Nisly and Orpha Yoder, Hutchinson, Kans., by Valentine Headings at the Plainview Conservative Church, Oct. 23, 1955.

Schlabaugh—Horrisberger.—Gordon Dean Schlabaugh, Parnell, Iowa, West Union cong., and Lois Irene Horrisberger, Conneaut Lake, Pa., Sunnyside cong., by Daniel Johns at the Sunnyside Church, Oct. 22, 1955.

Stoltzfus—Tyson.—Norman J. Stoltzfus, Elverson, Pa., Conestoga cong., and Betty Jane Tyson, Lititz, Pa., Neffsville cong., by Maurice W. Landis at the Monterey Church, Oct. 29, 1955.

Swarr—Ranck.—Russel Eugene Swarr, Mt. Joy, Pa., cong., and Gladys Arlene Ranck, Strasburg, Pa., cong., by Jacob T. Harnish at the home of the bride, Oct. 22, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Amanda C., daughter of the late Moab and Anna (Shank) Showalter, and widow of Abram H. Baer, died at the home of her daughter, Mrs. Nathan Martin, Hagerstown, Md.; aged 74 y. She was a faithful member of the Miller Mennonite Church. Surviving are 5 children (Alvey, and Abram M., both of Maugansville, Md.; Mrs. Nathan Martin, Hagerstown; Leonard, Chambersburg, Pa.; Mrs. Alfred Schelle, Maugansville), 3 stepchildren (Henry S., Chambersburg; Irvin S., Hagerstown; and Melvin S., Maugansville), 5 brothers and sisters (Alvah, Maugansville; Martin W., Hagerstown; Franklin, Big Spring, Md.; Mrs. Lloyd Bowders and Mrs. Henry Hostetter, both of Hagerstown), 23 grandchildren, and 3 great-grandchildren. Funeral services on Sept. 6, at the Paradise Church were in charge of Moses K. Horst, Samuel L. Martin, and Irvin S. Shank. Interment was made in the adjoining cemetery.

Bowen, Edwin R., was born in England on Sept. 12, 1864; died at the Mennonite Home for the Aged, Rittman, Ohio, on Oct. 27, 1955; aged 91 y. 1 m. 15 d. He resided in Canton, Ohio, for 73 years. A blacksmith by trade, he had also served on the Voluntary Fire Department and was one of the last three survivors of the Canton Voluntary Fire Department. He was a member of the Mennonite Church since 1908 and for many years a regular attendant of the Canton Mennonite Mission. He is survived by 2 sons (William, Rhodes, Mich., and Lester, Canton), 16 grandchildren, 39 great-grandchildren, and 3 great-great-grandchildren. His 3 wives and 4 children preceded him in death. Funeral services were conducted from the funeral parlors and were in charge of O. N. Johns and Allen Ebersole. Interment was made in the Forrest Hill Cemetery.

Coble, Amos G., was born June 19, 1870; departed this life after an illness of two weeks at the home of his son, J. Ira; aged 85 y. 3 m. 25 d. He was a faithful member of the Mennonite Church, worshiping with the brotherhood at Stauffers near Bachmanville, Pa., and was the senior member of the trustee board, serving faithfully for many years. He was married to Kaite Risser, who preceded him in death in April, 1920. Four children were born to this union (J. Ira, Hershey, Pa.; Alvin, Palmyra, Pa.; Ada—Mrs. Elias Morse Heisey, Hershey,

and Ella—Mrs. Ralph Gish, who with her husband preceded him in death). He is survived by his 2 sons, one daughter, 10 grandchildren, and a number of great-grandchildren. Funeral services were held Oct. 17 at the Risser Mennonite meetinghouse with Noah W. Risser and Walter Oberholtzer officiating. Interment was made in the adjoining cemetery.

Denlinger, Lizzie Ann, daughter of the late Samuel and Mary (Esbenshade) Eby, was born at Paradise, Pa., on April 26, 1863; passed away at the Lancaster General Hospital, Sept. 17, 1955; aged 92 y. 4 m. 22 d. She was married to Henry S. Denlinger, who preceded her in death four years ago. One daughter and a son also preceded her in death. Suriviving are two sons and one daughter (Lloyd E., Millersville; Irvin E., Manheim; and Lottie, of Harrisburg), 10 grandchildren, and 10 great-grandchildren. She was a member of the East Chestnut Street Church for many years. Funeral services held at the Oreville Mennonite Home, where she was a guest for over four years, were conducted by Landis Brubaker. Interment was made in the Paradise Mennonite Cemetery.

Fox, Walter S., son of John and the late Elizabeth (Stahl) Fox, was born in Lancaster Co., Pa., on June 13, 1903; died at his home in New Holland, Pa., Oct. 14, 1955, after an illness of 6 months; aged 52 y. 4 m. 1 d. He was baptized and received into the Bowmansville Mennonite Church on Feb. 4, 1923, and was a faithful member till death. Besides his father, he is survived by his wife, Susie Horning Fox, and 4 daughters (Edna—Mrs. Paul Gingerich, Esther—Mrs. Cletus Doutrich, Pauline—Mrs. Peter Newswanger, Marian—Mrs. Harry Good), 10 grandchildren, 3 brothers (Clarence, Edwin, and Harvey), and 5 sisters (Mabel—Mrs. Harry Keifer, Emma, Maggie—Mrs. Monroe Zimmerman, Kathryn—Mrs. Enoch Brubaker, and Anna—Mrs. Ezra Stauffer). Funeral services were conducted Oct. 18 at the Weaverland Mennonite Church by J. Paul Graybill and Paul Z. Zimmerman. Interment was made in the Bowmansville Mennonite Cemetery.

Good, Irene, daughter of Abraham and Barbara (Shantz) Good, was born March 14, 1908, near Baden, Ont.; passed away at the K-W Hospital on Oct. 14, 1955, after a lengthy illness; aged 47 y. 7 m. She accepted Christ as her Saviour in her youth and united with the Geiger Mennonite Church, being a faithful member until death. Most of her life was spent in performing the ordinary duties of life, and she will long be remembered by her many kindnesses. For a number of years she served as matron of Rockway Mennonite School. She is survived by her parents, two sisters (Viola, Toronto; Olive, Kitchener) and 5 brothers (Cranson and Aaron of Petersburg; Oliver of Preston; Eden and Laverne of Waterloo), and many other relatives and friends. Funeral services were conducted on Oct. 16 at the Geiger Mennonite Church in charge of C. C. Cressman and M. H. Roth. Bro. Roth spoke on the text, Ps. 17:16, which was selected by Sister Good before her passing. Interment was made in the adjoining cemetery.

Heishman, Russell James, of Waynesboro, Pa., son of Thomas A. and Sarah Barbe Heishman, was born at Wardensville, W. Va., on Oct. 5, 1894; died Oct. 17, 1955; aged 61 y. 12 d. He was a member of the Crest Hill Mennonite Church, Wardensville. He came to the communion service on Oct. 16 and passed away the next day. He was married to May Brill, who died in 1922. His second wife, Opal Frye, survives him together with 3 sons (Roscoe, James, and Irwin), 3 daughters (Mrs. Sadie Stuckey, Mrs. Roda May Martin, and Carroll Lynn, at home), 5 brothers (Abram, Ira, Ephraim, William, and Henry), 2 sisters (Mrs. Emma Rudolph and Mrs. Lydia Kline), and 6 grandchildren. Services at the Crest Hill Mennonite Church were in charge of A. T. Rollins, Amos Martin, and John L. Stauffer. Burial was made in the Wardensville, W. Va., cemetery.

Horst, Sadie B., daughter of the late Isaac and Rebecca (Bomberger) Horst, was born near Shippensburg, Pa., March 4, 1874; died Oct. 20, 1955, at the home of her niece, Mrs. Reuben Ebersole, Shippensburg; where she spent the last few weeks of her life; aged 81 y. 7 m. 16 d. She had been a guest at the Mennonite Old People's Home, Maugansville, Md., for the last ten years. The last of her immediate family, she was preceded in death by 2 brothers, 4 half brothers, and 5 half sisters. Her immediate survivors are the following nephews and nieces. John L. Horst, Scottdale, Pa.; J. Wayne Wenger, Manheim, Pa.; Mrs. Reuben Ebersole, Shippensburg, Pa.; Mrs. Paul Keener, Shippensburg, Pa.; Mrs. Amos Shank, Hanover, Pa.; also many other relatives and friends mourn the loss of one who was dear to them. She was a member of the Rowe Mennonite Church for many years. Funeral services were held at the home of her niece and at the Rowe Church Oct. 23; ministers in charge Amos E. Martin and Paul C. Martin. Interment in the Rowe cemetery, where a long line of her ancestors are buried.

Martin, Elmer, born March 13, 1881, to David B. and Elizabeth (Eyman) Martin, near Nappanee, Ind.; passed away on June 21, 1955, at the Elkhart General Hospital. Three weeks previous Elmer suffered a stroke early one morning, lapsing into a deep coma in his home near Kessington, Mich., remaining in that condition until his death. Surviving are one sister (Ella), one niece, and 2 nephews. Three sisters and one brother passed away in earlier years. Funeral services at Yellow Creek Mennonite Church, Goshen, Ind., were in charge of Peter Wiebe, Ralph Smucker, and Joseph Martin (Wisler Mennonite). Interment was made in the Yellow Creek Cemetery.

Martin, Ida Pearl, Jackson, Minn., daughter of Stephen and Mary (King) Kauffman, was born Oct. 21, 1880, at Garden City, Mo. In her youth she accepted Christ as her Saviour and became a member of the Sycamore Grove Church near Garden City, Mo. She transferred her membership to the Fairview Church near Surrey, N. Dak., in 1916. Here she was a member at the time of her death. She was united in marriage on Oct. 13, 1901, to Ben E. Martin, who preceded her in death on July 13, 1944. They lived in Garden City until 1916 when they moved to a farm near Minot, N. Dak., where they lived until they retired in 1941. Since July, 1953, she has been living near her daughter, Mrs. Ed Hartzler, in the Jackson, Minn., community. This marriage was blessed with 8 children, of whom six are living (Earl, Minot; Mary—Mrs. Ed Hartzler, Jackson; Ruby—Mrs. Ira T. Zook, Latour, Mo.; Bertha—Mrs. Homer Gresser, Wooster, Ohio; Erma—Mrs. Lyle E. Yost, Hesston, Kans., and Glenn, Denver, Colo.). She also leaves 21 grandchildren and 4 great-grandchildren. Two grandchildren preceded her in death. On Sept. 17, 1955, she was stricken with a heart attack in her home. On Oct. 5 she was taken to the Halloran Hospital, Jackson, Minn., where she passed away on Oct. 14, just 7 days before her 75th birthday. She was the last one of her immediate family. Noah Landis and Chris Garber had charge of the services held at the Alpha Mennonite Church, near Jackson, on Oct. 16. Her body was taken to North Dakota where services were in charge of Eli Hochstetler, John Stoll, and Josef Herschkowitz on Oct. 18 at the Fairview Church. Burial was made in the Fairview Cemetery.

Miller, Enos J., son of John C. and Fannie (Hostetler) Miller, was born in Johnson Co., Iowa, Oct. 29, 1874; died at Mercy Hospital, Iowa City, Iowa, on Oct. 5, 1955; aged 80 y. 11 m. 6 d. He was of a family of 19 children, 9 of them having preceded him in death. He lived in the same community all his life. The surviving brothers and sisters are (Elizabeth—Mrs. Steve Yoder, Kalona, Iowa; Abner J., Windom, Kans., Benj. J., Kalona.; Henry J., Wellman; Harvey J., Kalona; Abraham F., Haven, Kans., John W., Lagrange, Ind., Mattie—Mrs. Clemens Miller, Millersburg, Ind., and Mary Ann, Kalona). In his youth he accepted Christ as his Saviour and became a member of the Amish Mennonite Church. This faith he held until death. On Jan. 2, 1898, he was married to Emma Gingerich. To this union one son (Sherman Samson) was born. His wife died March 3, 1945. On Feb. 13, 1949, he was married to Anna, widow of Joseph S. Yoder. Surviving besides the above-named brothers and sisters are his wife, his son (Sherman), 4 granddaughters, and 13 great-grandchildren, besides many other relatives and friends. He never suffered any severe illness until this last one when he was taken to the hospital four weeks prior to his death. Funeral services were held Oct. 8, 1955, at the Fairview Church by Morris Swartzendruber, Elmer G. Swartzendruber, and A. Lloyd Swartzendruber. Burial was made in the Gingerich Cemetery.

Moser, Lavina, daughter of Peter and Elizabeth Moser, was born near Dalton, Ohio, Dec. 22, 1878; died suddenly at her home in Orrville, Ohio, Oct. 30, 1955; aged 76 y. 10 m. 8 d. She was a member of the Sonnenberg Mennonite Church for many years and always interested in missionary work. She is survived by 5 sisters (Mrs. Caroline Geiser, Dina Moser, Elizabeth Moser, Mrs. C. B. Geiser, and Mrs. A. J. Sommer, all of Orrville, Ohio), and a brother (Edwin, Van Nuys, Calif.). Services were in charge of Louis Amstutz and Reuben Hofstetter. Interment was made in the adjoining cemetery.

Moyer, Titus K., son of the late Jacob H. and Emma (Kline) Moyer, was born in Hilltown Twp., near Blooming Glen, Pa., on April 11, 1877; passed away Aug. 27, 1955, after a long illness at his home; aged 78 y. 4 m. 16 d. He was a member of the Blooming Glen Mennonite Church since his baptism on Jan. 31, 1897. He was very active in the church, holding numerous offices in addition to teaching a Sunday-school class for many years. He was also one of the active laymen who were responsible for starting the work of building a Mennonite congregation at Perkasie. Death was the result of a heart ailment. He is survived by his second wife, Margaret Weaver Moyer, one daughter (Gertrude Witter), and 2 grandsons. His first wife, Katie (Hunsicker), preceded him in death in 1921. He moved from the farm in 1953 to Souderton, Pa. Funeral services were held at the Blooming Glen Church in charge of David Derstine, Jr. Interment was made in the adjoining cemetery.

Pamkoke, Judy Marlene, daughter of Richard and Josephine (Roth) Pamkoke, of Beaver Crossing, Nebr., was born June 18, 1952; passed away Oct. 17, 1955; aged 3 y. 3 m. 29 d. She had been a frail child since infancy. Surviving are her parents, one brother (Timothy), her grandparents (Mr. and Mrs. Edward Pamkoke, Mr. and Mrs. Abe Roth, Julesburg, Colo.), one great-grandmother (Mrs. Sam Yoder, Lamar, Colo.), and many other relatives. Funeral services held at the West Fairview Church on Oct. 20 were in charge of Wm. R. Eicher, assisted by John R. Troyer and Alvin Gascho. Interment was made in the adjoining cemetery.

Schwartzentruber, Catherine, adopted daughter of the late John F. and Catherine (Brenneman) Roth, was born in Wilmot Twp., Waterloo Co., Ont., July 15, 1870; passed away at the home of her granddaughter, Mrs. Clarence Gascho, on Oct. 13, 1955, after a very short illness; aged 85 y. 2 m. 29 d. On March 5, 1893, she was united in marriage to Rudolph Schwartzentruber, who predeceased her March 27, 1943. She was at her place in the church services whenever possible. Surviving are one daughter (Leah—Mrs. Solomon Baechler), 6 grandchildren, 10 great-grandchildren, and other relatives and friends. The funeral services were held Oct. 15 at the Blake A.M. Church with Ephraim Gingerich in charge. Burial was made in the adjoining cemetery.

Shelly, infant, stillborn daughter of Betty and Victor Shelly, Perkasie, Pa., was born Aug. 19, 1955. Two brothers (Randy and Bradley), with the parents survive. A graveside service was held and burial was made in the cemetery adjoining the Blooming Glen Mennonite Church.

Whitcraft, Amanda K., daughter of the late Daniel and Mary (Kauffman) Ebersole, was born in Franklin Co., Pa., Nov. 9, 1900; passed away after an illness of two years at her home near Lititz, Pa., Aug. 10, 1955; aged 54 y. 9 m. 2 d. She was a member of the Hess Mennonite Church near Lititz. She is survived by her husband, James Leroy Whitcraft; a son (James E., Limestone, Maine), and these sisters and brothers (Reuben M., Shippensburg, Pa.; Mrs. Laban Eby, Greencastle, Pa.; Mrs. Ira Weber, Hagerstown, Md.; Mrs. Newton Timmons and David K., both of Greencastle; Henry R., Chambersburg, Pa.; Mrs. David Eby, Hagerstown; Samuel K., Manheim, Pa., and Mrs. Max Clugston, Shippensburg), and a number of nieces and nephews. Two brothers preceded her in death. Funeral services were held Aug. 14, at the Hess Church with Raymond Bucher, Richard Hess, and John S. Hess in charge. Burial was made in the adjoining cemetery.

Zehr, Emma, daughter of Christian and Rachel (Sharp) Miller, was born on March 20, 1876, near Carlock, Ill.; passed away at the home of her daughter, Mrs. Joe Good, near Rantoul, Ill., on Oct. 23, 1955, as she was listening to the strains of the hymn, "Lord, I am coming home." She was married to Jacob E. Zehr on Feb. 13, 1902, and they made their home near Goodfield, Ill. Later they moved near Yuton, Ill., and in Feb., 1911, they moved to a farm near Fisher, Ill., where they lived until retirement in 1941, when they moved to Fisher. She had been in failing health for the past several months. She is survived by one daughter (Mildred Good), 4 sons (Harold, Roanoke, Ill.; Walter, Albuquerque, N. Mex.; Ellis, Rockville, Ind., and Chester, Fisher, Ill.), 23 grandchildren, 2 great-grandchildren, 3 sisters and two brothers (Elizabeth—Mrs. Frank Irons, Congerville, Ill., Mrs. Mary Basting, Bertha and Rufus of Bloomington-Normal area, and Clarence, Stanford, Ill.). She was preceded in death by her husband in 1950; one daughter, Mabel Schrock, and one sister who died in her youth. Early in life she accepted Christ as Saviour and had an active interest in the work of her church until her death. Funeral services were held at the East Bend Mennonite Church, of which she was a member, by Howard

J. Zehr and Ivan Birkey, on Oct. 26. Interment was made in the East Bend Mennonite Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Brave Pioneers, Conquering Heroes, Kings and Queens, The Mighty Prince, Warriors of the Cross, The Bible Pageant Series by The Pacific Press Publishing Association; 1949 edition.

I have looked through the above five volumes and read a number of sections and chapters, but have not read all of them through. In this series I find **Courage, Valor, Battle,** and **Victory** idolized throughout. It is true the moral lessons are largely commendable. However, penitence and salvation through faith I found not once named.

I did not find any direct teaching of the Adventist Faith, although indirectly that line of thought is clearly discernible. For instance in Vol. IV there are five pages devoted to "How Jesus kept the Sabbath." On these pages the word Sabbath is used no less than seventeen times. Vol. I, page 53: "We should remember the Sabbath, for it is the special day of the week when we are to go to church to worship and honor our Creator, and thank Him for our beautiful world." Vol. I, page 56: "On the seventh day of each week they rested from their work and worshipped God."

Nowhere do I find a single reference made to the fact of the resurrection or the new birth, and consequently it follows that the Lord's day based upon the resurrection is conspicuous by its absence.

Modern war parlance is predominant throughout. The frontispiece in every volume is a picture of war instruments. Expressions such as Captain Tim, Captain Lane, Secret Mission, Army Life, and Victory are common everywhere.

In Vol. II the idea of self-emulation (pride) and self-accomplishment rings throughout. No trace of the need of a loving Redeemer and Saviour did I find. Save yourself by doing good deeds is prevalent. Vol. II, page 14: "Great things are done when men and mountains meet." Vol. II, page 90: "When we keep the ten commandments we show love to God and to our neighbors." The fourth commandment: "Remember the Sabbath day, to keep it holy." Adventists say this is just as binding as it was under the time of the law. In Vol. V, pages 57-69, many comparisons are made with heavy war emphasis. In Vol. V, pages 247-251 the author highly recommends Calvin (Eternal Security) and William Miller (Adventist), among others of course.

The above does not claim to be an exhaustive study of the work but is sufficient to bring it under grave suspicion.

—Elmer G. Swartzendruber.

Items and Comments

The Ford Foundation has given a grant to universities of South India to stimulate the production in India of paper-back books in the nation's national languages. The purpose is to publish both Indian and non-Indian titles in editions up to 20,000 copies, to be sold at the lowest possible prices.

* * *

An archaeological survey in the Negev of southern Israel last summer discovered sites of 300 ancient villages whose existence had not been known in modern times. They date back 4000 years and show that the Negev, which the Israeli are now developing, was inhabited from prehistoric times.

* * *

Bro. Millard Lind has discovered an error in Richardson's **A Theological Word Book,** an important reference book, in the article on **church.** The author of the article, R. H. Fuller, has gratefully acknowledged his correction. The article says that the Greek **ecclesia** is used in the Septuagint to translate the Hebrew **edhah** and **qahal.** Bro. Lind points out that it translates only the latter. Since this error has appeared in recent Mennonite studies, we give here Bro. Lind's correction:

"Page 46, O.T. 'Assembly,' second sentence should read: **'Ecclesia** is, however, used by LXX to translate the Hebrew word **qahal** (and related words).' The following sentences should be rewritten to conform to this sentence.

"Page 47, **Ecclesia** in LXX, first sentence should read: 'The translators of the Pentateuch translated both **edhah** and **qahal** by **synagoge** (SYNAGOGUE), but later usually reserved **synagoge** for **edhah** and **ecclesia** for **qahal.**"

* * *

An increase in suicide attempts in Sweden has been ascribed by newspapers to a decline of religious influence. The number of suicides has doubled in the last two years. Unhappy marriages or love affairs rank first as motives.

* * *

In January Christians in the Tamil-language region of South India will join Lutherans from over the world in making the 250th anniversary of the arrival in India of

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the first Protestant missionaries—German Lutherans. In 1956 Methodists also are celebrating the 100th anniversary of their arrival in India. A Centenary Choir of Indian Methodists will make a concert tour of the United States.

* * *

The people of Burma are 85 per cent Buddhist. There are small Christian and Moslem minorities. The constitution grants freedom of worship, but gives official recognition to Buddhism. Most children attend monastic schools, but more public schools are being built.

* * *

Of the world's passenger car registrations, 73 per cent are in the United States, which has less than 10 per cent of the world's population. There are 3.3 persons per passenger car in this country, compared with 4.2 in Canada, 12 in Great Britian, 13 in France, 23 in Western Germany, 24 in Puerto Rico, 33 in Argentina, 40 in Italy, 45 in Israel, 107 in Japan, 198 in Jordan, 723 in Indonesia, 1194 in India, 2020 in Korea, and 7524 in China. Although we have more than enough cars to haul all our people at one time, actually only 71 per cent of our families have cars. Twelve per cent have two or more cars. Our cars are used 37.4 per cent of the time for social or recreational purposes.

* * *

Israel owes compensation to many Arab families who have been displaced. President Eisenhower, according to Secretary Dulles, would recommend substantial participation by the United States in an international loan to enable Israel to make this payment.

* * *

Publicity concerning the connection between cigarette-smoking and lung cancer caused a sharp decrease in the use of cigarettes in this country. But the scare seems to be over, in spite of continued evidences that smoking does cause lung cancer. The U.S. Dept. of Agriculture forecasts 383 billion smokes in 1955, an increase of 15 billion over last year, and near the 394 billion all-time record set in 1952.

* * *

This fall Negro undergraduates have been enrolled for the first time in previously all-white state-supported colleges in Arkansas, and the University of North Carolina has become the first major university in its area to admit Negro undergraduates.

* * *

Frank C. Peters, President of Tabor College, was the visiting speaker at the Western District Conference of the General Conference Mennonites held at Beatrice, Nebraska, October 19-21.

* * *

Bridgewater, a Brethren college in Virginia, has admitted its third Negro student. Bridgewater, Southern School News, Oct. '55.

* * *

Rabbis in Israel, according to **Time,** are making strong efforts to get 1500 Israeli children out of the Christian schools which they are attending. These schools are conducted by Protestants and Catholics in Jerusalem, Jaffa, Nazareth, and other cities.

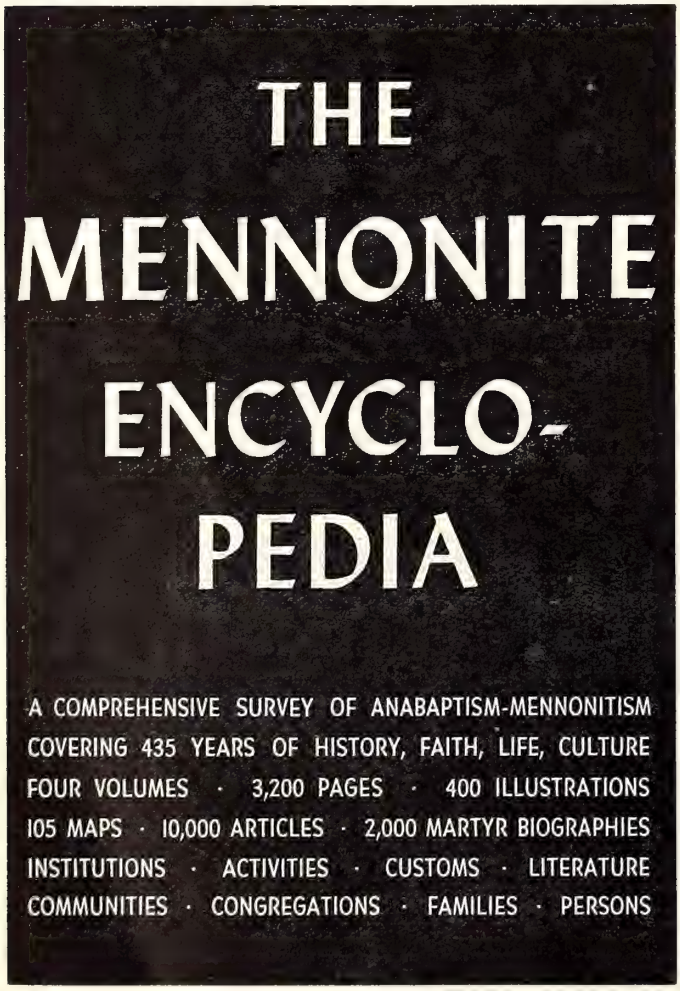
* * *

The discovery of oil in Israel increases the stability of the Israel nation. A large refinery at Haifa has been largely idle because the Arab boycott had cut off the supply of Arabian crude oil through pipelines, and meager supplies were received from far-off Venezuela. Domestic oil supplies will be a wonderful help to Israel's strained economy.

* * *

The Texas Supreme Court is the first state high court to accept the finality of the Supreme Court decision against school segregation. The Texas decision was unanimous.

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Gospel Herald

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So Very Thankful

By Edwin Raymond Anderson

This always returns to mind at this season of the year—

An hour passed; or was it two—or three? The moments had no meaning for such a time. The group of us seated on the porch of that woodland cottage were straining our eyes to the limit, seeking to penetrate that vast expanse of forbidding forest which hemmed in on all sides. Matching our eyes was the clutch of icy fear upon the heart. We were desperately hoping, earnestly praying for Dan's soon, safe return.

Earlier that day he announced that he was going out there to do some hunting. We all rose up against it, being strangers to the land. It would be better to wait until the State Guide from the village down the line came along. But Dan always was the impatient and independent one. Now we all were in agony because of the long-delayed return.

Then one of the group gave an explosive cry of relief, and we spun in his direction. "Look! look! over there by the clearing! It's Dan all right—and someone with him! He's back at last—and safe!"

It was the old woodland story. Dan had too easily become confused in the maze of that nigh trackless forest, and was going around and around in circles—circles—circles. And it would have all been over and done for him if the State Guide had not come along "in the nick of time," and effected the rescue. As you can well imagine, we were all so very—so very!—thankful for the way it turned out.

It always comes back to me at each Thanksgiving season, because of the beautiful Gospel tracings therein. There is always the thanksgiving of our hearts in recalling the matchless love of the Lord Jesus Christ in that grace of leaving the wonder of heaven for the wilderness of this sin-trammeled sphere (II Cor. 8:9); a descent beyond all possible description, remembering how the pathway led down, down, down unto "even the death of the cross" (Phil. 2:8). All for us! whole and full and clear and free, to be personally experienced by repentance and faith. Acts 20:21. Such an experience ought surely to find the continual expression of praise upon our lips, worship filling the heart, and thanksgiving occupying our spirits. Is it thus for you at this time?

Here is a "rather different" thanksgiving text, taken from the Song of Loves —"Who is this that cometh up from the wilderness, leaning upon her beloved" (S. of Sol. 8:5)? Of course we know the answer—doctrinally. It is a charming picture of you and me, sinners saved by grace [illegible], matchless mercy, and love without limit, lifted forth of the miry clay (Psalm 40:2), translated into the kingdom of the Son of His love (Col. 1:13), born again (John 3) into all the cleansed and changed marvel of the new creation (II Cor. 5:17). Of a blessed truth it has been "cometh UP," out of the wilderness of sin; and all because of those strong, yet tender arms of Calvary. I Pet. 2:24.

We know these things as a matter of "chapter-and-verse," but surely it ought to mean otherwise and deeper. We know them doctrinally; do we know them devotionally? How have we met the revelation of His love, as He awaits our thanksgivings of remembrance? Can we truthfully say that, as a result of that lifting, we have lost ourselves in holy love for His Precious Person, and are occupying ourselves with the spiritual exercise of "leaning upon her beloved"?

Perhaps we have been busy with "learning" of Him, or perhaps of "labouring" for Him. Well and good, but only in second place to the "one thing needful" of "leaning on the everlasting arms, leaning on His bosom" in the sweetness of First-Love. If we have missed out, may not this Thanksgiving be the best season of happy return?

One of these days, we shall meet our Great Guide face to face; we shall stand before Him. Is that not intimated in the text "cometh UP from the wilderness"? We are on the upward path that leads ahead to the perfect day. But then, how

We Thank Thee

By Stella Wenger Good

We thank Thee, Lord of earth and heaven,
For all the rich gifts Thou hast given,
For loving care and clothes and food
And all that crowns our life with good.

For home, and friends, and family,
Health, wealth, and freedom to worship Thee;
Thy loving-kindness never ends,
But every day new blessings sends.

For summer sunshine, winter's snow,
Soft balmy breezes, cold winds that blow;
Each season Thou hast wisely planned
And plenty smiles o'er all the land.

Our mortal tongues can ne'er proclaim
The rightful honors of Thy name,
Until in heaven, O wondrous thought!
'Tis then we'll praise Thee as we ought.

Dayton, Va.

Remembering Your Gifts

By Thelma Allinder

We gather round the table, Lord, today,
Remembering the many gifts of love
That you bestowed on us in your own way,
Throughout the year, as bounties from above.
We have received the benisons of rain
And sunshine, which has coaxed the dormant seed
To rise inquiringly, though it had lain
In darkness till it felt the questing need.
We thank you, Lord, for those and all our wealth
Of nature's wonders—each frail budding flower,
The songbird's lay. We thank you for good health,
And for your Son and every worship hour.
We ask, anew, the guidance of your hand,
For we are but sojourners in this land!

Osceola, Nebr.

shall it be in That Day when we may recall that manner in which we so slightingly remembered His love on earth? Let us rather, here and now, make the spiritual most of each occasion of Thanksgiving; rather may each day be refreshed with the "strange warming of heart" which enables us to testify, "we will be glad and rejoice in thee, we will remember thy love" (S. of Sol. 1:4). Oh! but there is so very much to be so very thankful for!

Waterbury, Conn.

Thanksgiving, Neighbors, and Surplus

BY R. E. CLEMMER

Very quietly my husband, sons, and I sat. We were waiting for the people to find seats and the service to begin. It was our annual harvest home service.

Soon the first song was announced—"I Thank the Lord My Maker." We sang several more "thanksgiving to God" songs. Then we turned our eyes to the minister as he rose to preach.

"Here we have gathered to thank the Lord for the bountiful harvest," he said. "We all have food to eat. Very few of us really know what hunger is. Many of us are overweight, and many of us are consistently dieting. Do you know that half the people of the world go to bed hungry each night? Half the people of the world do not know what a full stomach feels like. Meanwhile, the United States has a great surplus of food, an abundance with which the government does not know what to do."

Pity and shame filled our hearts as we listened to his words—pity for the many hungry people, and shame that we, for we are part of the United States, could be so heartless and not fill these people's stomachs.

"But what can I do?" I thought. "The hungry people are so far away from here. If they were our neighbors it would be a different story." Neighbor—who is my neighbor? Christ said anyone in need is my neighbor, didn't He? And then I remembered the Mennonite Central Committee. "Through MCC we can help our neighbors," I thought.

Our MCC acquires surplus food from the U.S. government and ships a large amount to foreign countries for distribution within its program. This food is provided by the government entirely free of charge for which MCC provides the transportation. In some cases the government even refunds the ocean transportation depending on which countries such food is shipped to. Nevertheless, MCC has expenses in connection with handling and processing the food.

So you see, we can help get rid of the surplus food supply. And we can also help others hear about our Christ, for all the food MCC processes bears the seal, "In the Name of Christ."

Constantly we hear people talking about world peace. And the cause seems so far removed from us. We seem to think we can do very little about peace. Let's remember that a very good way to win peace is by fighting hunger.

You can send your contributions to our relief organizations, be it a dollar, five, or one hundred. The Lord will bless you and use it to further the kingdom of God. Make sure that on the judgment day you will not be one to whom the Lord will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat . . . . As ye did it not to one of the least of these, ye did it not to me."

May God grant that we give of our plenteous supply before it is too late.

Souderton, Pa.

Chorus Tours South

BY JEFFERSON P. HARTZLER

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing" (Psalm 100:1, 2).

In the early spring of 1955 the Men's Chorus of Big Valley was invited to go to the South to give the message of salvation, hope, and peace in song. After much consideration and prayer, plans were made to tour the various mission stations. As we left Belleville on Oct. 6, we were reminded of how God led the children of Israel, a cloud by day and a pillar of fire by night. Much more does God lead His people today, not by a cloud or fire, but by the presence of the Holy Spirit, by His Word; and He has kindled a fire in every true believer's heart that puts men and women into action for the Lord.

Twenty-nine members, including the director, Bro. Paul T. Yoder, Allensville, Pa., gave a full program at the Lynside Church, Lyndhurst, Va., en route on Thursday evening. The first mission visited was Big Laurel Church at Grayson, N.C., where Bro. Aquilla Stoltzfus is serving as pastor. Saturday evening the chorus divided to give programs at Newfound Church, Teges, Ky., where Bro. Ezra Good is pastor, and Brutus, Ky., where Bro. and Sister Thomas Kauffman are located. Sunday morning's program was given at the Wildcat, Ky., Church where Bro. Merlin Good is in charge, the afternoon program at Bro. Alvin Swartz's church on Turners Creek, and the last program was given at the Gays Creek, Ky., Church where Bro. David Showalter is pastor.

The chorus wishes to take this means of thanking the many congregations who contributed so generously during the summer months to make this tour possible. We also wish our many new friends and acquaintances God's richest blessings as they serve the Lord in their own particular places of service. We believe each chorus member has been built up spiritually and feels more keenly his responsibility of sharing the blessings of the Lord with others. We trust the workers in each mission field have been strengthened and encouraged to go onward and upward in service for their Master and Lord.

Belleville, Pa.

Our Readers Say—

After two years of Mennonite fellowship, I have come to one conclusion, namely, that one of the great saving graces of our church is that we are ten times as aware of the faults, shortcomings, and sins that exist in our own body as we are of those that exist in other denominations.

Let us pray that this may continue.—*Bailey R. Frank, Quechee, Vt.*

New Day's Hope

By Isabel Smucker

This day,
The grandest day of all!
I live it unto Thee.
This day
I cannot fall—
Steadfast in Thee.
This day
I set my gaze on high,
Above the din of things.
This day
I'll rise and fly
For I have wings.
This day—today.

Cable, Ohio.

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EDITORIAL

Attending Church

I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1.

Here the psalmist records the joy which came to him when he received an invitation to accompany someone to worship in God's house. People take various attitudes to such invitations. Some will let us know at once that they are not interested. Others will listen politely but their evasive answers betray their disinterest. But it is encouraging to know that there are those who, like the psalmist, appreciate and respond to invitations to go to church.

The expression, "Let us," shows that the person giving the invitation expected to go to the house of the Lord himself. He was not in the class of the parents who send their children to Sunday school instead of accompanying them. He gives us a good example of the interest we should take in our neighbors, friends, and acquaintances in the matter of their church attendance.

There are a number of reasons why we, like the psalmist, should be glad to go to church.

1. It is a house of prayer. Jesus said of the temple, "My house shall be called of all nations the house of prayer" (Mark 11:17). The same can be said of our churches today. The early Christians realized the value of and spent much time in praying as a group. "These all continued with one accord in prayer and supplication" (Acts 1:14).

2. It is a place of instruction in the Word of God which shows us the way of salvation and gives the principles of Christian living. The Sunday school, the preaching service, the evening meeting, and all Christian teaching agencies are all means which God uses to make known His will to us.

3. It is a place of worship where we can unitedly pray and praise and give thanks unto God. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). This is a good thing to do always, but it is especially appropriate to do in this Thanksgiving season in response to our President's reminder to go to our accustomed places of worship and "bow before God and give Him humble thanks."

4. It is a place of fellowship where we can meet and find companionship with the people of God. In the fellowship of other Christians we are encouraged and strengthened spiritually.

5. It is a place of blessing. "Blessed are they that dwell in thy house" (Ps. 84:4). There are great blessings that can only be realized as we go to the house of the Lord. No wonder that the writer to the Hebrews has this to say, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

One of the concerns of our church relative to attendance at services relates to the Sunday evening service. The Commission for Christian Education made a study of the nature of this service throughout the church and submitted a recommendation to General Conference which was endorsed. May we catch the spirit of the psalmist in regard to this and all services of the church: "I was glad when they said unto me, Let us go into the house of the Lord."—H.

The Empty Cup

William Law, in that delightful book, *A Serious Call to a Devout and Holy Life,* says that if we should see a man through all his life trying to satisfy his thirst from an empty cup, we should think him very ignorant. Our opinion would not be improved if he should use a variety of gilt and golden cups, but all empty.

The author of Ecclesiastes tells of his unhappy experience in trying to gain satisfaction from earth's pleasures. He tried learning, entertainment, money, music, building and construction, agriculture and horticulture. Since he was king in Jerusalem and had an enormous income, there was no limit imposed upon him to forbid any delight. What he wanted, he could have. He had wives without limit. He had food in Oriental abundance. With what result?

"Vanity of vanities; all is vanity." This is the keynote of the book. The king found everything to be only emptiness, a striving after the wind. He was disappointed and frustrated at every turn. He found life empty and unrewarding. The Book of Ecclesiastes is a powerful message to those who think that earth's cup can satisfy them. They will find it empty. A man cannot live on air and wind.

Law's hypothetical character Flatus turns rapidly from one enthusiasm to another. Fine clothes, gambling, society, drinking, hunting, dog breeding, building, riding fine horses, foreign travel, study of languages, exercise: these are some of the empty cups from which he tries to satisfy himself. Few people, thinks Law, can read about Flatus without seeing in him something of themselves.

Our own age is not lacking in empty cups. We have still the lying promises which lure followers from one pleasure to another. There are still those who live only to reflect the latest fashion plates, which are always changing. Others try to be always driving the latest model car, with its gimmicks and new lines. But in only a few months they are way behind the parade of new models. Some hurry from one table to another to tempt a jaded appetite with beautiful and costly dishes. Some would be happy, they know, with the architect's latest ideas of a home. But the next year there is something else that makes them belong to yesterday. In the ambitious climb in business and the professions some seek their satisfactions. But they never get high enough to feel it is enough, and often die embittered of old age and retirement. Even in church life there are too many who find their pleasure in place and power rather than in the inner joys which God gives. And of course there are never places enough for all the ambitious. Entertainment still calls many, but hardly has some new laugh-maker established itself until another one crowds it out—and the customer of pleasure must lay down another dollar. Reading and study still have their delights, but the bookworm is always looking for new tomes to go through. Good music pleases, but there are always the latest recordings to secure.

Jesus told the Woman of Samaria that the one who drinks from Jacob's Well will thirst again. Multitudes have proved the truth of that to their sorrow. But He said that He can give water which really and fully satisfies. Oh, that we might learn the truth of this also!

It is only in Christian faith and its fruit in Christian living that satisfaction

is found. Only God can place in our hearts the fountain that never runs dry.

That need not mean that we never want anything different, that we never want new experiences and joys. But the Christian at least is not flying from one selfish indulgence to another. His adventure is in the realm of the spirit; in new conquests of evil; in new aspects of service; in new contacts for Christian witness and testimony. God does call us on, but it is up, and not down, forward, and not round and round. The cup God proffers is not empty, but overflowing with lasting pleasures. He is no fool who quaffs that cup.—E.

Hearing a Good Sermon

BY RETHA KAUFFMAN

A good sermon demands not only that the minister prepare a message that is authentic and inspiring but that the people themselves be ready to hear and receive it as something by which God speaks to their very lives. We often go to the minister and tell him "That was a good sermon," as though he were the only one involved, when really we, the hearers, also contribute to making it a good sermon. When we read through the New Testament and see the difference in the reactions of people after they heard Jesus, we realize that the difference was not in the message—they all heard exactly the same thing—but in the way they heard it, or refused to hear it. The minister's message can reach us only if we are ready and willing to hear it, only if we prepare ourselves aright so that God truly speaks to us and we truly hear Him.

To hear a good sermon we need to develop more eagerness and enthusiasm for our church worship. One author has given us the helpful suggestion of "running to church, and walking home." Going to worship with the decisiveness and urgency of an appointment or accepted invitation from God makes worship a significant and joyous happening. Can we truthfully repeat with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord"?

To hear a good sermon we must also develop a good listening ear. For most of us it is a very easy thing to "spout," and far more difficult to cultivate a truly listening ear. To possess a good listening ear one must possess humility and be ready to accept new ideas. The listening ear also implies an eagerness for the participation of others, both in discussion and action.

Let us be humble searchers after truth —servants who, when we go *to* church give something of ourselves, and when we go *from* church, take something with us. We need to take that slow walk home from church!—in *The Parish Messenger.*

The Grace of Gratitude

The grace of gratitude when nourished brings forth lovely fruit. But it does require plenty of care. With amazing ease we take our privileges for granted and are insatiable in our demands. That is the reason why the prayer of thanksgiving is so essential. One cannot reflect too often on the sheer loving-kindness of God, holding tenaciously to the minimum conviction that God is as good as Jesus. Even when we ignore Him or rebel against His will, His affectionate concern for us never wavers. In the words of N. Parker Willis, express your thankfulness:

I have enough, O God!
My heart tonight
Runs over with its fullness
of content;
And as I look out on the
fragrant stars,
And from the beauty of the
night take in
My priceless portion—
yet myself no more
Than in the universe
a grain of sand—
I feel His glory who
could make a world,
Yet in the lost depths
of the wilderness
Leaves not a flower
unfinished!
Thou, who look'st
Upon my brimming heart
this tranquil eve,
Knowest its fullness,
as Thou dost the dew
Sent to the hidden violet
by Thee;
And, as that flower,
from its unseen abode,
Sends its sweet breath up,
duly, to the sky,
Changing its gift to
incense, so, O God,
May the sweet drops that
to my humble cup
Find their far way from
heaven, send up, to Thee,
Fragrance at Thy
throne welcome.

Kirby Page.

Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature.—From Gaston Foote's *Living in Four Dimensions.*

50 Years Ago

(From *Herald of Truth,* Nov. 2, 1905)

John F. Funk . . . preached . . . in the Emans (sic) M.H. in Butler Co., Kansas, to a large and appreciative audience in the German language.

On . . . Oct. 24 . . . the lot fell on [Jonas] Mininger and Bro. Mininger was . . . ordained as bishop of the Franconia district.

. . . we have now not less than six well organized mission stations in our own country, and thirteen workers . . . in India . . . the several branches . . . collecting not less than . . . $40,000 annually, of which amount our Old Mennonite congregations make up about one half . . . zeal for mission work such as has not been known among our people since the days of the ancient Waldenses.

(From *Herald of Truth,* Nov. 9, 1905)

The Eastern Canadian Passenger Association has granted reduced railway rates to persons attending the General Conference to be held at Berlin, Ont.

(From *Herald of Truth,* Nov. 16, 1905)

The new meeting house at Elizabethtown is completed and will be opened for service on Thanksgiving day.

Resolved, That this conference [Kansas-Nebraska] approve of the movement to establish a sanitarium at or near La Junta, Colo.

Martin Rutt, bishop . . . was found dead at his home . . . Maytown, Pa.

Prayer for Compassion

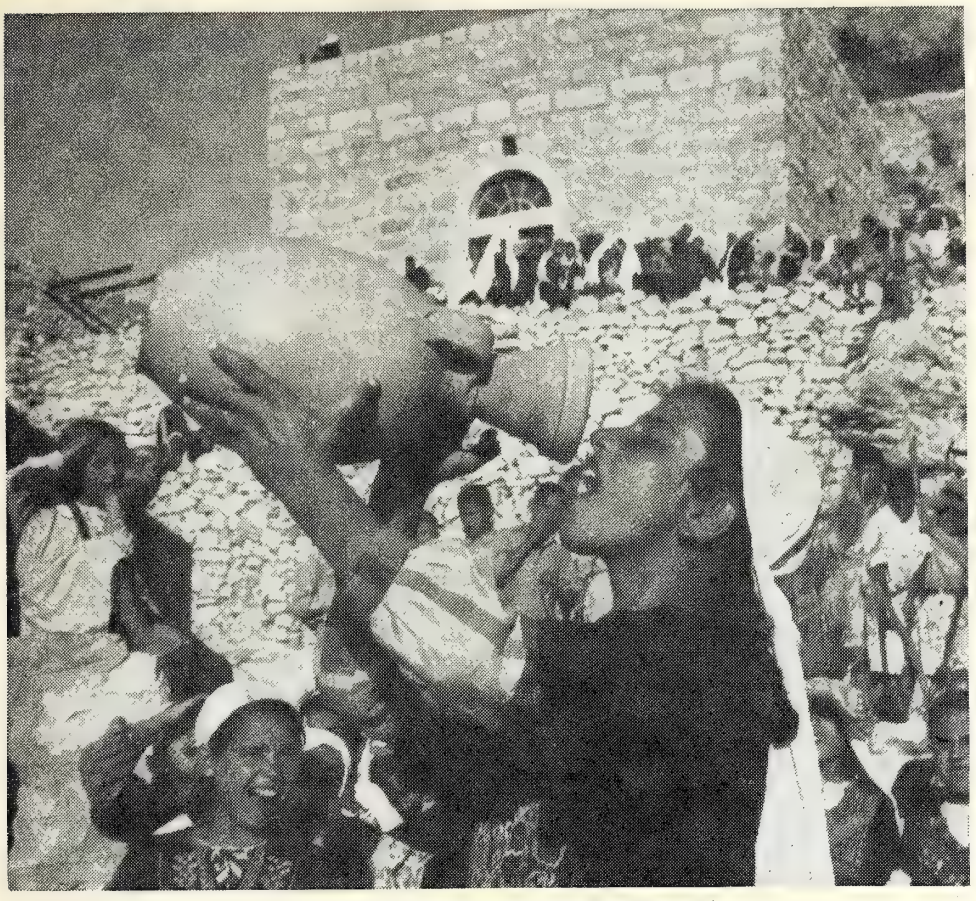
By Lorie C. Gooding

O Thou Christ of all compassion,
Look upon Thy world and see
Millions in the wilderness,
Straying sheep and shepherdless,
Lost and helpless, needing Thee.

Thou great Shepherd, who hast bought them
With Thy blood at Calvary,
Hear Thou now their piteous crying,
Weary, wounded, bleeding, dying,
Lost and hopeless, lacking Thee.

Hear, O Jesus, while they call Thee,
"Come, O Lamb of Calvary."
Answer Thou their sad hearts' pleading;
Come, and by Thy Spirit's leading,
Bring Thy lost ones home to Thee.

Holmesville, Ohio.



A damsel of Nain quenching her thirst.

The Joy of the Widow of Nain

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The road from Nazareth to Nain lies southeast directly across the Plain of Esdraelon. One descends by a steep and ancient pathway from the hills of Galilee into the plain. It is certain that down this pass our Lord often journeyed. Directly fronting Mount Tabor is the village of Nain.

Nain, whose name is suggestive of the most pathetic tender association, is a small and insignificant-looking village. Like so many of these small and insignificant-looking villages in the Holy Land, it possesses an interest out of all proportion to its present appearance and size, because Christ has linked its memory with one of His most touching miracles. The place is thus invested with imperishable interest.

* * *

The day after He had cured the centurion's servant, Jesus and His disciples with "much people" made their journey of twelve miles from Capernaum. Passing Cana and then Nazareth, and crossing the western shoulder of Mount Tabor, they ascended Little Hermon so as to reach the tiny village of Nain, reposing on the slope of that hill.

As the shadows of evening were beginning to fall, Jesus approached the village by its one entrance on the slope of the wooded mountain. A crowd was with Him, composed of His disciples, some curiosity mongers hoping to see some strange cures, and no doubt some indifferent wayfarers who were traveling that way, and might as well travel in company.

Suddenly at the city gate a crowd emerged and met the entering crowd. "Behold, there was a dead man carried out" (Luke 7:12). The two processions met in the narrow path unexpectedly. The expression "behold" expresses something striking in the unexpected meeting of the two processions—the train accompanying the Prince of Life and that following the victim of death.

It was a crowd of mourners, and one of them was a mourner indeed, for they were carrying the body of a dead man, the only son of his mother, who was a widow. The whole village had turned out to sympathize with the sorrowing mother. But in the deep agony of her grief, she stood alone. What a simple touching picture of bereavement! The mother was a widow and had no further hope of having children. She had no one to look to in the place of him who was dead. He alone had made her home cheerful.

This young man was being borne to his grave from the gate of Nain, as the sun was setting, for the sepulchers were outside the city. The body lay stretched upon a board with raised edges, covered with linen graveclothes and a napkin over the face. It seems to have been the custom then to carry the dead on a bier, as is now the case in the East, when Jews and Moslems bury their dead.

The case was so sad and so much talked about that the little town gave a great funeral. The procession had reached the gate of Nain. The gloomy walls of the cemetery were already in view.

But the Lord of life was approaching! There is only one in the wide world who can dry the tears of this widow and give her back the beloved and the lost. That One is nigh. When the two crowds met, the whole scene grouped itself around Christ. He who is the resurrection and the life had come to Nain.

Jesus and His followers stood aside to let the crowd pass. He needed no interpreter of the scene of sorrow. No voice pleaded with Him to perform the miracle. The mourning widow was too deeply absorbed in her own grief to observe the presence of the Saviour of the world! But when the Lord saw this twice-bereaved woman, "he had compassion on her." The Saviour of mankind, in His mercy errands, entered the crowd. He came and touched the bier, for His pity made Him set aside the demands of the ceremonial law. All was done in silence. We can almost see His gentle authoritative touch of the bier. In silence He beckoned to the bearers to stand still.

Why did they? Perhaps it was out of awe at meeting One whose fame had filled the Holy Land. Perhaps they vaguely expected some act of power on His part. They all stopped in wonder, and yet in faith and veneration. He whispered in the first instance, in the ear which needed it most, the balm of comfort, "Weep not." The mother's ceasing from tears at our Lord's consoling words may have been the required evidence of faith on her part. The stopping of the solemn procession was of itself an act of faith. It was a marvelous sight outside the gate of Nain.

What an honor this unknown widow had, that the Lord saw her grief and had pity on her! And does not the Lord, who is unchangeable, see all grief today, and does He not have compassion now on those who weep? We firmly believe that He does.

As the meeting crowds had mingled into one, amid the same silence He sounded the omnipotent summons over the sheeted dead. And then came the command, "Young man, I say unto thee, Arise." The word was a short one, but no more was needed. The dead form heard and obeyed. Life's pulses began mysteriously to beat again. Well-known tones again met the mother's ear. What words of wonderment we are not told.

Who would mar the touching simplicity of the inspired narrative by endeavor-

ing to depict the burning tears of wonder and love and praise which roll down those wasted, furrowed cheeks?

Yes, "he delivered him to his mother" and wiped the widow's tears, as He has done for millions of widows since. It is Christ Himself who wipes tears from weeping eyes. He is able to turn mourning into unfathomable joy!

Surely Nain needed but one such scene in its history to gild its walls with glory, however humble they may be.

* * *

Nain, which means the "beautiful," is today a restored ruin on the slope of a hill looking down on one arm of the Plain of Esdraelon. It has a mixed population of Moslems and very few Christians living side by side. It still bears the name it had over nineteen centuries ago. The place was doubtless much the same in our Lord's time as it is today, neither better nor worse than a hundred other villages along the route.

A crude cross and a chapel mark the spot on which in ancient times a church was erected by the "gate of the city," where the Lord's miracle of love and tenderness was performed. The Franciscan church, the most substantial building in the place, commemorates the one event which has given the village a name in history.

Although this chapel was built almost one hundred years ago, it is said there has not yet been a single convert; indeed, strange to say, even the caretaker is a Moslem!

How vividly did the whole scene appear to me as I stood on the spot! The procession issuing from the gate; the men carrying the open bier; the women grouped round the poor widow and rending the air with their pitiful cries.

From the little village of mud huts, Nazareth is in full view. It is easy to understand how Jesus' thoughts must have turned lovingly back to His mother and His home as He saw the dead boy and "only son" being carried out from the grief-stricken home. Again, Nain not being very far from Nazareth, and visible across the valley, it is by no means impossible that our Lord may have known the young man and his widowed mother.

Jewish cemeteries were always situated outside the walls of their town, and the time of burial was at sunset. The Jews used no coffin, but a bier. The dead were simply wrapped in funeral clothes and laid in the sepulcher, generally a cave with niches round it. The bier was carried on the shoulder, the bearers frequently changing to give an opportunity to many to take part in a work deemed so meritorious.

The order in which the procession seemed to have wound out of Nain exactly accords with what we know of the customs of the time and place. First came the women, for, as an ancient Jewish tradition explains, women, who brought death and sadness into the world, ought to lead the way in the funeral procession!

Funeral processions are affecting spectacles. They have a solemnizing influence on the onlooker. But we often think how little unconscious wayfarers can gauge the unknown depths of such sorrows, or measure the yawning chasms in the hearts of those who are in dumb and pensive silence, passing by.

The ancient unfenced tombs are reached by walking across a level stretch of rough herbage and then taking a few steps up the hillside. The tombs are hardly a ten-minute walk from the village. Here the people now, as of old, bury their dead. The probability is that in one of these tombs the widow's son might have been laid, but for the timely appearance of the Saviour.

These tombs are silent witnesses to the passing of lives through the centuries, and one thinks of the many funerals since that time in Nain and of how desolate they have been because Christ was not present in body or spirit!

Jesus came to bear men's sorrows and to put them forever in the past. Yet for two thousand years since He came and went the children of the world have been mourning.

The miracle at Nain speaks of consolation at every burial of the dead. Christ cannot be far from any like occasion of bereavement, saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Natural death is not the greatest calamity that can befall a man. That is generally called "sleep," and sleep is a blessing. But death is death indeed when one is "dead in trespasses and in sins." Christ's power over physical death is only an illustration or evidence of the great fact that He is the conqueror of spiritual death. What a gain will be made if we can understand that!

And when we, too, have crossed this island of our human life and come to the bleak sea of death, we shall find Him adequate for our mortal need, the Lord of life, the Saviour from whose pursuing tenderness not even death can separate.

Scottdale, Pa.

Why I Am a Mennonite

By JACOB SUDERMANN

I am a Mennonite Christian. People say to me, "What difference does it make whether you are Methodist, Presbyterian, Baptist, Lutheran, or Catholic; the important thing is to be a Christian, a follower of Christ."

Of course, I do not disagree with that viewpoint. I merely assert more. I am willing, in a very real sense, to limit myself to a specific classification, not because I am an ultraconservative, or a religious isolationist, but because I am concerned about my spiritual development and its witness. I sincerely believe such a limitation can increase its effective power, that my confessional bias has the same result on me as compaction has to blasting powder. Forced back upon itself by such restriction, my Christian witness will gain in direction and penetration; it can be zeroed in, on target.

I have not always thought like this. In fact, to tell you the truth, I haven't thought much at all. Thinking is very difficult for me. I have avoided it since childhood. It was only after engaging in what is commonly called "life" that the statement of a French thinker began to mean anything to me—"I think, therefore I am!" Yes, indeed, who am I really?

This is not exactly a disinterested thought. It is very subjective, very selfish. But, I suggest, it is an inescapable thought to anyone who ever thinks. It is an orientation procedure that my self-development as a human being *per se* demands, not even to mention my spiritual progress. A German thinker of the eighteenth century called self-development to one's utmost potential the highest goal, and even obligation, whose nonobservance eventually spelled out disintegration of personality and character. The modern psychologist would say the understanding of self is the A B C of mental health. We are limiting ourselves, however, to the area of religious being. We will make the arbitrary separation of secular from nonsecular only to focus the better on the subject of this essay.

Who am I? Well, to state it simply, I am what my reaction to experience has made me. I have experienced the transforming power of Jesus Christ. I am a Christian. In this part of myself, I am no longer what I was. But there is another part of me that is a part of my inheritance and has consciously or unconsciously, on my part, given me sustenance since my birth. This is that substantial coral-like structure which is the residue of what is called: *The faith of my fathers.*

When a Lutheran thinks of this, he warms to the legacies left him by a phalanx of stalwarts at whose head stands the redoubtable Martin Luther; when a Methodist thinks of this, he communes with the spirit of John Wesley; a Presbyterian venerates Calvin. I am a Mennonite. I receive my religious heritage from the Swiss Anabaptists. I can no more deny this heritage than I can deny my father and mother. If I am to understand myself, I must have a knowledge of them, because I am not a creature living in a kind of free suspension. I am grounded by birth and choice; if a proselyte, at least by choice. It is essential to my spiritual health and progress that I respect this heritage on a basis of real understanding.

This coral-like structure of residual expressions of faith upon which I stand is hallowed ground. Simply to be unaware of it is heedless superficiality and corroding illiteracy. In my ignorance, I will be washed off my birthright perch by the seas of nonentity. I will never discover who I am. I may remain a Mennonite by name, but a contradiction to

A PRAYER

FOR THIS WEEK

Our Father,

We thank Thee for Thy Word we read, for the lamp unto our feet and light unto our path, for those who were summoned by the Holy Spirit to write, for those who gave unselfishly to transmit the Holy Writ.

We thank Thee for Thy Word made flesh in Christ, for His entrance into earthly life to make real Thy likeness and will, for those who today placard Thy love and goodness, for those who have become transformed and have Thy truth indelibly written upon their hearts.

We thank Thee for inspired men who prepare books and articles, for inspiration, challenge, and guidance. For printing and materials, ability to communicate, and freedom of press.

We thank Thee. Amen.

—*LeRoy Kennel.*

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myself—a hollow sham, for the reef of Good where I stand was painfully raised by physically and mentally travailing generations in the face of the wash and smash of destructive and often malignant forces. It is the solidified articulation of values refined in great sacrificial effort. Can I heedlessly walk on this hallowed ground without thought and reverence?

We might forgive a proselyte such a state of mental vacuity, for the blame is probably ours. But in me whose veins pulse with the same blood that limes this residual formation on which I stand, such irresponsibility is a stamp of shame. I may be a Christian in spite of it, but my powder is very wet. I may even have evangelical compulsions, but my witness will be suspect. You see, I am not only what my own experience has made me; I am also a part of something by fact of inheritance, this something that I cannot deny if I am to be true to myself and understand myself.

Are you ashamed of being a Mennonite? You are in great error, the error of ignorance. Ignorance does not shield from the requirements of the law. It is a shield no self-respecting person wants to be found hiding behind. In addition, you will soon be discovering it is not shielding you at all, but throwing you open to negative forces that will block you further from the understanding of yourself in relation to your time. It will always tend to frustrate your Christian witness.

Does it give you claustrophobia to be classified in any religious sense? You are thinking of restriction in a negative way. In your case, brother Mennonite, it is simply a secondary and powerful supporting brace to the isolation you already accepted as a New Testament demand. Examine your heritage as a Mennonite. It is rich in inspiration; it bristles with timeless values; it points the way to a Christian interpretation of life that is beyond and above the average. This heritage, if intelligently understood, can increase the fire power of your Christian witness.

Goshen, Ind.

Godliness and Health

BY ANNA M. BUCKWALTER

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I Tim. 4:8.

In this passage Paul does not condemn the exercise of our bodies in games, but he shows that that is small compared to that which is more important. Let us hear what the wise man says about the profitableness of godliness in this life. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased" (Prov. 9:10, 11). "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Length of days is in her right hand; and in her left riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Prov. 3:13, 16-18).

Let us consider then how godliness is profitable for this life in different ways.

It is profitable as we apply it to our eating and drinking. All will agree that temperance is profitable. Seeing the effects it has on its slaves proves it without a doubt. As to temperance in eating, the wise man said, "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat" (Prov. 23:1-3). Most of us know that a plain diet is far better for us than rich foods. The company with which we eat also has its effects. Solomon speaks of eating the bread of him that has an evil eye. Prov. 23:6-8.

Godliness is profitable for our health in the attitudes we take and thoughts we think. Health authorities say that a pleasant conversation at the table aids digestion. I heard of someone who, after paying a great deal of money for treatment of ulcers, was told by a doctor to go home and get rid of her anger. It is known that feelings of resentment, fear, anger, and frustration prevent the proper digestion of foods. Psychiatrists tell us how to avoid situations that cause such emotions. Surely we have the answer in Christ. If we have self crucified and Christ reigning within, these emotions will also be under control. Godliness is indeed profitable for this life.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the evangelistic effort at Twelfth St., Reading, Pa., Nov. 20 to 27. Bro. John S. Hess is the evangelist.

Pray for the development of mission to church in Bihar, India. The missionaries are praying for guidance in the forming of a conference composed of their present congregations of believers.

Pray that the proposed new income tax law in Japan may be amended before it is submitted to the Diet the end of November. As it now stands it will be a great financial burden on foreign missions, and will mean a severe cut in the total foreign mission program in Japan.

Again godliness is profitable when we consider the results of worrying. We are told that doctors will ask patients with high blood pressure what they are worrying about. We certainly are not in a position to throw stones at anyone else for worrying. We all should trust more and take things more calmly. I fear we try to justify ourselves too often when we do not trust the Lord and rest in Him. Christ has told us not to be overanxious concerning these things. How often our worrying is unjustified! It is self coming to the surface, which we are to have crucified. Why should we be so concerned about things of self? What really matters is our relationship to God!

Worrying has other effects on our bodies. We have heard of people who were in apparent good health, but when a physical examination revealed some ailment, as a heart disease, they became very sick—all from worry. Oh, that we could trust our Lord more fully and be willing for whatever comes! Such a trust is profitable for this life.

I believe that there is a much closer relationship between our spiritual being and our mental and physical welfare than we are aware of. Mental illness is on the increase. We do not recognize how much the spiritual has to do with it. People have not learned the secret of happy living. This is in Christ. Paul said, "Godliness with contentment is great gain" (I Tim. 6:6). Jealousy has much to do with mental illness. I have known young people who were so jealous of getting the highest grade in school that they became mentally ill. We should do our best but not overdo it. Or it may be living up to the Joneses that is bothering us. Surely this is not pleasing in the

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OUR SCHOOLS

European Student Tour for 1956

BY JOHN R. MUMAW, Chairman

Council of Mennonite and Affiliated Colleges

For the past nine years the Council of Mennonite and Affiliated Colleges has sponsored a summer European Tour each summer. This provides educational experience through travel in company with Christian people. Menno Travel Service provides excellent service en route and is well equipped to arrange a good itinerary at very reasonable rates. This is open to students and alumni of Goshen College, Hesston College, and Eastern Mennonite College, and should prove to be a really worth-while educational experience for anyone who wishes to participate next summer.

General Information

The tenth annual summer European Tour sponsored by the Council is planned for the summer of 1956. The group will gather at Akron, Pennsylvania, at the Mennonite Central Committee headquarters and, according to present plans, will travel to Europe by plane, leaving from one of the ports on the eastern seaboard about June 10. It is expected that the group will return from Europe about August 27, 1956. It may be necessary to arrange for round trip by ship, in which case the return date would be about August 31, 1956.

The party will spend approximately six weeks in traveling through central and southern Europe. Plans are to visit the countries of England, The Netherlands, France, Switzerland, Italy, Germany, and possibly one or two other countries. The tour is planned by Menno Travel Service. The experience of former years is utilized in making each succeeding trip more interesting and worth while for the party.

Leadership and Party Size

The tour party is made up of students from the nine colleges represented in the Council of Mennonite and Affiliated Colleges. A limited number of alumni members from these participating colleges and a selected number of other friends, who would fit into such a party, are eligible to apply for admission into the group. This is interpreted to mean that a person, in order to realize the most from the trip, should have at least one year of college training or its equivalent in experience. A party of twenty or twenty-five in number will be led by a sponsor selected by the Council of the Colleges. If the party reaches the size of forty, two sponsors will be provided. The sight-seeing tour through Europe will be conducted by chartered bus.

Voluntary Service—Work Camp

The work camp project will be under the supervision of the Mennonite Voluntary Service. Approximately four weeks will be given in participation in this international work camp program. Projects are being considered in three countries, including Austria and Germany. Members of the party will be assigned to these work camps by the Voluntary Service leaders and the tour sponsor. Last year several members of the party engaged in religious education work in London instead of work camp service. This opportunity may again be open for several qualified persons.

Expenses

Students will make a down payment of $825. Nonstudents will pay $840. This fee includes the cost covering travel, board, lodging, and general expenses. It does *not* include an amount to spend for personal items, souvenirs, etc.

Comments

Members who shared in these tours in former years have again and again asserted that the trip represented an investment that was money well spent. Checking with other travel bureaus indicates that it would cost from fifty per cent to one hundred per cent more to get the same value in travel and experience in Europe that this trip provides. Applications should be returned to your college president by January 1, 1956.

Harrisonburg, Va.

"And Be Ye Thankful"

Our national Thanksgiving Day is approaching, and as Christians it is a good time to take stock of our thankfulness. The following is a check-list for gratitude.

Thank God for a strong body;
And prove your gratitude by using it to His glory—working with your hands the thing that is good.

Thank Him for a clear mind;
And prove your gratitude by applying that mind to the problems of life, your lessons, and His work, to the best of your ability; by harboring only thoughts that are pure, constructive, and good.

Thank Him for your parents and teachers;
And prove your gratitude by kind, courteous obedience, and by an attitude of helpfulness.

Thank Him for your friends;
And prove your gratitude by being a friend to everyone.

Thank Him for your food;
And prove your gratitude by eating even the most simple and tasteless meal without complaint; knowing that there are many no less deserving than yourself who live their lifetime in the shadow of starvation.

Thank Him for your home;
And prove your gratitude by being content with the things that you have, that you may share with the thousands who wander homeless through all weather and find no shelter.

Thank Him for your clothing;
And prove your gratitude by caring for the things you have, until they are no longer useful; not feeling it necessary to follow changing fashions; remembering the naked little bodies and the cold, bare feet of so many children of the earth.

Thank Him for your school;
And prove your gratitude by wholeheartedly supporting it and the ideals for which it stands.

But thank Him most of all for salvation through Jesus Christ;
And prove your gratitude by bending every effort of your mind, soul, and body to bring glory to His name; striving to show His beauty to those about you who are without God, and without hope in this world; remembering those who have never had the privilege of hearing the glad sound of the Gospel, who sit in darkness and the shadow of death.

So let us LIVE our gratitude to God; for thankfulness is not words or flowery phrases. It is a way of life.

—Mildred Eichelberger, Matron
W.M.S., 1953-55.

GOSHEN COLLEGE

David H. Adeney, missionary secretary of the Intervarsity Christian Fellowship, spoke at the annual Missionary Conference Nov. 18-20 on "The Missionary Task in the Student World" and "Key to the Missionary Task: Personal Commitment." Mr. Adeney, a former missionary to China, is the author of **The Unchanging Commission,** a book published this year covering the missionary task of the Christian Church.

Other speakers for the conference included Earl Stover, recently returned from Puerto Rico, and Jacob Prins, Holland, Mich. Prins is a member of the Reformed Church in America.

Andre Trocme, peace leader of Protestant France, visited the campus Nov. 14. Trocme, the author of **The Politics of Repentance,** is traveling for the International Fellowship of Reconciliation. During his visit to the campus, he addressed College Chapel, Peace Society, and led an informal discussion in an open evening meeting.

Two showings of the recently purchased film "Martin Luther" were made Nov. 3 and 5 in the college auditorium. "Martin Luther," an inspirational picture, is the result of careful

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CHURCH HISTORY

Fifty Years of Progress in the Mennonite Church

By J. S. UMBLE

(The following is a summary of an address delivered on July 3, 1955, at the jubilee celebration of the fiftieth anniversary of the founding of the Plainview Mennonite Church near Aurora, Ohio, in 1905. The address has been prepared for publication at the request of a number of those who heard it.—J. S. U.)

* * *

Since "progress" is a relative term, we may rest on a surer foundation if we accept Webster's definition. Progress, he says, means "growth or development; continuous improvement." Progress, then, means something more than change or merely going somewhere. Let us then examine the record to see whether during the past fifty years the Mennonite Church has made growth or development and in what areas continuous improvement may have taken place.

It will not be possible in a brief discussion to cover all the twenty-one branches of the Mennonite group. This brief address must deal almost solely with the group known as "The Mennonite Church," organized by the merging of the Old Mennonite Church with conferences and congregations of Amish Mennonites nearly sixty years ago. This group of Mennonite district conferences is known officially as "The Mennonite General Conference."

All but one of the Mennonite groups show rather remarkable gains in membership during the past fifty years. The single exception is the Wisler group.

In 1905 the Mennonite Church had a membership of 25,400, the Old Order Amish 6,973, and the old order Mennonites (Wisler) 10,703, a total of about 43,000 members. At present the Mennonite Church has about 75,000 members, the Old Order Amish 16,000, and the Conservative Mennonites, made up of Old Order Amish who have become "meetinghouse people" (formerly the Conservative Amish Mennonites), about 3,000, and the old order Mennonites 5,000, a total of nearly 100,000.

Some of the Mennonite district conferences have made phenomenal growth. In 1905, that is, before the merger, the Indiana Mennonite and the Indiana Amish Mennonite conferences had a combined membership of 2,100. The membership of this conference now is 8,300. Ontario has grown from 1,400 to 3,800. Illinois, with 348 members in the Illinois Mennonite Conference in 1905 and 996 in the congregations that adhered to the Western Amish Mennonite Conference, has grown to over 3,100. Virginia with 1,100 in 1905 now has 4,500.

The Mennonite Church seems to be the fastest growing of the Mennonite groups in America except the Mennonite Brethren Church of North America, with over 24,000 members in the United States and over 12,000 in Canada. The General Conference of Mennonites in North America is not so much an organic group as it is a rather loose federation of conferences and congregations differing considerably in religious background, practice, and outlook. In 1905 this group comprised eighty-eight congregations with a combined total membership of 12,082. Forty-seven of these congregations used German exclusively in their worship services, twenty-five employed both English and German, and sixteen conducted their services entirely in English. The present membership of this general conference is over 51,000.

We have discovered the paramount importance of Bible study for the entire life of the church.—John Peter, Hungary.

Numerically, then, the various Mennonite groups have shown progress. But there are other standards. Has the Mennonite Church shown growth and development in other more significant areas? How about missions and other agencies of service and witness?

In 1905 the Mennonite Church had no Mennonite Board of Missions and Charities. It had, instead, the Mennonite Evangelizing and Benevolent Board, the Mennonite Board of Charitable Homes and Missions, and the Lancaster County (Pennsylvania) Sunday School Mission. The first operated three missions—India, Chicago, and Fort Wayne; the second, an Old People's Home at Rittman, Ohio, the Mennonite Orphans' Home at West Liberty, Ohio, the Canton (Ohio) Mission, and the West Virginia Mission at Job in Randolph County; the third, three Sunday-school missions in Lancaster County, the Philadelphia Home Mission, the Welsh Mountain Industrial Mission, and the Mennonite Home in Lancaster. Mission work was so new and support so meager that when a committee found a twenty-dollar bill in a mission collection lifted at one of the early general Sunday-school conferences they decided that someone must have dropped it in unintentionally. They placed an item in the *Herald of Truth* offering to return it!

The only other organizations supported by members of the Mennonite Church by 1905 were the Mennonite Publishing Company (Elkhart), the Mennonite Book and Tract Society (Scottdale), and the Mennonite Board of Education. The first printed four English publications and two German; the second did not become a full-fledged printing establishment until 1908, when it was reorganized as the Mennonite Publishing House and began publication of the GOSPEL HERALD. The Mennonite Board of Education operated one small school combining a two-year-old junior college (Goshen) and a seven-year-old academy.

Has there been "growth," "development," "continuous improvement" in these areas also—in missions, publication, and education? The answer is that the expansion, the outreach, the service and witness ministry of the Mennonite Church in the year 1955 is so extensive that even a well-informed member of the church does not have a full knowledge and appreciation of the work and activities of his denomination.

Take missions, for instance. The Mennonite Church has about 350 home missions with a baptized membership of about 7,000, and sixteen foreign missions with more than 3,500 members in fifteen countries. Of the home missions the Mennonite Board of Missions and Charities operates only sixteen. State or district boards and conferences support the remainder. The Lancaster Conference leads with sixty-three; Indiana-Michigan follows with forty-three, and Ohio with twenty-nine. Of the thirty-two rural missions conducted by the Virginia Conference all but eight have been organized since 1940. Some of the foreign missions operate a number of stations. The Argentine Mission, for example, consists of fifteen stations.

In the field of education the record of growth is no less gratifying. In 1904 the Mennonite Church, as already stated, through the Mennonite Board of Education operated one academy and one small junior college. In that year the writer was one of a class of nine graduates. Ten had graduated the year before. Of these nineteen graduates less than one third retain their membership in the branch of the Mennonite Church which organized and operates Goshen College.

Today the Mennonite Church owns, controls, and operates two accredited four-year colleges, an accredited junior college offering four years of Bible, accredited teacher education departments, two accredited schools of nursing, and a three-year graduate Biblical seminary. More than a thousand of the recent graduates of these schools and colleges are rendering loyal service in the various areas of the life and testimony of the church which gave them their education. Hundreds are finding joy in fields of service that the Mennonite Church has opened to them at home and abroad as teachers, writers, artists, physicians, nurses, dentists, and many other professional opportunities. They consecrate their training in full-time service to one of the

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FAMILY CIRCLE

A Good Thanksgiving

Said old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."

So he sent a fat turkey to Shoemaker Price,
And the shoemaker said, "What a big bird! How nice!
And since a good dinner's before me, I ought
To give poor Widow Lee the small chicken I bought."

"This fine chicken, oh, see!" said the pleased Widow Lee,
"And the kindness that sent it, how precious to me!
I would like to make someone as happy as I—
I'll give Washwoman Biddy my big pumpkin pie."

"And, oh, sure!" Biddy said, " 'Tis the queen of all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think, and a sweet ginger cake
For the motherless Finigan children I'll bake."

"A sweet cake, all our own! 'Tis too good to be true!"
Said the Finigan children, Rose, Denny, and Hugh;
"It smells sweet of spice, and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."

"Oh, I thank you, and thank you!" said little lame Jake,
"Oh, what a beautiful, beautiful, beautiful cake!
And, oh, such a big slice! I will save all the crumbs,
And will give 'em to each little sparrow that comes!"

And the sparrows they twittered, as if they would say,
Like old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."

"It is more blessed to give than to receive" (Acts 20:35b).

—Marian Douglas, in **The Evangelical Mennonite.**

"All Things Come from Thee"

BY H. H. SMITH

An aged Christian man was traveling in California and came upon one of those wonderful scenes in the Yosemite Valley. Overcome with emotion, he fell upon his knees, clasped his hands, and exclaimed, "Mercy, mercy, mercy! Have I lived seventy-six years to see this great glory? God made it all."

Only a man of a devout spirit could be so moved by the sight of God's wonders in nature, and think only of the Creator of it all. Multitudes, no doubt, look upon the same entrancing scene day after day without a thought of the One who brought it into existence. Let us read again those wonderful chapters in the Book of Job, depicting the omnipotence of God—the God who alone could create these things: the earth, the sea, the stars, the light, the rain, the snow and frost, the lightning, the variety of marvelous instincts and powers possessed by the animals.

Divine-Human Partnership

God speaks to us impressively in the opening words of the Bible: "In the beginning God created the heaven and the earth." But we do not go far in the Bible before we discover that the God who made this world is not running the world without man. While it is true that "all things come from God," there is a divine-human partnership, or co-operative spirit, between God and man—and for this we should be devoutly thankful. Someone has said that whenever a man plants a hill of beans, he enters into partnership with Almighty God. God made the soil and the seeds and sends the sunshine and the rain, but man must plant and cultivate or there will be no harvest. God never made a telegraph, telephone, or radio instrument, but He created electricity, electrical waves and magnetism, and gave man the intelligence necessary to use these forces of nature and construct these instruments which have brought great benefits to mankind. While giving due credit to man for his diligence, patience, and skill, which have resulted in marvelous achievements, it is still true that "all things come from God."

It is reported that a little boy who had been operated upon by a great surgeon, said, as he came out from under the anesthetic: "My mother will never get done talking about you." This feeling of deep gratitude toward those who have helped us during some crisis of illness is understandable. When someone was overly enthusiastic in his praise of his family physician, the doctor said something like this: "You are too generous with your words of praise. A doctor is only God's instrument in healing the ills of his patients. God has given the human body the power to heal, under proper conditions, and the doctor helps nature do its work, perhaps with the aid of drugs which God has created." The devout psalmist offered praise and thanksgiving

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Through Children's Eyes

By Blanche C. Weill

True stories from the practice of a consultant psychologist . . . .

Through Children's Eyes reveals a world completely forgotten by adults—a world peopled by children and created out of their own thoughts.

Here are children speaking frankly and fully of their desires and frustrations, joys and sorrows, impulses and inhibitions. This book is a plea by children for a better understanding of the motives and impulses that underlie their disobedience, tantrums, obstinacy, and a host of other unhappy behavior patterns.

The ideas in this book can be appropriated by every parent for understanding children and their way of viewing things.

This is an excellent book for your home and church library, appropriate for child study or teacher-training courses, and a wonderful gift idea for quantity giving.

Through Children's Eyes is a book we've been enthusiastic about for a long time. Many readers have shared with us their experiences in the understanding of children which it has given them. The original edition was $3.85—so you can imagine our enthusiasm at finding a "close-out" where we could sell **Through Children's Eyes** to you for only $1.00. Quantities of 10 copies or more: 75¢ each.

Here, despite narrow margins and yellowed paper, is a book worth its price times over. We hope you'll agree—but in case you are dissatisfied, you may gladly return your copy for full refund (no questions asked!).

Only $1.00

Mennonite Publishing House
Scottdale, Pennsylvania

TO BE NEAR TO GOD

Theme: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm 107:8)!

Sunday, November 27

The Grateful Heart Accepts His Salvation. Read Ps. 116:12-14.

Any mother will tell you that one of the best proofs that her dinner is good and that it is appreciated is when her family devours it with hearty appetites. Likewise, our heavenly Father, who has given us the supreme gift of His dear Son, of forgiveness of our sins and personal salvation, knows we appreciate His sacrifice when we gladly accept His salvation and rejoice in it from day to day. Let us accept and enjoy all the benefits of the Gospel of Jesus Christ, including daily deliverance from sin and self.

Monday, November 28

The Grateful Heart Gives Thanks. Read Luke 17:11-19.

What an ungrateful lot of human beings we are! How often we, like the nine thoughtless lepers, forget to thank the Lord for some special blessing which we begged of Him in prayer! How do we feel when we put a great deal of effort into a loving act for a friend and then never even receive a telephone call in appreciation? Does not the Lord, too, have feelings that can be grieved? And we do our own souls harm when we fail to give thanks. Small wonder our souls are often so small and shriveled up!

Tuesday, November 29

The Grateful Heart Worships. Read Ps. 116:1, 2.

What better offering can we bring to Him than our love? How empty and futile were all the sacrifices of a legalistic Israel when her heart did not accompany them! Just as a parent feels rewarded for all his labors and sacrifices for a child when that child pours love upon him in return, so our Lord enjoys our grateful love and adoration for His kindness to us. As long as we live we have the priceless privilege of intimate fellowship and friendship with Him.

Wednesday, November 30

The Grateful Heart Says So (to Others). Read Ps. 107:2-6.

What must the Lord think of our weak-kneed testimony meetings? Surely He does not expect us to shout and jump into the air, but there is little danger. Most of us act as though we were glued to our seats when asked to tell what Christ means to us. We sit stupidly as though, like Zacharias, our gift of speech had been suddenly taken from us. "Let the redeemed of the Lord say so," not only in testimony meetings, but in daily contacts with those who need our Saviour and Lord.

Thursday, December 1

The Grateful Heart Lives Uncomplainingly. Read Phil. 4:11-13.

What an optimistic book is the Epistle to the Philippians! "Rejoice . . . rejoice . . . in every thing . . . with thanksgiving . . . the peace of God . . . whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . in whatsoever state I am, therewith to be content." What would happen to the advertising business if Christians would suddenly become content with their lot and cease to be attracted by the many shiny gadgets they cannot afford? What would happen in churches if members suddenly became content with their fellow Christians and their ministers? What would happen in personal lives if Christians determined to be content with circumstances as they were, if there was nothing they would do to better them anyhow? Let us join the Apostle Paul's "Optimist Club," using the rules which are found in Philippians.

Friday, December 2

The Grateful Heart Serves. Read Rom. 1:14.

"I had to go back to pay off my debt," a young woman once said as she sailed the Atlantic to do relief work among the suffering of war-torn Europe. When she was a small child, she was rescued from starvation by the Mennonite Central Committee. who gave her family food and helped them immigrate from Russia to Canada. We, too, have a debt to pay off, one which we can never really pay. We are saved to serve.

Saturday, December 3

The Grateful Heart Shares. Read II Cor. 8:9.

Roger Rimbert, our Belgian brother who recently came to visit our churches in America, often used this verse to bring out the truth that we as Christians have no right to

(Continued on page 1125)

Meaning of Discipleship

Sunday School Lesson for December 4

(Luke 9:7-62)

Only six more months remained in which Jesus would live with men on earth. For many months He had been revealing Himself and His mission to His disciples. Many principles of the kingdom had been told and explained and demonstrated.

At this time Jesus asked the disciples what they thought of Him now. This is the all-important question for anyone. The principles of His kingdom can't be lived without the power of Jesus in our lives. Do we believe He is this power, the Christ, the Son of God, the Saviour of mankind, the only One who can save us? Peter gave a good answer.

Seeing the disciples had now come to this point of understanding concerning Himself, He began to lead them into an understanding of the cross He was approaching. He talked very plainly as recorded in verse 22.

The six-month period ahead would also hold a cross for the disciples. Jesus explained what price a disciple must pay. After the feeding of the 5,000 we learn from John that many of the disciples went back from following Him. Jesus confronted the twelve with the question, "Will ye also go away?" What reason did Peter give for not forsaking Jesus?

Here in verses 23-26 we have one of the bold and clear statements of the meaning of discipleship. The analysis Jesus gives falls clearly into three phases.

It is self-denial—we can't make ourselves good; we have no righteousness to offer; nonconformity comes as a result of Jesus' life in us; this life is a gift of God; according to Jesus one loses his life when he uses it for himself; denying self requires a complete reorientation of one's whole life.

It is cross-bearing—we undergo suffering for Christ; we see our pattern for this in Jesus; we will be obedient to Him at any cost; we will not be ashamed of Him and His principles; the daily life of a disciple is one of sacrificial living.

It is walking in the pathway of Jesus—the new mind that Jesus gives when we are transformed is a mind to do His will; the test of discipleship is conduct in line with the mind of Jesus; when we have this mind we are truly nonconformed to the world; consider what it meant for some Bible men to follow Jesus.

Often Jesus went up into a mountain to pray, but one day was very special. Get all the details of this great scene—the glory of Jesus in His changed form, the appearance of Moses (representing law) and Elias (representing prophets), the subject of the conversation, the cloud of glory, the "voice . . . from the excellent glory," and the meaning of this experience to Jesus and to His three disciples whom He so graciously permitted to go with Him to the mount.

What the particular discussion about Jesus' decease might have been we can but wonder. Considering the great glory that Jesus had left to take the human form, we must believe it was a most blessed encouragement to His spirit. Now Peter was sure Jesus was "the Christ of God."

Jesus "stedfastly set his face to go to Jerusalem" (v. 51). What grace in this picture! Jesus went to the cross with the consent of His will. He was not forced by God nor by His enemies. He came forth to die because He loved man. Yet we see His natural human shrinking from the cross in that He **set** His face to go. This adds a touch to the meaning of discipleship—"If any man **will** come after me, **let him deny** himself, and **take up** his **cross** daily, and **follow** me."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Mahlon Amstutz, Pueblo, Colo., spoke at La Junta, Colo., on Nov. 6 regarding Pax services in Germany.

Bro. Martin Ressler is the instructor of a singing class which began at the Mt. Pleasant Church, Paradise, Pa., on Nov. 19.

The freshman student nurses from the La Junta Mennonite School of Nursing gave a program at East Holbrook, Cheraw, Colo., on Nov. 13.

Sister Ruth Bauman, on furlough from Africa, spoke at the annual fall meeting of the WMSA at Leetonia, Ohio, on Oct. 29.

Bro. Paul G. Landis spoke to the World-Wide Gospel Fellowship (formerly Radio Gospel Fellowship) at Vine St., Lancaster, Pa., on Oct. 31.

The Mennonite Student Fellowship of the University of Iowa gave a program at the Iowa City Church on Nov. 13.

Enrollment at Ontario Mennonite Bible Institute stands at 37. Students are from Ontario, Pennsylvania, Iowa, Ohio, and Indiana.

Bro. Lester Kropf gave an illustrated talk about voluntary service work at Mathis, Texas, to an Albany, Oreg., MYF on Nov. 6.

A Sunday-school workshop was held at Lowville, N.Y., Nov. 4-6. Leaders were J. J. Hostetler, Peoria, Ill., and Millard Lind, Elizabeth Showalter, Helen Trumbo, and Alta Mae Erb, Scottdale, Pa. The churches at Croghan, New Bremen, and Woodville participated. There was excellent interest.

Bro. Carl Beck, on furlough from Japan, spoke at the Clinton Brick Church, Goshen, Ind., on Nov. 9.

Three sisters recently united with the Wanner Church, Hespeler, Ont. One was baptized upon confession of faith, another was received from another Mennonite group, and the third presented her letter from another denomination and received believer's baptism upon reconfession of faith.

One new member was received into fellowship at Kingview, Scottdale, Pa., on Nov. 13.

A seminary-alumni fellowship was held at Goshen, Ind., Nov. 18, 19.

Mrs. J. Lawrence Burkholder, Goshen, Ind., spoke to the women's fellowship of the Sunnyside congregation, Elkhart, Ind., on Nov. 14.

Bro. Howard S. Bauman, Elmira, Ont., is giving tabernacle studies at Steinman's, Baden, Ont., Nov. 16-23.

The chorus of the Griner Conservative congregation, Middlebury, Ind., gave a program at the Christian Mission Church, northwest of Berne, Ind., a new mission church erected there by Conservative congregations.

A family reunion of the children of Mrs. Rachel Litwiller, Baden, Ont., was held on Oct. 30. This is the first time for 35 years that the entire family was together. A son, Nelson Litwiller, and a daughter, Mrs. Amos Swartzentruber, are missionaries in South America, and their furloughs have not come at the same time. The recent short visit to North America by Bro. Litwiller while the Swartzentrubers are on furlough made this reunion possible.

The Executive Committee of the Mennonite Publication Board held its quarterly meeting at Mt. Pleasant, Pa., on Nov. 11.

Bro. Clarence Fretz, on furlough from Luxembourg, spoke at a Parents-Teachers meeting of the White Oak Christian Day School near Lancaster, Pa., on Nov. 15.

Guest speakers in a women's meeting held in the interests of the Heart-to-Heart program at Denbigh, Va., on Oct. 20 were Mrs. C. K. Lehman and Mrs. Eva Landis, Harrisonburg, and Mrs. John F. Shank, Broadway, Va.

A Missionary and Service Conference was held at Rocky Ridge, Quakertown, Pa., beginning Saturday evening, Nov. 19, with Elias Landis, Harleysville, Pa., and C. N. Hostetter, Grantham, Pa., as speakers.

Two mission congregations under the Ohio and Eastern Mennonite Conference were recently granted independent status by the sponsoring home congregations: Stoner Heights Mission, by the Beech congregation, Louisville, Ohio, and North Side Mennonite Mission, Hagerstown, Md., by the Cedar Grove congregation, Greencastle, Pa. Both of these new congregations have made application for membership of conference, which will be acted upon at its next session.

All previous Sunday-school attendance records at Wesley Mennonite Chapel, Newark, Del., were broken on Sunday, Nov. 6, when 136 were present at the services.

Bro. Darrel Hostetler, Goshen College, is in charge of a series of studies in the Book of Ephesians at Olive, Goshen, Ind., at their Wednesday MYF meetings.

Five new members were received into church fellowship by water baptism at the Ann Street Mennonite Church, Peoria, Ill., on Nov. 13.

Andre Trocme, peace leader of Protestant France and author of **The Politics of Repentance,** served as guest speaker at the Peace Society meeting at Goshen, Ind., on Monday afternoon, Nov 14. He also spoke at chapel services and led an informal discussion in the evening.

Bro. C. A. Brilhart, well-known business man of Scottdale, Pa., who has been a loyal supporter of missions and other phases of church work for many years, passed away on Tuesday, Nov. 15. The funeral was held on Nov. 18.

Announcements

Henry Wyse, Archbold, Ohio, at Exeland, Wis., for Bible study and Gospel messages, Nov. 29 to Dec. 4.

District summer Bible school secretaries who have not yet sent in their summer Bible school district reports should do so immediately. The reports are needed for preparing the **Yearbook** report. Send your report now to C. F. Yake, Secretary of Summer Bible Schools, 700 George St., Scottdale, Pa.

Thanksgiving Bible Conference for Johnstown, Pa., district at Weaver Church, with Paul Erb giving the Alpha and Omega lectures, Nov. 23-27.

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NOTICE

Ontario Mennonite Bible School

The forty-ninth annual Winter Term begins Jan. 2, 1956, and ends March 23, 1956. This year constitutes the third year of the curriculum. Studies offered in O.T.; N.T. (John); Epistles; Bible Doctrine; Bible Intro.; S.S. Normal I; Christian Work; Church History; Missions; Christian Experience; Methods of Study; Music; S.S. Lesson; Distinctive Doctrines.

Plan to spend time this winter at O.M.B.S. Rates are reasonable, benefits extraordinary. Write at once for bulletin and room reservations. Address: Ontario Mennonite Bible School, Roy S. Koch, Principal, 800 King Street East, Kitchener, Ontario.

Calendar

South Pacific Conference, Winton, Calif., Nov. 24-26.
Indiana-Michigan Special Session of Conference, Nov. 29, 30, at East Goshen, Goshen, Ind.
Illinois Ministers' Fellowship, Flanagan, Ill., Dec. 5, 6.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind. Jan. 31 to Feb. 17.
Annual meeting, Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual meeting, Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

A nurse aide school opened on Nov. 7 at La Plata, Puerto Rico, and will continue until Feb. 24. Eleven students were registered in the course with possible late registrants coming in. In addition to courses related to nursing, the students will also study Bible and English. Instructors include Salena Gamber Shank, R.N., Virginia Showalter, R.N., Ophia Sevits Snyder, R.N., Marjorie Shantz, R.N., Mary F. Snyder, and J. W. Shank.

Bro. David Shank, missionary on furlough from Belgium, will serve as Fall Missionary Day speaker at the Iowa City, Iowa, Mennonite Church the week end of Nov. 26, 27.

The WMSA of the Forks Mennonite Church, Middlebury, Ind., visited the General Mission Board headquarters in Elkhart on Monday evening, Nov. 14. The staff provided a brief program regarding the work of the Board and then the visitors went on tour of the offices with the staff at their desks explaining their part of office activities.

The Palo Hincado Mennonite Church, Barranquitas, Puerto Rico, celebrated its anniversary with a week of evangelistic meetings under the direction of Enrique Gutierrez, principal of Barranquitas Baptist Academy.

The Bethany Christian High School Chorus, Goshen, Ind., was scheduled to sing at the Mennonite Spanish Church, Chicago, Ill., at 2:00 p.m., Sunday, Nov. 13, following the regular monthly fellowship meal of the congregation. Bro. John Steiner, principal of Bethany, also brought a message.

The missionary film, "Regions Beyond," based on mission work in the Congo in central Africa, was shown at the Jefferson Street Mennonite Church, Lima, Ohio, on Tuesday evening, Nov. 15.

The new school bus for the Bethany Mennonite School, Pulguillas, Puerto Rico, has already been doing an excellent service for children from La Plata and Aibonito areas who attend school there. This includes children of the missionaries and service workers.

A missionary conference sponsored by the Amazon Valley Indian Mission, Springs, Pa., under the chairmanship of Bro. Rudy Stauffer, Wooster, Ohio, will be held on Sunday afternoon and evening, Dec. 11, at the East Union Conservative Mennonite Church, Orrville, Ohio, with Paul Bender, Grantsville, Md., and Urie Bender, Scottdale, Pa., as speakers.

The rooms for foreign students studying in London, England, furnished by the London Mennonite Centre, are completely filled at the present time with applications for more rooms according to a report from Bro. Quintus Leatherman. The present residents come from Sierra Leone, Trinidad, and India. An English chemist, a part-time student, is also rooming at the Centre.

Bro. Quintus Leatherman, London, England, used the Book of Ephesians for a series of Sunday morning messages on "The Word of His Grace" during the month of October at the Mennonite Centre, London, 14 Shepherds Hill, Highgate N. 6. He is also conducting a series of Bible studies on the first Saturday evening of each month on "The Letters of Our Lord to the Seven Churches." The Saturday evening Bible study is preceded by a fellowship tea from 4:00 to 6:00 p.m.

The Ontario Mennonite Mission Board is requesting the General Mission Board to take the leadership in establishing a mission outreach in Quebec as a result of a recent investigation trip by J. B. Martin, Emerson McDowell, David Shank and Roger Rimbert.

Bro. Ernesto Suarez, Argentina, has accepted the responsibility of translating the English radio Bible correspondence course into Spanish with the necessary adaptations for the Spanish culture. Pray for Bro. Suarez as he undertakes this important responsibility.

Bro. Lester T. Hershey, director of the **Luz y Verdad** Spanish broadcast, has been receiving requests for Bibles and other literature from Spain. Since money cannot be sent out of that country, these materials must be furnished from other funds. Persons interested in helping with this project can send their contributions through the regular channels listed for the Spanish literature fund.

The census at the Mennonite Hospital, La Junta, Colo., has been improving recently. During the third quarter of 1955 the daily average number of patients increased from 54.5 to 66.2.

The new hospital at Aibonito, Puerto Rico, is now under construction. A well drilled on the site recently was pronounced successful at 140 feet when it produced a strong stream of water.

Bro. Lawrence Brunk and family, missionaries on furlough from Argentina, will be stopping for services at Culp, Ark., Birch Tree, Mo., Cherry Box, Mo., and Indianapolis, Ind., on their way back from Mathis, Texas, where Bro. Brunk conducted a series of meetings from Nov. 2 to 16.

The Warren Metzler family were scheduled to leave for Jamaica on Nov. 15 to take up service there under the Virginia Mission Board.

♣

In Israel the authorities have denied a permit for the entry of several hundred bilingual Bibles sent unsolicited to a Christian and Missionary Alliance missionary there. Entry permits are now required for such shipments. The representative of the Ministry of Religious Affairs based his refusal on the ground that the number of Bibles in the shipment far exceeded the needs of the congregation. —**E.F.M.A. Missionary News Service.**

♣

True worship always comes from a genuine love for the Lord.—Howard Hammer.

Your Treasurer Reports

I should like to report on the development of the new Mennonite Hospital which has been planned for Puerto Rico. For the past two years planning has been under way and funds have been raised toward the construction of this hospital. Many of you will recall the appeals which were made for funds throughout the church to support this project.

Recent reports being received from Puerto Rico indicate that the contractor who has received the contract for construction of this hospital has begun his work and it is anticipated that the new hospital will be completed in about fifteen months. The building of this new hospital is considered one of the major developments in Puerto Rico to extend and improve the health services which are being rendered through the Mennonite Church.

The hospital is being built at Aibonito and is being financed with the assistance of a Federal grant which has been set up through the Hospital Construction Act. These funds are administered through the Puerto Rico Public Health Service and it was through this department that the hospital was approved and planned. Under Puerto Rico arrangements two thirds of the total construction cost will be paid through this grant and aid. The other one third of the total construction will be met by contributions which have been received from Mennonite churches and part of the cost will be met by funds which have been contributed in Puerto Rico.

We have appreciated the fine interest which has been shown in this project by the people of the island and they have contributed liberally to a building fund for the hospital. The total amount which will need to be paid by our Board from church contributions and from funds raised on the island will be about $135,000.00. Contributions now on hand are sufficient to complete the hospital unless some additional cost would become necessary that is not now anticipated. We appreciate all the contributions which have been made to this fund.

Additional facilities will be needed in connection with the hospital and additional contributions which are received beyond what is needed for the hospital building will be used for meeting these other needs. Some of these are a home for nursing personnel and residence for medical staff and administrative personnel. We sincerely hope that this project will make a significant contribution in the way of service for the people in Puerto Rico and will also strengthen the growing church.

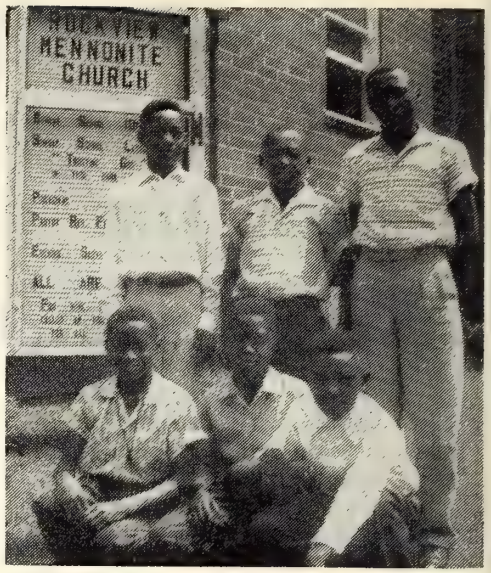
H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Developing Mennonite Witness in Ohio

BY ROLLIN KRABILL

Mission Station	Sponsoring Agency	Year Started	Attendance	Membership	Supt. or Pastor
Fairpoint	Ohio Board	1938	45	17	Nelson King
Hillside Chapel	Ohio Board	1952	50	25	Paul Stoltzfus
Pine Grove	Ohio Board	1954	12	(Extension of Hillside Chapel)	
Friendship Church	Ohio Board	1948	106	72	Dale Nofziger
Old Man's Cave	Ohio Board	1953	30		Lester Roth
Lower Owl Creek	Ohio Board	1952	50	4	Paul Kaufman
Rockview Church	Ohio Board	1947	70	30	Fred Augsburger
Warneke Chapel	Ohio Board	1953	80	6	Chauncey Grieser
Boone Station	Oak Grove	1948	55	5	Clarence Overholt
Congo	Beech	1952	45	4	Willis Sommers
Dillonvale	Kidron	1942	57	20	Richard Hostetler
Flat Ridge	Martins Creek	1949	70	35	Aden Yoder
Spanish	Central	1940	*		Wm. Flory
Grey Ridge	Walnut Creek	1949	70	18	Maynard Ressler
Newfound (Ky.)	Pike	1951	40	20	Ezra Good
Pleasant Valley	Berlin	1949	62	7	Willard Miller
Springfield Chapel	West Clinton	1945	132	37	Raymond Richer
Salem (Mich.)	Lockport	1953	50		Willis Stahl
Wildcat (Ky.)	Pike	1949	75	30	Merlin Good
Canton	General Board	1904	65	57	Allen Ebersole
Lima	General Board	1910	132	77	Darwin O'Connell
Gladstone	General Board and Plainview	1948	100	57	Vern Miller

* Varies



A Sunday-school class from the Rockview Mennonite Church, Youngstown, Ohio.

The accompanying map and table of statistics give a quick view of the mission work in Ohio. Through the years the mission efforts have gone through some interesting phases. As indicated by the early dates for Canton and Lima, the General Mission Board was first in the state with its program. The Ohio Board was organized in 1920, when the need to unify the many individual projects was so keenly felt. Since that time the Ohio Board has started, nurtured, and developed many mission points. Through the years a number of them have become independent congregations: Orrville in 1926; Sunnyside, Pa., 1941; Britton Run, Pa., 1944; Meadville, Pa., 1954; Wooster, 1950; and Mt. Gilead, 1954. The Board is now looking forward to the granting of independence to the Friendship Church near Cleveland in the immediate future if present plans can be carried out.

Various slogans, each with its own emphasis and effects, have been used through the years. As early as 1927 the slogan for missionary emphasis was, "An outpost for every congregation." As a result of this emphasis many congregations looked around for suitable fields. Sometimes difficulties were encountered, but for the most part many successful mission outposts were organized. Some of these have grown into independent congregations without going through the Ohio Board; others were taken over by the Ohio Board and developed into congregations.

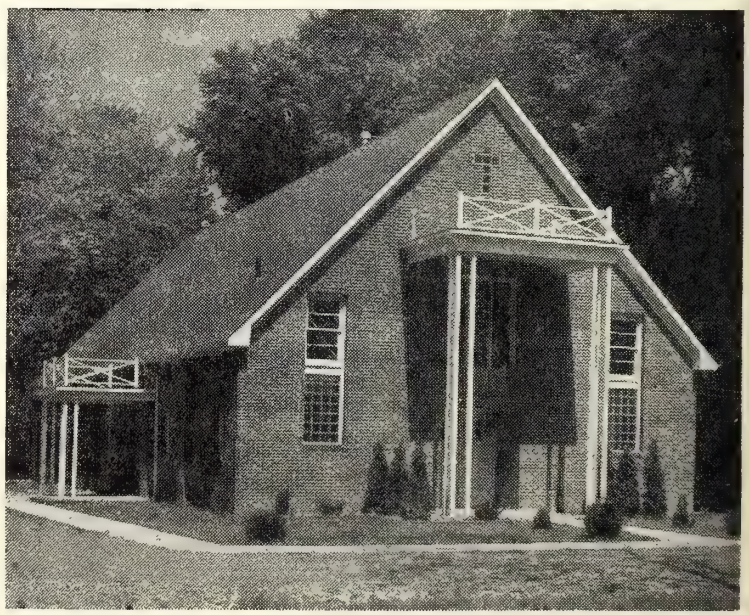
It seems that with a slogan as it was interpreted the congregations gradually lost sight of the opportunities for mission work in their own immediate communities. So a new slogan appeared: "Every congregation an outpost." This gave a renewed emphasis to the building of local congregations with the ingathering of non-Mennonites in local communities.

Recently another slogan has been suggested: "Every congregation a mission and every mission a congregation." This sums up the goals of the Ohio Board as the whole mission effort is appraised. The home churches must keep up the missionary zeal in their home communities; our churches are not only for old-line Mennonites, but for all who will respond to the call of salvation regardless of their background. On the other hand, the mission stations should be developed into congregations as rapidly as expedient.

One of the great problems facing the Ohio Board is that of securing qualified personnel for mission work. The Executive Committee is considering ways and means whereby those who offer their services can be trained and given some practical experience in the kind of mission work in which they are about to engage. It is hardly fair either to the prospective worker or to the work to plunge a person into a situation for which he has never been adequately prepared. The Board is aware of this and hopes that through the various church educational agencies something might be done to help the situation.

As we view the tremendous mission possibilities in Ohio, we are reminded again and again of the condition which our Master saw





Recently dedicated Friendship Mennonite Church, Bedford, Ohio.



Warneke Chapel, Pedro, Ohio, a mission station under the Ohio Mennonite Mission Board.

when He looked out over the great mass of mankind and said, "The field is all ready to harvest, but the laborers are few." We, too, are praying that "the Lord of the harvest will send forth reapers" into the Ohio field.

The Board is looking to new fields; in fact, it is about to make a survey in Dayton in the very near future, but for these new fields we need workers. Perhaps there are those who read this article who have been thinking of volunteering for just such work as this. If that has been your case, why not contact your pastor and let him guide you into this work?

Louisville, Ohio.

Plans Developing for Montevideo Bible School

Representatives of the Mennonite Board of Missions and Charities, with headquarters at Elkhart, Ind., and of the General Conference Mennonite Mission Board, with headquarters at Newton, Kans., met at Newton on Oct. 14 to consummate plans for co-operation and support of the Mennonite Biblical Seminary to be founded in Montevideo, Uruguay. Bro. Nelson Litwiller, field secretary for South America and missionary under the Elkhart Board for more than thirty years, has been appointed president of the Seminary and was recently asked to return to the States for consultation at the Newton meeting.

The purpose of the school is to prepare young people, not only of German-speaking Mennonite background but also Spanish-speaking young people, for every avenue of Christian service in Latin America. While the Spanish language is to be the principal medium of instruction, courses will also be offered in the German language as special needs and requests arise.

Prior to the Newton meeting, some twenty representatives from East and West Paraguay, Argentina, Brazil, and Uruguay had met in Asuncion, Paraguay, with the brethren Walter H. Dyck, representing Newton, and Nelson Litwiller, representing Elkhart. This consultative body named Peter Wiens, Paraguay Chaco, chairman, Johan Regehr, East Paraguay, secretary, Augustin Darino, Argentina, treasurer, David Koop, Brazil, and Gustav E. Reimer, Uruguay, as responsible for the school, especially in matters of teaching staff, organization, and planning. This executive board appointed Nelson Litwiller as president of the Seminary who with the brethren LaVerne Rutschman (missionary in Colombia, South America, under the General Conference Board of Missions) and John Litwiller (missionary to Argentina under the Elkhart Board) form the first faculty. A teacher for the courses in German is to be appointed from the General Conference constituency as soon as a person qualified for this field is available.

President Nelson Litwiller is planning to return to South America by the middle of November and together with Peter Epp and H. James Martin has been authorized to purchase a property that can adequately house the Seminary. Reports from South America indicate that considerable interest has been awakened by the announcement of the founding of this co-operative venture and church leaders are optimistic that there will be a goodly number of students on hand for the opening of the school sometime in April of 1956.

—Released by North American Advisory Committee, J. D. Graber, Secretary.

Goodwill Rescue Mission News

BY ALVIN AND MADELINE ROTH

Roger Smith, a recent convert, who was this summer working in St. John, New Brunswick, in the interest of a Rescue Mission for that city, was struck down by a car while crossing the street coming home from work right close to his home here in the city of London. The Lord has been very gracious through it all. Gifts and cards were deeply appreciated and humbly received. Roger is now convalescing in a hospital bed (at home) 368 King St., London. Prayer has and still is playing a big part in his recovery.

Speaking of prayer, we are very grateful to know that so many people are praying for the mission and its converts. The Pacific Garden Mission, Chicago, after which the Goodwill Mission is patterned, has a day of prayer once a week, and at that meeting we are regularly remembered in prayer. Praise the Lord!

We recently received a letter from Mrs. Fred Ashton, who just recently laid her husband to rest (a preacher) and who states that she is praying for us and wants to continue supporting the work as her husband had done. Praise the Lord!

We also get letters from the Eastern and Western provinces from interested friends encouraging us by gifts and reminders that the Rescue Mission is on their prayer list. Again we say, "Praise the Lord!" And we know we have multitudes of friends scattered throughout the churches in Ontario who are behind the work in prayerful and financial support for which we again praise His holy name. "He daily loadeth us with benefits."

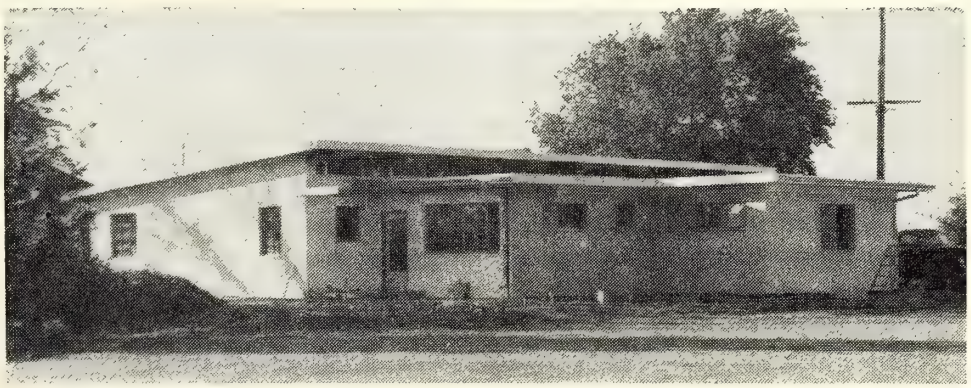
And to you all, east, west, north, and even south in the U.S. we say: "You folk might not be called upon to cook or preach to poor, wretched slaves of the devil, but you can **pray** for our protection and safety and for the salvation of souls. And maybe you can even give as the Spirit prompts so that we can continue to demonstrate the love of God in a way that these men can understand."

Pray that we might be faithful.

London, Ontario.

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A small private school in Bolivia needs a teacher qualified to teach grades five through eight. The school, which is for foreign children, has a five-day week, 9:00 a.m. to 3:00 p.m. This would be a real opportunity for someone interested in doing missionary work also, as the rest of the time would be free, including three months' vacation a year. Write to: E.F.M.A., 1405 G St., N.W., Washington 5, D.C. —**EFMA Missionary News Service.**



Dedication services for the new MCC Relief Center building recently constructed at North Newton, Kans., were held Sunday afternoon, Nov. 6. The first portion of the program was held at Memorial Hall, North Newton, Kans. Robert Kreider, former director of MCC relief in Europe and presently dean of Bluffton, Ohio, College, gave the dedicatory address. Following the dedicatory address the group moved to the new building for the remaining dedication ceremonies.

This new building will be used as a clothing center and cutting room for garments to be sewed for relief and missions. The round-top building formerly used as clothing center will meet an urgent need for taking care of canned foods.

On Nov. 5 an MCC workers' reunion was also held here. In the afternoon the new relief center was open to visitors and the German art prints were on exhibit. A potluck supper was served in the basement of the First Mennonite Church at Newton, followed by an evening program.

via MCC Information Service, Akron, Pa.

Self-supporting Missionaries Serve in Alaska

BY BOB AND FREDA MILNE

We have been in Alaska now three months and already are finding many varied opportunities to witness for our Lord in this remote region. Although it seems to us that the people here are not crying for the Gospel story, we are trying to interest them in spiritual matters day by day. We find, too, that here, as in any other place, Satan is working hard to deceive the people and take their thoughts away from God. There is much for us to learn yet in this new field, but several visits from the Stoltzfus family have been very informative and of great value to us.

We are assisting in the work of the Missionary Covenant Church here and find them to be quite fundamental in teaching the way of salvation. We do enjoy the privilege of being allowed to help in their mission work. Several weeks ago a native pastor from down river visited in our church and home. While here he administered communion to the believers in this place. Though only seven of us were present and the pastor's sermon and songs were in the native tongue with a bit of broken English interspersed, it was truly a Spirit-filled communion service and one not to be forgotten by us. It is very inspiring, even though far from home, to find a common bond of fellowship in Christ regardless of race, creed, or nationality.

At present we, too, would consider it unwise to try starting a Mennonite church here in Fortuna Ledge. There are already three churches in this village of 140 people and the poor natives seem confused enough now.

After the Stoltzfus family moved from here, Sunday school was discontinued at the Covenant Church for lack of workers. Now it has been re-established and at times the attendance and interest shown are gratifying, especially after the Roman Catholic priest has been out of town for a month or more. There is no resident priest here. They pass through town occasionally, hold mass and other rituals, and go on down the river. At those times our meetings are very much unattended. Our village seems to be about 95 per cent Catholic and their religion teaches them that it is a sin to attend a Protestant meeting. A few Russian Orthodox do come regularly and they are encouraged to do so by their absent priest, but not so with the Roman Catholics.

Among other sins, there is much drinking, stealing, and gambling going on here. Liquor is not sold in our village; so the residents manufacture their own brew from dried fruits, yeast, etc. In desperation they drink vanilla, lemon extract, listerine, liniment, and rubbing alcohol. Men here stay drunk for weeks at a time and their families suffer many hardships. All this while they are considered good members of their church and are allowed to live in almost any manner desired and, so long as they attend services when the priest comes to town, are promised eternal life. Even the deacon of their church, who has charge of the flock while the priest is away, is now serving a term in the Nome jail for drunkenness and disorderly conduct.

It seems difficult to get the natives to understand Bible truths, especially the older ones who cannot understand us any better than we understand them. We are convinced that our next move should be to introduce Gospel films and if possible to give them very simple Bible stories and lessons in picture form. A missionary from the lower Yukon came through some months ago with a Gospel film and everyone in town turned out for it. The Covenant minister here says it would draw everyone where sermons won't.

By selling our household goods last June we were able to pay for our trip up to this field. The Lord is still taking care of us wonderfully and supplying our needs; however, we will appreciate any help toward a projector and films that interested individuals would care to send. We feel sure that it will do much to further the Lord's work in this place.

We also think there is a great need somewhere on the Yukon River for a hospital or clinic. Natives could go a hundred miles or more by boat or dog team for aid and thereby save the tremendous expenses of air travel which at present is the only way to the nearest hospital or any medical aid for people living along the Yukon River. Of course, here again the big problem is expenses and they are drastic up here! Everything costs two or three times what it would in the U.S.

Lately Bob has been treating a sprained back for an 80-year-old man by hot pack and massage methods. Freda has been trying to give a bit of nursing aid here and there while studying the course by mail from Chicago School of Nursing. Everywhere people are needing relief from aches and pains, fevers, colds, grippe, influenza, and accidents. Our one native Christian lady who was such a help to everyone in distress is still suffering the effects of a nervous collapse which she had several weeks ago. She is also our interpreter during church services and we are much concerned for her healing at this writing. The entire village has depended much upon her help and sound advice during sieges of illness. There is no one in the village who has had any training in medicines or treatments; so we all try to help each other with various guidebooks and former experiences and, most of all, relying upon the heavenly Father to direct and heal.

Two laboratory technicians from the U.S. Health Department traveled up the river recently taking X-rays of everyone to determine which individuals have active tuberculosis now. It is such a common disease here and people accept it much as we in the States would accept a common cold, a little uncomfortable and inconvenient but nothing to get too alarmed about. Local residents are continually leaving for and returning from the sanatorium.

Altogether, life here is no harder than we were expecting it to be. Getting pure water is our constant aggravation and at times seems a very real cross to bear, but the joys of being where the Lord has definitely led us far surpass any and all hardships we might have to endure. Right now the river is in the process of "freeze-up" which is a beautiful sight to behold. For more than a week now large islands of ice have been floating by and crashing into the rocks on shore with exciting force. Our mail service here is quite regular when weather permits flying. Also the radio service set up in this village is a real blessing when troubles or emergencies arise, but many villages along the river have no such conveniences.

There remains a need for many prayers in behalf of the work and people in Alaska.

The Milnes are operating a store at Fortuna Ledge. —Ed.

Transition in Tanganyika

BY PAUL N. KRAYBILL

In number of years the Tanganyika mission has reached its 21st birthday. In a more vital sense it is also reaching spiritual maturity and adulthood. The shift of emphasis from mission to church is in progress and will continue in an increased way in the coming years.

One of the initial steps in this direction was the ordination of African pastors of whom there are now four. More recently the missionaries have arranged for a system of elders in each congregation who comprise a local church council. These combined councils constitute the General Church Council. This General Church Council has elected an Executive Committee of four Africans to serve as a continuing committee to represent the African church. Plans are now in progress for the ordination of deacons. Out of this group of pastors, deacons, and elders will probably emerge the more permanent African church organization. The election of the General Church Council was a step in this direction.

An important part of this shift from mission to church is the giving of more responsibility to the African. Recently the mission adopted a policy of sharing with the African church leaders the specific details of the financial operation and support of the mission program. This led to the practice of having African leaders share in the planning of the annual budgets. As a result of all this there has been a marked increase in confidence and co-operation between the Africans and the missionaries. Such a relationship is certainly indispensable in the progressing transfer of responsibility from the mission to the church.

In this transition period the need for missionaries, for funds, and especially for prayer will continue. One of the deepest challenges to the church at home will be the need for us to recognize our brethren in Africa as our equals in Christ. They, too, constitute a church, a brotherhood, a fellowship of believers. There should now arise a deep sense of fellowship in a mutual sharing of help. The foreign church readily admits her need but we dare not assume that we have only answers and no need to learn from them.

Both the home and the foreign church must continue their missionary zeal and outreach. Even now the African church stands as a challenge to us. The African congregations have accepted as their responsibility the support of teachers in the bush schools or catechism centers of which there are now sixty-two. The African church has seen the need for a witness in the local towns and has shared with the home church in providing for church buildings to be built in two such towns. In addition they have released two of their pastors to serve in this program.

The church at home must stand ready to share in a financial way with the needs of the African church just as the brotherhood here shares among itself. With this sharing there must go such confidence in our brethren that they are entrusted with the administration of such funds. Already a committee of Africans has been serving to handle such funds, a substantial part of which will be used in additional evangelistic outreach.

In an effort to develop more capable leaders, the Bible Institute program is being strengthened and enlarged. It was recently decided that one fifth of the total missionary force should be assigned to this area. During the present year there have been twelve students in the Bible School. At the end of this year nine of these will graduate, having completed a three-year course.

The church in Tanganyika is becoming a reality. There are many difficulties and problems but the goals are clear and certainly the power of God will be operative in the establishment of a strong, fruitful body of believers.

CONFERENCE ON CHRISTIAN RADIO IN GUATEMALA

The Pan-American Christian Radio Network will hold its second biennial meeting Sept. 20-24 at member station TGNA in Guatemala City. TGNA is the radio voice of the Central American Mission. The five Christian radio stations of Latin America, as well as others interested in radio, will be represented.

A special emphasis of the meeting will be the need for training nationals in radio, and what steps may be taken to accomplish this objective. Other considerations will be the subject of new pressings, more widespread distribution of programs for placement on commercial outlets, and development of plans to cover the next two years' operation of the Network headquarters. Of special interest will be papers prepared by Dr. William Reyburn, anthropologist, on the subject of culture contrasts of the United States and Latin America as they relate to radio.

Immediately following the Network meeting will be a radio workshop for nationals and missionaries of Central America. There will be classes for five consecutive days dealing with radio writing, radio production, how to put on your own radio program, etc. Plans are also being made to hold the same type of workshop in San Jose, Costa Rica.—**EFMA Missionary News Service.**

The Mennonite Hour

839 Enrolled in Bible Correspondence Course

In each day's mail at The Mennonite Hour offices there are requests to enroll in the course, "God's Great Salvation." Now in its second month, the course has enrolled 839 persons from many different backgrounds and walks of life. In a recent report, Grant M. Stoltzfus, Director of the Home Bible Studies, says:

"Interest in Bible study by correspondence seems to be real. Many persons write and say they have long wanted to study the Bible in this way. Quite a few husbands and wives take the course together. One family of seven is taking the course. Pastors and teachers inquire about the course for group use and for midweek Bible studies. Prisoners in several states are enrolled and we are studying the possibility of enrolling more. I-W men have shown interest and a special effort should be made here to enlist."

"Please Enroll Me . . ."

From Pennsylvania:
"We would like to enroll in your correspondence course. Within the past year we have taken a deeper interest in the things of God and feel we need more teaching."

From Iowa:
"When B. Charles Hostetter was here he gave a short talk about the Bible Correspondence course. Since then I have thought about it and decided it would be a very interesting thing to take. Being a freshman in high school I think it will help me to understand the Bible more thoroughly."

From New York:
"By listening to your broadcast many blessings have come to me, a better understanding of God's Word. I need your prayers and much instruction. Please send me the Mennonite Hour Bible Course. By further study I hope to have a much better understanding of the Bible."

From South Carolina:
"We, two members of a VS unit, are far from any Mennonite churches and greatly appreciate hearing the broadcast over Richmond or Boston. Please send us the correspondence course on 'Salvation.' "

From New Hampshire:
"I am fifteen years old and just tonight I had been wishing for a way to study and understand the Bible. The announcement on your program was to me a demonstration of how God makes sure that we get what is good for us. . . . I am a Methodist and quite active in church work, but The Mennonite Hour is as much a part of Sunday for me as Sunday school or church services."

From Virginia:
"While listening tonight I heard about the Bible course. I feel that I need something like that, something to help me understand the Bible better."

via MBMC, Elkhart, Ind.

Anglican Bishop Reeves of South Africa warns that the question of race relations "applies not only to Africa but to the whole world—an area in which white people are outnumbered three to one." He suggested that this fact and the threat to world peace posed by nuclear weapons raise serious questions for the world's Christians. "A bold policy for feeding starving millions of Asians and undernourished millions of Africans may be better insurance against war than a stock of atomic weapons," he said. "Meanwhile Christians must ask themselves whether it is ever justifiable to use such weapons. Historically, the church has regarded injustice as a greater evil than war, but it is questionable whether this age-old attitude can be maintained in the nuclear era."

MISSIONS

EDITORIAL

Thanksgiving for You, But ...

While you enjoy a luscious Thanksgiving dinner this week, many persons, and particularly children, in Korea, Hong Kong, Indo-China, Jordan, India, China, and other heavily populated and economically poor areas of the world will be suffering from undernourishment and even starvation. You may even sing in the morning Thanksgiving service the familiar hymn, "O God of Mercy! Hearken Now," and plod through stanza four without much thought:

> Where poverty in pain must lie,
> Where *little suff'ring children cry,*
> Bid us *haste forth* as called by Thee,
> And in Thy poor, Thyself to see.

If we have no concern for the poor of the earth, then may God give us a restless spirit while we attempt to enjoy our Thanksgiving bounties. May the Holy Spirit remind us of David's words in Psalm 41:1, "Blessed is he that considereth the poor . . . ," and of Jesus' words to the rich young ruler, "Go and sell that thou hast, and give to the poor . . . and come and follow me."

The Mennonite Central Committee is bringing relief to refugees and children in Korea, Indo-China, Jordan, and other needy areas. They could do much more if we shared our blessings more. Perhaps you noted the report of the "MCC Weekly Notes" in the Oct. 25 GOSPEL HERALD about the 3,000 refugee families in Taegu, Korea, who were given 15 days' grain ration and 60 board feet of lumber each and moved to the hills and wastelands outside the city where they face serious food and shelter problems in the face of the approaching Korean winter with little or no work for the family heads.

The Christian Children's Fund, Inc., China Building, Richmond, Va., also has work in Korea with which the MCC has been associated. In a recent letter their international director includes a report from the field: "We are losing the humanitarian war here, too, in South Korea. 35,000 homeless children are growing up wild . . . ." The same letter carries a report from Hong Kong: "In some sections of Hong Kong the streets are just a great outdoor bedroom. Thousands (children) have no other home but the sidewalk . . . ."

Have you been giving the suggested fifty cents per member per month for the relief and service program? If not, no doubt you will want to complete this year's contribution, at least, in the December relief and service offering. Perhaps fifty cents per month would hardly be a respectable share of your income for relief and service. May we permit God's Spirit to guide us in our giving.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

"It is very easy for people in the United States to get the idea that Algeria is politically very unsettled. It is hard for them to get the total picture. They don't realize that it is only in certain sections of Algeria that there have been any acts of terrorism. And it only takes one terrorist to cause one such act. So far these incidents have been limited mostly to two areas of North Africa. One, and the hottest spot, is in Morocco, to the west of us. The other is in the department of Constantine, in eastern Algeria, east of Algiers. Some nationalism has come across the borders of Morocco, some 200 miles away. Nowhere in North Africa has there been any hint of ill feeling against Americans, and it is widely known that we are Americans. The natives with whom we come in contact have always been friendly. They are glad we have come to help them, although they are plenty willing to stand back and let us prove ourselves . . . . The consulate thinks, as we also do, that there is no immediate danger."

This is a quotation from a report sent in by the fellows serving in Algeria. The earlier report that arms were offered the Pax boys for self-defense by the local police was incorrect.

I-W Services

The Norristown I-W unit reports election of officers, Oct. 19. The officers installed for the quarter are Samuel Knouse, president; Harold Graybill, vice-president; and Joseph Miller, secretary.

Voluntary Service

The well driller at the new hospital site at Aibonito, Puerto Rico, struck water at 150 feet. The well seems to have a capacity of 100 gallons per minute.

A bookkeeper-secretary is urgently needed at the La Plata project so that the present bookkeeper can be transferred to the new hospital building project in order not to hold up the progress on this project.

A nurse will be joining the Calling Lake, Alberta, VS unit in January. At the present time the present unit members are completing the cabin which will have a clinic area. Any persons or groups interested in contributing funds to help furnish this area and purchase supplies should designate their contributions for the Calling Lake VS unit.

Thirty-six Navaho people attended the final Sunday evening service held at the unit home in Grants, N. Mex. The unit will be moving to Phoenix, Ariz., in the near future. After Nov. 23 all mail should be addressed to Mennonite Service Unit, 9617 N. Upland, Phoenix, Ariz.

The Builders' Clubs being held at the Kansas City, Mo., VS unit are proving successful. One of the classes is so large that it has become necessary to divide it. This Builders' Club program takes children from the community and teaches them homemaking, shopwork, and crafts. The children are given a Bible lesson each time. One of the results has been a closer contact with the adults of the community.

Kansas City, Mo., VS unit at 2512 Holmes will be host for a Thanksgiving banquet for all I-W men in the Kansas City area.

The Camp Rehoboth, St. Anne, Ill., community service program is progressing nicely. Two more fellows will be needed in the near future to help carry out the program.

Other personnel needs include a nurse for the Navaho migrant unit and one for the maternity home at Mathis, Texas. Anyone interested should write to Personnel Secretary, MENNONITE BOARD OF MISSIONS AND CHARITIES, 1711 Prairie St., Elkhart, Ind.

Released November 11, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

With MCC in Viet Nam

The MCC workers in Viet Nam have been distributing food and clothing among the refugees in the new, raw villages being planted in the forests. They are also assuming the sponsorship for one of these refugee villages and hope by careful planning and hard work to make it a model for long-term refugee rehabilitation. This long-term planning for the livelihood of the refugees overshadows the needs for emergency relief.

Along with this relief to refugees the workers have given food and clothing to some of the tribes villages suffering because of the failure of the rice crop. Another needy group was located at a leprosarium.

With the arrival of Dr. and Mrs. Willard Krabill in October, a program of medical assistance will also be developed. In this country where there has been one doctor to 35,000 people, it is not hard to believe that basic medical care is one of the primary needs. Two nurses are also preparing to join the Krabills.

The first year of MCC in Viet Nam is past. It was a year which saw the division of the country, mass movements of refugees, the end of French rule, the fall of an emperor, and the beginning of a new republic under Premier Diem. In the midst of this upheaval MCC workers have tried to help those in emergency need and find the area in which they can express the love of Christ to these who suffer physical and spiritual hunger.

Mental Health Program in Paraguay

For many years the Mennonite people in South America have felt the need for a treatment and care program for their mentally ill. The Mennonite Central Committee, which operates three mental hospitals in the U.S., has also naturally had concern for this need in Paraguay.

Recently the colonies in Paraguay and MCC decided to move ahead in this needy field and are planning a 15- to 20-bed hospital near Filadelfia, Fernheim Colony, on a co-operative basis.

With this decision, the MCC is now moving to secure an administrator for the proposed hospital. The next step will be to plan for the construction and then to bring together the needed staff.

Our experience in North America has shown us that care typified by love and concern along with competent psychiatric practices is effective in helping many to return to health. The colonies in Paraguay have been caring for the mentally ill among them as best they could, but a mental hospital offers new hope for rehabilitation.

Pax Men to Paraguay

Clair Brenneman and Menno Wiebe left Philadelphia, Pa., on Nov. 12 to begin two years of Pax service in Paraguay. Both young men will be seconded to STICA, a Spanish agency operating experimental farms in Paraguay. These farms try to find crops suited to the Paraguayan soil and climate and experiment with various ways of treating and preparing soil.

Clair is from Wellman, Iowa, and a member of the Mennonite Church there. Since the death of his parents he has been living in the John Erb home. Menno is the son of the David Wiebes of Mt. Lehman, B.C., and a member of the General Conference Mennonite Church at W. Abbotsford. He was a member of the voluntary service unit at Cheyenne, Okla., this summer.

Bible School in Newfoundland

The Vernon Glicks of Smoketown, Pa., and William Millers of Sterling, Ohio, conducted the first Bible schools in two remote Newfoundland villages this summer; first two weeks at Baie Verte and then two weeks at Wild Cove. Ferne Glick writes: "The children arrived all dressed up in their Sunday best. They looked much like a group of youngsters at home on the first day of Bible school except these children had never been to a Bible school before. They were curious and eager for it to start.

"Some of them were so bashful that at first they couldn't tell you their names, or hid their faces when you asked them a question. But soon they began popping up with the answers or making suggestions.

"It was a joy to teach here. Have you ever told a Bible story when everyone waited breathlessly for you to get the three Hebrew children out of the fiery furnace? What a sigh of relief when God brought them out unharmed!

"And we were so happy to send such good Bible lesson books (Herald Press) home with the children because the homes definitely lack good literature.

"Our hearts were really warmed one night several weeks after Bible school at Wild Cove when we heard children's voices resounding through the cove as they sang, 'Who made the pretty lilies? God did we know!'—one of the songs we taught them at Bible school."

Released November 11, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Ontario WMSA executive officers of local circles met at the Wideman Church, Markham, Ont.. for their annual fall workshop meeting, the beginning of November.

Devotional messages were given by Sister Edna Good, missionary from Argentina. Sister Good emphasized that it is not the quantity of our work, or even the quality which is most important, but it is the spirit and motive in which the work is done.

Mrs. John Hess, wife of a Toronto city mission pastor, reviewed the book by Carolyn Blackwood, **How to Be an Effective Church Woman.**

A Panel discussion was led by Mrs. Enoch Bauman, Waterloo, Ont., introducing the subject, "Promoting Co-operation Between Circles in the Local Congregation." Quite a number of questions suggested by the audience were discussed by the panel.

Invited as guests to the meeting were the pastors' and deacons' wives from each congregation. Also present from a distance were Elva Snider, MCC worker returned from Germany; Mrs. Amos Swartzentruber, missionary from Argentina; Mrs. Arnold Shantz, Guernsey, Sask., secretary of literature for the Alberta-Saskatchewan district; and a group of sisters from Lowville, N.Y.

Prayer in behalf of Princess Margaret was led by Mrs. Simon Martin, Kitchener, Ont. The secretary, Mrs. Gordon Eby, Breslau, Ont., was instructed to write a letter to Princess Margaret, expressing our appreciation for her continued devotion to God and the principles of the church.

A sister from the Moorefield congregation, Mrs. Gabriel Husstra, gave her testimony of the warmth of Christian fellowship found in the Moorefield WMSA. The panel discussion had also emphasized the opportunities of winning others to our Lord through the fellowship of the WMSA.

The Daily Prayer Guide for Oct. 9 mentioned for prayer, "That the Lord will guide this year, in the beginning of ordination of deacons [in Africa], that the men of His choice will be found; for these deacons in their new work, so that this ministry will be a blessing to the church." That same week end meetings were held at Shirati, Tanganyika, prior to the finding of deacons for the Shirati Church. Mrs. Simeon Hurst writes, "How our hearts were thrilled that Sunday morning as God reminded us that that very day the whole church in America was praying with us for this very need. That request had been listed and printed long months before anyone ever knew that, on that particular Sunday, such meetings would be in progress. And when the meeting dates were set, no one looked ahead nor knew what prayer requests were given for that date. It was the Lord's planning, and it strengthened our hearts. I hope home folks will never get tired of remembering the needs in the Prayer Guide, or just mention the requests as routine, but that they will really seek the Lord's face each day for Him to answer the requests for His glory throughout the world."

Office of the WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

From Our Churches

BLOOMFIELD, MONTANA

(Red Top Congregation)

Dear Christian Friends:

As Thanksgiving season is again drawing near we realize anew what good things the Lord has done for us. "Blessed be the Lord, who daily loadeth us with benefits . . ." (Ps. 68:19). We are planning a conjoint Thanksgiving service with the Glendive congregation to be held at the Little White Chapel. Bro. Harold Fly, Bethlehem, Pa., will be our guest speaker.

Bible school this summer was held with an enrollment of 60. Our pastor, Elmer Borntrager, served as superintendent.

A few of our new church and Sunday-school officers elected at the regular reorganizations are as follows: S.S. supt., James Mullet; asst., Clifford Kauffman; YPM supt. and asst., Clifford Eichelberger and Oscar Borntrager; S.S. chorister, Florence Mullet; church chorister, Roy Mullet.

Bro. and Sister Wm. Detweiler, Orrville, Ohio, were with us from Oct. 5 to 16 as Bro. Detweiler held our evangelistic meetings. Sister Detweiler told about their broadcasts, The Calvary Hour.

Durum and spring wheat were raised as a community mission project. Proceeds amounted to $2,200.00. We also held a community auction with proceeds to go for missions. Amount taken in was $184.00.

Bro. George Beare spoke to us in the interest of Hesston College on the evening of Nov. 6.

We are considering establishing a home department in our Sunday school as there are needy families in our community. Please pray that the Lord will have His way in all that is undertaken and that we might not run before His leading. Our desire and prayer is that God's name might be glorified and souls brought into fellowship with Him.

Correspondent.

ELKHART, INDIANA

(Belmont Congregation)

Dear Readers:

Our pastor, Bro. S. Jay Hostetler, has been conducting studies in the Book of Ephesians on Wednesday evenings. Eph. 4:1-16 was studied on Nov. 2, and we have been assigned Eph. 4:17-32 for Nov. 9.

On Nov. 6 we observed our fall communion service with 69 brethren and sisters partaking of the emblems and also observing the feet-washing service. Our two youngest members, Thomas Battler and Douglas Baker, took part in the service for the first time.

Our October record of attendance was a weekly average of 99. Total contributions for the month were $545.96, and in addition the congregation gave $614.25 for our building fund. This was an average of $232.04 for each Sunday. Our church treasurer, Bro. John Stalter, furnished us with a printed annual report for the year ending Oct. 1, 1955. Our total offerings for the church and Sunday school for the year were $5,243.65 and the total to the building fund was an additional $4,465.77. Truly the Lord has blessed us greatly. We are praying that we can complete our building enlargement during the coming year. Bro. Ervin Boyer is chairman and Dr. Galen Miller is the new member of our Board of Trustees. Bro. Samuel L. Yoder is S.S. supt.; Bro. Leroy Willoughby, asst.; Sister Kathryn Stalter is church and S.S. chorister.

A mixed chorus under the leadership of Sister Stalter and her father, Bro. Enos Mumaw, is now practicing Christmas music each Tuesday evening.

Bro. and Sister Erie Bontrager and three daughters have been very faithful in attendance. They live near Rochester, Ind., a distance of 50 miles from Elkhart.

V. E. Reiff.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Dear Readers:

In our Sunday-school election, which was held in September, Bro. Richard Zimmerman was re-elected as superintendent and Sister Margaret Bauer was chosen for primary superintendent. The officers and teachers took their places the first Sunday in October.

We plan to have a week of evangelistic meetings beginning Nov. 8 at Pleasant Hill. Pray for us that the membership may be encouraged and that others who make no profession at all may be induced to give their hearts to God.

Correspondent.

SOUTH CAYUGA, ONTARIO

(South Cayuga Congregation)

Dear HERALD Readers:

Grace, mercy, and peace be multiplied unto you.

We want you to know about the little flock here. Twenty-six members serve in a district that has been a Mennonite settlement for over 100 years. Bro. A. L. Fretz of Selkirk serves here and at the Rainham congregation as pastor and bishop, with alternate appointments.

A few from here attended the mid-term Christian Life sessions at Kitchener during February.

Early in June, four denominations co-operated in an evangelistic effort with Perry Pyle, of Pennsylvania, an E.U.B. minister, serving. We appreciate the Gospel truths brought to us in the messages. Our mixed chorus provided special singing on occasion.

Two of our young girls have received instruction prior to being baptized. They need our prayers and faithful example.

Summer Bible school was conducted with an attendance of around 100, with a full church on the evening of the program. Teachers from Telford, Pa.; Tofield, Alta.; and Baden, Ont., served faithfully.

Oct. 9, 10, Bro. Newton Gingerich served here, and Bro. and Sister Amos Swartzentruber served on our Thanksgiving season program, which is an annual Niagara District program with Vineland, South Cayuga, and Rainham churches taking part.

A project of our church group this year was an effort to help a Christian lady in the community with her farm work; her husband had left her and his family to shift as best they could. This is a much-appreciated service and help to her. We have opportunities close by to serve "In the Name of Christ."

Plan a visit to this church. Your presence is welcome. A few moving into our community could be a real contribution to the witness. May the Lord bless you.

H. O. Stauffer.

STRYKER, OHIO

(Lockport Congregation)

Dear Readers:

During the past season we were reminded of what the Psalmist said, "No good thing will he withhold from them that walk uprightly" (Ps. 84:11).

Among our visiting speakers this summer and fall were Alvin Becker, representative of Northern Bible Society; B. Charles Hostetter and the Mennonite Hour quartet; D. C. Kauffman, on furlough from Europe, and Ralph Yoder of the Lost Creek congregation. We enjoyed the messages they brought; may the Lord help us to apply the truth to our daily living.

Our Bible school was held from May 30 to June 10, with an average attendance of 150 in forenoon classes and 45 in the evening classes, which were for those of high school age and adults. The young people's classes are continuing for Bible study one night every two weeks.

Bro. Ralph Lugbill told about his I-W work in Puerto Rico; Bro. Glen Nofziger about his work in India in VS, and Mr. and Mrs. Eddie Schrock about their work at Buckeye Camp, Ariz., at our midweek prayer meetings. And a group from Lost Creek gave a program one evening. We appreciate having them with us.

A number of families fellowship and pray together at the meeting each month in the interest of Bro. and Sister Archie Graber, missionaries in Africa.

We are continuing services at the Salem Church near Waldron, Mich., each Sunday morning. Sunday evening services and prayer meeting are every two weeks. About two years ago these services were started at request of the people in that community.

Our young people chose, for a missionary project, to raise one and one-half acres of cane from which they received 235 gallons of molasses, which they are now selling.

The junior sewing girls are making 24 stuffed dolls for the Negro children at Buckeye Camp in Arizona where the Eddie Schrock family, of this congregation, are working. To give the school girls up to the age of 13 something to do while their mothers were at the WMSA this summer, two women worked out a project for them. They made a scrapbook for the hospital, wastepaper baskets for a convalescent home,

mottoes from can lids for the Japanese children, embroidery kits for the West Liberty Children's Home, and stuffed stocking dolls. There is something for everyone to do.

We observed communion on Oct. 16 with a good attendance.

We are looking forward to our meetings on Nov. 20-27 with Harold Zehr as evangelist. Pray with us that we will allow the Lord to have His way in our lives.

Zelma Short.

WINDOM, KANSAS

(West Liberty Congregation)

Greetings in our dear Master's name.

We have experienced a blessed time of reviving in which the Spirit of God opened up His Word to us in a marvelous way. Bro. Edward Miller of Gulfport, Miss., allowed himself to be used from Oct. 23 to Nov. 2 to bring these messages. The meetings were well attended and there were a number who rededicated themselves to the Lord's work. May we continue to receive showers of spiritual blessing.

We are looking forward to next Sunday, Nov. 6, for a real Christian fellowship in our communion service.

The time is here when we can soon expect Bro. J. G. Hartzler home from Canada again. Welcome home!

Since we can look out on the green fields again we remember the promise that "while the earth remaineth, seedtime and harvest . . . shall not cease." Correspondent.

OUR SCHOOLS

(Continued from page 1112)

research of facts and conditions in the sixteenth century as reported by historians. It is accurate even to the point of selecting actors who resemble in appearance the original characters. Those wishing to borrow this excellent film may do so by contacting Jacob Swartzendruber, Director of Audio-Visual Aids, Goshen College.

Prof. L. J. Sherrill of Union Theological Seminary, Richmond, Va., spent Nov. 8 and 9 on campus to counsel with the Biblical Seminary administration regarding meeting requirements for full accreditation by the American Association of Theological Schools. Prof. Sherrill is an executive officer of the Association. He also spoke in College Chapel Nov. 9.

Sanford Yoder, sophomore from Hubbard, Oreg., won first place in the annual Men's Speech Contest, Nov. 4. His speech was entitled "Five Seconds from Hell." The judges placed Ray Baer, Kitchener, Ont., second, and Dick Camp, St. Paul, Minn., third. Other speakers included Stanley Smucker, Smithville, Ohio, Rollin Rheinheimer, Middlebury, Ind., and Jim Hershberger, Goshen.

Home-coming

The Home-coming week end begins Thursday, Nov. 24, with a Thanksgiving service at 10:30 in the Union Auditorium, followed by the Thanksgiving Banquet in Alumni Memorial Dining Hall. Reservations for the banquet are still being received.

Tenor Roland Hayes will present a musical concert Thursday evening and a repeat concert Saturday evening. Although the Thursday evening concert is primarily for Homecomers and the Saturday program for season ticket holders, changes may be arranged. Both season tickets and single admission tickets are available.

A Friday evening program by A Cappella and Collegiate Choruses and the annual Peace Oratorical Contest Wednesday evening are also listed for the Home-coming week end.

Art Director Ezra Hershberger has arranged for a traveling exhibit of water color and oil techniques in casine by Henry Gasser to come to the college. Gasser's works, displayed in more than 26 museum collections, have been exhibited throughout the United States and abroad. The exhibit is now on display in the College Union Lounge.

The Freshman Men's Speech Contest is scheduled for Nov. 30. The annual Businessmen's supper will be held Dec. 2.

Faculty News Notes

Dean of Men Atlee Beechy has successfully completed his written and oral comprehensive for the doctorate degree at Ohio State University. He is now devoting his attention to his thesis.

Dwight Weldy of the music faculty presented a voice recital Nov. 10 in the College Assembly Hall. He was accompanied by Eugene Hollinger, Morgantown, Pa. Miss Rosella Yoder, piano instructor, also presented a piano recital the same evening.

Dean Massanari and Roy Umble attended the annual Indiana Teacher Education Workshop at Turkey Run, Nov. 7 and 8.

Field Notes

CONTINUED

J. J. Hostetler in Mission message at Dillon, Tremont, Ill., Nov. 27.

Joint Thanksgiving services for the churches of the Upper Peninsula of Michigan at Naubinway with a sermon by Bro. Joe Swartz.

Henry Lutz, Mt. Joy, Pa., will discuss "Anointing with Oil" at the Miners Village YPM on Nov. 27. A Bible instruction meeting will be held there on Dec. 4.

The Hess YPM, Lititz, Pa., on Nov. 27 will be a program of thanksgiving, praise, and hymn appreciation. Song leaders will be David Bauman and Paul Metzler.

An octet from Bethany Christian High School, Goshen, Ind., at Fort Wayne, Ind., Thanksgiving Day.

Bro. John W. Miller, Bible instructor at Goshen College, will be guest speaker at the annual Bible Conference, Nov. 24-27, to be held at the Ninth Street Mennonite Church, Saginaw, Mich.

Readers interested in the problem of civil defense as discussed in the Peace and War page last week should see also the December issue of **Christian Living,** which carries Bro. Virgil Vogt's article, "A Nonresistant Christian Looks at Civil Defense."

Visiting Speakers

Oct. 23. **John Winters,** Kinzers, Pa., at Huntington Ave., Newport News, Va.

Oct. 30. **Kent Atha,** West Liberty, Ohio, at Orrville, Ohio. **Calvin Redekop** and quartet from Hesston College at La Junta, Colo. **Gabriel H. Brunk,** Elida, Ohio, at Bank, Dayton, Va. **Roy S. Koch,** St. Jacobs, Ont., at Biehn, New Hamburg, Ont.

Nov. 6. **John R. Barkman,** Henderson, Nebr., at La Junta, Colo. **Dale F. Nafziger,** Bedford, Ohio, at Meadville, Pa. **Lewis Miller,** Kendallville, Ind., at Benton, Ind. **Carl Beck,** on furlough from Japan, at Fort Wayne, Ind. **Melvin Hamilton,** Benson, Ill., at Peoria, Ill. **Earl Groff,** Lancaster, Pa., at Steelton, Pa.

Nov. 13. **Stanley Shenk,** West Liberty, Ohio, at East Union, Kalona, Iowa. **Abner G. Miller,** Cumberland, Md., at Congregational Mennonite, Marietta, Pa. **Paul Gochnauer,** Rohrerstown, Pa., at East Chestnut St., Lancaster, Pa. **Daniel Kauffman,** Hesston, Kans., at Iowa City, Iowa. **Takio Tanase,** Japanese student at Hesston College, at Crystal Springs, Kans. **Howard J. Zehr,** Fisher, Ill., at Arthur, Ill. **Ronald Martin,** Mt. Pleasant, Ohio, at Zion, Broadway, Va. **Ray Sala,** Goshen, Ind., at Weavers, Johnstown, Pa., and Scottdale, Pa. **Elno Steiner,** Elkhart, Ind., at Pinckney, Mich.

Nov. 20. Missionary Day. **S. Paul Miller,** on furlough from India, at South Union, West Liberty, Ohio. **Eugene Herr,** Scottdale, Pa., at Bethel, Chicago, Ill. **Bro. and Sister Jonathan Yoder,** Goshen, Ind., at Clinton Brick, Goshen. **David Shank,** on furlough from Belgium, at Orrville, Ohio. **Mario Snyder,** Spanish Church, Chicago, at Hopedale, Ill. **Justus Holsinger,** Hesston, Kans., at La Junta, Colo.

Evangelistic Meetings

Stanley Shenk, West Liberty, Ohio, at East Union, Kalona, Iowa, Nov. 9-20. **Valentine Headings,** Hutchinson, Kans., at Conservative Church, Arthur, Ill., closing Nov. 6. **James Bucher,** Hubbard, Oreg., at Bank, Dayton, Va., Nov. 20-30. **Menno D. Sell,** Laytonsville, Md., at Miners Village, Pa., beginning Dec. 4. **Christian Frank,** Salunga, Pa., at Elizabethtown, Pa., beginning Dec. 11. **Roy Roth,** Hesston, Kans., at West Zion, Moundridge, Kans., Nov. 13-18. **Abram Kaufman,** Plain City, Ohio, at Waterloo, Ont., Nov. 13-20. **C. C. Thomas,** Haven of Rest Mission, Akron, Ohio, Nov. 20-23, and **Don Augsburger,** Philadelphia, Pa., Nov. 24 to Dec. 2, at Hi-Way Chapel, East Greenville, Ohio. **J. Harold Forwood,** Manheim, Pa., at Shope, Highspire, Pa., Nov. 20-26, and at Strickler's, Middletown, Pa., Nov. 27 to Dec. 4. **C. Warren Long,** Tiskilwa, Ill., at Midway, Columbiana, Ohio, Nov. 30 to Dec. 9. **Mervin Baer,** Carlisle, Pa., at Martindale, Pa., Nov. 19-27. **I. Mark Ross,** Hesston, Kans., at Ninth Street Mennonite Church, Saginaw, Mich., closing Nov. 13.

Religion is dividing rather than uniting one out of every five "Protestant" families, according to a survey taken in four Midwest cities, covering 149 congregations. Twenty per cent of the families were split by different religious ties. The survey covered churches of 24 denominations with a total membership of 81,000 in Dayton, Ohio; Grand Rapids, Michigan; Madison, Wisconsin; and Cedar Rapids, Iowa. Two typical patterns of split religious life occurred as follows: (1) Families where the father and mother attended different churches. (2) Families where the mother was a faithful church member but the father attended no church. Some families were found with loyalties divided between Christianity and Buddhism, Mohammedanism, and Bahaism.

FAMILY CIRCLE

(Continued from page 1114)

to the One "who healeth all thy diseases."

As we pray, "Give us this day our daily bread," let it be an acknowledgment of our dependence upon Him from whom all things come—and be thankful.

Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower,
And the sun and the Father's will.

Ashland, Va.

EXPRESSIONS OF APPRECIATION

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and other gifts while I was in the hospital and since my return home. May God bless you all.—Mrs. Cora M. Moyer, Manheim, Pa.

• • •

That Christ is "Lord both of the dead and living" is a blessed consolation during this time of sorrow. We thank God for the many messages received, giving us comfort and encouragement. May He bless you all.—Jacob D. Esch and family, Phoenix, Ariz.

TO BE NEAR TO GOD

(Continued from page 1115)

live luxuriously when our money could be used to share Christ with the world. Are we truly grateful for our salvation if we do not share to the utmost of our capacity? Bro. Rimbert sold some of his better furniture when he became a Christian, in order to have more money to use in bringing unsaved people into the kingdom. Are we willing to make a similar sacrifice? Jesus Christ became poor for our sake. —Helen Good Brenneman.

GODLINESS AND HEALTH

(Continued from page 1111)

sight of the Lord. This is not being content. We can learn much from Job's attitude when all his possessions and children were taken from him and he said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Then also a guilty conscience has much to do with mental health. The wise man said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). One could go on and discuss the effects of fear, self-love, resentment, and malice. Paul said, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). This is for every child of God. We all need to give the Spirit more freedom in us, which will result in power, love, and sanity. Godliness is profitable for our mental health.

Sickness and suffering are often due to a lack of godliness, but not always. Job is one clear example of the latter. The Bible says clearly that it was a test which God allowed Satan to use on him. Another example is Epaphroditus. Paul says he was sick, nigh unto death for the work of Christ. Phil. 2:30. Suffering in one way or another can be the means of purifying us and drawing us closer to the Lord. We know we can never suffer, whether physically or mentally, to the extent Christ suffered for our sins. When Paul was in prison for the cause of Christ he said, "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). And we also know that all things work together for good to them that love the Lord. Rom. 8:28.

Let us all exercise ourselves unto godliness, and show to those about us the power of God in our lives, so that they may want the same. Godliness is profitable for this life and much more for the life to come.

Bronx, N.Y.

CHURCH HISTORY

(Continued from page 1113)

many Christian witness programs of the Mennonite Church or they follow their profession in their home community and devote much of their time to serving in some capacity in their local congregation.

Over the radio, too, the voice of the Mennonite Church reaches many lands and peoples. In English and Spanish it proclaims the Gospel message in word and song. An increasing number of young people are finding their way into this area of service.

How different this picture is from that presented forty or fifty years ago! About 1916 an administrator in one of the Mennonite church institutions bemoaned the inability or unwillingness of the Mennonite Church to "use her educated young people." He listed the very few positions open in her institutions—secretary of the Mission Board, editor of the church periodical, president or principal of the two church schools, and the limited number of people required for the staffs of the church institutions. Then he pointed out that these positions were filled by brethren and sisters in the full vigor of youth or middle age! "What service opportunities," he inquired, "are open to educated young people in the Mennonite Church?"

Her colleges, however, are now only a part of the educational work of the Mennonite Church. She owns, controls, and operates over seventy Christian day schools with nearly 5,000 pupils. Although opinions still differ as to the desirability of removing Mennonite boys and girls from their local public schools, most of the Mennonite day schools are growing and their number is increasing. Many of them are doing academic work that compares favorably with that of the public schools. Last spring the hundred-voice chorus of a Mennonite school received "superior" rating in a state-wide high-school contest.

In the publication field as well as in missions and education the Mennonite Church has made phenomenal growth. Its Sunday-school and summer Bible school materials are in growing demand not only in Mennonite circles but among other denominational groups. In some of these areas it solicits the counsel and assistance of other Mennonite groups. Many of the materials are published in Spanish as well as in English. The Mennonite Publishing House publishes nine periodicals, besides books, booklets, and tracts. The various district conferences and organizations of the Mennonite Church publish an additional thirty-one periodicals. Among them is *The Mennonite Quarterly Review,* recognized among scholars as one of the outstanding historical-religious journals of America.

The writing, editing, printing, and sale of Mennonite publications furnishes full-time service for a force of about one hundred and fifty specially educated and trained consecrated workers. The sales division operates a large mail-order department and six branch bookstores in the United States and Canada, employing about fifty managers, salesmen, and clerks.

The voice of the Mennonite Church is being heard through the writing of books. By 1905 only eleven books had been written and published by all American Mennonite authors. By 1954 the present members alone of one of the colleges of the Mennonite Church had written fifty-five books and booklets.

But as some of the following titles witness, the Mennonite Church shows evidences of "growth or development" in many other areas unheard of, undreamed of even, fifty years ago!

Mennonite Commission for Christian Education, District Christian Education Committees, Hospitals (ten owned or operated by members of the Mennonite Church), Mennonite Mutual Aid, Inc., Mennonite Relief Commission (with its vast voluntary and I-W services programs), and the following unofficial organizations: the Mennonite Historical Society, Mennonite Nurses' Association, Mennonite Medical Association, Mennonite Community Association, Mennonite Campground Association (Pennsylvania), Little Eden Campground Association (Midwest), Chesley Lake Campground Association (Ontario), and Rocky Mountain Mennonite Camp Association (West). The mere mention of these additional organizations indicates something of the new outreach of the Mennonite Church in care of the sick and the provision for the guidance of children and youth.

One additional point should receive emphasis in any discussion of progress in the Mennonite Church. The reader will agree that statistics, the number of organizations and committees is not the final test of "growth or development; continuous improvement," just as the number of acres of wheat sown on a farm or the number of pigs farrowed is not a true indication of the growth or development of farming operations. The

real test in the latter case is the amount and quality of wheat or pork produced.

What is the quality of Christian life, testimony, and experience of the Mennonite Church? Do her leaders in increasing measure understand and teach and exemplify Christian discipleship? Do the individual members have a clearer understanding of the work of their Lord as Crucified Saviour and Risen, Living Lord? And do they commit themselves to Him in loving obedience, recognizing that as He is their Head they are His hands and His feet, carrying on His ministry to the spiritually blind, the unloving and the ungrateful, and seeking by the power of His Holy Spirit to lead them to the Light?

Shamefaced, we must admit that we have made many failures. We have neglected many opportunities for witnessing through testimony and loving service. So often we have failed to show forth His love because our hearts were stained with selfishness and our eyes were blinded by secular inclinations and worldly longings. So many times we have allowed race prejudice to stand between us and those whom our Master commands us to help.

But, thank God, we can humbly say that the Mennonite Church is repenting of these mistakes. Under wise, informed leadership she is making progress in accepting the Master's Great Commission. The gifts, the labors, the sacrifices of ten thousand of her members are a living testimony that she is seeking to follow in the footsteps of her Lord. She is recapturing the spirit of true Christian discipleship. And God is blessing her efforts. May she keep on making "continuous improvement" in the area of humble followership, submissive to the teachings of the Word, and yielded to the leading of the Holy Spirit. Goshen, Ind.

Report of Allegheny Mennonite Conference

Held at Springs, Pa. August 2, 3, 1955

Allegheny Conference met in its eightieth annual session at the Springs Church, Aug. 2, 3, 1955. Conference privileges were extended to the following licensed ministers of the district: Abner Miller, Cumberland; Claude Beachy, Manadier; Vernon Yoder, Bear Creek, Red Run; Sidney Martin, Mill Run.

The following brethren were accepted as ordained delegates to conference: **Ministers**—Harold Horst, Altoona; Lehman Longenecker, Pinto; Eugene Herr, Kingview; **Deacons**—Ammon Shetler, Walsall; Glenn Yoder, Jr., Blough; Marvin Plank, Scottdale.

Privileges of honorary membership were given to the following visiting brethren: **Bishops**—John E. Lapp, Franconia Conference; Ivan Miller, Conservative Mennonite Conference. **Ministers**—J. Otis Yoder, Virginia Conference; Jos. M. Nissley, Lancaster Conference. **Deacons**—Herbert K. Maust, Lancaster Conference.

Conference delegates present were 13 bishops, 25 ministers, 12 deacons, and 15 lay delegates.

Nominating Committee.—Harry C. Blough, David C. Alwine, Elam Glick.

Resolutions Committee.—L. S. Weber, Allen Wengerd, Clyde Fulmer, C. B. Shoemaker, E. C. Bender.

Conference Sermon.—Paul M. Lederach preached on the theme, "Building the Church," using Eph. 5 and 6 as a Scripture basis.

Bible Study.—A Bible study on the Epistle of James was conducted by J. Otis Yoder, Harrisonburg, Va., in each of the five sessions of conference.

Subjects Discussed.—The theme of the conference was "Church Building," and the topics for discussion had reference to this theme. "Building Christ's Church in Our Time," John E. Lapp; "Our Contributions to Church Building:" "As Bishops," Harry C. Blough; "As Ministers," David C. Alwine; "As Deacons," Myron Livengood; "As Laymen," Trennis King; "Forces That War Against the Church," John E. Lapp; "The Church Triumphant," A. J. Metzler.

Reports.—The following reports were given and accepted during various sessions of conference: Johnstown Bible School, Women's Missionary and Service Auxiliary, Ministers' Library Committee, Board of Education Member, Young People's Institute Committee, Christian Education Conference, Allegheny Mission Board, Peace and Industrial Relations Committee, I-W Pastor, Ministerial Committee, Conference Treasurer and Auditors, Member General Mission Board, Member Publication Board, Conference Historian, Editor of **Conference News.**

Recommendations from the Executive Committee and Bishops.—The following were submitted and approved: Request for the organization of Barrville as a separate congregation; request for the ordination of John E. Gingrich as bishop for Johnstown; request from the Casselman Valley Mission Board to solicit funds for the purchase of the E.U.B. church building in Meyersdale; bishop appointments.

Other actions at this same time included granting a Conference letter to Darrel Otto, who has moved to Cheraw, Colo., and the acceptance of Urie A. Bender as a member of conference in absentia.

Membership Report.—The secretary reported a total membership of 2675, a gain of 49 over last year.

Actions of Conference

1. Moved and passed that the Peace and Industrial Relations Committee appoint a District Co-ordinator for one year to serve as contact man for and to integrate the work of local disaster units.

2. Moved and passed that we respond to the request of the Brook Lane Farm for funds to be solicited from this conference.

3. Moved and passed that Harry Y. Shetler be appointed I-W Pastor and that he use as much more time as he sees necessary in order to provide more adequate pastoral care for our boys.

4. Moved and passed that a committee of three, one from each of the following—Church Conference, Mission Board, and Christian Education Conference—be appointed to consider the change of time for the Christian Education Conference.

5. Moved and passed that our churches be encouraged to receive offerings on Church School Day to be divided by the Conference Treasurer, in consultation with the General Educational Agent, among these three causes: General Educational Council, Johnstown Mennonite School, and Belleville Mennonite School.

Resolutions

I. **Guest speakers.**—Since our minds and souls have been refreshed under the ministry of our visiting speakers, J. Otis Yoder and John E. Lapp, and the messenger of the conference sermon, Paul M. Lederach, be it therefore

Resolved, That we make renewed efforts to build Christ's church in our times by the teaching, preaching, and exemplification of His Gospel by complying with the Scriptural imperatives (1) to be imitators of God; (2) to be filled with the Spirit, (3) to be strong in the Lord; and that we endeavor further to put into practice the timely teachings from the Epistle of James. This conference hereby expresses sincere gratitude to God for the ministry of the above-mentioned brethren, and other conference speakers.

II. **Lay Participation.—Whereas,** there is a new trend toward lay activities in our congregational and conference circles in harmony with the new constitution of the Allegheny Conference, and since this trend is in accord with the Scriptural teaching of the church as a body composed of all true believers with Christ as the Head; be it therefore

Resolved, That we manifest our sincere appreciation for the prayers, the presence, and the participation of the lay brethren in the business and inspirational sessions of this conference, and that we solicit their continued co-operation and service in the building of Christ's church in the communities where we now serve, and where we should enter as the Lord leads.

III. **Union Relationships.**—In view of the increased number of our members who serve in industry, be it therefore

Resolved, That we encourage the Peace and Industrial Relations Committee to continue its study of the problems related to union relationships, and to bring pertinent recommendations to this conference.

IV. **Sympathy.**—Since God, in His sovereignty, has called from this life our Conference Historian, Bro. Ammon Kaufman, during the past conference year, be it

Resolved, That we express our gratitude for his much-appreciated service in the historical field and express our sympathy to his bereaved companion and relatives by having the secretary send a copy of this resolution to them.

V. **Appreciation.** Having been the recipients of the hospitality, kindness, and fellowship of the Springs congregation, in their homes and on the church grounds during these sessions, be it

Resolved, That we express our appreciation by a rising vote.

Members of Committees and Boards

Young People's Institute Committee—Eugene Herr, Paul M. Lederach, C. F. Yake, E. C. Bender, Walter Otto. **Johnstown Bible School Board**—Ammon Shetler, Alton Miller, Elam Glick. **Ministerial Committee**—A. J. Metzler, E. C. Bender, Paul Roth, David Alderfer, M. J. Livengood. **Ministers' Library Committee**—John A. Lehman, Paul M. Lederach, Abner Miller. **Peace and Industrial Relations Committee**—Paul Roth, Roy Otto, Millard Lind. **Member General Council General Conference**—A. J. Metzler. **Member Board of Education**—Paul M. Lederach. **Member Publication Board**—M. J. Livengood. **Member General Mission Board**—John L. Horst. **Adviser Women's Missionary and Service Auxiliary**—Charles Shetler. **Conference Historian** (unexpired term of Ammon Kaufman)—John A. Hostetler.

Conference Officers

Mod., John L. Horst; **Asst. Mod.**, Jacob Weirich; **Secy.**, Millard Lind; **Asst. Secy.**, Paul E. Bender; **Treas.**, Alva Yoder.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Austin and Arletha (Zehr), Castorland, N.Y., second son, Alvis Andrew, Oct. 31, 1955.

Birkey, Jake and Lois (Snyder), Manson, Iowa, first child, Lowell Melvin, Oct. 24, 1955.

Brenneman, Mose S. and Lucy (Fogelsong), Elida, Ohio, fourth child, third daughter, Kathleen Marie, Oct. 8, 1955.

Brubaker, Donald E. and Alice (Martin), Selinsgrove, Pa., second daughter, Agnes Ellen, Oct. 24, 1955.

Brunk, Wilson S. and Maryana (Mosteller), Lewisburg, Pa., second daughter, Diane Cheryl, Nov. 4, 1955.

Eigsti, Lester and Gloria (Fisher), Rock Falls, Ill., second daughter, Jeanine Marie, Oct. 24, 1955.

Eshbach, Benjamin C. and Anna (Witmer), Washington Boro, Pa., sixth child, third son, John Witmer, Oct. 11, 1955.

Gehman, John E. and Anna Mae (Mull), Port Trevorton, Pa., fifth child, third daughter, Pauline Kay, Sept. 2, 1955.

Geib, Edgar N. and Anna G. (Leaman), Conestoga, Pa., fourth child, second daughter, Ruth Elaine, Oct. 30, 1955.

Geiser, Irvin L. and Idella (Amstutz), Apple Creek, Ohio, twins, fifth daughter, Carol Fae, and fourth son, Curtis Dale, Sept. 28, 1955.

Geiser, Lester P. and Grace (Brenner), Apple Creek, Ohio, fifth child, third son, Roland Leroy, Sept, 30, 1955.

Gingerich, Clifford J. and Mary Lois (Gingerich), Kalona, Iowa, first child, Lores Jenell, Oct. 30, 1955.

Gingerich, John S. and Lillian (Miller), Goshen, Ind., fourth child, first daughter, Sharon Jewell, Oct. 1, 1955.

Good, Amos B. and Arlene (Oberholtzer), Ephrata, Pa., first child, Jimmy Dale, Oct. 17, 1955.

Hege, Aldus E. and Mary Elizabeth (Eby), Clearspring, Md., third child, second son, Daniel Ira, Oct. 25, 1955.

Hofer, Paul and Wilma (Brubaker), Raymond, Alta., second child, first daughter, Joanna Mae, Oct. 17, 1955.

Hernley, Ephraim M. and Mabel I. (Weaver), Elizabethtown, Pa., second child, first son, Bernell Jay, Oct. 31, 1955.

Herr, John R. and Joanne (Stoner), Holtwood, Pa., second son, John Randall, Jr., Nov. 1, 1955.

Hess, Paul S. and Edith A. (Lefever), Conestoga, Pa., third son, Parke Galen, Oct. 29, 1955.

Huber, Ornan L. and Naomi (Driver), Waynesboro, Va., third child, second daughter, Janet Elizabeth, Oct. 10, 1955.

Jantzi, Lyle and Jean (Nofziger), Wood River, Nebr., second daughter, Lynell Rae, Sept. 27, 1955.

Landis, Warren B. and Lydia (Bolton), Souderton, Pa., second son, Robert Warren, Oct. 31, 1955.

Leinbach, Cleo and Thelma (Yoder), Wakarusa, Ind., first child, Steven Ray, Sept. 15, 1955.

McDonald, Gordon and Carol (Brubacher), Rexton, Mich., fifth child, fourth son, Kenneth Lee, Oct. 24, 1955.

Martin, Amsey and Leona (Martin), Waterloo, Ont., first child, Sharon Elaine, Nov. 3, 1955.

Martin, Eldon Ray and Rose Mary (Wallace), Wakarusa, Ind., second child, first daughter, Beverly Jean, Nov. 4, 1955.

Martin, J. Elvin and Laverne (Sensenig), Ephrata, Pa., first child, Ray Lamar, Oct. 8, 1955.

Martin, Jonas R. and Dorothy (Zimmerman), Ephrata, Pa., first child, John Edward, Oct. 4, 1955.

Martin, Reuben E. and Mary (Miller), Greencastle, Pa., fourth child, second daughter, Verna Mae, Nov. 3, 1955.

Mason, William H. and Ruth (Nafziger), Roanoke, Ill., third child, second son, James Curtis, Oct. 5, 1955.

Mellinger, Elvin E. and Ruth (Stauffer), West Willow, Pa., twin sons, sixth and seventh children, Clyde Richard and John Robert, Oct. 28, 1955.

Miller, Alfred P. and Dorothy (Cunningham), Tuckerstown, Bermuda, fifth child, first son, Alfred P., Jr., Oct. 5, 1955.

Miller, Floyd and Eunice (Good), Marlboro, N.J., first child, Gretchen Renita, Nov. 4, 1955.

Mumaw, Floyd and Ruth (Rohrer), Wooster, Ohio, fifth child, third son, Gene Allen, July 1, 1955.

Neuhouser, David L. and Ruth E. (Sloffer), Kalona, Iowa, first child, Beth Corinn, Oct. 11, 1955.

Reesor, Elmer C. and Stella (Witmer), Unionville, Ont., second child, first son, James Kenneth, Oct. 7, 1955.

Shaffer, Alvin D. and Harriet (Stauffer), Port Trevorton, Pa., third daughter, Barbara Sue, Oct. 25, 1955.

Snider, W. Donald and Ruth (Feick), Kitchener, Ont., fifth child, third son, Dwight Timothy, Nov. 1, 1955.

Stoll, Joseph W. and Rhoda (Martin), Columbus, Ohio, first child, Josepph Winfield, Jr., Sept. 4, 1955.

Weaver, Harold K. and Iona (Souder), Collegeville, Pa., eighth child, fourth daughter, Lucille Joy, Oct. 29, 1955.

Weaver, Levi and Mary (Kandel), Fredericksburg, Ohio, eighth child, fourth daughter, Betty Marie, Oct. 7, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Boll—Haller.—Eugene Boll, Manheim, Pa., Hernley cong., and Helen Haller, Sheridan, Pa., Miners Village cong., by Homer D. Bomberger at the Hernley Church, May 7, 1955.

Borntreger—Gingrich.—William Borntreger and Susan Gingrich, Burton, Ohio, both of the Burton cong., by John F. Garber at the Burton Church, Nov. 5, 1955.

Bowman—Ressler.—Arthur James Bowman, Washington Boro, Pa., Masonville cong., and Norma Joanne Ressler, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the home of the bride, Oct. 30, 1955.

Brunk—Yoder.—Kenneth Brunk, Elida, Ohio, Pike cong., and Twila Gae Yoder, Warwick, Va., Warwick River cong., by Truman H. Brunk at the Warwick River Church, Oct. 22, 1955.

Gascho—Gingrich.—Ivan Gascho, Bridgeport, Ont., and Doris Gingrich, Kitchener, Ont., by C. F. Derstine at the First Mennonite Church, Nov. 5, 1955.

Haller—Boll.—Richard Erhard Haller, Sheridan, Pa., Miners Village cong., and Edna Irene Boll, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, Nov. 5, 1955.

Rhiel—Sweigart.—Charles Christian Rhiel, Martindale, Pa., cong., and Marian Esther Sweigart, Gap, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the home of the bride, Oct. 29, 1955.

Hostetler—Miller.—Mervin D. Hostetler and Margaret Ann Miller, both of Topeka, Ind., Emma cong., by Amos O. Hostetler at the Emma Church, Oct. 23, 1955.

Lehman—Hartzler.—Freeman Lehman, Apple Creek, Ohio, Sonnenberg cong., and Eileen Hartzler, Marshallville, Ohio, Martins cong., by Stanford Mumaw at the Martins Church, Aug. 26, 1955.

Martin—Reber.—Glade Martin, Minot, N. Dak., Fairview cong., and Dorothy Reber, Crystal Springs, Kans., cong., by Glenn B. Martin at Crystal Springs, Kans., July 30, 1955.

Miller—Kenagy.—Melvin I. Miller and Pauline Kenagy, both of Goshen, Ind., East Goshen cong., by Ray Keim at the home of the pastor, Oct. 21, 1955.

Showalter—Shank.—Gerald W. Showalter, Linville, Va., Lindale cong., and Evonne Frances Shank, Harrisonburg, Va., Weaver's cong., by Harold H. Lahman at Weaver's Church, Oct. 21, 1955.

Stonerook—Meiklejohn.—John E. Stonerook, Martinsburg, Pa., and Jean Meiklejohn, Altoona, Pa., by Harry Geissinger and D. I. Stonerook at First Presbyterian Church, Aug. 27, 1955.

Vanpelt—Showalter.—Arthur Vanpelt and Anna Ruth Showalter, both of Columbiana, Ohio, Pleasant View cong., by Carl J. Good at the home of the bride, Oct. 8, 1955.

Witmer—Weaver.—John Elvin Witmer, South Mountain, Pa., Columbia cong., and Evelyn Irene Weaver, Lititz, Pa., Hess cong., by Amos S. Horst at the Hess Church, Oct. 22, 1955.

Yoder—Fillman.—David D. Yoder, Coopersburg, Pa., Swamp cong., and Shirley Jane Fillman, Allentown, Pa., cong., by Alvin F. Detweiler at the Allentown Church, Nov. 5, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Kauffman, Mary Thelma, infant daughter of Mr. and Mrs. Vernon Kauffman, Nampa, Idaho, died Sunday, Oct. 16, 1955, at the Nampa Hospital eight hours after birth. Survivors include her parents, a sister (Brenda), and grandparents (Mr. and Mrs. Floyd Landis, Nampa, Idaho, and Mr. and Mrs. Vernon Kauffman, Hammett, Idaho). Graveside services were conducted by Louis Landis and Robert Garber.

Miller, Barbara E., youngest daughter of William and Gertrude (Garber) Mishler, was born in Elkhart Co., Ind., Dec. 18, 1865; died Oct. 28, 1955; aged 89 y. 10 m. 10 d. On Jan. 25, 1953, she suffered a stroke and was taken to the home of her son and daughter-in-law, Mr. and Mrs. Homer J. Miller, Shipshewana, Ind., who cared for her until her death. She was united in marriage on Dec. 6, 1891, to Uriah Y. Miller, and resided in Elkhart and Lagrange counties nearly all of her life. To this union were born 5 children (Ora B., Lagrange; an infant son and daughter who preceded her in death; Homer J., Shipshewana; and Ralph R., Toledo). Her husband preceded her in death on Nov. 25, 1954. Surviving, besides her 3 sons, are 11 grandchildren, 19 great-grandchildren, and other relatives and friends. In her youth she accepted Christ as her personal Saviour and was a faithful member of the Mennonite Church all her life, and for the past forty years was a member of the Emma congregation. Funeral services were held at the Emma Church in charge of the home ministers.

Reist, Jacob H., was born in North Woolwich, Ont.; died Oct. 29, 1955, at Kitchener, Ont.; aged 83. He had never married, but was a great favorite uncle to many nephews and nieces. He was a faithful member of First Mennonite Church. Funeral services were held at the First Mennonite Church on Nov. 3 in charge of C. F. Derstine and Merle Shantz.

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Smith, Margaret, wife of the late William Smith, was born in Delhi, Ont.; passed away at Waterloo, Ont., Oct. 27, 1955; aged 72 years. She is survived by one daughter (Mrs. Eva Good, Waterloo) and 4 sons (Alfred, Charlie, and Stanley of Kitchener, and Walter of Windsor). She died suddenly in the arms of a grandson, whom she had raised, with the words, "Good-by, Billy, be good, and do the right," on her lips. She was a faithful member of First Mennonite Church, Kitchener. Funeral services were held Oct. 29 in charge of C. F. Derstine.

Snader, Florence C., wife of Clarence M. Snader, Bird in Hand, Pa., passed away at Lancaster Osteopathic Hospital, July 11, 1955; aged 55 y. 3 m. 17 d. She is survived by her husband, 2 stepchildren and one foster son (Ruth—Mrs. Amos Lefever, Lititz, Pa.; Esther —Mrs. Raymond Stauffer, Lebanon, Pa.; and Donald Paules, Bareville, Pa.), 5 grandchildren, her mother (Mrs. Katie Wadel, Shippensburg), and the following brothers and sisters (Harry, Laban, and Amelia, all of Shippensburg; Norman Wadel, Scotland; Mrs. Rosetta Ebersole, Mrs. Robert Crider, Noah Wadel, and Mrs. Norman Lehman, all of Chambersburg). She was a faithful member of the Stumptown Mennonite Church, where funeral services were held on July 15 with Lloyd Eby and Elmer Martin in charge. Interment was made in the Weaverland Cemetery.

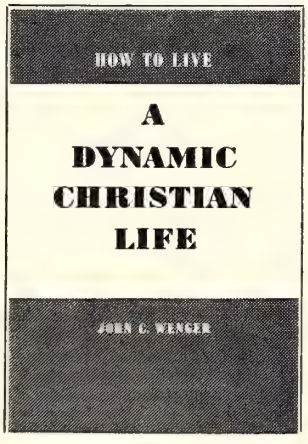
Steckley, Mary Anna, daughter of Michael and Anna (Schoch) Niderkorn, was born in Illinois, Dec. 25, 1865; passed away at Lebanon, Oreg., Nov. 1, 1955; aged 89 y. 10 m. 7 d. On March 16, 1884, she was united in marriage to John Steckley, Providence, Ill., where they resided for several years, then moving to Lyon Co., Kans. In 1902 they moved to Seward Co., Nebr., and in 1913 to Albany, Oreg., where she has resided since that time. She united with the Mennonite Church in her youth and at the time of her death was a member of the Albany Church. She was preceded in death by her husband in 1929, also a daughter and a son. She leaves to mourn her departure one son (Albert, Albany), 2 daughters (Matilda Johnson, Corvallis, Oreg., and Velma Lindsey, Lebanon, Oreg.), 17 grandchildren, and 28 great-grandchildren. Funeral services in the Albany Church were conducted by Allen H. Erb, assisted by M. E. Brenneman. Interment was made in the Riverside Cemetery, Albany, Oreg.

Steiner, Margaret E., daughter of Joseph B. and Margaret (Etter) Gsell, was born near Morrison, Ill., Feb. 28, 1877; departed this life at her home in Fairview, Mich., Oct. 27, 1955; aged 78 y. 7 m. 29 d. In early life she accepted Christ as her Saviour and became a member of the Mennonite Church to which she remained faithful. She was always ready and willing to lend a helping hand in time of need, helping her husband who was deacon of the Fairview Church for 24 years. In the year 1897 she was united in marriage to Menno Steiner. This union was blessed with 5 sons and 6 daughters. Those surviving are (Clarence, Chicago, Ill.; Earl, with whom she lived in Fairview; Mrs. Harvey Kauffman, Mio, Mich.; Mrs. Chester Detweiler, Dayton, Ohio; Mrs. Henry Smith, Mio; Mrs. Ralph Cross, Comins, Mich.; Mrs. Leon Esch, Goshen, Ind.; and Lloyd, Sturgis, Mich.); also surviving are 24 grandchildren, 6 great-grandchildren, and many other relatives and friends.

She was the last of her family to pass on. She was also preceded in death by her husband, 2 sons (Harvey and Roy), one daughter (Mary Ellen), and one grandson. She and her husband with the family moved to Fairview in March, 1907, where she lived until called home. Her departure was very sudden although her health had not been good for several years. Her place in church services was seldom empty. Funeral services at the Fairview Church on Oct. 30 were in charge of Harvey Handrich, assisted by Floyd Yoder and Menno Esch. Burial was made in the Fairview Cemetery.

Yoder, Lena, daughter of Christian and Ida (Hershberger) Bender, was born near Salisbury, Pa., Feb. 5, 1904; died in the Meyersdale Community Hospital, Nov. 3, 1955; aged 51 y. 8 m. 29 d. She was married to Ernest Yoder on June 3, 1928. To this union were born 3 sons and 5 daughters (Richard Bruce, David Harvey, Miriam Irene, Omar Christian, Ida Idella, Eleanor Amanda, Freda Elizabeth, and Delilah Rosanna). She is survived by her husband and children, her father, and the following brothers and sisters (Floyd and Omar, Meyersdale; Myra—Mrs. Omar Maust, Salisbury; Harvey, Bittinger, Md.; Verda—Mrs. Simon D. Beachy, Salisbury; Della—Mrs. Ivan J. Miller and Fannie—Mrs. Floyd J. Miller, Grantsville, Md.). She was preceded in death by her mother and one brother. She became very ill on Sept. 28 but the seriousness of her condition was not known. After her death an autopsy revealed a cyst which brought on a brain hemorrhage. She was baptized and received as a member of the Conservative Mennonite Church on Sept. 30, 1917, in which fellowship she died. Funeral services were conducted at the Maple Glen meetinghouse near Grantsville, Md., on Nov. 5 by Mark Peachey, Shem Peachey, and Walter Otto. Interment was made in the Oak Dale Cemetery near Salisbury, Pa.

WHAT DOES IT MEAN



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Items and Comments

Dec. 1, 1955, will be the second annual Safe-Driving Day. The purpose is to increase safety consciousness on the highways, a laudable purpose.

* * *

Crime costs the United States $14.00 for every dollar given to churches, according to F.B.I. director, J. Edgar Hoover. The cost of crime is almost $20 billion annually. However, during the first six months of 1955 there was a downturn in the national crime rate for the first time in seven years.

* * *

Alcoholics are multiplying twenty times faster than Alcoholics Anonymous or all other rehabilitation groups can salvage these victims.

* * *

White and Negro ministerial associations in Asheville, N. C., will merge in January.

* * *

The elder brother of the Dalai Lama, spiritual leader of Tibet, has come to the United States and wants to become a citizen here. He is a Buddhist priest, and is thought by Buddhists to be the reincarnation of a former spiritual leader in Tibet. There are 49 Buddhist congregations in the United States with 63,000 members.

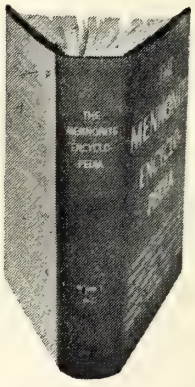
* * *

The Japanese minister who led the project to bring 25 Hiroshima maidens to this country for plastic surgery is making plans to bring additional bomb-scarred girls for treatment.

* * *

The historic Synagogue of Worms, Germany, is to be rebuilt. Built in 1034, it was the oldest Jewish edifice in Central Europe until its burning by Nazi marauders in 1938. It was reduced to rubble in 1945 by Allied bombs.

For Christmas



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TUESDAY, NOVEMBER 29, 1955. VOLUME XLVIII. NUMBER 48

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A Message to American Christians

By an Overseas Brother

I would like to speak to all those who have accepted the Lord Jesus Christ as their Saviour and as their personal Master. Without having sought myself to come into America, God somehow desired that I should find myself here in order to bring to you the message that follows.

It is with a heart filled with sadness that I speak to you because I have been scandalized to see all that I have seen and all of this in the presence of the example that the Lord Jesus Christ left us. The Lord Jesus Christ, rich though He was, became poor in order that we might become enriched with Himself. He emptied Himself, He humbled Himself, and became obedient unto the death of the cross in order that we might be called sons and daughters of the most high God.

Now when I see in contrast to this the way in which we conduct ourselves and the way in which we are stewards of the goods that God has committed unto us, then my heart has bled. It is absolutely necessary that we recall again that all that we have comes from God: our lives, our health, our intelligence, our education, our time, the goods that He has committed unto us, that we are to be stewards of. But more than this, it is absolutely necessary that we see again exactly how we are using all of this. I tremble for us when I think of the moment when each of us will have to appear before Him in order to give account of all that He has committed to us, while we are here upon the earth.

The Lord has called us and chosen us in this world, that we should go and take the Gospel to needy people, some in one way and some in another. And He has given us the means whereby this message should reach the very ends of the world. And here is what is so very serious. We notice that we keep for ourselves a great part of that which belongs to Him, and we leave the rest, the leftovers, for Him. I repeat, dear brothers and sisters, this is very, very serious.

I was able to hear on my trip one brother who had calculated the income of the Mennonite Church. The income for one year for this church was something like $90,000,000, and the members themselves had given through church channels something like $4,000,000 to the work of the Lord. Can't you see from this the sin of materialism where one keeps for himself that which God has given for His work? I also have noticed how in many of the churches where we have gone, the people have fanned themselves with a fan on which a picture representing Jesus Christ has been printed. This, to me, has become a symbol of the church of Christ today. We love Jesus for the refreshment that He gives us, for His blessings. We love Him when He enriches us and when He gives us a place in the world. But when it is a question of giving back to Him all that belongs to Him, then we refuse it. We refuse to give our lives to Him. We refuse to give our health to Him. We refuse to give Him our time. We refuse to give Him the full use of our intelligence. We refuse to let our education serve Him. We refuse to give our goods to Jesus Christ. We only have crumbs to give to Jesus. And all of this, when it comes from Him, and He has given it all to us precisely that we might continue the work that He began. Jesus said, "I have done great things and you will even do greater." Don't you understand that God has given you much in order to accomplish these great things? And your country has a very great need of these great things, because I have noticed that there is not a lack of places of perdition in your country and that many, many souls are dying without Jesus. An evangelist has very well said that if Christians really gave to God all that really belonged to Him, it would only be a question of a few hours, comparatively speaking, before the Gospel would reach the very ends of the earth.

You American Christians carry a very, very great responsibility, you to whom so very much has been given, and it is because of this that very, very much will be demanded of you. Do you think that perhaps Jesus Christ is no longer worthy of all of this? He, who in glory saw the suffering of His Father; who, when He looked through the distance between heaven and earth and saw the state of corruption in which man was found, and though being one with His Father in His plans and His counsels, and the very joy of heaven, offered Himself one day to His Father to come here below to suffer and to die for the redemption of our souls. In the presence of a love such as this, I would like to ask the question, Is the blood flowing in our veins no longer that of our fathers in the faith, they who in days gone by, in order to respond to a love such as this, gave themselves soul and body and endured suffering in prison, were put to death and were thrown to wild beasts, were burned, and accepted to live the rest of their lives in the galleys? And all of this they endured for Jesus Christ, and even more, all so that the Gospel could come to us today. I raise the question again, Is the blood of the martyrs no longer flowing in our veins today? How is it possible for us to live as we live in the presence of a love and a sacrifice such as Jesus gave and in the presence of the testimony of all those who have gone before us? How is it possible that we do not put everything that we have to work in order that there shall be true joy in heaven because of our lives that are committed fully according to the example of Jesus Christ?

I have been able to notice that in your country the servants of God sometimes lack the means of transportation and other resources necessary in order to carry their message of the Gospel to souls. On the other hand, I have been present at the time when people have gone to churches and it is a veritable parade of kings and princes who come in their great limousines in order to come to meet Him who has given us such a great example of sacrifice and self-emptying. Is there anything greater than serving in the celestial army? And yet, it is to that that God calls us. Yes, why don't we recognize it that the greatest plague that humanity has ever known is certainly

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Ye Knew Not

By Mary Alice Holden

Thou knewest not the day—the Master told them—
The day I came to visit you with love;
Ye did not recognize the Lord of glory,
Because ye sought not things that are above.

Your minds were seeking for your own good glory;
Your days were crammed with things you had to do;
I came unto my own, but ye were busy
And of my visit here ye never knew.

I wept for ye upon that day of triumph,
When many worshiped me with loud acclaim,
And, though the common people heard me gladly,
I prayed ye too would know my saving fame.

Cimarron, Kans.

this era of materialism? We forget that we are only pilgrims and strangers and that our country is not here below, but is in heaven. Forgetting all that, we permit ourselves to live in a luxury that we haven't merited and in which we have no right to live, if we still dare to call ourselves by the name of Christian. Is this the teaching that the Lord gave to us? He didn't even have a place to rest His head. We permit ourselves trips for our pleasure with money that doesn't belong to us. We enjoy certain pleasures of the world when God says that the world is at enmity against Him. By this very fact our time and the goods of God are found in the service of our enemy, the devil. But the Lord said, "No man can serve two masters. Either he will hate the one and love the other or he will attach himself to the one and withdraw himself from the other. You cannot serve God and mammon." And on top of all this, when thousands of souls are dying in your country and elsewhere every day without having heard the message of the Gospel, we play even in the work of the church. For these same souls, Jesus would get up early in the morning and go to bed late at night and in many cases would pass all night praying to God for their souls. He knew the will of His Father and He made it known to us also. The Father does not desire the death of the sinner, but desires that he should repent in order that he might live. Is this the path that we are taking in following His example? When we have the salvation of souls at heart according to the example of Jesus, then it is not possible for us to live in the way that we do.

Are His promises still yea and amen with us? One would say that they are not. Would Jesus be an impostor? One would almost say so by our way of living. We would insist, however, that Jesus is not an impostor, but what He says He accomplishes and fulfills. He gives us proof of it every day. "Heaven and earth shall pass away, but my word shall not pass away." "I will be with you until the end of the age." "Do not worry about tomorrow because every day is sufficient unto itself."

Are these promises also for us? The Apostle Paul gives us a living example of the realization of these promises in his own life and experience. He would have also been able to become somebody in the world and to taste all the pleasures of the world. But for Jesus Christ and for our souls, he renounced everything. And I am struck how he writes to his brethren asking them to bring his worldly goods to him, which consisted of his coat and parchments. We forget this word of the Lord, "Because you are neither cold nor hot I will vomit you out of my mouth." This is also a promise, dear brothers and sisters. Brethren, these are serious times. The Master is asking us to buy up the time. He is always ready to begin with us again if we return and walk in the path of the early church, when they took everything they had and placed it at the service of their Master.

We are like disobedient children in the midst of whom there is only an appearance of piety, but who deny the power thereof. If the appeals of God that come to us leave us indifferent, it means that our hearts have somehow become hardened without our realizing it and that we have actually closed our heart's door completely to the working of the Holy Spirit. And then, in that case, of course, there is nothing any more for us except judgment. What God really expects of us is a true and sincere repentance, that would be followed with real acts in our lives. To all those who would begin again with Him, following His appeals and His call, Jesus says, "I stand at the door and knock. To him who opens unto me, I will enter and I will sup with him and he will sup with me."

The church is really the church insofar as she really lives by the Gospel and for the Gospel.—Ernst Kinder.

This, brothers and sisters, would be a real new fullness of communion with Him and His all-powerfulness would again be at our disposal.

To my sisters, I would also like to give a word of exhortation in behalf of the Lord that they might help their brethren in their testimony by also watching how they use the goods that God has committed to them. I would just like to remind you a bit of the testimony that the world has to give. The testimony of the world is women who cut their hair like "tomboys" and who wear lipstick and rouge and tint their fingernails, use powder, perfume, ornaments, and jewelry, and all the rest. Today the world is pushing itself more and more toward nudism, where women go up and down the streets with clothes that one can see through, or in shorts. (And I should say in passing, that the testimony of your country is well in advance of all other countries in this connection.) The world

(Continued on page 1149)

Our Readers Say—

In the October 4 issue of the GOSPEL HERALD, there is a lengthy article on "The Modern Tongues and Healing Movement" by Grant M. Stoltzfus. Also in the November 1 issue under the column "Our Readers Say" is another letter with a "hearty amen" to Stoltzfus' article with some of his own ideas added, by A. Martin Wenger, Telford, Pa.

I think it is urgent that our church does some straight thinking in the interpreting of God's Word on sickness and healing.

Let us turn to a few Scriptures. In Matt. 10: 5-8 the twelve disciples were sent forth to preach the Word, "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Later in Christ's ministry He sends forth other seventy with the same power as was given to the twelve.

Bro. Wenger is in error to assume that these supernatural demonstrations belonged to the O.T. prophets and to Christ and the apostles to prove their divinity. Does he mean to say nothing supernatural happens in these days or since the apostles? In Matt. 28:18-20, Christ tells His followers, "All power is given unto me in heaven and in earth," and sends us forth with the assurance that He will be with us until the end of the world, and that does not mean until the end of the apostles' earthly life.

I for one am glad that we have such a Saviour. We have experienced the supernatural in our own lives—in sickness, in finance, and in a terrible experience when I prayed God to let me die, for I accused God of not treating me justly in taking my wife from me; He almost answered that prayer.

Let us turn to I Cor. 12. This whole chapter deals with the gifts the Spirit of God gives to the members of His church. I will list some of them: wisdom, knowledge, faith, gifts of healing, working of miracles, divers kinds of tongues. Verse 28 lists apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues in the order of their importance in the work of the church.

Notice that gifts of healing are included in this list. We Mennonites have practically turned this over to the medical profession, to the ruling out of almost any other form of healing.

In rearing our large family, we have used many methods of healing in times of sickness—medical doctors, chiropractors, and divine healing. Our daughter was at death's door—the doctor had done all he could. Then my wife and I fasted and prayed, and she lived. Yes, what happened was supernatural.

Why are our church leaders so narrow-minded, thinking all healing belongs to the medical doctors? There would be a lot more graves and heartaches if people would have given up when the doctor said there was no hope, that he had done all he could.

Yes, Bro. Wenger and Bro. Stoltzfus, there are still some men of God who have the gift of healing as promised in God's Word and are using it to the honor and glory of God in the healing of all types of sickness and the salvation of souls. . . .

If we as a church would lay hold of God's Word and accept the promises and seek all the gifts as stated in I Cor. 12, we would accomplish much more in the spreading of the Gospel and the salvation of souls.—*Samuel Z. Musselman, Gettysburg, Pa.*

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

On Writing and Publishing Obituaries

One of our colleagues comments that since we eliminate details from the obituaries which we publish, such as the last days of sickness and the good qualities of the deceased, they are not very interesting reading. He wonders what we can possibly say about those who leave no posterity!

We admit that we use a pretty rigorous editorial pencil as we prepare obituaries for our columns. In this we sometimes sorely displease those who write them, which we regret. We wrestle with the usual editorial problem of space. The obituaries sent us are usually those read at the funeral, and we have a feeling that some details significant and interesting to a congregation of acquaintances are less interesting to general readers and more remote friends of the family. And so we usually eliminate most of the nice things that can be said about most people, and such details as the numerous places of residence during a lifetime. For a church leader known widely throughout the brotherhood we naturally want more details concerning the nature, the extent, and the significance of his life's work.

But we want to admit that often obituaries are not very interesting. Sometimes it is our fault, because we cut out the little human interest details which would make them good reading. But, let us say in self-justification, usually we haven't much to work with. Obituaries have assumed a traditional form, and usually the writers just run down the groove. The compliments are trite and lifeless; e.g.: "She was always ready to lend a helping hand." That could be said of most people whose obituaries we publish, and it has been said a thousand times. Isn't there some fresh, more vigorous way to describe our departed friends?

What we say must, of course, be true. It must not be empty rhetoric. No use in saying things that surprise those who knew our subject. But obituary writers should try to express the essence of character in the unusual way. We wouldn't have courage, for instance, to cut down an obituary like this:

"For Uncle Will had 'what it takes' to make whatever he touched a commitment and whomever he touched a committed person. It was not special eloquence or imagination. It was a kind of bare flame of seeing and willing. He had the knack of making people see suffering and will to do something about it with the caught fire of his own inescapable will."—E.

Asking Counsel of the Lord

"And the men . . . asked not counsel at the mouth of Jehovah" (Josh. 9:14, ASV).

Joshua and the men of Israel were badly taken in. The Gibeonites were among the inhabitants of the land who were to be driven out. But they planned a ruse, a ruse which worked. They came limping in as from a long journey, with worn-out clothes, patched wineskins, and moldy bread. They came as ambassadors from afar to make a covenant with Israel. They were good actors, for the Israelites believed their lies. Of course, God knew, but He got no chance to tell His people they were being deceived, for they did not seek His counsel.

There are many who follow their bad example. They think they know. They need no counsel. Time enough, they think, to call on the Lord when they run up against something they don't know. Be independent as long as possible. Don't bother the Lord with small matters.

* * *

It was a routine business transaction, he thought—a matter of investment, such as he had handled before. He had always had pretty good judgment in such things, and his decisions of when to buy had always been proved right. And so he bought. No, he didn't pray about it. It hardly deserved that much fuss. In fact, he hadn't had time that morning to pray at all.

And so he blundered. He was taken in by a sharp salesman. He lost his investment and failed as the Lord's steward. For he asked not counsel at the mouth of Jehovah.

* * *

She knew it was an important choice. One doesn't choose a vocation every day. And some vocational choices, when they involve preparation and investment, are pretty hard to repent of. But she was young and confident. Her head was pretty strongly set, too. Counsel to the contrary would have been pretty hard to take. And so she decided on her major very much on her own. Why ask the Lord about things like that?

The outcome was not so good. Her earlier enthusiasms waned. Later decisions required some expensive backtracking and loss of time. That's what she paid for not asking counsel of the Lord.

* * *

He was religious, but he had not been much concerned about dragging God into his social affairs. He chose the friends that pleased him; he kept company with girls who were good-looking and jolly. And so as one of these friendships developed into love, he didn't consider religious implications. He became engaged without ever asking counsel of the Lord, and he was married on nothing more than a hunch that they ought to be able to make a go of marriage.

But married life brought tests that he had not anticipated. After all, he wanted a Christian home, but his wife wasn't interested in his church, nor he in hers. There was no common concern on which they could build a family altar, no faith which they could hold together. They compromised by staying away from church altogether, and they only sent their children to Sunday school down the street. The folly of not asking the Lord pursued them throughout life and into eternity.

* * *

The churchmen were discussing an important issue. Their decision would no doubt have far-reaching effects on the life and thought of the church. They developed in their discussion the pros and the cons. They dug into history for precedents. They looked at other churches for parallels. There was keen reasoning and the expression of deeply held convictions. Only one thing was left out, and that was prayer for the Lord's guidance and a continuing sense of moving in the direction of the divine will and plan. The decision was by a majority vote.

The outcome was not good. The church was left divided and shorn of power. Worldliness came in like a flood. The testimony of the church was discounted. Direction by organization increasingly displaced direction by the Lord. It became a church which "asked not counsel at the mouth of Jehovah."

* * *

Happy are those who have learned the wisdom of walking constantly with a sense of need, with an eagerness for a wisdom beyond their own. In the darkness of worldly wisdom, in the fog of human confusion they stay "on the beam," listening always for the warning that they are wandering to the right or the left. They have learned to use the Word as a lamp for their feet; their ears are attuned to the Spirit's voice. They never forget to ask counsel at the mouth of the Lord.—E.

Four Ways Prayers Are Answered

BY FLORENCE C. BRILLHART

Although our prayers are not always answered as we wish, we can be sure that God hears and answers every prayer. His answers are clear and unmistakable to one experienced in the art of prayer. God says "Yes" or "No" or "Wait a while" or "I'll give you something better"—according to His higher wisdom and eternal purpose.

What is prayer? It is simply an interchange of thought and feeling with God. Since God knows our hearts, prayer is a perfect medium of communication. Countless men and women through the centuries have recognized what a power and privilege prayer really is.

God Often Says "Yes"

To many of our prayers God says "Yes." When Abraham of the Old Testament cried out to God in sincere prayer, often his prayers were speedily answered. For example, on one occasion his nephew's life was spared. Worried because his wife was barren, Isaac prayed fervently. In Genesis 25:21 we learn Isaac's wife Rebekah then conceived. Knowing Esau's heart had been filled with hate for 20 years, Jacob prayed in dead earnest when he saw Esau coming to meet him with 400 men. God's answer: "Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept." From the dungeon Joseph prayed and Pharaoh put him in charge of all the land of Egypt.

Besides the patriarchs other great Biblical characters spent much time in prayer. Having chosen to suffer affliction with God's people, Moses prayed. Result: The Red Sea's water parted and the Israelites marched through briskly, dryshod. At Marah people complained because of bitter water. Moses prayed again and "the waters were made sweet." Joshua, successor to Moses, prayed sincerly for guidance. Jericho fell because Joshua listened to God's commands before the siege. With God's help through prayer, David conquered Goliath with a sling and stone. Elisha prayed vigorously when he and his servants met the Syrians in vicious battle. He prayed in simple faith for the Lord to open the eyes of a young servant that he might see. The Lord did. Then Elisha hopefully asked God to strike the enemy troops with blindness. The Lord did.

Elijah, man of gigantic power in prayer, pleaded feverishly with God that it might not rain, and it did not rain for three-and-one-half years. He prayed successfully again, this time for rain: "The heaven gave rain, and the earth brought forth her fruit."

The 64-word prevailing prayer of Elijah on Mount Carmel was a real victory over the Baal priests. It proved that God gets around. Each party placed a bullock on the altar, without fire. The true God was asked to answer his servant's prayer by sending fire to devour the bullock. Enacting one of the most dramatic scenes of Old Testament history, it was Elijah's greatest triumph.

Peter was miraculously delivered from prison when the early church prayed. Paul and Silas prayed in prison and a great earthquake set them free. An extra dividend: The jailer and his family received Christ into their hearts and were baptized. James, with the Holy Spirit's guidance, penned: "The effectual fervent prayer of a righteous man availeth much."

Countless Christians today have unlocked the doors to power in prayer. For instance, a man by the name of Richard Rettig was speaking to a woman on the phone one morning. He explained his urgent need for a dictating machine and asked her prayers that he might get one soon. She agreed to pray, saying confidently, "I'm sure you'll get one." That same noon a widow whose husband had once bought an expensive Ediphone called Rettig saying she heard he needed such an instrument. He got it for a reasonable price. No, it is not as you may think. The two women did not know each other nor had any communication existed between them. God had simply said "Yes" in a hurry.

When God Says "No"

The second way our prayers are answered is "No." It would not be a kind and loving God who gave us everything we asked. Sometimes "No" is best. God often bent heaven's forces to do what Moses wanted. More than anything else in the world Moses wanted to go into the promised land. Yet God boomed loudly, "No." A prayer is as truly answered when God says "No" as when He grants it. Even Elijah, extremely powerful in prayer, heard God say "No." Deeply depressed, he prayed pleadingly that he might die. His prayer was answered but not granted. Paul had a "thorn in the flesh" which perhaps was a physical handicap. It was not removed although he asked his Lord three times for deliverance. God replied tenderly, "No." Doubtless God needed Paul's example of wholehearted service despite his pain and anguish.

Imprisoned under the communists the missionary Olin Stockwell prayed for a Methodist hymnal. None came in, but God quickened his memory to write down a great number of hymns and choruses he could use instead. Stockwell also prayed for a whole Bible. None came, but God led him to study the New Testament more carefully than ever before and to write 100 devotions. God taught him a real lesson in these experiences.

Like an earthly father, the heavenly Father often expresses more love when He denies our requests. Which of us will let our toddler have the butcher knife he wants?

(Continued on page 1149)

25 Years Ago

(From GOSPEL HERALD, *Nov. 20, 1930)*

Bro. J. B. Smith . . . expects to spend the greater part of the time between now and the holidays with congregations in Ontario, his former home. At this writing he is taking a much needed rest in his potato patch.

(From GOSPEL HERALD, *Nov. 27, 1930)*

Bro. Allan Good and family of Portland, Oreg., . . . are traveling in a Bible and colportage coach since March 1, 1930. They have traveled over 13,000 miles and have preached in one hundred Mennonite congregations, have held open air meetings and distributed 15,000 pieces of Gospel literature.

(From GOSPEL HERALD, *Dec. 4, 1930)*

The Mennonite Church has always discouraged a display of flowers on funeral occasions. . . . They can do the dead no good. The expense is uncalled for.

A new work has recently been started in Pottstown, Pa., by workers from the Franconia Conference district.

Bro. . . . Maurice O'Connell . . . series of meetings [St. Jacobs, Ont.] . . . twenty-five confessions, mostly young boys and girls.

Revival meetings . . . by J. Irvin Lehman [New Holland, Pa.] . . . twenty-eight confessions.

Christian Unity for a Divided World?

By Dwight Wiebe

Here in Germany, where one lives on the very edge of today's divided world, a sense of urgency begins to grow within you. The future is very dark and holds much of the unknown. A few weeks ago I heard a minister in Holland tell his congregation that Holland should forget about making plans for the future in the event it were hit by an H-bomb. If Holland were hit by only one H-bomb, there would be no "afterwards" for the little country reclaimed from the sea.

Never before has the world been forced to accept such an unknown future. Crushed by defeat, Europeans are looking desperately for a new hope in life. Only one with "faith" could live joyously in the present and plan for the future. Here in Germany I've watched one "faith" prepare for the years ahead.

The Communist Plan

Recently I previewed an authentic documentary film prepared by the communists for indoctrinating their youth. It pictured boys and girls ten to twelve years old giving self-prepared speeches on the merits of communism and praising Stalin, their great war hero and leader. If their three-minute speeches proved that they believed in communism, they were accepted into the youth movement of the communist party. There they prepared to serve the party in earnest.

The next section showed 15- and 16-year-old boys and girls in party uniform learning how to use the army rifle in combat training. Here the youth prepared to fight and die if necessary for communism.

Occasionally pictures were shown of Stalin Allee, the only completely rebuilt street in the Russian sector of Berlin. The film stated that every city under communist influence would be rebuilt in equal splendor before Russia would consider the rebuilding program completed.

Never once did they show the heaps of rubble which lie within 100 yards of Stalin Allee. Only because I have seen the Stalin Allee could I recognize the false impression given in this film. Certainly the young people behind the iron curtain who have little opportunity to travel would never realize that this one street in East Berlin was rebuilt only for propaganda purposes.

Throughout the film one saw preparation for the future!

The story about this film is as unbelievable as the film itself. Many of the details are still missing, but it can be disclosed that the person largely responsible for preparing this film brought an original copy out with him when he fled his home country.

I have spoken with more than 20 young people who still live behind the iron curtain. Their reports all verify the story about this film. The refugees who continually trickle out from behind the iron curtain also corroborate this as a true picture of communism.

Communism on the Move

Why does communism present a growing concern for the Christian world? There are of course many reasons, but the following three are becoming increasingly important:

1. Communism is training its youth for the future. Its thorough educational program includes the Russian youth as well as those of its satellite countries. There is no room for those who object to this teaching. Ten years of mute submission is moving the pendulum in the direction of silent acceptance.

2. Young communists are inspired and willing to pay any price for their convictions. Many firsthand reports tell of parents and friends whose opposition to communist doctrine has been reported to the police by youth —son, daughter, or friend.

3. Communism has definite plans for the future. There are other forces such as materialism which are just as anti-God as communism. But communism poses a greater threat because of its intense organization. Everyone who has read the writings of Marx, Lenin, and Stalin knows of the ambitions of communism.

What About Christianity?

Christianty is the "faith" which has historically claimed to offer hope for the future. Does the Christian Church of today have a light for those who say the future is too dark? Or is Christianity only a shadow of a once-glorious hope? A faith with no answer for today's fears and no plans for the unknown future? Does Christianity have a message for the Russian people? Or does the Gospel widen the gap between East and West?

If the Christian Church of the twentieth century is to continue its witness, it must be prepared to answer the following questions:

1. Are we youth training for the church of tomorrow? Does the crucified Christ live in our hearts?

2. How much are we willing to give up for the sake of our Christian convictions? ". . . let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

3. What is our plan for evangelizing the world with the Gospel of the love of Christ in this twentieth century? What are our plans for reaching communists with this Gospel? "Go ye therefore, and teach all nations . . ." (Matt. 28:19).

Prayer Spans the Gap

Is it possible that we have permitted ourselves to believe that a divided world is a necessary evil and an automatic phenomenon of this atomic age? Have we forgotten that all men were created in the image of God and that with God there is no North and South or East and West?

In Acts 17 we read: "[He] hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Is it not sin alone which divides the world and prevents us from being brothers? Are we, the disciples of Christ, free from the influences of greed, pride, prejudice, and self-righteousness?

Are we living the Gospel of love? Somehow, we fail to realize that less than 3 per cent of the 220 million people living in Russia are members of the communist party. Our ignorance helps to widen the gap and we feel that there are millions opposed to Christianity. It is then much easier to condemn and criticize than to pray for those whom we do not understand.

The hope for the future does not lie in the acceptance of a divided world which is continually in danger of drifting further apart. Only a true spirit of Christian compassion such as Jesus had when He saw the multitudes can motivate us to build a bridge of prayer which can span this gap. This is the hour in which Christians everywhere must unite in prayer for a peace which will permit a hearing of the Gospel without the restriction of man-made boundaries.—MCC Information Service.

Retired Mission Worker Tells His Story

Mission workers, mission boards, and other mission-minded people will be interested in a story currently being featured in *Christian Living*.

Under the title, "I'd Do It Again," T. K. Hershey, pioneer missionary to Argentina, and long-time promoter of missions in the Mennonite Church, tells his life story to Daniel Hertzler. Beginning with the November, 1955, issue, the story will continue through six issues.

Bro. Hershey, who grew up on a farm in Lancaster County, Pa., begins with his earliest recollection, an accident which happened to his father while sawing wood, and describes the scene that followed, with his father seated on the front porch and blood spurting out of his hand.

Personal experiences and anecdotes predominate in the narrative, which continues with the account of Hershey's boyhood life, his first call to be a missionary at the age of eight, and the various influences that molded him as he grew up. The author reveals that he narrowly missed joining the Methodists instead of the Mennonites following his conversion at the age of 17. He includes the struggle he later felt when as a young father, with a farm he had recently purchased, he heard the further call of the Spirit for mission service. He mentions some of the problems the church faced in attempting to begin the mission effort in Argentina.

Thieves in the baggage and a balky horse enter the story as Bro. Hershey takes the reader along to Argentina, where he with Mrs. Hershey and the J. W. Shanks opens the Mennonite mission in 1917.

Following this entry into foreign service at the age of 38 he served the church in Argentina for 31 years (including furloughs), retiring in 1948, even though the Argentine leaders of the church were very sorry to see him leave and circulated

a petition requesting that he be allowed to return as a counselor for the church there.

Although he concentrates on his own experiences, the author also introduces other challenging personalities, especially persons who responded to the Gospel in Argentina and have given their lives to the work of the church there.

The story reveals not only Bro. Hershey's pioneering spirit and boundless energy, but his great concern for the church and abiding faith in God.

Who Is Nonconformed?

BY CALVIN REDEKOP

Nonconformity is one of those words that have been created and adopted to define and symbolize a concept negatively. The principle for which it stands is certainly one of the cardinal ones in the New Testament, but there is danger that the word may misconstrue the meaning of the principle to the extent that the definition as accepted by Mennonites may be contrary to the New Testament.

This misconstrued meaning of an important New Testament principle produces a negative or "against" mentality. Nonconformity in our thinking means being against "worldly" things. It means being against practices that "others" are following. It means patterning our lives so that they may be different from the non-Christian.

But is this Biblically true? Does the Apostle Paul say in Romans 12, "Be nonconformed"? A little study of the logic of words may be in order to clarify our thinking on the matter. Many words are constructed of a positive concept with a negative prefix. These words then create the opposite meaning of the word without the prefix. Many concepts, and especially words indicating human attitudes, are made up of such words. For instance, if one is "disinterested," that means he is the opposite of being interested. Note that a positive concept is the base of the thought, but a prefix has been added to indicate he is not what the concept states, or is opposite the positive.

There are, however, also words that indicate attitudes which are negative concepts originally. For example, "laziness" is an original concept that is negative. However, even this word depends on an opposite idea ("aggressiveness") to be meaningful. Thus we should conclude that any positive word, a positive word with a negative prefix, or a negative word, always has a positive concept from which it achieves its meaning, since all reality is in its essence positive. Thus whether a word is couched in positive language or negative is determined by whether the concept denotes deviancy from the main reality, or expresses the reality itself.

Let us go one step further. Let us look at the meaning of the concept "conformity" itself. The concept means "agreement, compliance with, concurrence with, adherence to." It is usually followed by the preposition "to" or "with." In the context of our religious belief, conformity then means "to agree or concur to or with Christ." A Christian is a conformist since he believes in Christ and His teachings. A person then who conforms negatively is called a nonconformist, in this case a non-Christian.

If a person who believes in Christ and His teachings is a conformist, and a person who does not believe in Christ is a nonconformist, where is the negative aspect of the concept of conformity? Whether we see conformity negatively or positively therefore depends on what our point of departure is. If we call our Christian walk nonconformed, then we make the non-Christian the norm of social action and call our action deviant. If, however, we make the Christian walk the norm of social life, then we are conformed and the *non-Christian is nonconformed.* Actually Christians are conformists, and the world is nonconformed. If the case is otherwise, then we lack faith in God and the rightness of the Christian message.

An honest week's work is the God-ordained duty of every man. —Alan Richardson.

If this be true, then the Christian has no business thinking for one minute what he shall do or how he shall do it so as not to be conformed to the world. Then all the written and spoken exhortation in our brotherhood which emphasizes the negative aspect of Christian life is wrong. The Christian's business is to do what Christ demands. Let the world accept or reject our Christian walk. Let the world be "conformed" or nonconformed. If the non-Christian conforms, then he too has accepted Christ's demands; if he does not conform, then he is not a Christian and our conformity shall convict him of his estrangement from God, in whom and through whom everything (positive) exists.

Does nonconformity then exist for the Christian? It cannot. Our total religion is not negative, neither is the language of the Bible or Christ's teaching negative. Christ did not say, "Be not nonloving." He said, "Love your neighbor." His farewell address before His return to heaven was not, "Ye shall not be powerless," but "Ye shall receive power."

Christianity is positive and can only make the world conform when the positive force is used, for all reality and knowledge is positive. "In the beginning God did not create the heaven and the earth," is for those who *do not believe.* "In the beginning God did not create a non-earth and a non-heaven," is for negative Christianity. "In the beginning God created"—this is the mien for all of the Christian's walk. If our God created all, then those who agree with Him are nonconformed.

Hesston, Kans.

Ruth Cressman Strubhar Memorial Fund

Bro. Clifford Strubhar has made a donation to the Bethel Springs Mennonite Church building fund in memory of his recently deceased wife, Ruth. He desired something that would make real to the neighbors and friends of the Culp work that they were a part of their lives. He chose the church building addition because it equally serves everyone who desires to come and benefit by its services, because of the significant contribution made by the church to many throughout the area there, and because there is a need in the present remodeling program. His one great desire is that this influence for God and against evil may be truly blessed of the Lord to strengthen His cause. Thus it becomes a memorial to Ruth for the Lord.

Knowing that Ruth had many friends in many places it was decided to make public in this way the above information that any others who might desire to do so, would have opportunity also to share in this memorial fund. All such contributions will be used in the remodeling program, and may be sent through various mission board treasurers, or directly to the treasurer of our congregation, David S. Wenger, Culp, Ark. Be sure any such funds are clearly marked.

Bethel Springs Mennonite Church
Frank Horst, Pastor.

Eastern Ohio Disaster Service

BY ALVIN J. MILLER

The first annual meeting of the Eastern Ohio Division of the Mennonite Disaster Service was held on October 29 in the Hartville Mennonite Church. At two previous meetings of delegates the general pattern of the organization was set up, officers elected, and a constitution adopted. This last meeting afforded an opportunity for the personnel of the organization to become better acquainted with the duties involved and to develop more effective teamwork.

The larger attendance at this meeting gave evidence of increased interest in the organization. A total of 57 service personnel and visitors from twelve eastern Ohio counties, representing eight church conferences or groups and twenty-six congregations, devoted the afternoon to reviewing the purposes and plans and the development of the organization. The vice-chairman, George Falb of Orrville, was re-elected by the delegates. It was announced that Homer J. Kandel of Berlin had earlier been chosen by the executive committee to serve as assistant co-ordinator. He was therefore relieved of his duties as contact man for the Holmes-Mt. Gilead area. In his place the

A PRAYER
FOR THIS WEEK

Lord, in the stillness, in my need
I come to Thee, for grace I plead.
I need Thy help along the way,
Thy hand to guide me lest I stray.
Give strength to bear my cross for Thee,
And vision, Lord, lost souls to see;
Thy patience for each trying hour,
And grant me, Lord, Thy holy power;
Thy mercy, Lord, for those who scorn;
And long-suffering to bear each thorn.
For willingness Thy will to do;
And humbleness grant to me anew.
And, Lord, give faith to stand the test,
And Thy promises of eternal rest.
Give hope, when hope remains alone,
And comfort when dear ones are gone.
Grant peace to me, O blessed Son,
And give me love for everyone.
Thy promise, Lord, I now do claim,
And ask all this in Jesus' name.

—Miriam Wagler.

---

delegates from that area elected Willard S. Miller of Berlin as the new area contact man. The congregations in that region should note the change.

As soon as each congregation in the eastern Ohio region appoints a congregational representative to serve on the staff of workers, and a sufficient number of inspectors are selected, the organization will be complete. Fortunately eastern Ohio has been greatly blessed in that it has suffered no extreme disaster that required the help of the organization this season.

A very enlightening feature of the meeting was the interesting report by Bro. Harry Shetler of Davidsville, Pa., on the work of the Disaster Service during the flood at Stroudsburg, Pa. He is active in the Mennonite Disaster Service in central and western Pennsylvania.

Kent, Ohio.

Sayings of the Wise

"Do not have your concert first, then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with Him."—J. Hudson Taylor.

The question is asked, "Is there anything more beautiful in life than a boy and girl clasping clean hands and pure hearts in the path of marriage?" And the answer is given: "Yes—there is a more beautiful thing; it is the spectacle of an old man and old woman finishing their journey together on that path. Their hands are gnarled but still clasped; their faces are seamed but still radiant; their hearts are tired and bowed down but still strong. They have proved the happiness of marriage and have vindicated it from the jeers of the cynic."—Selected.

Read the New Testament in One Quarter

By Raymond Byler

Reading the New Testament as a congregation is a blessed experience. Last year the Bethel Mennonite Church near Blountstown, Fla., did just that. We followed somewhat the suggestions in Halley's "Pocket Bible Handbook."

The people read and the pastor preached. (He read too.) The portion each week was introduced by the pastor on Sunday morning. He promised to preach from a text in that portion on the following Sunday. He also promised to get a report of all who had read the week's reading.

To add interest in the beginning the readers looked for an assigned key thought or word distinctive to each Gospel. The entire New Testament was read in thirteen weeks.

The project must begin with an enthusiastic introduction by the leader, whether it be pastor, Sunday-school superintendent, or teacher. Each home needs to eliminate some former activity in order to find time to get the reading done. Actually the time required is less than the demands of the daily newspaper. The approach should be prayerful and reverent, with a real desire to receive food for spiritual life.

The benefits of doing it together are extra. It is something nearly all can do. Every Sunday morning those who read the portion were asked to stand. An average of two thirds of the membership usually responded. This was about one third of the attendance. But this year we hope to do better, perhaps featuring another translation.

Your church may do better. Why not start the new year right? Have a congregational Bible Reading Project. The following schedule by weeks will take you through the New Testament in one quarter: (1) Matthew; (2) Mark; (3) ½ Luke; (4) ½ Luke; (5) John; (6) Acts; (7) Romans; (8) I and II Corinthians; (9) Galatians, Ephesians, Philippians, Colossians; (10) I and II Thessalonians, I and II Timothy, Titus, Philemon; (11) Hebrews, James; (12) I and II Peter, I and II and III John, Jude; (13) Revelation.

Altha, Fla.

Mennonite Mutual Aid, Inc.

is a nonprofit organization sponsored by General Conference to be of service to the brotherhood of the Mennonite Church in affording opportunities to put our Christian love in action. Additional information available. Write: 1202 South Eighth Street, Goshen, Indiana.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a father and mother who have separated, that they may be reconciled.

Thank God for the salvation of a daughter for whom prayer was requested in this column. Pray for her husband.

Pray for the development of mission to church in Bihar, India. The missionaries are praying for guidance in the forming of a conference composed of their present congregations of believers.

Pray that the proposed new income tax law in Japan may be amended before it is submitted to the Diet the end of November. As it now stands it will be a great financial burden on foreign missions, and will mean a severe cut in the total foreign mission program in Japan.

The Use of Sunday School Records

By Andrew Bean

We are all aware that every dollar and cent given in our church is carefully accounted for, that is, offerings are carefully counted and recorded. But that is not all. Everyone who handles money is expected to show how it is disbursed and to produce the balance in cold cash. We are pretty strict with our money, aren't we?

Really, is the money we collect more important than the people who attend our Sunday schools? Are we as careful to count the people as we are to count the money? And what about the balance, the absentees? Shouldn't we expect every enrollee to be accounted for? It is a simple matter to assure yourself that the number of attendants plus the number of absentees equals the number enrolled.

Again, are regular attendants more important than visitors? Don't visitors deserve a little attention in the record book? Use the Record of Visitors in the back of the classbook. Visitors attending repeatedly are excellent prospects for class membership.

Accurate records will reveal the facts about your Sunday school if you can interpret them. They not only tell you whether the Sunday school is growing but they may help to pinpoint your weaknesses. Is absenteeism increasing in one of your departments? Is Johnny missing? Why? Isn't Sunday school interesting? Does his teacher really care for him? Are his parents careless church members? How many other members of the congregation pass up Sunday school? How many in your youth department have not yet accepted Christ? Do you know? Kitchener, Ont.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Christian Day School Institute

The ninth annual Christian Day School Institute, held on the Eastern Mennonite College campus on Friday and Saturday, November 4 and 5, was well attended by schoolteachers, board members, and others interested in Christian education.

Throughout the nine years that E.M.C. has been conducting a Christian Day School Institute she has endeavored to meet the needs of the large number of teachers who are serving in the rapidly growing Christian day school movement. The aims of the Institute were to give practical help to teachers in solving their everyday classroom problems, and to assist them in clarifying goals for their work.

A few public school teachers attended the Institute, but the large majority of the 92 persons registered this year were connected with the Christian day school. Sixty of the teachers who attended were elementary teachers, twenty-one were high-school teachers, and the remaining twelve were board members and interested patrons.

The state of Pennsylvania, which has the largest number of Christian day schools, furnished the largest number of registrants at the Institute—63. Other states represented were Ohio, Virginia, Indiana, Illinois, New York, and Delaware.

The theme for this year's Institute was "Goals in Christian Education." The opening message of each of the sessions was in the area of "Goals," as follows:

Goals in Nonconformity—John R. Mumaw
Goals in Stewardship—Paul M. Lederach
Goals in Church Music—J. Mark Stauffer
Goals in Citizenship and Social Relations—Harold D. Lehman
Goals in Church History and Missionary Education—Edna K. Wenger

The Friday morning and Friday afternoon sessions were devoted largely to workshops in four areas—lower elementary, upper elementary, high school, and Bible curriculum.

The workshop in Bible curriculum was planned by a study committee which has been exploring the peculiar function of the teaching of Bible in the Christian day school. After orientation in the problems involved, the workshop group attempted to define the function of the Bible curriculum in the Christian day school, and drew up recommendations to aid teachers and school boards in this area of their work.

The workshops, "Teaching Phonics Today," for lower grade teachers, and "Reading Demonstration," for upper grade teachers, were in charge of Kathleen Wise of the Lyons and Carnahan Textbook Company. The fifth grade of the Park school participated in the "Reading Demonstration."

Other workshops included "Upper Grade Science" and "Lower Grade Science," by Henry D. Weaver, Jr., "Adolescent Problems," by Laban Peachey, and "Sponsorship of High School Extracurricular Activities," by Pearl Schrack.

The Friday evening session was "Church Music Session." Following the message, "Goals in Church Music," a "Church Music Symposium" was conducted in which visiting teachers presented ideas, and described materials they have used in the teaching of music.

The Saturday morning session was devoted to a study of Social Relations. With the teachers divided into four groups, an hour was spent in discussing "Citizenship in the Classroom," after which the groups came together, and a panel discussed further the major problems which were raised in the sectional meetings.

Other features of the Institute included a Planetarium Lecture in Vesper Heights Observatory and a Demonstration of the Orrery in Astral Hall, by M. T. Brackbill, and a demonstration of Arithmetic Materials by Esther K. Lehman. The Institute closed with a Teachers' Fellowship at Oakwood on Saturday evening.

As has been true of previous Institutes, a large number of displays were set up this year by teachers of various schools, giving samples of their art work and class projects.

The Institute served not only the visiting teachers, but also the E.M.C. students in the education curriculums, of which there are more than one hundred this year.

HESSTON COLLEGE

German Art on Display at Hesston

A German art exhibit, given to the Mennonite Central Committee directly from Theodore Heuss, president of the Federal Republic of Germany, will be on display at Hesston College Nov. 16-26. This exhibit is a thank-you gift from the German people to the people of America for their assistance during the years of Germany's recovery from the war.

Included in this gift are 50 graphics and one oil painting. Thirty-one of these are being displayed in Mennonite Schools throughout the United States and Canada.

According to President Heuss, these works of art were created by contemporary German artists, many of whom are themselves living in desperate circumstances. The money for the purchase of these works of art was raised by millions of Germans, some of whom have experienced the active help of unknown men and women of other nations.

* * *

The Central Kansas Chapter of the Mennonite Nurses' Association, has presented a gift of $87.00 to the college for the purchase of a microprojector, used in pre-nursing classes.

President Roy D. Roth was the speaker for the Annual Fall Service at the West Zion Mennonite Church, Moundridge, Kans., Nov. 13-18. He spoke each evening on:

Monday—"Be Aglow with the Spirit"
Tuesday—"Love for God"
Wednesday—"Love for Our Neighbor"
Thursday—"Bottles in the Smoke"
Friday—"Living and Looking for Christ"

The traditional Peace Week at Hesston was observed Nov. 14-18. Special chapel services were held each day; guest speakers were Alexander van Gilse, full-time pastor and director of Heerewegen, and Harry K. Zeller, pastor of the McPherson College Church, McPherson, Kans.

Pastor Alexander van Gilse also addressed community friends and students, and showed slides of his work in Holland, on Monday evening, November 14, in Chapel Hall. The meeting was sponsored by Hesston's International Club.

Lowell J. Byler, head of the Music Department, sang the tenor solos with the Newton Civic Chorus and Orchestra, in its rendition of Mendelssohn's "Elijah," on Sunday, Nov. 13.

Calvin Redekop, instructor of sociology, and Paul M. Yoder, instructor of music, worshiped with the I-W unit in Topeka, Kans., on Sunday, Nov. 13. Bro. Redekop spoke in both the morning and evening services, on "Faith Versus Works" and "Philosophy of History." Bro. Yoder led the group singing, and sang, "My God, My Father" and "The Pilgrim Song."

IOWA MENNONITE SCHOOL NEWS

Iowa Mennonite School began its eleventh year on Sept. 1, 1955. The total number registered for classes for the first semester is 181. This is three under the first semester registration in 1954. The breakdown by classes is as follows: senior, 40; junior, 44; sophomore, 53; and freshman, 43. There is one special student.

There are a total of ten full-time instructors on the staff. David Newhouser of Fort Wayne, Ind., has been engaged this year to teach mathematics and social science classes. The nine returning teachers and their teaching positions are: Paul T. Guengerich, principal and Bible; Alvin J. Blough, asst. principal and Science; Ada Schrock, English and Commerce; Katie M. Yoder, Biology and Bible; Alvin K. Grasse, Agriculture and Bookkeeping; Herman E. Ropp, Social Science and Bible; Myrtle Hamilton, Home Economics and Physical Education; Dorothy Lehman, Mathematics and Music; Grace Showalter, who taught here in 1951-52, has returned to teach American Government and English, as well as to serve as librarian.

Also on the staff are: Bryan Stoltzfus, student at the University of Iowa, who teaches our boys' Physical Education classes. Eli Miller, from Goshen, Ind., is serving his I-W term here as janitor and bus driver. Mrs. Chris Burkholder and Mrs. Paul Hershberger serve as cooks for the school lunch program. Margaret Swartzendruber, I.M.S. graduate in 1954, serves as school secretary.

Courses this year offered for the first time are: World History (to replace Social Studies), Plane Geometry, and Agriculture II.

(Continued on page 1149)

TEACHING THE WORD

The Christian Adult's Present Day Opportunity

Adventure! Holy venture! The risk of acquiring the stigma of being ridiculous! Being fools to be wise, being helpless sheep surrounded by ravenous wolves, losing life in order to find it, all this and much more similar to these things is involved in being a follower, a disciple committed to Jesus Christ. Men are invited by Jesus to be unpopular, foolish, and even despised by men in order to enter with Him into the fellowship of the "concerned" of the saints and of the Saviour, the crucified.

In many denominations people may "sit on the same benches one hour a week for years and never really know one another"—lives touch each other only as do marbles in a bag. We learn to know each other as we express our convictions to each other, as we pray, and sing, and serve, and eat together. Often in our larger congregations this "marbles in a bag" situation is too true. Consequently our men join a service club or some religious organization outside our fellowship to find a release for that desire for brotherhood, sharing, and service.

The door is open wide in our communities for activities which satisfy the basic urges for fellowship and for service that brings satisfaction. The spiritual vision and sanctified imagination to sense these opportunities is too often lacking. In many communities for one to enter that door would mean unkind criticism, censure from well-meaning people! The weakhearted draw back and the timorous hesitate.

Those inspired by divine love and possessed by holy boldness enter. Voluntary service becomes a reality. Disaster service captures the interest of men who thought it couldn't be done. Personal witnessing enriches Christian experience and leads people to Christ! Fellowship and group discussion of current issues develop Christian conviction and appreciation for the church.

The vision for missions that penetrate and infiltrate the various levels of society is beginning to stir our adults. We are looking for consecrated families who are willing to move to various ones of our cities. These families, two or three in number, would form a fellowship of committed disciples, move into a city and begin to make friends, invite them into their homes, discuss the way of Christ with them. This type of witnessing would result in conversions and a church would come into being. This is a challenge for Christian families who are interested in unordained, full-time, self-supported Christian service. Those interested should write to our Mission Board. This is a challenge for older persons as well as for those younger.

In every community we need Christian men who have a holy dissatisfaction with the *status quo*. These should begin to gather a small number of persons into their homes for discussion of the way of the cross in various human relations, of the meaning of the priesthood of all believers, and of the Christian answer to current problems and for developing plans for disciplined action. These groups will become powerful, pervasive, and dynamically evangelistic as they are disciplined. They will carry their interest into the weekly prayer meeting and co-operate with the pastor in the total church program. They will enjoy being misunderstood, but will win through love, humility, and personal sacrifice.

Activity for adults is not an end in itself. It must be purposeful, spiritual, disciplined activity. Only a disciplined church can or will survive or succeed. The call of Jesus is demanding. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

We welcome contact with men in our congregations who have vision and conviction, coupled with the spirit of costly discipleship. The energy of the maturity of manhood in our brotherhood must be challenged for Christ and channeled into the program of the church. "Who then is willing to consecrate his service this day unto the Lord?" Let us hear from you.

Nelson E. Kauffman,
Sec. of Adult Activities
1417 Broadway
Hannibal, Missouri

Should I Insist My Child Attend Sunday School?

BY J. EDGAR HOOVER OF THE FBI

Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school any more? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says, "I'm not going to take a bath"? Junior bathes, doesn't he?

Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wishes to be clean or dirty, do you? Do you wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him, "Junior, in our house we all go to church and Sunday school and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal religious living.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our mothers and fathers take their children to Sunday school and church regularly.—**Now.**

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Guidance to the Study of the Old Testament, Thomas Meadows; Vantage Press, 1955; 291 pp., $4.50.

"This book deals with special methods of reading, studying, and teaching the Bible as the inspired Word of God" (Preface). On each book of the Old Testament is given the outline of major and minor topics, comments, methods, questions, and exercises, as well as objective questions and exercises for study.

The idea of the book is an objective study of the Word of God using the Bible only as a reference book, instead of what commentators may have said. While the use of commentaries would not be excluded the guidance to study is set up not to need them.

The outlines are neat, easy to follow, and understandable. There is constant reference to New Testament passages which illuminate the Old Testament book. For instance, in Leviticus 11—15 where the law of clean and unclean animals is given, references are made to Luke 2:22-24; 17:14; John 1:29; 3:19, 20; 13:8-10; Acts 10:1-14, and others. By the time one has cross-checked the references he should be quite familiar with the O.T. requirements and the N.T. counterpart of abolition.

Included are references for study, such as to write paragraphs or short discussions on laws of clean or unclean animals, the relation to Jehovah's purpose, and the New Testament counterpart.

It is obvious that in a study such as this some readers may differ in the outline form or on the N.T. references. But each person can be at his liberty. The questions, matching exercises, completion exercises, and the other study aids can be supplemented at leisure. The author has tried to steer a middle ground to satisfy various Fundamentalist beliefs.

This book can be used for midweek study, sermon preparation, private Bible study, classroom use, or wherever the objective study method is desired. I consider it a treasure, and after only a few minutes of browsing in its outlined pages, I concluded "This is a book I must have." I shall eagerly await a similar guide on the study of the New Testament by the same author.—Ford Berg.

GENERAL CONFERENCE

General Conference Report

BY PAUL ERB, EXECUTIVE SECRETARY

The Proceedings of the twenty-ninth Mennonite General Conference, held at Hesston, Kans., Aug. 23-26, 1955, have now been published in a booklet of 104 pages. Copies have been mailed to all delegates who attended, and to the pastors of all our churches. Additional copies will be mailed to anyone who asks for them. Many of those members of the Mennonite Church who were not able to attend this interesting and important conference will be glad to read this published report, and thus keep in touch with the work being done in a church-wide way. Just drop a card to Mennonite General Conference, Scottdale, Pa., and ask for as many copies as you can use. Donations toward printing expenses will be accepted but the reports are free on request. (Copies of the 1951 and 1953 reports are available on request.)

In this report you will see from the minutes the forty-eight actions which were taken. Here are some of them:

1. Received Puerto Rico Conference into the General Conference.

2. Adopted recommendations for representation at the Sixth Mennonite World Conference at Karlsruhe, Germany, Aug. 10-16, 1957.

3. Adopted recommendations of the Ministerial Committee respecting church organization and administration, the principles of ministerial support, and retirement and social security.

4. Adopted an official Position on the Nurture and Evangelism of Children.

5. Endorsed recommendations concerning the Sunday evening service.

6. Approved a biennial General Conference budget of about $39,000 per year.

7. Adopted five revisions of the constitution. The chief change is on representation. Bishops are no longer ex officio delegates. (New copies of the constitution are available on request.)

8. Heard final report of Insurance and Investment Study Committee, and adopted a Statement of Position on Insurance. (Copies free on request.)

9. Sent a letter to President Eisenhower, commending him for his efforts in behalf of world peace.

10. Adopted as the position of the church a statement on race relations.

11. Adopted a Declaration of Commitment on nonconformity to the world. (These three statements—4, 10, 11—may be ordered from Mennonite Publishing House, 5 cents each, 50 cents per dozen, 3 cents each in quantities of 50 or more.)

12. Adopted a statement of Goals for 1955-57. (Copies available free on request.)

13. Elected the following officers and committees:

Moderator, Truman H. Brunk
Assistant Moderator, Howard J. Zehr
Executive Secretary, Paul Erb
Treasurer, J. Robert Kreider
Fifth Member Ex. Comm., Roy S. Koch

Peace Problems Committee:
Canadian Section: Newton L. Gingerich, J. B. Martin, John W. Snyder, M. D. Stutzman.
U.S. Section: H. S. Bender, Ford Berg, Clayton Beyler, C. L. Graber, Amos S. Horst, John E. Lapp, O. O. Miller, Paul Peachey, Roy D. Roth, Peter Wiebe.

Mennonite Mutual Aid:
E. C. Bender, H. A. Diener, C. L. Graber, G. F. Hershberger, O. O. Miller, H. L. Swartzendruber.

General Problems Committee:
Earl Buckwalter, J. B. Martin, J. R. Mumaw, C. J. Ramer, J. C. Wenger.

Music Committee:
C. K. Lehman, Earl Maust, J. Mark Stauffer, Dwight Weldy, Walter Yoder.

Historical Committee:
Harold Bauman, H. S. Bender, Melvin Gingerich, J. A. Hostetler, Ira D. Landis, Paul Peachey, Grant Stoltzfus, J. C. Wenger, S. S. Wenger, G. G. Yoder.

Committee on Economic and Social Relations:
Marcus Clemens, H. R. Hernley, G. F. Hershberger, J. Howard Kauffman, Millard Lind.

Ministerial Committee:
E. B. Frey, Milo Kauffman.

Members of Mennonite Publication Board:
E. C. Bender, Merle Shantz, J. Otis Yoder.

Members of Mennonite Board of Education:
J. H. Hess, A. J. Metzler.

Members Mennonite Board of Missions and Charities:
Geo. R. Brunk, B. Chas. Hostetter, Roy D. Roth, A. L. Swartzendruber.

Mennonite Commission for Christian Education:
A. Don Augsburger, Noah G. Good, Paul M. Lederach, Millard Lind, J. Mark Stauffer.

Schowalter Foundation Trustee:
Albert Weaver.

In the Proceedings all reports presented to the Conference, and all recommendations adopted, are printed in full.

There is a complete register of all delegates and ordained men who attended the Conference. From this register the following statistics have been gleaned:

Conferences represented:

U.S. and Canada	15
Argentina, India, Puerto Rico	3

Delegates present:

Bishops	85
Ministers	60
Deacons	3
Laymen	2
Total	150

Ordained men present:

Bishops	85
Ministers	153
Deacons	24
Total	262

Attendance by conferences (delegates and ordained):

South Central	57
Indiana-Michigan	43
Ohio and Eastern	31
Iowa-Nebraska	28
Virginia	20
Illinois	17
Allegheny	12
Lancaster	11

Others fewer than 10

Attendance by states (delegates and ordained):

Indiana	31
Kansas	31
Pennsylvania	31
Ohio	24
Virginia	17
Illinois	16
Michigan	13
Missouri	13
Nebraska	13
Iowa	12

Others fewer than 10

The report of the managing committee at Hesston shows that a total of 4,501 meals were served to General Conference guests. The highest number served at any one meal was 822. At one other meal 821 were served. Income was received from the sale of meal tickets, dormitory rentals, and snack bar sales. The largest part of the expenses was for groceries and food supplies. Other larger items were kitchen labor, snack bar supplies, housing costs, utilities, general labor, and a fee to the College for general administration. There was an excess of income over expenses, and a payment of $427.65 has come into the General Conference treasury.

All who attended this conference certainly appreciated the efficient entertainment. And the Business Manager of Hesston College writes, "It was indeed a pleasure to have the Conference on our campus. We certainly want to welcome you back when it is our turn again." And so the brotherly satisfaction is mutual.

The 1955 sessions of Mennonite General Conference will be remembered as significant in our church life. The actions, especially the official statements adopted, will be of far-reaching influence. The careful and conscientious work evident in reports of committees and officers has set a standard for efficient church business. The constructive handling of issues before the church speaks well for the will to unity. And the spiritual tone of the addresses and worship periods assures us of the essential soundness of the life and doctrine of the church. The goals adopted for the current biennium point forward and upward.

It is not too soon to be thinking about the 1957 Conference. The General Council, which meets at Chicago Dec. 9, 10, will consider the kind of meeting it should be. Communities desiring to entertain the Conference may communicate with the Executive Secretary.

May God's blessing continue to be upon our fellowship as a church, upon our work in our communities, and upon our witness to the world. Pray for your church. Do not fail to remember those who carry responsibility in the ongoing program.

TO BE NEAR TO GOD

Theme: "Preparing Our Hearts for the Christmas Season"
. . . there was no room for them in the inn.—Luke 2:7.

Sunday, December 4

We must make room for the Christ child. Read Matt. 13:22, 23.

O little town of Bethlehem,
How could you choose that day
To turn the King of heaven
So cruelly away?
A-down the years the answer comes
In tones tinged deep with gloom,
"I did not mean to be unkind,
There merely was no room!"

O little inn of Bethlehem.
How like we are to you!
Our lives are crowded to the brim
With this and that to do—
We're not unfriendly to the king,
We mean well, without doubt,
We have no hostile feelings—
We merely crowd Him out.

—Author Unknown

Monday, December 5

Our hearts must be cleansed of sin. Read Matt. 1:21 and I John 1:9.

There are millions of seemingly "good" folks who will attempt again this year to celebrate the birth of Christ without allowing Him to perform in their lives His mission to earth. Their sins which are scarlet could be made as white as snow but they do not come to Him for cleansing and deliverance. Jesus came to save His people from their sins, and until we have allowed Him to save us from our own besetting sins, until we have repented, to the point of forsaking, our pet iniquities, are we ready to celebrate His birth? Let us begin this week's meditations on the Christmas season by looking into our hearts with the high-powered microscope of God's Word.

Tuesday, December 6

Our hearts must be emptied of self. Read Rom. 8:9-14.

The "Christmas spirit" is here again! But how different is the concept of the spirit of Christ indwelling the believer from the world's idea of a gay and benevolent "Christmas spirit." To give Christ's spirit room in our hearts, we must crucify not only sin, but our very self nature. **We** must decrease that **He** might increase in our personalities, our habits, our daily routine, our decisions, our affection, our very lives.

Wednesday, December 7

We must be filled with Christ's spirit of humility. Read Phil. 2:3-11.

There would never have been a Christmas story had not the Son of God become poor for our sakes, had not He who was equal with God humbled himself to become a helpless infant in a modest peasant home. When He grew to be a man and possessed all the secrets of the kingdom, He told His followers that if they would arrive in heaven at all, they themselves would have to become as little children. To enjoy the coming Christmas season to its fullest, we, too, must humble ourselves and fall down at the feet of the King of kings and Lord of lords, honestly admitting that without Him we are nothing.

Thursday, December 8

We must be filled with Christ's spirit of love. Read I John 3:23, 24.

Such a surge of good will shows itself in the yuletide season that one would almost wish Christmas could last all year. But Jesus tells us that unless we are filled with His love every month of the year, we are none of His. The real Christian is not suddenly filled with good will toward his fellow men on Dec. 25. He has been interested in their well-being all along. He has loved equally his brother and those who do despiteful things against him. He has not robbed his neighbor of his goods through slick business deals, nor has he robbed him of his reputation through gossip. He has showed in a hundred daily ways that he cares for those less privileged than himself. For the true Christian, Christmas is just an annual reminder of an ethic which he lives every day of the year. The Spirit of God within him manifests Himself in love.

Friday, December 9

We must be filled with Christ's spirit of peace. Read Luke 2:13, 14.

It was V-Day all over the Allied world. In large cities of America people flocked to town

(continued on page 1150)

Who Is My Neighbor?

Sunday School Lesson for December 11

(Luke 10:25-37)

A good advertisement for papers to carry would be, "Wanted—good Samaritans." Would people understand? I believe this is one story from the Bible known by many people.

From where do we get this phrase "good Samaritan"? Jesus told a story in which the hero was a Samaritan. What trait of excellence did this man exhibit? (Human kindness—one of the basic needs of our day.)

Why did Jesus tell this story? Read about the questioning lawyer and his question. What was the first question asked? Might this man have been uncertain about his hope of eternal life, even though he was a good Jew? I wonder if any person who has a religion of salvation by works isn't often pressed with doubts. Can there be any security outside of grace? When is anyone good enough to merit salvation? This lawyer was a good student of the law but according to his reply to Jesus' "This do, and thou shalt live," he also must have known he wasn't living the whole law. Might he have heard much of what Jesus had been teaching about love? I believe this man was very insecure in the limits of love he was practicing. He was too particular about the person whom he would call neighbor.

And so he asked another question that prompted Jesus to tell the story of the good Samaritan. The story has four characters. First is who? All we know is that he was a man in need of someone to help—a neighbor. Then there are three possible helpers. Study the attitude of each.

The priest did not know that Jesus would have mercy rather than sacrifice. Rites meant more to him than a needy man. Perhaps this churchman was too busy, or perhaps he was too afraid for himself.

The Levite, an official in religion (Judaism), looked at the neighbor but would not recognize him as such. He too divorced religion and neighborliness.

Jesus labeled the neighborly man as a Samaritan. All this must have pricked the lawyer deeply. Christ had to sweep all limitations aside. Note the details of concern the Samaritan compassion brought forth. He expended himself financially and socially and perhaps all this at a great inconvenience to his traveling plans.

Neighborliness is not a matter of choice or of laws of man. Jesus taught and exemplified that love has no limits. The breadth and length and depth and height of the love of Christ cannot be defined. The love of Christ had no place in the hearts of the priest and Levite. Therefore it was that they didn't befriend the man in need. Likewise it was the lawyer's unneighborly spirit that kept him from having eternal life.

Here is a good addendum to the lesson on discipleship. We may profess discipleship and pass by human need because we have no love of God. The lawyer couldn't enter into eternal life without mercy. This he could get from God only. "What doth the Lord require of thee, but to do justly, and to love mercy . . ." (Mic. 6:8). What does James say concerning pure religion? Jas. 1:27. In the last judgment how shall neighborliness and mercy be interpreted? Matt. 25:40. Why is not every one that says "Lord, Lord" saved?

Jesus said, "Go, and do thou likewise." Hearts of mercy that act without regard to race, class, station, denomination, circumstances, or conditions come only from God. Jesus' disciples today feel very keenly that they have a great debt to love all men in all lands in all conditions. In Christ they sweep aside all limitations. They hold the effective key to the solution of human problems. The world is dying for a little bit of love.

Who is my neighbor? Jesus said anyone that needs me is my neighbor. Will I be his?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Daniel Hoylman and wife and daughter were accepted by letter into the fellowship at Oak Terrace, Blountstown, Fla., on Nov. 13.

Directors of the annual Christmas chorus at Zion, Hubbard, Oreg., are Clayton Swartzentruber and Robert Lantz.

Bro. Tobe Schmucker, superintendent of the Rescue Mission in South Bend, Ind., spoke and showed film to the Central MYF at Archbold, Ohio, on Nov. 19.

Speakers in the annual Sunday-school meeting held at Chambersburg, Pa., Nov. 23, 24, were Bro. Walter Shank, Ellicott City, Md., and Bro. John L. Horst, Scottdale, Pa.

The new congregation being organized at Archbold, Ohio, enjoyed on Nov. 13 the services of Bro. Harold Bauman, Louisville, Ky., and Bro. S. A. Yoder, Columbiana, Ohio.

Bro. Thomas Byler and wife, recently of Allensville, Pa., were received by letter at Sunnyslope, Phoenix, Ariz., on Nov. 13.

Bro. Henry Weaver, Jr., Harrisonburg, Va., was scheduled to be the speaker for the Worldwide Gospel Fellowship, at Vine Street, Lancaster, Pa., on Nov. 28.

Bro. Paul Ruth, after spending ten days in this country on business relative to Menno Travel Service, returned to Amsterdam, Holland, on Nov. 14.

Bro. Clarence Fretz, on furlough from Luxembourg, conducted a German service at Denver, Pa., on Thanksgiving evening.

Bro. Virgil Brenneman, Iowa City, Iowa, was the speaker in a community Thanksgiving service at Arthur, Ill.

The Zion congregation, north of Morgantown, Pa., in a Missionary program on Nov. 13, with Bro. David Shank and Bro. A. J. Metzler as speakers, went over the top in both the Mission Week goal and the yearly support of Rosanna Yoder, missionary in Brazil.

Bro. Wilbur Smoker was ordained to serve as pastor at the Providence Church, Oyster Point, Va., on Nov. 20.

Three new members were baptized on Oct. 30 at Sandy Hill, Sadsburyville, Pa., and a husband and wife were received by letter.

The I-W unit at Middletown, Conn., has published an annual, **Middletown I-W Mem-O-Re.** The price is $2.50. Send orders to Daniel Stoltzfus, 28 Saybrook Road, Middletown, Conn.

The annual report of Tel Hai Camp shows that in five years, 1951-55, there were thirty-three camp periods in which a total (no duplicates) of 849 children were admitted. A total of 151 persons had served as counselors for at least one week.

Bro. Kenneth G. Good, Morton, Ill., spoke at Amity Chapel, Sumner, Ill., on Nov. 25, 26.

Bro. Oliver H. Martin was ordained to the ministry in an impressive and well-attended service at Reiff's, Hagerstown, Md., on Nov. 16. Bro. Donald Lauver brought the message, and Bro. Moses K. Horst gave the charge. Of the eight persons in the lot, seven have the Martin surname. Bro. Martin is to serve at Pinesburg.

Bro. H. A. Diener, Hutchinson, Kans., baptized four young girls at Versailles, Mo., on Nov. 11, and received two members into the congregation by letter. He conducted communion at Mount Zion on Nov. 13 and at Providence, south of Versailles, the afternoon of the same day.

The Commission for Christian Education at its recent meeting effected the following organization: chairman, Richard C. Detweiler; vice-president, Noah G. Good; secy.-treas., J. J. Hostetler; field secy., Paul M. Lederach; divisional secretaries—Sunday school, J. J. Hostetler, Russell Krabill, assistant; summer Bible school, C. F. Yake, Paul Clemens, assistant; weekday Bible school, Noah G. Good; church camping, Jess Kauffman; Christian worker's training, A. Don Augsburger; missionary education, Levi C. Hartzler; church music, J. Mark Stauffer; junior activities, Gideon G. Yoder, Evan Oswald, assistant, Mrs. George Amstutz, assistant for girls; young people's activities, Ray Bair; adult activities, Nelson E. Kauffman; home interests, Paul T. Guengerich, Alta Mae Erb, assistant; representatives on curriculum committee, Paul Mininger, chairman, Millard Lind; General Council member, Paul M. Lederach.

Cards have been printed for use in reporting births to the **Gospel Herald.** We still feel that parents should report these births, but they are more likely to do this and give all essential information if they have a form. These cards will be sent to pastors on request, who in turn can give them to new parents.

Bro. Harold Kauffman was ordained to the ministry on Nov. 17 at Sheldon, Wis. He is to serve in the work at Boyd, Wis., an outpost of the Sheldon congregation. Bro. E. D. Hershberger conducted the ordination.

Bro. Wilbur Nachtigall, La Junta, Colo., spoke to 125 I-W's at their Thanksgiving dinner at Denver, Colo., on Nov. 22.

Bro. Nelson Kanagy, pastor of the Oak Grove Church, West Liberty, Ohio, was honored by his congregation in a surprise fellowship meal on his fiftieth birthday on Oct. 30.

A letter of appreciation for her "continued devotion to God and the principles of the church" in not marrying a divorced man was sent to Princess Margaret by the Women's Missionary and Service Auxiliary of the Mennonite churches in Ontario. Included among the speakers at the workshop conducted in Markham, Ont., were Edna Good and Mrs. Amos Swartzentruber of Argentina, and Elva Snider, just returned from MCC service in Germany.

The Rohrerstown, Pa., church building is undergoing extensive renovation.

Sister Paula Santos, Puerto Rico, spoke at the Women's Missionary Meeting at Nappanee, Ind., on Nov. 21.

Bro. Ford Berg, Birdsboro, Pa., spoke to the Franconia Writers' Fellowship on Nov. 15, regarding the writing of book reviews.

Bro. Ivan D. Lehman, 2186 Old Philadelphia Pike, Lancaster, Pa., was ordained to the ministry at Columbia, Pa., on Nov. 20.

Bro. C. F. Derstine, Kitchener, Ont., spoke at the Calvary Baptist church, Bellefontaine, Ohio, on Nov. 17, 18.

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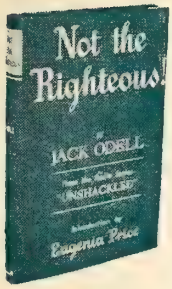
Illinois Ministers' Fellowship, Flanagan, Ill., Dec. 5, 6.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind. Jan. 31 to Feb. 17.
Annual meeting, Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual meeting, Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

Books are Christmas gifts you can open more than once!

The Bible For Today!

For Adults

NOT THE RIGHTEOUS



by Jack Odell, introduction by Eugenia Price. From the radio program "Unshackled," fascinating stories about "twiceborn" men and women. Skid Row is here, but so is an actor, a safe cracker, a gambler, etc. $2.00

SECRET OF THE UNIVERSE

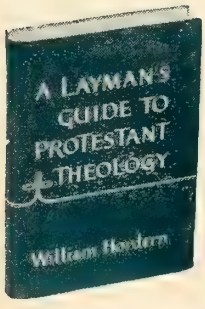
"God, Man, and Matter," by Nathan R. Wood. A voyage of discovery, an open window through which any intelligent reader may discover a world of new realities revealed by the "Secret." Here you will see how the whole "pattern" of the universe reflects God. Highly recommended. $2.50

MOMENT BY MOMENT



Story Meditations for Women by Margaret Applegarth. A collection of inspirational, easy-to-read stories on the lives of more than 60 women. $2.75

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY



by William Hordern. Explains for the serious reader various trends and movements in modern Protestantism. Excellent summary of Orthodoxy, Fundamentalism, Conservatism, Liberalism, Neo-Orthodoxy. Also discusses leading theologians. $3.50

A DIARY OF READINGS

edited by John Baillie. A new book of 365 readings from the main stream of devotional writing, chosen for value in stimulating serious thought and contemplation. Ranging from early church thinkers to theologians of our own day. 183 authors represented. $2.50

WALKS OF JESUS

Meditations by B. Lewis. Simple and inspiring. The footprints of Jesus are so vividly traced that readers find themselves walking their own daily ways with a new sense of His companionship and an added awareness of His relevance to modern living. A lovely gift book. $1.50

SPECIAL FOR CHRISTMAS . . . .

. . . and don't forget these Important Books EVERYONE'S been talking about:

* The MENNONITE ENCYCLOPEDIA (See ad elsewhere in this issue)
* The ALPHA and The OMEGA, by Paul Erb $2.50
* The CHRISTIAN NURTURE of CHILDREN, by Alta Mae Erb $2.00
* A SERIOUS CALL to a DEVOUT and HOLY LIFE, by William Law $2.50
* THE BURDEN IS LIGHT, the autobiography of Eugenia Price $2.50

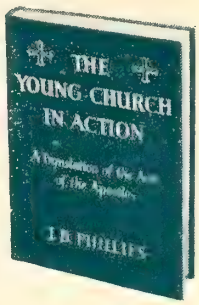
ANGELS IN PINAFORES

by Alice Lee Humphreys. A sparkling book by a first-grade teacher whose schoolroom is an enchanted world. Charming in design as well as content. $2.00
. . . also HEAVEN IN MY HAND $2.00

DOCTOR OF TANGANYIKA

by Paul White. With 34 photographs by the author. The human and heart-warming story of a young doctor's heroic compassion (and almost incredible duty) on a far-flung mission field. A compelling missionary narrative for adults and young people, by the author of "Jungle Doctor" books $3.00

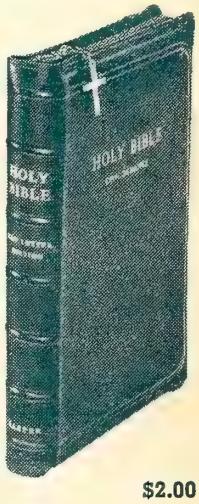
YOUNG CHURCH in ACTION



A Translation of the Acts of the Apostles, by J. B. Phillips. An extraordinary translation which restores the original impact and strength to Luke's original work, by using contemporary English in vivid style. $2.50

. . . also translated by J. B. Phillips: LETTERS TO YOUNG CHURCHES (N. T. Epistles) THE GOSPELS Each $2.75

NEW HARPER BIBLE FOR CHILDREN



Never before have such large-type Bibles been available at such low prices. Excellent quality, good value. Handsome sturdy imitation leather, "microthin" Bible paper. Size only 4⅝ x 7¼ x 1. Readable Brevier type. Self-pronouncing, Red Letter editions. Order by number.

NO. 901. TEXT BIBLE $2.00

NO. 915. With concordance, 16 illustrations, 8 maps in color, and study helps. $2.50

NO. Z-915. Concordance edition, same as 915, but with zipper. See illustration. $3.50

Special Books for Christmas

A TREASURY OF CHRISTMAS SONGS & CAROLS



Edited by Henry Simon. A complete collection of carols, beautifully illustrated in color, with new piano arrangements. Handsome cloth binding, 8¾ x 11¼ inches. An attractive gift the entire family will enjoy together as they find old favorites and also new songs to learn among the more than 100 carols included. $4.95

LET'S KEEP CHRISTMAS

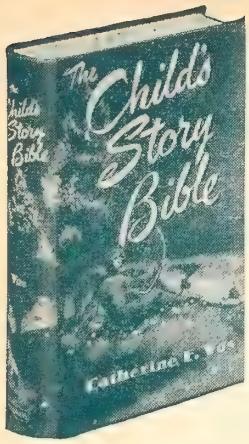
by Peter Marshall. A Christmas meditation that conveys the true spirit of the holy season. Gift edition. 14 pages in color. $1.50

THE STORY OF THE OTHER WISE MAN



by Henry van Dyke. A wonderful old story of a fourth king who brought his offering to Bethlehem too late to present to the Christ child—and how he used the jewels in a truly Christian way. Beautiful gift binding. $1.00

Bible Story Books for all ages



NOTE: See detailed description of these books on Catalog page 76.

MARIAN'S BIG BOOK OF BIBLE STORIES is a first Bible story reader for children 3-8. $3.50

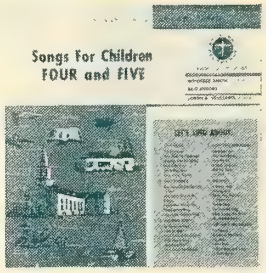
The CHILD'S STORY BIBLE provides a wonderful follow-up to "Marian's"; for boys and girls 7 to 12. $3.95

Choose EGERMEIER'S BIBLE STORY BOOK, now in a beautiful new edition, if this is the "only" Bible story book for children of various ages. $3.95; de luxe $5.50

HURLBUT'S STORY OF THE BIBLE, in the style of the beloved King James Version. For children 9 to 15. Now a wonderful value at a new low price. $3.95

Records for Children

BROADMAN RECORDS FOR CHILDREN UP TO 8—78 rpm, nonbreakable vinylite—Vocal solos; These 4 albums are the finest records we've found for little children. The selection of songs and hymns included is exceptionally fine; each singer enunciates words so clearly that the little child easily understands, and learns the words too; the musical settings are simple, as children's music should be. We feel certain you will be thrilled to present these



to your children. And they'll love to play these songs again and again! Choose from the albums listed below:

SONGS FOR OUR LITTLEST ONES. Five records for Nursery age children—28 songs and 3 cradle tunes. $3.60

SONGS FOR CHILDREN 4 AND 5. Six records contain 37 songs. $3.95

SONGS FOR CHILDREN UNDER 6. Six records for young children, with 36 songs. $3.95

SONGS FOR CHILDREN 6 THROUGH 8. Six records for primary children—24 songs. $3.95

CONCORDIA CHILDREN'S SINGING PICTURE BOOKS WITH RECORDS bring joy to little children at Christmas and all year through. Each book contains four songs, beautifully illustrated in full color. The book cover holds a 7-inch red unbreakable 78 rpm record. Songs are recorded in special arrangements by Barbara Benson and a chorus of 8 children's voices, accompanied by piano, organ, and celesta. Children can follow words of hymns from book as record is played. So inexpensive, they make wonderful gifts for neighbor children, Sunday-school awards, or buy the set of 4 for a special gift. For children 3-7. Specify your choice of title:



SONGS OF PRAISE	50¢
CHRISTMAS SONGS	50¢
SLEEPYTIME SONGS	50¢
JESUS SONGS	50¢
SET of 4 BOOKS & RECORDS	$2.00

For Every Child . . . A book at Christmas!



The Child Jesus

by Florence Mary Fitch. Beautifully illustrated in full color by Leonard Weisgard, here is a book to treasure always. Scenes from the childhood of Jesus help children understand His life in Nazareth, and emphasize His love for God, and tenderness for all creatures. Ages 6 and up $2.50

"A" is for Angel

by Joan Gale Thomas. An exquisite alphabet book, illustrated with quaint little drawings. The delightful rhymes and poems provide a strong note of childish faith and devotion. For children under 10. Boards, $1.00; Cloth, $1.35

Jesus the Children's Friend

by Mary Edna Lloyd. In the same format and style as her previous book, "Jesus, the Little New Baby," here is a beautiful story of Jesus to attract children of today to their true friend. For ages 3-6. Illustrated in color. $1.00

Tiny Question Books

Provide 2- and 3-year-olds with basic concepts of God's love. Simple ideas are expressed in brief verse. Handy size (5½ x 6), convenient plastic binding, printed in color on sturdy stock. A delightful set for home and Sunday-school use. Each 60¢

Order by title

WHO?
WHAT?
WHERE?
WHY?

Prayers and Graces

by Mary Alice Jones. Illustrated in gay color on every page, here is a book too beautiful for any young child to miss. For children 3-8. Only 25¢; doz. $2.75

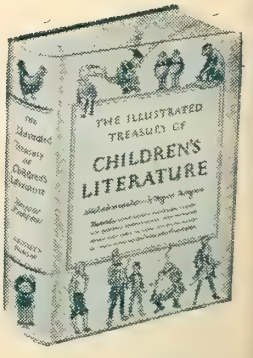


Daily Discoveries

Devotional Readings for Boys and Girls 8 to 12, by Robbie Trent. Through daily readings and discoveries for 60 days, plus 10 for "special" days, the young reader is led to the Great Discovery—that God is interested in him, and that he can really talk with God. 151 pages. $2.00

The Illustrated Treasury of Children's Literature

Ed. by Margaret E. Martignoni. Here in one volume are gathered together the most precious treasures of children's literature of all time, by the greatest children's authors. The illustrations are most often those best known for the writings they adorn. 528 pages; 79 poems; 44 fairy tales; 50 rhymes; 49 stories; 520 illustrations, 100 in full color; legends; a picture alphabet—and more. A family book which is really a treasure to be read and reread. An outstanding gift. $4.95



For Youth

Never a Dull Moment

Honest Answers by Eugenia Price to the Honest Questions of teen-agers. "Why bother about God?" "What's right and what's wrong?" "How can I become a Christian?" "How can I be sure I am a Christian?" "Can a Christian be popular?" These and many more questions, Genie Price answers in the same frank and informal style you enjoyed in her previous books, "The Burden Is Light," and "Discoveries." A book to give to any young person—for good reading, and Christian growth. Paper, $1.00; cloth, $2.00

Right or Wrong

This is a guide for serious-minded young people learning the principles of Christian conduct. Here are basic questions and "texts" and basic principles which have proved valuable to others in making important moral decisions. There are short discussions on cheating, gambling, movies, Sunday observance, smoking, drinking, petting, and dancing. Here is well-expressed guidance to help young people think clearly—and arrive at their own decisions. An outstanding book that is highly recommended and well-liked. $2.00

Your Christmas Gift Check List—Good Books for You

In this list you will find a surprisingly wide range of good, inexpensive books that can meet your needs. Here are rich treasures of spiritual truth that you'll want to share with many of your friends, and acquaintances. A copy of the Mennonite Publishing House Catalog, with the green, black, and white cover will provide you with further details of many items listed here.

Quantity ..... Total cost

FOR ADULTS

.... POWER THROUGH PRAYER, by E. M. Bounds (MPH Catalog page 48). ea. 15c; $1.65 doz.

.... SCREWTAPE LETTERS, C. S. Lewis. Special imported paperback edition (Cat. p. 54). ea. 35c; $4.00 doz.

.... LETTERS TO YOUNG CHURCHES, translation of the N.T. Epistles by J. B. Phillips (Cat. p. 25). Special imported paper-back edition. ea. 50c; $5.50 doz.

.... RELIEF WORKER'S NOTEBOOK, Norman Wingert. (Cat. p. 95). Originally $1.00. Note special price for quantity giving. ea. 50c; $5.50 doz.

.... PRACTICE OF THE PRESENCE OF GOD, by Brother Lawrence. Paper edition of devotional classic (Cat. p. 49). ea. 35c; $4.00 doz.

.... IF, by Amy Carmichael (Cat. p. 53). Paper edition of this priceless gem of soul-searching meditations. ea. 50c; $5.50 doz.

.... HUDSON TAYLOR'S SPIRITUAL SECRET, by Howard Taylor (Cat. p. 54). Paper edition, 256 pp. 69c

.... THROUGH CHILDREN'S EYES, by Blanche C. Weill. Special close-out edition of $3.85 book. (See Nov. "Christian Living," p. 45, and Cat. p. 63) ea. $1.00; 10 or more, ea. 75c

FOR YOUNG CHILDREN

.... REMEMBER THY CREATOR. A picture book (photographs) about two little girls and their activities at play, and worship. With Bible verses. For preschool and young primary children. Paper, size 8½ x 11. ea. 35c; $4.00 doz.

.... PLASTIC BOOKS for the preschool age. Size 5½ x 6¾" (Cat. p. 153). Choose from 6 titles, or assorted. (List choice of titles separately.) ea. 25c; $2.75 doz.

.... A CHILD'S GARDEN OF PRAYER. Colorful illustrations. For children 3-8. (Cat. p. 153) Laminated cover. ea. 35c; $4.00 doz.

.... PRAYERS FOR LITTLE CHILDREN. A tiny book, well worth its tiny price. (Cat. p. 152) For ages 3-7. ea. 15c; $1.65 doz.

.... THE STORY OF JESUS (Cat. p. 152). For children 4-8. Appropriate at Christmas. ea. 15c; $1.65 doz.

.... JESUS, THE LITTLE NEW BABY, by Lloyd (Cat. p. 80). For children 3-6. $1.00

.... MY FIRST BOOK ABOUT JESUS, by Jones. Large colorful book for children 2-5 (Cat. p. 80). $1.00

FOR GRADE-SCHOOL CHILDREN

.... JOEL AND THE SILVER TRUMPET, by van Laar. A good story, woven through with Christian love and faith. For boys and girls 9-11. Paper, 83 pp. ea. 50c; $5.50 doz.

Quantity ..... Total cost

.... HOBBY FUN BOOK. For hours and hours of hobbies, and creative fun. (Cat. p. 88). Paper. $1.00

.... BIBLE PLAY BOOK. In the same style as "Hobby Fun Book." Well worth its modest price. $1.00

.... TREASURES OF THE SNOW, by Patricia M. St. John. A fascinating story of Switzerland, for children ages 7-12. 256 pp. Paper. 69c

.... MAGIC SLATE ACTIVITY BOOKS (Cat. p. 140). Cleverly illustrated storybooks with fascinating activities for children 5-10. Notice new Christmas title:

.... STORY OF CHRISTMAS (story and activities based on Jesus' birth). ea. 25c; doz. $2.75

.... COME SEE WHERE JESUS LIVED. ea. 25c; doz. $2.75

FOR YOUTH

.... HOW TO LIVE A DYNAMIC CHRISTIAN LIFE, by J. C. Wenger. (See ad elsewhere in this issue). ea. 25c; $2.75 doz.

.... CAREERS FOR YOU, by Erma Ferrari (Cat. p. 72). Now appearing serially in YCC. Paper $1; cloth $2.

.... BORDEN OF YALE, by Mrs. Howard Taylor (Cat. p. 74). 256 pp. Paper 69c

.... TEEN-AGE ETIQUETTE, by Ramquist (Cat. p. 72). Paper. $1.

.... EAGLE BOOKS (See Cat. p. 152 for exact titles; list your preference of titles on separate sheet). Missionary stories for young people. Paper. ea. 25c; $2.75 doz.

.... JUNGLE DOCTOR books, by Paul White. Thrilling missionary stories of Tanganyika, still only $1 each. (List your choice of titles on separate sheet. See Cat. p. 90.) ea. $1

.... STAR OF LIGHT, by Patricia M. St. John. A missionary story of Morocco, demonstrating the power of the Gospel. Paper, 256 pp. only 69c

.... HENRY'S RED SEA, by Barbara C. Smucker brings to youth an understanding of Mennonite faith and life, in a most exciting story based on real history. For young readers up to 15. $1.65

SPECIAL BIBLES

.... CAMBRIDGE 20XC2 (Cat. p. 18). A special pocket Bible with concordance. $6.75

.... NATIONAL 451 (Cat. p. 16). Large-type family Bible for easy reading. $7.00

.... HARPER 2400X (Cat. p. 20). For all-around value, choose a feature Bible. $9.95

.... CAMBRIDGE TXD5 (Cat. p. 23). A tiny deluxe gift Testament. $4.75

.... COLLINS MO2½ (Cat. p. 22). Inexpensive tiny Testament. 75c

.... REVISED STANDARD VERSION, complete Bible in India paper, 2807X (Cat. p. 24). Noted for accuracy and readability. $9.00

TOTAL BOOKS

Tear off whole page and mail today.

ORDER BLANK

Quantity		Total cost
	Not the Righteous	$2.00
	Secret of the Universe	2.50
	Moment by Moment	2.75
	Layman's Guide	3.50
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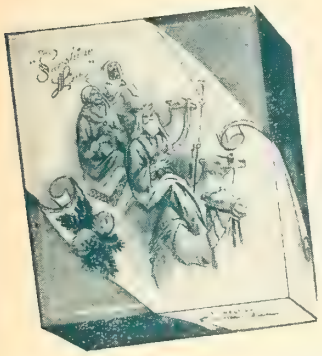
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missions

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Mission News

Address correction: Bro. and Sister Jacob Flisher should be addressed at Jamgaon via Durg, M.P., India.

Two registered nurses are urgently needed at the Kiowa County Memorial Hospital, Greensburg, Kans. Write the administrator, Bro. Robert Keller, or the Personnel Secretary, Mennonite Board of Missions and Charities, Elkhart, Ind.

The Day Nursery at the Bethel Mennonite Community Church, Chicago, now has a full enrollment with more children on the waiting list. Parents pay regular fees to keep their children in the nursery.

Bro. Floyd Boyd, Saginaw, Mich., is assisting Bro. and Sister Melvin Leidig one night a week in directing the activities at the East Side Mennonite Church Fellowship Center.

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, have been keeping the following appointments recently: Nov. 13, Masontown, Pa.; Nov. 14-18, Mission Emphasis Week at Johnstown Mennonite School, Hollsopple, Pa.; Nov. 17, 18, evening, Missions Conference, Johnstown, Pa., Mennonite Church; and Nov. 20, Clinton Frame Mennonite Church, Goshen, Ind. Bro. Kniss also participated on the program of the Eastern Mission Board meeting, Paradise, Pa., on Nov. 2, 3.

The following workers were appointed at the Nov. 2 business session of the Eastern Mennonite Board of Missions and Charities: Clayton and Martha Keener, Refton, Pa., and Chester and Sara Jane Wenger, Fentress, Va., all for a second term in Ethiopia; Helen Witmer, R. 2, Preston, Ont., for service in Ethiopia; Chester Denlinger, R. 2, Columbia, Pa., for a one-year term in Tanganyika in connection with the Mara Hills School.

The Glad Tidings Mennonite Church, Bronx, N.Y., conducted a missionary conference over the past week end, Nov. 26, 27, with Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, and Sister Miriam Wenger, missionary on furlough from Tanganyika, E. Africa, as speakers.

The Eastern Mission Board at its Nov 2 meeting approved the setting up of a Relief and Service Committee to take over the work of the Material Aid Committee and also to be responsible for setting up and operating a stand-by disaster relief service. To facilitate the work of this committee, a system of congregational representatives is to be set up.

Bro. I. Mark Ross, Hesston, Kans., completed two weeks of evangelistic meetings at the Ninth Street Mennonite Church, Saginaw, Mich., on Nov. 13. The local workers request the prayers of the church in behalf of those who have taken a stand for Christ. Bro. Ross spoke at the East Side Mennonite Fellowship Center on Sunday morning, Nov. 6.

Bro. and Sister Warren Metzler and family, missionaries under appointment to Jamaica, are awaiting permanent residence visas. A farewell service was held for them at Harrisonburg, Va., on Sunday evening, Nov. 20. The Mahlon Blossers, Harrisonburg, Va., are in Jamaica awaiting the arrival of the Metzlers.

Bro. Chester Kurtz, Elverson, Pa., has been assigned to Somalia by the Eastern Mission Board as the first member of the proposed I-W unit for agricultural and community development services. He will be traveling to Somalia via Europe where he will spend some time with the MCC Pax units getting experience and orientation to that type of work. A team of four men is planned for Somalia.

The Ninth Street Mennonite Church, Saginaw, Mich., conducted its second annual Bible conference over the Thanksgiving week end, Nov. 24-27, on the theme, "The Attributes of God." The speaker was Bro. John W. Miller of the Goshen College Biblical Seminary faculty, Goshen, Ind.

A daughter, Anita Ruth, was born to Bro. and Sister Allen Martin, La Plata, Puerto Rico, on Nov. 17. Sister Ruth Martin is on the mission staff and Bro. Martin is a service worker in the La Plata Project.

The new church building in Musoma, Tanganyika, was scheduled to be dedicated on Nov. 17 with a series of special services continuing until Nov. 20. This is the second church to be built in a town area, the other being Tarime. It represents an evangelistic concern on the part of the African church for the growing population of nearby towns. These two churches both have African pastors.

Bro. Justus G. Holsinger, Dean of Hesston College and Bible School, Hesston, Kans., served as special Missionary Day speaker at the La Junta, Colo., Mennonite Church on Nov. 20. Bro. Holsinger served as director of the La Plata Mennonite Project, La Plata, Puerto Rico, for a number of years before joining the Hesston College staff. Bro. Luke Birky, former business manager of the La Plata Project and now assistant administrator of the Pioneers Memorial Hospital, Rocky Ford, Colo., gave a missionary message at the La Junta Church on Sunday evening, Nov. 13.

(Continued on page 1148)

Your Treasurer Reports

Fall Missionary Day was observed in most congregations across the church on Sunday, Nov. 20. Personal contacts made from our Elkhart office indicate that many congregations planned for special mission emphasis programs and participated in the financial appeals which were sent out during **Missions Week** and for the Fall Missionary Day. We want to express our appreciation to the congregational pastors and board members who helped to plan for presentation of mission materials. We sincerely hope that the mission program of the church has again been a stimulus to the work of each congregation and of each individual and that we can continue to pray and support the enlarging Christian witness of our church.

We are already beginning to receive at the Elkhart office some contributions which are a part of the **Missions Week** program. Some individuals have sent to us their **Missions Week** envelopes with contributions enclosed. From past experience, we know that some congregations will also likely send their contributions to us. In connection with the remittance of mission funds, I would again like to clarify that the **Missions Week** program has been set up so that the district conference mission board treasurer is to receive the funds from his conference. Therefore, we would like to encourage all congregations and individuals to send their contributions to their district treasurer either direct or through the local congregational treasurer.

Regardless of how funds are handled, it will be very important that each person remitting funds as a part of the **Missions Week** program clearly indicate the district conference which is represented. Since the **Missions Week** program has been established on a basis whereby the General Board and district boards will share in the total contributions received it will be possible to make this division only if the contributor has clearly indicated the conference in which he is located. If a conference is not indicated, we will need to handle the contribution as a miscellaneous one and it will not be possible for us to see that the district conference receives their part of the support.

On each **Missions Week** envelope there is a place to give the above information and we would like to encourage each contributor to fill out information before remitting funds to either the district or the General Board offices.

May we also take this opportunity to encourage each one to use the publicity material which has been distributed to the congregation and which has also been released through the GOSPEL HERALD as a continuing means of supplying information regarding the mission programs of the General and district boards. Should anyone be interested in getting additional information, the office of the Mennonite Board of Missions and Charities, Elkhart, Ind., will be glad to supply any materials which we have available.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Bukiroba Bible School

BY PHEBE YODER

In one month nine students will graduate from our Bukiroba Bible School. Eight brethren and one sister will receive their diplomas for having successfully completed the three-year Bible course.

Listen to the testimony of one of these students. "My wife and I do praise God for these three years here in Bible School. It has been very sweet to study God's Word together and to fellowship with fellow students and with the teachers. And even though many times we did not know where we would get shillings to pay the children's school fees and buy clothes and **kitoweo** (fish or meat); yet, we never went hungry nor naked. God always helps us. Let Jesus be praised! My wife and I have decided to come back again to take the two-year Bible college course after we have served the Lord for a few years out in the churches." Most of the nine graduates have the same testimony of praise to God for their three years in Bible School.

Our Bible School has not always been running smoothly since it was first opened about eighteen years ago. At the end of its first three years, six students were graduated. They had had a profitable course, but there were many unsolved school problems. The missionaries were searching for the best policies by which to run a school. How shall the financial needs of the students be met during their school years? Shall the student feed and clothe himself and his family? Shall the African church help him? What is the mission's responsibility in his behalf? What about the student's wife and children? Leaving the family with heathen relatives brought many problems. The wife sometimes became cold spiritually in such environment and went back into some heathen practices. The student was often called home because of sickness in his family. Irregular attendance in any school always hinders progress. Should the student come with the whole family? Some of them have four or five children to bring with them. Moving them, housing and feeding them meant a real expense. These were some of those baffling problems mentioned above. In the years between 1939 and 1949 various solutions were attempted. Some of the experiments were not so successful. During those years the Bible School was closed for a while. An attempt was also made to teach a one-year Bible course on each station instead of moving students to a central Bible school. That attempt lasted only a year or two, for it poses still more problems.

Some of our African church leaders and missionaries became very much concerned about this struggling Bible School. Bro. O. O. Miller, Eastern Mission Board secretary, expressed a similar concern as he visited us. Praise God, He hears the cry of His children. In recent years the dear Lord has enabled the missionaries to have fellowship with the African brethren in much more light and openness, breaking down racial differences to the extent that both groups are willing to humble themselves, confess their feelings of superiority, pride, jealousy, or stubbornness, and be cleansed in the precious blood of Jesus so that racial barriers have been removed and confidences restored. It is precious to see that in the united fellowship of missionary and African church leaders even the money problems of the mission, including those of the Bible School, can be openly discussed with the confidence that God will enable each one to see His solution.

The devil is not happy when he sees such a working together without anything being hidden or kept secret from one another. Therefore, he is always alert to destroy such unity whenever possible. Pray for us on this point. We know that Jesus has defeated the devil and in His victory we want to stand.

A few years ago God enabled the reopening of the Bible School with some changed policies of management. These policies were openly discussed and decided upon in a joint committee of African and missionary leaders. We humbly praise God as we see His guiding and enabling upon this school during these more recent years. As a mission, we feel that the training of African church leaders is one of the most important and challenging tasks ahead of us. We earnestly solicit your prayers in behalf of this ministry, for the enemy plans very subtle attacks against it. Our eyes are upon Jesus, the all-powerful One.

I shall try to give you a little description of our present Bible School.

Entrance Requirements

1. Spiritually. The student must first be accepted by the pastor and elders of his home church. He therefore makes his application to them. These African brethren know their people quite well and can usually discern motives. They aim to accept only those who have been living true to God and who express a desire to serve their Lord and the church.

2. Academically. The completion of at least Standard IV is the goal, but some allowances must still be made until the educational program of our mission is a little older. Sometimes it is hard to think of secular education as really being a phase of mission work; but when mission work is done in a country where schools are still very scarce, it seems essential that the mission sponsor an accredited educational program. If she does not, many of her church leaders will have only two years of schooling, which means that they are usually very poor readers. It is almost impossible for brethren with such a little bit of schooling to take a three-year Bible course.

What Attracts Students to the Bible School?

There is not much attraction for those who are not spiritually minded. The school is not accredited with the Government, which means that their diploma has no value in securing a Government job. The completion of the course brings no increase in salary. The graduate is expected to go back and serve the church in some capacity, but not necessarily as an ordained man. And these un-



The morning drum has called the Bible School students to begin classwork. They are greeting each other in front of their classroom building.



One Bible School family lives in each of these 3-roomed houses. Their children have much fun playing together. The reed table serves as an outdoor sink on which the mother allows the sun to dry the dishes she has just washed. She carried her water from the lake in the big dried gourd on the table.

ordained workers who are paid by the church often receive very little salary. If graduation meant ordination, some might become ensnared; but completion of the Bible School course is not a requirement for ordination. Since some missions around us ordain those who have successfully completed a required Bible course, our policy can bring extra questions into the minds of some of the brethren.

Praise God, the big attraction of the Bible School is for those who have heard God's call and are willing to obey it. It attracts those who want to serve their Lord regardless of poor salaries. The heathen relatives and worldly-minded Christian friends often criticize the person who decides to go to Bible School. They ask him such questions as these: "Why go to Bible School? That won't help you get a good job. How are you going to pay for your children's school fees and marriage dowries if you have no salary? What will you live on when you're old? Do you expect to always be a poor man?" We thank God that most of the students answer such taunts of the devil by a testimony of praise to God for His sufficiency. They say, "Yesu hunitosha! Yesu hunitosha! [Jesus is enough for me! Jesus is enough for me!] He has called me and He will feed me and my family."

Expenses

Students are asked to move to Bukiroba with their families for the three years they are in school. Each student is now given a monthly allowance to help with his living costs while in school. His home church pays a certain per cent of this allowance and the rest comes from gifts from American Mennonite churches through the General Fund of the Africa Mission. We thank God for sufficient funds for the Bible School during the past year.

The students' wives have their separate school where they are taught Bible, reading, and homecraft. Some of these wives are still illiterate when they enroll in this wives' Bible School. It is indeed a great blessing to the church for these leaders' wives to have such an opportunity to be taught. An African Christian home in which the leader and his wife work together in true openness and followship in the Lord is one of the greatest needs in Africa today. Therefore, it is very essential to have the family together and each one in school even though it costs much more.

Buildings

There has been much improvement in the Bible School buildings during the past few years. There are now enough houses to accommodate twenty or more students. The old, leaky grass roofs of these houses are being replaced by good permanent ones. The four-room school building had begun to look quite dilapidated. It is now refinished and looks beautiful with a new corrugated iron roof instead of the old dirty, leaky, thatched one. The mud plaster was scraped off on the inside and outside of the building and it was replastered with a cement mixture and then redecorated. It is a joy to students and teachers to have clean, neat classrooms. When the African brethren see money invested in better buildings, they feel that the missionaries also consider the Bible School as important an institution as the other types of schools which have good buildings.



The student body of 1954 in front of the classroom building. Teachers in 1954: John Leatherman and Phebe Yoder.

Enrollment

Two years ago there were twenty students in school. A few graduated and some failed in their examinations because they had only completed Standard II before entering Bible School. Of course, those who failed could not come back. That means that there are only twelve students in Bible School now since no new ones entered in January of this year. Nine of these twelve will soon complete their course and leave school. We know that God wants more than three students for 1956. Five new students have already made application to enter next year; but that is not nearly enough.

This is a special prayer request. Will some of you join us in asking God in faith to fill our Bible School next year with those whom He has chosen? The new school year begins during the last week of January. Students are not unduly urged to enter, for it is better that they obey the urge of the Holy Spirit Himself. And as we pray, He will speak to them. The Lord's servants need to be anchored in the consciousness that they were called forth by God and not by men.

Do you realize, dear reader, that in response to your believing prayer, some student may come to Bible School next year and prepare himself for full-time service who otherwise might not have been willing to enter? And do you realize that the Spirit-filled, Bible-trained African leader can present Jesus to his own people much more effectively than the missionary with his foreign face and foreign accent even though he tries to learn the African language? The African often has more confidence in his own pastors and leaders than in the foreigner. The devil knows all this, and therefore tries in every possible way to hinder them from preparing for such service.

This morning as I was reading II Kings 3:17, it seemed that the Lord was saying, "Ye shall not see wind, neither shall ye see rain; yet that valley [that Bible School] shall be filled . . . ." Our Lord says, "Call upon me, and I will answer." And again He pleads with us to call upon Him "that is able to do exceeding abundantly above . . . ."

Tanganyika, E. Africa.

Farewell Service for Sister Maria Lichti

September 18 was truly an important day for the Mennonite congregation at Obersulzen, Germany. More automobiles than usual were parked about the little church for the farewell service for Sister Maria Lichti. The church was filled to capacity.

After a congregational song, Pastor Prieur read the missionary command of Jesus from Matthew 28. A choral number by the Innere Mission at Grunstadt followed the prayer. The numerous guests were given a welcome. Pastor Prieur emphasized that the call to missions is nothing commonplace. Many years ago another member of the Obersulzen congregation had heard it and went to Java, Otto Stauffer, who is now deceased.

The Enkenbach Pax boys, who had come in full force, provided a quartet number. Then Pastor Prieur preached from Acts 1:8. "Missions," which means to be sent, is an integral part of the church of Jesus Christ. Jesus calls His disciples to witness for Him not only in Jerusalem and in the nearby regions, but also to the ends of the earth. We should also be witnesses for Jesus Christ where we live and where we are placed. To witness means to point to Jesus Christ, the crucified and risen One. Our own experiences with Jesus are not to be the standard, but we should deliver only the message of Jesus Christ. When we witness for Jesus, we are not alone. The Lord has promised the Holy Spirit as preparation for the ministry of witnessing; we may entreat Him for that. With the great benediction which was once spoken to Aaron, "The Lord bless thee and keep thee," the sermon closed. This should also always be the prayer of the congregation. Blessing means not only joy, but sorrow; not only success, but

also failure. God alone knows what is necessary for us.

After a verse of song the written greetings and wishes of Pastor Braun of Ibersheim, Pastor Foth of Friedelsheim, and Pastor Hotel of Kaiserslautern were read. The last gave Sister Maria Lichti Psalm 121 as a watchword for her journey.

Then the guests spoke. Christian Galle, first moderator of the Palatinate-Hesse Mennonite congregations, had also chosen Acts 1:8. To be a witness for Jesus Christ is a promise to all disciples, even to the disciples who fled out of Gethsemane, even for us today. The arc of the promise spans the entire earth.



Schwester Maria Lichti, who recently arrived in Japan

In his short address Pastor Handiges pointed to his own longstanding association with the Lichti family. Above all it had been the strong bond of our Lord and Saviour which bound them. Joshua was cheered in a decisive hour by a word of promise that God kept faithful. On this word Sister Maria Lichti should also trust. Joshua 1:9.

After a song by the choir from the Innere Mission, Bro. Harvey Miller from Luxembourg spoke on Isaiah 6:8. The call to service applied not only to Maria Lichti, but to us all. We should be His tools, His messengers. If we have known God's holiness and our insufficiency, then God can use us for His service. Bro. Miller closed with the song: "Even though I do not know the way, Thou knowest it well."

City missionary Lundinger of the Innere Mission at Grunstadt explained that this day reminded him very much of the farewell service for his own daughter, who also went as a missionary to Japan. He gave Maria Lichti John 15:16 as a farewell message. It is a precious and glorious call of God and Jesus Christ to save man. According to Psalm 32:8 God's eye will accompany her.

Once more we heard a song from the Pax boys. Then a sister from the Deaconess Home at Speyer, where Maria finished her education, delivered greetings from there with the watchword of the previous day. She emphasized that we can do nothing in darkness and that Maria Lichti will not remain unmolested in Japan. Another sister spoke from Exodus 14:14 in the name of the women's mission prayer association. This text Moses spoke to his people when they were in great distress and despair. The promise applies to the people of the old covenant, and also to us today who belong to the new covenant.

Maria Lichti chose John 8:29 as her farewell message. For a long time she recognized the great difficulties and begged the congregation to support her in prayer.

"Farewell, we will see each other again," sang the choir of the Obersulzen congregation as a word of farewell. Pastor Prieur emphasized that we always may reckon with God. Even when we go our ways, He is there. Where we are alone, the Lord is with us and will help us bear every hard thing. With prayer, with the blessing of God, and with a verse of song this unusual celebration came to a close.

via MBMC, Elkhart, Ind.

Departure of Sister Maria Lichti

A farewell message from her pastor.

BY A. PRIEUR

On October 1, 1955, Maria Lichti left Germany for Japan, fulfilling the lifelong wish which she carried in her heart—to be allowed to serve as a missionary in Japan. We extend to her heartiest wishes for blessings for the way.

Sister Maria Lichti was born in Dirmstein in the Palatinate and belonged to the Obersulzen Mennonite congregation. During the war years she attended the Bible school in Malche.

When the school was closed by the National Socialist regime, she went on an estate in Bavaria, where she passed an examination in agricultural housekeeping. (Agricultural housekeeping involved the supervision of household affairs on a large estate, including gardening, poultry care, and some care of livestock, i.e., pigs.) In 1945 she studied nursing in Speyer and in 1946 she once more attended a Bible school in the Burkhardthaus. For the sake of her health she then remained at home for several years, until she entered into children's work with the MCC at Kaiserslautern and Bad Durkheim, serving from 1949-1953. In 1950-51 she interrupted this work to study at Tabor College in Hillsboro, Kansas. Since 1953 she has been working in the Deaconess Home in Speyer.

During her stay in the United States she felt the call of God to foreign missions in Japan. But years passed until she could realize her hope. Through Preacher Harvey Miller, who serves among the Mennonites of Luxembourg, she got in touch with an American missionary society, the Mennonite Board of Missions and Charities, Elkhart, Ind., under whose direction she is now permitted to go forth.

We in the homeland will accompany her on the way and are called to think of her in faithful intercession, so that she can work in blessing as the handmaid of the Lord.

Obersulzen, Germany.

Luz Y Verdad

Spanish Gospel Broadcast

The Spanish Broadcast Committee at its recent meeting faced again the problem of continuing support for the various stations over which the program is released. The policy of the committee has been to secure pledged support to cover the cost of a release before going on the air over a new station.

During the past summer a number of these pledged supports expired and some were not renewed. Stations not completely covered with pledged supports include WOPA, Oak Park, Ill. (Chicago); Tangier, N. Africa (Spain); 4VEH, Haiti; KIWW, San Antonio, Texas; and TGED, Guatemala. Sufficient funds have been contributed to the General Fund to cover these station costs up to Oct. 18, but the balance at that date amounted to $66.69, although balances in other station accounts were sufficient to bring the total cash balance up to $751.99.

Persons interested in the Spanish radio broadcast are urged to pray for the financial needs of *Luz y Verdad*. Those who have finances to share will want to contribute to the General Fund of *Luz y Verdad* or to the above station accounts. Further information about pledged supports can be secured by writing to the Mennonite Board of Missions and Charities, Elkhart, Ind.

Listeners' Testimonies

San Fernando, Argentina, S.A.: "From this faraway city I am writing to you sending you my name and address so you can send me your offer. . . . I would appreciate also receiving some literature from you."

San Fernando de Apure, Venezuela, S.A.: "I have learned through your evangelical programs of your offer of a correspondence course which is entitled, 'The Life of Jesus Christ.' It is my desire to study this course . . . please send it to me."

Chicago, Ill.: "This is to let you know that you should send me your correspondence course . . . and to let you know that I listen to your program every week."

Pehuajo, Argentina, S.A.: "We listen to your program every Sunday a.m. and enjoy it immensely. May the Lord continue to use you and give you the message that your hearers need at that moment."

Isla Cristina, Spain: "I received the Holy Bible you sent me. . . . I have several friends who are interested in each securing a Bible, but due to the existing difficulties in this country, they haven't been able to find one. . . . I am sending you stamps to in part, at least, pay for the Bible you sent me. . . ."

Arecibo, P.R.: "I am a listener to your program **Luz y Verdad** and I wish to receive your correspondence course which has the Gospel of John accompanying it. I want to know more about this Jesus Christ."

Tolima, Colombia, S. A.: "Not having been able to let slip by those beautiful phrases (?) which your fine messages contain as well as the letter you wrote me recently, I wanted to write again, this time asking some more questions. In your letter you ask me about being born again. This experience I have had a few years ago . . . but I have not been baptized yet. Why should I? Some pastors have told me I should, but I am not sure which sect to belong to. . . . I have the Bible in Braille and it brings many a blessed moment to my life."

San Pedro, Sula, Honduras, C.A.: "I would like to always listen to your messages, but I have not learned where to find you on the dial. Let me know please of your broadcasts. If your messages are evangelical, I want to not miss any of them. The one I heard the other day was wonderful."

Guaymate, Dominican Rep.: "For several months already I have been listening to your good programs on Sundays. Your offer is accepted. I want to take the course on the Life of Jesus Christ. I will continue listening to your messages."

via MBMC, Elkhart, Ind.

Report of the Ontario Hebrew Mission

"This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23). With praise and thanksgiving to God for His manifold blessings, we submit our first annual report to the Mennonite Mission Board of Ontario. The four avenues of our testimony to Israel are the summer camp, the distribution of tracts, visiting in homes, and sending relief to Israel. The following is a brief résumé of these avenues of service.

The Camp Ministry

Camp evangelism is an unusual and unique method of reaching Jewish families with the Gospel message. These people come to camp in family groups, and are under our care and instruction for periods ranging from one to three weeks.

In the spring of 1954 a new site for the summer camp program was secured and named **Camp Sholom** (Camp of Peace). During the summer 125 Jewish souls spent their vacation period at Camp Sholom. Daily Bible study periods for the adults, and religious instruction for the children, are an important part of the camp program. One Jewish girl made an open profession of Jesus Christ as her Saviour.

The Tract Ministry

A well-prepared piece of printed material placed in the privacy of the home is the only way to bring the claims of Christ to the attention of a large number of Jewish people. Numerous Jewish Christians testify of the important part the reading of a Gospel tract or a New Testament had in their conversion.

Our mailing list has grown until now our "Tracts-by-mail" are being received in nearly five thousand Jewish homes in fourteen cities and towns in southern Ontario, as well as in a number of Jewish homes in the eastern United States. It is our desire to place a thought-provoking piece of Gospel-centered printed material in each of these homes at least four times a year.

The Personal Work Ministry

Constantly we are visiting in homes where we have the opportunity to tell of the saving and keeping power of Messiah Jesus our Lord. Many times we are able to cheer in time of sorrow, counsel in time of trouble, and help in time of need, always pointing to Him who is able to meet every need and overcome every problem.

The Relief Ministry

Again this year a number of parcels of food and the clothing have been sent to help relieve the ever-present need in Israel. These parcels are sent as food, clothing, and money and especially designated for this purpose.

We covet your continued prayers as we serve in this corner of His vineyard.

—Ross and Shirley Goodall in **Church and Mission News.**

Bringing hope to the hopeless is the greatest adventure of the soul.—Hughes.

The Mennonite Hour

New Quarters Purchased for The Mennonite Hour

A building, formerly a funeral home and a lodge, was purchased on Nov. 9 for the new quarters of The Mennonite Hour. The brick building together with fourteen acres of land occupies a site just north of the city limits of Harrisonburg, Va., and faces Route 11. Final negotiations for the transfer of the building to Mennonite hands are in process. The Mennonite Board of Missions and Charities is the purchaser of the property. A program for fund solicitation is starting. By early 1956 the building should be available for the broadcast work of the church.

At present The Mennonite Hour occupies four student rooms and a large social room in the ladies' dormitory of Eastern Mennonite College.

College Students Enjoy Broadcast

"It certainly was a special blessing to hear your message last Sunday night on 'Who is a Christian?' It was a strange coincidence, too, because that very afternoon a small group of us led a discussion on 'What is a campus Christian?' using the Bible to back us.

"It seemed to bring the loose ends together and I was glad that both my roommates were also listening. Please send me the sermons when the series is finished."—Marietta College, Marietta, Ohio.

Two New Stations in Colorado

On Nov. 6, The Mennonite Hour began broadcasting on KLIR, Denver, at 2:00 p.m. Sundays. KLIR is located at 1000 on the dial. This station is owned and operated by George Basil Anderson, a Christian businessman, who owns also two other stations over which The Mennonite Hour is heard—KJSK, Columbus, Nebr., and KJRG, Newton, Kans. The mail response indicates that these stations are doing a good job.

On Nov. 13, KGLN, Glenwood Springs, was added to the list of stations releasing The Mennonite Hour. KGLN is found at 1340 on the dial and the program is released at 1:00 p.m.

This is a new area for our church's witness. Daniel Widmer from this community writes: "Most of us Mennonites here have come from areas where the broadcast could be regularly obtained and we miss it greatly. There is a great interest about the town and community here to learn more of what the Mennonites are and believe, since they were unheard of prior to our operation of the new local hospital."

via MBMC, Elkhart, Ind.

For the first time in its history the Heifer project is making a major shipment of livestock to destitute farmers in this country. Twenty-five heifers donated by southern Ohio farmers or paid for by church groups in the area are being sent to Jefferson Davis County in Mississippi, where they will form the nucleus for a new dairy industry. Farmers in the county have been hard-hit by the government's curtailment of cotton acreage. Fifty-two per cent of Jefferson Davis residents are Negroes.

MISSIONS

EDITORIAL

Proselytizing vs. Soul Winning

Jesus accused the Pharisees of compassing sea and land to make one proselyte and then making him twofold more a child of hell than themselves. Proselyte to what? To their pharisaical traditions. Jesus admitted in Matt. 23:2, 3 that the Pharisees sat in Moses' seat. That is, they were the official teachers of the law and the people should keep the law. However, the Pharisees had changed the law with their traditions, or they had emphasized the unimportant to the exclusion of the important, elders' traditions in place of God's commands.

One day the Pharisees accosted Jesus about His disciples transgressing the tradition of the elders by eating without washing their hands. Jesus quickly pointed to their transgressing the commandment of God regarding honoring father and mother and by making it possible for anyone to avoid financial responsibility for his parents by saying that his wealth had been given to God.

He then proceeded to teach the people that food taken with unwashed hands does not defile, but the words that come out of the mouth defile. A man is not damned by eating without washing but by the evil thoughts which he harbors in his heart which result in wrong words and deeds. Even Peter did not get the point until Jesus gave him a complete explanation about the important and unimportant.

We can become pharisaical today by setting up traditions which those who join our fellowship are expected to keep even though they find no conviction in their hearts for them. It is easy to associate cultural patterns with Christian practices. The early church faced such a question on circumcision, and it was such a sensative point that even Peter was unable to withstand the public pressure at Antioch so that Paul needed to make a public statement in Peter's presence.

Our missionaries who go beyond our own circles face the problem of disassociating culture from Christian principles. They must teach men to conform to Christ. But, a Japanese, or Argentine, or African Christian may be conformed to Christ as much as the American Christian, and yet the two may not look alike outwardly when they stand side by side. However, they will have the same love of God shining from their eyes and the same peace in their hearts.

If we are going to follow Christ in winning men, we must be more concerned about getting men to conform to Christ than in getting them to conform to cultural traditions.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The Algeria, North Africa construction unit reports progress on the first house. While waiting for cement for building they continue to put the stone surface on the road. The need for a truck to haul the cement is one of the biggest hindrances to the construction. The unit is working on developing good relationships with a firm which will head the work.

I-W Services

Newton Weber, West Liberty, Ohio, member of the Ohio I-W Pastoral Committee, and Roy Burkholder, Elkhart, Ind., MRSC coordinator of I-W Services, will contact Ohio I-W sponsors at their homes Nov. 21-23, to discuss mutual concerns in the I-W program.

On Nov. 27 the Young People's Chorus from the Conservative Mennonite Churches near Goshen, Ind., gave a song program at the I-W Service Center, 1820 N. Illinois, Indianapolis, Ind.

Three representatives of the Argentine Mennonite Church, Anita Swartzentruber, missionary Amos Swartzentruber's daughter; Raul Garcia, lay pastor at Pehuajo and past president of the Argentine MYF; and Ernesto Suarez, pastor of the Tres Lomas congregation and editor of "La Menonita," conducted the morning service at the I-W Services and First Mennonite Church, Indianapolis, Ind., Nov. 13. Following the service 44 persons attended a fellowship dinner at the Service Center. On Nov. 16, Silas Messer, Nashville, Ind., gave an illustrated talk at the I-W Center on the European Pax program, in which he had served.

Voluntary Service

The November VS orientation school was held from Nov. 7 to 19 at the mission headquarters, Elkhart, Ind. Ten attended the two-week training period. Samuel Haarer, Shipshewana, Ind., and Eugene Richer, Wauseon, Ohio, will serve at Mathis, Texas, as builders in the Mennonite Community Service project.

James Miller, also from Shipshewana, Ind., has been assigned to serve at the Rockome Farm, Arcola, Ill., to assist in maintenance and other work. Rockome Farm provides homes for retired missionaries. Roland Richer, Wauseon, Ohio, will serve at the Eureka, Ill., Home for the Aged. Both Roland and his cousin Eugene served two months in an MCC disaster unit at Cheyenne, Okla.

Phillip Headings and Melvin Yoder came from Hutchinson, Kans. Phillip's assignment is to serve as an orderly at the Kansas City, Mo., General Hospital. Melvin will be at Froh Brothers Homestead, Sturgis, Mich., which is a home for the aged.

Roy Steiner, Apple Creek, Ohio, and Ellis Martin, Dalton, Ohio, will work as builders with the Hesston College, Kans., unit. All of these fellows are using the voluntary service program of the Mennonite Church to serve their I-W.

Carolyn Kauffman, Goshen, Ind., will serve in the offices of the Mennonite Hospital and Sanitarium, La Junta, Colo. Mary Bixler, Elkhart, Ind., who has already served two months at Camp Rehoboth, St. Anne, Ill., was also here for the school. She returns to Camp Rehoboth to resume her duties as cook and Bible teacher.

Mr. and Mrs. Wilbert Birky, Fisher, Ill., were here for a few days of the orientation program. They are going to Puerto Rico under the Ulrich foundation.

John Reimer, Washington, Ill., has replaced Robert Garber, Lowpoint, Ill., as leader of the Elgin, Ill., hospital unit. Arlene Grieser, Archbold, Ohio, nurse at the Navaho migrant unit, Grants, N. Mex., will be replaced as unit leader by Theron Weldy, Wakarusa, Ind., when the unit moves to Phoenix, Ariz., and Arlene's term of service ends.

There is room for more personnel at the Elgin, Ill., hospital unit. This unit has to offer good work assignments and associations with the Sherman General Hospital staff. At present planning for community outreach among underprivileged people is under way. The Elgin group fellowships with members of a new Mennonite church at Lombard, Ill. Facilities for successful unit life are available. The unit home is equipped for good group living.

Other personnel needs include a housekeeper and a Bible club worker for the Kansas City, Mo., VS unit by January. The **Mennonite Hour,** Harrisonburg, Va., needs a secretary by January and a man to do general maintenance and routine office care work at the new **Mennonite Hour** studios. While this work does not qualify for I-W service it provides an opportunity in a growing and challenging work. These jobs at Harrisonburg may fit the service desires of a married couple.

The Camp Rehoboth, St. Anne, Ill., unit needs a girl to help with the Bible clubs and two fellows for community service and boys' clubs. Since the nurse at the Navaho migrant unit will soon be leaving, the need for another nurse is pressing. All personnel inquiries and applications should be addressed to Personnel Secretary, **Mennonite Board of Missions and Charities,** 1711 Prairie St., Elkhart, Ind.

Lawrence and Dorothy Brunk, missionaries on furlough from Argentina, lived with the Mathis, Texas, unit while Bro. Brunk held evangelistic meetings in the Mathis church. The VS-ers felt they absorbed a lot of missionary spirit while the Brunks were with them.

Released Nov. 18, 1955
Office for Relief and Service
Elkhart, Ind.

Protestants in Argentina in the past sixty years have increased twelvefold while the national population has only doubled. That Protestants are well entrenched is witnessed to by the fact that 85 per cent of their members worship in Spanish.—**Herald of Holiness.**

MCC Weekly Notes

Joins MCC in Europe

Katherine Penner, of Jordan Station, Ont., who has served with the MCC in the Waterloo, Ont., and Akron, Pa., offices, sailed aboard the **S.S. "Ryndam"** Nov. 17 for two years' service in Europe. At Frankfort, Germany, she will be in charge of the refugee migration work and processing European young people to attend Mennonite colleges in the U.S. or come as trainees for a one-year period. Elmira Kliewer, Mountain Lake, Minn., has been doing this work for the past two years.

Katherine is the daughter of Dietrich and Catharina Penner, themselves once refugees from Russia. She is a member of the United Mennonite Church at Vineland, Ont.

First Peace Meeting in Tokyo Center

Nov. 6 was a "big day" for the MCC unit in Japan as they held their first peace meeting. Each Sunday afternoon a group of young students gather at the Tokyo center for Bible study, fellowship, and discussion. On Nov. 6 the Melvin Gingerichs and Norman Wingerts invited Mrs. Nonomiya, a Japanese Christian pacifist, to speak on the Christian peace movement in Japan to these young people.

Thirty-two gathered at 3:00 p.m.; the last young man did not leave until almost eight. They held a long discussion and eagerly checked books out of the new peace library.

The Melvin Gingerichs recently came to Tokyo to present the peace testimony in Japan. They find interest in the topic of "peace," but great need for presentation of the **Christian** peace position. As part of their witness they plan to hold a similar peace meeting about once every two months.

Released November 18, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Gifts for our Missionaries

Our missionaries in foreign countries are aware of the rising spirit of nationalism. No longer are Americans or American-produced materials held in high regard. Barriers are being raised to prohibit missionaries and materials from having free entry into the country. This is done in several ways. High duties on many articles are supposed to discourage the importation of foreign materials and support native industry. So we find it increasingly difficult to send gifts to our missionaries. Many times they are embarrassed by our attempt at kindness. It is difficult to be truly thankful for a gift for which one has paid a duty equivalent to the value of the sometimes damaged article.

Let me suggest a gift which you can give. It passes across international boundries without difficulty. It will be most acceptable to every missionary, regardless of age, sex, or country. I speak of the ministry of intercession. It will cost you something NOW, and even more as you continue. But it also pays dividends. May we labor together in this ministry of **intercession.**

The WMSA secretary files each release in a three-ring binder which is kept with other supplies in the WMSA cupboard. An inexpensive expanding file is a convenient way to keep all correspondence. Copies of reports and correspondence may be kept in the same file. Three releases have now been mailed to you: "Know Your WMSA," "Projects for Girls," and "Your WMSA Release, Aug. 1955."

A panel discussion was used by the executive members of the Beacon Mission Circle, Waterloo, Ont., to report on the Annual fall workshop meeting of the Ontario district.

Nearly every one of the 54 adult circles in Ontario were represented at the workshop. Many of the sponsors of the girls' circles were also present.

The Golden Age group of the Sycamore Grove Mennonite Church, Garden City, Mo., was entertained at the annual dinner by the WMSA Homemakers. The Golden Age group includes all members of the congregation over 70 years of age.

Pleasant Valley, Harper, Kans., WMSA has made a special study of the Book of Philippians during the devotional period of their regular meetings. The Missionaries whose material needs are being supplied are also made a matter of special prayer at each meeting.

Monterey, Pa., WMSA sends pies once a month to Water Street Mission, Lancaster, Pa. The pastor and other members of the congregation have charge of the service the first Tuesday of each month, and the Lookout Committee of the WMSA arranges to send pies for the men's supper.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Christian Friends:

Early in October Bro. Beare visited us in the interest of Hesston College.

Our Sunday-school officers for the year are: supts. adult department, Lee Unruh and Vernon Zimmerman; secy., Kenneth Unruh; chor., Patricia King; supts. primary department, Reuben Yoder and Bertha King; chor., Mary Shue.

Since Jan. 1, 1955, Elnor Troyer and Kathy Glassburn read the Bible through and completed the memory assignment. Loretta Zimmerman, Marjorie Detwiler, Jerry Detwiler, and Calvin King read the New Testament. Dennis Plank, Gary Unruh, Clifton Hostetler, and Roberta King read the Gospels.

On Nov. 10 the men met at the parsonage at ten in the morning for prayer. Our women's meeting was in Bro. Wilbert Nafziger's home at two o'clock.

There continues to be splendid interest in the WMSA the first Wednesday of each month. Sister Rena Glassburn has charge of this meeting.

Bro. Waldo Miller, our pastor, is leading in a discussion of Hebrews in our Wednesday evening meeting.

We appreciate having the Perry Troyer family with us.

Sunday morning, Nov. 6, we observed communion and feet washing.

Margaret Horst.

MORRISON, ILLINOIS

(Morrison Congregation)

Greetings of love in the Master's name:

We wish to share with you some of our activities and blessings of the past year. In early spring Bro. I. E. Burkhart brought a much-appreciated message to the small group at this place.

In April a group of International students from Goshen shared some of their Christian experiences with us. In the group were Gema Ramnouth from Trinidad, E. K. Sempiro from Uganda, and Mr. and Mrs. Herman Tan from Java.

Lela Sutter came to us and showed pictures and told us of her work at Mathis, Texas.

In June Bro. Daniel Smucker held evangelistic meetings. Many spiritual truths were presented. He was accompanied by his family; his wife is a sister of Mrs. Cecil Nice.

Virginia Deter, a missionary teacher in Japan and a relative of many in this community, showed pictures of her work among the Japanese.

We are looking forward to seeing and hearing about Bro. and Sister Andrew Ceroni's trip to Italy and Sicily. They have made several trips to Bro. Ceroni's home in Italy and he has acted as interpreter for those going to Sicily. Bro. and Sister Ceroni live at Freeport, Ill., and plan to be with our group on Nov. 11.

Recently an elderly lady in our community found the Lord and expressed a willingness to follow Him. Pray for her and the group here at Morrison.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Violetta H. Deter.

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear HERALD Readers:

On the beautiful Sunday afternoon of Aug. 21 our annual Home-coming was held, meeting in the H. H. Buckwalter grove for a fellowship dinner. Later in the afternoon at the same place there was a farewell service for Bro. and Sister David Hostetler, our assistant pastor, before leaving as missionaries to Brazil. Also Bro. Wm. Detweiler, Jr., was licensed as assistant pastor to Bro. Elmer Yoder, with Bro. O. N. Johns of Louisville, Ohio, officiating. Bro. J. D. Graber, Elkhart, Ind., gave the message to a large audience.

On Sept. 18 the following officers were elected: supts., Evan Taylor and Chester Fath; chor., Doris Fath; secy., Viola Singer; primary supt., Blanche Eschliman; church chor., Robert Hartman; YPM supts., Robert Meyers and Glenn Mutchler; librarian, Nettie Hooley.

Two of our number, Vera and Vida Schloneger, have entered nurses' training at Massillon City Hospital. A few of the young men are in I-W service.

We were glad to have Bro. and Sister Jacob Weirich, Belleville, Pa., with us on Sept. 18 for the morning and evening services. He gave us plain and timely messages on the "Underlying Principle" and "The Practical Application of Nonconformity."

Bro. Alvin Becker, representing the Northern Bible Society, brought the morning message on Oct. 2 and in the evening the Milton Faib family, recently returned from Puerto Rico, gave talks on different phases of the work there, and also showed pictures.

Bro. and Sister David Hostetler and son Michael left the Philadelphia airport on Sept. 21 and arrived safely in Brazil. Our interest and prayers are with them and we have taken on David's support of $840.00 yearly.

The adult sewing circle sews for relief and also made up bundles for lepers in Java. The "Hands for Jesus" circle, also meeting in different homes, is active in working and witnessing.

On Sunday evening, Oct. 9, our pastor, Bro. Elmer Yoder, and a group from this place gave a program at the Pike Church, Elida, Ohio.

The Carl Beck family were our guests on Oct. 23. He gave a Gospel message in the morning and in the afternoon both spoke on the mission field of Japan.

Our counsel meeting was held on Oct. 30 when Bro. William Detweiler, Jr., gave a helpful message. The following Lord's day, communion and feet washing were observed. Bro. Allen Ebersole of Canton, Ohio, gave a message. A young man was also received by baptism and recently a husband and wife were received by letter.

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

Mrs. David Falb.

SARASOTA, FLORIDA

(Pinecraft Congregation)

Dear Readers:

Folks are again returning to the South. Our attendance on Nov. 14 in Sunday school was 116, with a number more coming for church services. At this service a husband and wife were received into church fellowship on confession of faith.

Missionary Day will be observed in all of our services on Nov. 20. Bro. George F. Brunk will give the mission sermon on Sunday morning. In the evening the writer with Bro. Frank Stoltzfus will give experiences of city mission work.

The brethren Noah N. Burkholder, Ephrata, Pa., and Aaron N. Weaver, East Earl, Pa., will have charge of the morning and evening Thanksgiving services.

The following brethren have assisted in recent preaching services: D. Parke Lantz, Geo. F. Brunk, both of Sarasota; Emmanuel Hershberger, Chardon, Ohio; Albert Wyse, Midland, Mich.; Frank Stoltzfus, Sarasota; Hermon Hostetler, Orrie Hostetler, Tampico, Ill.

The summer organization was as follows: Pious Kanagy and Marion Zimmerman, supt. of Sunday school; Harvey Tice and David Peachey, YPM committee; midweek Bible study, Francis Bechtel, and Thursday evenings, Levi Bontrager.

The second Sunday in the month we hold services in the Sarasota Convalescent Home. Last Friday evening we had cottage prayer meeting in a home in Sarasota.

Joseph M. Nisley.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear Readers:

"As the mountains are round about Jerusalem, so the Lord is round about his people . . ." (Ps. 125:2).

October with its "bright blue weather" has been just what farmers want for harvest and fall crop sowing. We have also had showers of spiritual blessings.

On Oct. 26 Marie Troyer, serving under the Sudan Interior Mission, spoke to us concerning her work in N. Nigeria, West Africa. She and her mother were en route to Texas.

Bro. and Sister G. H. Brunk, Elida, Ohio, are spending some time with their daughter and son-in-law, Bro. and Sister Louis Good. Bro. Brunk was one of the earlier ministers of this congregation. His messages from the pulpit, help in midweek meetings, and their visits among members are appreciated and enjoyed.

On Nov. 6 our communion service was held with all members present except three. Franklin Weaver and C. M. Grove, of Waynesboro, Va., were in charge. Bro. Grove preached the communion sermon. Other visitors present were Irvin Grove, Magdalene and Anna Weaver, and Ina Stalter, all of Waynesboro.

The Lord willing, a nonconformity conference is scheduled to be held Dec. 3, 4, with Bro. J. L. Stauffer and Bro. J. Otis Yoder as speakers. Pray that we may have teachable minds and hearts, willing to be conformed to the perfect will of God.

Beulah I. Good.

WASHINGTON, D.C.

(Woodridge Congregation)

Dear Christian Friends:

During the past two months some of our visiting brethren have been Ray Horst, Elkhart, Ind.; Richard Weaver and Kenneth Weaver, both of Harrisonburg, Va.; Aaron Denlinger, Paradise, Pa.; C. Nevin Miller and Henry Weaver, Jr., Harrisonburg.

The evening of Oct. 23 the meeting was in charge of Virgil and Helen Good Brenneman, Iowa City, Iowa. Sister Helen was formerly from this area.

Donald Nair is attending E.M.C. this year. Since he is one of the few young men in our group and was serving as usher, his absence is keenly felt.

On Oct. 2, the Sunday school was reorganized as follows: supt., John Schlosser; asst. supt., Cleo Weaver; secy., Janet Shank; treas., Joseph Sharpes, Sr.; chors., Lois Bassinger and Perry Brunk. Two new classes were added, making a total of eight. Since we held Bible school in June, a number of those children have been attending our Sunday school. The efforts put forth have truly been rewarded.

"How to Study Ephesians" is being used in the Wednesday evening meeting with Edgar Metzler as instructor. Classes have been organized for the children.

The evening of Nov. 5 we observed communion with Bro. J. L. Horst, Scottdale, Pa., bringing the message. Both he and C. Nevin Miller were with us for the Sunday morning service.

Hazel T. Sharpes.

Mission News

CONTINUED

An American Bible Society film depicting the distribution of Bibles in Japan was shown at the Calvary Mennonite Church, Los Angeles, Calif., following the midweek service on Nov. 9. The American Bible Society also has an excellent film on "Our Bible—How It Came to Us." Interested groups can write to the Society at 450 Park Ave., New York 22, N.Y.

The Bible School in Tanganyika graduated nine Africans on Nov. 18 if plans carried. These nine have completed the three-year course.

Bro. S. C. Yoder, Goshen, Ind., life member of the General Mission Board, served as Fall Missionary Day speaker at the First Mennonite Church, Canton, Ohio, on Nov. 20.

Have you ordered your 1955 Annual Mission Board Report which tells the mission-service story of your General Mission Board for one year? Your pastor and Sunday-school superintendent have received order forms. Or, send your order to the Mennonite Publishing House, Scottdale, Pa. The suggested price: 60¢. Some congregations may want to order enough for distribution to each family.

Bro. Clayton Keener will serve on the Bible Fellowship Conference to be held in Alabama, Nov. 24, 25. This meeting is planned as a joint project of the Alabama and Florida churches of the Lancaster Conference. Following that he and his wife will visit the churches and mission points in Alabama, Georgia, and Florida.

Bro. Vern Miller, Cleveland, Ohio, conducted evangelistic meetings at Hillside Chapel, Jackson, Ohio, Nov. 6-13. The brethren Gerald Hughes, Cleveland, and John Garber, Burton, Ohio, preached for the Gladstone congregation during the pastor's absence.

Bro. and Sister H. James Martin, missionaries in Montevideo, Uruguay, entertained 60 persons of their neighborhood on Nov. 11 with slides of Canada, U.S.A., and Costa Rica, followed by a tea. They are very happy for the overwhelming response to their invitation, since they expected not more than 30 persons would come. They feel that relationships with their neighbors have definitely improved and request prayer as they seek to find what the next step should be in bringing the Gospel to these people.

Harbour Mission, a new rescue mission work, has recently been started in Hamilton, Ont. The brethren Enos Bearinger and Oscar Snyder of the Hawkesville Mennonite Church are in charge of the work. The mission is open all day. A Gospel service is held twice daily where those who want night's lodging are required to attend. Meals are also provided.

Paul and Vesta Miller, on furlough from India, spoke at Pinto, Md., on Nov. 22, and at Wadsworth, Ohio, Nov. 5, 6.

Speakers in Missionary Day services at Frazer, Pa., included S. Paul and Vesta Miller from India, Clarence and Lela Fretz from Luxembourg, and Michael Shenk, Sarasota, Fla.

Mrs. Carl Beck showed pictures of Japan to the Women's Fellowship of East Goshen, Ind., on Nov. 14.

The Eastern Mission Board area is observing Missions Week the first week in December.

Bro. Amos Swartzentruber, on furlough from Argentina, spoke at Burton, Ohio, the week end of Nov. 27.

Field Notes

CONTINUED

Exchange program: Marion congregation, Howe, Ind., at Fort Wayne, Ind., Nov. 13.

Four Pax men—Charles Yoder, Middlebury, Ind.; Eldon Lefevre, Sterling, Ill.; Dean Zehr, Roanoke, Ill.; and Larry Eisenbeis, Marion, S. Dak.—at the conclusion of their I-W service in Europe, are giving another month's time to telling our churches about the Pax work. They gave a very effective program at Scottdale on Nov. 20.

The Central Kansas Chapter of the Mennonite Nurses' Association met at Newton, Kans., on Nov. 8 and heard an address by the chaplain of Bethel Deaconess Hospital.

Uncle Billy Adams, the oldest resident of Lancaster County, died recently. He joined the Vine Street Mission, Lancaster, Pa., last year at the age of 109. He was born in slavery but in recent years worked as a gardener at Landisville, Pa., where he is buried in the Mennonite cemetery.

Bro. D. W. Miller, Wooster, Ohio, recently injured in a fall, is fully conscious and seems to be making slow but satisfactory recovery.

The annual Thanksgiving meeting of the Mennonite churches in the Fort Wayne, Ind., area was held at the Fort Wayne Church on Thanksgiving Day, Nov. 24, with Bro. William G. Detweiler, Orrville, Ohio, speaking and an octet from Bethany Christian High School, Goshen, Ind., providing special music.

Announcements

Sunday-school workshop, with J. J. Hostetler, Paul M. Lederach, Elizabeth Showalter, Helen Trumbo, and Alta Mae Erb participating, at Scottdale, Dec. 3, 4.

Safe driving day, on Dec. 1. Mennonites have their share of accidents and should heartily participate in every effort toward safer driving.

Parents and teachers: If you are looking for suggestions and ideas for Christmas gifts for juniors and intermediates, see Dec. 4 issue of **Words of Cheer.**

Annual ministerial meeting at Franconia, Pa., with Clarence Fretz, Donald Lauver, and J. Irvin Lehman as visiting speakers, Nov. 29, 30.

All nurses (including R.N.'s, students, and practicals) and medical technicians now in the city of Philadelphia are urged to attend the second meeting of the group to be held Dec. 6, 7:45 p.m. at the Mennonite Student Center, 319 South 15th St., Philadelphia. Enjoy a "Trip to Jordan," given by one recently come from the field.

Dedication services for the rebuilt church at Elmira, Ont., will be held at 2:00 p.m. Dec. 4.

Bro. E. B. Peachey, Belleville, Pa., in Bible Prophecy Conference at Marlboro, Ohio, Conservative Mennonite Church, Nov. 29 to Dec. 8. The Book of Revelation will be studied.

Visiting Speakers

Oct. 30. **Frank Enck,** Willow Street, Pa., at Media Chapel, Oxford, Pa.

Nov. 6. **Paul Kniss** and wife, on furlough from India, at Sandy Hill, Sadsburyville, Pa. **Ernest Martin,** Columbiana, Ohio, at Canton, Ohio.

Nov. 13. **Andrew Jantzi,** Alden, N.Y., at Maple Grove, Atglen, Pa. **Etril Leinbach,** Moorepark, Mich., and **George Nye,** Hope Rescue Mission, South Bend, Ind., at Benton, Ind. **Ray Bair,** Akron, Pa., at Mennonite Brethren Church, Hillsboro, Kans. **Roy D. Roth** and college male quartet, Hesston, Kans., at Evangelical United Brethren Church, Hesston. **Paul Friesen,** Hesston, Kans., at E.U.B. Church, Moundridge, Kans.

Youth Program Ideas

Efficiency is a word that belongs in everybody's vocabulary today. Good stewardship and earnest discipleship demand efficiency in all our activity. And efficiency comes from experience and more experience. Mennonite Youth Fellowship, after seven years of experience in providing program plans for local youth groups, is ready to take a new step in more efficient program planning.

The familiar MYF folder of monthly program releases will be replaced in 1956 by a bound volume, **Youth Program Ideas, Volume I.** One of many good features in this new book is the size of the pages—a convenient 5½ x 8½ which makes it easy to use and carry, or file for reference. Its 180 pages are packed with excellent program plans—some ready for immediate use—some you may want to adapt to fit local youth needs.

Efficient planning? Yes, for it makes possible long-range planning at the beginning of the year. And better still, these undated program plans may be used in other years as well.

Intelligent planning? Yes, for the low price of $2.00 per copy makes it possible for each member of the program committee to own and use a copy. No longer need the secretary transport four, six, twelve program releases in the more bulky folder form. No longer need a committee of three try to plan for a program from only one copy.

Economical? Yes, instead of a $5.00 cost for twelve program plans as in present releases, **Youth Program Ideas, Volume I** provides twelve illustrated complete monthly program plans, plus an appendix of worship plans, games, seasonal activities, and visual aid suggestions for only $2.00.

Yes, **Youth Program Ideas** is a big step forward for all Mennonite youth and youth leaders who really want to plan programs with a purpose—who want to make every program underline the motto: "All of Life for Christ."

Order your copies from Mennonite Publishing House, Scottdale, Pennsylvania. Send your advance orders now so they can receive prompt attention when **Youth Program Ideas** comes off the press just past mid-December.

MESSAGE TO AMERICAN CHRISTIANS

(Continued from page 1130)

likes a luxurious home because of pride and for the eyes of other people. My dear sisters, God has called you in order to give a testimony to the world, by the testimony of His Word and also by your obedience to it. In this way, you bring a judgment to bear upon the world and you also push other souls to repentance. Everything shows us that the Lord Himself will someday soon be accomplishing the promise concerning His coming again. Just look at all of the world-wide cataclysms, earthquakes, and increasing intensity of world wars and all the rest. When a fruit is ripe, then we pick it. And the world is very ripe for judgment today. And it is precisely because of this that in these times God calls upon us to hold very, very high the testimony of His Word. Let us buy up the time which is running out, in order that at His appearing we shall not be disappointed.

Listen very carefully and pay attention and heed these words, dear brothers and sisters, because He has warned us in His Word, "When the Son of man shall come again, will He find faith upon the earth?" Now we all know that faith without works is a faith that is dead. We also should remind ourselves of what happened to the people of Israel when they knew prosperity and how their hearts went farther and farther away from God to such an extent that God Himself had to send His prophet Haggai to them to tell them that this was now no longer the time for them to live in their luxurious, well-paneled houses when His own house was destroyed. In this connection, we must remind ourselves that the house that God is building, the house that Jesus Christ came to construct here below, is not yet completed and there are still many, many stones that have to be built into that building. For these stones, are we willing to pay the price? When God called His people by His prophet to reconsider their ways, they were called upon to pay back to God everything that they had taken from Him. The apostle calls upon us to work in order to hasten the completion of this building, which is His church, a building that is composed of souls of all peoples and all races.

I know, of course, that each one of us can justify himself by the things that he has already accomplished in the past. We must remind ourselves, however, that in the day when we shall appear before Him, every mouth will be closed before the Lord of glory. Jesus Himself tells us that it is not all those who say "Lord, Lord" who will enter into the kingdom, but only those that do the will of His Father. We should also pay attention in order that we shall not be among those who will hear Jesus say to us in that day, "I do not know you; withdraw yourselves from me, you who are only workers of materialism." For all those who will answer the call of God, I would like to say in His behalf and by my own experience that His Holy Spirit will lead you in all things, and in all truth.

I would like to exhort you, dear brothers and sisters, not to look around you to see what your brothers and sisters are doing in this connection, but only to follow that which the Holy Spirit speaks to you in order that He may follow out very faithfully His work in you and that you may follow the path that He points out to you. By your own obedience, other consciences will be pricked if you only remain faithful to Jesus Christ and God Himself will receive all of the blessed fruit and you will be called up there by the Lord. "Dearly beloved of God, enter into the joy of my Father."

May God accomplish in your hearts a powerful and deep action by His Holy Spirit for the glory of His name and for the salvation of many souls.

Roger Rimbert, 41, rue Longue, Braine l'Allend, Belgium.

(Translated from the French by David Shank)

FOUR WAYS

(Continued from page 1132)

Wait a While

The third way God answers prayers is "Wait a while." For truthful prophecy King Zedekiah thrust Jeremiah in prison. God delivered. Another time Jeremiah, cast in a dungeon, remained there a long time before he was penned in prison, where he got one piece of bread daily. During all these experiences Jeremiah's every breath was prayer. Result: He was eventually set free. Elijah begged to die under the juniper tree. God said with understanding, "Not yet!" But He did feed and water the hungry and thirsty prophet and sent him to Mount Horeb for a 40-day visit, where he got an assignment. When Elijah finished the work, God sent a chariot of fire to bring him to heaven without dying. Moses, at 40, thought he was ready to lead the Israelites from Egyptian bondage, but the Lord made him wait another 40 years. God's timing is always right regardless of what we may think.

Your son may ask to play with a high-powered rifle. "Wait a while," his Daddy says. "When you're older, son, you can do it." Such an answer is often the best answer. Even so, we impatiently chafe under the delay.

I'll Give You Something Better

The fourth way God answers prayer is by saying, "I'll give you something better." The answer comes but often in a way we least expect. Solomon, given the task of building the magnificent temple, prayed humbly for wisdom. Because he asked intelligently, God not only gave him wisdom and knowledge but riches, wealth, honor too.

A preschooler's loving parents will give him a tricycle instead of the bicycle for which he asks, knowing he is not ready for a bicycle yet. How often we would force God's hand, if possible, only to see later that He had planned something much better for us—far better than we could have imagined.

A minister prayed regularly with a distressed husband who prayed that his wife might recover from a serious illness. She passed away. Later the minister asked the bereaved husband if he were bitter. Much to the minister's relief, the husband testified: "No, God gave me something better—the strength and courage to accept my loss bravely."

Adoniram Judson once said: "I never prayed sincerely for anything but it came at some time—no matter how distant a day—somehow, in some shape it came." Others have found this true in their experience too.

Example of the four ways God answers prayers could be multiplied a thousandfold and more. It would be most helpful if we diligently trained ourselves to recognize God's answers. He tailors them to fit our personal needs. Yes, God hears and answers every prayer. He answers by saying "Yes" or "No" or "Wait awhile" or "I'll give you something better."

In God's infinite wisdom He knows best. Hear Him say: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Hobart, Okla.

OUR SCHOOLS

(Continued from page 1136)

This makes it possible for a student to take four years of agriculture.

Religious Life

In addition to the regular classes and daily chapel exercises I.M.S. seeks each year to obtain the services of two or three men who are leaders in the church in the various areas of evangelism, missions, and Bible teaching. These men usually spend from a week to ten days with us to bring chapel messages, special talks, and personal counseling.

This year's first speaker was Bro. Myron Augsburger, who concluded a week of work with us on Nov. 4. His themes were built around some of the great principles of the Bible. Much stress was placed on the primacy of love, the attitude of the heart, the blood atonement, and in being grounded upon principles as the bases for all **real** Christian living.

A number of student Gospel teams are being sponsored by the school this year. The first one went to the Northern Minnesota mission field over the week end of Oct. 13-16. Again at Thanksgiving three teams plan to give programs, D.V., at Versailles, Mo. Mountain Home, Ark., and Hannibal, Mo. Students report great blessing and spiritual enrichment from this work.

Special Activities

The Mennonite Board of Education and associated meetings held on our campus in

October afforded excellent opportunity for the people of this community to become better acquainted with the work of this Board. Regular classes were held Thursday morning, Oct. 13, to enable visitors to attend some classes. School was dismissed on Thursday noon for the balance of the week to enable our teachers to attend the Board meetings.

In recent years I.M.S. has sponsored all-school field trips for one day to help students gain educational experiences not possible in the classroom. This year the seniors will go to Cedar Rapids, the juniors to Muscatine, the sophomores to Iowa City, and the freshmen to the Amanas.

Plans are also under way to inaugurate evening classes for adults in the community. A good interest was shown in a preliminary survey, and it is to be hoped that this will be another area in which the Christian high school may be the servant of the church.

—Herman E. Ropp.

TO BE NEAR TO GOD

(Continued from page 1139)

to celebrate the coming of peace. Our family had an errand to make in the suburbs of the nation's capital, but we decided not to go into the city because of the almost impossible traffic jam. Suddenly, on a street adjacent to the one where we were parked, a car came to an unexpected stop and another one rammed into the rear of it. The two drivers immediately got into a heated argument, and their wives joined in the dispute. Before we knew what was happening, both couples were on the street fighting with their fists. Can we expect peace on earth among nations, when individuals cannot get along with each other? Christ's peace starts within a man and shows itself in his closest relationships. This is the brand of peace without which world peace can never become a reality.

Saturday, December 10

Our hearts must be filled with Christ's joy. Read Gal. 5:22, 23.

"Joy to the world! the Lord is come!"

Happiness—how the world seeks for it and never finds it! What endless methods the masses devise to manufacture a little joy at Christmas time! Christmas is so wrapped in tinsel, that the true Gift is seldom found. Liquor industries enjoy a boom in their business, as unfortunate people substitute intoxicating spirits for His Spirit. But the Bible shows us plainly that genuine joy is a fruit of the Spirit of God, and that it cannot be bought at a beribboned department store counter by the natural man. May our Christmas joy come as a result of the indwelling of the Holy Spirit in our hearts and our close association with the Giver of all joy and gladness!

—Helen Good Brenneman.

A total of 29,605 persons migrated to Israel during the year ending Aug. 1, 1955. Of those, 25,605 came from North Africa, 2040 from Asia, 1163 from Europe, 40 from South Africa, and 888 from the Americas.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer. Ray J. and Janet (Landes), Pawtucket, R.I., first child, Brenda Kay, Nov. 6, 1955.

Brenneman. David and Clara (Greider), Elida, Ohio, second child, Nancy Elizabeth, Oct. 29, 1955.

Burkholder. Levi and Ethel (Boyer), Phoenix., Ariz., second daughter, Esther Rose, Nov. 9, 1955.

Cross. Harry and Katie (Yoder), Middlebury, Ind., second child, first son, Jay Devon, Aug. 4, 1955.

Derstine. Willis G. and Susie (Clemens), Souderton, Pa., second son, Larry Eugene, Oct. 15, 1955.

Harnish. Robert and Ruth (Martin), East Peoria, Ill., third child, second daughter, Mary Beth, Nov. 4, 1955.

Hartman. Alpheus and Lila (Litwiller), Atkinson, Ill., seventh child, fourth daughter, Debra Jean, Nov. 3, 1955.

Headings. Vernon and Grace (Roth), Molalla, Oreg., fourth child, third son, Larry Vernon, Oct. 31, 1955.

Hertzler. Paul W. and Carolyn (Weaver), Elkhart, Ind., first child, Daniel Weaver, Oct. 18, 1955.

Hochstedler. Walter E. and Florence (Brandenberger), Amboy, Ind., second child, first daughter, Jacqueline, Nov. 2, 1955.

Holst. Albert and Ellen (Zehr), St. Jacobs, Ont., second son, Eugene Brent, Oct. 13, 1955.

Ingold. Dan and Alta (Egli), White Pigeon, Mich., third child, first daughter, Linnea Su, Sept. 13, 1955.

Johnson. Lemoine and Phyllis (Lauber), Shickley, Nebr., second child, first son, Arlan Lemoine, Sept. 1, 1955.

Kempf. Wayne D. and Esther (Lapp), Shickley, Nebr., fourth child, third son, Dale John, Oct. 11, 1955.

King. Roland J. and Mabel (Yoder), Mifflintown, Pa., fourth child, first daughter, Janice Elizabeth, Nov. 10, 1955.

Leaman. Raymond B. and Verna (Bauman), Lancaster, Pa., first child, Jay Edward, Oct. 16, 1955.

Leatherman. Clarence D. and Irene (Rice), Pipersville, Pa., third child, first son, Clyde, Nov. 10, 1955.

Lichti. Lawrence and Edna (Kempf), Shickley, Nebr., first son, Douglas Jon, Oct. 27, 1955.

Martin. Ivan L. and Elizabeth (Eby), Hagerstown, Md., first child, Marvin Ray, Nov. 9, 1955.

Martin. Clare and Ellen (Burkhardt), Waterloo, Ont., second child, first son, Leon Ray, Oct. 8, 1955.

Mast. William I. and Doris (Mishler), Mulberry, Ind., second son, Myron Dean, Nov. 8, 1955.

Mishler. Duane and Esther (Alwine), Hollsopple, Pa., third child, first son, Eugene Dale, Oct. 24, 1955.

Moser. Ellis D. and Joyce Ann (Lehman), Copenhagen, N.Y., first child, Douglas Lynn, Oct. 11, 1955.

Nussbaum. Nathan E. and Ruby (Glick), New Wilmington, Pa., second son, Ethan Dean, Oct. 22, 1955.

Ressler. Allen B. and Pauline (Good), Wadsworth, Ohio, third (living) child, second daughter, Arlene Marie, Nov. 1, 1955.

Roth. Wilmer and Olive (Headings), Lebanon, Oreg., third child, second daughter, Marilyn Rae, Oct. 28, 1955.

Saltzman. Rolland and Leona (Goossen), Shickley, Nebr., first son, Rolland Gene, Sept. 2, 1955.

Schlabach. Theron and Sara (Kauffman), Millersburg, Ind., first child, Gerald Wayne, Nov. 9, 1955.

Shank. Orval M. and Dorothy (Yoder), Harrisonburg, Va., third son, Sheldon Bruce, Nov. 9, 1955.

Shetler. Merle and Katherine (Steider), Ohiowa, Nebr., fourth child, second daughter, Theresa Kay, Nov. 2, 1955.

Snapp. Don and Faire (Stucky,) Denver, Colo., second child, first son, Jeffrey Bernard (J. B.), Oct. 30, 1955.

Swartzendruber. Morris E. and Alta Fern (Miller), Kalona, Iowa, fourth child, third daughter, Lorraine Ann, Nov. 5, 1955.

Tyson. Erwin and Ruth (Birky), Valparaiso, Ind., second child, first son, Donald Erwin, Sept. 14, 1955.

Weaver. Gene and Ruby (Zook), Hesston, Kans., third child, second son, Galen Dale, April 8, 1955.

Yoder. Menno J. and Anna (Yoder), Princess Anne, Va., seventh child, sixth son, Morris Wayne, Oct. 24, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bachman—Schrock.—Willis Bachman, Metamora, Ill., cong., and Phyllis Schrock, Washington, Ill., Calvary Mennonite cong., by Harry Yoder and Roy Bucher at the Calvary Mennonite Church, Oct. 14, 1955.

Cender — Rodriguez. — Lowell Cender, East Bend cong., Fisher, Ill., and Lydia Rodriguez, Betania Mennonite cong., Pulguillas, Coamo, P.R., by Lester T. Hershey at Betania Church, Sept. 20, 1955.

Egli—Hahn.—Ben Egli, Minonk, Ill., and Shirley Ann Hahn, Washington, Ill., both of the Metamora cong., by Roy Bucher at the bride's home, Nov. 10, 1955.

Groff—Herr.—Abram B. Groff, Lancaster, Pa., New Danville cong., and Elizabeth R. Herr, Ronks, Pa., Strasburg cong., by Jacob T. Harnish at the Strasburg Church, Nov. 12, 1955.

Kauffman—Yoder.—Charles Kauffman, Fairview, Mich., cong., and Ardice Yoder, Midland, Mich., cong., by Clarence R. Yoder, assisted by Harvey Handrich, at the Midland Church, Oct. 8, 1955.

King—Rios.—Wendell King, South Union cong., West Liberty, Ohio, and Nellie Rios, Betania Mennonite cong., Pulguillas, Coamo, P.R., by Lester T. Hershey, Aug. 27, 1955.

Miller—Yoder.—Joseph W. Miller, Hadley, Pa., Maple Grove A.M. cong., and Mattie Yoder, Belleville, Pa., Peachey cong., by Valentine P. Yoder, Oct. 13, 1955.

Reeser — Roth. — Charles Reeser, Tangent, Oreg., Albany cong., and Margery Roth, Filer, Idaho, cong., by Louis Landis at the Filer Church, Oct. 20, 1955.

Wickey—Schrock.—Edwin Wickey, Centerville, Mich., and Martha Schrock, Burr Oak, Mich., both of the Locust Grove cong., by Orvin H. Hooley at the Locust Grove Church, Oct. 23, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Berkey, Elmer Rhodes, son of E. J. and Mary (Rhodes) Berkey, was born June 1, 1898, near Middlebury, Ind.; died suddenly in a plane crash near Harrisonburg, Va., Oct. 29, 1955; aged 57 y. 4 m. 28 d. At an early age he moved with his parents to Virginia where he grew to manhood. At the age of 18 he moved with the family to Oronogo, Mo. On June 20, 1920, he was united in marriage with Alma Esther Shenk, who survives him. To this union were born 4 children (Clayton S., Lloyd N., and Cathryn—Mrs. Tom Mishler, all of Sheridan, Oreg., and Margaret—Mrs. Paul Buerge, Garden City, Mo.). He leaves besides his family 11 grandchildren, 5 sisters (Ruth—Mrs. J. J. Hostetler, Harrisonburg, Va.; Esther—Mrs. Martin Weaver, Goshen, Ind.; Martha—Mrs. Ralph Smith, Oronogo, Mo.; Bertha—Mrs. Norman Wenger, Lancaster, Pa.; and Marietta Berkey, Wooster, Ohio), 4 half sisters (Ruby—Mrs. George Reno, and Bernice—Mrs. Harry Reno, both of Akers, La., Elsie and Janette Berkey, Harrisonburg, Va.), one half brother (Earl Berkey, Akers, La.), and a stepmother (Mary Shenk Berkey, Harrisonburg, Va.). He was preceded in death by his parents, one sister (Ethel Buerge), one half sister (Mabel—Mrs. Robert Martin, who died with him in the plane crash), and an infant granddaughter. In his youth he accepted Christ as his Saviour and united with the Mennonite Church near Warrenton, Va. Eight years ago he moved to Sheridan, Oreg., where he resided at the time of his death. Funeral services were held Nov. 3 at the Mennonite Church in Sheridan, Oreg., in charge of H. G. Wolfer and D. F. Shenk. Interment was made in the Mennonite Cemetery near Willamina, Oreg.

Delegrange, Caroline, daughter of the late John and Louissa Leugacher, was born Feb. 24, 1905, in Daviess Co., Ind.; passed away Oct. 16, 1955, at her home near Goshen, Ind.; aged 50 y. 7 m. 22 d. She suffered a heart attack on June 9, 1955, and had not been well since. On Oct. 16 she had a second attack and was called Home. She accepted Christ as her Saviour in her youth and remained faithful to the end. She was a member of the Pleasant Grove C.A. Mennonite Church near Goshen. She was married to Peter Delegrange on April 15, 1928. They were blessed with 5 children, of whom 2 preceded her in death. Four sisters and one brother also preceded her in death. Surviving are the husband and 3 daughters (Jean—Mrs. Floyd Kauffman, Goshen; Phyllis—Mrs. Paul Schrock, Benton; and Helen, at home), 4 grandchildren, 3 sisters, one brother, and many other relatives and friends. Funeral services were held at Pleasant Grove on Oct. 19 and burial was made in the Alwine Cemetery.

Hostetler, Cheryl Ann, passed away Oct. 3, 1955, at the Children's Hospital, Columbus, Ohio; aged 8 y. 9 m. 5 d. She is missed especially by her parents, Abe and Mary Hostetler, and 2 brothers (Johnny and Steven). Her death followed a prolonged illness, and she was in the Children's Hospital the last five weeks. Funeral services were in charge of Abram Kaufman and Myron Augsburger, with burial in the Sharon Cemetery.

Huber, Bessie, daughter of the late Henry L. and Sarah Hess, passed away Nov. 9, 1955, at the Hufford Convalescent Home, Brownstone, Pa., from an acute heart condition. For three years previous she was afflicted with hardening of the arteries. On June 6, 1901, she was married to Abram S. Huber, Lititz, Pa. They lived together 54 years. Seven children survive (Carl, Lititz; Ruth—Mrs. J. E. Phillippi, Lancaster, Pa.; Mary—Mrs. Clarence Landis, Lititz; Sarah—Mrs. Paul Furlow, Fulton, N.Y.; Esther Huber Mellinger, Ephrata, Pa.; Abram Paul, Oak Ridge, Tenn.; and Miriam—Mrs. Clayton George, W. Hyattsville, Md.). Two sons died in infancy. There are 17 grandchildren and 8 great-grandchildren surviving. Funeral services were conducted at the Lititz Church on Nov. 12 by Melvin Lauver and Lester Wenger. A nephew, Richard Hackman, pastor of the East Petersburg Church of the Brethren, offered prayer. Interment was made in the Hess Cemetery.

Items and Comments

Prison population in the United States is at a 15-year peak of 175,000—up 7.3 per cent since 1940. And in 1953, for 2,159,000 arrests there were only 73,299 convictions. And the failure of our prisons is seen in the fact that of 100 men who have served in prison, 62 will be back for another term.

* * *

The National Assembly of Guatemala has voted against any special privileges for the Roman Catholic Church and voted in favor of complete freedom of worship.

* * *

A merger of the Evangelical and Reformed Church and the Congregational Christian Church will be consummated in June, 1957. The new body of more than two million members will be known as the United Church of Christ.

* * *

Billy Graham, in his Toronto campaign, addressed 362,000 persons, of whom 7,348 decided for Christ. Graham plans to visit India early in 1956. He was invited by responsible Christian leaders there.

* * *

The Texas Synod of the Presbyterian Church in the U.S.A. has voted to operate on a racially integrated basis. This denomination last May issued a General Assembly call for complete desegregation.

* * *

From 1933 to 1953 a total of 131 billion dollars was spent for alcoholic drinks in the United States. In the last few years we have been spending 10 billion for alcoholic beverages and 7.3 billion for education and research.

* * *

Churches must assume part of the blame for the existence of racial segregation in this country, according to a southern college president. "Southern churches probably helped create the climate for passage of segregation laws in the 1890's," he said. "We might have escaped the nightmare of legal segregation that came later if the churches had only spoken out when the bigots and political opportunists were enacting those segregation laws in the South. The church has not carried out in its own life the redemptive changes for which it has been working in society. In fact the church is in danger of becoming the final caretaker for those determined to deny the brotherhood of God—in the North as well as in the South."

* * *

A group of Argentine parents has formed a committee to oppose reintroduction of Roman Catholic religious instruction in public schools. Such instruction was halted last April by the ousted Peron regime. Since the advent of the provisional government, however, religious instruction has been restored to the public schools of several provinces by local authorities, but not on nation-wide basis.

* * *

The United States Supreme Court has ruled that a conscientious objector cannot claim that his right to freedom of religion is violated if he is required to co-operate with the Selective Service system. The court rejected an appeal of a Quaker minister who was convicted to report for induction. He had earlier served a sentence for refusing to register.

* * *

Three hundred synagogues are now under construction in Israel and three hundred more will be required to accommodate an additional 150,000 worshipers, according to the Deputy Minister for Religious Affairs of Israel. There are now more than 2,000 synagogues in Israel.

* * *

Christians in America, according to Henry Smith Leiper, give to the churches about 2 per cent of their incomes. This is not even a decent tip to God.

* * *

An unprecedented revival of interest in religion among South Africa's youth in the past two years is reported from Johannesburg. Membership in Christian youth organizations has increased by 25 per cent during this period. The religious awakening is not confined to any one group, but includes university students, office workers, craftsmen, and mechanics.

* * *

Dr. Albert Schweitzer, famed medical missionary, theologian, and musician, traveled third class from his home in Alsace to London to receive the insignia of an honorary member of the Order of Merit from Queen Elizabeth.

* * *

A Quebec statute requiring stores to remain closed on six Roman Catholic holy days was ruled invalid by the Supreme Court of Canada. The decision of the nine-man tribunal was unanimous.

* * *

Less than a third of the 214,000 refugees for whose immigration to the United States the Refugee Relief Act of 1953 provided have as yet been able to enter. The Act expires December 31, 1956. The chief obstacle to their admission is lack of assurances for them, according to those close to the work. The Refugee Relief Act requires an assurance of a job and of housing. Until recently, a specific assurance verified by the U.S. Employment was necessary. All that is now required is that an American citizen, on behalf of a church or citizens' group, sign an assurance that the refugee will be employed within a general work category and in a certain locality.

* * *

A warning against the danger of a new heresy in Christianity, "the ecumenical heresy," was sounded by Dr. Ralph Douglas Hyslop, newly inaugurated professor of ecumenical studies at Union Theological Seminary in New York. "The ecumenical heresy may well be the conviction that the reunion of the church is the supreme good in the very

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moment in history when the supreme need is for its rebirth," he declared.

* * *

"I don't want to be well adjusted," Dr. Robert E. Goodrich told an audience at Columbia College in South Carolina. He deplored educational processes which deprive a person of his individuality and promote "mass adjustment." He pointed out that Moses was a maladjusted personality who led the children of Israel out of Egyptian bondage. Abraham was so maladjusted that he could not compromise his convictions. The Sermon on the Mount is not an appeal to be adjusted. Jesus was so maladjusted that His own family called Him crazy. Dr. Goodrich said that if we try to fit ourselves into a mold "we are violating what God intended, and in the end we are not being ourselves and not being honest."

* * *

Argentina's new provisional government, through its Ministry of Public Works, has appropriated ten million pesos (about $555,000) toward the reconstruction of Roman Catholic churches fired and pillaged last June. Catholic sources said rebuilding of the damaged churches will cost considerably more than they figure.

* * *

Evangelist Billy Graham will conduct a four-week crusade next fall at the Kentucky State Fair Grounds in Frankfort, Kentucky.

* * *

Robert Kreider, Dean of Bluffton College, gave the annual Menno Simons Lectures at Bethel College, North Newton, Kansas, November 6-8. His theme was "Anabaptism Speaks to Our Day."

* * *

Arnold J. Toynbee, noted British historian, declares that Christianity must purge itself of its self-centeredness. "We must try to purge Christianity of its accidental western accessories," he said. "We treat Christianity as if its virtues were derived not from being Christian but from being western." This purging is important, he added, "because man is always relaxing from the worship of God to the worship of his tribe or himself. . . . Christianity is a Gospel not for the West but for all mankind."

* * *

Tunghai University, the first Christian institution of higher learning in Formosa, opened its doors this fall to a freshman class of 155 men and 45 women. Fifty-eight hundred applicants took entrance examinations for the 200 places in this year's class. Of those accepted, 91 were born in Formosa and the rest on the China mainland. The institution is intended as a permanent rather than a refugee center. When completed the campus will have three college quadrangles in addition to the general administration, library, chapel, student activity center, faculty and staff homes. There will be dormitory space for 500 men and 200 women.

Evaluation Bulletin, published by the Visual Education Fellowship, commenting on a Billy Graham filmed sermon, says, "The question is here raised, however, as to the place and effectiveness of filmed sermons in the program of a local church. The amount of the rental fee is a serious limitation by itself, yet even more significant is the matter of using another medium than the personalized 'live' pulpit as a substitute for its preaching of the Gospel. Audio-visual materials were not intended by their pioneers in the church field to replace any already proved media of Christian influence and education."

* * *

Reports of the use of tobacco and alcoholic liquors in Israel indicate that Israel is one of the most temperate nations in the world.

* * *

Most Christian people will doubtless rejoice in the decision of Princess Margaret of England not to marry a divorced man. We commend the Church of England for holding fast to Scriptural teaching that the marriage of divorced persons constitutes adultery.

* * *

Enrollment in United States schools and colleges, both public and private, has increased for the eleventh consecutive year. The estimated total for this year is 1,657,000 higher than last year, according to the United States Office of Education.

Last minute Christmas items!

When I Listen to Bible Stories

By Elizabeth McE. Shields. Bible stories for the preschool child selected carefully, retold briefly, and illustrated in simple color with a real understanding for the young child. Sturdy cloth binding, originally sold for $2.00. An exceptional value at $1.00.

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Gospel Herald

TUESDAY, DECEMBER 6, 1955. VOLUME XLVIII. NUMBER 49

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"B" for Bible Reading Christians

By Elda Sprunger

A recent issue of *Science News Letter* stated that pupils who did not eat breakfast were found to have significantly lower maximum work rate and work output in late morning hours than those who did.

Might this suggest that Christians who neglect to feed upon the Bread of Life are subject to a lowered spiritual vitality?

Like a compass the Bible gives direction to Christians. It shows how to travel wisely on the sea of life. God's children need to search the Bible, so that they may learn how to put its precepts into the language of daily living.

A young man listened to a discussion of the various versions of the Bible. One person said that he considered the Authorized Version the best. Others were equally enthusiastic about other versions. Finally the young man interrupted and said, "I prefer my mother's version to any other, for she has translated it into the language of daily living."

The Christian does not always find his pathway paved with roses. The young Christian faces problems peculiar to himself. The Bible is his best guidebook. It never gives wrong directions. It never lies. It always says the same thing. Its light never dims.

In Huntington, West Virginia, the Ministerial Association gave prizes for the best essays written by teen-agers on the subject of Bible reading. One of the prize winners wrote: "The Bible shows us the basic law of human conduct, outlining both our duties toward God, and our duties toward man."

It's sad but true that many professing Christians do not take time to read the Bible. Haven't you heard someone say, "I can't find time"? Take time. Do you try to find time to eat when you are hungry? If you hunger after spiritual food, you will read your Bible.

We took a friend to a railroad station. We had an hour's wait before her train was due. On the other end of the bench on which we were seated a young fellow was reading his Testament. He made good use of his waiting time to read the Bible.

A missionary from Oklahoma who works among school children mentioned Linda in her letter. Linda was saved and soon after came down with a case of poison ivy. Linda said to the missionary, "I spent my time in reading the Bible and learning forty Bible verses when I was sick."

Using odd minutes for Bible reading is an excellent idea, but you need also a stated time. Spend at least fifteen minutes daily in concentrated Bible reading. More if possible. Select the time of day most suitable for your daily program. For some the early morning is the best time, which may mean to cut off on sleep for the allotted time of reading. You'll find it's worth the sleep cut. You may find the evening the best time, when the day's duties and responsibilities are over and the mind has unhurried time to absorb what's read. Whatever your time, be diligent and stick to your schedule.

No one best method of Bible reading can be prescribed. One interesting and helpful method is to read a book chapter by chapter. Take, for example, the Gospel according to John, and read one chapter at a time prayerfully and thoughtfully. Try to give the chapter a title which summarizes what you read. For instance, chapter one might be titled "Beginning" or "Jesus Calling His First Disciples." Chapter two might be called "The Wedding Chapter." After reading the chapter select a verse which strikes you or makes a special appeal. Underline the verse and memorize it.

These special verses will become a real treasure. Upon your reading through the entire book you will have an assortment of twenty-one gems of truth stored in your mind.

See to it that the Bible-reading habit becomes firmly woven into the warp and woof of your life. The habit and the message of the Book will become an essential part of your life, like eating and sleeping, something you'll feel you cannot miss without loss.

Some years ago the Japanese made a spy hunt in Burma. Anyone who could read was considered a suspect. To be in possession of a book was almost a crime. Hymnbooks, prayer books, and Bibles were hidden. Some Christians hid books in pillows. A Japanese soldier finding a Testament in a house asked, "What's this book?" The soldier must have been impressed with the answer, for he didn't take the book away from the owner. With boldness the Christian said, "That's my Bible, my life. Where I go

The Volume Divine

It is the nation's Volume! Therefore kings
Were sent to it, as to eternal springs
Of law, and light, and liberty. Blest realm
That has this Royal Pilot at its helm!

It is the homestead Volume! Round the hearth
It scatters light: and on the daily path
Strews fragrant flowers of joy and peace and love,
Until our homes grow like the Home above.

It is the children's Volume, blessing youth!
It is the young man's Volume! Here is truth!
In the prime of life, in sickness, and in age,
All may find help who read the Sacred Page.

It is the sinner's Volume! Only here
A guilty conscience, trembling and in fear,
Can find a Saviour ready to forgive,
Dying sin's death that death's condemned may live!

—Selected.

it must go with me, and without it I would die."

Are you a Bible-reading Christian?

Berne, Ind.

The Bible Is the Word of God

By Robert Sherer Wilson

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

There was a time when a minister needed but to quote from the Bible, and the word was accepted as authority. That day seems to have passed, and we live in a time when the Bible is not accepted as any greater authority than any other book. Like the serpent in the Garden of Eden, the common question is, "Yea, hath God said?"

Some people will accept it in their minds, and say they believe the Bible is God's Word, yet they do not accept it to the extent that they obey it, and pattern their lives according to its teachings.

Some desire to cast the Bible aside as an antique or a relic. Some are willing to consider it only as a historical document and nothing more. The Bible claims to be more than an ordinary book. Can it measure up to its claims?

I. The Bible claims to be inspired of God. II Peter 1:21 says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The word "inspiration" means God-breathed.

The poet Alfred Holmes says of this:

The Holy Bible must have been
Inspired of God and not men.
I could not, if I would, believe
That good men wrote it to deceive
And bad men could not if they would,
Nor would not, surely, if they could
Proceed to write a book so good;
And certainly no crazy man
Could e'er conceive its wondrous plan.
Behold what other kinds of men
Than do these three groups comprehend?
Hence it must be that God inspired
The words which souls of prophets fired.

There are different ideas how God could have inspired the writers of the Scriptures. Some think it was by mechanical dictation as a businessman dictates his correspondence to his stenographer. All she needs to do is write down what he has dictated. Some parts of the Bible may have been inspired in this way, though certainly not all parts.

Some think it was inspired by visions and revelations. Others believe the words were recorded as the result of actual experience. Others regard inspiration as a means by which God could guide each writer to record what they knew and witnessed. The writers would use their own words, and the Holy Spirit would keep them from error. Between three and four thousand times in the Bible, we read such words as "God said."

Others believe that inspiration means that the writers lived so close to God that, as they communed with Him, they could write what He wanted to have written. Regardless of the actual method, and perhaps a combination of all methods has been used, the original Scriptures are inspired, because God has put His approval upon them.

A Christianity without the church is not a true Christianity.
—Paul Peachey.

An indication of the value of God's Word is that it contains not merely good things, but the truth that hurts. The tendency in human writing is either to glorify what is liked and omit what is disliked, or condemn everything. The Bible instead gives a man's character as it really is, including both the good and the bad. Even the great men and women of the Bible have their sins indicated, if that has any value. Noah was a preacher of righteousness, yet the Bible does not spare him the disgrace of his drunkenness. Jacob was blessed as the father of the twelve tribes, yet his lying and deceiving is not forgotten in the account of his life. Aaron was chosen to be high priest, yet he sinned in making a golden calf. David was the sweet singer of Israel, and many of his psalms are used in worship today, yet he sinned in murdering one of his soldiers in order to marry the man's wife. Solomon had a harem of hundreds of women, and idols which they brought with them.

There are some things in the Bible that I would not want to read publicly in the pulpit. It pictures things as they actually are, and thus it helps to convince man of the need for a Saviour.

Parts of the Bible are difficult to understand, and all is not equally important. Yet, instead of that being a criticism of the Bible, it is to its credit. If all could be understood, it would not be worth as much. Every part of it has some purpose in revealing the great plan of God. If we cannot understand it all now, we will someday.

Then, also, one should consider the unity of the Bible. Even though it consists of sixty-six different books, written by more than thirty different writers, covering a period of 1,500 years or more, and using three different languages, men from many countries and from various walks of life, yet there is a real unity. Moses was educated at the court of Pharaoh in Egypt, but Amos was a herdsman from Tekoa. Paul sat at the feet of

(Continued on page 1174)

Our Readers Say—

Thanks for printing the pastoral letter by Ed Stoltzfus relating to the Ground Observers Corps. In addition to the civil defense problem, there is much other evidence that the military organization is trying to extend its influence into every phase of American life. For example, the Department of Defense has recently succeeded in having the American Council on Education publish a textbook for high-school students entitled "Your Life Plans and the Armed Forces." Although the book was prepared by educators, the military orientation is obvious. For example, this quote:

"You see, then, that you are fulfilling a purpose as great and magnificent as man can conceive in serving in the armed forces of the United States."

This program of carrying militarism to teenagers is now being conducted on an experimental basis in high schools in Michigan. It would be interesting to know what contact Mennonite young people may have with this program and what, if any, witness is being made.

I have talked with many Mennonites who thought that since the government has made such generous provision for conscientious objectors, military considerations must not be predominant. However, here in Washington one sometimes wonders whether the real center of control in our government is on Capitol Hill or across the Potomac at the Pentagon.

Now that our position as conscientious objectors to the draft is generally recognized, has the time come to extend our witness to a more positive conscientious objection to militarism in general?—*Edgar Metzler, Acting Executive Secretary, National Service Board.*

In the Gospel Herald, dated Aug. 2, Bro. Nelson Kauffman's article was a masterpiece. After I had read his message, "Our Colleges and Our Church Life," I said, "Thank you," from the depth of my heart. I am also grateful for Bro. Roth's courageous stand. It is my belief that the presidents of our other colleges are in agreement with him. Great joy attends obedience to the teachings of the Word.

It is at the suggestion of a sister in the Pleasant Valley Church that I wrote this response. We ask the blessings of the Lord upon all those who are working for Him in Christian schools.

—*Margaret Horst, Harper, Kans.*

GOSPEL HERALD

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EDITORIAL

Quoting the Bible

To be able to quote from the Bible is a good thing. The Bible is the world's greatest Book. To the Christian it is a revelation of truth, a guide to salvation, and a rule for conduct. Its language, translated into more than a thousand tongues, has contributed to national cultures as no other single influence has. A man who quotes from the Bible is usually religious and well informed. A preacher who quotes freely from the Bible buttresses his sermon with strong support. A religious writer who sprinkles Bible phrases liberally through his article is likely to speak the truth, and in good style.

But if we want to quote, then we should quote exactly. The bane of copyreaders is inexact quotation. As they seek to verify the quotations used, they are unable to find in any translation what is quoted. The sense they can usually find, but not the exact words. Churchgoers likewise often hear speakers quote the Scriptures inexactly and carelessly. As someone has said, "To take the thoughts of God and carelessly mutilate them is surely serious."

There is a difference, of course, between allusion and quotation. In allusion one uses Biblical thought and even phrase, but with no attempt to quote exactly. In this case quotation marks are not used. The sense only is desired. But when one wants to quote, citing chapter and verse, then he should depend on memory only if he is very sure of his memorization. In articles for publication, all quotations should be verified.

Sometimes the difficulty lies in the fact that the quotation is from a different translation than the most familiar one. There is no objection to that. The rendering which brings out the meaning most accurately and most clearly should be used. In such case it will help the reader if the version is indicated. Mennonite Publishing House practice is to identify the quotation simply by book, verse, and chapter if the King James Version is used. Other versions are indicated by letters or names following the reference: RV for the 1881 revision, ASV for the 1901 American revision, RSV for the 1952 revision, and the names of Moffatt, Phillips, Williams, Weymouth, etc., for other translations. Such identification is a great help to the copyreader, often saving a long search.

A writer who is at home in Hebrew or Greek may want to make his own translation. Provided he is capable, there can be no objection to that. But if he doesn't indicate what he is doing, copyreaders are likely to change his translation to agree with one which has been published. It is always legitimate to try to get a more adequate rendering of what the original says. It is not legitimate to profess to quote, and then give only an approximation of the text.

It should go without saying that Bible quotations should be used where they are truly relevant and where their meaning is not warped and misapplied. Texts must not be ripped out of context and made to say what the Spirit never intended. Users of the Bible need to be both honest and able. There is a kind of Bible quotation which is vicious and which leads to misunderstanding and error. The "unlearned and unstable," says Peter, "wrest" the Scriptures "unto their own destruction" (II Pet. 3:16b).

Search the Scriptures, then, and quote them too, but don't misquote. What is wrong in the following cases laid on our desk by a copyreader?

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

". . . not in putting their trespasses . . ." (II Cor. 5:19).

". . . which thow knoweth not" (Jer. 33:3). —E.

Light in Darkness

Lux Lucet in Tenebris (Light Shines in Darkness) was the motto of the ancient Waldenses. On a monument in the Angrogna Valley in northern Italy one sees carved their emblem: a burning candle under seven stars. The Waldenses were among the more important pre-Reformation witnesses to Gospel truth in the darkness of medieval Catholicism. Severely persecuted and driven into remote mountain valleys of the Piedmont, they endeavored to preserve the purity of doctrine and practice which was the heritage from Christ and the apostles. They were painfully aware of the deadly opposition of what they considered to be the Antichrist. But they were also blessedly aware of the love and care of their Lord. They gave effective testimony to the fact that "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (John 1:4, 5, RSV).

Paul wrote that it is God who commanded the light to shine out of darkness. This light "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Peter said that we have been called "out of darkness into his marvellous light" (I Pet. 2:9). God's sure Word, he said, is "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19). Paul told the Philippians that "in the midst of a crooked and perverse nation" they "shine as lights in the world" (2:15).

It has been said by some that the Waldenses represent an unbroken evangelical succession from apostolic times. They made no such claims, saying only "that those only are successors of the apostles who follow their life" (David of Augsburg). Surely in that sense they were in the apostolic succession when they sent out of their remote valleys the bright light of Gospel teaching to the wickedness of their times. Their motto was more than a motto. They really lived it out.

Likewise it has been said that the Anabaptists and the Mennonites are descendants by direct line from the Waldenses. This cannot be proved. Beard says, however, "The Vaudois remained in their own valleys . . . faithful, under much persecution, to their ancestral principles; and when, about 1526 [just as the Anabaptist movement was beginning] they opened communication with the Reformed Churches of Switzerland and Germany, they found that, if they had something to learn, they had nothing to unlearn." We are the true successors of the Waldenses only if we likewise shed a clear and steady light into the darkness of our day.

Light has meaning only in relation to darkness. It exists for the sake of scattering the darkness, of shedding its cleansing and healing rays into every corner. It is the Gospel light which shows up the corruption of the human heart, reveals the abysmal depths of unregenerate nature, condemns the numer-

ous and varied expressions of sin and carnality in the world, and rebukes every standard which is below that which a holy God requires. Darkness does oppose the light and persecutes anyone who exposes its evil. But this should not surprise nor disconcert us. In a sense, darkness is the natural habitat of light. The light exists for the specific purpose of overcoming the darkness. We walk in the light only as we campaign against the darkness. Light exists, not to be hidden or protected, but to scatter the shadows. Light has denied itself when it is overcome by the darkness, even when it flees from it.

"Light in the Lord!" That is our blessed calling and condition. Light from Him who dwells "in the light which no man can approach unto" (I Tim. 6:16)! Light from Him in whom there "is no darkness at all" (I John 1:5)! Light which streams upon us from above! Light which is given us that we may reflect it unto the blackness around us! Walk, talk, live as children of light.—E.

Christian Mutual Aid

BY RAYMOND SALA

In our world today, we hear the word "mutual" used a lot of different ways. A large number of commercial companies and organizations incorporate it in their name. Their use of the word and application is entirely different from Christian mutual aid, which is based on the Scriptures in both the Old and New Testaments.

What then is Christian Mutual Aid? It is Christian love in action. We may also say it is using the resources God has given us for His honor and glory for the good of ourselves and our fellow men. Mutual Aid is a program where brothers in Christ may indeed act as brothers, expressing in an outward way an inward feeling of love.

In II Cor. 8:14 (RSV), Paul says, "But that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality."

Paul, like Christ, liked to talk so the people would understand, or in a practical way. On one occasion he portrayed the church as a body in which each Christian is an eye, ear, hand, foot, or some other member. The body is not made up of only the eye or the ear or hand. Each member is necessary to complete the body. This shows clearly the importance of each member as a part of the church. It also gives the clearest possible understanding of the close unity that binds members of the church one to another. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (I Cor. 12:26).

The pagan world in which we live very often closes its eyes to the needs of a brother. Is it not true that our concern for our brother's needs is a good thermometer of our standing with God? I John 3:17 (RSV) says, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" We need to look at the problems before us and then make some practical application of our love for our fellow men. There are times when all we can do is offer our sympathy to our brethren. Too often, though, it is only sympathy and not the real need which we could supply. Don't we too often say when a member has had a crop failure or illness or perhaps a death in the family, "My, I sure feel sorry for John"? That is where it stops. Don't misunderstand; we need to weep with those that weep, but let's go farther and help to bear the brother's burdens and thus fulfill the law of Christ. Gal. 6:2.

Goshen, Ind.

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The Bible

By Barbara Cripe

The Bible keeps us free from sin
If we daily read therein,
Meditate, and kneel in prayer,
Cast on Him our every care,
Trusting in His saving grace,
Find in Him our hiding place.

Sin keeps mortals from this Book.
No time is found therein to look,
Cares of life forever here:
Worldly pleasures, far and near;
Rushing wildly, madly on,
Weary, when each day is gone.

Soon life's journey will be o'er;
Saving grace shall be no more.
So while yet 'tis called today
Let us take much time to pray,
As we feed on God's dear Word,
Receive rich blessings from the Lord.

Delaven, Ill.

50 Years Ago

(From Herald of Truth, Nov. 23, 1905)

The Report of the Western District Conference of the Amish Mennonite Church . . . is published in both the English and German languages.

In Myersdale [sic], Pa., an ordinance has been passed, prohibiting persons under sixteen years of age from being on the streets, alleys or public places in the town at night, after nine o'clock in the evening in summer time, and eight o'clock in the winter.

Bish. L. J. Heatwole of Rockingham Co., Va., our almanac calculator and astronomer, is . . . making a tour . . . of Bucks, Montgomery, Chester and Lancaster counties . . . eight appointments.

On . . . Nov. 10th, we [Surrey, N. Dak.] had our new meeting house opened for the first time for worship. . . . Bro. [S. G.] Lapp conducted the services.

Bible conferences seem to be the order of the day.

Bish. Martin Rutt . . . died from the effects of a paralytic stroke. . . .

(From Herald of Truth, Nov. 30, 1905)

. . . the Bruedergemeinde in Nebraska . . . decided to discontinue the publication of their Lesson Helps and will use those issued by the Mennonite Publishing Company.

There are thousands of Russian Mennonites in the West who should be identified with this conference [Report of Mennonite General Conference].

. . . we [General Conference] express our hearty sympathy with the idea of opening a sanitarium in Colorado. . . .

AGE OF HEROES PAST?

Robert Donnell, an early minister of our church, was away from home, holding a camp-meeting in another state when his little daughter died.

He wrote a friend: "But for my appointments to preach, I would set out immediately to see my dear afflicted wife. I have, however, given myself to the Lord to serve in His vineyard and am not at liberty like men of the world to leave my Master's work."

The early members of our church rode horseback for thousands of miles, . . . swam rivers, and often died of exposure to see that the kingdom was built. The church multiplied in those days.

But the martyrs of our age cannot ride in heated cars to attend worship in a dry, steam-heated sanctuary. They might catch their death of dampness, passing ten feet from the car to the church door!

Truly the age of heroes is past.—Turner N. Clinard in *The Cumberland Presbyterian.*

On the Road to Jericho

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The way that goes "down from Jerusalem to Jericho" is full of suggestions and abounds with historical associations. It is the track by which Joshua and the Jews came up into the highland moors of the Promised Land. After David had made Jerusalem the center of national life and worship, the road ran much as now. This road has forever been immortalized by our Lord as the scene of the most vivid and touching of parables—the "Parable of the Good Samaritan."

Gazing from the heights of Olivet toward the east, we see our way spread before us as if we are looking upon a map. The road goes down, down, winding left, winding right. Hairpin bend follows hairpin bend, down through the Wilderness of Judea. We can see the white road twisting and turning into a sterile wilderness of parched rock, dropping ever downward into bleakness and solitude. Even the stones are wasted by age, relieved nowhere by a tree, or enhanced by a single blade of grass. Wild beasts would starve in it! The most industrious bird could not collect in its length and breadth enough soft material to make a nest. It exhausts the language of description.

* * *

Winding up and around the base of the Mount of Olives we soon reach Bethany and are in the open country. We then come to an eminence from which we have the last view of the Holy City, with its lofty Dome of the Rock, minarets, towers, and churches.

The road now begins to descend and as we look back, Jerusalem disappears. Here the road continues through ravines and across hillsides. We do not see this; we only see the rough broken hills, the great dip of the Jordan Valley—and beyond this the magnificent Mountains of Moab. The descent is now steep. We are indeed going "down . . . to Jericho," but not to fall "among thieves"! Even if its existence had never been recorded in past ages, even if it had no sacred connection and hallowed memories, it would take its place among the famous mountain passes of the world. Some of the hills are domed or cone-shaped, like young volcanoes, and others are queerly twisted, tortured, and deformed, as if chewed up by fire like the clinkers that come out of a furnace.

Continuing our journey through land that during the rainy season is covered with herbage and wild flowers, but which during a dry season is bare, the road winds among savage, brown hills—not a tree, not a sprig of green grass to relieve the desolate landscape. The sparse desert vegetation, spiny shrubs and bushes, can hardly be distinguished against the whitish gray background.

"A certain man went down from Jerusalem to Jericho, and fell among thieves." Certainly the road still retains the wild aspect of a scene of rapine and murder. Tourists have mistakenly pictured this road as running through dark woods that afford hiding places for robbers. Nevertheless, the hiding places are there in the bushes and caves in the rock between which the highway runs. It is never straight for very long. How admirably calculated for "robbers"!

Hundreds of robbers might lurk unseen in the caves and dens on the broken, rugged slopes. At hundreds of points along the road are stretches lying between two acute corners and backed by towering cliffs and projecting boulders, where a few armed men can hold up anything that comes along. The robbery once committed, nothing could be easier than an escape into the barren trackless wilderness, where hundreds of caves furnish secure hiding places, and where a searching party might wander for months without success! We are, however, in no danger at present, but the evil reputation of the neighborhood adds verisimilitude to the "Parable of the Good Samaritan."

After twenty minutes' drive from Jerusalem we suddenly come upon an agreeable surprise—a wayside inn—the "Inn of the Good Samaritan" amidst scenes still more desolate and extensive. It is said there has always been an inn on this spot. In fact, it is the only building on the road! It is refreshing to think that this spot must also have been a resting place for our Saviour and His disciples in their journeyings to and from the Jordan Valley. I should think it must have been a very welcome place to tired pedestrians and lonely riders.

Before the first World War a brisk business was done here. But then there were only ten cars in all Palestine; whereas today there are over ten thousand, and the numbers are increasing rapidly! There is now little need for a stopping place.

The building is the usual primitive inn which long ago provided safety for men and beasts during the night. At present it is being used as a check-post by the Jordan authorities.

But why is it called the "Inn of the Good Samaritan"? There is no doubt that this is the inn to which our Lord refers in the Parable of the Good Samaritan, for as the Saviour's discourses and teachings were largely based on incidents and scenes around Him, it is a story that had its foundation in fact. Here the poor man was entertained for "two cents." There is seldom a caretaker at caravansaries in desolate places in the East, but some offer this advantage as did the one in the parable, which had a host who could even be trusted with the care of the sick. A wizened donkey stands at the back door munching hay. It looked almost old enough to have been the beast upon which the wounded man was brought to this inn!

* * *

I read once more the Parable of the Good Samaritan as I sat in the shadow of the inn. One must be amid these wild and gloomy solitudes before the full force and beauty of this admirable story can be perceived. Here pillage, wounds, and death would be accompanied with



The twisting and turning road from Jerusalem to Jericho goes down, down, 1300 feet below sea level.

double terror, from the beautiful aspect of everything around. The lonely mountain road, the inn standing in such a convenient place, just where travelers would be likely to have stopped and rested, lend reality to the tale.

The poor man walked on this lonely road that leads through many narrow and dangerous defiles, as we casually meet some wanderers at the present time. As soon as he came out from such a defile, he was attacked by thieves, who, as we read in the Bible, "stripped him of his raiment, and wounded him, and departed, leaving him half dead."

I began to have a very high opinion of the Samaritan, who in this gloomy pass could care for anyone but himself. If ever a comforter was unexpected, it was in the case of this poor, wounded wayfarer. Half dead though he was, he had still life enough to be surprised. After lying for a certain time he heard a horse tramping, and by and by a man came into sight. It was a priest. Had he hurried to his help that would have been entirely natural. However, as he saw him, "he passed by on the other side." A few hours had elapsed and he was still hoping for help from someone, when he looked up and perceived a Levite walking toward him. The unfortunate man thought the Levite, being a servant in the temple, would undoubtedly assist him. Had he come to his assistance that was what anybody might have looked for. But he likewise "passed by on the other side." The priest and the Levite, from both of whom, as being especially God's ministers, much was to be expected, saw his distress, but having no principle of true love, they could look unmoved on the poor man's suffering. They loved the praise of man rather than the favor of God, and quite forgot the repeated injunction of the law. Perhaps they feared that they also might be attacked, and selfishly left the man to perish rather than to run any risk. Here the unfeeling act of passing by a fellow creature in distress strikes one with horror, as an act almost more than inhuman. Both left behind them a picture of themselves which while time itself lasts, will be vivid, cold, and repelling.

The unfortunate man almost gave up all hope of being helped, when other steps were heard. Someone was approaching. With a displeased face he looked around him, and found that it was only "a certain Samaritan," who would be the last man in the world to succor a disabled Jew!

The Jews had no dealings with the Samaritans. They despised and distrusted one another. Between them, for long ages, had been religious and racial antipathy. Yet here it was a Samaritan who helped him. He could not pass by the injured and robbed man without doing something for him. He put himself in the needy man's place. He guided his beast toward the patient, descended, and bound up his wounds, pouring in oil and wine, and set him on his donkey. With one hand he led the beast, and on the other the patient reclined. He thus journeyed for a few hours, crossing many defiles until he reached the inn, where he nursed him as a brother. The Samaritan gave time, money, and probably his night of rest for the sufferer, and even risked danger to himself. It might be that this incident was seen by our Lord, or He might have been that Samaritan, as He frequently and alone traversed the road that leads down to Jericho.

* * *

The Good Samaritan, mounting his steed, passes out of our hearing, and out of our sight. Not quite out of our hearing, however, for heaven has caught his gentle, loving words, and hidden them within this parable, that all coming times may listen to their music; nor out of our sight either, for his "picture" was caught in the sunlight of the Master's speech. As we turn over the pages of inspiration there is no picture more beautiful than that of the nameless Samaritan, whom all the world calls "the good," the man who knew so much better than his age what humanity and mercy meant.

The parable is in itself so interesting and so easy to be understood that it is to be hoped that it is well known to every grown person and child among us. Perhaps there is no more sure and infallible sign of a true Christian than, according to the injunction which our Lord adds to the parable, to be doing likewise, to keep this parable, and do good not to friends only, but also to enemies; to put oneself to inconvenience, to be giving up time, spending money, and taking trouble, in order to do so.

The Christian neighborliness is practiced when one shows mercy to another in his time of need, and gives help without any thought of repayment in any way. The deed is done merely out of the kindness of the heart. Whether bread so cast upon the waters may return again does not enter the mind of a Christian moved by love and sympathy. The sufferer's need is reason enough to offer help. Like Jesus, the heavenly "Good Samaritan," let us hold out a helping hand to all in need.

Scottdale, Pa.

The Foundation of Nonconformity

BY ORRIE D. YODER

If the foundations be destroyed . . . ? Ps. 11:3.

"More nonconformity conferences," "more preaching on nonconformity," or "we are slipping on nonconformity" are popular echoes of purpose and concern in our church program of today.

But what about the very foundation of all nonconformity practices and standards as taught in Scripture? May we be laboring hard to preserve a falling building resting only on "sinking sand" while we neglect the very foundation upon which it must stand!

Surely the very purpose of any plan or program is as much, or *more* fundamental than the manner or shape thereof! With which are we most concerned today, with the very purpose of nonconformity, or only with its outward forms and expressions?

Perhaps the first main teaching in the New Testament relating to nonconformity is that of our Lord where He holds forth primarily a love for God and a faith in Him, demanding that His children live for God and His kingdom, and not for the things of this world. Matt. 6:24-34.

As professed children of God, we are not to be like the people of the world, nor to be conformed to their ways, whose very purpose and desire is to live for the things of this life. Surely this is fundamental to all further forms and manners of nonconformity taught later in the New Testament. Furthermore, our Lord could not approve, nor bear a covetous, selfish people who enlarged "the borders of their garments" and emphasized mere forms, but who denied the validity of their forms by their very purpose of life. Matt. 23.

Our Lord also referred to the "priest" and the "Levite" who stood condemned while the "Good Samaritan" was commended. Luke 10:30-37. Doubtless the was extremely worldly and anti-God. By but their very spirit and purpose of life former two were rightly and fully "nonconformed" in their attire and service, an active faith and love, the Good Samaritan proved that both his purpose and manner of life was godlike and above that of the world. He was building on the true foundation.

What about the minister who with his congregation endeavored actively to practice nonconformity in attire and worship, but who, after the sermon was preached and the service closed, engaged in conversation somewhat like this before leaving the church grounds—"How much is your mother asking for that cow she wants to sell?"

Alas, how often do many of us, or all of us, profess various forms of nonconformity, live for self and for things of the world, six days in the week, and even on the Lord's day, we can scarcely live for Him and His kingdom! How often must our Lord look upon us, "dressed up" or worshiping in skeletons of nonconformity while our hearts are far from what we profess? Matt. 15:8.

What is nonconformity? Is it not to be *unlike* the world in purpose, manner, and goal? "What is worldliness? It is human activity with God left out. It is life which is horizontal and not vertical. It is ambition without aspiration. It aims at success and not at holiness. Its motto is forward, and not upward" (Jowett).

More nonconformity conferences and sermons? Yes, surely, but let us build on

A PRAYER

FOR THIS WEEK

O God, we feel in part our finiteness. We sense in a small way Thy unlimited greatness. We thank Thee for making Thyself known to us.

We thank Thee for Thy provision that mortal man of the dust may enter into fellowship and communion with Thee, O God eternal. Our souls would rise above the earthly elements that hinder us from coming into Thy presence. Teach us how to worship Thee and give to Thee the praise and service that is due Thy holy name.

We pray for eyes that perceive the invisible, and for ears to hear the voice of Thy Spirit. We would open our hearts to receive what only Thou canst give. Thou knowest our needs, and we feel satisfied only when Thou dost fill that need.

We know that Thy presence will go with us if we are but willing to walk in the path Thou hast planned for us. So may we live daily in fellowship with Thee and grow more and more into Thy likeness until Thou dost receive us unto Thyself.

We pray in the name of Jesus our Saviour. Amen. —Laban Peachey.

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the divine foundation. Surely our Lord was, in His earth life, "separate from sinners" in all His manners and ways, but more especially in the very purpose and goal of all His life and ministry.

Del Paso Heights, Calif.

"DO YOU MEAN YOU JUST WALK IN?"

It was May 7, 1953. A slight built young man, about college age, wearing neat blue jeans, walked into the Society's District Office in Denver, Colorado. On being asked if he could be helped, he said, "Well, I don't know. I saw your sign out here and came in to find out what a Bible is. A man on the bus told me I should read it." The secretary questioned him enough to find that this was no pose. He actually didn't know what the Bible was. He had heard the name, of course, but that was all. He had lived all his life, until recently, in New York, and on the bus to Denver had gotten into a conversation with a fine old man. The old man, after explaining some of his beliefs, said: "It's all in the Bible." This had aroused the young man's interest.

The young man was told what the Bible was and given some portions. He was also given a list of churches near his residence. It was suggested that he would find help in the churches and in Sunday-school classes. His final question was, "How do you get into a Sunday-school class?" After hearing the answer he looked up in amazement. "Do you mean you just walk in?"

There are few people in America who, like this young man, do not know what a Bible is, but there are many, an increasing number, who are not familiar with its contents. To turn the tide in this growing Bible illiteracy in our beloved land is one of the major purposes of the American Bible Society. Its concern in this regard is primarily to see that every American who does not have a Bible shall possess one and be persuaded to use it regularly.—*American Bible Society.*

From Bro. Metzler

Rome, November 21, '55

Dear Friends:

During the past two days I've enjoyed one of those rare experiences which I want to share with you. After two and one half weeks in England and western Europe, I enjoyed a visit to Sicily. Palermo, the home of our young church, is about 300 air miles south of Rome, farther by boat via Naples, and much farther by rail around by the toe of the "boot." Others have told by word and picture of the interests in Italy, so I'll go immediately to "the church in thy house."

We shall always marvel at the good hand of the Lord in founding the church there six years ago. Equally marvelous has been His direction since. It is truly unique in the history of Mennonite missions. It is a mission without "missionaries." Lewis Martin visits there about twice each year. His assistants, Truman Brunk, Norman Derstine, and others are there occasionally. The term mission as we have understood the word in our brotherhood should probably not be used here. It is a church, truly a New Testament church in a "house." While we have talked loud and long about indigenous church building, the Lord has graciously shown us one in Sicily. I wonder whether we will have the faith and courage to support the young church by our prayers and keep our hands off and let His Spirit and His saints there show us the power of the Gospel to live and grow wherever it is planted. If we do, wouldn't it be the first time we've been able to refrain from wrapping some of our American Mennonite culture, tradition, and customs into the same package with the Gospel when we've carried it abroad? Surely this endeavor merits the brotherhood's most fervent prayers, not only for the sake of the young church in Palermo and the needs of all Sicily, but also for what it might teach us about New Testament church building.

Let us look at yesterday's service. Before ten o'clock there were about 30 children and a few adults present for the Sunday-school hour. By 10:45 the "church" began to fill. Services are held in the Ceraulo apartment. The room is possibly 16 x 22 feet. By actual count 100 were present. It is hard to believe so many can pack into one room with only a few overflowing into the hall and veranda. It was a special service. Nine adults were baptized. The ages were from about 25 to 50. Communion services followed with 52 communing. A few were absent. Brother Martin was in charge, assisted by their lay minister, Vincenzo Moncada, Franca Ceraulo, and the writer. It was truly an impressive service.

While strolling through St. Peters in Rome today, with yesterday's scene so fresh in my mind, I had to think of the contrast! Was I right in thinking that our American churches come somewhere between the two extremes?

Will more of you put Sicily on your prayer list? I suggest a few specifics: their minister, Brother Moncada; his capable wife, who is not well; Sister Franca, whose faithfulness and leadership God has blessed and used. Should they construct a church building or continue as a church in a house? Pray for wisdom for Brother Martin and his brethren in the Virginia Conference in giving counsel and other help to the young church, for the faithfulness of each member, and for their outreach beyond. A. J. Metzler.

PRAYER REQUESTS

(Requests for this column must be signed)

Thank God for the salvation of a daughter for whom prayer was requested in this column. Pray for her husband.

Pray for the development of mission to church in Bihar, India. The missionaries are praying for guidance in the forming of a conference composed of their present congregations of believers.

A sister writes that a prayer request that her daughter might become more firm and settled has been answered. Now for herself she requests prayer for the healing of her body, lest she become an invalid.

Pray for the indigenous church growing rapidly in Sicily. See Bro. Metzler's letter in this issue.

From Poorhouse to a Mansion

A woman in the poorhouse was dying. The doctor, leaning over her, heard her whisper, "Praise the Lord!" "Why, auntie," said the doctor, "how can you praise God when you are dying in a poorhouse?" "Oh, doctor," she exclaimed, "it's wonderful to go from the poorhouse to a mansion in the skies!"—*Gospel Herald, Cleveland.*

OUR SCHOOLS

LANCASTER MENNONITE SCHOOL

Our school opened on Tuesday, September 13, with an enrollment of three hundred sixteen, the highest since the school first opened thirteen years ago. While most of our students are from Lancaster and nearby counties, there are several from out of the state. We are glad for a number from some of our large cities: Harrisburg, Reading, Philadelphia, New York, and suburban Washington, D.C.

Our faculty this year numbers twenty-two. Additions this year include William Leakey, replacing R. Eugene Landis as Hall Manager; Miriam E. Wenger, furloughed missionary from Tanganyika, replacing Gladys Swartz Keener as Matron; J. Clarence Garber, teaching a half-day schedule in agriculture; and Clarence Y. Fretz, on furlough from mission work in Luxembourg, giving valuable assistance in the Bible department and World History. Presently, during the temporary absence of Sister Edna K. Wenger due to illness in the home, Mary Ellen Eby is substituting in her Latin classes.

We had the pleasure of having a number of distinguished visitors to our campus who also addressed the school. These contacts were interesting and helpful. Andre Trocme, an outstanding French Conscientious Objector, told us of a unique school he is connected with in France, a school of which he had been the head for a number of years. Nonresistance, or positive love as taught in the New Testament, is a cardinal principle in this school. Representatives from their school are applying this doctrine of nonresistant love, quite successfully, in a work among the underprivileged natives of Algeria, currently a serious "trouble spot" for France in North Africa.

A. van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, addressed the school in a chapel service one morning, and visited several classes. He is a Netherlands Mennonite minister and leader of the peace work there in conjunction with our own MCC.

An exchange farmer from India, Raleinder Nath. Bakshi, has been spending some time on a Lancaster County farm. Though he is showing considerable interest in reading the Bible and discussing Christianity while here, he is still a sincere Hindu. He gave an interesting address on farming and life in general in India, giving us a glimpse of his own culture and religious concepts.

Paul Kniss, on furlough from mission work in Bihar, India, spoke to the student body in a challenging message on the subject "Christ's Call to Youth." He was accompanied by his father, Lloy Kniss, who spent many years as a missionary in India. Simon Bucher of Annville, Pa., gave us a message on "Nonconformity Defined."

Our revival meetings, held from October 24 to November 4, marked a high tide in blessed experiences of this school year. Our student pastor, Bro. J. Irvin Lehman, brought the messages each day during the first week. However, the spirit of revival was in evidence among us before the revival services began, as the faculty and interested students were in prayer about some real needs which were evident among us. Some confessions of sin and reconsecrations and commitments to Christ were made before and during this first week.

During the second week the brethren J. Harold Thomas of New York, James Sauder of East Earl, and David Thomas of Lancaster came in on succeeding days to bring the messages with Bro. Clarence Y. Fretz, of the faculty, giving a message, and the concluding message by the Principal. As the meetings progressed we were increasingly aware of the mighty power of God through the Spirit, moving and working in the hearts and lives of more and more students and teachers. This resulted in fierce conflicts within as Satan stubbornly resisted God's work of grace. But, praise His name, the power of God was irresistible and finally broke through in glorious victory as scores of penitents, many convulsed in penitential grief and tears, openly confessed to sins, rebellion against God, fears, and no assurance of salvation, but ready to accept God's terms, seeking forgiveness, hope, and comfort in Christ and His Word. And our God abundantly pardoned!

The faculty spent the whole forenoon, following the final service, in giving individual help to nearly a hundred penitents, leading them to faith in Christ and His work for them on the cross and presently at the Father's right hand. Many, many were the bright, glowing testimonies of what God had done and was doing for and with them.

Without a doubt, this was the greatest visible manifestation of God's work of grace in our school in the writer's memory. And it was God's pure grace alone in answer to many prayers, and not because of any merit of any one but rather the response of His grace to our need. Will you pray with us that these spiritual gains may not soon be lost or dissipated, but rather be consolidated and strengthened "Through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1:19b). To God be the glory!

Missions Week was observed again this year with a fine response from the school.

—Amos W. Weaver.

If Christ means anything in a life, He is everything; if He is not everything, He is nothing. Christ will reign in the heart alone, or He will not abide there.
—L. C. Gooding.

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Your testimony will be crystal clear if you are kind even when rudely treated.—Gertrude Roupp.

Biology Teaching Christianity

By Alta Schrock

Among Christian orthodox believers today there are two basically different positions concerning God's revelation of Himself to man. The one position is that of the Catholic Christian who leans heavily on *human reasoning and philosophy,* implemented with weighty arguments which in his opinion prove the existence of God. He gives credit also to divine revelation, but examination of his creeds reveals that it has a distinctly secondary place in his thinking. Divine revelation serves as a supplement to human reason, which he bases on his knowledge of the universe, the nature of matter, etc.

A second position is that of the Evangelical Protestant Christian, which holds that God is manifest to man first and foremost by *divine revelation* and only secondarily and in a corollary manner by human reason and a study of the created world of nature. Science and human reason serve only to bolster his faith and to inspire him with the magnificence of the Creator of all matter.

The Role of Science Today

Although the writer would stress at the outset that she believes that a living experience with God cannot come alone by any scientific investigation of His universe and that this first contact is made possible only by the Holy Spirit, working through the Word and the testimony of the Christian, nevertheless, the impact of the scientific approach in our present age can hardly be overestimated. Indeed it is imperative that we as science teachers recognize the high challenge of the situation. Never in the history of mankind has there been so great an opportunity to bolster the faith of the doubting soul by throwing the white light of pure science on the greatness and magnitude of creation. In this age when science is given unprecedented weight, it must follow that our youth as they come from our modern, science-impregnated high schools, have an enormous respect for the scientist and his findings. For this reason a double burden rests on their college professor of science.

The youth studying in our materialistic, secular high schools has been taught to admire the intricacy and complexity of the machine, but has been utterly oblivious to the Master Mechanic. Again, the science teacher has the rare privilege and duty of pointing through a maze of facts and figures to the Author of the universe. Our test tubes and petri dishes, microscopic slides and blood tests, probings and dissections, analyses and syntheses, all should have this end effect, over and above the imparting of knowledge. Indeed we cannot lightly dismiss the op-

(Continued on next page)

CHURCH MUSIC

On Omitting That Third Stanza

One of the commonest expressions heard in the public worship service is the leader's directive, "Sing the first, second, and last verses"; or, "Omit the third verse, please."

Now, we'll overlook the fact that the director obviously means *stanza* and not *verse*. We are all so prone to inaccuracies of speech that it does not become any of us to be too hard on the rest of us, though it would seem that any man who accepts a position that places him before the public should inform himself on matters with which that position requires that he be familiar.

I suppose it is not of vast importance that the third stanza is so often omitted in the singing of a hymn, but just for the record let it be said that the worshipers are deprived of the blessing of the hymn by that omission if, as is often true, the hymn develops a great Christian truth in sermonic outline. This is almost always so in the songs of A. B. Simpson. To omit a stanza is to lose one link in a golden chain and greatly to reduce the value of the whole hymn.

The significant thing, however, is not what the omission actually does, but what it suggests, viz., a nervous impatience and a desire to get the service over with. We are, for instance, singing "When I Survey the Wondrous Cross." We long to forget the big noisy world and let our hearts go out in reverent worship of that Prince of Glory who died for us, but our sad sweet longing is killed in the bud by the brisk, unemotional voice of the director ordering us to "omit the third verse." We wonder vaguely whether the brother is hungry or has to catch an early train or just why he is so anxious to get through with the hymn. Since all standard hymns have been edited to delete inferior stanzas and since any stanza of the average hymn can be sung in less than one minute ("When I Survey the Wondrous Cross" clocks at thirty seconds to the stanza, normal tempo!) and since many of our best hymns have already been shortened as much as good taste will allow, we are forced to conclude that the habit of omitting the third stanza reveals religious boredom, pure and simple, and it would do our souls good if we would admit it.

If it were only in our hymn singing that this spirit were found, I would probably not have brought the matter up at all, but I find it in pretty near every department of the religious life. Not the doing of evil deeds only but the omission of good deeds weakens the soul and invites the judgments of God. The same worldly, impatient spirit that shortens a hymn also shortens our prayer time and reduces the amount we give to the Lord's work, as well as the number of services we attend each week.

There is always danger that God may intend to speak to us at a gathering of the saints, and we thwart the loving purposes of God for us by not being present at the time of visitation. A wise old deacon said to the young Evan Roberts, "Now, lad, be sure to attend every prayer meeting. God may want to bless you sometime and you will miss it because you are not present. Remember Thomas and what he missed because he wasn't there." Evan never forgot that exhortation. He never missed a prayer meeting from that day on. And it is significant that it was in a prayer meeting that God touched Evan Roberts and the great Welsh revival began.

There have been devotional writers (for example, some of the so-called "mystic" theologians) who held that sin is at bottom a negation, an absence of something, a no-thing, and that its destructive power lies right there. God, they said, is the Something, the positive Entity, and evil is the repudiation of God, the denial in thought and deed of the Eternal Something that we know to be the Lord God Almighty, Maker of heaven and earth. This would appear to be too rarefied, too one-sided a concept to account for sin as the Bible and the world know it. Yet there is more than a modicum of truth in it. How much of evil is omission! "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

It may be that sins of omission are the worst sins of all. Dr. R. A. Torrey said that if the first and greatest commandment is to love God with all our hearts, the greatest sin is to fail to love Him. If Torry was correct, then the darkest sin in the world is a negation, a no-thing, something men do not do. Finney preached great sermons on the sins of omission. Every Christian has felt the sharp sting of conscience over deeds not done, and sometimes the sense of guilt is greater than for wrong deeds committed.

The moral man who boasts that he has never lied or cheated or harmed his fellow man may be in for a shock in the day of judgment. Not to have done a positive good is to have done evil. Not to be where we should have been is as bad as to be where we should not be. To be absent when the Lord distributes His blessings may easily prove to be a real tragedy. Not to pray when we should pray is like failing to open a letter full of good news. The loss is too great to estimate.

Let's sing the third stanza.

—Editorial, *The Alliance Weekly*.

OUR SCHOOLS

(Continued from page 1160)

portunity we have to convince the agnostic who has been untouched by his minister and Sunday-school teacher as well as by his parents. Far more often than we realize these needy youths are sitting eager-eyed in our classrooms and laboratories, learning lessons from our attitudes as well as from our words.

The Pagan Influence of Contemporary Scientific Education

Having suggested the need as we see it among our students today, we might well face a second problem: are we as teachers ready to meet that need? Have we by our training and higher degrees become more capable of leading young people into a well-rounded Christian life which includes the salvation experience? To what extent have we imbibed the lethal doses of mechanism, materialism, and paganism so inherent in the courses taught by our graduate schools? To what extent are we able to distinguish spurious from true science, and man-made dogmas from immutable laws of the universe? The biologist should be especially sensitive to these questions, for no field of science is more dogma-ridden than biology; and yet has at the same time a greater potential for teaching Christianity, if one is but alive to the situation.

Three major fallacies with which the biologist makes frequent contact in modern schools are as follows:

(1) Teleology or purpose in the universe is proposed as impossible or at least highly improbable, and this point of view is driven home again and again, with so-called significant examples brought in repeatedly from the world of plants and animals. A steady diet of this viewpoint leaves an uncalculated effect on the student—profound enough on the graduate student, far more profound on the high school youth.

(2) Modern science, and especially biology, postulates chance, or at the most a blind directive force inherent in the universe as the author of matter, living or nonliving. Couched in the impressive scientific lingo of the times, the postulates are made to sound logical and right; and the student who had once believed in God as the Creator and Sustainer of the universe finds himself making an embarrassed retreat.

(3) The presuppositions of a few biologists have apparently stifled the thinking and curbed the originality of research men throughout the last century. We find that although these scientists are ready to admit ignorance concerning the ultimate intricacy of physical matter, they show no similar modesty in the biologic realm, but are ready to make flagrantly bold and sweeping statements concerning the origin of life countless aeons ago.

(Continued on page 1175)

FOR OUR SHUT-INS

Valley Paths

By James Roulston Thompson

It may not be I'll always see
Just how He is concerned in me;
I may not see His smiling face
At every milestone in life's race—
But still I know He's ever there
To manifest His tender care,
And He will safely see me through
Till heaven's gates loom into view.

I may not always scale the heights,
And breathe pure air and see great sights—
The valley too I must pass through;
But He Himself went this way too,
And understands my faltering feet,
And when it seems despair's complete,
The blessed Comforter comes nigh,
And up to mountaintop I fly.

When through the vale of death I go
I'll not complain, for this I know—
He has a purpose in each test,
And in His own good time He'll wrest
From Satan all his evil power;
And down in lowlands he will cower
While on the higher ground I'll view
The valley paths that I've been through.

Chicago, Ill.

(Copies of this poem, beautifully illustrated, may be secured from the author upon request. Address 915 W. Belle Plaine Ave., Chicago 13, Ill.)

A Greeting to My Handicapped Friends

By J. Allen Grater

Well, another winter has passed and gone into history never more to return. Spring has returned to this part of the world once again. It is a time when all nature comes to life all around us and on every side the flowers are coming out everywhere, and the trees too are putting out their green leaves. All nature seems to be smiling at us from every side. The birds too have returned to sing for us, to bring us cheer, and to cause us to look up to God from whence come all good things.

Jesus said, "I am the resurrection, and the life: he that believeth in me . . . shall never die." Now we know that every time we put a seed into the ground it must die before it can bring forth the beautiful flower or fruit that is desired, and we also know that Jesus Himself went through death for us that we need never die. Oh, yes, our bodies die, but that is just the time when we begin to live. Just think of it, the minute that our soul leaves the body we go to be with the Lord, that is, if we are His children and belong to Him!

Dear friends, again we read in the Word of God how Jesus has gone back to His heavenly Father to prepare a nice home for us. Just think of it, we will not be handicapped in this wonderful home; we can all walk and talk all right, and we can all see good over there in that wonderful land called heaven. Oh, I can just see some of you who are handicapped like myself running all over that wonderful land singing with all of your might. I just can hardly wait until that great day comes for me. How is it with you, my dear friends?

That this little testimony from your handicapped friend will be the means of bringing some comfort and cheer into some lonely heart, is my prayer.

Mexico, Ind.

(The writer has never walked.—Ed.)

EXPRESSIONS OF APPRECIATION

I am taking this opportunity to express my sincere appreciation for the many prayers, cards, letters, flowers, and gifts during my recent stay at the hospital and since my return home. The Lord hath done great things for us and we praise Him for it. May the Lord bless you one and all is my prayer.—Mrs. Elvin High, Washington Boro, Pa.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, flowers, and visits while I was in the hospital and since my return home. May God bless you all.—Jacob W. Snyder, Manheim, Pa.

* * *

I wish to thank my many friends who so kindly remembered me with cards, visits, flowers, prayers, and all other gifts during my recent stay in the hospital and since my return home. May the Lord richly bless each one of you.—Mrs. George Good, New Holland, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, gifts, flowers, and visits while I was in the hospital and after I came home. May the Lord richly bless each one of you.—Mrs. Amos H. Sauder, Ephrata, Pa.

* * *

We wish to thank our many friends far and near for their prayers, gifts, cards, letters of encouragement, and help during my illness while in the hospital and since I am at home. May God richly bless each one.—Mrs. Oliver Troyer, Hutchinson, Kans.

* * *

I wish to thank each one of you who so kindly remembered me with prayers, cards, flowers, and visits during my recent illness. May God greatly bless you for your kindness.—Mrs. Allen Brubaker, Lititz, Pa.

A Strengthened Hand

By Carol M. Yoder

Some friends there are, who would wish for you
A life of sweet ease; clouds of rosy hue;
No gnawing worry, no bitter loss;
A rose, but no thorns; a crown, but no cross.
But I shall be satisfied, if I may share
Your burdens, and strengthen your hand in prayer!

No trials? No testings? How vain is the thought!
Without them no soul can grow as it ought!
I shall be glad: if when baffled by fears,
I can encourage your faith through the years;
If I can show you the Staff with the Rod;
If I can but strengthen your hand in God!

—Marie A. Yoder.

It must have been some eight years ago in college that Marie wrote this poem and gave it to me. Since then I have carried it in my Bible, often reading it when I needed to be reminded that I had friends praying for me.

I have often tried to imagine what it would be like not to have any friends. No family; no friends; no pastor interested in what I do, or what I am? What a blessing God gave me when He gave me praying friends!

In the past several years I have known how important and wonderful it is to have others interested in seeing that my hands have been strengthened in God. It is natural to expect trials and testings to come. But too, it is so comforting to receive those much-needed notes, or letters, or personal words from friends reminding me that I "have help through this testing."

I am grateful for my friends. They always add something to me. My soul wants to cry out, "Lord, help me to be just as kind, as patient, as considerate and understanding as my friends have been with me. Open my eyes that I will see the right time to speak to others, or pray for them to 'strengthen . . . [their] hand in God.'"

Goshen, Ind.

TO BE NEAR TO GOD

Theme: "Names of the Saviour"

Sunday, December 11

Read Isa. 9:6.

What's in a name? How is it that one person thinks a particular name is beautiful, while another despises it and wonders why his friend has chosen to give his baby that name? Whether we like a name or not seems to depend upon whom we associate with that name. What's in a name? That depends upon whom it represents. Billy is a common name until it is linked with Graham; Dwight is ordinary until it is attached to Eisenhower; John is of no more consequence than John Doe until we think of John Wesley or John the Baptist.

The name of Jesus is sweet to His friends and followers, while it means little to those who do not know Him. And the Bible has given us a variety of names for Him: Immanuel, Christ, Messiah, Anointed One, Son of Man, Son of God, Saviour, Holy One of Israel, Lord, Alpha and Omega—the Beginning and the End, Lord of lords, King of kings. Isa. 9:6 has a catalog all its own. It is the names listed in this text which form the basis for most of our meditations this week.

Monday, December 12

His name shall be called Wonderful. Read Isa. 25:1.

There are adjectives in our everyday vocabulary which have been used so often that a writer hesitates to use them for fear of being trite. And triteness, to a good writer, is anathema! But when Isaiah gave Jesus the name Wonderful, he poured into this commonly used term all the wonder, awe, worship, praise, and adoration which the holder of this name has deserved through the centuries. He is Wonderful with a capital W. He is personally wonderful to every man or woman, boy or girl, who places trust in Him. There is no wonder in all creation, no, not even one of the Seven Wonders of the World, which can match the marvel of His love for us. No testimony has ever adequately described it; no prayer or song has expressed it; no vision has revealed it; no pulsating heart has been properly thrilled by it; no worshiper has comprehended His dying and living love. "What a wonderful Saviour is Jesus, my Lord!"

Tuesday, December 13

His name shall be called Counselor. Read Isa. 11:1-4.

This is an age in which we are becoming aware of our need for counselors: spiritual counselors, educational advisers, marriage experts, psychiatrists. It is encouraging to know that more and more laymen are taking their problems to their ministers, with a desire to get objective help in difficult situations. They do not expect ready-made answers, but seek kindly advice from those who are in constant touch with divine principles and human needs. Much more important it is that we go frequently to our Great Counselor, the One who understands because He was tempted as we are, who is ever ready to give guidance, advice, comfort, and practical help in time of need. Wise and tender is the Shepherd of our souls. "What a friend we have in Jesus!"

Wednesday, December 14

His name shall be called The mighty God. Read Isa. 40:9-11.

"Behold your God!" Isaiah cries, centuries before the actual coming of God Incarnate in Jesus Christ. "Behold the Lamb of God, which taketh away the sin of the world," calls out John the Baptist, when Christ finally had come. "My Lord and my God," sobs Thomas, when he has seen for himself and believed. "In him dwelleth all the fulness of the Godhead bodily," writes the Apostle Paul in Colossians, having described the unparalleled attributes of our Saviour.

Many people today are glad to own Christ as Saviour, just as they take out an insurance policy for their personal security. But they do not want this same Jesus as Lord of their lives. For these deluded hot-water-bottle Christians a terrible day will come, when they will discover that He cannot be Saviour without being Lord. Now is the time to own Him as Lord and God.

Thursday, December 15

His name shall be called The everlasting Father. Read John 14:6-11.

Jesus' claims to oneness with the Father, His "presumption" to forgive sins, His personal assertions of Deity, have always been a stumbling block to those who wish to alter Him to their own measurements. For He will not be poured into the humanist's mold.

(Continued on page 1175)

Jesus, the Man of Prayer

Sunday School Lesson for December 18

(Luke 3:21, 22; 4:42; 5:16; 6:12; 9:18, 28, 29; 10:21, 22; 11:1-13)

"Prayer is the Christian's vital breath," wrote James Montgomery. Why did he say vital? Is prayer vital to you?

Let's see what prayer meant to Jesus. (In this lesson we should not stress the elements of effectual prayer. This is the lesson for a few weeks hence. Here we can discover what prayer meant to Jesus and may mean to us.)

Jesus' example. There are seven recorded instances of Jesus praying in our lesson text. These are chosen from many parts of His life, which shows us that prayer was vital to His daily life.

Jesus prayed at His baptism. He entered upon His work in close relationship with His Father, so close that the Father spake audibly in return. Prayer is a real communication, a two-way relationship. How Jesus must have listened to God's acceptance of Him!

After a night of healing Jesus went off alone to pray. Perhaps He asked God, "Where next?" To those who urged Him to stay with them He replied, "I must preach . . . to other cities also." Everywhere the need was very great. Surely He had to seek the Father's will to know what plans were best.

From what event did Jesus withdraw Himself into the wilderness to pray? At times of great popularity one must be sure the voice of the crowd is not mistaken for the voice of God. Only through God could He heal and He needed more strength for the next healing service. Had Jesus come primarily to heal infirmities?

Once Jesus went far from the crowds and continued all night in communication with His Father. What was the special wisdom He needed just then? We wonder that Jesus was so deeply concerned to select the disciples He chose. What judgment He had to exercise! From God He received strength for every task.

Now Jesus had been long with His disciples. He prayed that they might truly believe on Him as the Son of God. How He must have rejoiced at the response He found! At once He began to teach them about His cross.

We must not think that Jesus went to the cross without a struggle, even after His victory in the wilderness. To suffer for the sins of the whole world was no easy road to take. When He faced up to God in prayer, God gave Him glorious and renewed strength on the mountain. What the communications were would have been most interesting to hear. We wonder what Moses and Elias spoke of His decease. When we pray we hear great things from God.

On what occasion did Jesus offer thanks in prayer? 10:21, 22. He did appreciate God's answers to His prayers.

Then Jesus gave instructions concerning prayer. The disciples asked for it when they heard Jesus pray and saw Him pray. They must have caught the very atmosphere of His praying when He taught them to pray with all confidence to an available God, to reverence this God, to submit to God's will, to depend on Him, to ask for forgiveness, and to recognize the great need for His help in the hours of testing. Surely Jesus was not suggesting that this prayer be used exclusively. He gave the essence of the spirit of prayer. What is the great danger of memorized prayers?

Jesus also told two stories about prayer: 11:5-10 and 11-13. These concern how God hears and answers prayer.

Close with the great invitation, "ask . . . seek . . . knock . . . ."

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer."
As Jesus did!

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. J. Frederick Erb, Detroit, Mich., is the speaker in Christian Life meetings at Protection, Kans., Dec. 1-11.

Bro. and Sister Ralph Palmer, Denbigh, Va., write that 1955 has been one of their best years in tract distribution. They wish to thank all who had a part through prayer and financial help. Remember them as they hand out tracts in southern cities this winter.

Bro. J. M. Nissley, Sarasota, Fla., participated in the Alabama-Florida Fellowship Conference at Brewton, Ala., Nov. 24, 25.

A missionary conference was held at La Junta, Colo., Nov. 30 to Dec. 3, with Ivan Olson, pastor of the Berean Fundamental Church, North Platte, Nebr., as speaker.

Chapell Phillyss, a 73-year-old man of the community, was accepted as a member of the Oak Terrace Church, Blountstown, Fla., on confession of faith on Nov. 20.

Tsutomu Fujita, a member of the first class of Mennonites baptized at Nakashibetsu, Japan, has spent six months as a farm trainee at Belleville, Pa., and is now employed at a dairy at Denbigh, Va.

William Hulet, representative of the Far East Broadcasting Co., spoke at Denbigh, Va., on Nov. 10, showing a film of the work of the company.

A first reprinting has been ordered for "Henry's Red Sea," a story for juniors describing the experiences of refugees in Germany.

Dedication services for the new church at Birch Tree, Mo., were held on Nov. 27.

Six new members were received at Versailles, Mo., on Nov. 18, two by letter and four by baptism.

The I-W chorus from Cleveland, Ohio, gave a program at Longenecker's, Winesburg, Ohio, on Nov. 20.

Bro. D. W. Miller, Wooster, Ohio, is improving satisfactorily but is not yet able to receive visitors.

Bro. Roy D. Kiser was ordained to the office of deacon at Valley View at Stuarts Draft, Va., on Oct. 2. Bro. J. R. Driver opened the meeting, Bro. Daniel W. Lehman preached, and Bro. Franklin E. Weaver gave the charge.

School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17, 1956.

Instructors in a Bible Conference at Biehn's, New Hamburg, Ont., Nov. 30 and Dec. 1, were Oscar Burkholder, Albert Martin, Elmer Grove, Rufus Jutzi, and Moses Baer.

Bro. Rufus Jutzi, Floradale, Ont., spoke in a nonconformity conference at Weber's, Strasburg, Ont., Nov. 25-27.

The I-W unit at Evanston, Ill., had as guest speaker on Dec. 4, A. Stauffer Curry, Elgin, Ill.

Bro. Don Kreider, Des Plaines, Ill., spoke at the Pleasant Hill Church, Sterling, Ohio, Nov. 11, 12, and at Bethel, Wadsworth, Ohio, on Nov. 13.

"Bann und Meidung" was the subject of Bro. William McGrath when he spoke on Nov. 19 to the North Central District of the Old Order A.M. Church, Hutchinson, Kans.

Bro. M. A. Yoder, Hesston, Kans., gave lectures on archaeology at Yoder, Kans., each Wednesday evening, Oct. 19 to Nov. 9.

Bro. L. C. Miller, formerly pastor at Limon and Manitou Springs, Colo., passed to his reward on Nov. 18. He retired from the ministry in 1951 due to failing health.

Visiting speakers at special meetings at Perkasie, Pa., Nov. 20 to Dec. 4, were Ford Berg, Birdsboro, Pa., and Milton Brackbill, Paoli, Pa.

Speakers in a Missionary and Service Conference at Rocky Ridge, Quakertown, Pa., on Nov. 20 were C. N. Hostetter, Jr., Grantham, Pa., and Elias N. Landis, Harleysville, Pa.

Speakers in a Christian Life Conference at Laurel Street, Lancaster, Pa., on Dec. 4 were Luke Horst and Daniel Leaman. Bro. Leaman was to continue Bible study each evening to Dec. 10.

A Bible Instruction meeting at Parkesburg, Pa., Dec. 3, 4, heard instruction from the Book of James by Walter Lehman, Chambersburg, Pa., and David Thomas, Lancaster, Pa.

Bro. Oscar Roth, Flanagan, Ill., was the director of a chorus program participated in by members from Roanoke, Flanagan, and Metamora, at Metamora, Ill., on Nov. 27.

Bro. Roy Bucher, Metamora, Ill., participated in a mission study conference at Amity Chapel, Sumner, Ill., on Nov. 26 and in a similar meeting at Highway Village, East Peoria, Ill., on Dec. 3.

A Vespers Service on Dec. 4 at the Mennonite Student Center in Philadelphia heard Dr. C. Adrian Heaton.

The annual meeting of the Franconia Mennonite Historical Society was held at Towamencin, Kulpsville, Pa., Nov. 26, 27. Speakers were J. C. Clemens, Jacob Moyer, and Irvin B. Horst, Harrisonburg, Va.

The brethren John E. Lapp and Marcus Clemens flew to Cuba on Dec. 1 and were scheduled to return on Dec. 5. The Franconia Mission Board conducts mission work in Cuba.

Bro. Paul Mininger, Goshen, Ind., is serving in a Christian Life Conference at Benton, Ind., Dec. 4-11.

Bro. Irvin Schantz, Loman, Minn., showed pictures of mission work among the Indians at Arthur, Ill., on Nov. 30, and at Beech, Louisville, Ohio, on Dec. 1.

Speakers in a church music conference at Markham, Ont., Dec. 3, 4, were John H. Hess, Toronto, and Paul Erb, Scottdale, Pa.

Bro. Ivan D. Leaman (not Lehman, as we spelled the name in last week's issue) was ordained to the ministry on Nov. 20 at Columbia, Pa.

Bro. Clyde X. Kauffman, Brutus, Mich., retired from the pastorate of the Maple River congregation on Oct. 16. Bro. Earl Hartman was on the same day installed as pastor for the congregation. Services were in charge of Bro. Ray F. Yoder.

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Illinois Ministers' Fellowship, Flanagan, Ill., Dec. 5.
General Council, Mennonite General Conference, Chicago, Ill., Dec. 9, 10.
Millwood Winter Bible School, Gap, Pa., Dec. 26 to Jan. 6.
Christian Workers' Normal, Hopedale, Ill., Dec. 28 to Jan. 1.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Ministers' Normal, sponsored by Allegheny Conference at Johnstown, Pa., Bible School, Jan. 4, 5.
North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Kishacoquillas Valley Bible School, Locust Grove, Belleville, Pa., Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Bro. David Shank, missionary on furlough from Belgium, will be speaking at the Bethel Mennonite Church, Mummasburg, Pa., on Dec. 11, and to a youth meeting for the Franconia Conference district at the Deep Run, Pa., Mennonite Church on Dec. 17. He spoke at the Bristol, Pa., Mennonite Church on Sunday evening, Dec. 4, and participated in a Missions Conference in Iowa the previous week end: Nov. 26, evening, Wellman, Iowa; Nov. 27, morning and evening, Iowa City, Iowa; Nov. 27, afternoon, Iowa Mennonite School, Kalona, Iowa.

Seventeen persons attended the first instruction class at the East Side Mennonite Fellowship Center, Saginaw, Mich., on Sunday evening, Nov. 12, intended for those who wished to be baptized or become members of the church upon confession of faith.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, kept the following appointments during November: Nov. 13, Ailsa Craig, Ont.; Nov. 14-20, Blake, Ont., A.M. Church; Nov. 20, morning, Zurich, Ont., Mennonite Church; Nov. 26, 27, Burton, Ohio; and Nov. 29, Men's Fellowship meeting, Steinman A.M. Church, Baden, Ont. Sister Swartzentruber spoke to the young married people of the Blake and Zurich churches at Blake on Sunday afternoon, Nov. 20.

Bro. LeRoy Bechler, Saginaw, Mich., accompanied by Lawrence Wicker, Jr., Gloria Wicker, and Lee Arthur Lowery, gave a program at the Emma Mennonite Church, Topeka, Ind., on Sunday evening, Nov. 20.

Bro. Lawrence Brunk, missionary on furlough from Argentina, is conducting evangelistic meetings at the Elmira, Ont., Mennonite Church, Dec. 1-11.

Bro. Howard Charles, Goshen, Ind., conducted a Bible Conference based on the Gospel of John at the First Mennonite Church, Canton, Ohio, Nov. 25-27.

Sister Doris Snyder, teacher in the Bethany Christian Day School, Pulguillas, Puerto Rico, is teaching the nutrition courses in the nurses' aide school at the Mennonite Hospital in La Plata and the foods and sewing arts courses in the Bible Institute.

Four men were baptized at Coamo, Puerto Rico, on Friday evening, Nov. 18. Some have been receiving much opposition and ridicule. One gave the following testimony: "Now I have the assurance of salvation, no matter what others say or do." Pray for the wives of two of these men who have not yet accepted the way of salvation.

Thanksgiving services at the Calvary Mennonite Church, La Plata, Puerto Rico, began with a supper fellowship consisting of **lechon asado** (roast pig) and rice and beans. Bro. Melquiades Santiago, local associate pastor, took charge of the prayer and praise service which followed. The churches in Puerto Rico were asked to give their Thanksgiving offerings for the flood victims at Tampico, Mexico.

Three special services were held at Coamo, Puerto Rico, Nov. 18-20: Nov. 18, baptism services; Nov. 19, communion; and Nov. 20, special Missionary Day messages given by Bro. J. W. Shank, former missionary to Argentina now teaching in the La Plata Bible Institute.

Bro. Samuel Rolon, La Plata, Puerto Rico, student in the Bible Institute, has charge of the week-end services at Coamo, Puerto Rico. He is assisted by the local missionary, Sister Gladys Widmer, and by Bro. and Sister Lowell Cender, Aibonito.

India missionaries on furlough, Marie Moyer and Blanche Sell, spoke at the Deep Run, Pa., Mennonite Church on Sunday, Nov. 27.

Sister Blanche Sell, missionary on furlough from India, kept the following appointments recently: Nov. 13, morning, Souderton, Pa., Sunday school; Nov. 18, missions conference, Johnstown, Pa.; Nov. 20, Goshen Mennonite Church, Laytonsville, Md.; Nov. 26, Groveland, Pa.

Sister Maria Lichti, new missionary to Japan recently arrived from Germany, will spend December in Hokkaido getting acquainted with the missionaries and the work there and return to Tokyo to begin her language study on Jan. 6. She will spend Christmas with the missionaries on Hokkaido.

A farewell service will be held at the Strasburg, Pa., Mennonite Church at 2:00 p.m., Sunday, Dec. 11, for the following Eastern Mission Board workers: Mary Ellen Groff and Martha Hartzler, missionary nurses under appointment to Ethiopia; Naomi Smoker, missionary returning to Tanganyika; and Chester Denlinger, short-term worker to Tanganyika. Bro. Denlinger is scheduled to sail on Dec. 14 and the three other workers on Dec. 15.

The lease for the land on which to locate the second station, Mahaddei Uen, in Somalia, E. Africa, has finally been signed after many months of negotiations. Building operations can now begin.

Evangelistic meetings were held at Tres Lomas, Argentina, Nov. 14-20. Bro. Juan B. Sanchez was the evangelist. Bro. Frank Byler conducted evangelistic meetings at Villegas, Argentina, Nov. 21-27.

The Young People at Kamishihoro, Japan, completed nearly 1,400 Christmas cards announcing the weekly schedule of services at Kamishihoro and began passing them out in nearby villages along the railway line on Nov. 20 as part of a Sunday afternoon service at each place which included a children's meeting, the singing of carols, and the distribution of tracts.

Persons wishing to send Christmas gifts of money to foreign missionaries are advised not to enclose currency in Christmas greetings. In the past Christmas mail has been opened by pilferers looking for such Christmas gifts. Postal notes are undesirable because money is lost in cashing these. Personal checks can well be sent to the missionaries, either direct or through the home offices.

(Continued on page 1172)

Your Treasurer Reports

Recent developments in the radio evangelism program of the General Board have indicated a need for office facilities for the program. During past years The Mennonite Hour has been using office facilities which were rented from Eastern Mennonite College. The **Luz y Verdad** program has been directed from Puerto Rico and much of the detail work carried on in the states was handled through the Elkhart office. Recently an important step was taken in the radio program by releasing a Bible correspondence course. This course has been accepted very well and there is much evidence that the program will need to be enlarged to meet the need.

In planning for the future development of the radio evangelistic program it has become evident to the Radio Evangelism Committee that a Radio Center is needed so that the various radio efforts can be brought together in a central location. Recent steps have been taken in this direction and it has been possible to purchase a building located at Harrisonburg, Virginia, which should prove adequate to meet this need. This building has been secured at a total cost of $50,000.00. The building committee working on this project believes that this will result in considerable saving as against the original proposal of constructing a building. The above purchase also includes considerable acreage of land which also will be a valuable asset.

This is a major step forward in the evangelistic outreach of the Mennonite Church and we believe is one which will be significant in carrying on our witness as a church through the various radio programs being sponsored. The General Board is immediately making some funds available to cover the down payment and to arrange for the purchase of the building. However, considerable contributions will be needed to cover the total cost of this building. Therefore, we would like to encourage those who are interested in the radio program of the church to support this further development. Further details regarding this purchase will appear in the GOSPEL HERALD next week. Contributions for this building purchase should be sent through the regular channels and designated for the Radio Center Purchase.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Church in Honduras

BY JAMES R. HESS

Someone has said that a missionary does not really find his true area of work until toward the end of his first term, or the beginning of the second. Now, just at about the end of our first term in Honduras, we are attempting to give a short synopsis of the work: first, as we observed it briefly four years ago on our way to Costa Rica, then, how it has progressed since, and finally, our hopes for the future. We know that the Lord who had called us to this work has led us in our three years here. The Moreno work has especially beckoned us, as we shall point out presently.

First Observations

In the beginning of December of 1951 we left the States for Honduras, a then unknown land for us. We spent only nine days in Trujillo, for our ultimate destination was Costa Rica for a year of Spanish language study. Those nine days spent here were very brief. But one scene we witnessed then we never forgot. It was a funeral procession with the black-robed, birettad priest leading, accompanied by four or five men with horns and drums, the playing of which resulted in strikingly unharmonious noise and discord. That scene, many times since repeated, typified the religious temper of the people among whom we live. It is a religion of outward observances which offers a false hope to those who follow it.

At that time only two sisters composed the local congregation, besides the workers, who were the Millers, the Fersters, and Dora Taylor. But these two have proved faithful and have given a consistent testimony in the more than three years since their baptism. Since then others have come to the Lord. Some have gone on to baptism, others not.

Progress

A church without life can hardly be said to truly exist. She must have the life of her Head, the Lord Jesus Christ. This is best indicated by growth, for though it be young it must grow both physically and spiritually.

In the beginning months the Millers, and later the Fersters and Dora Taylor, held services in their home or the homes of neighbors. When we visited in 1951, the living room of Sister Kerah Edwards was the regular meeting place. In 1952, however, the chapel was built as a mark of permanency desired in the work, and as a symbol of the evangelical Gospel offered freely to all.

1. **Public Services.** The Sunday school in the beginning numbered in the twenties, but climbed to the fifties in the following months. An annual high light for the past two years has been the Christmas Eve program presented by the Sunday-school pupils. These programs are always an exceptionally good opportunity for reaching many who never come to hear the Gospel on other occasions. The chapel is always well filled.

An annual daily vacation Bible school has proved quite successful in reaching many children besides those who come to Sunday school. Last year, the third year, the average attendance was over 100. Again, for the final program the auditorium was filled with friends and curious to hear the recitations.

Midweek Bible studies have continued regularly. On Tuesday evening the study is in Spanish and on Wednesday in English. But the Sunday evening services are most heartening because many gather in to hear the Word.

2. **The Clinic Work.** The work of the clinic has been one of the most effective means of testimony. The ministry to the physical needs of the people given so unstintingly by the two nurses, Dora Taylor and Jean Garber, will surely redound in eternity. This ministry of medicine includes out-clinic work in the Moreno villages, plus an inpatient ward for maternity patients.

3. **The Moreno Work.** The work described above ministers to a rather heterogeneous group. Among us here in Trujillo are the **ladinos**—folks of Spanish ancestry now including in most cases Indian blood, Morenos, and English. Such a work naturally has problems of diverse character which we are constantly seeking to meet. There are, however, lying to the west of Trujillo, villages which are purely Moreno. Moreno is the Spanish word for "dark," and has become the official name of these folks. They are characteristically Negro but have some amount of Carib Indian blood, hence their secondary name, Carib. The work among these folks is of a more distinct nature than that in Trujillo.

The witness among the Morenos of these westerly villages was begun in early 1953 by a Moreno believer who was then a Trujillo resident. Since his leaving for another town sixty miles away, this witness has been continued by the missionary personnel. It has become especially our responsibility in this work, and we have found it a joyous responsibility.

But we must add that with the joy there are also problems. A most pertinent problem is the one of language. Spanish is the language. Spanish is the language of Honduras. The Moreno folk, however, have their own dialect, very few words of which we have learned. Most of the Moreno folk of the Trujillo area speak the Spanish language well, but even here some of the older folks lack facility in Spanish. In villages such as Santa Fe, San Antonio, and Guadalupe, the lack of facility in the Spanish language is quite noticeable. Often when one is teaching or preaching to them in the Spanish language, he feels that the message is not reaching their understanding. To clinch the fear one need only observe their attention and signs of understanding when a Moreno Christian from farther east is preaching to them in their own language.

But in spite of a partial language barrier, souls have come to know the Lord. This has been a result of the testimony of the Word, especially as the new believers themselves have



The workers at Trujillo standing in front of the Trujillo church with a group of Honduran folks.



A group of believers at Santa Fe, a Carib village along the coast.



Emilio Gonzalez, the recognized leader among the folk in the villages of Santa Fe, San Antonio, and Guadalupe, Honduras.

witnessed to their neighbors. Happily, those who come to the Lord have no shame about their new stand, but rather let all know. In fact, by their very separation they are immediately marked as evangelicals. When one becomes an evangelical it is taken for granted that his separation from dancing, smoking, drinking, and all of the numerous evils begins immediately. The Lord is to be praised that a positive testimony to their faith goes hand in hand with their separation.

The Future

The greatest need being aired today by missionary leaders is the need for the indigenous church. Perhaps one would feel that in a work as young as ours here in Honduras it is too early to begin thinking along such lines. I feel, however, that the time to begin an indigenous church is with the reception of the first national believer. I read an article recently of a new mission work in Borneo where the goal is to have the church completely indigenous in 15 years! That is, it is hoped that in that time the church will be so completely self-supporting and self-propagating that the foreign missionaries can leave.

The big reason for the need of such churches on the foreign mission field is the almost universal rise of nationalism. Locally, such does not appear to be the case, and yet it is noteworthy that last year there was an anti-U.S. demonstration by the university students in the capital city of Tegucigalpa.

The presence of nationalism is not the only warrant for an indigenous church. The church herself needs to be so for her own health. I think that it can be very easy for a missionary to spoil spiritually and baby the national believers. It is not easy for the flesh to give up to an unlettered national, even though he be more blessed of the Spirit. But I believe in time that is what the Lord wants us to do.

As for our church here in Honduras I would say that she is far from ready to take over. But what if we would have to get out for good, say next year? Our Moreno brethren and sisters, young as they are in the faith, meet of their own accord regularly, almost nightly, for Bible study. There are weak among them, and in some cases illiteracy is a hindrance. But there is a desire among them to go forward in the Lord and to win others. The Lord surely will honor such desire.

Conclusion

The missionary's greatest duty, above preaching and evangelizing, is prayer. This is the duty and privilege of every Christian who is interested in the winning of souls into the kingdom of Christ. Prayer for Honduras is needed to combat the subtle and dangerous teachings of an Adventist missionary who arrived this year. There is the need of prayer remembrance of the new converts and their beginnings in the Christian faith. Prayer, too, is needed for all the members that they continually grow in Him, and that, in spite of practically no economic opportunities in this section of the land, they may not become discouraged but trust in Him who provides all. Then lastly, the missionary needs the prayers of the church. Satan resists most strongly in his own territory, and many times defeats in the work would pull down the soldier of the cross in the great spiritual battle.



Dora Taylor conducts a devotional period in the waiting room of the Trujillo clinic.

God is faithful. If we plant and water well, He surely will give the increase.

Trujillo, Honduras.

Obihiro Evangelistic Effort Rewarding

BY LOUELLA BLOSSER

The summer **dendo** (evangelistic outreach) in Obihiro, Japan, certainly cannot boast of record attendance nor scores of decision cards signed, but our hearts are full of praise to God for manifesting to us His power to bring new life and growth to individuals who give themselves to be filled with the Spirit.

The time allotted to Obihiro for the services of Matsakuma san, our visiting evangelist, was three days. Although this was announced and the members were encouraged to publicize the meetings and make the necessary preparations, we met the usual indifference and rather felt we were praying alone. Bro. Matsakuma came and preached faithfully for the three nights. He was accompanied by a Bible School student, Bro. Chiba, and Sister Hirose from the Kushiro church, who volunteered to assist wherever she could. She helped in the children's meetings, in the kitchen, and in the regular evening services by her contribution in song.

Although personal visitation was carried out and most of the members living here came to the services, only about two or three other persons from the neighborhood attended these meetings. No public confessions or commitments were made, but something happened. The Spirit penetrated hearts and there was an infilling. All were blessed, I'm sure, and especially two persons' cups were filled, for since then the urge to witness has seized them and they devote endless time to the work of the church.

On the last day of the meetings the idea of having another series of **dendo** with Chiba san acting as evangelist was proposed by the group and accepted. For this meeting detailed preparation was made willingly and joyfully, but since the place was not found for the tent meetings until about two days before it began, and the location then not being too convenient, still not many people attended. Even so, the morale of all participating was not dampened. We had a prayer meeting following each service, since that was the most convenient time for all. All the members who attended the first meetings at the church helped in the second. There were some cards signed indicating an interest in Christianity.

Between the two Obihiro meetings a three-day campaign was launched in the village of Taiki, which is located about two hours by train south of here. Ample publicity had been given and approximately fifty adults appeared for the adult meetings and two hundred children for the children's meetings. Several persons indicated their desire to become Christians and have faithfully attended the monthly meetings conducted there since then.

One cannot actually measure the success of such revival and evangelistic efforts; however, we have reason to rejoice in outward evidence of inner change, which has given the Obihiro members new courage, hope, and motivation not only to attend regular worship services, but to engage weekly in personal witnessing at various places such as the hospital, orphanage, and the village of Taiki.

Our women's sewing circle, too, has taken on new life. Now we have invited the women of the community who do not attend church, nor any of our religious services, to do various things together which primarily interest them such as handwork and cooking. We are using this contact as an occasion to introduce Jesus Christ to them during the devotional period. We also desire this to be a means of cultivating their friendship, for many of these mothers have children attending our Sunday schools.

One more incident which was indirectly influenced by a member whose cup had been filled and which has given us much cause to rejoice was the conversion of Shinohara san, a

college student in Tokyo, who had returned to her home near Obihiro for summer holidays. She was visiting us one day when Kondo san returned from the Taiki **dendo** trip and he was so full of praise and happiness in his first bold attempt to testify and claim the promises of God that he just had to help her see "the light," for which she was already seeking. Later during summer camp she had faith to believe after she recognized her need for a personal Saviour.

Our part in these activities was intercessory prayer and encouragement. It was also in learning more of how the Holy Spirit works and to know how truly dependent we are upon Him. A fire has been kindled and renewed. Continue to pray with and for us all, for only after our own cup is full can we be used to effectively accomplish the Lord's work.

Obihiro, Japan.

Why the Mennonite Church Should Enter Jewish Evangelism

BY ISAAC M. BAER

That **Jesus** purposed that the Jew shall be included in the church's missionary outreach there can be no doubt. The same Jesus that predicted Israel's universal dispersion in Luke 21:24 also commissioned **His** church to go as far as Israel's dispersion, i.e., into "all nations." Israel's dispersion speaks of mercy and salvation as much as it does of judgment and condemnation, making the Jew the church's most universal neighbor.

Whether at home (Jerusalem) or at the ends of the earth, God provided that the Jew first shall have the Gospel offered to him, but not because of priority as some mistakenly think. It is a matter of precedence, and a law that both Jesus and Paul respected. Neither Jesus nor Paul were partial. See Rom. 3:9, 10 and Deut. 10:17. God ordained special rights and privileges for the first-born under the Mosaic economy. Ex. 4:22. God is methodical and proves His will by what He does. Calvary's redemption applies universally. "For there is no difference between the Jew and the Greek: for the same Lord over **all** is rich unto **all** that call upon him. For **whosoever** [Jew or Gentile] shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13). Jesus' prayer, "Father, forgive," avails for Jew and Gentile alike.

Let no one ever say that God is through with the Jew. Mal. 3:6; Rom. 10:21 and 12:1, 2. God was not through with Jonah, a fitting type of Israel, though he disobeyed God, took his own way, and paid his own fare. Surely God purposed that the Jew as well as the Gentile shall be included in the church's missionary outreach.

What Is the Mennonite Church Doing?

So far little has been done. Only in the last 50 years has anything at all been done, such men as John Mosemann (deceased) and Martin Z. Miller being pioneers. More recently organization for Jewish evangelism has been effected in various conferences in the U.S. and Canada. Monthly prayer meetings are practiced by a few congregations. Workers have been appointed and sent into various cities, even to Israel. Some tracts have been written, especially for the Jew. A growing interest is noticeable among our young people, evidenced among students in some of our colleges. Camping for our Jewish friends has been offered annually for the past few years with gratifying results. Occasionally, carloads of workers from nearby congregations join and assist workers already stationed on the field.

We thank God for the interest evident in the Mennonite Church, but have we scratched the surface as yet? Interest is manifest on both the Atlantic and Pacific coasts but there is lots of space between, and also in other nations.

What Can the Mennonite Church Do to Evangelize Our Jewish Neighbor?

There is much to be done, and to find ways and means of approach to them never ceases to challenge us. First, some stumbling blocks need to be removed. Isa. 57:14. Christianity so-called is the church's greatest barrier to Jewish evangelization. For example, during the Crusades, in the eleventh and twelfth centuries, whole villages of Jews were plundered and massacred. So popular did that practice become that with the sanction and direction of the Catholic Church, the slogan was coined, "Kill a Jew and save your soul." Later, and before the Reformation, the Spanish Inquisition with its frightful persecutions was applied to the Jews of Europe, the purpose of which was to force all Jews to accept Christianity. It is said that Columbus was a product of such treatment.

Since the Reformation the Jew has been despised, maligned, persecuted, and hated by Protestants also. Programs never ceased and climaxed in the Hitler scourge when Germany, rated as a Christian nation (Protestant and Catholic), murdered six million Jews. In many instances persecutions were waged in the name of Christ. Brethren, we face these stubborn facts.

Israel's unbelief and blindness has persisted through the centuries. A formidable wall of misunderstanding exists between us. The whole situation is very unjust, to Jesus, to Israel, and to Christians who would interpret Jesus properly.

What can we do? Do something we must. First, we can pray. I Sam. 12:23. (a) We can unceasingly entreat the Lord and give Him no rest till Israel accepts Jesus as her Messiah, Saviour, and Lord. Isa. 62:6, 7. (b) We can arrange to use the first prayer meeting of the month in each congregation in behalf of Jewish evangelism.

In the second place, we can show kindness to the Jews. (a) To do this we must go to them, if we ever hope to help or show love to them. (b) An acquaintance must be made and confidence established. (c) We must sit where they sit. Ezek. 3:15. We must sorrow, rejoice, and eat with them, learn to speak their language (Yiddish-Hebrew), and opportunities for witnessing will unfold under Holy Spirit direction. Only to remember them with a card at times, on birthdays and high holidays, will register deeply in their hearts.

In the third place, we must initiate a plan of action. (a) Let every district conference be enlisted. (b) Let every congregation have appointees to contact the Jewish population in its parish. If there are none, find some elsewhere. If none can be found, assume some of the expense of Jewish evangelism so that every congregation shares in some way.

In the fourth place, we must clear ourselves of witnessing responsibility to the Jew. (a) We can clear our hands of their blood. Ezek. 3:17-19. (b) To be Scripturally consistent and impartial in obeying Jesus' parting words, we must demonstrate equal interest in all men. (c) We must go into all the world with a balanced vision, Jew-wise as well as Gentile-wise.

Finally, we have a unique message. (a) We have a message to give, a message that only nonresistant disciples of Jesus can have, and it is imperative that we give it. (b) May God make us restless until a message in tract, pamphlet, or booklet form be produced by Mennonite authors and sent to all Jews throughout the world (English speaking at least). How are we straitened except we give it! Ours is to sow the seed, bear a witness, and leave the results with God. It is ours to obey.

Conclusion

Today more Jews live in the United States than in any other nation in the world including Israel. Today, as in all centuries past, the Jew is yet the church's most universal neighbor.

The parish approach is the most sensible, reasonable, economical, and Scriptural approach to our Jewish neighbor. Jesus purposed and commanded His church to go to them. The Mennonite Church is challenged. She has responded but it remains yet to be learned what she **can do** under God when she faces the challenge squarely and assumes the responsibility of meeting Israel's greatest need. As indicated, this article is written mainly for the Mennonite Church. Others may use the suggestions herein stated.

"My sheep wandered . . . my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezek. 34:6).

"I am debtor . . . to preach the gospel . . . to the Jew first" (Rom. 1:14-16). How will we respond?

Washington, D.C.

From Valencia, Spain, missionaries report that the Second Baptist Church has been reopened. During the seven months it was closed by official order 22 persons made professions of faith in Christ. A new church in Sabadell has been granted permission to hold services. Publication of the Baptist magazine, **Ecos de la Verdad** (Echoes of the Truth), has been suspended by official order.—**EFMA Missionary News Service.**

This Building Belongs to God

BY TOBE SCHMUCKER

How we praise God for His faithfulness in providing us with a building and the other necessary things we need to operate smoothly! The goodness of the Lord is so sweet it would be very difficult to begin to describe it in detail. I have confidence that God is always ready to pour out His blessing on all who will permit Him to do so.

I have been sitting on a grandstand seat watching God perform, pouring out His choice blessings upon the Hope Rescue Mission. It is no small miracle to say the least. I think the reason He does this is that He wants the homeless and destitute to know that He really loves them with His great heart of concern.

On Aug. 12, 1955, the building was purchased as a home for the Hope Rescue Mission. The remarkable story behind this whole transaction is truly one for the books. The owner absolutely refused to even talk on the subject as late as May of this year. But one step at a time God began to prepare the way.

One year ago this fall the owner got involved in an income tax evasion lawsuit. For many years he was involved in vice and racketeering in our area. Then one of the tenants next door to the mission moved out. The next blow came when two of his establishments were padlocked. This added to his financial difficulty. The crisis reached its peak when, in the middle of June, his health broke severely, and in addition to this the tenant that operated the hotel above the mission moved out. Of course, it was obvious by then that the once stubborn, self-sufficient old racketeer no longer was in control of things. And when we approached him again in the latter part of June his attitude was changed.

God has answered the prayers of His children and we praise Him forever for it. In less than two years God brought the owner from not wanting to rent to us at all to begging us to make the purchase. The pendulum swung from the left side to the right at God's command.

Now that the Lord has delivered the building into our hands, we who are His children are indebted to meet the financial obligation to which our Board of Directors have committed themselves. As you know, we had no building funds at the time and we believed that our board acted in a great deal of faith and trust that God would lead His people to help us liquidate this indebtedness.

I feel that any mother or father who can feel the heart pain of parents seeing their son or daughter fall victim with those on skid row has cause to believe in rescue missions. Many a mother's heart has been broken because of this dark reality. Many is the time we could write to a mother and tell her that her son was at our mission and that he seemingly wants to make a new start in life. Hallelujah! Isn't it wonderful to have a place of refuge for those who have fallen by the wayside!

We are certain that those of you who share this burden are concerned that we continue in this work, bringing hope to those who come to us regardless of their status in life. As in the past, the job looked too big to us, but we let the Lord take over and now we believe He will provide the finances for this venture we have undertaken. We borrowed enough money to make the down payment of $17,500. I have confidence as you read this your heart will be touched to help us in this great work. Not only do we need help on the down payment, but in January, 1956, we want to be prepared to meet our second and final installment of $42,500. We are depending upon the precious Saviour to speak to His children about this entire project—a Home for the Homeless! Amen.—**The Voice of Hope.**

The Mennonite Hour

From One Day's Mail at the Mennonite Hour Offices

Costa Rica:
"I thank God that through your booklet 'Investing Your Life,' I am now investing my life for Christ. . . ."

Michigan:
"Your correspondence course is very helpful to me in my daily life."

Pennsylvania:
"Will you please send me the new record of the male quartet. . .? I am living in Montour County serving my two years in I-W service as a milk tester."

Illinois:
"You will never know what the sermon, 'How to Live a Christian Life' meant to me Sunday when I heard it transcribed.

"I had gone to bed with my radio turned on and by odd circumstances picked up your program. I am very grateful and thankful that God spoke to me at that time.

"I am a Mennonite and am in nurses' training. I used to be quite close to God but somewhere I had backslidden, lost contact, and no longer attended church because of my conflicting emotions. But your sermon last night once more helped me settle my troubled mind. Again I am thankful and give God all the praise. Enclosed is a small gift for your services on the radio to help more troubled souls."

Ontario:
"My wife and I operate a fishing camp in Northwestern Ontario and we listen to your broadcast every Sunday morning and truly enjoy every broadcast. I wonder if you would send six or more of your booklets 'Who Is a Christian' to hand to someone who needs Christ."

Illinois:
"Our church is wondering if it would be possible to arrange for some mutual publicity in connection with The Mennonite Hour broadcasts over WCFL, Chicago. . . . If you receive any inquiries from any of the western suburbs of Chicago we would be glad to have the names to follow up for possible church membership."

Pennsylvania:
"I would like to enroll in your Bible Correspondence Course. I need some activity to get my mind off myself."

On the Calendar . . .

December 11, 7:30 p.m.—B. Charles Hostetter and the Mennonite Hour Chorus, Sextet, and Male Quartet, at the Chicago Avenue Mennonite Church, Harrisonburg, Va.

via MBMC, Elkhart, Ind.

In Japan, according to the report of the Ministry of Education, there are 255 Shinto and 257 Buddhist sects. Since the war all shrines have to register with the government as voluntary religious institutions. The Buddhists claim they have more than 43 million adherents, while the Shintoists estimate their membership to be in excess of 70 million. Both groups evidently include all the members of the family.—**The Missionary Standard.**

MISSIONS

EDITORIAL

Promote Bible Reading

Next Sunday is Universal Bible Sunday. Bible societies and Christian education agencies will be emphasizing Bible reading and Bible study. Parents should not fail to participate in this emphasis on Bible reading by suggesting ways their children can use to read the Bible systematically.

The Mennonite Commission for Christian Education has selected as its theme for 1956, "Knowing and Using the Bible." Special effort will be put forth to promote the revised Christian Workers' Training course which includes Bible study. Bible memorization will again receive special emphasis along with a Bible reading program. The Christian Nurture Committee of the Lancaster, Pa., Mennonite Conference has developed a Bible reading schedule for 1956 which is available.

Reading the Bible around the family circle during daily devotions helps the children to become interested in Bible reading. Each child should have his own Bible in good, readable print. Bible reading has often been discouraged by the small print so characteristic of small Bibles made for convenience in carrying rather than ease in reading. If your child loses interest in reading the Bible, check to see whether he has a Bible that is easily read.

Bible distribution comes in for its share of emphasis on Universal Bible Sunday. Recently the pastor of our Spanish radio broadcast has asked for money to purchase Bibles to be forwarded to radio listeners in Spain who have asked for them. Money cannot be sent out of that country and Bibles are not available in the country. Persons interested in this need may send in their contributions to the General Mission Board treasurer marked "Spanish literature." Since requests for Bibles come to the General Mission Board from other fields also, the treasurer maintains a literature fund to take care of such needs.

In 1954, 99,000 Mennonites gave slightly more than 11¢ each to the American Bible Society for the distribution of Bibles. This is not very much, less than a penny a month, for such an important task. The American Bible Society distributes the Scriptures both at home and abroad without note or comment. It deserves the support of all Christian groups.

Because of the central place which the Bible holds in the life of every Christian believer, let us put forth special effort not only to develop an effective Bible reading and Bible memorization program among our people but also to do all we can to get the Bible into Bibleless homes in our own country and abroad. May we consider such a program an important part of our Christian witness.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Manford Hostetler, Kalona, Iowa, who has been serving at the Mennonite Hospital and Sanitarium, La Junta, Colo., will be starting X-ray work and training Dec. 15.

The following people completed their terms of service during November: Bernelle Good, Rantoul, Ill., at the Saginaw Mennonite Mission, Saginaw, Mich.; John and Ruby Eberly, Lagrange, Ind., at Rockome Farm, Arcola, Ill.; Marion Steiner, Apple Creek, Ohio, at Iowa City, Iowa; and Cleo Gnagey, Kalona, Iowa, at Grants, N. Mex.

Susie Hostetler, Westover, Md., returned to the Mathis, Texas, VS unit after seven weeks spent at home for surgery and convalescence. She serves as a practical nurse in the maternity home operated by the Mathis VS unit.

Isaac and Mildred Glick returned to Calling Lake, Alta., after spending two weeks assisting George Brunk in evangelistic services at Didsbury and Carstairs, Alta. Mennonites in the Carstairs community sent several cases of canned goods, eggs, cabbage, potatoes, beets, and carrots for the unit.

The MYF of the Prairie St. Mennonite Church, Elkhart, Ind., will be joining the VS unit at Camp Rehoboth, St. Anne, Ill., Sat. and Sun., Dec. 3, 4, for a week-end workcamp. They will help to do some finishing work on the kindergarten building and also help to do needed repairs on the dorm building. The group will also participate in and observe the mission outreach at the camp.

I-W Services

Virgil Burkholder, West Unity, Ohio, who was a member of the Cleveland, Ohio, I-W unit, was killed in a car accident Sat. night, Nov. 19. He was a member of the Lockport Mennonite Church.

On Dec. 11, the Cleveland, Ohio, I-W unit chorus will sing at the Nazarene Church, Euclid Avenue, Cleveland, Ohio, in a youth meeting at 6:45. The program will include Christmas music and drawings. On Dec. 12, Junior Lehman, Kidron, Ohio, will show pictures of his travels in Europe to the Cleveland I-W unit.

The General Mission Board, in co-operation with the I-W men serving in the Cleveland, Ohio, area, is investigating the possibility of establishing a I-W related church there.

Lawrence Brunk, missionary on furlough from Argentina, gave an illustrated talk on "Mission Work in the Argentine" Friday evening, Nov. 25, at the Indianapolis, Ind., Service Center.

Alexander van Gilse was guest speaker at the midweek fellowship of the Indianapolis, Ind., I-W unit Wed., Nov. 30. Bro. Gilse is the director of the Heerewegen Peace Center, Zeist, Netherlands, and is a pastor of a Dutch Mennonite Church.

Released November 25, 1955
Mennonite Relief and Service Committee
Elkhart, Ind.

MCC Weekly Notes

Relief in Jordan

For five years MCC has worked among the Arab refugees in Jordan. These people had fled from their homes for temporary safety during the warfare in 1948. Then when Palestine was partitioned, nearly one million Arabs could not return to their homes. Half of them became refugees in Egypt, Syria, Lebanon, and the Gaza strip; about one-half million congregated in the camps and towns and villages in the hilly part of Palestine or Trans-Jordan which remained for the Arabs.

The Arab refugees have not been paid for the properties they lost nor for the money which some of them had in the banks of Palestine. Very few of them can find employment. Resettlement possibilities on the land are limited by the lack of water; commerce is difficult because the partitioning left Jordan without a readily accessible seaport; and Jordan is not an industrial country. The refugees can only wait in the camps, hoping for an answer to their plight; hoping justice will bring them some compensation for the loss of their homes and livelihood.

Since 1950, therefore, MCC has been trying to help these people. During the past year this work has included:

Clothing Distribution. About 50,000 persons received some clothing. Each family receives a bundle according to the number and ages of the members of the family. The plan is for each person to receive two basic garments a year. This does not adequately supply the need, but it is all that is available. Christmas bundles are also distributed to some of the poorest children.

Clothing distribution can be rather discouraging, for no permanent improvement in conditions seems visible. A refugee's clothing wears out faster than we can replace it. But on the other hand, conditions would certainly be much worse if it were not for such clothing gifts.

Distributing Surplus Foods. This spring and summer MCC co-operated with three other American relief agencies to distribute American surplus foods—butter and cheese. The Mennonites distributed in the southeast desert area of Jordan. About 10,000 families of non-refugees who had been cut off from their farm and grazing land in Israeli territory were also included.

Sewing Classes for the Women. Each week about six different sewing classes are held in Jericho for the benefit of expectant mothers who come to sew layettes. The Mennonite sewing circles in the U.S. and Canada supply much of the material for these projects.

Over thirty girls regularly attend a class in embroidery. The articles they complete are sold to tourists and the girls are paid for their work.

Some of the refugee ladies in Jericho also meet weekly to sew garments for especially poor in the orphanages or other institutions. They deliver these garments in person.

Orphanage for Boys at Hebron. Fourteen orphan or very poor boys about first grade age were cared for during the past year. This year fourteen more first graders will be admitted. This is one of the long-range projects.

Workers Loaned to Other Agencies. Mennonite doctors, nurses, office workers, and teachers are loaned to other agencies which have hospitals or schools for the refugees.

Prospectus. As the 17 MCC workers look forward to another year of service in Jordan they find a perplexing challenge. The needs here are for long-term rehabilitation. Finding permanent homes and employment is the primary need. Any training in crafts or skills is useful in leading toward self-support, but it is only a small part compared to the need.

In the meantime, compassion leads Christian people to continue to give food and clothing to relieve immediate suffering. Our presence and help among these people gives assurance that someone is working on their problems. To these who feel deeply the futility of life, we must witness of the One who came that we might have life "more abundantly."

Two Pax Men Sail

Dean Hartman, Wakarusa, Ind., and Chester Kurtz, Elverson, Pa., sailed Nov. 23 for two years' service in Pax. Dean will be serving in Germany. Chester plans to go to Italian Somaliland as soon as the Eastern Mennonite Board of Missions completes the necessary arrangements. Until then he will work with two Pax units in Germany and one unit in Greece. Since the work in Somaliland will be agricultural rehabilitation also, the work of the Pax unit in Greece will be helpful in planning and beginning the new work.

Dean is the son of Harold Hartman, Wakarusa, Ind., and a member of the Olive Mennonite Church. He is the fifth young man from that congregation to join Pax. Chester Kurtz is the son of Christian Kurtz of Elverson, Pa. He is a member of the Rock Mennonite Church.

Released November 25, 1955
MCC Information Service
Akron, Pa.

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An Anglican vicar preaching in St. Paul's Cathedral, Parish Church of the British Empire, challenged the system by which British premiers name bishops of the Anglican Church. He said that the church "must be free from the limitations of state control." The vicar continued, "Is the church's official connection with the state worth the high price that is paid for it—the limitation of her spiritual freedom, the denial of any choice in the appointment of her leaders, and the insidious secularism which results from the constant attempt to impose upon the church the state's own lower standards of morals? Surely the answer must be no."

WMSA Weekly Notes

Officers of the three adult circles and sponsors of the two girls' groups of the First Mennonite Church, Kitchener, Ont., met on Nov. 10 to form a planning committee. Mrs. Elmer Brubacher, Ontario district WMSA president, outlined the possibilities of a planning committee in the total program of the local congregation.

A planning committee is similar to a family unit. Each circle performs specific duties and projects alone, but is aware of the work being done by the other circles. On larger projects the circles work together.

Present at the meeting were the presidents, the vice-presidents, the secretaries, and the treasurers of each of the adult circles, and the sponsors and assistants from both of the girls' circles. Planning committee chairman elected was Mrs. J. C. Hallman, and secretary, Lucinda Martin.

* * *

Ohio district WMSA members are encouraged by the district secretary of literature, Mrs. Clarence D. Hooley, North Lawrence, Ohio, to share a bit of themselves with a missionary sister. It has been suggested that each sister write a Christmas letter sharing herself, her thoughts, and her prayers, to a missionary friend.

"To make Christmas a special time of remembering and interceding for our missionaries who are sent out to proclaim the story of the new born Saviour to all mankind, would certainly be one step closer toward a God-honoring celebration."

—Mrs. C. D. Hooley

* * *

A city missionary sister reported how she was pleasantly surprised upon returning home from the hospital with a new baby, to learn that the nearby WMSA sisters had done the house cleaning in her absence.

The WMSA of the Erb Street Mennonite Church, Waterloo, Ont., invited a neighboring WMSA group from the Shantz Church near Baden, Ont., to an all-day sewing.

Sister Edna Good, missionary from Argentina, spoke to the group of about 45 members and visitors. She spoke of the "deacon evangelist" Philip, who had "a willing heart, hearing ears, ready feet, observing eyes, a true sense of values, a fitting word, and expected things to happen." Sister Good challenged all to develop similar qualities.

Roll call was answered with a Scripture verse on the devotional topic of the month. Given at the same time were the number of visits made to the sick and shut-ins, the number of missionary letters written, and the number of missionary books read.

Office of the WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

♣

In a renewed drive by Holmes County, Ohio, public school officials to force members of the Amish Church to comply with state laws requiring school attendance, an Amish parent has been sentenced to 30 days in jail and fined $125 for keeping his 14-year-old daughter out of school.

From Our Churches

BELLEVILLE, PENNSYLVANIA

(Rockville Congregation)

Dear Christian Friends:

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). We feel that the Lord has done much for us here at Rockville.

We enjoyed another communion service on Sunday morning, Oct. 2. Our bishop, Bro. Raymond Peachey, was with us and had charge of the service. Counsel meeting was held the previous Sunday morning. Our ministers, Bro. Chester Kanagy and Bro. Irvin Roth, had charge of this service.

A Bible conference, sponsored by the Mennonite churches of Big Valley, was held nightly in a large tent near Belleville from Sept. 19 to Oct. 2. Instructors were C. J. Ramer, Duchess, Alta., and Don Augsburger, Philadelphia, Pa. These meetings were well attended and richly enjoyed.

Oct. 8 and 9, the sixteenth Annual Harvest Fellowship was held at our chapel. This week end of joy, fellowship, and spiritual feasting is eagerly looked forward to each year. Visiting speakers included on the program were Paul E. Bender, Grantsville, Md.; Melvin Nussbaum, Johnstown, Pa.; Allen and Eunice Byler, missionaries to Ethiopia; Laurie Mitton, principal of the Belleville Mennonite School; and Stanley Kreider, a teacher at B.M.S.

Jean Krepps, a missionary to the Indians in Northern Minnesota and Canada, enjoyed a month's vacation with home folks recently. She was here to enjoy the special meetings and many activities of our church during September and October. She returned to Red Lake, Ont., on Oct. 17.

Katie Yoder, who is in Voluntary Service at the Crippled Children's Hospital at Iowa City, Iowa, also enjoyed a two-week vacation during the latter part of August.

Kathryn Esh, who has been serving the Lord at the Mennonite Children's Home at Millersville, Pa., for the past eight years, frequently enjoys a week end with her family and friends at Rockville. We are always glad to have our members come home and worship with us.

One of our oldest members, Pamelia Kanagy, has gone to Sarasota, Fla., to spend the winter months. Grandma Kanagy will be 81 on Dec. 9, and is enjoying good health. We miss her at the Chapel, since she is a regular attendant when living here.

On Sunday evening, Oct. 23, our Chapel was closed and our group went to the Boyer Mennonite Church in Snyder County and rendered a program there.

Earl and Peggy Yoder and daughter, Melody Ann, have recently completed a two-year term of I-W Service at the Lancaster, Pa., General Hospital and have moved back to our community. We are happy to have them attend our services again, to work and worship with us.

Sunday morning, Nov. 20, the children and young people of our Sunday school rendered a Missionary Day program after the Sunday-school hour. In the evening Bro. and Sister Allen Byler were with us and had charge of the service.

Our children and young people are preparing for a Christmas program to be given at our church. May the Christmas season be a blessed one for all.

Martha Zook.

HARTVILLE, OHIO

(Marlboro Conservative Mennonite Church)

Dear Christian Friends:

Greetings in the name of Christ, the One which has begotten us again unto a living hope. I Pet. 1:3-5.

On Oct. 1, 1955, this congregation at Marlboro (Stark Co.), Ohio, was organized under the Conservative Mennonite Conference, with sixty three charter members. Bro. Jerry S. Miller was installed as pastor. Bro. E. B. Peachey, Belleville, Pa., had charge of these services. He also has bishop oversight of this congregation.

Oct. 2, communion services were held in the forenoon and dedication services in the afternoon. Bro. Ray Miller, Johnsville, Ohio; Bro. Lester Wyse, Hartville, Ohio; and Bro. E. B. Peachey had charge of the dedication services.

Preceding the organization, Bro. David Showalter, Gays Creek, Ky., conducted a ten-day series of revival meetings. These were appreciated very much. The meetings were evangelistic and also taught real practical Christian living.

This congregation will be known as the Marlboro Conservative Mennonite Church. Marlboro is the town wherein it is located. The building was formerly a schoolhouse, and is now remodeled into a nice church house. If the Lord would lay upon anyone's heart to contribute in a financial way toward the cost of this building, it would surely be appreciated. Mose Miller, Route 2, Hartville, Ohio, is treasurer.

We would especially solicit an interest in your prayers, that the glorious light of the Gospel might shine forth from this place, and that our heavenly Father might receive much glory unto Himself. Correspondent.

WAKARUSA, INDIANA

(Holdeman Congregation)

Christian greetings:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "The Lord hath done great things for us; whereof we are glad."

In looking back over the past months many new blessings have come to us, for which we are thankful. We want to praise and thank God for His faithfulness.

Our spring revival meetings were held April 3-10 with Bro. John Steiner of the Bethany High School, Goshen, Ind., as evangelist. We enjoyed rich fellowsip in these meetings.

This fall Bro. Frederick Erb, Detroit, Mich., was with us in our revival meetings. We enjoyed his soul-stirring messages.

Eight young souls have recently been received into church fellowship.

Bro. Paul Shank of Goshen is at present giving studies in Revelation in our midweek meetings. We are looking forward to great blessings in these studies.

Our congregation has charge of the work at the Hope Rescue Mission in South Bend, Ind., one evening each month.

We have had a number of deaths in our congregation this past year. Among those was our older minister, Bro. Silas Weldy. He is greatly missed in the church. We are often made to think of his rich admonitions, his great concern for the church and for each individual member of our congregation.

Church Correspondent.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Christian Science Myth, Martin and Klan; Van Kampen; 1954; 184 pp.; $3.00.

The words of Jesus, John 5:43, RSV, "I have come in my Father's name, and you do not receive me: if another comes in his own name, him you will receive," have not been more true in any of the cults than in so-called "Christian Science." The greater the untruth, and the more irrational, the greater the appeal to the hearts of men who seek another than the true way.

The authors in this volume have laid bare the deception, avarice, and illogical, fantastic reasoning of Mrs. Eddy and her followers, and have shown that Christian Science is a blatant denial of every fundamental doctrine of the Christian faith. The obligation of "Christian Scientists" to boycott every bookstore that dares sell any book that points out the heresy of the cult, is only one attempt of the "Mother Church" to keep the truth from the public.

The publishing of this lucid, frank, and simple exposure of the science myth is a real service to the public and Christian ministers should avail themselves of this concise presentation. We should listen to the warning of Jesus: "Take heed that ye be not deceived."—Nelson E. Kauffman.

Field Notes

CONTINUED

Announcements

Hinkletown, Pa., young People's District, in a program at Lititz, Pa., Dec. 11.

Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22. Full-time instructors: Norman H. Derstine, Broadway, Va.; Elmer G. Kolb, Pottstown, Pa.; and Harvey E. Shank, Chambersburg, Pa. Special course for ministers, two weeks beginning Jan. 16. Annual Ministers' Week, Jan. 30 to Feb. 3. For further information, write Norman H. Derstine, S.B.T. Director, E.M.C., Harrisonburg, Va.

Ordination services for a minister at Slate Hill, Shiremanstown, Pa., at 1:30 p.m., Dec. 10.

Bro. Chester K. Lehman, visiting speaker, Ministers' Normal of Johnstown Bible School, Johnstown, Pa., Jan. 4, 5.

Opening of Winterstown Mennonite Mission, 2:00 p.m., Dec. 11. This is through the interest of some brethren in Stony Brook and Manchester, York Co., Pa. Bro. Richard Danner is the bishop in this district.

G. Irvin Lehman, Harrisonburg, Va., in illustrated message on the Holy Land at Zion, north of Morgantown, Pa., Jan. 8.

Bible Instruction meeting at Conestoga, Morgantown, Pa., with Harold Eshleman, Harrisonburg, Va., and M. L. Troyer, Elida, Ohio, as speakers, Dec. 10, 11.

Albert Buckwalter, on furlough from Argentina, at Zion, north of Morgantown, Pa., Dec. 17, 18.

Milton Brackbill, Paoli, Pa., instructor in Bible school at Phoenix, Ariz., Jan. 1-15.

An ordination for deacon to serve the River Corner congregation, Conestoga, Pa., will be held at 9:00 a.m. on Dec. 21, D.V.

Bible Instruction meeting at Conestoga Church, Morgantown, Pa., with M. L. Troyer, Elida, Ohio, and Harold Eshleman, Harrisonburg, Va., as speakers, Dec. 10, 11.

Missionary conference, at Beech, Louisville, Ohio, with Fred Augsburger, Youngstown, Ohio, and Raymond Kramer, Meadville, Pa., as speakers, week end of Dec. 11.

Special Peace Emphasis observance at the La Junta, Colo., Mennonite Church, Dec. 11, with Bro. Paul Holdeman, MCC I-W pastor from Denver, as special speaker.

Visiting Speakers

Nov. 6. **George H. Beare,** Hesston, Kans., at Bloomfield and West Glendive, Mont.

Nov. 13. **Clarence Fretz** and family, on furlough from Luxembourg, at Blooming Glen, Pa. **Eugene Garber** and Ladies' Quartet, Hesston, Kans., at Hutchinson, Kans. **Clayton Beyler,** Hesston, Kans., at Peabody, Kans. **James Lark,** Chicago, Ill., at E.M.C., Harrisonburg, Va. **Merle Bender,** Hesston, Kans., at Iowa City, Iowa.

Nov. 20. **Wayne N. Kratz,** Souderton, Pa., at Easton Mission, Pa. **John E. Lapp,** Lansdale, Pa., at Clarence Center, N.Y. **Walter Winger** and wife, Brethren in Christ missionaries from Africa, at Steelton, Pa. **Ray Brubaker,** Mt. Joy, Pa., and quartet from Slate Hill congregation, at Congregational Mennonite, Marietta, Pa. **Elton Bomberger,** recently returned from I-W service in Tanganyika, at Bossler's, Elizabethtown, Pa. **James Detweiler,** Elida, Ohio, at South Union, West Liberty, Ohio. **Harold Brenneman,** Ephrata, Pa., at Mellinger's, Lancaster, Pa. **R. R. Smucker,** Elkhart, Ind., at Morton, Ill. **S. C. Yoder,** Goshen, Ind., at Canton, Ohio. **Boyd Nelson,** Elkhart, Ind., at Oak Grove, West Liberty, Ohio. **A. Lehman Longenecker,** Pinto, Md., at Kingview and Market Street, Scottdale, Pa. **Howard Snider,** Goshen, Ind., at Yellow Creek, Goshen, Ind. **Everek Storms,** representing the Gideons, at St. Jacobs, Ont. **Frederick Erb,** Detroit, Mich., at Blenheim, New Dundee, Ont. **Ivan Kauffmann,** Hopedale, Ill., at Dewey, Ill. **Vern Miller** and quartet, Cleveland, Ohio, at New Wilmington, Pa. **T. H. Brenneman,** Sarasota, Fla., at Central, Elida, Ohio. **Harvey Toews,** Waterloo, Ont., at Alma, Ont. **Marvin Dirks,** Chicago, Ill., at Roanoke, Ill. **Tobe Schmucker,** South Bend, Ind., at Pine Grove, Stryker, Ohio. **Darwin O'Connell,** Lima, Ohio, at College Church, Goshen, Ind. **Mary Barkman Matthijssen,** missionary to Java, at Holdeman, Wakarusa, Ind. **M. L. Troyer,** Elida, Ohio, at Fairpoint, Ohio.

Thanksgiving Day. **Abram Landis,** student at Goshen Seminary, at Clinton Frame, Goshen, Ind. **Cleo Mann,** Indianapolis, Ind., in conjoint service of Bon Air congregation, Indianapolis, and Howard-Miami congregation, Kokomo, Ind., at Kokomo. **Wilbur Nachtigall,** in union thanksgiving services at La Junta, Colo.

Nov. 27. **J. L. Stauffer,** Harrisonburg, Va., at Steelton, Pa. **Levi C. Hartzler,** Elkhart, Ind., at Fisher, Ill. **Chester K. Lehman,** Harrisonburg, Va., at Pinecraft, Sarasota, Fla. **Glen Yoder,** Kansas City, Kans., at Garden City, Mo. **J. J. Hostetler,** Peoria, Ill., at Dillon, Ill. **Michael Shenk,** Sarasota, Fla., and **Chester Wenger** and family, on furlough from Ethiopia, at Denbigh, Va. **Josef Herschkowitz,** Minneapolis, Minn., at Peoria and Morton, Ill. **Wallace Jantz,** Greensburg, Kans., at Salem, Elida, Ohio. **Abram K. Landis,** Bridgewater Corners, Vt., at Nappanee, Ind. **C. Nevin Miller,** Harrisonburg, Va., at Congregational Mennonite, Marietta, Pa. **L. S. Weber,** Scottdale, Pa., at Leetonia, Ohio.

Dec. 4. **Le Roy Stoltzfus,** Bird in Hand, Pa., at Pinecraft, Sarasota, Fla. **Paul Lantz,** Winesburg, Ohio, at Sharon, Plain City, Ohio.

Evangelistic Meetings

Kenneth G. Good, Morton, Ill., at Highway Village, East Peoria, Ill., Nov. 27 to Dec. 4. **C. M. Ferster,** Richfield, Pa., at Rawlinsville, Holtwood, Pa., Nov. 30 to Dec. 11. **Roy Geigley,** Gettysburg, Pa., at Pensacola, Fla., Nov. 30 to Dec. 11. **Lawrence Brunk,** on furlough from Argentina, at Elmira, Ont., Dec. 1-11. **Nelson E. Kauffman,** Hannibal, Mo., at Hesston, Kans., Jan. 29 to Feb. 5. **E. J. Hochstetler,** Wolford, N. Dak., at Yoder, Kans., beginning Nov. 24. **Lloy Kniss,** Baltimore, Md., at Hanover, Pa., Dec. 4-18. **Mervin Baer,** Carlisle, Pa., at Hershey, Kinzers, Pa., Dec. 4-18. **Aaron M. Shank,** Myerstown, Pa., at Pinecraft, Sarasota, Fla., Dec. 15-25. **C. F. Derstine,** Kitchener, Ont., at Kaufman's, Davidsville, Pa., Dec. 9-15, and at Neffsville, Pa., Nov. 23-29. **Jess Kauffman,** Colorado Springs, Colo., at Wellman, Iowa, Nov. 16-27. **Clarence Troyer,** Curtis, Mich., at Pigeon River, Pigeon, Mich., Nov. 25 to Dec. 4. **Harold Fly,** Bethlehem, Pa., at Kingview, Scottdale, Pa., April 1-7. **Harry Y. Shetler,** Davidsville, Pa., at Fairview, Mich., Nov. 20-27, and at Mancelona, Mich., Nov. 27 to Dec. 4. **I. Mark Ross,** Hesston, Kans., at Otelia, Mount Union, Pa., Nov. 30 to Dec. 11.

Mission News

CONTINUED

Church in a bus is the new order in the Butte Rouge, the suburbs of Paris where Bro. and Sister Orley Swartzentruber are working. Each Sunday morning a bus is chartered and parked under some trees in a central spot in the suburbs. The Sunday school is divided into two classes—one at the front and one at the back and is followed by a worship service. The missionaries have been unable to find a meeting place for Sunday services.

Six families were represented at a Thanksgiving fellowship dinner at the East Side Mennonite Church Fellowship Center, Saginaw, Mich. Each family brought part of the meal. Several complete families were present and the total number of persons was 25. The dinner was preceded by a brief devotion and followed by an informal discussion and the showing of slides. Bro. and Sister Melvin Leidig, mission workers, feel that this fellowship dinner helped them to become a part of the community.

The quarterly mission meeting was held Dec. 4 at the Weber Church, Strasburg, Ont. Sister Edna Good, on furlough from Argentina, and Sister Helen Witmer, under appointment to Ethiopia, were two of the speakers.

Farewell services were held for Sister Martha Hartzler, appointed for Ethiopia, at her home congregation, Slate Hill, Shiremanstown, Pa., on Dec. 4.

Bro. S. Edward Weaver, member of the Board of Hope Rescue Mission, South Bend, Ind., showed a Rescue Mission film, "Of Scrap and Steel," to the Women's Guild of the Methodist Church in Elkhart, Ind., on Nov. 15. Bro. Jesse Beachy, VS worker from South Bend, spoke at Benton, Ind., on Nov. 16. Harry Saulnier and Elaine Schboneff of the Pacific Garden Mission spoke to 80 women on Nov. 16 in the first meeting of the Women's Auxiliary of Hope Rescue Mission. Food for the second annual Thanksgiving dinner was provided by 18 churches of the community. Approximately 50 transient men and about 50 people of the community on local relief were served.

The James R. Hess family from Honduras arrived in Lancaster, Pa., on Nov. 21.

In 1944 the Eastern Mennonite Board of Missions and Charities had one foreign field with 26 workers and 32 home mission points. Now there are five foreign fields with 103 workers and 86 home mission points. During this decade also the voluntary service program was inaugurated and mission work was established in Alabama, northern Pennsylvania, Baltimore, Harrisburg, and New York City.

Iowa-Nebraska Conference Report

August 9-12, 1955

Organization of the Conference: Moderator, Simon Gingerich; Assistant Moderator: Nicholas Stoltzfus; Treasurer, John R. Troyer; Secretary, Willard R. Leichty.

Special committees appointed for this session of conference: Nominating Committee: Noah Landis, Ammon Miller, Max Yoder. Resolutions Committee: A. Lloyd Swartzendruber, Paul T. Guengerich, Earnest Kauffman.

Auditors: Amos Weaver, Lee Schlegel.

Chorister of Conference: J. D. Hartzler

CONFERENCE PROGRAM

Tuesday, Aug. 9, 1955

Devotions ..... Paul Glanzer, St. Lawrence, S. Dak.
Reports to Conference and other business.

Tuesday Evening

Devotions ..... Fred Reeb, Shickley, Nebr.
Sermon ..... Paul Glanzer, St. Lawrence, S. Dak.

Wednesday Forenoon, Aug. 10

Devotions ..... Samuel Oswald, Lyons, Nebr.
Conference Sermon ..... Peter R. Kennel, Shickley, Nebr.
Testimonials to Conference Sermon
Reports to Conference
A Message from Hesston College ..... Roy Roth, Hesston, Kans.

Wednesday Afternoon, Aug. 10

Devotions ..... Milton Troyer, Milford, Nebr.
Reports to Conference
Subject I—That I May Know Him by His Word
Ammon Miller, Milford, Nebr.
Subject II—That I May Know Him by His Exemplary Life
Warren Eicher, Milford, Nebr.

Wednesday Evening, Aug. 10

Devotions ..... Henry Yoder, Lone Tree, Iowa
Subject III—That I May Know Him and the Power of His Resurrection ..... William Lauver, Davenport, Iowa
Subject IV—Divorce and Remarriage
Harry Diener, Hutchinson, Kans.

Thursday Forenoon, Aug. 11

Devotions ..... Paul Wittrig, Imlay City, Mich.
Report of Election of Officers
Subject V—That I May Know Him and the Fellowship of His Sufferings ..... Herman Ropp, Wellman, Iowa
Subject VI—That I May Know Him, Till We All Come in the Unity of Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Measure of the Stature of the Fulness of Christ
John R. Troyer, Beaver Crossing, Nebr.

Ordinations during the past year and accepted as members of conference. Bishop—A. Lloyd Swartzendruber, East Union, Kalona, Iowa. Ministers—Paul E. M. Yoder, Wellman, Iowa; Alton Miller, Roseland, Nebr.

MOTIONS ADOPTED

It was moved and carried that a committee be appointed by the Executive Committee to examine all reports to be given in open conference. Edward Birkey, D. J. Fisher and Samuel Oswald were selected for this work.

The moderator suggested that each pastor acquaint himself with the booklet, "Basic Issues of Nonconformity," by John C. Wenger, and order copies for distribution to each home in his congregation if he so chooses.

The conference Reorganization Committee gave a report to conference. The eight-point recommendation presented was accepted by conference. The complete text of their recommendations is contained in the section designated "Reports to Conference." It was moved and carried that the conference Reorganization Committee continue their work for another year and make further recommendations for conference reorganization with reference to Point 8 of their report, and that they help to carry out those recommendations which have been already accepted.

The matter of electing a Conference Historian was presented to the ministerial body. After some discussion it was moved and adopted that the Executive Committee of conference appoint three brethren to comprise a Historical Committee whose duty it shall be to choose a Conference Historian and help him get started with this work.

The ministerial body of conference voted that the Resolutions Committee should draw up a statement informing the North Central Conference that we feel the time has come to cease sending an official delegate to that conference. The following is the substance of the statement drawn up by the Resolutions Committee and accepted by conference:

The ministerial body of the Iowa-Nebraska Conference is grateful to God for the growth of the North Central Conference. Fellowship through an official delegate from our conference has, we trust, been mutually appreciated over the years. However, since the North Central Conference has grown to its present status, it is no longer deemed necessary that an official delegate be sent to our sister conference.

It was moved and carried that the conference I-W Committee should be retained.

RESOLUTIONS ADOPTED

Statement of Appreciation:

We, of the Iowa-Nebraska Conference assembled at the Iowa Mennonite School, near Kalona, Iowa, as guests of the Lower Deer Creek congregation, hereby express our appreciation and thanks for the fine Christian fellowship and generous hospitality which we have enjoyed while in the community.

We also wish to express our thanks to the management of the Iowa Mennonite School for the use of the facilities and equipment, and the spacious auditorium, and thank all who have loaned equipment for use during the conference.

Resolution concerning Hesston College:

Since we have received a plea from Bro. Roy Roth, president of Hesston College and Bible school, for prayer support, for college-level students, and for financial contributions for the operating expenses of Hesston College and Bible School, and since we believe that the training of our Mennonite youth in Mennonite schools is desirable and should be encouraged, and since Hesston College and Bible School is under the hand of God serving the Mennonite church in this capacity,

Be it resolved that the Iowa-Nebraska District Conference pledge our prayer support to the work of Christian education at Hesston College and Bible School, that we encourage our youth desiring college training to attend school at Hesston, and that we urge our congregations to give prayerful consideration to the suggested quota of $1.50 per member per year for the operating expenses of the school.

We also desire God's blessing for Bro. Roth as he serves in the capacity of president of this educational institution.

Resolution on Subjects I & II:

Since God in His infinite love and wisdom has revealed Himself to us in His Holy Word and in the person of Jesus Christ that we might have a life-giving knowledge of Him (John 17:3), we recommend that every member of our brotherhood increase his knowledge of God by reading and meditation on the Word, by conscientious application of the principles of the Word to his life and conduct, by loyal obedience to the commands of God, and by observing and following the example given to us by Jesus.

We further recommend that our brotherhood make Christ known to our fellow men by translating the Word into Christian living and by faithfully following the example of our Lord in every phase of our lives.

Resolutions on Subjects III & V:

We believe that knowing Christ involves being identified with Him in His suffering, death, and resurrection (Rom. 6:3, 4; II Cor. 5:17).

Therefore, we recommend that we accept suffering for the Lord's sake as an integral part of our Christian living, and that we endure the same willingly by the grace of God.

We also recommend that we recognize the need of the resurrection power in our lives and that we show forth His love in all our relationships with our fellow men.

Resolution on Subject IV:

Whereas the home is the basic institution of society, bound by the sacred institution of marriage which was instituted of God (Gen. 1:28), sanctioned and confirmed by Jesus Christ (Matt. 19:3-12), and whereas the breakdown of this basic institution means the breakdown of society and will seriously affect the church (Rom. 7:2-6), and whereas the attitude of Jesus Christ concerning divorce and remarriage is quite clear (Matt. 5:31-32; 19:3-11; Mark 10:1-12; Luke 16:18),

And whereas we believe that God has a redemptive plan for every sinner in any condition who comes to Him in contrition and submission,

Therefore, be it resolved: That we give ourselves to a diligent study of God's Word especially as it affects this vital field of Christian living (see Conference Discipline, Article V, Section 7), and that we in the spirit of willingness to follow God's revealed plan in the spirit of love and compassion, diligently teach and as God directs preach Biblical sermons on the great divorce evil, as it affects society, the church and the nation.

Resolution on Subject VI:

God has provided every necessary means that we may know Him, and our one aim in life should be to know the Lord. ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

A lukewarm church is the result of a lack of knowledge of God and a vital experience with His Son.

We need not fear change as we come to God in the unity of faith. Those who know God desire to draw closer to Him.

Be it resolved that by diligent study of God's Word, by prayer, and by humble submission, making our life a positive Christian testimony, we may all "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

ELECTION OF OFFICERS

Moderator of Conference, Vernon Gerig, 1956
Assistant Moderator of Conference, Paul Glanzer, 1956

Treasurer of Conference, John R. Troyer, 1958
District Mission Board Vice-Pres., Leroy Miller, 1958
District Mission Board Secretary, Silas Horst, 1958
General Mission Board Member, Edward Birkey, 1956
Publication Board Member, Paul T. Guengerich, 1956
Education Board Member, Vernon Roth, 1959
Ministerial Relations Committee: Minister, Milton Troyer, 1958
Iowa-Nebraska Conference School Board: Silas Horst, 1958; Edward Birkey, 1958; Warren Eicher, 1958
Director of Rocky Mountain Mennonite Camp, Ora Keiser, 1957
Secretary of Home Interests, Paul E. M. Yoder, 1956
Local Board, Kansas City Mission: John Troyer, Wilford Stutzman, 1956
Moderator of Workers' Conference, Herman Ropp
Assistant Moderator of Workers' Conference, Earl Grieser, 1956
President of District Sewing Circle, Mrs. Ed Swartzendruber, 1956
Vice-Pres., of District Sewing Circle, Mrs. Fred Gingerich, 1956
Secy-Treas. of District Circle, Mrs. Warren Eicher, 1956
Secretary of Literature, Mrs. Robert Fisher, 1956
Secretary of Girls' Work, Helen Spenler, 1956
Member Child Welfare Board, Kansas City, Sam Slabaugh, 1956

Bishop assignments for congregations having no resident bishop:
Sam Oswald—East Fairview, Miller, S. Dak.
Simon Gingerich—Wellman
John Y. Swartzendruber—West Union, Parnell
P. J. Blosser—Daytonville
D. J. Fisher—Iowa City, Iowa Valley
William R. Eicher—Wood River, Chappell, Thurman
P. R. Kennel—Broken Bow, Roseland
John Y. Swartzendruber and D. J. Fisher—Sandtown

CONGREGATIONAL REPORT

Number of congregations	22
Mission stations	1
Number of bishops	12
Number of ministers	37
Number of deacons	16
Membership, Aug. 1, 1954	4,369
Number received by baptism	155
Number received by letter	75
Number reclaimed	16
Number received from other denominations	4
Total received	250
Number lost by death	28
Number lost by letter	95
Number lost by excommunication	14
Number lost by other causes	35
Total lost	172
Net gain	78
Membership, Aug. 1, 1955	4,447

All congregations have services each Sunday morning. All but two have services each Sunday evening. Sugar Creek and Bethel meet jointly on Sunday evening, alternating between both places of worship.

All have regular mission offerings.

Gratefully submitted,
Willard Leichty, Secy.

THE BIBLE IS THE WORD OF GOD

(Continued from page 1154)

the learned Gamaliel in his day, but Peter and John were fishermen. Luke was a physician and James, the Lord's brother, was a carpenter.

Some of the Bible is poetry, some is history, other parts are drama, biography, and law, yet all is bound together in one great book. Through it all, the scarlet cord of salvation runs. Nowhere else can be found sixty six books written under such diverse circumstances, yet having as much unity.

Note the depth of hidden wisdom in its pages. It contains what you would expect in a book inspired by God. You will find the answer to the question where we came from, why sin is in the world, and what man's hope for the future may be. There is no great truth found anywhere that cannot be found in the Bible. Search the sacred writings of other religions, and you will find some good in them, but whatever is good can also be found in the Bible.

Then note the fulfilled prophecies. Whatever is predicted is fulfilled, or will be sometime in the future. Check the details of Christ's life, and you find them predicted centuries before in the Old Testament. Take the Jew, for example, and you see the fulfillment of Scripture—not only in his return to the Holy Land, but in his persecution and his perseverance in the world, despite all that is done against him.

The Bible is a popular book. Even though it was written more than nineteen hundred years ago, it continues to be the best seller. No other book equals it in circulation. Men have tried to destroy it, but the more they try, the more it increases in popularity. Heaven and earth may pass away, but God's Word will not pass away.

The Bible has its source not in man, but in God. No other book makes such claims for itself as does the Bible. If any other book claims to be inspired, you can check the date and find it made that claim later than the Bible.

II. The Bible is God's Word because of its value. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." A professor friend of mine says he has had to change chemistry textbooks three times in one year, and then they were out of date. Yet the Bible is an unchanging book. We must change some of our beliefs every time we pick up a newspaper, but the Bible keeps ahead of every change. No proved scientific fact will ever disprove the Word of God.

Is it not reasonable that, if God is a personal God and made the world and the men in it to serve Him, He would desire to communicate His will to His creatures? The Bible is God's message to man—a guidebook, a lamp to light the path.

Without a guide we are like a goat placed on a backwoods railroad to be shipped to a nearby town. The tag was tied on the animal, but the goat became hungry and ate everything within reach, including his tag. At the end of the line the conductor discovered the goat was still on the train. The reason given by the brakeman was this, "Well, boss, he chawed up where he was gwine." The Christian knows where he is going, because the guidebook points the way.

In the Old Testament, God spoke directly through the law and the prophets. In the New, God spoke through Jesus and the apostles. Some people today try to find guidance in the "inner light," but that is not always reliable. Conscience is little better, for conscience can be changed. The Bible is more reliable because it cannot be changed. It is the final authority on the doctrine of Christ, on redemption, and on principles of Christian conduct.

The Bible is like a mirror, to reflect the life of man. It shows where we stand in relation to God. If you fail to read it, you indicate the fear that your true self will be revealed. It is good for reproof, for correction, and for instruction in righteousness.

III. The Bible has an effect on the lives of multitudes. That is one of the best tests of its inspiration—what it does. "That the man of God may be perfect, throughly furnished unto all good works." The Bible is sufficient to make man complete in his Christian life.

The Bible proves itself by experience. Note the character of the men who accept it, and the character of the men who reject it.

The Bible is only paper, but it contains many promises. Paper money is worthless unless some government is behind it, promising to pay to the bearer on demand. The Bible can back up its promises, because God is back of them. No dollar bill can make such a promise as found in Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

To what book do men turn in time of trouble, in time of sickness, sorrow, or death? Do they find the answer in the words of men, or do they turn to the Word of God? The Bible continues to be the best seller, because it gives man what man needs. You may not like all that the Bible says, nor understand all that it contains, but you will appreciate it as you try to read it. "Taste and see that the Lord is good."

Johnstown, Pa.

♣

Martin Luther once said: "If anyone raps at my heart's door and asks: 'Who lives here?' I reply: 'Martin Luther once lived here, but he has moved out, and Jesus Christ has moved in.'"

TO BE NEAR TO GOD

(Continued from page 1163)

He was God personified in flesh, that human beings could see and hear and touch. He is God with nailprints in His hands and feet. He was in the beginning with God and He is the same yesterday, today, and forever.

Friday, December 16

His name shall be called The Prince of Peace. Read John 14:27 and Phil. 4:7.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shad'wing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to heav'n's perfect peace.

—Edward Bickersteth.

Saturday, December 17

They shall call his name Emmanuel. Read Matt. 1:20-23.

Eternal Father, when to Thee,
Beyond all worlds, by faith I soar,
Before Thy boundless majesty
I stand in silence, and adore.

But, Saviour, Thou art by my side;
Thy voice I hear, Thy face I see:
Thou art my Friend, my daily Guide;
God over all, yet God with me.

And Thou, great Spirit, in my heart
Dost make Thy temple day by day;
The Holy Ghost of God Thou art,
Yet dwellest in this house of clay.

Blest Trinity, in whom alone
All things created move or rest,
High in the heav'ns Thou hast Thy throne;
Thou hast Thy throne within my breast.

—Hervey D. Ganse.

God with us! GOD with us! God with US! Hallelujah!

—Helen Good Brenneman.

OUR SCHOOLS

(Continued from page 1161)

Rethinking the Biology Curriculum

In view of the steady mechanistic diet fed all biologists throughout their graduate experience, it seems to the writer that each Christian teacher of biology will need to do some strenuous rethinking, careful reading both of the Bible and of research material, and, finally, careful planning of a syllabus which represents an honest, original piece of work. In this preparation he should use only reputable material based on accurate scientific findings. In rethinking his material and approach, it should be remembered that the pagan influences of the graduate school cannot suddenly be thrown off. It takes a conscious and determined and consecrated effort to revamp and reorient one's courses around a new core, and to make them theocentric rather than geocentric or homocentric.

At this point the writer would like to propose several steps which she considers essential in a total rethinking of biology course offerings for a Christian college. Some of the major steps may be outlined as follows:

(1) An examination and scientific refutation of the mechanistic viewpoint held by many of the Darwinian school of thought.

(2) A Biblical and scientific review of the greatness of the Creator and the magnificence of creation, climaxed in the intricacies of the human body.

(3) A brief review of our stewardship responsibilities in respect to soil, plant, and animal resources, as they relate themselves to the needs of our fellow men.

(4) Preparation of an outline of sermons from nature which could be placed very naturally in the context of a biology lecture.

(5) Preparation of a proposed list of laboratory and field trip opportunities for enriching personal contact and implementing learning.

An Examination of the Mechanistic Viewpoint

The words of Dr. Russel Mixter, professor of Zoology at Wheaton College, sum up in rather clear language the conclusions of the writer on point 1. "The earliest representatives of the major groups of animals and plants are complex organisms. They are separated by structural gaps from the members of other groups. As long as the gaps remain unbridged by a series of fossils grading from one group to another, one may conclude that the ancestral types of the groups are specially created and not descended from other living types. Within the orders and families there appears to have been descent with modification, as in the series of horses."

The conclusions of Dr. Mixter have the advantage of in no way running counter to the Biblical account of creation, and yet at the same time do not employ wishful thinking and spurious reasoning; but on the contrary are based on careful research on the part of many men of science. Dr. Mixter believes with all his heart that the Author of the Bible and the Creator of the universe are one and the same, and this makes his studies doubly effective.

Almost any biology text one might glance through is thoroughly inoculated, chapter by chapter, with the germ of mechanistic evolution. Moreover, this concept is presented as a proved fact and not as a theory, and so we have fallen into step with the mass of mankind, and have swallowed it, hook, line, and sinker.

To be continued.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beiler, Eugene K. and Erla (Youndt), Mohnton, Pa., third child, second daughter, Sandra Joyce, Nov. 17, 1955.

Breckbill, Mr. and Mrs. Elvin, Nampa, Idaho, fourth child, second son, David Marley, Nov. 21, 1955.

Buller, Eldo and Nelda (Litwiller), Morton, Ill., first child, Sarah Jane, Nov. 12, 1955.

Cender, Mahlon and Esther (Berkey), Aibonito, Puerto Rico, first child, Jonathan Keith, Nov. 14, 1955.

Dise, Maris and Sara (Smoker), Cochranville, Pa., third child, second son, Marlin Glen, Nov. 7, 1955.

Eberly, John and Ruby Cathryn (Miller), Lagrange, Ind., first child, Dayle Devon, Nov. 15, 1955.

Forrey, Kenneth H. and Erma Mae (Dick), Lancaster, Pa., fifth child, second daughter, Pamela Sue, Nov. 14, 1955.

Hostetter, David C. and Norma Jean (Metzler), Lancaster, Pa., first child, Rosene Louise, Oct. 24, 1955.

Kauffman, Joseph S. and Ruth (Unternahrer), Creston, Mont., second child, first son, Joseph Brent, Sept. 7, 1955.

Kaufman, John E. and Helen (Nafziger), Tiskilwa, Ill., ninth child, third son, Peter William, Oct. 30, 1955.

Keller, Arden and Shirley (Gehman), Morwood, Pa., third son, Claire, Nov. 5, 1955.

Kurtz, Jacob M. and Ada (Kauffman), Fleetwood, Pa., eleventh child, tenth son, Floyd Wilmer, Nov. 17, 1955.

Gingerich, Homer and Edna (Yoder), Halsey, Oreg., eighth child, sixth daughter, Susie Mae, Nov. 14, 1955.

Lehman, G. Irvin and Edith (Vander Ploeg), Harrisonburg, Va., third son, Timothy Joseph, Oct. 31, 1955.

Lemon, J. Robert and Dorcas (Kandel), Orrville, Ohio, first child, Robert LaVern, Nov. 6, 1955.

Martin, Allen and Ruth (Nussbaum), La Plata, Puerto Rico, first child, Anita Ruth, Nov. 17, 1955.

Mast, Levi and Anna (Raum), Gap, Pa., third son, Franklin Clair, Sept. 5, 1955. (One adopted son, one foster son.)

Meiners, Larry and Deloris (Herr), Elgin, Ill., first child, Terry Lee, Oct. 9, 1955.

Miller, Harold I. and Louisa (Rosecranst), Emmett, Idaho, fifth child, third daughter, Veva Kay, born Feb. 2, 1952, adopted Nov. 17, 1955.

Miller, John K. and Florence (Erb), Bainbridge, Pa., fourth child, first daughter, Audrey, Nov. 12, 1955.

Oswald, James and Anna Mae (Stutzman), West Point, Nebr., first child, Kathy Lorraine, Nov. 5, 1955.

Reesor, Murray and Dorothy (Diller), Markham, Ont., first child, Paul Eugene, Oct. 8, 1955.

Ropp, Morris D. and Norma (Miller), Kalona, Iowa, first child, Debora Kaye, Nov. 12, 1955.

Roth, Vernon and Jean (Burden), Wayland, Iowa, third child, first daughter, Jacquelyn Kay, Sept. 16, 1955. (One son deceased.)

Souder, Lester Ruth and Miriam W. (Landes), Lederach, Pa., fourth daughter, Elizabeth, Nov. 23, 1955.

Stoltzfus, Stephen and Almeda (King), Pensacola, Fla., a son, Daniel Mast, Nov. 7, 1955.

Stonesifer, Carl and Grace (Ritchie), Lexington, S.C., first child, Glenn Marlin, Nov. 8, 1955.

Strite, Nathan L. and Esther (Showalter), Hagerstown, Md., first child, LuAnn Marie, Nov. 12, 1955.

Swartzendruber, John D. and Kathryn (Bontrager), Elkhart, Ind., third child, first son, John Byron, Nov. 10, 1955.

Tan, Herman Hao An and Jo, Kudus, Java, Indonesia, first child, Ay Mei (Amy), Oct. 31, 1955.

Yoder, Henry P. and Mildred (Clemens), Rancho Veloz, Cuba, second child, first daughter, Anita Louise, Nov. 3, 1955.

Yoder, Max and Lucille (Beckler), Parnell, Iowa, fifth child, fourth son, Weldon Ray, Oct. 13, 1955. (First son deceased.)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Wyse.—Cecil Clark Albrecht, Grabill, Ind., Cuba Conservative cong., and Doris Arlene Wyse, Archbold, Ohio, Central cong., by Henry Wyse, father of the bride.

Bergey—Landis.—Robert C. Bergey, Hatfield, Pa., and Mary Jane A. Landis, Harleysville, Pa., both of Steel City cong., by Elias N. Landis, father of the bride, assisted by Harold Fly, at Salford Church, Oct. 8, 1955.

Bontrager—Bauman.—Orville Bontrager, Goshen, Ind., Clinton Frame cong., and Gladys Bauman, Goshen, Ind., East Goshen cong., by Paul M. Miller at the East Goshen Church, Nov. 20, 1955.

Brubaker—Ramer.—Raymond A. Brubaker and Ruth Virginia Ramer by C. J. Ramer, father of the bride, at the Duchess, Alta., Church, Nov. 20, 1955.

Hege—Glick.—David B. Hege, Marion, Pa., cong., and Orpha Mae Glick, Smoketown, Pa., Bart Chapel cong., by Shem Peachey at the home of the bride, Oct. 1, 1955.

Kenagy—Yake.—Clifford Ralph Kenagy, Albany, Oreg., Fairview cong., and Amelia Lois Yake, Scottdale, Pa., cong., by Paul Erb at the Market Street Church, Nov. 20, 1955.

Leaman—Martin.—Clayton M. Leaman, Narvon, Pa., and Lorraine W. Martin, East Earl, Pa., both of the Weaverland cong., by J. Paul Graybill at his home, Nov. 19, 1955.

Lebold—Yantzi.—Alvin Lebold, Wellesley, Ont., Maple View A.M. cong., and Dorothy Yantzi, Tavistock A.M., Ont., cong., by Henry Yantzi at his home, Oct. 28, 1955.

Middleton — Bryce. — James R. Middleton, Etobicoke, Ont., and Margaret Donna Bryce, Toronto, Ont., by John H. Hess at his home, Nov. 11, 1955.

Richer—Schlabach.—Henry Richer, Jerome, Mich., Liberty cong., and Celesta Schlabach, Parnell, Iowa, cong., by Oscar Leinbach at the Parnell Church, Nov. 15, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky, Amelia Caroline, youngest daughter of August and Barbara (King) Lund, was born Aug. 2, 1869, near Gridley, Ill.; passed away Oct. 29, 1955, near Sweet Home, Oreg., at the home of her daughter, Mrs. Roy Stutzman. She was received into the Mennonite Church by baptism at the age of 14, and was a faithful member until called to her reward. In 1886 she moved with her parents to Oberlin, Kans. She taught school one year. On Feb. 4, 1888, she was united in marriage to Joseph Birky. In 1894 they moved to Wisner, Nebr., later to Shickley, Nebr., then in 1912 to a farm near Tangent, Oreg., and lived in the Tangent, Albany, and Sweet Home communities until the time of her death. This union was blessed with 2 sons and 4 daughters (Caroline Stutzman, Sweet Home, Oreg.; Amon, Albany, Oreg.; Joseph, Canby, Oreg.; Lydia Steckley, Lebanon, Oreg.; Emma Jantzi, Tangent; and Ada Roth, Albany), and also 36 grandchildren, 74 great-grandchildren, and many other relatives and friends. Preceding her in death was her companion who passed away Oct. 5, 1935, also 2 brothers, 2 sisters, 5 grandchildren, and 3 great-grandchildren. Even to her very last days she always had a word of encouragement for all and carried a large correspondence with messages of love and encouragement for her many relatives and friends.

Brilhart, Charles Anthony, son of John A. and Mary (Hummel) Brilhart, was born at Rockton, Pa., Dec. 10, 1879; died at his home at Scottdale, Pa., Nov. 15, 1955; aged 75 y. 11 m. 5 d. When a young man he located in Scottdale where he entered into the hardware business 51 years ago. On May 12, 1903, he was married to Cora Loucks. To this union were born 7 children, two of whom preceded their father in death. Besides his widow the following children survive (Elmer, Laverne, Earle, and Clifford, of Scottdale; and Mildred—Mrs. Truman Showalter, Waynesboro, Va.), together with 2 brothers (Frank and David) and one sister (Mrs. Minerva Johnson), all of Scottdale, and 11 grandchildren. He united with the Mennonite Church in his youth and remained a faithful member until death. He was much interested in the work of the church and was a loyal supporter of her enterprises in both local and church-wide areas. He contributed generously to the mission and educational projects of the church. He was a member of the board of trustees of the Scottdale Mennonite Church for 30 years. Funeral services were held at his late home on Nov. 18, with L. S. Weber and J. L. Horst officiating. Interment was made in the church lot of the Scottdale Cemetery.

Anniversaries

Kuhns, D. E. and Anna R. (Raifsnider), Chambersburg, Pa., will celebrate their fiftieth wedding anniversary on Dec. 7. They were married on Dec. 7, 1905, by the late Bishop George S. Keener, Hagerstown, Md., at the bride's home. They have 5 children, 19 grandchildren, and one great-grandchild. They are able to attend services at the Chambersburg Mennonite Church regularly where Bro. Kuhns has been pastor for over fifty years.

* * *

Kurtz, John Z. and Martha (Hartzler), New Wilmington, Pa., quietly observed their golden wedding anniversary on Nov. 2, 1955. They were married at West Liberty, Ohio, on Nov. 2, 1905, by David Plank. They are the parents of two foster children, Russel Sproul and Sherwood Jackson. They have lived all their wedded life in the New Wilmington community and are members of the Maple Grove Mennonite Church. They received numerous cards and gifts from their many friends.

Items and Comments

Quakers from five continents went on record as reaffirming the Friends' historic opposition to capital punishment. The action was taken in the sixth triennial meeting of the Friends' World Committee.

* * *

More than 225,000 Moslem pilgrims have visited the holy shrine of Mecca in Saudi Arabia this year.

* * *

Seventy representatives of 1,240 Shinto shrines in Japan have organized, with a drive to encourage the return to emperor worship. They say they want to "undo the wrong" caused by the United States occupational reform which separated Shintoism from the state.

* * *

For more than 500 years Egyptian jurisprudence has been in the hands of religious bodies basing their actions entirely on Islamic law. Now the revolutionary government in Egypt has abolished these religious courts. Beginning January 1, 1956, new civil courts will have complete judicial authority in Egypt.

* * *

The National Safety Council reports that 3,530 persons died in traffic accidents in the United States during September. It was the greatest number of auto deaths in September since 1941. However, travel is increasing more than death in 1955. The death rate for eight months was 5.9 deaths per 100,000,000 miles, the lowest rate on record for an eight-month period. The rate was 6.1 for the same period in 1954.

* * *

Howard R. Moody, Director of Student Activities for the Ohio Baptist Convention, says that campuses of colleges and universities in the United States are the most fertile missionary fields in the world. He says that 40 per cent of the 2,500,000 college students today have no church affiliation and he thinks it is difficult to say how active in church work the other 60 per cent are.

Against this statement, however, it is interesting to note that in Winthrop College in South Carolina, only four of more than one thousand women students have no church affiliation. Winthrop is a state-supported teacher-training college. And the University of Missouri reports that only 326 students, representing 3.6 per cent of the enrollment, have no church preference.

* * *

Mennonites in Mexico, according to a New York Times report, are under criticism of the government because of the opposition to modern improvements. It is claimed that they are obstructing the entire rural electrification in the state of Chihuahua. The government argues that sects such as the Mennonites and Mormons, although industrious and peaceable, have failed to integrate themselves socially and culturally in their respective regions. One of the critics of these sects says, "Nothing is more undesirable for a country than to have people who accept its hospitality and enrich themselves while assuming conduct inimical to the state."

* * *

Repair of the Mosque of the Dome of the Rock in Jerusalem will begin soon. The work, which will cost about 500,000 Jordanian dinars, is being financed by contributions from the Arab and Islamic countries. King Saud of Saudi Arabia and the Egyptian government have promised specific contributions.

* * *

A new constitution announced in Ethiopia contains a Bill of Rights which insures full religious freedom, although the constitution states that the Ethiopian Orthodox Church, founded in the fourth century on the doctrines of St. Mark, is established church of the state.

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GOSPEL HERALD

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MENNONITE

The Church Versus the Individual

By J. D. Graber

This is not an imaginary conflict. It comes to the surface and causes problems at many points. For some it is a question of church authority over against the liberty of the individual conscience. There are those who honestly feel that the Holy Spirit can make His will known more fully through the yielded individual than through an imperfect church. The supposed administrative efficiency of the small and independent operation as opposed to what is believed to be the inertia of the large organization leads others to launch outreach programs of their own. Just the difficulty of getting on with others and adjusting our own ideas and plans to decisions of the larger group tempts us sometimes to go it alone. These are real problems for the individual Christian and for the church organization as well.

The Church Is Central

The Holy Spirit speaks through the church. This is a proposition that lies close to the heart of the problem. The center of attention in the New Testament is not the individual but the "body of believers"—the "church." In the Old Testament even more so it was always "God's Chosen People." Only rarely does the spotlight focus on individual and personal responsibility. God indeed worked through individual persons, but the concern is always the welfare of the "people of God."

In the New Testament we find a constant emphasis on the *Koinonia,* or fellowship. A corporate life, a corporate worship, a corporate witness—these are the usual concerns. No one will deny that the messages of the Epistles are in nearly every instance, if indeed there are any exceptions, to *churches,* and not to individuals.

We may say that a church is after all simply the sum total of its individual members. This is largely true, but it does not give proper recognition to another important fact, viz., that in the case of the New Testament church *the total is greater than the sum of all its parts.* Somehow when there is a coming together of a body of true believers we have more than an association of individuals. Someone has defined the church as "an extraordinary association of ordinary individuals." Under the empowering of the Holy Spirit of God this is a case where two plus two equals not four but perhaps twenty-two. Such appears to be the exalted status given the *Koinonia,* the church fellowship, the body of Christ in the New Testament.

Rugged Individualism

In our western culture this is the era of rugged individualism. Unconsciously this mind-set has carried over into our concepts of church life and it has brought us into a spiritual climate different from that prevailing in the New Testament or even in the sixteenth century. In evangelistic circles we hear much about "soul winning." Often we hear that this is the sum total of the Christian's duty. Although the New Testament writers refer very frequently to salvation and although the word "soul" is used sometimes to refer to a person, the connotation is far removed from that of a modern shallow evangelism that is interested in little more than "saving souls." Even the familiar Old Testament expression, "He that winneth souls is wise," (Prov. 11:30), follows the words, "The fruit of righteousness (or, of the righteous) is a tree of life."

The Community of the Redeemed

Having said this, let me hasten to correct any possible false impressions. Individual salvation is indeed important. The new man in Christ Jesus must first of all be *born again,* even as a physical life begins with birth. But I am trying to emphasize the fact that birth, however crucially essential, is after all only the merest beginning of the total task. Billy Graham, the well-known mass evangelist, has declared that when a soul accepts Christ in a public meeting only about five per cent of the work of making him a full-orbed, mature Christian is done. The New Testament itself illustrates this point. Although the Book of Acts deals mainly with so-called "soul saving," certainly all the epistolary literature is concerned with the nurture of the believers into living churches.

It has been well stated that although it is not impossible for someone to be a Christian alone, it is difficult. We need each other desperately. "How they love one another!" is what the Roman soldiers used to say as they watched the Christian group under persecution and in the face of death. The exceeding great and precious promises of the New Testament are to be individually appropriated, but in a real sense they often, by the very nature of the case, can only become meaningful and vital as they are sought and appropriated in a living fellowship. Paul prayed (Eph. 3:17, 18), "that ye . . . may be able to comprehend *with all saints.*" Christ can be truly known only in corporate worship and fellowship.

The Doctrine of the Church

Something of the foregoing concept is included in what may be called "The New Testament Doctrine of the Church." The cross of Jesus is central indeed, and it is right to say that salvation doctrine is the most important. But if one conceives of these teachings without reference to the emerging community of the redeemed as the normal and full outworking of the so-called salvation doctrine, then he has only a partial gospel. No understanding of the New Testament is adequate without a clear concept of the doctrine of the church. The salvation of the individual soul is sadly incomplete until he finds himself vitally integrated and caught up into both the invisible and the visible church.

Missionary Implications

So far we have considered the doctrinal foundations of a church-extension program. This understanding of the centrality of the church has definite missionary implications. Primarily it reduces itself to the question of whether it is the individual or the church that is responsible for the missionary task, and wheth-

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Humility

By a Reader

If some work is accomplished for Jesus,
And folks never know it was you,
Do you tell them (Oh, ever so tactful)
Just to whom the credit is due?

Did you ever pray out in public,
"The glory, O Lord, will be Thine,"
But when people by-pass you in praising,
You're tempted to sit home and whine?

Do you mind when names are omitted?
Be honest, dear friend, do you care
When people say one to another,
"This was simply an answer to prayer"?

er "saving souls" or "building churches" is the missionary objective. These are real differences and not mere verbal beating of the air, for here, as always, doctrinal position determines action.

If witnessing is the task of the church, then the missionary program becomes church-centered. For this reason we have, to state them in the order of their historical development, a General Mission Board, district mission boards, and congregational mission committees. These are not mission societies that are out looking for support for their mission programs. They are the church at work. They are the channels through which the church reaches out to witness and to serve.

Is the Individual Spirit-Led?

But we still have individuals in the church who feel that these organizations are ponderous things that may actually hinder mission work. The individual, they say, is free to act, and is also free to be led of the Spirit. It is usually not wise to try to discourage anyone who is honestly trying to follow the Spirit's leading, but one is constrained to ask a few questions. Do we not see in the New Testament the Spirit of God at work in and through His church? Do we have New Testament instances of individuals who ignored the rest of the church in order to follow the Spirit's leading? Is it not also reasonable as well as Scriptural that, "in the multitude of counsellors there is safety"? It would seem that the Spirit of God could work through a group of yielded persons in a vital fellowship more safely and surely than through a single individual without the benefit of a check with others of his brethren. Is it not quite presumptuous for any member of the church to say, "I am led of the Spirit, but I do not believe my brethren are capable of such leading"? Let us remember that the Spirit of God does speak and lead through His church.

The situation is not much different when an individual presumes that the present three-level (general, district, and local) organization is insufficient and sets up an independent board for his own project. Certainly such a course should be followed only as a last resort and when there is ample and clear indication that the existing organization is not Spirit-led and that the individual who is so certain of his own leading cannot carry out his leading within these existing church channels. It is clear that the Spirit's leading is to be followed, but unless we presume that we have a church and a church organization plainly apostate, or at least unspiritual, it is Scriptural to assume that the Spirit speaks through the church as well as through the individual. A clash between the two is a serious state of affairs, and therefore in a healthy church such conflicting leading of the Spirit and a multiplication of mission organizations should not be necessary and is most likely undesirable.

It is a good spiritual discipline to subject our own ideas and plans to the check and scrutiny of the brotherhood. For anyone to say that he is clear in how the Spirit is leading him, and therefore it is unnecessary, if not actually wrong, to submit it to the judgment of the larger group, can very easily become a trap of Satan. The Bible warns us that there are other spirits speaking besides the Holy Spirit, and that therefore we must try the spirits. I John 4:1. Let us make sure that our certainty is not cocksureness and that we show proper humility and a genuine spirit of teachableness. The danger of carnality and self-will in such situations is very real and the individual who is claiming a leading that diverges from that of his brethren should see that he gives double proof of his spiritual integrity.

Overhead Costs

The belief that a larger organization uses more resources for overhead than an individual administering his own program is also a usual fallacy. A certain minimum of administration can never be avoided. When an individual operates his own program it means that he takes time from active mission work to write letters, keep accounts, acknowledge contributions, write promotional and publicity articles, and perhaps make occasional trips to the homeland for building up his basis of support. What percentage, we may ask, of time and money goes into this administrative aspect of the program? In a larger organization we simply have a division of labor for the sake of efficiency. Any mission board that does not use more than 10 per cent of its total expenditures for administration is considered to be operating in a good manner. Our general and district boards do operate within these limits. It is impossible to check how this percentage would work out in an individual program, but it would be difficult to maintain efficiency within this percentage limit unless the operation were a bit larger. The ratio between administrative overhead and total expenditure is a very good check on any mission or charitable organization asking for our money, provided they do regularly publish a clear, audited financial statement. If they do not publish such statements, they obviously do not merit the support of conscientious stewards of the Lord's money.

Establishing Churches

There is yet one further missionary implication of this church-centered approach to missions. Even as the source of the missionary task is in the church, so the objective also becomes the new church. It is becoming clear that "soul-saving" that is not in a church context

(Continued on page 1197)

Our Readers Say—

I want to say "Thank you" to Edna Beiler for the article on "Look Down for a Change" in the Nov. 8 issue of the GOSPEL HERALD. We hear so often of the feeling and teaching of people who have such an assurance of heaven that it affects them the same as the "once saved, always saved" religion does. And they don't look down long enough to see the blessings in living for the good of others or even in meeting the requirements for salvation. Some of the thoughts I appreciated: Walking with an upward look all the time has its dangers. It is sad that so often the big things make us neglect or despise the small jobs all around us. No amount of stargazing or cloud-looking will keep us out of danger if we do not obey Christ's command to watch. Some of this type of talk to ignore evil and it will disappear is not only an error, but a subtle error as well. That so-small act of thoughtfulness that you keep putting off till the time for it is past would have brought you a blessing.—D. E. Horning, Ephrata, Pa.

In the Nov. 15 issue the front-page article raises the question, "Shall I be a missionary? This question should be faced by every Christian."

It seems to me that one of the reasons there is often a lack of activity among professed Christians in each one searching and finding opportunities to be a missionary to a neighbor, a friend, a relative, an employer, an employee, a fellow worker, that man who is a slave to drink, that home without Christ, that person who having lost a goal in life is ready to commit suicide, those parents who can't get along, those youth starting a life of crime, those youth whose energy is being wasted to gratify present desires—is that the concept of deciding whether to be or not to be a missionary is too widely accepted.

To be a missionary simply means, "one sent on a mission." Isn't every Christian sent on a mission? Christ said, "As my Father hath sent me, even so send I you."

I think it should be an accepted fact that every Christian IS a missionary. The question that should face every Christian is, Where shall I be a missionary? Not, Shall I be a missionary?—*Walter Danner, Norristown, Pa.*

* * *

To both articles from Ontario in "Our Readers Say—," Nov. 15 issue, a hearty AMEN; and again I say AMEN.—*Archie Kauffman, Lebanon, Oreg.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

An Open Door

The Mennonite Church was slow in the use of radio as a means of preaching the Gospel. This new invention carried so much evil that we feared contamination in its use. That attitude is understandable and, to a certain point, justifiable. But gradually it became apparent that we were passing by an excellent means for reaching more people with Christian truth. Could we be justified in refusing to enter a door which was open to us?

Individuals, congregations, and then conferences made the pioneering efforts in broadcasting. In 1952 the general Mission Board became the official sponsor of The Mennonite Hour, one of the radio ministries which had been started unofficially. In 1953 a Radio Evangelism Committee was set up by this Board. This committee assumed direction of the Spanish program under the name, *Luz Y Verdad*. Last June the Board established a secretaryship of Radio Evangelism, and appointed Bro. Henry Weaver, Jr., to this office. The Mennonite Hour in cooperation with the Publishing House has begun a Bible Correspondence course. And now the latest step is the purchase by the Board of a building at Harrisonburg, Va., which is to serve as a church headquarters for our broadcasting work.

Read this whole story as told in this issue by Bro. Weaver. That broadcasting is an open door for the church is to many of us very clear. It is a cause worthy of our support and in need of our constant prayers.—E.

The I-W Program

The I-W program, which is now deeply influencing most of our Mennonite young men, and apparently will continue to do so for an indefinite number of years ahead, is sure to be a major factor in our church life. This is apparent to anyone who makes a careful study of *Evaluation of the I-W Program,* reported by J. S. Schultz and published last summer by the Mennonite Central Committee. (May be ordered from MCC, Akron, Pa., for $1.00.) Every pastor and church leader owes it to himself and his work to study this volume.

This study, undertaken at a time when a considerable number of men had completed their two-year service, is based upon questionnaires sent to 2,847 men, mostly Mennonites, in service or just out. Of these, 63 per cent, or a total of 1,794, were returned and form the material of the study. Results might be a bit different if all questionnaires had been returned. But 63 per cent is considered by researchers to be a good return, and makes possible a valid study.

Of the 1,794 men, about 1,200 worked in hospitals, both general and mental. Here they did a variety of tasks, but 44 per cent of the total number (781) cared for hospital patients. Over half of all the men were in government-controlled institutions. Over half were in sixteen central states, and three fifths worked in large cities (over 50,000). Two thirds of them were in units of ten or more men. Over half arranged for their own living quarters. The rest lived in quarters provided by the employers or in unit houses provided by the church. Twenty-three per cent were married before they went into I-W, 16 per cent during their service. Since such a large number of wives participated in the I-W experience, many of them in similar employment, the influence on the church is all the greater.

Two thirds of the men report that their wages in I-W were lower than they received before; financial sacrifice is involved. And a considerable number expressed conscientious scruples about receiving wages for service alternative to military service. Almost unanimously do they recommend the I-O position to younger brothers, and a majority advise Pax or VS. Three fifths of the men were doing work that was strikingly different from what they did before and what they expected to do afterwards. Thirty-seven per cent of them had finished the eighth grade, one third high school, and 8 per cent were college graduates. It is interesting to observe that, generally speaking, the more education they had, the more likely were they to advise Pax or VS.

Four fifths of the men think that I-W offers good opportunity for Christian witness. Three fourths of them say that this experience has materially changed their outlook. Four fifths of them attended church regularly before they entered I-W. They list reading, religious services, and visiting as their most common off-duty activities. Many of them say they have grown spiritually during their service; the majority, however, report no change in this respect. Almost all report occasion to get better acquainted with other church groups. This has given (in this order) appreciation for their own church, better understanding of different Mennonite groups, and more appreciation of other denominations.

The majority of the men had a close relationship, either to their home church, or to churches of the community. This last point indicates the need for the certificate of membership only recently provided. About half of the men expected to return to their home communities. This indicates both that there will be a considerable church population loss to our communities, and that enough will return to form a substantial part of our congregations.

Home training was by far the greatest influence toward the CO position. Individual reading and study ranked second and ministers third. This is an excellent proof of the primacy of home influence. Of the services which the church is providing to I-W men, church services and activities rank first. This shows the wisdom of recent moves to attach all I-W men and their wives definitely to some congregation. Church publications such as the GOSPEL HERALD, were ranked second, and unit Bible study and worship third. Visits by the area or unit pastor were ranked fifth, by the home pastor ninth, and by a conference pastor eleventh. Other religious periodicals and books ranked sixth. Apparently I-W men are greatly influenced by reading.

These figures, of course, are for all the 1,794 who filled out the questionnaire. But 833, almost half, belong to our branch of the Mennonite Church, and a breakdown of the figures by church groups reveals not very many significant differences between our men and others. Here are some differences of 2 per cent or more. (Old) Mennonites were higher in the following: active participation in church work before I-W, occasional visits to home church during service, receiving church bulletins, activity in church near place of employment; help received from church services and activities, from

church publications, from Bible study and worship, from visits of I-W field representative, from unit publications; increased appreciation of other Mennonite groups, advising brothers to go into Pax and VS, the frequent opportunities for witness; strength received from other people, from I-W discussion groups from fellowship; in the influence toward CO position from home training (this was a significant difference—99.6 per cent as against a total percentage of 75.2), from the home minister, from college.

On the whole the survey is encouraging. One wonders, of course, what the 37 per cent who did not answer would have said. But in so far as the returns are a fair sampling, one sees generally commendable attitudes on the part of our young men in I-W. The work being done is a significant service and an effective witness for Christ. The church and its homes have done a good job of nurture in Christian conviction. The service of the church to our men during this important experience has been helpful and appreciated.

There is enough failure to keep us from complacency. We must continue to give our best thought and effort to this area of our church life. We can thank God for the opportunity which has come to us, and must strive continually to be faithful witness to the Lord of peace.—E.

Dress

BY HATTIE NOLT

The subject of dress is as old as the Bible, for we find it regarding our first parents in the Garden of Eden. Gen. 2:25 says, "They were both naked, . . . and were not ashamed." But after the fall in Gen. 3:7 we are told that they were ashamed and sewed fig leaves together for aprons. But God came on the scene and made them something more durable from the skins of animals. Gen. 3:21. This was the beginning of the dress problem, which has continued through all time.

Woman, the fairer sex, seems to be more inclined to have problems of modesty. Webster says that to be modest is to be restrained by a due sense of propriety, to be decent, chaste. We all like to see a neatly dressed woman. Our patterns of today are simple compared to those of seventy-five or a hundred years ago. They require only one half the material and very little trim, and much less labor to make than those of years ago, yet we still have the modesty problem. Deut. 22:5 says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." How many people of the world in general know this Scripture, or do they know it and think God does not mean what He says and ignore it? In our times blue jeans or overalls are very popular. I fear teenage girls are headed the wrong direction to become chaste, refined women of tomorrow. Praise God, we do have girls in our day who do not follow these downward steps. I saw one of the worst pictures of degenerate woman I have ever seen one day while I was waiting in an office. A mother came in with a baby on one arm, a cigarette in the other hand, and wearing overalls. She represented a sad picture of motherhood.

Do these fashions and fads of the world have a bearing on our Mennonite Church? Some say the overalls are more convenient for farm work. Does that justify wearing men's apparel? How about our footwear? The footwear of today would have been thought of as good bedroom wear twenty-five or thirty years ago.

Regarding Hannah in I Sam. 2:18, 19, we read, "But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." Note Hannah's motherly care for her son. What concern do we as mothers have for our children today—for their physical comfort only, or do we present them to the Lord as Hannah did, dressed in the proper manner?

In I Cor. 11 we have the teaching concerning the covering and long hair, which is a glory to a woman, and she has the promise of power on her head because of the angels if she is willing to live according to this God-ordained ordinance.

In I Tim. 2:9 we read, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." Also in I Pet. 3:3, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

We all like to see well-dressed women, and the Scripture nowhere commends carelessness, but it has much to say about overdress. Today we have the other extreme of scanty dress, which is to our shame as it was in the Garden of Eden with our first parents.

We can dress modestly and look well, with proper length of skirts and sleeves and materials of proper weight, without gold or pearls or costly clothes, which do not belong to modesty and are not in keeping with the standard of God's Word. Carelessness has no place, neither things to attract attention to ourselves, which is the underlying purpose of clothes for display. Rev. 17:4 speaks of a woman "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." In the next verse she is spoken of as "the mother of harlots." Sometimes women try to cover up all kinds of sin by outward adorning, but the Christian woman's beauty is not in outward adornment, but in a meek and quiet spirit.

"What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest . . . . These are they which came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13, 14).

There is no salvation in clothes, however plain, but we can be an abomination to the cause of Christ by what we wear, or we can be a real testimony against the evil practices of our day.

Ephrata, Pa.

Mennonite Mutual Aid, Inc.

A General Conference-sponsored organization to provide avenues of sharing one with another the needs of the brotherhood. For more information on these avenues

Write: 1202 South Eighth Street
Goshen, Indiana

75 Years Ago

(From Herald of Truth, December, 1880)

. . . we heard Bro. Troyer, the trance preacher, speak in the Amish Mennonite meeting-house. . . . He preached the word of God so far as I understood him [C. P. Steiner].

Something of Spartan firmness in family rule and in self-control is wanted in this day when freedom is in danger of relaxing into license.

Causes of death given in obituaries: brain fever, diphtheria, typhoid fever (4 cases), consumption and dropsy.

Thou shalt not kill! The person taking the life of another is a murderer. Taking human life is never made legal. God clearly declares that life is outside the realm where the will of any man has any right to act as to its ending. Thou shalt not murder! There are forms of murder peculiar to this age which are hardly ever called that because murder is not the primary intention; but when excessive speed on the highway or faulty mechanism in the car or incompetent driving behind the wheel results in death on the highway, it is murder.—G. Raymond Campbell.

The Unchanging Word in a Changing World

By Oscar Burkholder

So many of us are prone to try to establish and maintain our beliefs by comparison. The little boy says, when Father forbids him to smoke, "Johnny Brown smokes and his father is the superintendent of the Sunday school." The 16-year-old son says, "I'm old enough to have my new car now, Dad. George Johnston got his on his sixteenth birthday." The young married couple, with a six-month-old baby, says, "We won't attend church Sunday evenings, for all the other married couples in our group who have children do not go." The preacher says, "I no longer have any conviction that feet washing should be literally observed as a Christian ordinance because Dr. Smith, president of the Universal Seminary, says it was only an oriental custom necessary when people wore sandals and walked in the sand." And the white-haired saint, who is sorely displeased with the goings on of the young people, says, "When I was a boy my father would have had a session in the woodshed with me and cured me with one application." It is surprising how much we are governed by comparison, and how we can deviate so far from the truth by wrong comparisons. Yet there are good comparisons to be made by the Christian, by which we can learn good lessons, and become rooted and grounded in the faith. The Bible has many of these, one of which is the subject under discussion.

We are all certain that we are living in a changing world. All old people can talk about these changes by the hour. Usually the bad changes are discussed the most, and their impact on our faith lamented a great deal. Sometimes a brave spirit will venture to speak well of a good change like the electric light, and say, "I'm grateful for the privilege to live in its day." We must admit that changes come, and our best course is to accept those that are good and witness against those that are bad. The pressing problem seems to be to decide which are good and which are bad.

Many of us are not so certain about the unchanging Word of God. Perhaps our living in such a rapidly changing world has made us believe that everything changes; so how can the Word of God be exempt from change? It must be this kind of reasoning that has given the theory of evolution such a hold upon our intellectual world. It has often been said that the tiller of the soil is more genuinely Christian and spiritual than any other class because he lives daily in a realm where he observes the various acts of God upon nature. The truth of the matter is that God has given us records in His Book, in the history of the human race, in the legion of languages spoken by man, in the varied emotions of man, in the ancient and modern works of man, and in His age-long demonstrations of wisdom and power both in the heavens and in the earth, and what He has said concerning man doesn't change. We wish to point out a few Scriptures that clearly demonstrate the impact of the unchanging Word of God upon a continually changing world.

We must first observe God's unchangeable Word concerning the happiest human relationship that He has provided for man. A good illustration of this is found in one of the contacts of our Lord Jesus Christ with the Pharisees. When they came to Jesus concerning the divorce question, quoting the fact that Moses, the lawgiver, had granted such a separation of the marriage bond, and challenging the Lord for His opinion, He said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:8, 9). In the beginning God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The Apostle Paul, writing to the Corinthian church at a time when disobedience to this provision by God for man was disobeyed in as flagrant a manner as at any time in man's history, declares, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Cor. 7:2).

God has spoken very clearly and plainly what His will is concerning marriage. He said it a very long time ago. He verified it by His Son thousands of years later. The early church also verified it and practiced it accordingly. It must have been a courageous step for the Christians of the first century after four millenniums of bigamy, polygamy, fornication, and adultery. It must have been this kind of disobedience that Paul had in mind when he spoke to the self-opinionated, idolatrous Athenians on Mars' hill and said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." Instead of God becoming more lenient toward the inventions of man to do evil and satisfy his lust, this is the day when all men are called to repent of their sins and live in right relationship to Him and to one another as He intended and commanded from the beginning. In the light of this unchangeable and reverified position of our God and Saviour, one is greatly puzzled and alarmed. Puzzled because of the various teachings and positions taken by so-called Christian intellectuals, who advocate birth control, remarriage after divorce, celibacy of the priesthood, tolerance of church members who are guilty of fornication and adultery, and alarmed at the growing practice of children born out of wedlock, men and women with common-law husbands and wives, married men and women philanderers so that it is common barroom talk that there are no virgins above sixteen years of age. These are the evidences of a changing world in defiance of the plans and purposes of an unchangeable God according to His unchangeable pro-

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One Hill

By Edna Beiler

I dreamed of little hills my heart had known:
Sand dunes that summed my childhood's ecstasy,
Where gulls serenely circled banks that shone
White as their wings—white through the years for me.
I saw fair slopes with flowered meadow grasses
And woodlands haunted by dark whippoorwills,
Still most alive with beauty that surpasses
The fading splendor of more recent hills.
And there were mountains that inspired my laughter,
Bold peaks that fostered sturdy dreams and brave,
But all these hills of youth are nothing after
An all-compelling glimpse that God once gave
Of one tall hill that now possesses me—
The cross-embellished peak of Calvary.

Grantsville, Md.

nouncements. In Gal. 5:19-21 we are given a list of sins that bar men from the kingdom of God. Will we please note how all these sins are linked together in order that men and women may indulge themselves in their great disobedience to God's unchangeable Word concerning marriage? No wonder the Bible declares that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

"We do not have all the brains in our generation. We must hand it to those men of the past who designed such buildings." As a Jew he could be enthusiastic about so-called Christian art, but he did not believe there is a God. Like many Jews and Christians by race or religion, he had turned his back on both and substituted the product of the human mind and the skill of the human hand and made them his satisfying gods. No man has any right to make such a substitution. "The fool hath said in his heart, There is no God [for me]" (Ps. 14:1). But God said long before the psalmist recorded this opinion, "Thout shalt have no other gods before me" (Ex. 20:3).

Yet man audaciously and disobediently refused God His rightful claims on every department of his life, and declares from the pulpit and the press that he is going to make this world a better place to live in than the fathers enjoyed, in fact, such a beautiful and wonderful place that finally the Lord may return and enjoy the labors of man, and, incidentally, a fellowship with man that man has so brilliantly perfected and preserved. But listen to what Solomon has to say about the ability of man. "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Eccl. 1:14), and James says, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: *all such rejoicing is evil*" (Jas. 4:14-16).

God brooks no substitute for His Word. Neither does the Christian pilgrim who lays hold on eternal life, and with a heaven-born determination fights the good fight of faith until he lands in the heaven prepared for all who love God and His appearing. What hath God said means everything to the Christian. What hath man said means nothing to him unless it agrees with the unchangeable Word of God.—*Church and Mission News.*

* * *

A young man while preaching the Gospel in an open-air meeting heard this sarcastic remark: "Poor fellow, he's cracked." "Yes," he answered quickly, "thank God, that is where the light shone in."—*Christian Digest.*

How We Know That the Bible Is True

BY GEORGE H. CLEMENT

One day I met a young man who was filled with doubts about the inspiration of the Bible, and the authenticity of Christianity. I felt he was not just the run-of-the-mill "smart aleck" type of agnostics who love to express their skepticism just to shock Christians. I sensed from questions that I asked that he was sincere in his doubts. Therefore I invited him home with me, for I knew that I had positive proof that he could not gainsay in respect to both the Bible and Christianity. What was that proof? Simply the fact of the resurrection of Jesus Christ! And when I had produced the evidence he went away with his mind entirely changed about his skeptical views, and he said he was amazed that the facts produced were so positive a proof that the Bible is inspired and that Christianity was no fraud.

In these days when so many young people are confused about the Bible and Christianity (thanks to so much "modern" teaching, so called; it is no more modern than Satan and his lies), it is well for us to refresh our hearts and minds with the irrefutable evidence of Christ's resurrection. Because the evidence we have is just as positive a proof of the Bible's truthfulness and Christianity's divine origin, as is the evidence we have of the authenticity of the document containing the Declaration of Independence.

It is no shame for a man to learn that which he knoweth not, whatever be his age.—Isocrates.

There is only one miracle that is absolutely necessary to prove that the Bible came from the hands of God, and that the church is His own creation, and that miracle is the resurrection of Jesus Christ. If Jesus had never healed one sick person; if He had never raised the dead, nor stilled the Galilean Sea, nor multiplied the loaves and fishes, these omissions would never nullify one thing pertaining to our faith in God and His Word and His institution, the church. But had there been no resurrection of Christ, Old Testament prophecies relating to that event would have failed, and the church would be nonexistent. It would not be possible for such an institution to be founded on a dead Christ! The resurrection was God's seal upon the life and work of His Son. It was the only basis of our faith in our Saviour's power to really save and keep His own redeemed ones. A dead Jesus could do neither!

It is simply impossible for anyone to account for either the Christian Church or the New Testament without facing the undeniable fact of the resurrection of Jesus Christ. If Christ did not rise from the dead, when and how did the Christian Church originate? We may further ask, When, how, and where did the belief in a risen Christ arise, if He really did not break the bonds of death and show Himself victor over the grave?

No one can deny that the New Testament was written by godly men, who would have no reason to write a fraudulent account of something which they knew did not happen! One of the most convincing factors in proving to a judge that the evidence produced by a witness is authentic is the impeccable character of that witness. Who dare deny that the writers of the New Testament were men of honesty and integrity? Furthermore, if they had not been convinced that Jesus had risen from the dead they would have been the most discouraged, disheartened, disillusioned, and despairing men in Israel. Like the two on the Emmaus road (before Christ met them), they would have gone sadly to their homes, nevermore to mention the name of Christ, except to express their keen disappointment in their shattered hopes. They simply could not have written with sublime assurance their faith in a Christ who proved by His resurrection His unique sonship with God, if they had had the slightest doubt of this cardinal fact.

Christianity's rise and amazing progress in the days when the pagan Roman Empire held sway, and when Judaism bitterly fought it, can only be explained by the fact of the disciples' belief in a risen Saviour. Read the New Testament's account of the bitter opposition that both the unbelieving Jews and the Roman power hurled against the Gospel's propagation, not to mention the subtle ridicule of Grecian philosophers, and you cannot explain without the resurrection the fact that the whole Roman Empire was evangelized before Paul's death. Col. 1:6, 23. The pages of church history are saturated with the blood of the martyrs, but their martyrdom did not stop the progress of Christianity, but only spread the Gospel's message further afield. The boldness and confidence of those early Christians, young and old, male and female, arose from their firm belief in a crucified, risen, and glorified Saviour, who had all power in heaven and in earth!

The deep abiding confidence of the early Christians was not only the result of seeing the risen Christ, or in believing the reports of those reliable witnesses that did see Him, but it also arose from the fact that they could see Old Testament prophecies fulfilled in Christ's resurrection. The first thing the risen Christ did was to open up to His disciples the Scriptures pertaining to everything they had just witnessed. He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law

A PRAYER
FOR THIS WEEK

O God, our Father, we lift our hearts to Thee in thanksgiving for Thy manifold mercies to us. We praise Thy name for Thy might, for Thy power, for Thy holiness. We thank Thee that in Thy greatness Thou hast stooped to be mindful of us.

Again, dear Father, we are reminded of the great expression of Thy love in the giving of Thy Son. We thank Thee for this manifestation of Thyself and for making Thy power available to us through Him. We pray that as He was made in the likeness of man for us, we through Him may be made in Thy likeness. Make our wills to be Thine. Make our lives and lips express to others the peace and joy and love of this Thy Gift. Through Jesus Christ our Lord. Amen.

—Paul O. King.

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of Moses, and in the prophets, and in the psalms, concerning me. Thus it is written, and thus it behoved Christ to suffer, and *to rise from the dead the third day*" (Luke 24:25-27, 44-48). Bible students have estimated that more than three hundred Old Testament prophecies found their fulfillment in the life, death, and resurrection of Jesus Christ. Surely that could only be so because holy men of God spake as they were moved by the Holy Ghost.

What about the theories put forth by the agnostics to try to account for the belief of the resurrection by the early church? Frankly each and every one of them is unworthy of the consideration of any intelligent person. Whether it be the swoon theory, or the vision theory, or the optical illusion theory, or any other of their theories, all are harder on our credulity than simple acceptance of the Gospel accounts is on our faith. Immeasurably harder, in fact. We have abundant evidence to prove the fact of Christ's resurrection, but there is not the slightest bit of anything like evidence to cast even a shadow of doubt upon that cardinal fact. The most reasonable conclusion that anyone can arrive at is this: the Bible and Christianity are both God's own creation!

Big Stone Gap, Va.

♣

The claim . . . that the true church is a gathered church . . . was made as a protest against the territorial conception of the church of the Reformation period, but it involves more than an emphasis on personal convictions as a basis for church membership. It arose on the belief that the church was made not by men but by God.—Daniel Jenkins.

God-Protected Hearts and Minds

By Richard Detweiler

And the peace of God,
Which passeth all understanding,
Shall keep your hearts and minds
Through Christ Jesus.—Phil. 4:7.

It has been estimated that restless Americans consume about nineteen million sleeping pills nightly. This figure probably reveals the state of life among our adult population more clearly than the number of automobiles owned or the average family income.

Some of the huge quantity of sleep-inducing tablets no doubt can be attributed to the need of persons physically ill. But it may be fairly conjectured that much of the total dosage is the resort of those who have not discovered the experience of Phil. 4:7, quoted at the beginning of this article. This four-line Bible passage gives the basic answer to many frustrated persons (perhaps including you).

It suggests that peace, or harmony of life, is primarily of God. Man does not belong to earth alone. There is ever within him "a void in the shape of God." Peace is not attainable apart from a Godward relationship, through which only life is made complete. Jesus promised, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). This divine quality of peace cannot be divorced from God.

The superior worth of the peace of God is that it passes all understanding. Peace that can be found only within the limits of human knowledge and explanation breaks down in the real crises of life which go beyond our ability to understand. The death of a loved one in the prime of life. A crippling accident. The countless forms of human reversal, personal tragedies and upsets. These extend beyond all human understanding. Yet they most urgently cry for peace. The peace of God alone answers, for it is of Him whose understanding far exceeds our own. Again our relationship Godward becomes an obvious need. "We can trust where we cannot trace." Faith in God adds a new dimension to our peace which is not confined to the plane of our finite understanding.

Peace is realized or lost in the heart and mind. When these two faculties are "kept" we are safe. When either or both (and who can fully distinguish between them?) are attacked and disturbed, we have no further resource to call upon. The peace of God "shall guard before your hearts and minds," literally reads our passage. When our life centers, the heart and mind, are divinely kept, we have an unconquerable assurance of enduring peace.

Up to this point, the peace of God described is frequently recommended—by physicians, psychiatrists, successful people, and various kinds of counselors. In fact, a popular American trend is the search for "peace of mind." To experiment with the effects of a vaguely defined "peace of God" has taken on the color of a fad comparable to the periodic following of all-purpose remedies appearing on the drug or medicinal market. There yet remains a sadly overlooked qualification. The avenue by which the peace of God becomes a reality is one and only one, "through Christ Jesus." In other words, the peace of God is never found in all its quiet power and divine quality apart from personal commitment of life to Jesus Christ. The lack of peace is nothing less than separation from God. It is through Christ that God has chosen to re-establish His relationship with rebellious man. It is Christ who has opened the new and living way for man to come home to God, to completeness and harmony of life. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). He is our peace. In Him only lies our confidence of God-protected hearts and minds.

Perkasie, Pa.

♣

The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence, instead of utterance.—John Ruskin.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the development of mission to church in Bihar, India. The missionaries are praying for guidance in the forming of a conference composed of their present congregations of believers.

A sister writes that a prayer request that her daughter might become more firm and settled has been answered. Now for herself she requests prayer for the healing of her body, lest she become an invalid.

Pray for the indigenous church growing rapidly in Sicily.

Pray for a backslidden husband and father, that he may realize his sin and again be reconciled to God.

OUR SCHOOLS

Biology Teaching Christianity

By Alta Schrock

(concluded from last week)

The Greatness of the Creator as Seen in the Universe

Next to renewing or implanting in the student faith in God as the Creator and Sustainer of the universe, our second greatest challenge is that of broadening his comprehension of the splendor and intricacy of this universe (and particularly of the biological world). Such a comprehension must surely impress the serious thinker with the omnipotence of God Himself. If we as teachers have successfully made the hurdle of believing in the limitless power of God and the complete harmony of His Word with His creation, it will be a natural thing to teach this belief in our classrooms.

At the outset we should help the student to realize that it is only natural to question what one does not understand. It is at this point that we should help to build up his faith. We should also impress him with the fact that since we, along with the rest of the living world, are creatures of a Creator, we can hardly expect to learn by investigation all there is to know about the universe. He should realize that all man can do is to push back farther and farther the curtain of ignorance.

The student should be led to see that there is a vast difference between man's most delicate precision workmanship and the workmanship of God. If we magnify the finest edge of a razor blade or a microtome knife, it looks ragged. On the other hand, the more we magnify protoplasm, the more order is revealed. Structure within structure and system within system appear, like Chinese ivory balls, carved one within the other.

The early microscopist saw only dead cell walls, but with subsequent greater magnification the scientist found revealed an intricate, netlike structure of protoplasm and nuclei, then chromatin granules and nucleoli within the nuclei. Minute cells such as bacteria have been magnified 100,000 times by means of the electron microscope, with greater intricacy of design revealed by each successive magnification. Today the phase microscope promises new and even more thrilling discoveries.

In analyzing the physical and chemical nature of protoplasm, of which all living bodies consist, we are utterly baffled. We find a reversible colloid whose component chemical parts we are able to trace, but whose formula we are unable to reproduce. To analyze it we must first kill it, and then many of its properties are destroyed. In short, scientists are forced to admit an abysmal ignorance of the true nature of protoplasm, nor can they understand how lifeless inorganic matter becomes living protoplasm in the process of assimilation. This is hardly less a miracle than the first breathing of life into a colloidal mass of clay at the time of creation. Equally baffling are the mysteries of digestion, secretion, excretion, and cell reproducton—all component parts of the everyday process of metabolism going on in all protoplasm. We often hide our ignorance of the true nature of these phenomena by couching our meager findings in high-sounding scientific language.

Having considered the basic nature of protoplasm, let us have a brief glance at some highly specialized adaptations in the plant and animal kingdoms.

From the simple alga to the Big Tree of California, all green plants share in the daily miracle of photosynthesis, building up (in the presence of light) from soil water and atmospheric carbon dioxide the stored organic energy that nourishes virtually all life on earth (the only exceptions being the energy stored by chemosynthesis carried on by a few bacteria that are able to fix nitrogen, sulfur, and iron). From the simple ingredients named above, together with nitrates from the soil, exceedingly large and complex protein molecules are built up—protein molecules which later become part of the protoplasm of all forms of life. The sequence may be legume, grazing cow, beefsteak, and finally biceps, heart, eye, and brain of man! Thus man is sustained by two of the most important processes on our planet: photosynthesis and assimilation!

There are other wonders in the plant world whose intricacy amazes us: the hormones that produce growth downward in the root and upward in the stem, hormones that are inhibited by light with the result that the plant bends toward the sun. Equally amazing is the terrific rate of speed of motile bacteria (cars to accomplish the same rate proportionally would travel 1,000 m.p.h.), and their ability to withstand adverse conditions. We gaze with astonishment at the microscopic minuet performed by the character-determining chromosomes in the process of cell division. We watch with delight while the stamen triggers of a mountain laurel blossom powder a finger we poked into its cup, or chuckle with amusement when a witch hazel pod breaks open with explosive force and shoots its seeds for a distance of 75 feet! A study of the beautifully synchronized life cycle of the ferns and mosses, with their alternation of sexual and nonsexual generations, leaves us wondering about the intricacy and perfection of these lowly plants.

In the animal world adaptations are even more striking, and one need cite only a few to be impressed with the infinite care of the Creator.

The humble and "simple" unicellular Paramecium is equipped with cilia; water and food vacuoles; a mouth, gullet, and anus; large and small nuclei; and an armor of trigger cells that protect it against its enemies. The lowly Rotifer, if dried, can be frozen at a temperature of -270° C. and still remain alive! The homely bat has his radar to help steer him through treacherous caves. The bird has its hollow bones, air spaces, and feathers for buoyancy; its warm blood, four-chambered heart, and high metabolism rate for flight; its specialized ears to aid in sense of direction; and all the marvelous instincts that go with mating, nesting, care of young, and long migrations.

The powerful behavior patterns of the insect order have been known for centuries, but we still thrill as we read of the dairying and warring ants, the honeybee with its elaborate combs and brushes, and the trap-door spider.

Nature's tucking-in and preparations for winter are equally wonderful. The varying hare changes his coat with the seasons, and so blends with the landscape; the snowshoe rabbit develops wide feet for walking on snow; the ruffed grouse grows ice picks for creeping on frozen twigs; the frog creeps into the mud and "freezes" there; while the mourning cloak butterfly hides under a bit of bark and fakes death till the warm suns of spring bring a new lease on life. While these wonders are taking place, the Arctic tern makes its tremendous migratory flight across an entire hemisphere and the bear and groundhog creep into their homes for the winter.

Man, the Climax of Creation

Though the structure and adaptation of the plant and animal kingdoms are indeed wonderful, still there is a great gap between the most complex animal and man, the greatest discrepancy lying in the more highly developed nervous system and the presence of an eternal spirit in man.

The catalog of complex phenomena in the human body is long indeed, as one would expect in the climax of creation. Many questions come to one's mind. For example, antibody action is not understood. How is it that in a few weeks after an injection of an antigen has been made, a remarkable tailor-made fighting substance appears—a substance peculiarly ready to fight a given disease? Exactly how can wounds heal so quickly, in spite of a large bacterial invasion? What is the exact cause of blood clotting? By what mechanism does the kidney absorb water from the tubules against an osmotic gradient? What is the specific attri-

(Continued on page 1197)

TEACHING THE WORD

How Church Camps Serve the Church

BY ROY S. KOCH

What can we do to provide wholesome recreation for a money-flush, paid-vacation, short-week population? Labor leaders boast (or threaten) that within a few years America will have a 30-hour week with enough take-home pay to keep them busy spending the rest of the week. What shall be done with leftover hours? If we work 30 hours, sleep 56 hours (which we don't), eat 10 or 15 hours, and sit in church 5 hours (if quite spiritual), what shall we do with 40 to 60 hours of leisure time? "Of course we Mennonites have been traditionally rural. These worldly labor styles don't fit our case at all." Let's not assume too much. In a number of conferences about 50 per cent of our people are dressed in these modern styles already. For them and many more the day has made a two-hour shift. It starts later in the morning and runs later at night. The 4:30 a.m. riser has become the 6:30 a.m. riser. Has the church any responsibility to provide wholesome activities and guidance for persons in these conditions?

Two areas of leisure time confront us; the one is the weekly time available; the other is the one- or two-week paid vacation. Wholesome places and stimulating programs are one answer. Another answer is the awakening of interests and training in skills to put the weekly leisure time to good use. In both areas the church camp seeks to serve the church.

The church camp seeks to integrate the whole of life. Camping tools are not secular tools. Years ago it was considered that grace was acquired by sitting reverently on a church bench. Today we recognize that grass can have something to do with grace, that lake water may have some relation to the water of life, and that playing can go well with praying. Reports from church camps this past summer bear out these observations. Quite a few boys and girls from backgrounds varying from neutral to bad found Christ as Saviour in camp. Such results warm our hearts and make us want to explore more of the possibilities of this new and effective approach to evangelism and missions.

The church camp also provides opportunities for many consecrated young people to serve Christ. In children and young people's camps counselors are the important persons. Therefore counselors need to be the best type of persons. Giddy, gadding-around counselors still need counsel. We can't use them. Counseling, when taken seriously, contributes much to the development of Christian personality. The sense of responsibility counseling gives is good for young people. When counselors realize that they must be substitute parents, spiritual leaders, close friends, Christian heroes, and dynamic teachers, it helps to mature them.

But where shall these counselors be prepared? For two summers Goshen College has offered an excellent two-week training course. But not enough young people find it possible to attend this course. Could our church high schools and our winter Bible schools offer counselor training? This growing field of service needs to be developed.

The church camp also provides training in skills for young people. Basketry, figurine painting, leather tooling, woodworking, woodburning, weaving, plaster of Paris, making leaf books, etc., are only an abridged list of all the crafts engaged in this past summer. A special "Thank you" is due many of our college and high school teachers and other trained personnel for contributing so unselfishly of their time to train hundreds of boys and girls. The close fellowship between teacher and pupil is itself a blessing to the youngsters.

A final way in which the camp serves the church is by offering specialized lectures and fellowship for professional men and women. Observe camp programs for the past few years to see their variety: music week, farmers', missions, family, business and professional men's weeks. These are all on the adult level. These weeks have resulted in significant contributions to church life. Maybe our camps should take advantage of the rising interest in disaster service and offer a "disaster week." On second thought, possibly a better name could be found for it!

Our changing culture makes the church camping increasingly important. It is our concern that the whole movement shall be channeled into a redemptive and God-glorifying service for the church.

St. Jacobs, Ont.

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We parents strive to protect our children from harm, yet so often our teaching on safety is by word, not deed. We will never keep them from jaywalking unless they see us take the extra steps to the proper place for crossing. They will never learn to be courteous drivers unless they see us let another car go through the intersection first even though we may have the right-of-way. They will never learn self-control until they hear us laugh at having to wait because of another's rudeness instead of berate in angry words the driver that just pulled out in front of us.—June Long.

Telling the Good News

BY ANNA DARLENE STUTZMAN

One of the last words of Jesus to His disciples was that they should be witnesses for Him. We can be witnesses in many ways. One of the most effective ways of testifying for Jesus is in personal work. As we meet people in our daily work we have the blessed privilege of telling them about Jesus and His power to save. Many souls have been won for Christ in this way. In fact, this is said to be the most effective means of soul winning. Jesus used this method and so did the apostles. The Christian will find that, as he testifies for Jesus in his personal contacts with people, he will be strengthened in faith, will receive blessings in his own life, and will be the means of bringing spiritual help and blessing to others.

Distributing Gospel literature is another effective way of witnessing for Jesus and helping along in the work of the church. The world today is flooded with literature. Most of this has no spiritual value whatsoever and much is positively harmful. It is part of the work of the church to supply sound Christian literature and thus help to spread the Gospel through the printed page. A good habit for the Christian to form is to have some good Gospel tracts or papers with him to give to people whom he meets in his work or in travel. Inexpensive Gospels and other Scripture portions may readily be obtained. These are fine to distribute in hospitals, jails, or in visitation work among the sick or others.

Another way to witness for Christ is in doing one's part in the financial support of the mission cause. The church needs our help to carry on this great work of bringing the Gospel to every creature. As opportunities come our way we should not hesitate to help along in mission work. Perhaps teach in a mission Sunday school near our home community or perform some other helpful service.

We may also witness by personal testimony. We should not be afraid to stand up for what we honestly believe. There is no reason why each one of us should not be able to give a reason for the hope that is within us and give it without a thought of shame.

We should always be ready to witness for Christ. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Kalona, Iowa.

♣

Allowing for a few exceptions, courteous fathers and mothers rear courteous children. As the small sons and daughters of the household grow up they learn from example, and politeness becomes their way of life.—Edith Johnson.

FAMILY CIRCLE

Books for Christmas Gifts

BY ALTA MAE ERB

Books are one of the finest and most worth-while gifts. They are much appreciated because they can be chosen with such appropriateness for the persons to whom they are given. They make valuable gifts from individuals, from the church school, from a family, from a Sunday-school class, from a Sunday-school department, from some organization, or from children to parents.

Here are listed a few book suggestions:

Good News. Published by American Bible Society, $2.50. This would be a welcome gift to any teacher of Bible or to any student of the Bible. Juniors and intermediates would find it very helpful in the study of their New Testament lessons. The text of *Good News* is the King James Version of the Bible in easy-to-read story form, unbroken by verse and chapter numbers. There are pictures on every page, 566 photographs of the Holy Land, 9 maps, 6 diagrams, and many very illuminating captions presented in the light of recent archaeological and historical studies.

The Courage of Sarah Noble, by Alice Dalgliesh. Scribners,, $2.00, ages 7-11. An exciting story of early New England. Beautifully made book.

Prudence Crandall—Woman of Courage, by Elizabeth Yates. Dutton, $3.00. Prudence had many difficulties when she admitted a Negro into her school. Good study in race relations laid in our early history. Based on facts. This would please any young people in a Sunday-school class or MYF or would be a good gift to the church library.

Poems of Praise. Selected and illustrated by Pelagie Doane. Lippincott, $2.75. An excellent compilation of Poems that tell of God and His love. Good for use in home or church schools.

Laura Ingalls Wilder's eight pioneer stories about herself and her family in the 1870's are excellent reading for almost any age. One fine family who has these books reads them each year. The father read one volume three times last year. Life was not easy then. And there is good family-together living told here. *Little House in Big Woods, Little House on the Prairie, Farmer Boy, On the Banks of Plum Creek, By the Shores of Sitner Lake, The Long Winter, Little Town on the Prairie, These Golden Years.* Harper, $2.75 each.

Ruby Throat, a hummingbird; *Bufo,* a toad; *Tiger,* a butterfly; and *Spike,* a whitetailed deer, are simple but *very* well done stories, written and highly illustrated by Robert M. McClung. Large type. Morrow. $2.00 each. Ages 6-10.

The Burden Is Light, by Eugenia Price. Revell, $2.50. An autobiography of a converted atheist—the story of her spiritual pilgrimage from doubt to life of faith and trust in Christ. Excellent to build faith.

Never a Dull Moment, by Eugenia Price. Zondervan, $2.00. Honest questions by teen-agers with honest answers by the author who knew life when it was dull and then when it became rich and interesting indeed. For young people.

The Very Little Girl, by Phyllis Krasilovsky. Doubleday, $1.50. A lovely book. The story of one little girl and how she grew bigger and bigger until she was ready to help care for a new baby brother.

Jesus the Children's Friend, by Mary Edna Lloyd. Abingdon, $1.00. The story of Jesus and the children based on the Bible incident in which mothers brought their children to Jesus. The children bring Him gifts. The reading will attract children to Jesus. Illustrated. Ages 3-6.

The Little Playmate Books—3 picture books in color with simple stories for young children. Friendship Press. Three paper-bound in colorful box, $2.00. *Keiko's Birthday* (Japanese), *Nezbah's Lamb* (Navaho), *Romie's Wish* (Negro). These are good books to help the little ones to appreciate some of the peoples to whom we are taking the Gospel.

(These books may be ordered from Mennonite Publishing House.)

Insight

By Lorie C. Gooding

He brings them in a chubby fist,
His new-found treasures, crushed together;
A flower and a shiny leaf,
A pale gray stone, a blue jay's feather.

I, stooping, take them from his hand,
And clasp him in my arms, and lift
Him high to kiss his petal cheek,
Knowing the love behind the gift.

And is this why my Father takes
My small and worthless offering,
The little gift that I can give,
The little service I can bring?

He has no need of any gift,
But I must give my love to show.
So he accepts them graciously
Because He knows I love Him so.

Holmesville, Ohio.

EXPRESSIONS OF APPRECIATION

We wish to express our appreciation to our many friends and brothers and sisters for their many expressions of sympathy in cards, flowers, and other ways in our bereavement when our daughter passed away.—Bro. and Sister Simon Hiestand, Salunga, Pa.

* * *

To the hundreds of kind friends who have personally expressed sympathy or sent messages of condolence and also for the many loving deeds showered upon us during the time of our sorrow and bereavement, we want to express our sincere thanks and heartfelt appreciation. May our heavenly Father abundantly bless each and every one of you.

Mr. and Mrs. Perry S. Martin and Family
Mrs. E. J. Berkey and Family
Mrs. Perry Sanford Martin
Mrs. Esther Kauffman and Family

My Creed

This is my creed: To live as I would
If I knew that today were my last;
To strive to do all that I can that is good,
To forgive the wrong done in the past.
As I'd close up my life, I would close up each day,
So that should I be summoned above
I could go to the Master and not have to say:
I left hate where I might have left love.

Tomorrow's too distant for me to repair
Any harm I have heedlessly done;
My record today must be spotless and fair,
My race must be openly run;
I must leave none behind at the close of the day,
As I'd leave none behind when I die,
Who would think of my work and then bitterly say
That I had been living a lie.

If tonight I am called to the Great Judge of all,
In the midst of the struggle and strife,
I should like Him to know, though my deeds are but small,
That I made the most out of my life.
That I carried my burdens as far as I could,
And I have no excuses to give,
That I toiled to the full of my powers for good,
And up to my best tried to live.

—D.A.C. Contributed by Sadie Carr.

TO BE NEAR TO GOD

THE GOSPEL OF RIGHTEOUSNESS BY FAITH

For these next four weeks you are invited to discover things new and old from the Book of Romans. The historical account of Jesus was well known. Paul sets forth the spiritual significance of Jesus' work, and the proper effect that it should have on those who put full and complete faith in Jesus Christ. Here is a helpful word-outline of the Book of Romans. Master it and it will serve you well: Introduction (1:1-17); Need (of righteousness) (1:18—3:20); Provision (3:21—4:25); Relationship (9—11); Expression (12:1—15:13); Conclusion (15:14—16:27). Can you master seven words and their accompanying Scriptures this month?

Sunday, December 18

Read Romans 1:1-17. Introduction.

You will want to become familiar with the biographical glimpses that give colorful understanding of Paul, God's chosen vessel to the Gentiles. Then there are a few points that will make the church at Rome more meaningful to you. Lastly, lay hold on the foundation structure of the message of the book. This theme is stated in verses 16, 17, and is taken from none other than the Old Testament. Hab. 2:4.

Monday, December 19

Read Romans 1:18-32. The Need of the Gentiles.

Though God revealed Himself to the world from the beginning, mankind did not yield to this knowledge. You will want to discover the downward steps of the Gentiles (vv. 21-23). Their rebellion against God resulted in persistent progress in sin. When they gave up God, God gave them up three times. Can you fathom how this must have hurt God when, after all of God's perfect goodness and love, man gave up God?

Tuesday, December 20

Read Romans 2:1-16. The Need of the Jews.

It is very easy for those in a preferred position to look with a critical spirit at others. So the Jews had been prone to be critical toward the Gentiles, while they themselves were not living up to the law God had entrusted to them. God's forbearance and patience is not to be understood as sanction of their living. Rewards will also come to the Jews according to their works. Do you suppose that some of us two-and-three-generation Christians may stand much in the same position as Paul pictures the Jews? It is easy to slip into a surface obedience to the demands of the church, but do we have the true obedience and submission to Christ?

Wednesday, December 21

Read Romans 2:17-3:8. Privilege Often Condemns.

Having the written Word from God does give advantage But to rest on your attainment of the outer structures of rules and regulations results in being condemned. True obedience and faithfulness issue from the heart, the inner self. and it is obedience to spiritual concepts even as "God is Spirit." Consider whether you with your family are truly faithful to the advantages that have been yours through having such ready access to the written Word, and through having the advantage of being part of the called people of God.

Thursday, December 22

Read Romans 3:9-20. The Need Is Universal.

It is interesting to note how Paul turns to the very law on which the Jews rested to draw evidence that sin is universal. It has corrupted both the Gentiles and the Jews. The function of the law was to make known sin. Today your family has the Old Testament law and the fuller spiritual revelation of the New Testament. Why not review some of these spiritual demands and note how even we Christians must recognize with Paul (Phil. 3:12-14) that we have not yet arrived in the achievement of holiness? We too stand in constant need of God's provision of righteousness.

Friday, December 23

Read Romans 3:21-31. Provision of Righteousness.

You will want to observe that the righteousness of God was revealed apart from the law. The function of the law and the prophets was to testify to this independent righteousness. As the need of mankind is universal, the provision is likewise universal. This righteousness is of God through faith in Jesus Christ. It is for all who believe, for all stand in need. Can you carefully lead your family in a meditation that will clarify the fact that neither they nor anyone else can become righteous before God by being good or by trying to be obedient to God?

Saturday, December 24

Read Romans 4:1-25. Proof from the Old Testament.

Again Paul turns to the Old Testament to such great characters as Abraham and David. He shows from the Book they rested on that one's righteousness can be had only through faith in the work which has been wrought by God in Christ Jesus. Notice how Abraham had faith before his obedience to circumcision. Now notice how David, overtaken by sin, casts himself on the mercies of God (Psalm 51) and then gives testimony in the quotation in Romans (Psalm 32:1, 2) of righteousness which was obtained through faith and not through anything he was able to do.

—Ivan R. Lind.

Songs of the Saviour's Birth

Sunday School Lesson for December 25

(Luke 1 and 2)

Five songs are recorded in Luke—songs that sing of a Redeemer come to earth. Christmas celebrates not just a baby born, but the birth of "a Saviour which is Christ the Lord." On earth there was great rejoicing. No doubt the joy of heaven was even greater. This was the morning of a new day for mankind.

Why do we sing at Christmas? Because we have experienced that this Holy Babe born in Bethlehem came to earth to become our Redeemer, we rejoice in this great gift from God.

Read aloud together most of these songs. Perhaps you can omit Zacharias' song with just a few comments, since there should be time in the class period to read together a few of our Christmas carols, that this Christmas the singing might be with renewed meaning.

Gabriel sang with the Great King. This Redeemer shall crown all the prophecies. He shall be born of a woman, but the Son of the Highest—both human and divine. Didn't Mary accept the virgin birth by faith? Then shouldn't we? We now know the truth of part of Gabriel's prophetic song. While we may not fully understand the reigning forever, we are very secure in that this divine and human One has no limit of power and time.

Mary sang her Magnificat, a hymn of joy and praise. What a wonder to her that she, a virgin, should be chosen for these "great things"! She sang because she rejoiced in the great, holy, and merciful God. What woman wouldn't have rejoiced to be the mother of Jesus! Think, too, what a virgin with child might have suffered.

Zacharias sang prophetically but in faith that God would do as He promised. He rejoiced in the "horn of salvation." Was this his son?

An angel sang to the shepherds, "Fear not . . . I bring you good tidings of great joy." Heaven sent this great proclamation to some lowly believers. Then a multitude of angels joined in the chorus and earth and heaven rang with the song of the best news the earth ever heard or ever will hear. Surely they sang for joy. This must have been a great day in heaven.

Simeon sang his Nunc Dimittis (now lettest thou depart). God had honored his great hope of many years. He was privileged at least to stand with the salvation of the world held in his arms. Who wouldn't have rejoiced to hold this baby! We have experienced the light and the redemption of which Simeon sang.

Now sing (or read aloud) together some carols of praise to our great God for His great gift. We should "go tell it on the mountain that Jesus Christ is born." We should invite the earth to "receive her King." All our hearts should rejoice and sing: "Alleluia, Alleluia." "Gloria in excelsis Deo!"

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. John R. Troyer, minister in the West Fairview congregation, Beaver Crossing, Nebr., lost his life on Nov. 22 in a highway accident. Bro. Troyer was treasurer of the Iowa-Nebraska Conference. His wife was seriously injured.

Bro. Paul Weaver, Gulliver, Mich., a secretary of Sacred Music under the Indiana-Michigan Workers' Conference, led a discussion at Pigeon, Mich., on Nov. 27. Bro. Raymond Sala presented Mennonite Mutual Aid interests there on Dec. 7.

Sister Lois Marks, recently returned from service in Ethiopia, spoke at a Women's Missionary Meeting of the Holdeman congregation, Wakarusa, Ind., on Dec. 1.

Bro. Ray F. Miller was ordained bishop at the Mount Gilead Conservative Mennonite Church, Johnsville, Ohio, on Oct. 30. The brethren David Beachy and Nevin Bender were in charge.

Bro. David Showalter was ordained bishop at the Conservative Mennonite Church near Greenwood, Del., on Nov. 17. He was ordained to serve as bishop at Gays Creek, Ky. The services were in charge of the brethren Andrew Jantzi, Alvin Swartz, and Nevin Bender.

Bro. J. N. Byler, Akron, Pa., presented relief needs at Martins, Orrville, Ohio, on Nov. 19.

Bro. Paul Campbell, R. 1, Willow Street, Pa., was ordained to the office of deacon on Nov. 27, at the Oakwood Church, Oakwood, Md.

A Bible Conference was held at Tuttle Ave., Sarasota, Fla., Nov. 26, 27, with the brethren John R. Mumaw and Chester K. Lehman, Harrisonburg, Va., as speakers.

Correction: The last sentence of Bro. Calvin Redekop's article in the Nov. 29 issue should read: "If our God created all, then those who agree with Him are conformed, and those who disagree are nonconformed." We are sorry for this error.

A family at Phoenix, Ariz., and one at Wadsworth, Ohio, have offered to put the first volume of the invaluable **Mennonite Encyclopedia** in their church libraries. This volume has also been placed in the church library at Albany, Oreg. Here are some early examples to follow.

The churches of Northwestern Pennsylvania conducted a pulpit exchange on Dec. 4.

A union Thanksgiving service was held in the Rockton, Pa., Mennonite Church on Nov. 22, with Lutherans, Methodists, and Brethren co-operating. The meeting was well attended. An offering was received for the American Bible Society. Three new members were baptized at Rockton on Nov. 26 and communion services were held on Nov. 27 in charge of D. I. Stonerook.

Several brethren from Fort Wayne, Ind., have gone to the north woods to witness for Christ in lumber camps.

Speakers in a Bible Conference at Markham, Ont., Nov 29 to Dec. 1 were Paul Martin and J. B. Martin.

Bro. William McGrath, Hesston, Kans., spoke at a I-W banquet in Kansas City, Mo., on Nov. 22.

Bro. Clayton Swartzentruber and the faculty male quartet from W.M.S. participated in a Men's Fellowship meeting at Albany, Oreg., on Nov. 29.

Bro. Lawrence Brunk, Argentina, preached the dedication sermon at Elmira, Ont., on Dec. 4. The dedication exercises were in charge of the pastor, Bro. Howard S. Bauman. Bro. Bauman and family moved into a new parsonage on Dec. 5.

Bro Alvin Kauffman, a student at Hesston College, has accepted the call to serve as pastor at Crystal Springs, Kans. He was ordained to the ministry on Dec. 4 by Bro. Milo Kauffman, regional overseer.

Bro. George H. Beare, Hesston, Kans., was a speaker at the annual meeting of the South Pacific Conference, Winton, Calif., Nov. 23-26.

The author of **Henry's Red Sea,** Barbara Claassen Smucker, was recently honored along with other Chicago authors and artists in an author-artist dinner at the Chicago Art Institute.

The Pleasant Hill congregation, Sterling, Ohio, addressed to the Township Board of Education a statement of position against the introduction of dancing into the local schools.

Bro. Nathan Nussbaum, who has been serving as licensed minister of Maple Grove congregation at New Wilmington, Pa., was ordained to the ministry, if plans carried, on Dec. 11 by Bro. David C. Steiner.

Correction: We did not make clear in the Nov. 29 issue that the Harbour Mission in Hamilton, Ont., is still in the planning stage. Although the Mennonite churches of the Ontario Conference are vitally interested in this work, it will be conducted as an interdenominational rescue mission. Evangelical churches of Hamilton will be supporting it.

Bro. J. Irvin Lehman spoke at Vine Street, Lancaster, Pa., on Dec. 5 at the regular meeting in the interests of Jewish evangelism.

Bro. Milton Brackbill, Paoli, Pa., spoke in a Discipleship Conference at Berlin, Ohio, Dec. 4-11.

Seven members were received into church fellowship within the last six months at the South Christian Street Mission, Lancaster, Pa. Pray that they may remain faithful.

Bro. Merrill Ruth was ordained to the ministry, and Bro. Irvin Ruth was ordained as deacon, at Line Lexington, Pa., on Nov. 27.

The Jewish Evangelistic Committee of the Franconia Conference discussed at Pottstown on Dec. 15 the subject, "Jewish Objections to Christianity."

Bro. Roy Bucher, Metamora, Ill., spoke in a Christian Fellowship meeting at Hopedale, Ill., on Dec. 9.

A congregation was organized at Dewey, Ill., on Dec. 11, and Bro. Ivan Birkey was ordained to the ministry to serve the congregation.

The editorial division at Scottdale held an all-day meeting on Dec. 6. Visiting speakers were Editor Prattis, of the Pittsburgh Courier, and A. Stauffer Curry, in charge of Christian Education publications for the church of the Brethren at Elgin, Ill.

Bro. A. J. Metzler returned on Dec. 5 from a three-week trip to Europe in the interests of our publications.

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Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 26 to Jan. 6.
Christian Workers' Normal, Hopedale, Ill., Dec. 28 to Jan. 1.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 2-13.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Ministers' Normal, sponsored by Allegheny Conference at Johnstown, Pa., Bible School, Jan. 4, 5.
North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Kishacoquillas Valley Bible School, Locust Grove, Belleville, Pa., Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister Roy Kreider, Jerusalem, Israel, have been granted a visa extension until Oct. 18, 1956. We praise God for this answer to prayer. Bro. Kreider continues his Hebrew studies at the University in Jerusalem.

Bro. and Sister S. Paul Miller, missionaries on furlough from India, spoke regarding mission work in that country at the following places during November: Nov. 5, 6, Wadsworth, Ohio; Nov. 9, Central Church, Archbold, Ohio; Nov. 11, Springfield Twp. Chapel, Holland, Ohio; Nov. 13, South Union, West Liberty, Ohio; Nov. 19, 20, Frazer, Paoli, Pa.; Nov. 21, Westover, Md.; Nov. 22, Pinto, Md.; Tedrow, Archbold, Ohio, Nov. 27.

A ladies sextet from the Freeport, Ill., Mennonite Church gave a program of sacred music at the Mennonite Home Mission, Chicago, on Sunday afternoon, Dec. 4, during the Vesper service.

Mrs. H. W. Buckenham, wife of the General Secretary of the Algiers Mission Band with headquarters at Dar Naama, El Biar, Algiers, N. Africa, will be speaking at the Olive Mennonite Church, Elkhart, Ind., on Sunday evening, Dec. 18, and to the WMSA of North Main St. Church, Nappanee, Ind., on Monday evening, Dec. 19. Two members of the Olive congregation, Walter and Carl Smeltzer, are serving in the Mennonite building project in Algiers.

Ruth and Rhoda Ressler, Kamishihoro, Japan, request prayer for Araki san, one of their helpers. He is struggling with the problem of faith. His personal victory would be a victory for the work in Kamishihoro.

A group of about 20 young people from the Prairie St. Mennonite Church, Elkhart, Ind., accompanied by their pastor, Bro. J. B. Shenk, spent the week end of Dec. 3 and 4 at Camp Rehoboth, St. Anne, Ill. They worked on the grounds and on the new kindergarten building on Saturday. In the evening they arranged a social with the young people of the church. Sunday morning Brother Shenk brought the message and at noon a fellowship dinner was served to guests and local Christians. Those who could stayed for visitation in the community in the afternoon.

The Japan Winter Bible Schools are scheduled for Jan. 7-10 at Obihiro, and 12-15 at Nakashibetsu, Hokkaido. The staff will include one missionary and two Japanese teachers. These arrangements were made at the fall session of the Japanese Church Conference held at Obihiro Nov. 11-13.

The brethren John E. Lapp, Lansdale, Pa., and Marcus Clemens, Quakertown, Pa., paid an official visit to the Cuba mission field, Dec. 1-5.

Bro. André Van der Mensbrugghe, Brussels, Belgium, who has been in prison for 18 months for refusal to enter active military service, has been temporarily released because of health. He has suffered decalcification of his teeth and of his spinal column and will be forced to take at least two to three months' rest. During his imprisonment he had no communication with his home congregation, and now his presence is clearly not desired at home. Pray for him and the congregation in these difficult times.

Bro. B. Harold Thomas and a group from the Glad Tidings Mennonite Church, Bronx, N.Y., gave a program at the Groffdale Mennonite Church, New Holland, Pa., on Missionary Day, Sunday evening, Nov. 20.

Thirty-three children are enrolled in the kindergarten which was recently opened in Nakashibetsu, Japan. A Christian teacher has been secured from Sapporo.

Sister Irma Cruz, La Plata, Puerto Rico, Bible school student from the Guavate church, has been given charge of a regular Sunday-school class at her home congregation. Irma is the first member of the congregation to take an active part in church and Sunday-school activities. Another local boy, Manuel Negron, is also attending Bible school. Bro. Paul Lauver is missionary in charge in this area.

Bro. Jules Lambotte, Brussels, Belgium, is in correspondence with a former soldier who has been placed in a mental hospital for breaking his military commitment because of nonresistant convictions. He has requested membership in the Brussels congregation.

Five new members were received by baptism at Hombetsu, Japan, on Nov. 20. Bro. Eugene Blosser, Obihiro, assisted the local missionary, Bro. Don Reber, in the service. Persons baptized were two high school students, a young mother, a fruit store operator, and a baker. All are anxious to bring others to Christ, and all need our prayers.

Bro. Alexander van Gilse, Heerewegen, Holland, spoke at the regular chapel services at the General Mission Board headquarters, Elkhart, Ind., on Dec. 1.

The new church and Sunday-school building at Palo Hincado, Puerto Rico, is progressing nicely. The framework, walls, roof, windows, and doors are in place. Much voluntary labor has been donated by members of the local congregation on Saturdays and after work hours. The La Plata congregation gave assistance with laying the floor on Dec. 3. The Ulrich Foundation builders have the contract. If progress continues as in the past the church will be ready for occupation by the last of February, 1956.

Bro. Eduardo Palaci, veteran missionary from Buenos Aires, Argentina, who is in Puerto Rico for a month of evangelistic effort, spoke to the La Plata Bible Institute in their devotional period on Dec. 2. He also addressed the pastors' meeting at Pulguillas on the same day.

Bro. Laurence Horst, Chicago, Ill., served as Missionary Day speaker at the Morrison, Ill., Mennonite Church on Sunday, Nov. 27.

(Continued on page 1196)

Your Treasurer Reports

This is the time of year when contributions to charitable and religious organizations need to be reviewed in light of the deductions which are possible under tax regulations. Most businessmen today are conscious of the amount which can be contributed to the work of their church at a very low cost to themselves because of the deductions which are possible through present tax regulations. I am sure that we appreciate very much the fact that our government encourages contributions to private charitable and religious organizations. We believe that each wage earner of the church should be conscious of this privilege and plan his giving accordingly.

Due to the fact that the government regulations require that an individual be able to establish evidence for his contributions which are deductible from tax rates, it is important that each of us contribute through established channels whereby acknowledgment of contributions is given. Therefore, I would like to take this opportunity to encourage our members to review their giving during this year and to take immediate steps to arrange for the contributions which they want to make before the end of the year. Major contributions should be given to your local treasurer with the request that a receipt be written, or your contributions may be sent to the various church boards and agencies for which the contributions are intended and a receipt acceptable for tax purposes will be sent. In this connection it will be helpful to our Mission Board office if contributions being given to the mission work of the church can be sent promptly so that the receipt can readily be issued before the end of the year. Our office will do all it can to issue a receipt covering contributions dated within the calendar year but if these contributions arrive after the end of the year it is difficult for us to supply a receipt dated within the year for which the contribution was given.

We do appreciate very much the many contributions which have been given for the mission work of the church. We also appreciate the many individuals who give sizable contributions at this time of the year both for missions and for relief and service. Contributions to the Mission Board are deductible in line with tax regulations and we would like to encourage continued contributions to the mission work of the church through the General Mission Board. Even if your contribution is for some other area of the church's program we think it is good business if you can arrange to make your contributions promptly so that your gifts will be acknowledged adequately for tax purposes.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Student Work at the London Mennonite Centre

BY QUINTUS LEATHERMAN

Britain is a mecca for students from almost every nation in the world. London University with its twenty-eight colleges makes London the chief student center. Last year, 8,000 students from British colonies alone attended various schools and universities in Britain. This year (1955) the British Council has been asked to find accommodation for 1,200 students coming from Africa and the British West Indies. About 200 of these are student nurses, who will live in hospital quarters. Three hundred students have found lodging in hostels, leaving seven to eight hundred students to be placed in private homes or "digs," as they are frequently called.

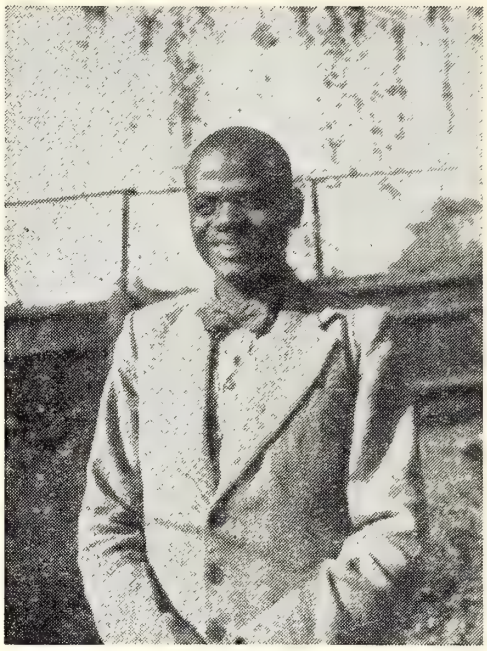
We, at London Mennonite Centre, have found a compelling challenge and call to share in helping to meet this great need. Students are very human and appreciate most a home with a friendly atmosphere. They like a room, simple in furnishings, but warm and roomy enough for all their books and belongings. Coming from various countries, they appreciate greatly the kitchen facilities we provide where they may cook food they relish most and at less cost than eating in a restaurant.

Since the Centre opened in June, 1954, a total of 32 students including their families have lived here for periods of one month or more. The countries represented include England, France, Kenya, Nigeria, Jordan, India, Pakistan, Sierra Leone, Trinidad, and the U.S.A. Some of these students come to us through the British Council to whom the Colonial Office has assigned the responsibility for the student welfare. It has been a decidedly happy privilege to have two American Mennonite students and their families at the Centre, Don and Anna Ruth Jacobs and Irvin and Ava Horst and daughter. Their valuable assistance in the pioneer days of establishing and furnishing the Centre will always be remembered with deep gratitude. We trust there will be similar students in the future.

May we introduce you to the present or recent student residents at the Centre? The first



London Mennonite Centre, 14 Shepherd's Hill, Highgate N. 6, London, England.



A student guest from Kenya, who rooms at the Centre in London.

is a premedical student who came to us in August. He has been in England two years and has since gone to Dublin, Ireland, to study with his brother. Both are preparing to take over the hospital established by their father in Nigeria. Though he is a member of the Church of England, he did not attend their services. We were glad to have him worship with us fairly regularly.

Another student, from Trinidad, studies music at the Guild Hall School of Music. We all enjoy his lovely tenor voice, especially when he sings Negro spirituals. Though a Catholic, he is a regular worshiper at our services. Two other students rooming together are Indians from Bengali: one is a student in automotive engineering and the other in accounting. Our English roomer is a part-time chemistry student. The fifth student is from Sierra Leone, West Africa. He has studied law in Atlanta, Georgia, and in Halifax, Nova Scotia. With him are his wife and two children. After further study of law in London, he plans to practice law in his home country. They are faithful attendants at our worship services.

What opportunities are there for a Christian witness to students? Our everyday contacts in a home serve to break down barriers, if there are any, to attendance at a Christian service. The common room is for the use of students and here we frequently have casual conversations with the students on their native customs and culture. It is quite easy to bring up the country's religious practices. There are questions such as these: How does the caste system work in India? What is the Hindu's conception of God? What are the important teachings of Christianity? What do the Mennonites believe? These incidental conversations are often the most fruitful opportunities for Christian witnessing. They stimulate confidence and help to remove barriers. At such times we must be prepared to face the questions of racism and nationalism that inevitably arise.

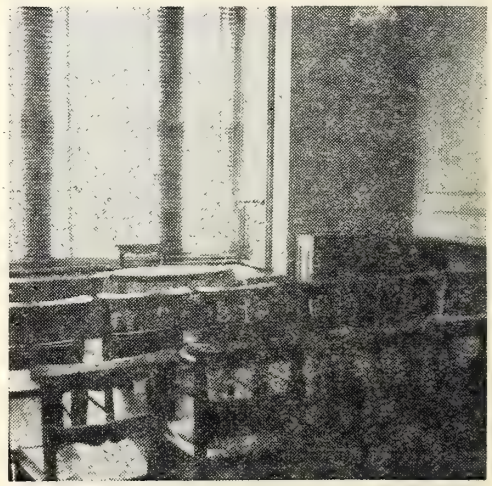
I should like to give you one illustration. One of our African students told us he looked into one of our church annuals and found there had been a decision to study the race question and that he then looked through the book to find some evidence of practical attempts to help the problem and found none. He was obviously disappointed. We should add that the recent report on "Christian Race Relations" has been most helpful in establishing the position of our church on the race problem.

One of the effective means of helping the races to understand each other's problems is an informal international group which meets each week. While the program followed is of a social and literary nature, there is also an effort made toward maintaining a Christian emphasis. Such a group goes far in dispelling any ideas of race inferiority, "for we are all one in Christ Jesus."

Among the students living outside the Centre who attend the international group meetings are nurses and domestic workers. Most of these are German in origin coming to England to train. One of them, Elizabeth Feldheim, first had contacts with Mennonites in the MCC Center in Hamburg and in the work camps they administered. Since then she has served in an English home and has now enrolled in a nearby hospital for nurses' training. She has been most helpful in leading and planning the activities for the international group and has a deep interest in the work of the Centre and the mission Sunday school. She desires to unite with the Mennonite fellowship here in London. We rejoice in her increasing convictions on Christian service and life and solicit your prayers for her that she may grow in her commitment to the Lord.

One student nurse from the Gold Coast came to us for a few days before entering the hospital where she trains. She was with us for three days only, but apparently felt the warmth of Chrisitan surroundings and wrote to us later expressing her appreciation and telling us about her deep need for friendship.

In working with students like this, one begins to appreciate the deep wounds that are left by any feelings of racism or nationalism,



The chapel room at the Centre.

and we begin to open our eyes to our own inconsistencies in our treatment of our dark-skinned brethren. Sometimes when we enter their schools we are privileged to help bridge the gap through correspondence with the secretaries of Christian organizations of the schools in which they enroll.

Christian literature gives us an important student contact. Books on comparative religion, the Christian faith, Christian ethics, or the problems of peace and war are always made available for casual reading in the common room. Other books are loaned to students living outside the Centre. All our church periodicals and various English periodicals are made available. Some use has been made of pamphlets and tracts. We believe this area of our work should be increased, and money sent to our General Mission Board for this purpose may be designated for the London Mennonite Centre Literature Fund. Some of these books are purchased in the States and some in England.

Most of all we do need your continued intercession in prayer. Work with students does not always manifest immediate results. Students appreciate most the friendly casual conversations. It is frequently possible to tell them the Christian solution to a problem. Plans are now being made for a family Christmas dinner for all students living at the Centre as well as a few living outside. Will you continue to lift us to the throne of grace, realizing with us that "there is neither Jew nor Greek, . . . bond nor free, . . . male nor female" with God? We are all one in Christ Jesus. Gal. 3:28.

London, England.

New Developments in Our Church Broadcasting

BY HENRY WEAVER, JR.

On October 23, 1955, a United Nations representative and senator from Liberia, who was in Washington, D.C., on diplomatic business, tuned in WMAL on his radio. He heard some music and a message that impressed him. He heard the same program before, but had never secured the address of the producer. This time he called the station and got the address of **The Mennonite Hour.** In the resulting contact he not only bought records of the music, but gave an invitation to the Mennonite Church to enter mission work in his country. The General Mission Board, of course, is giving due consideration and investigation to this offer. This is one example of how radio can and does lend support to our total church program.

This past week considerably more people heard Mennonite ministers speak through the radio than heard them speak in person. They may have heard a local program originating in Florida, California, Ohio, Canada, or somewhere else. They may have heard a Spanish-speaking minister from Colorado or Puerto Rico. They may have heard **The Mennonite Hour** pastor, and if they understand English, they could have been in almost any part of the world. We as a church are discovering that radio is truly a medium of mass communication. At the same time we recognize that it is only one tool we have to spread the Gospel. It must be used to open doors and support all of our other resources. The money that we spend for support of radio work must be kept in proper balance with that spent for other types of work.

Radio Broadcasting Is Comparatively Recent

Our present understanding and use of broadcasting is the result of the foresighted vision and work of many men of our church. The broadcasting of scheduled radio programs of any kind has been going on for only thirty-five years. Probably the first Mennonite program was begun by William G. Detweiler at Canton, Ohio, in 1936. His program, **The Calvary Hour,** is still on the air each Sunday on twenty stations. Other local pastors have been using radio to support and advertise their church services for many years. Lester T. Hershey began broadcasting in Spanish in Puerto Rico in 1947. This program, now called **Luz y Verdad** (Light and Truth), is presently heard on 16 stations in Puerto Rico, Central and South America, Africa, and the United States. Interested brethren discussed the possibility of co-ordination of radio work and the production of a national program at General Conference in 1951. After due consideration by the proper committees, this responsibility was given to the Mennonite Board of Missions and Charities which set up the Radio Evangelism Committee to carry on the task. On the advice of a study committee composed of church broadcasters, the Board arranged for **The Mennonite Hour** to be developed as our national broadcast. It is now being broadcast on fifty-five stations (not counting FM or multiple transmitter releases) in all parts of the world.

Broadcasting Can Reinforce Missions

There is still much that we have to do. Many of our missions can profitably use radio support. Investigation and development of foreign language programs should be considered in countries such as Japan, Sicily, and India. We need to have programs in foreign languages to open new doors. Radio can reach behind the iron curtain—just now it is about our only way there. We need more programs to build Christian homes, like Mrs. Grant Stoltzfus' **Heart to Heart** program. There is need for a children's program.

In many mission fields radio can be used, although radio sets are not now owned by many nationals. Special pre-tuned receiving sets are distributed by other groups to people who will take them to villages and towns and get crowds to gather around and hear a Gospel broadcast. Such a project has possibilities in some of our mission fields.

Quite a few Christian businessmen in the United States have started commercial radio stations to give good listening all day long and to make maximum use of this medium for broadcasting the Gospel. We need consecrated men to do more of that.

Broadcasting Can Promote Literature

In connection with both **The Mennonite Hour** and our various local broadcasts, literature and follow-up work are very important. In eight weeks one thousand people have already enrolled in the first Bible correspondence course offered by **The Mennonite Hour.** The same courses are available from the Mennonite Publishing House, Scottdale, Pa., for any other broadcaster. Radio, giving us perhaps our greatest publicity channel to non-Mennonite audiences, represents a tremendous potential for promotion and distribution of



New quarters for church's broadcasting. During November the Mennonite Board of Missions and Charities negotiated for the purchase of this large house just north of the Harrisonburg, Va., city limits on U. S. Route 11. Formerly a funeral home and then a lodge hall, the building is located on a fourteen-acre tract. Your gifts are needed for this purchase. Send them to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

the many fine pieces of literature now produced by Mennonites.

In all these possibilities there is need for co-ordination; many men have sensed this for some time. Norman Kraus, now on the faculty of the Goshen College Biblical Seminary, Goshen, Indiana, wrote a paper in 1952 on "Mennonite Outreach Through Literature." A quotation from this paper shows how radio and literature outreach should go hand in hand: "As yet we do not have any organization to work with the numerous local radio programs that are being sponsored by Mennonite groups. Neither do we have adequate literature for such work. But there is no doubt that we could reach a large audience with religious literature through this channel. It is to be hoped that we soon have a central church organization to handle a co-ordinated program of radio and literary outreach."

A Church Center for Broadcasting

The Mennonite General Conference realized this need in 1951. The General Council recognized the need when they asked the General Mission Board to do the job. The Board attempted to meet the need when they set up the Radio Evangelism Committee. They took more direct action recently when they decided to set up a headquarters facility in Harrisonburg, Va. The decision to build was precipitated by the need of **The Mennonite Hour** for more office space. After it was decided to build, a desirable property became available and has since been purchased. There is now a concrete need for funds to pay this property which will help to facilitate the spreading of the Gospel through radio.

The property purchased is at a desirable location on U.S. 11 at the north edge of Harrisonburg. The building is of solid brick construction with ample space and the grounds are well landscaped. About fourteen acres of valuable land are included with the house. Those who have examined it feel that it would have cost much more than the $50,000 price to build a structure with equal facility. Gifts to help pay for this building should be sent to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Indiana.

An Appeal

The latest figures show growth in radio audiences here and abroad. The possibilities before us are great in the field of radio. This radio headquarters which is being set up is a part of your church. Most of the advances and development of broadcasting in the church have come from the initiative of people like yourself. Share your ideas with the Radio Evangelism Committee and continue to pray for this ministry.

Harrisonburg, Va.

* * *

"People throughout the world are becoming literate at the yearly rate of 20,000,000. Whether they learn communistic or democratic ways will greatly determine the future history of this world."—DR. FRANK LAUBACH.

Historic Literature Convention for Cuba

Latin America's first evangelical literature workshop will be the feature event at the constitutional convention of LEAL (Literature Evangélica para América Latina) to be held next May in Placetas, Cuba, according to a decision reached by members of LEAL's organizing commission who met recently in San José, Costa Rica.

The short-term institute will be combined with convention business and the sessions of LEAL's editorial planning board to make three weeks of concentrated literature activity, beginning May 16 and ending June 2, 1956. "Los Pinos Nuevos," Bible Institute of the West Indies Mission, will play host to the convention delegates.

Courses to be offered in the workshop will deal with writing, editing, composition and layout, production problems, bookstore management, distribution, colportage techniques, and related subjects.

Some 30 organizations have already affiliated with LEAL in the nine short months of its existence, and executive secretaries Vergil Gerber and Israel Garcia have expressed deep satisfaction with progress to date.

"I have been particularly impressed with the wonderful reception LEAL has been getting from the evangelical press both in Latin and North America," stated Gerber. "There is no question but that this is God's movement for this time." Gerber arrived in Costa Rica late in September, on loan by the Conservative Baptist Home Missionary Society, to assume full-time duties on the field on behalf of LEAL.

His opinion was strongly echoed by the seven other men who compose the executive committee of the infant literature organization, and who gathered in San José to plan its forward movement. Representing four different Latin countries, they were unanimous in their enthusiasm for the potential ministry of LEAL in the fields of literature co-ordination, production, and distribution.

In conjunction with the launching of VIDA, proposed popular-type magazine for Latin America, consideration was given to the establishment of a news service to be made available to other evanglical publications. The service would cover the latest religious news events of significance to the Spanish-speaking world.

A basic bibliography of books that every pastor should have in his library, purchasable by subscription, is one current LEAL project, as well as the preparation of a bookstore management manual, being translated and adapted in Colombia. At the October conference it was also decided to send membership buttons to all associate members of LEAL.

The Cuba convention, according to Gerber, should be a historic event for missions in Latin America. Leaders from every literature-related field—writers, bookstore managers, colporteurs, publishers, editors, printers—will bring exhibits, exchange ideas, and learn from one another. Outstanding speakers from both north and south are being invited.

The executive committee meetings were held in LEAL'S new office in the recently completed Editorial Caribe building in San José, loaned by the Latin America Mission as a spur to the new effort.

San José, Costa Rica.

Paraguayan Mission to Lepers

For ten years the MCC has worked with the Paraguayan Mennonites to develop a leprosy treatment mission for Paraguayans. This is one way in which the Mennonites can express their appreciation to the government of Paraguay for the religious freedom and asylum offered to Mennonite immigrants when they were without home or country.

Dr. John and Clara Schmidt of Mt. Lake, Minn., went to Paraguay in 1950 to begin this service. Paraguayan Mennonite young people assist them on a voluntary service basis.

The workers found that it was hard to overcome a natural distrust of a foreigner, hard to deal with the popular misconception about leprosy, and even harder to win the confidence of those who suffered from the disease. To win the confidence of their neighbors they began giving general medical service also. The clinic records show that well over one thousand have been treated.

There are now three clinics for the treatment of leprosy or Hansen's disease. The first and largest is at Barrito Grande, the second at Km. 81, and the third and most recent at Coronel Oviedo. From these clinics they also go out to find the sufferers, for here as everywhere else, those called "unclean" are often deserted and forced to live apart.

Mrs. Schmidt describes one patient: "She had been found right in our neighborhood the week before, deserted because of the dreadful disease. We found her hut of logs with a grass roof in a rocky no-man's land. Inside on a cot we found our patient, a scrawny, scabby, drawn-together heap of misery. She was bedfast, and her only attendant was her 12-year-old boy who also showed the early signs of the disease. She was literally starving to death and all hope was lost!"

The Schmidts gave the woman warm clothes and fixed a meal for her. Now her son comes regularly to the clinic to get food for his mother.

"We are doing what we can to ready one room of a house which is under construction now so that we can bring this patient here for treatment and care."

via MCC Information Service, Akron, Pa.

The Gospel Through the Printed Page

The African Challenge, after four years, has a monthly circulation of 150,000. It is reaching a class of people, for the most part, not reached by conventional missionary methods. Dr. R. V. Herbold, manager, recently wrote, "Last month we received 355 decision slips."

God's evident blessing upon **The African Challenge** has sparked similar Christian peri-

odicals in other parts of the world. In Japan, **Gospel for the Millions** has a circulation of 8,000, with plans for a more attractive magazine in the near future. **Envol** (French) produced by Trevor Shaw, who originated **The African Challenge,** after publishing only nine months has a circulation of 10,500. Publication offices have recently been moved from French West Africa to the Belgian Congo.

The New Nation (Gold Coast) began publication in July with an edition of 16,000. **Vida** (Spanish) will probably begin publication in February with an edition of 30,000. Paul H. Bartel has been released by the Christian and Missionary Alliance to edit a new magazine in Chinese, with publication offices in Hong Kong.—**ELO Bulletin.**

Mennonite Brethren Mission News

A church building constructed as a memorial to the first Mennonite Brethren missionaries to India is nearing completion. This building is located in Malakpet in the southeastern part of Hyderabad City, Deccan, India. It is to be dedicated November 27—exactly 52 years from the day the first missionaries moved into Malakpet station.

This memorial church is situated on property adjacent to the spot on which the missionary, J. H. Pankratz, began the first Mennonite Brethren Church in India. Later this first church was moved because of Mohammedan opposition. Now, with the full sanction of the Indian Government, property has been made available for this church building which is the only Christian church in that area of Hyderabad City.

In Brazil the Mennonite Brethren Board of Foreign Missions is constructing a parochial school at its mission station at Curitiba. Construction of this building marks the expansion of the school in curriculum and enrollment.—**EFMA Missionary News Service.**

From Behind the Bamboo Curtain

The imprisonment of Rev. Wang Ming Tao on August 8 has been followed by a wave of similar action against evangelical pastors and laity. This outstanding Chinese pastor is considered by many to be the spiritual leader of the large segment of the church in China which has remained true to the Gospel. Arrested with him were his wife and 18 university students who had attended communion at his church. The charge was "opposition to the revolution." A pastor who attempted to carry on Rev. Wang's work was arrested and the church was closed.

During the past few months other faithful pastors have been arrested, along with many Christians who have refused to conform to the Government-sponsored church. A Chinese pastor's daughter recently wrote from China: "Do not try to contact me. We are walking the road from Gethsemane to Calvary."—**EFMA Missionary News Service.**

The Mennonite Hour

Baptist Is First to Complete Bible Correspondence Course

Though first announced on the air on Oct. 2 one person has already completed the Bible correspondence course entitled "God's Great Salvation." The first enrollee to turn in all answer sheets to the twelve lessons was a Baptist from Louisville, Ky. Over 1,000 persons are now enrolled in the course.

Anyone who wants to learn about the course and pass on information about it to others should write to The Mennonite Hour, Box 22, Harrisonburg, Va., and ask for the leaflet, "How Can I Understand My Bible?" These are free, two-color pamphlets explaining the Home Bible Studies.

Radio Sales Continue to Grow

In a memorandum to the Radio Evangelism Committee, dated Nov. 16, 1955, Henry Weaver, Jr., includes a brief item on the use of radio. Quoting: "Certainly the use of radio is not outmoded or dying. According to **Broadcast-Telecast** magazine, during the first seven months of 1955, 13 per cent more radios were shipped to dealers than for the same period in 1954. During July, 1955, for example, 475,000 radios were shipped to dealers."

Mennonite Hour Calendar Available

A desk calendar with pictures of the staff is now available free to anyone requesting it. If you are on the Mennonite Hour mailing list, you will automatically receive one of these calendars.

Send all requests to The Mennonite Hour, Box 22, Harrisonburg, Va.

via MBMC, Elkhart, Ind.

Catholic Opposition Strong in Spain

Missionaries in Valencia, Spain, report that they are visited regularly by the police, who seem to be afraid (in the words of the policemen themselves) of the "political implications" of the visits of American sailors to Baptist chapels in Spain. Apparently they are afraid these men write home about the religious persecution they are observing in Spain. After some particular act of intolerance against Protestants, the usual question from the police is: "Is this thing known in America?"

A Protestant soldier, member of the First Baptist Church in Valencia, was held in prison for four months for refusing to kneel during the Mass being celebrated at his camp. Although he had discussed the matter with his commanding officer before the occasion arose, nothing was done to guarantee his religious rights, and upon refusing to kneel he was arrested and put in prison.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Our National Service Opportunity

The recent announcement that the U.S. government has decided to withhold 20 per cent of the funds appropriated for aid and development, other than military, to friendly countries of Asia, Africa, and Latin America in order to effect a $100,000,000 "saving" for emergency purposes or even to return to the Treasury should give every earnest Christian qualms of conscience. It should make each one vocal in opposition to such failure to practice true Christianity on a national scale.

But the principle of the thing is the point in question. The U.S. considers herself a Christian nation and would be offended to be labeled anything else. The responsibilities of the Christian are known to the non-Christian world which patiently waits for someone to put the New Testament into practice. Is it necessary for the U.S. to follow in the footsteps of the rich young ruler? Would it not be much better to be an international Good Samaritan?

Our chief national rival, Soviet Russia, has recently launched a campaign of economic aid to the Arab nations and to other nations like India, Burma, and Indonesia. She is not attempting to get immediate economic returns on her investment. She has disguised herself as the Good Samaritan. At such a time the U.S. is talking about reduction of nonmilitary aid.

This is not a plea to use economic aid for political purposes. Whatever political advantages accrue from economic aid to the nations of Africa, Asia, and Latin America should be a by-product and not the purpose of such aid. The Christian gives out of love for his Lord and his fellow man. He gives without expecting returns on his investment. He leaves the returns in the hands of God.

With storage bins full of grain that has no market and a wealth unprecedented in history, how foolish to demand returns on our national sharing! How much better to say, "Here, Brother Arab, God has blessed our nation with an abundance which we want to share with you in the name of Christ"!

Nationalist apologists will say, "It is foolish to give away wealth without demanding in return the promise of assistance in any future world struggle." But giving in that fashion negates the Christian principle of sharing. The Christian gives as God gives, not because he wants returns, but because he loves. Let us pray that U.S. statesmen and the American people will catch such a vision of international service.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Robert Kauffman, Hesston, Kans., married Marjorie Bowden, Swifton, Ark., at Landour, India, Nov 26. Robert is music instructor at Woodstock school, Landour, India, which also serves missionary families in India. From time to time Mennonites have served on the faculty at this school. Lon and Kathy (Sommers) Sherer, Ann Arbor, Mich., will be joining the faculty in the spring as will Ernest and Ruth Miller, Akron, Pa. The Sherers will be serving three years and the Millers for one year.

I-W Services

The members of the Indianapolis, Ind., I-W Services and First Mennonite Church have been granted permission by the Marion County Zoning Board to build a church on a lot on Kessler Blvd. N. Drive. The district mission board is soliciting contributions from the members of the Indiana-Michigan Conference for the building.

On Dec. 11, 10:00 a.m., communion service will be held at the Cleveland, Ohio, I-W center. Bro. Elmer Stoltzfus, Aurora, Ohio, will be in charge.

The Cleveland, Ohio, I-W chorus will present a program of Christmas music at Plain View Mennonite Church, Dec. 18. On Dec. 20 they will carol at the University hospitals.

Voluntary Services

William McGrath, Instructor in Bible, Hesston College, Hesston, Kans., spoke to I-W's, VS-ers, and friends at the annual Thanksgiving dinner at 2512 Holmes St., Kansas City, Mo., VS unit. His theme was the heritage of the past and the responsibility it involves.

Edna Beiler, Grantsville, Md., has been well received on her writing assignment at the Kansas City, Mo., VS unit. The administrator of the hospital gave her a pass which permits her to observe activities in most parts of the hospital.

The Elgin, Ill., VS unit is making plans for a Christmas Bundle distribution. The Middlebury, Ind., congregation will provide the bundles and the unit will distribute them with the Middlebury folks.

On Dec. 4 the Elgin, Ill., VS unit had a turkey dinner furnished by I. Y. Miller, Middlebury, Ind. It was a Thanksgiving banquet and a farewell for Duane Springer and Marvin Litwiller from Hopedale, Ill. A neighbor family was invited also.

Urgent personnel needs still remain at the Elgin, Ill., unit.

The next voluntary service orientation school will be held at the Elkhart, Ind., headquarters office from Jan. 10 to 21, 1956. Numerous opportunities are still open for that time for persons who are considering a term of voluntary service. Girls are particularly needed in general hospitals, homes for the aged, and children's homes. Other opportunities include secretaries, youth leadership, mission assistance, construction and other general work. The tentative plans are for the second orientation period in 1956 to be during the latter part of February or the first part of March.

Released Dec. 2, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Reconstruction in Korea

In spite of the reconstruction in Korea during the last two years, there are still thousands and thousands of Koreans who do not have adequate shelter, food, and clothing—particularly refugees who have not been able to find permanent employment. The MCC program for continued reconstruction is organized around these needs.

Valentine Yutzy, Plain City, Ohio, works with the Heifer Project in teaching the Koreans how to care for the livestock they receive. Howard Burkholder, White Cloud, Mich., visits the 4-H clubs and has begun a program of regular meetings with these groups. The Widows' Project is supervised by Clara Eshleman, Harrisonburg, Va. The women learn how to cut patterns, use a sewing machine, and make clothes for a living. After the course is completed the MCC helps them to purchase a sewing machine and set up their own business. The Kyongsan Vocational School for Orphan Boys takes about 170 junior-level boys from the streets to give them a Christian home and teach them a vocation, Middle school subjects are also taught. Seven MCC workers are loaned to other agencies: five nurses work in hospitals; James Hostetler, Louisville, Ohio, and Helen Tieszen, Marion, S. Dak., work for Christian Children's Fund. While these professional people are working they are also training Koreans. These projects are all significant in the long-range rehabilitation of the refugee.

Besides this, there is the material aid distribution. The welfare institutions—orphanages, hospitals, old people's homes, and nurseries—are needy. Harry Harms, Sardis, B.C., surveyed the 60 institutions in the Taegu area, of which 38 are orphanages. (It is reported that the orphanages in the Taegu province house a total of 7,000 children.) These 38 orphanages receive a monthly allocation of food, varying with the specific needs. Six hospitals and 16 other institutions also receive some food. Powdered milk is distributed regularly to 1,200 persons in refugee areas, eight kindergartens, and 3,000 children in Bible clubs. These are church-sponsored day schools for children unable to enter the regular primary schools. Christmas bundles will also be distributed in the orphanages.

In November the unit discovered 13 resettlement areas where about 15,000 persons had been forcibly moved outside the city. These people had been living in temporary illegal shelters. The government gave 15 days' grain ration, 60 board feet of lumber, and 540 sq. ft. of land to each family and moved them from the city center, generally on hills and other wasteland. As high as 50 to 60 per cent of these people face critical food shortages, and some are starving.

During the next three months MCC will ship 60 tons of powdered milk and 15 tons of butter from government surpluses for Korean refugees. They will also ship two carloads of canned meat and one carload of flour.

Thus the total program of MCC in Korea includes giving food and clothing to those in need and working with the Koreans to find employment and better living conditions. When we see others who lack these necessities of life, and we are able to help them, can we do less?

Material Aid Shipped

During the last six months of the MCC fiscal year (June through November), material aid shipped throughout the world totaled 427½ tons and was valued at $492,866.91. This included shipments of food, clothing, medical supplies, and Christmas bundles to Austria, France, Formosa, England, Germany, Greece, Holland, Hong Kong, Indo-China, Java, Jordan, Korea, and Paraguay.

Included in these shipments were 116½ tons of government surplus powdered milk, cheese, and butter which the American government grants to voluntary service agencies. The material aid shipped abroad by MCC during 1955 totals 228 tons. The total value was about one million dollars including the government surplus foods.

Released December 2, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the report of the Voluntary Service Director. "The Women's Missionary and Service Auxiliary has been very helpful in recent months in meeting needs in our various units. They have provided many of the furnishings for the new center at Grants, N. Mex., for the new unit at Calling Lake, Alta., and for the Hesston College unit. Sewing kits, cleanup kits, and school kits have also been supplied by WMSA for Mathis, Camp Rehoboth, Grants, and in our units in connection with several of our city missions. Our sisters have responded very readily to the needs as they are presented to them. We are also happy to provide this additional outlet for their service interest."—Ray Horst.

* * *

WMSA Homemakers, North Goshen congregation, Goshen, Ind., invited their husbands to a special meeting in November. Dr. Carl Hostetler, Goshen, Ind., spoke about his experiences of the past summer in Alaska.

Bro. and Sister Mahlon Stoltzfus and Bro. and Sister Robert Milne are our missionaries on a self-supporting basis serving in Alaska, at Russian Mission and Fortuna Ledge.

* * *

Forks WMSA visited the office of the Mennonite Board of Missions and Charities on the evening of Nov. 14. Members of the Mission Board administrative staff explained the

various departments, the responsibilities of each and relation to one another.

As the groups went from office to office, staff members explained the particular duties of their departments.

Visits to the mission office can be arranged by contacting the Publicity Department at 1711 Prairie St., Elkhart, Ind.

* * *

The WMSA annual report and other reports and missionary information is found in the new book, "Building the Church of Christ." This annual report of the Mennonite Board of Missions and Charities can be obtained by ordering from Scottdale, Pa. The suggested price is 60¢. The complete annual report of the WMSA is found in this book, beginning on page 114. If you wish to learn what has been done by the Mission Board and its various associated committees, you will want to read this book.

* * *

Christmas giving can be done as some individuals and circles are doing. Enclose a letter with your greeting card. Remember someone who will be surprised to hear from you. Plan periodic visits to some shut-in or aged person. Entertain some convalescent child for an afternoon.

Christmas giving can be giving of oneself. It can continue through the year.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

KOUTS, INDIANA
(Hopewell Congregation)

Dear Readers:

The bountiful harvest of fruit and grains has again been gathered in, for which we are grateful, but more precious are the fourteen girls and boys who accepted Christ, were baptized, and added to the church. We trust their lives may also be the means of bringing more souls into the kingdom.

On Sept. 11 Bro. Edwin Stalter, Flanagan, Ill., and a men's quartet gave an appreciated message in word and song.

On Oct. 2, Bro. Emanuel Birky, who for the past six years supervised the mission Sunday school located at English Lake, was ordained to the ministry in an impressive evening service in the presence of the Hopewell congregation and friends. Samuel Miller, bishop of the home congregation, officiated, assisted by S. C. Yoder of Goshen College.

On Oct. 9 Ivan Kauffmann, Hopedale, Ill., with a group of young people, gave us a program with a message in word and hymns of God's love and praise. Let us all give thanks to our heavenly Father for the many blessings we enjoy daily.

Correspondent.

NAPPANEE, INDIANA
(N. Main St. Congregation)

Dear HERALD Readers:

Our testimony at this Thanksgiving season is "The Lord hath done great things for us" and "loaded us with benefits." We praise Him for the many blessings given us again this year.

In recent months the following guest speakers ministered to our congregation: Aug. 21, Bro. Francis Freed served when our pastor worshiped with the congregation at Kidron, Ohio.

Bro. Ralph Stahly spoke to us concerning the mission work in the Indiana-Michigan Conference district in the evening service of Sept. 4.

On Sept. 18 Bro. C. A. Shank brought the morning message when our pastor participated in the nonconformity Conference at Leetonia, Ohio.

In the evening of Sept. 25 Bro. J. C. Wenger spoke on the subject, "Finding a Life Companion."

Bro. Wayne North and wife from Vineland, Ont., worshiped with us on Oct. 16. Bro Raul Garcia, Argentina, S.A., now at Goshen College, spoke at our morning service, Nov. 20.

Sisters Irene Bishop, Lois Marks, and Paula Santos gave interesting and challenging talks at our women's missionary meetings. When we consider the privileges and blessings we have in the U.S.A., we can truly say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." For this heritage let us say with the psalmist, "I will bless the Lord, who hath given me counsel: . . . I have set the Lord always before me, and rejoice in the assurance that "Thou Wilt shew me the path of life."

Communion services were held Oct 3 in charge of our bishop, Homer F. North, assisted by Bro. Howard Charles of Goshen, who brought the communion meditation.

Evangelistic services were held Nov. 3-13 with Bro. Milo Kauffman as evangelist. The first four services were discussions on "Christian Stewardship." Six young people responded to the invitation to accept Christ as their Saviour, and the church was richly admonished and challenged to a closer walk with God and a definite witnessing for our Lord.

Our congregation participated in the Sunday-school meeting of the Nappanee, Salem, and Yellow Creek churches held at the Yellow Creek Church the afternoon and evening of Nov. 20.

The Sunday-school officers for the year are Supt., Edward Miller; Asst., Alvin R. Miller; Prim. Supt., Lillie Metzler; Asst., Mary Miller; Secy.-Treas., Samuel Weldy; Asst., Stanley Farmwald; Chor., Esther Weldy; Asst., Marlene Gerber; S.B.S. Board Member, Dave Anderson; Disaster Relief Committee Member, Jerry Helmuth; Delegates to S.W. Conf., Carl Stickel, Robert Gerber, Menno Kuhns, Melvin Miller; Librarian, Wilmar Hershberger.

Anna Bollman.

KALONA, IOWA
(Lower Deer Creek Congregation)

Greetings of love in Christ Jesus:

"The Lord hath done great things for us; whereof we are glad."

On Aug. 9-12 our congregation was host to our district conference, which was held at Hillcrest Union.

On Aug. 28 the brethren James Bucher, Hubbard, Oreg., Donald Lauver, Oakland Mills, Pa., and Ira Landis, Bareville, Pa., had charge of the evening service.

During September we were not privileged to have services at the church because of remodeling and redecorating. The work was done mostly by members. Hillcrest Union was used for services several Sundays.

On Sept. 18 Bro. C. J. Ramer brought the morning message.

Our revival meetings were held on Oct. 2-9 with B. Charles Hostetter as evangelist.

Oct. 28 Bro. and Sister Ralph Palmer spoke concerning their tract work.

Our Missionary Day guest speaker was Bro. Frank Horst, Calico Rock, Ark. He spoke in both morning and evening services.

Esther J. Hershberger.

LEETONIA, OHIO
(Leetonia Congregation)

Christian Greetings:

We will soon complete our study of the book, "Youth and Nonconformity," and have found it very interesting in connection with our prayer service every Wednesday evening.

On Aug. 14 Bro. and Sister David Hostetler were with us in our morning worship, and Bro. Hostetler brought the morning message. They were under appointment by our mission board to serve in the new work in Brazil.

Aug. 28 Alvin Becker of the Northern Bible Society gave the morning message. How much have we to invest that the Gospel might be sent to the far corners of the globe?

Our bishop, S. A. Yoder, and wife spent a few weeks in Kansas and Colorado visiting friends and relatives and they also attended General Conference. On Sept. 4 Bro. Yoder gave a very interesting report of the conference. The message which followed was given by Bro. Perry Burkholder from Waynesboro, Va. We were glad for the presence of Bro. and Sister Burkholder.

Harold Yoders were with us this summer They left the last of August for Goshen where Harold will teach in the physical education department.

Three of our girls left to attend school: Carol Rice for Hesston; Doris Detrow and Shirley Martin for Goshen.

On Labor Day our annual Sunday-school picnic was held at Firestone Park, Columbiana, with an unusually good attendance. This year it was a home-coming for anyone who ever attended Sunday school at Leetonia. Bro. and Sister O. N. Johns, Louisville, Ohio, were present. Bro. Johns was our superintendent for several years before leaving for the Canton Mission in 1923. It was a pleasure to listen to those who had in former years been interested in our Sunday-school work. Sister Ruth Bauman received a warm welcome after being absent from us for five years. She told of her experiences in Africa and the joy of serving Jesus. Sister Esther Yoder gave a past history of the Leetonia Church.

On Sept. 11 Menno J. Brunk, Harman, W. Va., brought the morning message.

We were hosts to the nonconformity conference held on Sept. 17, 18, for the churches of this area. Speakers were Homer North, Nappanee, Ind., and Harold Eshleman, Harrisonburg, Va.

Our Sunday-school officers elected the last of September are Albert Blosser and Arthur Detrow, Supt. and Asst., in the adult dept.; Martha Jean Mercer and Mildred Grim, Supt. and Asst., in the primary dept.

Communion services were held Oct. 2 with S. A. Yoder giving the message.

We enjoyed a week of revival meetings Oct. 23-30, with Bro. Harry Y. Shetler, Hollsopple, Pa., as evangelist.

The conjoint Sunday-school meeting of the Leetonia, Midway, and North Lima churches was held Nov. 13 at Leetonia with Bro. and and Sister Millard Lind as guest speakers.

Our Missionary Day was changed from Nov. 20 to Nov. 27 so that Bro. and Sister Lewis Weber could be with us. We have had one wonderful message after another by our home ministers and visiting ministers. Now we need to give proper reception to God's Word.

Lois Cullar.

KINZERS, PENNSYLVANIA
(Hershey Congregation)

Dear Readers:

As we look back over the past months, we can certainly praise God for His leading and for His many blessings to us.

On June 1 we had a farewell service for George and Dorothy Smoker, missionaries to Africa, whom we help to support on the field.

Our Bible school in June had an average attendance of 192, the highest for several years. In August a number from our congregation conducted a Bible school in a new community at the Derry Church, Montour Co., in central Pennsylvania. There was an average attendance of 91. Our prayer is that interest may be stirred up so that these pupils will have a regular Sunday school to attend.

We had the privilege of having the Crusade for Christ tent campaign in our neighboring community in September and many of us were strengthened spiritually. We are now looking forward to the blessing of the Lord in the evangelistic meetings by Bro. Melvin Baer, Dec. 4-18. May the unsaved about us open their hearts to the Gospel while it is day.

The Sunday school has given a liberal offering toward the purchase of new sewing machines, which will be put to good use by the sisters' sewing circles in helping those who are in need.

Everett Buckwalter.

NAMPA, IDAHO
(Nampa Congregation)

Greetings:

Bro. Wilbur Yoder, Middlebury, Ind., closed a week of evangelistic meetings here on Nov. 20. While there were few visible results, all were challenged to press onward and upward and to be better witnesses for our Lord.

Bro. and Sister E. S. Garber left Nov. 24 to visit churches in Nebraska, Iowa, Ohio, Kansas, Minnesota, Florida, and Mississippi. Bro. Garber will hold meetings at some of these places. His first preaching engagement will be Kokomo, Ind. They plan to spend some time in Mississippi with Sister Garber's sisters, Mrs. Elmer and Mrs. Paul Hershey and families.

Mr. and Mrs. Harry Miller and daughters, and Norman Earnests and sons left for Iowa on Nov. 22 for a visit. Mr. and Mrs. Kenneth Sherfey of Albany, Oreg., are visiting here for several weeks. Mr. and Mrs. Eli Shank have moved to Brownsville, Oreg., to make their home.

Mrs. Sam D. Miller.

Field Notes
CONTINUED

A Home Conference was scheduled to be held at the West Union Church, Parnell, Iowa, Dec. 11-13, with Paul and Alta Erb, Scottdale, as speakers.

Bro. J. A. Hostetler, book editor, has been appointed to the Publications Committee of the Pennsylvania German Society.

A group of students and Bro. Herman Ropp from Iowa Mennonite School gave a Thanksgiving program at Versailles, Mo.

Speakers in a Youth Conference at Millersville, Pa., on Dec. 4 were Andrew Hartzler and A. J. Metzler.

Bro. J. Harold Smith, Sheboygan, Wis., received his Ph.D. in English from the University of Wisconsin in October.

An adult chorus under the direction of Bro. Merrill Swartley has been organized in the College congregation, Goshen, Ind.

Bro. Milo Kauffman, regional overseer for our Kansas churches, met all the ministers of those churches at Hesston on Dec. 2.

Bro. Ira Huber from Manheim, Pa., preached the baptism service at the Buffalo Church, Union Co., Pa., on Sunday morning, Dec. 4. Seventeen young people were received into church membership.

Announcements

Youth meeting at Deep Run Church, Saturday evening, Dec. 17. Speaker, David Shank, Belgium missionary.

Clayton Keener, on furlough from Africa, at Pinecraft, Sarasota, Fla., Dec. 18.

Kishacoquillas Valley Bible School at the Locust Grove Church, Belleville, Pa., Jan. 16 to Feb. 3. Instructors: Ross Metzler, Charles Shetler, Orie Kauffman. For information write to Byron Peachey, Belleville, Pa.

Milo Kauffman, Hesston, Kans., Stewardship lectures at Howard-Miami, Kokomo, Ind., Dec. 17, 18.

Ordination of Ross Goodall at First Mennonite Church, Kitchener, Ont., afternoon of Dec. 18.

Bible Conference, Saturday afternoon to Sunday evening, Dec. 31 to Jan. 1, at River Corner Church, Conestoga, Pa., with Elmer G. Kolb and Noah L. Hershey as speakers.

The new book lists of the Christian Readers' Service, a Mennonite Postal Lending Library, are now available. For a free copy write Christian Readers' Service, Route 13, Fountain City, Tenn.

The annual Christmas song service of the Souderton, Pa., congregation will be held Dec. 18, 7:30 p.m. Everyone invited. A special invitation to song leaders.

M. S. Stoltzfus, speaker in watch-night service at Miners Village Mission, Cornwall, Pa.

An ordination for a minister will be held, D.V., at South Christian Street Mission, Lancaster, Pa., Dec. 18. 2:00 p.m.

Plan your 1956 vacation now: Young People's Institute at Laurelville Camp, Mt. Pleasant, Pa., Aug. 4-10, 1956. Mark this for your next year's vacation week. Strong young people's summer camp program. C. F. Yake, Secretary.

Ministerial and Christian Worker's Course, Christopher Dock School, Lansdale, Pa., Jan. 2-13. Instructors: J. L. Stauffer, Harrisonburg, Va., Paul Kniss and wife, India; Paul Clemens, and Markley Clemmer.

The Heart to Heart Program can now be heard over WSYB (1380), Rutland, Vt., each Tuesday at 9:15 a.m. A women's group at Souderton, Pa., is sponsoring this station for several months as a missionary project. The Heart to Heart Program is no longer heard over KXIC, Iowa City, Iowa. Instead it can be heard over KNWS (1090), Waterloo, Iowa, each Monday at 10:30 a.m. This program of Christian inspiration for mothers and homemakers is currently conducting a Mothers' Class of the Air, using as a textbook Alta Mae Erb's **Christian Nurture of Children.** About 300 copies of this book have been ordered by listeners to date.

Visiting Speakers

Nov. 13. **Chris Graber,** field secretary, Illinois Mission Board, at Fisher, Ill. **Howard J. Zehr,** Fisher, Ill. at Arthur, Ill.

Nov. 20. **Verle Hoffman,** Elkhart, Ind., at Toto, Ind. **Frank Horst** and wife, Calico Rock, Ark., at Lower Deer Creek, Kalona, Iowa.

Thanksgiving Day. **Harold Eshleman,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **James Lark** and wife, Chicago, Ill., at Lower Deer Creek, Kalona, Iowa. **Floyd E. Kauffman,** Minot, N. Dak., at West Liberty, Windom, Kans. **Richard Hostetler,** Dillonvale, Ohio, in union service at the Dillonvale Methodist Church.

Nov. 27. **Roy Geigley,** Gettysburg, Pa., at Lynside, Lyndhurst, Va. **Amos Kolb,** Spring City, Pa., at Line Lexington, Pa. **John E. Gingrich,** Johnstown, Pa., at Bethel, Mummasburg, Pa. **Carl Beck,** on furlough from Japan, at Willow Springs, Tiskilwa, Ill. **Milton Falb** and family, Orrville, Ohio, at Pleasant Hill, Sterling, Ohio. **H. A. Diener,** Hutchinson, Kans., and **Protus Brubaker,** Edwards, Mo., in dedication services at Birch Tree, Mo. **Floyd E. Kauffman,** Minot, N. Dak., at Windom, Kans. **Sam Hostetler,** Talcum, Ky., at Clinton Frame, Goshen, Ind.

Dec. 4. **J. C. Wenger,** Goshen, Ind., at East Bend, Fisher, Ill. **Earl A. Winsor,** missionary to Congo Belge, in vesper services at College Church, Goshen, Ind. **Stanford Mumaw,** Orrville, Ohio, at Pleasant Hill, Sterling, Ohio. **Richard Martin,** Salem, Elida, Ohio, at Lima, Ohio. **Paul Kniss,** on furlough from India, at Rocky Ridge, Quakertown, Pa. **Elmer Yoder,** Dalton, Ohio, at Wooster, Ohio. **John Drescher,** Orrville, Ohio, at Pleasant View, North Lawrence, Ohio. **Noah K. Mack** and wife, Morgantown, Pa., at Neffsville, Pa. **George Beare,** Hesston, Kans., at Upland, Calif. **Amos Hostetler,** Topeka, Ind., at Clinton Frame, Goshen, Ind.

Dec. 11. **Linford D. Hackman,** Carstairs, Alta., at Rocky Ridge, Quakertown, Pa. **David Shank,** on furlough from Belgium, at Bethel, Mummasburg, Pa. **Clarence Fretz** and wife, on furlough from Luxembourg, at Bossler's, Elizabethtown, Pa. **I. E. Burkhart,** Goshen, Ind., at Hopedale, Ill. **Robert D. McCarthy,** Scripture Gift Mission, at Frazer, Pa. **Irma Ebersole,** recently returned from relief work in Europe, at Freeport, Ill.

Evangelistic Meetings

Harold Zehr, Roanoke, Ill., at Lockport, Stryker, Ohio, Nov. 20-27. **Roy D. Roth,** Hesston, Kans., at Hydro, Okla., Dec. 4-11. **Raymond L. Kramer,** Meadville, Pa., at Amity Chapel, Sumner, Ill., Nov. 30 to Dec. 7. **E. J. Leinbach,** Moorepark, Mich., at Forks, Middlebury, Ind., Dec. 4-11. **J. J. Hostetler,** Peoria, Ill., at Harper, Kans., Feb. 6-16. **Mark Swartzentruber,** Greenwood, Del., at Maple Glen, Grantsville, Md., Nov. 27 to Dec. 4. **Paul E. Yoder,** Meyersdale, Pa., at Cuba Conservative Mennonite, Grabill, Ind., Dec. 4-11.

Bro. George R. Brunk writes: "The Lord gave us a blessed revival with the General Conference Mennonites and the Mennonite Brethren in a union meeting held in the auditorium of the Lustre, Mont., Bible Institute, Nov. 6-16." Bro. Brunk is at Springdale, Waynesboro, Va., Dec. 4-11.

Sister Marie Moyer, on furlough from India, spoke at Line Lexington, Pa., on Dec. 4.

Bro. and Sister Ralph Buckwalter, on furlough from Japan, spoke at Yoder, Kans., on Dec. 7.

Bro. Warren Metzler and wife have arrived in Jamaica. Their address is 5 Whitehall Terrace, Constant Spring, Jamaica, British West Indies.

Bro. Lawrence Brunk, on furlough from Argentina, was scheduled to speak at the monthly Tract Meeting at Haycock, Quakertown, Pa., on Dec. 13.

Sister Blanche Sell, on furlough from India, spoke to a Women's Missionary Meeting at Plain, Lansdale, Pa., on Dec. 9.

Mission News
CONTINUED

Sister Bernice Wonderley, 1954 president of the Mennonite Home Mission MYF, Chicago, gave her testimony at the afternoon service.

Suitable housing for Sisters Ruth and Rhoda Ressler, Kamishihoro, Japan, has not yet been found. The rented house they are now in was to have been vacated several weeks ago. Pray about this need.

Thanksgiving services at Palo Hincado, Puerto Rico, were celebrated within the newly erected walls of the Palo Hincado church building on November 24. It was not too soon to praise God for supplying a long-felt need. Your prayers are requested for the many unsaved persons who have manifested interest in the Gospel.

Bro. Roger Rimbert, leader of the Bourgeois-Rixensart congregation in Belgium, reports that one of his members has moved to the village of La Hulpe and is using his home as a meeting place for believers. Another family which has requested baptism is using their home in a similar way in the village of Limal. Two families meet together weekly in Ruysbroek. Pray that these small groups of believers may grow. Bro. Rimbert is directing this program of developing fellowship groups in the various villages.

The annual Christmas banquet at the Mennonite Spanish Church, Chicago, was held Dec. 10. Parents of Sunday-school pupils are invited in to this banquet and each year 180 to 200 persons are served. Food is donated by Mennonite churches.

THE CHURCH

(Continued from page 1178)

can easily become superficial and ineffective. It is no accident that the churches that have been established in the so-called mission fields are mostly the counterparts of the great denominations of the sending countries. Faith missions, undenominational groups, and independents have been doing "mission work" in these lands also and have certainly done much good work. But by and large the permanent results are seen only where a church has been established. The idea, sometimes so intriguing in an inspiring missionary address, that we are to go from place to place preaching the Gospel and saving souls, can easily become terribly ineffective. Usually the wandering preacher who goes from place to place, never staying long enough to establish and nurture into being a genuine New Testament church, claims to be following the example of the Apostle Paul. In this he is mistaken, because *Paul established churches.* He spent much of his time and energy in nurturing, instructing, and praying for these bodies of believers until they were really and truly churches, worthy of being called "the body of Christ."

Conclusion

A Spirit-led church is not opposed to the individual. Such a church does not quench initiative, and the individual's guidance by the Holy Spirit and the guidance given through the church will not be found to be in conflict. Rightly understood the church is not an external authority to regulate the individual's life, but is a living fellowship to which the Spirit-led member bears a vital relationship. It is "with all saints" that the member comes to know and understand Christ's will for himself and for his church. How happy and fruitful is the situation when these two do not conflict and when they are found to be complementing and giving assurance to each other!

Elkhart, Ind.

BIOLOGY TEACHING

(Continued from page 1184)

bute of the heart that keeps it beating threescore years and ten?

And then there is the human nervous system, in control of the whole body. The eye of man is an instrument of remarkable precision, unparalleled in the best physics laboratory in the world. The reflex arc, that carries a message, say from the finger to the spinal cord and back, allows one to jerk a finger from a hot stove without a moment's delay. The nerve leading toward the cord is afferent, and that leading away from the cord efferent; but the most careful staining and the highest magnifications man has achieved are not capable of revealing the identity of the two.

One scientist calls the human brain the most marvelous structure in the universe. The convolutions of the cortex of the cerebrum increase the total brain area from one square foot to three and one-half square feet, with about 30,000,000 cells in the total brain. Those were there from birth, and any brain cells once destroyed are never replaced during life.

This crowning glory of man houses the "mind" or personality, an unpredictable and unmeasurable force. We believe it is through this mechanism that the Holy Spirit makes Himself manifest in man; but since the Spirit has never been demonstrated in any laboratory in the world, the mechanistic scientist has said, "There is no spirit in man, and there is no God. I will not believe what I cannot demonstrate in the laboratory, for I am a true scientist."

This concept too has been brought to bear on the vulnerable youth of our high schools and constitutes one of the gravest dangers threatening the church of today. Until we can lead the young student to say in humility to his God, as did the psalmist long ago, "I will praise thee, for I am fearfully and wonderfully made," I submit that we have failed in our task of Christian teaching.

* * *

The Christian teacher is building a total personality—the personality of a man who is not only better equipped by his college training to live a full, rich life of service to mankind, but who is at the same time a redeemed personality prepared to meet without guilt the Creator of the universe. To this end our combined efforts must be bent!

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Allebach, Willard M. and Lourene (Ziegler), Souderton, Pa., third child, second daughter, Joyce Z., Nov. 16, 1955.

Bixler, David and Marjorie (Atwater), Elkhart, Ind., third child, second daughter, Barbara Ann, Oct. 14, 1955.

Charles, Hiram M. and Anna (Landis), East Petersburg, Pa., fourth child, first son, Benjamin Landis, Oct. 27, 1955.

Cosco, Francesco and Ethel (Reesor), Salem, Oreg., third child, Roselinda Titina, born in Campobasso, Italy, July 23, 1949; adopted under Italian law, Feb. 19, 1954; arrived in the United States, Oct. 25, 1955; U.S. adoption soon to be completed.

Graber, Elmer and Annie (Miller), Hartville, Ohio, second child, first daughter, Dianne Fern, Nov. 2, 1955.

Groff, Jacob R. and Ruth (Miller), Holtwood, Pa., first child, Donald Jacob, Sept. 21, 1955.

Guhr, Adolf and Elda (Roupp), Newton, Kans., first child, Geraldine Kay, Nov. 13, 1955.

Heatwole, James W. and Lelia (Bowman), Dayton, Va., sixth child, fifth daughter, Debra Sue, Nov. 19, 1955.

Heatwole, Dr. Kenneth M. and Ruth (Kreider), Charlottesville, Va., second son, Don Kenneth, born July 2, 1955, received for adoption, Nov. 25, 1955.

Heinbach, Albert and Mary (Kauffman), Selinsgrove, Pa., third child, first daughter, Esther Elaine, July 18, 1955.

Hess, Ben B. and Sarah E. (Rudy), Souderton, Pa., third child, second daughter, Lisbeth Ann, Nov. 20, 1955.

Horst, Laban A. and Miriam (Diller), Hagerstown, Md., second child, first daughter, Rose Marie, Nov. 9, 1955.

Hostetter, Harvey M. and Mary (Hollinger), Lancaster, Pa., fourth child, third daughter, Linda Ann, Nov. 7, 1955. Died same day.

Kuhns, Henry and Mabel (Miller), Hartville, Ohio, third child, first daughter, Eva Mae, Nov. 19, 1955.

Lais, Larry and Thelma (Brenneman), Hubbard, Oreg., first child, Lynn Leon, Nov. 18, 1955.

Ramer, Monroe and Valeta (Wenger), Goshen, Ind., third child, second daughter, Jane Ann, Nov. 4, 1955.

Ressler, John and Naomi (Derstein), York, Pa., first child John Ray, Oct. 26, 1955.

Rohrer, Peter Lester and Mary Jane (Becker), Smoketown, Pa., third son, David Michael, Nov. 6, 1955.

Rudolph, David W. and Naomi (Petre), Meyersdale, Pa., fourth child, third son, James Virlus, Nov. 22, 1955.

Schrock, Mark B. and Rosy (Bender), Greenwood, Del., fourth child, first son, Gordon Jan, Oct. 7, 1955.

Shultz, Melvin B. and Thelma (Veatch), Lancaster, Pa., first child, Sherry Lynn, Oct. 30, 1955.

Slabach, Albert C. and Mary (Zuercher), Baltic, Ohio, second child, first son, Myron Dale, Nov. 7, 1955.

Smucker, Mark and Kathryn (Hertzler), Elverson, Pa., fifth daughter, Nancy Lorraine, Nov. 21, 1955.

Stoltzfus, Elmer S. and Betty Jane (Sell), Honey Brook, Pa., second daughter, Linda Sue, Nov. 17, 1955.

Weaver, David E. and Elsie (Hartz), Glenmoore, Pa., fifth child, fourth daughter, Joyce Fern, Nov. 13, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beitzel—Hornberger.—Delmar Cleland Beitzel, Accident, Md., Maple Glen cong., and Beulah Marie Hornberger, Bareville, Pa., Ephrata cong., by Mahlon Zimmerman at the Ephrata Church, Nov. 26, 1955.

Culp—Miller.—George Culp, Roaring Springs, Pa., Martinsburg cong., and Juliet Miller, Mt. Union, Pa., Otelia cong., by Harold Horst at the Otelia Church, Nov. 12, 1955. (Double wedding with Wagner—Culp.)

Erb—Weisle.—Aden Erb, Hartville, Ohio, cong., and Verla Weisle, Hartville, Ohio, by Lester A. Wyse at the Hartville Church, Nov. 12, 1955.

Hallman — Erb. — David A. Hallman and Laurene Erb, both of the Wellesley, Ont., A.M. cong., by Samuel L. Schultz at the Wellesley A.M. Church, Oct. 22, 1955.

Hertzler—Mast.—Truman Hertzler, Elverson, Pa., Rock cong., and Virginia Mast, Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga Church, Nov. 26, 1955.

Martin—Martin.—Dale Martin, Wakarusa, Ind., and Mabel Martin, Nappanee, Ind., both of Yellow Creek cong., by William Ramer at the home of the bride, Oct. 23, 1955.

Martin—Martin.—Leonard Martin, Nappanee, Ind., and Rhoda Martin, Wakarusa, Ind., both of Yellow Creek cong., by William Ramer at the home of the bride, Oct. 9, 1955.

Morrow—Roth.—Theodore Morrow, Bath, N.Y., and Catherine Roth, Corfu, N.Y., both of the Alden Conservative Church, by David P. Beachy at the Alden Church, Nov. 27, 1955.

Wagner—Culp.—Bernard Wagner, Mt. Union, Pa., Otelia cong., and Margie Culp, Roaring Springs, Pa., First Mennonite cong., Altoona, Pa., by Harold Horst at the Otelia Church, Nov. 12, 1955. (Double wedding with Culp—Miller.)

Wine—Stonesifer.—Jesse Owen Wine, Lebanon, Pa., Miners Village cong., and Anna Ruth Stonesifer, Elizabethtown, Pa., cong., by Clarence E. Lutz at the Elizabethtown Church, Oct. 29, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brownsberger, Jacob, passed away suddenly at his home in Deloraine, Man., on Nov. 10, 1955. Had he lived another week he would have celebrated his 104th birthday. He had scarcely ever known a sick day. He was born on the Brownsberger homestead in Ringwood, near Markham, Ont., the son of Samuel Brownsberger and the eldest of 7 children. In 1871 he married Harriett Lott, who predeceased him many years ago. In 1906 he moved to the Canadian West as a pioneer resident. He is survived by one son (Alvin, Los Angeles, Calif.), one daughter (Mrs. May Crook, Toronto), a brother (Henry) the youngest of the family who resides at Ringwood and is in his 90th year. Funeral services were held at Deloraine with interment in the adjoining cemetery. The Brownsbergers were of the Mennonite families of the Markham district, York County, Ont.

Burkholder, Virgil Lee, son of Levi and Pearl (Klopfenstein) Burkholder, was born on April 30, 1936, near Beaver Crossing, Nebr., and met instant death in a highway accident near Napoleon, Ohio, on Nov. 20, 1955; aged 19 y. 6 m. 21 d. When he was 9 months old his parents moved to northwestern Ohio where he has since been at home with them. As a young boy he accepted Christ as his Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation until death. In January, 1955, he began serving his I-W time at the Hawthornden State Hospital near Cleveland. He enjoyed his work and was engaged in the same until his death. He is survived by his parents, 2 brothers (Ernie Ray and Dale Allen), his grandparents (Levi Klopfenstein, West Unity, Ohio, and Mr. and Mrs. Moses Burkholder, Los Angeles, Calif.), his fiancee (Bridget Goetz, Portsmouth, Ohio), and many other relatives and friends. Virgil enjoyed the fellowship of his friends, and appreciated what Christ had done for him and was not ashamed of his Lord. Funeral services were held at the Lockport Church on Nov. 23, conducted by the Lockport ministry and Harold Zehr. Burial was made in the Lockport Cemetery.

Fretz, Ralph C., third son of the late Manasseh and Mary Ann (Cober) Fretz, was born in Markham Twp., York Co., Ont., on May 23, 1891; passed away at his home in Sarnia, Ont., on Oct. 15, 1955, after a lengthy illness; aged 64 y. 4 m. 22d. He accepted Christ as his Saviour in his youth. Most of his life was spent at Sarnia as an apiarist. He married Margaret Steele in 1917. There were no children. He is survived by 4 sisters (Martha Smith, Kitchener; Mary Snyder, Puerto Rico; Ella Weber, Petersburg, Ont.; Mabel Hoover, Selkirk, Ont.), and 6 brothers (Joseph and Fred of Kitchener; Oran, Samuel, and Edward of Markham; Lewis of Selkirk, Ont.). Funeral services were conducted at the Stewart Funeral Home, Sarnia, with D. St. Clair Campbell and J. M. McGillivary, of the Presbyterian Church, officiating. Interment was made at the Beechwood Cemetery, Forest, Ont.

Graybill, Ira Brenneman, son of the late Simon E. and Emma (Brenneman) Graybill, was born Nov. 14, 1870; entered into rest after a brief illness on Nov. 13, 1955; aged 84 y. 11 m. 30 d. He was a faithful member of the Willow Street Mennonite Church and an active community leader. He always had keen observations on religious and political matters. He is survived by 2 sons and a daughter (Edwin S. Graybill, Lancaster, Pa., Robert S., and Anna Martha Graybill, both of Refton, Pa.), one grandson and one sister (Ada—Mrs. John Roth, Harrisburg, Pa.). Funeral services were held at the family home in Refton on Nov. 16. Ministers in charge were Emory Herr and John A. Breneman. Interment was made at the Willow Street Cemetery.

Hershey, Martha Agnes, daughter of the late Joseph and Louisa (Bare) Keagy, died at her home Oct. 28, 1855; aged 58 y. 8 m. 6 d. Death was the result of a heart ailment. In her youth she accepted Christ as her Saviour and united with the Hanover Mennonite Church, being a faithful member until death. Most of her life was spent in performing the ordinary duties of life, and she will long be remembered by her many kindnesses. Her husband, Ralph A. Hershey, preceded her in death on Oct. 20, 1945. This marriage was blessed with 5 children, of whom 4 are living (David, Kathryn, Mary—Mrs. Lester Swisher, and Charles, all living in Hanover, Pa.). She also leaves a brother (Joseph H., York, Pa.), a sister (Mrs. Claude Vines, El Monte, Calif.), and 6 grandchildren. One grandchild preceded her in death. Funeral services were conducted on Oct. 31 at the Hanover Church with Richard Danner, Amos Shank, and Harvey Grove in charge. Interment was made in the York Road Cemetery.

Kauffman, Priscilla Catherine, daughter of Abraham and Elizabeth (Sproal) Kaufman, was born Jan. 4, 1885, in Howard Co., Ind.; died at the Irene Byron Hospital near Fort Wayne, Ind., Nov. 11, 1955; aged 71 y. 10 m. 7 d. In August, 1903 she was married to Samuel J. Kauffman who preceded her in death by 5 years. To this union were born 3 sons and 3 daughters (Clayton, Kenosha, Wis.; Lelah—Mrs. Chauncey Birkey, and Geneva—Mrs. Sam Birky, both of Kouts, Ind.; Howard and Imojene, at home; and Loren Joseph, who died in infancy). She also leaves 3 brothers (Clarence, Norbertus, and Alvie), 5 grandchildren, and many other relatives and friends. In her youth she gave her heart to the Lord and united with the Howard-Miami Mennonite Church to which she remained a true and faithful member. She had just finished reading from her Bible and lay back to rest when the Lord called her to her eternal rest. Her last words were, "O Lord, take me." Funeral services at the Howard-Miami Mennonite Church were in charge of Emanuel J. Hochstedler, A. G. Horner, and Gerald Mast (E.U.B. minister). Interment was made in the Shrock Cemetery.

Lais, Ellen, daughter of John and Lena (Rich) Egli, was born Jan. 23, 1887, at Wayland, Iowa; passed away at the home of her daughter, Mary, at Hubbard, Oreg., Oct. 22, 1955; aged 68 y. 8 m. 29 d. In 1897 she went west with her parents and settled in the Hubbard vicinity. She accepted Christ in her youth and was a faithful member of the Zion Mennonite Church. She was married to Daniel J. Lais in 1906 and was the mother of 14 children. One daughter, Celestia, died at the age of 19. Besides her husband, she leaves 13 children (Mrs. Orpha Fisher, Molalla, Oreg.; Lena—Mrs. Allen Blair, Milwaukie, Oreg.; Mary Lais, Lilly—Mrs. Kenneth Berkey, Dorothy—Mrs. Vernon Gingerich, Susan—Mrs. Raymond Stanerson, Frank, Vera—Mrs. John Garber, all of Hubbard, Oreg.; John, Junction City, Oreg.; Frances—Mrs. Martin Hoover, and Ruth—Mrs. John Zehr, Los Angeles, Calif.; Marjorie—Mrs. Ezra Birky, and Evelyn—Mrs. Paul Birky Kalispell, Mont.). Also surviving are 48 grandchildren, one sister (Mamie—Mrs. Samuel Miller, Hubbard, Oreg.), and 2 brothers (Noah, Seattle, Wash., and Samuel, Oswego, Oreg.). Two brothers (Jacob and David) and 2 infant brothers preceded her in death. Funeral services were held at the Zion Mennonite Church on Oct. 25, in charge of Clarence Kropf and Chester Kauffman. Interment was made in the adjoining cemetery.

Martin, John M., son of the late Solomon W. and Anna H. (Martin) Martin, was born Nov. 19, 1871, near Maugansville, Md.; passed away Oct. 30, 1955, at his home in Hagerstown, Md.; aged 83 y. 11 m. 11 d. He accepted Christ as his personal Saviour in his youth and remained faithful to the Mennonite faith until death. He was a member of the Cedar Grove Mennonite Church. On Aug. 16, 1898, he was united in marriage to Martha K. Eshleman. To this union 3 children were born. One infant son and his wife preceded him in death. He was united in marriage to Mary H. Martin, April 17, 1946. Surviving are his wife, one daughter (Ida—Mrs. John E. Risser, Maugansville, Md.), one son (J. Preston, Hagerstown, Md.), 6 grandchildren, 4 great-grandchildren, one brother (Solomon M., New Holland, Pa.), and many other relatives. The love and concern he showed as a husband and father, and to the church will be greatly missed by all who knew him. He chose II Tim. 1:12 as a text for his funeral. Funeral services were held at the Cedar Grove Church, Nov. 1, in charge of Harold Lehman, Abram Baer, and John Grove. Interment was made in the adjoining cemetery.

Mylin, Frank H., son of the late Frank M. and Fanny (Huber) Mylin, was born in Pequea Twp., Lancaster Co., Pa., on Feb. 21, 1875; passed away at the same place on Nov. 9, 1955; aged 80 y. 8 m. 18 d. He is survived by his wife, Martha E. Lefever Mylin, 11 children (Irene—Mrs. George K. Herr, Millersville; Jacob, Lancaster; Abram, Robert, Frank, Florence—Mrs. Aaron Harnish, Raymond, all of Willow Street; Ruth—Mrs. Arthur Nissley, Mt. Joy; Laverne, New Providence; Warren, and Martha Jane, Willow Street). He was a member of Bylerland Mennonite Church where funeral services were held with Jacob Harnish and Maris Hess in charge. Interment was made in the adjoining cemetery.

Nisly, Robert Lynn, son of Ivan and Esther (Burkey) Nisly, was born Nov. 11, 1951, at Friend, Nebr.; departed this life Oct. 28, 1955, at McMinnville, Oreg.; aged 3 y. 11 m. 17 d. Bobby, a bright-eyed boy with a cheery smile for all, met his untimely death in a tragic accident when he turned from the safety of his mother's hand and ran back to rescue his new pajamas, while the family home was burning. All efforts possible were made to rescue him. While his father was calling to him from an open window, begging and praying for him to come, his last words were, "Daddy, I can't see." Surviving are his parents, one sister (Wanita May), grandparents (John and Sara Burkey, Beaver Crossing, Nebr., and Jacob and Anna Nisly, McMinnville, Oreg.), and many other relatives and friends. Funeral services were held on Oct. 31 at the Sheridan Mennonite Church in charge of Max Yoder and LeRoy Cowan.

Roth, Chris E., son of Joseph and Barbara (Eicher) Roth, was born Feb. 27, 1883, near Wayland, Iowa. He was the oldest of a family of 10 children. When a young man he accepted Christ as his Saviour and united with the Sugar Creek Church. When the Bethel congregation was organized, he was among the charter members and was a regular attendant as long as his health permitted. On Dec. 29, 1909 he was united in marriage with Emma Reschly. Their family consists of 4 daughters. They lived on a farm until a few years ago when they moved to the village of Noble. He became seriously ill on Nov. 11 when he was taken to the Memorial Hospital at Mt. Pleasant, where he passed away Nov. 14, 1955; aged 72 y. 8 m. 17 d. He leaves his wife, 4 daughters (Mable—Mrs. William Conrad, Edith and Marguerite at home, and Ethel—Mrs. Marvin Widmer), 3 brothers (Sam of the Wayland community, John, Mt. Pleasant, Iowa, and Paul, Los Angeles, Calif.), 3 sisters (Mollie—Mrs. Sam Nebel, Bessie—Mrs. Glen Klopfenstein, and Mrs. Effie Leichty), 8 grandchildren and 5 great-grandchildren, and many other relatives and friends. His parents, one brother, and 2 sisters preceded him in death. The funeral was held Nov. 17 at the Bethel Church in charge of the local ministry, Vernon Roth, Vernon Gerig, Willard Leichty, and Simon Gingerich preaching the funeral sermon. Interment was made in the Bethel Cemetery.

Rufenacht, Nora Ella, daughter of Annie and John Oesch, was born near Elkton, Mo., Aug. 4, 1883; died at the Wetzel Hospital in Clinton, Mo., Nov. 11, 1955; aged 72 y. 3 m. 7 d. She was married to Simon Cletus Rufenacht on Dec. 25, 1899. To this union were born 2 sons (Cletus, Bushnell, Ill., and Hubert, Harrisonville, Mo.). They moved to Cass Co., Mo., when Cletus was one year old. She lived in this community the rest of her life except for one year when they lived in Hickory County. Her husband passed away on June 18, 1951. She continued to make her home in Garden City. On July 28 she was suddenly taken very ill, and was taken to the Wetzel Hospital where she was operated upon for gallstones. On Aug. 7 she was taken to the home of her brother Roy Oesch. She gradually became worse, and Oct. 17 was taken back to the Wetzel Hospital where she again underwent surgery.

She was converted and joined the Mennonite Church when a young girl. When she and her family moved to Cass County she moved her membership to the Sycamore Grove Church where she remained a true and faithful member until death. She leaves to mourn her passing her 2 sons, 3 brothers (Elmer, Bolivar, Mo., Roy and John, Weaubleau), and one sister (Rosie Samples, Weaubleau). Funeral services were held on Nov. 13 at the Sycamore Grove Church in charge of James D. Yoder with S. S. Hershberger assisting. Burial was made in the Clearfork Cemetery.

Rutt, Mary F., daughter of the late Allan and Lizzie Brubaker, was born April 11, 1896, in Manheim Twp., Pa.; departed this life in Elizabethtown, Pa.; aged 61 y. 6 m. 2 d. After being ill for 6 months, she peacefully passed away. She was a member of Bossler's Mennonite Church, having accepted the Lord Jesus as her Saviour in her youth. She was married to Norman L. Rutt, who survives her, as do the following children (Edwin B., Rheems, Pa.; Arlene B.—Mrs. Wilmer Esbenshade, Willow Street, Pa.; Martha B.—Mrs. Henry E. Garber, Elizabethtown, Pa.; Frank B., Mt. Joy, Pa.; Harold B., Norman B., and Leroy B., Elizabethtown; Esther E. and Miriam B., at home);

also 24 grandchildren, her mother, and these brothers and sisters (Allan, Lititz, Pa.; Walter F., Elsie—Mrs. Noah Risser, both of Hershey, Pa.; Harold and J. Arthur, Palmyra, Pa.; Warren, Hershey, Pa.; Charles, Elizabethtown; Florence—Mrs. Elam Longenecker, Mannheim, Pa.; Helen—Mrs. Raymond Nissley, Mt. Joy, Pa.; Fannie—Mrs. Ivan Martin, Ephrata, Pa.; and Arlene—Mrs. Luke Mosemann, Lititz). Funeral services were held at Bossler's Church on Oct. 26, in charge of Martin R. Kraybill and John Hiestand. Interment was made in the adjoining cemetery.

Shrock, Miriam Jean, infant daughter of William and Edna (Swartzentruber) Shrock, was born Nov. 7, 1955; passed away Nov. 8, 1955, at the Perry Memorial Hospital, Princeton, Ill.; aged 1 d. Cause of death was hemorrhagic pneumonia. She leaves to mourn her early departure her parents, 3 sisters, 2 brothers, and many other relatives. Funeral services were held at the home on Nov. 9, conducted by Ora and Ova Hostetler. Burial was made in the Fairfield A. M. Cemetery.

Snyder, Alma Ruth, daughter of Joe C. and Anna (Kauffman) Driver, was born near Versailles, Mo., on April 10, 1901; suddenly passed to her eternal reward on Nov. 18, 1955; at her home near Cheraw, Colo.; aged 54 y. 7 m. 8 d. Death was caused by coronary occlusion. On Aug. 3, 1925, she was married to Harve E. Snyder of La Junta, Colo. They made their home near La Junta since that time. To this union were born 6 sons (Glenn, Willis, and Robert of the East Holbrook community; Ronald of Ann Arbor, Mich.; Howard, student at Hesston College, Hesston, Kans., and Earl Jay at home). These sons with her husband survive her; also surviving are 3 granddaughters, her aged parents for whom she and her husband had cared for the past 8 years, 2 brothers and 2 sisters (D. D. Driver, Hesston, Kans., Jake Driver, Blue Springs, Mo., Esther—Mrs. Harley Evers, Ontario, Calif., and Lydia, La Junta, Colo.), and many other relatives and friends. One brother preceded her in death. At an early age she was converted and became a member of the Mennonite Church. At the time of her passing she was a member of the East Holbrook Mennonite Church, and was keenly interested in all its activities. For many months she had been eagerly looking forward to the time when her son Robert and family would return from Paraguay. This wish was granted about midnight Nov. 17. She visited with them about one hour before retiring. The next morning she got up as usual and was preparing breakfast when the pain struck her. About an hour and a half later she quietly passed away. Funeral services were conducted on Nov. 20 at the East Holbrook Church in charge of Earl Showalter assisted by Darrel Otto. She was laid to rest in the adjoining cemetery.

Yeackley, Fannie, oldest of thirteen children of John and Magdalena (King) Yordy, was born near Tremont, Ill., April 5, 1863; exchanged her earthly home for one in glory on Oct. 31, 1955; aged 92 y. 6 m. 26 d. On Sept. 7, 1884, she was married to Joseph Yeackley. The following spring they moved to Milford, Nebr., on a farm where she lived for 62 years. Her husband passed away Jan. 18, 1940. Seven years later she, with her daughter Eva, moved into Milford, where she lived for eight years. Their home was blessed with 8 children (Lizzie—Mrs. Ben Gascho, Phoebe—widow of Bishop J. E. Zimmerman, Fred, John, Emma—Mrs. Ed Roth, George, Eva, and Elsie—Mrs. Bert Stutzman, all of Milford). She lived to be grandmother to 32 grandchildren, 70 great-grandchildren, and 7 great great-grandchildren. Surviving are all her children, and 3 sisters (Mrs. Emma Swartzendruber, Wellman, Iowa; Mrs. Bella Schrock, Albany, Oreg.; and Mrs. Elizabeth Erb, Colorado Springs, Colo.). In youth she united with the Waldo congregation near Flanagan, Ill., and during her 70 years in the Milford community was a loyal member of the East Fairview Church.

We, as a family are grateful to God for having given us a mother with an active and alert mind, who spent many hours reading. She absorbed much from the past and present, yet kept her eyes in the direction of her eternal Home. Mother was interested in people as individuals and liked to converse with everyone. She never tired of living. Some of her last words were, "I think of my big family. Do the best you can when I'm gone, be faithful, have a clear title." The funeral services were held at the East Fairview Church. Ammon Miller used John 17:24 as his text. Interment was made in the adjoining cemetery.

Yoder, Noah, son of Henry D. and Eva (Blosser) Yoder, was born Feb. 14, 1887; passed away at his home in E. Lewistown, Ohio, Nov. 15, 1955; aged 68 y. 9 m. 1 d. On Sept. 9, 1913, he was united in marriage to Florence Hedricks. This marriage was blessed with two sons. Surviving are his companion, 2 sons (William H., Columbiana, Ohio; and Gordon R., Elkhart, Ind.), 4 grandchildren, and 2 brothers (William R., North Lima, and Noble E., Goshen, Ind.). For 30 years he was employed by the Youngstown Municipal Railway Co. As a young man he accepted Christ as his Saviour and was a faithful member of the North Lima Mennonite Church. Funeral services were held Nov 18 at the North Lima Church in charge of David Steiner and A. J. Steiner. Interment was made in the Midway Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Root of the Righteous, by A. W. Tozer; Christian Publications; 1955; 160 pp.; $2.50.

This book offers a unique presentation of brief, stimulating meditations on themes of the Christian life experiences. It contains 46 brief chapters written as editorials for the **Alliance Weekly.** Tozer, a busy pastor of Chicago, shows us that we dare not acquiesce when faced with life's problems, but gives us practical thoughts on knowing God better, victory, suffering, etc., in the "rough world where the children of God struggle and work and pray."

The book points out that objective reality must become subjective realization. The author points up the dangers of cold objectivism, of trying to claim Christ as Saviour without accepting His lordship, of reducing worship to the level of intellect, of having theories about the Spirit's work but no inner holiness, of speaking much of our program but lacking the Presence. The writer places the question of motive where it belongs as primary in ethical experiences. The book is written in an interesting style and from an attitude of humility, sincerity, and aspiration.

Every pastor and Christian worker should read this book to find a fuller life. Young people will enjoy it and profit in better understanding the riches of God's grace. Pastors will want this book to give to young people and others.—Myron S. Augsburger.

Charting the Course, edited by Mavis L. Anderson; Christian Publications; 1955; 128 pp.; $1.00.

This book is designed for newly appointed teachers who feel the need of a challenge, and for parents who are concerned with the nurture of their children. It will help to understand the task of teaching, its high calling, and how to do it effectively. The book contains ten chapters with pointed and numbered paragraphs that make easy reading. The chapters include: Finding Your Place, Setting up Your Objectives, Preparing Your Lesson, Using Teaching Aids, Presenting the Lesson, Planning Class Activities, Reaching Beyond the Classroom, Recognizing Your Responsibilities, Winning Your Pupils, and Discovering a Pattern for Sound Teaching. The book could be used as a class study course on "The Teacher and His Work."

—J. J. Hostetler.

Items and Comments

Youth for Christ International operated almost 2,000 high-school Bible study clubs last year. The clubs reached about 25 per cent of the country's high schools and "won an estimated 23,000 to Christ." The average attendance was 35 teen-agers. The organization hopes to double the number of such clubs during the present academic year.

* * *

The continued birth rate of occupation babies in Japan is causing bitter resentment there, according to the **New York Times.** The Japanese people have a traditional dislike for Eurasian children. One home near Tokyo has taken in almost 500 babies since its opening in 1947. Two hundred and sixty-two of these have been adopted in the United States, two have gone to France, and one to Britain. No Japanese adoption service, however, has ever requested one of these children. One married couple who had adopted a child returned it when the neighborhood prejudice they encountered proved too strong.

* * *

There was a sharp reduction in polio cases in the United States this year: 25,727 cases as compared with 33,078 for the same period last year. The total for 1955 will probably be about 29,000, according to **Time** magazine. Deaths from polio have also been greatly reduced. The National Foundation for Infantile Paralysis predicts that the United States will wipe out the paralytic form of this disease in seven to ten years. It should be remembered, however, that those who have already been stricken and who will yet be stricken will need aid, and the March of Dimes, carried on by the National Foundation, is a worthy cause.

* * *

Catholic Men is editorially cynical of the popularity which God is enjoying in government circles. The magazine wonders whether these government men "are motivated by a sentiment that by shouting Lord, Lord often enough and long enough we will have fulfilled our obligations. . . . We wouldn't have these uneasy thoughts if we could see more evidence that our public leaders . . . really do trust in God and love Him."

* * *

The Supreme Court further clarified race relations in the United States by holding segregation to be illegal in public parks and playgrounds and golf courses. This about completes court action concerning tax-supported facilities for all races. Because the court cannot and will not make a ruling concerning churches, we may expect prejudice to make a last stand in the churches of the country.

* * *

The number of refugees in the Arab states is increasing rather than diminishing. It rose from 887,000 to 906,000 last year, according to the **New York Times.**

Church construction totaled $69,000,000 in October, a new record for that month, the Departments of Commerce and Labor in Washington have reported. It was $10,000,000 above the October, 1954, figure.

* * *

Net sales of the Methodist Publishing House during its last fiscal year amounted to almost $20,000,000, the highest in its history. This company, believed to be the world's largest Protestant church publishing house, has its headquarters in Nashville, Tennessee, and operates in fifteen other cities. It employs about 2,000 men and women.

* * *

One of the complications possible in a state-church system is seen in the fact that a Prime Minister who is himself divorced and remarried appoints arch-bishops and bishops, who give Scriptural counsel to a princess against such a marriage. It can be a matter of satisfaction and congratulations to those who live under the sovereignty of the British Royal Family that the nation as a whole has approved the decision of Princess Margaret not to marry a divorced man. There has been some criticism in secular newspapers. But as a whole the nation seems to be well satisfied.

* * *

A tendency among Americans to flee to the suburbs at an alarming rate is leaving the heart of big cities without an adequate number of Protestant churches. This is the conclusion of a commission report prepared for delegates attending the National Conference on the Churches and Social Welfare in Cleveland. As an example of the trend, the reports cited one typical large city which 50 years ago maintained 278 Protestant churches in its inner area that served a population of 1,196,805. Today only 91 churches remain, but the population is 1,125,683.

* * *

Twenty Protestants have been murdered in Colombia in a new outbreak of religious persecution there, according to the National Association of Evangelicals.

* * *

Through the generosity of an interested donor in the United States the American Bible Society has secured permission to place the Bible in the English and the national languages in all U.S. embassies, legations, and consulates throughout the world. Scriptures are also to be placed in the reference rooms of all United States Information Service libraries.—**The Watchman Examiner.**

* * *

The Mennonite Brethren Church observed November 13 as Peace Sunday. The purpose of the observance was to consider the Biblical basis of the Christian peace position.

* * *

Of the fifteen denominations reporting this year to the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ, the Wesleyan Methodists rank first with $176.91 as the per capita giving of the denomination. The Seventh-Day Adventists are second, the Brethren in Christ are third, the Church of the Nazarene, fourth. The highest Mennonite body is the Evangelical Mennonites, who rank seventh with a donation of $104.02. General Conference Mennonites rank eleventh. In eight denominations the giving was above $100 per member.

* * *

Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has been barred by communist authorities from visiting East Germany. He has been under sharp attack from East German leaders because of his open criticism of communist efforts to win Evangelical youth in the Soviet Zone away from the church.

* * *

It has been announced that the Bandung Conference nations will meet again in Cairo in June, 1956. Heads of 28 African and Asian nations are expected to be present.

* * *

Juniata College, Brethren College in Pennsylvania, faced with the rising enrollment which all of our colleges will experience in the years ahead, has decided to limit its enrollment to a maximum of 750, thus remaining distinctly within the small college class. The enrollment this year is 668, an increase of 8 per cent over last year.

* * *

The communists are finding the [Chinese] church the toughest thing on earth. The harder they try to kill it by taking away its financial support, the more unselfishly Christians give to spread the Gospel. For every missionary and national leader imprisoned, deported, or killed, other faithful witnesses rise to take their places. Not only has the church survived attempts to crush it, but it is actually flourishing. When "un-co-operative" Christian groups have become strong in some localities they have been scattered and resettled in distant villages to keep them apart, with the frustrating result that many Christian groups have come into being where none have been before.—**Alliance Weekly.**

* * *

Our school population is increasing at the rate of over a million and a half a year with new facilities being built at half that rate. More than 500,000 children are now attending school part time because of lack of space, with hundreds of thousands going to classes in basement furnace rooms, old army barracks, and lodge halls. The teacher shortage is officially estimated at 138,000 with about 300,000 teachers without college degrees being pressed into service.

—**Between the Lines.**

THINGS THAT REMAIN by S. C. Yoder

THINGS THAT REMAIN by Sanford Calvin Yoder is a memorable collection of essays, sermons, and speeches aged to perfection and presented here with all the warmth of S. C.'s public appearances. In this newly published volume he brings back many of the memories and forgotten thoughts of those occasions—a Chapel Talk on Armistice Day, 1939, war drums throbbing in the background; a Sermon for Thanksgiving Day, and a Christmas Meditation. All eloquent, and phrased in his beautiful prose style.

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Gospel Herald

TUESDAY, DECEMBER 20, 1955. VOLUME XLVIII. NUMBER 51



When Christmas Day dawns over the town of Bethelehem.

O Little Town

O little town, O little town,
Upon the hills so far,
We see you like a thing sublime,
Across the great, gray wastes of time,
And men go up and men go down,
But follow still the Star.

And this is humble Bethlehem
In the Judean wild:
And this is lowly Bethlehem
Wherein a mother smiled:
Yea, this is happy Bethlehem
That knew the little child.

Aye, this is glorious Bethlehem
Where He drew living breath
(Ah, precious, precious Bethlehem!
So every mortal saith)
Who brought to all that tread the earth
Life's triumph over death!

O little town, O little town,
Upon the hills afar,
You call to us, a thing sublime
Across the great, gray wastes of time,
For men go up and men go down,
But follow still the Star.

—Clinton Scollard.

With Heralds Like This

By Mary Alice Holden

1. CAME JOY

The moonlight sang in liquid notes
  Re-echoing the stars,
As if the glory of the Lord
  Would burst from heaven's bars.
The full moon spread a glowing light
  Eclipsing all the plain,
And softly through this radiance
  Came Joy's ethereal train.
She gave the blind earth eyes and ears
  And brought its Eden near,
While all creation burst in song
  Through every hemisphere.

2. CAME PAIN

A crash rent all the sunshine
  And felled the nearest oak;
Then slithered joy and gladness
  And earth and hell awoke.
As if the wrong had spoken,
  An echo through the sky
Resounded like a demon
  Burst forth to prophesy.
One body only hovered
  Beneath Pain's stroke of doom
But from its force of impact,
  It needed miles of room.

3. CAME LOVE

The sky was a blanket of azure delight;
She cuddled a prize in the cradle of night.

The moon was a herald to bring to the earth
The message that Love was soon coming to birth.

While brotherhood grasped for its God-given share,
A maid and her escort stood breathlessly there.

But over a mother who watched by her child,
A halo of glory appeared when she smiled.

Cimarron, Kans.

♣

There are better meditations for the night watches than counting sheep. Did you ever ponder the sleeplessness of God? His eyelids never droop. His vigilance never wavers. Whether you sleep eight hours dreamlessly or suffer from insomnia, He watches with tenderness. If you are plagued by wakefulness, capitalize on it. Realize God's faithfulness.—*Today.*

Do You Know the Christmas Story?

A Seasonal Test for the Scriptural "Experts"

BY VINCENT EDWARDS

Here's a Christmas Bible "brain teaser" that is guaranteed to put all Scriptural "experts" right on their toes! It is just like the test where one studies a picture for a time and then tries to answer questions about what it shows.

However, in this case, your first job is to read as carefully as you can the second chapters of both Matthew and Luke. Then, when you think you have gathered all the facts of the Christmas record, shut your Bible and try the examination below.

Each correct answer counts 10. If you can walk off with a score of 80 or better, you've proved you are "tops" as an up-and-coming Biblical pundit. The answers will be found on page 1204.

1. Where did the Wise Men first see the star that led them on their long journey?
2. Is any mention made of Joseph's ancestry?
3. Did the shepherds kneel down before the Christ child?
4. How many Wise Men came on the pilgrimage to worship the infant Saviour?
5. Is the name of the prophet who foretold that Jesus would be born in Bethlehem given?
6. Did the shepherds tell others of Jesus' birth or did they keep it a secret?
7. Is the city from which Joseph and Mary traveled to Bethlehem mentioned?
8. Did Herod talk secretly with the Wise Men when he wanted to find out about their guiding star?
9. Were the shepherds in any hurry in coming to Bethlehem?
10. Were the Wise Men traveling with heavy loads of their belongings?

♣

Men trust rather to their eyes than to their ears. The effect of precepts is, therefore, slow and tedious, while that of examples is summary and effectual.—Seneca.

A Nativity Prayer

By Elsie V. Rowe

When Heaven's glad song would pierce our wearied night
  To bring God's words of glory and of grace,
Teach us to lift our eyes to see the Light,
  Help us to know Thy voice and see Thy face!
Arouse us, Lord, from pride and sloth and fear;
Grant us a humble soul, a listening ear.

Lord, may we seek, as did those men afar,
  To find the Child; alert, undaunted, strong,
We too would follow, led by Heaven's star;
  Our gifts we'd bring—our lives to Thee belong!
All truth Thou givest; 'tis for us to find;
Give us the passion for a searching mind.

As Simeon, taught by law and prophets old,
  Came, all prepared, Thy Living Word to see,
So may we yearn Thy Scriptures to unfold,
  And, Spirit-led, to think Thy thoughts with Thee.

A humble, seeking heart, O Christ, Thou wilt bestow,
Which by Thine inner radiance, may know—and GLOW!

Narberth, Pa.

GOSPEL HERALD

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EDITORIAL

The Man Joseph

The central person in our Christmas thoughts is rightly the Holy Babe. It is His birthday we celebrate, and it is His being and character which concern us as we rejoice in the coming of God to earth. The movement to keep Christ in Christmas—in place of Santa Claus, commercialism, and secular festivity—all Christians must heartily approve.

The mother of Jesus is probably the person of second importance. The Gospel record tells a good deal about her part in the incarnation. The Madonna has a permanent place in art and story. Mariolatry has so overemphasized and fictionalized the place of Mary that some of us may lean too far the other way and fail to recognize the mother of Jesus as she deserves.

The person of third importance in the Christmas story is Joseph. Often he is quite neglected. His also is a place of dignity and honor. As foster father of our Lord he filled an important place in the human situation involved in the home life of the Boy Jesus.

Few and simple are the statements about Joseph in the Gospels. He was a resident of Nazareth in Galilee, as was Mary, although by lineage he belonged to Bethlehem of Judah. He was an artisan, either a builder or a fabricator of such things as ox yokes and furniture. He was the father of sons and daughters. It is only tradition that these were by another mother than Mary. In spite of the extraordinary event with which his married life began, the relationship of Joseph and Mary seems to have been a normal one, and their home an ordinary home of the common people. They taught their children to be industrious and obedient, and sent them to the synagogue school of Nazareth to learn to read.

Joseph may have been older than Mary, but there is no reason to believe the tradition that he was eighty years of age when he took Mary, probably only a teen-age girl, as his wife. There is better reason for believing that Joseph died before Jesus entered His ministry. For Joseph never appears in the narrative after the episode when Jesus was twelve years old. Mary went to the wedding at Cana, apparently, without her husband. Certainly she stood at the cross without him.

Joseph had a difficult place. When during the betrothal Mary was found to be with child, he had to believe against ordinary reason that there was no immorality involved. He probably had Mary's story of the annunciation and he had the assurance of the heavenly messenger that Mary had conceived under divine influence. But he had a more than ordinary faith to accept this situation without suspicion and to protect and care for Mary with love and understanding.

There was danger and hardship involved in the long flight to Egypt in order to get away from the murderous schemes of Herod. There was self-denial involved in taking a foster Son as his very own, in being responsible for His food and clothing and education, in taking the trouble to teach Him his trade, in bringing Him into an acceptable and honorable Jewish manhood. There is never a suggestion that Joseph was anything less than the human father that the growing Son of God needed.

So Joseph's place in the Christmas story is an assured and honorable one. He was good and kind and faithful. He was devout in his faith toward God, and sympathetic and understanding toward the extraordinary woman who was his wife. But he was her husband, not her worshiper. The modern cult by which Mary has been virtually made a fourth person of the Godhead would have been utterly ridiculous to this sensible, simple, pious man. He respected his wife in her great calling without exalting her to a place to which God never called her.—E.

Gloria in Excelsis

Guest Editorial

Christmas is the greatest *holy* day observed by Christendom. The world recognizes it as such and tries to make the most of it. Its real meaning, however, is lost in the swirl of commercialism; its holiness is trampled upon by the *Good-Time* seekers. In the hotel lobbies and other public places concerned people have put up signs that read: *Put Christ back into Christmas.* In these signs the silent reproach is deafening. Somewhere among the piles of Christmas wrappings and tinsel Christ is perennially thrown away, the most precious gift of all.

It is a relief to turn to the Gospels of Matthew and Luke, and reassure ourselves of the importance of the person of Christ to this important event. The Scriptures reach for the superlative in language to express it. They leave prose behind and vault to the majestic cadence of the hymn. We find four such hymns recorded in the Gospel of Luke. Let us meditate a few moments on the shorter one of these, the Gloria in Excelsis with its *peace* and *good will* message.

Most people who read the word peace will understand it to mean a cessation of physical strife or an era where justice is available for all. This is natural. What is more in the consciousness of men than the eternal strife that besets them with all its consequent injustice? So conscious are we of our troubles in this respect that even among Christians there is widespread pessimism regarding the Gospel message of *peace on earth.*

Peace in our day? Ridiculous! We can point to nineteen centuries of endless strife since the advent of Christ, punctuated only by periods of exhaustion followed by slow recuperation for a renewal of strife. There is justification for gloom if Christ is no longer in Christmas. Jeremiah underscored that sentiment too when he lashed out at the unrighteous men of his day who so sententiously, so Vishinski-like uttered the word *peace* when there was no peaceful intention at all in their hearts.

But in the real believer's heart there is no room for such pessimism even for international peace. The *good will* will conquer in the end, he asserts with confidence, because he sizes up the problem in a different way. When he reads the word peace in the Scriptures, he thinks of it as a two-level word. First there is the individual level of it.

On the individual level, peace is the result of a good conscience toward God, an active state of being in which love is the generating power, and service its immediate expression. When once there is harmony between the individual and God, we can hope for the second level of peace of which the angels sang, that total peace on earth. That is peace on the social level. God intends it to occur among us; He has given us the tool to realize it. That it is still not a fact is our fault, not His.

Peace on earth is God's desire for us, but His *good will* toward us is an eternal verity, a perpetual fact that has always been in operation. How can a creator be indifferent to his creation? This perpetual *good will* toward us makes possible the peace we long for. It is an obsession with God. This is what impels His unending efforts to reveal Himself to men, to break through that barrier of separation we label sin. He has used all the instruments at His command toward this end: He has used nature's elements; He has ever found His Abrahams, His Isaacs and His Jacobs; He has whispered low and thundered loud through His prophets and judges as the need dictated; He is wanting to use us if we will consent.

But all these methods are only auxiliary; they do not satisfy His *good will.* He decided to work in person. This is the great event we are celebrating. He divided His spirit without suffering diminishment. One part of it He put into that tiny bundle of life lying in a stable in Bethlehem. Yes, the baby Jesus, the straw, the oxen, the lowly shepherds, the royal Wise Men. We love to emphasize His humanity, His frailty, but out of those infant eyes looked God Himself, with that look of infinite *good will* toward men.

Incorruption had entered human history to take on corruption. What a humiliating experience it must have been to the free spirit, God, to incarcerate Himself in the physical confines of His fallen creation! If I will reciprocate this love manifestation, there will be peace for me with God. If all men will reciprocate, we may rest assured there will be *peace on earth.*—Jacob Sudermann.

Petition and Desire

Too frequently of late I have discovered that my prayers were made up largely of things I wanted God to do for me, along with my own advice on how He might get these things done right away. Of course, I am aware of the urgent, divine invitation to come boldly to the throne of grace with my petitions and needs, but I must also come into His presence with reverence and humility if I am to realize His will.

We are never more sure of the divine purpose than when we pray for the unsaved all about us. Certainly it is in divine order to thus pray for our own loved ones. But what to do when those on our prayer list harden their hearts and spurn His mercy, when their rebellion seems to increase as our prayers increase?

Some sixteen centuries ago in Northern Africa, a brokenhearted mother, Monica by name, prayed thus for her wayward boy. Early in life he was bright with promise and childlike in his faith. But sin entered and "the thorns of lustfulness grew over his garden." This only son soon became a debonair skeptic who did not blush to scorn his mother's prayers and faith. She wearied the preachers of her day with requests for help for this only son until one of them consoled her with the assurance, "It is impossible that the son of these tears should perish."

Then the crisis came when the young man determined to flee the country and shake off the past and also his mother's tearful annoyance. Immediately increasing her prayer vigil, she begged God to intervene and not allow the boat to leave. But the boat departed on a favorable wind, and the prodigal was abroad. Meanwhile, Monica, almost frantic in her cries, was convinced that there was no hope for his salvation if he left the country. Her prayers continued, however, and it was not long before the son of those tears found a garden of repentance and faith on that foreign soil. Commenting on the boat scene years afterwards, Augustine, the bishop, wrote (for he was that wanderer): "God denied her petition, but granted her desire."

May God edit my prayers today.—Samuel Young, in *Herald of Holiness.*

Mennonite Automobile Aid, Inc.

This is another activity of Mennonite Mutual Aid, Inc., which began operation January 1, 1955. An avenue of sharing within the brotherhood for losses due to collision, fire or theft (comprehensive). Write: 1202 South Eighth Street, Goshen, Indiana.

Answers to "Do You Know the Christmas Story?"

1. In the east (Matt. 2:2).
2. Yes, Joseph was "of the house and lineage of David" (Luke 2:4).
3. The Bible does not tell of this (Luke 2:16, 17).
4. The number is not stated (Matt. 2).
5. No, but the quotation given (Matt. 2:6) comes from Mic. 5:2.
6. They told others (Luke 2:17).
7. Yes, Nazareth (Luke 2:4).
8. Yes, the Bible states, "And when he had privily called the wise men" (Matt. 2:7).
9. Yes, "they came in haste" (Luke 2:16).
10. It would appear so from the phrase "and when they had opened their treasures" (Matt. 2:11).

♣

Giving the average is what keeps the average down.—*Stewardship Facts.*

25 Years Ago

(from GOSPEL HERALD, *Dec. 11, 1930)*

The brotherhood in the old Carver, Mo., district (in which the work has been somewhat disturbed because of the building of a dam across the Osage River and compelling most of the members to move to other quarters) has . . . been encouraged through . . . meetings . . . by Bro. Harry Diener. . . .

. . . meetings were conducted [New Holland, Pa.] by J. Irvin Lehman. . . . God moved 28 persons ranging from twelve to sixty-five . . . to stand . . . all of them have made application for church membership. . . .

. . . Bro. A. M. Miller . . . was . . . ordained by Bro. J. E. Zimmerman [Milford, Nebr.].

(from GOSPEL HERALD, *Dec. 18, 1930)*

. . . at Slate Hill Church . . . Bro. N. H. Mack . . . in charge . . . Bro. Chester Harbold was ordained to the ministry . . . for service at . . . Tampa, Fla. . . . at Hanover, Pa., . . . Bro. Richard Danner was ordained a minister. . . .

. . . Bro. A. J. Metzler . . . series of meetings [Nappanee, Ind.] . . . twenty-seven public confessions. . . .

. . . Ohio . . . Sunday School Conference . . . Archbold . . . attendance estimated at . . . four thousand.

"Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so simple in its sublimity, so homey and yet so heavenly. On a tapestry woven of stable straw and starlight it unveils a picture to soften and purify the heart, and to bring us back from a wisdom that is not wise, because it is hard, unholy, and unhopeful. Man would have made it a pageant, its stage directions as follows: 'Array of Great Ones. The army marches by. Fanfare of trumpets. Enter the King.' Our pageants pass and fade, but God works in slower and more secret ways. He blows no trumpet; He rings no bell. He begins within, seeking His ends by quiet growth and by a strange power that men call weakness; a wisdom mistaken for folly.

"Man has one answer to every problem—force; but that is not the way of God. He did not send an army to conquer the world; He sent a Babe to make a woman cry. The divine method is different: The crowded inn; a Mother and Babe; no cradle, but a manger; a man stunned by wonder; a wandering star. It is a scene to sanctify the world."

—Joseph Fort Newton.

O Little Town of Bethlehem

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Christmas is easily the most popular religious and social festival of the year. It holds its own in the modern world as in the ancient, and there is not the slightest sign of any diminution in the fervor wherewith it is hailed from year to year.

Why is it that Christmas has power to evoke worshipful feelings in any part of the habitable globe where the story of Mary's Child has gone? I think it is because of the tenderness wherewith the story was invested from the first. God did come into human life then, as He had never come before, and the manner of His coming was different from what the world expects of power and glory. In poverty and lowliness the greatest Being that the world has ever known was brought to birth in an obscure corner of Palestine, none of earth's mighty ones having the smallest inkling of the fact that the greatest event in the troubled history of mankind was taking place. Who could have foreseen what was to come of it? Who beside the humbler group immediately concerned either knew or cared anything about the helpless Infant and His gentle mother in the cattle-shed that sheltered them? Heaven knew, but earth did not!

"O Little Town of Bethlehem!" How the words of that familiar refrain stir our memories of happy Christmases we spent in our dear homeland. Yet not many of the readers ever expect to visit the little town over which the "Star of Brightness" beckoned to the Wise Men as the angels sang "Peace on earth, good will to men."

* * *

Who would not like to keep Christmas in the town where Christ was born? Except for the Babe in the manger in the stable in Bethlehem, there would be no day the world could call "Christmas."

Let us, therefore, go to Bethlehem on Christmas Eve amid the age-old traditional ceremonies with which the principal branches of Christendom honor the newborn Babe each year.

The visitor at Christmas sees Bethlehem at its best. It is an experience that one will never forget. Bethlehem is indeed for Christmas.

The spirit of Christmas always seems to linger about the narrow and twisted streets of this city of the Nativity. The fact is, Christmas is a long business in Bethlehem. First comes the Roman Catholic Christmas, which takes place on the eve of December 24, followed thirteen days later by the Greek Orthodox ceremonies, while thirteen days later come the Armenian services. These celebrations are all held in the Church of the Nativity, and they are on a very gorgeous scale and full of interest.

To the Protestant who is not used to the smell of incense, to the pageantry and drama of an ancient church, the scene may appear a little bizarre. But to the Roman Catholic, as well as to all Eastern Churches, and to lovers of color, those who are not too sensitive, the marvelous Oriental feeling of the Christmas celebration will appeal and inspire.

These ceremonies demand an understanding on the part of a "Westerner," which can only come from real sympathy and a desire to worship. Each of them has a special history of its own, and must be considered not only in part but as one definite whole. The service in the grotto itself is simple and yet full of mysticism. It shows the aspiration and homage and adoration of *many* thousands of Christians who in one way or another have desired not only to hear the angels sing but to worship the Child at Bethlehem. During these ceremonies and the processions which follow round the basilica, we are reminded of the worship of others, as different sects also proclaim the celebration of the birthday of our Saviour and according to their own rites.

To the Westerner the ceremonies, the surroundings, the different services, the crowds, and the other accompaniment and adjuncts used in worship create a sense of amazement and wonder, yet as one reflects on the fact that here Jesus Christ was born of the Virgin Mary, his feeling passes away into one of awe and reverence, as something of the meaning of the Incarnation dawns upon his mind.

Devout pilgrims flocking to Bethlehem on Christmas Eve will all be united in the same thought as they commemorate the greatest event in history, which took place two thousand years ago! The entire ritual is still observed, and Bethlehem is always thronged with people at midnight for this happy occasion. To Bethlehem let us now hasten with glad accord.

The position of Bethlehem is poetic. Perched on the crest of the highest wave in a sea of hills, it looks down without fear over its terraces of vineyards on the fields of olive trees below. It can be rightly said of Bethlehem, nestling among its olive groves and orchards in the hills of Judea, that it is one of the least changed cities in the Holy Land. With its white, flat-roofed dwellings, and its towers and spires, Bethlehem is decidedly picturesque. Its great attraction is that venerable pile, the Church of the Nativity, probably the oldest Christian edifice extant, which stands over the grotto marking the site of the "inn" where tradition says that our Saviour was born. It is more like a fortress than a church.

We stoop and enter the little door on Christmas Eve, that old Christmas Eve of Bethlehem, the night that was the queen of nights. The entrance is lowly, like the entrance to the stable cave where Jesus was born; and it reminds men that they must bend their heads when they come to visit Him in His home.

Some of the readers may have seen the grotto, which is said to have been the stable where Christ was born. I do not see why it should not be the authentic place. A silver star on the pavement is supposed to mark the actual spot where the birth took place; and nearby is a recess which tradition affirms to have been the manger, wherein the newborn Child was laid.

The "cave" is most handsomely ornamented, and a great number of silver lamps are burning round the place where the Saviour of mankind came into the world. I cannot say what are the feelings of the visitors when beholding the spot whence the salvation of the world proceeded. I felt overpowered with the thought that here I may have been on the very place where the Son of Man entered into the world, which then was a mere stable, and had nothing of the ornaments of which it is now full.

* * *

A few minutes after seven o'clock in the evening the church began to fill, and by the time the procession entered at ten, thousands of townspeople, military, and tourists standing in the rear were crushing each other against the wall. Those who could find no seats stood about, gesticulating and making audible remarks. I felt that I was in danger of not getting a glimpse of the Christ Child in the grotto of the Nativity.

There is a pretty custom in Bethlehem at the present day which has been observed for many generations. While it is yet dark, after a service of praise, the silver candle which until then had reposed above the altar, is gently taken down and given to the patriarch. Slowly the altar boys, monks, priests, bishops, and finally the aged patriarch, chanting, descend into the grotto. The patriarch carries a silver cradle in which lies an image of an infant. The procession manages to wind its way down the narrow steps, everyone carrying an enormous lighted candle, whose fumes, mingling with those of the incense, combine to produce an atmosphere in the small, densely packed grotto that soon becomes stifling. They pace up and down the limits of the cave, chanting and incensing until the atmosphere is impregnated with the sweet-smelling smoke.

On reaching the very spot of the Nativity, the patriarch with deep devotion chants the Gospel. When he comes to the words "and wrapped him in swaddling clothes," he takes the image of the infant, wraps him in swaddling clothes, lays him in a manger, falls on his knees and worships!

Towards the morning, with a great burst of music, priests and acolytes stream out of the basilica and go in procession through the town. The candles shine, the singing rings out clearly and sweetly. Following the choir boys come the white-veiled women of Bethlehem, men, soldiers, sailors, monks, and nuns, all feeling the Christmas joy, all walking with glad, uplifted faces.

Among the congregation are shepherds —spared from the flocks on the hills around. Their Moslem comrades they have left behind, lying on the ground, guarding the herds of sheep.

Early on Christmas morning, while the dawn was still touching the towers of Bethlehem, I looked out and saw groups of Bedouins with their camels in the square. I went to the high mass, and there under the blue, star-studded vault, in candlelight, I saw Bethlehem at worship.

The women of Bethlehem are praying for a blessing. Young and old, pretty and plain, they crowd down the narrow streets and stand outside the Church of the Nativity, eyes shining with hope. Then one by one they stoop as they enter the tiny doorway into the glittering nave, there to stand awe-struck beneath a thousand burning candles, and a thousand sparkling tinsel chains. The air is heavy with incense, murmuring with the sound of mumbled prayers. Then the women walk, their heads bowed, towards the sacred grotto. As they move a priest hands the tapers, but they are not lighted. In darkness they climb down the cold dark steps into the cave, and by the feeble light of candles already lit around the walls gaze on the manger, look at the tiny crib.

One by one, each woman kneels in the shadows, before a little opening in the grotto, and thinks of the hidden fire that has burned in this grotto for hundreds of years and that is still burning there.

If on this Christmas morning as she kneels and prays, holding her taper close to the opening, it is lighted by the unseen holy fire, she believes rich blessings will come to her and to her loved ones! Haggard, sorrow-marked faces may be transformed, young, happy faces made still happier.

Then the bells peal out across the fields over which the angels sang the carol of the Nativity. They carry a message of happiness to the ends of the globe —to the prairies of Canada, to the plains of India, to families in South Africa, and families in the snow-covered steppes, to the lone trapper in the Rockies and the desert police in the Sahara. The melodious chime of these bells has become familiar to listeners, as they are now broadcast on Christmas Eve, retelling the greatest message the world can hear.

Although there were hundreds of cars returning to Jerusalem I pictured the road as it was on that night when Christ was born. Three Bedouins, riding quietly through the morning on their camels, passed us. Wrapped in loose overcoats they probably looked much as the Wise Men did, as they traveled at the time of the first Christmas, so many centuries before.

Later I drove back to Jerusalem over the smooth red and white hills under an empty, mild sky. And when I reached the Holy City, all the bells were ringing!

Scottdale, Pa.

A Christmas That Means Something

The tree and the lights, the gifts and the good wishes—all these may put some sparkle into an otherwise drab existence. But by no means is Christmas dependent upon them. They do no more than brush life's surface. Christmas, properly understood, goes down to basic and eternal realities.

Christmas commemorates an amazing act of divine condescension. God becomes a man. He who is timeless enters time and He who is spirit takes on flesh and blood. The mind of man is incapable of comprehending the miracle that the manger of Bethlehem reveals. It remains what Saint Paul called it, a great mystery of godliness. But a glorious truth it is and faith, stepping in where reason stops, rejoices in the salvation which God has so prepared before the face of all people, a light to lighten the Gentiles and the glory of His people Israel. In the virgin mother's arms lies God, God who so humbled Himself because He loved us and would save us.

No wonder that the heavenly hosts chanted their Gloria in Excelsis! No wonder that down through the centuries adoring multitudes have repeated that jubilant strain! Salvation has come to our sin-cursed and death-doomed humanity. Through the Holy Child of Bethlehem we have peace with God, a peace which passes all understanding, a peace which the world cannot give. Of that peace the angels sang the first Christmas Eve and where by faith in the Christ that peace is established in the heart, there the earth may be removed and the mountains may be carried into the midst of the sea, yet of fear there is not a trace. God ever remains the refuge and strength of those who find Him wrapped in swaddling clothes, lying in a manger.

Those are the great facts that make Christmas the joyous festival that it is. They are altogether independent of all the trimmings with which custom has encrusted this day. If we can have those trimmings, fine. If we cannot have them, it still remains true that in that holy night, long, long ago, there was born unto us in Bethlehem of Judea a Saviour which is Christ the Lord.

Grip these good tidings of great joy and Christmas not only will mean something, it will mean everything.—from *American Lutheran.*

An Age-old Christmas Greeting

I salute you. I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in today. Take heaven! No peace lies in the future which is not hidden in this precious little instant. Take peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it! grasp it! and you touch the angel's hand that brings it to you.

Everything we call a trial, a sorrow, or a duty, believe me, that angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys too: be not content with them as joys. They too conceal diviner gifts. Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find earth but cloaks your heaven. Courage then to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending through an unknown country our way home.

And so at this Christmas time I greet you. Not quite as the world sends greetings, but with profound esteem, and with the prayer that for you now and forever the day may break and the shadows flee away.—*From a letter written by Frau Giovanni,* A.D. 1513.

God's Answer

By Mildred Glick

Men grope . . .
And hope . . .
For peace.

A song . . .
From angel throng
To shepherds.

A star . . .
And from afar . . .
Wise Men.

A little Son . . .
Work begun
Toward peace.

Harrisonburg, Va.

A PRAYER

FOR THIS WEEK

A CHRISTMAS PRAYER

We thank Thee, our Father, for the many blessings Thou hast given us—the winter season and the warm houses and clothes to protect us from the cold. We pray for those who are not as fortunate as we and in this Christmas season may our sympathy find practical outlets.

During these busy days, Lord, help us to remember what we are commemorating. We thank Thee that Christmas has a deeper meaning than tinsel and turkey. May our Christmas cheer be based on more than our Christmas dinner.

O Lord, fill our hearts with peace, and may the song of the angels ring in our hearts: "Peace on earth, good will to men."

—Alice M. Deckert.

Emmanuel

(God with us)

BY EDNA BEILER

Wonder lies in this Christmas cry
That (prayer impelling) lifts us high
Above the sham, the shallow show
Of tinseled presents to a glow
Divinely kindled long ago—
Emmanuel!

God, whose will shook the world awake,
Who by a single word could make
Tumultuous seas that never rest
Or mountain range's snowy crest
Lies here upon His mother's breast—
Emmanuel!

With us who rush unheeding past
Small signs of love His loving cast
Around us everywhere—who shun
The ultimate His love has done
In offering His beloved Son—
Emmanuel!

Oh, cleanse us, Lord, this Christmastide
From foolish hurry. Help us hide
Within our hearts this hallowed name
(More beautiful than candle flame)
Seal of a love, ever the same—
Emmanuel!

Kansas City, Mo.

"O Holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin and enter in;
Be born in us today."

A Joyous Christmas

BY LORIE C. GOODING

Now we have come to that time of year kept sacred to peace and good will among men. Christians are not the only people who celebrate Christmas. The unconverted world, in their own way, also exercise themselves at this season of the year to show peace and kindness and brotherly love. And so they give gifts and send greetings and "deck the halls with boughs of holly," a truly pagan custom. For they do not know what they are celebrating. You read in the newspapers of great sales of gifts for Xmas. And so many shopping days until Xmas. And the greetings carry the legend "Merry Xmas."

In a mathematical equation X represents the unknown quantity. In a chemical analysis X indicates an unidentified ingredient. No wonder then that the world celebrates Xmas. For truly they make a merry Xmas, and many times work very hard to do it. This is Xmas and it must be merry if it kills them (as it sometimes does) to make it so. For this they will drink and dance and shout and laugh, although they do not know why they should do it.

Christians should never celebrate Xmas. Let us truly keep Christmas. Let us write it this way: A Joyous Christmas. Merriment is superficial and insufficient. Merriment is a play of emotion upon the surface of the mind. Joy is a deep and constant current within the heart. The angel's pronouncement was "good tidings of great joy," because "unto *you* is born . . . a Saviour, which is Christ the Lord." Here is reason enough for joy, for great joy. Glory to God, the angels say. And because of the Saviour "on earth peace, good will toward men." The good will of God is shown toward helpless mankind in that He "sent the Son to be the Saviour of the world."

But peace on earth? Where shall we find peace? Jesus said, "I came not to send peace, but a sword." This is the sword of division which is between us who reverently keep a joyous Christmas and those who merely celebrate a merry Xmas. The two camps stand opposed, and it is war to the knife between them. Then what of peace? Ah, yes: The peace of God which passeth understanding shall assure your hearts and minds in Christ Jesus. Surely here is peace on earth.

Then how shall we find it? Simply as the shepherds did. They heard the announcement and they "came with haste." There came "wise men" also, bringing gifts from afar. No one is too poor and humble, no one is too rich and wise; let us say further, no one is either too good or too wicked to receive the peace and joy of these glad tidings. The Christ of Christmas could and did save the wise Nicodemus, the uneducated Bartimaeus, the righteous Nathanael, and the criminal dying for his crime. Only come "with haste" and come believing "the record that God gave of His Son: And this is the record, that God hath given us eternal life, and this life is in His Son." Glory to God in the highest! No wonder the angels sang.

So let us keep Christmas, not as a festival of merriment and frivolity, but with reverence and joy and devotion, and the memorial of the incarnation of Jesus Christ who is Saviour and Lord. "Now the God of hope fill you with all joy and peace in believing." A joyous Christmas to you, friend.

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the development of mission to church in Bihar, India. The missionaries are praying for guidance in the forming of a conference composed of their present congregations of believers.

A sister writes that a prayer request that her daughter might become more firm and settled has been answered. Now for herself she requests prayer for the healing of her body, lest she become an invalid.

Pray for the indigenous church growing rapidly in Sicily.

Pray for a backslidden husband and father, that he may realize his sin and again be reconciled to God.

Pray for the new Rescue Mission work which is being organized in Hamilton, Ont.

Pray for the new congregation that is being organized at Barrville, Pa.

To Humble Folk

By Elaine Sommers Rich

Herod was king
And Caesar emperor.
They were the Eisenhowers
And Churchills of their day.

The great star
Passed them by,
And halted at a manger
Where a Baby lay.

N. Newton, Kans.

OUR SCHOOLS

The World's Most Famous Person

(A chapel talk given at Goshen College in December 1954)

BY PAUL BENDER

This is the time of the year when about half of the people of the world participate in the world's most celebrated festival. The occasion for the festival is the birth of a child, born many centuries ago, who was destined to become the world's most famous person.

But who was this person, and what did He do, that He should become so famous?

The facts about Jesus are available and can be determined by anyone, if he cares to learn what they are. The first of these facts is very amazing, namely, that His birth, His character, and His work were anticipated centuries before He was born. Prophets had told many things about Him, and a whole nation was looking forward with eager anticipation to His coming.

The best known of these prophets is Isaiah, a manuscript of whose writings, already old at the time of Jesus' birth, was found recently near the Dead Sea in Palestine. Let us look at what he wrote:

For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
"Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace."

And again Isaiah writes about him and his work:

The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good tidings to the afflicted:
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn.

But in sharp contrast to the royal splendor and the gracious task about which Isaiah wrote, he also wrote,

He was despised and rejected by men;
a man of sorrows, and acquainted with grief;
and as one from whom men hid their faces
he was despised, and we esteemed him not.

Isaiah revealed His character further when he wrote,

He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is dumb,
so he opened not his mouth.

And even the manner of His death was revealed by Isaiah, when he wrote,

And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth. (Quotations from RSV)

After several centuries, finally He came, born on that memorable night in Bethlehem, a descendant of David, as the prophets had predicted. His coming was heralded by angels, and He was revered by those who had anticipated Him.

A philosophy of life which involves no sacrifice turns out in the end to be merely an excuse for being the sort of person one is.—T.S. Eliot.

In the Gospels we are given glimpses of His life—His character, His work, and His teachings. He taught strange things. In the midst of pride, He blessed the poor in spirit; in the midst of arrogance, He said that the meek should inherit the earth; in the midst of religious hypocrisy, He taught that the pure in heart should see God; and in place of legal obedience to the law, He taught that men should have inner attitudes of love to God and to men. His teachings were strange, but they find an intuitive response in the hearts of all men of all time, and men everywhere and in all ages recognize them as right and good, so that He is acclaimed as the greatest teacher of all time.

In His dealings with people, He showed sympathy and understanding, and He had deep compassion for the oppressed, the sick, and the suffering. He healed people's bodies and spirits, and did many acts of kindness. He understood men's motives, and denounced their selfishness, pride, and hypocrisy, but accepted with love and forgiveness the sinner honestly seeking the right. In all this He was humble, not accepting any personal honor nor aspiring to any political power, although these were freely offered to Him. He taught that to serve was greater than to rule, and He was Himself the supreme example of the servant. When He was falsely accused and condemned, He did not defend Himself nor resist.

A man of such character seems to be a stranger among men, and yet all men of all time find the intuitive response in their hearts that He is the good man, and that He is the right character, so that He has always been acclaimed the perfect man. Even His enemies could find no fault in Him.

But He also made some astounding claims about Himself. He claimed to be God's representative, working and teaching specifically under God's power and direction; in fact, He claimed to be the Son of God, showing to men God in His true character. He went so far as to say, "I am the way, the truth, and the life; no one comes to the Father [that is, to God] but by me." Such claims the religious leaders of His time could not accept, and throughout His active life they were His bitter enemies, finally bringing Him to trial and by false accusations and illegal procedures condemning Him to the ignominious death of a criminal. But even this death He had anticipated, and of this death He had warned His followers in order to prepare them for it.

He had also prepared His followers for the next event, the most astounding of all the astounding events associated with this Man. After three days He rose from the dead, an event eminently attested as a fact of history, whose validity can be and has been determined by the most exacting inquisitions possible. After further instructing His followers, He disappeared, going, as He said, to heaven to return again sometime.

After His disappearance, His followers acquired new zeal and new energy, so that they spread the news of Jesus far and wide. Everywhere it went, people were changed in character to become like Him. Through all the centuries since then the good news of this Man has been proclaimed and has continued to influence men for the good. And even today, the *Reader's Digest* refers to the printing of the Bible as "the most astounding publishing venture of all time," stating also that the Bible "is in greater demand today than at any other time in the history of Christendom."

And now again half the world is preparing for its annual celebration of the coming of this most famous of men, this Man who said He was God.

But what do people think of this story? Some think of it only as a story, of the same kind as a fairy story, excepting that it is the grandest and best of all stories. The facts, however, plain to all who wish to see and know, require that it be more than a story. Jesus actually lived and taught and served at a particular time and place, just as you and I or any other person. The facts of history are clear.

Recognizing the facts, the truthfulness of the story, there are two attitudes that may be taken to this man of history. The first is one of detached acceptance of the truth of the story, much as one would accept any fact of history, such as the life of Caesar, or Napoleon, or Abraham Lincoln, or such an event as the discovery of America or the signing of the Declaration of Independence. Great and

(Continued on page 1221)

PEACE AND WAR

The Christ and The Atom

Christmas 1955

BY PAUL PEACHEY

" War is the inevitable failure of worship." In these arresting words a recent writer (Samuel H. Miller, The Great Realities, Harper, 1955) summarizes the spiritual alternatives which confront men in our time. Worship or war, Christ or chaos! For "worship," says Miller, "is communion at the deepest level of reality."

This year marks the tenth anniversary of the dawn of the atomic era, the tenth anniversary of the fiendish destruction of Hiroshima and Nagasaki. It also marks the publication in English of Dr. Michihiko Hachiya's "Hiroshima Diary" (University of North Carolina Press). Dr. Hachiya, Director of the Hiroshima Communications Hospital, himself badly wounded during the Hiroshima attack, managed to record glimpses into the terrors of the bombing and of the days immediately following, particularly as seen and experienced by the physician. The record is accordingly terrifying, one that might well provide a reassuring check on today's developments were it not for that unfortunate human propensity to learn little from history.

Dr. Hachiya's document does underscore, however, for all who will observe, the character of today's version of the alternative to worship. And the fact that the hell of atomic explosion was first visited upon human society by representatives of the western civilization that for centuries has been under strong Christian influence ought to make it abundantly clear that indeed the alternatives before us are not the enlightened "Christian" West versus an East dominated by darkness. Rather it is "worship" or "war," redeemed and redemptive relations here, or dissolution and destruction there. In a sense, all that transpires on the international scene is but a smoke screen hiding the true nature of the conflict.

This is nothing new. Nonresistants or pacifists have long argued that war is a spiritual problem. Indeed, sometimes they have stressed it too one-sidedly. But Miller's formulation stresses in a fresh way something which is less common, namely that war is not an isolated problem that can be treated of itself. Not only does this mean that efforts to limit war which restrict themselves to war alone, however useful they may be, cannot effect a cure. Much more it means that war is not an isolated evil in which we can refuse to participate and so remain innocent. For if war is fed by other evils—selfish living, economic and social injustice—then to be less sensitive about these than about war is to deserve the epithet "parasite" so often hurled at the conscientious objector.

To render a decision between "war" and "worship" is thus not the simple matter of refusing to participate in war, to run out on our partners in worldliness, as it were, when the crime of selfish living must be cashed in for its true value—war. At no time of the year does this question raise its head as persistently as during the Christmas season, for too much, even of the "Christian" Christmas, is selfish. And so we celebrate the coming of the Prince of Peace by preparing war. War is the final result of the breakdown of worship, and the breakdown of worship is simply a life turned in upon itself.

Christmas, 1955, worship or war?

♣

In the garden one afternoon, a movement overhead made me look up. Walking along a slim branch was a small lizard. Another lizard approached. They met, stopped, and surveyed the situation. Then the second arrival moved aside and hung his feet and tail under the limb while the other walked safely across. The lizard underneath then righted himself and proceeded on his way. Sometimes as I read the morning headlines, I wonder if man couldn't learn something from a pair of lizards.—Florence Kerigan.

The Mighty Atom

Now has man become the mighty atom,
and his laughter is terrible and pitiless.
He has filched the power in the stars
for his thunderbolts of death.
He stalks the earth breathing fire from his mouth
and the smell of roasted human flesh
is sweet to his nostrils.
The earth hangs from his parachute of power
as if it is doomed to destruction.
Now has man become the mighty atom
and his suicidal fury assails the universe.

But through the pall of radioactive smoke
that seethes from earth to heaven
I see Thy form upon the cross,
Thou meek and terrible judge of all the earth.
I see Thy wounds in the burning blood,
I feel Thy pain in the broken bodies of men.
In the midst of the roaring devastation,
I hear Thy voice:
"Forgive thine enemies, do good to them
that hate you."

—Chandran Devanesen in **The Cross Is Lifted**, an excellent collection of Christian poems about modern India. Reprinted by permission of the publishers, Friendship Press.

Weapons Museum

By Lorie C. Gooding

See here the cave man creeping from his den
With knotted war-club, gnarled and overlaid
With thorny bark, to slay his enemy.
Now come and see the progress we have made.
Yes, we have made progress, we have come far.

Hatchet and ax and spear and javelin,
And forest-dwellers' feathered shaft and bow,
Cutlass and saber, sword and bayonet,
And catapult with weighty rocks to throw.
See, we have made progress, we have come far.

And now the firearms: clumsy, murderous
Cannon, lighter guns on smaller scale;
Pistol, revolver, and repeating rifle,
Machine guns, too, that spit dread death like hail.
Yes, we have made progress, we have come far.

And here the latest weapon, newest bomb,
The Twentieth Century's gift. We should be proud
Of our inventiveness, for we can now
Dissolve our world in an atomic cloud.
Oh, we have made progress, we have come far!

Holmesville, Ohio.

FAMILY CIRCLE

Mary's Christmas Letter

The day before Christmas!

Carefully Mary chose a bright red crayon.

"How do you spell *Mother?*" she asked.

Mother took a pan of Santa Claus cookies from the oven.

"M-o-t-h-e-r," she said.

"R!" Gayle shrieked, pounding on her high chair.

Mary bent over her paper. Laboring very hard, she printed M, which she knew because M was the first letter of her own name.

But what next? Even if she could remember all those letters, she didn't know how to write them. Yet she must write them! For her mother!

This letter was all she had to give!

"R! R! R!" Gayle shouted.

Mother handed her a cookie.

Mary rested her chin in her hand to think. There had been many beautiful things in the stores that day Mother had taken her downtown. She remembered the lacy white handkerchief.

Mary had stood a long time, looking at it. There were others, too. Bright reds. Gay greens. But always she came back to the lacy white one. Finally she decided.

"I'll take that handkerchief, please," she told the busy clerk. She had to say it three times.

"Did you say something, little girl?"

Mary pointed to the handkerchief. "I'll take that one."

The clerk's eyes were kind.

"Are you sure?"

"Yes. For my mother for Christmas!"

The clerk took the handkerchief from the showcase. Suddenly she looked straight at Mary.

"I don't think you can get this one, dear. You see, it's five dollars."

Five dollars!

"We have some cheaper ones."

But the cheaper handkerchiefs didn't look right after that lacy one.

"How much money do you have?" the clerk asked.

Mary had her shiny dime.

The clerk shook her head sadly.

"I'm sorry, dear. You won't find anything here for that."

So Mary turned back to Mother still across the aisle, looking at gloves.

"Where've you been, darling?" Mother smiled.

Mary knew if she talked, she'd cry. She cast a look at the handkerchiefs, then away. She couldn't tell. But, as she turned away, Mother and the clerk looked at each other with grown-up understanding. . . .

* * *

She sighed now, sitting at the kitchen table.

"I wish I had five dollars!"

"What would you buy?" Mother asked.

She couldn't tell, of course. So she didn't answer.

Mother fashioned twelve wreath cookies. Gayle pushed her Santa Claus around her high chair tray. Mary went back to her dream.

The robe would have made a wonderful gift!

Mary had seen it that same day—warm, fluffy, tied with shiny bows. How beautiful Mother would look in a fluffy, blue robe the color of her eyes!

But a lovely thing like this! If a dime wouldn't buy even a handkerchief—

"I'll take it," a voice above her said, and a woman waited while the robe was whisked into a Christmas box.

Then the miracle!

As the woman left, a package slithered from the armload she carried and fell right at Mary's feet!

It was THE box!

Mary watched the woman disappear through the crowd. She picked up the box. Now she had something for Mother!

"I found something, and it's for you for Christmas—for—you—for Christmas!" she chanted as they left the store.

"You—*What?*"

"I found something, and it's—" The look on Mother's face stopped her. She knew then that she should never be able to keep the lovely gift.

"But it's mine! I found it!" she exclaimed when Mother insisted on taking it back.

"I know, darling. But what will the lady think when she comes for the package she lost? She paid for it, so it's really hers, you know."

So, in the end, Mary had returned it....

The fragrance of spice cookies came now, strong and warm-smelling. Mary touched her mother's smooth arm.

"That woolly robe was pretty, like your eyes," she said.

"What woolly robe, darling?"

"The one the woman dropped."

"Oh!" Mother stopped cutting cookies and looked at her. Something warm and close and wonderful drew them together in sudden understanding.

"I love you, Mary," Mother said softly.

Bang! Bang! Bang!

"Oh, dear! Take the spoon away from Gayle, Mary! It makes my headache worse!"

Bang! Ba—

"No, no, Gayle!"

"'Poon?" The baby's bright face held sudden disappointment.

"Here!" Mary moved her paper and crayon to the end of the table. "Gayle, watch Sister write a letter!"

"'Poon?"

"Watch Sister!" Carefully Mary drew a beautiful yellow star. She couldn't write, but maybe Mother would know the star stood for the story she had heard at Sunday school.

She drew three long, yellow beams.

A blast of cold air; a door banging; then Bob!

"What a picture! Look, Mom! Mary's drawing a star with only four points!"

Tears stung Mary's eyes.

"Or maybe it's a kite! A kite with three tails!"

Bob was spoiling everything!

"Go away! I'll tell what you're going to give Mother for Christmas!"

"You do, and I'll—!"

"Henry's calling, Bob," Mother said wearily.

Bob zoomed out the door.

He had made Mother a sewing box, Mary knew. It was beautiful. And Daddy was giving her a new iron. Everyone had something to give but her! That was why she had to write this let—

"Gayle!"

"'tar?" Gayle asked brightly, and threw the red crayon on the floor.

Too late! Red scribbling covered Mary's yellow star, making an orange-y blob.

"Oh, Gayle, you've spoiled Sister's star!"

Gayle hung her head, ashamed. Mary looked at her letter. She'd prayed every day that God would give her something for Mother, but nothing had come. Then she'd thought of this letter, but now even it was spoiled!

Well, Mary picked up the red crayon. Quickly she sprawled several lines of big e's for writing. She put some x's for kisses. Then she printed the one word she knew: MARY.

Christmas morning!

Bob's sewing box stood clean and new under the shining tree. Mary's letter was there, tied crookedly with silver ribbon. Daddy's iron in a box, solid and heavy.

She was busy with her new doll when the sudden silence came.

"Why Mary, darling!" Mother exclaimed, you've written me a beautiful Christmas letter!" Something choked in her throat.

There sat Mother, with two bright tears in her eyes, reading the letter.

"Ho-ho!" Bob teased. "Whyn't you read it to *us,* Mom?"

Mother looked straight at him.

"All right. I will," she said quietly.

It was an awful moment for Mary. Mother *couldn't* read anything because Mary hadn't known how to spell any words! *Now* wouldn't Bob jeer!

But Mother read aloud from her letter with its star picture:

"Dear Mother, I tried to buy you a lovely lace handkerchief, but I had only one shiny dime.

"I had a woolly, blue robe for you—blue, like your eyes—but I gave it back to the lady because I know you'd rather

(Continued on page 1221)

TO BE NEAR TO GOD

Sunday—Christmas Day

Read Luke 2:1-20. God's Gift for Our Righteousness.

Glory to God! This Christmas Day we do well to pause in our meditations in Romans to turn to the simple and profound story of the birth of Jesus. After seeing man's need and God's provision through faith in His Son Jesus Christ, it is well to turn today and meditate on the glorious story of His coming to fulfill our righteousness. The world may not have had room for the Christ child on the eve of their busy tax registration. Our world is busy too. Are you and your family too engrossed in the festivities and giving and receiving to have room for the Son of God in your hearts and lives this Christmas Day? Better see to it!

Monday, December 26

Read Romans 5:1-21. Deliverance from the Condemnation of Sin.

You may find it profitable to memorize with your family verse 1. Also you are challenged to discover four outcomes from this faith in Christ Jesus. Vv. 2, 3. Do you undergo some family problems and difficulties? This is your opportunity to unify your family in understanding the purpose of these tribulations and the blessing that they can be. Can you discover the blessing that these tribulations can be to you as a family? You can't afford to miss an opportunity like this for self-examination with your family.

What a blessed thought that God who loved us so much as to give Jesus in death for us when we were sinners will also keep us whom He has made righteous!

Tuesday, December 27

Read Romans 6:1-14. Deliverance from the Power of Sin.

The thought of baptism in this passage is the process of entering into the experience of death, burial, and resurrection of our Lord Jesus. This is a high spiritual concept, but without it there can be no deliverance from the power of sin. You will want to lead your family carefully through this passage so that together you may all understand this great faith transaction whereby uniting with Christ in death, we can be and are delivered from the power of sin. In His death our sins and our sinful self had their satisfaction. All you can do is humbly accept His marvelous and gracious work by faith. Face the pointed question squarely yourself, and set it before your family: "Are you truly dead to sin and alive in the resurrection Christ? Are you daily realizing His power in your life?"

Wednesday, December 28

Read Romans 6:15-23. Deliverance from the Bondage of the Law.

This "in Christ" experience delivers us from the bondage of the law. Wherein can we in any wise suppose that this grace of Christ should give us liberty to continue in sin? Let your family discuss with you whose servant each one is. If each one is the servant of Christ, can you now lay hold with them on the truth that we all give obedience to the master of our choice? If you conclude that you are servants of righteousness, you might then each look into your own life to discern whether or not there are the fruits of righteousness.

Thursday, December 29

Read Romans 7:1-13. Freedom from Bondage Illustrated.

By using the illustration of the law governing marital relationships, Paul sharpens his point on how we are freed from the law by death in Christ, and are now in union with Christ Jesus because we are dead to the former sin-partner. This is no time to discuss the issue of divorce and remarriage, for this will cause you to displace the larger truth that God is here giving you for your family. Can you make it plain to them through this common illustration how that each one is in Christ Jesus delivered from the bondage of the law?

Friday, December 30

Read Romans 7:14-25. Man's Entanglement.

The Corinthian saints still had a carnal nature. I Cor. 1:2; 3:1-3. So have you and each member of your family. You always will have as long as you live in a natural body. The secret must be found in the faith experience given in Romans 6:11. You as a parent have a marvelous privilege in teaching this great truth; but you must first have the lesson mastered yourself. Can you lead your family to face the fact that each one is confronted

(Continued on page 1221)

Jesus Rebukes Hypocrisy

Sunday School Lesson for January 1

(Luke 11:14—12:3, 54-59)

Crowds! Crowds! "Thick together" they were gathered. Was it because they wanted to believe and wanted to hear more truth? Jesus knew their hearts and therefore their motives. He had preached the standards of His kingdom and the people knew but couldn't get the consent of their wills to believe. He spoke very plainly to them: "He that is not with me is against me: and he that gathereth not with me scattereth" (v. 23). "Blessed are they that hear the word of God, and keep it" (v. 28).

One thing that Jesus couldn't put up with was insincerity. The people wanted a sign. This was only because they were evil. They had the sign of Jonas unto the Ninevites and to them. Also they had the condemnation of the Queen of the South, who spent much to hear the wisdom of Solomon. Right here before the people was Jesus Himself with far greater words of wisdom, and they would not believe.

Did they really want a sign? No. They had the full light of the Gospel, but they wouldn't open their souls' windows. Their eyes being evil left their bodies full of darkness.

At the Pharisee's house Jesus would not observe one of their ceremonial laws. This would have shown that He approved of their externalisms. He did make it the occasion to speak violent words against their hypocrisy. "Woe" means condemnation. For what did Jesus condemn them?

If they gave alms, then they thought they were good. How many people think this is their salvation today?

If they tithed mint and rue and all manner of herbs, they were good. But what did they omit?

If people gave them preference and respect and greetings, certainly they were good. I wonder if the common people really did respect the religious leaders.

What was really wrong with these religious people? We must ever keep in mind that not everyone that saith "Lord, Lord," will enter the kingdom. As we look critically at this condemnation of the Jews, let us look to our heart's condition too. Hypocrisy is such a subtle temptation. We are always in danger of just keeping up appearances. But the question is not what we think of ourselves or what other people think of us, but what does God think of us?

Externalism was perhaps the greatest sin in the Jewish religion of the Pharisees. From the outside they wanted to look like good men, but inwardly, where God sees, they were not righteous. We cannot make ourselves good, no matter what outward laws we try to obey. Only Jesus' power within can make us pure in His sight. Are your pupils counting on outward appearance and conduct?

Again their salvation lay in keeping rules. They felt righteous if they kept all the laws that they had decided were vital. Surely Jesus had taught them often that His doctrine was not obeying laws. If a man has not yet recognized himself a sinner and pleaded forgiveness and been redeemed, he is none of His.

Religious show was a great evil with the Pharisees. They were proud of their good works. They loved to be well thought of. How very self-centered they were! Can we be proud of our religion?

And Jesus accused them of hypocrisy. They knew they were evil at heart but wouldn't follow Jesus and be changed. They really lived something they knew was a lie. Let Jesus search you and your pupils. Are we hypocrites in any phase of our living? Hypocrisy is very dangerous and contagious. Jesus warned the disciples to beware of "the leaven of the Pharisees, which is hypocrisy."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Change of Address.—Aaron Mast, Belleville, Pa., to 219 Orlan St., New Holland, Pa.

Ordination.—Bro. Fred E. Yeager was ordained to the office of deacon at the Pleasant View Church, near Chambersburg, Pa., on Nov. 23. Bro. Mahlon Zimmerman opened the service, Bro. Mahlon Witmer preached the sermon, and Bro. Amos E. Martin gave the charge.

Bro. Rhine W. Benner, of Cabins, W. Va., notifies us of his change of address to Pinecraft Branch, Sarasota, Fla.

Bro. J. Mark Stauffer, Harrisonburg, Va., conducted a Church Music Conference at the Gingrich Church, Annville, Pa., Dec. 3, 4.

Bro. George Beare, Hesston, Kans., spoke at the Wednesday evening service, Sunnyslope, Phoenix, Ariz., Dec. 7, in the interests of Hesston College, of which he is Field Secretary.

The Lawrence Brunk Family, on furlough from the Argentine Mission field, attended the monthly meeting of the Franconia Tract Society at the Haycock Mennonite Church, Quakertown, Pa., Tuesday evening, Dec. 13. Bro. Brunk spoke at the meeting.

The Wilbur Nachtigall family are on a month's leave from La Junta, Colo., where Bro. Nachtigall is pastor of the church. Plans include a visit to Puerto Rico, where the Nachtigalls were former workers.

Brethren Andrew Gingerich, Mannsville, N.Y., and Valentine Headings, Hutchinson, Kans., were the instructors at the Bible school held at the Fairview Conservative Mennonite Church, Kalona, Iowa, Dec. 5-16.

Eight persons were baptized and received into the Mennonite Church of Alabama, of which Bro. LeRoy S. Stoltzfus, Bird in Hand, Pa., has bishop oversight. A two-day Bible instruction meeting, on the theme of the Holy Spirit, was also held. Representatives from many of the mission points of the Southland were present. A new work is about to be opened at Strait Mountain and Sand Mountain in northeastern Alabama.

New Publishing House Catalogue.—

A new catalogue will not be issued until the fall of 1956. Until that time the current 1955 catalogue can be used for ordering books and supplies. If you do not have a copy of the green-covered 1955 catalogue write to the Publishing House. A few are still available.

Dedication Day Services at the Cloverdale Conservative Mennonite Church, Nashwauk, Minn., on Nov. 27, included the following: baptismal services in the forenoon when a brother and sister were received into church fellowship; dedication services for the newly completed church building in the afternoon; and a music program by the Conservative Men's Chorus, Kalona, Iowa, in the evening.

The ministers of the Mennonite churches of the northwestern Pennsylvania region, under Ohio Conference, exchanged pulpits on Sunday morning, Dec. 4.

A congregation of over forty members exceeded its quota for the Missions Week offering. This sets a good example for larger congregations.

The General Council of General Conference held its first meeting of the biennium at Chicago, Ill., Dec. 9, 10. Among the many items of business taken up were plans for the 1957 session of General Conference to be held somewhere in the Eastern States. Other meetings held on Saturday afternoon were the Hospital and Homes Committee of the General Mission Board, a joint session of the Radio Evangelism Committee and representatives of the Publishing House to consider the production of literature to be used in radio work.

A Church Music Conference was held at the Wideman Church, Markham, Ont., Dec. 3, 4, with John H. Hess, Toronto, Ont., and Paul Erb, Scottdale, Pa., as guest speakers.

Bro. C. F. Yake, Scottdale, Pa., Educational Agent of the General Council of the Mennonite Board of Education, was an invited participant in the recent White House Conference on Education.

The Cabinet of the Christian Education Conference of the Allegheny Conference met at Scottdale, Pa., Dec. 10. Among other business transacted, plans were made to conduct a three-session Sunday School Workshop in connection with the annual Christian Workers' Normal to be held at Johnstown Bible School, Feb. 8, 9.

The congregation at Masontown, Pa., recently organized a Mennonite Youth Fellowship, with Bro. Wendell Townsend as president.

Bro. Lawrence Brunk, on furlough from Argentina, who recently conducted a week's meetings at Elmira, Ont., also spoke at two public schools and the Rockway Mennonite School on Dec. 13.

The Audio-Visual Aids Office of the Publishing House has mailed the fourth quarterly release of evaluation of films and filmstrips to those who have subscribed to this service. Included in this release is a cumulative index of the 160 films and filmstrips evaluated during 1955. Further information concerning this evaluation service may be obtained from the above office at the Mennonite Publishing House, Scottdale, Pa.

The Winter Bible School Council of the Mennonite Board of Education met Dec. 8 in Chicago, Ill., in the interests of the promotion of this work. It was reported that while 1,362 youths and young adults were enrolled in WBS in 1955, there were approximately 4,000 who were not enrolled in any formal study of the Bible.

Bro. Luke A. Hurst, Ephrata, Pa., pastor of the Twelfth and Windsor Street Church, Reading, Pa., was killed in an automobile accident while traveling in Bucks Co., Pa., on Tuesday, Dec. 13. Approximately 1,500 persons attended the funeral at Weaverland Church on the following Sunday. We extend our condolences to the bereft family.

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Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 26 to Jan. 6.
Alberta-Saskatchewan Winter Bible School, Sharon Mennonite Church, Guernsey, Sask., Dec. 27 to Feb. 3.
Christian Workers' Normal, Hopedale, Ill., Dec. 28 to Jan. 1.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 2-13.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Ministers' Normal, sponsored by Allegheny Conference at Johnstown, Pa., Bible School, Jan. 4, 5.
North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Two-week Bible School, Maple Grove Mennonite Church, Atglen, Pa., Jan. 16-27.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Kishacoquillas Valley Bible School, Locust Grove, Belleville, Pa., Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-28.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Iowa Mennonite School, Kalona, Iowa, has donated a program clock to the new Bible Institute at La Plata, Puerto Rico.

The missionaries in Bihar, India, recently held a special prayer service concerning a bill being introduced into the Indian parliament requiring each person desiring to change his religion to send an application for such change to the District Magistrate. The bill also would require all persons administering baptism to have a government license for administering the ordinance. The National Christian Council of India sent a petition to Prime Minister Nehru calling attention to the unconstitutionality of such a bill.

Bro. Ralph Buckwalter, missionary on furlough from Japan, will speak at the College Mennonite Church, Goshen, Ind., on Sunday morning, Jan. 1. Special services are planned for the afternoon and evening with the former Vesper quartet—Albert and Ralph Buckwalter, David Shank, and Ralph Wade—participating in the program.

Bible School students from Chandwa, Bihar, India, regularly spend Saturday morning going out to the villages of their area in small groups to give a Christian witness.

One of the building block houses in Kamishihoro, Japan, has now been promised to Ruth and Rhoda Ressler. This will mean more adequate quarters for them during the present winter. Pray for their witness in Kamishihoro.

The Rabanal, Puerto Rico, congregation conducted a Thanksgiving service this year by bringing a fruit and vegetable offering for two widows and two members who were ill. A fellowship supper was prepared at the mission home with all members participating. A testimony service at the church followed by a message given by Bro. J. W. Shank concluded the day.

Sister Irene Weaver, Dhamtari, India, went to Landour to accompany the missionary children home for vacation at the beginning of December. This month will be a happy reunion time for the missionaries and their children who have been away in school.

Bro. David Shank, missionary on furlough from Belgium, will be speaking at the Bethel Church, Wadsworth, Ohio, on Dec. 25 and the Yellow Creek Church, Goshen, Ind., on Sunday morning, Jan. 1.

Bro. Alvin Hostetler, Dhamtari, India, plans to continue his services for another year before returning home. He reports that he is busy with a building program at Shantipur, with maintenance work on the Dhamtari Hospital, and with repair work on the missionaries' cars.

The Puerto Rico pastors, workers, and their wives held a special fellowship meeting on Friday afternoon, Dec. 2, at the John Driver home at La Cuchilla. Eduardo Palaci, veteran missionary from Argentina, spoke to the group, giving his conversion experience and exhorting them in service. A prayer service followed this message. Following the prayer service the workers gathered for counsel and then enjoyed a fellowship meal together. A service was conducted at the La Cuchilla church in the evening with Bro. Palaci speaking.

Bro. Luke A. Hurst, Ephrata, Pa., pastor and mission superintendent of the South Seventh Street Mennonite Mission in Reading, Pa., was killed in an automobile accident on Tuesday, Dec. 6. Funeral services were held Saturday, Dec. 10, at the Twelfth and Windsor Street Mennonite Church in Reading, and Sunday, Dec. 11, at the Weaverland Mennonite Church, Lancaster.

The brethren Ernesto Suarez and Raul Garcia from Argentina will be speaking at the Elmira, Ont., Mennonite Church on Sunday evening, Dec. 25.

Address change: Bro. and Sister Joe Richards should be addressed at 3225 6-chome, Itabashi cho, Itabashi ku, Tokyo, Japan.

Bro. Ira Miller and a group of students from Eastern Mennonite College, Harrisonburg, Va., participated in the services at the Glad Tidings Mennonite Church, Bronx, N.Y., on Sunday, Dec. 4, Bro. Miller bringing the morning message and the students presenting the evening program.

A chapel was recently built on the compound at the leprosarium near Shirati, Tanganyika. This chapel was dedicated on Nov. 6.

The new telephone number for the Mennonite Children's Home, Kansas City, Kans., is FAirfax 1-2820.

The Don McCammon Christmas letter has been mailed recently by the MYF of the Yellow Creek Mennonite Church, Goshen, Ind. Persons who failed to get their copy or who would like to have a copy should notify Peter Wiebe, R. 3, Goshen.

The young men's quartet accompanied by Gerald Hughes from the Gladstone Mennonite Church, Cleveland, Ohio, participated in the morning service at the East Side Mennonite Church Fellowship Center, Saginaw, Mich., on Sunday morning, Dec. 4. In the afternoon the group took part in a Vesper service at the Detroit Mennonite Church.

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Your Treasurer Reports

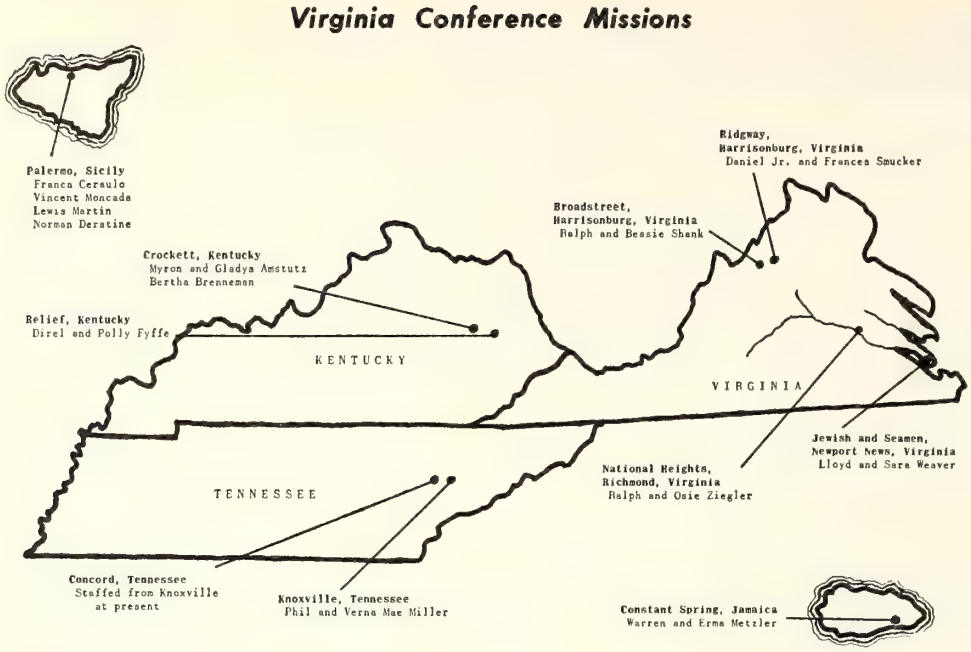
The General Mission Board is now administering an enlarging charitable institutions program. Over the past number of years this program has grown considerably with the largest increase of activity being in the area of hospital administration. The hospital program has enlarged rapidly due to the fact that a number of small hospitals have found it advisable to seek administrative assistance and have turned to church groups for this assistance. In addition to the hospital program, some expansion has also taken place in the program for giving assistance to the aged.

In reviewing the finances of this program it is significant to note that the services rendered are largely paid for by those who receive the care. Therefore, this part of our church outreach does not require much in the way of continuing operating contributions. From time to time we have called upon the church to assist in the hospital and home for aged program by contributing funds for building purposes. The two most recent projects for which funds were solicited are the new hospital in Puerto Rico and the Sturgis Home for the Aged. We are glad to report that adequate funds have been received for the Puerto Rico project. There is still an outstanding deficit on the Sturgis Home for which funds are yet needed.

Another area of the charitable program is the child welfare program. This work centers largely in our homes for children. In comparing this with the other institutions, it becomes clear that homes for children cannot operate on the basis of current income and must receive contributions for their work. It is for this reason we periodically appeal to our constituency for contributions to aid in the work which is carried on at West Liberty, Ohio, Children's Home, Kansas City Children's Home, and Mennonite Youth Village. We believe that all of these projects continue to make a contribution to the service and witness outreach of the church and we trust that there will be many who will continue to contribute for this program.

The Child Welfare Committee of the Mission Board along with the local board at West Liberty, Ohio, is now giving considerable attention to the future work of the institution there. We anticipate that the program at West Liberty will be adjusted in the near future so as to better serve the needs of the community and the children of that area. This change is likely to involve additional financial outlay and, therefore, we would like to particularly encourage contributions for the West Liberty Children's Home at this time. Contributions can be used either for operating or for building expenses. Contributions for this purpose can be sent through the regular mission channels.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Introducing—The Virginia Mennonite Board of Missions and Charities

BY DANIEL B. SUTER

It all began exactly forty years ago. The Virginia Conference was in session at Fentress, Va., when a discussion arose about how the financial strength and talent of the conference might be used more effectively in home and foreign mission work. A committee was asked to study the problem and bring back a suggested plan. The following year the committee proposed to conference an organization to be known as the Virginia Mennonite Board of Missions and Charities, which proposal was adopted. In 1919 the organization became incorporated under Virginia law.

Since that time mission work has been carried on by this Board in Virginia, Tennessee, and Kentucky, and more recently foreign mission work developed in Sicily and Jamaica. Several missions formerly under the Board have "come of age" and attained the status of independent congregations—Chicago Avenue Mennonite Church in Harrisonburg, and Huntington Avenue Mennonite Church in Newport News, Va.

Go with me first to Tennessee. Entering the state via Route 11 we come to the city of Knoxville, at the foot of the Great Smoky Mountains and near the city of atomic energy fame, Oak Ridge. Here in Knoxville we find Bro. and Sister Phil Miller and their family living in the mission home on University Ave. Next door is the church where a group of fifty to sixty gather for services. About twenty miles out in the country is the little community of Concord where there is another church. At present there are no resident workers here, but the congregation is served from Knoxville. This was one of the original mission points of the Virginia Board.

Turning north we head into the hills of Kentucky, arriving at the little village of Crockett where we find the Myron Amstutzes and Bertha Brenneman faithfully proclaiming Christ. Not far away is the Faith Hills Christian Day School where Ruth Kurtz is teaching. Another half-hour drive brings us to Relief, Ky.; here we find Direl and Polly Fyffe living on the mission farm. They serve the little congregation at Paint Cliff.

Coming back to Virginia we visit the National Heights Mennonite Church in the capital city, Richmond. Ralph Ziegler and his wife are the faithful workers at this growing church; they are happy to have the use of a new church building dedicated in the summer of 1955. In Harrisonburg there is a mission serving the colored folks located on Broad Street, with Bro. Ralph Shank as pastor. Several blocks away, we find Daniel, Jr., and Frances Smucker at the Ridgeway Church, laboring in a difficult area. Before leaving the States we must visit Lloyd and Sara Weaver in Newport News; here is possibly one of the most unique mission efforts in the States. Brother Weaver contacts Japanese ships coming into the harbor there and does evangelistic work with the ships' officers; oftentimes they come to his home where he and Sister Weaver give them flannelgraph lessons from the Word and entertain them with games and refreshments. Numerous men have been won to Christ through this work, and the Virginia Board has as a result a literal "church at sea."

Going to the Island of Sicily in the Mediterranean Sea, we find a group of believers faithfully living out the Word as taught by the Mennonite Church. Sister Franca Ceraulo and Bro. Vincent Moncado are the local workers there; the brethren Lewis Martin and Norman Derstine serve them from the States.

The newest venture of the Virginia Board on foreign soil is on the island of Jamaica. Here, near the capitol city of Kingston, there is already a nucleus of twenty-six believers. Warren and Erma Metzler have been called to this work.

Would you like to hear more about these places of work? Watch for forthcoming articles from the pen of Mary Slabaugh in the Missions Section of the **Gospel Herald.** You may also wish to received the bimonthly paper, **The Missionary Light,** edited by Laban Peachey. Subscriptions are 30¢ per year or four years for $1.00; write Harold D. Lehman, Circulation Manager, Eastern Mennonite College, Harrisonburg, Va.

Harrisonburg, Va.

Let's Visit Jamaica

BY MARY TROYER SLABAUGH

Some people like to travel, and they spend much of their time getting acquainted with the unusual attractions that lure tourists the world over. May I ask you to accompany me on a small tour of some projects of eternal values?

First of all, go with me to the island of Jamaica. It will take us eight hours to get there by plane from Washington, D.C. We find ourselves on an island approximately one hundred forty miles long by fifty miles wide. We are now on British soil about one thousand miles south of Florida. We look at the people and find the men dressed in American style and the women wearing house dresses. Since they talk English we can start getting acquainted right away.

But why did I want you to visit Jamaica? Mr. and Mrs. D. H. Loewen, who are members of the General Conference Mennonite Church, of Manitoba, Canada, went to Jamaica in October, 1954, planning to stay several weeks to investigate the possibilities of mission work. Instead of leaving in a few weeks, they have been there nine months and have a Sunday school of eighty children as well as a number of other services.

Brother and Sister Loewen are fifty-five and fifty-six years of age and not very well physically, so they called for help. Since the conference they belonged to did not see fit to take over the work, the Mission Board of the Virginia Conference made an investigation and a Mennonite Church has been started on the island. No doubt you are interested in knowing about your newest brothers and sisters in Christ.

This is how it all came about. Last May the brethren Myron Augsburger, Warren Metzler, and Mahlon Blosser spent five days in Jamaica touring the island in the interests of missionary activity. They found a more or less mountainous island with rich productive soil and good crops of bananas, coconuts, sugar cane, coffee, and all the tropical fruits. They reported one and one-half million people on the island, some white, some Negro, and some a mixture of white, Negro, Indian, and Chinese.

They found the moral standards appalling. Three fourths of the people live together unmarried. About seventy per cent of the children are illegitimate.

They also found a very religious people, but not a spiritually satisfied people. There were twenty-two people, all over sixteen years of age, desiring to unite with our church. Nine of this group had left another church because of its corruption. One of them was a young licensed minister who was asked to resign because of his preaching against the corruption in his church.

Brother Blosser has described this group who were seeking admission to our church as follows: "The characteristics of the group of believers are manifested in their warm spiritual atmosphere, their sincere personal testimony to the saving power of the Gospel, and a prayer for continued victorious living. They sing many of the same hymns that we do but sing them more heartily. They have a deep desire to be obedient to the Word of God. The change in their everyday living is noticeable to those with whom they work. Their worship service is reverent and the attention is very good. They have a desire to have a Bible school so as to be more able in Christian service. They also have a desire to reach out to other needy areas."

The investigating committee returned and reported, and the Virginia Mission Board met and decided to assume responsibility for the work as the way opened. Both the Loewens and the group of believers in Jamaica had given the Virginia Mission Board a hearty invitation to take the work over. Bro. and Sister Warren Metzler from Johnstown, Pa., were appointed as workers to Jamaica.

On June 30th, the brethren Truman Brunk, Warren Metzler, and Mahlon Blosser flew to Jamaica to organize the Mennonite Church there. The first week was spent instructing the applicants and purchasing land suitable for the work there. The first baptismal service of our church in Jamaica is very impressively described by Brother Metzler as follows:

"Sunday morning, July 10, at 5:00 a.m. we gathered at the church for a short service and then proceeded to the seaside for the baptismal services. It was about eight miles. The ceremonial exercises were very sacred and impressive. Tears of joy were shed by the brothers and sisters as the ordinance was being performed. The sisters all wore white, a symbol of purity. Fifteen were received on confession of faith and eleven by water baptism. May this nucleus of twenty-six members of the first Mennonite Church in Jamaica continue in growth, spiritually and otherwise, for many more souls and blessings for the island.

"Following the reception of applicants we had sweet fellowship around the Lord's table. The same evening Brother Blosser and Brother Brunk returned to their respective homes in the States and I stayed for another eight days. This gave further opportunity for fellowship, meetings, and help in understanding the people and their understanding of us.

"The church had a farewell service for the Loewens on Monday night. Small gifts, tokens of their deep appreciation from the Christians at Contant Spring, Jamaica, were given them. Their labors and love will always be remembered and the Lord alone will reward justly."

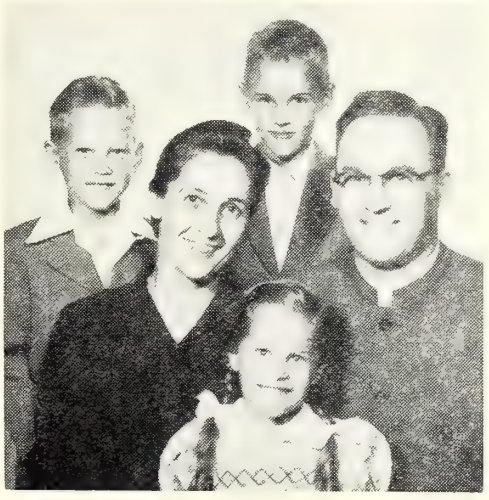
I hope you have enjoyed this little review of how our church started a work in Jamaica. The General Mission Board at Elkhart is also assisting. And now that you know about this new adventure, we'll count on you to help both in your daily prayers and also in a financial way as the Lord prospers you. Surely a people as hungry for the Gospel as the people of Jamaica seem to be should have our wholehearted support.

Harrisonburg, Va.

Farewell for the Metzlers

BY MARY TROYER SLABAUGH

A farewell meeting in honor of Bro. and Sister Warren Metzler was held at the Weavers Church near Harrisonburg, Va., on the evening of Missionary Sunday, Nov. 20. The



Warren and Erma Metzler and family—Warren, John, and Sharon.

Metzlers, formerly from Pennsylvania, have been appointed missionaries to Jamaica by the Virginia Mennonite Board of Missions and Charities. Those on the program were Brother and Sister Metzler, and the brethren Truman Brunk, D. W. Lehman, Harold H. Lahman, and Oliver Keener.

Sister Metzler gave a personal testimony. She was one of thirteen children. Every Sunday she walked two miles to church. At a very young age she went back of their barn and prayed, "Dear Jesus, here is my heart." Later in life Prov. 28:13 convicted her and she made a public confession and grew in grace.

After her school days were over she took up nursing at Lancaster, Pa. After she graduated and had worked and paid off her expenses, she was married to Brother Metzler. They served at various places, one of them being Puerto Rico.

Regarding their recent appointment and the prolonged waiting period before getting their visa for Jamaica, Sister Metzler said, "These days of waiting have not been hard on us. We have claimed the waiting promises in the Bible. His promises became more precious during this waiting period. As we go forth we realize God is with us. We believe that the life of the missionary is not a glamorous one but one of routine like here at home. In our routine work we want to live to make the Jamaicans want our faith. May our lives be lived simply among them."

Brother Metzler also gave a personal testimony. He said that he is thankful that God has seen fit to call him and use him as an ambassador in His kingdom. He then gave a survey of the work in Jamaica.

He said in part: "My wife and I after our CPS days at Staunton, Va., did relief work in Puerto Rico. We became acquainted with people in that part of the world and felt we should labor in that part of the world, but we weren't sure which country. We were asked to consider mission work in Puerto Rico, Honduras, and Cuba and yet we were never sure that this was where the Lord wanted us.

"Several years ago while Bro. Myron Augsburger was at the Tuttle Avenue Church in Sarasota, Fla., he had a conviction that a mission work should be started in Jamaica. He saw people of Jamaica there in Florida and had hoped that his church at Tuttle Avenue could start a missionary activity in Jamaica.

"While I was attending Eastern Mennonite College Brother Augsburger felt conviction of the Lord to speak to me about the work in Jamaica. We prayed about this for a long time. We told only a few people about Brother Augsburger's conviction and they helped us pray about it. Brother Augsburger planned to go to Jamaica last Christmas vacation and we were really anxious to hear about his trip. The door was closed and he didn't get to make the trip. Our burden became greater.

"In the meantime we heard about a Canadian couple in Jamaica who were calling for help. The matter was prayed about and since Brother Augsburger belonged to the Virginia Conference, it was felt that the matter should be presented to the Virginia Mission Board. The very first day this Board considered the matter, they acted upon it.

"The praying Canadian couple wrote much to the Mennonite Central Committee and also other places that help should come from America. Bro. J. N. Byler gave their address to Brother Augsburger. When we visited the island of Jamaica to learn more about this work which had been started, we took along the address of this couple who were Bro. and Sister D. H. Loewen of Constant Spring, Jamaica. The same day before we got to the Loewen home, the Loewens received a certain peace that the Lord had heard their prayer burden and was answering them.

"Two weeks after we came back to United States, a letter was received from the Loewen couple and the Jamaicans inviting us to take over the work. We accepted the invitation and this work was organized last summer."

Brother Metzler said that their desire is to be true ambassadors and true representatives of Jesus Christ. He said it is also their desire to be good stewards of every penny that comes down to Jamaica. He further stated that we should be able to look to God to ask a blessing upon every penny, dime, and quar-

ter we spend and they likewise want to spend every penny to the glory of God. Concerning their relationship to the natives on the field, he said that they will be working among a poor people who do not have anything compared to what we have in America. He explained that we need to understand the Jamaicans and not try to convert them to our American culture. He closed with the thought that he and his family must be willing to make some changes to fit into the Jamaican customs, but that their greatest desire is to bring the people of Jamaica to a saving knowledge of Jesus Christ.

Bro. Harold H. Lahman, president of the Virginia Mennonite Board of Missions and Charities, presided at the farewell meeting. He explained that starting a new work like this takes considerable funds to buy land, property, equipment, and the like. Therefore, gifts for the Jamaica work will be very much appreciated. They may be sent either to the Mennonite Board of Missions and Charities at Elkhart, Ind., or to the Virginia Mennonite Board of Missions and Charities whose treasurer is Mahlon L. Blosser, Star Route, Harrisonburg, Va.

* * *

In a recent article in the **Missionary Light** Bro. Blosser explained that expenses on the island will run somewhat higher than in the United States, since there is a duty imposed on all goods sent into the country. He also said a fund has been established for the purchase of small household articles for the Metzlers such as utensils, bedding, and linens which he thought some of the sewing circles might be interested in. There are needs for larger items such as a car, refrigerator, and furniture.

The Mennonite Church in Jamaica will certainly appreciate any sacrifices made in their behalf by the brotherhood in America.

Harrisonburg, Va.

A Joyous Christmas

BY PAUL G. KNISS

Though Christmas among our Christians in Bihar has less glitter than a traditional American Christmas, there is no less joy. We have festivity, and also inspiring worship.

We are only a small group of Christians at Bathet. Two Christian families live at Chetag, nine miles from here, and two families live at Itke, seven miles from here. We usually celebrate together, not just once but three times. This is not only because "the more the merrier." There is the advantage of fellowship with more Christians (which means much to an isolated Christian family) and the opportunity to give a Christmas witness in each community.

First we went to Itke. Arriving in the evening, we were served a supper of rice and curry at the evangelist's house. We ate from plates made of leaves sewed together with fine slivers of bamboo.

After some leisurely visiting, Joel, the evangelist, announced that Barnabas had requested us to have the celebration at his house. Barnabas is a weak brother who is "sometimes up and sometimes down." He is very poor and this year's crop was a failure. But he wanted to have the celebration at his house. As we walked to his house we thought, "How will he feed us all? How wonderful that he has the Christmas spirit to the extent that he is going to all this trouble and expense!"

Barnabas' house was cleaned up for the occasion. A roof of branches was made in front of the house and straw was spread out. A good supply of firewood had been gathered, for the night was chill.

Everybody was eager to start singing. It is traditional among our aboriginal people to sing to the accompaniment of drums late into the night or even all night on special occasions. Three singers skillfully kept up a steady rhythm, in subdued tones, by striking the drums with their hands. The same rhythm is employed for every song. Since the small lantern and the fire did not give sufficient light to read by, the songs were all from memory. The singing continued all night; not one tune was repeated. Several of the songs, however, tell the same Christmas story. The stanzas are identical in various songs, though the refrains are different. For example, three standard verses are as follows:

1. In Judea country, in Bethlehem town
2. In Bethlehem town, in a cow stable
3. In a cow stable, in a manger

One refrain to these verses is "The Lord Jesus became incarnate, by the virgin Mary;" another "Come, see, this is my Saviour." Sung in unison with effective repetition, these songs are beautiful.

As the night wore on some got sleepy and stretched out on the straw right where they were. Each had been sitting with a blanket around himself. Now they simply wrapped up more completely, head and all. They looked like blanket-wrapped logs. The rest sang on until daylight and then took a cat nap before the breakfast of tea and breads was served. Every available utensil was used for drinking tea—plates, bowls, cups, and glasses.

After breakfast everyone changed into new clothes. It is traditional that everyone get a new outfit at Christmas time. This doesn't mean an expensive suit. An adult's complete outfit may cost about $1.50. Even the very poor usually manage to have at least one new article of clothing.

Then came the Christmas service. Part of the service was conducted in Hindi and part in Oraon. But whether you say, **"Dhames gahi ohma," "Parmeshwar ki Mahima,"** or "Glory to God," you are entering into soul-satisfying worship. After this worship service we had another fellowship meal of rice and curry. Then we went to our homes for a night's sleep before going to the next place of celebration.

Bihar, India.

♣

Japan's population is now given at 88.5 million souls. If the U.S.A. were as densely populated as Japan (579 to the square mile), it would hold all the people now living in the world.

Mennonite Missionaries Search for Moros

Mennonite Brethren missionaries in Paraguay have completed a third expeditionary trip in search of the Moro Indians—the wild and primitive tribe thought to be the one which has attacked Mennonite colonists on several occasions.

In September J. H. Franz, G. B. Giesbrecht, and Walter Penner (who accompanied them part way) traveled into Bolivia to investigate the Moro situation from the Bolivian side and to look into the possibility of mission work among the Manjui Indians.

In search of the Moros, the Mennonite Brethren workers learned of groups of tribes in Bolivia and Paraguay known as Ayoreos of whom the Moros may be a part. Consulting the New Tribes Mission headquarters in Cochabamba, Bolivia, they learned that this mission has reduced some Indian language in the area into writing. They were also told that the language difference between the five tribes in the area is negligible.

The Junjui Indians were found to be a primitive tribe and in a badly degraded physical and moral state. Brother Franz gives the following impression of their contact with these people: "Because there is no mission work among these Indians and because their language seems related to that of the Chulupies (among whom the Mennonite Brethren Board of Foreign Missions now works), we feel a responsibility towards this neglected and misused tribe."

The trip was made part way with a Mennonite truck driver who hauls gasoline from Villa Montes, Bolivia, to Filadelfia, Paraguay. In La Paz, Bolivia, the missionaries visited with Mr. and Mrs. Frank J. Weins who work under the United States Foreign Operations Administration. On their return trip they stopped at the Mennonite settlement at St. Cruz and had a service with them.

Via Mennonite Brethren Board of Foreign Missions, Hillsboro, Kans.

Luz Y Verdad
Spanish Gospel Broadcast

Beginning with November 20, **Luz y Verdad** was released for the first time over station CMHR, Sagua la Grande, Las Villas, Cuba. The missionaries located in the province of Las Villas, serving under the Franconia Mission Board, have undertaken this project and have found **Luz y Verdad** effective as part of their mission program. Bro. Aaron King writes, "Among those who have commented on the first program was a believer of another group here in town. She mentioned the correspondence course."

Opportunity in Lima, Peru

Our agent has written that through a friend of his in Lima, Peru, he has been able to secure time for **Luz y Verdad** to be aired over radio station "Radio Victoria" at a cost

of $42.44. This contact man continues to say that this is a very reasonable cost when other religious groups are now paying substantially more. Radio Victoria, Lima, is an 11,000 watt station with a 5,000 watt short-wave broadcast simultaneously. This opportunity must not be let go. Will you pray about this need?

Still Thinking of KALI

Several times radio station KALI, Los Angeles, Calif., has inquired from our agent whether we are ready to put **Luz y Verdad** over its 5,000 watt facilities. But, the amount needed to support a one-half hour broadcast to the more than 500,000 Spanish-speaking population in and around Los Angeles has not yet been pledged. Pray that the Lord will indicate the direction to take concerning this need. Have you forgotten KALI?

Correspondence Course Appreciated

Gualan, Colombia, S. A.: "I have received my third lesson of this course and have found it of much benefit. Thanks for your patience with me."

Cayey, Puerto Rico: "I am very happy with the course, 'The Life of Jesus Christ.'. . . I would appreciate knowing what other course you will be offering after I finish this one."

San Diego, Texas: "I have listened to your program **Luz y Verdad** and find it stimulating. I want you to send me the course you are offering on 'The Life of Christ.' Also, if you have a Catholic Bible, please let me know the price."

Casablanca, Morocco, N. Africa: "May the Lord bless you. I am asking for your offer over Tangiers. I shall appreciate the course."

Guadix, Spain: "After listening to your program last Wednesday afternoon, and liking the talk, I am writing to you asking for the course 'The Life of Christ.' Thank you."

San Marcos de Carazo, Nicaragua: ". . . I do not have much learning, so am interested in your study by correspondence, which I understand is free. How much I really want to know concerning the good Book!"

Chicago, Ill.: "I was speaking to a young lady recently and after a few minutes she was convinced that she ought to take your Bible course. I am enclosing her name so you can send her the course. I am enjoying it very much."

Changuinola, Panama: "It has been a short time that I learned to know the Lord as my Saviour, and each time I want to know more about Him. . . . I heard you say on your program that you are offering free a Bible course from the Holy Word. I am interested in receiving it. Thank you for attending to me."

via MBMC, Elkhart, Ind.

The Mennonite Hour

Parts of Florida, Georgia, Alabama Now Hear Broadcast

On Dec. 11, WOOF, Dothan, Ala., began releasing **The Mennonite Hour** to serve a number of mission churches in this tristate area. The program is heard every Sunday at 12:00 p.m. CST at 560 kc.

This is the only **Mennonite Hour** release in the southern part of the United States. Will you pray and give for the success of this "missionary" station?

Colorado Adds Third Station

KCSJ, Pueblo, Colo., began carrying **The Mennonite Hour** 7:30-8:00 every Sunday morning since Dec. 11. The other stations now carrying the broadcast are KLIR, Denver (2:00 p.m. Sundays at 1000 kc), and KGLN, Glenwood Springs (1:00 p.m. Sunday at 1340 kc).

Missionaries in Africa and Honduras Call for Correspondence Course

Bible study by correspondence appeals to missionaries as a means of teaching the Bible. In November Bro. Nevin L. Horst wrote from Ethiopia:"I read in the **Mission Service Newsletter** about the new correspondence course that **The Mennonite Hour** is publishing. I think that this will be just what I want for a boy who is anxious to learn more about the Bible but is in another city going to school so I am not able to teach him."

In December a letter was received from Bro. George T. Miller, Honduras, in which he requested copies of the Bible correspondence course. Quoting from his letter: "The other day I was in the prison explaining the Spanish course to a prisoner when a fellow came up and asked in English whether I had no course in English. I told him I'd investigate and I have given some thought to using the course sometime for our English Bible study."

The Bible correspondence department of **The Mennonite Hour** suggests to foreign missionaries that they administer the study themselves in order to avoid postage costs and delay in time. Also correspondence courses administered by missionaries provide them with splendid means of contact with new converts and prospective Christians.

Christmas Greetings from Mennonite Hour Look Backwards and Forwards

In a Christmas letter to friends of **The Mennonite Hour** the pastor, B. Charles Hostetter, thanks the supporters of the broadcast for their prayers and gifts during the past year. Among the gains of the past are these: new studios and new office and headquarters building; the launching of the Bible correspondence course department; several new staff members. New stations have been added at home and abroad.

The letter appeals for continued support in 1956 which should offer even more opportunities to spread the Gospel and to build a stronger witness by song, preaching, and literature.

On the Calendar . . .

Dec. 26, 7:30 p.m., B. Charles Hostetter speaks at the World Wide Gospel Fellowship at the Vine Street Mennonite Church, Lancaster, Pa.

via MBMC, Elkhart, Ind.

Word from BIM indicates that the field is ripe unto harvest in Bolivia but there are many needs, particularly for personnel. The Bolivian Indian Mission is calling for ten couples to open new stations and for replacements, a doctor, a printer, a businessman and his wife to care for the mission guest home, a couple for their home for missionaries' children, teachers, a pilot, a couple to live on the launch, and office workers. Won't you join our beloved friends in praying for these needs?

The workers in Bolivia feel that the work there might be in an even more precarious position as a result of the fall of the Peron government in the Argentine. Let us surround this work with prayer that the Lord will protect and use His own in this needy land.

—I.F.M.A. News.

MISSIONS

EDITORIAL

Report on Brazil

"Although the church is growing in Brazil, the sects are growing more rapidly than the denominations," M. Richard Shauld, Presbyterian missionary to Brazil, told the Committee on Co-operation in Latin America during the recent Division of Foreign Missions meeting in Dayton, Ohio. Missionary Shauld went on to show that Brazil has been shut off from the main currents of theological thought in the world.

Shauld thinks that the new frontiers on which the church is working in Brazil are four. First, there is a revival in theological interest in Brazil. Scholarships are being provided for Brazilian theological students to study abroad. A theological journal is now in the planning stages to be initiated next year.

Secondly, the Brazilian church is studying the whole problem of evangelism as a result of the successful evangelistic activity of the sects and the failure of the old evangelistic methods. The older denomination pastors are resorting to the tent method of evangelism in industrial areas and street meetings in public squares previous to Sunday evening services in order to bring people from the street meetings to church.

The reason for this change in emphasis is clear. Brazilians in general just do not attend church. The Gospel must be taken to them.

Greater effort is also being put forth to win Brazil's students, who also show very little interest in church attendance. Small fellowship groups are being organized on university campuses and students who had abandoned the church are beginning to come back.

The third frontier on which the Brazilian church is working according to Missionary Shauld is the relationship of the church and society. This is illustrated by the fact that according to the Brazilian constitution only persons who can read and write are eligible to vote. Since the percentage of literacy is higher among Protestants than among the ordinary populace the Protestant Christians' opportunity to influence government by use of the franchise is evident. Recently a Commission on Church and Society of the Evangelical Federation of Brazil has been organized to consider the relationships of the church to society.

The final frontier in the Brazilian church is an awakening to missionary responsibility, particularly among the young people. Shauld

(Continued on page 1220)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Ruby Hostetler will arrive at her home in Elkhart, Ind., Dec. 24. She had been teaching in the elementary school at Kodaikanal, India.

I-W Services

Paul Swarr, former pastor of the Middletown, Conn., I-W unit and other scattered units in that area, has transferred to Norristown, Pa., where he will be pastor for the 100 and more men who serve in that area. He is sponsored by the Lancaster Conference, Pa., Peace Problems Committee.

The I-W Services office, Elkhart, Ind., reports over 600 monthly peace mailings. They are being sent to 17- and 18-year-old men. These mailings include peace literature, a cover letter, and a card which is sent to the pastor indicating the mailing.

An example of how the decentralized concept of I-W services is functioning is found at Dayton, Ohio, where Paul R. Yoder is sponsor of the I-W men at Dayton State Hospital. These men have been attending the Huber Church and have also assisted in the local summer Bible school program. Instead of being attached to all I-W men in various cities they are becoming an active part of the local church program and as such have become more effective.

Voluntary Service

On Dec. 14, Leon Schrock, Wooster, Ohio, will begin serving at Froh Bros. Homestead, Sturgis, Mich. He has been transferred from Hesston College, Hesston, Kans., where he had been serving since July 12, 1955.

Personnel needs include a request for a youth leader for the Spanish Church in Chicago. Since the Saginaw Fellowship Center has been approved for I-W service by the Selective Service Board a request has come for a person interested in working with youth in a community service program. In both these programs a qualified person would direct the recreational and other activities of the community young people. A nurse is still needed for the Indian migrant unit at Phoenix, Ariz. Applications and requests for information should be sent to Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Ray Horst, Director of Voluntary Service, and James Bomberger, Publicity Assistant, from the Mennonite Board of Missions and Charities office, Elkhart, Ind., spent Dec. 7 at Camp Rehoboth, St. Anne, Ill. It was noted that in the developing program of the camp 130 children are attending the Bible clubs directed by Wayne Kratzer, Orrville, Ohio. Mary Bixler, Elkhart, Ind., unit homemaker, also teaches one of the clubs. Children from nearby schools are brought in each week for an hour of Bible study. Bowls of soup are given to the one group which meets over the noon hour. Since the kindergarten building has been completed Pearl Hartz, Manatawny, Pa., has ample space to teach the 15 children who attend the kindergarten each day. Unit members are helping community folks construct an addition to a little chapel in St. Annes Woods. This building has been used by Camp Rehoboth to hold Bible schools. Rawley Shank, Harrisonburg, Va., is working on developing community service projects.

Isaac Glick, Harrisonburg, Va., leader of the Calling Lake, Alta., unit, served at Duchess, Alta., Thanksgiving week end. During that time he presented the voluntary service program. During the week of Nov. 6, the unit moved into the newly constructed cabin. While they have only improvised doors at present and the house is not well insulated, yet they find better protection there than they had in the granary. A Riteway stove has arrived from Harrisonburg, Va.; this proves to be more safe than the airtight one they used previously. The first Sunday service was held in the cabin, Nov. 20. Fifteen were present.

Released December 10, 1955
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

50 Enroll in European Mennonite Bible School

Fifty students enrolled in the European Mennonite Bible School at Basel, Switzerland, when it opened Nov. 20. The school has grown rapidly from its beginning with 27 students and a four-week term in 1950. Now, in its sixth year, the term will be ten weeks and the enrollment has almost doubled.

The European Bible School is a co-operative venture of French, German, Swiss, and North American Mennonites through MCC. It is an unprecedented development in Europe to see students and teachers from various Mennonite churches and different countries study and learn together. In its training young people as workers in European churches, the school offers courses in Bible study, church history, Sunday school, and youth work and the mission of the church.

Bro. Cornelius Wall, who with his wife recently visited many Mennonite churches in Canada and United States, is again principal of the school.

MCC in Indonesia in 1955

Since the beginning of MCC work in Indonesia, the clinic program in Java has been the major project. In addition to this, the MCC has been giving some assistance to the Javanese and Chinese churches in Java and to the small Mennonite church in Sumatra. This past year we also began relief work on the island of Celebes in East Indonesia.

The Medical Clinics

Until August of this year we operated three medical clinics in three different parts of the Muria Mountain area. During the busiest time these clinics examined and treated as many as 6,000 patients per month. Although these clinics are located in Christian villages, most of the patients are Moslem. Through the help of the local preachers and colportage work we also try to give a direct witness to Christ as our Saviour.

Ten Indonesian workers assist the MCC doctor and two nurses in these clinics.

In September the Javanese Church took over the one clinic at Margaredjo. With the two extra days per week this gives us, we plan to go from school to school examining and treating the children for eye ailments and diseases. This section of Java is a heavy trachoma area.

Relief Work in Celebes

In February MCC began investigating the situation in Celebes, the island east of Borneo. For about five years Celebes has been in a state of civil war. Bands of rebels have crippled the island, harmed the economy, burned the houses, and ruined the crops of thousands of innocent people. The area of heaviest rebel activity is around the port of Palopo in south Celebes. There is a large Christian church in this area. There are about 93,000 refugees and the majority of them are Christians.

In June an MCC shipment of 100 bales of clothing and 30 cases of soap arrived for these refugees. A shipment of 120 cases of beef and chicken is now being forwarded on to Palopo. In this program of relief MCC is working with Church World Service, which is supplying milk and medicines and paying the administrative costs of the program. The distributions in Palopo are in charge of a Dutch doctor and an able Indonesian Christian.

Assistance to Native Churches

MCC is grateful for the fellowship with Javanese and Chinese Christians here. To help these churches, MCC has been giving some support to the Javanese Theological School in Pati and their parochial schools. They also help to support several young people as they study now in preparation for future church work. Herman and Jo Tan who spent several years studying in American Mennonite schools have recently returned to Java. They will be working in the Chinese Church.

Future Plans

In the near future Leonard Kingsley and family of Berne, Ind., will join the unit in Indonesia. Bro. Kingsley will do agricultural work on the island of Timor in East Indonesia. In response to requests from the Timorese Church and other churches in East Indonesia, there is a proposal to send six Pax men to East Indonesia to join Kingsley as an agricultural team.

Administrative Assistant for VS

Arlene Sitler, Hespeler, Ont., recently returned from MCC assignment in Korea and is now assisting the Voluntary Service Section at Akron headquarters. She is an administrative assistant in charge of the summer Voluntary Service program.

While in Korea Arlene was on loan to the Christian Children's Fund as an administrator of the Korea program.

Released December 9, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

A suggested program for the women's day of prayer has been arranged by Mrs. Carl Kreider, now residing at the International Christian University, Tokyo, Japan. The program will be printed in the **WMS Monthly** and also in the GOSPEL HERALD, early in the new year.

The women's day of prayer is observed each year on the first Friday in Lent. Christian women from east to west, in every part of the world, unite in prayer on this day. The theme for the program this year is, "Thy Will Be Done."

"You have time to read the best" was the subject chosen by Mrs. Ed. Alderfer, Secretary of Literature, when she spoke to the WMSA Homemakers at Blooming Glen, Pa. The Sunday school librarian brought the best books in the library for young homemakers and also her card file. She was ready to check out the books for the women as they chose them.

"How to Be an Effective Church Woman" by Carolyn Blackwood, was reviewed at the fall workshop meeting of the Ontario District WMSA. About 25 books were ordered that day from the district secretary of literature, Valina Martin.

A Women's planning committee of five members for the Hope Rescue Mission has been formed. Delegates from the co-operating denominations met at the Hope Rescue Mission, South Bend, Ind., on November 16. Several women converts from the Pacific Garden Mission, Chicago, and the Hope Rescue Mission gave short testimonies during the afternoon meeting.

The women's committee will be working with the local board in this work of witness. Nearby Mennonite congregations and other denominations assist in the evening services, and in other avenues of service.

From the treasurer's monthly report prepared by Mrs. Graybill, one becomes aware that only a few district WMSA treasurers forward money each month. Perhaps each local WMSA president needs occasionally to review the local budget, checking those funds to which no contribution has been given.

Each year each local WMSA group should contribute to the general fund, to nursing education, and to the special project; smaller amounts should also be given to the sheet and blanket fund and the free literature fund. WMSA district and local projects will also share in the local budget.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

There are books of which the backs and covers are by far the best parts.—Charles Dickens.

From Our Churches

PORT TREVORTON, PENNSYLVANIA

(Susquehanna Congregation)

Dear Christian Friends:

Another harvest has passed and we can truly thank and praise the Lord for the many bounteous blessings He bestowed upon us, both temporal and spiritual. May we stop and count them.

In June we had Bible school which was well attended with an average attendance of 73. Much interest was shown.

Many ministers, deacons, and their families worshiped with us and we extend a hearty welcome to all to fellowship with us. We were very happy to have Bro. and Sister Carl Beck and Carol, returned missionaries from Japan, visit in our church and in our homes. Sister Beck's mother and sister accompanied them to the east. Her mother and your correspondent's mother are sisters. Bro. Beck spoke in the morning and evening services. Pray for the Becks as they again return to Japan, sailing Jan. 29, 1956.

Our communion was held on Oct. 4, when our young bishop, Bro. Donald Lauver, was present. Our aged bishop, Bro. W. W. Graybill has returned the second time from the hospital. Please pray for him.

Our revival meetings, Oct. 22-30, were conducted by Bro. Earl Horst, Sheridan, Pa., and truly God's Word was again very vividly revealed to us. Several souls accepted Christ as their personal Saviour. We ask an interest in your prayers.

Sara Hinkle.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

"True wealth is to know Christ and the power of His resurrection." "Reproach for Christ is far better than pleasures of sin." These were two of the many truths given in our Nonconformity Conference in September with Noah Good and Paul Clemens as speakers.

It was our privilege to have David Shank and Roger Rimbert, mission workers in Belgium, speak to us on Sept. 24. We learned more about the work and needs there, and also had pointed out to us our luxurious living, lack of sacrifice, and God's purpose for our being here.

We had timely messages from recent visiting brethren: William Martin, Ivan Magal, and Lloyd Hartzler.

The results of our Sunday-school reorganization are as follows: Supt., John Swartz; Asst. Supt., Millard Showalter; Secy.-Treas., James Duncan; Primary Supt., Anna Mary Burkholder; Chor., Milton Showalter.

On Oct. 23 we were favored with several numbers by the Mennonite Hour singing groups and a message by Pastor Hostetter concerning the world's needs.

We have recently enjoyed rich spiritual blessings in our Seventeenth Annual Christian Workers Conference held Nov. 16 and 17. In the Mission Session we heard about the Christian Worker on the Mission Field—City, Rural, and Foreign. We were also given many practical suggestions for "Promoting Mission Interest in the Congregation." Other topics discussed were "Achieving Through Congregational Singing" and "Possibilities of Voluntary Service." The latter part of our conference was on Home Interests: Responsibilities of Parenthood—Prepared Parents and Preparing Children; Enemies of the Home—Cares, Riches, and Pleasures. Bro. Lloy Kniss, Baltimore, Md., was our visiting speaker.

Following this, on Nov. 18, we had a Nonconformity Study Program sponsored by the Virginia Mennonite Conference. Varioius aspects of nonconformity were discussed.

Lyle Burkholder, on vacation from VS work in Kansas City, Mo., opened Sunday school on Nov. 20.

We are looking forward to and praying for our revivals which begin on Dec. 4 by Bro. Geo. R. Brunk.

Correspondent.

MILLER, SOUTH DAKOTA

(Miller Congregation)

Greetings:

On Nov. 12, 13 the writer [bishop of the congregation] worshiped with the Miller, S. Dak., congregation in preparatory and communion services. A fine spirit of unity and harmony was in evidence here and we enjoyed a very pleasant season of fellowship with the brotherhood at this place. However, we were made aware of a real need here in the way of an unfinished church building.

The small group at this place had been renting a house of worship until some time in 1954 when a building site was purchased with the intention of proceeding with the building of the church as funds became available. With the help of some of the Nebraska and Iowa churches the work was begun in 1954. The basement is completed and the structure of the building is up. The congregation worships in the basement and on special occasions like in the instance of a funeral it became necessary to rent another church. What is still needed to finish this church building is floor, walls (inside), ceiling, and some finishing work. The writer is too inexperienced in building to venture an estimate of what it would cost to finish this work but would just like to acquaint our readers with this need, trusting the Lord may lay upon the hearts of some to lend a helping hand as opportunity affords.

The building is of very modest proportions and what assistance could be extended to the brotherhood there would be very much appreciated. Crops in the area were considerably below normal this year due to drought and heat. Anyone wishing to make a contribution toward this work could send it either to the pastor, Bro. Paul Glanzer, St. Lawrence, S. Dak., or Bro. Millard Rediger, Miller, S. Dak.

Anyone wishing for more detailed information about the work and need of the Miller congregation might write one of these two brethren. This building is situated in somewhat of a new section of Miller. I see some possibilities of mission work in this area and some activities are being carried on along this line. May God abundantly bless each one who may feel led to help this worthy cause.

Sam Oswald,
Lyons, Nebr.

ALLENTOWN, PENNSYLVANIA

(Allentown Mennonite Church)

Christian Greetings:

We at Allentown greet you, fellow laborers in Christ's great vineyard, working together toward one great end, that of saving souls to the glory of God. We are glad for souls saved at Allentown. During the past year there were seven received into church fellowship. At the present time there is a class under instruction for church membership.

We also praise the Lord for the addition which is being built to our present chapel. In the building we will have an auditorium of larger seating capacity for our growing Sunday school, also much-needed classroom space in the basement.

Floyd and Gladys Clemens and son David have recently finished their 1-W service at Brattleboro, Vt., and have moved into the city to help with the church work. David Yoder and Shirley Filiman, who were recently married, have moved into an apartment in the city also. In their daily contacts on the milk routes these fellows can show that Christianity is not only a Sunday profession. Hackman's Bookstore is another means of Christian witness in the community.

Ray and Lizzie Godshall and Murriell Detweiler have left us to enlarge their Bible knowledge at Ontario Bible School.

We are glad for the I-W men who worship with us while serving at different points in Allentown.

Our all-day Thanksgiving services were an inspiration to all who attended. Winfield Ruth, Daniel Reinford, and Willard Shisler were guest speakers. The Franconia Mennonite School chorus, in charge of Daniel Krady, participated in the evening.

Our S.S. is preparing a Christmas program.

Stop in and worship with us, and above all pray for us as the Spirit directs you.

Lois Musselman.

BRESLAU, ONTARIO

(Cressman Congregation)

We had a summer Bible school as usual, with 152 pupils. The children appreciate coming, and look forward to it from year to year. We had a staff of consecrated young people as teachers.

This congregation also felt led to have a summer Bible school in the Howitt Church, which is about 10 miles away. This was begun in 1953 and continues each year.

Our evangelistic meetings this fall were in charge of Bro. Paul Martin from Hawkesville.

Our bishop, Bro. Oscar Burkholder, is in reasonable health and is serving as his health permits.

The services of Bro. Carl Rudy, who has been our pastor for the past year, are being appreciated. His wife now has full use of her ankle, which was broken in August.

Sister Jean Shantz, R.N., is now serving two years in Puerto Rico. May the Lord bless her as she helps those who are in need.

Correspondent.

MISSION EDITORIAL

(Continued from page 1217)

feels that a sense of mission is developing among Christian youth in Brazil similar to that which inspired the Student Volunteer movement in this country at the beginning of the century.

Our missionaries in Brazil are attempting to determine where they should locate their witnessing efforts. They are also studying the best methods for presenting the Gospel in Brazil. Let us pray earnestly for them.

—L. C. Hartzler.

Mission News

CONTINUED

Samuel Sagun, R.N., staff nurse at the Dhamtari, India, Christian Hospital, has been chosen editor for the coming year of the **Nurses Auxiliary News,** a monthly release of of the Nurses Auxiliary of the Christian Medical Association of India. Bro. Sagun served as assistant editor last year.

The Fairview Mennonite Home, Preston, Ont., which is located in East Preston near the Preston Mennonite Church, is near completion and will be ready to admit guests by January, 1956. The facilities will accommodate approximately 75 guests, including eighteen or twenty in a bed-patient unit designed for convalescent or chronically ill persons. The Fairview Home continues the program which has been carried on in the Braeside Home, Preston.

The Nurses Auxiliary of the Christian Medical Association of India met at Indore, M.B., immediately following the annual meeting of the Mid-India Board of Nurses Examiners, Nov. 25, 26. The local Nurses Auxiliary at the Christian Hospital, Dhamtari, sent five delegates, one for each class in the nursing school and one graduate. Two nurses attended at their own expense.

Bro. and Sister Lawrence Brunk, missionaries on furlough from Argentina, will be keeping the following appointments during December: Dec. 13, Franconia Tract Society, Haycock Mennonite Church, Quakertown, Pa.; Dec. 18, Springs, Pa.; Dec. 20, Berlin, Ohio; and Dec. 25, Pike Mennonite Church, Elida, Ohio.

Sister Elizabeth Penner, missionary on furlough from India, kept appointments in Iowa, Illinois, Indiana, and Ontario, Dec. 11-18. She spent Sunday, Dec. 11, in the Iowa City area; Dec. 13 at West Sterling, Ill.; Dec. 14, at Clinton Brick, Goshen, Ind.; Dec. 15 with the WMSA at Elkhart, Ind.; and Dec. 18 at Ailsa Craig, Ont.

Field Notes

CONTINUED

Brethren Urie A. Bender, Scottdale, Pa., and Paul E. Bender, Grantsville, Md., were guest speakers at a missionary conference held at the East Union Conservative Church, near Orrville, Ohio, Dec. 11, in the interests of the work in Amazon Valley, Brazil.

Bro. Jesse J. Frey, 1936 E. Shady Grove, Irving, Texas, formerly of Cave Creek, Ariz., writes to inquire if there are any people who are members of the Mennonite Church or of Mennonite background living in the area of Dallas or Fort Worth, Tex. He would like to get in touch with any such and would appreciate their writing to him at the above address.

Bro. Paul Roth, Masontown, Pa., preached the sermon for the farewell service held at Slate Hill Church, Shiremanstown, Pa., Dec. 4, for Sister Martha Hertzler, missionary nurse appointee to Ethiopia.

PLAN NOW TO ATTEND WINTER BIBLE SCHOOLS

WHO? Youth, young adults, young married people, middle aged, and older.

WHERE? The school of your choice—the one nearest your home, or elsewhere.

WHY? To learn the Bible; to prepare for better service; to grow spiritually; to enjoy Christian fellowship.

MOTTO: Bible Study for Better Service.

Winter Bible School Council.

Announcements

"Impressions of Ethiopia" will be the YPBM topic at Miners Village, Pa., Dec. 25. Speaker, Elton Bomberger.

The six weeks' evening Bible school held each year at Elizabethtown, Pa., beginning Jan. 3. Classes for both children and adults.

Michigan Mennonite Ministers' Meeting at Midland, Mich., Dec. 27-29. Roy Koch, St. Jacobs, Ont., out-of-state speaker.

Alberta-Saskatchewan Winter Bible School at Sharon Church, Guernsey, Sask., Dec. 27 to Feb. 3.

Mothers' and Home Conference at Columbia, Pa., Church, Dec. 31 and Jan. 1. Instructors, Harvey E. Shank, Chambersburg, Pa., and Elias W. Kulp, Bally, Pa.

Winter Bible School of the North Central Conference will be held at Loman, Minn., Jan. 9-27, with J. G. Hochstetler, Creston, Mont., as principal. Additional instructors: John Ropp, A. L. Glick, Frank Keller, and Lawrence Yoder. Courses offered: Bible, Teaching Methods, Character Building, Missions, and Vocal Music. Board and lodging free. Enrollment fee, $2.00. You are invited to attend. Write for information to William Kurtz, Loman, Minn., or A. L. Glick, Minot, N. Dak.

Annual hymnsing at the Deep Run, Pa., Church, Jan. 2, at 7:30 p.m. Special singing by Doylestown and Deep Run Mixed Chorus, Millard Detweiler, director. Guest speaker, Norman Bechtel, Spring City, Pa.

World Wide Gospel Fellowship at East Chestnut St. Church, Lancaster, Pa., Dec. 26, at 7:30 p.m. Guest speaker, B. Charles Hostetter, Harrisonburg, Va.

Thirty-second Annual Ministers' Normal at Johnstown Bible School near Johnstown, Pa., Jan. 4, 5. Sponsored by Ministerial Committee of Allegheny Conference. Out-of-district speaker, Chester K. Lehman, Harrisonburg, Va.

Two-week Bible School at Maple Grove Church, Atglen, Pa., Jan. 16-27. Instructors: B. Charles Hostetter, Elias Kulp, Christian Charles, Isaac G. Kennel.

Visiting Speakers

Dec. 4. **Eugene Yoder,** Kent, Ohio, at Canton, Ohio. **Allen Ebersole,** Canton, Ohio, at Archbold, Ohio.

Dec. 11. **John S. Hess,** Lititz, Pa., at Mt. Joy, Pa., morning; Winterstown Mission, York Co., Pa., afternoon. **I. E. Burkhart,** Goshen, Ind., at Pleasant Hill, Peoria, Ill. **George T. B. Davis,** Philadelphia, Pa., at Frazer, Pa. **Millard Lind** and **John L. Horst,** Scottdale, Pa., at Barrville, Pa. **Darrel Otto,** Cheraw, Colo., at Perryton, Tex.

Dec. 18. **John S. Hess,** Lititz, Pa., South Lebanon Mission, morning; Harrisburg Mission, evening.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Kidron, Ohio, Dec. 4-8. **Christian Frank,** Salunga, Pa., at Oreville Home, Lancaster, Pa., beginning Dec. 11.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Spanish Brothers, by Deborah Alcock; Moody Press; 351 pp.; $3.00.

The Spanish Brothers is a novel written to portray the beginnings of Protestantism in sixteenth-century Spain. Though the leading characters are fictitious, a number of historical figures are introduced as minor characters and the events of the story are true to historical fact. The hero is typical of those who faced the terrors of the Inquisition because they rejected Catholic dogma to follow truth as they found it in the New Testament.

The author has made some sacrifice of literary value for the sake of teaching history and doctrine. The action is often slowed down by digressions into history, description, and doctrine. Although the main characters are quite well defined, so many minor characters have been introduced that the reader may become slightly confused. The book is somewhat colored by the author's Calvinistic beliefs.

However, she has succeeded in showing that the love of Christ does triumph over pain and fear and in demonstrating her theme: "It is not fiction, but absolute truth, that He repays His faithful servants a hundredfold, even in this life, for anything they do or suffer for His name's sake."

This book will appeal to those who prefer fiction that is informational as well as entertaining.—A. Grace Wenger.

OUR SCHOOLS

(Continued from page 1208)

notable facts these all are, but we view them from a great distance, and they make no direct and vital contact with us.

The second attitude is personal and direct. Let me illustrate from the relation between friends. Imagine a young man who becomes acquainted with a young lady. At first he will learn some facts about her, in a detached manner; he learns about her abilities, her interests, and her attitudes toward people; he learns about her family, her home, and her relatives and associates. But he also knows these same things about many other people, and he can detach himself from all of them and look at them objectively and from a distance. The time may come, however, when this young man, as he becomes better acquainted with the young lady, discovers that he is being captivated by her and that it becomes difficult for him to think of her in the same detached manner. Finally, when he discovers that she too is captivated by him, then the case is settled. He capitulates completely. A friendship has been formed that is personal, direct, and vital, and no longer can it be one merely of detached acquaintance.

Such is this second attitude toward Jesus. I recognize first of all the facts about Him, just as anyone may. But as I recognize His superb character and teachings I become gripped with the feeling that here is the good and the right; and as I recognize His claim to being the Son of God, and His representation of the mercy and love of God, I am held by the feeling that here is the answer to my longing for release and fellowship. Then when it finally dawns upon me that Jesus actually loves me, individually and personally, I become completely captivated and give myself to Him without reservation. From then on my relationship to Him is direct and vital, person to person, and is no longer merely a matter of detached information about a man in history. Through this experience I learn the real meaning of Jesus' claim to bringing life to man.

J. D. Graber this fall told us that the facts about God cannot be merely accumulated and filed away for future reference. If we try this, the real truth escapes us. This truth is vital, and we must follow where it leads. He also said that we do not so much search out the truth about God as that this truth captures us and holds us. Thus he pictured for us the vital nature of our relationship with God. It is a living relationship, a personal friendship which is enduring, and cannot be put on and off at will. Neither need we fear that we will lose it, when in reality the truth is holding us. It is ours merely to open the mind and heart to the truth, and allow it to take possession.

But, you may ask, how can I achieve this personal friendship with Jesus? If you are to be captured by the truth, you must know it first. Search out all that can be found about Jesus, learn what the prophets said about Him, read the Gospel stories of His entire life, His teachings, His death, and His resurrection, find out what interpretations His followers placed on Him and His work by reading the remainder of the New Testament, and look at what effect He has on those who follow Him. Open the mind to the truth of Jesus and let Him capture the heart and life.

The story of Christmas is not like the Santa Claus story. It actually happened. It is true. What is your attitude toward this story? Can you stand off and look at it or leave it alone as you wish? Or has it captured you, and have you found in the friendship of the Jesus of Christmas the life of release from guilt and frustration your heart craves and the light of truth and fellowship with God?

"In Him appeared Life and this Life was the Light of mankind. The Light still shines in the darkness, and the darkness has never put it out" (Phillips).

Goshen, Ind.

FAMILY CIRCLE

(Continued from page 1210)

have me honest than all the other beautiful gifts in the world.

"So I have drawn you this star. It stands for the story of Jesus—the best Gift in the world. When I trust Him I don't have to fight with Bob. And yesterday, during your headache, He kept me good—even when Gayle scribbled on my picture.

"I love you, Mother.

"Mary."

The room was very quiet. Daddy cleared his throat. Bob—with a rough swipe of his sleeve across his face—left abruptly.

Mary and Mother looked at each other steadily and happily, and the warm togetherness was all around them.

Mother had understood the writing!

"This is the nicest gift I've ever had!" she breathed, and Mary was happy. God had answered her prayer, after all!—By Margaret Pirie in *Light and Life Press.* Used by permission.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to all who remembered us with prayers, gifts, cards, and letters in the loss of our infant daughter. May the Lord bless you richly is our prayer.—Mr. and Mrs. Harvey M. Hostetter, Lancaster, Pa.

* * *

We wish to express our sincere thanks to everyone who remembered us with cards, flowers, and words of comfort in our recent bereavement in the passing of our beloved husband and father. May the Lord richly bless each one of you.—Mrs. Frank H. Mylin and family.

* * *

I wish to express my sincere appreciation to all who so kindly remembered me while I was in the hospital twice recently. Most of all I thank you for your prayers, visits, letters, cards, and all other gifts, and especially the blood donors. We thank all who have remembered us with gifts of food, money, and visits since my return home. May God bless and reward each of you in His own way.—Mrs. Amos Harnish, Willow Street, Pa.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and gifts while I was in the Reading Hospital and since my return home. May God bless you all.—Mrs. Fannie G. Shirk, Mohnton, Pa.

* * *

I take this means to thank all who so kindly remembered me with cards, flowers, visits, and prayers while I was in the hospital. May God bless all of you for your kindness.—Amos Nissley, Landisville, Pa.

* * *

I wish to thank the many friends and neighbors for the blood that was given and visits, prayers, cards, and flowers while I was at the hospital. Also for the visits, gifts, and money since I am at home. May the Lord richly bless each one of you.—Clarence R. Rohrer, Lancaster, Pa.

* * *

We wish to express our sincere thank you and appreciation to every one who remembered us with visits, cards, prayers, and gifts during the sickness and death of our beloved husband and father. May the Lord bless each one.—Mrs. Clarence Huber and family, Ronks, Pa.

* * *

It is impossible to express our thanks and appreciation to all who so unselfishly extended sympathy, help, and food in our bereavement at the time of death of our father, grandfather, and great-grandfather. May God richly reward you.—Mr. and Mrs. Joel Yoder, the Glen Beachy and Ira Nissley families, and others.

* * *

We sincerely wish to express our thanks to the many kind friends for the prayers offered in our behalf and for the cards and tokens of love which we received during the illness of our dear husband and father; also for the many kind expressions of sympathy extended in our recent bereavement. May the Lord grant each one of you a special blessing.—Mrs. Benjamin B. Leaman and family.

* * *

I wish to thank my many friends for remembering me with prayers, cards, flowers, fruit, and visits during my stay in the hospital and since my return home. They were very much appreciated. May the Lord bless each one of you.—Landis Hershey, Ronks, R. 1, Pa.

TO BE NEAR TO GOD

(Continued from page 1211)

with the same struggle that characterized Paul? Show by illustration how you are prone to do the things you would not; and the things you would not do, those you seem to do. Now climax the great lesson with the secret of victory given in verse 25.

Saturday, December 31

Read Romans 8:1-11. Deliverance from the Slavedom of Self.

Here Paul gives us opportunity to review with our families just how God through the Incarnate Christ delivered us from our old natures. In this devotional period your opportunity is to lead the family to differentiate between the three laws: Old Testament law, law of Sin and Death, and law of the Spirit and Life. Verses 3 and 4 deal with Old Testament law. Can you trace the development of the other two, and find with your family the characteristics of the law of Sin and Death and the law of the Spirit and Life? You can make this very meaningful if you will be free to lead in personal applications around the family circle. After all, we all find ourselves in very much the same place—standing in constant need of the gracious empowerment of the Spirit of God.

—Ivan R. Lind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Leo L. and Rosella (Lehman), Apple Creek, Ohio, sixth child, fourth daughter, Mary Jane, Oct. 21, 1955.

Bachman, John, Jr., and Betty (Schrock), Lowpoint, Ill., third child, first daughter, Betty Jean, Oct. 24, 1955.

Bachman, Russel and Ferne (Imhoff), Metamora, Ill., second child, first son, Keith Allan, Dec. 3, 1955.

Beiler, Aaron E. and Naomi (Beiler), Bird in Hand, Pa., fourth child, third son, Marlin Roy, Nov. 27, 1955.

Beyler, Clayton and Gladys (Graber), Hesston, Kans., fourth child, first son, John Clayton, Nov. 25, 1955.

Boss, Vernon and Ella (Stoll), Creston, Mont., third child, second daughter, Corrine Kay, Nov. 15, 1955.

Brandenberger, Lloyd and Mary Jean (Schrock), Middlebury, Ind., second child, first daughter, Debra Lynne, Nov. 27, 1955.

Brunk, Roy and Dorothy (Good), South Boston, Va., fifth child, fourth daughter, Arleen Frances, Nov. 16, 1955.

Buller, Jeff C. and Priscilla (Mast), Creston, Mont., fourth child, third daughter, Frieda Mary, Dec. 2, 1955.

Eash, Donald and Fern (Swartzendruber), Parnell, Iowa, second child, first daughter, Merridy Jo, Nov. 26, 1955.

Ebersole, Norman J. and June (Wine), Lebanon, Pa., fifth child, first daughter, Diane Louise, Nov. 23, 1955.

Esch, Ira and Velma (Swartzendruber), Mio, Mich., fifth child, fourth son, Leslie Dale, Oct. 4, 1955.

Esch, Reuben and Mavis (Reber), Mio, Mich., fifth child, fourth daughter, Mary Jane, Nov. 25, 1955.

Fast, Menno and Naomi (Brubaker), Lexington, Ky., first son, Robert Lowell, Nov. 26, 1955.

Graber, Nat and Mary (Slaubaugh), Mylo, N. Dak., thirteenth child, eighth daughter, Sylvia Fern, Oct. 15, 1955.

Graybill, Arthur M. and Mary (Leaman), Pottsville, Pa., fourth child, second daughter, Marilyn Joy, Dec. 7, 1955.

Hershey, H. Richard and Barbara Ann (Hess), Manheim, Pa., fourth child, third daughter, Barbara Sue, Nov. 21, 1955. (Second daughter deceased.)

High, Jay Clair and Shirley Ann (Weaver), Ephrata, Pa., second son, Jay Linford, Nov. 18, 1955.

Holdeman, Paul H. and Helen (Cutrell), Denver, Colo., fourth child, second daughter, Priscilla Frances, Sept. 23, 1955.

Janzen, Archie W. and Erma (Hershberger), Winton, Calif., third child, second daughter, Monica Marie, Nov. 9, 1955.

Lehman, Earl and Twila (Holsopple), Hollsopple, Pa., fifth child, fourth son, Delroy Paul, Nov. 24, 1955.

Mininger, Jonas L. and Emma (Good), Souderton, Pa., fifth child, third son, Richard Good, Nov. 24, 1955.

Myers, Earl C. and Ruth (Ebersole), Greencastle, Pa., sixth child, third daughter, Karen Eileen, Nov. 18, 1955. (One son deceased.)

Nafziger, P. Melville and Esther (Swartzentruber), Wilmington, Del., fifth child, third son, Marlin Andrew, Nov. 28, 1955.

Raber, Danny and Betty Jean (Graber), Jerome, Mich., first child, Laurel Joy, Nov. 19, 1955.

Sauder, Joseph P. and Geneva (Dasher), Baltimore, Md., second child, David Ray, Nov. 8, 1955.

Schlegel, Bobby and Esther (Kennel), Albany, Oreg., third child, second son, Duane Harry, Sept. 19, 1955.

Schrock, Edward and Velma (Gingerich), Clarksville, Mich., first child, Linford Jay, Nov. 12, 1955.

Stalter, J. Mark and Clara (Gunden), Bay Port, Mich., fourth child, third son, Keith Wayne, Nov. 12, 1955.

Stauffer, Robert and Pearl (Porter), Edmonton, Alta., fourth child, third son, Dennis Alan, Oct. 20, 1955.

Summers, Elam and Arlene (Gehman), Gordonville, Pa., second son, Keith Eugene, Nov. 22, 1955.

Weber, Cleason and Mary (Martin), Floradale, Ont., first child, Anne Louise, Nov. 5, 1955.

Yoder, John H. and Doris (Sauder), Pettisville, Ohio, fourth child, second daughter, Susan Jane, Nov. 13, 1955.

Yoder, Stanley E. and Anna (Weaver), Scottdale, Pa., fourth child, third son, David Brent, Dec. 9, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bacon—Harbold.—Wendell Bacon and Jean Harbold, both of the Zion Mennonite cong., York, Pa., by H. Frank Leaman at the Zion Church, Aug. 7, 1955.

Beachy—Glick.—John Henry Beachy, Riverside, Iowa, and Elsie M. Glick, Kalona, Iowa, by Enos C. Swartzentruber at the home of Will M. Miller near Kalona, Nov. 24, 1955.

Birky—Martin.—Marion Birky, Kouts, Ind., and Carolyn Martin, Wheatfield, Ind., both of the Hopewell cong., by Samuel S. Miller at the Hopewell Church, Dec. 3, 1955.

Brown—Martin.—H. Eugene Brown, Narvon, Pa., Churchtown cong., and Reba Martin, Goodville, Pa., cong by J. Paul Graybill at the home of the bride, Dec. 3, 1955.

Hillerbrand—Brunk.—Hans J. Hillerbrand and Bonnie Brunk by Cornelius Wall, Basel, Switzerland.

Horning—Mast.—Kenneth Horning, Fleetwood, Pa., and Selena Grace Mast, Oley, Pa., by Paul G. Kniss at the Oley Valley Church, Sept. 17, 1955.

Kreider—Book.—Kenneth H. Kreider, Columbia, Pa., Chestnut Hill cong., and Cornelia A. Book, Bareville, Pa., Groffdale cong., by G. Parke Book at the Groffdale Church, Nov. 24, 1955.

Martin—Landis.—Donald B. Martin, Shippensburg, Pa., Rowe cong., and Charlotte Mae Landis, Shippensburg, Chambersburg cong., by Amos E. Martin at the home of the bride's sister, Mrs. Garnet Keefer, Nov. 19, 1955.

Martin—Wadel.—Ray E. Martin and Almeda R. Wadel, both of Shippensburg, Pa., Rowe cong., by Amos E. Martin at the home of the bride, Nov. 17, 1955.

Mast—Craft.—Earl Mast and Pearly Craft, both of the Greenwood Conservative cong., Greenwood, Del., by Nevin Bender at the Greenwood Church, Nov. 24, 1955.

Miller—Eigsti.—Delmer Miller, Freeman, S. Dak., and Ruth Eigsti, Denver, Colo., by E. M. Yost at Denver, June 25, 1955.

Overholt—Fox.—John Overholt, Clarksville, Mich., and Mildred Fox, Cascade, Mich., both of the Bowne cong., by T. E. Schrock at the home of the bridegroom, Nov. 19, 1955.

Shetler—Zuercher.—La Vern Shetler, Kidron, Ohio, and Ruth Zuercher, Orrville, Ohio, both of the Kidron Mennonite Church, by Isaac Zuercher at the Kidron Church, Nov. 24, 1955.

Swartzendruber — Johnston. — Joseph Dale Swartzendruber, Kalona, Iowa, Lower Deer Creek cong., and Luetta Mae Johnston, Leonard, Mo., Mt. Pisgah cong., by Daniel Kauffman at the Mt. Pisgah Church, Nov. 25, 1955.

Anniversaries

Hostetler, Joseph H. and Nancy D. (Hostetler) of Pinecraft Station, Sarasota, Fla., quietly observed their golden wedding anniversary on Dec. 5. They were married Dec. 5, 1905, by Bishop David C. Peachey near Belleville, Pa. They are the parents of three sons and four daughters. In 1930 they moved from Belleville, Pa., to Kalona, Iowa, and since 1950 they live near Sarasota.

♣

"I started out in home mission work. Later I was directed into foreign mission work. Now, I'm doing *submission* work. I should have done it all along, but I was slow learning." The lady speaking was bedfast, but steadfast. The Lord wants you to excel, not necessarily to escape. If so, He will stand by.—*Today.*

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albright, Phoebe, of near Turbotville, daughter of the late Daniel and Ida Schmick of Shamokin, and widow of Adam Albright, passed away Nov. 21, 1955, at the home of her sister Margaret, wife of Lawrance Bisset, Berwick, Pa.; aged 70. She was a member of the Beaver Run Mennonite Church. Surviving besides her sister are a few nieces, nephews, and friends. Funeral services were held in the Beaver Run Mennonite Church on Nov. 26 in charge of Elmer Martin and Lloyd Eby. Interment was made in the Turbotville Cemetery.

Baumgartner, Albert, son of Christian D. and Barbara (Welty) Baumgartner, was born near Kidron, Ohio, April 6, 1887; following an extended illness he departed this life at their home Nov. 22, 1955; aged 68 y. 7 m. 16 d. Confessing his faith in Christ, he became a member of the Mennonite Church in his youth. He was a faithful member and attended services at the Kidron Mennonite Church as long as health permitted. He was married to Martha Falb on Nov. 25, 1919. Two children were born to them. One, a son, died in infancy, and the other, Esther—Mrs. Titus Gerber, survives. Also surviving are his loving companion, 2 grandchildren, one uncle, and many other relatives and friends. He was of a quiet disposition, one who enjoyed his home, his family, and his friends, especially the grandchildren. Funeral services were conducted on Nov. 25 at the home and at the church with Reuben Hofstetter, Allen Bixler, and Isaac Zuercher in charge. Burial was made in the cemetery adjoining the church.

Good, Dr. Milton H., Wasaga Beach, formerly a native of Kitchener, Ont., widely known osteopathic physician, was born Jan. 26, 1870; died Nov. 27, 1955; aged 85. He is survived by his wife (the former Jean Sheriffs), 2 sons

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(Dr. Stuart A. Good, Buffalo, N.Y.; and Ross E., Wasaga Beach, Ont.), and one daughter (Welma—Mrs. Fred Lindholm, Buffalo, N.Y.).

He was an accomplished doctor, widely and well known. It was the opportunity of the pastor, C. F. Derstine, to minister to him for many years, which he greatly appreciated. The pastor also officiated at the funeral. C. F. D.

Hunsberger, Emma G., daughter of the late William and Barbara (Histand) Good, was born Oct. 7, 1888, near Spring City, Pa.; passed away Oct. 6, 1955, in her home near Spring City; aged 66 y. 11 m. 29 d. She suffered ill health the past two years. She was married to George J. Hunsberger on March 8, 1913. Besides her husband she is survived by one son (Jacob, near Spring City), 2 daughters (Irene and Mary, at home), one foster son (Lloyd Beyer, Souderton, Pa.), 13 grandchildren, one sister (Mrs. Katie Shuler, Parkerford, Pa.), and 2 brothers (Allen Good, Fleetwood, Pa.; and Henry Good, Spring City, Pa.). She was a member of the Vincent Mennonite Church, Spring City, where funeral services were held Oct. 10 in charge of Jacob Kolb, Paul Longacre, and Elmer Kolb. Interment was made in the adjoining cemetery.

Kuhns, Joseph Burkholder, was born Jan. 17, 1882; died suddenly of a heart attack Nov. 26, 1955; aged 73 y. 10 m. 9 d. He was the son of the late Christian and Marie (Burkholder) Kuhns. He was a member of the Chambersburg Mennonite Church from his youth.

He was preceded in death by his first wife, the late Leah Horst Kuhns, in 1933. Surviving are his wife (Mrs. Amanda Martin Kuhns), 2 sons (Christian H., Chambersburg, Pa.; and Clarence L., Newville, Pa.), 5 daughters (Mrs. Austin Gable, Thomasville, Pa.; Mrs. Alvan Forry, Hanover, Pa.; Mrs. Alvey Baer, Maugansville, Md.; Mrs. Omar Martin, Chambersburg, Pa.; and Mrs. Henry Bair, Hanover, Pa.), 30 grandchildren, one great-grandchild, one brother (Pre. Daniel Kuhns, Chambersburg), and one sister (Anna M. Kuhns, Chambersburg).

Funeral services were held at the Chambersburg Mennonite Church, Nov. 30, with Amos Martin, Harold Hunsecker, and Harvey E. Shank officiating. The text was Rev. 22:14. Burial was in the adjoining cemetery.

Leaman, Benjamin B., son of the late Daniel D. and Martha (Buckwalter) Leaman, was born Aug. 1, 1881, near Leacock, Pa.; passed away Oct. 29, 1955, at the home of his son-in-law and daughter, Ronks, Pa., where he resided for the past six years; aged 74 y. 2 m. 28 d. He was in failing health for many years, being bedfast for the past year. He bore his affliction very patiently and selected the text (Ps. 132:14) and the hymn ("Nearing the Port") to be used at his funeral services. He accepted Christ in early youth and became a member of the Stumptown Mennonite Church, where he was a faithful member until death. On Jan. 10, 1907, he was united in marriage to Mary M. Wenger. This union was blessed with 2 sons and 3 daughters, who, with his companion, survive. They are Elmer W., Landisville, Pa.; Martha—Mrs. Lloyd M. Eby, Ronks; Daniel W., Leacock; Anna—Mrs. Kendig Miller, Leola; Mary—Mrs. Arthur M. Graybill, Pottsville, Pa. Also surviving are one brother (Abram B. Leaman, Leacock), one sister (Mrs. Lizzie B. Kreider, Oreville Mennonite Home), 17 grandchildren, and one great-grandchild. Funeral services were held Nov. 2, at the Stumptown Mennonite Church with John Oberholtzer and Elmer Martin in charge. Interment was in the adjoining cemetery.

Martin, Peter C., son of the late Christian and Louise (Yancey) Martin, was born April 20, 1877; died in the Lewis County General Hospital, Lowville, N.Y., Oct. 27, 1955, after being admitted Oct. 26, following an operation for cancer; aged 78 y. 6 m. 7 d. On Jan. 6, 1901, he was married to Katie Steria at the home of her parents, Joseph Steria of Kirschnerville. He leaves to mourn his sudden departure, his wife, 3 daughters (Malinda—Mrs. Samuel Gingerich, and Mabel—Mrs. Elmer Moser, both of Croghan, N.Y.; and Rose—Mrs. Dan Widrick, Naumburg), one son (Alvin), 2 brothers (Andrew, Croghan, N.Y.; and Michael, Naumburg, N.Y.), 4 sisters (Mrs. Minnie Farney and Mrs. Lizzie Zehr, both of Croghan; Mrs. Barbara Mathys, of Naumburg; and Mrs. Noah Yousey, of Lowville), 17 grandchildren, and 12 great-grandchildren. Two daughters and one great-grandson preceded him in death. He accepted Christ as his Saviour in his youth and remained a faithful member of the church, having expressed his peace with God a few hours before passing away. Funeral services were at the Conservative Mennonite Church, Croghan, in charge of Lloyd Boshart, with burial in the church cemetery.

Meadows, Leonard Warfield, son of William and Della Lam Meadows, was born in Rockingham Co., Va., April 21, 1862; died at his home near Elkton, Va., Nov. 11, 1955; aged 93 y. 6 m. 21 d. On Feb. 4, 1886, he was united in marriage to Etta Virginia Eppard, who preceded him in death on Jan. 12, 1943. He was also preceded by 2 infant sons and one daughter. Surviving are 11 children (John West, Hubert, Fred, Lester, Cletus, Bessie—Mrs. Harvey Lam, Gussie—Mrs. Dock Breeden, Mamie—Mrs. Ward Breeden, Vida—Mrs. Vernie Lam, and Lora, all of Elkton, Va.; and Effie—Mrs. Dewey Merica of Baltimore, Md.), 80 grandchildren, 176 great-grandchildren, and 14 great-great-grandchildren. He was a devoted husband and father and had many friends who affectionately called him "Uncle Leonard." He believed in Christ from his youth and when visited by Mennonite workers in recent years he was baptized and received into church fellowship. After a lingering illness he spoke of going home and peacefully fell asleep. Funeral services were conducted by Harold H. Lahman at Hensley's Methodist Church on Nov. 13. Interment was made in the adjoining cemetery.

Miller, Samuel D., son of Daniel B. and Kathrine (Stutzman) Miller, was born in Johnson Co., Iowa, Nov. 12, 1868; passed out of this life Nov. 26, 1955, following an illness of approximately four years. The last 15 months he was at the Washington County Home. He reached the age of 87 years and 14 days. In the earlier part of his life he was engaged in well drilling, farming, operating a sawmill, and threshing. Upon retirement they moved to Wellman in 1930, where he and his son were operating a feed mill.

He was baptized in his youth and united with the West Union Mennonite Church, then later transferred his membership to the Wellman congregation where he remained a member until his death. He attended church regularly until health failed him. He was married to Elizabeth Ann Fisher on Nov. 10, 1892, at the home of Daniel B. Miller. They lived together for 63 years. Three children preceded him in death, also 2 brothers and 3 sisters. Surviving are his wife Elizabeth, one son (Ortis W., of Wellman), one daughter (Ollie—Mrs. Norman Parrott of Elida, Ohio), 5 grandchildren, 2 brothers and one sister (Charles D., Alvin D., and Mrs. John H. Slabaugh, all of Wellman). Services were held at the Wellman Mennonite Church Nov. 29 by Geo. S. Miller. Interment in the Lower Deer Creek Cemetery.

Newswanger, Reuben Wenger, was born in Salisbury Twp., Lancaster Co., Pa., Dec. 19, 1884; departed this life Nov. 4, 1955. He was the son of the late John G. and Lydia (Wenger) Newswanger. On Dec. 19, 1907, he was married to Mary E. Ressler, who survives him. He lived his entire life in Lancaster County, where he was a faithful member of the Mennonite Church from his youth. In 1935 he was one of three appointed to open the work of Nickel Mines Mission, near Paradise, where he served continuously as secretary-treasurer to the time of his illness. The work of the mission was always first in his thoughts and interest. Besides his wife he is survived by these children: Paul R., Vintage, Pa.; Anne E., wife of Lester M. Slaymaker, Gap, Pa.; Elva F., wife of Harry Gascho, Wood River, Nebr.; Ray H., Elverson, Pa.; Rhoda M., wife of Kenneth Smoker, Windom, Kans.; R. Willard, Quarryville, Pa.; and Stella M., at home. Two children preceded him in infancy. There are 19 grandchildren and these brothers and sisters: Samuel W., Atglen, Pa.; Aaron W., Bird in Hand, Pa.; Lydia, wife of J. Garfield Becher, Lancaster, Pa.; Henry K., Bareville, Pa.; Mrs. Ada Fiester, Coatesville, Pa.; Jacob M. and John G., both of Los Angeles, Calif. Funeral services were held Nov. 8 from the Paradise Church in charge of Paul E. Mast, pastor of Nickel Mines, and George Y. Graham. Interment was in adjoining cemetery.

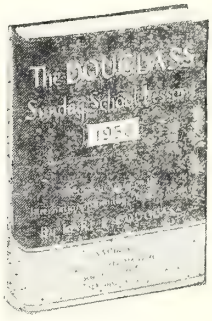
Shirk, Abraham, born May 18, 1868; died Nov. 27, 1955; aged 87 y. 6 m. 9 d. He was married to Emma Good, and they lived together for almost 64 years. Following the death of his wife a little over a year ago, he had a light stroke, from which he did not fully recover. Surviving are 3 daughters and one son (Sallie, at home; Alice—Mrs. Wm. Weber, Narvon, Pa.; Wayne, Bowmansville, Pa.; and Mary—Mrs. Amos Burkhart, New Holland, Pa.), 18 grandchildren, and 15 great-grandchildren. Two sons preceded him in death. Funeral services in charge of Benjamin Weaver, Howard Good, and Moses Gehman were held at the Bowmansville Mennonite Church, where he was a faithful member. Burial was in the cemetery adjoining the church.

Commentaries 1956

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Items and Comments

The Russian people continue to be told by their communist government that religion "is a spiritual poison" which serves "class exploitation," according to the United States Information Agency. The Information Agency quotes that message from a Russian language broadcast by the Grozny radio. The Soviet station also said that Eastern peoples created God "as a reflection of monarchy on earth . . . thus we see that God did not create man, man created God." The Odessa radio, according to the Agency, has warned: "Some time ago great work was done in the field of atheistic propaganda but now its tempo has slackened markedly. It is the duty of party organizations to pay the most serious attention to the intensification of antireligious propaganda and to make it militant and aggressive." The Soviet ideological journal **Kommunist** has declared that "against the religious point of view Marxism counterposes . . . the materialistic method of explaining nature, society, and thought."

* * *

United States Protestant churches are spending more than one billion dollars annually to provide 11,000,000 Americans with food, clothing, shelter, and other health and welfare services. This work is done through nearly 3,000 church-related agencies and institutions which have total capital assets of nearly three and one-half billion dollars. Nearly 100,000 children get direct aid through 800 orphanages, homes, adoption agencies, and similar institutions operated by the churches, another 1,500,000 children less direct aid. Older citizens are getting direct care and shelter in 700 homes, 25 per cent of the nation's total. Millions of other Americans of all ages receive help in some 600 medical hospitals, 65 clinics, dispensaries, and other health units; 475 hospitals, hospices and temporary shelters, 170 camps, 140 rehabilitation units, 60 maternity homes, 120 family welfare agencies, and 550 neighborhood houses and settlements.

Fears of Negro teachers in southern and border states that desegregation will result in their losing their jobs are not being realized to any considerable extent. To date, less than 300 out of approximately 75,000 Negro schoolteachers in the southern and border states have lost their jobs.

* * *

The Church Peace Mission, in which the Mennonite Central Committee is a participant, has announced a sermon competition on peace. There is one class for ministers and laymen under 45 and another for seminary students. The first award in each of the two competitions is $250.00 in cash, the second award $50.00 in books chosen by the recipient, the third award $20.00 in books similarly selected. Seven additional awards in each class, each of a selected current book, will also be made. The judges include E. J. Schwalm, Canadian leader in the Brethren in Christ Church.

* * *

Brethren Life and Thought is a new quarterly journal published in the interests of the Church of the Brethren. The autumn 1955 issue is the first. It is published by the Brethren Journal Association. The editor is E. K. Ziegler, Roanoke, Virginia.

* * *

Mrs. Theodore O. Wedel, prominent Episcopalian of Washington, D.C., was elected president of United Church Women, a Protestant women's organization. Mrs. Wedel's husband is the son of the first president of Bethel College at North Newton, Kansas.

* * *

Scholars from various countries will participate in a symposium in New York in September, 1957, to assess the famous Dead Sea Scrolls.

* * *

About one fifth of the public school systems in the United States provide programs for driver education.—**Automobile Facts.**

* * *

Ground has been broken for a new 50-bed Mennonite hospital at Beatrice, Nebraska. The hospital is to cost $800,000.

* * *

Japan had 512,450 Christians as of last March 30, according to a survey conducted by **Christian News.** In this total 285,022 are Protestants, 193,724 Roman Catholics, and 33,704 Orthodox. The largest Protestant body is the United Church of Christ in Japan with 162,397 members. There are 3,072 Protestant churches, 575 Catholic, and 100 Orthodox.

* * *

Leaders of religious overseas relief agencies met with Secretary of Agriculture Benson and urged him to release grains from surplus government stocks for use in their programs of free food distribution to hungry people abroad. Until now the agencies have been able to obtain only dairy products and cottonseed oil from surplus stocks. Mr. Benson promised to give their request "a real good hard look." He asked the agencies to provide him with figures on the quantity of cereals they could distribute overseas within a year. The agencies emphasized that wheat, of which the government now holds more than 900,000,000 bushels, is direly needed along with other cereal grains in many areas of the world.

* * *

Relief agencies, including the Mennonite Central Committee, sent supplies totaling several million dollars in value to relieve the flood disasters in northern India and in Pakistan. However, the need is so great that these supplies were soon exhausted. Great need continues.

* * *

An instance of the swing to religious interest in this country is seen in a story in **Time** magazine under the education head which tells of the increased interest in religion in the colleges and universities of the country. For instance, in 1939 Princeton installed its first course in religion. There were twenty students; now 700 students of Princeton are enrolled in various courses in religion and the university gives a doctorate in the philosophy of religion. The Dean of Students at Columbia College says that he has never seen in twenty years such a wide interest in religion among students. The Dean of Men at Temple University says, "In my day we were apt to say that religion is a superstition." This is no longer true. The present generation feels that the old effort to throw off religion was in itself a cult which they n[illegible]ject.

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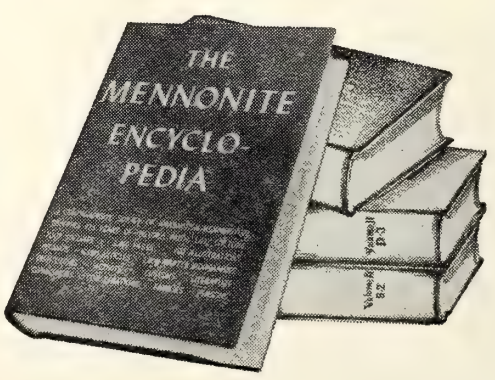
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GOSPEL HERALD

TUESDAY, DECEMBER 27, 1955. VOLUME XLVIII. NUMBER 52



Will There Be True Faith When He Comes?

By William McGrath

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). In our day of religious optimism, when the "majority" of men are persuaded that the success of the Christian faith is greater and more widespread than ever, and constantly getting better and better, our text sounds strangely discordant. Our blessed Lord would not have asked the question frivolously or purposelessly; and we know that the Word of God teaches that there will be a great falling away in the last days, and we do suppose that these are the last days. Can it be then that there is more profession of faith than real confession of faithfulness? This is certainly a novel and terrible thought to suddenly see through our otherwise rose-colored glasses!

That we are living in a mood of returning to "faith," there is no question. Men do not ask any longer "Can we believe?"—they are eager and ready to invest their faith. But as we look at the national boom in faith, the increase in churchgoing, the paying off of church mortgages, and the popularity of religious books and programs, we fail to see any great marks of *repentance.* Crime, juvenile delinquency, divorce, materialism, nationalism, enormous military preparations—all these continue unabated. That this is all accompanied by the trappings of faith, and even blessed by ecclesiastical dignitaries, there can be no question. The nation's currency will bear the legend, *"In God We Trust";* a new Divorcees Anonymous club was recently formed by a West-coast minister, and had its first dance; we are told *"Go To Church, Because Communism Is Ungodly"* on large billboards by the roadside; God has become a popular jukebox hit, and is affectionately referred to as "the Man upstairs," while one movie actress sings of Him: "He's a livin' doll." Religion, without distinctions as to the kind, has become an integral part of the American way of life. One writer, reviewing all of these developments in a nation-wide magazine, predicted that true Christian witness would be much more difficult under these conditions than when faith has to contend with overt and avowed unbelief.

Americans have faith in faith, a kind of gymnastic national self-confidence; they have faith in success, and the American way of life, and formal churchgoing, and in the liturgical magic of religious services; they have faith in national military preparedness, and faith in a new atomic future of even higher standards of living. But when a man says: "Trust in God, but keep your powder dry," or "Believe in God, and buy our life insurance," then it is time to raise the prophet's protest. Many men can undoubtedly quote Psalm 23, but we notice that some are saying something quite different by their life and walk. We might imagine many of our religious people today saying something like the following paraphrase (—of course they have "faith!" but what kind?): *Mars is my shepherd, I shall not want. He maketh me to lie down in submission to the power of governments. He leadeth me into war every 20 years. He restoreth my uniform. He prepareth training camps and H-bombs before me in the presence of mine enemies. His identification tags and medals of honor, they comfort me. Surely psychiatrists and psychotherapists shall follow me all the days of my life, and I shall dwell in a veteran's hospital forever.* Some popular American preachers are saying publicly that God's greatest enemy in the world today is Soviet Communism; and some of Russia's preachers are undoubtedly telling their congregations that God's greatest enemy in the world today is American capitalism! We are spared such nonsense when we remember that the Word of God teaches that *all* Gentile nations are ultimately under the wrath of God, to be judged and overthrown by His Son, to be displaced by the coming of *His* kingdom.

Not only in nationalistic religious band wagons do we see the shallowness of much "faith," but in many other ways. Money, Success, Scholarship, Science, the State have become for too many people the objects of worship, the unquestionable "sacred cows" to which slavish homage is paid, even though they will also worship the Lord God on Sunday morning! The sin of idolatry is not atheism but the worship of *false* gods. As we see every product from soap to automobiles advertised by the display of partially clothed girls, we are tempted to agree with the man who said that America must be a nation of 100,000,000 peeping Toms! In this sensual atmosphere we find many "religious" people again bowing to Baal: *The Body is my shepherd: it shall make me want more and more fashion and passion. It maketh me to lie down with unclean thoughts: it pulleth me around by the power of my stomach and my glands. My Body enslaveth my soul: it pusheth me down the hill of sloth and comfort for their own sake. Yea, it maketh me to stumble and stagger with self-conscious fear of what others think of my Body—and forceth me to make loud my voice, to paint my face, to cut and frizz my hair, to perfume myself, and*

A Prayer for New Year's Eve

By Edna Beiler

God of the old year, we pray You tonight
Sanctify memories, myriads in flight.
Dim the remembrance of slight or of word
Barbed beyond bearing, but brighten, O Lord,
The loveliness, honesty, purity, praise
That haunted and hallowed all of our days.
For all that befell us—the dull and the bright—
God of the old year, we praise You tonight.

God of the New Year, we pray You this hour
Renew Your blest covenant to us in power.
Your plentiful promises, vibrant with grace,
Affirm in our spirits. Dear Lord, let us trace
All over again those lessons unlearned.
Oh, open our eyes to the blessings we spurned,
And cleanse us of all that would hinder Your power,
God of the New Year, we pray You this hour.

Grantsville, Md.

to doll myself up for vanity's sake. My Body leadeth me to look lustfully upon the shapes and movements of other bodies, and to expose as much of myself undressed to them as I dare, anxiously showing off my own shape with sensuous movements, form-fitting garments, jeweled ornaments, and bold winkings of the eye to attract their attention. Surely other unclean minds and eyes and Bodies shall follow my Body all the days of my life, and they and I shall go at last to dwell together in the boiling, steaming fleshpots of hell forever!

Whether one chuckles or weeps over these two paraphrases, it is apparent that nominally religious people are bowing to the spirit of the age. The denial of true faith is not simply unbelief, but can even be that *professing* faith which nonetheless is overcome by *fear,* by fear for our national self-preservation, or by fear for our social popularity with the crowd. To our fearful believers of today, the Lord must still say: "Fear not, ye of little faith!" Our Saviour's blood cleanses us from the guilty fear of forsaken sin; our Lord's commandment cleanses us from the social and selfish fears of militarism and sensuality.

Perfect love casteth out all fear, and faith worketh only by love. This is the love of God, that we keep His commandments: and His commandments are not grievous (only a man still in the bondage of sin can believe that our Lord's commandments and standards are a grievous "legalism" for the truly born-again believer!) Will there be faith on the earth when Jesus comes in His glory and power? Repent, America! for the coming of the King is at hand!

Hesston, Kans.

Mennonite Aid, Inc.

New revised schedule effective July 1, 1955. This new schedule affords more aid at time of hospitalization and surgical care with a limit of $1,500.00 on any one illness. For booklets on program Write: 1202 South Eighth Street Goshen, Indiana

"Give Us This Day"

By Lorie C. Gooding

Another year begins, and we
Thy blessing on it pray;
And every morn our prayer shall be
"Dear Lord, give us this day."

"Give us this day Thy counsel and Thy care,
Thy guidance give in all that we may do.
Give strength and patience for the load we bear.
Give us this day the courage to be true.

"Give us this day. Tomorrow may not be.
Give us this day to live, to work, to pray.
Give us this day to bring some soul to Thee.
Tomorrow is a dream. Give us this day.

"So keep Thy children in Thy care
Who walk the pilgrim way;
And hear our prayer for all the year—
Dear Lord, give us this day."

Holmesville, Ohio

Our Readers Say—

I desire to take this opportunity to commend you for what I feel was a very splendid editorial on church weddings in the August 23 issue of the GOSPEL HERALD. I feel that what you gave is very sane and reasonable and in line with the teaching of the Word.

May the Lord bless and guide you continually in the good work that you are doing.—*Nevin V. Bender, Greenwood, Del.*

* * *

The GOSPEL HERALD always has many good articles worthy of special commendation, including your excellent editorials, but I want to especially commend Bro. Haddad for his "Fifteen Minutes in Bible Lands." They are an excellent piece of work. May we have many more of them. His facile pen makes old stories fresh and vital.—*Walter E. Oswald, Goshen, Ind.*

* * *

After reading "A Message to American Christians" by Roger Rimbert in the GOSPEL HERALD of November 20, I was very much impressed and convinced of the outright truth that the message shouts forth. I do pray that I and our fellow Christians will rededicate our so-called possessions to Christ.

I would request that the message should be spread farther.—*David B. Peachey, Selinsgrove, Pa.*

Freedom may be the emptiest of all words if it means only absence from restraint, or absence of authority. "Freedom of speech," says Dr. Robert M. Hutchins, "is empty unless we have something to say." What good is free speech if we use it to lie and fill the air with bunk? Freedom of worship is empty if we have no God to worship. Someone has said that some of our people here in the land of the free were terribly upset when Russia closed its churches, but didn't even know that their own American churches were open! Freedom of religion?—They were free of it entirely. Freedom from kings, tyrants, autocratic authority?—Of what use is all that if we take it as the inalienable right to do as we please? The prodigal son had that, and it took him straight to a pigsty. The Emperor Nero had all four freedoms, and he used them all to make himself a scoundrel.

Freedom is no good if you make it an end in itself and divorce it from divine purpose. "You shall know the truth, and the truth shall make you free." That is positive. Not freedom *from* something, but freedom *to* something. Not absence of restraint, but presence of possibility. Not just the power to do as we want, but the power to do what God wants. There is a vast difference between Christian liberty and the cheap substitute that our secularism has made of it.

—From **How Firm a Foundation** by R. C. Campbell (Fleming H. Revell Co.)

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Volume XLVIII

We present you with the final number and the index of Volume XLVIII of the GOSPEL HERALD. The years roll around quickly, and two more volumes, if the Lord tarries, will complete a half century of service to the church by the official church organ. We still have a considerable number of readers, we believe, who have read this weekly magazine from its beginning.

You should find the index interesting reading. It will give you an idea of the great range of subject matter provided for our readers. A critical eye may discover some areas which are being neglected by our writers. You will see that we have written copiously about missions and Christian living. In keeping with the Commission's special emphasis for 1955, we have had much to say about nonconformity. Since a great deal of our material comes to us unsolicited, this index reveals the burdens that rest on the minds of our people. Of course it does not show what burdens never found their way into writing.

One of our purposes is to make the GOSPEL HERALD a forum for discussion among our people. There is no one man or group of men who tell the rest of us what to think. In the multitude of counselors we find safety. We believe people like to belong to a fellowship in which they have freedom of expression. The author index of the 1955 volume lists 479 different writers. This counts as only one the joint authors. A few of these writers are not Mennonites, but most of them are. Some of them wrote more than one article, but a majority made only one contribution during the year. Last year there were about 450 names in the author index. And this year there are many names which did not appear last year.

The index is invaluable for those who keep the files of the magazine. There are many articles that you will want to use later, and the index will help you find them. We are trying to find a means by which you can keep your files in order and ready for use. Colleges, of course, as well as some church libraries, bind their copies in regular binding. This would be fine for individuals, too, but would probably be too expensive for most people.

We are looking forward to bringing our readers much interesting material in Volume XLIX. We have never had so much good material waiting its turn for publication. These are interesting days in the life of the Mennonite Church, and their record will be written in our columns. The emphasis of the Commission in 1956 will no doubt bring us a fine series on the Word of God and its place in our life. There will be a few typographical changes, aimed at making our pages more readable.

To our readers the editor gives New Year greetings. We hope to meet you weekly throughout the year, unless the Lord comes to bring us all into His presence. We solicit prayerful interest. As God lays something on your heart, write it out, in your best possible form, and send it in.

The editor also wishes to thank his assistant, Bertha Nitzsche, the consulting editor, J. L. Horst, who during the past two years has carried a good deal of responsibility, the typists and secretaries, and all members of the production division and the subscription department who have had so important a part in bringing your magazine to you. Magazine publishing requires teamwork. The team is doing fine. If our readers stay with us, Volume XLIX should be our best.—E.

Truth Is Immortal

"Truth crushed to earth shall rise again."

John Huss of Bohemia was one of the forerunners of the Reformation. He lived at the beginning of the fifteenth century, over one hundred years before the time of the Anabaptists. He was greatly influenced by John Wyclif, the English "Morning Star of the Reformation." As an author, preacher, and professor in the University of Prague, he challenged the papacy and the corruption in the church. He argued for the sole authority of the Scriptures, anticipating the Protestant platform.

Huss was excommunicated and anathematized. His books were burned in the public square. He was tried and condemned to death. On the execution ground he knelt and prayed. With his hands tied behind him he was bound to the stake. His neck was fastened with a chain. Wood was placed around him and sprinkled with rosin. As the fire was lighted, Huss began to sing and ceased only when the flames licked his face. His lips continued to move as long as he was conscious. His executioners stirred his bones, split open his skull, and threw it back into the flames so that the body was entirely reduced to ashes, which were cast into the river. His enemies thought they had stilled this troublesome voice.

But his influence lived on. From this area came the Bohemian Brethren and the Moravians. It is reported that before his execution Huss (whose name means goose) exclaimed: "This day ye are burning a goose; but from my ashes will arise a swan, which ye will not be able to roast." The truth of which he was so sure and for which he was willing to die has lived and is the faith of millions today.

History is full of such examples. We need not worry that truth will be overcome of error. Truth is its own defender. We need to be concerned about proclaiming the truth, even about exposing error. For people need to be helped to see what is true and what is false. People can be lost, even if truth cannot be destroyed. But we can always work in the calm assurance that sooner or later the truth will conquer. Error rises, flourishes, declines, and then dies. Truth stands, is attacked, seems to go into eclipse, but then shines forth all the brighter for its trial.

The conviction that this is so gives one calmness and strength. We know that we live by that which is immortal. The little triumphs of falsehood do not greatly disturb us, for we know they are but temporary. It is not so bad to die, metaphorically or literally, if one can be assured that from the ashes truth shall bloom again. Setbacks and checks are not frustrating if one can believe that they are only temporary. We need not be overwhelmed by our times if we have a deep sense of belonging to the eternal. We can gladly sacrifice the goose for the sake of the swan that cannot be roasted.

This need not mean that all we stand for will endure. John Huss probably had some ideas which have died because they were not true. He would not have had it otherwise. This also gives comfort, that my false notions will not survive my short-lived brain. History will quite likely forget those ideas of mine which do

not fit into God's eternal truth. I am happy to believe that this is so.

But that certain truth which God has spoken to me and which I am responsible to contribute to the great sum, that truth is immortal. My own inept presentation cannot kill it. The hardened hearts of unresponsive men cannot invalidate it. The persecutor's sword or fagot or sneer cannot end it forever. For God is on the side of truth, and He has infinite ways to bring about its survival.—E.

A Committeeman's Wife

BY RUTH Y. HACKMAN

I've been thinking about writing this for a long time, but tonight I can't contain myself any longer. We just had our annual business meeting for election of Sunday-school officers. A person wouldn't think that was so exhausting, but wait 'til I'm done!

We went through the usual routine. Since the assistant superintendent automatically moves up to the office of superintendent, we just voted for an assistant. The men's Bible class voted for their teacher. The women's class had a tie, so that had to be settled. And ushers? It was decided that the one with the highest votes should also be janitor. (Fortunately my husband had the least.)

From here on I don't remember the exact order of business. One member was released from the library committee and another voted in. Then we had an additional voting for the librarian. The YPBM committees needed two extra members since one of the men had moved away, which posed another problem. The difficulty was that one of the new members would be serving only two years instead of the usual three. The summer activities committee went through fine. A I-W man was voted in who is coming home next month.

When we came to the home department visitor we decided unanimously to keep it the same. And how could I forget the sign committee. They didn't have any meetings last year. And even after this year's election, they were still wondering what their job involved.

We voted for the church correspondence secretary who is in charge of the news for church periodicals and newspapers. Although most of us like to receive birthday cards, I had forgotten that we had to vote for a birthday secretary.

Oh yes! The cradle roll was up for evaluation as to whether it was fulfilling its purpose. We decided to continue it, so we voted for a new cradle roll superintendent.

The last issue under consideration was considering having the Sunday-school superintendent serve two years instead of one. At this point the time was getting rather late; so I rounded up our children (three of them had to get up for school the next morning) and went home. I asked my husband when he got home how they made out on the superintendent issue.

He said one of the men suggested they postpone the decision until next year. That would give them more time to think. And personally, I think that was a suggestion of wisdom.

"We are committeed to death!" someone said.

Incidentally, not all the committees of our church were on the business agenda tonight. The Junior Girls' Fellowship and Boys' Shop each have their separate committees. Then in addition there's the Youth Fellowship Committee and the Building Committee. None of these were even mentioned.

Where is the child who doesn't put the word committee into his vocabulary quite young, when two or three nights a week Mother answers him, "Oh, Daddy has a committee meeting."

I can see in a congregation of a thousand or more where all these committees might be necessary. But where your highest attendance is around one hundred and thirty, with about half of these children, you can easily understand all the overlapping.

You wouldn't believe it, but I'm for a democratic form of government even in the church. But after tonight I am wondering whether even this could be carried to the extreme.

Allentown, Pa.

50 Years Ago

(from Herald of Truth, Dec. 7, 1905)

In the A.M. congregation near Croghan, N.Y., seven young souls were baptized ... at the home of Christian Martin ....

The total of accessions during the last three years ... at least 2500.

Subjects discussed in Bible Conference at Berlin, Ont.: by D. H. Bender—Sin, Baptism, Communion; by J. S. Shoemaker—Faith, Repentance, Church Government, Regeneration: by Daniel Kauffman—Nonconformity, Secret Societies, Life Insurance; by S. F. Coffman, Feetwashing.

(from Herald of Truth, Dec. 14, 1905)

Pre. Christian Brunk ... Broadway, Va. ... 82 y. 9 m. 20 d. ... in the ministry ... forty-six years ... always had the grace to enter heartily into the spirit of the times and to readily adapt himself to the work and needs of the church as each change came.—L. J. H.

(from Herald of Truth, Dec. 21, 1905)

The General Conference of Mennonites of North America ... report a membership of 12,082.

Bish. J. S. Shoemaker ... preached in the Old Sonnenberg (Swiss) congregation ... in the German language.

Adult Activities

It is not surprising that our emphasis on the Scriptural injunction to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" should arouse in the adult portion of our brotherhood a desire to do something with their bodies for the Lord. Not until folks give themselves in service will they give their money in offerings. Strange as it may seem, only those who give of their time and energy learn how much more of their money they can give. We have seen thousands of dollars in gifts from our brethren go to the Gideons, YMCA's, CBMC's, etc., because we failed to engage their energies in a comparable challenge within our church.

But now, through our Adult Activities program promoted by the Commission for Christian Education, provided for by the Relief and Service area of our Mission Board, practiced in Disaster Aid, Community Aid, Mutual Aid, and Voluntary Service to worthy projects, every man and woman in our church is challenged to give himself and herself sacrificially.

Our congregations are enthusiastically preparing themselves by simple organization. Brethren are planning to lay aside their own work as may be necessary, giving marginal time, and developing plans that promise great things for our church.

For certain phases of this program our brethren in local communities need to rediscover the possibility, joy, and blessing of co-operation and sharing in one another's work. In our machine age we may easily lose the blessing of exchanging work. In Voluntary Service and Disaster Aid, many may participate if they are willing to take care of their brother's chores while he is away and vice versa.

All these activities must have as their ultimate goal the building of the church of Christ, through a witness in action accompanied by a word of testimony to the salvation we have in Christ. We dare not develop a program of good activity that does not also communicate the facts of the Gospel. To this our brethren must commit themselves. It is the purpose of the Commission for Christian Education to provide help and encouragement to any congregation desiring service. Address inquiries to

Nelson E. Kauffman
Sec. of Adult Activities
Hannibal, Mo.

Ending on a Victorious Note

By Marie A. Yoder

I never close a letter with secondary news. That is, if I have something important, something special to say, I tell it last. From experience, I have learned that the message at the close of a letter stays in my mind better than the things at its beginning.

Not only in letter writing is this true, but in all of life. Our lives are colored by the "end of the thoughts" which pass through our minds.

Spiritually speaking, this is very important as far as Christian growth is concerned. Recently we had a Sunday-school lesson where the story of the corn of wheat was given in the lesson text.

How do you tell that story? Do you say, "If we want to live, we must die"? Or do you say (as the Bible says it), "If we die, we shall gloriously, abundantly live"?

The Word clearly teaches that death must take place in a man before he can live in the fullest sense. But, being human, we twist the order of the Scriptures and stress the "death" part and often forget entirely to mention the "life" part.

A farmer plants a grain of wheat into the earth. It is buried. It dies. But one day slim, tender, green blades pierce the black earth. From this moment, where does the farmer put his care and concern and cultivation: on the dead seed? or the living stalk?

And where do you put your attention? Do you pray, "Lord, help me to die to self today"? Do you remember the part of the verse that speaks of being *alive unto God?*

Or do you follow the Bible pattern: "Lord, I have reckoned myself to be dead unto sin. Help me today to reckon myself to be alive . . . *alive* . . . *Alive* unto all the virtues of God"?

Which part of Romans 6:11 is sharpest in your mind? Which is most real in your experience?

If the *fact* of death with Christ has gripped your heart, and if you truly *think* (present tense) of yourself as being dead to sin ("to reckon" is to *think* of something as a *fact* and to *act on it*!), then you are ready from that moment to concentrate your thought on the most important part, the "power" part of Romans 6:11: that of thinking of yourself as being "alive unto God."

Put the order and stress where God puts it: "Reckon yourself dead . . . and alive unto God." "But if it [a corn of wheat] die, it bringeth forth much fruit." Let the fact of being alive to God, alive to His goodness, His honesty, His joy, His love, His peace, His patience, His compassion, His virtues, be the final thought in your mind. *Think* of the "much fruit" that is promised to your life.

The abundant life comes only when you co-operate with God by paying attention to His guideposts which direct us to a fuller life. For example, He has said, ". . . be ye transformed by the renewing of your mind" (Rom. 12:2). "And be renewed in the spirit of your mind" (Eph. 4:23). "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). "Gird up the loins of your mind" (I Pet. 1:13). ". . . stir up your pure minds" (I Pet. 3:1). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report, . . . if there be any virtue, . . . *think on these things*" (Phil. 4:8).

How shall the world know that we are in earnest about our faith if we do not live it in their sight?
—Lorie C. Gooding.

And if you want to know, further, what you ought to think about, include the fruit of the Spirit in your list. But notice in the verses above that God asks *you* to do something about your own thought life—about this business of "reckoning."

In Puerto Rico trees give birth to new leaves while the tree is yet full of dark green foliage. New leaves, tender and light green in color, push through the branches of the trees, and literally force the old, dark green leaf to the ground.

Perhaps one can't explain it, but it does happen: When you concentrate on being "alive unto God," when you diligently *think* all the virtues you crave for your life, the old attitudes and old hates will fall off!

Death will be working in your life, not as you *think* of all the *attitudes* to which you want to *die*. But God will work death in you in proportion to your co-operation with Him in *reckoning yourself to be alive unto Him!*

Cultivate the "life" part. God has made you master of your own will. Whether you want to admit it or not, you do "will" or "choose" to think evil or good. Co-operate with God by taking yourself in hand and with God's help, steadfastly hold the good virtues, the fruit of the Spirit, the high ideals of character which the Word mentions, before your eyes moment by moment.

Don't fret and worry when Satan fills your mind with attitudes and sinful thoughts and actions of the unregenerated mind. Confess your failure to God and with His help bring the opposite virtue into sharp focus in your thinking again.

Hate will disappear when you *think* love. Gloom will vanish if you *think* joy. All the things you lack, whether it is a spiritual, material, or financial lack, will become "solvable" when you consistently hold before your soul *God's promise to supply all your needs.*

Jesus asks, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give *good things* to them that ask him?"

Have you carried the "bad things" of your day before Him time after time? Or have you found that when you ask "good things," He will keep His word: "Ask, and it shall be given you; *seek,* and ye *shall find.*"

Are you a Christian who deeply desires to *be* what you know you *ought to be?* When things don't happen, when your daily battle against sins of the spirit and sins in your thought life (resentments, criticisms, worry, gloomy thoughts) wage fiercer and drag you down to deeper failure, have you been tempted to doubt *the fact of God's power to change a life?*

Perhaps you have put all the responsibility on God. Remember Paul's words, "For *I determined* not to know any thing among you, save Jesus . . . ." Later on he explains this *decision* a bit more when he says, "Wherefore henceforth know we no man after the flesh. . . ." In essence, he said, "From this moment on, I *will not think of men* according to their faults or successes. I *will think* of them only as redeemed sons of God, as I myself am." What an ideal for life!

Grumblings, discontentment, "grip-ings," dishonesty, lying, hatreds, resentments, pessimism, worry, criticisms, and a host of sins must leave your heart if the dying world around you is to be convinced of *Jesus* in you!

John 16:7, 8 makes this problem terribly important. ". . . if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come [to you!] he will reprove the world of sin."

The Spirit is everywhere present in the world, yet, the world will not be convinced of *Him* until He, with all His lovely fruit, is come *to you.*

And He cannot come *to you* in a convincing manner until you begin to "reckon," to *think,* of His virtues as already being in you at your disposal.

How do you end thoughts which pass through your mind? Have you tried *thinking* of yourself as being *alive unto God?*

Goshen, Ind.

♣

We may not be responsible for all the things that happen to us, but we are responsible for the way we behave when they do happen.—*Construction Digest.*

A PRAYER

FOR THIS WEEK

Our Lord, as we enter the New Year, instill in us such a hungering and thirsting to do Thy will that we may allow Thee to rule our every thought and attitude.

Give us such a dying to ourselves that we may not be irritated by outward and adverse circumstances, but because we are controlled by Thee within may we have the peace of mind and the composure and the poise we need to live happily with our fellow men.

By infilling us with Thy Spirit, give us clean thoughts and pure hearts and make our daily habits such as will glorify Thee. Amen. —*Virgil J. Brenneman.*

This Increasing Nakedness

A Plea for Decency and Modesty on the Part of Men and Women

This editor was raised in the days when people wore clothes, enough to cover them modestly, when even worldly people and sinners never appeared in public without enough clothes to make them decent in apparel. But times and styles have changed, and, admittedly, we are shocked. We wonder if anyone else is shocked. No one seems particularly disturbed about it. But we are, and feel disposed to record a protest.

Indecently Dressed Women

Solomon, in Proverbs 7:10, tells of a young man who was met by a woman in the attire of a harlot. Read on in the chapter and you will find that this harlot led that young man into gross sin. It is evident that the first link in the chain that bound the young man was the attire of the tempter. We wonder if the attire of that harlot was any worse, or even as immodest, as some attire we have seen on women this summer who pass as decent women and even as Christians. We wonder if a sinner were seeking for a harlot how he would know one on the street when there are so many innocent women dressed like harlots used to dress. Perhaps women do not realize they have a responsibility to men to keep themselves modestly covered. Men also need to realize that they need to be careful their heart does not follow their eyes. David, who could cope with lions, bears, and giants, was overcome by a woman who exposed her nakedness.

Indecently Dressed Men

For a considerable time after the slump in women's modesty men were conservative in attire, but they have tumbled and have joined the undress parade with a vengeance. Shirtless men may be seen not only in the harvest fields, but in public places.... I have actually seen ministers of the Gospel in public places with abbreviated clothing that I would not wear working in my back yard. You can call me prudish if you like, but I was raised to wear decent clothes in both private and public places.

Indecently Dressed Children

Here is where the undress fad comes to its extreme. Occasionally one can see children with no more clothes on them than when they were born, as naked as wild Africans in their native land. Even modestly dressed mothers allow their children, in some cases, to appear in public places with only a garment around their loins....

The Hot-Weather Excuse

They say it is so comfortable with these scanty clothes. But it seems that these scantily clothed persons talk about the hot weather more than the modestly dressed. Perhaps they so talk to justify their abbreviations. It was just as hot seventy-five years ago as it is now. People drove miles to church in open buggies along dusty roads and sat in church with good clothes on. You could not see a man there even with his coat off, and not a woman with abbreviated sleeves. They might remark about the hot weather, but they endured it with as little complaint as people do now with their improved facilities. Excuse the difference as you please, it cannot be denied that this undress fad is closely associated with the moral slump in the rising generation.

Bondage to Fashion

Even religious persons are more in bondage to the changing styles than they think they are. A few years ago the fad was skirts at the knee or above. Much was said in Holiness papers and preachers preached against it with little effect on church members. But old Dame Fashion came out with the statement that skirts would be longer, and down came the church ladies' skirts along with those of other women. The prophet Micah said, "The statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels" (Micah 6:16). Jezebel seems to have modern daughters. —The Gospel Minister.

♣

"IF IT BE TRUE"

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy," was the startling admission of a communist in a non-communist country. He continued, "All the same, it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right.

"We communists do not play with words. We are realists, determined to achieve our object, and we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give the rest for propaganda purposes. To this propaganda we also consecrate all of our free time and a part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practice it, and if you do not spread it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our communist message, and we are ready to sacrifice everything, even our lives, in order that social justice shall triumph. But you are afraid to soil your hands."—*Lee Bergsman.*

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a young man recently converted at the Palo Hincado church in Puerto Rico. He had been studying in a Catholic seminary. Pray that God will empower him to proclaim the truth in Jesus Christ to his own neighbors.

Pray that Puerto Rican Christians may have spiritual strength to witness against the drinking, dancing, and gambling which so often attend the holiday season.

Pray for six newly baptized members at the Palo Hincado, Puerto Rico, church that their testimony for Christ may not be hindered.

Pray for the students in the Bible Institute in Puerto Rico whose services are so urgently needed in the local churches. Pray that they may be able to withstand the temptations which come their way and become mentally and spiritually prepared through the study of God's Word to give leadership in the church.

Pray for a sister who has been yielding to temptation, that she may have the strength to say "No."

Pray for a lady high school teacher in Kamishihoro, Japan, who fears to come to the Bible Class conducted by Ruth and Rhoda Ressler lest her reputation suffer in a gossipy town. She enjoys the cooking class, likes to sing with the girls during the singing period, and seems sincere and friendly.

TO BE NEAR TO GOD

Sunday—Happy New Year

Read Romans 8:12-17. Sons of God.

Is it not beautifully appropriate to begin the New Year with a consciousness that we are sons of God? How blessed indeed is the grace of God that we should be called the sons of God! As sons, we may triumph over our sinful bodies, for we are led by His Spirit. The whole structure hangs on the sure cords of faith. Faith is as the giant cables that support the tremendous span of the Golden Gate bridge. Sonship is realized through death to the old life and its deeds. Suppose you attempt to discover with your family how each one may be sure of his sonship. Do you suppose a checkup on the kind of fruit each one bears would help in clarifying the discussion?

Monday, January 2

Read Romans 8:18-25. Deliverance from Corrupt Nature.

All nature seems to be beating against the bonds that attach it to this fallen order, much as a newly hatched moth beats its wings against the cocoon that confines it. But in due time nature will have likewise matured to the time for its deliverance. Oh, blessed day! We with nature are awaiting the day when we shall be released from the bondage of this sin-cursed body. Truly it will be a glorious day when these bodies shall be changed, "in a moment, in the twinkling of an eye." Can you now lead your family into an intelligent understanding of the value of work and of suffering? You can make this a truly powerful challenge to each one if you will.

Tuesday, January 3

Read Romans 8:26-39. More than Conquerors.

The Spirit in His intercessory power before God Himself is pleading our case for victory. With His power extended in our behalf how can any of life's experiences result in anything but good? Can you discover whose good is here referred to—our good or God's good? Of course the two will be one and the same if we are dead to ourselves and alive unto God. How we need to learn patience and endurance and to maintain hope when we are confronted with trials and temptations, and when we suffer defeats! But let it not be forgotten that the sufficiency of the Spirit of God is to usward. As long as we are in Christ we can but triumph as He triumphs. Praise God, in Him we are more than conquerors! You can settle some major faith problems if you can lead your family to see that their decision determines the continuance of this blessed relationship with Christ. Christ won't sever it; but we may by failure to keep the continuity of that life-giving faith line which is established between us and Christ.

Wednesday, January 4

Read Romans 9:1-13. Israel Missed Righteousness.

First, why don't you pick out the advantages which Israel had according to Paul, in this section, vv. 1-6? Most of the readers of these devotional meditations have been Christians for generations back, and have been affiliated with the Mennonite Church for four and more generations. Is it possible that some of our ministers sit where Paul sat as they look over their congregations? How about you and your family—are you hedged in by many advantages and yet are missing the great essential of the inner transforming Spirit in the heart? Perhaps it would be worth while to discuss with the family how being in the church amounts to no more than being in the fleshly line of Israel. For all, it is equally important that we are of the spiritual seed. Why not review again the process of being spiritual seed?

Thursday, January 5

Read Romans 9:14-33. Israel's Mistake.

The key to Israel's mistake lies in verse sixteen. They sought by their own efforts to attain unto righteousness. They became slaves to the law and lost. Have you given an emphasis to your life and to the lives of your family such as Israel did toward the keeping of the law? Discuss the dangers that lie in permitting the outcomes of fruit of righteousness to become the means or method of attaining righteousness. The sovereign grace of God is here shown in three illustrations: Pharaoh, Creator-creature relationship, and God's turn to the Gentiles. Truly God shows Himself not willing that any should perish. Paul's conclusion is that the difference be-

(Continued on page 1235)

Jesus Teaches Confidence in God

Sunday School Lesson for January 8

(Luke 12:4-53)

Americans seem quite fearful. Will my job last? What if I get laid off? I'll soon be at the retiring age. And then when I'm old what will I do? What if a depression comes? Will the sales of our product continue? What about increasing taxes? Are my savings secure? They tell us that our hospital and psychiatric wards are overflowing with people who have dominating concern for security. They have not found peace and rest. Desire for security has made them ill, perhaps very ill.

Even Christians are tempted to be too material-minded and too dependent on things for their rest of soul. We must not forget God's judgment of "woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." "Come unto me," says Jesus. "Hear and your soul shall live." Let's hear His teaching.

Fear not him who can kill your body. The body is just the house of the soul. Rather fear him who can destroy the soul. Do we evaluate our souls above our bodies?

Fear not that God will forget you, small as you may feel. If He knows each of your hairs and not one sparrow is forgotten, how could He forget one of His children made in His image?

Fear not if you should be persecuted for righteousness' sake. The Holy Spirit will teach you what to say before the judges.

Fear not lest you will not continue to have food and clothing. No use to hoard. The birds don't, yet God provides. God alone can make us grow. God alone can make us beautiful, even more beautiful than the lilies. All these things the world seeks after. They put a premium on things. Look at the advertisements of things in magazines and newspapers and see the emphasis on security presented with them. Simeon Stylites, in the **Christian Century,** says we worship security.

Overconcern about material things is foolishness, according to Jesus' parable of the rich fool. Be sure to consider this parable, for it is so characteristic of man today. This farmer's possessions certainly did possess him.

Give due time to consideration of the antidote to human anxiety. This we all need so badly.

"Your Father knoweth that ye have need of these things." "How much more are ye better than the fowls?" "How much more will he clothe you, O ye of little faith?" "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

This kingdom we are to seek first and it is as true as God that then the other things will fall into their rightful emphases. What does it mean to your pupils to seek the kingdom? God's will for each one is the place to find real peace and rest. If God possesses a man, his possessions, be they few or many, won't condemn him. Is it too strong to say that without Christ living in the heart man will have to seek his security in himself or in things, for he must be secure? Many such seekers become mentally ill. Many are very unhappy. Many go to prisons. Many take their lives. Here we can find the explanation of the men and women and youth and children who fail. Other foundation can no man lay.

Think not that all temptations to covetousness and seeking for security in houses, lands, full cupboards, full barns, bank accounts, good durable conveniences, quite complete wardrobes, and good education belong to others. Your pupils undoubtedly need to put their trust in God for what He is, for what He has done and will do, for what He can do, for His love and care for us in the creation, and for His great wisdom in instructing us to avoid putting confidence in things and in ourselves.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

The Recent Tragedy in Virginia

BY MARY SLABAUGH

A Saturday afternoon that will long be remembered by many of us in a special way is that of October 29, 1955. Our eleven-year-old son, Gordon, went over to play with our neighbor's eleven-year-old son, Dwayne Martin. There is only a week's difference in their ages and the two boys are quite close pals. Gordon soon came back saying that Dwayne's father and mother had just been killed in an airplane accident.

My husband and I just couldn't believe it and thought Gordon must have gotten his information mixed up somewhere. We went over to Dwayne's home and found that not only had Dwayne's father and mother been accidentally killed, but also his two uncles and a neighbor man who lived down the street a little ways. To walk into a tragedy like that does something to one that you can't explain, and only the Lord knows what the family and friends went through. One of the home ministers stated in his sermon the next Sunday that it would be a further tragedy if the community learns no lessons from this heartbreaking experience.

On the Wednesday morning previous to the accident, Mr. and Mrs. Elmer Berkey from Sheridan, Oreg., arrived in Park View on a week's surprise visit to friends and relatives. Mr. Berkey had taken one of his employees to a funeral in Missouri. They had traveled in Mr. Berkey's twin-engine private plane. While there Mr. and Mrs. Berkey visited a daughter of theirs and then decided that while they were this far east, they would just fly to Harrisonburg, Va., before going back to Oregon again.

On Tuesday evening the Berkeys were within twenty minutes' flying distance of Harrisonburg, but since Mr. Berkey was a very cautious pilot, he stayed at Elkins, W. Va., rather than have it get too dark for him to land. On Wednesday morning when the Berkeys arrived at the J. J. Hostetter home (Mrs. Hostetter is Mr. Berkey's sister), they found no one at home. They waited an hour and when Mrs. Hostetter drove in, Mr. Berkey went out on the porch and invited his sister to come in and make herself at home.

On Thursday Mr. Berkey took some of his relatives for a ride in his plane and then again on Saturday afternoon some rides were planned. After a family reunion dinner at the home of his stepmother, Mrs. E. J. Berkey, relatives and friends started for the local airport in several cars. As the first plane ride began, Mr. and Mrs. Robert Martin waved good-by to their two children, who were supposed to have been in the plane also, but arrived a little too late because they had made several stops and someone else took their places. Another young man who was supposed to have gone on the first plane ride arrived too late because he went back after his camera and someone else took his place.

That plane never returned. The passengers who perished in the plane were Elmer Rhodes Berkey, 57, of Sheridan, Oreg.; his half sister, Mrs. Mabel Berkey Martin, 35; her husband, Robert Wenger Martin, 38; his brother, Perry Sanford Martin, 24; and Samuel B. Kauffman, 27, all of Park View near Harrisonburg, Va.

According to eyewitnesses, the newspaper, and the radio, the Piper Apache plane crashed about 3:45 p.m. from a low altitude in a field two miles north of Harrisonburg and about a half mile east of Route 11. The cause of the worst airplane accident ever to occur in this area is not known. Mr. Berkey had the reputation of being an extremely cautious flyer and was always having the motors of his plane checked. Those who saw the plane's plummetlike descent said the pilot apparently was trying to bank when the second motor stalled.

A special dinner for friends and relatives of the Oregon guests had been planned for Sunday, but instead Mr. Berkey's widow started back to Oregon on Sunday afternoon with the corpse of her husband. Monday evening services were held at the Lindsey Funeral Home for Samuel Kauffman and then on Tuesday afternoon last rites were held for him at Lauver's Church near McAlisterville, Pa. Wednesday afternoon one of the largest funerals this community has ever witnessed was held at Eastern Mennonite College chapel when respect was paid to Mr. and Mrs. Robert Martin and Sanford Martin. Participating ministers were B. Charles Hostetter, Harold G. Eshleman, Chester M. Helmick, John L. Stauffer, Lehman Longenecker, and John R. Mumaw. Vocal selections were rendered by The Mennonite Hour Chorus and The Mennonite Hour Quartet.

Local families involved in the catastrophe requested that flowers be omitted and that the money normally used for this purpose be contributed to the Mennonite Hour radio program, whose address is P.O. Box 22, Harrisonburg, Va. Bro. Martin was assistant engineer of The Mennonite Hour, Bro. Sanford Martin was a member of The Mennonite Hour Chorus, and Sister Mabel Martin helped mail out the tapes to the fifty stations over which the Mennonite Hour is broadcast.

At the time of his death, Bro. Robert Martin was a member of the church council of the Chicago Avenue Mennonite Church in Harrisonburg, also chairman of the YPBM committee. Both Bro. and Sister Martin have served as Sunday-school teachers and assisted in summer Bible school work in the past. Bro. Samuel Kauffman helped for four months in a builders' unit at Hesston, Kans. He also served as Sunday-school teacher at a mission church at Elkton, Va., and was active in their cottage prayer meeting work.

All the departed were active in business circles. Elmer Berkey owned and operated a sawmill in Oregon. Samuel Kauffman was vice-president of the Superior Concrete, Inc., of Harrisonburg. Robert Martin was treasurer and factory superintendent of the Riteway Manufacturing Company of Harrisonburg and Mrs. Robert Martin was secretary to the president of the same company. Sanford Martin was gifted as an inventor and designer of mechanical equipment and was employed by Riteway as an engineer and mechanic.

A Wenger reunion held a week prior to the accident was attended by Mr. and Mrs. Robert Martin and family and Mr. and Mrs. Sanford Martin and family. Thus both the Martins and the Berkeys were privileged to be together in their family groups before the fatal hour came.

The Daily Reading for October 29 in the quarterlies put out by the Mennonite Publishing House was Isa. 61:1-3. Elmer Berkey read these verses the last morning of his life here on this earth to a family group. One of the survivors said, "Little did I think when Elmer read about the 'brokenhearted' that morning that I would be among the brokenhearted before the day was over."

Dwayne Martin's schoolteacher, who kept him and his sister at her home for a time following the calamity, said, "It is most gratifying to see children in time of great loss expressing faith and trust. This commends the training of eight or nine years that Robert and Mabel gave to Helen and Dwayne."

Another interesting commentary on a child's reaction at a time of great distress is that of Gordon Slabaugh's giving up a birthday party he had planned for himself and having one for Dwayne instead.

Gordon had been asking for a birthday party some weeks prior to the accident. The week Dwayne missed from school because of the accident, Gordon was busy making plans for a surprise birthday supper for Dwayne. Gordon never mentioned that his own birthday was also near. All the boys of the sixth and seventh grades at Park School were invited.

Dwayne's birthday was celebrated on the evening of November 8. The affair turned out to be a complete surprise for the honoree. The class presented Dwayne a gift which Dwayne's father had promised to get him for his twelfth birthday. He also received other individual gifts. Everyone seemed to have a good time. Not once was the tragedy mentioned.

Harrisonburg, Va.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brinkerhoff—Stutzman.—William Brinkerhoff and Dorothy Stutzman, both of the East Union cong., Orrville, Ohio, by Harry Stutzman, Nov. 20, 1955.

Cressman—Snyder.—Stanley Cressman, Guernsey, Sask., Guernsey cong., and Vera Snyder, Elmira, Ont., Elmira cong., by Howard S. Bauman at Elmira Church, Dec. 10, 1955.

Hooley—Hartman.—Robert Hooley, Middlebury, Ind., Forks cong., and Wanda Hartman, Elkhart, Ind., Zion United Missionary Church, by Donald E. Yoder at the Zion United Missionary Church, Nov. 19, 1955.

Kauffman—Stone.—Jesse Kauffman, Reedsville, Pa., Allensville cong., and Lorene Stone, Allensville, Pa., Allensville cong., by R. R. Peachey at the Allensville Church Nov. 12, 1955.

Kauffman—Bowden.—Robert A. Kauffman, Hesston, Kans., and Marjorie Bowden, Swifton, Ark., at Kellog Church at Landour, Mussoorie, U.P., India, by Rev. Mr. Kintner, Nov. 26, 1955.

Marner—Miller.—Clair Marner, Parnell, Iowa, and Juanita Miller, Conneaut Lake, Pa., Sunnyside cong., by D. D. Miller at the Sunnyside Church Oct. 30, 1955.

Miller—Troyer.—Otis Miller, Fairview, Mich., Fairview cong., and Esther Troyer, Hutchinson, Kans., Yoder cong., by Edward Yutzy at the Yoder Church, Oct. 21, 1955.

Ober—Clugston.—Jacob S. Ober, Intercourse, Pa., Welsh Mt. cong., and Miriam M. Clugston, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church Dec. 10, 1955.

Overholt—Fox.—John Overholt, Clarksville, Mich., and Mildred Fox, Cascade, Mich., both of Bowne cong., by T. E. Schrock at the home of the bridegroom, Nov. 19, 1955.

Reber—Brubacher.—Ronald Elmer Reber, Fairview, Mich., Fairview cong., and Dora Mae Brubacher, Petoskey, Mich., Maple River cong., by Clyde X. Kauffman at the Maple River Church, Nov. 26, 1955.

Reinhardt—Hartman.—Dale Reinhardt, Wakarusa, Ind., Hopewell cong., and Doris Hartman, Wakarusa, Ind., Yellow Creek cong., by Peter B. Wiebe at the Yellow Creek Church, Dec. 11, 1955.

Wagler—Gingerich.—Benjamin Wagler, Jr., Montgomery, Ind., Berea cong., and Leah L. Gingerich, Loogootee, Ind., Berea cong., by Edd P. Shrock at the Berea Church, Nov. 25, 1955.

Weaver—Hess.—Amos B. Weaver, Stevens, Pa., Indiantown cong., and Ruth L. Hess, Ephrata, Pa., Ephrata cong., by Mahlon Zimmerman at the home of the minister, Dec. 10, 1955.

Yordy—Neville.—Daniel Yordy, Morton, Ill., Morton cong., and Leona Mae Neville, Tremont, Ill., Morton cong., by Kenneth G. Good at the Morton Church, Sept. 18, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Andrews, Paul W. and Fannie, Dayton, Va., a daughter, Cheryyl Yvonne, born Oct. 23, 1952, received for adoption December, 1955.

Albrecht, Stanley and Althea (Long), Tiskilwa, Ill., second child, first daughter, Deborah Ann, Oct. 21, 1955.

Angstadt, Paul D. and Edith (Swiegart), Wernersville, Pa., fourth child, first son, Paul Davis, Jr., Dec. 7, 1955.

Archibald, LeRoy and Bobbie Jean (Woodard), Chicago, Ill., third child, LeRoy, Jr., Nov. 22, 1955. First son is deceased.

Bontrager, Marion and Eloise (Miller), Rushville, Ind., first child, Sharon Kaye, Oct. 8, 1955.

Coblentz, Elmer A. and Fannie (Stutzman), Fredericksburg, Ohio, second child, second daughter, Mary, Nov. 2, 1955.

Drudge, Walter J. and Mildred (Shoemaker), Reedley, Calif., second daughter, Myrna Kay, Nov. 27, 1955.

Gerber, Paul E. and Frances (Hofstetter), Dalton, Ohio, fifth child, second son, Charles Matthew, Sept. 22, 1955.

Good, Ira D. and Mary Anne (Slabach), Delphos, Ohio, fifth child, third son, Weldon James, Nov. 29, 1955.

Grosh, Harvey H. and Sylvia June (Ernst), York, Pa., third child, second son, Jerrold Lee, Dec. 1, 1955.

Heatwole, Dwight S. and Fannie (Showalter), Penn Laird, Va., third child, second daughter, Evelyn Jean, Nov. 30, 1955.

Hershberger, Simon J. and Mary L. (Gingerich), Lynnhaven, Va., third child, second daughter, Marilynn Louise, Nov. 24, 1955.

Histand, Arthur H. and Doris (Derstine), Pipersville, Pa., third and fourth children, twins, Rachel Lois and Rebecca Marie, Nov. 18, 1955.

Hoover, Lloyd and Saranna (Harter), Goshen, Ind., second son, Wendell Jay, Oct. 3, 1955.

Kauffman, Herman and Irene (Mast), Merrill, Mich., first child, Kenneth Jay, Nov. 29, 1955.

Kline, Jerry D. and Emma Jane (Kaufman), Fredericksburg, Ohio, third child, second son, Wayne, Sept. 18, 1955.

Lantz, Ernest S. and Anne (Mumma), Coatesville, Pa., second son, James Lee, Dec. 2, 1955.

Lehman, Virgil and Esther (Shank), Waynesboro, Pa., third child, second daughter, Audrey Jean, Dec. 6, 1955.

Martin, Edwin G. and Emma (Metzler), Ephrata, Pa., fifth child, third son, Lee Roy, Dec. 6, 1955.

Martin, Kenneth G. and Mary Jane (Landis), Lancaster, Pa., first child, Linda Carol, Nov. 22, 1955.

Miller, John M. and Ada (Kline), Millersburg, Ohio, first child, Frieda, Oct. 4, 1955.

Nolt, Edwin and Elizabeth (Musser), Denver, Pa., fifth child, third daughter, Janet, Dec. 4, 1955.

Rottman, William and Mable (Yoder), Wooster, Ohio, third child, second daughter, Wendy Sue, Oct. 7, 1955.

Steiner, Walter and Bertha (Bontrager), Dalton, Ohio, fourth child, third son, Daniel Jay, Dec. 5, 1955.

Stutzman, Maynard and Lois (Yoder), Orrville, Ohio, third child, first daughter, Donna Marie, Aug. 19, 1955.

Weaver, David A. and Emma Ruth (Good), Columbiana, Ohio, third child, second daughter, Miriam Kay, Dec. 9, 1955.

Yoder, Paul L. and Velma (Ryan), Ft. Wayne, Ind., second child, first son, Michael Ray, Nov. 25, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Diem, Rebecca, daughter of the late Amos B. and Sara (Glick) Stoltzfoos, was born near Gap, Pa., on Sept. 30, 1893; departed this life Sept. 15, 1955, in Lancaster General Hospital following a long illness during which time she suffered greatly. She accepted Christ in her youth and remained a faithful member until death. She operated a small store for the past 16 years and many children at home and on the foreign field received clothing from this store. On Jan. 25, 1914, she was married to Daniel L. Diem. They were blessed with one daughter and 3 sons (Bertha, wife of Raymond Hollinger, Lloyd, Earl, and Ray), Besides her husband and children she is survived by 8 grandchildren, 2 sisters (Fannie G. Stoltzfoos, Gap, Pa., and Mrs. J. U. Peachy, Belleville, Pa.), and nieces and nephews. Funeral services were held Sept. 19, 1955, from her late home and at Lititz Mennonite Church with Bro. Melvin Lauver in charge. She was laid to rest in Hess Mennonite Cemetery, Lititz, Pa.

Hostetler, Robin Ray, son of Leon and Marlene (James) Hostetler, Louisville, Ohio, was born Dec. 3, 1955, and died Dec. 6, at the age of 3 days. He is survived by his parents, one brother (Joel Willard, of the home), his maternal grandparents (Mr. and Mrs. Elmer James, of Alliance, Ohio), his paternal grandparents (Mr. and Mrs. Asa Hostetler, of Louisville), with other relatives. A graveside service was conducted by the pastor, O. N. Johns, using the text, "And Jesus called a little child unto him" (Matt. 18:2). Interment was in the Beech Church Cemetery.

Kramer, Mary Ann, daughter of Joseph and Sarah (Yoder) Schlabach, was born March 14, 1876; died Oct. 29, 1955, at her son Levi's home near Norfolk, Va.; aged 79 y. 7 m. 15 d. In November, 1895, she was married to Daniel J. Kramer, who passed away in September, 1944. She lived as a widow for 11 y. 1 m. 7 d. In addition to her husband, 2 sons preceded her in death. She leaves to mourn her departure 7 sons (Abraham D., Plain City, Ohio; Joseph D., Lancaster, Ohio; Eli D., Portsmouth, Va.; Daniel D., Lynnhaven, Va.; William D., Wyoming, Del.; Levi D., Norfolk, Va.; Noah A., Portsmouth, Va.), 6 daughters (Emma—Mrs. Roman J. Yoder, Meadville, Pa.; Sarah—Mrs. Mahlon M. Weaver, Montezuma, Ga.; Mary—Mrs. Sam N. Yoder, West Liberty, Ohio; Amanda—Mrs. Ezra N. Troyer, Lynnhaven, Va.; Barbara—Mrs. Rudy A. Miller, Wyoming, Del.; and Catherine—Mrs. John H. Miller, Richmond, Va.), 85 grandchildren, 88 great-grandchildren, 3 brothers, 3 sisters and many other relatives and friends. She was a member of the Old Order Amish Church, faithful from her youth. Death came as a result of old age and a heart attack, passing away quietly in her sleep without any apparent struggle. She had been in failing health for the last 6 years. She attended church as she was able, having partaken of the communion emblems at the home of Mrs. Sarah Beiler on Oct. 11, administered by Bishop Simon Yoder of Stuarts Draft, Va. Funeral services were held at the Kempsville Amish Mennonite Church, Nov. 1, with burial in the church cemetery nearby.

Landis, Ellen S., daughter of the late Jacob and Susan (Shenk) Kilheffer, was born Sept. 27, 1871, near Millersville, Pa.; departed this life Nov. 17, 1955; aged 84 y. 2 m. 10 d. She died at the Lancaster General Hospital after a stay of one week, although she had been sick for several months. She was preceded in death by her late husband 20 years ago. One brother survives (Willis S. Kilheffer, Lititz, Pa.). She was a faithful member of the East Petersburg Mennonite Church. Funeral services were held Nov. 19 at the East Petersburg Church in charge of Henry Lutz, Irvin Kreider, and James Siegrist. Text, II Cor. 4:8-18. Interment was made in the adjoining cemetery.

McFarlane, Walter D., was born July 1, 1879, in Brooklyn, N.Y., the son of Duncan and Anna (Smedley) McFarlane. At the age of one year he moved with his parents to Harvey Co., Kans., and with the exception of a few years which he spent in other parts of the state there has been his home. On Dec. 28, 1899, he was married to Anna Hess, and to this union were born 6 children. One son, Kenneth, died in infancy and the others with the widow survive. They are Cecil, Gwen (Mrs. Homer) Watkins of Newton, Kans., Kermit of Wichita, Kans., Donald of Great Bend, Kans., and Opall (Mrs. Charles) Scott of Los Gatos, Calif. Also surviving are one brother (A. J. McFarlane of Halstead, Kans.), 3 sisters (Mrs. Sadie Winslow of Wiley, Colo., Mrs. Mamie Dillman of Newton, Kans., and Mrs. Etta Beck of Hesston, Kans.), 18 grandchildren, 14 great-grandchildren and a number of nieces and nephews. He was converted in November, 1924, and soon afterward placed his membership in the Methodist Church at Halstead. He was ill for more than 3 years. He entered the hospital the last time 5 days before his death, which occurred Nov. 9, 1955. Funeral services were held Nov. 12 at the Pennsylvania Mennonite Church near Hesston, in charge of Earl Buckwalter, with interment in adjoining cemetery.

Short, Nancy, daughter of Joseph and Elizabeth (Nofziger) Short, was born near Archbold, Ohio, April 5, 1868. On Dec. 3, 1955, following a heart attack, she very suddenly took her departure from life at the home of her daughter, Mrs. Freeman Aschliman, Toledo, Ohio, after having lived and served for 87 y. 7 m. 28 d. She was united in marriage to Christ Short on April 1, 1890, and this union was broken by his death in 1941. Also preceding her through the "valley of the shadow" were 5 sons, a daughter, 2 grandchildren, parents, 2 brothers, and 4 sisters. Surviving are 3 daughters (Elizabeth—Mrs. Raymond Short, Archbold; Rosa—Mrs. Freeman Aschliman, Toledo; and Martha, Stryker, Ohio), a son (Maurice, West Unity, Ohio), 10 grandchildren, 12 great-grandchildren, 4 sisters, 2 brothers and a host of other relatives and friends. She made the supreme decision when, early in life, she accepted Christ as her personal Saviour, uniting with the Mennonite Church. She remained a true and faithful member. After marriage she moved with her husband to the present farm home where together they faced life's joys and sorrows in Christian faith and trust. About 6 months ago she made her home in Toledo. About 4 years ago she suffered a severe heart attack, and on May 29, 1955, she suffered a broken hip, but again the Lord healed her body. The testimony

of the life she lived clearly showed her qualities of love, sympathy, understanding, and true Christian motherhood. Funeral services were held Dec. 7 at the Lockport Church in charge of D. Wyse Graber, Walter Stuckey, and Simon Stuckey. Interment was in the church cemetery.

Shrock, Lydia Ella, was born May 17, 1878, near Kokomo, Ind.; departed for the Great Beyond, Nov. 22, 1955; aged 77 y. 5 m. 6 d. She was married March 4, 1898, to Altine Sankey Shrock, who died June 28, 1941. Survivors include 3 sons (Virgil D., Oregon, Ill.; Delton S. and Chester G., both of Goshen, Ind.) and 3 daughters (Opal—Mrs. Henry Lantz, and Gola—Mrs. Ora Wilson, both of Goshen, Ind.; and Beulah—Mrs. William Whirledge, Millersburg, Ind.). Another son, Verlin, preceded her in death in 1944. Also surviving are 5 half brothers (Ira Yoder, Goshen, Ind.; Harry and Clarence Schrock, White Pigeon, Mich.; Jesse Schrock, North Liberty, Ind.), a half sister (Mrs. Reuben Lehman, Sarasota, Fla.), 20 grandchildren, and 9 great-grandchildren.

Early in life she united with the Mennonite Church and remained a faithful member until her death. The church and her family were her most vital interests in this life. Funeral services were held at the Clinton Frame Mennonite Church near Goshen, Ind., Nov. 24 in charge of Vernon E. Bontreger and Ira S. Johns. Interment was made in the Yellow Creek Cemetery west of Goshen.

Smith, Sarah Elizabeth, was born July 11, 1860; died Nov. 26, 1955; aged 95 y. 4 m. 15 d. She suffered from complications due to advanced age and, on Nov. 22, fell and fractured her hip, which hastened her death. She was a member of the Bethel Mennonite Church of Job, W. Va., for many years and took an active part in Sunday-school and church work as long as health permitted. She is survived by 3 sons (Jasper—a minister in above-named congregation, Isom, and William), 2 daughters (Mrs. Maud Mullennax, with whom she resided, and Delphia—Mrs. Lawrence Judy), one sister (Mrs. Cora Wolford), 34 grandchildren, 60 great-grandchildren, and 12 great-great-grandchildren.

Funeral services at the Bethel Mennonite Church, Nov. 28, in charge of R. W. Benner, assisted by Olin McDorman and Paul Good. Burial in adjoining cemetery.

Stonerook, Jacob G., passed away at his home in Martinsburg, Pa., Nov. 18, 1955. He was born at Martinsburg, Aug. 12, 1920, the son of Bishop D. Irvin and Fannie (Snyder) Stonerook. He was married to Mildred Long, June 17, 1950, at Bakers Summit by his father. He leaves his wife, his parents, and 2 brothers (Earl and John, both of Martinsburg). One brother, Lloyd, preceded him in death.

Death resulted from an acute heart condition. He suffered under this condition for the past few years and was totally bedfast for the past seven months. He became a member of the Martinsburg Mennonite Church at a young age and served his church faithfully as the church treasurer and Sunday-school teacher. In the months preceding his death, he gave a splendid testimony to the church and community showing to all the wonderful grace of God available to His children during hours of intense suffering.

Funeral services were held at the Martinsburg Mennonite Church Nov. 21 by Clyde D. Fulmer and Earl Ziegler of Woodbury, pastor of the Church of the Brethren. Interment was made in the Fairview Cemetery, Martinsburg, Pa.

Troyer, John R., son of John and Lucinda (Stutzman) Troyer, was born March 23, 1898, in Deuel Co., Nebr. In the same year he, with his parents, went to Fillmore County near Shickley, Nebr., where he grew to manhood. Later he moved to Seward Co., Nebr., with his parents to a farm where he, at his death, was living. He met his untimely death in an automobile accident on Nov. 22, 1955, at the age of 57 y. 8 m.

In his early youth he confessed Christ as his personal Saviour, and was received into the fellowship of the Salem Mennonite Church. Later, when he came to Seward County with his parents he transferred his membership to the West Fairview Mennonite Church of near Beaver Crossing, where he remained a faithful member until his death.

On Dec. 16, 1920, he was married to Elsie Eicher, to which union were born 7 sons and 2 daughters, all of whom survive him except one son who preceded him in death in infancy. He leaves to mourn his death his faithful and loving wife who was seriously injured, and is now recovering in the hospital at Seward; 6 sons and 2 daughters (Milton, Milford, Nebr., now serving the Milford Mennonite Church as minister; Royden, also of Milford; Grace—Mrs. Robert Roth, and Stanley, of Beaver Crossing; Cloy, of Milford; Lauren, of Beaver Crossing; Kenneth, at present of Denver, Colo.; and Lela, at home), and 22 grandchildren. He also leaves 7 brothers and 4 sisters (Melvin, of Milford; Lloyd, Wellman, Iowa; Perry, Waterford, Pa.; Dan, Union City, Pa.; Abner, Smithville, Ohio; Clayton and Vernon, Union City, Pa.; Mattie—Mrs. Jess Miller, Phoenix, Ariz.; Mary—Mrs. Aden Klopfenstein, Corry, Pa.; Lucinda—Mrs. Alton Miller, Corry, Pa.; and Velma—Mrs. George Hostetler, Smithville, Ohio). One sister (Elma Burkey) preceded him. John was the first of the eight brothers to experience the glory of his eternal home in heaven.

In 1933, he received the call, through the church, to the office of deacon, to which office he was ordained, and in which he rendered faithful service for 17 years. In June, 1950, upon the death of Ezra Roth, who was serving as copastor, he was ordained to the office of minister, in which office he was a faithful servant until his death. His work in the ministry was highly appreciated, and he took a keen interest in it, showed himself a considerate, cooperative servant, and manifested a deep concern for the welfare of the church. He not only served his local church, but was active in the cause of Christ in various activities of the church at large, serving on various committees and boards and at the time of his death was treasurer of the Iowa-Nebraska Conference, being elected to this office in 1949.

Father was kind, thoughtful, always considerate, ready to listen to the needs of his children, whatever the condition might have been, was patient and loving, yet with a firmness instructed his children in the way that they should live, in all honesty and sincerity. He was keenly interested in the welfare of his family, especially in the salvation of their souls and the souls of others. He was especially interested in young people and children for the future of the church. We cannot express in words what he has done for us and many others until the day we meet him on the bright and glorious morning.

One of his favorite Scripture verses which he often quoted was Ps. 16:11: "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Funeral services were held Nov. 25 at the West Fairview Mennonite Church in charge of Wm. R. Eicher and Loyal Burkey, assisted by L. O. Schlegel, Oliver Roth, Warren Eicher, Sterling Stauffer, and Ammon Miller. Peter Kennel preached the funeral sermon; text, Hosea 6:1. Interment was in cemetery adjoining the church.

Witmer, Isaac B., son of the late Levi and Annie (Brubaker) Witmer, was born March 11, 1875, in West Earl Twp., Pa.; passed away in his sleep at his home Nov. 26, 1955; aged 80 y. 8 m. 15 d. Death was caused by coronary occlusion. His wife, Amanda (Hess) Witmer died 24 years ago. He was a member of the Hess Mennonite Church. He is survived by the following children: Mabel, wife of Benjamin Snavely, Lititz; Barbara Ann, wife of Elmer Hertzler, Lancaster; Mary, wife of Martin Peifer, Christiana; Wayne, Lititz; Isaac, Lebanon; Eva, wife of Paul Miller, Lititz; Irene, at home; and Aaron, Palmyra. Also 35 grandchildren, 23 great-grandchildren, and a sister, Mrs. Christian Stauffer, of Lititz. Funeral services were held Nov. 30 from the Spacht Funeral Home, with further services at the Hess Church, in charge of Bishop Amos Horst and the home ministers. Interment was in the Hess Cemetery.

Yoder, Jost J., son of Jacob Y. and Veronica (Slabaugh) Yoder, was born Nov. 24, 1860, in Somerset Co., Pa.; passed away at the home of his granddaughter, Susan—Mrs. Glen Beachy, near Kalona, Iowa, Nov. 2, 1955; aged 94 y. 11 m. 9 d.

His youth was spent in Pennsylvania, where he accepted Christ as his Saviour and united with the O.O. Amish faith, remaining steadfast to the end. On Jan. 5, 1888, he was married to Susan Gingerich of Kalona, who preceded him in death on March 13, 1943. They had lived in matrimony 55 years. Their union was blessed with 2 sons (Noah, deceased in 1929, and Joel, of Kalona). Those mourning his departure are a son, 5 grandchildren, 29 great-grandchildren, and many other relatives and friends. The first year of his married life was spent in Pennsylvania, then they moved near Arthur, Ill. In 1897 they moved to Howard Co., Ind., and in 1910 near Kalona. From 1916 to 1940 they lived with Joel; later several years were spent in the homes of Ira Nissley, Henry Mast, and Rudy and Sally Yoder; the last six years he was cared for in the Beachy home where he passed away.

Funeral services were conducted on Nov. 4 at the home by Will Yoder, Adam Miller, and Albert S. Miller. Burial was in the Peter Miller Cemetery.

Anniversaries

Brenneman, Dr. Fred S. and Millie (Page), Moundridge, Kans., observed their twenty-fifth wedding anniversary with their family and relatives at the Hesston grade school lunch room at noon on Nov. 26, 1955. They were married Nov. 27, 1930, in Hesston, Kans., at the home of I. E. Burkhart, Bro. Burkhart officiating. They are the parents of five daughters and two sons. The family are regular attendants at the Pennsylvania Mennonite Church.

* * *

Showalter, Alvah M. and Katie B. (Shank), of Maugansville, Md., celebrated their fiftieth wedding anniversary on Nov. 28. The evening was spent in fellowshiping with their children and their families and also their remaining brothers and sisters. They were married on Nov. 28, 1905, by the late Bishop George S. Keener, at the home of the bride. They have five children, seventeen grandchildren, and one great-grandchild. They have lived in Washington Co., Md., most of their lives and are members of the Reiff Mennonite Church. Both enjoy good health.

From Our Churches

CASSELTON, NORTH DAKOTA

(Red River Valley Congregation)

Dear HERALD Readers:

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

We thank all those who have added joy by visiting us this summer.

On Aug. 13 Richard Roth was received into church fellowship by water baptism.

Sisters Ruby Erb and Joyce Stoll have gone to attend our church school at Hesston, Kans.

On Sept. 17, 18 the nonconformity conference was held here with Walter Erb from Detroit Lakes as moderator. Speakers were Paul M. Lederach from Scottdale, Pa., and Floyd Kauffman from Minot, N. Dak. We received spiritual strength from these messages.

Our reorganization on Sept. 23 resulted as follows: supts., Tillman Hershberger and Omar Erb; chor., Ardith Stoll; secy., Leonard Roth; church chor., Tillman Hershberger; mission board member, Omar Erb; lib., Mrs. Elaine Johnson. We have teachers' meeting the last Friday of each month.

Each week in our midweek meeting we discuss a chapter from the booklet, "Youth and Nonconformity."

The MYF meets the first Monday of the month. This has been an inspiration for the young people. Activities include rendering programs at the old people's home, visitation, and publicizing of the Mennonite Hour in this area.

In October a church council was organized consisting of five brethren including the minister. We feel this will aid in the planning of of future church programs and in the solving of problems.

Communion services were held here Nov. 6 in charge of Bro. Eli Hochstetler.

Revival meetings were conducted Nov. 13-20 by Bro. Ezra Yordy, Eureka, Ill.

Remember this place in your prayers.

Mrs. Alma Hershberger.

COTTAGE CITY, MARYLAND

Christian Greetings.

We of the Cottage City congregation want to give praise to the Lord for His abundant blessings through the past year, and His wonderful answers to prayers and needs.

Our small group have been very busy with the work here and with branching out into new areas.

The past summer we and the Maple Grove congregation built a small church at Guilford

Road, which is between the two churches. We had the first SBS in June, with dedication of the church on Sept. 18. We appreciated the help of teachers from Pennsylvania and Virginia. We praise the Lord for three young couples who have moved into the area to help with the work. We are reminded of the Scripture, "Where sin abounded, grace did much more abound." We know God's saving grace can reach this community. We have one precious soul in the church. The church is under the mission board, but the work is self-supporting.

At Cottage City and Guilford Road we have appreciated the constant witness and help from a number of I-W people. The young men have given out tracts and "The Way" with a card attached to mail back. An encouraging number of the cards have been returned with requests for literature, and through this work we have had an opportunity to have a cottage meeting in a colored home in Washington.

We still have meetings once a month in the District of Columbia Old People's Home, where visiting is done in the wards before the meeting.

We are looking forward to a four-day Bible conference Dec. 27-30 at the Maple Grove Church, for the seven churches of Lancaster Conference in this area. We are thankful to the Lord for our bishop, Bro. Lloy Kniss, who lives at the mission in Baltimore.

We are closely connected with and very much interested in the work among Israel. We are happy for our two Hebrew Christian members. We do not want to forget to pray for the peace of Israel.

We have enjoyed the visits and messages of missionaries and friends and ministers.

We are endeavoring to plant and water the seed and are looking to God for the increase. We are encouraged to find a few who are seeking to learn more of God's Word and will. We have two who joined us this year, one who was raised a Catholic and the other an Episcopal. We have other encouraging contacts, of those who are seeking for more than many churches are teaching today.

Extending to all the peace and good will of Christmas, and the blessing of God in the coming year. Lois Hostetter, Cor.

DAGMAR, MONTANA

(Coalridge Congregation)

Dear Herald Readers:

Greetings in Jesus' name. In April we reorganized our Sunday school. Supt., Mark Harshbarger; asst., Emmett Drawbond; adult teacher, John Harshbarger; chor., Fannie Gingerich; asst., Florence Harshbarger; primary teacher, Fannie Gingerich; secy.-treas., Ruth Drawbond; mission board member, Emmett Drawbond.

Also in April Bro. and Sister Joe Gingerich returned from Arizona to take charge of the church services for the summer.

On May 22 Bro. Floyd Kauffman from Minot, N. Dak., had charge of the communion services.

June 16-26 Bro. Milo Stutzman from Kingman, Alta., held evangelistic meetings. His messages from God's Word were challenging and Spirit-filled. He emphasized living a Christian life and I felt the need expressed in Psalm 139:23, 24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

On June 5 Mr. and Mrs. Glen Borntreger and Mr. and Mrs. Lloyd Grieman and two children from Bloomfield worshiped with us.

During August Bro. and Sister Dalke and their nephew from Kansas worshiped with us. Also Martha Harshbarger and Mary Drawbond spent their vacation here. Later they drove to Indiana to attend Goshen College. In August Mr. and Mrs. Ezra Miller, Dan Miller, Edna Doan, and Harold White worshiped with us. On Sept. 4 Bro. and Sister Eli Hochstetler from Wolford, N. Dak., worshiped with us. Bro. Hochstetler brought the morning sermon.

We are always glad for visitors and also invite anyone interested in coming to live here, as we are few in number. Our crops were good this year. Surely we have much to be thankful for. Cor., Tillie Drawbond.

GRABILL, INDIANA

(Leo Congregation)

Dear Christian Friends:

"The Lord hath done great things for us; whereof we are glad." Again as we enter the holiday season we need to be aware of the fact that all we have is truly His. Let us be good stewards of the blessings He daily gives to us.

Since our last writing to the **Herald,** several I-W boys have come home and are worshiping with us. Sister (Mrs.) Lillie Lederman and Sister Loretta Delegrange have completed their terms of service at Froh Bros. Homestead, Sturgis, Mich. Also some of the young folks have gone to Goshen College and are preparing for different types of service. No matter where we are we can still worship Christ in spirit and in truth.

Bro. Olen Nofziger and the young men's chorus of West Clinton Church, Wauseon, Ohio, worshiped with us the evening of Aug. 14. We also enjoyed fellowshiping with the Carl Beck family, as they showed us slides and gave us talks on their work in Japan. As we get a clearer vision of the missionary efforts at home and abroad, we can more intelligently intercede for those serving on the field.

Our communion and feet-washing service was observed Oct. 30 at Leo, and the following Sunday at Fair Haven Mission. On Nov. 27 Bro. Martin Brandenberger was chosen by lot to serve as a licensed minister at Fair Haven. May God use him to His honor and glory.

Mr. and Mrs. Menno Chupp were guests at our young people's meeting on Missionary Day. Bro. Alvin Becker, representing the Northern Bible Society, brought us a message on Nov. 27.

Mrs. Levi Yoder is convalescing at her home after suffering a heart attack earlier this fall. May the sick and afflicted call upon the Lord to renew their strength.

Bro. Emmanuel Beck, who served as church treasurer for a number of years, passed to his reward Nov. 20. He had been in ill health over a year.

Our revival meetings began Dec. 1 with Bro. Wm. Miller as the evangelist.

We are thinking of different ways to make Christmas more Christian in our community as the season nears. Correspondent.

GREENWOOD, DELAWARE

(Tressler Mennonite Church)

Greetings in the precious name of Jesus:

Since our last letter this summer, our congregation has been busily laying plans for the coming fiscal church and Sunday school year, the Lord willing. The church officers were elected as follows: sec., Hazel Campbell; asst. sec., Esther Miller; treas., Dan Wisseman; chor., Wendell Berkshire; asst. chor., Oscar Hoffstetter; mission board member, Orrie Bawell; church cor., Vera Stauffer; ushers, Glen Miller and Donald Campbell; trustees, Dan Wisseman, Wendell Berkshire, and Orrie Bawell. The Sunday-school officers are as follows: supt., Wendell Berkshire; asst., Oscar Hoffstetter; sec., Leota Wornick; asst., Sarah Hostetter; chor., Saloma Miller; asst., Clayton Hershberger; cradle roll supt., Zona Berkshire; lib., Dorothy Yoder. The church and Sunday-school officers took their office the beginning of the new fiscal year.

On Sept. 25 while our pastor was visiting relatives, we were privileged to have Bro. Daniel Yoder and Bro. Alvin Mast to bring the morning and evening messages respectively. Both are from the neighboring Conservative Mennonite Church, Greenwood, Del.

On Oct. 12 we were very happy to have with us Bro. Lawrence Brunk and wife, Dorothy, missionaries from Argentina. Both of their testimonies contributed much to our midweek prayer meeting.

From Nov. 8 to 16 Alvin Swartz, Talbert, Ky., conducted revival services. His Spirit-filled messages caused much heart searching among the many who attended the services. There is rejoicing in heaven, we believe, over the soul who accepted Christ as his Saviour.

Due to illness, our bishop, Paul M. Lederach, postponed our communion services from Nov. 19, 20 until Nov. 26 and 27. Preparatory services were held on Saturday and on Sunday baptism of the new convert, and communion services.

Our bishop announced at the communion services that the ministerial board had consented to release our pastor, Walter Campbell, from his ministerial duties at Tressler Mennonite Church to attend school at Eastern Mennonite College the second semester of this year. Each of the members is sorry to see the Campbell family leave us, but we are looking forward to a replacement. We wish them the Lord's richest blessing on this new undertaking. Vera Stauffer.

WINTON, CALIFORNIA

(Sharon Mennonite Church)

Dear Christian Friends,

Again we are approaching the Christmas season and are again reminded of the most precious gift to the world, and what it brought to mankind.

On October 23 we enjoyed our communion service and were glad to have Bro. and Sister Sherman Maust with us to help in this service. On October 30, Bro. Alexander Van Gilse from Holland was with us and brought the morning message. He reminded us of the many blessings and privileges we have in America that we take so much for granted.

Bro. and Sister Dawayne Hauder have come to make their home with us here. We are glad for their fellowship and wish them God's blessing. The first Thursday evening of each month a group goes to the rescue mission in Merced to bring a message in word and in song. We God for this opportunity to witness for Him.

The Seventh Annual South Pacific Conference was held here Nov. 24-26. The theme was "Occupy till I come." We had real spiritual feasting and fellowship, having over 200 in attendence. The guest speakers were Bro. Nelson Kauffman, Hannibal, Mo., and Max Yoder, Grants Pass, Oreg. We were very glad for the number who could attend this conference.

Bro. Luke Weaver, here with Sister Weaver from the Albany, Oreg., Old People's Home, brought us the message Sunday morning Nov. 27. Then in the evening Bro. George Beare representing the interests of Hesston College brought the evening message.

We are now meeting once a week in chorus practice to prepare for the Christmas program which we will have on Friday evening Dec. 23, D.V.

Correspondent, Veva Garber.

TO BE NEAR TO GOD

(Continued from page 1231)

tween Jew and Gentile is that the latter sought righteousness through faith; whereas the former sought it through an attempt to fulfill the law. The former failed to attain. Will you and your family also miss as did Israel?

Friday, January 6

Read Romans 10:1-21. Zeal Blinded Israel.

How tragic it is for one to have labored and then not to attain! So it was with Israel. They labored to establish their righteousness by their zeal; while it may have been theirs as the free gift of God. Paul's desire is that Israel might come to knowledge of the true source of righteousness. Perhaps you could profitably discuss with your family their place in bringing Israel to Christ today. Also there is room for the application of thinking in terms of whether or not you may be resting on your heritage or on the free grace of God. Righteousness must be recognized as attainable alone by faith; and it is for all mankind.

Saturday, January 7

Read Romans 11:1-10. Glory Through Blindness.

Here is a practical application of Romans 8:28. Israel was never cast off. Paul identifies himself as one of Israel, and he has come to a saving knowledge of the grace of God. Through the faithful remnant of Israel God wrought a work among the Gentiles. But how much more glory to God if He had had all Israel accessible as witnessess to His saving grace through faith in Christ Jesus! Note the hope Paul has for his lost brethren of Israel. In this you can find a rare privilege and opportunity to discuss the concerns of the leadership of the church for the spiritual welfare of the local congregation, for their adjacent community, and for the whole lost world. How can you and your family share this burden with your pastor and church leaders?—Ivan R. Lind.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Warren Swartley, Souderton, Pa., conducted a Christmas Songfest at Mellingers, Lancaster, Pa., on Dec. 18.

The chorus of the Hopedale, Ill., congregation gave a program at Midway, Pekin, Ill., on Dec. 11.

The Albert Mast octet from the Franconia district gave a program at Zion, north of Morgantown, Pa., on Dec. 18. The offering was given for mission work in Alaska.

Bro. Norman Zimmerman, Mechanicsburg, Pa., was ordained to the ministry for the Slate Hill congregation, near Shiremanstown, Pa., on Dec. 10.

Bishops participating in the ordination of Bro. Nathan Nussbaum at New Wilmington, Pa., on Dec. 11 were David Steiner, Enoch Zook, A. J. Steiner, and S. A. Yoder.

Bro. Jay Landis directed the Cleveland I-W chorus in a program at Aurora, Ohio, on Dec. 18. The leader of the unit at Cleveland is Bro. John E. Lapp, Jr.

The new Braeside Home at Preston, Ont., is nearing completion. Guests will move in about Jan. 1.

Bro. Amos H. Hershey, Manheim, Pa., recently observed his ninety-ninth birthday. Bro. Hershey enjoys good health.

Beachy Amish congregations, in a recent conference at Bird in Hand, Pa., decided to increase their refugee work in Germany.

Iowa Mennonite School gave a Christmas program at Wellman on Dec. 18 and at Hillcrest Union on Dec. 20.

Visiting in Puerto Rico are Mr. and Mrs. Ray Ulrich and Mr. and Mrs. Irvin Kennell.

Bro. John Purves, Brook Lane Farm, Hagerstown, Md., spoke at the Maple Glen Church, Grantsville, Md., Dec. 7. He showed slides on the work of the hospital.

Bro. Richard Hostetler was licensed on Dec. 18 to serve in the ministry at Dillonvale, Ohio. Bro. Reuben Hofstetter officiated.

The Bethany Christian High School Chorus gave a Christmas program at the Goshen College Union auditorium on Dec. 19.

The new address of Bro. Tobe Schmucker is R. 2, Box 99, South Bend, Ind.

A new building is under construction at Fish Lake, an extension from the Yellow Creek congregation, Goshen, Ind.

A group from the Westville, Ind., I-W unit gave a program at the Toto Mission, North Judson, Ind., on Dec. 11.

The Sonnenberg Mennonite School, Kidron, Ohio, has a record enrollment this year of 114. It offers work in grades 1 to 10.

Sister Esther Rediger, formerly a secretary at Hesston College and last summer in charge of the bookstore at Laurelville Mennonite Camp, is now clerking at the Mennonite Bookstore in Newton, Kans.

Correction: Youth's Christian Companion, in its Dec. 25 issue, has an article by H. A. Fast. By an editorial confusion of Bro. Fast and C. F. Klassen, a note infers that Bro. Fast is no longer alive. He is, we are very glad to say, still very much alive.

Bro. James Detweiler, Elida, Ohio, spoke in a youth conference at the Pinegrove Church, Stryker, Ohio, the week end of Dec. 6.

Correction: In the article "Books for Christmas Gifts" in our Dec. 13 issue the following statement was made: "The text of **Good News** is the King James Version of the Bible. . . ." This statement was only partly true. Fourteen of the books are in the Revised Standard Version.

SPECIAL NEWS RELEASE

Due to the growing internal tensions in Jordan the MCC workers have moved from Jericho to temporary quarters in Jerusalem. On Sunday, Dec. 18, Akron, Pa., MCC offices received a cable from Ernest Lehman, director in Jordan, informing that the MCC house in Jericho had been looted and the warehouse burned. However, none of the workers were injured.

Further details will be released later. The temporary mail address is MCC, Jerusalem, Box 188.

Remember our workers in prayer as they serve in this center of uprisings and tensions.

Bro. Paul M. Lederach, Scottdale, Pa., spoke at Hesston College on Dec. 16. Bro. Lederach was in Kansas in curriculum interests.

Bro. D. A. Yoder is recovering from major surgery at International Falls, Minn.

Sister Katherine Royer, curriculum writer, has been admitted to the Akron, Ohio, General Hospital. Prayers are requested in her behalf.

Announcements

Bro. David Shank will be the instructor in the Wednesday night Bible School at Blooming Glen, Pa., beginning the second week of January.

J. Irvin Lehman continues studies in Leviticus at Jewish Evangelism meeting, Vine St., Lancaster, Pa., Jan. 2.

Annual S.S. Meeting, East Chestnut St., Lancaster, Pa., with Millard Lind, Scottdale, and James R. Hess, Honduras, as visiting speakers, Dec. 31, Jan. 1.

Hymn Singing Clinic, Hess Church, Lititz, Pa., Saturday evening and all day Jan. 1, with Chester K. Lehman, Harrisonburg, Va., as instructor. Welcome to all.

Regional Bible Schools for the Lancaster Conference will be held Jan. 9 to Feb. 17 in fourteen different churches.

Bible Instruction meeting, Kinzers, Pa., with Clarence Fretz, Luxembourg, and Martin Kraybill, Elizabethtown, Pa., Jan. 14, 15.

Church Music Conference, Scottdale, Pa., with Edward Stoltzfus, West Liberty, Ohio, as speaker, Feb. 4, 5.

Youth Conference, Ephrata, Pa., with Wilmer Eby, Sheridan, Pa., Luke L. Horst, Reading, Pa., G. Irvin Lehman, Harrisonburg, Va., and Mervin J. Baer, Carlisle, Pa., as speakers, Dec. 31, Jan. 1.

Week-end conference, Diamond St., Philadelphia, with Urie Bender, Scottdale, Pa., and Bro. and Sister Paul Kniss, Bihar, India, as speakers, Jan. 14, 15.

Youth Rally, Tel Hai Camp, Honeybrook, Pa., with Sanford G. Shetler, Hollsopple, Pa., and C. Ralph Malin, Malvern, Pa., as speakers, all day Jan. 7.

Visiting Speakers

Dec. 4. **David Shank,** on furlough from Belgium, at Bristol, Pa. **B. Chas. Hostetter,** Harrisonburg, Va., at Lynside, Lindhurst, Va. **J. D. Graber,** Elkhart, Ind., at East Goshen, Ind. **S. A. Yoder,** Columbiana, Ohio, at Zion, Archbold, Ohio.

Dec. 11. **Alvin Becker,** Northern Bible Society, at East Goshen, Ind. **Harold Bachman,** General Secretary, Illinois Christian Educatian Cabinet, at Flanagan, Ill. **David Showalter,** Gays Creek, Ky., at Pigeon, Mich. **Robert Detweiler,** Orrville, Ohio, at Wooster, Ohio.

Dec. 18. **I. W. Royer,** Orrville, Ohio, at Wooster, Ohio.

Dec. 25. **William McGrath,** Hesston, Kans., at Zion, Broadway, Va. **Albert Buckwalter,** Argentina, and **Ralph Buckwalter,** Japan, at Scottdale, Pa.

Evangelistic Meetings

Myron Augsburger, Sarasota, Fla., at Denbigh, Va., Dec. 13-23. **Kenneth G. Good,** Morton, Ill., at Albany, Oreg., Jan. 13-22.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 26 to Jan. 6.
Alberta-Saskatchewan Winter Bible School, Sharon Mennonite Church, Guernsey, Sask., Dec. 27 to Feb. 3.
Christian Workers' Normal, Hopedale, Ill., Dec. 28 to Jan. 1.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 2-13.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Ministerial and Christian Workers' Course, Christoence at Johnstown, Pa., Bible School, Jan. 4, 5.
North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Kishacoquillas Valley Bible School, Locust Grove, Belleville, Pa., Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 24-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio. April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio. April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The All-Mennonite Fellowship of Japan at its recent meeting agreed to take the responsibility for publishing a Japanese edition of **Answer to War,** which is being adapted into Japanese by Kodera san under the guidance of the Hokkaido Mennonite Fellowship, following the checking of the completed manuscript and agreement upon its adequacy for use in Japan.

Bro. and Sister Leo Nafziger, Albany, Oreg., and their two children are spending two months at Black Mt. Mission, Ganado, Ariz., early in 1956 while the Stanley Weavers and Lois Kauffman attend a Navaho language school being conducted for missionaries by the Wycliffe Translators.

The brethren Ernesto Suarez and Raul Garcia from Argentina are keeping appointments in Ontario, Canada, during the Christmas season as follows: Dec. 22, St. Jacobs; Dec. 23, Poole A.M. Church; Dec. 25, Elmira; Dec. 26, East Zorra (16th line); Dec. 27, Mapleview, Wellesley; Dec. 28, First Mennonite, Kitchener; Dec. 29, Blake; Dec. 30, Moorefield; Dec. 31, Biehn, New Hamburg; Jan. 1, Steinman, Baden. The services are scheduled at 8 p.m.

Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina, spoke at the following churches recently: Dec. 4, St. Agatha, Ont.; Dec. 7, Hawkesville, Ont.; Dec. 18, Mennonite Spanish Church, Chicago, Ill. Bro. Swartzentruber also preached at the Steinman A.M. Church, Baden, Ont., on Sunday morning, Dec. 11. Sister Swartzentruber spoke at a women's meeting at Hawkesville, Ont., on Dec. 7.

The General Mission Board Executive Committee at its Dec. 12, 13 meeting approved the recommendation of the secretary for Home Missions and Evangelism to develop a permanent witness in Grants, N. Mex., to be co-ordinated with the service unit program to Navaho migrants and developed on an indigenous basis as much as possible.

At the request of the South Pacific Conference Mission Board, the General Board Executive Committee at its recent meeting agreed to co-operate in securing and supporting a worker to serve among Spanish-speaking peoples in the Los Angeles, Calif., area.

Bro. and Sister Don Heiser, Manson, Iowa, have been appointed for missionary service in Puerto Rico. They plan to leave for the field the last of January. Bro. Heiser was ordained to the Christian ministry at Manson on Sunday, Dec. 25, if previous plans carried.

A memorial service was held for Helen Christner Hostetler (Mrs. Alvin), who died in India on Oct. 20, at the North Goshen Mennonite Church, Goshen, Ind., on Sunday afternoon, Dec. 18. Bro. J. D. Graber, General Mission Board secretary and J. G. Yoder and S. M. King, former missionaries to India, participated in the service.

Approval was given by the General Mission Board Executive Committee recently for the local board of the La Junta, Colo., Mennonite Hospital to continue negotiations on a suitable contact for the General Board to operate the Bent County Hospital, Las Animas, Colo., subject to final approval by the Board. Las Animas is the first town east of La Junta.

A Christmas Eve program was given at the Glad Tidings Mennonite Church, Bronx, N.Y., by a group from the Mellinger Mennonite Church, Lancaster, Pa.

Bro. Ralph Buckwalter, missionary on furlough from Japan, is scheduled to speak at the Detroit, Mich., Mennonite Church on Sunday, Jan. 8.

Three of the hospitals operated by the General Mission Board recently received grants from the Ford Foundation: La Junta, Colo., $52,900; Aibonito, Puerto Rico, $15,300; and Rocky Ford, Colo., $10,500.

Bro. and Sister Paul Kniss, missionaries on furlough from India, spoke at the Rocky Ridge Mennonite Church, Quakertown, Pa., and at the Skippack, Pa., Church on Dec. 4. Bro. Kniss also preached at Bowmansville, Pa., on Dec. 11. The Knisses are teaching on the Winter Bible School staff at the Christopher Dock School, Lansdale, Pa., during the first two weeks in January, Bro. Kniss teaching a course in missions and Sister Kniss a course on the principles and methods of teaching.

The Goodwill Rescue Mission, London, Ont., supplied 1,145 free beds and 769 free meals during the month of November.

Sister Elizabeth Penner, missionary on furlough from India, spoke to the junior circle girls and their mothers of the Middlebury, Ind., Mennonite Church on Tuesday evening, Dec. 15. She was unable to keep her appointment on Dec. 18 at Ailsa Craig, Ont., due to an attack of laryngitis.

The Dhamtari, India, Christian Hospital reports quite a few burn cases coming as a result of children and adults getting too close to open fires now that the cold season has set in. Influenza has also been prevalent among the nurses with as many as three off duty at a time.

The women's organization of the Mennonite Church in India has been stressing stewardship during the past year and encouraged each family to put aside one handful of rice for the Lord each time a meal is prepared. The project is to be continued for another year and final decision regarding the disposition of the money to be made at the October, 1956, annual meeting.

Bro. Albert Buckwalter, on furlough from Argentina, spoke at Eastern Mennonite College on Dec. 21.

Annual Home Mission Meeting, with William McGrath, Hesston, Kans., and Ivins Steinhauer, Bridgeport, Pa., visiting speakers, Maple Grove, Atglen, Pa., Dec. 31, Jan. 1.

Your Treasurer Reports

Developing mission strategies indicate very clearly the value of training leaders for the growing church. This is true not only in our own country but is significantly important in the developing of the national church in all foreign mission fields. Within the foreign mission program of the General Board this has led to the development of Bible training schools in a number of our foreign mission fields. It seems to me that this is a trend which we must recognize and give our support to through finances, personnel, and prayer intercession. Within the past several years Bible schools have been in operation or are being started in the following mission fields: Central Provinces, India; Bihar, India; Puerto Rico; and Argentina.

All of these schools we believe will make a significant contribution to the developing church in their respective fields. In order to carry on this work the General Board maintains special accounts for the Bible schools in each of these places. Within the past year special emphasis has been given in developing Bible schools, particularly in Bihar, India; Bragado, Argentina; and La Plata, Puerto Rico. Since funds are continually needed for all of these schools we would like to recommend them as an area for special contributions. These contributions may be designated for the Educational Fund for the Central Province, India, or for the Bible school funds for each of the other fields.

In addition to these, consideration is now being given to the development of an advance Bible school for Bible and seminary training at Montevideo, Uruguay. Plans for this latter school have not yet been completely worked out, but the way seems to be opening that the school can become a reality and will make possible additional training facilities for all of our mission fields in South America.

We appreciate the support which has been given to these various Bible schools in the past and we would like to urge continued support for them.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. J. Frederick Erb, Detroit, Mich., spoke at the Protection, Kans., high school on Dec. 7, and at the Meade, Kans., Bible Academy on Dec. 9.

Bro. D. W. Miller, Wooster, Ohio, after more than six weeks in the hospital, is now recuperating at his home. Sister Miller wishes to thank those who have prayed and expressed their interest.

A Christmas Idyll

BY WEYBURN W. GROFF

In the house of Gopal in the village of Teli it was evening. From the kitchen came the crackling of the fire, the clatter of brassware and the spicy aroma of simmering curry. At the well under the banana trees eager appetites paused while the dust of the road and field were washed away. One by one the men and boys and little girls sat down on the bamboo mat while mother brought the fruits of her busy hands: breads, curried eggplant, rice, and pureed peas. Though conversation was usually of nearby things, and slight at that, tonight it was profuse and all about Dhanu, the elder brother. Dhanu had been away to school. He had been away for middle school, for high school, and now he was in seminary. He would be coming home tomorrow or the next day. He would have many things to tell. He could read and write, and he knew two languages other than the one he learned at home. He would tell of far-off places; ten miles, 25 miles, and even 200 or 300 miles away. He would tell of the buses and the train—that enormous noisy thing of which he had already shown them pictures. He would be coming for Christmas and would bring, perhaps, some gifts from the city where he studied. It was evening in the house of Gopal, in the village of Teli; it was evening a few days before Dhanu would come.

In the boys' hostel, on the campus of Union Biblical Seminary at Yeotmal, it was night. Dhanu lying on his bed was thinking of home. Tomorrow the Christmas vacation would begin and he would start his journey home to his father and mother and brothers and sisters. He had not seen them for many months. He pitied them as he thought of them in their village isolated from many of the comforts and interesting things of the world. He thought of them as the only Christian family in their village; far removed from Christian friends. An itinerant preacher came to them only twice in a month to lead them in worship and prayer and study of the Bible. Christmas there would not be the festive time he knew it would be where many Christian people lived. He had been in larger communities and had heard the singing in many homes. He had gone with his friends from house to house and tasted of at least a dozen Christmas curries in one day. He knew it was customary for friends to exchange delicate and tasty breads and sweets. Christmas in Teli would be a bit lonely.

But Dhanu was eager to be with his family and to make the days of Christmas as happy as possible. Gifts would help, but how can one buy gifts without money? He had sufficient money for the journey and that was all. He prayed and pleaded with God that He would enable him somehow to take at least one little gift for each one of the family. Tomorrow he would leave. God would have to act soon. But in the quietness of the darkness while others slept, God said, "Dhanu, take them a message from me." At first this seemed a bit uninteresting and he thought how disappointed at least his little brother and sister would be. But it was God who had spoken and he thought it over. Gradually it seemed a happy thing and he listened as God told him the message. His mind was full of joy and soon he fell asleep.



Dhanu, student at Union Biblical Seminary, Yeotmal, India.

Christmas morning dawned in the village of Teli and Gopal's house was gay with fluttering paper flags. Dhanu sat with the family on the bamboo mat, flanked on left and right by beaming little brothers. Breakfast this special morning was a delightful array of eggs and fruit and bread. Mother and the girls had been cooking since very early in the morning. Following the breakfast there was the opening of a few simple gifts. Dhanu announced his regret that he had been unable to bring the things they expected. And then he added, "However, when I prayed to God about it, He said I should bring you a message. He gave me a message the other night as I lay on my bed wondering about not having Christmas gifts for you. After a while let us have a family worship service and think about God and His gift on Christmas and then I shall tell you the message which God has given me for you."

While Hindu neighbors carrying baskets of grain and vegetables for the bazaar trotted past the little cottage they stole a look into the Christians' courtyard. They saw the family sitting in the shade of the old imlee tree singing simple Christmas songs. An hour later they were still sitting there. Dhanu had brought God's message describing God's love for each one of them. He had continued by giving his testimony of what God in Christ meant to him. Mother and Father were overcome with joy and wept audibly as their hearts swelled to comprehend the love of God which had been brought to them when he was but a babe. "Indeed God is good," they uttered. One by one, from Father to little brother, each one prayed audibly to God. One by one they stood to thank God for His goodness. One by one they dedicated themselves at this Christmas time to love Him more sincerely and to obey Him more faithfully.

In the house of Gopal in the village of Teli it was Christmas and the angels of heaven looked down; they looked down and sang, "Glory to God in the highest, and on earth, peace, to men of good will."

Yeotmal, M.P., India.

Political Refuge in West Berlin

BY MARCUS SMUCKER

During the last five months of my Pax term I assisted in the refugee aid at Menno-Heim in Berlin. It seemed very strange to me, an American, to live for five months in a city where political barriers prevented me from coming and going as I liked. But, as I learned to know the refugees who came to Berlin, I also learned to recognize and accept those barriers.

Approximately 12,000 refugees from the East Zone cross into Berlin each month. Not all of these people come for political reasons. Some leave the East because they are criminals and want to flee their government; others leave because they do not like to work, and they know if they come to the West they will be supported by the government; there are also those who leave the East because of the living conditions there. However, the largest percentage of those who cross do so to save their lives. Very poor living conditions, fear, and lack of freedom are probably the strongest factors in the Mennonite refugee's decision to flee. There are still approximately 800 Mennonites scattered throughout the East Zone. Slowly this number dwindles as they continue to cross the border into the West.

Menno-Heim is the Berlin Mennonite and MCC center for Mennonite refugees. There is seldom a time when there are no refugees in Menno-Heim. Sometimes there are no families crossing for several weeks or a month, but at other times there may be several families in one week.

It is always interesting to notice the difference in the people after they have been at Menno-Heim for several days. When they arrive they are nervous and upset from the strain and fear of crossing. After they are

there for several days, they are completely different.

I remember particularly one man. One Saturday noon he left his home in the East Zone to travel to Berlin. He wanted to see about the possibility of bringing his family to Menno-Heim to stay while they were refugees. He intended to return to his family a day or two later and bring them out with him the next week end. Suspecting that he might be leaving as a refugee, the communist officials searched him very carefully while he was en route to Berlin. When he arrived at Menno-Heim he was very worried. He was afraid to return to the East; they might not let him through the next time. Still he did not want to leave his family behind lest something happen to them. The torment of worry and fear was so great that he could hardly eat or sleep. Finally, he decided to take the risk and go back to the East with the hope that he could soon return with his entire family. We, too, were very concerned about him until he and his family arrived safely at Menno-Heim.

Here in America again I think on these things. I remember the hunger which makes the refugee's face light up at the sight of good bread and cheese. I see again the radiant faces of Mennonite refugees as they gathered to sing hymns at Menno-Heim one Sunday; I remember the fear which makes a man leave all his possessions and home and bring his family to a new country, penniless and dependent. "Freedom of speech, freedom of worship, freedom from want, freedom from fear"—it is important that we use these blessings thankfully, for they are given to us by God. Many are not blessed as we are.—via MCC Information Service, Akron, Pa.

♣

"If you can bear to think of it, every time you draw a breath, somewhere out in the night that is Asia, two have died without Christ!"—**Far East Broadcaster.**

Pax Men Give Thanksgiving Social for Refugee Widows

Pax men at Backnang, Germany, celebrated Thanksgiving by inviting 30 refugee widows to a program and social. The honored guests —Mennonite refugee women who lost their husbands as a result of the war—all live at the large Backnang housing project where 14 Pax men are presently doing construction work.

The group gathered in the basement of the new Backnang Mennonite Church. After an informal program of thanksgiving and fellowship the Pax-ers served coffee and assorted German pastries.

Highlighting the program was a short talk by Dwight Wiebe, Hillsboro, Kans., European Pax Director. This Thanksgiving program was especially significant, he pointed out, since these war widows now lived in new homes built by young men who witness their opposition to war. When opportunity was given, several of the refugee widows expressed their thankfulness to God for the blessings of a new-found life and home in West Germany.

Norman Kennel, Iowa City, Iowa, was the master of ceremonies for the program, conducted entirely in German. Harold Miller was in charge of the opening devotional period and Luke Martin, New Holland, Pa., explained the story of the American Thanksgiving Day. Unit Matron Susan Krahn, Winnipeg, Man., and Hannelore Bergen of Backnang presented a humorous skit entitled "Unterhaltung" (Conversation). One of the German ladies read an original poem about Pax life as seen by the refugee settlers. Unit Leader David Peachey, Belleville, Pa., offered the closing prayer.

In addition to the group singing led by Wayne Epp, music was provided by a Pax quartet, a chorus composed of the whole Pax unit, and a German ladies' quartet. Members of the Pax quartet were Marlin Gerber, Sugarcreek, Ohio; Harold Miller, Arthur, Ill., Arlo Kasper, Hutchinson, Kans., and Wayne Epp, Hampton, Nebr.—via MCC Information Service, Akron, Pa.

Goodwill Rescue Mission News

BY ALVIN AND MADELINE ROTH

We praise God for having supplied the mission through generous Christians, with an abundance of potatoes and apples.

Our Needs

The pressing need at present is the want of coal in our bins for the winter months. Let us give the fiery preaching to the homeless, the sick, the crippled, the cold, tired and discouraged sinner, but let us give them a warm room also, so that they may know we truly have the love of God in our hearts. We shall preach the Gospel, but I appeal to you who love the Lord and His work to fill the bins with coal. How would you like to pack the love you have for souls into a ton of coal?

I remember on many occasions when men came into the mission black and blue from cold and later on confessed that the warm room, the warm welcome, the sympathetic handshake were really what impressed them with the fact that God cared and loved them.

"The Way of the Transgressor Is Hard"

The truth of the Scripture is again proved by the following:

One man came into the mission with two black eyes.

Another man came in with broken ribs.

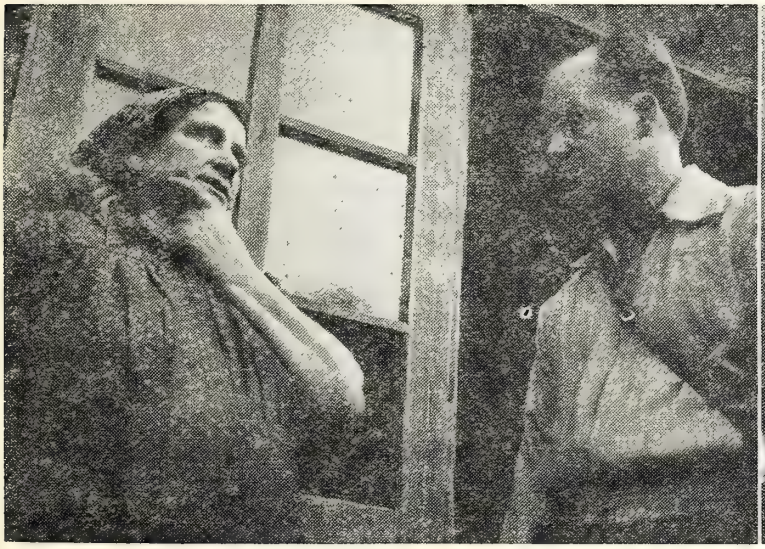
Another man with a broken arm.

Another man with a broken jaw.

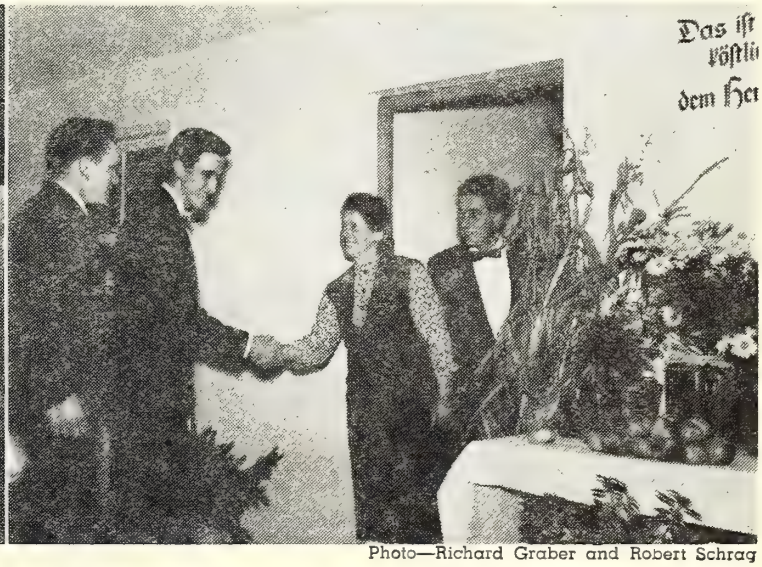
Another man with part of his hand cut by a train when he slept too close to the railway tracks when drunk.

Another man with whole arm cut off as he fell underneath the train when trying to jump a freight.

London, Ont.



Marcus Smucker, Backnang unit leader, speaks to an old woman who has lived in a barrack since 1946.



Photo—Richard Graber and Robert Schrag

Welcoming the Mennonite widows to the Pax-sponsored Thanksgiving program are Pax-ers (left to right) David Peachey (unit leader), Belleville, Pa.; Roy Voth, Newton, Kans.; and John Wyse, Archbold, Ohio. The Pax men decorated the meeting room of the Backnang Church basement for the occasion. The remaining members of the Backnang Pax unit include Carl Beyeler, Wayne Epp, Ernest Geiser, Marlin Gerber, Arlo Kasper, Norman Kennel, Susan Krahn (matron), Luke Martin, Harold Miller, Dale Short, James Short, Mast Stoltzfus.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

James Jones, Oley, Pa., transferred from the MCC VS disaster unit, Cheyenne, Okla., to the MRSC VS unit, La Junta, Colo. He began his assignment in the kitchen at the La Junta hospital, Dec. 12.

Andrew Mast, Kalona, Iowa, will complete his VS assignment at Hesston, Kans., Jan. 1.

Edna Beiler will be arriving at Mathis, Texas, Dec. 21, in time to attend the Christmas program there. She will continue working on the writing assignment which she began at Kansas City, Mo., Nov. 7.

Summer Service Echoes has come off the press and is available for members of the summer VS program who have not received them. There is also a limited number of copies available for interested persons. Write to: VS Office, 1711 Prairie St., Elkhart, Ind. **Echoes** is an annual publication containing articles written by summer VS personnel.

On Dec. 4 the Iowa City, Iowa, VS unit gave a program at the East Union Church, Kalona, Iowa.

Marion Steiner, Apple Creek, Ohio, will complete his term of service, at Iowa City, Iowa, Dec. 27. Paul Yoder, Sarasota, Fla., who has been serving at Froh Bros. Homestead, Sturgis, Mich., will be transferred to Iowa City to take Marion's place at the General Hospital.

The Kansas City, Mo., VS unit members are making glo-candles. These will be distributed to the homes of the Junior Builders Club members with an invitation to attend an informal Christmas fellowship at the VS center Dec. 21.

The total VS personnel is now 143. Of these 52 are in community service units, 47 in hospital units, 7 in educational institutions, 2 in a children's home, 13 in homes for the aged, 4 in city mission units, one in a rural mission, 6 in church offices, and 10 in foreign service.

I-W Services

Amsa Kauffman, Goshen, Ind., gave the morning message at the I-W service and First Mennonite Church, Indianapolis, Ind., Dec. 11. Paul Miller, Goshen, Ind., who is now attending seminary in Louisville, Ky., spoke at the I-W midweek fellowship, Dec. 14, at Indianapolis. The I-W men there will Christmas carol Dec. 21 to shut-ins in their homes, at a convalescent home, and at a sanatorium.

Paul Clemens, Lansdale, Pa., spoke at the Thursday evening services of the Greystone Park, N.J., I-W unit, Nov. 17.

The Cleveland I-W chorus adopted a Christmas project to help purchase equipment for the Community Center operated by the Gladstone Mennonite Church in Cleveland, Ohio. Last month programs were given at the Marlboro Conservative Mennonite Church, Hartville, Ohio, and Longenecker Mennonite Church, Winesburg, Ohio.

The wives of I-W men of the Middletown, Conn., I-W unit recently completed nine baby blankets for Korea. The Indianapolis, Ind., wives of I-W men, Women's Christian Fellowship, announced their annual Christmas family night for Dec. 20, at the I-W center. This year the ladies' Christmas project is the purchasing of songbooks for the Junior Church.

Released December 16, 1955
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

One Year in Tokyo

The story of MCC's first year in Tokyo centers around young Japanese. Yoshitaka Kiyona, a senior in the School of Pharmacy of Tokyo University, came to the Center as an interpreter. The Wingerts were able to interpret for him the love of Christ and Kiyona-san has now dedicated his life to Christian service.

Tohoro Ishii came to stay at the MCC Center while he attended Tokyo University. He too became a believer. Then Keiko Miyohara came. Because her communist remarried mother made her home life in Hagi impossible, this 16-year-old girl left her home and came to Tokyo. Finally she came to MCC.

The handyman and carpenter at the MCC compound is Genzo Arai, a mature Christian who offered to give his services free.

These four young Japanese Christians with the Norman Wingerts and Melvin Gingerichs compose the present MCC family. They and other young Christians or earnest seekers have a regular Sunday evening Bible Class. And there is seldom an evening when there is not a new attendant who introduces himself by, "I have come to learn about Christianity."

A second project is the daily milk distribution at Ueno. Every evening for six months, two to six MCC folks give hot milk to an average of 150 homeless people. Ueno is the downtown railroad station and the haunt of Tokyo ragpickers. The broad stone steps of the park entrance and the cement sidewalks of the underpass are their bedrooms and spread-out newspapers their beds. Mornings they melt away to tramp the streets of the world's third largest city; evenings they return "home" with their hundred yen (thirty cents) worth of paper and rag treasures. When the weather is bad, they don't eat; and when it is cold, they sleep cold. Many of them are tough and hard, both in body and in character.

The regularity of the MCC ministrations to these people has developed a confidence among the ragpickers. It is an opportunity for the young MCC Christians to witness to the love of God by word and deed.

From these contacts at Ueno a number of cases have been rehabilitated, and a third project, the Home of Hope, was begun. Presently nine men who were formerly among the Ueno drifters are living in this home. They have found regular employment and now have regular meals and a home. Some of the men have accepted Christ. With these nine men the Home of Hope is now crowded, but there are still others at Ueno who seek admission.

New Dormitory Needed in Fernheim, Paraguay

Since the enrollment in the Zentralschule of Colony Fernheim in Paraguay has grown to 119, the boys' dormitory is no longer large enough. The Mennonite colonists propose a building which would also include a library room and assembly hall for school activities, devotions, and programs. The present boys' dormitory could then be used for kitchen and dining space. The students are now eating in the colony meeting hall, and there is no library room or assembly hall.

The Zenralschule in Filadelfia is the high school and normal training school for all the young people in the Chaco colonies. The elementary teachers of the five Paraguay Mennonite colonies are trained there.

It is difficult to raise sufficient capital in Paraguay for this new building. The Paraguay Mennonite leaders have asked whether their North American brethren might be interested in helping them meet possibly half of the total estimated cost, or up to $4,000. Should there be interest in contributing toward this special need, additional information is available from MCC, Akron, Pa.

Eight in VS Orientation

Eight Mennonite young people participated in the Voluntary Service orientation school at Akron, Pa., Nov. 29 to Dec. 16. From this school they scatter to serve in hospitals and among underprivileged groups.

Rubena Barkman, Enid, Okla., will work at Brook Lane, one of the MCC hospitals for the mentally ill; Betty Jane Barkman, Hillsboro, Kans., is going to assist in the kindergarten at Gulfport, Miss. William Gingerich, Plain City, Ohio, and Verne Goering, Moundridge, Kans., had worked with the builders' unit in the tornado disaster area at Cheyenne, Okla. Now William is going to the Maine General Hospital at Portland, Me., and Verne to a hospital in Denver, Colo. Alvin Penner, Inman, Kans., is also going to Denver.

Loren Eden, Valleyford, Wash., had worked during the past summer on the new men's dormitory at Akron headquarters. He is now joining the "normal control" volunteers at the National Institutes of Health in Bethesda, Md. Metta Ann Janzen, Ritzville, Wash., is temporarily doing secretarial work for the Relief Office at Akron; later she will transfer to Wiltwyck, a school for delinquent boys. Tina Warkentin, Superb, Sask., will join the unit working among the migrants at Coalinga, Calif.

Released December 16, 1955
MCC Information Service
Akron, Pa.

♣

My life, my only joy, is to extend the borders of the kingdom of God.—Menno Simons.

WMSA Weekly Notes

Three books recommended by Mrs. U. Grant Weaver, Allegheny district WMSA secretary of literature, to the district are related to places where we have missionaries. Reading these books will help you to understand the missionaries' problems in these various fields.

The First Book of Eskimos, by Benjamin Brewster

The First Book of Japanese, by Helen Means

The First Book of Israel, by Nora Benjamin Kubie

* * *

From Japan, Mrs. Joe Richards writes, "Yesterday we received a package of Christmas cards. Thank you for this contribution to our mission work—in making Christmas a joyous and Christian holiday. We are especially glad for your cards in that they are either religious in picture or verse or both. Other pictures are pretty and colorful but they do not accomplish all that we hope can be accomplished in handing to our Sunday-school children, neighbors, and friends a Christmas card."

Directions for sending used greeting cards to our missionaries can be obtained from the WMSA district secretary or executive secretary.

* * *

Allegheny WMSA groups, following a recent district meeting, are planning to purchase a home freezer for the Mill Run mission station, Altoona, Pa.

From the mission at Toto, Ind., we learn that the monthly sewings are reaching several women who do not attend the church services.

The American Bible Society has invited delegates from women's missionary organizations to their annual meeting in New York City. Mrs. Ed. Alderfer, secretary of literature, represented our WMSA this year.

A new appointment of the Commission for Christian Education this year is the WMSA secretary of girls' activities, Mrs. George Amstutz, Dalton, Ohio, as assistant for Girls' Junior Activities.

* * *

Beacon Mission Circle at Waterloo, Ont., at a regular December meeting made 162 cancer dressings for the local Cancer Society, which supplies the ready cut gauze for the dressings. Worn white cottons are contributed by the members of the circle for the dressings. Edna Good, missionary on furlough from Argentina, and Florence Shantz, WMSA Executive Secretary, were in charge of the devotional period, when the Christmas story from Matthew and Luke was read from J. B. Phillips' translation of the Gospels.

Office of the WMSA executive secretary,
1711 Prairie Street, Elkhart, Ind.

♣

A horse and buggy on the right road will go farther than an automobile on the wrong road. —Riney

The Mennonite Hour

Responses to December Messages

"Who Is Jesus Christ?" is the series of messages just concluded on Christmas Day on the divinity of Christ.

At this writing some of the following are early replies requesting sermon booklets:

A midshipman at the U.S. Naval Academy writes: "I was very impressed by the splendid talk given this afternoon on your radio program. Such a sincere and forceful explanation of the divinity of Jesus Christ will surely have its effect upon the lives of all who come in contact with the bearers of His Word and example.

"I appreciate being able to hear your program and pray that others will take advantage of the opportunity."

A Maryland woman says: "I would appreciate very much having at least one and preferably two copies of your sermon on 'Who Is Jesus Christ?' I particularly want one to pass on to my neighbors who do not believe in the divinity of Christ. They have recently accepted the teachings of the Unitarians because they do not feel there is enough proof that Christ was God's Son."

From Massachusetts a Colonel writes: "Will you please send me a copy of the sermon given on your program of last evening, entitled 'Who Is Jesus Christ?' "

A Prayer Request

Would you remember this man and family in your prayers? Part of his letter follows:

"I would like to request your prayers for me and my family. We are cold and hungry, and because of this we are despondent beyond all description. We have four children, and when they ask for food and clothing and heat which we cannot get, the mental anguish is almost unbearable.

"Your program on Sunday evening, called **The Mennonite Hour,** is very good, and I am writing in response to that program announcement. This is to reach out to you for hope from the depths of despair. The only other hope I can think of is to cross the street in front of a truck or bus so they couldn't stop, then the insurance from the accident would help my family."

via MBMC, Elkhart, Ind.

♣

One half to three fourths of the traffic deaths in cities involve pedestrians. Seven out of ten pedestrians killed are men. Three out of five are struck during the hours of darkness. Eight or nine out of ten adult pedestrian fatalities are nondrivers. One third of all pedestrians killed are over 65 and a great majority are wearing dark clothing when struck. Jaywalking is a factor in half of the pedestrian deaths. In rural areas many pedestrians are killed walking in the roadway with their backs to traffic. For the nation as a whole, one of the brightest spots in the traffic accident picture has been the reduction of deaths among school-age children. This reduction has been nearly 40% during the years when deaths among all age groups were increasing by 26%.

MISSIONS

EDITORIAL

The Urgency of the Gospel in Today's World

The recent meeting of the Division of Foreign Missions of the NCCCA concluded with a message to the member churches which lifted up the word **reconciliation** as being particularly relevant for our time. "By word and compassionate deed and the quality of its brotherhood the church must proclaim: God is in Christ reconciling the world unto Himself."

The final emphasis in the message reads as follows: "Finally, it is now clear that in this one-world every Christian congregation in the United States is a front line post in the world mission. Every act of unbrotherliness and injustice by citizens of our country speaks more loudly abroad than do the sermons of missionaries and pastors about reconciliation. Therefore, we urge everyone in this land who bears the name of Christ to labor fearlessly for reconciliation in his community, and for the elimination of segregation and unbrotherliness in our churches and community institutions. Every one of us is now called upon to play a role in the world mission right where he lives and works, whatever the cost of discipleship may be."

Dynamic discipleship at home and on the mission field can yet save the day for the Christian church. But the time is past when the individual Christian either at home or on the mission field can wield influence simply because he carries the name Christian. The world may have winked at the failures and weaknesses of the Christian in the past, but today it requires the ultimate in discipleship before accepting the witness.

This emphasis on individual discipleship is not a twentieth-century idea. It has characterized true believers from the time of the apostles. The re-emphasis today stems from the search for reality in an atomic world, a reality that cannot be destroyed by the results of man's scientific knowledge.

When God told Jeremiah to illustrate true worship to the people of his day, the prophet used the simple service to others of providing such material needs as food and clothing and removing oppression. Jesus did the same in the story of the Good Samaritan. True Christianity is more than a longed-for ideal or a theory. It is a life.

Jesus meant business when He came to the world to redeem men from sin. Men even in our day are giving their lives for political and social causes. When will we learn to put our whole heart into our profession of faith in Christ? Will we wait until judgment is inevitable?—L. C. Hartzler.

Items and Comments

Twenty-six major cities over the country will soon receive thirteen-and-one-half-ton units that convert a church or school into an emergency 200-bed hospital, according to an announcement from the Federal Civil Defense Administration. The units can be set up in four hours. In addition to helping to care for casualties in the event of enemy attack, the units will be available for use in case of peacetime disaster, such as floods, explosions, or hurricanes. The government is ordering 832 such units. About 100 have already been prepared for shipment to warehouses in the vicinity of large cities.

* * *

Bulletins published by rural churches will be able to go through the mails free of charge under terms of a new regulation issued from Washington. Rural churches that send out regular bulletins to their members will be eligible for this second-class subsidy, whether printed weekly, biweekly, monthly, or even quarterly. City churches will not derive as much benefit as there is a minimum charge of one cent per copy for all second-class matter delivered by carrier from the post office in which it is mailed. Church bulletins entered as second-class matter will enjoy free mailing to all subscribers living on rural routes within the country in which they are published, as well as to box holders in small towns and villages that do not have city carrier service. Ask your postmaster about this.

* * *

A Methodist bishop returning from a visit to South America reports that secularism is rampant there. In Buenos Aires, capital of Argentina, a survey showed 13% practicing Catholics, 7% nominal Catholics, 60% who claimed they never went to church at all, 5% Protestant, and 15% of others. He said that Brazil and Chile are probably the freest of Latin-American countries so far as mission work is concerned.

* * *

Private schools and colleges, most of which are church-supported, will erect $525,000,000 worth of new buildings and additions next year, according to predictions from Washington. This is 5% more than the estimated 1955 figure.

* * *

The United States Supreme Court has held that Congress is within its constitutional rights in requiring a conscientious objector to believe in a Supreme Being in order to qualify for exemption from combat duty.

* * *

A group of Protestant church men and educators, delegates to the National Conference on Religion and Public Education in St. Louis, suggested five basic principles as a guide to public schools in dealing with religion. The principles are: (1) As to the nature of the child—he is a creature of God but he is loved by God and he is responsible to God for all of his acts. (2) The right of a child, by virtue of his divine creation, to the fullest development of his faculties and capacities. (3) Respect for the individual conscience and faith of each child's allegiance. (4) Belief in citizens as being brothers, children of God with equal rights and responsibilities. (5) Religious truth should be included in the child's education wherever relevant to the subject matter of public education.

* * *

An American woman missionary who has been married to a Chinese clergyman for more than twenty years has arrived in Hong Kong. She says some Christian churches in China have a large attendance at services, while others are almost empty. "The ministers are permitted to write their own sermons but they have to be so careful what they say that none says what he wants to," she reported. "A surface appearance of freedom of religion is maintained by the government which at the same time fosters an anti-God movement whose strong undercurrent is easily noted. The appearance of tolerating religion is kept up for others to see so that the government can proclaim that there is 'freedom of religion' in China."

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